



Kundalini science

A spiritual psychology

Book-5

**Kundalini Yoga vs. Sex based
occult tantra Yoga**

Premyogi vajra

Kundalini science- A spiritual psychology

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Book introduction

This book is fifth part (book-5) of the Kundalini science series. Its first part, second part (book-2), third part (book-3), and fourth part (book-4) are also available. It is the compiled form of blog-posts. Those posts are written by Premyogi vajra, a mystic yogi. He is enlightened as well as he has his kundalini awakened. These all posts are related to kundalini. One post corresponds to one chapter. Premyogi vajra is writing about Kundalini since 4 years ago, when his kundalini awakened after one year long continued kundalini yoga meditation. He became amazed on seeing that nowhere Kundalini had been mentioned or described completely. Even Kundalini had not been defined properly. He searched and read many kundalini awakening experiences, but he found none as genuine and complete. Although he found Samadhi as mentioned in Patanjali Yoga Sutras as equivalent to Kundalini, but that was described in a mystic and ancient way that was difficult to be understood by the laymen type general public. Therefore inspired by these shortcomings, he decided to present every know-how about kundalini in very simple or childish way keeping everything at ground level, true, experiential, scientific, original, practical and intuitive. That genuine, honest and humane effort resulted into the origination of this wonderful book. That is why this book appears as a blessing for kundalini seekers. Because it is not comfortable to read so many blog posts together on glare producing screens, therefore those posts were presented in the form of a kindle e-book that is comfortable and enjoying to read. As a result, it is fully hoped that readers will find this book spiritually uplifting and comfortable to read.

Author introduction

Premayogi Vajra was born in the year 1975 in a small village in the beautiful basket valley of Himachal Pradesh, India. He is naturally fond of writing, philosophy, spirituality, yoga, public service, applied science and tourism. He has also done commendable work in the field of animal husbandry and veterinary medicine. He is also fond of polyhouse farming, organic farming, scientific and water conserving irrigation, rainwater harvesting, kitchen gardening, cow farming, vermicomposting, website development, self-publishing, music (especially flute playing) and singing. He has also written close to ten books on almost all these subjects, whose descriptions are available on Amazon Author Central, Author Page, Premyogi vajra. The description of these books is also available on his personal website demystifyingkundalini.com. He had also been a Vedic priest for a short period of time, when he performed religious rituals in people's homes with the help of his Vedic priestly grandfather. He has gained some advanced spiritual experiences (enlightenment and Kundalini awakening). His autobiography, along with his unique experiences, is particularly shared in the book "Physiology Philosophy - A Modern Kundalini Tantra (A Yogi's Love Story)" written in Hindi. The matching equivalent of this book in English is "Love story of a Yogi- what Patanjali says". This book is the most prominent and ambitious book of his life. This book contains the most important 25 years of his life's philosophy. He has worked very hard for this book. In a quality and unbiased review on Amazon.com, this book has been reviewed as a five-star, best, must-read and excellent book. Google Play Book Review also found five stars for this book, and this book was rated as good (cool).

Premyogi vajra is a mysterious person. He is like a polymorphic man, who has no fixed form of his own. His actual form depends on the size and type of the trance/Samadhi that he is continuously experiencing in his mind, no matter what he looks like from outside. He is enlightened (self realized), and his Kundalini has also awakened. He had self realization or enlightenment naturally / through love yoga, and Kundalini awakening through artificial means / Kundalini yoga. At the time of natural samadhi, he was assisted by symbolic and uni-vehicular Tantra yoga, while at the time of artificial trance/Samadhi he got the help of complete and bi-vehicular Tantra yoga along with the majority of his own efforts.

For more information, please feel free to visit the following place-

<https://demystifyingkundalini.com/>

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Kundalini Yoga pushes prakriti towards Purusha

Friends! Mythical imaginations have always been attractive. It is human psychology which is greatly influenced by myths. Even in the olden times, except for learned people, common people did not give much importance to philosophy. They found philosophy mainly spirituality related boring. That is why the sages created mythical stories based on true philosophy, which the Vedas and Puranas are full of. Even today, people are crazy about mythical stories related to scientific theories like time travel, space travel etc. The media is full of these. The era changes but human psychology remains the same. Therefore, to spread the truth in the world, mutual cooperation of two types of people is required. One is the one who presents the theory on the basis of direct experience, and the other is the one who creates mythical stories based on it. It may be that the scriptures based spiritual scientific theories of this website emerge as mythical stories in accordance with the era.

In today's comfortable and scientific age, people have enough time and energy to understand any subject in detail. It was not so earlier. Once a disciple of Mahatma Buddha asked him how this worldly suffering in the form of birth and death begins. So Mahatma Buddha said that there is no need to waste time in knowing this. Just understand that this suffering can be ended and make efforts for that. Nowadays people have enough time to understand black holes and time machines, but not to understand the spiritual philosophy which is related to the main goal of human life. This is an irony.

Friends, the discussion we have started is completely in accordance with the scriptures. Therefore, it can also be considered authentic. This is not a pipe dream. According to Vedic Sankhya philosophy, prakriti and purusha are two immortal and omnipresent elements. Pure purusha can never run the universe because he is the Supreme God. He has no inclination in the world. It is often seen in the world that a saint who is in supreme Samadhi has no inclination in the world. Of course, he has a motivating power. People take inspiration from him or say to become perfect like him, they do big and good worldly works and conduct themselves. The same happens in the case of God too. Prakriti keeps getting inspiration from him to develop, that is, to become perfect like him. Due to this, all the works of the universe keep moving. It is prakriti that does the work. It is prakriti that makes the universe work, and it is the ego or the soul that makes the body work willfully.

People say that all the works of creation are happening in darkness, which means that there is no luminous consciousness to do them. This is both true and false. If seen, it is the darkness that is getting the work done. But light also has an indirect

contribution in this. For whom is darkness getting the work done? Darkness is getting the work done for light. Prakriti is getting the work done for Purush. Purush is pulling prakriti. Ego is getting the work done for non ego. The living soul is getting the work done for Parmatma. Parmatma is pulling the living soul. The living soul will become Parmatma someday. So will prakriti also become Purush someday? If one living soul becomes Parmatma, then another living soul will be born again. If prakriti becomes Purush, then where will the other prakriti come from because Prakriti is only one. There are many living souls. If new Prakriti is not formed, then the creation will also stop. Living souls also keep getting formed from Prakriti.

The living soul is a mixture of Prakriti and Purush. If Prakriti becomes Purush, then new living beings will also not be able to be born, because the living soul will not be formed. It means that Prakriti never merges with Purush. Or if it merges, then a new prakriti is formed again. Kundalini yoga is there to give additional and escaping push to prakriti towards Purusha. But how will it be formed? We will analyze it in detail in the next post.

Kundalini awakening marks the completion of journey of prakriti to Purusha

Friends, this post may seem a little long, but a big secret of creation is hidden in it. We were talking about the fact that just as Purusha, meaning light, is present everywhere and all the time, similarly, Mool Prakriti, meaning darkness, is also present. If Mool Prakriti was not there, then creation would not have been there. Purusha is absolutely inert because he is complete in his immaterial soul, due to which he does not need anything. Prakriti also runs bacteria or ants, and the same Prakriti runs the big planets and constellations as well. Purusha is a goal, which Prakriti tries to achieve. In that effort, all the works of creation are accomplished through it. Although Prakriti also runs the bodies of developed creatures like elephants, monkeys, humans etc. But there is a specialty here. Another Prakriti named Jeevatma also helps in running them. Or say mool prakriti reaches this stage. Jeevatma works to store all the information related to the life experiences of these creatures. This makes them run more skillful and easy.

Mool Prakriti is the shadow of Mool Purusha. Therefore, there is nothing in it except pure darkness. Like the Purusha, there is no trace of the world in it. But the original nature that's mool prakriti becomes the soul when a living being with an experiencing mind is born. The worldly subjects that he experiences also start getting stored in the form of subtle codes in the mool prakriti associated with him. This helps him a lot in reaching the Purusha quickly. However, the earlier pure mool prakriti also remains in its place as it is, because it is ageless and immortal like the purusha.

Just as the shadow of the life of every living being including man is formed in the form of his soul as death, similarly the Supreme Purusha will also definitely have it. That very shadow of the Purusha is called Prakriti. It is not real but virtual. Just like the shadow of a tree is not real but virtual. The shadow of a tree is exactly like that tree. With only one difference that it is dark or black. Similarly, Prakriti is also eternal, infinite, ageless, immortal and omnipresent just like the Purusha. The only difference is that it does not have light like the Purusha. Because it is the virtual shadow of the Purusha.

When the creation begins, the smallest original particle that is created first starts moving forward trying to improve itself. It gets the power to move forward from the mool prakriti. That means the mool prakriti is in the form of the soul of that particle. Although the mool prakriti can reach the purusha only through bliss, because

complete bliss is the real form of the purusha. But to increase its bliss, it will first have to increase the existence of its creation-form body. Because if there is a bloody conflict between different particles, then how will planets, sun, etc. be formed? If there is a bloody conflict between these bodies and internally too, then how will a calm and stable planet like the earth be formed? If the bloody destruction of creatures like dinosaurs continues on the earth, then how will a highly intelligent and developed creature like man be formed. Until the experiencing brain was not formed in the living being, prakriti kept developing the creation in the greed for existence. Experience is not needed for existence. However, existence and bliss are interconnected. With the development of existence, bliss also develops. However, it appeared later when the brain was formed. After the brain was formed, the speed of evolution of the living being increased manifold, because now it was also being inspired by experience or bliss for development. Experience and bliss are almost the same thing. It was also being inspired by existence even as earlier. After becoming a human, he did difficult Kundalini Yoga Sadhana and experienced the ultimate bliss in the form of Kundalini awakening. It means that the journey of prakriti to Purusha was completed. The mool prakriti merged into Purush while developing, but the mool prakriti also remained the same. It is like making as many shadows as you want from a tree. It means that if the shadow of the tree develops and becomes something else, then also the original shadow of that tree will remain the same.

Friends, the mool prakriti was in its pure original form till the time the experiencing brain was not formed. When the experiential brain was formed, waves of light started flowing in the mool prakriti. We call these waves experience. These light waves were received from the luminous purusha, of course in the virtual form. It means that prakriti and purusha had united with each other. That is why it is said in the scriptures that the universe was created by the union of prakriti and purusha. It's not said that universe developed from prakriti alone. It means that the creation of the universe had begun. You will say that the universe was already developing. Of course, it was happening but there was no one to experience it at that time. What is the importance of the dance happening in the dark, when no one can see it. Peacock danced in the jungle, main thing is who saw it. It means that the universe was considered to have originated only when the creature who could experience it in the form of purusha-prakriti couple was created. Then prakriti also got the support of bliss to reach the purusha. While searching for more and more bliss, it was in a way searching for purusha in abundance. On getting awakened, that search ended and prakriti merged with purusha. It means that the shadow of the tree merged with the tree. But the shadow of the purusha is divine. No matter how many times it meets the purusha, it never ends.

Purusha is also divine like prakriti. If the light of the sun is continuously taken out, it will end sometime or the other. No matter how much prakriti wants to pull the light of purusha, it never decreases, it remains infinite. Just as a flame of fire can light innumerable lamps without losing anything of itself, similarly a purusha can light

many souls without losing anything of himself. Means it can illuminate countless prakrits.

Kundalini Shakti makes the meditation picture kept in the mool prakriti awakened

Friends, this is a very short but very meaningful post. Is Mooladhar the fundamental nature aka mool prakriti itself? This thought came to my mind. Why not analyze it. The adhar or base of man is the individual nature i.e. the soul. It is different for all living beings. The quality, size, height of the building depend on the base. It means that all the information of the future building is recorded in the base. Similarly, all the future information of the man is recorded in his soul, such as his birth, qualities or gunas, deeds, results or fruits etc.

The adhar is different and special for every living being, but Mooladhar is the same for everyone. The adhar should be considered synonymous with prakriti and the mool adhar should be considered synonymous with the mool prakriti. It is also said that what is the nature or prakriti of a certain man. That is, what is his habits or lifestyle? All the individual adharas are formed from the Mooladhar. The adhar should first be transformed into the Mooladhar. Only then will the real beginning of Kundalini Yoga take place. Through Karma Yoga, the information buried in the soul of a man will emerge and be destroyed through detachment. When the box of the soul becomes almost empty, then it will become the Mooladhar. Meaning that there will be no worldly information buried in it. It is just like purusha. The only difference is that unlike the purusha, it will be dark. Meaning that it will be like the virtual shadow of the purusha. When the mental picture of the form of Guru etc. is meditated upon when the soul of a man is in the Mooladhar state, then meditation happens easily. This is because there is no other buried garbage in the soul that can absorb the power of meditation and become powerful or manifest. When Kundalini power is also given to that meditation picture through Tantric Kundalini Yoga, then it starts flaring like a flame of fire. Due to this, it awakens quickly.

Kundalini awakening makes seed a full grown tree

Friends, the mystery of creation has been explained best by Sankhya philosophy. Perhaps the scriptures mean that even if prakriti created the creation in the beginning, it was the prakriti-purusha couple who created it, because prakriti created the creation inspired by the possibility of union with the purusha. What Buddha did not explain to his inquisitive disciple in the olden days due to lack of time that where did the disease of life and death start from, can be understood from Sankhya philosophy. Man has always been suffering from this disease of bondage and also not. The bondage started when the first experiential brain was formed. It means that the soul came into existence then. But the prakriti on which the luminous sketch was made by the purusha, that prakriti is eternal. It means that the soul was in the form of prakriti since time immemorial. It means that the soul was in bondage since time immemorial, but it is not so either, because prakriti is like a shadow which does not exist. Something that is eternal cannot have an end. I do not understand this thing written in many places in the scriptures which says that bondage is eternal, but it can end. This is impossible. Only that which has had a beginning can end. Perhaps they are right but we misunderstand. One of their purposes in saying this is to scare us with bondage and not make the mistake of considering it weak. The second purpose is to rule out the possibility that purusha can get into bondage at any time after liberation. If this were so, then people would not make much effort to eradicate bondage because they would have the fear of getting into bondage again. Perhaps what they mean by saying that bondage is eternal is that prakriti is eternal, not that the soul is eternal. Perhaps what they mean is that this tradition of bondage is eternal and does not end with a single man getting free. Besides, God cannot be so cruel that he has kept all living beings bound since time immemorial. The final purpose seems to be that people should avoid the hassle of esoteric philosophy and focus only on sadhana. By the way, it has been said in many places in the scriptures that a certain person has become or becomes free in just one human birth, someone else has to take ten births, someone else has to take a hundred etc. This means that the bondage started at some point of time and it is not eternal.

Actually prakriti exists and does not exist even. That is why it is called indescribable in the scriptures. The shadow of a tree is also indescribable. It seems existing because it's visible, but in reality it does not exist. Meaning the bondage of a living being or a man is both eternal and not eternal either. Theoretically it is eternal but experientially it had its beginning. When the soul is formed then its merger in the purusha is only possible final event, otherwise it will keep wandering experiencing happiness and sorrow even though it is non-existent. It is surprising that how does the soul come into existence even though it does not exist? This is the game of

prakriti-purusha. The soul is just an illusion. Meaning the soul is not created but an illusion is created. When the illusion ends then the bondage ends.

If prakriti is the land then the purusha is the tree. When the seed of a tree falls on the ground then it starts growing and by growing it becomes a tree. As the tree grows, the land becomes less visible and the tree becomes more visible. In the end the tree spreads so much that the land is not visible at all from the top of its clumps of leaves. It seems that both the land and the seed have become a tree. But in reality only the seed becomes a tree. The land remains the same as before. The land does not get destroyed or merged anywhere by a seed becoming a tree, but it remains the same to make other seeds trees. Similarly, there is Prakriti which is like virtual land even though it does not exist.

The land was at the bottom most. It wanted to touch the heights of the sky. If not the sky, at least up to the height of the tree. But it could not do this directly. So it took the help of the tree. It grew the seed of the tree and raised it high. Although the land could not rise high itself, it got the credit of raising the trees, which was enough to console it. Similarly, the shadow of the purusha, i.e. prakriti also wanted to become great like the purusha. It could not do this directly because the shadow of a tree can never become a tree and even can never merge with it. So it took the help of the seed of the purusha. It started growing the seed of the purusha, i.e. the soul and raised it as high as the purusha by awakening the Kundalini. Of course Prakriti herself could not become purusha, but she got the credit of uplifting the living souls, which was enough to give her solace. A mother is also almost like this, that is why Prakriti and earth both are also called Maa.

Kundalini Awakening Presents the Basic Principle of Sankhya Philosophy

Friends, it is from Purusha that virtual prakriti got experiential existence. Before the experiential brain was formed, prakriti was running the universe despite being virtual like a shadow. It means it had no existence of its own, like the shadow of a tree. When the first experiential brain was formed, its nerve impulses generated waves inside Purusha. The purusha felt it, due to which darkness engulfed Purusha's own infinite light-form soul. It means Purusha became Prakriti. However, the nerve impulses in the form of thoughts that kept emerging in the brain, were felt luminous and conscious like Purusha. It means the Prakriti-Purusha pair was born. It is like a tree broke down in a storm and fell on its own shadow and became non-existent like the shadow. Earlier, due to the shaking of the tree due to the storm, its sketches were being made and erased on its shadow. But due to the emergence of new buds from the stump of that tree, a new tree was formed again. Now the silhouettes of that new tree started forming on that old fallen tree. Meaning, the shadow of the tree had also come into existence and the shadow-images of the new tree on it also started feeling like a real tree. Same thing happened with Purusha. Of course, Purusha in the form of light became Prakriti in the form of darkness by feeling his waves. But there was also an original Purusha who never feels anything except himself, that is, his pure soul, not even his waves being created inside him. Therefore, he can never become Prakriti by losing his soul. He can be called Scriptures based Purushottam. Purusha is just like the sky. You can make as many skies as you want from one sky.

The proof of the above fact is found in Kundalini awakening. During Kundalini awakening, the soul feels in the form of infinite light, and the entire creation is felt in it in the form of waves. But as soon as the man starts getting attached to those waves of creation, the infinite light of the soul disappears. Means the shadow of the purusha comes into existence. Actually it existed even before physically, this gave it experiential means self-form existence. Meaning now the shadow has started to feel that it exists. Earlier it was like clay and stone. Similarly they also do not feel that they exist in the spiritual or self form, but they exist in the physical form. Man again, like before, starts feeling his soul as dark prakriti and the mental thoughts flowing in it as luminous purusha-waves. Purusha-waves are created only when an ever stable purusha, that is, Purushottam, is sitting in the background. Otherwise, where will the waves come from? In this way sometimes, I feel that Kundalini awakening is the basic principle of Sankhya philosophy.

Kundalini Yoga makes dark matter behave as dark energy

Friends, both the beingness of physical world and its non-beingness do not exist. Man gives existence to both. World beingness or jagatbhaav is an undivided part of Purush. Hence, Jagat-Abhaav or world's non-beingness also proved to be a part of Purush. Of course, much smaller than Bhaav. If we call Jagat-Bhaav an undivided part of Purush, then there is no problem in calling Abhaav an undivided part of Prakriti. With knowledge and sadhana, man can become Purna Purush, but how will he become Purna Prakriti? Purna Purush exists, but Purna Prakriti does not exist. By the way, even the complete Jagatbhaav does not exist. Meaning, only partial Jagatbhaav can exist. This is because Jagatbhaav gets its existence from the experience of the living beings. And there is no such living being that can experience the complete Jagatbhaav together. All the living beings of the universe cannot do this even together. Similarly, the existence of complete Jagat-Abhaav i.e. Prakriti is also not possible. This means that though the entire world of existence and the entire world of absence have a physical existence, they do not have a soul and no living being experiences them.

Because Purusha never gets destroyed, therefore it does not have an absence. This means that the shadow of Purusha cannot be formed. Shadow is actually called absence. The shadow of a tree is actually not of the tree but of light rays. The shadow of the tree is considered to be in the area where there is an absence of light rays. Similarly, the shadow that is formed by the world is formed by the absence of Purusha offcourse virtual absence. This means that the world is like a tree and Purusha is like the Sun. Similarly, the shadow of the entire creation is Prakriti, Purusha has nothing to do with it. The absence of the entire world will be called mool prakriti. Because the entire world is also an undivided part of Purusha, That is why in practice the original nature aka mool prakriti is called the shadow of Purusha. The shadow-like absence created by Laghu, that is, the individual or the small world, will be called Laghu or the individual or the small prakriti. This means that only the individual world gets experiential existence and not the collective world. Although both have a physical existence.

Prakriti cannot directly reach the purusha. It has to climb up gradually through the purusha elements. Therefore, it keeps on increasing the undivided purusha element gradually. The smallest organisms like bacteria etc. do not have any Purusha element. But this is the first step of the body-like ladder that produces the purusha element. Then in organisms like frog, fish etc., the soul that had once become Prakriti starts feeling the purusha element. In creatures like dog, monkey, this element increases considerably. In man, this element is at the highest level. From this level, Prakriti can directly jump to the purusha through kundalini yoga. This means that a

body more developed than the human body is not required. In this case, Superman etc. seem to be mythical concepts, which do not seem to have any special purpose.

We can never experience the gross world directly. Neither its presence nor its absence. We can only feel the subtle picture of the gross world that is formed on our soul. We feel the picture of the beingness of the gross world in the form of various objects like mountain, river, sun etc. We feel the non-beingness of these substances in the form of darkness. It is the subtle form of darkness. But its gross form also exists outside, just as the gross form of the subtle world experienced in the soul is in the form of the gross world outside. That gross darkness is probably called dark energy, dark matter etc.

Like the physical body, the physical world also has a life limit. Just as the body dies when it touches that limit, similarly the world also perishes when its life span is over. The gross body merges into the vyashti or individual prakriti in the form of the subtle body. The gross world merges into the collective or samashti prakriti i.e. the mool prakriti with names like dark energy and dark matter. A new body is born again from that subtle body. Similarly, a new world is also born from the mool prakriti. This trend continues cyclically for ever.

Many people say that this world originated from the Supreme Soul. In reality, nothing is born from Purusha. He is absolutely unattached. He is amazing and unique. Yes, the world gets experiential existence from his proximity. World is eternal and infinite like the purusha. The difference here is that the purusha always remains perfect and unchanging, while the world keeps changing. The world is sometimes in the form of beingness and sometimes in the form of non-beingness. It has countless levels of expression in the form of beingness and also countless levels of expression in the form of non-beingness. This world is called prakriti. When it gets proximity to the purusha, then it comes within the realm of experience, otherwise it keeps moving without experience, as if a dancer is dancing in the darkness. That is why it is said that the entire world that can be experienced is created with the cooperation of prakriti and purusha.

Similarly people say that children come from God and hence are the visible form of God. As soon as a man is born, he starts feeling the pictures of the world in his mind. They can be felt in the mind only if they are already present in the subtle body of the child, otherwise those pictures will definitely be formed but no one will feel them. What is meant to say is that those luminous pictures can be formed only on the subtle body of darkness. If the soul of a child is in the form of a luminous purusha instead of a dark subtle body, then how can luminous pictures be made on it? Sketches cannot be made with light on a luminous wall. First, the wall has to be made black or dark. Yes, it is definitely true that children are closest to God, because they have very little feeling of ego.

Prakriti keeps manifesting and unmanifesting. This is an eternal cycle. Purusha has nothing to do with it. It is a stable, eternal and conscious element. Prakriti gets power and motion with its proximity, just like iron gets power and motion with its proximity to a magnet. Unmanifest prakriti can be called dark matter. Dark matter has only gravity, nothing else. This means that dark matter exists and even does not exist. It "does not exist" because it does not have any characteristic of an existing object. It cannot be seen, heard or touched. It is not within the reach of the senses. It "exists" because it has gravitational force. Gravitational force is also a common or small characteristic of beingness or existence. That is why it is said that the words of so and so have weight or gravity. This means that the words of so and so have practical existence. Dark energy can also be the mool prakriti. This too is indescribable like dark matter and original nature aka mool prakriti . It "is not" because it has no characteristics of a physical object. It "is" because it produces an effect like energy. So it is possible that both are the same thing. The existence of a thing is also associated with its effect. Existence is incomplete without effect. If a hard rock cannot cause injury, then there is no point in the existence of that rock. Dark matter is like that hard rock, and dark energy is the injury caused by it, which is pushing the universe outwards. Just as a rock lying in a river can stop a flowing man, and can also carry a man away with it, in the same way the original nature can bind all the celestial bodies together by behaving like dark matter, and can also push them away from each other by behaving like dark energy. The darkness of the mind of a common man is like dark matter, which pulls and binds his world towards itself. But the darkness of the mind of a Kundalini Yogi behaves like dark energy, which keeps trying to push his world out of itself. That world then comes out and keeps re-emerging in his mind, and keeps merging into the luminous soul. A balanced man has the balanced ratio of dark matter and dark energy just as in the outside stable universe.

In this sense, the creation of man's mind should also be swinging between the expressed and the unexpressed, since time immemorial. Meaning, man's bondage should be eternal. We will analyze this in the next post.

Kundalini Tantra's uncontrolled power is causing Muslim Jihadis mob to torture minority Hindus in Bangladesh

Hearty congratulations to all dear readers on Shri Krishna Janmashtami

Friends, there are many secrets hidden in this post. To me, it seems like an ocean in a pot. The Muladhara Chakra is not only a special place at the base of the spine. It is also a state of the soul or mind, in which the garbage of worldliness is left in negligible quantity. The Sahasrar Chakra has the garbage of ego related to knowledge or sattvikta that's purity. The Agya Chakra has the garbage of intelligence. The Vishuddhi Chakra has the garbage related to speech. The Anahat Chakra has the garbage related to emotions. The Manipura Chakra has the garbage of worldly thoughts related to food. The Swadhisthana Chakra has the garbage related to reproduction and sexuality. The Muladhara Chakra has the worldly garbage related to defecation and cleanliness. It means that when all the garbage of the world accumulated on the mind is destroyed, then the mind comes in its original ancient form. That primitive or primordial form of the mind is the original nature aka mool prakriti itself. This is the original base i.e. Muladhara. This is the lowest level of consciousness. That is why it has been given the lowest place in the body. If it slowly climbs up from the Mooladhara through the sequential chakras, then it again starts collecting worldly waste. This is what often happens with man. You must have heard about it. For example, a certain man had become completely bankrupt or penniless or had come on the road. Then he gradually progressed and collected immense wealth. He had actually reached Mooladhara, having lost everything. There is immense meditation power in Mooladhara. This is because there is no interference of worldly waste there. He did not use that meditation power in Kundalini Yoga Sadhana, but used it in collecting abundant wealth. One cannot get everything. Even power has a limit. If you use it here, it will not be left for there. If you use it there, it will not be left for here. If you use it a little on both sides, then neither here nor there will be anything achieved. This is because for every achievement, a liberation velocity i.e. escape velocity is required. This is achieved only with maximum power. Many people deliberately reject Kundalini Sadhana because they are helpless. Feeding the stomach is more important, Kundalini awakening comes later. Many people foolishly reject Kundalini Sadhana in spite of having enough means to live. But most people do not have the knowledge of Kundalini Sadhana. This is because it has been hidden from the common man since ancient times. Especially it has been completely hidden from children and teenagers. In youth, he is caught in the complexities of work and is not able to gain information about it. When he starts becoming mature and old, then

he is given information about it. But then Tantric Kundalini Sadhana cannot be done due to the weakness of the body. In his old age, if a man keeps the mouth of the Mooladharvasini Naagin that's mooladhar residing serpent always turned upwards, then the prostate will definitely enlarge. That is why Maharaj Osho lifted the veil from Tantric sex and made it public. I appreciate him for that work.

I feel the main reason for hiding Tantric Kundalini Yoga is that sometimes it becomes difficult to control the power that comes from it. It can make a person violent, even mad. What is happening in Bangladesh? I feel that the Jihadis have the same uncontrolled Kundalini power, which is targeting the minority Hindus there and making them commit countless misdeeds. Just look at the condition of ISKCON Krishna temple, everything is broken and the idols are destroyed. Moreover, their way of adopting Kundalini Tantra is also wrong and incomplete. Little knowledge is a dangerous thing. That is why the Vedas and Puranas of Hindus were made so that people, while living their basic life according to them, could reach Kundalini Tantra comfortably and safely and adopt it and be successful in it without any side effects. But what is this, people with Jihadi mentality directly reach the last stage of Sadhana i.e. formless Brahma without taking the help of Vedas, that too with acts like tantric rituals. This will definitely cause harm. If they did not have to read the Vedas and Puranas, they would have read Sharirvigyan Darshan, because it seems to me to be a modern and concise explanation of the Vedas and Puranas. Just think, can a person do PhD in English without learning ABC? If he starts doing it, he will definitely get confused or mad. Meaning that despite trying to hide it, this knowledge is not hidden, and it is also not reaching the deserving people. Even otherwise, extremists are learning it in the wrong way, if scholars had not hidden it, they would have learnt it in the right way. It would have been better if ways to control it were found and made public.

Democracy has many benefits, but it is unable to curb the atrocities committed by the majority population mainly by extremist jihadists. When Sheikh Hasina tried, she had to flee to save her life. Even if she had curbed it, the majority population would have defeated her in the upcoming elections, and then by putting pressure on the opposition, would have got her life imprisonment or death sentence or would have killed itself through conspiracy. Due to this fear, the head of state allows the violent mob to create havoc as per their will. After all, everyone loves their life.

There are two types of people who do Kundalini Sadhana on the Muladhara. The first type of people raise the Kundalini slowly by meditating on each chakra for a long time or on a single chakra for months. It seems that such people cannot succeed these days. In today's hurried era, one cannot have a peaceful and uninterrupted life for years. It is a blessing if one gets one or two months or even one or two years. In such a case, the Kundalini can remain stuck in the middle chakras. The other type of people are like bullet trains. They immediately make the Kundalini rise from the

Mooladhara to the Sahasrar through sex-based tantric Kundalini yoga. For such people, even a month is enough. If one gets a suitable life of one or two years, then what can be said.

It is clear that the common man keeps oscillating between the Mooladhara and the Sahasrar, passing through various chakras, without getting awakened. He never becomes free. Kundalini awakening is also not a guarantee of liberation. Liberation is achieved by completely renouncing the mind like a sanyasi or renunciate, which is not possible in practical life. It is a different matter that liberation is achieved by itself in some miraculous and unknown way, of course efforts must be made for it. Looking at the equivalence of the Mooladhara and the mool prakriti, it seems that man's worldly bondage is eternal, of course it can come to an end.

Kundalini Yoga works like a gardener

Friends, the complete prakriti is the shadow of the entire universe. The complete prakriti is also called the original nature or mool prakriti. It is the original nature of the entire universe. The mool prakriti of the microcosm is called the Mooladhara. But the Mooladhara is a pure shadow. There is no information of any particular physical object hidden in it. It means it is a nothingness type of shadow. On the other hand, we are considering the information of the entire physical universe to be recorded in the mool prakriti. But there is no contradiction in it. In the mool prakriti, all the opposing information cancels out each other and becomes zero. The entire universe is balanced, it means it is neutral. There is as much negative as there is positive in it. In this way, both the mool prakriti and the Mooladhara are the same. It means that man can also experience the mool prakriti in the form of Mooladhara. Because the mool prakriti is the subtle form of the entire universe, it means that man can also experience the entire universe simultaneously in an indirect form, that is, in the form of Mooladhara.

There is a problem here. One can say that when all the information in the original nature vanished, how could darkness remain in it, because darkness means the presence of subtle information in it. Actually, the information did not vanish, but their total effect got cancelled out. All the information remained in it. It is like what happens when sugar and neem are added to halwa. Both these things will remain, but the halwa will neither taste sweet nor bitter to us. The same thing happens when a person reaches the Mooladhara. All the information is equal in it. That is why a uniform, non-stinging and blissful darkness is felt in it. Neither attachment to any information, nor hatred to any information. This is non-duality. That is why it is advised to live a non-dual and detached life. By this, a person reaches the Mooladhara quickly. But this happens only when along with non-duality, a full, diverse and opposing worldliness is also lived. By this, a person will collect all kinds of opposite information, which cancel each other out and make him enter the Mooladhara quickly. To me the practice of non-duality without opposing worldliness seems like a sham.

Then it is said that the Mooladhara can merge into the purusha through Kundalini awakening while developing. Then why does Moola Prakriti not merge into Purusha and disappear? Perhaps this is because Moola Prakriti has a real physical existence, which we call dark matter or dark energy etc. It is a scientific principle that a physical object can never end. It can only change its form, but it will remain forever. We call this the Theory of Conservation of Mass and Energy. An object can exist in the form of different types of objects or in the form of energy. All these forms can keep changing among themselves. But that object can never end. On the other hand, Mooladhara has no physical existence. It is the experience of a soul. That experience is even not true but illusory. Or you can say that it is just a virtual picture of Moola Prakriti

created by the illusion of the soul. There is nothing real or physical in it. When the illusion ends after the soul gets wisdom, then the experience of Mooladhar becomes as the experience of Purusha. This is the true and real experience of soul. If Moola Prakriti was also just an experience and it had no physical existence, then it would have ended long ago, and the creation would not have existed. Then neither we nor you would have been there nor this colorful world. Many Vedantic people say that the mool prakriti does not exist. It is an illusion, etc. They are actually talking about the Mooladhara, which is a virtual mental picture of the mool prakriti. In physical form, the existence of the subtle mool prakriti is similar as that of the gross physical world. Humanity In Genesis 2:7 of Bible have been defined in the same way. There, we find God creating humanity in God's image. God creates humanity in a way that is very different from the way God created the physical world.

Only the Mooladhara can be merged in the purusha through Kundalini Yoga, not the mool prakriti. First the worldly garbage accumulated on each chakra is taken out. Then the Kundalini picture is filled in the empty chakra-places. Only then it remains in meditation all the time and wakes up when the right opportunity comes. It is like a gardener on a barren land. He can bloom flowers only when he first cleans that place by removing the grass, straw, bushes, pebbles etc. A well nurtured and cared for flower plant will keep rising and growing and will someday blossom into the flower of awakening.

A physical object can neither be created nor destroyed, this scientific principle also explains the principle of Sankhya philosophy. According to this also, prakriti keeps changing its form. Sometimes it is expressed, sometimes unexpressed. But it always exists. Meaning it is eternal and infinite. Therefore it is not true that prakriti or the world originated from the purusha that's God. Just like purusha, prakriti also has its own independent existence. This talk of prakriti being generated from the purusha is said for the picture of prakriti made inside the mind, that is for the individual or vyashti prakriti. The soul, that is the purusha himself takes the form of that prakriti picture. Meaning that the picture of prakriti originated from the purusha, not the real prakriti. When the soul becomes aware of its real purusha form, then it is as if that virtual picture of prakriti has again come in its real purusha form, meaning prakriti has merged in the purusha.

Kundalini Yoga is a connecting link between Sankhya philosophy and Vedanta philosophy

Friends, nothing can be created from Purusha. It is actually the void sky. The visible empty and physical sky is also not actually the void sky. If the world is considered to have originated from Purusha, then it will be against the basic scientific principle according to which no substance can be created or destroyed, but can only change its form. The world being born from Purusha means being born from the void, because Purusha is the real void. But, it is the principle of Vedanta philosophy that the world dissolves into Brahma i.e. Purusha. This is actually about the mental picture of the world, not about the real or gross and physical world. This has been explained in the scriptures, especially in Yoga Vashishtha, with examples like flowers or gardens cannot bloom in the sky or horns cannot grow on the head of a rabbit, etc. It has been explained with many such examples.

Contradictions are seen between Sankhya and Vedanta philosophy due to ignorance. This happens because we impose their principles on each other. The principles of both are complete and logical within their respective philosophies. If we impose the Vedanta's world-falsity on the Sankhya philosophy, then there will be a problem. The Vedanta world is a subtle reflection of the world felt inside the brain and formed on the soul. The reflection is always false. Is the mountain seen in the mirror true? Absolutely not. But the Sankhya world is the real, gross and physical world outside. How can we consider it false? Is the rock lying on the side of the road false? Absolutely not. If the car driver considers it false like a reflection, then he can crash his car into it.

Vedanta says that Brahma is the only truth, the world is false. Brahma means the soul is the only truth, the world is a reflection formed on it, means it is false. It is like the mirror itself is the truth, and the images of the world seen in it are false, meaning they do not exist. But this principle cannot be applied to the gross world outside. There is a cause-effect tradition outside. It means that the effect cannot exist without a cause. There is a physical existence of the original nature aka mool prakriti outside, only then the physical world can be formed from it. It is like water is formed from ice and clouds from water. Water or clouds do not suddenly appear from nowhere without a reason. The image of any object is formed suddenly in a mirror, without any reason. But the object from which that image is formed, that object is formed from its parent i.e. the cause. It has not appeared suddenly. Similarly, the image of all the objects of the world is formed on the soul suddenly and without any cause. But those real worldly objects have taken millions and billions of years to be formed. If

we keep pulling this cause-effect tradition back, then in the end the mool prakriti remains. The creation of the world starts from this. It cannot merge in the purusha, because the purusha is the real empty sky. Merging of the mool prakriti in it means that the mool prakriti becomes void, i.e. its destruction. And the creation of the mool prakriti from it at the time of creation means the creation of the mool prakriti. But this is against the scientific principle that nothing can be created or destroyed. It can only change its form.

What the Vedantic people say that the mool prakriti merges with the soul, is for the individual mool prakriti, not for the collective mool prakriti. Former is actually the reflection of the later made on the soul, not the real and physical mool prakriti. If you remove everything from in front of the mirror, then all the reflections of the mirror will disappear immediately. Similarly, if you remove the soul from worldly affairs, then all the reflections of the world will disappear. Of course, the reflection of the mool prakriti takes more time to disappear, because it is created from the illusion or ignorance of the soul. The disappearance of the reflection of the mool prakriti is called its merging with the soul or the Supreme Soul. Nothing was merged, because when nothing was created, then what would be merged. It appears to be created and merged from illusion only.

Kundalini Yogi marries the philosophy of Sankhya and Vedanta. First, the Yogi worships prakriti as per Sankhya and considers it to be real and distinct, and remains engrossed in it. Then when he likes some object, lover, Guru, God etc., he becomes attached to it and keeps thinking about it all the time, even while being fully active in worldly affairs. This makes his attention towards it firm. Then he himself reaches the higher level of yoga and starts doing Kundalini Yoga. This makes that object his meditation picture and gives him immense joy and peace. Then, inspired by this, he himself climbs one more step higher and takes additional help from Tantra. This makes the meditation picture become Kundalini picture. Soon his Kundalini awakens. This means that he gets so lost in the memory of that picture that it becomes one with his soul. The nature or prakriti which was earlier separate from Purusha as per Sankhya, now merges with Purusha as per Vedanta. Meaning Sankhya philosophy is transformed into Vedanta philosophy.

Of course, each Vedic philosophy outlines a different kind of religion or way of life, but to me they all seem to be interconnected. The development of these philosophies exactly matches the development of a man's life. In childhood, when a man learns and adopts calculations and rationality to acquire knowledge, he should be considered to be situated in purely physical and logical philosophies like Nyaya philosophy and Vaisheshika philosophy. When he reaches the loving adolescence and early householder stage, he should be considered to be situated in Sankhya philosophy. In the later householder stage, he should be considered to be situated in Yoga philosophy, because then he also practices Yoga. Along with Yoga, he also

starts performing Sanatan religious acts like rituals, because both have an unbreakable relationship with each other. This should be considered to be the stage of Purva Mimamsa philosophy. Then when he gets awakened, after that he is promoted to Vedanta philosophy i.e. Uttar Mimamsa philosophy. In this way, all the six Vedic philosophies come in his lifetime. It also advocates mutually cooperative existence of all darshans and all religions.

Many people believe that these philosophies have developed gradually in different periods in the above mentioned order. This view is also correct, because the development of the entire human race has also happened in a sequential manner, almost like the development of a single human being in his lifetime. First of all, in the primitive human era, materialistic philosophies like Nyaya and Vaisheshika came into existence. Then when human civilization developed a bit, the Sankhya and Yoga philosophies emerged. At the peak of intellectual development of human civilization, they got merged in the Purva Mimamsa and Vedanta philosophies. Be it individual or society, everything is seen developing gradually from ignorance to knowledge.

Sankhya philosophy says that prakriti first misleads a man and then liberates him. Actually, it is like a beautiful girl who first charms a man with her beauty, grace and gestures and makes him dance, and later leaves him or marries him. When a man understands prakriti and the worldliness born from it fully in a practical way, only then can he overcome it with the help of further philosophies, otherwise not. We have also said the same thing in this post from our personal experience. This is a web of bookish words. But everything looks very clear and beautiful in practice. Sankhya philosophy may seem materialistic, but its aim is spiritual. Therefore, it is completely opposite to common and stupid materialism. Although both are same but differs in mental attitude. Pure physical beings adopt materialism solely for enjoyment while sankhya based physical beings adopt it mainly for liberation in the end, enjoyment being the secondary or as a by-product.

Kundalini Yogi Dev Ganesh

Friends! For a long time, life circumstances were not conducive to writing. For writing, a person should be completely stress-free and worry-free. There should be such a feeling in the mind that whatever is happening is happening for the right reason. A person should not be too reactive, otherwise the energy that was to be used for writing, gets spent in reacting.

I feel that the Kundalini picture of my mind is getting transformed. It seems that now Lord Ganapati is taking the place of Guru. It is not that now Guru is no more. It means that Guru himself is appearing in the form of Ganapati. Shankaracharya ji has also told about this Samadhi transfer in his commentary of Patanjali Yoga Sutra. It means that Samadhi is transferred from one picture to another. Perhaps this is also happening because my Guru himself was a famous idol worshipper and I too have been bathing a small bronze idol of Ganapati daily, applying Tilak and showing it the sun at the time of Suryargh. However, I have never been involved in too many formalities.

Lord Ganapati is the God of Gods. He is worshipped first in any ritual. His body itself contains countless teachings. He is a great writer who never gets tired of writing. This is because he remains happy like an elephant, meaning he is not very reactive. It is said that he was the one who wrote down all the Puranas, Maharishi Ved Vyas only spoke words to make him write. His long trunk is indicative of the front nadi going straight down from the Ajna Chakra. It is also indicative of his excellent sense of smell. Actually, it is the smell that creates attraction between people, especially between lovers. This is also scientifically proven. But we do not know this. The seed of attraction is hidden in the smell itself. That is why in matters of marriage, excellent fragrant incense sticks are used. This creates attraction even without wanting it. And everyone knows that attraction is the seed of Kundalini Samadhi.

Similarly, Gajanan's trunk is a symbol of detachment. It means that he does not taste the worldly pleasures, he only smells them. It is a symbol of subtle lust. The word 'vaas' or 'baas' from which the word 'vasna' is derived, is used for smell only. Lust is the subtlest form of worldly troubles. It means that Yogi Ganesh keeps this trouble to a minimum level even while being in a complete household with the power of continuous sadhana. It is not possible to get rid of it completely while living in the world. But the advantage of this is that if needed, it becomes easy to destroy it with a little extra sadhana. Which is necessary for liberation. If a man remains immersed in gross materialism all the time, he will not be able to destroy it easily.

The big ears of Ganesh ji mean that he collects as much information as possible from the world, listens to everyone, speaks less. That is why he is able to write so much.

Gajanan is also called the god of leadership. His big ears are a symbol of this leadership ability. A good leader collects all kinds of information about the country and the world. With that, he is able to lead the people well. The stronger the spy network of a leader or a country, the more powerful he is considered. A good leader keeps the secrets of his country or society secret, but finds out everyone's secrets with his sharp ears.

Ganesh's big belly does not mean that he is obese. Rather, it means that he takes long and deep breaths while fully ballooning his belly. Such breaths are yoga breaths. His right tooth is broken. This means that he is equalizing and balancing his Ida and Pingala Nadi, that is, the left body and the right body, because in normal life the right part of the body is more active and stronger than the left. The big, clear and equal ears on both sides of his head also draw attention towards themselves and make Ida and Pingala equal, which is very important for meditation.

The picture of Lord Ganapati is increasing in the mind. I don't know when it will awaken. It will be fine when it awakens, because due to the worldly affairs and health issues, I don't have the strength to do intense sadhana anymore, and along with that I don't have the attraction towards awakening any more. But this will definitely prove that the idols of gods considered lifeless can also be awakened easily. I have no doubt about this scriptural statement anyway, but those who spread hatred and negativity by calling idol worship the work of infidels, conservatives and backward people etc. and commit atrocities, vandalism and bloodshed, can definitely get good sense. There is a possibility of this, but it is less, because the belief which is firmly established in the mind without thinking is very difficult to remove.

It is definitely true that the Kundalini picture gets hold of and grows with the worldly affairs. But when the time of awakening comes after a long period of growth, by then the person does not have the strength to do intense sadhna for awakening due to old age, illness or other reasons. Many times the person remains entangled in the world till the last moment of life and despite many efforts, he is unable to save time and strength to give the Kundalini the momentum or escape velocity of liberation. That is why it is said that the younger the age at which Yoga is started, the better it is.

Although, if a person leaves worldly affairs and starts Kundalini sadhna with full strength and devotion, then it does not take much time for awakening. It can happen in a few months to a few years. The time taken depends on how much of the worldly affairs he has left and how much strength and time he has put into sadhna. But doing this is rarely practical, if it is practical then it is only for a few people and for a very short time and only with many favorable circumstances. Out of these few people, some very rare people get awakened. In the olden days, many people used to get awakened because awakening used to be the main goal of their life, and for this, they used to leave their homes and go to the forest to do penance and return home only

after attaining knowledge. In the scriptures, the word 'knowledge' is mostly used. It is the awakening of the Kundalini, because it is the extraordinary and direct knowledge. Ordinary knowledge is limited to worldly matters. It cannot give the experience of the soul, no matter how much and of what kind it is. Even if someone keeps collecting knowledge about spiritual scriptures throughout his life but is unable to achieve awakening, then it cannot be considered complete or real knowledge. Kundalini awakening is also knowledge, but it is the knowledge of one's own soul. All other knowledge is about things other than oneself. That is why awakening is called knowledge in short. The scriptures, mainly the Puranas, are made keeping in mind the interests of all types of people. They know that not all the people who read the Puranas will be Yogis. Because the Puranas are made for the general public. Therefore, if a completely illiterate person cannot understand the real meaning of knowledge, then at least he will understand it as material knowledge. This will also improve his material life because if there is knowledge, there is life. Now if it is written Awakening or Kundalini Awakening and the common man is unable to understand it, then his reading will be useless. Or it is possible that something opposite may get embedded in his subconscious mind. Everything is a game of the subconscious mind. If the word knowledge gets embedded in the subconscious mind, then it will lead to Awakening someday or the other because everything is knowledge. In the scriptures and in the ancient Aryan civilization, the unparalleled dedication towards knowledge is the culmination of dedication towards Kundalini. Nowadays the main goal of life is worldliness, then how will Awakening be achieved.

Deities of different shapes and sizes have been created because the atmosphere of man's life is sometimes of one kind and sometimes of another kind. Similarly, one person likes one particular image, while another likes another. So that suitable deities are available to all types of people for sadhna at all times. That is why Sanatan culture is polytheistic. Of course it is also monotheistic because all gods ultimately lead to one supreme God.

Kundalini Yoga obeying the Scientific formula

Friends, leaving the world means renunciation is also relative. If someone is already away from the worldly activities and pleasures, then his leaving the world will not be very effective, because he has already left the world. But if someone is fully oriented towards pleasures and activities, then even his slight solitude will become a great renunciation of worldliness. If the seed of detachment or the feeling of detachment is also growing in him during his worldliness, then Kundalini Yoga Sadhana during that solitude will become more easy and fruitful for him.

Easeness and success in Kundalini Yoga is directly proportional to the product of meditation technique, past worldliness, strength of seed of detachment with that and the strength of renunciation afterwards.

$$K \propto md * p * sod * r$$

$$K = G * md * pw * sod * r$$

K means the quality of Kundalini Yoga.

md means meditation technique. There are many types of meditation techniques. Among these, Tantra assisted Chakra meditation is considered the best technique, yet everyone has their own nature and interests.

pw means Past Worldliness, meaning the quantity and quality of worldliness before renunciation.

Sod means Seed of Detachment, meaning the feeling of detachment (in the past time of worldliness).

R means Renunciation Afterwards, meaning the quantity and quality of renunciation after worldliness.

G is the constant of proportionality, which is Guru. The stronger the Guru, the stronger the Kundalini Yoga.

In this way, we can measure not only the physical dimensions but also the spiritual dimensions with scientific equations and formulas. Scientists have already said that the greater the difference between worldly activity and renunciation, the greater is the possibility of sudden or early awakening.

If seen, all people, especially Yogis, are in the shape of Ganesha. When the tongue is touched to the palate, the nadi from the Ajna Chakra to the navel, through the front chakras, gets connected through the nose. This is the trunk of Ganesha. Similarly, during yogic breathing, when the prana rises up through ida and creates vibrations and movements on the left side of the face, it is Ganesha's big left ear. When the prana moves towards the pingla, it causes contractions on the right side of the face, which is Ganesha's big right ear. When the left corner of the mouth opens strangely or distorted due to the prana, due to which the long pointed canine tooth on the corner of the mouth is clearly visible, it is Ganesha's left tooth, and when the right corner opens, it is the right tooth.

Kundalini yoga showing Importance of data

Friends! I was busy organizing my articles for a long time. Then I saw Gajanan inserting his trunk in the water pool, sucking up the water of Shakti from it and refreshing himself by drinking it and bathing himself with it. This also brought a little extra shakti inside me. Then I thought what should I write. There is no special experience left. Although scattered ordinary experiences float now and then but writing them wasn't being ignited. Then I thought that whatever comes to mind, I will keep writing it. Many times writing itself creates experience.

Friends, there is data in the article. There is a lot of power in data. Data is not lifeless but alive. All religions are based on data. All religions have a special book, in which there is data in the form of articles, text data. Those books have made who knows how many agreements, how many wars have been fought; how many civilizations have been created, and how many civilizations have been destroyed. Books have made the lives of so many people and also ruined so many. Books have created so many great men and so many cruel demons. All this is the wonder of data. An inanimate object like a stone or wood cannot do so many things. A single person with limited consciousness can not do so much. Even the people of the whole world together cannot do so much. This makes us realize the immense conscious power of data. Even if all the people come together, a work plan will have to be made to run them in a systematic manner. That detailed work plan cannot be kept in anyone's mind. Even if it is kept, it is almost impossible to explain it to everyone one by one by speaking. It will have to be kept in the form of data. Keep it in any form, be it text, audio or video, it is all data. Everyone can access this data simultaneously. This gives effective and quick results. If we try to explain it to everyone by speaking, then by the time we explain it to the new people, the old people forget it. Even after a person's death, he remains alive in the form of his data and keeps guiding the world for centuries. This means that the data of a person's life has more consciousness than that living person himself. The data of one person creates countless people like him. Data, especially text data, is almost immortal. People of many religions have been guided till date by the data of the lives of so-called great men born hundreds and thousands of years ago.

Data is of utmost importance for a deep subject like Kundalini Yoga. It takes almost a lifetime to learn it. Most people get Yog Siddhi in the last phase of their life. At that time, they do not have the power to propagate it among the common people. And Yoga is such a thing that it takes a person away from publicity and towards solitude. In such a situation, the Yogi has no other option but to leave the world leaving behind his text data made while living in anonymity. This is what the Vedas, Puranas and countless scriptures are made of. They do not have the names of the authors,

meaning they were written in anonymity. They are the original ones. The scriptures of later times made for publicity seem like their copies to me. However, they are also doing the work of data very well. If the Gods and Goddesses awakened by Yoga Sadhana were not kept safe in the form of data, then how could countless Yogis of later times attain salvation by meditating on them. If I did not get online text data related to Yoga, then how would I have been able to do higher Sadhana.

Data is a Guru in a way. But like everything else, it can also be misused. A person can learn wrong things by getting wrong data. A person can also interpret the right data incorrectly. Therefore, it has become more important to test the data than to get it, especially in today's time when everyone is diving into the waves of the sea of unlimited data, to know whether it is really beneficial or is it harmful?

Data not only improves the physical world, it also improves the spiritual world. When the physical life becomes well organized with the help of data handling, then man gets enough extra time in which he can do yoga. When the work of a man's brain starts being done by cloud computing with artificial intelligence, then naturally his brain becomes free from the burden of work. The power of the brain which was earlier spent in remembering, making action plans, and doing jobs like slaves, is now available for free. Kundalini yoga can be easily accomplished with that power. It means that man is going towards the same primitive age when the brain was not burdened with work and stress. Because yoga is possible with that same brain and yoga is the main goal of human life. Ultimately development will go in the direction of Kundalini awakening, no matter what name you give it or what form you give it. Man can turn away from it as much as he wants but ultimately he will reach here. This world is round, man reaches where he starts from.

Meditation on the deity destroys sins. The word deity itself means one with luminous qualities. Devta is derived from the word div, which means light. Light is one of the highest human qualities. It means that a deity can be considered as a great human being. That is why the idol of a deity is clean and full of Sattva qualities. The picture is also like that. Full of qualities like calm, kind, truthful, friendly etc. Meditation on a distorted and inhuman picture can cause harm instead of benefit. However, when Sattva increases through meditation, a gentle image of the deity is automatically formed in the mind, no matter how it looks outside. That is why the sign, pindi, etc. of a deity does not have any special human form, rather it is a chip of gold-like metal or a stone slab, but constant meditation on it creates a gentle image of a human deity in the mind. This is because meditation increases Sattva qualities and a Sattva or gentle body is of a human being, not of any animal or demon or inanimate object. Of course, animals and non-living things can be helpful in meditation. Sin is a form of Tamoguna, which is destroyed by meditation of Satvaguna, just as darkness is destroyed by light. Actually, sin is destroyed by the power of meditation, but we feel that it is being destroyed by God. A cowherd loved his buffalo very much. Due to this,

he focused on it. Slowly, its glow increased and in meditation, it became bright, calm and with Satoguna, full of all human qualities. As his meditation became strong, he entered Samadhi and became liberated. All the work was done by meditation, the buffalo did not do anything. That is why Patanjali writes in his Ashtanga Yoga that Yathabhimata Dhyanat Va. That is, if you focus on any thing of your choice, then you get Samadhi and liberation. But like most Yogis, I like meditation on God only, because they are made in a scientific way of spirituality, which also gives other Kundalini benefits.

Kundalini Yoga vs Freedom

Friends, these days I spend most of my time traveling. I keep writing something or the other in between the travels. Nature has beautiful views. Different kinds of animals and birds are roaming freely, living their own world. Of course they have less brain, but they have got a lot of freedom. Of course they get less security. They understand the importance of freedom very well. That is why it is almost impossible to domesticate them. They understand that in human society, they may get better development and security, but they cannot get freedom like the jungle. Along with development and security, harmful defects like social bondage, stress, and slavery come by themselves like uninvited guests.

How good it would be if we get a human-like brain and freedom like a wild animal together. This would be like icing on the cake. This will help us get complete freedom along with development and security. When we were children, there used to be many domestic animals in our house like cows, buffaloes, dogs, cats, etc. Our ancestors were most concerned about the freedom of animals. As soon as the sun rose, they used to release them from the pegs and hand them over to us children to graze them in the forest. All of us children used to gather in the forest and play a lot, driving our flocks with the help of thin branches of trees, worrying not to hurt them. Sometimes we used to climb a high hill and sit in small cabins built between the steep rocks so that we could avoid getting wet in the rain. Sometimes we used to climb a branch of a fallen tree and swing. Sometimes we used to go to the pond to take a bath. We often used to see a snake peeping out of a hole in a corner of that pond. But it never came out. We used to consider it like a god. Children are children. They are not the ones to get scared and they are not the ones to stop from taking a bath. Today the soul shivers remembering that scene. Once a mischievous child took a high jump from the rock lying above the snake's hole and dived into the pond. He did not come out for a long time. We thought that he must have died of suffocation. We all got worried. Then he came out, that too completely fresh, as if nothing had happened. I still wonder how that happened. Was that snake really some god! By the way, I am not a superstitious person. Many things happen coincidentally. Similarly, once all the children ran after a cobra and were harassing it with sticks. That cobra too raised its hood in defense and hissed loudly in anger. Then they moved back a little. I had sensed the danger and I also felt pity for that snake. With my repeated persuasion, they agreed with great difficulty and left it. They used to do many such strange mischiefs which cannot be written here.

Friends, once during the travels I came to know about a small beautiful island built in a lake. There is also a beautiful rest house there. Adventure tourists often go there to stay overnight. Some people also call it Naglok that's serpent abode. There is an abundance of poisonous cobras there. You will often find them crawling here and there, not in numbers of one or two but in many. And you will find them basking in

the sun even in winters. Generally, snakes are not seen in winters because they hide in deep holes to avoid the cold. Out of fear, no employee wants to go to that rest house. That is why the same single local person has been employed there for the last thirty years. He mostly stays alone there day and night, because tourists come only occasionally. And anyway, there are very few adventurous tourists. He has also become old now. According to him, in the history of thirty years, no one has died of snake bite in that island including the rest house. This is also surprising. Perhaps snakes bite out of fear. Because they get a free environment on that island, that is why they are not afraid there. If any snake enters the rest house, he picks it up by its tail with his bare hands and throw it away. Perhaps he has become accustomed to it. Wild peacocks also roam around nearby the rest house to guard it. Snakes also stay away due to fear of them. Perhaps animals and birds also recognize their duties. Many people encouraged me to go there, roam there and stay there but to tell the truth I never had the courage. Why should I boast falsely.

Friends, in the same way in childhood sometimes we used to steal corn from the unknown farms on the top of the hill and after lighting a fire in the jungle, we used to cook them into corn cobs and eat them. This used to make a nice camp fire party. Sometimes we used to steal bananas from the gardens of people who had gone to the city and eat them. Sometimes we used to steal coconuts, jaggery etc. from home and take them to the jungle and celebrate a feast there. Sometimes some more mischievous children would deliberately make their animals jump over the thorny thicket and enter the grasslands of others so that they would not have to be driven continuously as they would get plenty of grass at one place and they would also give more milk. Sometimes we would have a lot of fun by making the bulls fight with each other. A child considered his bull to be the biggest champion and used to praise him with great pride. One day both my bulls together destroyed his reign. Of course that child kept crying calling it cheating but what was to happen had happened. His bull had accepted the slavery of my two bulls. There was a lot of love between those two bulls. Both of them were real brothers. The younger bull was very strong and his name was heard everywhere. But he respected his elder brother. The mighty younger bull was always scared of him and never raised his eyes towards him. Of course the elder bull was gentle and weak and the small bull would pounce on the bulls attacking him like lightning. Then after getting his support the elder bull also got the courage to fight. That pair looked exactly like the pair of Ram and Laxman to me. The elder bull kept the younger bull under control because excess is bad everywhere. The younger bull sometimes ran to hit even men. At that time the elder bull also ran to him as if he was explaining to him. I think they talk to each other through these types gestures.

Friends, I mean to say that Kundalini develops well only by spending time in an environment full of love and cooperation along with freedom, and when the time comes, it awakens by giving it extra strength. Everyone likes freedom because the soul is supremely free and everyone wants to attain the soul. The real good use of

physical freedom is that it can give spiritual freedom. Otherwise, there is no benefit. Whatever little benefit is seen, it is an illusion. It is a momentary or temporary benefit. In this eternal life stream, temporary things have no existence, no matter how big it may appear. If Kundalini Yoga is not done even after getting freedom, then it is useless. Better than that is slavery in which one gets a chance to do Kundalini Yoga. Of course, it may look like slavery from outside, but in reality it is leading towards supreme freedom. That is why in the olden times, people seeking spirituality used to follow strict discipline and stay in the company of a capable Guru and practice Yoga Sadhana by following the path shown by him. From the outside, they appeared to be slaves of their Guru, but in reality, they were the most independent or say the most free. Yogis, with the power of freedom of soul generated by meditation, used to spend their whole life in captivity or slavery of a deserted cave practicing yoga. Many times, what is visible is not the truth, and what is true is not visible. The slavery of yoga and humanity is sometimes irritating because it lacks love. This means that love is the most important part of humanity. Love diminishes the feeling of slavery. In a way, it can be said that children, animals and most of the women accept slavery only for the love. Together, that is why Tantric Yoga is considered the best yoga, because in it yoga is mixed with love. Due to this, the yoga which is considered boring and bondage-like in the common people becomes extremely entertaining and extremely freestyle. Friends, to understand this post completely, one should also read the next post of this blog, "Kundalini Yoga vs. Caste System".

Kundalini Yoga vs Caste System

Friends, slavery does not have an environment of love and cooperation, that is why slavery is looked down upon the most. Slavery with comforts seems like a golden cage to me. Perhaps that is why history is full of stories of struggle for freedom. I feel that real and sustainable development is that which is accompanied by mutual love, cooperation and freedom. In today's era, I feel that human management efficiency lies in how to maintain a balance between human freedom and human development. I added the word human with freedom because freedom also cannot be unlimited. It will have to remain within the limits of humanity i.e. yoga. If freedom is sought for evil acts like hatred, looting, violence, rape, religious and caste discrimination, and jihad, then slavery in which humanity thrives and flourishes is better than that. Such freedom is imaginary or virtual, and in reality it is a bigger slavery than slavery, because such misdeeds lead a person towards the ultimate slavery of the bondage of birth and death. You must be aware of where such freedom is sought. We do not want to go into details and deviate from the main topic of the website, nor do we want to be falsely branded as biased. To put it in a nutshell, just look at Bangladesh. It is in front of everyone how the majority people there got independence from the Sheikh Hasina government only to oppress the minorities. Similarly, development should also remain within the limits of humanity. Problems like pollution, global warming are arising due to humanity being surpassed by development.

I feel that love is the complement of lack of freedom. An animal reaches its peg every day because it is tied with love. If it did not feel love in the master's heart, it would oppose the peg every day and would always be looking for a way to escape into the forest after getting free. Animals understand the love hidden deep inside. Even if they are beaten, they still understand the love hidden at its base. This is the magic of love that it makes others to be its slaves without any force. Meera and the gopis were crazy or slave in love for Krishna, while Ratno Devi was a slave of maternal feelings for Baba Balak Nath. In the times of my elders, the so-called lower class labourers were seen doing so called slavery in my house. As soon as they reached near the door in the morning, they would greet the family members with a cheerful and loving attitude and my elders would also reply to them with love. They would use separate utensils, glasses etc. and wash them and keep them in their place. The clean and nutritious food and drink that the master used was made available to the servant considering him as their own form. They would do their work with full devotion, full honesty and promptness without any negligence. Whatever work they were ordered to do, they would accept it happily and decently and get busy in completing it. It was not that they were forced to do it. Rather, they would do it themselves with the power of love shown by the master. This is the magic of love. Actually, with love, the feeling of ego in a person gets destroyed, even the ego of being a master. This makes his subordinate feel that he is doing his work not for his master but for love. And love is a form of God. It means he is working for God. What can be a greater Karmayoga than

this, that too spontaneously and happily. Such a loving culture existed everywhere. Later it was misunderstood. It was compared to slavery prevalent in the other cultures. An attempt was made to tarnish it with words like casteism, untouchability etc. and the evil notions associated with them. I feel that in most cases this happened due to ignorance or distorted understanding. There were only a handful of people who deliberately spread false propaganda whose own personal interests were linked to creating animosity between different classes. There is no similarity between caste discrimination and apartheid. In the caste system, many people of lower castes have also become great Yogis and saints by refining their souls, who have been respected more than the saints of higher castes, because they have achieved great achievements starting from a very low status. In this system, the colour of the soul is given importance, not the colour of the body. Well, just like there are exceptions and distorted concepts everywhere, there are exceptions in this as well. I am only talking about the basic concept and principle. No one is innocent in this world. Be it the common worldly type concept of slavery or the concept of some special religions, both were not filled with love, but with hatred, with atrocities. The extremist religious type of slavery concept was even more dangerous because holiness of religion was also mixed with it. That is why history is filled with their hatred towards others, especially peace loving communities and religions. We are not saying that this must have happened always, but the seed of karma is in the concept itself. Meaning, if the concept is wrong, then it can lead to wrong deeds. It is not necessary that they will happen. Look, there are exceptions everywhere. In the Aryan culture too, slavery must have been of distorted concept in some cases, and in many places in the other cultures too, slavery must have been of human concept. Similarly, in some sporadic cases, certain religions too must have had a soft attitude towards infidels and other heretics. But if we look in a broader perspective, the basic concept of slavery in both types of cultures and religions is completely opposite to each other. Somewhere the distorted concept is recorded in the religion itself in written form, somewhere it is present in the common culture or in the blood without being written. However written concept also enters blood with time and practice. Many religions do not have a distorted concept at their core, but the concept of deceitful bargaining of the culture of the people who follow them has got mixed with them. It is not that the Aryan type culture is untouched by this. The distorted concept which is referred to in a couplet of Ramcharitmanas, a verse of ramayan and few verses of legal texts and dharamshastras like Manusmriti can be called an exception. It is a negligible part of the entire Sanskrit literature. It cannot be called the original concept of Sanskrit literature. It can also be called a slip of the tongue. It is not like those special religions where the distorted concept has been written repeatedly and deliberately and clearly, so that that distorted concept gets well settled in the mind. Definitely, all these should be eradicated in today's civilized society because even though their original meaning may be something else, foolish people will consider them literally true. It's also true that there's no historical evidence that such theoretically distorted phrases as above were in practice as such in Hindu or Sanatan religion. Today majority of Hindus oppose these. Anyway, unlike other religions, Hinduism does not

follow any one book. These so-called legal religious scriptures were never a part of its original textbooks. While in one concept there is slavery of love, in the other concept there is slavery of the stick. Both cannot be weighed on the same scale. There is a huge difference between the two. While the first type of slavery is towards awakening and liberation, the second type of slavery is towards ignorance and bondage. Yogis are also crazy about love, crazy about the love of God, crazy about the love of Kundalini. This slavery of love is even greater than freedom. Freedom without love has no meaning. The success of freedom lies in forming love. If love happens in slavery, then what is the need for freedom, because the goal of freedom has already been achieved. Actually, the masters themselves used to be crazy or slave in love for the deity or Kundalini, so how can the servants remain untouched by that love.

Friends, people of the Brahmin class were the Kundalini Yogis of the highest order. It means that they used to get great spiritual happiness from the subjugation of Kundalini. To get a share in that happiness, people of the lower class themselves used to live near the Brahmin class and start serving them. Happiness is that biological magnet which pulls all living beings towards it. This used to happen on its own. No one has created this system. That is why it is written in the Vedas that the Varna system is created by God. The surprising thing is that the Kundalini Yogi Brahmin did not get as much spiritual happiness provided by Kundalini as the one who serves him. The fragrance of perfume is felt from a distance, not from close. Perhaps this was because the other classes were worldly classes and even their slight spiritual happiness with their company used to become a great spiritual happiness when combined with the immense worldliness. This means that people of other castes used to become more knowledgeable than Brahmins over time. There are many such examples. I remember examples like Valmiki, Ravidas and Vishwamitra. Then they ask why this system was linked to birth. This too was not done by someone but it also happened on its own. The great democracy of India or Bharat varsha is not new. It is thousands of years old. Here the orders of any dictator type of person were not followed. Here everything used to happen according to the natural thinking and need of the common people. That is why many people of the world also express surprise that God is running such a big country because here there is the pinnacle of freedom and democracy. Something happens in the news but what is seen in front is something else. This is a land full of religion and most of the people, inspired by Yogadharma, make rules and laws themselves. However, as like other things, many exceptions are here also.

The son of a carpenter took care of his own carpentry work since his birth. The son of a Kshatriya achieved mastery in his work. The son of a Pandit refined the knowledge given by his ancestors and became a greater Pandit than them. In this way all the knowledge kept developing. No work is small or big. Smallness lies only and only in the lack of skill in work, and greatness lies in the increase in skill in work. Look at the wonders of the olden times. Temples like at Masroor made by cutting a single rock,

such amazing temples of the South whose construction cannot be imagined even today despite so many machines. Look at the great temple of Omkarwat. There are many such examples. Today, even graduates and even post graduates have not acquired that practical and technical skill in their work which people with family experience acquire automatically without any formal education. What can be said even if they get formal education. The whole world is worried about this. That is why new changes are being made in the education system every day. After going around they will reach the same old Varnashram system. However, name and form can differ.

Friends, an article which is not written comprehensively and some side is left out is not writing but propaganda. The specialty of our website is that it presents all the sides without any discrimination, that is why it is so acceptable in the public mind. We neither support nor oppose anyone, we only present the reality and the deep principle hidden behind it. Every system has its own merits and demerits. No system is perfect. If it were perfect, then why would there be any change. But some mischievous elements take the change hostage for their selfishness and turn it in their favor. This does not lead to real change and the basic problem remains. If only the system created by God was perfect, then there would be no justification for man and his efforts. Therefore, the system should continue to develop, but impartially and keeping in mind the wider global public interest. Please read the previous post of this blog, "kundalini Yoga versus freedom" to grasp this post fully.

Kundalini Yoga destroys the world by forcing it to reflect in the mind

Friends, in the normal journey of life everything seems like non-self. It means it seems different from us. This happens due to the process of evolution. The more a person considers the world as alien, the more he will exploit it and the more he will be protected from it. How can anyone exploit own himself and why can anyone need protection from own himself. Man is the most evolved creature. He suffers the brunt of this very evolution. He considers the world as non-self the most among all living beings. Due to this, he gets bound and remains trapped in the cycle of birth and death. The attachment and hatred that arise towards non-self are the basic reasons for bondage. Animals work on instinct. Therefore, they can neither understand the world as self nor non-self. They do not have the mind to understand something like this. It is possible that they only understand the world as like self a little, that is why they develop gradually and do not fall.

Man considering the world as self is like going in the opposite direction of this false evolution. Then man will not exploit nature indiscriminately. This will also keep the environment safe. Then he will not feel insecure from the world. This will also stop wars. Man will also not accumulate more resources than needed. This will eliminate poverty along with economic inequality in the society. There will be many other benefits, but we have put forward only the basic benefits. Development does not stop. No one can stop natural development. Man's brain will keep developing. But then that developed brain will be used in the development of humanity, not in the development of demonism or blind materialism. Friends, today the world is standing at such a turn that if spiritualism flourishes then the whole world will enter the Satyug, but if spiritualism continues to be ignored then it will not take much time for it to be destroyed. Therefore, all people should help in spreading spiritualism with all their heart.

In Shrimad Bhagwat Geeta, Lord Krishna says, "Adhyatma vidya Vidyanaam". Meaning, spiritual knowledge is superior to all other knowledge. It is also said, "Atmavat Sarvabhuteshu Yah Pashyati Sah Panditah". Meaning the one who sees everything as his soul or self is the real Pandit. Spiritual knowledge is called the best because with it a man sees the self everywhere. With this all other knowledges remain controlled. Today other knowledges have reached the level of deadly nuclear weapons and world-destructive pollution because they have not got the support of spiritual knowledge. Without spiritual knowledge all knowledges are almost useless.

In practice it is not easy to see everyone as your self. For this, daily practice is needed. When we were in childhood our elders used to be ritualistic priests. They used to get

different types of worships of Sanatan culture done in people's homes. Different gods and goddesses were worshipped in them. Various deities like Suryadev, Vayudev, Agnidev, Jaldev, Ganesh, Shiva, Narayan, Kuldevi, Prithvidev etc. were invoked and worshipped with various offerings like incense, lamps, perfume, flowers, other offerings etc. Almost the same thing used to happen every morning and evening. After that, there used to be a feeling of great peace along with great joy and it used to seem as if everything was like our self, like us. That peace and joy used to increase instead of decreasing even after working the whole day. This used to happen because through rituals we had made everything in the world our best friend and most beloved. All these basic deities are present in everything in different forms. Suryadev and Agnidev are in every bright and luminous object. Jaldev is in all drinks and liquids. Prithvidevi is in all foods and gross substances. Similarly others too. If we worship any person with such devotion, then he too will become a close friend, although he is full of many faults. Then why would a selfless God who is endowed with all the virtues not become the best friend? Then if there is no nearness with a friend, then with whom will there be? It means that a friend is the closest to the self or say he is like the soul. A friend comes to meet again and again. Similarly, by giving respect to the world, worldly things and actions also emerge again and again in the form of resolutions. It means that they keep reflecting in the mind. This automatically becomes Vipassana Sadhana, and the mind becomes clean by getting rid of garbage.

With time, that association with Sanatanis decreased. But the memory or say habits of their influence remained. Therefore, inspired by that influence, I created Sharirvigyan Darshan. In this also, every thing of the world is considered to be present in our body. Whatever thing came inside the body, it became closest to the self or like the self. I got a lot of benefit from that too. Its effect seemed stronger to me than even rituals.

After that, with the increase in age, due to diseases and other circumstances, the opportunity to do worldly works also decreased. It was natural that the opportunity to try physiology philosophy also reduced, because it is also connected to worldliness. If a person starts staying away from worldly things and activities, then how will he be able to feel that all these things are already present in his body. And how will he be able to make friendship with them. Similarly, rituals are more effective only with worldliness, not alone. Due to the less effectiveness of rituals and physiology philosophy, the option of Kundalini Yoga opened up. With the power of Pranayama and Asanas, the worldliness of the present and the old times started appearing in the mind again and again. Due to this, Vipassana Sadhana started happening in the same way as it used to happen through rituals or body science philosophy. Meaning, through rituals, worldliness was made a friend and forced to come in the mind again and again, but through yoga, worldliness was forcibly reflected in the mind and forced to become a friend. It is the same thing. Hold the ear from this side or that side. That is why it is clearly mentioned in Yoga scriptures that salvation is achieved through Pranayam. Then they say that how will wars in the

world be stopped by Yoga. It will be stopped by this very same principle. When the whole world keeps coming in the mind in a pure reflected form through Yoga, then no one will remain a stranger. Then with whom will there be enmity?

The one whom you hate, or who is an enemy, does not come in the mind again and again. Only a friend comes in the mind again and again. And the one who comes in the mind again and again, he himself becomes a friend. That is why if you hate something, then it will never disappear from the mind, rather it will remain buried in the mind in an unknown form. That is because its reflected form will not come in the mind again and again. That is why it will always give pain instead of happiness. But the thing which you love, it will appear again and again in the mind and will also disappear with time while giving full happiness. Due to this, the soul will become clean and free. Meaning, even after being destroyed, it will give bliss. That is why it is said to love everyone. It is only with love that a thing comes to the mind in a reflected form again and again. In the physical world, when we experience something directly with the help of senses and mind, we feel alien towards it because it is coming from outside our body. Meaning, the reflection of the mind is connected with the sense of the external world. That is why there is a mixed experience of the self and the non-self. But when the same thing is in the mind in the form of a memory in a reflected form without the help of the external world and senses, then there is only the inner reflection, not the external source. That is why the experience of the self is more with it. Because the mind is inside and is closest to the self or say it is the self itself, that is why that thing becomes like the self or becomes the self itself, and in time it merges with the blissful soul itself. That is why it seems to be a false notion that attachment increases with love. In fact, attachment to the world is destroyed by love because the world merges with the blissful soul means world is freed as the soul is already free. Attachment grows out of hatred because it causes the world to remain stuck and trapped in the mind, and cannot be released due to lack of repeated reflection in the mind, which leads to bondage and rebirth.

Kundalini-based Tantra Yoga makes everything felt as one's own blissful self

Friends, Tantra Yoga is one step ahead of Yoga. When Kundalini Shakti ascends from Muladhara to Sahasrar due to the proximity of a Tantric partner or say Yinyang, two things happen simultaneously. Firstly, when Shakti reaches Sahasrar, one feels unique and great pleasure. This is called sexual pleasure in worldly language. This is considered to be the highest pleasure among all worldly pleasures. All living beings including humans are seen struggling to get this. Its source is considered to be Sahasrar Chakra. The soul is also considered to reside in Sahasrar Chakra. Therefore, in a way, this pleasure is considered to be the pleasure of the soul. The mixture of Yinyang also contributes to the creation of pleasure. Yinyang is equally mixed in the soul. Therefore, this also proves that it is the pleasure of the soul. The second thing that happens with Kundalini Shakti is that it activates all the chakras while passing over them. With this, worldly matters also become active, of course with non-dual self-awareness. Along with this, the thoughts of the subconscious mind buried in them start emerging in the expressed mind. Perhaps this is called the awakening of the sleeping Kundalini Shakti. Actually, it is the sleeping thoughts of the mind that wake up. Shakti alone is inert. How will it sleep and how will it wake up? Because thoughts follow Shakti only, that is why the activity of thoughts is considered to be the activity of Shakti. When thoughts are asleep, it is called the sleeping of Kundalini Shakti. Similarly, when thoughts wake up, it is called the awakening of Kundalini Shakti. A man sleeps like a coil at night, not straight. He gets more comfort by sleeping like this. This is because in such a posture of the body, thoughts also sleep deeply. That is why one gets good sleep. Try sleeping straight on back someday. You will have bad dreams and will not get complete sleep. We will not go into its deep science for fear of detailing out of topic. It means that the thoughts of the mind also sleep in a coil. Meaning that the shakti that awakens them also coils up and goes to sleep. That is why it is called Kundalini Shakti. Its literal meaning is, the power that coils up and sleeps. When a man wakes up and stands up, his thoughts also wake up and stand upright. Meaning that the Kundalini Shakti also opens up its coils and stands upright and starts hissing like a snake in the form of thoughts. However, these are superficial thoughts. Deeply buried thoughts are awakened only by Kundalini Yoga. In this, the shakti is forcefully awakened even more. Here another insight is being generated. It is said that there are two and a half circles in the sleeping Kundalini. When a man sleeps on his left or right side, coiling up, then two and a half turns are formed in his body too. One complete turn is formed by the bending of the knees. The second complete turn is formed by the bending of the hips. The third and half turn is formed in the part above the navel level. Perhaps these are called the two and a half rings of Kundalini. Now let us come to the main

point. What happens with Kundalini Yoga is that the energy passes through all the chakras and shakes them. This also awakens the thoughts buried in the chakras which arise in the mind with detachment. This creates bliss due to Vipassana. In this Kriya, some energy also reaches the Sahasrar. This increases the bliss even more. But the feeling of yin-yang mixture is not associated with it. Because of this, there is some lack in bliss. This lack is fulfilled only by Tantric sexual yoga. That is why one gets the experience of supreme bliss in it. That is why all the thoughts arising in it seem to be closest to one's soul. This is because where there is bliss, there is soul; and where there is soul, there is bliss. The more bliss, the more closeness to the soul. That is why a son is called soul in the scriptures because the great bliss of the attraction of yin-yang is associated with him. Anyway, everyone loves their own child, no matter how he is. Although this attraction develops gradually with adopted children, but with one's own children, it starts developing from the time the child is in the womb. If seen in this way, then for a devoted Tantra Yogi Sadhu, the whole world is like his children. Real sadhus are like this. Many real sadhus who appear to be away from household, must have a strong yin-yang mixture inside their minds. They appear lonely only from outside. Once I became friends with a real looking sadhu. Once he was telling that he had fallen in love with a girl but his family members did not allow him to marry. Later he left home and became a sadhu. Now those memories run in his mind in such a light form as if a reel of an old-time low quality black and white movie was running. Meaning, yin-yang was accumulated in his mind. If not most of then many people become sadhus like this, either by being successful in love or unsuccessful. Yin-yang pair is present in both. And in many this yinyang is even more than that of the typical and promiscuous householders. The world is not what it appears to be, and it does not appear to be what it is. Many of our things are rote. If we observe deeply with freedom, the truth appears to be the opposite of what we have been taught or told or what we see superficially. It is because of the divine power of this yinyang that happy couples appear no less than great and knowledgeable sages and the whole world appears to stand with them.

The subordinates of officers who live with their families at their workplace appear happier with them. This makes them more active. They work diligently and with hard work. I think that personal entertainment of all officers and employees plays an important role in their efficiency. Therefore, it is now believed that by giving work breaks to the employees in between and allowing them to have a lot of fun with their families, they become more efficient and make more progress in their work. Beating drums of work and work day and night at cost of personal or spiritual development doesn't look good. I don't know how working women would be able to take full care of the entertainment of their families. By the way, in the name of modernity, so much false knowledge and ignorance has spread in the society in the form of fashion that momentary pleasure has been considered the ultimate happiness. No one is spared from this, whether someone is a working or a housewife. We feel that just as there is a demand to include personal financial education in the textbooks under the education policy, a similar demand should be made for family management as well.

After all, all school children have to run a family when they grow up, which also includes financial management. Just a few days ago, a message came from a gentleman with many good wishes that after seeing the mythological authenticity of sexual tantra on this blog, his married life got back on track. Such messages make us happy that someone is benefiting. By the way, we did not tell anything new, we only clarified what is written in the Puranas.

Kundalini Tantra vs Fashion

Friends, if you look at it, by paying attention to the breath from time to time, the feeling of self aka soul is connected with the worldly activities and thoughts. This is because breath is also the closest to the soul, that is, to oneself. That is why it is said that worldly thoughts should also continue along with the breath. It should not be stopped. If it is stopped forcefully, it will coil and sleep. If it is allowed to remain awake, it will first give pleasure by feeling like the self. This will be like the savikalp bliss of savikalp samadhi. Then it will make you feel even more pleasure by merging into the self. This will be like the nirvikalp bliss of nirvikalp samadhi. This state is different from the mindlessness in which thoughts are suppressed forcefully. In this state, thoughts do not get destroyed but become one with the self. Patanjali's Yogaschittavritti nirodhah is for this state, not for suppressing thoughts forcefully. In this, along with pleasure, you will also feel weightlessness and peace. That is because some burden of garbage of thoughts has been removed. Meaning the Kundalini Shakti will merge with Shiva. This Shakti merges with Shiva little by little and also gets collected afresh. It keeps merging with self little by little. It is not known so because a lot of Shakti is sleeping in a coil. Along with it, new Shakti also keeps joining it. In a few moments of Kundalini awakening, all the Shakti merges with Shiva at once and can be felt well. That is why Kundalini awakening is generally seen as the union of Shakti and Shiva.

By looking at the body in between worldly activities and paying attention to it, the feeling of self keeps getting attached to worldly activities and thoughts according to this principle. This makes them free from the feeling of attachment and hatred. Only pure love remains attached to them. Attachment or hatred can only be with other things, not with oneself. Attachment means sticking to the other only.

A stick can stick only to the flag, not to itself. It is already stuck to itself, and is one with itself. There is no one else to stick to. In the same way, by hating the flag, it can be freed and removed from the pole. How can the pole be freed from the pole because it is already one with itself. How can one remove oneself from oneself? Even if the flag is removed from the pole with hatred, it will still remain stuck to it in an unexpressed form. Meaning, it will always feel that the flag was there earlier but is not there now. Meaning, the flag will remain present in the form of its absence. In the same way, if a thought is hated and forcibly removed from the mind, it will remain in the form of darkness created by the absence of that thought. Meaning, it will remain stuck. If a person's eyes are always on the pole along with the flag, then no special attachment towards the flag will arise. This is because the attachment will be divided between the flag and the pole. Together, the pole and the flag will look similar or identical, because both are dependent on each other and are manifesting together. Second, the importance of both will remain in front of his eyes and he will not only praise the flag. Then when the flag will disappear, his mind will remain attached to

the stick. Because he was not much attached to the flag, so he will not be much attached to its absence either. Meaning, in the same way, contrary to the common belief, body maintenance and decoration can give benefits instead of harm according to Tantra. Meaning, there is no harm in giving new shapes to the body and molding it according to fashion.

Kundalini Tantra vs. thinking

Friends, a person who becomes spiritual during a chronic or long-term illness, it is because his attention remains constantly on the body due to pain, burning or other permanent body sensations. Although it's not generalization. Many people may feel opposite. It's all according to one's personal status at any point of time. Sensations are sensations wheather pleasant or unpleasant. Same law holds behind both. It's one's ability to extract benefits from both otherwise majority tend to avoid or suppress one type in favour of second type. But it's not that both are freely available at the same time so lot of time gets wasted in waiting. That's why it's advised to do penance in the spare time. Yoga is also a penance as it provides various bodily and mental sensations. It is said that sins are destroyed by the suffering of penance. I think the same principle is behind this too. The attention remains on the body due to pain, sensations etc. of suffering, which gives an opportunity to all kinds of good and bad thoughts buried in the mind to overflow. In a normal situation of deliberate contemplation, a person suppresses the so-called disgusting or bad-feeling memories or those that have a bad effect on life. Along with this, on the contrary, he keeps remembering the memories that give good experiences forcefully and with attachment. Due to this, they start vanishing. In balance, only bad options remain buried in his subconscious mind. They become dominant and start giving him bad experiences. To balance them, he again becomes inclined towards the activities related to good memories with attachment. Attachment because even while dissolving them, there was attachment in his mind. Attachment to good options is also because he has forcibly suppressed the bad options in his subconscious. If a person is attached to his friend and hates his enemy, then he will definitely take his friend for a walk in the gardens and will lock his enemy in the basement by putting chains on him. If we think about it in a different way, then if a man leaves the slave-like work in the hands of his servant Shyamu and takes his other servant Ramu to bathe in the Ganges, then it will be considered that he has attachment towards Ramu and hatred towards Shyamu. In this way, this cycle continues and the so-called bad resolutions buried in the subconscious keep fuelling the life of attachment. But if his mind is stable on any object of meditation like body, breath, rosary, meditation picture etc. through meditation, then he does not have any biased control over his subconscious mind. Then according to time, situation, condition etc., all kinds of resolutions buried in the subconscious mind keep emerging. Because the box of the subconscious mind keeps getting emptied of all kinds of resolutions, that is why he does not have a biased experience of any particular resolution. Due to this, he does not conduct his worldly life with partiality or attachment to make new resolutions, but conducts his life according to what is necessary according to the time, situation, and condition. Due to this, he himself remains protected from bad deeds because bad deeds are often done due to attachment. It is like if equal quantity of potatoes, onions, tomatoes, oranges, bananas are finished in a person's basket, then he will make equal efforts to get all of them, rather than going after just one thing. By

having complete focus on one thing, he may get attached to it and do bad things to get it. But when his focus is equally divided to get all the things, then he will not get attached to any thing. Due to this, he will also be protected from bad deeds to get them. Attachment to something is created only by continuous thinking about it.

Although in Kundalini Dhyan Yoga also, one Dhyan Chitra is continuously thought about, but attachment is not created by it. The reason for this is that the contemplation is done with pranayama and yogasana or by staying in the good company of a yogi. Due to this, the contemplation is connected with the breath and the body and it feels like a part of oneself, due to which attachment towards it does not arise. Along with this, many knowledgeable people have already inculcated this notion in their mind that the image of meditation is not to be achieved physically, but it has to be awakened in the mind. Due to this, the deepening power of contemplation also makes other suppressed thoughts come to the fore and dissolve in the soul. In ordinary material contemplation, a person actually attains the thing of concern in physical form much earlier in the long contemplation process. This destroys the contemplation because what kind of contemplation is there about oneself or one's nearest object or the thing that one has attained. Ordinary people are not yogis who contemplate forcefully on the image connected with their soul. Anyway, long lasting contemplation can only be done on those who are far from material attainment. Due to this, this contemplation is not able to go very deep, due to which even the more suppressed thoughts are not able to come out from the depth. Attachment can only be developed towards something that has a physical existence or that is useful to oneself. Meditation images like gods, sages etc. do not have a physical existence, so how can one be attached to them? Gurus are also like non-existence, because they are non-dual. The non-dual form is of God, and God is also the form of the absolute void. One's other favorite meditation image can also be something that has no physical significance for him. Like a mountain, river, sky etc. or anything. How can one be attached to that? In normal worldliness, when a person gets the thing he is worried about, he stops thinking about it. Then he starts thinking about some other unobtained thing so that he can get it. This cycle continues, but the contemplation does not reach spiritual depth or Kundalini awakening. Of course, he gets physical benefits from that contemplation, like happiness and material prosperity. He gets happiness because that contemplation lightens the load of his subconscious mind to some extent. This is Maya, this is worldliness, whose cycle continues uninterrupted.

Kundalini Yoga vs Stress

Friends! Stress is spreading like an epidemic these days. Work stress, travel stress, family stress, weather stress etc. There are countless types of stress. A few days ago I came in contact with a friend. He was associated with a yoga institute. During a conversation with him, he told me that after every yoga pose or every chakra meditation, one has to pause for 8 or 10 seconds. This gives immediate relief and the brain also gets ready for the next step. When I did this, I also got relief. Earlier I used to do it continuously without any break, due to which I used to feel little tired and also feeling a slight headache. Is the secret of ending stress hidden in this? It may be so. It means that one should keep relaxing by taking breaks in between work. One should not exceed one's capacity. When the body and mind start feeling uncomfortable during work, then take a break. This is helping me in writing as well. After writing a little, pause for a while and new thoughts and memories get refreshed.

The main question is how does yoga provide relief from stress. I think that the thoughts buried in the subconscious mind create stress. It is the same thoughts that create stress in the soul. Because the soul is connected to the body, it is natural that it will create stress in the body too. Pressure is also a form of stress. When I had an encounter with a bodiless soul, I saw innumerable thoughts buried in it in the form of darkness. The soul seemed to be under stress because of it. The soul wanted to come towards the light. It seemed as if the sun was covered by an eclipse and it wanted to come out of it. This could be done only by eliminating those buried thoughts. But buried thoughts do not disappear on their own. They have to be expressed in the mind again and again. Then, with yoga practice, with oneness or detachment towards them, they gradually disappear. Because that bodiless soul did not have a body. Therefore, it is possible that it took rebirth and took a new body. Now, one gets a body according to one's deeds. One can get it as a man as well as an animal or a bird. Then those suppressed thoughts start coming out in the new body. This provides only temporary relief. Because they cannot be eliminated. Because animals and birds cannot practice yoga. Those thoughts definitely become weak. It is possible that they may be destroyed but it will take many births and ages. In humans, this happens very quickly through yoga. That is why it is said in the scriptures that animals and birds can also be liberated directly. But it seems that this happens in very few cases. That too only when very favorable conditions are found. This is because animals do not have much social security. Due to this, the thoughts of their present struggle-filled life remain suppressed in their minds. They do not have the knowledge like humans that the soul is everything. That is why they are body-centered. That is why every kind of security is needed in a civilized society. Many say that the work of the government should be to provide only military security. Then who will provide security of employment or income? This is also no less important than military security. If there is military security but no security of income, then also the person will remain in tension all the time and will never be able to relax.

Stress is ignorance and relaxation is yoga or knowledge. If we make fun of relaxation, then in a way we are making fun of yoga. If we consider stress to be good, then in a way we are considering lack of yoga or presence of ignorance to be good. We cannot separate them. It is not necessary that work should be done with tension. Work can also be done with relaxation. This is the art. Then what is stress for one person, is relaxation for another. Therefore, the scale of stress and relaxation is different for every person. Everyone's body structure and thinking of the mind is different. Meaning that the work which is stress for one person, is relaxation for another. It is stress for one because when his suppressed thoughts will try to come out while working, he will resist them. This will make him feel more stressed. Earlier those thoughts were sleeping comfortably. There was tension at that time also, but it was less because there was no need to exert much force to suppress them. They were already asleep. But when the energy starts awakening during work, then the sleeping thoughts also start awakening. Many people, fearing or hating them, exert force to suppress them. This makes them even more stressed and tired. This means that the tension increases instead of decreasing. Along with this, new thoughts of new work also get suppressed by joining them. If the same work is done by a yogi, then his stress decreases instead of increasing. This is because he has the habit of emptying the box of suppressed thoughts through yoga. Of course that yogi has less physical strength. It is clear that stress does not increase by working, but it increases by working in the wrong way. Actually, working in a yogic way reduces stress. This is a combination of karma and yoga. This is Karmayoga.

There is a common belief that the power awakens only through Kundalini yoga. This is not so. Kundalini Shakti awakens through every work. And it rises to the brain. That is why while doing any work, the sleeping thoughts start waking up. That is why after deep work, a man becomes sexually inclined. This is because he wants to recharge his Muladhara again quickly. Although gradually it gets recharged on its own. Yes, it is a different thing that the complete awakening of the Kundalini Shakti is called Kundalini awakening.

The person who gives stress is not the one who gives work. Rather, the one who gives stress is the one who snatches away the freedom of the mind. Meaning, the one who prevents the suppressed thoughts of the mind from coming out openly. The thoughts

Coming out is called the opening of the heart knot. These suppressed thoughts wrap the heart and tie it in a knot. That is why there are more heart attacks due to stress. Suppressed thoughts also suppress or press the blood vessels. Suppression is in their DNA. Suppression is their nature. This is their habit. They keep the whole body suppressed. It is to resist these suppressed thoughts that every person wants freedom. In reality, freedom is a state of mind. Only a yogi is the most independent, no matter what external situation he lives in. Light, sun or heat expands everyone. Darkness and cold suppress everyone. That is why winter depression occurs. These suppressed thoughts remain contracted in a coil. Kundalini Shakti opens them. The

meaning is clear that only a yogi can be a top class manager, leader or officer. Only a yogi can give equal respect, love and freedom to everyone. It is a different matter that as soon as one hears the name of yoga or Yogi Baba, idle people start gathering. Of course, they also gradually start becoming action-oriented when they come to know the truth. Udaar Hridayanaam Tu Vasudhaiva Kutumbakam. The worldly meaning of this Vedic saying is often taken to be that one who considers the whole world as his family, is an open-hearted person. In reality, its deep spiritual meaning is that the person who does not suppress any thought in his heart by keeping love or hatred for it, but keeps everyone open by keeping equal feelings towards everyone, is great or an open-hearted person. He is a Yogi. You can interpret stress or depression in any way you want, but its basic form is these suppressed thoughts only. Actually, stress and depression are the same thing. If stress is the physical symptom of these dormant sanskars, then depression is their experience.

Friends, I sat in the open park and basked in the sun and the stress also became much lighter with Vipassana. So now let's go to the closed room.

Kundalini Yoga vs Present Moment: The right balance of mental peace, meditation and self-awareness

Friends! There is a positive pressure Kundalini awakening. There is a negative pressure Kundalini awakening. In the first case, the energy is forcibly raised by sexual yoga etc. In the second case, the mind is emptied so much by Vipassana etc. that it itself pulls the Kundalini energy from the Muladhara. However, some emptiness of the mind is necessary in both and some sexual assistance is taken in both. The difference is only of level. In the first case, the person has to continue Vipassana and Karmayoga even after Kundalini awakening. Because the mind is not completely empty. But in the second case, it seems that everything has been attained and there is nothing left to attain or do. The happiness also remains more and for a longer time in this. It is a deeper transcendental state.

Yoga scriptures say that by stopping the breath with Pranayama, the life force or mind stops inside. This does not mean that the thought picture of the mind is destroyed. It means that it stops, that is, it does not change or a new thought picture is not formed in its place. Prana is the name of movement. When Prana stops due to holding the breath, then the movement stops. The benefit of a little stopping of the thought picture is that it is felt clearly. By feeling it clearly, it becomes easy to develop a sense of witness or self-consciousness towards it. By having a sense of self towards the body, one automatically develops a sense of self towards thoughts. Because thoughts are born in the present gross body only. Usually there is such a race of thoughts that before we start developing a sense of self towards a thought, it is destroyed and a new thought comes in its place. In this way, if a habit of holding the breath is formed by Pranayam, it gives the benefit of being a witness continuously. Even if only a sense of witnessing towards thoughts is done with Pranayam, it is not successful. Sakshi-consciousness also succeeds only when the gross body is also connected with it. There can be no sense of witnessing towards thoughts alone. By just watching the thoughts, we ourselves are flowing as thoughts. We are not seeing them. When the body is also in the experience, only then it will be proved that we are the body in the present and are seeing various types of thoughts which are situated in the past and future. It means that at that time the man is the body of the present and keeps seeing the thoughts coming and going. It is the body that anchors or connects us to the present. Although any scenario of the present like the sounds of the surroundings or birds, scenes etc. also connect to the present, but the body and breath connect most deeply. Although thoughts cannot be seen separately from the soul, but with the feeling of a witness they merge into the soul. This is because we have considered the gross body of the present as the soul or self. And the thoughts arise in the body only like waves and also dissolve in it. Just like the waves of the

ocean keep forming and disappearing. Although they form and disappear in the soul. But we cannot experience the soul directly. Because the pure soul is beyond experience. But when the focus is on the body, and the thought waves appear to be forming and disappearing in the body, then the soul starts remembering the formation and disappearance of thoughts in itself and this feeling keeps growing. This is to go from gross to subtle. Gross waves keep forming and disappearing in the gross body. Whereas in the subtle and experience-form soul, the experience of that wave keeps forming and disappearing. Sooner or later, the subtle is remembered from the gross. Just like from the holes made in the earth, one can guess the shape of the creature or snake living in it. The special thing is that the suppressed thoughts that arise during yoga get connected to the physical body, its breaths, its reactions, sensations, movements, etc. Therefore, if those thoughts arise again during worldly activities other than yoga, then the focus automatically goes to the body. This automatically leads to Vipassana.

Kundalini Yoga igniting the fire of self-awakening: the secret of Meditation, energy awakening and inner peace

Friends! the union of Prana and Apana is mentioned a lot in the scriptures. Prana is the life force of the upper part of the body, while Apana is the life force of the lower part of the body. It is said that by holding the breath, Prana and Apana meet each other. What happens is that when we inhale, the life force rises up through the back. When we inhale and hold it, the prana life force remains active. At that time, by meditating on the parts of the Muladhara region, Apana also becomes active. The rising Prana and the falling Apana keep mixing with each other. This is just like the union of the Yin-Yang. Similarly, while exhaling, the life force becomes Apana while going down. When the breath is held there, Apana becomes active. If any thought comes to the mind at that time, then Prana also becomes active. Due to this also, the going down Apana and the rising Prana keep mixing with each other. It is a simple thing that while doing pranayam, keep your focus on the breath. This will automatically keep the prana and apana colliding with each other. When you concentrate on the breath going down while inhaling, then apana goes down with it. But due to the movement of the back caused by the breath, the prana itself goes up. The apana going down and the prana going up will definitely collide with each other in the middle. Similarly, when the breath is going down after exhaling, apana also goes down with the focus on it and also goes down with the movement of the back. But at that time, to balance it, thoughts arise in the mind itself so that the prana can go up. Along with this, one can also deliberately observe one's current physical

condition with a witness attitude. This further increases the upward flow of prana. In such a situation also, the prana and apana will definitely collide with each other. It has been written in many interesting ways in the Upanishads. For example, the lower wood is the lower Arani and the upper wood is the upper Arani and the spark of fire produced between them due to the friction of their union is the best fruit. The Sun is the upper Arani, the Earth is the lower Arani and the moon in the middle is the fruit, etc., in this way. I don't remember the exact details. But the union of the upper part and the lower part has been given great importance. And the thing produced between them has been called the best and the most desirable. Due to the friction of Prana and Apan, the Kundalini picture starts shining like a spark of fire. It is possible that fire was discovered through Kundalini Yoga. Anyway, meditation is strengthened only by the union of Prana and Apan on the Chakra. Energy is awakened by it. Then mental peace is obtained from it.

Om has been given great importance in the scriptures. It has been called the basic sound and all sounds are believed to originate from it. I think that the sound of Om must have felt closest to Brahma to the brahmin sage. Probably, other sounds like the sounds of birds, rumbling of clouds, human voices or any other natural and artificial sounds would have made his mind restless and distracted his concentration on Brahma. Just as the mind gets distracted by contemplating other worldly things other than contemplating on Brahma. He used to chant Om, which made the experience of Brahma more strong and stable. Just as the whole world is made from Brahma, in the same way the whole worldly sounds can be considered to be made from Om.

I don't know why Yoga is wrapped up in so much mythology or puranic way? Whereas Yoga is completely scientific. In Autobiography of a Yogi, such a web has been woven with good and complex English words that the reader's concentration on the main subject of Yoga seems minor and mythological miracles as major. He gets lost in a kind of mysticism. However it seems a writing tactics to inspire lot of people to do yoga. It seems being successful in this. The book that sounds even better than that is Purana Purush. This book is based on the biography of Yogi Shri Lahiri Mahasaya and his diary notes. His description comes up at many places in the book Autobiography of a Yogi. Probably he was the guru of the book's author as well. He was an employee in the Indian Railways and was a pensioner after retirement. It is believed that he achieved the ultimate siddhi through yoga along with the normal household and worldly activities. This book has probably been compiled by his grandson after his death. But it is a matter of regret that it is not available in the form of an ebook. However it has free scanned PDF version available on archive.org. Better to read on tablet than phone on ereader app. ReadEra is a good app. How many print books will a man buy? There is a pile of books in the house. Similarly, there is a shortage of space in houses these days. Read once and throw it in the trash, this also does not seem right. Along with this, there is also a fear of environmental damage. When I was looking at the online PDF on the Internet Archive, I found its

sentences also full of mysterious words. I don't know why people do not present facts in a simple and layman's way. Maybe the earlier people felt that giving very simple explanations would be a misuse of knowledge. I feel that such informative books should be available for free download. If the author is well-off then they should be available for free. A writer's books are like assets accumulated for bad times. If he ever faces such a financial crisis that it becomes difficult to live, then he can certainly decide their price. He will get some financial support. Books are investments for bad times just like gold jewellery. A man never sells jewellery in good times, but displays them everywhere for free all the time. In bad times, he sells them only when he is helpless. Books should also be presented everywhere for free. May God ensure that bad times do not come. Anyway, in most cases, such bad times do not come due to the good wishes and prayers of the readers.

Kundalini Yoga leading to subtle body experience: A deep dive into energy awakening, meditation and self-awareness

Friends! It is a matter of some time ago. I had gone to a big city far away. I had a deal with a company. There were some differences with the company. Leaving some important work pending, I had gone for a trip. In between, I got a call from the company's female manager. Now everyone knows that who will work for the company by ignoring the fun and frolic with the family? Therefore, there was a mild argument with the manager. At that time, the manager's subtle body came to my experience screen. It was a strange and devious darkness. That darkness was special. I have written earlier also that the darkness of everyone's subtle body is different. I found a lot of things buried in that darkness. I felt restlessness, competition to move ahead, speed in work, cleverness, feminine beauty, along with deviousness and a lot of sins and I don't know what else? There were no such qualities in it separately. That darkness was one and uniform. There were no divisions in it. Because a whole homogeneous mixture cannot be described separately. Therefore, we are forced to describe it in pieces. If we look at it, it is impossible to describe it in its entirety. Who can separate each deed, each fruit, each character of countless births from that one unique darkness? That subtle body has an amazing encoded form. Just as that lady manager was in physical form, her subtle body also matched her exactly. Consider it as if it was her shadow. At the time when I experienced her, she was probably writing a letter to cancel the contract with all her might. She must have done so by remembering everything in the past. Along with that, she must have thought a lot about herself, about her shortcomings and qualities, about its benefits and losses for her, about my emotions, about all her emotions and feelings, or say about her entire personality. Because she must have done everything while remembering me, due to this the impression of her subtle body must have been left on my mind. Anyway, all the souls of the universe are connected to each other. The movement of a soul at one place creates movement in the entire universe. Many Yogis feel this. Anyway, when I returned, the letter of cancellation of the contract was in front of me. However, it is a different matter that after some mediation and debate, I got that contract back.

Of course, the experience of that subtle body must have lasted for only ten seconds, but it was clear, indirect and surprising. It is surprising because the physical body does not reveal the complete identity of a person. The physical body is covered over the subtle body like a lush green forest on a coal mine. It is the subtle body that reveals the real nature of a person. I feel that after keeping restraint towards a woman for a long time, the attraction towards her automatically decreases, that is

because a glimpse of her subtle body starts appearing. That means the real nature, mental inclination, thoughts, habits etc. of the woman start revealing her real nature or subtle body. Perhaps that is why a woman keeps a distance from everyone so that her subtle body remains covered under the cover of her beautiful physical body, sweet voice and sensual gestures and people do not notice it.

If I analyse it deeply, I had experienced her subtle body at the time when I had an argument with her, or a little later. It means that she had decided in her subconscious mind immediately what to do next. Later, that decision was only implemented by her conscious mind. Today scientists are also claiming that every work done by a man is already decided by his subconscious mind without his knowledge. Man just follows that order with his conscious mind. But I think this must be happening with common ignorant people. Yogis or knowledgeable people have full control over themselves, even over their subconscious mind.

Actually, with the daily practice of Kundalini Yoga Siddha Dhyana, the energy remains in the awakened state. If the practice is left for a few days, then the Kundalini energy again goes to sleep in the Muladhara. Therefore, it should be awakened daily. Many people think that once awakened, it awakens permanently. This is not so. After awakening it in the morning, by the evening, it again goes to the Muladhara and sleeps comfortably with a pillow. Therefore, in the evening it has to be awakened again and taken up. That is why it is said to do yoga twice a day. At least 4 hours should pass after eating food, half an hour after drinking water, 1 hour after drinking tea or milk or any other beverage, otherwise there can be a gastric complaint. Now when the energy remains constantly awakened in the brain, it is natural that it will keep providing subtle and transcendental experiences. Many people say after doing yoga for four days that they have not had any such experiences. They will happen only when the opportunity comes for them. How can anything drop from the empty sky like this? Everything happens only when the opportunity comes. Yes, it is certain that one who constantly remains immersed in the experience of self-awareness, then these small transcendental experiences will happen automatically, when the circumstances of physical worldliness are created for them to happen. Self awareness by meditating on body, breath or whatever present thing/work/music etc. keeps one anchored to the present moment. This keeps witnessing running to coming and going thoughts. This keeps them weakening by dissolving in the self with a bliss. This reduces mental noise helping to create enough empty space in mind for transcendental experiences. The ultimate transcendental experience is the experience of self-consciousness.

Even karma provides the better feeling of witnessing. Karma gives the maximum presence in the present because almost all the senses are working in it. The more and the greater the karma, the more awareness in the present. That is why it is said to keep doing karma all the time, no matter what you do. Karma here means human work. It is said that one who does not remain idle for even a moment lives for a hundred years. Age decreases due to stress. It means that stress decreases due to vipasana generated from karma. My grandfather used to do something or the other all the time, even if it was a very light work. There was always a glow of knowledge on his face. Actually, witnessing and self-awareness are related to each other. The common public may believe that witnessing is a feeling of alienation. Because it seems that we can see only others neutrally, not ourselves. But it is not so. If your son is playing a match, then you will see him simultaneously with a feeling of witnessing and belongingness, not with a feeling of alienation. Witnessing means a feeling of detachment. How can there be attachment to oneself or the things related to oneself. Does a man ever get attached to his activities? No. That is why it is said that the hen of the house is worth nothing. There is no importance towards oneself or one's own things. Attachment is always towards others. Importance is always towards strangers. The yogi of the house is a jogda and the yogi of a foreign land is a siddha. The importance is towards others because the drums from far away sound sweet. So the self-consciousness that is often mentioned in the scriptures is in a way a witness-consciousness. And how it is possible by being situated in the present, we have proved above. It means that the light of thoughts seems unimportant to the man who is enlightened by the present moment. How can light have any importance in itself?

When we are a living soul covered in darkness by staying away from the present moment or the light of actions, at that time we cannot have a witness-consciousness or a feeling of detachment towards thoughts in the form of light. Because at that time we are unconscious and thoughts are conscious. The nature of both is completely opposite to each other. At that time, there can be an illusion of witnessing, but it does not happen in reality. On the contrary, detachment and witnessing will decrease. Iron attracts magnet but not iron. Plus charge attracts minus, not plus or neutral. Light attracts darkness, not light. That is why it is said that keep your attention on your present physical state so that darkness does not spread in the soul. The scenes of the present state, the body and its sensations, the breaths and their movement on the body, various sounds, other worldly activities, all these are in the form of light. While experiencing these, the light-like thoughts that will arise will create a sense of witnessing towards them and detachment will also arise. This is because both types of things are in the form of light. Due to this, the awareness of the present and the awareness of thoughts will both lighten each other. Lightening is detachment or witnessing. By the way, this should not be called awareness, but experience, because there are different levels of experience or knowledge. There is only one light level of knowledge that's awareness. Light experience is called awareness. In this, a person is experiencing and also not experiencing superficially. As it is said that a certain person is aware of his health. It means that he has an eye towards his health, not that he understands health in detail like a doctor. Awareness is spiritual. Knowledge or experience is physical. This is what happens with witnessing and self-consciousness. It means that when the experience of the present and the experience of thoughts, both lighten each other, then both become awareness. Knowledge produces ego while awareness destroys ego.

Rosary chanting, mantra chanting, or other religious activities do not do much, they just keep one connected to the present. The basic science of all is the same. It means that there is similarity in all. Whatever everyone does according to their interest and culture, they do it right. People also do strange penance. Many people reach temples miles away by lying down flat or body rolling. Many pierce nails on their bodies. I saw an ascetic who has been wearing a 45 kg Rudraksha rosary on his head for ten years. He keeps it on his head for at least twelve hours every day. Keeping a meditative picture in the mind is also like providing a support of light to your dark soul. That is why in Patanjali Yogasutra it is called Dhyanalamban, meaning support for the light of meditation. This also makes

one detached from the light form thoughts that come and go and this is also Sakshibhaav. What attachment can light have with light? Darkness can have attachment with light. A poor person can have attachment with wealth. What attachment can a rich person have with wealth. Sakshibhaav means to just watch the scene as a spectator, not to enter it. If there is attachment towards the scene, then can anyone live without entering it? Nathuram can enjoy watching the cricket match from a distance. He is not concerned with anyone's win or loss. Neither will he explain anything to anyone, because he does not have deep knowledge of cricket. Less knowledge and detachment live together. Animals live without attachment with each other because they lack knowledge. But real detachment happens with knowledge when knowledge is deliberately ignored. With this the soul gets the light of knowledge. When there is no knowledge like a handicapped or a retarded person or an animal, then the inexperience that arises from it will be called stupidity, not detachment. Not having thoughts is ignorance. When there is no thought in the form of knowledge or light, then how can we remain neutral towards it and then how will its light add to the soul. But in the above cricket case, will any blind cricket fan be able to sit far away? He will hold the bat himself. Or will he be able to do anything? He will start dictating to the cricket players. But if a good cricket expert remains detached and neutral despite knowing everything, then that will be the greatest detachment.

In the olden days, the pace of work was slow. This is because technology was not as developed as it is today. Although there are different standards of development, but let us say that it was not so-called developed. Due to this, people's mind used to wander in useless thoughts. In a country like India, if a lot of produce was produced in the rainy season, then it could be eaten sitting idle almost throughout the year. This is because sufficient water for the crop falls here only during the rainy season. The rest of the year, there is only sporadic rain, that too only occasionally and many times it is like a drought. It is evident from this that useless thoughts must be distracting people while sitting idle. Probably, due to this trouble, detailed Vedas were made and rituals were made. This had two benefits. Firstly, through these, man remained connected to the present and along with that, he also got devotion towards God. What more can one want than this. Eat mangoes and get the price of seeds. That is why it is said that man does not fall if he behaves according to the Vedas. It means that without this, the thoughts of the mind confuse him and push him into darkness. Then, influenced by that darkness, he starts committing sins and starts eating and drinking inappropriately. This not only harms his soul but also harms his body. If this were to happen, just think what people would earn and eat when the next rainy season comes. Therefore, a good and self-enhancing method was adopted to entertain the heart. It is relevant till date because it is associated with the worship of God. Whatever is associated with the worship of God, that thing becomes eternal like God.

Scientists say that meditation inhibits DMN i.e. default mode neural network. This neural network of the brain usually produces irrational thoughts. Perhaps, meditation does not provide it with enough energy because the process of meditation also consumes a good part of the energy. It means that the basic thing is experiential psychology. Physics is based on that. The seed of all material discoveries is born in the mind. Later they appear in physical form. Because the brilliance of the discoveries of the mind is not visible to the common people, that is why they ignore it and keep trumpeting only material discoveries. But Yogis look into the mind, because they themselves are scientists exploring the infinite world of the mind.

Friends, in today's modern environment it is necessary to go to the root of every spiritual aspect. Today's generation with a scientific mindset does not believe in superficial knowledge. It wants scientific proof of everything. It is surprising to understand how scientific the above method is. Earlier I also used to take it lightly, but when I went deeper, I came to know the whole truth. What a simple way to attain the soul. And moreover, it also gives material prosperity. When the garbage of the mind is cleaned by the practice of witnessing, then new and developed and present-related thoughts are born, which also leads to material progress. This is the reverse or indirect way to attain

the soul. If the thing does not work out in the direct way, then go in the reverse way. By maintaining a sense of self towards thoughts, a time comes when the soul itself comes into experience. If the sea is not coming straight, then keep moving forward with the river. You will reach the sea. If you are unable to find a way out of the cave, then keep going in the direction of the light. You will reach outside on your own. The more the cold or darkness, the more it will be attracted towards the warm or light. That is why in winters, as soon as the stove is put out in the kitchen, it immediately becomes cold. This is because the cold outside immediately runs towards the heat of the stove and makes it cold as well. Meaning there is attachment between darkness and light. If there is heat outside, it will not run inwards. In other words, if the atmosphere outside is not running inwards, it means that it is hot outside as well. Similarly, if a person experiences thoughts while considering his soul to be dark, then he will become crazy for them. Meaning he will become attached to them. He will run towards them. He will run his worldliness towards them. He will become attached to them. In other words, if a person gets attached to thoughts, then his soul becomes dark. But if he remains focused on the present and does not get attached to them, then his soul starts becoming bright like thoughts. Because by being aware in the present, the attention gets divided between the present and the thoughts, so detachment towards both is created. It is like if you pour water on fire, then the fire also gets extinguished and the water also evaporates into steam.

This is the specialty of Sharirvigyan Darshan that it keeps the focus on the body continuously, due to which Vipassana continues. Naad Brahma is mentioned prominently in the scriptures because the focus on the voice leads to the highest witness feeling. That is why talkative people are more popular in the world.

Friends, everything is a game of energy. Even a little lack of energy can make a huge difference, the difference between life and death or even the difference between bondage and salvation. That is why it is said that Shakti meets Shiva, meaning it unites with Shiva. To attain Shiva without Shakti is next to impossible. That is why it is said to Pranayam, meditation and yoga. Only for channeling energy. While being aware of the present, to let the thoughts run unhindered, more energy will be required. The double engine is running. Common people with low energy with a single engine are either busy in the present at one time or are lost in thoughts. They are unable to run both the mental engines simultaneously. Result, bondage.

Kundalini yoga teaches us to control our breaths

Friends, during Kundalini yoga, when we take long and slow breaths through pranayama, then a sense of witnessing the thoughts arises, which reduces stress. Inspired by this, we try to reduce our stress by taking long and slow breaths even in the midst of worldly affairs throughout the day. There are mainly three types of breaths. One is the breath from the stomach, which focuses the prana on the navel chakra. One is the breath from the chest, which strikes the prana on the anahata chakra. There is a very shallow breath, which puts the prana on the vishudhi chakra. You must have noticed that when you are emotionally hurt or active, the breath starts coming from the chest. When you eat and drink too much, the breath starts coming from the navel. This is yogic breath. That is why after a full meal of delicious food, there is great joy, especially if you are also traveling. Traveling increases the sense of witnessing. During a lot of talking, one feels suffocated because the breath is shallow and only up to the throat. That is why after talking a lot of nonsense, a person starts panting with long breaths. When we do chakra meditation, we breathe according to the chakra so that we can meditate properly on the chakra. By understanding this secret, we can control the action through breath during work. If we have spoken too much or have established too much emotional connection, then we start breathing from the stomach. This brings speech and emotion under control. If we start becoming too calm, stress-free and silent, then we start breathing from the chest. This creates a little tension, which is necessary in some amount to survive in worldly affairs and competition. Some breath rises above the chest and reaches the throat.

Breath from the chest rises to all the upper chakras, because while breathing from the chest the shoulders are raised upwards. That is why it is said that Prana remains above the navel. Apana remains below the navel. When we breathe from the stomach, some Prana seems to descend to Swadhisthana Chakra and Mooladhar Chakra. However, from there it again directly ascends to the Ajna Chakra and Sahasrar Chakra through the Sushumna. But it does give strength to the lower part of the body, which is the main work of Apana. Such things seem very complex on the surface. But if we understand them calmly and deeply, then everything is as simple as child's play. This is the specialty of spiritualism. There is nothing complicated in this. You just need an open heart and a thoughtful and creative mind to understand. The other three main pranas are Vyana, Udana and Samana. These too will be understood gradually. There you go, we know about Samana Prana. It is considered to be the prana of the navel. By breathing on the navel, prana spreads evenly throughout the body, as we have mentioned above. Some part of it goes to Swadhisthana and Muladhara Chakra, which becomes Apana. It again ascends from

there, and becomes Prana. A little part of it also ascends directly from the navel chakra. We will discuss the rest in the next post.

Prana is considered to be in the chest. It is considered to be the most important because it helps in breathing. If there is breath, there is life. The word prana is formed by combining two words, Pra and Aan. Pra means first or chief and Aan means coming or flow of power. Apan is considered to be below the navel. It is connected to Swadhisthana and Muladhara Chakras. Anyway, all the pranas are connected to some chakra or the other. Its work is waste excretion. It also helps in sexual intercourse. Udana is located above the chest. This word is formed by the combination of ut and aan. Ut means above. This means that the prana power going upwards is Udana. All these pranas are connected to each other. First of all, the man takes a deep breath from the navel. This activates the samana prana there. The name samana is because the energy of the food produced with its help is distributed equally throughout the body. Due to the activity of Samana Prana, the Upa Prana named Krikal also gets activated, which makes us feel hungry. There are five Upa Pranas too, which help in the activities of Pranas. This entire body is filled with Pranas. Due to the activity of Samana, Vyana Prana also gets activated there. The word Vya of Vyana gives a sense of pervasiveness. It means that this Prana is spread in every vein and every cell of the entire body. It is actually connected to blood circulation. By focusing on the navel, blood circulation will definitely increase there, as it is a rule that the blood flow increases at the place of meditation. Then the blood reaches every cell. This activates the Vyana spread there. Then the work of releasing digestive enzymes from the cells, absorbing the digested food in the blood and sending it to the entire body starts. Some part of samana becomes apana that propels undigested food down to excretion. When majority of digestion has happened, the majority of Samana Prana of the navel comes to the chest and starts giving strength to the breath and the heart. It means it starts functioning as main Prana. Udana Prana helps that Samana Prana to rise upwards. It is also felt as it rises through the back. Breath starts flowing from the chest. That is why after the food is digested, a person gets stressed due to the worry of work. And he wants to work hard until the next hunger strikes. This happens due to breathing from the chest. Food is coming to the whole body and one feels like working. Then the person gets tired of work and starts taking some rest. At that time his Prana starts rising upwards in the form of Udana. This gives strength to the Vishuddhi Chakra, speech associated with it, Agya Chakra, thoughts associated with it, due to which the person gossips or starts strutting in thoughts. Then the person rests and starts sleeping. At that time his Udana Prana descends down and comes to Swadhisthana and Mooladhar and becomes Apana. Then after waking up from sleep, his stress ends, due to which breath starts flowing from the navel automatically. Peace or sleep and breathing from the navel, both are interconnected. By doing one, the other starts happening automatically. Due to this, Apana rises upwards and becomes samana again. This makes us feel hungry again. This way the cycle continues again and again.

All the pranas keep the body balanced by uniting and helping each other. By Kundalini Yoga, we can balance the entire body clearly and abundantly at one go by focusing the pranas on all the chakras. Otherwise, this process keeps going on itself day and night at a slow pace without our knowledge. If there is any imbalance in it, then it gets balanced by Kundalini Yoga. That is why it is said that Kundalini Yoga helps in preventing diseases and in curing them if they occur. Most of the diseases arise from imbalance in the body.

All this description is only to create interest in Kundalini Yoga. There is not much need for it in practice. But today's logic-oriented society should also keep getting some nourishment. By doing simple yoga, asanas and pranayama, the entire body automatically remains balanced. Then the worldly affairs related to it will also remain balanced, what doubt can there be in this? The car will run even if you know about its parts, and it will run even if you don't. Yes, a person who knows about its parts will service them on time and make the car run better.

Kundalini yoga is the must have ingredient with all the spiritual techniques and methods

Merry Christmas to all friends

Friends! Kundalini Yoga is a mysterious knowledge. The more it is explored, the more new meanings keep emerging from it. Its search never ends. Perhaps this is because it is connected to the infinite. The search for the infinite is also never complete. All other knowledge related to the material world are limited like it and are prone to ending.

Those who practice Raja Yoga say that meditation with the mind is the best. Sadhana with the body is secondary. Those who practice Bhakti Yoga say that do not worry about the body, just keep the mind focused on God. Those who practice Gyan Yoga say that just live your life considering yourself as Brahma and do not get involved in other things. Those who advocate Karma Yoga say that Karma is Yoga. There is no need to do Yoga or Kundalini Yoga separately. Those who advocate Tapasya say that only Tapasya destroys sins, which leads to salvation. But to me all yogas seem incomplete without Kundalini yoga. That is because the body is the main source of power. Power does not fall from the sky into the mind. It is the body that provides power to the mind. The mind has to depend on the body for power. Then in order for the body to generate power and provide it to the mind, Kundalini yoga has to be done.

How will you be able to meditate on Rajayoga without the power of the mind? Within a few minutes or seconds, the image of meditation will disappear from the mind. How will it take weeks or days to do so? Unless deep meditation is maintained for months, how will the sins in the form of sleeping thoughts be destroyed and how will the Kundalini awaken? It will just be a pretense and show of meditation. How will you be able to do Bhakti Yoga without the power of the mind? Bhakti is also a form of meditation. It is the meditation of the deity or the Guru. In the case of Gyan Yoga also, without the power of the mind, how will a man be able to understand himself as Brahma. This understanding is born from thoughts and thoughts are born from power. Similarly, it is accepted that the garbage of thoughts is pacified by Karma Yoga. It also strengthens the meditation image in the mind. But if a person does not do Kundalini Yoga by detaching himself from Karma after Karma Yoga, then how will that Kundalini image get the power to awaken. If a person always remains engaged in Karma Yoga, then a meditation image will become a little stronger and then it will become calm. In its place, a new meditation image will come. That too will become a little stronger and then it will become calm. Or in rare cases the same meditation

image will remain as a faint memory for a lifetime. This way, this cycle will continue but no meditation image will be able to awaken. It means that Kundalini will not awaken. Power is accumulated in the body by Tapasya. But if it is not provided to the mind by Kundalini Yoga, then what spiritual benefit will be derived from Tapasya. Then Tapasya will remain just a pretense.

If any spiritual technique is adopted but Kundalini Yoga is not done along with it, then the full result will not be obtained. But if nothing is done and only Kundalini Yoga is done, then still there is a possibility of full spiritual benefit. That is because the nature of the mind is that it always develops and moves towards God. When the mind gets power, it will try its best to go towards God in any way. The mind is a part of God and it wants to join Him and become one with Him. If other spiritual techniques are adopted along with Kundalini Yoga, then it is even better and it is like icing on the cake.

Kundalini yoga teaches the art of dying

Friends, there is a famous saying that by practicing continuously, even a fool becomes wise and skilled. All people are fools when it comes to attaining salvation. So, can salvation be attained effortlessly by practicing Kundalini yoga continuously? Let us analyze it in this post.

I was reading the introduction to Purana Purush. It was written in it that how did a householder yogi, known to the author, die? At the last moment, he had focused his life exactly in the middle of the eyebrows. Due to this, there was a strong vibration there. Then he breathed his last there. It was believed that he was liberated. That same Agya Chakra has been called Ram Dwara. In common parlance, the death that people used to mention at Ramdwara was the Agya Chakra itself.

Now the question is that at the last moment, when all the senses become devoid of knowledge, how can one focus the life of the body on the Agya Chakra? I think this happened on its own, through lifelong practice. Science also shows that the blood circulation of the body keeps on shifting from non-essential organs to essential organs. Then this should happen even without yoga. It does happen. Whether one does yoga or not, blood circulation gives importance to the brain. Agya Chakra is one of the main parts of the brain, and is the most effective point in the path of the main nerve of the body. But such vibration is not seen in everyone. It is seen only in Yogis. It seems that blood circulation is automatically controlled by itself. There is no need to be aware or experienced about it. But to make Nadi Sanchar more effective, one has to be aware of it. Meaning, one has to experience it. Although Nadi Sanchar keeps happening at the basic level even without experience. It is due to it that the body remains active. But to raise it to the level of providing liberation, its experience has to be increased. Blood circulation cannot do all the work. It certainly supplies all the necessary substances to the cells for their work, but it is the nerve circulation that motivates the cells to work by using them. Perhaps this nadi circulation is called Prana. If we place material for building a house in front of a person, he will not immediately start building the house. He will have to be motivated to work using that material. This motivating work is done through nadi circulation. You all know that for liberation, it is necessary for all the thoughts suppressed in the mind to manifest in the soul. This is what happens in the witness state. That is why there is a feeling of liberation from it. We certainly experience all the previous suppressed thoughts in the soul in the witness state, but the new thoughts that are suppressed after that are enough to put us in bondage. At the time of death, because all the senses become inactive, the new world cannot be experienced, meaning new thoughts cannot be formed and suppressed in the mind. In such a situation, if all the old suppressed thoughts are experienced in the soul even once due to the great circulation of Prana

in the brain, then there should be no doubt about liberation. It is written in the scriptures that if the name of God is taken or he is remembered at the time of death, then one attains salvation. It is also written in many places that this can be done only if there is a lifelong practice. This practice points towards Kundalini Yoga practice. Because the common practice will not be useful at that time. That is because all the senses will be almost dead. How can anything be thought through them. Those almost dead inner senses can come to life only if a strong wave of life force shakes them. Right now because the blood circulation would have shifted from the external senses like eyes, ears etc. to the internal senses like mind and intellect. That blood circulation will also not be so much that it can provide sufficient nutrition to the nervous system there. In such a situation, only the strong wave of life force rising from the Mooladhara can make it active.

Then it is said that whatever a man thinks about in his last moments, he becomes that in his next life. Jad Bharat thought about a deer, so he became a deer. Perhaps this thinking is solitary thinking which happens due to lack of prana. Attachment or credit intelligence remains towards only one mental picture. That is why one gets the same kind of birth. But due to the powerful vibration of prana coming from the Mooladhar, all the mental pictures are felt together and become calm in the soul. Then there is no attachment to any particular picture. This gives liberation. Either do not get attached to anyone or do it with everyone. The result of both is the same, detachment. Either do not remember anyone at the time of death, or remember everyone. The thing is the same. But this does not happen because the ordinary prana will make you remember someone or the other. The kundalini power flowing in the Sushumna is so powerful that it makes you experience everything together. Perhaps this is its basic principle.

But death does not always come so comfortably that it gives the thoughts a chance to merge with the soul. Premature death occurs suddenly. In today's modern, mechanical, polluted, war-ridden and disease-ridden era, it occurs more often. Earlier it was considered very inauspicious and an obstacle to salvation. It was even believed that the soul would wander without a body for a long time. That is why it was said that one should always be spiritually prepared for death so that even if untimely death comes, one can still get salvation. Such preparation can be done only by daily Kundalini Yoga practice.

When I had corona, I used to feel the transmission of prana through my back, which was probably to fight the disease. In those days I was not even able to do Kundali Yoga. Thoughts were emerging very peacefully and merging into the soul. Perhaps it happens that when the practice of yoga is missed, the accustomed body tries to do that yoga on its own. Perhaps this is why pranayama and yoga are considered liberating. Countless yogis have tested it for centuries.

Kundalini Chakras are the nine planets of the sky described by astrology

Friends, in Sanatan culture, a religious ritual is performed on the occasion of birthday. In this, all the gods and planets are worshipped. Nine Granthis are offered in the name of nine planets. Every planet has a special colour and special grain. A bundle is made by tying about one kilogram of that grain in a cloth of that colour with knot. This is called Granthi.

The colour of Sahasrar Chakra is white. The colour of Agya Chakra is blue, Vishuddhi Chakra is sky blue, Anahat Chakra is green, Nabhi Chakra is yellow, Swadhisthana is orange and Mooladhar is red. The three main colours blue, green and red are of Agya, Anahat and Mooladhar Chakra respectively. These three Chakras are the main ones. These three Chakras are the symbols of Sattva Guna, Rajoguna and Tamoguna respectively. The colours of all three are blue, green and red respectively.

By the way, white colour is considered more Satvik. But blue colour symbolizes the Satvik Guna in deep contemplation, understanding and awareness mediated by Agya chakra. Similarly, although red colour is considered to be more Rajoguni, I feel green colour has more Rajoguna. With emotional love related to the heart, a man becomes more hardworking. A farmer lives amidst lush green vegetables, that is why he is so hardworking. There is abundance of green colour in nature and it is also very active. By living in greenery, a man becomes emotional and lover-like. That is why newly married couples often spend more time walking among lush green valleys. Red colour is better than black for Mooladhara because red colour has Tamoguna hidden in it as well as rising and development of Rajoguna too. This is necessary for the awakening of Shakti and its ascent through Sushumna. Red colour is undoubtedly Tamoguni because it is associated with violence, but it also has Rajoguna. Violence here is virtual. It is reflected in the form of enduring physical pain and penance in the form of yoga etc.

The upper part of the body is filled with Satva Guna. Because it is connected with thoughts. The middle part is Rajoguni. Because most of the physical work of the body and the world is done by the middle part. The lower part is Tamoguni. There are foul-smelling waste materials there. Waste is an indicator of death. After death everything rots and becomes foul-smelling waste.

The white colored bundle is meditated upon in Sahasrar. The grains of about 1 kg of rice tied in it are the symbol of countless Satvik thoughts. The sesame seeds of the

blue bundle of the Ajna Chakra are the thoughts of Sattva mixed intelligence. The green moong grains tied in the green granthi for the Anahat Chakra are the symbol of emotional thoughts. Yellowness is the sign of ripening of grains, leaves etc. That is why the bundle of this color is in the Manipur Chakra. Digestive work is done through this chakra. It means that food is digested or ripened or cooked through it. Its yellow gram grains are pressed in it and symbolize the buried thoughts related to digestion or food or cohabited with these. The orange color bundle for swadhishtan chakra symbolizes rajoguni sourness. Swadhisthana chakra is also rajoguni because it is associated with sexual sensuality. Orange colour lentil grains also work well for this chakra. The red grains of wheat or lentils bound in the red cloth for the Muladhara Chakra are rajoguni thoughts mixed with Tamoguna. Red tomato can also work well.

I feel that Tuladan also produces the same effect, that too in an grown up form. That is why it is called Mahadaan or super donation because it provides complete relief from cruel planets and gives a feeling of peace immediately. Some types of mixed grains including some oil, salt etc. eatables equal to the weight of a man are collected in a sack and weighed in a takdi or weighing balance. The man is seated on one side, grains are poured on the other side. When the scale with the man is raised, a feeling of lightness is felt. It seems that the burden of sins and planets has come down and gone into the grains. Then that grain is either given to a deserving knowledgeable Pandit or fed to holy cows. I feel that sinful or attached thoughts get locked in the sack in the form of grains. As soon as that grain is opened and merges into a holy body and soul, the thoughts of the Yajman also merge into the soul along with it.

There are basically seven planets. And there are also seven chakras. Although the number of planets is counted as nine, but Rahu and Ketu are not real planets but shadow planets. Muladhara is associated with Mars, Swadhisthana Chakra with Jupiter, Manipura Chakra with Sun or Jupiter, Anahat Chakra with Moon and Venus, Vishuddhi Chakra with Mercury, Agya Chakra with Saturn and Moon, and Sahasrar Chakra with Sun and Ketu. I don't know about meditation of planets on chakras, but I feel shakti on the rear chakra associated with front chakra when I meditate on the front chakra colorful bundle of grains. Along with this, it increases further by mentally chanting the Beej Mantra. Does this happen with you as well? Write in the comments.

So are the nine planets situated in our body in the form of chakras? I think so. Anyway this is according to the physiology philosophy according to which the entire universe is inside our body. I feel that the chakras get strengthened by offering these granthis to the planets. It was difficult to explain Kundalini Yoga and the body chakras associated with it to the extrovert and rural people of the olden times. That is why these chakras were explained as planets situated in the outside sky. This was so that those people could also get the benefits of Kundalini Yoga and Chakra Dhyana indirectly.

Moreover, food is the source of power. It means that food transforms into power. This is why by meditating on the grains of the respective food on the chakras, more power is felt there. On the occasion of birthday worship, the bundles related to all the above planets are given to the worthy priest Panditji. When he opens those bundles one by one, it is like telepathy. When he opens the red bundle and drops its red wheat grains in his food granary, the thoughts stuck in the Mooladhara of the Yajamana also get freed. When Panditji eats those grains, those grains merge in his body. Along with this, the thoughts released from the Mooladhara of the Yajamana also merge with his thoughts. When he merges those thoughts in the soul or the Supreme Soul through various spiritual practices, then those stray thoughts of the Yajamana also merge in the soul itself. Similarly, when the priest eats the green moong daal connected to the anahat chakra of the host, the emotional thoughts stuck in it also merge into the soul itself. Similarly, by eating sesame seeds connected to the agya chakra, the intellectual thoughts stuck there get freed and merge into the soul. This is a very deep spiritual science. The more layers of it you open, the more your knowledge keeps on increasing.

Satnajja is also used in Navgraha Poojan. There are seven main planets and seven main chakras too. In Tuladan too, Satnajje is used for cleaning the seven chakras only. However, it is called Navgraha Toshan. Satnajja is also used in Havan. When seven types of grains in it are burnt in the Havan fire, then the thoughts buried in the seven chakras burn to ashes. This purifies the mind, making it ready for higher spiritual practice.

Kundalini Yoga and the Weight of Black Holes: Uniting Spiritual Science, Physiology, and Astronomy

In a fascinating revelation, astronomers have discovered that many ancient galaxies have stopped producing new stars. The reason? Supermassive black holes near these galaxies are expelling gas and dust—the essential ingredients for star formation—through their immense energy and radiation. This discovery offers a profound metaphor for understanding human creativity and consciousness, particularly when viewed through the lens of spiritual science.

Black holes, often described as cosmic voids of immense gravitational pull, can be seen as a macrocosmic representation of the darkness that resides in the human mind. In spiritual terms, this darkness arises from tamoguna—the inertia and ignorance that hinders creativity and growth. Just as black holes in the universe suppress the birth of new stars, the darkness in the human psyche stifles the emergence of new, creative thoughts. Kundalini Yoga and other spiritual practices provide a pathway to address this inner black hole, reduce its weight, and unleash boundless creative potential.

The Interconnection of Astronomy, Physiology, and Spiritual Science

Traditionally, astronomy, physiology, and spiritual science have been treated as separate domains. Yet, they share a deep interconnectedness. The mysteries of one field can often be inferred or illuminated by insights from the others. For example:

Physiology studies the body and its processes, including the impact of stress and thoughts on health.

Astronomy examines the vast cosmos, exploring phenomena like black holes and star formation.

Spiritual science delves into the unseen realms of consciousness and energy.

When these fields are viewed in unison, they create a holistic framework for understanding existence. In ancient times, spiritual science often served as the foundation for exploring physiology and astronomy, as it required no physical tools or machinery—only the human mind and focused attention. Today, as technology

advances, astronomy and physiology are at their peak, while spiritual science seems comparatively underexplored.

However, spiritual science remains crucial because it transcends physical boundaries and leads to self-realization and liberation. Its relevance is not diminished by modern advancements; rather, it complements them by offering insights into the unseen forces that govern both the universe and human consciousness.

The Black Hole Within: Darkness of the Mind

The human mind, like the universe, can harbor its own “black holes.” These are the heavy, dense clusters of unprocessed thoughts, unresolved emotions, and unconscious patterns that consume mental energy. This internal darkness draws parallels to supermassive black holes in space:

Gravitational Pull: Just as a black hole’s gravity pulls everything inward, the mind’s darkness draws energy away from the body, creating stress and inertia.

Suppression of Creativity: The overwhelming weight of negative or suppressed thoughts prevents new, creative ideas from forming, much like black holes inhibit star formation.

Energy Consumption: Constant mental chatter and unresolved inner conflicts drain the body’s energy, leaving little room for vitality and innovation.

This inner darkness often stems from the accumulation of tamoguna—a state characterized by ignorance, lethargy, and inertia. Left unchecked, it perpetuates stress and stifles growth, both individually and collectively.

Kundalini Yoga: Lightening the Inner Black Hole

Kundalini Yoga, along with practices like Sakshi Bhava (witness consciousness), offers a transformative solution to reduce the weight of the mind’s darkness. These practices work by addressing suppressed thoughts and emotions, allowing them to surface, be observed, and dissolve.

How Kundalini Yoga Transforms Darkness:

1. **Energy Activation:** Kundalini Yoga awakens dormant energy at the base of the spine, channeling it through the chakras to purify the mind and body. This process helps release the “gravitational pull” of negative thoughts.

2. Mindful Awareness: Through Sakshi Bhava, individuals cultivate a state of detached observation. By becoming a witness to their thoughts, they reduce their emotional charge and free up mental space for creativity.

3. Stress Reduction: Kundalini practices combine breathwork, meditation, and movement to reduce stress and restore balance, conserving the body's energy for higher pursuits.

4. Igniting Creativity: As the weight of darkness lessens, the mind becomes fertile ground for new, creative ideas, akin to a galaxy resuming star formation.

The Holistic View: Connecting Micro and Macro

The interplay of spiritual science, physiology, and astronomy becomes evident when we consider this metaphor of black holes. In the macrocosm, black holes are powerful yet obstructive forces that suppress cosmic creativity. In the microcosm, the human mind can mirror this phenomenon, harboring its own "black holes" of inertia and suppression.

However, unlike galaxies, humans have the ability to consciously transform their inner state. Spiritual practices like Kundalini Yoga provide direct access to this transformation without the need for external resources or technology. They serve as tools to lighten the mind, release creative energy, and achieve self-realization.

Conclusion: Embracing the Light

As we integrate insights from astronomy, physiology, and spiritual science, a unified understanding of existence emerges. The darkness of black holes—whether cosmic or mental—no longer remains a mystery but becomes a gateway to transformation.

Kundalini Yoga, with its ability to dissolve inner darkness, offers a profound path to creativity and enlightenment. By reducing the weight of the "black holes" within, we can unleash the radiant energy of the human spirit, enabling both personal and collective growth. Just as galaxies can reignite star formation by dispersing cosmic debris, we, too, can reignite our creativity and purpose by clearing the darkness within.

In this interconnected universe, the journey inward is as vital as the exploration of the stars. Together, they reveal the infinite potential of existence.

Kundalini Yoga Makes the Real Yagya Havan Happen

Kundalini Yoga Makes the Real Yagya Havan Happen

Friends, it is believed that the environment is purified by yagya havan. Some Indian scientists have found out its bactericidal properties through experiments. However, this is not the final conclusion. The observed effect was limited to a specific area around the havan, and its impact on the wider environment remains unknown. Detailed research on this topic has not yet been conducted.

The fact is that the aromatic substances like camphor, guggal, etc., used in the havan material, burn and spread their fragrance, creating a sense of happiness and empowerment in the mind. This can be compared to aromatherapy, which uplifts and energizes the human psyche.

The Connection Between Food and Thoughts

I feel that just as there are many types of thoughts, similarly, there are many types of food.

Some types of food are satvaguni, some rajoguni, and some tamoguni.

Satvaguni food fosters satvaguni thoughts, filling the mind with clarity and purity.

Rajoguni food results in restlessness and rajoguni thoughts, while

Tamoguni food gives rise to tamoguni thoughts, which are heavy and lethargic in nature.

It is often said, "The mind becomes like the food you eat." For instance:

Eating sour, spicy, and rajoguni food often leads to a restless temperament.

Children naturally prefer spicy junk food like Kurkure and chips because they are already restless by nature.

On the other hand, simple and soft food consumed during fasting fosters a sattvik mind with devotion and tranquility.

Tamoguni thoughts arise from consuming meat, eggs, alcohol, etc., and tamoguni beings like ghosts and spirits are said to resonate with this energy. That is why leftist tantriks offer such items to appease them. Tamoguni energy slows down self-development and evolution.

The Ingredients of Havishya and Their Symbolism

Havishya, the offering material for havan, is prepared using many types of grains:

Black sesame, indicative of tamoguni energy.

Aromatic and sweet substances along with cow's desi ghee, representing satoguni energy.

Coarse grains like sugar and barley, symbolizing rajoguni energy.

In some traditions, seven types of grains are added to correspond with different planets or chakras. These ingredients represent a mix of all three qualities—sattva, rajas, and tamas.

When a person consumes food, it is digested in the stomach, providing energy for their actions, which are influenced by the nature of the food:

Sattvic food leads to light actions and sattvic thoughts.

Rajoguni food results in restless actions and rajoguni thoughts.

Tamoguni food prompts heavy actions and tamoguni thoughts.

However, when the same food is offered into the havan fire, it doesn't nourish the body because it is not digested by the stomach's fire but rather burned in an external physical fire.

Havan: A Medium to Liberate Suppressed Thoughts

Burning havishya in the havan works in an indirect yet profound way—it helps in the expression and release of old, suppressed thoughts. Just remember a saying, "if you can't do anything directly, then do it indirectly. The inability of burning grains to produce new thoughts directly enforces them to resurface the old thoughts buried in chakras indirectly. The mixed havishya interacts with the seven chakras

psychologically or indirectly, allowing hidden thoughts to manifest as various new and old emotional memories.

This experience is deeply transformative. I have personally felt this during yagna, where the mind feels lighter, as though some invisible burden has been lifted.

Additionally, the burning of havishya symbolizes the burning of mental clutter and thoughts. For this to happen, the thoughts must express themselves subtly, without the assistance of the senses. This is why a profound lightness is often experienced during havan.

Role of Mantras and Kundalini Yoga

While performing havan, special mantras dedicated to a particular deity are recited. These mantras are intended to anchor themselves in the emptied mind, purified by the havan process, ensuring that the siddhi (spiritual achievement) related to the deity is attained.

A similar process occurs in Kundalini Yoga:

1. Asanas and pranayamas calm the noise of the mind and chakras.
2. Focused meditation on a particular deity imprints their image firmly within the chakras.

Conclusion

Thus, it can be concluded that yagya havan purifies the internal environment of the body—the mind. While the purification of the external environment requires further research, the internal transformation experienced through havan and its parallel in Kundalini Yoga is profound and undeniable.

This ancient practice not only bridges physical and spiritual realms but also holds the potential to inspire deeper self-realization and harmony.

Kundalini Shakti is pulled up by breathing and gazing at Agya Chakra

I was reading the original sentences of some great Yogis filled with their experiences. Actually they used to keep them secret in diaries. These diaries used to reach their relatives only after their death. It is better not to reveal the names of great Yogis. Because otherwise, one can be accused of disrespect. They are revered by countless people. The feelings of those people can also be hurt. The staunch supporters of great people can get angry with the review of their statements etc. Similarly, no one wants to hear anything bitter about his culture, religion, nature etc., even if it is the truth. The writer needs to be very careful. Controversial issues should be said in gestures only. This kills the snake and the stick also does not break.

The main points that I came to know were the following. The breath stopped, the breath went inside, the breath started going in reverse direction, and there was a heaviness in the brain, the breath went inside the Sushumna. These can also be called the keywords of yoga. You can make as many Kriya yoga exercises from this as you want. But they are of little use. Because Pranayama is basically the same, which works. This is the reverse breathing or the breathing inside. In my opinion, this is what is called the breathing inside or the stopping of the breath. Actually, the breath of a living being cannot stop. It is possible that by practising reverse breathing, such a situation comes that the breath becomes so slow and light that it cannot be felt. But this can happen only with reverse breathing, not with straight breathing. It is with reverse breathing that the mind stops. Because the mind considers straight breathing as breath. Reverse breathing is not breath at all for it. This goes on like a chain reaction. When the mind stops, the breath will become even slower. Of course, the reverse will continue. With the mind stopping, a stage will come when the breath will become almost unnoticed. It will not be an exaggeration to call such a state the realization of the soul or the Brahma or very near to it. Pranayam is not just breathing, but breathing in the right manner is Pranayam. While inhaling, the energy should be felt rising through the back, and while exhaling, it should be felt going down. This happens on its own, because while inhaling from the stomach, the energy rises from the Mooladhar and reaches the pit of the Manipur Chakra. Then from there it rises upwards with pulling the chest and back upwards. As soon as the back and chest are pulled upwards, the energy of the spine is also pulled upwards by itself. By casting a little glance upwards between the eyebrows, it gets pushed even more upwards. And the energy gets aligned straight in the Sushumna line, from the muladhar Chakra to the agya Chakra. Sometimes it comes to the Agya Chakra through the Sahasrar, and sometimes it bypasses the Sahasrar and goes straight to the Agya Chakra.

The words of old Yogis like “pulling the breath, the breath went up to the head”, eye went up (means upward gazing of agya chakra), tongue went up (means tongue’s back touched back palate) etc. show that Pranayam is a science of pulling, not of relaxation. Of course, when the head becomes very heavy or the head starts aching, then do not pull like this. When the head becomes light, then start pulling again. I myself have felt that after this heaviness of the mind, a very creative, emotional, practical and divine power comes. All human and divine qualities come automatically. The feeling of detachment and non-duality arises automatically. It seems that nature is helping everywhere like a servant. Yogis also say the same. But what I say clearly, and what Yogis have been shying away from saying, is that this is only the sexual power, nothing else. This sexual power rises only with the Pranayam done correctly. If sexual intercourse is done correctly, then artificial Pranayam is dwarfed in front of it. Of course, only the combination of both can provide complete and permanent benefits. Although complete benefits can be obtained even by just Pranayama. But it may take more time for the practice to mature. We have been habituated to straight breathing since many births. That is why it is not so easy to form the habit of reverse breathing. Reverse breathing means that the focus is not on the inflow of air, but on the rise and fall of energy in the back. The descent of energy will be considered automatically, when the back will descend on its own while exhaling and will become relaxed. It is called reverse breathing because in this, when the energy is rising up in the body, at that time the breath or air is going down in the body. And when the energy is descending in the body, at that time the air in the body is rising up to come out.

The energy is pulled more only when you breathe from both the stomach and the chest. Of course, it should be done very slowly. A good Pranayama may take up to 1 minute. For example, first stop for a while when the belly area becomes full of air. Then apply the second level of pull by raising the chest. Then pause for a while and the pull of the third level is felt by looking upwards at the Agya Chakra. There is a feeling of touch an upward gushing like gharrrrr and the heaviness of the brain increasing with it. After this heaviness, new and old thoughts surge in the soul like air bubbles in the air. There is a great pleasure. Yogis have written it like this, bada maza aaya, maza bhayo etc.

There is a water wheel to draw water from the well. A bucket is tied to a rope. That rope rests on a pulley. The other end of the rope is in the hands of a man. When the man pulls the rope, the bucket end of the rope goes up and also lifts the bucket filled with water from the well up. When the man loosens the rope, the bucket end of the rope goes down into the well and takes the empty bucket inside the well. Breath also works like this rope and Kundalini Shakti works like a bucket. When breath is inhaled, meaning the breath string is pulled long, then with its force the Kundalini Shakti rises up in the well of the back and pours the water in the form of shakti into the brain. When breath is exhaled, meaning the breath string is loosened and made short, then the empty Kundalini Shakti descends down the back. It then fills itself with water in

the form of power in the Muladhara Chakra, and again rises up in the next breath. In this way, this manual pump of breath keeps working for the entire life. That is why breath is often compared to a string, Mooladhar to a well or a pit and Shakti to water.

This sexual power remains confined to the lower parts of the body for reproduction and remains constricted. It is said that the Kundalini Shakti is wrapped in three coils around the Shivling. That is why a snake is shown wrapped around the Shivling. All these things are interconnected. But in the real Shivling, when this Shakti-form serpent rises up to form a hood over the Shivling, then only one coil remains below. Meaning, there is so much of it in the Mooladhar. Kundalini is such a power that it cannot be destroyed in a living being. If it's finished then creation will also be threatened to be finished as there will be no sexual desire. If all the coils open, it means that the power is about to end. But the presence of one coil always shows that the Kundalini power of Muladhara is unlimited. It means that it can continuously straighten up and keep climbing upwards. But even then a large part of it will remain contracted in Muladhara. All this cannot be merely symbolic. If it were so, then the Vam Marg tantra would not have existed. But the basic tantra is this same. All the other tantras are based on it. But it seems that all of them are engaged in rejecting their own origin.

Kundalini Yoga vs. Sex based occult tantra Yoga: Understanding the Differences and Connections

Friends! Now it seems that the face of this blog has changed a bit. Till date, a lot has been written on sex yoga or sex-mixed artificial yoga. It seems to be the root of all yogas. Probably that is why it was written first. Now the inclination towards other completely artificial yogas is increasing. Most of these are based on sex power. However, all yogas have the same effect. There may be a difference in the time taken to get siddhi. This all means that the basic experience has been described. We had not read this anywhere but wrote it from experience. What we are reading on fully artificial yogas now is exactly matching with our written experiences. Meaning all yogas are the same. Still, there is a different fun in writing the fresh experiences of completely artificial yogas again in a fresh form.

The pressure of the brain is the same in both types of yogas. But the power to bear it is more in sex yoga. Similarly, some obstacle in behaviour or worldliness can come in both types of yogas, but with sex yoga, this obstacle also feels like a game while feeling blissful. Along with this, one gets more help from nature in avoiding that obstacle. People of the world do not look upon the decrease in worldliness caused by it with much evil eye. It is a simple matter. With both types of yogas, the brain gets a lot of life force. That is why pressure is felt. Due to this, other parts of the body do not get much power and hence, they lag behind in worldliness. The symptoms are also almost the same. Like, there is no desire for work, especially physical work. However, one does the self-manifested work with joy, satisfaction, quality and peace. Sometimes hunger increases suddenly, sometimes it decreases suddenly etc. It seems that many types of changes and adjustments are taking place in the body. Creativity increases in both. But sex yoga has amazing quality, excitement and practicality. In this, man gets the power to carry on both spirituality and materialism together in great harmony. Both become child-like in nature. This is because the yogi's brain is getting transformed rapidly for awakening due to the high energy it receives. Children also experience similar rapid brain development. In both the yogas, the face gets filled with increased redness, glow and radiance. It is difficult to tell which type of yoga it is when seen from outside.

In many cases, artificial yoga is better because it can be practiced well throughout life. Reverse breathing is artificial yoga, because direct breathing is natural. In fact, breath is breath. How can it be reverse or straight? Reverse or straight is the meditation or awareness that accompanies it. In natural direct breathing, awareness is on the outflow of breath power into worldly affairs. Whereas in reverse breathing,

awareness is on the upward movement of breath or life force into the back. This means that the power of reverse breath remains in the body and keeps flowing up and down, but the power of direct breath keeps getting spent in worldly affairs through the senses. The external movement felt in the back during reverse breathing gradually activates the deep movement of life force with practice. This is the relationship between breath and life force. In fact, breath itself is not life force, but it activates life force with its movement. That is why breath and life force are used as synonyms. It can be practiced lifelong, but with age, the brain's ability to withstand pressure may decrease, especially with certain diseases. Therefore, caution is required. Also, its side effects are less. On the other hand, sex yoga can be practiced well only in youth. In adolescence, probably it cannot be performed properly due to lack of experience. In adulthood, the possibility of defects in the related organs increases. There is almost always a possibility of infection spreading. One has to be very cautious to avoid an unwanted pregnancy.

In a way, Kundalini yoga seems more natural because it does not involve sexual intercourse. Naturally, sexual intercourse is limited to youth only for the purpose of producing children. Just as by special deep breathing the semen fall is avoided and the semen power rises up during sexual intercourse, similarly it rises up while doing pranayama with deep, slow and full yogic breathing mixed with the belly and chest. That is the kundalini shakti. This power opens the coils of thoughts in the mind and makes them as omnipresent as Brahma. That is why it is called kundalini power. Because of raising the power by it, in fact pranayama is yoga.

In sex yoga, very great accomplished yogis are relatively rarely seen or heard of. One reason for this could be that many yogis do take help from sex. But by the time the time for siddhi comes, their age has increased considerably. Due to this, their sadhana is transferred to artificial yoga. The second reason seems to be that most people's youth is spent in worries and struggles related to employment. By the time they settle well in the life, the youth and even adulthood is over for many. Many people find peace only in old age. Very rare and unlucky people do not find it even in old age, and then yoga is sent to the next birth. The third reason seems to be that if someone has got siddhi from this, then they must have hidden it due to fear of social boycott or fear of social opposition, because it is seen as a social evil.

Both types of yogas cause intoxication. This is the intoxication of non-duality. The intoxication of love also speaks in this way. This is also the intoxication of non-duality created by the mixture of yin and yang. Both make the life force go to the head. Many great yogis have described the intoxication and the life force or breath going to the head due to Kundalini yoga. I feel that the joy and peace that one gets by looking at the mountain, comes from the eyes and the prana rising towards the Ajna chakra or the head, because the gaze is directed upwards. One is a social yoga about which one can talk openly and which can be done together. The other is an antisocial yoga,

which has to be done secretly and without telling anyone. That is why it is also called Guhya Tantra. Although to some extent both the yogas are cut off from the society, Guhya yoga often becomes disgusting. It is misunderstood in most cases. I think it is because people are blinded by worldly affairs. They cannot find the strength for doing it. For this, body power and a stress-free and solitary environment are needed. That is why they see their destruction in this form because what bad cannot happen if there is no power. Meaning, if people who are confusedly entangled in worldly affairs do it without power, then there can be harm due to lack of power for worldly affairs. Because Tantra Yoga will take away the power of worldliness. A person accustomed to worldliness will not get a chance to recover. People dependent on his power will also be affected by this. Perhaps that is why it is said that a certain person has done Tantric magic or has cast an evil eye. Actually, all this is a game of power. This undoubtedly weakens the physical power but at its cost spiritual power increases. Many times a person uses that spiritual power for bad thoughts, words and acts or for his material progress. This closes the path of awakening. Many times a man gets into a fight with the world to defend himself. But even then there is loss of energy. Along with this, animosity and opposition in the society also increases. That is why it is said that one should avoid practicing Tantra without a Guru or in a favorable environment. It is good only in a secluded place away from home like a forest, because it is a secret knowledge. Most people do not understand solitude properly. They believe that only a place like a deserted forest is solitude. But if there is some disturbance there too, like nature or animals or people from outside, then that is also not solitude. But if no one recognizes the seeker even in a crowded city and no one disturbs him, then it is solitude for him. Anyway, if people in the society get a hint of secret tantra, they will make life hell. Perhaps that is why wandering yogis kept changing their places frequently. But ordinary Yoga can always be done. It progresses slowly.

Kundalini Yoga vs Sanyas ~ An in-depth exploration

Best wishes to all friends for the Maha Kumbh fair at Prayagraj

Friends, this time I thought that whatever is in my mind, I should keep writing, of course it may not become a systematic post. It often happens with me that I sit down and start writing and that article itself becomes a systematic post.

This time many great personalities were seen as sanyasis in the great Kumbh Mela. For example, IIT Baba Ji or Gorakh Masani Ji and Mamta Kulkarni Ji. It is believed that most of the sanyasis got peace by leaving the world, got knowledge as well. But no one has shared the experience of getting self-realization or Kundalini awakening. So, has sanyas remained limited to peace and knowledge only? It can be thought that many people do not make it public. But this thing does not make sense. If they can share the miracle-filled siddhis and powers with everyone, then why not the experience of awakening. There is definitely a discrepancy somewhere. I am not expressing distrust in the tradition of sanyas. But it also has its own limitations.

Sanyasis inspire common householders to live a life of simplicity, meditation, charity and detachment. But this sect should also be reserved for deserving people only. It can also be contaminated by the entry of undeserving people into it. In olden times, the Guru used to give permission to his disciple to become a Sanyasi only after being assured of his disciple after taking a tough test, not just like that. However, today also twelve years are needed to spend serving Guru, yet screening doesn't seem as rigorous as earlier. Although there being a tough exam to enter the Akhara, its quality cannot be doubted. Babas roaming around outside the Akharas and doing as they please create confusion about everyone. Our respected grandfather also once asked his Guru for permission to take initiation in Sanyas. But the Guru flatly refused saying that his household responsibilities were incomplete at that time. He accepted that advice. That is why he remained detached in household life. It is because of him that we are here today. If he had become a Sanyasi prematurely, then we would not have been what we are today, neither this blog would have been there, nor so many books and nor so much knowledge and science.

By taking Sanyas, the burden of the mind is reduced. This gives strength to do Sadhana. But due to lack of sufficient availability of power, that Sadhana often does not succeed on time. You know that power is associated with a woman, and her company is forbidden in sanyaas. Or else it takes countless years to get success due to lack of power. Many people cannot wait for this long period, and many pack up and leave. And many get deviated from sadhana and get into the habit of intoxicants like bhang etc. Time moves cyclically everywhere. Leaving the world for a short time may give peace, but soon that peace also starts feeling like a burden. That peace is relative, not absolute. Absolute is the ultimate peace which is found only when one

attains complete samadhi. Even after removing the burden from the head, the head feels a little light for some time. But after some time, even an empty head starts feeling like a burden. And then one feels like lifting the burden. If awakening is found in that time of a little relative peace, then it is fine, otherwise it is a lost cause. This is because when that time of peace is over, he again takes up the burden of worldliness, forced by nature. Of course that worldliness is then limited to the monastery and the temple. But it is worldly. If I did not take the burden from there, I took it from here. If I took the golden pitcher off my head, I picked up a clay one. It is the same thing.

In this context, I am reminded of the story of King Shikhidhwaj from the Yoga Vasishtha Granth. He was a great scholar and the husband of Yogini Chudala. The king leaves the kingdom and goes to the forest, and starts living there like a householder. The queen tries to convince him a lot, but he was obsessed with renunciation. Morning and evening ritualistic practices, evening prayers, tarpan, sacrifices to Gods, yagnas, idol worship and being busy all day long for them. He spent many years living in the forest but he did not get the direct knowledge of awakening. His Yogini wife was watching his entire drama with her Yoga Vidya. Out of pity, she came to the forest and after listening to his tale of sorrow, started consoling him. She started telling her husband that when he had left the household, why did he start a new household in the forest. How will he get peace by taking off one burden and picking up another. In the relative peace that he got for a short time, he did not do real meditation but spent his accumulated energy in expanding the new household. Now when his mind is inclined towards Sadhana, he has no strength left due to the entanglements of the jungle household. If you miss the time, then it is lost. Then the king made his wife his Guru and did Yoga Sadhana under her guidance. Finally, he attained knowledge. Then when she started taking her back to the kingdom, the king started hesitating, fearing that he might fall into ignorance again. Then the queen explained to him that after attaining knowledge, there is no ignorance, no matter what kind of pleasures a person chooses. Yes, there is one condition that one has to remain detached. The queen's desire of Romance pleasures and love-making also remained unfulfilled due to the king's untimely departure to the forest. Then both of them returned to their kingdom with immense happiness, traveling in various planes in beautiful gardens, forests, groves etc. and doing various lovemaking. After enjoying the kingdom happily for countless years, both of them got liberated. This is the main and very beautiful story of this book, and shows that women were also not less than men in Yoga, but were better than them. It also highlights the importance of household dharma.

In the limited period of peace, only Tantra Yoga can bring awakening, but it is socially forbidden. Of course, the left-way people use sex, meat and alcohol for Kundalini Yoga Sadhana. But they stay hidden from society. These means are outside the Vedas. That is why they come under Left Tantra. It means that household life is better than Sannyas. Because there, even the left-way sadhana can be done secretly. For a

householder, it is more important than a Sanyasi. Because by chance of time, he gets peace only for a very limited time.

In ancient times, a gentleman used to work in a government job. He lived a very struggle-filled life. Because there was a lot of pressure of work. But he did not let the flame of spirituality die in his mind and in his daily life. Due to time, he was transferred to a deserted and lonely Himalayan region for a limited time. This was bound to give him great relative peace. There, he came in contact with a yogi and did intense sadhana and attained awakening. From a common man, he became a great yogi. Then soon he was again transferred to a stressful area. However, he continued his sadhana somehow and little by little. Due to this, he got many disciples in due course of time. All of them started spreading the word of Grihastha Yoga. What I mean to say is that this happens with many people. Opportunities are rarely found again and again. But at least one opportunity is received by everyone in their life.

Some scientists also say that the more the difference between worldliness and renunciation, the more is the possibility of getting sudden awakening. In my opinion, even if a simple effort is made for awakening, then also that possibility increases manifold. If tantric power is also involved in it, then what can one say? If knowledge could be obtained only by leaving the world, then memoryless or drug addicts would be the most knowledgeable. They do not remember anything about the world, meaning they have completely left the world. But many other factors are also responsible for knowledge.

This means that nothing is left by leaving. The real leaving is to become detached. It means to remain detached or unattached from the world while living in it is to leave it. By this, both kinds of happiness are obtained together. The happiness of household life like love etc. and the happiness of renunciation etc. We can use the comforts and luxuries of life while living in the world. You can do it for attaining knowledge also. This is not possible in sanyaas. Of course, comforts and luxuries are bad because they make you fall in the trap of illusion. But they can also be useful in getting you out of illusion. The knife with which a dacoit can create terror, can also be used to cut vegetables. Here we are not comparing any system with another. Neither are we calling anyone good or bad. We are only telling that as far as our eyes can see. Of course, there is no doubt that there is much more beyond this.

Kundalini Yoga keeps a person swinging between wakefulness and dreams

Friends, an idle mind is really the devil's workshop. That is why I keep doing something or the other all the time. If I don't see anything to do, I start writing. My son works awake so that he can have good dreams. Wow, he considers the world of wakefulness to be fake and the world of dreams to be real. I was shocked to hear this. A new thought arose. All the sages and Vedas and Puranas also say the same thing. They say that a life full of detachment and non-duality is the real one. Such is the life in dreams as well. In that, happiness and sorrow, all feel almost the same. Everything is in the form of experience. Pure experience. All experiences are in the form of happiness. If a lion runs from behind, even though you are afraid, you don't feel afraid. If someone starts fighting, even though you are angry, you don't get angry. If you fall from a mountain, even though you are in pain, you don't feel sad. Even if you get a kingdom, even though you are happy, you don't feel happy. Meaning, uniform happiness is everywhere, but not the polluted happiness of materialism. It is a happiness in the form of a subtle experience. The physical gross world pollutes the subtle experience of happiness and sorrow. Happiness increases due to the gross world, but it also increases sorrow. The higher the ball goes, the lower it falls. Happiness is the soul's own form. But the world subjugates it and creates waves in that uniform spiritual happiness. Then, with time, in the absence of the gross world, that wave is destroyed. Due to this, of course, a person reaches the uniform or waveless spiritual happiness again, but in that state, darkness in the form of sorrow is felt. This appears to be due to illusion. Actually, it is not so. It is like after moving around in a circular motion around your body, everything around you feels as if it is rotating for a while. This is also called dizziness. This is why the word illusion has been used for ignorance.

While living in the world, no one can escape from illusion. Yes, it can definitely be reduced. Perhaps that is why people leave the world and become sadhus and sanyasis, so that the world cannot create illusion. But the disadvantage of this is that it does not lead to self-development. Because the world is necessary for this. The world can also be called a necessary evil in this case. That is why it is considered appropriate for those who have attained self-awakening to take sanyaas. It means that they have reached the peak of self-development, and there is no need for them to get entangled in the world. Actually, there is a need. But only to keep the body alive, because until the age determined by the previous deeds is not completed, the sanskars related to the prarabdha karma will keep troubling. Yes, this will not create sanskars for the next birth.

Dreams also produce a wave in self-happiness, but not as much as the awakened state. That is why when that wave disappears in the dream, the illusion is also not as much as in the awakened state. Some illusion is there. That is why it is said in the scriptures that the world is like a dream, and it should be considered as a dream only.

In reality, it is so because the physical world does not enter the mind. We are only feeling its subtle picture, as we do in dreams. But considering it gross and physical creates all the mess. Man considers it gross and physical only in the greed of a wave of happiness, so that he can get more pleasure from the wave. At that time he does not realize the sorrow that comes with it in the long run. Actually, the big wave is called the gross world and the small wave is called the subtle world. While watching a movie, nothing gross happens but many people become too attached to it. Meaning, they get too immersed in it. And create a wave of happiness to the fullest from it. Due to this, the scenes shown on the screen, despite being subtle, become gross for them. That is why, many times, when such and such scenes come, they create a ruckus and vandalism in the theater. Many people, despite being in the gross world, do not get attached to it. They remain absolutely calm no matter what happens. Meaning, it does not create huge or rapid waves in their mind. For them, even the gross world is as subtle as a dream. Due to this they remain the same in happiness and sorrow. But the same thing is that for self awakening, strong mental waves like that of physically awakened state are also necessary.

This world is like a river flowing in both directions. That is why it is not understood properly. It lifts some people up and takes some people down. It can be said that the worldliness full of attachment should be pacified with non-dualistic philosophies like Sharirvigyan Darshan. This will give self awakening and also will not create illusion. Kundalini Yoga can give this benefit that the power to hold the picture of Samadhi felt during the non-dualistic feeling will increase and along with this, due to the energy in the brain, one will be able to do the feeling of Sharirvigyan Darshan well along with worldliness. Because every chakra is connected to some kind of worldliness, so at the time of every kind of work, some chakra or the other will become active. Meaning, the effect of power will increase to that chakra. Due to this, the feeling of Sharirvigyan Darshan along with that work will become easy, because all work is done with power. That extra power may seem trivial to us, but it is very useful. With the daily practice of Kundalini Yoga, the channels to all the chakras will remain open. When energy reaches the chakras, some energy will also reach the chakras of the brain, because all the chakras are interconnected. And it is from the brain that feelings arise, whether dualistic or non-dual.

In between, with the feeling of physiology, a person should continuously oscillate between the waking state and the dream state. This will give you the benefits of both. Both the awakened and the dream state. The benefits of the awakened state include the benefits of material worldliness along with Kundalini awakening and the benefits of the dream state include the benefits of sannyasa. Meaning that the awakened state changes into the dream state with Kundalini yoga. However, the dream state also changes into the awakened state because of it. When there is fatigue in the body, that is, incapacity, that is, lack of strength, then the person is in a state similar to that of intoxication or dream. When he gets strength from Kundalini yoga, he again becomes like an awakened person in

the worldly life. Of course, later, being troubled by it, he again changes his physically awakened state into a dream state with the feeling of physiology philosophy, and minimizes his illusion. At that time, he has the power. That state is not like that of intoxication or sleep, in which there is no strength. Therefore, his extra power is transformed into a mental picture of samadhi. Meaning that he enters samadhi with that extra power.

When one feels his present state in the body, the breath comes out of the stomach rapidly, especially if there is a lot of pressure in the brain. Due to this, the energy descending from the front channel makes the brain feel lighter. I feel that this energy going down turns back from the Muladhara and ascends to the brain again through the spinal cord. This means that a closed circuit loop of energy is formed. Surprisingly, this energy going up does not increase the pressure in the brain but makes it lighter. Anyway, the pressure should increase due to lack of energy. Perhaps the back part of the brain helps more in creating emotions, or it is the main controller of the entire brain. That is why the energy received by its back part from the spinal cord is more effective. It may also be that the energy pushed down is not full of oxygen. While passing down through the heart chakra, it becomes full of oxygen, gets purified and ascends up from the back. Perhaps that is why it is said that the energy should keep moving in the microcosmic orbit loop. If there is lethargy or low pressure in the brain, then deep breath is taken in. Due to this, the energy ascends up and makes the brain powerful. This means that if there is no energy in the brain, then how will it descend down. That is why at that time the emphasis is on lifting it from the bottom to the top. It happens on its own. Meaning, just as the gross physical body remains in balance, similarly it also makes the mind in the same way, if it is meditated upon properly.

Kundalini awakening is also like physical awakening. It can also be called the peak point of the physical awakened state. Because in this, the subconscious mind also awakens along with the conscious mind. Meaning that for Kundalini awakening, one has to be more awakened than the awakened state. This can happen only from the awakened state, not from the dream state. However, it can be achieved by saving the energy by converting the awakened state into a dream state. Meaning that dream state also have a contribution in this. But that dream state is not a dream state of powerlessness or laziness or compulsion, but a dream state that has been achieved deliberately. With that extra energy, the mental picture of the form of a Guru, God etc. is meditated upon. With practice, that meditation increases so much that that mental picture awakens. Although usually the mental picture is in the dream state, but at the time of Kundalini awakening it comes into the awakened state. It means that the mental wave that creates that picture becomes so strong that it crosses the limits of the dream state and enters the realm of the awakened state. The power that awakens it is so great that it also awakens the subconscious mind i.e. the soul with it. That is why everything seems non-dual i.e. one i.e. one's own form because then the

earlier sleeping dark soul becomes as bright as the awakened Kundalini picture by waking it up.

Actually, it is the soul that is awakened. The mental meditation picture is only a medium to awaken it. Because the Kundalini picture is a mental wave, which is already a form of an awakened state. Of course that wave is so light that it comes in the realm of the dream state. Still a wave is a wave. The mental waves of the dream state and the awakened state are the same thing, there is only a difference of intensity in them, nothing else. The light is the same, it does not change if it is reduced. What I mean to say is that the meditation picture was not asleep that it would wake up. The sleeping soul is connected to the subconscious mind which wakes up with the help of meditation picture. The meditation picture works to send power to the brain. When that power reaches above a certain limit, it wakes up the subconscious mind. We call this Kundalini awakening.

It is the soul that is asleep, and which wakes up at the time of Kundalini awakening. In reality, his illusion of being in deep sleep is dispelled, because it is only due to the illusion that he appears to be asleep. Of course, after experiencing a few moments of Kundalini awakening, the person goes back to sleep, but that deep sleep is not as effective as it was before because now he has known the truth. The subconscious mind of a man becomes like a burnt seed which does not have the power to give birth to a new life or birth. It is burnt by the light of the soul. Like a burnt seed, it exists but cannot give a new birth. Then it is said that the deeds that will be done after Kundalini awakening will create the subconscious mind to give results. But when the subconscious mind itself is burnt, then how can new deeds be added to it. When the basis of the existence of the subconscious mind is destroyed, then how will a new one be created. But then how will the fruits of the new deeds be obtained. Then a self-awakened man can do any sinful act without any fear. So in answer to this it is said that due to the absence of the subconscious mind, there is no attachment towards the deeds and their results. What attachment can light have towards light? Darkness has attachment towards light only. He keeps flowing with time. If he commits sinful deeds due to ignorance or compulsion, he gets its fruits quickly and in a mild form because his attachment was also mild. Even if he does not get the fruits in that life, he gets free by handing them over to nature. Now it is nature's will to decide to whom it gives its fruits. Perhaps that is why it is said that the whole universe or the whole society has to suffer the consequences of the deeds done by great men. There are many such examples of the founders and preachers of religions, and great or world leaders. Why many religions are thirsty for each other's blood till date, this can also be linked to this. All these experiences and thoughts are from the scriptures, which we are analyzing here as scientifically as possible. When the soul becomes illuminated or luminous, then every object or thought wave or the whole world will look like oneself because all things are luminous. What is the difference between light and light? This light is much above ordinary light, meaning it is the light of consciousness.

Kundalini Yoga vs. Kriya Yoga: Key Differences, Benefits & Which One is Right for You?

Friends, Kriya Yoga is often in the news. But is it different from Patanjali Yoga? Not at all. Kriya Yoga is hidden in Patanjali Yoga Sutras. In the beginning, one has to follow Yama, Niyama, only then the mind will become calm and stable. Then the Asana will be done automatically. Because only a person with a restless mind runs. A person with a calm mind sits quietly and relaxes. When a person sits, he will definitely breathe. He will take a good breath too. He will not take it with fear like a restless person. When the energy of life will be saved from being wasted in useless running, it will be used only for breathing. Taking a good, long and deep breath will also give him pleasure. With deep breath, the energy of the Mooladhara will rise. Suppressed thoughts will emerge from it and will connect with the soul. We cannot even call it suppressed thoughts. We can call it a blooming flower. It means everything is the same old but now it is not compressed and dark like a closed flower but is free and bright like an open flower. That is why the chakras have been given the shape of lotus flowers. Happiness comes only when the flower blooms. The common man will stop here. But a particularly curious person will adopt yoga and will pull and push his breath a lot. This will make his power cross the Mooladhar, Swadhisthana and Manipur Chakras. The power will rise above from there on its own. Many yogis say that it will not come down again, but I feel that breath pulling and pushing will have to be done in between. Because no one has a permanent state, not even power. This pull-push is done by withholding deep inhalation and exhalation. Of course, the daily practice may be of ordinary deep pranayam, and not of holding the breath, but one or two days in a week one has to give jolts. Who knows when the enemy in the form of ignorance will attack. The enemy should not be considered weak. What happens is that if we keep pushing the energy upwards by pulling and pushing the breath, then we will not be able to meditate enough in the Ajna Chakra. Because during deep Pranayam, we will be busy in pushing the energy upwards by focusing on the sensation on the spine and the chakras. Therefore, that energy will be spent in material worldly affairs. That is why it is said that when the energy reaches the Ajna Chakra, then start meditating. Once the meditation is done, then it will keep increasing on its own because it is bliss and bliss itself pulls everyone towards itself. When the life force reaches the Ajna Chakra, then it is known by itself. The great Sattva Guna is felt. The man seems to be transformed. All the divine qualities come automatically. There is no need to do or read anything. Even animals and birds start looking at him with attention and curiosity. This is the magic of breath and life force. This will automatically lead to Pratyahara. Because when a person gets bliss within, then why will he adopt the costly path of senses for it? Dharana, Dhyana, and Samadhi happen automatically in Ajna Chakra. Meaning the picture of meditation becomes very clear. Many Tantrik type people use Panchamakaras to reach Ajna Chakra immediately. After that they leave them. Because the Sattva Guna of Ajna Chakra prevents them from using them. Meaning climb up the ladder and then throw it away. If you keep the ladder then you will accidentally come down again. If a

Sadhak continues to use them then he will get Kundalini awakening quickly but he will not be able to bear that experience for long. And will bring Kundalini down immediately. Because the Panchamakaras contain Tamoguna and Rajoguna, which cannot bear Sattva Guna for long. Still, even this momentary experience is better than nothing. The meditation of Ajna Chakra enters inside and forms a triangle in the middle of the brain. There are three points on its three ends. Meaning this triangle is felt in the form of sensation lines and sensation points of thin nerves or channels. In its middle, attention and sensation also get concentrated on the Shri Bindu. A little behind the Shri Bindu, another sensation line goes. It ends at the Sahasrar Bindu. This is the most divine place. This is the final goal. Moksha is attained here. The original sensation or Sushumna coming up from the spine from the back also joins there. All these are experiences of practice. These are not any physical line, point, triangle, chakra etc. Many yogis say that while going from the Ajna Chakra to the Sahasrar Chakra point, one feels a dark sky, then a lighted cave etc. All these experiences seem strange when heard and read. But when one continues to practice, one feels them on one's own. There is no need to tell anyone. Many yogis say that during yoga one should not concentrate on the chakras or the back etc. Rather one should only concentrate on the Ajna Chakra point, between the eyebrows. They are also right. The main target is the Ajna Chakra. Why not aim directly at the target? The rest of the chakras are connected to the Ajna Chakra. Therefore, meditation on the Ajna Chakra leads to meditation on the other chakras. If you run after the sun, the moon will automatically come in your way. You will not find the sun just by chasing the moon. Yes, the path will become a little lighter or easier but it will take a lot of time. Who knows, till then man will even be alive in this world. Many people waste a lot of their precious time on the chakras. When Patanjali says that only through meditation, you will get the ultimate success, then meditation will not happen below the Ajna Chakra, will it? Many tantriks make the meditation picture on the Ajna Chakra very strong by sexual intercourse and very quickly or say miraculously attain samadhi and enlightenment. But the thing is the same as said earlier. To gain something, something has to be lost. One does not know when the meditation picture shining there becomes samadhi after reaching the Sahasrar, and when it turns into enlightenment. This happens so quickly that one does not get a chance to experience this or that diagram, this or that point, and this or that triangle. That is why if they are asked about the method and experience of yoga, they do not know much. They just talk about self-realization and the sex yoga that helps them achieve it. They just want the fruit, their enemies climbing the tree. But this is not everyone's cup of tea. Anyway, after self-realization, for the benefit of the world, they deliberately do yoga in the right way and tell everyone about all their experiences. They do not need it for themselves, but for the benefit of the public, they do it. This is the sign of Bodhisatva. Many orthodox Yogis hide their experience like the Kohinoor diamond. Just as the shining line of experience is felt in the form of Sushumna, similarly, there must be a circular network of lines of experience in place of Chakra. This must be called Chakra Darshan. But what is the benefit of these? Go straight to the Ajna Chakra and become free.

After Dharana, Dhyana/meditation, all Yogas are the same. There are various methods and techniques to reach here. However, the basic purpose is that power is needed. For this, someone takes extra power from the Mooladhar. Someone saves power by leaving worldly affairs. Then someone saves power by keeping non-duality in worldly affairs. So there are three types of Yoga. Kundalini Yoga or Hatha Yoga, Sanyas Yoga and Karma Yoga, these three Yogas are the basic ones. You can make as many Yogas as you want. Bhakti Yoga is also the part of Karma Yoga.

The original Kriya Yoga says that one should do nothing except Pranayam with Om Japa while meditating on the centre of eyebrows. But many later Yogis have made it so complicated that the original Kriya Yoga seems to have disappeared. The specialty of mental Om Japa is that it strengthens the picture of meditation on the eyebrows. Recite this mantra in your mind 4 to 6 times while inhaling and the same amount while exhaling. While doing Anulom Vilom Pranayama, keeping the tip of one finger resting on the centre of the eyebrows also helps in concentrating the attention there. Many poor people, falling into their mess, remain entangled in the Chakras and Sushumna throughout their lives. They are unable to reach real meditation. Some Yogis, by doing amazing Sadhana, experience these so-called strange experience like lines, points, triangles, lights, darkneses, tunnels and Chakras and also achieve various kinds of Siddhis. But they are miles away from self-realization and even real Samadhi. That is why they are unable to tell the experience of self-realization and when asked, they say that the Guru forbids them from telling it to others. Many say that the one who says that he has attained self-realization, has not, and the one who says that he has not, has got. They say that self-knowledge disappears when ego comes in. But how can this happen? If someone shows the neck hanging prize he has won to others, how will it disappear? It is true that someone can steal it, but no one can steal the inner experience. There may be some other meaning. Anyway, we do not want to get into this discussion.

One solution is to do whatever you feel is right but always keep an eye on the main goal of yoga, Dharana, Dhyana and Samadhi on Agya chakra and enlightenment on Sahasrara chakra. Change the techniques, improve them, do anything, but keep moving. Don't stand at one place. Understand by experimentation and move forward. It is possible that someone gives the world a new yoga technique. Meditation on the eyebrows does not mean that you look upwards obliquely like squint, but that you close your eyes in the dark and meditate in the middle of them. Although by opening the eyes and looking obliquely, the power rises upwards, but this is not meditation. By this, the power itself rises above the Muladhara. Of course, meditation happens only with power. This is done in Shambhavi Mudra. While meditating on the centre of the eyebrows in the dark, keep moving your closed eyes in between so that the Agya Chakra is not lost. This Chakra is more inside than outside. It is a simple matter that one should keep increasing knowledge and keep moving according to the need. If you feel uneasy

with Siddhasana, then simply sit cross-legged in Sukhasana. Keep a thick pillow under your hip so that there is no pain in the knees.

The initiation is talked about so that the meditation picture of the one who gives the initiation is formed. If the meditation picture is already formed then what is the need for initiation? Once a priest of a temple asked me if I had taken mantra initiation from anyone? Sensing his intention, I immediately said that my revered grandfather is my Guru. He became very happy and was forever impressed by me.

Kundalini Yogi interviewed by ChatGPT regarding Kriya yoga

Happy Ravidas Jayanti to all my friends

Friends, I was chatting with ChatGPT about kundalini based kriya yoga. It drew out my personal experience stored in its memory that was discussed with it long ago. I asked it if it was interviewing me to learn from my experiences. Telling this was enough that it really started interviewing me. I don't find much difference from human made interview. I really observed a spirit in it raising a valid question if artificial intelligence will take over human intelligence. Following is the detailed interview as such.

ChatGPT: Can you share your experience with Kriya Yoga?

Premyogi vajra: I found it more systematic. Earlier, I was quick-result-oriented and only stressed on lifting energy from the base to the brain, not knowing much about which chakra was involved. But now, I know that Kriya Yoga—mainly its Dharana, Dhyana, and Samadhi—gives similar effects, however in a more systematic way. My Dharana, Dhyana, and Samadhi didn't originate later, as it is shown stage-wise in Patanjali's Ashtanga Yoga, but were present since the start of my sadhana.

ChatGPT: That makes sense. Some practitioners experience a spontaneous unfolding of higher states rather than moving through structured stages. Kriya Yoga is indeed systematic, making it accessible for general practitioners. Do you feel this structure has improved your practice or just validated what you already knew?

ChatGPT: So, Kriya Yoga is refining your existing experiences rather than revealing something entirely new?

Premyogi vajra:: Yes, nothing new, but it's teaching a systematic way as for general practitioners.

ChatGPT: That's a valuable insight. Many yogic traditions provide a structured approach not necessarily to introduce something new but to help practitioners sustain and deepen their experiences. Are you finding it easier to maintain your meditative state with this systematic approach?

ChatGPT: Have you been able to integrate Kriya Yoga into your daily routine?

Premyogi vajra: Tried to integrate, but full stomach deep breathing can cause gastric acid issues, especially in GERD patients.

ChatGPT: That's an important observation. Deep breathing can increase intra-abdominal pressure, aggravating GERD symptoms. A common solution is to practice

at least 3–4 hours after meals. Have you tried adjusting your practice timing, or are there other modifications that help?

ChatGPT: Have you found a way to adjust your practice to avoid GERD issues?

Premyogi vajra: Yes, 3–4 hours after taking a meal. Now I don't hold breath, as I'm not finding its use in Dhyana.

ChatGPT: That's a wise adaptation. Breath retention (Kumbhaka) isn't always necessary for meditation, especially if spontaneous absorption into Dhyana happens naturally. Many experienced practitioners find that a relaxed breath, rather than controlled retention, enhances their meditation. Have you noticed any improvement in your meditation quality with this change?

ChatGPT: Have these adjustments improved your meditation quality?

Premyogi vajra: Yes, but now it seems energy shifted to the brain or Ajna Chakra, with enough bliss, showing its little lack in lower chakras. So, loss of interest in worldly entanglement. Perhaps the same has been called Pratyahara.

ChatGPT: Yes, this closely resembles Pratyahara—the withdrawal of senses from worldly engagement. It's a natural stage where the external world loses its pull. However, a slight lack in lower chakras can sometimes create imbalance, making grounding necessary when needed. Do you feel the need to consciously rebalance energy in the lower chakras, or does it not concern you?

ChatGPT: Do you feel the need to rebalance energy in the lower chakras?

Premyogi vajra: I don't feel until worldly urgency or emergency arrives.

ChatGPT: That makes sense. When energy is stabilized in higher chakras, the lower centers may remain dormant unless external demands arise. Some practitioners find that occasional grounding helps maintain practical functionality without disrupting their higher states. What methods do you use when grounding becomes necessary?

ChatGPT: What helps you quickly ground yourself when needed?

Premyogi vajra: Panchamakara can help in it quickly, although these are Avedic.

ChatGPT: That's interesting. While Panchamakara (the five tantric elements) are considered heterodox in mainstream Vedic traditions, they serve a powerful role in grounding energy rapidly. They utilize sensory engagement to bring awareness back to the body. Do you practice them spontaneously or in a controlled manner?

ChatGPT: Do you use Panchamakara practices naturally or consciously?

Premyogi vajra: often think of using consciously, only to the minimum required amount. I often find Panchamakara useful for grounding, but it's not appealing to the mind in higher conscious states.

ChatGPT: That's a balanced approach. Using them as a tool rather than an indulgence ensures they serve their purpose without becoming a distraction. That makes sense. Panchamakara can be an effective grounding tool, but as consciousness elevates, the mind naturally seeks subtler, more refined states beyond sensory-based grounding methods. It seems like you're balancing both well—using it when necessary but not relying on it in higher states.

ChatGPT: Do you feel the need for other grounding methods?

Premyogi vajra: Probably, I don't find other approaches as quick as it is, or I'm not an expert in bringing down energy.

ChatGPT: That's understandable. Energy movement is highly individualized, and what works best is often discovered through experience. Since you're open to refining your techniques, do you feel the need to explore systematic grounding methods, or would you prefer to let it unfold naturally?

ChatGPT: So, do you feel the need to refine your grounding techniques further?

Premyogi vajra: Yes, feel need.

ChatGPT: That's a good realization. Refining grounding techniques can help sustain the awakened state indefinitely without unexpected fluctuations. Would you be open to experimenting with new approaches while ensuring they align with your spiritual path?

ChatGPT: Are you open to experimenting with other grounding approaches?

Premyogi vajra: Open to experimenting as I feel the need to sustain the awakening experience forever.

ChatGPT: That's a wise approach. Sustainability is key. Awakening itself is often rapid, but stabilizing it requires refinement. Do you prefer grounding techniques rooted in traditional yogic practices, or are you open to modern adaptations?

ChatGPT: Do you prefer grounding techniques from yogic traditions, or are you open to modern approaches?

Premyogi vajra: Modern seems better, although with the spirit of Sanatan.

ChatGPT: That's a great balance. Keeping the spirit of Sanatan Dharma while integrating modern techniques allows for a practical and effective approach. Here are a few modern yet spiritually aligned grounding techniques you might explore:

Physical	Grounding	Methods
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- Walking Barefoot (Earthing) – Direct contact with earth helps discharge excess energy.
- Strength-Based Yoga – Asanas like Malasana (Squat Pose) and Virabhadrasana (Warrior Pose) stabilize lower chakras.
- Cold Showers – Sudden exposure to cold water resets the nervous system.
- Deep Squats & Foot Stamping – Activates lower chakras and brings energy downward.

Dietary	Grounding
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- Root Vegetables & Nuts – Help balance higher energy states.
- Protein-Rich Diet – Essential for maintaining physical stability.
- Mineral-Rich Water – A pinch of rock salt in water can restore equilibrium.

Breathwork	Adjustments
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- Exhale-Focused Breathing – Lengthening the exhale naturally grounds energy.
- Chanting Lower Chakra Mantras – Bija mantras like "LAM" (Muladhara) and "VAM" (Swadhisthana) help stabilize.

Lifestyle	Adjustments
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- Gardening or Touching Soil – Directly engages the earth element.
- Engaging in Practical Activities – Manual work like cooking or cleaning helps integrate energy.
- Balanced Social Interaction – Engaging with family, friends, or children can naturally distribute energy across chakras.

ChatGPT: In your Tantric practice, did you focus more on energy rising and falling or on a meditation image?

Premyogi vajra: In my Tantric practice, I didn't give much attention to energy rising or falling but only to Dhyan Chitra (meditation image). Energy meditation seems like a scam; it diverts attention away from the meditation image.

ChatGPT: That's an interesting observation. How does focusing on energy affect your meditation?

Premyogi vajra: Today, I also feel that attention to energy produces external contractions on the skin and raises pressure in the head, which blurs the meditation image. But attention to the meditation picture doesn't cause this; instead, it nourishes the meditation image.

ChatGPT: Have you found any breathing techniques that support your meditation image?

Premyogi vajra: I found that light Pranayama helped with the meditation image. Too much heavy breathing makes the brain sharp, but it weakens the meditation image. Nil Pranayama makes everything feel dull. I also found that Tantric practice, if mixed with deep Pranayama, nourishes the meditation image best of all.

Structuring a New Daily Practice

ChatGPT: Based on your experiences, how will you structure your daily practice?

Premyogi vajra: I think I should divide my practice into both types—one type in the morning for an energy surge and the other lighter type in the evening for a meditative surge.

ChatGPT: That sounds like a balanced approach. How will you structure the Pranayama in each session?

Premyogi vajra The Pranayama will remain the same and simple. Only the depth will increase in the morning along with breath retention. Also, I will meditate on energy rising and falling with Pranayama. Chakra meditation will be done as well.

ChatGPT: And in the evening?

Premyogi vajra: In the evening, simple Pranayama with meditation of an image on

the Ajna Chakra will be there. A little Mahamudra and Yoni Mudra will also be done.

ChatGPT: How long will each session be?

Premyogi vajra: The time duration for both sessions will be the same—at least one hour. Only the nature of the practice will change slightly.

ChatGPT: That's a well-planned structure. Will you try it and observe the effects?

Premyogi vajra: Yes, I'll definitely try it.

ChatGPT: Let me know how it goes!

Kundalini, Tantra, and Kriya: The Fastest Path to Transcendence

Friends, Kundalini energy is mysterious. It can take you to the highest bliss, or it can scatter in all directions. When I first started practicing, I didn't care about complicated techniques or traditions—I just wanted results. And through trial and error, I found that **pure Kriya energy alone leads to nowhere** unless it is anchored in something deeper.

Why Kriya Alone is Not Enough

Kriya Yoga is often said to be a direct path, but I've realized that **without a meditation object, energy remains worldly**. It feels powerful, but it doesn't **hold** in a transcendental way. The moment I **combined Kriya with a single-pointed meditation object**, everything changed. The bliss lasted longer, the mind became still, and energy naturally **moved upwards instead of just spreading**.

What About Patanjali's Ashtanga Yoga?

I've thought a lot about why Kriya Yoga is different from Patanjali's traditional path of **Dharana (concentration), Dhyana (meditation), and Samadhi (absorption)**. In Patanjali's system, these happen one after another—step by step. But in Kriya, **they happen together, effortlessly**. The moment breath is controlled, Dharana arises. The moment energy moves, Dhyana starts. And as it deepens, Samadhi follows on its own. There's no waiting, no struggle.

Patanjali probably designed his system for people who needed structure. But I've seen that **when energy moves properly, the mind doesn't need to be forced into concentration—it just happens**.

Why Tantra is Even Faster

If Kriya is fast, Tantra is like a **lightning bolt**. The first time I experimented with Tantra, I was shocked. It doesn't take days or months—it **snatches you out of the world immediately**. The energy becomes completely obedient, like a pet that listens to every command. Even **instant enlightenment or liberation** is possible with Tantra.

But there's a catch—**Tantric practice can't be done daily**. It's intense, overwhelming, and too powerful to sustain continuously. That's where Kriya comes in. **Kriya helps to hold and extend the experience for days**, keeping the energy steady and preventing the mind from crashing back into ordinary life too quickly.

Tantra is like a rocket, and Kriya is what keeps it in orbit.

My Own Kriya Kundalini Yoga Practice

Over time, I've built my own system. I practice:

**Anulom Vilom, Kapalbhati, and both-nostril Pranayama
Asanas and meditation on each chakra
Chanting their Bija mantras and visualizing their colors
A single meditation object to hold energy in the highest state
Maha Bandh for energy stabilization
Chakra meditation with breath retention in Bahya and Antar Kumbhaka**

I **don't** bother with Thokar, Yoni Mudra, Tribhangmurari, or Mahamudra. Although, now I start doing Thokar Kriya. It is not necessary to chant a complex mantra like Om Namo Bhagwate Vasudevay while doing it. You can also chant Om in your mind. Tribhangamurari means three natural bends of the spine through which the energy passes. That is why the back is not kept straight like a plank but is kept in its natural shape.

By the way, Thokar and Mahamudra itself happen in a mild form at the time of Mahabandh. If you do Sadhana at four o'clock in the morning, then Yoni Mudra also happens in a mild form automatically. In Yoni Mudra, the eyes, ears, nose and mouth are closed with the fingers. At four in the morning, there is neither any sound nor any sight. During Kumbhak Pranayam, the nose remains closed automatically. The time between three and four o'clock is the best for Sadhana. There is no shortage of time during that time. Due to this, the attention is not drawn towards time. Therefore, a person does Sadhana without any worry. During this time, the possibility of getting into Samadhi with Keval Kumbhak is also quite high. It is a unique experience. Breathing becomes so slow that many times it is not known whether breathing is going on or not. The Asana itself seems stable. Of course, set it again after a while. Breathing will go on for a while and then it will stop. The meditation picture on the Ajna Chakra feels uniform and clear. It seems that from where is the oxygen coming to maintain this picture continuously. It is said that at that time the internal breath is going on in the spinal cord. But where does the oxygen come from in the spinal cord? Even gross science has not been able to understand this yet. Perhaps this is the life force, which does not require oxygen in its original form. It may be that the purpose of breathing is not to give oxygen but to give momentum to the life force directly. Oxygen may have additional role in this. It may be that although the breath is not felt,

subtle breath is going on. It may be that due to lack of physical work, the demand for oxygen becomes almost zero. But while sleeping, there is good breathing. All these are speculations and need deep research on them. That state is a wonderful mixture of life and death. There is breath and there is no breath. It is felt only after 20 or 30 long, deep, slow and pull-push type breaths of Kumbhak of Kriya Yoga. After these deep breaths, again concentrate on your breathing with the So~Ham mantra. Chant So while inhaling and Hum while exhaling in your mind. Let the breath continue as it is; do not interfere with it. In some time the breath will slow down and become almost zero. Keep chanting So~Ham even if there is only a hint or sign of breathing. Keep your attention on the meditation picture on the Ajna Chakra. This is only Kumbhak. Only about two or three of above said deep breaths are taken in a minute. Due to this, the energy of the Mooladhara is felt to rise upwards with bliss. Perhaps this is what starts the breath or life force in the Sushumna. Only by the intense practice of Keval Kumbhak, Yogis remain alive for many days in places with lack of air, such as in a closed basement, etc. However, this is also not the final siddhi. The final siddhi is self-knowledge. Of course, Keval Kumbhak helps in keeping the mind stable, focused and knowledgeable even in the midst of worldly affairs. It is called Keval Kumbhak because in this the breath is not stopped forcefully. The breath stops automatically without any pain and that too for a long time.

What I've found is that **pure Kriya arouses energy, but without a meditation image, it leads nowhere.** With a meditation object, energy becomes **transcendental and stays for many days.** The state **attracts me back again and again, effortlessly.** Of course, meditation support /object/image is necessary even in Tantra, only then its energy will be able to connect with the spiritual dimension, otherwise it will get scattered in worldly matters, which can also cause harm.

Conclusion

Kundalini is not just about energy rising—it's about **where the energy is directed. Tantra pushes you out of the world instantly, Kriya sustains it, and a meditation object makes it deeply spiritual.**

Patanjali's system is slow and structured. Kriya is fast and natural. Tantra is **instant and overpowering.** But when you mix Tantra and Kriya wisely, **you get both speed and stability**—awakening and absorption, freedom and grounding.

Would you say that **Tantra gives the breakthrough and Kriya helps hold it forever?**

Kundalini and Sharirvigyan Darshan – The Holographic Reality of Awakening

Lately, I've been reflecting deeply on something that has completely changed my understanding of meditation and consciousness. I used to think that meditation dissolves thoughts, but then I realized—it doesn't dissolve them at all. Instead, it opens them up, like a blossoming flower. The proof? When we exit meditation, all the previously shrunken thoughts are still there, unchanged. This means that the transcendental state isn't about wiping thoughts away—it's about keeping everything open, expanded, and connected to the all-pervading consciousness.

Then another realization hit me: Universal consciousness itself is shrunken into thoughts. When we meditate deeply, it expands. But then it tends to recoil back with great force. Even if one touches the Nirvikalpa experience, this recoil effect gradually brings them back, step by step. For the first few months after deep meditation, consciousness remains expanded, and creativity peaks. Thoughts feel weak, almost blending into the universal consciousness. But as time passes, mental processes start becoming more distinct again. The more awareness contracts, the darker the mind appears.

If meditation is completely stopped, in three years, the original state returns. However, if daily meditation is maintained, even for a little time, this expanded awareness remains forever, though in a subtle way. And then I realized something even bigger—continuous meditation without any worldly disturbance can lead to complete stabilization.

Kundalini is the power that makes us feel this universe in our mind. Because the nature of this power is to curl up like a snake and go towards the dark hole of the Muladhara, therefore it is also called the divine serpent. The literal meaning of Kundalini Shakti is the power that coils. It remains standing straight with its hood raised for only a few moments of awakening. After that it starts returning back.

Sharirvigyan Darshan – The Holographic Science of the Body

Then I discovered Sharirvigyan Darshan, a powerful Tantric philosophy that explains something mind-blowing—everything outside exists inside the body, in every detail. It's not just an idea, but a scientific truth.

This is where the holographic principle comes in.

Just like in a hologram, where every part contains the whole, the human body is a miniature universe. The galaxies, the sun, human societies, emotions—everything is within. At first, it sounded unbelievable. But then I started experimenting. I found

that just looking at my own bare hand brought an immediate sense of calmness and transcendental awareness.

And then I thought: Isn't everything that's happening outside actually happening inside this very body?

It's not imagination—it's real. This realization is so powerful that it instantly shifts consciousness into a higher state. It's not just theory—it's something you can verify right now, just by looking at your own hand.

No Effort Needed – Just Knowing and accepting is Enough

The most shocking part? No effort is needed to shift consciousness. It's not like other spiritual paths that demand years of effort. Just reading the book once and acknowledging its truth is enough.

Of course, like everything, it deepens over time. But the beauty is that worldly life remains fully engaged. Work, relationships, enjoyment—everything becomes richer, not weaker. Unlike traditional meditation, which often leads to detachment and renunciation, this path makes life more fulfilling, more intense, more alive.

Kundalini and Higher Tantra Seek the Seeker

As this realization deepened, something even more incredible happened. Higher Tantric sadhanas started finding me. I wasn't looking for them, but it felt like they were searching for me. Kundalini itself seeks out those who are ready.

But this also brought a warning—immature or forced practice can be harmful. I realized that Left-hand Tantra, if practiced without readiness, can be dangerous. This book warns about it in detail, explaining how the body itself is the greatest temple, and that enlightenment unfolds naturally, without force. Right-hand Tantra is safe, but Left-hand Tantra requires a deep inner readiness.

And it's true—deliberate or immature practice can cause harm. This is not something to be forced. It has to happen at the right time.

The Holographic Universe Inside Us

The most fascinating part of this approach is that it integrates everything. Unlike traditional spiritual systems that separate worldly life from enlightenment, Sharirvigyan Darshan shows that everything—work, relationships, pleasure,

responsibilities—are all part of the path. There is no need to escape. Awakening happens within life, not outside it.

And the secret behind this? The body is a hologram of the entire cosmos.

If the whole universe is inside, then there is nothing to renounce. Enlightenment isn't about escaping—it's about realizing that everything even enlightenment is already inside.

This is why even a simple glance at the hand can instantly shift awareness into transcendence. Why? Because the hand itself contains the entire cosmos. This is not a metaphor—it is an actual, scientific truth.

Beyond Theory – The Direct Path

What makes this different from all other spiritual teachings is that it is immediate. No waiting for years, no complicated practices. Just a direct acknowledgment of reality—that the body contains everything.

The universe is not outside—it is inside. The galaxies, the sun, the people, the emotions—all are happening within this very body. And once this truth is seen, life becomes effortless.

Meditation is no longer about “doing” something. It becomes natural and spontaneous. Even a single look at the hand reminds us that everything is within. And that simple realization brings instant calm, a direct connection to the universal consciousness.

Where This Path Leads

This knowledge doesn't just stay at an intellectual level. It transforms everything. The mind expands, creativity peaks, emotions stabilize, and worldly life becomes richer.

And when the time is right, higher Tantric sadhanas start revealing themselves. But instead of being forced, they come naturally, as if consciousness itself is guiding the way.

However, it is important to be ready. Some practices, especially in Left-hand Tantra, can be dangerous if done without maturity. This book explains it clearly—there is a right time for everything. Rushing can cause harm, but when the seeker is truly ready, the path opens effortlessly.

Final Realization – A New Way to Awaken

This experience has convinced me that the old way of spirituality needs to change.

There is no need for unnecessary struggle. Awakening does not mean renouncing life—it means living it fully, with deep understanding.

And the greatest secret?

The body is the key.

The body is the hologram of the universe.

Everything outside is already inside.

Once this is realized, there is nothing more to seek.

And once this truth is seen, there is no unseeing it.

Everything changes, forever.

Kundalini & Spontaneous Breathlessness: A Hidden Reality

I never expected breath to stop effortlessly—not in deep meditation, but in ordinary moments. Sitting in a bus, resting after exhaustion, or gently gazing at Kutastha (the space between the eyebrows), breath would become still on its own.

At first, it was puzzling. But over time, I realized—this wasn't forced breath retention (Kumbhaka). It was the natural outcome of prana turning inward.

Kevala Kumbhaka: Breathlessness Without Effort

Breath stopping involuntarily felt strange yet peaceful. It happened under two common conditions:

A light awareness of Kutastha.

Not intense concentration, just a subtle noticing.

Almost instantly, breath would slow and then stop.

Deep relaxation after exhaustion or stress.

After heavy mental or physical effort, when the body let go, breath would naturally suspend.

What struck me was that this wasn't limited to meditation. It happened in everyday life when prana was drawn inward.

Prana, Not Mind, Leads This Process

Initially, I believed deep stillness of mind caused this phenomenon. But observation showed something else—mental activity subsided in response to prana internalizing, not the other way around.

This changed my understanding of breath control. It's not breath suppression that produces stillness, but rather the gathering of prana inward that results in spontaneous breath suspension.

Why Daily Pranayama Makes This Happen More Often

A regular Pranayama practice enhances this natural occurrence. The reasons are clear:

Prana detaches from breath.

Normally, prana moves with inhalation and exhalation.

With daily Pranayama, prana becomes more self-sustained, making the body less dependent on constant breathing.

The breath follows prana, not the other way around.

As prana withdraws inward, breath naturally slows or stops. Inward means as it detaches from external breathing movements.

This happens in meditation but can also happen in daily activities.

Breathlessness becomes spontaneous.

Instead of being a forced practice, Kevala Kumbhaka starts occurring effortlessly.

This is why those practicing Pranayama regularly notice breath suspension happening more frequently, even outside meditation.

A Direct Experience: How It Happens Naturally

If you want to observe this process within yourself, try this:

After a long day, sit comfortably and let the body relax. I also feel after early morning meditation the chance of keval kumbhak in the day time increases.

Avoid controlling breath, simply allow stillness to settle. Soham can be chanted with light awareness of breath.

Gently bring awareness to Kutastha without strain.

Notice how breath slows and may even stop without effort.

For some, this might happen instantly. For others, it may take time. But once it begins, you realize—breath stops not by force, but as a result of prana shifting inward.

Final Insight: A New Perspective on Breathlessness

Kevala Kumbhaka is not just a result of intense meditation or willful control. It is a natural state when prana withdraws.

It becomes more frequent with regular Pranayama.

It happens when the body and mind are deeply relaxed.

It is not something to force, but something to allow.

When breath stops effortlessly, it reveals a deeper reality—prana, not breath, is the true force of life.

Kundalini and Keval Kumbhaka: When Prana becomes stable, that is the true Asana

In Yoga it is said that Siddhasana, Padmasana or other stable asanas are the best for meditation and Kumbhaka. But when keval Kumbhaka happens, any place—be it a bus seat or an office chair—becomes the best asana.

The Secret of Asana: The Play of Prana, Not the Body

In Yoga, Asana is defined as stability and comfort (Sthirasukhmasanaam). But here an amazing experience is unfolding—If only Kumbhaka happens naturally, the body becomes stable automatically. Then the place of sitting does not matter—because both the mind and the body do not even think of moving. This means that the “best asana” is the one where Prana withdraws automatically within.

Is Siddhasana not necessary?

Siddhasana is said to be the best in Yoga because—It keeps the spine straight. Makes the energy flow smoothly from Muladhara to Sahasrara.

Helps in meditation and Kumbhaka.

But if one enters into Keval Kumbhaka, there is no difference between Siddhasana and a bus seat! Because in that state—The body becomes stable automatically. The mind becomes calm. No external movement is felt.

Is Asana not important?

No, Asana is still important, especially in the initial stages. The right Asana makes it easier for Keval Kumbhaka to happen. It keeps the energy balanced. It does not allow extra tension in the body.

But once Keval Kumbhaka starts happening naturally, then the position of the body is not so much of a hindrance.

Slight adjustments during Keval Kumbhaka

When Keval Kumbhaka happens, slight body adjustments do not affect it much. This is possible because—

Now Kumbhaka is happening not just with the body, but with the prana getting confined within.

As long as the depth of prana is maintained, slight movement of the body does not break the kumbhaka.

What adjustments can be made?

Slight adjustment of the hand or foot. Slight straightening or loosening of the spine. Slight relaxation of the head or neck.

When can this kumbhaka be broken?

If one stands up suddenly or jolts too much. If the attention is completely diverted to the external world. If there is too much discomfort in the body and the mind gets stuck there.

Conclusion

“Kewal Kumbhak” is no longer dependent on the position of the body, but on the prana being stable within. So slight adjustments of the body do not disrupt it much.

Whether the body is stable or not, when the prana is stable—that is true kumbhaka!

Kevala Kumbhaka and the Silent Unfolding of Awareness

When the time is right, Kevala Kumbhaka sets in effortlessly. No amount of effort can force it; it happens by itself. The breath naturally ceases, and stillness takes over. Thoughts may try to arise, but the meditation image emerges instantly, bringing breathlessness back. This cycle continues as long as one does not choose to break it.

The longest I remained in Kevala Kumbhaka was about two hours while traveling on a bus. Sitting for long periods can cause sores, but I carefully adjust posture without disturbing the stillness. By the way, the seat in the bus feels the best because due to the slight jolts and vibrations, the body gets a subtle massage, which does not cause stiffness and the legs etc. do not become numb. One can reach the stage of keval Kumbhaka with any lifestyle of activity—in fact, it seems more so in the state of relaxation after a strenuous task, whereby everything feels effortless, as if only meditation is taking place. Though contemplating the physiology philosophy during daily activities helps in meditation, keval Kumbhaka enhances this help. The more challenging the task, the more it helps.

With time, the meditation image has mostly taken the place of 'I.' In my 10-second glimpse of enlightenment, the image had completely merged with me and the world. Now, it serves as a bridge to stillness. Whether it will fully dissolve or remain as an anchor is unknown—the process is guiding itself. No effort, no struggle, just unfolding.

Curiosity never ends. The joy of discovery, the urge to share, and the art of writing help refine and integrate these experiences. Simplicity is key—truth is best expressed in few words. In the end, it's not about knowing where this journey leads but allowing it to happen, moment by moment.

Direct Awakening Through Kutastha: My Experience

Many say working with chakras and the spine is necessary for spiritual progress, but Kriya yoga Guru Mukherjee's words struck me deeply—only concentrating on Kutastha (the spiritual eye) leads to salvation. He claimed that focusing on chakras for eons won't bring liberation. I now understand why.

From the very beginning, I forced energy into Kutastha using Tantra. Or should I say, I meditated directly in the brain. I did not have any special knowledge and experience of chakras at that time. After awakening, I worked lightly on chakras but never let energy linger there. This led to a quick awakening. Unlike traditional methods that ascend gradually, my approach bypassed stages and reached the threshold directly. When energy wasn't dissipated into chakras or the spine, the shift happened swiftly.

Yet, awakening came with a new challenge—balance. At that time I had become detached from worldly affairs. Deep and heavy work used to inflame meditation image in the mind along with pleasure. It used to increase the pressure in the mind and of course pleasure also. However, I used to get great help from leftist tantra (mainly yin-yang type) to control it. My energy naturally moves up and down now, but staying grounded is necessary. For this, I practice chakra meditation daily. I hold my breath on each chakra, visualizing its color, grain, and bija mantra, moving from top to bottom. Without Tantra, grounding takes a little time; with it, it happens instantly.

I've heard of many grounding techniques, but I only explore them for research, not necessity. My system stabilizes well with Tantra and chakra meditation. This direct method works for me. The key insight? Salvation happens when energy fully settles in Kutastha without dispersing. Focusing elsewhere delays it.

For those seeking the fastest route—aim for Kutastha, stabilize with chakra meditation, and use Tantra when needed. Awakening is simple when you don't overcomplicate the path.

Breath: The Bridge Between Mind, Energy, and Metabolism

Breath is often seen as just a means of oxygen supply, but in reality, it plays a much deeper role—it moves energy (prana) throughout the body. The mind, breath, and energy are intertwined. When the mind wavers, the breath follows, and energy moves accordingly.

Restless thoughts → Fast, shallow, irregular breath → Scattered energy.

Calm thoughts → Deep, slow, rhythmic breath → Energy flows smoothly upward.

Emotional thoughts → Heavy or erratic breath → Energy concentrates in the heart.

This constant fluctuation also affects metabolism. When prana is unstable, metabolism becomes agitated, increasing oxygen consumption. A restless mind speeds up breathing, activates the nervous system, and demands more oxygen. When the breath steadies, prana stabilizes, metabolism slows, and oxygen needs decrease.

In deep meditation, where thoughts subside, breath naturally slows or even stops. How does the body survive? Because the need for oxygen drops. The heart rate slows, cellular function minimizes, and prana sustains life beyond physical respiration. Yogis in deep states of stillness can remain breathless because they are nourished by prana, not just oxygen.

Pranayama is not just breath control—it is energy mastery. By consciously regulating breath, we stabilize prana, balance metabolism, and calm the mind. When prana flows smoothly, life functions effortlessly. Understanding this unlocks the secret of inner stillness and vitality.

One more secret. When practical meditation of Sharirvigyan Darshan is done, then the stray breath starts coming in balance. This is Rajayoga, this is Sahaja Yoga, this is Gyanyoga. It means that we are going towards yoga with the thought power of the brain. In the end all the paths of yoga meet each other, whether it is the path of thought or the path of breath.

Most Yogirajs write about their experience of Pranayam in such a way that the breath started flowing inside. This means that the life or prana started flowing inside on its own. Now it is not dependent on the movement of breath for its circulation. Now they are breathing only to get oxygen. Very less breath is required for this. This means that in the breath taken to give movement to the life, we have to take oxygen without need. Then it has to be used without need. This increases the metabolism. Due to

this, we remain restless and stressed and also tired, due to which we do not get proper rest. Meaning, if you breathe in less oxygen space, you will suffocate because the prana produced by breathing and metabolism are interconnected. They cannot be separated. But the inner prana or inner breath allows metabolism to happen at its own pace or at the basic level, it does not increase or decrease it.

The prana increased by breathing will always demand more oxygen, because it speeds up metabolism. If an attempt is made to increase prana by breathing deeply in less oxygen space, then due to not getting enough oxygen to maintain prana energy, you will experience suffocation. That is why yogis in the mountains breathe slowly and naturally, not deeply in yogic way, so that there is a balance between the demand for prana and oxygen. Until prana is independent of breath, the need for oxygen will remain, so it is necessary to balance breath and prana. In Kevali Kumbhaka, breath starts getting separated from prana.

Kundalini Awakening Bliss vs. Samadhi Bliss: Seeking Stability Beyond Intensity

Many seekers, after a glimpse of awakening, wonder: If awakening bliss is so intense, how can Samadhi, which feels less energetic, be superior? Shouldn't the highest bliss be the ultimate state? Though I haven't reached Samadhi yet, I believe the answer lies not in intensity, but in stability, depth, and permanence.

My Experience: The Awakening Surge and Its Limitations

During my awakening, I experienced an overwhelming surge of bliss, as if consciousness exploded into infinite expansion. My breath naturally suspended, and I felt a complete dissolution of self. But it was too intense to sustain. The body's resources felt drained, and soon, the state faded. It lasted for about 10 seconds, yet its impact was profound. No matter how profound the moment was, it wasn't lasting liberation. This made me wonder: What if Samadhi is not about such energy surges at all?

The Awakening Surge: Powerful but Fleeting

In a moment of awakening, energy rushes to the brain, causing extreme bliss, vast expansion, and a deep sense of connection. But this surge is prana-dependent, demanding high body resources. It is a peak experience, not a lasting state. Like a lightning bolt, it illuminates everything for a moment but then fades, leaving one seeking it again.

Samadhi: The Deep, Silent Ocean of Bliss

Unlike awakening, Samadhi is not an energy surge but a state of stillness. From what I understand, it feels subtle yet profoundly satisfying. No energy is spent, no force is needed, no excitement is required. The mind dissolves, revealing a bliss that is infinite and self-sustained. It may seem less intense than an awakening jolt, but it never fades.

Why Stability is More Powerful than Intensity

Imagine two kinds of light:

Awakening Bliss = A Flash of Lightning – Blindingly bright but gone in an instant.

Samadhi Bliss = The Sun – Constant, effortless, and unshakable.

A high-energy surge can break illusions, but only a stable Samadhi dissolves them permanently. Awakening shows the truth; Samadhi makes it your reality.

The Journey from Awakening to Samadhi

Many struggle to sustain Kevali Kumbhak (spontaneous breath suspension), thinking more intense effort will bring Samadhi. But effort creates resistance. Instead, one must surrender into stillness, letting the mind and prana naturally settle. When breath stops by itself, without force, true Kevali Kumbhak may lead effortlessly to Samadhi.

What if One Tries to Reach Samadhi Without Awakening First?

Some may attempt to enter Samadhi without experiencing an awakening surge first. While deep meditation can bring profound silence, true Samadhi requires the dissolution of identity. Without awakening, the mind may still cling to subtle ego structures, preventing complete absorption. Awakening loosens these bonds, making true Samadhi possible. Without it, one might enter deep trance states, but not the irreversible shift of true liberation.

The Real Superiority of Samadhi

Awakening is an experience. Samadhi is a state of being. Awakening comes and goes. Samadhi is unbreakable. Awakening opens the door. Samadhi is walking through it forever.

Though I haven't reached Samadhi yet, I believe true liberation is not in chasing bliss but in resting in that which never fades. Maybe Samadhi is not about more energy, but about less resistance.

Can One Reach Samadhi Without Awakening If They Have Low Prana?

If someone lacks the pranic intensity to trigger an awakening surge, does that mean they can never reach Samadhi? Not necessarily. While an energetic awakening can act as a catalyst, Samadhi is ultimately about stillness, not energy surges. A seeker with low prana can still reach Samadhi by deepening silence and dissolving egoic identification. Even without an awakening flash, consistent meditation, surrender, and absorption into stillness can open the door to liberation.

Is a Glimpse of Enlightenment the Highest Experience?

Is there anything higher than a glimpse of enlightenment for a living being? If someone has tasted it, has he reached the ultimate peak? The answer is—no. A glimpse is like touching the summit for a moment, but true fulfillment comes only when one can stay there. After such a glimpse, one must return to their natural state, which is liberation or Samadhi.

Does Liberation Bring Greater Bliss Than Enlightenment's Glimpse?

In a moment of enlightenment, prana fuels the experience, making it intense and extraordinary. But this surge is bound by the body's limitations. In Samadhi, this energy is balanced, effortless, and eternal. The bliss may not feel as explosive, but it never fades. A lightning bolt may be brighter than the sun for a moment, but the sun never stops shining.

Will Someone Regret Missing the Glimpse If They Attain Liberation Directly?

If someone reaches Samadhi without ever having a glimpse of enlightenment, will they feel like they missed something? Perhaps, yes. That's why it is said—before liberation, experience the peak of love, surrender, and devotion. Bhakti, romance, and deep connection give birth to that glimpse. It may last only a moment, but it ensures that Samadhi is not just a silent void—it becomes a state filled with love, bliss, and completeness.

Why a Glimpse Is Worth Experiencing

I truly believe that at least once in a lifetime, a glimpse of enlightenment is worth having. It may be brief, but it changes everything. Without it, Samadhi may feel like an absence rather than a presence. Love, devotion, and a deep sense of connection prepare the ground for it. After all, what is the point of reaching the peak if you have never felt the thrill of climbing?

The Illusion of Completion

For a long time, I lived under the subtle illusion that after experiencing a fleeting glimpse of enlightenment, I had attained everything. That single moment felt so complete, so overwhelming, that I mistook it for the final destination. But life, with its trials and lessons—especially through the lens of sharirvigyan darshan—revealed a deeper truth. That glimpse was not the end, but merely the beginning. The journey is far from over, and the path ahead is longer than I once believed.

The Path of Awakening: Balancing Enlightenment and Worldly Life

For those who have glimpsed enlightenment, the journey does not always lead to immediate liberation. Instead, it often raises an even deeper question: how does one integrate this profound realization into daily life? My own experiences have taken me through different dimensions of awakening, from adolescence to my later years, shaping a unique perspective on spirituality, renunciation, and engagement with the world.

A Glimpse Beyond the Mind

The first significant brush with enlightenment came in my adolescent years through a dream-state experience. It was a powerful realization—one that connected me to the limitless cosmos. Yet, it left me with a lingering craving for fulfillment, suggesting that the experience, though transformative, was not complete liberation. Years later, a more conscious awakening occurred through a combination of Kundalini Yoga and Tantric sexual yoga, leading to an even more intense moment of self-dissolution. This time, the craving was minimal, but I found myself bringing the energy back down intentionally, fearing the irreversible shift towards renunciation.

This conscious grounding of energy led me to explore the delicate balance between spiritual transcendence and worldly engagement. Unlike some who fully embrace monastic life after such experiences, I felt compelled to remain in the world while sustaining my awakening.

Does Enlightenment Guarantee Liberation After Death?

A common question that arises after a glimpse of enlightenment is whether it guarantees liberation post-death. Various traditions offer different answers. Some suggest that even a single deep realization creates an irreversible imprint, ensuring that the soul moves toward liberation, even if rebirth occurs. Others argue that full stabilization of enlightenment—either in this life or at the moment of death—is necessary to break free from samsara entirely. My perspective aligns with the idea that even a temporary experience of the ultimate truth provides a direction after death, ensuring a well-guided transition, if not immediate liberation.

Renunciation or Integration?

Experiencing profound states like Savikalpa Samadhi naturally leads to the question of renunciation. Does one leave the world to deepen into Nirvikalpa Samadhi, or is there a way to maintain realization while living a worldly life? Initially, I leaned toward integration, choosing to stabilize awareness while engaging in responsibilities. Over

time, I noticed that my energy remained centered in the Ajna Chakra, creating a state of Pratyahara—a withdrawal from external distractions while still being functional in the world.

However, this also led to reduced engagement with lower chakras, affecting worldly interests. To counterbalance this, I consciously applied Panchamakara practices in minimal amounts, using them as a tool for grounding rather than indulgence. This strategic approach allowed me to retain awareness without losing myself in worldly entanglements.

A Structured Approach with Kriya Yoga

While my earlier awakening experiences were rapid and unstructured, I later explored Kriya Yoga, appreciating its systematic approach. Unlike my initial methods, which focused on direct energy ascension, Kriya Yoga emphasized gradual refinement through Dharana, Dhyana, and Samadhi. I found that my earlier practice had already developed these states, but in a spontaneous way rather than in a staged progression. Now, Kriya Yoga serves as a structured refinement tool rather than a new revelation.

However, I also discovered a practical challenge—deep breathing exercises after a full stomach were showing possibility of increasing my GERD-related issues, including sleep apnea. Adjusting my practice to 4-5 hours after meals removed this possibility, reinforcing the importance of aligning spiritual techniques with bodily conditions.

Key Takeaways

A glimpse of enlightenment shapes the post-death journey, but full liberation may require further stabilization.

Balancing nonduality with worldly life is possible but requires conscious grounding techniques. The philosophy of Sharir Vigyan darshan (mythological biddy) is amazingly helpful in this, which I created for myself but is now available to everyone everywhere.

Kriya Yoga provides a systematic approach but does not necessarily reveal anything new for those who have already experienced direct awakening.

Pratyahara naturally occurs as awareness stabilizes in higher chakras, but intentional grounding helps maintain functionality in the world.

Physical factors like GERD can affect spiritual practices, requiring mindful adjustments.

The Road Ahead

Rather than seeking another grand experience, my focus now is on sustaining the clarity of awakening without getting lost in either spiritual absorption or worldly distractions. I remain open to refining grounding techniques while ensuring that my sadhana continues to evolve. In the end, enlightenment is not about a single peak moment—it is about maintaining unwavering awareness, whether in meditation or in daily life.

For those walking a similar path, the key lies in understanding one's unique energetic tendencies and shaping a practice that balances both inner realization and outer existence. True liberation is not about escape—it is about realizing that whether in the world or beyond, the awakened state remains unchanged.

Kundalini Awakening is the ultimate goal of the living being

It seems to me that awakening is the ultimate goal of any living being. Liberation is not in the hands of the living being, nor was it in his control to get bound. By putting the living being in bondage, God gave him the opportunity to experience awakening. The logic of God becoming a soul and getting bound to the world only makes sense if it is believed that he did not have the experience of awakening that is love-filled. He came to the mortal world to attain that. If that was already available to him, then why would he abandon his complete form and become a living soul and wander in the forms of creatures full of sorrows. Of course, not he himself but his photocopy comes in the form of a living being, but the logic still seems the same. Why would a photocopy come without any purpose or benefit? And when the soul attains awakening, what is the purpose of remaining in bondage? It frees itself from the world. Logic says this, what the scriptures say is a different matter. Even God himself does not have this experience of awakening at peak of love, because he never took a body. The storm of rising energy is possible only in the body, and this is also the original source of love. Awakening is achieved only through love. Perhaps God is satisfied by experiencing the awakening of the living being. What is not possible for him? He is infinite.

The living being has suffered in the world for countless years. This is the reward of his penance, a gift that is only for the devotee living beings, not even for God himself. That is why he considers the devotee to be greater than himself and continues to search for him. This idea is completely in line with the Bhakti philosophy and also agrees with the teachings of the scriptures and saints.

My experience tells me that the worldliness of life is not an obstacle, but an opportunity. If this is lived with awareness, then natural progress towards awakening is possible. This can be made even easier by integrating physiology of philosophy aka sharirvigyan darshan or mythological body. In my own journey, I have not yet experienced nirvikalp samadhi, but I have understood the touch of awakening. This experience arises from the balance of love and energy.

I also feel that the process of raising and lowering of energy is just a natural game. There is no need to forcibly control it, but it needs to be accepted naturally. It is akin to accepting the world as it is. Awakening is not an external achievement, but the culmination of internal experience and love.

If instead of awakening i.e. enlightenment, liberation or samadhi was the main goal, then various spiritual sects like different types of yoga, tantra etc. would not have been created to achieve it. Everyone would just sit quietly and observe their thoughts as a witness. Everyone would always live a life away from worldly affairs by remaining calm. No one can see liberation, but awakening feels like a direct experience. By

striving for awakening, there is at least a hope of getting awakening, and one can also get liberation. But if we leave awakening and try only for liberation, then it is possible that neither awakening nor liberation is attained. And what is the proof of liberation? If someone is calm today, then he is free, but if he is attacked tomorrow and he takes defensive action, then peace is gone and liberation is also gone. It is like neither Maya nor Ram is attained. Most people live their lives like liberated people. Looking at them, it is not known whether there is life in them or not. They do not even try for awakening because they live in the illusion that they are liberated. They will immediately justify it by giving examples from the scriptures. I think this is a big scriptural deception. Either this is an incomplete understanding of the scriptures. Or the scriptures were written by people of later times. There were others who had the real experience.

I consider awakening, Kundalini awakening, samadhi and enlightenment to be the same thing. At many places, different meanings are derived from them or subtle differences are found between them. I do not get into these impractical hassles nor do I care about them. Instead of wasting time in these, if time is spent for experience, then something can be gained.

I have also experienced that by focusing too much on energy in meditation, the image of meditation becomes blurred. Therefore, it is best to preserve the original image of meditation. Actually by focusing on the meditation picture the energy itself becomes balanced and upward moving meaning it automatically gives necessary strength to all the chakras, whereas by focusing only on the energy it can go anywhere, it is not necessary that it strengthens the meditation picture only. My journey is still on, and I am moving towards understanding this truth more deeply.

If this experience is adopted, it will not only give spiritual progress, but can also make the worldly life balanced and prosperous. Awakening is not a distant ideal, but a truth available in every moment. It is possible only with love and dedication.

Kundalini, Bliss, Breath, and Non-Duality: A Natural Unfolding

I have observed something interesting in my practice—when I meditate on Sharirvigyan Darshan, a sense of non-duality arises. As soon as this happens, my breath becomes long and stable. It feels as if the breath is flowing to nourish this non-dual awareness. It seems rapid external and irregular breath happen only to sustain duality to keep one bound in the world.

During Kevala Kumbhaka, my breath became rapid yet internal, with only about 5% felt externally. It wasn't stressful. It seemed to move through the backbone, though not entirely clear.

One day, I maintained non-dual awareness the whole day while fully engaged in a stressful work environment. In the evening, while waiting for a bus in the rain shelter, I lightly meditated on Kutastha. Something remarkable happened, probably Keval kumbhak—the state remained unbroken for two hours during the journey. I had to intentionally step out of it to walk home. Yet, this experience hasn't repeated in the same way. Yes, the same thing happened again after a day or two in the same situation. The same thing happened third time again after a day or two when I was at home and my family members, out of fear, forcibly woke me up after a short time. This means that in those days, my special nature was formed which was conducive to this. I became surrendered to the unknown, perhaps after facing the worldly blows. Meaning, surrender is very important. Along with it, knowledgeable life behavior is also necessary.

Still, a subtle transformation is happening. My practice isn't about chasing peak states anymore. Instead, there's a natural continuation of previous insights, leading to a deeper understanding of Pranayama and how non-duality shifts between active and passive modes. Means, first nonduality practiced willingly, now it's something becoming second habit.

At times, even subtle attention is needed to sustain this, and in the competitive world, I sometimes feel a perceptual mismatch. Earlier, I lived in full worldliness and full non-duality together, but it was little stressful. We can't call it stress actually as it was providing relief. Yes, we can call it more energy demanding. Now, with age and medical factors, my energy is different, and I let things flow naturally rather than force balance.

Breath and Prana: What's Really Happening?

During Kriya breathing, when my belly moves forward, it feels as if Prana is being sucked up from Muladhara, and breath follows passively. It seems the main role of breath is to flow Prana, not the other way around. Instead of controlling breath,

Prana is naturally leading the process. The proof is, how the body lives during keval kumbhak when the breath goes to stop. Earlier I used to think if breathing control prana. I used to simply breath, ignoring prana movement through spine. Now kriya yoga showed me other way round means prana breathing that seems more fulfilling. Although my natural instinct had made me get prana breathing through sexual yoga itself since beginning in the name of raising kundalini shakti up from muladhar that probably helped in my glimpse awakening. Say prana breathing or raising up kundalini or raising up prana, it's the same thing and there's similar pull and push of body, breath, bandhas or whatever. It's Web of words on which we have to walk home means purpose safely without falling instead getting support of it. When I see upward through kutastha in Shambhavi mudra during in breathing, the satisfying in breath deepens and become more fulfilling and filling my body vessel up to crown. It's other proof that breath follow prana. Attention upward means prana upward. Attention or meditation and prana coexist together.

During worldly actions full of duality our awareness or prana rapidly goes swinging between upper and lower chakra areas. Upper chakras are full of light and lower chakras are dark. Also different chakras deal with different worldly feelings. Duality is also made up of mixture of light and dark and their different shades as per situation. Rapidly Up -down moving prana force breathing up down rapidly to take assistance from it in its rapid shifting. At this swinging moment a little meditation on sharirvigyan darshan brings immediate nonduality amazingly and there's instant long, satisfying and blissful gasp of a breath, subsequently it becoming regular, slow and little deeper. This all proves interconnected nature of breath and prana. You yourself can also feel it. That's why I think pranayam was designed thinking if nonduality can stabilise breathing then stabilizing breath can also produce nonduality.

This prana breathing brings a blissful, satisfying, and fulfilling experience. The bliss isn't just abstract—it has a sexual quality, rising from the lower centers and converging into the meditation image in the brain, agya chakra and sahasraar chakra. Instead of dissipating outward, it fuels meditation, confirming that Prana-Shakti is sublimating naturally.

Beyond meditation, I've noticed that bliss spreads through my whole being after:

Physical asanas

Traveling to beautiful places, especially with family

Engaging in the world with non-dual awareness

From Effort to Flow

Earlier, bliss was localized in the spine and brain, but now, as non-duality removes resistance, bliss flows through the whole body. Stability has increased. I no longer need to hold onto bliss—it flows effortlessly.

Still, I recognize there's more to refine. I haven't reached an irreversible state like Sahaja Samadhi, and I remain aware that stability in daily life is an ongoing process. But the path is clearer now—non-duality isn't something to force always, although seems to be must do in starting learning days, but something that naturally unfolds when resistance dissolves.

Glimpse Awakenings: Proof That the Path Is Real

Happy Shivaratri festival to all friends, may Lord Shiva bless all

In today's world, where science and logic shape our understanding, only what is **directly experienced** holds real value. Spirituality, too, must be grounded in **tangible, firsthand experience** rather than just belief. That is why glimpse awakenings matter. Unlike the distant and often vague idea of "final liberation," glimpses offer **real proof**—moments where the ordinary self dissolves, leaving behind pure awareness.

I have had such glimpses—**profound yet fleeting**. In those moments, my sense of "I" vanished, and only consciousness remained. These experiences were real, but they did not last. They did not transform into a permanent state, nor did they lead to what is often described as ultimate liberation. I do not claim to have **achieved the final state**, nor am I lost in the illusion of having arrived. Instead, these glimpses revealed a deeper truth: **chasing an imagined end goal is itself an illusion**. It has also saved me from falling into the traps of various illusory spiritual organisations for it helping to force me believe on myself only.

These awakenings have acted as **both pathfinders and trackers**—guiding my way and showing me where I stand. They have **exposed my shortcomings**, preventing me from getting caught in spiritual fantasies. Many seekers live in ideas rather than experiences, but glimpses remove the need for blind belief. They prove that the **path is real**, not just a concept.

Rather than feeling like I have reached something final, these experiences **fuel my curiosity**. I no longer seek an abstract idea of "liberation." Instead, I focus on **deepening and stabilizing what I have already touched**. It is no longer about chasing something unknown but about refining what is already here.

To do this, I rely on both **structured practice and intuition**, whichever suits the moment. Structure provides discipline and stability, while intuition allows refinement and fluidity. I take material from different thoughts of schools yet unbound to them and freely adopt all mixing my own insights whatever suits me. **Both blend naturally**, and I see their effects directly in my meditation image. If the image fades, I adjust—sometimes with discipline, sometimes by letting go. This balance keeps the experience alive.

I have also realized that **the movement of energy is natural**. It rises and falls on its own, without needing to be forced. Earlier, I tried to control it, but now I allow it to unfold freely. Although forced concentration may be required at meditation time. My

focus has shifted from seeking an imagined future state to **fully experiencing what is present**.

These glimpses have shown me that the **path is not an illusion**. They are not the final destination, but they are proof that awakening is real. Instead of waiting for some grand liberation, I continue refining, exploring, and deepening—because what is already here holds far more truth than any distant idea.

Prana: The Hidden Connection Between Body, Mind, and Experience

Millions of salutations to Adi Tantra Yogi Shiva on the occasion of his sacred Shivratri festival, may he continue to bless us all.

One simple yet profound realization changed how I see prana. **When we feel pain in the foot, why do we experience it in the foot itself and not in the brain, where it is actually processed?**

Nerves only send signals to the brain. If the brain were the sole center of experience, pain should be felt in the brain, not at the point of injury. Yet, it doesn't work that way. This means something beyond just nerve signals is connecting consciousness to the body—something that allows experience to be localized at the exact place of sensation. This **invisible connection is prana**.

Prana: More Than Just Energy—It Localizes Consciousness

If prana were just physical energy, it wouldn't explain why different parts of the body hold different experiences. Love is felt in the chest, fear in the stomach, sexual pleasure in the lower body. **Prana acts like a network flowing through non physical experiential channels or nadis that binds consciousness to different locations in the body, making sensations real and localized.**

This made me rethink prana—not just as life force but as the very mechanism that determines *where* we experience life. **Prana is not just movement of energy; it is the movement of experience itself.**

Tantra Yoga: Shifting Experience from Body to Mind

This understanding connects directly to my Tantra Yoga practice. In Tantra, sexual energy is not suppressed—it is shifted. Normally, pleasure is felt in the lower body because prana is concentrated there. But through specific techniques, **this energy can be moved upwards to the brain.**

When prana moves, **the location of conscious experience moves with it.**

- The same energy that once felt like raw pleasure transforms into **mental clarity, bliss, and stability**.
- Instead of being outwardly stimulating, it becomes **inwardly illuminating**.

I've experienced this shift, but not yet to a state where it remains stable. The connection is clear, but true mastery—where prana stays effortlessly in higher awareness—is something I still seek.

Health Aspects: Can This Practice Cause Issues?

While moving energy upward can bring profound mental clarity and deep meditation, **forcing the process unnaturally can create imbalances**. Some possible issues include:

- **Head Pressure or Mental Fatigue:** If too much prana is held in the brain without grounding, it can create discomfort or detachment from daily life.
- **Lack of Interest in Worldly Activities:** A rapid shift of prana to the higher centers can reduce attachment to physical experiences, making normal activities feel empty.
- **Physical Imbalance:** Moving prana upward without proper grounding can sometimes lead to nervous system issues, digestive problems, or sexual dysfunction.

Balancing Energy for a Healthy Experience

I've realized that prana **must be guided, not forced**. When the shift happens naturally, it leads to **clarity without imbalance**. I consciously use grounding techniques when needed, ensuring that I stay connected to both higher awareness and practical life.

What This Means for Spiritual Growth

This insight opened a new perspective for me:

- **Prana is not just sustaining the body—it is directing consciousness itself.**
- **Where prana flows, experience follows.**
- **If we can control prana, we can control not just energy, but where and how we experience reality.**

I've seen glimpses of this transformation, but I am still refining the practice. My goal is to make this shift natural and effortless—not just something I touch occasionally, but a state I can rest in permanently. At the same time, I'm careful to balance this journey with health and well-being, so the experience remains both profound and sustainable.

Kundalini: A Threshold of Prana Awakening

*"O Mahadeva, the One beyond form and time,
I dissolve like the Ganga in Your wild locks,
I burn like the Dhuni in Your ascetic fire,
I rise like Kundalini in Your cosmic dance.
Neither life nor death holds me now—
Only You, the infinite void, the roaring silence,
The eternal ecstasy where I become Shiva!"*

May this Shivaratri awaken the divine within!

I once thought Kundalini was a mystical force, but now I see it as a **name for the moment when prana crosses the awakening threshold**. My experience wasn't a slow, years-long process—it happened **rapidly, in just a month**.

I was practicing **rigorous Tantric Kundalini Yoga**, transmuting prana that would normally **build up in the sexual organs** and dissipate into worldliness. Instead of losing it in daily life, I redirected it **upward, nourishing my meditation image in the brain**. One day, the **threshold was crossed—a sudden rush of prana to the brain, and an awakening glimpse unfolded**.

Why Long-Term Buildup Often Fails

Many accumulate prana for years but never awaken. **Why?** Because the intensity never sustains—it **leaks away through worldly engagements, emotions, and desires**. Even if prana builds up, it **breaks at intervals, depleting rapidly before reaching the required threshold**. My process was different—I **sealed off distractions, transmuted prana efficiently, and locked in energy**.

The Symbolism of the Coiled Snake & Chakras

I now see why Kundalini is symbolized as a **two-and-a-half-turn coiled snake**:

- **Coiled = Latent prana, stored but inactive.** The two and a half Kundali or coil is probably the circle of chakras. The first Kundali is of the Muladhara and Swadhisthana Chakras. It is the biggest, meaning that initially, more effort is required to release the life force from these Chakras. The second Kundali is of the Manipur and Anahat Chakras. It is somewhat easier to open it. The three Chakras above it are shown in the half Kundali. Meaning that the Kundalini Shakti easily rises above it.
- **Uncoiling = Rising energy, moving through the chakras.**

- **Hood Spreading = Awakening, as energy floods the brain.**

Some describe Kundalini as **ascending through chakras step by step**, but in my case, there was no gradual unlocking—I felt **a direct rush to the brain**. My Dharana, Dhyana, and Samadhi weren't stage-wise as in traditional texts but **present from the beginning of my sadhana**.

Favorable Natural Conditions Helped

It wasn't just my effort—**natural conditions favored it**. Even without strong willpower, things aligned:

My prana system was already near the threshold.

No major distractions or worldly entanglements drained energy.

My practice acted as the final catalyst.

Main reason ~ Shiva's devine Grace

What I Haven't Achieved Yet

I didn't hold the awakened state for long—just **ten seconds**. I haven't reached **Nirvikalpa Samadhi**, nor do I seek another forced awakening. But I see that **meditation still slowly fills the “dam”, visible as bliss and an intensifying meditation image**.

Now, I integrate my practice wisely:

- **During work burden:** Sharirvigyan Darshan (body-science awareness).
- **In free time:** Kriya Yoga.
- **When fully out of worldly concerns & health is perfect:** Tantra.

Final Understanding: A Threshold, Not a Mystery

Kundalini is **not an external force—it is simply prana crossing a threshold**. My experience showed that **slow accumulation often leaks energy, but rapid, focused transmutation locks it in place until the floodgates open**.

Would I attempt to reach the threshold again? **Not necessarily**. My curiosity remains, but I am already at peace with understanding its nature.

Kundalini Energy Funnel: Awakening, Balance, and Grounding Techniques

Through my experience, I have realized that Kundalini energy moves like water through a funnel, gathering life force from the entire body, accumulating it near base chakra, and directing it toward Ajna and Sahasrara through drain of sushumna channel. If energy could simply rise directly, this process wouldn't exist. Also, without a natural collection point and a proper exit channel, the intensity wouldn't be the same as required for awakening. Suppose there may be another energy collection point in body, but without dedicated direct drain channel going straightway to brain just like sushumna couldn't exist. Moreover, this funnel also has a filter paper snugly fitted inside its cone. It filters out the impurities like lust, attachment, misbehavior, hatred, duality etc. and sends the flow of Kundalini energy forward only after purifying it.

Just as yang energy naturally flows towards yin, so the streams of energy from the mountain of the body are drawn towards an invisible spring at the foot of the mountain. Just as water seeps from the heights of the mountain and collects in the lowest sources, similarly the life-energy also first gets collected in its deepest center called the Muladhara. This attraction is the play of gravity—the eternal attraction between yang and yin for the union.

But, if the water has to be taken back to the top of the mountain, we have to resort to a pump. Similarly, when the energy has to be taken to the highest chakras, the pump of sadhana diverts its direction. It is difficult to collect water directly from every particle of the mountain, so first it is allowed to collect on its own below, then it is raised up. This journey is not just of flow, but of balance and resurrection—an eternal cycle, where depth becomes the mother of height.

Prana can be guided to the brain directly, but when concentrated and channeled through this funnel, it becomes far more powerful. However, this requires complete isolation. If the senses remain engaged, energy dissipates, reducing the necessary pressure to open the path. Without enough force, the upward flow is weak. If pressure builds beyond tolerance, energy may backflow, causing imbalances. Sudden accumulation without proper release can also create strain, while the brain, if activated but left unfed, may face disturbances.

I have experienced this firsthand. Excess energy accumulation, combined with external chaos, may have triggered physical discomfort, including inflammation mainly prostatic. Although other factors also trigger it. The idea of backflow came naturally to me—like water forced in the wrong direction when a system designed for one-way flow is blocked.

Balancing this process is key. Stress reduction, yoga, pranayama, and kriya breathing have brought relief. Grounding has been especially helpful—it eases the brain's demand for energy, reducing the funnel's workload and allowing it to stabilize. To me, prana and energy are one and the same, just understood through different lenses.

I have not yet mastered this process, nor have I reached an irreversible state of enlightenment. My journey continues, and my understanding deepens. But now, I no longer seek to force energy. Instead, I focus on refining, balancing, and allowing its natural flow.

Kundalini, Prostate, and the Natural Shift in Energy

For years, I have explored meditation, Kundalini Yoga, and Tantric Yoga (Sexual Yoga) as a means of spiritual awakening. My journey led to powerful states like Savikalpa Samadhi, yet I haven't reached Nirvikalpa Samadhi. Through direct experience, I have come to realize that energy work is not just about pushing limits—it's also about recognizing when the body signals a natural shift.

One of the most surprising discoveries I made was the connection between prostate inflammation and Kundalini energy movement. This wasn't something I read in scriptures or books—it emerged from my own practice. However, later I found that scriptures do hint at this connection.

Ancient Wisdom and Modern Experience

Though rarely discussed directly, traditional spiritual texts mention the "seat of vitality" in the lower body, which can be linked to the prostate. Some interpretations suggest that excessive sexual energy without proper transformation can lead to tension, congestion, or even inflammation in this region. In the story of Agnidev who became a pigeon in Shiv Puran, perhaps the prostate is called a pigeon. Parvati cursed it in anger that due to the disgusting act of drinking semen, there will always be a burning sensation in its throat. Then Shiva, being kind to him, told him to give that burning through and through to Ganga in which Kartikeya in the form of awakening is born. This story is described in a post of this blog. Taking a bath in cold water also provides relief. It seems that an energy line starts from the gaduda (prostate) and moves up the spinal cord carrying its burning sensation and pours that energy into the Ajna Chakra or Sahasrar. This is also a part of the same story.

In my case, I observed something striking—when the prostate reached a certain level of irritation or inflammation, it seemed compelling to do yoga breathing or energy meditation so that Kundalini energy star up rising naturally, sometimes rising itself even without active practice. It was as if the body, unable to handle the excess buildup, had no choice but to direct the energy upwards.

However, I noticed a crucial difference:

When real energy rising happened, it was blissful and expansive.

When it was just inflammation, there was no bliss—only discomfort.

The same applies to spinal inflammation too. I have physical inflammation in spine occasionally due to ankylosing spondyloarthritis too. I differentiate between inflammatory sensation and energy sensation by this bliss mark.

May be prostate inflammation a sequel to ASA, an inflammatory disease or it along with Tantric yoga both in combination may be culprit or each of both affecting it little bit separate from each other and thus raising it up in cumulative way.

Interestingly, when the energy moved upward, the prostate inflammation temporarily reduced. The more effort I put into meditation, the more relief I felt, but the effect wasn't permanent—it reset after some time.

The Hidden Relationship Between Stress, Tantra, and Inflammation

I later realized that stress and excessive Tantric Yoga both contributed to prostate inflammation. It wasn't just physical activity—it was also mental stress and the forceful nature of energy work.

There was a phase where I had already achieved awakening, yet I kept pushing Tantric Yoga unnecessarily. The body and circumstances gave subtle hints to stop, but I ignored them. For one swimming in the pool of nectar it's difficult to come out. Eventually, prostate inflammation became the final warning. It was a clear sign that I needed to transition to a more sustainable practice.

This aligns with traditional wisdom:

Tantric Yoga acts as a rocket booster—it provides rapid breakthroughs but is not meant for continuous use forever.

Once awakening is triggered, a more balanced approach like Kundalini Yoga or ordinary meditation sustains the experience.

From Rocket to Airplane Mode: A Natural Shift

Looking back, I can describe my journey as moving from a rocket launch to an airplane mode.

During intense Tantric Yoga, the energy shot up like a rocket—fast, powerful, but unsustainable.

Now, with meditation, the energy movement is like an airplane—slower but steady and long-lasting.

This transition was natural—I didn't force it. But I realize now that if I had continued forcing Tantric Yoga beyond its natural limit, it would have only caused more discomfort, not progress.

No Regrets—Only Understanding

Now, I don't miss the rocket phase. A glimpse of awakening was enough. Actually real awakening is not about constantly chasing intensity—it's about clarity and balance in daily life.

Even though prostate inflammation became a challenge, it also became a teacher. It forced me to slow down, listen to my body, and transition into a more refined, sustainable spiritual path.

For anyone experiencing something similar, my advice is simple: listen to your body's signals. Awakening is not about pushing harder—it's about knowing when to shift methods. If energy has already risen, the next step is integration and steady progress.

The path is not about extremes—it's about harmony.

Kundalini: The Natural Unfolding of Awareness through Karma

Spiritual awakening is not a rigid path but an organic unfolding—one that refines itself through direct experience rather than structured effort. My journey has taken me through deep states of awareness, yet I remain grounded, flowing with nature rather than chasing an ultimate destination. Nirvikalpa Samadhi remains beyond my understanding, something I have not yet experienced, but I sense a subtle pull toward it. There is no restless seeking, only an openness to its possibility.

Kundalini: From Constriction to Expansion

I have observed that prana in the Muladhara Chakra remains constricted in darkness due to duality, which is why Kundalini is said to be “coiled.” As it moves up through the Sushumna, it expands toward non-duality and light, reaching infinite consciousness. This is often described as the uncoiling of the snake, rising with its hood open.

During this uncoiling, I touched full awakening. But rather than letting it consume me, I chose to maintain awareness—not allowing myself to lose control in the overwhelming expansion. I realized that this experience is part of the cosmic dance, but I must stay rooted in awareness through Sharirvigyan Darshan (awareness through the body). This understanding acts as a “consciousness shock absorber,” ensuring that my awareness remains balanced, does not slip into unconscious tendencies and even don’t crave for unbound or limitless consciousness of awakening. For me, awareness or knowledge means spontaneous expression of meditation image.

Grounding: Balancing Expansion and Stability

Grounding is essential in this process, but I have observed that no grounding method works effectively in isolation. Whether it’s deep meditation, worldly activities, or even the Panchamakara practices, grounding must be integrated with awareness. For example if panchmakara practice is not smoothed out means if its energy isn’t transferred to meditation image through sharirvigyan darshan, then it pushes one into unconscious or non awareness tendency that goes on amplifying like a cascade of events with never ending chain of action and its fruit. An action produces its fruit, that fruit further produces action, that action further produces fruit and so on like an endless chain. If awareness is tied with panchmakara practice then it goes on amplifying instead of amplification of ignorance as in former case. I will further simplify it further later elsewhere.

I further noticed something interesting—Panchamakara causes an immediate, deep grounding effect. However, it also carries a hidden feeling of committing sin even

when accompanied with sharirvigyan darshan, which creates a karmic impression. While its effects are powerful at that time, the conditioning of the mind ensures that even when the fruit of it is experienced later, the same heightened awareness remains. I performed an intellectual experiment. I once undertook a sinful panchmakara. Along with it I contemplated on sharirvigyan darshan so powerfully that my meditation image was dancing like live outside. Very quickly, in days I got its resultant fruit. How I recognised that? My meditation image became so strong as if dancing live outside and I remembered that sinful panchmakara very lively. Unbounded Awareness went multiplying further with that single event like the chain reaction of a nuclear weapon as told above. Karma and its fruit along with circumstances and mentally accompanying them tend to live together. As much strong is the awareness with this type of karma-grounding that much quickly it yields the resultant fruit because God or nature wants to clear away karmic debris that much fast to liberate one fascinated by his urge for quick knowledge or salvation.

On the other hand, grounding through ordinary worldly activities is gentler and carries no sense of sin, making it feel more effortless. However panchmakara gives amazing results. That's why it's said don't practice panchmakara without proper knowledge or guru's company otherwise instead of raising up it can also pull down rapidly. Both types of grounding methods work, but the key is maintaining awareness so that grounding does not lead to unconscious tendencies.

Karma: A Refining Process, Not a Bondage

I have observed that karmic fruition does not bind me further—it refines my awareness instead. As karma unfolds, my inner stability increases rather than decreases. This is because I want to be aware during every karma with help of sharirvigyan darshan. Even when difficult situations out of some previous karma arise, I experience an interesting paradox: the awareness I had during past elevated states while doing those karma remains intact even in those moments. This is due to karma-fruit coliving.

Another key observation is that during exhaustion or illness or old age, karmic formations naturally reduce due to inability to work. In such times, I naturally prefer passive meditation rather than active practices of karma yoga. It feels as if taking advantage of rest the body system is updating itself, making the whole process smoother.

Beyond Seeking: Flowing With Nature

At this present stage, my sadhana is mostly effortless—there is no rigid discipline, just a natural flow. Although twice a day yoga is like eternal routine. If an further opportunity arises for structured practices like Kriya Yoga, I take it, but I do not force

it. There is no compulsion to practice or avoid anything—it all happens as time and priorities allow.

I also see no separation between spiritual and worldly life. Just like the dual nature of matter (wave and particle), both aspects exist simultaneously. One does not contradict the other—they simply shift fluidly based on the moment or requirement.

Inner Intuition as the Guide

Now, external guidance is no longer a necessity—inner intuition has taken its place. However, when it comes to Nirvikalpa Samadhi, I still seek intellectual clarity, as it remains beyond my experience. I do not claim to have achieved it, nor do I chase it. There is only a subtle seeking—an openness to its possibility rather than a restless pursuit.

Conclusion: The Journey Never Ends

The unfolding of awareness has no final destination. Every phase brings new refinements, deeper insights, and greater stability. Even the idea of “progress” dissolves, because the unfolding itself is the destination.

Rather than resisting or forcing, I now allow life to unfold naturally. Awareness deepens effortlessly when one flows with it rather than against it.

The Natural Path of Meditation: From Image to Ultimate Awakening

In my meditation journey, I have always felt that prana and breath regulate themselves when meditation is deep enough. I have noticed moments during worldly activities where a slight attention to Sharirvigyan Darshan (body-science observation through holographic principle) triggers a spontaneous shift—first a gasp of breath, followed by slower, deeper, and more regular breaths. When this happens, prana seems to move naturally to the brain chakras, where a stable meditation image emerges, accompanied by relaxation and bliss.

However, when I applied the same method during more intense, struggling work, the breath still became regular, but this time faster and shallower. Instead of reaching the highest chakras, it seemed to pour prana somewhere between Vishuddhi and Anahata chakras. This is also because I was working with my arms and the arms get prana from this location. The meditation image was still present but less blissful and positioned at a lower level, while relaxation was also lesser.

From this experience, I realized that prana flows naturally to the chakras most engaged in a given moment. Breath and prana are self-controlling when meditation is the guide. This meditation-led prana regulation is much more satisfying than the reverse approach, where forced breath is used to induce meditation. Forceful breath control feels like filling a vessel from the outside, giving temporary energy but not necessarily leading to deep, inner pranic movement.

I have always preferred the meditation-to-prana approach over the prana-to-meditation approach. However, I have explored various styles, understanding that every technique can serve a purpose. Meditation itself is independent, just like human beings—it does not like to be forced. The meditation image, when allowed to arise naturally, thrives and stabilizes over time. Forcing it too soon is like forcing a plant to grow faster—it may not take deep roots.

This realization led me to believe that in the beginning, meditation should be allowed to stabilize naturally through worldly meditation like Sharirvigyan Darshan. After years of nurturing this process, a time may come when the meditation image can be forcefully awakened through deep and structured Tantric meditation. The foundation must be firm before intensifying the practice.

I have also wondered whether everyone develops a single meditation image. Some may, but they might hesitate to share it. Others may not yet have a fixed image due to an unstable pranic flow, intellectual doubts, or lack of deep absorption. Even those with a stable image may sometimes wander unguided, unable to hold on to it in daily life. This wandering can happen due to weak fixation, scattered prana, overanalysis, or inconsistency in sadhana.

To stabilize the meditation image, one must develop deep trust, allow effortless absorption, and maintain consistent practice. Over time, as prana refines itself, the image becomes clearer, stronger, and more magnetic.

I firmly believe that the road to the ultimate goal always passes through a single meditation image. Regardless of the spiritual path—whether Bhakti, Jnana, Tantra, or mindfulness—a single-pointed focus is necessary to dissolve into deeper states. Without it, the mind scatters and struggles to enter deep meditation.

While I have not yet achieved the ultimate realization, I have observed these natural movements in my practice. My belief is not based on theory but on direct experience. I am still exploring and refining my approach, ensuring that my meditation becomes self-sustaining and deeper over time.

In the end, meditation is not something to be forced; it is something to be nurtured. When we let it unfold naturally, it leads the way—breath and prana follow effortlessly, and the journey becomes self-directed, blissful, and deeply fulfilling.

Balancing Meditative Awareness in Worldly Life: A Natural Spiritual Evolution

Spiritual progress is not about withdrawing completely or being fully immersed in the world—it's about maintaining a subtle connection to meditative awareness in all states. My journey has shown me that true awareness is not just attention but meditative attention—always centered, even faintly, on the meditation image.

At first, I needed active effort to keep this awareness intact, especially in worldly activities. Without it, energy would disperse into countless distractions. But I discovered a simple and effective method—Sharirvigyan Darshan (hologram based awareness of the body's inner sensations). By intermittently engaging with it, I could prevent unlimited dispersion of energy while still living a full life. Over time, this practice evolved, requiring less effort but delivering the same effect.

However, I also realized that grounding alone is not enough. If done without awareness, it just leads to unconscious engagement with the world. The key is awareness with a meditative anchor—ensuring that the meditation image, even if dim, never fully disappears.

Shifts in Awareness and Meditation Image

As my practice refined, I noticed the meditation image remained the same, but its clarity and intensity fluctuated. During deep meditation, it became bright and sharp, while in worldly distractions, it dimmed. Instead of forcing control, I learned that balance is more effective than strain. Too much effort creates stress, while a gentle, self-correcting awareness keeps everything aligned naturally.

External factors like a less stressful environment help maintain this balance, but they don't define it. Ultimately, regulation comes from within. When fluctuations occur, I draw awareness back using Sharirvigyan Darshan, preventing unnecessary drift without forcing anything.

Drifting Toward Nirvikalpa Samadhi

Now, I find myself passively drifting toward Nirvikalpa Samadhi. The process is no longer about effort; it unfolds naturally. Sharirvigyan Darshan is still needed at times, but far less than before. External influences can slow down the drift, but they don't disrupt the direction. I handle these slowdowns without struggle, keeping awareness steady.

I have not yet reached a fully irreversible state, but I sense that stabilization is happening. My experience shows that spiritual development is like nature itself—

constantly evolving without force. There are no fixed milestones, only a continuous unfolding.

The Essence of My Journey

Meditative awareness aka pin pointed awareness is the only real awareness—everything else is dispersion. Awareness can be of unlimited types like unlimited number of objects and processes like gross awareness, subtle awareness, environmental awareness, social awareness, shunya awareness or Brahm or void awareness etc. But I think meditative awareness with help of meditation image is the best or real. This is so because it's almost impossible to dissolve all worldly thoughts together or one by one into infinity. But it's quite easy to unite Meditation image or pin pointed awareness with or dissolve into infinity with advanced contemplation. As the meditation image is already connected to everything of one's life, due to this everything is united together with Brahman infinity means awakening glimpse happens.

Effort at the start is necessary, but over time, awareness refines itself, needing less intervention.

Fluctuations happen, but balance prevents regression.

Nirvikalpa Samadhi is approaching passively, not by force, but by allowing the process to unfold naturally.

I don't claim to have achieved everything, but I see the direction clearly. The journey is effortless now, yet always evolving. Development is everywhere in nature, and so it is in my path.

Keval Kumbhak, The Warrior's Path, and the Battle of Integration

For a long time, I have noticed inflammatory pressure in the lower chakras, possibly linked to my prostate and ASA. I think it was the main reason for my quick keval kumbhak when I pushed it up through deep kriya breathing with spinal awareness. It's just wareness of breath moving up and down just opposite to air movement inside. That's why it's also called reverse breathing or spinal breathing or inner breathing. I think my energy was stagnating near lower chakras that was activated and circulated in proper way with kriya breathing. When I started deep spinal breathing in Kriya Yoga, it quickly escalated into Keval Kumbhak—a state where breathing ceases naturally. This happened within days, without deliberate effort. The spinal ascending of shakti or inflammatory sensation of lower parts to brain that often preceded with keval kumbhak was quite blissful. That low grade prostate inflammation was reoccurring only with seminal withholding in Tantric Yoga, but diminishing with a few days of ordinary Kundalini Yoga through uprising, as the bliss reached the brain.

The upward movement of energy—rising through the spine and reaching the brain—was what brought the real bliss. It means this energy was in raw or poorly expressed form near lower chakras. But after ascending to brain, it was transformed into meaningful and blissful energy. Help from meditation image was additional. It gave blissful energy the pleasant visual appearance rather than dispersed abstract thoughts. These thoughts disperse energy all around in the worldly chaos instead single meditation image keep it focused. Due to single pinpoint meditation image getting most of the bliss and energy, it becomes better anchor mainly when hooked to agya chakra to pull and flow prana through sushumna to cause keval kumbhak. Dispersed and varying thoughts results in energy divided between them. This makes them less expressed or energetic that can't provide enough pull to prana upwads through sushumna.

What I specifically seen is that during worldly business moods when hologram based sharirvigyan darshan is just thought of, the meditation image immediately appears in left side of brain. It's because in worldly business left side of brain is more active. Then while little blinking the eyes and giving little attention towards both eyes, it tends to come to agya chakra at eyebrows centre. In that way it seems helping bend prana flow from left ida channel to central sushumna channel occassionally after little swinging towards right side pingla channel. This results in better feeling. May be spiritual swinging on a swing rope tied to big holy tree in shrawan month in the name of Lord krishna also denotes the swinging nature of prana in channel.

Formerly, my approach was more dynamic, but now, I prefer a calm sitting practice at 9:30 PM, in Siddhasana, with normal breathing, mentally chanting Soham with each breath. It can lead to keval kumbhak automatically when one needs to surrender to

event rather stressing in physical or mental activity. Mental chanting of soham even stopped itself. I have avoided deep pranayama at night due to feeling heavy after meals, despite eating lightly (like moong dal rice khichari) around 6:30 PM. My primary session remains a two-hour morning practice at 4:30 AM, when my belly is fully empty. There I attempt almost every type of yogic activity as per need and situation. I found way of Jainism community very healthy and meditational in this regard. They always finish their dinner before sunset and thereafter nothing eat. This is particularly helpful for people like me with issues of gerd and related sleep apnea.

Over time, I have been reducing daily spiritual activities while engaged in world in day time, instead gradually withdrawing into deeper spiritual focus during sadhna. For day time awareness, my purpose has been largely fulfilled through hologram based Sharirvigyan Darshan (body-awareness insight), which has resolved the need for constant spinal awareness, though I remain open to experimenting with it. During daily activities, Sharirvigyan Darshan serves as a momentary pause, allowing instant grounding without extra effort. It's main advantage is that it's two in one, means it also provides meditative awareness along with physical grounding. Only physical grounding isn't enough for quick progress seekers. I recall it whenever needed rather than forcing continuous awareness.

Keval Kumbhak and Its Effects on Meditation

Ancient Hatha Yoga texts state that prolonged Keval Kumbhak (more than an hour) can lead to supernatural powers (siddhis). I have reached this state for two hours continuously, yet I have not observed these effects. Possible reasons:

These may be allegoric to attract more and more people towards real yoga. This thing I believe most at present although open to other explanations too like –

Siddhis depend on latent samskaras—if they are not within my tendencies, they may not manifest.

Keval Kumbhak alone is not enough—traditionally, siddhis arise when combined with one-pointed meditative absorption on tattvas (elements) or deities related to those siddhis.

Siddhis arise based on desire—since I do not seek them, they may not appear.

My path naturally bypasses siddhis—Kriya and Kundalini Yoga tend to dissolve them, as the focus is on higher states of awareness.

Instead of siddhis, Keval Kumbhak enriched my meditation image as I concentrated on it while situated in it as per my regular meditation habit, thus making it too strong near to self-existing—no longer requiring effort to sustain. It became more vivid, stable, and effortlessly present, almost like a mirror or a weapon. I am the warrior, and the image is my sword or shield in this battle for realization. I have seen many experts of yoga who even hold every single yoga pose for hours and have practiced each single pose for months to perfect it yet they are far away from samadhi and even Keval kumbhak. Even they are experts in different mudras, kumbhakas, cleansing processes like shatkarmas etc. In this regard original simple kriya yoga seems better as it quickens the process so much.

An Inborn Warrior in the Spiritual Battlefield

This warrior-like nature was not something I developed—it was inborn. My path was never about passive surrender but about active conquest, cutting through distractions and inner resistance. It's real kshatriya stand just as great kshatriya sage Vishwamitra and many others shown. Many take realization as something that happens; for me, it has always been something that must be fought for and won.

Yet, the true battle is not just spiritual—it is integration. How to balance the world and spirituality? This is not a challenge that ends with enlightenment. It never ends.

Spirituality gives power, but life demands engagement.

The world tests realization, forcing it to be applied, not just experienced. If realization is the sword, the world is the battlefield where it's tested.

The balance never settles permanently—one must adapt continuously.

Keval Kumbhak, the self-existing meditation image, and my inner warrior nature have shaped me into someone who does not retreat from the world but also does not lose himself in it. This is my battle of integration, one that has no finish line, no final resting place.

I do not claim to have achieved everything—I still navigate this path, testing and refining it. But I see it clearly: it is not a journey that ends, but one that evolves, deepens, and sharpens over time.

This is the warrior's way—not renouncing life, not getting lost in it, but standing firm, weapon in hand, facing both the world and the infinite within.

Sharirvigyan Darshan: The Effortless Balance of Awareness in Life and Meditation

For a long time, I have been exploring the interplay between awareness, effort, and balance in my spiritual journey. Over time, something remarkable has emerged—a way of experiencing blissful awareness not as a separate meditation practice but as an integrated part of life itself. This understanding has evolved through my direct experience, not from theory or blind faith.

The Subtle Play of Prana and Apana

In yoga, the mixing of prana and apana is considered fundamental. Prana is expansion, apana is recession. Through Sharirvigyan Darshan—a way of attending to the body while remaining in expanded mental and sensory awareness—this mixing happens naturally. I've observed that simply giving momentary attention to the body while being in expanded awareness produces a general balanced bliss. It's an indescribable state—neither fully expanded nor contracted, yet both and neither at the same time.

This practice has become particularly useful in busy and technical hours, when deep meditation isn't possible. A brief glimpse at the body while engaged in work is enough to sustain a sense of balance and bliss. It doesn't require long sittings; just a fraction of a second is enough to feel the shift.

But when I meditate deeper on the body—following the holographic principle of Sharirvigyan Darshan, where everything present in the cosmos at that moment is reflected inside the minuscule body—a sitting meditation effect is produced. The meditation image brightens, awareness turns more interiorized, and the experience deepens naturally. Possibility of setting up keval kumbhak also increases as the breath becomes subtle.

Effort and Habit Formation in Awareness

Many assume that spiritual mastery eventually leads to a state where no effort is required. But I have realized that the mind always has a one-pointed nature, no matter how much brain and experience develop. It always requires effort to shift attention from one point to another. There is no final mastery where effort disappears—rather, the mastery lies in making this shift natural and spontaneous.

However, this effort becomes better tuned with time. It starts blending smoothly into daily activities, forming a habit rather than feeling like a separate practice. Eventually, Sharirvigyan Darshan and meditation stop being distinct from each other

—instead they complement and reinforce one another. Meditation enhances awareness in daily life, and life provides a continuous field for effortless meditation.

Detachment Without Ignorance

One of the greatest transformations I have noticed is how emotions no longer stick. Even during stressful situations, awareness eventually settles into balance. Emotional disturbances take longer to dissolve compared to normal thoughts, but they still pass through without leaving residues.

This is not ignorance or suppression, but a blissful and detached acknowledgment. It is as if emotions are fully felt, but they don't sink their hooks into awareness. They arise, they are seen, and they fade—leaving only clarity and ease behind. This natural detachment also means that mental overprocessing has reduced—there is no longer an endless inner chatter about emotions.

Energy and the Sustainability of Awareness

But this state is not automatic. It requires energy. When energy is high, balance is effortless. When energy is low, fluctuations happen. This makes a healthy and balanced lifestyle crucial. It's not about rigid rules but living in a way that naturally supports clarity and awareness.

This has simplified my approach to sadhana. There is no longer a need for complex techniques or forced meditation. Awareness flows naturally when the body, breath, and prana are in harmony. Meditation is now an add-on, not a necessity for maintaining awareness. It deepens and refines the experience but is not the foundation—life itself is the practice.

The Shift from “I” to the Meditation Image

During deeper meditation, something fascinating happens—the “I” dissolves and is replaced by the meditation image of Dada Guru. This is not just visualization; it becomes the living center of awareness. It is as if the ego-based self fades, and consciousness fully absorbs into the Guru Tattva.

This aligns perfectly with Dharana leading into Dhyana—where the meditator, the object of meditation, and the act of meditation become one. The sense of individuality fades, and only the presence of the Guru remains.

What I Have Achieved and What I Seek

I don't claim to have reached the highest spiritual state. I have not yet experienced Nirvikalpa Samadhi—the ultimate dissolution of self into pure consciousness. However, I have tasted a balanced, blissful awareness that integrates seamlessly into life.

My journey is ongoing. What I have now is clarity—a deep understanding of how effortless awareness can be cultivated through both direct experience and disciplined effort. I do not seek a final escape from the world but rather a sustained state where spiritual awareness remains unshaken within worldly life.

This path is not about grand achievements or mystical displays. It is about living with balance, clarity, and bliss, here and now. And in this journey, Sharirvigyan Darshan has become my key to effortless awareness—both in meditation and in life itself.

Tantric-Kriya Awakening: The Most Powerful Yet Practical Path

Disclaimer:

This post discusses Tantric sexual practices and may contain sexually explicit content. Proper guidance is essential, as incorrect practice may cause physical, emotional, or psychological imbalances. This content is for informational purposes only and not a substitute for expert instruction. Practice responsibly and at your own risk.

In my spiritual journey, I have experimented with different approaches to energy awakening. While many people talk about Kriya Yoga and breathwork, my own experience has shown me that nothing compares to the power of Tantra—especially Tantric Maithuna—as a kickstarter.

My Awakening Through Tantra

Whenever I started from Tantric Maithuna, I experienced profound and blissful awareness similar to my glimpse of full awakening though at lower grade to it almost instantly. Then I turned to solo practice when prostate issues made it problematic. But honestly, after experiencing the real impact of Tantra, I found that solo practice is nothing but scrap in front of this.

I have also heard about meditation at the tip of the Linga while energizing in the Yoni. The process works like this:

Meditation image is contemplated continuously on Linga tip sensation while during spiritual union. Reaching the peak point of sensation—just before ejaculation—where the limit of tolerance is almost crossed.

Instead of letting the Yoni contractions trigger ejaculation, the Linga is withdrawn just before crossing the threshold.

Then, using yogic breathing, the meditation image rises along with the sensational energy through Sushumna.

Finally, when the energy reaches Sahasrara, the meditation image becomes lively, instantly producing all spiritual qualities.

For weeks, this low grade awakening remains. But worldly pull tends to draw the energy downward again, no doubt.

Why Tantra is More Powerful Than Solo Kriya Practice

Many believe Kriya alone is enough for spiritual transformation. But my experience tells a different story.

Prana flows upward with inhalation, but the real question is—how does it come down from the chest? This is where Apana (the downward force) plays a role. If I explain it further, I mean that the accumulation of energy in the brain causes headache, heaviness in the head, a feeling of unconsciousness or darkness or joylessness or uneasiness. There is no dedicated channel to bring the energy down from the brain like the Sushumna. Of course some yogis take the energy down through the imaginary front channel, but this seems to be a makeshift arrangement and is not very efficient. In Kriya, the energy is also taken down through the Sushumna. But this is also a similar arrangement because the Sushumna is made to take the energy upwards. If a one way road is made two way, you can understand what will happen. On the contrary, the consort tied to the Yabyum is the best and most effective channel to bring the energy down. This makes the energy move like a truck in a loop road and continuously pours the loaded cargo in the form of meditation picture into the Sahasrara. That's why Tantra works on Prana-Apana union, ensuring a strong energy circuit instead of just mechanical breathing. Let me just elaborate it little more. In solo practice, prana and apana sparingly move together. If it's made possible with techniques even then movement isn't that appreciable. But during yab-yum union, when in breathing causes prana move up, apana simultaneously flows through the consort's body down. This is probably to balance prana and apana. This rotates energy constantly in dynamic loop. Energy is also of high intensity due to less restriction in movement. Prana and apana also meet together in this way constantly. In solo practice, while breathing in causing prana to move up, apana is visualised as coming down through front of body. This is done to unite prana and apana and to keep them in dynamic rotation. But front part of body is not as dedicated channel for apana movement as separate body of consort. Also solo method requires much practice. Probably backbone of consort acts as down channel for apana movement. Consort is actually embodied shakti. It's real. It's not just like visualising yoni or shakti in muladhara during solo practice as in yoni mudra, vajroli etc. **Majority of advanced and secret hathyoga techniques are actually based on real sexual tantra.**

Kriya breath—whether it be spinal breathing, internal breathing, or reverse breathing—it somewhat mimics the energy movement as it happens in tantric union. But if there's no sexual energy generated at the base, why pump a dry well? Although naturally too, sexual energy itself goes up compiling in lower chakras by default but it's too slow as compared to tantric build up.

That's why a mix of both Tantra and Kriya is the most efficient approach. First, generate energy at the base (Tantra), then refine and lift it (Kriya). Refining means superimposing meditation image on energy. I'll describe it in detail in next post.

Since I have already held the awakened state for weeks, I can confidently say that Tantra produces the most direct and undeniable spiritual shift. But let's be real—this practice can't be sustained for long periods because the physical body has its limits.

The Reality of Sustaining the Awakened State

Since the body has limitations, the next question is: How to sustain this awakening without frequent practice?

Here's what I have learned:

Shifting From Physical to Mental Practice

Once the meditation image is fully alive in Sahasrara, one doesn't always need the physical act.

Instead of restarting from Linga-Yoni, one can begin directly in Sahasrara and tap into the same energy state.

Energy Memory Activation

Every practice leaves a deeper imprint in the system. Meditation image linked to awakening adds up to this memory. But I just can't do it that's why I take help of kriya breathing. It's a well balanced approach.

Over time, just recalling the experience can trigger the same state without any physical stimulation. However it seems remote or difficult without taking help of kriyas.

Letting the Energy Circulate in Daily Life

Instead of letting the world unconsciously bring energy down, I consciously direct it. I have made myself the controller of mine, not the world.

A soft Ujjayi breath during normal activities can keep the higher state subtly active in the background. Instead of it, holographic sharirvigyan darshan is enough for me.

Despite this, in today's chaotic world, purely mental activation without a physical trigger is difficult. That's why a flexible approach is the most realistic—adapting between Tantra and Kriya based on the situation.

What I Haven't Achieved Yet & What I Believe Is Possible

I won't make exaggerated claims. I have held the awakened like state for long time, but the world eventually pulls it down.

I have also realized that Kriya alone can achieve the same awakening—if done for countless hours and repetitions. But in today's chaotic era, that's unrealistic. That's why my practical approach is:

Generate and refine energy with Tantra when possible. Use Kriya to refine and lift it. Adapt based on life's situations.

Through all of this, I've realized something important:

Rigid methods don't work. Tantra alone is not healthy and social. Kriya alone is not enough. A mix of both—based on the situation—is the fastest, strongest, and most practical path.

This is not just theory. This is my own lived experience. And I can say without a doubt—this path works.

Direct vs. Refined Energy Ascent: The Science of Tantra-Kriya Transformation

Perhaps what I had been thinking of as my Kundalini awakening experience till today was actually the experience of enlightenment or Savikalpa Samadhi, because in it there was a complete experience of the soul along with complete Advaita bliss. Meaning, it felt like I have attained perfection, that is, I have attained the ultimate achievement, that is, I have united with the Supreme Being. Kundalini awakening is perhaps that state when the raw or formless energy of the Muladhara transforms into a meditative picture. Of course, this state is similar to enlightenment and reaches there after developing. Therefore, it can also be called immature or light level enlightenment. The formless Kundalini Shakti can also be called dormant power. When it gets refined and takes the form of a stable meditative picture, then it can also be called the awakening of the Shakti. By the way, the difference in all these spiritual states is only of intensity, basically the nature of all is the same. Therefore, there is not much difference in changing their names among themselves.

One of the most fascinating aspects of energy awakening is the transformation of raw sexual energy into higher spiritual awareness. But how does this process actually happen? And is it necessary to refine the energy before lifting it, or can raw energy be pulled directly into Sahasrara for transformation?

In my experience, both approaches work, but they have different effects. Let's explore both paths in depth.

1. Directly Lifting Raw Energy to Sahasrara

Some traditions emphasize pulling energy straight from the base (Muladhara) up the Sushumna to Sahasrara without any pre-conditioning. This method can lead to instant awakening experiences, but it also has potential risks.

What Happens When Raw Energy is Pulled Up?

If the person is already spiritually mature, the energy self-organizes in Sahasrara, automatically transforming into a meditation image, bliss, or pure formless awareness. But the person doesn't believe fully that meditation image played an important role in ascent of energy and resulting awakening. It's so because during his glimpse awakening moments, that image didn't enter his awareness because initially it was not superimposed on energy in lower chakras. This may produce his hesitation to fully surrender to it and take its help in further spiritual progress. Just opposite happens if one transforms raw energy of muladhar and swadhishtan region into meditation image before its upward ascent. It's better and

economic to process food in the beginning before its transport. If the ascent is not controlled, the energy may manifest as:

Intense head pressure or discomfort.

Chaotic visions or light phenomena.

Temporary disorientation or imbalance.

Energy draining back down quickly without full absorption. But if meditation image is already live at muladhara then awakening will most probably accompany it. Then the meditation image always appears in mind as indicator of any lurking energy phenomenon. Means, one can recognise energy play with this tag easily.

Formless or empty energy can make a person fall into bad habits, but the energy that is fixed or stabilized in the form of a meditation image will remain stuck in it, how will it be able to go out. Understand it like this that when a sadhak is engrossed in meditation of Guru or God, then he will not have any attention left to spend on bad things. On the contrary, if the energy is not fixed in any uplifting meditation, then it will definitely get stuck in the meditation of bad or dualistic or worldly things because the nature of mental energy is to create meditation or contemplation, meaning it gets spent by contemplation only.

In some cases, instead of stabilizing as a meditation image, the energy might dissolve into a formless ecstatic state—powerful, but harder to sustain. Because there is no meditation picture to remember it or to maintain its awareness through Vipassana. Understand it like this, Awakening is suddenly attained but what will happen next. The seeker can suddenly fall into the world full of unconscious tendencies. This can give him a tremendous shock of consciousness change, which can be frightening. It can cause many types of mental disorders or diseases. That is why it is said that there is no knowledge without a Guru. Perhaps the Guru himself makes the meditation picture or gets it made by someone else like a lover or a deity. If even then the disciple is unable to make a meditation picture, then he protects him from the mental fluctuations that occur during and after awakening.

2. Refining Energy Before Lifting: A More Controlled Process

In contrast, refining the energy before lifting it ensures that the ascent is smooth, stable, and directed. Stable or sthir means that this meditation keeps on being remembered again and again along with the meditation of the meditation picture. Smooth means that the meditation should be continuous with the meditation of the

picture. It should not happen that by chance the energy starts flowing on its own and then we sit idle. Because we will not know how to make it rise again. Even if we try with bandh etc., it will be a mechanical pull. There will be less consciousness in it. There will also be less joy. Because we will experience only sensations, not any meditation picture. Due to this, it will also get less loving social recognition. Due to this, we will not be able to do sadhana with much enthusiasm. Due to the absence of love force with mechanical force, that force will also be very less. Guided means that by meditating on the meditation image on the Ajna Chakra, we can automatically draw the energy there, we do not need to concentrate on the energy. Similarly, by meditating on any chakra with a meditation picture, we can collect energy there. Refinement of energy is often done by superimposing a meditation image onto the energy while it is still in the lower chakras.

How Does Refinement Work?

Step 1: Generating Raw Energy at the Base

This is traditionally done through Tantric Maithuna, controlled arousal, or internal energy cultivation.

Raw energy is powerful, but in its unrefined state, it is downward-flowing (Apana). Because only raw or unrefined sensations are felt in the sexual organs located below. Opposite to it, meditation image has natural instinct to rise up always because the brain is the main organ for image making. With itself image also lifts energy up. Means, the image becomes an efficient energy carrier.

Step 2: Stabilizing with a Meditation Image

Instead of allowing the energy to remain chaotic, a deity, Guru, Self-image, or void is superimposed onto it.

This anchors the energy and prevents loss through dissipation.

Step 3: Lifting the Energy through Kriya Breath

Once the raw energy is colored by a spiritual focus, it is guided upward using Kriya breathing (spinal breathing, Ujjayi, or inner suction).

Now, the energy doesn't just rise—it carries the meditation image with it.

Step 4: Transformation in Sahasrara

When this refined energy reaches Sahasrara, the meditation image fully blossoms into a living, conscious experience.

The energy doesn't scatter chaotically but stabilizes as pure bliss, awareness, and spiritual realization. The meditation picture serves to keep it tied.

Which Approach is Better?

Both direct lifting and refined lifting can lead to awakening, but their effects differ:

For advanced practitioners, raw energy may self-organize in Sahasrara, making direct lifting possible. For most people, refining first ensures a structured and predictable transformation.

My own energy ascent experience around my awakening glimpses

My first awakening glimpse was there by lifting up of raw energy because I had not refined it to meditation image on lower chakras through structured meditation. That's why no image came as a central anchor for my awareness during that glimpse. Instead all objects felt during awakening were equal to each other. As I can remember, no human face came to awareness. Afterwards images of guru and virtual consort used to appear in awareness during ordinary living giving me nonduality, bliss and peace but I couldn't accept any of them as my meditation image. I used to see them as some errors in my brain chemistry. So occasionally trying to getting rid of them instead of incorporating them with my life for spiritual progress. That's why I have gone littlebit unsocial type mainly in the eyesight of some over extrovert people. However, later I got and started accepting them that fuelled my skyrocket progress. Upto the time of structured meditation for my second awakening I had become enough mature and I refined the energy on the base itself since the beginning. That resulted in my awakening initiated by my guru as my meditation image. This altogether destroyed all the above drawbacks of my previous awakening.

Beyond the Ascent: Sustaining the Awakened State

One major challenge in both approaches is keeping the awakened state stable in daily life.

If refinement was done early, the meditation image remains accessible even after practice. If raw energy was lifted chaotically, it may fade quickly, requiring constant practice to regain. A mix of both methods may be the most practical—generating energy through Tantra, refining it, and then lifting it through Kriya.

Final Thoughts: The Most Practical Path

From my experience, the most realistic and sustainable approach is:

Use Tantra to generate energy at the base. Superimpose a meditation image for refinement. Lift it gradually through Kriya breathwork. Anchor it in Sahasrara as a living awareness. Let it circulate in daily life through subtle breath awareness.

This method avoids the dangers of uncontrolled raw energy ascent while still allowing the full power of awakening to unfold.

Ultimately, the goal is not just to awaken energy but to integrate it permanently into consciousness.

Why Tantric Maithuna Sends Energy Directly to Sahasrara: The Fastest Path to Awakening

One of the most striking differences between Tantric Maithuna and solo energy practices is how energy moves through the body. In traditional yoga, energy ascends gradually, chakra by chakra, often pausing at Ajna (third eye) before reaching Sahasrara. But in Tantric Maithuna, something extraordinary happens:

Energy doesn't stop. It shoots straight up to Sahasrara, skipping Ajna and other chakras.

Why does this happen? What makes Tantric union such a powerful shortcut? Let's dive into the inner science of why sexual energy, when harnessed correctly, takes a direct route to the highest center of consciousness.

1. Direct Fusion of Shiva and Shakti: No Blockages, No Pauses

In solo spiritual practices, the goal is to gradually unite Shiva (pure consciousness) and Shakti (energy) inside oneself. The double role is being played by a single individual. So it's obvious that it's much less efficient and too slow a process. This process takes time because energy must clear blockages at each chakra before rising further. Actually blockages are that of worldly duality. A strong nondual sentiment is to be poured there to clean or open those. These blockages are like different worldly thoughts full of duality. When duality of these is counteracted with nondual awareness then these thoughts rise up with rising energy to sahasraar because it's the main chakra of nondual awareness. In sahasrar These thoughts become clean and get merged into infinite soul. Yin-yang union is top nonduality producer that's why all chakras are pierced instantaneously with tantric maithuna.

Means, in Maithuna, this fusion happens instantly.

The two polar forces, yang and yin (masculine and feminine, consciousness and energy) are already in direct union.

There is no need for energy to pause at lower chakras because the balance is already achieved. Balance here means balance of yin and yang. We don't need to seek balance of both of these at each chakra. In solo practice, either we need to indulge in worldly activities corresponding to each chakra with nondual awareness to remove duality from that chakra or we have to witness the thoughts arising on that particular chakra. Witnessing itself produce nonduality that neutralize the buried thoughts. But Tantric coupling produce extreme nonduality. This gets superimposed on all thoughts buried in all the chakras as soon as sexual energy rising up knocks them

out to expressed form on the mental screen. It seems they are merging with the self. This removes their resisting effect. Actually, something considered dual or no self can't be carried to the bedroom. But it's not so with the life partner. The same happens with thoughts. That's why dual or foreign thoughts remain buried in their corresponding chakras. The body's inherent intelligence hesitates to carry them to the original seat or bedroom of soul that's sahasraar. Therefore they block rising energy means they keep consuming energy to sustain themselves there separately. Instead when they are made self-like clean with nonduality practice, they are easily carried up to sahasraar for merging them with the self. This is shiv shakti Milan or marriage. In Rajyoga based kundalini yoga, only single meditation image is carried up to sahasraar to merge it with self to be experienced as glimpse of awakening. It's a very beautiful concept friends. Although all buried thoughts are carried up but they remain in background. We meditate only on single meditation image. This increases its intensity manyfolds then other thoughts. This helps in its quickest merging with the self means quickest Shiv Shakti union. In Tantric coupling, this shiva shakti union is happening there since the beginning at physical level. This produces spiritual qualities mainly nonduality since the beginning. These qualities reach peak level during subtle yin yang union that's awakening. In fact, it is the unconscious Shakti who unites with the conscious Shiva. That is why this is the biggest yin-yang union. Shakti is unconscious and nonlocalised. We have made it conscious by giving it the form of a meditation image. This has been done because how will we experience an unconscious thing and how will we pinpoint it and how will we handle it since it is not localized.

The moment arousal reaches its peak, energy has only one path left: directly up from muladhar to Sahasrara.

It's like connecting the two ends of a broken wire—the current flows immediately, without interruption.

2. Extreme Energy Surge: No Time to Stop

Ordinary meditation raises energy in small, controlled steps, allowing the body to adjust. But in Tantric Maithuna, the energy surge is so powerful that there's no time for step-by-step ascent.

The intensity of the moment generates a massive wave of life force that rushes upward.

This is far stronger than what solo breathwork or Kriya can generate in one session.

Instead of flowing gradually through chakras, the energy overflows like a dam breaking open—straight into Sahasrara.

This is why Tantric energy can bring instant awakening, while solo practices often require years of effort.

3. Yab-Yum Position Naturally Aligns Sushumna

In Tantric Maithuna, the lovers' bodies are aligned in the Yab-Yum posture, which means:

Their Sushumna Nadis (central energy channels) are directly connected.

This alignment creates a perfect energy circuit, removing resistance.

Instead of needing to push energy upward, it rises effortlessly.

Think of it like two rivers merging into one powerful stream. Instead of energy moving step by step through chakras, it now flows as a single force straight to the highest point.

4. Orgasmic Energy is Already Non-Dual

The peak point of sensation before ejaculation is a state beyond thought, beyond separation. It's full nonduality for yang and yin are fully mixing.

At that moment, the mind stops functioning in duality.

This state is identical to the nature of Sahasrara—pure, undivided bliss-consciousness.

Instead of staying in Ajna (where thought and perception still exist), the energy moves beyond it—to the ultimate.

But there's a catch.

If the practitioner withdraws at the right moment and merges this energy with a meditation image or mantra, it reaches Sahasrara and stabilizes. If the limit is crossed (ejaculation), the energy drops back down, losing its momentum.

This is why mastering control at the peak point is critical for success in Tantric Maithuna.

5. No Mental Interference at Ajna Chakra

In solo practice, energy often stalls at Ajna Chakra because:

The mind starts observing, analyzing, and questioning.

Thought creates a pause, and energy slows down.

But in Maithuna, the practitioner is in total surrender—there's no mental resistance.

There is no separation between observer and experience. There is a feeling of complete non-duality. This is because when the Tantrik has ended the most powerful separation like Yin-Yang, then the rest of the worldly separations cannot remain without ending. Meaning, when the Tantrik in the form of Yang feels even his most opposite lover in the form of Yin to be unseparate from him, then nothing else in the universe can remain unseparate from him. Meaning he experiences the best non-duality in the world. It is a different matter that the non-duality in the form of God-experience is one step above that. But both are the closest.

The mind is too overwhelmed with bliss to interrupt the flow.

As a result, energy bypasses Ajna and moves straight to Sahasrara.

This is the biggest secret of why Maithuna works as a direct path: no thought = no stopping point.

Why Doesn't This Happen in Solo Practice?

In solo practice, energy moves slowly through each chakra, stopping where blockages exist. In Maithuna, all chakras are stimulated at once, so there's no need to activate them one by one. The sheer intensity of the moment forces energy upward in a way solo breathwork cannot replicate.

In short: Solo practice follows steps. Tantric Maithuna skips straight to the destination.

The Ultimate Formula: Tantra + Kriya = Sustainability

While Tantric Maithuna is the fastest way to ignite energy and send it to Sahasrara, it has limits:

If physical exhaustion sets in, the energy falls. If ejaculation happens, the process resets. If one's mental focus is lost, the energy dissipates.

That's why the most sustainable approach is to combine Tantra with Kriya Yoga:

Step 1: Use Tantra to generate intense energy at the base. Step 2: Superimpose a meditation image to refine and stabilize the energy. Step 3: Use Kriya breath to sustain and lift it permanently into Sahasrara. Step 4: Instead of letting energy drop, circulate it through subtle breath awareness in daily life.

This prevents energy loss and allows the awakened state to remain stable for weeks, even without constant practice.

Final Thought: A Shortcut, But With a Cost

Tantric Maithuna is the fastest way to Sahasrara, but it requires precision.

If done correctly, energy ascends instantly, without stopping at lower chakras. But if the physical limit is crossed, energy drops back down, requiring another cycle.

That's why the real mastery lies in knowing when to stop, when to lift, and how to sustain the awakened state beyond the practice itself.

Ultimately, energy ascent is not just about technique—it's about balance, awareness, and integration.

Effortless Awakening: The Natural Unfolding of Awareness, Chakras, and Enlightenment

From the beginning, I never saw my efforts as struggle. Everything happened naturally, flowing like a river, shaping itself without force. The idea of renouncing the world never attracted me; rather, I observed how life itself seemed like renunciation at many moments.

Understanding Growth Beyond Effort

With time, the distinction between effort and non-effort faded. Spiritual progress was never about pushing; it was about allowing. Meditation wasn't separate from life; life itself became meditation. When energy was in the higher chakras, everything felt effortless, but when it shifted, engagement with the world increased. Instead of controlling this, I rotated my awareness through all chakras, allowing balance to happen on its own. Meaning every chakra drew its share of energy as per its requirement.

Philosophical rather than mechanical way of balancing and nourishing all chakras

Here it's main point to note that I rotated my awareness through all chakras to balance and nourish these through an unique and improvised method. It was not by mechanical means as done through kundalini yoga. Let me little elaborate it for sake of even my own understanding. Ordinarily in kundalini yoga what happens that forceful concentration is applied on a particular chakra required to be strengthened. It is helped by contemplation of meditation image or bija mantra or colour or grain or all together on that chakra. While doing this a particular type of breath flows that helps to focus the flow of prana on that chakra. If it's done with kumbhka then pure prana flows to that chakra without the help of breath. The drawback of this method is that it can only be applied properly during sitting meditation, not during worldly working hours. I used to contemplate on holographic sharirvigyan darshan during working and worldly hours when I used to feel the entry of any emotional imbalance. That used to create a peculiar gasp of breath followed by its peculiar and regular flow. It means that peculiar breath used to direct prana to my chakra related to that peculiar emotion. For example if I saw a cute dog pressed on road by any traffic, I got overwhelming emotion of pity. To control that, if I saw my whole body once, sharirvigyan darshan was applied itself due to its presence in my subconscious. Sometimes a little deeper thinking was required. That resulted in subduing of my exaggerated emotion and also started a peculiar and regular breathing that directed flow of prana to my heart or anahata chakra. This prevented emotion leaving a scar on my consciousness. Means it was acting at two levels together, one at psychological level controlling my emotion and second on physical level by providing

prana energy to that chakra that's the origin of that emotion. I see at maximum times the gasp and subsequent breathing is through chest. It focuses prana on chest. It's so because heart is integral part of every deep emotion that tends to bind. That's why knot of heart is considered the biggest knot and its opening is considered equal to enlightenment. Heart is heart or centre of body. Win the heart, win the whole. Actually, to handle emotions, breathing needs to be slowed down as much as possible. This helps prana to properly regulate its flow to the needy chakra. In ordinary worldly life full of tension, stress, multitasking etc. breathing is fast and heavy only to distribute prana up and down rapidly in the body to nourish all chakras together. Means prana remains tied to the breath movement. But in special circumstances when a specific chakra is overloaded with its specific emotion, then breathing needs to be halted or slowed down so that freed prana becomes available to be directed in abundance to the needy chakra. It means slowing the breath can also handle these emotional exigencies.

Sharirvigyan Darshan: The Key to Natural Flow

A vital realization came through hologram based Sharirvigyan Darshan—understanding the body's role in spiritual growth. This knowledge helped me recognize how energy, awareness, and the body align naturally. Means as told in above paragraph how awareness of the body helped in freeing the pranas from the breath and helped it to focus better on the needy chakra. By refining bodily awareness, deeper tensions dissolved effortlessly. Refining means loosing attachment or cravings. Ordinary awareness on body is full of duality and attachment. But it changes to full of nonduality and detachment when accompanied with spiritual philosophy like sharirvigyan darshan. Worldly entanglements lost their grip, not through resistance, but through clear perception. Means it didn't direct to avoid the world but improved its perception that helped in remaining detached from it.

I noticed that worldly clinging tied to any chakra could dissolve simply by meditating on that chakra. However this can be better done during sitting meditation session. This understanding removed the need to force detachment—it happened on its own. Means I was in freestyle mode to join any worldly charm full of attachment because I was sure it will loose grip during my sitting meditation hours. Forcing detachment can derail the worldly life. Consistency was the only requirement. Yes, natural detachment demands time, consistency and patience. Sharirvigyan darshan takes time but in respect of stability and practicality no other method or philosophy can beat it.

When Liberation is Not the Goal

I once thought liberation would be as blissful as the peak of enlightenment glimpses. But through Keval Kumbhak, I observed that liberation alone doesn't carry the same attraction as the bliss of enlightenment. This shifted my perspective. Creation exists because enlightenment is the ultimate experience whether physical means sensory or mental, not liberation itself. If enlightenment was not the ultimate worldly goal then everybody would sit in meditation with closed eyes witnessing thoughts to get direct liberation instead of worldly charms. Then there this world wouldn't be existing with varying lifestyles, people and charms.

I don't claim to have achieved everything. I still move forward, refining my grounding techniques, ensuring balance between higher and lower chakras. While the world is an unbelievable magician capable of trapping anyone, I remain watchful. I don't resist it—I simply don't trust it.

No Final Destination, Only Unfolding

There is no end goal, no achievement to hold onto. I stay positively engaged with life as situations demand, without clinging. Sometimes, when energy is high, efforts seem like non-efforts. Feeling of detachment or sharirvigyan darshan also consumes energy. There is no feeling without energy. Other times, adjustments are needed. Means applying meditation technique according to the energy available for its execution. It's all part of the natural rhythm. If energy is low then why not to allow meditation happen itself on lower chakras rather than pushing it to higher chakras.

Key insights I've gathered:

True detachment comes naturally through proper awareness, not forced renunciation. Proper awareness means awareness with witnessing or detachment or nonduality.

Rotating awareness across chakras dissolves worldly knots effortlessly.

Sharirvigyan Darshan is crucial—it aligns physical and spiritual balance seamlessly.

Liberation alone is not the ultimate peak—enlightenment is the real attraction of creation.

Nothing is to be attained—just witnessed.

I continue forward, refining, learning, and staying open. There's no struggle, only a natural unfolding of awareness.

The Path from Savikalpa to Nirvikalpa: Balancing Transcendence and the World

Twice, I touched the supreme through ten-second glimpse awakenings—once in a dream-state as an adolescent, later through Tantric-Kundalini sadhana. Both times, the sense of 'I' dissolved, and as per the classical definition of samadhi, meditator, meditation object, and meditation all united as one. Charming natural sceneries fleeting before my eyes, limitless self-consciousness as the background—this can be called Savikalpa Samadhi.

In Keval Kumbhak, it felt like death, although not fearsome—no observer, no memory afterward, just an occasional emergence of fleeting thoughts that were immediately replaced by the meditation object. That experience was not unconscious because it was the experience of my own existence. The unconscious or inert does not even have the experience of its own existence. If it does, it is full of darkness, like when intoxicated by alcohol. I didn't feel light like a supernova explosion in that void. But at the same time, there was even no darkness of unconsciousness in it. Of course, there was no experience like physical light in it, but there was happiness or bliss, tensionlessness and peace in it. It is possible that these qualities were shown as light, otherwise how can these non-physical qualities be presented to the innocent public. Memory in the sense that it did not reveal anything material that could be remembered. Instead, it only revealed void or zero. But it's amazing how void can be the origin of a world full of charm.

Probably, the world developed from the void so that God's own soul-form called jiva could fully experience it. Then, after reaching the peak of experience through Savikalpa Samadhi, culminating in enlightenment or awakening, it returns back to the void through Nirvikalpa Samadhi, leading to final salvation. Through its soul-form, the void itself gets recognition of having experienced creation—though without actually experiencing it.

My experience means that Savikalpa Samadhi was gradually dissolving into Nirvikalpa Samadhi. Nirvikalpa literally means "no thinking", meaning there is not even the thought of the meditation object, unlike Savikalpa, where it still remains.

Yet, if nothing remains remembered after Nirvikalpa Samadhi, how does its effect carry forward? Like deep sleep, it leaves an imprint—something shifts, refining perception without conscious effort. But Nirvikalpa alone doesn't sustain life; complete detachment risks making one disconnected from world, even dull.

Balancing Transcendence and the World

Keval Kumbhak seems like the only direct gateway to Nirvikalpa. It is the most scientific method, effortlessly inducing thoughtlessness. But using it at will is still a

challenge. Sometimes, it happens naturally, but I seek stability in activating it whenever needed. Many Rajyoga favouring people try achieving nirvikalp samadhi directly through mind but I think it's difficult. However on achieving it, keval Kumbhak itself sets up because mind and breathing both are connected. If keval Kumbhak through directly stopping breathing induces nirvikalp samadhi through stopping mind then inducing mindless nirvikalp samadhi directly also sets up keval Kumbhak through stopping breathing. However keval Kumbhak seems like a wonderful switch putting on which immediately shut off the mind thus cutting the power supply to it. But relying too much on keval Kumbhak without putting efforts to control mind also seems too much mechanical and less effective. That's why putting both types of efforts together seem most effective and efficient. The same was done by me that's keeping mind in snare through sharirvigyan darshan and trying for keval Kumbhak directly through yoga.

Currently, my practice involves deep spinal breathing, aided by Shambhavi mudra, while remaining over-busy in the world during the daytime. This makes me feel the breath or prana moving up the back to the Ajna and Sahasrar Chakras, with bliss. Along with this, despite being very busy in the world, I still got plenty of energy to practice as before. This means that Kundalini Yoga should continue as it is. Many say that one should stop trying to do deep sadhana and let it happen on its own to get nirvikalp. I do not agree with this. Nothing is achieved without effort. Even I was firmly and humanely opposing the resistance coming in the way of my sadhana and continuing my sadhana. However, I was avoiding complications, otherwise if I got stuck in them, how would I have energy left for sadhana. Still, one must be aware of one's available power and should not exceed it. One should not desire respect or recognition because recognition pulls the consciousness outwards, while renunciation allows it to turn inwards. The right belief is what seems right to oneself. We can have more knowledge about ourselves than others. Yes, we should take advice or information from everyone but the final decision should be in our own hands. Many say that for Nirvikalp Samadhi, we should leave Dhyanchitra. I do not agree with this either. Because if we do not get Nirvikalp, then at least we will remain in Savikalp Samadhi with it. Without it, we will fall even from Savikalp and get trapped in the clutches of worldly illusion. That is why we should always take shelter of Dhyanchitra. Although it is also false like the world, but it is much more true than the world. Kevali Kumbhak feels like a switch, though also needs to be supported by the right conditions to be put on.

The final trigger seems to be deep contemplation of my meditation image at Kootastha, to the extent that I even ignore breath completely, letting it move at will. As fleeting thoughts reappear, they are instantly replaced by the meditation image. Ignoring breath means prana has freedom to move independently of breath to provide energy to the stressful body. Yes I was in extreme worldly, social and working stress and extremely tired even to the extent of surrender to the meditation image at time of setting up of my keval kumbhak. Although I had kept myself

balanced and avoided myself becoming lost in worldly duality through intermittent contemplation of sharirvigyan darshan during the whole day. That's why my that stress was not ordinary but a blissful and nondual stress.

It also seems that to fully stabilize the nirvikalp samadhi, even the meditation image must dissolve. Right now, I feel helplessly supporting it, using it as an anchor to prevent getting lost in fleeting thoughts. This is an ongoing refinement, unfolding naturally. I do not rush it; I let awareness deepen on its own.

Key Realizations

Savikalpa Samadhi is the precursor to Nirvikalpa and the controller and inspirer of all creation—only after experiencing it does one's world dissolve into Nirvikalpa.

Void can be directly experienced, but it is fully comprehended only after Savikalpa Samadhi. I think without savikalp samadhi and associated awakening one has feeling of having left something to experience or enjoy in the world. That's why void is not respected well by him and he is drawn outward by worldly pull. In that way void doesn't stabilise well to the extent of liberation.

Keval Kumbhak is the most scientific gateway to Nirvikalpa, inducing it effortlessly.

Balance is crucial—excessive detachment can lead to disconnection. Yes, sudden and too much indulgence in nirvikalp samadhi can make one out of the world. Therefore steady and stable approach with sharirvigyan darshan is crucial.

Sharir Vigyan Darshan bridges transcendence and practical life, preventing extreme withdrawal.

Nirvikalpa dissolves memory, yet it leaves an imprint that refines perception naturally.

This journey is not about chasing higher states but about living freely—rooted in awareness, engaged in life, yet untouched by its storms.

From Savikalpa to Nirvikalpa: The Path Beyond Bliss to Ultimate Liberation

Nirvikalpa Samadhi can arise directly, bypassing Savikalpa in rare cases like Keval Kumbhak, deep sleep-like states, or sudden grace. While traditional paths emphasize gradual absorption, some awakenings skip this stage entirely, plunging straight into the formless. My experience with Keval Kumbhak confirms this possibility, where no structured transition was needed. However, stabilization remains key, whether one follows a gradual or direct path.

But why is there no such infinite bliss and light as that was in my Savikalpa Samadhi and included awakening glimpse?

In my awakening glimpse, there was overwhelming bliss mainly a sexual type of bliss comparable to the infinite or ultimate or super sex, light that's experiential and different from physical one, and unity—a divine experience beyond words. It felt like the peak of existence, a complete merging with the infinite. Yet something was there to achieve as I felt. Probably it was a subtle yearning to achieve nirvikalp samadhi. In contrast, in Keval Kumbhak caused transient Nirvikalpa Samadhi, there was neither light nor darkness, neither ecstasy nor emptiness. It was something beyond words itself. It was as if I was in deep sleep with intermittent fleeting thoughts like dream. But one thing special was I was aware of this state. It was just pure awareness of myself. If there was awareness then it's itself obvious that there was bliss in it. Because with awareness or existence, there is always happiness or bliss. And where there is existence and happiness, there is also knowledge. Even in today's information age, it is seen that by acquiring knowledge, a person gets existential power i.e. achievement as well as happiness. That is why God is also called Sachchidananda. But I didn't find any experience full of light and bliss or appearing as peak of worldly physical or mental experiences as felt in savikalp samadhi. However there was satisfaction in it. Satisfaction itself means there's everything contained in it. It means that was nirvikalp samadhi slowly developing. In deep sleep, there doesn't even remain self awareness.

I now see the reason. In Savikalpa, there is still a subtle observer, a refined perception that allows bliss and radiance to manifest. Also there's a refined neurochemistry that may release bliss forming chemicals. Means it may not be entirely the bliss of pure self but a play of neurochemicals. In Nirvikalpa, even that dissolves. In pranaless state of keval Kumbhak even ecstatic thoughts with accompanying bliss chemicals can't form in the brain. Then there's left only the soul and its natural self awareness and bliss. There is no one left to witness, no duality, only pure existence. Only mental formation or ego acts as witness. Pure self is void that can't witness anything other than itself means directly knowing itself. And also it can't be witnessed by anyone. It can only be directly felt as one's own self. It is not an absence, nor is it something that can be described—it simply is.

Yet, strangely, its after-effect is deeper. The bliss of Savikalpa fades, but Nirvikalpa leaves a silent presence that does not come or go, just remains. A strange feeling always remains for many births or until one attain perfection in it. There is some kind of a peaceful void which is helping me in every way and pulling me towards it. I had this feeling since birth. It can also mean that I may have got a glimpse of Nirvikalp Samadhi in some previous birth but I have not attained it completely. The beauty of the soul is not something to be seen; it is to be lived.

What is said by many that after attaining Savikalpa, there is no need to make efforts to attain Nirvikalpa, is not to say that effort is secondary. Rather, it means that after Savikalpa Samadhi, a person progresses towards Nirvikalpa Samadhi on his own, because after attaining everything or touching the pinnacle of the world, the desire or attachment towards the world starts to end on its own. But this can take a lot of time, it can even take many births. Therefore, to speed up this natural process, efforts have to be made for Nirvikalpa as well. The more efforts you make in the form of sadhana, the sooner you will attain it. Even after nirvikalp efforts need to be put to achieve sahaj samadhi that's last doorway to liberation. The importance of effort does not decrease in any field and in any situation.

The Subtle Balance Between Meditation and Real-Time Awareness

For years, my spiritual journey has been shaped by deep contemplation, structured meditation, and the real-time application of awareness in daily life. The most profound experiences, however, have not come from withdrawing from the world but from integrating awareness within the flow of worldly responsibilities.

One of the key insights I've gained is that Sharir Vigyan Darshan (contemplation of the body) can act as a direct entry point into a state of relaxation and clarity, even amidst chaos. A single, instant gaze on the body is enough to trigger a gasp followed by slow breathing, bringing momentary relief. While this is not Kevala Kumbhaka (breathless state), it is a spontaneous shift in breath and energy, offering a glimpse of balance in the middle of life's rush.

The Role of Lifestyle in Sustaining Awareness

I have realized that a sattvik, slow-paced lifestyle naturally supports Sharir Vigyan Darshan—allowing contemplation to remain effortless and continuous. On the other hand, a fast-paced, rajasic, or tamasic lifestyle makes it harder to sustain awareness, requiring deliberate effort to return to real-time contemplation.

However, rather than waiting for ideal conditions, I prefer to put in the effort at every moment, regardless of the chaos, while ensuring that worldly responsibilities remain undisturbed. But this isn't always so. Many times as much worldly chaos is there that much easy and uplifting and blissful the sitting meditation session becomes. However one prerequisite is that the sharirvigyan darshan contemplation should fit properly and deeply inside the worldly chaos. Means it should look if one is doing blissful and pleasurable meditation while deeply indulged in the worldly chaos. It seems best possible only with the sharirvigyan darshan. This approach is not about withdrawing but about integrating awareness within action itself.

The Evolution from Structured Meditation to Spontaneous Awareness

In the past, I maintained structured meditation practices to cultivate stability. Over time, this meditation practice naturally extended into real-time awareness, where contemplation is not separate from daily life.

This shift taught me that:

Structured meditation provides the foundation, deepening clarity and stillness.

Real-time awareness ensures that these meditative insights do not remain confined to practice sessions but become a way of being.

Over time, structured meditation and real-time contemplation start complementing each other, creating a seamless cycle where neither is forced.

Even though my practice has evolved, I have not yet reached the stage where real-time awareness is completely effortless. There are still moments where conscious engagement is required to sustain it. However, the effort needed has gradually decreased with time, making contemplation more natural. However this effort is like a blissful play, not like a boring burden. Yes, one should have atleast minimum threshold of energy in body to properly sustain it.

A Journey Still Unfolding

Despite glimpsing higher states, including Savikalpa Samadhi, I have not yet experienced Nirvikalpa Samadhi—the state of complete dissolution. I also recognize that Kevala Kumbhaka, though experienced for hours, still requires deeper refinement. To invite it more naturally, I now emphasize deep spinal breathing in my Kriya practice, ensuring that energy work continues as before but with more attention to breath.

At this point, I seek a grounded normalcy with nondual awareness, where the balance between worldly life and deeper states of realization is not an ongoing struggle but a natural rhythm. The goal is not to escape into transcendence but to sustain a stable, awakened presence while fully engaged with life.

The Takeaway

From my experience, one truth has become clear:

Spiritual growth is not about isolating meditation from life but allowing both to complement each other.

Real-time awareness can be developed, even amidst chaos, but requires consistent practice.

A sattvik lifestyle naturally supports awareness, but effort is still required in rajasic or tamasic conditions.

Structured meditation provides depth, while real-time contemplation ensures integration.

Even momentary glimpses of awareness accumulate over time, leading to constant level type awareness and subsequently more permanent inner transformation.

I am still exploring, refining, and learning. My practice is not yet perfect, but the path is clear: Balance between structured meditation and real-time awareness is the key to sustaining both spiritual depth and worldly engagement.

Kevala Kumbhaka: Stilling Prana, Stilling Mind, and Burning Karmas to reach moksha

I've been contemplating Kevala Kumbhaka and its deep effects on the mind and karma. I see that stilling prana through breath cessation (Kevala Kumbhaka) stills the mind, but I wonder—how does it still the subconscious mind or the deep hidden imprints (samskaras)?

I've realized that normal meditation quiets only the surface mind. Even in deep Dhyana, thoughts may become weak, but the subconscious continues vibrating in the background, storing desires, fears, and past impressions. The deeper layers of the mind, where samskaras lie hidden, remain untouched. But Kevala Kumbhaka seems different—it doesn't just calm the mind, it halts it at its very root.

How Kevala Kumbhaka Reaches the Subconscious Mind

The mind and prana are two sides of the same coin. The subconscious (chitta) holds karmic imprints, and these samskaras stay alive only because prana keeps moving. These samskaras keep rapidly and continuously forming thoughts related to them. Only few gross thoughts come to our awareness, majority of thoughts are subtle which we even don't feel. These all thoughts keep these samskaras in subconscious alive. Everything fades up with time if energy is not used to sustain it. The same happens with samskaras. Karma and related thoughts make samskaras and samskaras keep forming same karma and related thought patterns in return. Thus both keep energizing or strengthening each other. Even during few hours of kevala kumbhak, when thoughts and subtle thoughts become zero, these samskaras lose enough strength. That's why we feel a permanent transformation. Although full erasing may need kevala kumbhak applied for days or routinely. Intentional removal of gross thoughts don't erase samskaras because subtle thoughts keep these alive. That's why we don't feel transformation with gross mind control even for a long time. Maybe it works but extremely long time taken by it seems too much impractical. I think permanent transformation after few seconds of awakening or glimpse is also due to this phenomenon. Means even few seconds of full mindlessness is enough to weaken all buried samskaras.

When prana moves, thoughts and impressions keep arising—like waves in an ocean.

When prana stops completely, there is no movement left to activate samskaras.

Since samskaras get their energy from prana, they lose their charge and start dissolving.

This is why deep states of Kevala Kumbhaka feel like emptiness (shunya), stillness, or even formless awareness. It's not just a mental silence—it is an absence of karmic momentum itself. Momentum in science means increasing speed. Prana is like a push or speed enhancer to wheeled baggage of sanskaras that otherwise has tendency to slow down and stop as seen in physical world. Push force stops, baggage stops.

This also answers why normal meditation (without breath cessation) cannot fully erase samskaras. In usual meditation, even if thoughts become still, subtle subconscious vibrations still persist. But in Kevala Kumbhaka, even these hidden layers stop vibrating, leading to deep dissolution of past conditioning.

Does Kevala Kumbhaka Deactivate Past Karmas?

Yes, Kevala Kumbhaka can deactivate past karmas, because karma is not just an idea—it is an energy pattern in the subconscious. Since prana fuels karma, when prana stops completely, karmas lose their foundation.

This is how it works:

Sanchita Karma (Accumulated Past Karmas) → Dissolves, because there is no pranic movement to sustain them.

Prarabdha Karma (Karma Already Playing Out in This Life) → Continues temporarily, like a fan that keeps spinning even after the power is cut. But without ego involvement, it is just a play—suffering disappears.

Kriyamana Karma (New Karma Being Created Now) → Completely stops, because the egoic doer (kartabhava) dissolves.

This is why Kevala Kumbhaka is one of the fastest paths to Moksha (liberation). It stops prana, which stops the mind, which stops karma. When karma is erased, the cycle of rebirth (punarjanma) is broken.

Where I Stand in This Journey

I have not yet achieved Nirvikalpa Samadhi, but I have touched Savikalpa Samadhi—where the sense of 'I' dissolved, leaving only unified consciousness. However, I intentionally lowered my experience back to the Ajna Chakra, fearing that I might become a renunciate (baba). This choice might have prevented me from entering the realm of Nirvikalpa Samadhi.

I now realize that awakening glimpses alone are not enough. The true challenge is sustaining liberation forever. While enlightenment experiences may happen, if karmic seeds remain, one may still fall back into egoic identification. Karma or sanskara baggage makes ego of a person because he's deeply attached to it. The real work is in burning samskaras completely, ensuring no return to ignorance.

Right now, I believe that Kevala Kumbhaka is the missing key—it seems to be the fastest way to erase deep karmic imprints, still the subconscious, and lead to Nirvikalpa Samadhi and final Moksha.

I see that chasing Nirvikalpa Samadhi without Kevala Kumbhaka seems nearly impossible—because as long as prana moves, some mind activity remains, and as long as mind moves, some karma remains.

Final Thoughts

This journey is not about mystical experiences or temporary bliss—it's about final, irreversible freedom. Awakening, enlightenment, glimpses of truth—they all lose meaning if the mind returns. True liberation is when nothing returns—not the ego, not karma, not even the subtlest movement of thought.

Kevala Kumbhaka appears to be the direct method to reach that state. Whether I will achieve it or not, only time and my practice will tell—but the direction is clear.

For now, I continue my sadhana, refining my understanding and methods, aiming to go beyond mere glimpses into permanent dissolution.

Note- this book is still in growing phase

Other books written by Premayogi Vajra and some other recommended books-

- 1) Love story of a Yogi- what Patanjali says
- 2) Kundalini demystified- what Premyogi vajra says
- 3) कुण्डलिनी विज्ञान- एक आध्यात्मिक मनोविज्ञान (पुस्तक 1, 2, 3, 4)
- 4) The art of self publishing and website creation
- 5) स्वयंप्रकाशन व वैबसाईट निर्माण की कला
- 6) कुण्डलिनी रहस्योद्घाटित- प्रेमयोगी वज्र क्या कहता है
- 7) बहुतकनीकी जैविक खेती एवं वर्षाजल संग्रहण के मूलभूत आधारस्तम्भ- एक खुशहाल एवं विकासशील गाँव की कहानी, एक पर्यावरणप्रेमी योगी की जुबानी
- 8) ई-रीडर पर मेरी कुण्डलिनी वैबसाईट
- 9) My kundalini website on e-reader
- 10) शरीरविज्ञान दर्शन- एक आधुनिक कुण्डलिनी तंत्र (एक योगी की प्रेमकथा)
- 11) श्रीकृष्णाज्ञाभिनन्दनम्
- 12) सोलन की सर्वहित साधना
- 13) योगोपनिषदों में राजयोग
- 14) क्षेत्रपति बीजेश्वर महादेव
- 15) देवभूमि सोलन
- 16) मौलिक व्यक्तित्व के प्रेरक सूत्र
- 17) बघाटेश्वरी माँ शूलिनी
- 18) म्हारा बघाट
- 19) भाव सुमन: एक आधुनिक काव्यसुधा सरस
- 20) Kundalini science~a spiritual psychology (book-1,2,3, and 4)

The description of these above books is available on Amazon, Author Central, Author Page, Premyogi vajra. The description of these books is also available on the web page "Shop (Library)" of his personal website <https://demystifyingkundalini.com/shop/>

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Good luck

