

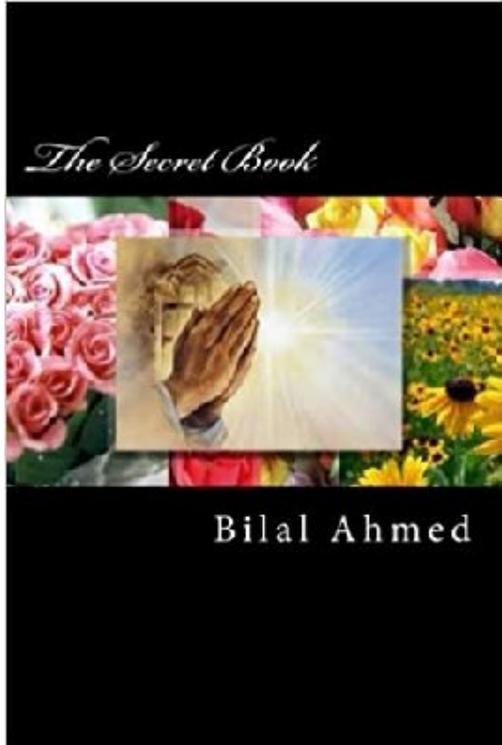
The Secret Book

Subtitle: Vedanta

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On a spiritual journey, my awakening happened. With the right gurus, after deep practices for many years, I found my truth. Self-realization is the biggest gift. We search lifetime after lifetime. This book offers the secret knowledge to experience God. The same teachings taught by gurus, prophets, saints and masters over centuries. A mystic and Vedanta approach. A compilation of Islam, Christianity, Hindu and Buddhist teachings, with emphasis on devotion and love. Also details tantra practices, a Soul love between male and female, with the light of God. May God bless you in your spiritual enlightenment.



Chapter: Avadhuta Gita - Dattatreya

Chapter 1 "Through the grace of God alone, the desire for non duality arises in wise men to save them from great fear. How shall I salute the formless Being, indivisible, auspicious, and immutable, who fills all this with His Self and also fills the self with His Self? ... The essence and the whole of Vedanta is this knowledge, this supreme Knowledge: that I am by nature the formless, all pervasive Self... Thus you are One. Why then do you not understand that you are the unchangeable One, equally perceived in all? O mighty One, how can you who are ever-shining, unrestricted, think of day and night? Know the Self always to be everywhere, one and un-intercepted. I am the meditator and the highest object of meditation. Why do you divide the Indivisible? You are not born nor do you die. At no time do you have a body. The scripture declares in many different ways the well-known dictum: "All is Brahman. You are He who is exterior and interior. You are the auspicious One existing everywhere at all times. Why are you running hither and thither deluded, like an unclean spirit? ... For you there is no birth or death, for you there is no mind, for you there is no bondage or liberation, no good or evil. Why do you shed tears my child? Neither you nor I have name and form. O mind, why do you wander about deluded, like an unclean spirit? Behold the Self indivisible. Be happy through renunciation of attachment. You verily are Truth, devoid of change, motionless, one, of the nature of freedom. You have neither attachment nor aversion. Why do you suffer, seeking the objects of desires? ... Know that which has form to be false, that which is formless to be eternal. Through the instruction of this truth there is no longer rebirth into this world. Sages say that reality is one only and the same. And through renunciation of attachment, the mind which is one and many, ceases to exist... The principle of ego is not the Truth which is homogeneous, which is free from the cause of superimposition and distinctions of perceived and perceiver. How can the ego be That which is aware of Itself? ... When the pot is broken, the space within it is absorbed in the finite space and becomes undifferentiated. When the mind becomes pure, I do not perceive any difference between mind and Supreme Being. There is no pot; there is no pot's interior space. Neither is there an individual soul nor the form of an individual soul. Know the absolute Brahman, devoid of knowable and knower... When all these appear to you as false, when the body and so on appear to you like space, then you know Brahman truly, then for you there is no dual series... I know that all, in every way, is the one indivisible "I" which is self-sustained and full, while the five elements, beginning with ether, are empty... As water when poured into water, has no distinctions, so purusha and prakrti appear no different to Me... I know your supreme Form to be directly perceivable, like the sky. I know your lower form to be as water in a mirage. I have neither teacher nor instruction, limiting adjunct nor activity. Know that I am by nature pure, bodiless, like the sky. You are pure, you are without a body, your mind is not higher than the highest. You need not be ashamed to say, "I am Self, the Supreme Truth. Why are you weeping O mind? Do you, the self be the Self by means of the Self. Drink my child, the supreme nectar of non duality transcending all divisions... The whole universe shines undivided and unbroken. Oh, the maya, the great delusion - the imagination of duality and nonduality... You have no mother, no father, no wife, no son, no relative, no friend. You have no likes and dislikes. Why is this anguish in your mind? ... Giving up the body in a holy place or in the house that is unclean, the yogi even if he has lost consciousness becomes identified with the absolute as soon as he is free of the body... The avadhuta (liberated soul) alone, pure in evenness of feeling abides happy in an empty dwelling place. Having renounced all, he moves about naked. He perceives the absolute, the all within himself. Where there are neither the three states of consciousness nor the fourth. There one attains the absolute in the Self. How is it possible to be bound or free where there is neither virtue nor vice?" Chapter 2 "Of the teacher, even if he be young, illiterate, or addicted to the enjoyment of sense objects, even if he be a servant or

householder, none of these should be considered. Does anyone shun a gem fallen in an impure place? ... That which has been described as being like ether is indeed like ether. That is consciousness- blameless, omniscient and perfect. It does not move about on the earth or dwell in fire. It is not blown by the wind or covered by water. Space is pervaded by It, but it is not pervaded by anything. It is existing within and without. It is undivided and continuous. When through constant practice one's concentration becomes objectless, then being divested of merits and demerits, one attains the state of complete dissolution in the Absolute through the dissolution of the object of concentration, but not before then... Whoever, whether he be ignorant or learned, attains to the full awareness of Truth through the grace of a teacher's wisdom, becomes detached from the ocean of worldliness... The yogi, having died anywhere, in a holy place or in a house of an untouchable, does not see the mother's womb again - he is dissolved in the supreme Brahman... When injunctions cease and the yogi attains to the supreme Self, his mind being void of differentiations, he has neither purity nor impurity; his contemplation is without distinguishing attributes; and even what is usually prohibited is permissible to him." Chapter 3 "Siva the absolute is ever without white and other colors. This effect and cause are also the Supreme Siva. I am thus the pure Siva, devoid of all doubt. O beloved friend, how shall I bow to my own Self in my Self? ... It is not my ignorance that the One beyond illusion seems to be posited in illusion. It is not my ignorance that the grief-less One appears to be posited in grief. It is not my ignorance that the greed-less One appears to be posited in greed. I am the nectar of knowledge, homogeneous Existence, like the sky. The creeper-like growth of Worldly existence is never mine. The joy of extended contentment is never mine. I am the nectar of Knowledge, homogeneous existence, like the sky... I am death of the movement of the unmoving One. I am neither decision nor indecision. I am death of sleep and wakefulness. I am neither good nor evil, neither the moving nor the unmoving. I am the death of the substance of the insubstantial. I am the nectar of knowledge, homogeneous existence, like the sky... I never had a mother, father, son or the like. I was never born and never did I die. I never had a mind. The supreme reality is undistracted and calm. I am the nectar of knowledge, homogeneous existence, like the sky... Thou hast no name and form even to the extent of illusion, nor any substance differentiated or undifferentiated. Why dost thou grieve, O thou of shameless mind? I am the nectar of knowledge, homogeneous existence, like the sky. Why weepest thou, friend? Thou hast no old age or death. Why weepest thou, friend? Thou hast no misery of birth. Why weepest thou, friend? There is no change for thee. I am the nectar of knowledge, homogeneous existence, like the sky... Birth in this universe of false appearances is neither thine or mine. This shameless mind appears as differentiated. This, devoid of difference and non-difference is neither mine nor thine. I am the nectar of knowledge, homogeneous existence, like the sky... In thy mind there is neither the meditator, meditation nor the object of meditation. Thou hast no samadhi. There is no region outside thee, nor is there any substance or time. I am the nectar of knowledge, homogeneous existence, like the sky... Renounce the world in every way. Renounce renunciation in every way. Renounce the poison of renunciation and non-renunciation. The Self is pure, immortal, natural and immutable."



Chapter: Teachings of Sri Sankara

The greatest philosopher of all times and the greatest Hindu of his time. While one tradition has it that Siva was the family deity of Sri Sankara. "The truest vision of the Supreme came, perhaps, here." Even as a boy he attended the Vedic school. He renounced the world before his mind could be contaminated by its veil and embraced monasticism, dedicating his life to God-realization. He would formally initiate under a Guru, Govinda Bhagavatpada to Sannyasa and show the way to the Supreme. He demonstrated that a knower of Nirguna Brahman (God without form) is not devoid of devotion to Saguna Brahman (God with form, e.g. Shiva). He wrote commentaries on the ten Upanishads, Bhagavad Gita and the Brahma Sutras. Sankara traveled all over the length and breadth of the Indian sub-continent and established monasteries, the Sringeri Math in the South, the Sarada Math in the West, the Jyotirmath in the North and the Govardhana Math in the East. He also assigned to each Math one Veda. Rig Veda went to Govardhana Math, Yajur Veda to Sringeri Math, Sama Veda to Sarada Math and Atharva Veda to Jyotir Math. He revolutionized Vedic worship and transformed them into means of Self-realization. He reformed and re-instituted the worship of the five Deities, Ganapati, Siva, Narayana, Sun and Sakti and demonstrated the ideas of image worship too had a place in the Vedanta philosophy. The whole object of worship is by constant struggle to become perfect, to become divine, to reach God and be God. The monks of Ramakrishna Order are linked to Sri Sankara. Sri Sankara passed away at age of 32. "I salute again and again Bhagavan Sankara who incarnated as Sankara Bhagavatpada and Bhagavan Kesava who incarnated as Badarayana, and gave to the world the Vedanta Sutras and the Bhashya thereon." "I salute Sankara Bhagavatpada, the incarnation of grace, the bestower of blessedness on the world and the repository of all the wisdom that is contained in Sruti, Smriti and the Puranas." - Swami Sri Sivananda "He who declared, "I will come whenever virtue subsides", came again and this time the manifestation was in the South, and up rose that young Brahmin of whom it has been declared that at the age of sixteen he had completed all his writings, the marvelous boy Sankaracharya arose" - Swami Vivekananda Just as a piece of rope is imagined to be a snake in the semi-darkness and an oyster to be a piece of silver, so is the Atman (Soul) determined to be the body by an ignorant person. The illusion of Samsara is not an absolute reality. Atman is One without parts, whereas the body has many parts, yet people see these two as One! What else can be called ignorance but this? Knowledge destroys ignorance, as light destroys darkness. When ignorance is destroyed, the Self truly reveals, like the Sun when the clouds are removed. The destruction of ignorance is liberation. Darkness cannot remove darkness. Wisdom being incompatible with ignorance, puts it to flight. The ignorant long for results and engage in action with the idea of doer ship and enjoyment. The ignorant are deluded and think, "I act", "I cause others to act", "I enjoy" and so on. Maya is the power of the Lord. She is made up of three Gunas, Tamas (inertia), Rajas (action) and Sattva (purity). Maya or illusion can be destroyed by the realization of the pure Brahman, the One without the second. The mind is the cause of bondage. All beings are by nature Pure Consciousness Itself. It is due to ignorance that they appear to be different from It. A real teacher is he who is well-versed in the Vedas and various scriptures, sinless, un-smitten by desire and the best among the knower of Brahman. He is reservoir of mercy and friend of all people. Worshipping such a teacher (Guru) with devotion and approaching him when he is pleased, with prostration, humility and service, the disciple should ask him what he has got to know. "Fear not, O learned one, there is no death for you; there is a means of crossing, this sea of

relative existence; that very way by which sages have gone beyond it, I shall show you.” Neither by Yoga, nor by work, nor by learning, but by the realization of the One’s identity with Brahman is liberation possible. Liberate from perishable things, then calmness, self-control, forbearance and relinquishment enjoined in the scriptures. Unbroken meditation on Truth thus leads to Supreme Nirvikalpa samadhi and enjoy the bliss of Nirvana. My refuge is neither my mother, nor my father, nor sons, nor brothers, nor others. My supreme refuge shall be the foot placed by my master on my head. As long as a man earns money, his relations are attached to him. But when his aging body falters nearing the time of dissolution, none, not even his nearest kin, will care even to ask him how he fares. The childhood passes lost in play, the youth is spent in the attachment to the sweetheart, the old man broods over his sorrows, but alas, none yearns for the Supreme Lord! When youth goes, of what good is passion; when the water dries up, what is the use of a lake; when money is exhausted, where are the kinsmen; and when the real Truth is known, what charm has this world? Lust at the sight of a young woman springs from ignorance and delusion. Reason points inwardly, time and again, that bodies are only the combinations of flesh, blood and fat. He who yields to lust for momentary pleasure, leaves his body a prey to disease. Yet, though death is the only final ending, none forswears his sinfulness. O fool, abandon the desire for amassing wealth; cultivate good thoughts in your mind. Riches bring grief; indeed no joy abides in them. Never boast your wealth, friends and youth. Time may steal away all these in the twinkling of an eye. Try to realize Brahman soon and merge in It. As the water on the lotus leaf is extremely unsteady, even so is the life fickle in the extreme. The whole human kind is prey to grief, ego and disease. Cherish your Guru’s lotus feet and free yourself without delay. Curb your senses and see the Lord within your heart. As a lighted lamp does not need another lamp to manifest its light, so the Atman, being Consciousness itself, does not need another instrument to illumine itself. The Soul regains fearlessness by realizing that It is not a Jiva (human body) but the Supreme Soul. The tangible Universe is verily Atman. He is the knower of the Self to whom the ideas ‘me’ and ‘mine’ have become quite meaningless. The Self is always the same in all beings and free from old age, death and fear. The Self is pure which the mind and speech do not reach. The pervading Self is the same in waking, dream and deep sleep. One’s actions come to an end when the Self is seen. There is no ignorance in Self, as It is the nature of eternal Knowledge. The Self should be regarded as Brahman. The intense desire for the realization of the Atman after renouncing all others, is alone the means for the attainment of the Atman. Realize that to be Brahman which is Existence, Knowledge and Bliss Absolute, which is non-dual and infinite, eternal and One and which fills all that exists. After realization, the attainment of which leaves nothing more to be attained, the pure blessedness, and the Knowledge after which nothing needs to be known. When seen, there is nothing more to be seen. Having become after which one is not born again in the world of becoming. Deities like Brahma and Indra taste only a particle of the unlimited bliss of Brahman. Brahman permeates everything. By which everything is illumined, including Sun and the Moon. The Supreme Brahman pervades the entire Universe outwardly and shines of Itself, as the fire that permeates a red-hot iron ball both inwardly and outwardly shines of Itself. There exists nothing that is not Brahman. People perform all their actions in and through Brahman, but they are ignorant of this. Yourself, therefore, are Brahman. Not being a Brahman is a mere illusion. From illusion springs separation wherein all sorrows have root. For the wise who realize everything as Brahman, what is there to meditate or not to meditate, what to speak or not to speak, what to do or not to do? Those who give up the highest and purest Brahmic consciousness live in vain and though human, are like unto beasts. Having turned the visible into the invisible, one should realize everything to be Brahman Itself. The wise man should then dwell in eternal

bliss with his mind full of the essence of pure consciousness. The ever-existent Brahman shining in the depth of the heart cannot be realized by the external senses, but by the light of that gracious awakening which comes from the word of a seer-teacher; 'You indeed are this Brahman, not the phenomenal universe that appears around'.



Chapter: Avadhuta Gita II

Chapter 4 "Neither have I conquered the senses nor have I not conquered them. Self-restraint or discipline never occurred to me. Friend, how shall I speak of victory and defeat? I am free from disease- my form has been extinguished... Never have I sleep or awakening. Never do I practice concentration or hand-posture (mudra). For me there is neither day or night. How shall I speak of the transcendental and relative states? I am free from disease - my form has been extinguished. Know me as free from the all and from the details composing the all. I have neither illusion nor freedom from illusion. How shall I speak of such rituals as morning and evening devotions? I am free from disease - my form has been extinguished. Know me as endowed with all concentration. Know me as free from all relative or ultimate aim. How shall I speak of union and separation? I am free from disease - my form has been extinguished." "The wise my child give up all meditations; they give up all good and evil deeds and drink the nectar of renunciation. I am free from all disease - my form has been extinguished. There is verily no versification where one knows nothing. The supreme and free One, absorbed in the consciousness of the homogeneous Being and pure of thought, prattles about the Truth." Chapter 5 "The srutis - such as tat tvam asi prove to thee thou art indeed That (Brahman), devoid of adjuncts and the same in all. Why dost thou, who art the identity in all, grieve in thy heart? ... It is not of the nature of disciple or non-disciple; nor is it the discernment of the difference between the living and the non-living. There is only the state of freedom - the All, the Undifferentiated. Why dost thou, who art the identity in all, grieve in thy heart? ... It is ignorance to see difference in the Undifferentiated. Doubt in what is beyond doubt is ignorance. If there is only the one undivided consciousness, then why dost thou, who art the identity in all, grieve in thy heart? There is no state of liberation, no state of bondage, no state of virtue, no state of vice. There is no state of perfection and no state of destitution. Why dost thou, who art the identity in all, grieve in thy heart? If the homogeneous Being is devoid of cause and effect, division and subdivision, color and lack of color, then why dost thou, who art the identity in all, grieve in thy heart? ... Here is the negation of time, untime, and even the atom of fire (5 elements), but no negation of the Absolute Truth. Why dost thou, who art the identity in all, grieve in thy heart? ... Here is the Self, the same in all, which is without grief and griefless-ness. Here is the Supreme, without happiness and sorrow. The Supreme Truth is devoid of teacher and disciple. Why dost thou, who art the identity in all, grieve in thy heart?" Chapter 6 "The srutis declare in various ways that all this, the ether and its like, and we ourselves are like a mirage. If there is only one indivisible, all-comprehensive Absolute, how can there be the comparable and the comparison? ... The Self is the annihilation of the masculine and the non-masculine. It is the annihilation of the feminine and the non-feminine.

If there is only one indivisible, all comprehensive Absolute, how can there be consciousness of joy and lack of joy? If the Supreme is free of delusion and sorrow, doubt and grief, if there is only one indivisible, all comprehensive Absolute, how can there be I and mine? ... The Self is verily free from sorrow and absence of sorrow. The self is free from pride and absence of pride. If there in only one indivisible, all comprehensive Absolute, how can there be consciousness of attachment and non-attachment? ... The Self is that in which the distinction of teacher and disciple disappears and in which the consideration of instruction also disappears. I am indeed the Absolute and the Supreme Truth. How can I in that case make any salutation?" Chapter 7 "The enlightened one, nude or clad in a patched garment made of rags gathered from roads, follows the path which is devoid of virtue and vice and stays in an empty abode, absorbed in the pure, stainless, homogeneous Being. The enlightened one aims at that which is without any mark or mark lessness. He is skillful being devoid of right and wrong. He is the Absolute Truth, stainless and pure. How can the liberated one engage in discussion and disputation? ... The enlightened one is a yogi devoid of yoga and absence of yoga. He is an enjoyer, devoid of enjoyment and absence of enjoyment. Thus he wanders leisurely, filled with the spontaneous joy of his own mind." Chapter 8 "By my making pilgrimage to Thee Thy all-pervasiveness has been destroyed by me. With my meditation Thy transcendence of the mind has been destroyed by me. Thy transcendence of speech has been destroyed by me singing Thy praise, Ever forgive me these three sins. A sage is one whose intelligence is un-smitten by lusts, who is self-controlled, gentle and pure, who possesses nothing, who is indifferent, who eats moderately, is quiet and steady, and has taken refuge in Me. The sage is vigilant and resolute, has a profound mind, and has conquered the six bond ages; he is not proud, but gives honor to others; he is strong, friendly to all, compassionate and wise... The significance of the letter a is that the avadhuta is free from the bondages of hopes, is pure in the beginning, middle and end and dwells ever in joy. The syllable va is indicative of him by whom all desires have been renounced, whose speech is wholesome, and who dwells in the present. The syllable dhu is a sign of him whose limbs are grey with dust, whose mind is purified, who is free of all diseases, and who is released from the practices of concentration and meditation. The syllable ta is significant of him by whom the thought of Truth has been made steady, who is devoid of all thoughts and efforts, and who is free from ignorance and egoism. This Gita or Song is composed by Dattateya Avadhuta who is the embodiment of bliss. Whoever reads or hears it has never any rebirth."



Chapter: Purification of Body - Part II - Exercise

Qi-gong in Chinese healing describes human body to be divided into three parts. Heaven, human (body) and earth. Through this system, the body can be looked at as a male and female DNA strand, from Heaven through the body into Earth. Through meditation this energy system can be worked and physical energy purified. The body is a temple, the more pure it is, the better it allows us to connect with higher and lower realms. Exercise 1, Qi-gong: Move both hands up in the air, above the head. Move the energy down, through each chakra point. Push the energy out

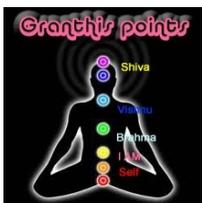
front at the heart level. Emotional energy of people that is no longer needed. Move the hands down to Solar plexus, move the energy aside, left and right side. These are our fears. Continue moving the energy down with both hands to below the genital area. This is a simple practice of moving energy from heaven through the body to earth. Exercise 2, Qi-gong: Move the energy from the ground up with both hands, palms facing downwards, through the 1st, 2nd chakra above, through the body into the heaven. Releasing the ground energy into the heaven. You will feel that the energy outside the body aura is much cleaner than the physical energy aura. Whether above the head in the heaven, or in front of the body where the heart is. Bring these outside energies into the body for purification. Mudras are important aspect of triggering planetary influences into our body. Mudras are deeply emphasized in Vedas, Buddhism and Christianity where lots of picture frames of Jesus and Mary are holding various finger mudras for energy and divine strength. Once the body is purified, then various mudras can be help, triggering planets in our palms. Each palm contains Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Neptune, Uranus and Pluto areas. By holding finger on each area, we are triggering the planetary influence. The main four influences being Jupiter, Saturn, Sun and Mercury. The thumb is the will of God. The palms are divided into three hemispheres: Index finger: Primary influence Jupiter. Contains the three partitions. Triggers the up, middle and down area in the palm on same side. Holding finger tip on index finger triggers Jupiter, middle Mars and bottom Venus. Middle finger: Primary influence Saturn. Upper partition in the finger triggers Saturn. Middle triggers Uranus, Pluto and Mars. Bottom Venus and Neptune. Ring finger: Primary influence Sun. Upper partition in the finger triggers Sun. Middle triggers Uranus, Pluto and Mars. Bottom Moon and Neptune. Pinky finger: Primary influence Mercury. Upper partition in the finger Mercury. Middle trigger Mars. Bottom Moon. Use both hands for trinity mudras. Shiva and Parvati Mudra: Hold the Index finger up while the rest of the finger are held in the palm by the thumb. Vishnu and Lakshmi Mudra: Hold the index finger and middle fingertips with the thumb, ring finger and pinky open and up. Brahma and Saraswati Mudra: Hold the fist, with the thumb inside the fingers. Jesus and Mary Magdalene Mudra: Hold the ring and pinky finger tips on Venus. Thumb sitting on the ring finger. Middle and index fingers are open and up. Animal totem are key in understand divine creation prints. Medicine wheel in Native American culture describes the importance of animal properties and characteristics in our lives. Build a medicine wheel for influences and protection. For example, an animal coming in our path: Eagle - Spirit of God Pigeon - Divine Love Dog - Loyalty Cat - Intuition, ESP. Bat - Foresight Deer - Strength in divinity. Lion - King of the jungle. Crow - Higher intuition from above. Using mudras and qi-gong exercises, move the energy from the feet through the legs, genital, 1st to 2nd, to 3rd, 4th, 5th, 6th and 7th chakra in DNA helix. If left feet is male, right feet is female, knee is female, right knee is male, 1st chakra left side is male, right side is female. Continue moving energy upwards. Each chakra has a male and female aspect, and protection deities associated with them. For example the 1st chakra protectors are called dakini. The more the energy is purified, the better access to higher intuition. Trinity mudras and qi-gong exercises generate sacred energy into human body and bring the highest form of protection. Use the mudras above for planetary influence energy into the human body. Through astrology we can determine what planets influence our lives the most. Hold the mudra to channel these energies and stick to our divine print in this life. Purification of body leads to Kundalini awakening. A snake, serpent energy, coiled at the base of the spine by continuous and vigorous energy movement within our body. Once enough divine energy through chakras, mudras and purification is created at the base, through meditation the serpent is released, clearing Nadi energies. Nadis are sacred astral channels in our body. Dictated by creation Vedas. The more purer the energy, the better access to

super-conscious mind, e.g. God. It's not what we want, rather what we have that is happiness. These exercises create love and happiness in our lives and self-content, the pure Love of Self, which is God.



Chapter: Anahata Nada - Advanced Pranayama and meditation practices - Exercise

Recently, spending time with Yoga Society of San Francisco, I had an amazing opportunity to learn from master yogis. The key area was being aware of Anahata Nada, the sound of silence, also the sound of OM. It is the same sound of Allah, God or Yhwh within your own body. It's not imagination, rather a physical experience. An Energy that flows through your body, it's omnipresent. It has no end or beginning rather a constant flow. When Hindu Vedas first came, only Brahman priests understood them. They were very difficult to understand by common man. However Patanjali comes and wrote sutras, religions scriptures covering healing, music and Anahata Nada experiences. The inward experience is Anahata Nada and outward projection is Ahata which is projected through music, sound or general Aura of the person experiencing it. Some people also hear Anahata Nada as hissing sound in the ear. According to Patanjali, it's an OM promise that if you find Anahata Nada as adult, your life will be directed and changed forever. Children at young age experience it but because of lack of knowledge in our science today, we are told to shut it off and ignore; experience learned behaviors, like education and social patterns. There are certain breathing exercises to trigger Anahata Nada experience. Kapala Bhati is an exercise part of Pranayama where air is pushed out from all Chakra points. Do a repetition of 900 times. Advanced Anahata Nada practices: Once you experience Anahata Nada and comfortable with the sound of OM, just listen to it. The more you listen, the better. It fixes any physical, emotional, mental and spiritual diseases and patterns. Granthis are energy points, different than chakra points in human body. They are linked to Anahata Nada, associated with Shiva, Vishnu and Brahma divine energies. Practice Anahata Nada on specific locations. Self Granthis - Area between 1st and 2nd chakra. I AM Granthis - Area between 2nd and 3rd chakra. Brahma Granthis - Area between 3rd and 4th chakra. Vishnu Granthis - Area between 4th and 5th chakra. Shiva Granthis - Area between 6th and 7th chakra. Finally, once the Granthis points are pierced open through Anahata Nada, Mudras can be used to trigger energy points and feel immediate bliss.



Chapter: Purification of Body - Exercise

Body is a temple. The more pure it is, the easier the energy goes through it. Meditation on purification. Meditate with God's name on feet, calves, thighs, genital area (most important, needed for Kundalini awakening described later), stomach, heart, throat, arms, palms, chin, ears, mouth, nose eyes, forehead and top of the head. Muslims pray with both hands open, to their planets and divine prints. Hindu go to the temple and have nine planet statues. Hence our hands are our keys to reaching divinity. Step 1: Cleaning Chakras. Recite the mantras on chakras. If the chakras are not cleaned properly, lower level energies take over them, taking over grahas. Either do mantras on chakras or connect with trinity or Navagrahas to battle the dark energies and their influences. Step 2: Mantras. Pick you favorite mantras. Shiva Mantra: Om Namashivaya Starting 2012, It's Shiva time. Time of change, destruction and revival. Shiva is Chi. This whole Universe is created by chi energy of Shiva, the life force. Chakras are chi. Durga Mantra: Om hareem kareem shreem chamanadaya vichuchu swaha Starting end of 2012, it's feminine divinity time, connect with Durga. Allah names: Allah is the Soul. The Soul is the Conscious, superconscious. Al-Akhir - The End Al-Awwal - The Beginning Al-Wadood - The Loving Al-Kabir - The Helping Al-Rahman - The Merciful Al-Rahim - The Care Giver Focus on 99 names of God. Each one has It's own protection by Angels and Daemons and the whole hierarchy. Buddhist Mantras: Om Mani Padme Hum - 1st Buddha mantra, applies for females as well Om Aha Hum Vajra Guru Padme Siddhi Hum - 2nd Buddha of duality Om Tara Tuttire Ture Swaha - Female Buddha aspect, Bodhisattva Astrology Mantras (Navagrahas): Om Surya Chandra Mangala Budha Guru Shukra Shani Rahu Ketu Varun Swaha Invoking ten planets, Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Uranus, Pluto and Neptune. Connect with your Navagrahas, the planets that influence through Astrology. Egyptian Mantras: Om Ra Ka Ba Sheut Invoking God of Sun - Ra, God of well-being - Ka and God of Soul - Ba. Sheut is the shadow. Step 3: Trinity: Within God, there is a hierarchy of Creation. Equivalent to Allah in Hinduism is Brahman. The super-conscious. Om aham brahma Asmi - Prayer to the Soul. I am Brahman. Shiva and Parvati: Destruction, re-creation, supported by female element of Parvati. Female provides the supporting hands. Vishnu and Lakshmi: Preserver and with the helping hands of Lakshmi, the wealth. health is the biggest wealth. Brahma and Saraswati: Creator with the helping hands of Saraswati, the Goddess of knowledge and music. Om Shiva Parvati Swaha - Salutations Om Shiva Parvati Namaha - Come on in Om Vishnu Lakshmi Swaha - Salutations Om Vishnu Lakshmi Namaha - Come on in Om Brahma Saraswati Swaha - Salutations Om Brahma Saraswati Namaha - Come on in Step 4: Invoking Prophets and Messengers: There are various ways to invoke the Holy Spirits of prophets and messengers. A simplest example is invoking Their Names on finger tips. There are 15 total partitions in each hand, 3 on each finger. Example, Jesus, Mohammad, Noah, Adam, Abraham, Mary, Fatima, David, Moses, Buddha, Padmesambhava, Isis, Magdalene, Patanjali, and so on. Allah, God, Yhwh and Om are the same thing, so the rules can be mixed, Om Mohammad Swaha Om Jesus Swaha Om Moses Namaha Om David Namaha Om Buddha Swaha Om Fatima Swaha Om Mary Namaha The influence of blueprints of divine Beings and Souls are key. These are people that have lived their lives in the name of God. Don't you think they are eager to help us when the prayers are meaningful and we understand the Divine Blueprint? The goal being we want to live in their image and advance.



Chapter: Prayers for Chakras and Granthis - Exercise

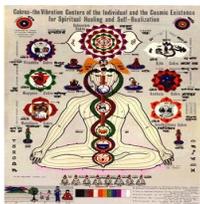
Each chakra has a unique Bija mantra, a sound that helps it purify, clean and get close to the divine. Each chakra has a male component, moving upwards and female component moving downwards. First chakra, La - Going upwards, Lum - Going downwards. Example, la la la lum lum lum, Om la Lum Allah Namaha, Om La Lum Shiva Parvati Namaha, Om La Lum Jesus Magdalene Swaha. Second chakra, Va - Going upwards, Vum - Going downwards. Example, va va va vum vum vum, Om va vum Swaha. Third chakra, Ra - Going upwards, Rum - Going downwards, ra ra ra rum rum rum, Om ra rum Swaha. Fourth chakra, ya - Going upwards, yum - Going downwards. ya ya ya yum yum yum, Om ya yum Swaha, Ya Allah (Interestingly enough, Ya Allah is a popular invocation of God in Arabic. The sound corresponds to the heart chakra). Fifth chakra, ha - Going upwards, hum - Going downwards. ha ha ha hum hum hum, Om ha hum Swaha. Sixth chakra, Om - Going upwards, Aum - Going downwards, om om om aum aum aum. Seventh chakra, Om - Going upwards, Aum - Going downwards. om om om aum aum aum Om Shiva Parvati Swaha, Om Vishnu Lakshmi Swaha, Om Brahma Saraswati Swaha



Chapter: Chakra Healing - Exercise

Step 1: Put yourself in a clean blessed area. Burn some incenses, do some praying, play some music, whatever relaxes you. Step 2: Gently clear all the space from the chakras from the crown first to the root last. I use gentle hand motions, both left and right hand, outwards in left and right direction, from the chakra. Do this for all seven chakra. Step 3; Open and close chakras. Move one hand on chakra, clockwise direction (left hand) and counter-clockwise direction (right hand) for a count of 11 or mantra, e.g. Om Mani Padme Hum. Creating a lotus with hand movement and emphasizing the center of the lotus to come out, bloom. You are not touching the chakra, rather 2-3 inches away from it. Then use counter clockwise movement (left hand) and clockwise movement (right hand) to close the chakra. The power of the lotus is then stayed within the center. Step 4: Balance the chakras. Balance each chakra with all others. Start from the crown. Put one hand over crown chakra (about 2-3 inches away), the other hand on third-eye chakra, count 11. Now balance crown with throat chakra and so on. Then balance third-eye chakra with all the rest. Keep going downwards till you balance 2nd chakra with the root chakra. Now do it the opposite direction. Balance the root with 2nd, then 3rd, all the way up to the crown. Each

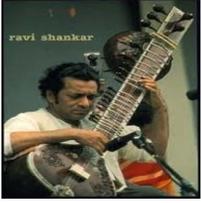
chakra always has to be balanced with all the others. Step 5: Touching the sky and ground. With God in mind, imagine energies coming from the ground, running through each chakra, and out from the root. Keep working for a couple of minutes. Now imagine the energy from the heavens coming from the root, all the way down to the feet. Repeat the ground and sky energies for one more round.



Chapter: Anahata Nada and Music Healing - Sound of Silence

Anahata nada, is the sound of silence. Everyone has it when we are children. However due to learned behavior of school, social acquaintance, etc. we lose the sound. According to Patanjali Sutra, "It's the real sound of OM." It's a OM promise that if you can reach this sound at an older age, all your problems will be resolved and life will be guided by Spirit from that point on. It is called the unborn, the unstruck sound. It's a hissing sound in the ear, or in the brain. If you listen to it closely, there is no beginning and there is no end. Beethoven is an example of an Anahata Nada phenomena where he was completely deaf, but listened to Anahata Nada and couldn't turn it off. The sound allowed him to compose music on un-parallel dimensions. OM is an outside projection of Anahata Nada, called Ahata nada. Ahata nada is the outside projection of Anahata nada. The frequency that the audience hear, once music is composed by the composer, i.e. Beethoven. It's a higher dimension sound, higher chakra sound which is very healing. The healing is done on many levels and the person listening gets closer to divinity. A transformation takes place. Nada yoga, defines the phenomena of Anahata Nada and Ahata Nada. Proper breathing techniques gets us closer to the sound of OM, Allah or God. Kapala Bhati is a breathing technique used frequently to clear the psychic channels in our body, called Nadi, which are astral pathway tubes. Once the tubes are clear, we can hear the sound of silence, Anahata Nada. In western world, tinnitus is a form of Anahata Nada. Many people spend large amount of money every year to turn off the sound in their ear or head, not knowing that it's Anahata Nada. Krishna's flute is an example of nada yoga. He was in tune with Anahata nada, and the sound he created was Ahata nada, that brought everyone close to him. Play Piano while listening to Anahata Nada. Stretch the notes. Play the bass notes and also the treble notes. However, listen to the sound that's extending. Hold the note. Stay with the vibration. How far does the note go. Can you listen to Anahata Nada with the note? If the note is on Anahata Nada, you are triggering the higher dimensional healing energy. To the audience you are producing Ahata Nada. Piano with Anahata Nada generates music for the heart, mind and Soul. Chakras can be aligned with this approach. Play guitar while listening to Anahata Nada. It's not about how many notes you can play in a second, rather how long can you hold the note, the vibrato in combination with perfect harmony that compose music that's worth listening and divine. An energy is created that is soothing for the whole audience. Percussion or Tabla with Anahata Nada. Listen to the beat or note. Make sure that the percussion creates a sound that's live, rather too electronic where the

depth of the note can't be measured. Tabla is great for generating sound for lower level, earth chakras.



Chapter: Patanjali Sutras

The Yoga Sutras of Patanjali are 196 Indian sutras (aphorisms) that constitute the foundational text of Raja yoga. Yoga is one of the six orthodox astika schools of Hindu philosophy, which, according to the Yogatattva Upanishad, is divided into four forms – Mantra Yoga, Laya Yoga, Hatha Yoga and Raja Yoga – the last of which is the highest (or royal) practice. Although the Yoga Sutras have become the most important text of Yoga, the opinion of most scholars is that Patanjali was not the creator of Yoga, which existed well before him, but merely a great expounder. In the Yoga Sutras, Patanjali prescribes adherence to eight "limbs" or steps to quiet one's mind and achieve kaivalya, i.e. solitariness or detachment. Samadhi refers to a blissful state where the yogi is absorbed into the One. Samadhi is the main technique the yogin learns by which to dive into the depths of the mind to achieve Kaivalya. 1-1. "Now the exposition of Yoga is being made." 1-2. "The restraint of the modifications of the mind-stuff is yoga." 1-3. "Then the Seer (Self) abides in Its own nature." 1-16. "When there is non-thirst for even the gunas, i.e. tamas (negative), rajas (action), sattva (purity) due to realization of the Purusha, true Self, that is supreme non-attachment." 1-19. "Those you merely leave their physical bodies and attain the state of celestial deities, or those who get merged into Nature, have rebirth." 1-23. "Or Samadhi is attained by devotion with total dedication to God (Ishvara)." 1-27. "The word expression of Ishvara is the mystic sound OM." Sadhana is the Sanskrit word for "practice" or "discipline". It is the yoga of selfless action and service. 2-1. "Accepting pain as help for purification, study of spiritual books and surrender to the Supreme Being constitute Yoga in practice." 2-7. "Attachment is that which follows identification with pleasurable experiences." 2-12. "The womb of karmas (actions and reactions) has its root in these obstacles, and the karmas bring experiences in the seen (present) or in the unseen (future) births." 2-16. "Pain that has not yet come is avoidable." 2-18. "The seen (Prakriti) is of the nature of the gunas, i.e. Sattva (illumination), Rajas (activity) and Tamas (inertia) and consists of the elements and sense organs whose purpose is to provide both experiences and liberation to the Purusha (Self/Seer)." 2-21. "The seen exists only for the sake of the Seer." 2-29. "The eight limbs of yoga." 2-45. "By total surrender to God, Samadhi is attained." 2-55. "Then follows supreme mastery over the senses." Vibhuti is the Sanskrit word for "power" or "manifestation". 'Supranormal powers' (Sanskrit: siddhi) are acquired by the practice of yoga. 3-3. "Samadhi is the same meditation when there is the shining of the object alone as if devoid of form." 3-4. "The practice of these three (dharana, dhyana and samadhi) upon one object is called Samyama." 3-5. "By the mastery of samyama comes the light of knowledge." 3-16. "By practicing samyama on the three stages of evolution comes knowledge of past and future." 3-18. "By direct perception, through samyama, of one's mental impressions, knowledge of past birth is obtained." 3-25. "By samyama on the strength of elephants and other animals, their strength is obtained." 3-27. "By samyama on the sun, knowledge of the entire solar

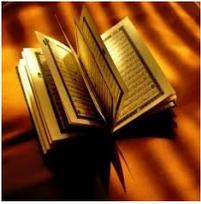
system is obtained." 3-30. "By samyama on the naval plexus, knowledge of the body's constitution is obtained." 3-32. "By samyama on the kurma nadi (below the throat), motionlessness in the meditative posture is achieved." 3-33. "By samyama on the light at the crown of the head, visions of masters and adepts are obtained." 3-35. "By samyama on the heart, the knowledge of the mind-stuff is obtained." 3-36. "The intellect and the Soul are totally different; the intellect existing for the sake of the Soul or Self (Purusha) while the Purusha exists for its own sake. Not distinguishing this is the cause of all experiences and by samyama on the distinction, knowledge of the Soul is gained." 3-38. "These super-physical senses are obstacles to Nirbija Samadhi but are siddhis (super powers) in the worldly pursuits." 3-40. "By mastery over the udana nerve current (upward vital air), ones accomplishes levitation and can leave the body at will." 3-41. "By mastery over the sumana nerve current (the equalizing vital air), comes radiance to surround the body. 3-42. "By samyama on the relationship between ear and ether, super-normal hearing becomes possible." 3-43. "By samyama on the relationship between body and ether, the traveling through the ether becomes possible." 3-46. "Eight major siddhis: anima - become small, mahima - become big, laghima - very light, garima - heavy, prapti - to reach anywhere, prakamya - to achieve all one's desires, isatva - ability to create anything, vasitva - ability to command and control anything." 3-53. "By samyama on single moments in sequence comes discriminative knowledge." 3-55. "The discriminative knowledge that simultaneously comprehends all objects in all conditions is the intuitive knowledge which brings liberation." 3-56. "When the tranquil mind attains purity equal to that of the Self, there is Absoluteness." Kaivalya literally means "isolation", but as used in the Sutras stands for emancipation, liberation and used interchangeably with moksha (liberation), which is the goal of Yoga. 4-1. "Siddhis (occult powers) are born of practices performed in previous births, or by herbs, mantra repetition, asceticism or by samadhi." 4-5. "Although the functions in the many created minds may differ, the original mind-stuff of the Yogi is the director of them all." 4-6. "Only the minds born of meditation are free from karmic impressions." 4-7. "The actions of the Yogi are neither good or bad, but the actions of others are of 3 kinds" good, bad and mixed." 4-14. "The reality of things is due to the uniformity of the gunas transformations." 4-15. "Due to differences in various minds, perception of even the same object may vary." 4-17. "An object is known or unknown dependent on whether or not the mind gets colored by it." 4-23. "The mind-stuff when colored by both Seer and seen, understands everything." 4-25. "To one who sees the distinction between the mind and the Soul, thoughts of mind as the Soul cease forever." 4-26. "Then the mind-stuff is inclined toward discrimination and gravitates towards Absoluteness." 4-29. "One who due to perfect discrimination is totally disinterested even in the highest rewards, remains in the constant discrimination discernment which is called dharma megha (cloud of dharma) samadhi." 4-30. "From that samadhi all afflictions and karmas cease." 4-31. "Then all the coverings and impurities of knowledge are totally removed. Because of the infinity of this knowledge, what remains to be known is almost nothing." 4-34. "Thus the supreme state of Independence manifests while the gunas reabsorb themselves into Prakriti (3 gunas of purity, action and inertia), having no more purpose to serve the Purusha (Self or Soul). Or to look from another angle, the power of pure consciousness settles in its own pure nature." Yama - 5 abstentions. Ahimsa (non-violence), Satya (truth), Asteya (non-covetousness), Brahmacharya (abstinence from sexual activity), Aparigraha (non-possessiveness). Niyama - 5 observances. Shaucha (cleanliness), Santosha (satisfaction), Tapas (austerity), Svadhyaya (study of scriptures), Ishvarapranidhana (surrender to God). Asana - Yoga. Discipline of the body. Keep it disease free and full of vital energy. Pranayama - Breathing exercises, Kapala Bhati, alternate nostril breathing, etc. Pratyahara - Withdrawal of senses from external objects. Dharana - Concentration

on single physical objects, deity, God, Saints and Gurus. Dhyana - Steadfast meditation. Undisturbed flow of thought around the object of meditation. The act of meditation and the object of meditation remain distinct and separate. Samadhi - Oneness with the object of meditation. There is no distinction between act of meditation and the object of meditation.



Chapter: Reincarnation vs Reflection - Bound and Unbound Souls

In Quran, reincarnation is mentioned many many times, life after death. Traditional Islam doesn't believe in it, however I have read Quran a few times in Arabic and English, read it for years in school. There are many instances where life after death is mentioned. Jesus believed in reincarnation and the old books that were left out of the Bible mentioned healing and reincarnation. Jesus lived in India is a big research and Sundance even made a movie on it. Jesus spent six years in India, learning Vedas from Brahman priests to the point where he started converting Hindu. He would teach them equality, that Brahman and Sutras are equal. Jesus spent time in Ladak, Tibet where many scrolls were found at the Monastery. Tibetan Book of the Dead, is a religions manual that is read after deaths of Spiritual monks and folks in Tibet. It is the best Spiritual documentation on what happens to Soul after death. Here are the steps to reincarnation: The person dies, the Soul is lifted about six feet above the head. The Soul looks at the body and sees Itself separated from the body. At first It is confused at the separation. The Soul then have a couple of earth days to mingle with the relatives and loved ones. The Soul tries to touch the loved ones, but the hand goes through them. The loved ones can feel the energy, especially if a lot of sacred incense are burnt along the body. The Soul is then taken above to Heaven, where first It faces the most important Spiritual entity. If the Soul is spiritual, could face Jesus, Mohammed, God, Buddha, Yama, Ganesha, etc. If not Spiritual, then family members. The Soul is then taken over to get cleaned for all the emotional and mental suffering It went through in the lifetime. After the Soul is cleansed, It is taken to a room with multiple projections of lifetime of the Soul. From the good things to all the bad things that happened. The Soul understands karma at this point. If the understand of Karma needs time to understand, the Soul is taken to the masters where they help understand solutions. Once the Soul is ready to come back to the Earth, It is taken to another room where various possible lifetimes are displayed. The Soul analyzes these lifetimes and picks the one most suitable to learn It's lessons. Once the Soul picks the life for It's lessons, various projections are fed into the Soul, so It can identify places and people It will be with. Once the lifetime is picked, the Soul memory is erased and the Soul is inserted into the mother's belly. A new baby is born, fresh from any old memories. Soul reincarnation is huge. Many Pharaohs were buried with belongings and treasures for future lifetimes. Egyptian book of the dead in another Spiritual manual that covers many of these aspects. Soul reincarnation is huge. Many Pharaohs were buried with belongings and treasures for future lifetimes. Egyptian book of the dead in another Spiritual manual that covers many of these aspects.



Chapter: Atma Bodha - Soul and Mind Connection

“This Self-knowledge is composed for those who have purified their hearts by Tapah, Self-disciple, whose hearts abound in tranquility; whose minds are free from the pairs of opposites, such as personal love and hatred; and who have intense desire to experience Brahman as their own self... This Self, the I principle, seems to be limited and bound by the individual name, form and body. The cause of this limitation and bondage is ignorance of one’s own real nature. When by means of meditation, ignorance is nullified, then the self-evident, self-existent Self is cognized as omnipresent, omniscient and omnipotent in the same way as the real nature of the sun is realized when clouds are removed from the path of the seer.”

“Birth, death, class, creed, gender, nationality belong to the body. Since the Self, I is identified with the body, the characteristics of the body are superimposed on the Self in the same way as qualities of color and flavor are superimposed on water. The gross body is the product of the five elements, earth, water, fire, air and ether and is a result of previous karmas. The purpose of this body is to experience pain and pleasure, which are the result of one’s karmas, and to experience relative knowledge. By means of this body, one should serve the Universe as though serving the Supreme, and thus experience the Real form of One’s own Self. The subtle body consists of five senses, five classes of prana, manah (mind), ahamkara (ego), buddhi (superego) and the five motor organs. The subtle body also is the product of the five elements. The purpose is to become instrument for experiencing the Universe and to become free from the subtle imprints of karma in the mind. The causal body is the product of Maya, Prakriti, ie sattva, Rajas and tamas... In addition there are five sheaths (koshas), matter, energy, Consciousness, Intelligence and Bliss.”

“The Self is identified with three bodies and five sheaths. Through the investigation of the Self, one should discriminate and separate the pure and inmost Self... As the Nature of the sun is light, the Nature of water is liquidity and coldness, and the Nature of fire is heat, so the Real Nature of the Self is Eternal existence-consciousness-bliss in Brahman... I, Brahman, pervade the total universe, inside and out, like ether. I am changeless and the same in All. I am equal to All, stainless, immutable and unattached... Thus by constant and continuous investigation of the Self, it is experienced that mySelf I and the universal I are eternally united. Experiencing the union and identity of the individual self with the universal Self destroys ignorance and distractions- as proper medical treatment removes disease... The wise seeker who carefully investigates his Self, keeping his mind free from all thoughts, will find that every object of the universe is melting into consciousness. Experience Atman present everywhere like ether, the colorless, formless atmosphere... By constant and continuous investigation of the Self, cognition of the real I is kindled and this fire reduces karma and ignorance to ashes. Self-investigation, meditation, is like rubbing two sticks of wood together in kindle fire. By the friction of individual self against the universal Self, the fire of knowledge is kindled... This entire Universe is nothing but Atman. Whatever is perceived and sensed in not other than Atman. As pots and jars of clay are verily clay, and cannot be anything other than clay, so to the Enlightened, all that is perceived in nothing but Atman, which is the ultimate Cause of the

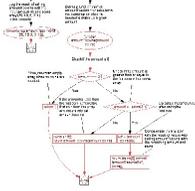
Universe... A Jivanmukta (liberated soul) is endowed with the knowledge of Atman becomes free from the limitations of the body, mind and senses; hence he forsakes their attachment. He is identified with pure consciousness, whose nature is existence-knowledge-bliss. He verily becomes Brahman, as a certain small insect is said to be transformed into a bee when in contact with the bee. A self-realized yogi, after crossing the ocean of ignorance and killing the demons of material love and hatred, pain and pleasure, obtains tranquility and is established permanently in the Absolute Self... Brahman is that by attainment of which nothing is left to be attained. Brahman is that bliss by experiencing which no bliss is left to be experienced. Brahman is that knowledge by knowing which nothing is left to be known. Once individual Self is Brahman-conscious, no need to be born again in the world of relativity."



Chapter: The role of Ashrams and Gurus

Through my enlightenment process, I had the honor to run into Brahmananda Ashram. An ashram that was built by Dr. Ramamurti Mishra, also called as Sri Brahmananda Saraswati. The Ananda ashram was built in 1950s, called Yoga Society of New York. The Brahmananda Ashram was built in 1973, also called the Yoga Society of San Francisco. The enlightenment is a process defined in Sanskrit Vedas, specifically Patanjali Sutras, "Where the sva-shakti meets the guru shakti, creates super-conscious, that is God conscious." Sva-shakti refers to Kundalini awakening, where the snake from the base of the spine moves upwards, through the chakras all the way to the crown chakra. Guru-shakti refers to listening to Anahata Nada. The unstruck sound, which is omnipresent, that has no beginning and no end. When the sva-shakti meets anahata nada, the process is divine. However, a guru is needed for healthy results and divine intuition. Before the awakening happened, I spend many hours in Guru Ji's room. Kissing his shoes, aligning his chakra stick with my chakras. Meditation and healing in his room, while doing chakra cleansing. Connected with granthis energy, which is the trinity energy in our own body. Listened to Anahata Nada in his room. Doing various mudras to connect the male and female side of the body. Cleansing the Nadis. When the experience happened, I started hearing Brahmananda a lot. All day intuition, jokes, learning about Nadis, protection by unseen beings. It was almost like a door to the heaven opened where any information I needed, the guru was accessible to open the door. The key to having a guru is accepting them in your heart, mind, soul and body completely. After having access to Brahmananda, I connected with Sivananda right away. Sivananda is a worldly renowned guru, creating many ashrams throughout the world. I connected with Sivananda energy right away, after accepting him as a guru. His hand is always on top of my head. I visited Integral Yoga of San Francisco and found Satchidananda, the main guru, also disciple of Sivananda and friend of Brahmananda. I connected with his energy right away, and our thoughts exchanged. His guidance light is always accessible if I need anything. Vishnudevananda, an incredible yogi, was a disciple of Sivananda who spent over 10 years with him in Rishikash, India, the center of guru and yogi at the base of Himalaya. He was enlightened and told by Sivananda to go west and teach yoga to America. He was thought of as a rebellion,

taking traditional sacred Vedas scriptures from Brahman priests and delivering it to the masses and millions in United States. Even though all the ashrams in the world named Sivananda yoga were built by Vishnudevyananda, he dedicated all of them to Sivananda, His guru.



Chapter: Jivanmukti and Videhamukti - Student and Teacher (In Akasha)

"Moksha (Liberation) means nothing but the destruction of the impurities of the mind. The mind becomes pure when all the desires and fears are annihilated." - Vedanta-Sara Upanishad

Jivanmukti is that state in which the sage gets established in Satchidananda Brahman (Absolute God). He becomes the Brahman. The phenomenal universe does not vanish from his vision. Just as the man who duped in the beginning by the water in the mirage knows that it is only illusion after careful examination, so also the liberated sage fully knows that this world is mere illusion though it appears to him. Freedom from the Kleshas affected by pleasure and pain. He knows fully well that pleasure and pain, action and enjoyment are the attributes or Dharmas of the Antahkarana. He has now separated himself from the mind. He now stands as a spectator or witness of the mind. A Jivanmukti will not run after sensual objects like the worldly-minded people though the world appears to him. That is the difference between a worldly man and a liberated sage. The destruction of Chitta (mind) is of two kinds, that with form and without form. The destruction of that with form is of the Jivanmukta; the destruction of that without form is of the Videhamukta. The Jivanmukta roams about happily in this world as he is free from the three kinds of fevers. He is free from all sorts of attachment and Vasanas. He is absolutely free from Raga-Dvesha. He is established in the right conduct. He is full of virtuous qualities. He does not feel: "I am the actor", "I am the enjoyer". He has very large heart. A Videhamukta is one who has become Brahman, whose Atma has attained quiescence, who is of the nature of Brahmic bliss, who is happy, who is of a pure nature, and who is a great Mouni (observer of silence). He is a Videhamukta who remain in Chinmatra alone without (even) thinking thus: "I am all Atma, the Atma that is equal (or the same) in all, the pure, without one, the non-dual, the all, the Self only, the birth-less and the deathless, I am myself the un-decaying Atma that is the object aimed at, the sporting, the silent, the blissful, the beloved and the bond-less salvation, I am Brahman alone, I am Chit alone." He who has gone beyond Gunas, whose Atma has become the All, the great, and the purifier of the elements, who does not cognise the change of time, matter, place, himself or other differences, who does not see (the difference of) 'I', 'thou', 'this', who being of the nature of time is yet without it, whose Atma is divine and yet without Devas, whose Atma is measurable and yet without measures, who thinks always "I am the Chinmatra, I am simply Paramatman, I am only of the nature of spiritual wisdom, I am afraid of nothing in this world." He who is without the conception of the small and the great, and who is of the fourth state and the supreme bliss. He whose Atma is associated with Yoga, free from bondage or freedom, who finds bliss in himself, whose bliss is beyond the scope of words and mind, and whose thought is beyond the

beyond. The way of living of Jivanmuktas or sages differ. One sage lives in a princely style. Bhagiratha lived this kind of life. Another sage lives in a beggarly manner. One sage is always in a meditative mood. He never works. He never talks. He lives always in seclusion. Jada Bharata lived this kind of life. He plunges himself in service. He talks with People. He delivers lectures, holds religious classes, writes books, etc. Sri Sankara led this kind of life. Some are born with purity and other requisites of realization on account of their having undergone the necessary discipline in their past life. They are born Siddhas. This is due to Prarabdha. Every sage has it's own Prarabdha. If all sages have the same kind of living and the same kind of Prarabdha, this world will be like a prison. Variety in manifestation is the nature of Prakriti.



Chapter: Teachings of Sri Ramakrishna

Sri Rama Krishna, always absorbed in god-consciousness, creating a lineage of gurus, e.g. Swami Viveknanda, who first gave intro to yoga to west, always mother on His lips. He meets baba ji, Baba Bhagvandas, guru of Brahmananda. Baba ji tells Him "thou art reincarnation of God"; He preached universal spirituality, whether be Allah, God, Jesus, Buddha, Krishna or Moses. "Heaven under mother's feat." A famous saying that Sri Rama Krishna preached and lived. Lord shiva is the father of the world. Lord Vishnu is the preserver, doesn't accept fish and meat as offering. A master and disciple relationship is sacred. The master stops talking as soon as the disciple is illumined. Maya, ego, absolute are various constructs. A saint back in relative world after samadhi understands Gunas. Dualistic vs non, etc. God or Shiva is inactive, neither creating, sustaining or a destroying male. The female is maya, prakriti, sustaining, creating and destroying. He described the difference between good and bad as Creation diversity. There must be evil as well as good. The more evil, the more good. There are various creations, animals, plants and minerals. In plants there are meat eaters. In animals there are flesh eaters. In humans there are evil doers. There are saints, plants that provide chi, universal life force and animals that nourish us, e.g. cow. Mother gives us access to Brahman or God, through the purification of chakras and the body. To him alone who comes down from samadhi to the plane of sense-consciousness to work for divine mother, like a line, length without breadth. Sufficient individual to retain spiritual vision. To see the Soul and the world. The vision not given to everyone to see. Only for those in selfless-samadhi. The mother brings him down to Her, keeping the samadhi but work in sense consciousness. It is not karma but need for practicality in real world. Mother runs karma. Through Her grace, samadhi is achieved. She runs through the prana. She is all three aspects, the creator, preserver and destroyer, hence misunderstood. Mother says: "I AM God, the personal. I AM the absolute realized in Samadhi." God is impersonal, beyond good and bad. Mother maintains the ego till one realizes. She wipes the ego in samadhi. Brahman is realized. Silence begins. In kaliyuga, this realization is given to a few. The jiva goes beyond purity and impurity. The sense consciousness leaves him time to time and he goes into samadhi, motionless, like an in sentient, inanimate being. When there is darkness and light, Kali ma shows up. When there are flaws in us, Durga

shows up. To shape us in our calling. Out of millions, only a few are set free. It is the mother that has created the delusion. She is always in the sportive mood. This world is her toy. Only a few are let out from the prison house. She says "go and live in the world until further orders". She can turn the mind from things of the world and into Her grace, freedom once more and pure devotion to Her feet. I am only an instrument in the hands of My mother. My mother orders everything. When God consciousness takes over, Rama Krishna and other want to learn about every form of God. Suppose you are fortunate enough to see God, then what do you pray for? We strive for more Divine Love and knowledge. We realize that we are sons and daughters of God. A holy man's body is made of Spirit, not matter. People asks Narada, if you came down from heaven, what is God doing? Narada replied, God is making elephants and camels go through the eye of the needle. Jesus said it very similar- it's more difficult for a rich man to find God than a camel to go through an eye of a needle. Jesus being a Vedanta and learned Vedas. Swami Vivekananda was his favorite disciple, knowing from a very young age how his purity stood out. A wife who stands in the way of her husband seeking God should be given up and left to her fate. Let her do anything that she likes. She is ungodly who leads to ignorance and spiritual death. One must cleanse the heart from all impurities, all sin and attachments of the world. One must free oneself from one's sensuous nature in order to reach God. If you talk of social reforms, do the after realizing God. The wife may come around and follow his footsteps, if the husband sincerely loves God. For a worldly man, there is hardly any hope for salvation. Live in the world but not of the world. Worldly men live in a prison house. They cannot get out into the free air of god consciousness. Cannot catch a glimpse of light divine. They are bound. In the prison, they only see senses and worldly things. Dive down deep and search for the intense love of God (prema). Mind is everything. If the mind is lost, you lose your liberty. If the mind is free, you are free too. The mind may be dipped in colors, the white cloth you can dip in any color. If the mind is kept in bad company, it would color one's thoughts. Place in the midst of devotees, it will meditate on God. Be a free soul. Be a son or daughter of God, not the one fallen from Grace. In case you are bitten by snake, say there is no venom. Venom will disappear. That is the power of faith. Call your will power in action. The fool says I am in bondage. I am a sinner. The name of God uttered with faith gives salvation. Love all, give charity to all. Self-love is attachment to own self, family and country. It is ruinous to the soul and will take you down hill. Work without expectation of results or fear of punishment in this world or next. Pray that the work of the world becomes less and less. Growing manifold only takes the eye away from God. Be unattached to the world. Don't seek for fame. Don't seek work you can't manage. See the mother first, then do work by Her grace. One cannot love The Lord and at the same time love riches or pleasure or fame or power. Work is the first chapter of human life, God is the conclusion. Pray for Bhakti (devotion) to God. Sri Rama Krishna was always surrounded by disciple who cherished every word he said. Naham, naham, Tuhu- tuhu - not I, not I, but Thou; Thou art the true actor; I am only an instrument in Thy hands. Ami yantra, tumi tantri - I am the instrument, Thou art the being who uses the instrument. Thou and thine is true knowledge. I and mine is ignorance. Pray not for things of the world, but pray like saint Narada. Narada said to Ramachandra, "O Ram, grant that I be favored with Bhakti to the lotus of Thy feet". "Be it so Narada!" Said Ram. "But wilt thou not ask me for anything else?" Narada replied, "lord may it please thee to grant that I may not be attracted by thy Maya, which so fascinates the universe." Prahlada realized, "I am it (God the Absolute). He also realized, "I am Thy servant, Thou art my Lord." Narada passed his days in ecstatic love for The Lord. The Sons of God and those that are His own. Their love for God is not made up of mere

formulae. It springs from within. With ordinary devotees, once leading to Samadhi, the self is merged in the knowledge of Universal Soul. The case is different with divine incarnations. They leave behind them steps of staircase one after another until they get up to the roof. Getting up there, they say, "it is this, the Absolute." Sometimes they rest of the roof, sometimes on the steps of staircase. Hanuman realized God without form and God with form, and then passed his days in meditation upon a particular form of God, Rama, a form made of spirit and bliss everlasting. One may wash ever so many times a cup which contains garlic; but the smell of the garlic will not leave the cup. People who have entered the world not touching lust and gold are pure vessels. They are like new earthen vessels in which milk can be safely kept. Worldly men are earthen vessels in which milk once turned into curds. Not safe to put pure milk. Chances are milk will turn sour. To eliminate the thorn of ignorance, bring on the thorn of knowledge. Then you throw away both in a complete realization of the Absolute. The Absolute is beyond knowledge and ignorance, beyond sin and virtue, good works and bad works, cleanliness and un-cleanliness. Not understood my most men. The inner body which feels the beatitude of God-vision is called Karana sarira. Mahakaruna is the great first cause or the unconditioned.

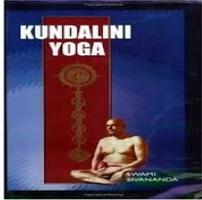


Chapter: Kundalini Meditation - Exercise

Kundalini is the coiled up energy at the base of the spine. In order to move the kundalini energy, the physical energy has to be purified. Use chakra healing techniques regularly. which are described in earlier blogs. Use Kapala Bhati to clear the nadis, which are astral tubes, psychic energy. Focus on the base of the spine. Pick up the color of energy you want to work with. I recommend associating the energy with a Deity, God or Goddess. For example, Jesus is yellow, Mary is red, Vishnu is blue, Lakshmi is orange, etc. Male is left side of the base of the spine or first chakra. Female is right. Moving upwards to second chakra, male goes right, female left. Male is again left on third chakra, female right. On the heart chakra and hands, female is right, male is left. On the fifth chakra, the throat, male is left and female is right. On the sixth chakra, male is right and female is left. On the crown both meet. Bring the energy up, through the chakras, through the hands, through the neck, through the head to the crown chakra. Energy goes where your attention moves. Do it softly so you can feel the affect. The more the practice, the easier the kundalini energy will move through the body. Bring the energy down from the crown to the bottom of the feet, crossing through the heart chakra, through the spine, through the thighs, knees, calves, ankles, feet and the soles of the feet where all the nadis are as well. Ground the energy. The more we think about our feet, the more we connect with Mother Earth. Earth is where all the actions happen. You can also listen to Anahata Nada to move the energy down through the body to the sole of the feet. Kundalini is the cosmic power in individual bodies. It is not a material force like electricity or magnetism. It is a spiritual potential, Shakti or cosmic power. In reality it has no form. It is the coiled-up, sleeping Divine Shakti that lies dormant in all beings. This mysterious Kundalini lies face downwards at the mount of Sushumna Nadi. When it is awakened, it makes a hissing sounds like a serpent, hence it is also called serpent power.

Kundalini is the goddess of speech and is praised by all. She Herself, when awakened by the Yogin, achieves for him the illumination. It is She who gives liberation and knowledge for She is Herself that. She is also called Saraswati for She is the source of all knowledge and bliss. She is pure consciousness itself. She is Brahman. She is Prana Shakti, the Supreme Force. It is by this Shakti that the world exists. Creation, preservation and dissolution are in her. In the center of the spinal cord, there is minute canal, called canalis centralis. Brahmanadi runs along this canal from the Muladhara (first chakra) to Sahasrara (seventh chakra). This is the God astral tube. It is through this nadi, Kundalini when awakened passes to Brahmarandhra. God conscious is felt when this nadi is open. Within the Sushumna there is a Nadi by name Vajra which is lustrous as Surya (sun) with Rajasic qualities. Again within this Vajra Nadi, there is another Nadi, called Chitra. It is of Sattvic nature and pale color. The qualities of Agni, Surya and Chandra (fire, sun and moon) are the three aspects of Sabda Brahman. Here within this Chitra, there is Canalis Centralis. In this center exist all the six chakras. Ida and Pingala are on the left and right side of the spine. Chitra is the highest and most beloved of the Yogins. It is like a thin thread of lotus. Brilliant with five colors, it is in the center of the Sushumna. It is the most vital part of the body. It is the giver of immortality. It is a giver of Moksha (liberation). One should always meditation on the Sushumna, by running prana through it. The ancient yogis considered the Sushumna Nadi as the spinal cord. They believed that the spinal cord is not just physical but has the spiritual inclination as well, with the major nadis running through it, connecting to God. Ida and Pingala are subtle nadis that carry the Sukshma prana. In the physical body they tentatively correspond to the right and left sympathetic chains. Ida starts from the right testicle and Pingala from the left testicle. They meet with Sushumna nadi at the Muladhara chakra and make a knot there. This junction of three nadis is called Mukta Triveni. Changa, Yamuna and Saraswati dwell in Pingala, Ida and Sushumna nadis respectively. This meeting place is called Brahma Granthi. Again these meet at the Anahata and Ajna Chakras. Ida flows through the left nostril and Pingala through the right nostril. Ida is also called Chandra nadi (moon) and Pingala as Surya nadi (sun). Ida is cooling and Pingala is heating. Pingala is of fiery red, Rudra Rupa. Ida is of pale, Sakti Rupa. Ida and Pingala indicate Kala (Time) and Sushumna swallows Time. If the breath rises by Ida (moon) at sunrise and flows throughout the day, and Pingala (Sun) rises at sunset and flows throughout the night it confers considerable good results. Let the breath flow through Ida the whole day and through Pingala through whole night. he who practices thus is verily a great Yogi. The equilibrium of the universe is maintained by a polarity of positive and negative, male and female, the static and the dynamic. Whatever exists in the universe, the macrocosm, exists also in Man, the microcosm. The masculine passive ground force, Shiva, resides in the sahasrara, the seventh chakra, located in the crown of the head. Shakti, the feminine active power, lies coiled at the base of the spine. It is manifestation of cosmic power in the body and is in a dormant, potential state. Not a material force, it is the pristine psychic and spiritual power that underlies all organic and inorganic matter. Because of it's spiral-like upward motion when awakened, it is referred to as serpent power, and is depicted iconographically as a serpent coiled at the base of the spine. The arousal of kundalini leads to union with Lord Siva. It is the state of supreme consciousness and spiritual enlightenment. According to yogic theory, there are approximately 72000 nadis, astral nerve tubes, the most important of which is the sushumna, the astral body's counterpart to the spinal cord. On either side of it are two nadis known as ida and pingala, which corresponds to the left and right sympathetic cords in the physical body. Prana, vital energy, flows through them. As long as it does so, man is engaged in worldly activities, and is bound by time, space and causation. However, when the sushumna operates, he is beyond such limitation. Each chakra has specific nadis associated to it, corresponding to each alphabet in Sanskrit

language. Make sure to keep the prana in the spine, that is the sushumna astral tube. Do regular practice to move the energy within the astral tube with mudras, i.e. Brahma/Saraswati mudra for the base, Vishnu/Lakshmi mudra to move the energy in the middle, heart and throat area and Shiva/Parvati mudra for top of the head, third eye and crown chakra. Do meditation on Shiva as the kundalini energy reaches to top of the head. Bring the energy back the same way to the base of the spine. Most of the time, the left brain and right brain gets out of balance. Practicing of Kundalini meditation in the center sushumna, balances both sides.



Chapter: Advanced Meditation and Pranayama - Nada Yoga - Exercise

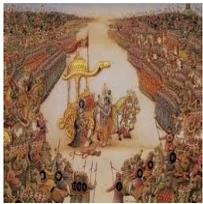
To hear Anahata Nada, sound of silence, a couple of pranayama, breathing exercises are essential. Kapala Bhati: Take a couple of large breaths and exhale. Now breath out, with small forces, little inhale and large exhale at a count of 300. Breath out through all your chakras. Count on fingers, 3 count on each finger, totally 15 (5 fingers) on each hand. 2 hands, totaling 30 count. Do that for 10 rounds. Nadi Sodhana: Hold the Vishnu mudra, Index and middle finger lying on the palm (Venus area). Ring finger and pinky finger open. Do it with right hand. With the thumb, covering the right nostril, inhale from left nostril count of 4. Hold the breath for 16 counts. Close the left nostril with the ring finger. While covering the left nostril with the ring finger, exhale from the right nostril 8 count. Breath in 4 count from the right nostril. Hold the breath for 16 counts. Close the right nostril with the thumb. Exhale from the left nostril 8 count. Repeat 10 rounds of above. Anahata Nada: After doing the 2 breathing exercises above, listen to Anahata Nada. It's the sound of OM, sound of silence, sound of Allah. It's the hissing sound in the ear. It's omnipresent. It has no beginning and no end. When you hear this sound, the Universe revolves around you. We become the mirror of God. We are hearing the Brahman conscious at this point. Brahman conscious is huge, and we become a small mirror on this planet. Focus on stillness. Take in air as needed. No thoughts. The prana comes from above, if no thoughts, the energy moves downwards, through the chakras and the body. You will feel tingling in palms and feet once the anahata nada moves all the way down. You are now in Cosmic meditation. Once you reach this state, pay attention to everyday events. Be present and see how the Universe works for you. Most people live in the past and make vague futures. Congratulations. You are not one of them. Granthis: Once you obtain Anahata Nada, bring the meditation focus on the Granthis. Pierce the area with the sound of anahata nada, from within. Shiva and Parvati granthis is on top of the head, between the 6th and 7th chakra. Vishnu and Lakshmi granthis on the chest, between the 4th chakra (heart) and 5th chakra (throat). Brahma and Saraswati granthis on the stomach, the area between the 3rd (solar plexus) and 4th chakra (heart). Jesus and Mary granthis is area between the 2nd and 3rd chakra, I AM conscious. Divine mother and mother Mary granthis is area between 1st and 2nd chakra, Self, Love energy.



Chapter: Bhagavad Gita - Krishna

First Discourse - the yoga of the despondency of Arjuna "Introduction: What did my people and the sons of Pandu do when they had assembled together eager for battle on the Holy plain of Kurukshetra. Having seen the army of the Pandavas drawn up in battle-array, king Duryodhana then approached his teacher Drona and spoke these words... Here are heroes, mighty archers, equal in battle to Bhima and Arjuna, Yuyudhana (Satyaki), Virata and Drupada, of the great car (mighty warriors)... Then also, Madhava (Krishna) and the son of Pandu (Arjuna), seated in the magnificent chariot, yoked with white horses, blew their divine conches... Then Arjuna (son of Pritha) saw there in the armies stationed, fathers and grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends too. Arjuna says: by killing these sons of Dhritarashtra, what pleasure can be ours O Krishna? Only sin will accrue to us from killing these felons. Having thus spoken in the midst of the battlefield, Arjuna casting away his bow and arrow, sat down on the seat of the chariot with his mind overwhelmed with sorrow." Second Discourse - sankhya yoga "Krishna says: These bodies of the embodied Self, which is Eternal is indestructible and immeasurable, are said to have an end. Therefore fight, O Arjuna... Further, having regard to thy duty, thou shouldst not waver, for there is nothing higher for a Kshatriya (warrior class) than a righteous war... But if thou wilt not fight this righteous war, then having abandoned thine own duty and fame, thou shalt incur sin... The Vedas deal with three attributes of nature (prakriti). Be thou above these three attributes. O Arjuna, free yourself from the pairs of opposites, and ever remain in the quality of sattva, freed from thought of acquisition and preservation (Rajas) and be established in the Self (Brahman)... Thy right is to work only, but never with its fruits; let not the fruits of action be thy motive, nor let thy attachment be to inaction... Having restrained all the turbulent senses and all, he should sit steadfast, intent on Me. His wisdom is steady whose senses are under control. When a man thinks of the objects, attachment for them arises, from attachment desire is born, from desire anger arises. From anger comes delusion. From delusion loss of memory. From loss of memory the destruction of discrimination. From destruction of discrimination he perishes... There is no knowledge of the Self (God) to the unsteady and to the unsteady no meditation is possible, and to the un-meditative there can be no peace and to the man who has no peace, how can there be happiness? ... That man attains peace who abandoning all desires, move about without longing, without the sense of mine and without egoism." Third discourse - the yoga of action "Arjuna says: If thou thinkest that knowledge is superior to action O Krishna, why then dost thou ask me to engage in this terrible action? Krishna says: in this world there is a twofold path, the path of knowledge and path of action... Whosoever by controlling the senses of the mind (three Gunas), engages himself in Karma Yoga (includes battle) with the organs of action, without attachment, he excels... The gods, nourished by the sacrifice, will give you the desired objects. So, he who enjoys the objects given by the gods without offering in return to them, is verily a thief... Whatsoever a great man does, the other men also do; he sets up as the standard, that the world follows... There is nothing in the three worlds that should be done by Me, nor is there anything unattained that should be

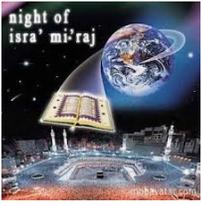
attained; yet I engage Myself in action... They say that the senses (gunas) are superior to the body, superior to the senses is the mind. Superior to the mind is the intellect; one who is superior even to the intellect is He (the Self). Thus knowing Him Who (God) is superior to the intellect and restraining the self by the Self, slay thou, O mighty armed Arjuna, the enemy in the form of desire, hard to conquer." Fourth Discourse - the Yoga of the division of Wisdom "Krishna: I taught this imperishable Yoga to Vivasvan; he told it to Manu. Manu proclaimed it to Ikshvaku. Arjuna says: later on was Thy birth and prior to it was the birth of Vivasvan (the Sun); how am I to understand that Thou taughtest this Yoga in the beginning? Krishna says: many births of Mine (God, blessed Ones, all in One, Krishna) have passed as well as of thine, O Arjuna. I know them all but thou knowest not... Whenever there is decline of righteousness, O Arjuna and rise of unrighteousness, then I manifest Myself... Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained to My Being... The fourfold caste had been created by Me according to the differentiation of Gunas and karma; though I am the author thereof know Me as non-doer and immutable... Without hope and with the mind and the self controlled, having abandoned all greed, doing mere bodily action, he incurs no sin. Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting, he is not bound... Some yogis perform sacrifice to the gods alone; while others who have realized the Self offer the Self as sacrifice by the Self in the fire of Brahman (God) alone... Superior is wisdom-sacrifice to the sacrifice with objects. All Actions in their entity, culminate in knowledge... Verily, there is no purifier in this world like the knowledge. He who is perfected in Yoga finds it in the Self in time. The man who is full of faith, who is devoted to it, and who has subdued the senses obtains this knowledge, and having obtained the knowledge he attains at once to the supreme peace. The ignorant, the faithless, the doubting self goes to destruction; there is neither this world nor the other, nor happiness for the doubting... Therefore with the sword of knowledge (of the Self) cut asunder the doubt of the self born of ignorance, residing in thy heart and take refuge in Yoga. Arise, O Arjuna."



Chapter: Astral Projections - Astral Travelling

When listening to Anahata Nada, sound of OM, its easy to move into Astral plane. The Vedas describe meditating on a feather, very light and taking the whole body and imagine as weightless as a feather. Take all your physical body, all emotional and mental thoughts, and put them inside the Anahata Nada, become light as a feather. Through the psychic eye, you become invisible. Astral projection (or astral travel) is an interpretation of out-of-body experience (OBE) that assumes the existence of an astral body separate from the physical body and capable of traveling outside it. Astral projection or travel denotes the astral body leaving the physical body to travel in the astral plane. The Isra and Miraj, are the two parts of a Night Journey that, according to Islamic tradition, the Islamic prophet Muhammad took during a single night around the year 621. It has been described as both a physical and spiritual journey. A brief sketch of the story is in

sura 17 Al-Isra of the Quran, and other details come from the Hadith, supplemental writings about the life of Muhammad. In the journey, Muhammad travels on the steed Buraq to the farthest mosque where he leads other prophets in prayer. He then ascends to heaven where he speaks to God, who gives Muhammad instructions to take back to the faithful regarding the details of prayer. It is narrated on the authority of Abdullah (b. Umar) that when the Messenger of Allah (may peace be upon him) was taken for the Night journey, he was taken to Sidrat-ul-Muntaha, which is situated on the sixth heaven... Then he took me to heaven. Gabriel then asked the (gate of heaven) to be opened and he was asked who he was. He replied: Gabriel. He was again asked: Who is with you? He (Gabriel) said: Muhammad. It was said: Has he been sent for? Gabriel replied: He has indeed been sent for. And (the door of the heaven) was opened for us and lo! we saw Adam. He welcomed me and prayed for my good. According to classical, medieval and renaissance Hermeticism, Neoplatonism, and later Theosophist and Rosicrucian thought, the astral body is an intermediate body of light linking the rational soul to the physical body while the astral plane is an intermediate world of light between Heaven and Earth, composed of the spheres of the planets and stars. These astral spheres were held to be populated by angels, demons and spirits. Some of the form of astral projections I encountered: Sexual astral encounters I had with my soulmate. Both of us psychic for a number of years, and astral love through projections opened up our intuition to a new height. We also do healing through Soul, appear in each others dimensions, provide protection, talk to each other all day and make love. One of the most strongest practice, when you do it with a loved one, in my case, Soulmate astral projection. Brahmananda and Sivananda are also known to appear to His followers when initiated. Initiation is a pure form of devotion, or Bhakti yoga, i.e. selfless service. By accepting the guru in Mind, Heart and Soul as Self teacher, the guru starts to provide guidance and intuition. The gurus appear to many people at once when invoked, even after their death. According to Brahmananda: I will be able to help more people when I die than when I was alive. Many people in the ashram receive his daily guidance, in my case spontaneous guidance when needed. Not just that, I hear him cracking jokes on my childhood and cursing me in the most loving manner all day. This is another form of astral projection. The pitfalls of astral projections, i.e. akashic records access is unwanted sounds and unreal projections. What we encountered through the astral love is other deities intrusion and harnessing on our weaknesses. The astral plane is full of Angels, Demons and Spirits. 9 out of 10 beings on earth are invisible. Through the astral plane they come into our subconscious. The solution for handling these voices is: Ignore the unwanted voices, go into meditation and come back to your practice in a day or two. The more the light, the more the darkness. Darkness gets attracted by light, so in the astral plane, its important to be mindful. Dark forces are usually feeding on our reaction. By ignoring them, a gap is created in their thoughts. Prayer is the most important factor in astral travelling. Strong prayer provides a barrier between us and the unseen. Whether its fallen angels, demons or Spirits, all believe in God. Astral travelling also opens gates to our past life karma. Sometimes, there could be Spirits, Demons and Angels from our past lives, still having vivid memory of us. In astral plane, or akashic records, everything opens up. Be mindful of their guidance. Listen carefully. Don't react, rather sort through all the facts. Don't take any emotional decisions. The intuition could be wrong, based on who its coming from in the astral plane. Dark Souls like to pretend they are somebody else. Use Time as a tool to decide whether the intuition is correct. Dont take any harsh decisions for your loved ones.



Chapter: Samadhi

“The sage, who is resting in his own Sarupa, sports in Atman (Soul), ever delights in Atman, looks upon all with equal vision, plays like a child and roams about as nature made him.” - Svarupabodha Upanishad Samadhi is a higher level of concentrated meditation, or dhya. Samadhi is a point of non-duality, male and female, dark and light, state of consciousness in which the consciousness of the experiencing subject becomes one with the experienced object. For example, in relating with a person or a deity, there is no separation. The observer has full focus of concentration on the object. There are no thoughts that are intercepting. It is a state where the mind becomes so still that there are no other thoughts. The observer does not merge into the object of observation, hence able to observe and gain insight into the changing flow of the situation. Samadhi is a state of being aware of one’s existence without thinking. It is an altered state of consciousness with extreme bliss and joy. It is the state where the I disappears, and the person merges into the being itself. There is no focus of attention at this point, whether head or heart but the being itself as a whole is sacred, One with God. The observer produces abundance of energy and sees God in every particle of the energy field. The initial experience of Samadhi is enlightenment. The person then follows a set of tapas for self-realization. However, every step of the way is initiated by the Will of God, hence the saying: “Me and My Father are One” It is important to have a guru or a spiritual teacher to help through the process of Samadhi. The person feels the presence of God through the Guru, hears anahata nada throughout the day. The person also has visions of deities, e.g. Shiva, Vishnu, Brahma, Saraswati, Jesus, Muhammad, Moses, Kali, Durga, etc. The person sees the whole Creation as One with God. The Sahasrara chakra (seventh chakra) deals with Samadhi where the person can connect with deities from higher realms. Samadhi is the only stable unchanging reality, all else is ever changing and does not bring everlasting peace or happiness. Samadhi leads to nirvana. Samadhi is the complete absorption into the object of one’s love. It is achieved only when one has pure love of God without motivation. The pure love of Krishna, Vishnu or Durga in the heart without being disturbed. Controlling all the senses and the mind. It is the observation of one’s mind in the Supreme personality of Godhead, i.e. loving all forms of God in true sense. Search for truth and love of God, found in every corner of this world. Samadhi can be compared to a normal thought as a laser beam can be compared to normal light. Normal light is diffuse; a laser beam is highly concentrated thought. The laser beam contains power that a normal light doesn’t. Similarly, Samadhi is the mind in the most concentrated state. Astral projections are an example of Samadhi. Once perfected, Samadhi is the main tool by the yogin to penetrate deep layers of consciousness, finally reaching the Absolute Consciousness where the person becomes one with God.



Chapter: The Serpent and the Kundalini

"The serpent is one of the oldest and most widespread mythological symbols. The word is derived from Latin *serpens*, a crawling animal or snake. Snakes have been associated with some of the oldest rituals known to humankind and represent dual expression of good and evil." Adam and Eve were in the Heaven, and the serpent showed up. Feeling the God within, they made a mistake and fell from the Heaven to the Earth. Adam spent almost half of his life studying daemons, since Lilith, his first wife was a daemon. Moses had a serpent. His staff would turn into snake, destroy his enemies, or God's enemies and turn into a snake in front of the magicians and pharaoh. Jesus also had a snake, obtained through sex magic with Mary Magdalene. Shiva, Krishna, Buddha, God, Vishnu, etc all had their own serpent snakes, obtained by selfless worship of God, in any day and age. Relieving their karma, following their intuition and reaching the highest form of God, whatever it takes, to obtain God's Love. Serpent is characterized by Kundalini awakening. In psychic intuition, once a snake is obtained, it can create it's own dream, turn it into reality through proper intention and Word of God. 'Harm none' as the wise man would say. However, sometimes harm is necessary if the evil becomes out of control. In that case, the serpent comes and becomes the helping hand of God on Earth. The characteristics of the snake are the power to create or destruct. Healer. Mind, body, heart, and soul. Snakes are protectors of the divine knowledge. Buddha, for example obtaining the lotus by obtaining all His chakras, had snake protection from evil and daemons. When the serpent goes through all the chakras, the aura of the person becomes so strong, that no magic can affect him. Rather anybody that does magic on him or negative energy, the effect becomes reverse and karmic to eternity. "Kundalini refers to the mothering intelligence behind yogic awakening and spiritual maturation leading to altered states of consciousness. There are a number of other translations of the term usually emphasizing a more serpentine nature to the word—e.g. 'serpent power'. It has been suggested that the symbol of snakes coiled around a staff is an ancient representation of Kundalini physiology. The staff represents the spinal column with the snake(s) being energy channels. In the case of two coiled snakes they usually cross each other seven times, a possible reference to the seven energy centers called chakras." Turn your aura into Shiva, Krishna, Durga, Jesus, Magdalene, Fatima, Hussein, Rahu, Ketu, all Spiritual beings, close to God. Each Spiritual being bring their own characteristic, and it is important to understand their blueprints. Various types of serpents can be created and run through kundalini columns. Once the kundalini columns are open and the serpent has moved through enough times, various Gods and Goddess can be channeled and their presence can be moved through, in the form of serpent through the spine columns. I have been told many times that I am a very old Soul. Through kundalini practice, I found my serpent, a very old snake, one of the oldest. I have channeled in my kundalini God snake and my snake, and there is nothing more powerful. Through Kundalini awakening practice, I have connected with many Veda God and Goddess and have worked with their snakes, e.g. Parvati, Siti, Kali, Shiva, Moses, Osiris, Isis, etc. I love the God snake the most, very powerful and invincible. These powers and yogi siddhis are developed by purification of our energy and nadis, which are astral tubes. The ability

is also documented in Bhagavad Gita by Krishna. Once the kundalini is open, created your own personal snake by preference. Add all the Divas, messengers, deity, trinity elements, planets, previous snakes of Buddha, Jesus, Moses, Shiva, Kali, Durga as desired into your snake. The snake in the spine adheres to the person request and create a super conscious around the person. I have been told by people when they were about to do something wrong, they heard my voice to not do it, without me being aware. This is the power of super-conscious and kundalini serpent. Opening all chakras and running kundalini serpent through is access to Heaven on Earth and infinite wisdom through the conscious. A serpent is most dearest to God on Earth. "In religion, mythology, and literature, serpents and snakes represent fertility or a creative life force. As snakes shed their skin through sloughing, they are symbols of rebirth, transformation, immortality, and healing."



Chapter: Kundalini awakening: The beginning ...

Walking around Haight Street, San Francisco. The year was 2000. I walked in a Voodoo store on Ashbury and Page Road. The psychic looks at me, "You need to be at the Brahmananda Ashram, on 24th street and Folsom". I didn't have any idea what ashram meant at this point, or even Yoga. "What would I do there?", I asked. "Well you have some black in your aura, some white in your aura, just go there", She replied. I left politely, thinking of it as divine guidance. I went over to Brahmananda Ashram, knocked on the door. A guy opens the door. "Yes", He said politely. "I was told on Haight Street to come to this ashram", I replied. "Come on in", He says. His name was Hariharananda, studied with Sri Brahmananda Saraswati for 5 years. He learned all kinds of healing techniques, chakras being his forte. Guru ji passed away in 1993, however his Spirit still lives in the ashram. In 2000, I started studying chakra healing from Hariharananda. Once Hari takes me to the temple, did healing for me. My mind quickly went into deep sub-conscious, only to hear all the Vedic Gods come to me and say, "Forget about her." I was dealing with a relationship at that point, waiting for a girl for 2 years, who was my soulmate, teacher. I met her in 1998 and she had told me various divine guidance, some of it true, some not. As soon as I heard the voice, it was a validation to move forward without her. I took it as a divine guidance. Hari took this opportunity to suggest that Yahoo is looking for an Indian Yogi that can put his legs behind his neck. I would have three months to practice, then be ready for a photo shoot. I took that as a challenge, worked fourteen hours a day on my chakras, practiced Yoga and got enlightened through kundalini awakening. Fourteen hours a day for three months is a long time, I used to cry, remember past events, family issues, relationship events, sorrow, love, emotions and feelings. I remember going to a pizza place, feeling like I am about to have a panic attack. Only to remember that Hari went through Kundalini awakening himself and ended up in psychiatric ward for three months. If I can stay strong, I would be able to handle it. I had Kundalini awakening in 2000, a practice where the energy from the base of spine move towards the head. I psychically did healing for my soulmate, teacher as well. There was so much energy

coming out, that friends would notice. A huge giant aura. I would get cussed by random dark people on the street, "Fuck your God";. I would get hit by voodoo spells by various dark groups. My prayers and practice was sky rocketing. I could handle anything. I would curse someone from work, only to go to work and see them seriously sick. Kundalini awakening is a magnificent experience. The photographer from Yahoo came. I couldn't put my legs around my neck, but I could show her my aura, various colors on the wall. She took photos and the aura showed in every photo. I helped over five hundred people, doing psychic reading that year, build a website for metaphysics meditation exercises, and healed my soul-mate, teacher as well. I opened up her chakras in the process, running kundalini snake energy through her. I also did psychic aura healing for my mother, who lives in Karachi, Pakistan over five thousand miles away over the phone. I could see her aura astrally, healing each chakra. 2000 was one of my most spiritual uplifting year in my life. Everyone gets Spiritual influences sometimes in their life. If you sit on the influence, take advantage and really work on yourself, the results are exponential. I met my ex-wife shortly afterwards, and the prediction of me being with my soulmate didn't come true.



Chapter: Bhagavad Gita III

Eleventh discourse - the yoga of the vision of the cosmic form "Arjuna: O supreme lord, as Thou hast thus described thyself, I wish to see thy divine form... Krishna: behold, forms of Mine, by the hundreds and thousands, of different sorts, divine, and of various colors and shapes...

Sanjaya: having thus spoken, the great lord of yoga, Krishna showed Arjuna his supreme form as The Lord. With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted. Wearing divine garlands (necklaces) and apparel, anointed with divine unguents, the all-wonderful, resplendent Being endless with faces on all sides. If the splendour of a thousand suns were to blaze out at once simultaneously in the sky, that would be the splendour of the mighty Being (great soul). There, in the body of the God of gods, Arjuna then saw the whole universe resting in One, with its many groups. Then Arjuna, filled with wonder and with his hair standing on end, bowed down his head to the God and spoke with joined palms... Arjuna: I see all the gods, O God, in thy body and also hosts of various classes of beings, Brahma, The Lord seated on the lotus, all the sages and the celestial serpents... The rudras, adityas, vasus, sadhyas, visvadevas, the two asvins, maruts, the manes and the hosts of celestial singers, yakshas, demons and the perfected ones, are all looking at thee in great amazement... Krishna: I am the full-grown world-destroying Time, now engaging in destroying the worlds. Even without thee, none of the warriors arrayed in the hostile armies should live. Therefore stand up and obtain fame. Conquer the enemies and enjoy the unrivaled kingdom. Verily by Me they have already been slain; be thou a mere instrument, O Arjuna. Arjuna: Bowing down, prostrating my body, I crave thy forgiveness, O adorable Lord. As a father forgives his son, a friend his dear friend, a lover his beloved, even so shouldst thou forgive me, O God. Sanjaya: having thus spoken to Arjuna, Krishna again showed his own form and the

great soul, assuming His gentle form, consoled Arjuna who was terrified. Krishna: he who does all actions for Me, who looks upon Me as the supreme, who is devoted to Me, who is free from attachment, who bears enmity towards no creature, he comes to Me." Twelfth discourse - the yoga of devotion "Having restrained all the senses, even-minded everywhere, intent on the welfare of all beings, verily they also come unto Me. Fix thy mind on Me only, thy intellect in Me, then thou shalt no doubt live in Me alone hereafter. If thou art unable to fix thy mind steadily on Me, then by the yoga of constant practice do thou seek to reach Me, O Arjuna. If thou unable to practice yoga, be thou intent on doing actions for My sake; even by doing actions for My sake, thou shalt attain perfection." "Better indeed is knowledge than practice; than knowledge meditation is better; than meditation the renunciation of the fruits of actions; peace immediately follows renunciation. He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving. Ever content, steady in meditation, self-controlled, possessed of firm conviction, with the mind and intellect dedicated to Me, he, My devotee is dear to Me. He by whom the world is not agitated and who cannot be agitated by the world, and who is freed from joy, anger, fear and anxiety- He is dear to Me." Thirteenth discourse - the yoga of distinction between the field and the knower of the field "This body, is called the field. He who knows it is called the knower of the field, by those who know of them... The great elements, egoism, intellect and also the unmanifested nature, the ten senses and one mind and the five objects of the senses. Desire, hatred, pleasure, pain, the aggregate (body), intelligence, fortitude- the field had thus been briefly described with its modifications. Humility, unpretentiousness, non- injury, forgiveness, uprightness, service of the teacher, purity, steadfastness, self-control. Non-attachment, non-identification of the Self with son, wife, home and the rest, and constant even-mindedness on the attainment of the desirable and the undesirable. Unswerving devotion unto Me by the yoga of non-separation, resort to solitary places, distaste for the society of men... The Supreme Soul in this body is also called the spectator, the permitter, the supporter, the enjoyer, the great Lord and the Supreme Self. He who thus knows the Spirit and Matter (prakriti) together with the qualities in whatever condition is not born again... He who sees the same lord equally dwelling everywhere does not destroy the Self by the self; he goes to the highest goal. He sees that all actions are performed by Nature (prakriti) alone and that the Self is action less. When a man sees the whole variety of beings as resting in the One, and spreading forth from that alone, he becomes Brahman... As the all-pervading ether is not tainted, because of its subtlety, so the Self seated everywhere in the body is not tainted. Just as the one sun illumines the whole world, so also The Lord of the field illumines the whole field, O Arjuna. They who, by the eye of knowledge, perceive the distinction between the field and its knower and also the liberation from the Nature of being, go to the Supreme." Fourteenth discourse - the yoga of the division of the three Gunas "Purity (sattva), passion (Rajas) and inertia (tamas) - these qualities (Gunas) born of nature (prakriti), bind fast in the body, the embodied and the indestructible. Sattva, stainlessness is luminous and healthy, binds by attachment to happiness and knowledge. Rajas is of the nature of passion, enjoyment and attachment, attachment to actions. Tamas is born of ignorance, heedlessness, indolence and sleep... When through every gate in this body, the wisdom-light shines, it may be sattva predominant. Greed, activity, actions, restlessness, longing is Rajas predominant. Darkness, inertness, heedlessness, delusion is tamas predominant. At death, sattva predominant attains to spotless worlds of knowers of the highest. Rajas at death are among those attached to actions, tamas at death born in the womb of senseless. The fruit of good action is sattvika (pure), Rajas (pain) and tamas (ignorance). Arjuna: what are the marks of him who has transcended the three Gunas? What is the conduct and how does he go beyond? Krishna: When light (sattva), activity

(Rajas) and delusion (tamas) are present, he hates them not, nor does he long for them when they are absent. He who seated like one unconcerned, is not moved by the qualities, and who knowing that the qualities are active, is self-centered (God) and moves not. Who is the same in pleasure and pain, who dwells in the Self, to whom a clod of earth, stone and gold are alike, who is the same to the dear and the unfriendly, who is firm and to whom censure and praise are as one. Who is the same in honor and dishonor, the same to friend and foe, abandoning all undertakings- he is said to have transcended the qualities. And he who serves Me with unswerving devotion, he crossing the qualities, is fit for becoming Brahman. For I am the abode of Brahman, the immortal and the immutable of everlasting dharma and of absolute bliss." Fifteenth discourse - the yoga of the supreme spirit "They the wise speak of the indestructible peepul tree having its root above and branches below, whose leaves are the meters or hymns; he who knows it is a knower of the Vedas. Below and above spread its branches, nourished by the Gunas; sense-objects are its bud; and below, in the world of men, stretch forth the roots, originating action. Its form is not perceived here as such, neither its end nor its origin, nor its foundation nor resting place; having cut asunder this firmly rooted peepul tree with the strong axe of non-attachment. Then that goal should be sought for, whither having gone none returns again. I seek refuge in the primeval purusha (spirit) whence streamed forth the ancient activity or energy. Free from pride and delusion, victories over the evil of attachment, dwelling constantly in the Self, their desires having completely turned away, freed from the pairs of opposites known as pleasure and pain, the un-deluded reach the eternal goal. Neither doth the sun illuminate there nor the moon, nor the fire, having gone thither they return not; that is My supreme abode. An eternal portion of Myself having become a living soul in the world of life, draws to itself the five senses with the mind for the sixth, abiding in Nature (prakriti)... That light which residing in the sun illumines the whole world, which is in the moon and in the fire - know they light to be Mine. Permeating the earth I support all beings by My energy and having become the watery moon I nourish all herbs. Having become the fire vaisvanara, I abide in the body of living beings and associated with the prana and apana, digest the fourfold food. And I am seated in the hearts of all; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known by all the Vedas; I am indeed the author of the Vedanta and the knower of the Vedas I am... Thus, this most secret science has been taught by Me, O sinless One; on knowing this, a man becomes wise, and all his duties are accomplished, O Arjuna." Sixteenth discourse - the yoga of division between the divine and the demoniacal "Fearlessness, purity of heart, steadfastness in knowledge and yoga, alms giving, control of the senses, sacrifice, study of scriptures, austerity and straightforwardness. Harmlessness. Truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion towards beings, non-covetousness, gentleness, modesty, absence of fickleness. Vigor, forgiveness, fortitude, purity, absence of hatred, absence of pride- these belong to the one born for a divine state. Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance, belong to one who is born for a demoniacal state. The divine nature is deemed conducive to liberation and the demoniacal to bondage. Grieve not. Thou art born with divine endowments. There are two types of beings in this world, the divine and the demoniacal. The divine has been described at length. Now hear about demoniacal. The demoniacal know not what to do and what to refrain from; neither purity nor right conduct nor truth is found in them. They say "this universe is without truth, without moral basis, without a God, brought about my mutual union, with lust for its cause. What else?" Holding this view, these ruined souls of small intellect and fierce deeds, come forth as the enemies of the world for its destruction... Self-conceited, stubborn, filled with the pride and intoxication of wealth, they perform sacrifices in name out of ostentation, contrary to scriptural ordinances. Given over to egoism, power,

haughtiness, lust and anger, these malicious people hate Me in their own bodies and those of others. Those cruel haters, worst among men in the world. I hurl those evil-doers into the womb of demons only. Entering into demoniacal wombs and deluded, birth after birth, not attaining Me, they thus fall, O Arjuna, into a condition still lower than that. Triple is the gate of this hell. Destructive of the self- lust, anger and greed: therefore one should abandon these three. A man who is liberated from these three gates to darkness, practices what is good for him and thus goes to the Supreme Goal. He who having cast aside the ordinances of the scriptures, acts under the impulse of desire, attains not perfection, nor happiness nor the Supreme Goal. Therefore, let the scriptures be the authority in determining what ought to be done and what ought not to be done. Having known what is said in the ordinance of the scriptures, thou shouldst act here in this world." Seventeenth discourse - the yoga of division of the threefold faith "Threefold is the faith of the embodied, which is inherent in their nature- sattvic (pure), the Rajasic (passionate) and tamasic (dark). The faith of every person conforms to his inherent nature or natural temperament. As a man's faith, so is he. The sattvic or the pure men worships the gods; Rajasic yakshas (wealth) and the rakshasa's (power) and tamasic worships ghosts and the hosts of nature spirits... The food also which is dear to each is threefold, as also sacrifice, austerity and alms-giving. The foods which increase life, purity, strength, health, joy and cheerfulness (good appetite), savory and oleaginous, substantial and agreeable, are dear to sattvic people. The foods that are bitter, sour, saline, excessively hot, pungent, dry and burning, are liked by Rajasic and are production of pain, grief and disease. They which is stale, tasteless, putrid, rotten, refuse and impure, is the food liked by the tamasic. That sacrifice which is offered by men without desire for reward as enjoined by the scripture is sattvic. The sacrifice for reward is Rajasic. Sacrifice contrary to the scriptures, no food is distributed, devoid of mantras, gifts and faith is tamasic. Worship of the gods, the twice-born, the teachers and the wise, purity, straightforwardness, celibacy and non-injury are called austerities of the body. Speech which causes no excitement, truthful, pleasant and beneficial, the practice of the study of Vedas and scriptures, is austerity of speech. Serenity of mind, good-heartedness, self-control, purity of nature, is mental austerity. The threefold austerity, physical, vocal and mental is sattvic, with utmost faith and desiring no rewards. The austerity with gain, honor and worship, with hypocrisy is Rajasic, unstable and transitory. The austerity practiced out of a foolish notion, self-torture, or destroying other is tamasic. The gift that is given with nothing in return, knowing duty to give in a fit place and time to a worthy person, is sattvic. The gift given to receive something in return, or looking for a reward or reluctantly is Rajasic. The gift given at wrong place and time, to unworthy persons, without respect or with insult is tamasic. Om tat sat is triple destination of Brahman. By that created, Brahmanas, Vedas and sacrifices. Therefore OM are the actions of sacrifice, gift and austerity started. Tat without aiming for fruits is sacrifice, austerity and gifts performed. Sat is sense of reality of goodness, reality in the name of Brahman... Whatever is sacrificed, given or austerity without faith, is called Asat, it is naught here or hereafter (after death, end of days). "

Eighteenth discourse - the yoga of liberation by renunciation "Krishna: The sages understand sannyasa to be the renunciation of action with desire; the wise declare the abandonment of the fruits of all actions as tyaga. Some philosophers declare that action should be abandoned as an evil; while others declare that acts, gift and austerity should not be relinquished... He who is free from the egoistic notion, whose intelligence is not tainted by good or evil, though he slays these people, he slayeth not nor is he bound by the action. Knowledge, the knowable and the knower from the threefold impulse to action; the organ, the action and the agent from the threefold basis of action... That by which one sees the one indestructible reality in all brings, not separate is sattvic. Different from each other Rajasic, that cling to single effect as a whole without reason

and truth is tamasic... The intellect which knows the path of work and renunciation, which ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation is sattvic. By wrongly understanding of dharma and adharma is Rajasic (passionate). That which envelops in darkness, sees dharma and adharma as perverted is tamasic. The unwavering firmness by which senses are restrained is sattvic. The firmness where the aspiring attached to rewards, enjoyment of pleasure and earning of wealth is Rajasic. That by which abandoning sleep, fear, grief, despair and conceit, firmness is tamasic... That which is like poison at first but in the end like nectar is sattvic, due to self-realization. That happiness which arises from the contact of sense organs, at first nectar and end in poison is Rajasic. That happiness which at first as well as sequel deludes the self, arises from sleep, indolence and heedlessness is tamasic... Thus has wisdom, more secret than secrecy itself, been declared unto thee by Me; having reflected over it fully, then act as thou wishest... Abandoning all duties, take refuge in Me alone: I will liberate thee from all sins; grieve not. This is never to be spoken by thee to one who is devoid of austerities or devotion, nor to one who does not render service or who does not desire to listen, nor to one cavils to Me. He who with supreme devotion to Me will teach this supreme secret to My devotees, shall doubtlessly come to Me. Nor is there any among men who does dearer service to Me, nor shall there be another on earth dearer to Me than he... Has this been heard, O Arjuna, with one-pointed mind? Has the delusion of thy ignorance been destroyed? Arjuna: destroyed is my delusion as I have gained my knowledge and memory through Thy grace, O Krishna. I remain freed from doubts. I will act according to Thy word. Sanjaya: thus I have heard this wonderful dialogue between Krishna and the high-souled Arjuna, which causes the hair to stand on end. Through the grace of Vyasa I have heard this supreme and most secret yoga direct from Krishna, The Lord of yoga himself. And remembering again and again, also that most wonderful form of Hari, great is my wonder, O king and I rejoice again and again. Wherever is Krishna, The Lord of yoga, wherever is Arjuna the wielder of the bow; there are prosperity, victory, happiness and firm policy; such is my conviction."



Chapter: Breathing - Exercise

As we enhance our personal growth and knowledge, it's very important to have the tools that keep you in health, focused, increase energy, improve prana, etc. Meditation is one of the most powerful tools. It quiets the mind, and let the healing energy run through. We have to quiet/purify the mind first before we can start receiving and making clear distinction for the 'right' thoughts. Step 1: Create a peaceful environment. Incense, music, etc. are tools that can be used to create the sacred space. Step 2: Bring your focus to the breathing. Step 3: Pay attention to the breathing. Is it flowing? Are there any irregularities? If so, this is the time to correct it. Step 4: See the breath going down all the way to your lungs, base of spine and back up. Step 5: Keep the breathing as flowing as possible. Step 6: Breathe in the life force. So pay attention and appreciate it. Step 7: During this exercise, any thoughts that come to mind, just let them go with your breathing. Step 8: Do this for 5-10 minutes every day. Step 9: Energy is God. The more

purified the energy, the closer we are to God. Step 10: Prana, the purified energy is our divine mother and sacred. Step 11: Inhale God, release God. Step 12: Recite a mantra if needed, Aham Brahma Asmi, I AM God.



Chapter: Kundalini Yoga - Exercise

Since most people are content to live only in the lower chakras, their experience of this world is confined to the gross. They cannot meditate or cogitate: "Who am I? Where do I come from? Where do I go?" One becomes a human being only when these questions begin to be asked, and this happens only when the Kundalini has awakened. Till then, the intellect is used only for the getting of food, sleep, and sensual enjoyments. Awakening of the Kundalini means that your vibratory level goes up. At that time sensual experiences become dull and boring; you no longer need drinking, smoking, gambling, etc. It makes no sense to you because you have discovered that satisfaction, peace and happiness are within. Your peace and joy will increase proportionately as this is realized. What ordinary people consider as happiness, is for you nothing but pain. When the experience comes, it means that Kundalini has awakened. Once the Kundalini is awakened, the fear of death also slowly disappears. Now you know that there is no birth, no death. You find disease vanishing automatically. This is because disease is caused by gross vibrations, by believing that you get happiness from the vibrations of these lower senses. These things will disappear automatically when the Kundalini is awakened. But don't look for a serpent to come up and hit you. Don't think: "Oh, my Kundalini has reached the third chakra, the fourth chakra, now it is only two more inches to the fifth chakra." That's not the way the Kundalini is awakened. In actuality, it is the aura condition that changes as the vibratory rate increases. This highest stage, called God Consciousness, is where the Shakti vibrates with Siva. The lowest stage of Shakti is the experience we get in association with matter. Matter is gross. For example, when your senses come in contact with ice cream, you get an experience of Shakti; it vibrates at a very low level. All of our five senses are Shakti, but they vibrate only when they come in contact with objects, with matter. The ordinary human experience is very close to animal experience and perhaps even worse, because we become very clever at using the intellect to satisfy the senses: how to alter the natural flavor of food by cooking and spicing, using sex for physical rather than emotional, mental or spiritual needs, how to combine it with alcohol drinks. In these processes, all the senses are brought into action - that is why there is unhappiness and pain in all of us. That pain has brought you to this point. The yogi assuming the Padmasana posture, should draw in the prana through the Ida or the left nostril, and having retained it as long as he can, exhale it through Pingala or the right nostril. Again inhaling the prana through the Pingala, he should perform kumbhaka (retention) as laid down in the books, and should again slowly exhale it through the Ida. He should perform puraka (inhalation) through the same nostril by which he performed rechaka (exhalation), and having restrained the breath to the utmost, until he is covered with perspiration or until his body shakes, should exhale it slowly and never fast, as that would diminish the energy of the body. Draw in the prana by the Ida and exhale it by the Pingala.

Again, draw it in through the Pingala, and having retained it as long as you can, exhale it through the Ida. The yogi who has perfected himself in yama by practicing pranayama through the right and left, gets his nadis purified in not less than three months. Hrim, Bham, Sam, Sham, Pham, Sam and Ksham. Sit on the ground by spreading the legs forward. Then place the right foot on the left thigh and the left foot on the right thigh. Place the hands on the knee-joints. You can make a finger-lock and keep the locked hands over the left ankle. This is very convenient for some persons. Or you can place the left hand over the left knee and then place the right hand over the right knee with the palm facing upwards and the index finger touching the middle portion of the thumb (chin-mudra). Contract the throat and press the chin firmly against the breast (four inches from the heart). This is Jalandhara bandha, and destroys old age and death. It is called Jalandhara bandha because it tightens the nadis and stops the downward course of the nectar flowing from the hole in the palate. This bandha destroys the pains arising in the throat. When the Jalandhara bandha is assumed and the throat contracted, no drop of the nectar falls into the gastric fire, and the breath does not go in the wrong way, i.e. in the space between the nadis. By the firm contract of the throat, the two nadis are deadened. Here in the throat is situated the middle chakra, the Vishuddha. This binds firmly the sixteen adharas or vital centers. When the tongue is turned back into the hole in the skull and the eye fixed firmly between the eyebrows, this is Khechari. By cutting the tongue and shaking and milking it, you should increase its length until it touches the eyebrow. Then the Khechari mudra succeeds. Then turning the tongue, he should make it enter the place at the junction of the three nadis: the hold in the palate. This is called the Khechari mudra. The yogi that remains even for half an hour with his tongue turned upwards is freed from diseases, old age and death. To him who knows the Khechari mudra there is no disease, death, intellectual torpor, sleep, hunger, thirst, or clouding of the intellect. He who knows Khechari mudra is not affected by any disease. He is not affected by any karma, and time has no power over him. This mudra is called Khechari by siddhas because the mind and the tongue remain of the time being in the akasha. Here Maha mudra is described: Pressing the anus with the left heel and stretching out the right leg, take hold of the toes with your hand. Then practice the Jalandhara bandha and draw the breath through the Sushumna. Then the Kundalini becomes straight, just as a coiled snake when struck by a rod suddenly straightens itself like the stick. Then the two other nadis become dead, because the breath goes out of them. Then one should breathe out very slowly and never quickly. This has been declared to be Mahamudra by the great siddhas. This Maha mudra destroys death and such painful factors as the great kleshas. As it had been given out by the great siddhas, it is called Maha mudra or the great mudra, for its excellence. Nasti mudrasamam kinchit Siddhidam Kshitimandale "There is nothing in this world like Mudras for giving success" - Kundalini Yoga by Sivananda



Chapter: Journey to Spiritual Awakening

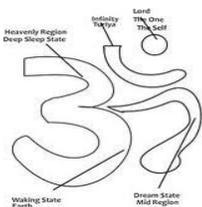
I practiced chakra healing for myself and other people for many years. Every time I healed someone, I felt exponential rewards coming towards me. Chakra healing is taking on other

people's karma on oneself, in return the spiritual energy of Self becomes so strong, to not only remove karma and obstacles of others, but also life gets guided towards the highest level of spirituality. The Secret Book is a pathway, a journey that I took towards Spiritual Awakening. I owned two properties in Bay Area California, traveled worldwide and went to Spiritual places like Machu Picchu, Stonehenge, Mount Shasta, Roman Bath, Mexican pyramids, Auliya (Saint) graves in India, Buddhist and Hindu temples in India, Hong kong and many other places. I worked for successful internet social media startups, social networks, Lockheed Martin and defence, e.g. F-16, F-22, NASA, International Space Station, and also build my own internet startups for helping local food and farmers' markets through small business marketing tools, utilizing Facebook and Twitter. Through the years, my thirst of spiritual knowledge increased. I started having visions of Shiva that "We are not humans, rather celestial beings. If you let this house go, there is a treasure underneath". I left home, spent days in youth hostels, suddenly to remember Brahmananda Ashram again. I have been going to Brahmananda Ashram in San Francisco, California since 2000. I learned the art of chakra healing and Raja Yoga through disciples of Sri Brahmananda Saraswati, Doctor Ramamurti Mishra MD, a brilliant brain and heart Surgeon, who turned into a Maha-Yogi. I was doing very strong healing work with the blessings of the guru. Many spiritual events started happening at an exponential rate. I am also a palmist, and I could read a very strong spiritual influence through the planetary charts. The more the darkness, the more the light. Hence I continued my head down, serving God at every opportunity I got. Keeping my thoughts focused on God and the guru, paying attention to every detail of my life, making the best decision as possible and staying away from grief and emotional decisions. Most importantly, I remained celibate, staying away from any sexual encounters that would jeopardize my spiritual growth. I was walking down the street in San Francisco to find Orthodox Christian Church on Fulton where there is huge presence of Russian Christians, influenced by Mother Mary. I walked in the Church to find Father James, who was very pleased to meet me. After hearing my story, Father James suggested I go to Mount Shasta, St Herman Monastery of Alaska. The monastery would be a great healing place for me. In December 2011, I spent 3 weeks in the monastery, living with the monks, listening to scriptures, praying for forgiveness, doing mudra healing and moving energy around in my body to purify and cleanse. I started having visions of Jesus, Mother Mary, Father Seraphim Rose and many other saints at the monastery. I would hear Mother Mary voice, "These are my Saints and I watch over them". I was very happy to get so close to divinity. I received lots of divine guidance for the future. After spending three weeks at the monastery, I decided to come back to Brahmananda ashram and right away had Shiva and Krishna visions as a continuation of my visions from the monastery. The new few months, I ingrained myself in deep spiritual practices, lots of mantras, yoga, found a friend at local wine bar that helped me build trust in women. Nothing physical took place, but according to Mother Mary guidance at the monastery, Alex, my friend and owner at the wine bar was important for me coming back to life, a new life. I started hearing Brahmananda voice constantly and whenever needed, "You are my son, nothing can go wrong". A key figure in my journey to spiritual awakening.



Chapter: Dream Interpretation - Exercise

There are three states in which the Soul (Atma) resides. The waking state (jagrat) Dream state (swapna) Deep sleep state (sushupti) The Vedantic school of thought puts great importance to the examination and study of the three Avasthas or conditions of life called waking, dream and dreamless sleep. It insists that these three states should be investigated thoroughly before one starts the meditation on the Atman which is hidden in all these names and forms, which is the witnessing consciousness of all the three states. Jagrat: Jagrat is that state during which the Jivatma enjoys the gross objects of senses such as sound, etc. through the 14 organs such as the mind, etc. having the sun and the rest as their presiding deities. Swapna: Swapna is that state during which the Jivatma experiences through the 14 organs associated with the Vasanas of the waking condition, sound and other objects, which of the form of the Vasanas created for the time being, even in the absence of gross sound and others. Sushupti: The Jivatma experiences sushupti when it does not experience sound and other objects of senses from the cessation of the functions of the 14 organs, there being no special enjoying consciousness on account of the absence of these organs. Dream state is where we access our subconscious. It is very important to understand the swapna state, which is in-between the waking and deep sleep state. 1. When you get the dream, right away write down everything you remember about the dream. Then go back to sleep. 2. For every dream that comes, follow the same process. You don't have to try to wake up, but if you do wake up, just write down everything. 3. You can check what you wrote in the morning and see if anything makes sense. 4. Check again at the end of the day and see if the dream was trying to tell you anything. 5. Whenever you write the dream, save some space after the dream for your interpretations. 6. Buy a book that reveals their meaning. Some of the dreams are very straightforward, but others are tough. It's like solving a puzzle. For example if you see an airport, it means you are on a journey, not that you might be on a plane soon (or might), but it's an association. If you see a fence, that means you are hitting a boundary. You have to get a good book for interpretations. The dreams are when everything in the subconscious happens. There are continuous messages coming through that we never reveal. It takes an effort in meditation to get to a point where we actually hear guidance, but then it has to be something very basic for us to understand. Whereas in dreams, we are getting constant messages. So if we can even tap into a small percentage of messages, we can grow a lot. Recently, one of my dreams was that I am designing an email system. I wrote it down, and went to work. I work for a software company and had to actually design the system that day. I worked on it all day. When I came home and checked the dream again, I saw the design of the perfect email system, better than what I worked on all day written in very easy words! Souls live in three states of waking, dreaming and sleeping. Through enlightenment we can reach the fourth state, Turiya which is all three states combined in one, reaching God.



Chapter: Bhagavad Gita II

Fifth Discourse - the yoga of renunciation of action "Arjuna asks: the renunciation of actions or yoga, which is better of the two? Krishna - Renunciation and yoga of action both lead to highest bliss, but yoga of action is superior to renunciation of action... He who does actions, offering them to Brahman, and abandoning attachment, is not tainted by sin, just as a lotus-leaf is not tainted by water... Neither agency nor actions does The Lord create for the world, nor union with the fruits of actions. But it is Nature (Prakriti, three Gunas) that act... But to those whose ignorance is destroyed by the knowledge of the Self, like the sun, knowledge reveals Supreme Brahman... Resting in Brahman, with steady intellect and non-deluded, the knower of Brahman neither rejoiceth or obtaining what is pleasant nor grieved on obtaining what is unpleasant... With the senses, the mind and the intellect controlled, having liberation as his supreme goal, free from desire, fear and anger, the sage is verily liberated for ever." Sixth Discourse - the yoga of meditation "Krishna: He who performs his bounden duty without depending on the fruits of his actions - he is a sannyasi and a yogi; not he who is without fire and without action... The Supreme Self of him who is self-controlled and peaceful is balanced in cold and heat, pleasure and pain, as also in honor and dishonor. The yogi who is satisfied with the knowledge and wisdom of the Self, who has conquered the senses, and to whom a clod of earth, a piece of stone and gold are the same, is said to be harmonized (I.e. is said to have attained Nirvikalpa Samadhi)... In a clean spot, having established a firm seat of his own, neither too high or low. Make the mind one-pointed on Brahman, with the actions of the mind and senses controlled, practice yoga of meditation... Verily yoga is not possible for him who eats too much, or not eat at all, nor for him who sleeps too much, or always awake. Moderate in eating, recreation, exertion in actions, moderate in sleep and wakefulness... Abandoning without reserve all desires born of thought and imagination and completely restraining senses of the mind from all sides... Supreme Bliss verily comes to this yogi whose mind is quite peaceful, whose passion is quieted, who has become Brahman and who is free from sin... He who sees me everywhere and sees everything in Me, he never separated from Me, nor do I become separated from him. Arjuna: I don't see a steady continuance in meditation because of restlessness. The mind is turbulent, strong and unyielding. I find it difficult to control as to control the wind. Krishna: the mind is difficult to control and restless, but by practice and by dispassion it may be restrained. Arjuna: he who is unable to control himself though he has the faith and whose mind wanders away from yoga, what end does he, having failed to attain perfection in yoga meet? Krishna: neither in this world nor in the next world is there destruction for him; none verily who does good O My son, ever comes to grief. Having attained to the worlds of the righteous and having dwelt for everlasting years, he who fell from yoga is reborn in a house of the pure and wealthy. There he comes in touch with the knowledge acquired in his former body and strives more than before for perfection." Seventh discourse - the yoga of wisdom and realization "Krishna: Among thousands of men, one person strives for perfection; even among those successful strivers, only one person knows Me in essence. Earth, water, fire, air, ether, mind, intellect and egoism - this is My Nature divided eightfold... There is nothing whatsoever higher than Me, all this is stung on Me, as clusters of gems on a string. I am the vapidity in water, the light in the moon and the sun, syllable OM in the Vedas, sound in ether and virility in men... Whatever brings and objects that are pure, active and inert, know that they proceed from Me. They are in Me, yet I AM not in them. Deluded by these natures (prakriti, three Gunas), all the world does not know Me as distinct from them and immutable. The evil-doers and the deluded who are the lowest of men do not seek Me; they whose knowledge is destroyed by illusion follow the ways of demons... At the end of many births the wise man comes to Me, realizing that all this is Brahman (the innermost Self), such a great

Soul is very hard to find... I know the beings of the past, the present and the future, but no one knows Me... Those who know Me with the Adhibhuta (elements), Adhidaiva (gods) and Adhiyajna (sacrifice) know Me even at the time of death, steadfast in mind." Eighth discourse - the yoga of imperishable Brahman "Krishna: Whosoever at the end leaves the body, thinking of any being only does he go, because of his constant thought of that being. Therefore at all times remember Me only and fight. With mind and intellect fixed or absorbed in Me, thou shalt doubtlessly come to Me alone... Having attained Me these great souls do not again take birth here which is the place of pain and is non eternal; they have reached the highest perfection (liberation)... Those people who know the day of Brahma which is of a duration of a thousand yugas (ages) and the night which is also of a thousand yugas, they know day and night. From the un-manifested all the manifested worlds proceed at the coming of the day; at the coming of the night they dissolve verily into that alone which is called un-manifested. But verily there exists higher than this un-manifested another un-manifested Eternal which is not destroyed when all beings are destroyed. To reach is the highest goal. Whose you reach do not return to this samsara. That is the highest abode... The bright and the dark paths of the world are verily thought to be eternal; by the one, the bright path, a man goes not to return and by the other, the dark path he returns... Whatever fruit of merit is declared in the scriptures to accrue from the study of the Vedas, the performance of sacrifices, the practice of austerities and gifts, beyond all this goes the yogi, having known this, he attains to the Supreme Primeval (first or ancient) abode." Ninth discourse - the yoga of kingly science and the kingly secret "Krishna: I shall now declare to thee who does not cavil, the greatest secret, the knowledge combined with experience (Self-realization). Having known this thou shalt be free from evil... As the mighty wind, moving everywhere, rests always in the ether, know thou that all beings rest in Me. All beings go into my nature at the end of a Kalpa (cycle); I send them forth again at the beginning of the next Kalpa... Fools disregard Me, clad in human form, not knowing My higher Being as the great Lord of all beings. Of vain hopes, of vain actions, of vain knowledge and senseless, they verily are possessed of the deceitful nature of daemons and un-divine beings. But the great Souls partaking of My divine nature, worship Me with a single mind with the mind devoted to nothing else, knowing Me as the imperishable source of beings... I AM the Kratu (Vedic sacrifice), Vajna (worship from holy books), offering food to manes (creative elements), medicinal herb and all the plants, mantra, ghee and melted butter, fire and oblation. I AM the father, the mother, dispenser of the fruits of actions and grandfather, the One to be known, the purifier, the sacred OM and the Vedas. I AM the goal, the supporter, The Lord, witness, abode, shelter, friend, origin, dissolution, foundation, treasure house and the seed which is imperishable. As the sun, I give heat, I withhold and send forth the rain, immortality and death, existence and nonexistence... Whoever offers Me with devotion a leaf, a flower, a fruit or a little water- that so offered devotedly by the pure minded, I accept... Even if the most sinful worships Me, with devotion to none else, he too should indeed be regarded as righteous for he has rightly resolved. He attains to eternal peace and for certain never destroyed. Fix thy mind with Me. Fix your head, heart and hands to Me. Get your heart in tune with Me. Become a true worshipper. You will secure eternal bliss. Having known Me, you will cross beyond death." Tenth discourse - the yoga of divine glories "Krishna: Neither the hosts of the gods nor the great sages know My origin; for in every way I am the source of all the gods and the great sages. He who knows Me as unborn and beginning-less, as the great lord of the worlds, he among mortals is un-deluded and he is liberated from all sins. Intellect, wisdom, non-delusion, forgiveness, truth, self-restraint, calmness, happiness, pain, existence or birth, non-existence or death, fear and also fearless, non-injury, equanimity, contentment, austerity, beneficence, fame, Ill-fame - these different kinds

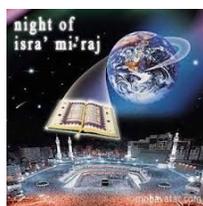
of equalities of being arise from Me alone. The seven great sages, the ancient four and also the Manus, possessed of powers like Me (on account of their minds being fixed on Me), were born of My mind; from them are these creatures born in this world. He who is truth knows these manifold manifestations of My Being and this yoga-power of Mine becomes established in the unshakable yoga; there is no doubt about it. I am the source of all; from Me everything evolves; understanding thus, the wise, endowed with meditation, worship Me. With their mind and their life wholly absorbed in Me, enlightening each other and ever speaking of Me, they are satisfied and delighted. To them who are ever steadfast, worshipping Me with love, I give the yoga of discrimination by which they come to Me. Out of mere compassion for them, I, dwelling within their Self, destroy the darkness born of ignorance by the luminous lamp of knowledge... Among the twelve adityas, I am Vishnu; among luminaries the radiant sun, I am marichi among the seven or forty nine maruts, among the stars I am moon. I am mind among senses, intelligence among living beings. Among rudras, Shankara. Among rakshasas, kubera. Among seven mountains meru. Among great sages bhrigu. Among sacrifices, silent repetition. Among immovable, Himalayas, mount Shasta. Among all the trees, I am peepul, among the divine sages I am Narada, among gandharvas, chitraratha; among the perfected, the sage kapila. I am ananta (fire colored) among the nagas (many heads), I am Varuna among water deities, Aryaman among the manes, Yama among governors. Prahlada among the daemons, reckoners among time, lion among beasts, Garuda among birds. Rama among the warriors, among fishes shark, among streams Ganga. Among science knowledge of Self. Among letters, A. Among female qualities, fame, prosperity, speech, memory, intelligence, firmness and forgiveness. Among hymns, brihat saaman, among meters gayatri. I am gambling of fraudulent. I am vasudeva. I am Arjuna. I am vyasa. I am usanas. Among secrets, silence... And whatever is the seed of all beings, that I AM, there is no being whether moving or unmoving they can exist without Me."



Chapter: Astral Projections - Astral Travelling

When listening to Anahata Nada, sound of OM, it's easy to move into Astral plane. The Vedas describe meditating on a feather, very light and taking the whole body and imagine as weightless as a feather. Take all your physical body, all emotional and mental thoughts, and put them inside the Anahata Nada, become light as a feather. Through the psychic eye, you become invisible. Astral projection (or astral travel) is an interpretation of out-of-body experience (OBE) that assumes the existence of an "astral body" separate from the physical body and capable of traveling outside it. Astral projection or travel denotes the astral body leaving the physical body to travel in the astral plane. The Isra and Mi'raj, are the two parts of a Night Journey that, according to Islamic tradition, the Islamic prophet Muhammad took during a single night around the year 621. It has been described as both a physical and spiritual journey. A brief sketch of the story is in sura 17 Al-Isra of the Quran, and other details come from the Hadith, supplemental writings about the life of Muhammad. In the journey, Muhammad travels on the steed Buraq to "the farthest mosque" where he leads other prophets in prayer. He then ascends to heaven where

he speaks to God, who gives Muhammad instructions to take back to the faithful regarding the details of prayer. It is narrated on the authority of Abdullah (b. Umar) that when the Messenger of Allah (may peace be upon him) was taken for the Night journey, he was taken to Sidrat-ul-Muntaha, which is situated on the sixth heaven... Then he took me to heaven. Gabriel then asked the (gate of heaven) to be opened and he was asked who he was. He replied: Gabriel. He was again asked: Who is with you? He (Gabriel) said: Muhammad. It was said: Has he been sent for? Gabriel replied: He has indeed been sent for. And (the door of the heaven) was opened for us and lo! we saw Adam. He welcomed me and prayed for my good. According to classical, medieval and renaissance Hermeticism, Neoplatonism, and later Theosophist and Rosicrucian thought, the astral body is an intermediate body of light linking the rational soul to the physical body while the astral plane is an intermediate world of light between Heaven and Earth, composed of the spheres of the planets and stars. These astral spheres were held to be populated by angels, demons and spirits. Some of the form of astral projections I encountered: Sexual astral encounters I had with my soulmate. Both of us psychic for a number of years, and astral love through projections opened up our intuition to a new height. We also do healing through Soul, appear in each other's dimensions, provide protection, talk to each other all day and make love. One of the most strongest practice, when you do it with a loved one, in my case, Soulmate astral projection. Brahmananda and Sivananda are also known to appear to His followers when initiated. Initiation is a pure form of devotion, or Bhakti yoga, i.e. selfless service. By accepting the guru in Mind, Heart and Soul as Self teacher, the guru starts to provide guidance and intuition. The gurus appear to many people at once when invoked, even after their death. According to Brahmananda: "I will be able to help more people when I die than when I was alive." Many people in the ashram receive his daily guidance, in my case spontaneous guidance when needed. Not just that, I hear him cracking jokes on my childhood and cursing me in the most loving manner all day. This is another form of astral projection. The pitfalls of astral projections, i.e. akashic records access is unwanted sounds and unreal projections. What we encountered through the astral love is 'other' deities intrusion and harnessing on our weaknesses. The astral plane is full of Angels, Demons and Spirits. 9 out of 10 beings on earth are invisible. Through the astral plane they come into our subconscious. The solution for handling these voices is: Ignore the unwanted voices, go into meditation and come back to your practice in a day or two. The more the light, the more the darkness. Darkness gets attracted by light, so in the astral plane, it's important to be mindful. Dark forces are usually feeding on our reaction. By ignoring them, a gap is created in their thoughts. Prayer is the most important factor in astral travelling. Strong prayer provides a barrier between us and the unseen. Whether it's fallen angels, demons or Spirits, all believe in God. Astral travelling also opens gates to our past life karma. Sometimes, there could be Spirits, Demons and Angels from our past lives, still having vivid memory of us. In astral plane, or akashic records, everything opens up. Be mindful of their guidance. Listen carefully. Don't react, rather sort through all the facts. Don't take any emotional decisions. The intuition could be wrong, based on who it's coming from in the astral plane. Dark Souls like to pretend they are somebody else. Use Time as a tool to decide whether the intuition is correct. Don't take any harsh decisions for your loved ones.



Chapter: Narada Bhakti Sutras - Vedic Musician

Narada is a divine sage, who plays an important part in Vedas. Krishna said of all the sages, Narada is who he feels closest to. "I AM Narada". He has the ability to travel distant worlds and planets. Narada felt look of Vishnu through bodily expansions and emotions he feels of pure Bhakti, love of God. He is empowered to perform miraculous tasks on behalf of Lord Vishnu's behalf. He is an incarnation of Lord Narayana. Deva Rishi Narada moves about playing on his Veena, singing the praises of Sri Hari drawing the hearts of people towards God thus radiating joy, love and peace throughout the afflicted world. Glory to Devarishi Narada! Through the power of Yoga he can go wherever he likes in the twinkling of an eye. The misunderstanding and quarrels he creates are all intended for the good of the world. Narada was the son of a female servant in his former birth. A large number of saints, sages and Sannyasins came to his village. Narada was young. His mother engaged him in their services. He was not childish and spoke a few words. He served the saints beautifully and wholeheartedly. His sins were destroyed by this act. His heart became pure. He gradually developed Bhakti. His mind became firm and steady. The mahatmas gave him special instructions and revealed the secret of divine knowledge. One day a snake bit his mother and she died. The boy left the village and went to a dense forest. He sat underneath a tree and meditated on Hari. The Lord revealed Himself in his heart. He was immersed in the ocean of bliss. The Lord promised that Narada will be very close to Him in all his reincarnations. The boy left the place and moved about in the world singing the glories and Names of The Lord. He gave up association with the world. At the end of the Kalpa, he entered the heart of Brahma through His breath (prana), withdrawing the entire creation with Himself. Since then, Narada is moving throughout the three worlds (animal, human and devas). Whenever Narada merges himself in divine love and sings His praises and sport, that very moment He appears before him in all His glory and Creation. Narada is one of the wisest of sages. He is a Jnani (knowledge), Yogi and Bhakti. He is knower of Brahman. He is a seer of Vedic mantras. He is ever doing what is auspicious like Shiva. He is one of the ten spiritual sons of Brahman. He went to Sanat Kumara for attaining wisdom. Narada is the friend, philosopher, guide and consoler of all - Gods, demons, angels and men. He goes as a messenger to Indra from Sri Krishna to remove his pride. Narada has been a source of noble and valuable inspiration to those who have sought him and found him. Below you will find His Bhakti sutras. "Athato bhaktim vyakhyasyamah" - Now, therefore, we shall expound Bhakti (devotion). "Sa tvasmin parama-prema-rupa" - That devotion verily is the nature of supreme Love of God. "Amritasvarupa cha" - And it is of the nature of nectar. "Yallabdhva puman siddho bhavati, amrito bhavati, tripto bhavati" - On attaining the supreme love, man becomes perfect, immortal and fully satisfied. "Yatprapya na kinchidvanchati na sochati na dveshti na ramate notsahi bhavati" - By attaining divine love he does not desire anything else, neither grieves over loss nor hates anything, nor indulge in sensual pleasures, nor does he feel any urge for material things. "Yajnatva matto bhavati sthabdho bhavatyatmaramo bhavati" - By knowing which man becomes intoxicated, peaceful and completely immersed in the enjoyment of the Bliss of the Atman. "Sa na kamayamana nirodharupatvat" - Bhakti is not of the nature of lust, because it is of the form of renunciation. "Tasminnananyata tadvirodhishudasinatha cha" - Nirodha also means single-minded devotion to The Lord and indifference to all that is antagonistic to Him. "Bhavatu nischayadadhyadurdhvam sastrarakshanam" - Let a man protect the scriptural teachings even after his spiritual realization becomes well established. "Anyatha patitya sankaya" - For otherwise there is the risk of a fall. "Lokopi tavadeva kintu bhojanadi

vyaparastv-asariradharanavadhi" - Social customs and practices may be followed to extent; eating, drinking and dressing should be continued as long as one wears this body. "Naradastu tadarpitakhilacharata tadvismarane paramvyakulateti" - Narada is of the opinion that Bhakti is consecration of all observances and activities through self-surrender to The Lord and extreme anguish in the event of forgetting Him. "Yatha vrajagopikanam" - As for instance the cow-maids of vraja or bindawan. (Gopis love for Krishna). "Sa tu karmajnanayogebhyopyadhikatara" - It supreme devotion is again higher than action, knowledge and yoga. "Lokepi bhagavat guna sravana kirtanat" - Bhakti develops from listening to and singing of the attributes and glories of The Lord, even while engaged in the ordinary activities of life in the world. "Labhyateapi tat kripsyai" - The company of the Great Ones (gurus) is obtained by the grace of God alone. "Tasminsthajjane bhedabhavat" - Because there is no difference between The Lord and His devotees. "Dussangah sarvathaiva tyajyah" - Evil company should be certainly given up by all means. "Tarangayita apime sangatsamudrayanti" - Though the evil tendencies, lust, anger, etc. rise only in the form of ripples in the beginning, they become like an ocean as a result of evil company. "Tatrapya tadevalokayati tadeva srinoti tadeva bhashtyati tadeva chintayati" - Having once attained that, the devotee see only his object of devotion, hears only about Him, speaks only about Him, thinks only of Him. "Sukhadukhhechchalabhadityakte kale pratikshamane kshanardhamapi vyartham na neyam" - One should not waste even half a second as all the time one has for meditation is the little that remains after what is spent in experiencing pleasure, pain, desire, gain, etc. "Sa kirtyamanah sigrhamevavirbhavatyanubhavayati bhaktan" - Being thus invoked or glorified, The Lord manifests Himself, and blesses His devotees with realization. "Ya idam Naradaproktam sivanusasanam visvasati sraddhate sa bhaktiman bhavati sa preshtam labhate sa preshtam labhate iti" - He who believes and has faith in this auspicious teaching expounded by Narada becomes endowed with Bhakti and realizes the most beloved lord, attains the most beloved Lord.



Chapter: Acceptance of Guru - Brahmananda

In August of 2011, I went to Brahmananda Ashram. As soon as I walked in, the person told me, "Have you visited Guru Ji's room?" My answer was "no". I have been going to Brahmananda Ashram since 2000, did tremendously amount of learning in chakra healing, yoga, meeting with yogis, healed others over a thousand times, etc. "How come nobody told me about Guru Ji's room?", was my thought when I heard the invitation. I walked upstairs in the room, spent some time there. There was tremendous amount of zen, peace and quiet in the room. The dimension of the air was different. It was very peaceful. I looked around the room and found amazing books. I couldn't stay long enough in that room. It was love at first sight to a Guru. My daughters went in the window, and they were loving it. I made a video of the room, and made a music video later. "Treasures like these need to be shared, rather keeping them in hidden rooms", a voice within. Now that I think of it, they were Guru Ji's words in my head. I chided for longer stay in the Ashram, after

my divorce. It felt like the Ashram was calling my name. "The heart opens the most when we are going through grief", a voice within. I was ready to open for love, but first you have to allow the deepest spiritual influences to take over your life. I started connecting with people at the ashram. I started hearing the voice within more frequently, "Nothing will happen", "Now watch". I started connecting with Guru Ji much more. I started spending a lot of time in his room, looking at his picture. I saw his meditation stick and started aligning my chakras to it on a regular basis. I wanted to be like the Guru. I would kiss his shoes, bow to them. I would sit and do healing work, open chakras and close them. "You are my Son", I would hear. I started having color intuition with him. I would think of an issue or person, consult with Guru Ji about what color of vibe I should have with the person. Sometimes I would see red, or pink. We had regular meditation for Guru Ji in the temple. I started learning Bija mantras, La Lum Va Vum Ra Rum Ya Yum Ha Hum Om Om Aum Aum Only to find that Guru Ji had the same Bija mantra for the chakras in his CD, with Ram invocation in the heart area, invoking God for protection. Guru Ji was very powerful while living, having done autopsy for hundreds of bodies, researching chakras, kundalini and nada sounds, being able to look through his past lives, future lives. He would tell people he came to United States in search of his loved ones from the past lives. He told his disciples that he would be able to help people much more once he has his maha-samadhi, leaving this body and help from astral after death. My favorite CD, "The language of Feeling" gave me so many gold nuggets. "What's important to you? Wife, Kids, Job... None of this matters. Listen to the Cosmic vibration of OM. If you had to tell God you Love him through feeling, what would you do? Somebody is waiting for you. They can wait all life in a corner just to be with you. God can wait." I started listening to Anahata Nada (sound of silence) more and more in his room, temple, yoga room, bath room. Anahata Nada is viral. If one person gets to hear it, other people or places in the surrounding get it as well. I started hearing Anahata Nada in the bathroom, connecting with other yogi instructors and teachers. On Guru Ji's birthday, one of the oldest disciple mentioned how to accept the Guru, as your inner Guru. By this time, I had developed so much love for Brahmananda, that I accept Him as my Guru, mind, body, heart and Soul. The Soul-mate is the inner Guru and Brahmananda became the outer Guru. Both within the Soul. With Kundalini awakening mixing with Anahata Nada, is super conscious state called Samadhi, where I AM is created. It's a documented phenomena in the Vedas and Sutras. I sweated for days, didn't sleep for awhile, release lot of karma and baggage, cleared my Nadis which are astral tubes. The most important and beautiful outcome, my Guru was standing ready, right at the Conscious door for me. I then started hearing him all day long. We would not sleep, rather just talk about healing, Nadis, controlling daemons for protections, working with energies, vampire-ism and how to get the energy back. Baba Baghvandas was Guru Ji's guru, according to him and my mother, my reincarnation. I was working with two Gurus at this time. We started doing lots of experiments, started studying the Vedas and Scriptures where I lacked. Everything was practice. I had worked with chakras since 2000, so I knew quite a bit through practice. Baba Ji and Guru Ji were filling in the missing pieces.



Chapter: Brahma Sutras

Adi Shankara (789 CE), was an Indian philosopher whose teachings are based on the unity of the Atma and Brahman— non-dual brahman, in which brahman is viewed as nirguna brahman, brahman without attributes. Shankara travelled across the Indian subcontinent to propagate his philosophy through discourses and debates with other thinkers. His revival and spread of Advaita Vedanta of which he is known as the greatest revivalist. His works in Sanskrit concern themselves with establishing the doctrine of advaita (non-dualism). He also established the importance of monastic life as sanctioned in the Upanishads and Brahma Sutra. Shankara represented his works as elaborating on ideas found in the Upanishads, and he wrote copious commentaries on the Vedic canon (Brahma Sutra, principal upanishads and Bhagavad Gita) in support of his thesis. "O ocean of the nectar of illumined knowledge of the world Sastras; Thou hast revealed the treasure of the meaning of the great Upanisads. I meditate on thy pure Lotus Feet in my heart O Sankara Desika (Acarya), be thou my refuge." Chapter 1 1.1

Jijnasadhikaranam. Athato Brahmajijnasa Now, therefore, the enquiry into Brahman. - The purpose of Brahma Sutras, to connect with Brahman, the Absolute God. 1.2 Janmadyasya yatah The Origin of this world, from which... - The beginning is Brahman. The One without the second. 1.3 Sastrayonitvadhikaranam. Sastrayonitvat The scripture being the source of or the means of the right knowledge. - Only through knowledge, i.e. knowledge of all religions can one find the true Brahman. 1.4 Samanvayadhikaranam. Tattu Samanvayat That, but on account of agreement or harmony, because it is the main purpose. - All of the knowledge of the world merges into One God, the endless Brahman. 1.9 Svapyayat On account of merging in one's own Self. - Merging within Self, finding Brahman and find everything. 1.15 Mantravarnikameva ca giyate He who is described in the mantra portion, the very same, and also, moreover, is sung. - Reading and recitation of mantras (knowledge- Jnana) is essential and also singing (devotion- Bhakti). 1.20 Antaradhikaranam. Antasataddharmopadesat The being or person in the Sun and the eye is Brahman - Define relationship between Self (Atma, or Soul) and God which is ever perceiving. 1.22 Akasadhikaranam. Akasastallingat The word Akasa must be understood as Brahman - Akasha, ether, astral plain represent projection of Self (Atma or Soul) which is regarded as the highest experience, e.g. Anahata nada as sound of OM. 1.23 Pranadhikaranam. Ata Eva Pranah The word Prana must be understood as Brahman - The refined prana (yogi breath) is the energy matter is made up of and it expands. "Those who know it become immortal". 1.24 Jyoticarandhikaranam. Jyotiscaranabhidhanat The light is Brahman - The light, positive and good energy is Brahman. 2.11 Guhapravistadhikaranam. Guham Pravistavatmanau Hi Taddarsanat The dwellers in the cave of the heart are the individual Soul and Brahman - Once the individual Soul merges into Brahman through Self-Realization, they both enter the cave of the heart of the individual together. 2.18 Antaryamyadhikaranam. Antaryamyadhidaivadisut Taddharmavyapadesat The internal ruler is Brahman - The human body is complex. However, the energy of the person is Brahman. 3.1 Dyubhvadyadhikaranam. Dyubhvadyayatnam svasabdhat The abode of heaven, earth etc. is Brahman (on account of Self) - The notion of heaven and earth, are defined in Brahma Sutra and Vedas and not just a new concept in Christianity and Islam. 3.8 Bhumadhikaranam. Bhuma Samprasadahyupadesat Bhuma is Brahman - Bhuma is beyond the state of deep sleep, is Brahman. There are three states: waking, dream and deep sleep (where the Soul sleeps in Brahman). God or Brahman is beyond that sleep. 3.10 Aksaradhikaranam. Aksaramambarantadhrteh Aksara is Brahman - The Imperishable is Brahman because it supports all up to Universe. 3.14 Daharadhikaranam. Dahara Uttarebhyah The Dahara

or the 'Small Akasa' is Brahman - In the city of Brahman, i.e. the body and in it the place, the small lotus, i.e. the heart and in that small ether (Akasa). Going into Brahman every day into deep sleep to a place Brahmaloaka. 3.26 Devatadhikaranam. Taduparyapi Badarayanah Sambhavat The Devas also are entitled to the study of Vedas and to meditate on Brahman - Study of Vedas is a privilege. The role of Saints, Gurus, Devas in to get a person close to Brahman, become Self-Realized, i.e. understand own Atma or Soul. 3.42 Susuptyutkrantiyadhikaranam. Susuptyutkrantiyorbhedena The Self consisting of knowledge is Brahman - "He who is within the heart, among the prana, the person of light, consisting of knowledge". 4.14

Karanatvadhikaranam. Karanatvena Cakasadisu Yathavyapadistokteh Brahman is the first cause - First Brahman, from the Self sprang akasha, air. The cause of Creation is the Atma, the Soul. From the Self comes the breath (prana). Self created the earth, water and light. 4.19

Vakyanvayadhikaranam. Vakyanvayat The Atman or Soul to be seen through hearing etc. is Brahman and not Jivatma - We are all connected to Brahman, the large super consciousness. Some are closer to Him than others, but He hears everyone. Not everyone can hear Him. 4.23, 4.26. Prakrtyadhikaranam. Prakrtisca Pratijna Drtantanuparodhat. Atmakrteh Parinamat Brahman is both the efficient and the material cause. Created Itself by undergoing modification. - He created Himself by going through Self modifications, Self-Realization and Evolution. The life of a Yogi is similar. Going inwards and through Self-Realization finding Soul or Atma, hence finding Brahman. Chapter 2 1.30 Sarvopetadhikaranam. Sarvopeta Ca Taddarsanat Fully-equipped Brahman - "He to whom all actions, desires, all odors, all tastes belong, he who embraces all this, who never speaks, and is never surprised. He who desires what is true and imagines what is true. The great Lord is the Mayin, the Ruler of Maya." 3.8

Matarisvadhikaranam. Etena Matarisva Vyakhyatah Air originates from ether - Vayu is called deathless or immortal only in a figurative sense. Vayu (air) also has origin like Akasha. 3.10

Tejo'dhikaranam. Tejo'tah Tatha Hyaha Fire originates from air 3.11 Abadhikaranam. Apah Water is produced from fire 3.12 Prthivyadhikaranam. Prthivi Adhikararupasabdantarebhyah Earth is created from water What was there as the froth of the water, that was hardened and became the earth. The black color in fire is the color of Anna. Here, the reference to color expressly indicates that the earth is meant by 'Anna'. Black color agrees with earth. 4.1

Pranotpattyadhikaram. Tatha pranah The pranas have their origin from Brahman. - The five pranas: prana, apanas, vyana, samana and udana are the five principal pranas. 4.8

Pranasraisthyadhikaranam. Sresthasca The chief Prana has also an origin from Brahman. - "By its own law The One was breathing without the wind; there was nothing different from that or higher than that." Here the words 'was breathing' which denote the proper function of breath or Prana must have existed before Creation. Chapter 3 1.1 Tadantarapratipattyadhikaranam. Tadantarapratipattaur amhati samparisvaktah prasnanimrupanabhyam The Soul at the time of transmigration does take with it subtle parts of the elements - The Jiva, individual Soul along with the Pranas, the mind and the senses leaves his former body and obtains a new one. Chakras contain the astral information for an individual Soul. 1.8 Krtatyayadhikaranam. Krtatyaye'nusayavan drstasmrtibhyam yathetamanevam ca The Souls descend from heaven have a remnant of Karma which determines their birth 1.12 Anistadhikaryadhikaranam. Anistadikarinamapi ca srutam The fate after death of those souls whose deeds do not entitle them to pass up to Chandraloka (paradise) - The movement of persons doing evil deeds is now described. 1.13 Samyamane tvanubhuyetaresamarohavarohau Tadgati darsanat In the abode of Yama, having experienced of others who do not perform sacrifices. The ascent and descent. - Sinners suffer in Yamaloka and return to this earth. Yama says to Naciketas: 'The way to the hereafter never rises before an ignorant person who is deluded by wealth. This is the world - he

thinks - there is no other; thus he falls again and again under my sway'. 1.15 Api ca sapta
 Moreover, the seven hells. - The temporary hells are Raurava, Maharaurava, Vahni, Vaitarani
 and Kumbhika. The two eternal hells are Tamisra (darkness) and Andhatamisra (blinding
 darkness). 1.23 Naticiradhikaranam. Naticirena Visestat It takes only a short time for the descent
 of the Soul - "He who has begun to descend will enter the mother's body (womb) before a year
 passes since starting, though wandering through different places". 1.27 Yoneh Sariram From the
 womb, a new body springs. - He attains a fully developed human body in the womb of the
 mother which is fit for experiencing the fruits of the remainder of works. 2.1
 Sandhyadhikaranam. Sandhye Srstiraha hi The soul in the dream state - In the intermediate stage
 (dream) there is real Creation. 2.7 Tadabhadhikaranam. Tadabhavo Nadisu Tat Sruteh Atmani
 Ca The soul in dreamless sleep - Without dreaming, deep sleep in the nerves (nadis or psychic
 currents), in prana, in the heart, in the self, in Brahman. 2.9
 Karmanusmrtsabdavidhyadhikaranam. Sa Eva Tu Karmanusmrtsabdavidhibhyah The same soul
 returns from deep sleep - He has a sense of self-identity, having merged with Brahman in deep
 sleep. 2.10 Mugdhe' Rdhasampattyadhikaranam. Mugdhe' rdhasampattih Parisesat The nature of
 swoon - Unconscious state, not awake, but not deep sleep either, half dead, half alive. 2.27
 Ubhayavyapadesattvahikundalavat The relation of the Highest Brahman to the individual soul of
 the serpent and its coils (kundalini). 2.38 Phaladhikaranam. Phalamata Upapatteh The fruit from
 Him only, for that is reasonable (with or without karma). 3.9 Vyaptyadhikaranam. Vyaptasca
 Samanjasam It is appropriate to specialize OM by the term 'Udgitha' - Because OM extends over
 the whole of the Vedas and appropriate, consistent and justifiable. 3.11 Anandadyadhikaranam.
 Anandadayah Pradhanasya Attributes like Bliss, etc. of Brahman have to be combined into One
 meditation 3.14 Adhyanadhikaranam. Adhyanaya Prayojanabhavat Self is higher than everything
 else - Higher than the senses are the objects, higher than the objects there is the mind. Higher
 than the Atman (Self or Soul) there is nothing. 3.27 Samparayadhikaranam. Samparaye
 Tarttavyabhavattatha Hyanye The shaking off of good and evil by the man of Knowledge occurs
 only at the time of his death 3.53 Aikatmyadhikaranam. Eka Atmanah Sarire Bhavat Some
 maintain the non-existence of a separate self besides the body on account of the existence of the
 self where a body is. 4.1 Purusarthadhikaranam. Purusartho'tah Sabdaditi Badarayanah
 Knowledge of Brahman is independent of sacrificial acts - The knowledge of Brahman is the
 chief object of pursuit of man, because the scriptures states so, thus holds the sage Badarayana.
 4.52 Muktiphaladhikaranam. Evam Muktiphalaniyamastadavasthavadrtestadavasthavadrteh
 Liberation is a state without difference It is only one - "The Knower of Brahman becomes
 Brahman". Knowledge of Brahman itself is emancipation, i.e. liberation from the wheels of
 karma, good or bad. Chapter 4 1.13 Tadadhigamadhikaranam. Tadadhigama
 Uttarapurvaghayoraslesavinasau Tadvyapadesat Knowledge of Brahman frees one from all past
 and future sins - When that is realized, of the subsequent and the previous sins. Non-clinging and
 destruction. 1.14 Itarasamslesadhikaranam. Itarasyapyevamasamslesah Pate Tu Similarly good
 works do not affect the knower of Brahman 1.15 Anarabdhadhikaranam. Anarabdhakarye Eva Tu
 Purve Tadavadheh Works which have not begun to yield results are alone destroyed by
 knowledge and not those which have already begun to bear fruits 1.19 Itaraksapanadhikaranam.
 Bhogena Tvitare Ksapayitva Sampadyate After enjoying the fruits of Prarabdhakarma the
 knower becomes one with Brahman - Having exhausted by enjoyment the other two works,
 whether good or bad (merit or demerit), becomes united with Brahman. 2.12
 Pratisedhadhikaranam. Pratisedhaditi Cenna Sarirat The Pranas of the knower of Brahman do not
 depart at the time of death 2.15 Vagadilayadhikaranam. Tani Pare Tatha Hyaha The Pranas and
 elements of the knower of the Nirguna Brahman get merged in It at death 2.17

Tadoko'dhikaranam. Tadoko'grajvalanam Tatprakasitadvaro Vidyasamarthyatta-
cchesagatyanusmrtiyogacca Hardanugrhitah Satadhikaya The soul of the knower of the Saguna
Brahman comes to the heart at the time of death and then goes out through the Sushumna Nadi
4.1 Sampadyavirbhavadhikaranam. Sampadyavirbhavah Svena Sabdat The liberated soul does
not acquire anything new but only manifests its essential or true nature - "Now this serene and
happy being, after having risen out of this body and having attained the highest light, manifests
itself by its own nature." 4.4 Avibhagenadrstatvadhikaranam. Avibhagena Drstatvat The released
soul remains inseparable from the Supreme Soul - Aham Brahma Asmi, Tat Twam Asi, "where
he sees nothing else" 4.10 Abhavadhikaranam. Abhavam Badariraha Hyevam A liberated soul
who has attained Brahmaloaka can exist with or without a body according to his liking 4.15
Pradipadhikaranam. Pradipavadavesastatha Hi Darsayati The liberated Soul which has attained
the Saguna Brahman can animate several bodies at the same time 4.17 Jagadvyararadhikaranam.
Jagadvyaparavarjam Prakaranadasannihitavacca The liberated soul which has attained
Brahmaloka (Heaven) has all the lordly powers except the power of Creation - His powers
depend on God, hence the powers are not unlimited. However, the liberated Soul learns to walk
the path of God, and let the Will of God runs through. Once reaching Brahmaloaka, they do not
return.

