

C O N T E N T S



Acknowledgements ... vii

Preface ... ix

Introduction ... xix

1

I am – I am not ... 1

2

The Teacher and the Taught ... 41

3

Birth of Consciousness ... 103

4

Kundalini Operations ... 139

5

The Key to Creation ... 175

6

Death of a Body and Birth of a Soul ... 207

7

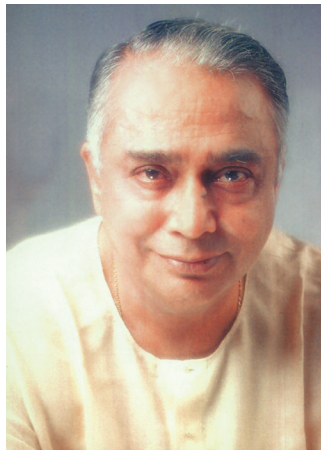
Conclusion ... 255

Afterword ... 261

The Gurus ... 267

Bibliography ... 279

Glossary ... 281



Justice M. L. Dudhat

Dedicated to Guruji,
the Yogis on our plane,
those from other realms,
and all Seekers.

A C K N O W L E D G E M E N T S

I wish to express, with love and joy, my deepest gratitude to:
My *Guru*, Shri M. L. Dudhat, under whose guidance my spiritual growth took place.

Swami Ramanathan for his love, gentleness, and support.

Baba Gagangiri for bringing to my awareness the knowledge that it was a work of lifetimes of rigorous *sadhana* that is culminating in a book in this lifetime.

Master Charles for lending clarity about bringing the experience into the open.

The *yogis* on our plane and those from other realms, for their ongoing help and guidance in my spiritual quest.

My friend Usha Banerji, for being my sounding board on our morning walks.

Dr. Amodini Bagwe for her unstinted guidance, support and constant gentle pushing to see that I put in my best.

Neela Bahl for patiently going through the essays and helping me convey the message in clear and concise manner.

My children Shibani, Nikki, and Gautam for their gentleness and patience in bearing up with my absorption and obsession for things 'mystical'.

Rohit Arya for listening to me with understanding and giving the whole experience a wider perspective.

Gautam, without whose patience and intervention the book would not have become a reality.

Girish Jathar and Sanjay Malandkar for their efforts to bring the book to completion.

P R E F A C E

The experiences recounted in this book bring to a peak the mystical events associated with the awakening of the *Kundalini* energy as encountered by Santosh in Volumes I and II. Such experiences never 'conclude' as such; they appear spontaneously many times in life after their initial advent. However, this book may represent the culmination of one phase of mystical experience, after which the flow of insight did not take on a predominantly visual form. The forms and scenes encountered by the inner eye become full of clarity and simplicity as well as resonant with spiritual energy. This is as it should be – the later stages of mystical experience are deeper and richer precisely because it comes from a consciousness that is mature and also, to some extent, habituated to the extraordinary. There is more time – and inclination – to ponder instead of to wonder. The illustrations of the workings of the ascending *Kundalini* energy are, as they were in Volume II, unique and unprecedented. The point is worth reiterating. In all the history and all the literature about the *Kundalini*, there has never been anything like this in detail and delineation of the actual processes. This is a large claim, but a valid one.

It is best that you realise this from perusing the book itself but I cannot desist from pointing out something of special interest. From a layperson's point of view, and from the hitherto available literature on the subject, it would seem a reasonable assumption that the awakened *Kundalini* energy ascends from the lower *chakras* to the topmost in linear sequence. One of the great merits of Santosh's book lies in its

pointing out that the *chakra* or *chakras* which need activation will be energised first even if it is apparently out of linear sequence. This is of immense significance, as many people spend inordinate amounts of time worrying that the process has gone awry because the 'wrong' *chakra* becomes active. The book is full of such practical experiential wisdom for all those who are on the path of meditation and *Kundalini*. It is also worth emphasising again that another person's experience will never be precisely duplicated in your own meditations, but the book outlines the broad general principles within which you can easily find your specific individual context.

Nowhere is this more clear than in the reaction to the manuscript that came from a practitioner of Peruvian shamanism. It just emphasised the point made in Volume II that these experiences are not Hindu or *yogic* but universal. Indeed, such experiences are almost generic to the mystical tradition, the differences being not in the actual experiences but in interpretations thereof. This is understandable. Humans are inherently complex pattern makers; witness the thousands of languages that evolved over time to serve the common function of speech. *The mystical experience too is a universal inherent human ability of transcendence, but we view it through our filters of culture, language, experience, environment, age and so on ad infinitum.* Peruvian culture and religious beliefs are as far away from India and yoga as can possibly be, but Meera, the Shaman, found so many points of correspondence between the mystical experiences as to confirm the point about universality that I was making above. Her insights and correlations have been presented here as the Afterword and they add an invaluable dimension to this book. As it was, the third volume was full of experiences underwritten by a Universal context; this input by Meera became one of those fortuitous 'coincidences' that always occur in such cases.

On a personal note, I wish to conclude with my own testimony as to the worth of this book. Between Volumes II and III something astonishing happened. My spiritual practices, spotty and sporadic then, caused my own *Kundalini* to awaken and begin its processes. I might add, I was apparently the least likely person this could happen to. Santosh's book was of incalculable value to me in that it clarified many experiences before they could even begin to darken into doubts and fears. The loneliness of the person who has an active *Kundalini* cannot be grasped, for normal people either do not understand or are dismissive. The experiences of Santosh however, were a great map to navigate by. I think I was spared all the natural worry that the sheer

enormity of the event engenders, and could just relax and enjoy what was unfolding. There is simply no doubt that Santosh's pioneering work made the path easy for me. My comments on Santosh's illustrations and diary entries are marked with R.A. before the same.

Welcome to the path of transcendence that is the Universal *Kundalini*.

– Rohit Arya

T r a n s i t i o n s (F r o m V o l u m e - I I)

These pictures recapitulate the classic stages of the spiritual journey. At first, it is a social endeavour with fellow seekers all aiding one another. Then, there is an experience of the personal god, and finally, there is Pure Consciousness albeit not yet the Supreme form of it. This also reiterates the themes running through these books of moving from the purely individual to Universal experiences of the spiritual.

1 8 S e p t e m b e r 1 9 9 6

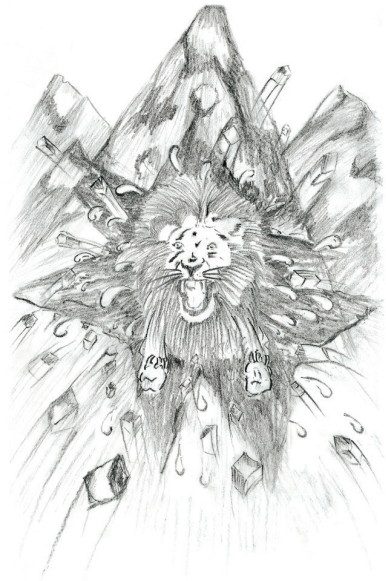
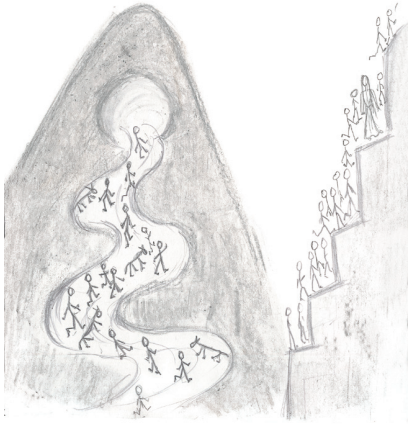
Evening: I am using my left eye. There is a long procession of people wearing turbans. Some are walking, while others are travelling in bullock carts, atop horses or donkeys, and in all sundry forms of transport. Part of the group on foot is carrying a small, golden palanquin. They climb up a steep, winding path till they come to a golden mountain with a round, open mouth. There is constant movement inside it. The procession of people also disappears inside.

1 9 S e p t e m b e r 1 9 9 6

While meditating in the evening, I see a gigantic, rocky mountain. Through this, a huge lion bursts out with force, along with water, and is charging towards me in slow motion. As he reaches me, I pick up a jug of water and start to pour it into his mouth. I look at the lion as a symbol of *Goddess Durga*.

2 3 S e p t e m b e r 1 9 9 6

I'm on another planet. It is an arid place, devoid of foliage. Then, I step onto a platform of sorts along with a companion. It takes off and we land on a smooth, green expanse. We step down and start walking – where to I don't know. At one stage, there is a concentrated flow of Consciousness, part of which thins out and separates. The concentrated Consciousness gets under the lighter one, divides at the centre, and then both merge into each other. This happens in between the states of stillness.



A F F I R M A T I O N

I am now entering upon the greatest teaching accessible to man, for I am learning the secret of existence.

The riddle of the universe is about me; I am now solving it.

I learn why men die, why they are born, and why they live.

I learn why men succeed and why they fail, why they are happy and why they are discontent. I have the power and the ability to live as long as I desire, to achieve whatever I wish, and the doors of my mind are now open that I may learn how this is done.

I now learn that man is the master of his destiny, that man is the author of his death. I realise that death is a mental concept and not a law of life.

I now realise that all negation is a mental concept and not a law of life.

I learn that there is only one law of creation – the law of life.

I am now developing the power and the ability to realise in my own life the one divine principle in which all success, happiness, and peace reside.

And I thank the Infinite Spirit within me
For the knowledge of this wondrous truth
Now revealed to my consciousness.

– Ramanathan, Swami K. S. – '*Mental Physics: Lectures and Lessons*'.
(Private circulation), Bombay, India, 1980, p. 142.



*"A snake came to my water-trough...
Being earth-brown, earth-golden from the burning
bowels of the earth...
But must I confess how I liked him,
How glad I was he had come like a guest in quiet,
to drink at my water-trough
And depart peaceful, pacified and thankless,
Into the burning bowels of this earth?
Was it cowardice, that I dared not kill him?
Was it perversity that I longed to talk to him?
Was it humility, to feel so honoured?
I felt so honoured...
For he seemed to me again like a king,
Like a king in exile, uncrowned in the underworld,
Now due to be crowned again."*

Snake

- D. H. Lawrence

I N T R O D U C T I O N

This is the third book in the series pertaining to the awakening of *Kundalini* and subsequent insights gained.

This is a new way of understanding how the body-mind intellect moves/works towards actualising its thought, wish, or desire; the process of actualising and manifesting is set in motion as soon as the conscious thought occurs. Just as when the food reaches the stomach the process of digestion starts, in the same way, actualisation of the wish is also programmed into the system. And, just as when we put different foods into the stomach at one given time we are heading towards indigestion and discomfort, in the same manner, if we pile up too many requests at one time it is going to lead to a haphazard fructification of the results and probably when not required.

The visual experience that these books illustrate serves a dual purpose.

1. It leads me through the step by step purification and changes that had to be brought forth in the body-mind intellect in order to actualise the knowledge I had asked for. This makes me very conscious of the fact that 'I am the master of my destiny and the author of my death'. It literally means that I can have my life and death designed the way I want. The catch lies in the level of my 'awareness' at all times.

2. For the aspirants on the road to self-discovery, this visual journey serves as a point of reference and helps them move along at a faster pace without getting into uncertainties and fears of a different nature.

As the human consciousness expands, the Masters have thought it fit, and the time appropriate, for the experience to come out as a visual journey in order to serve as a guide.

It was only at a late stage that realisation dawned as to what was transpiring. I had expressed a desire to know the origin of my Source. This desire was expressed most casually, not realising that as soon as I made the wish the machinery of my body and mind would be set in motion to give me exactly what I had asked for. Not only that, I was given visual knowledge of the intricacy involved in creating a balance between the emotional, physical, and mental bodies. To ensure that nothing was missed, my awareness remained at an optimum level. This made me very conscious of the fact that I was not just a random speck of creation floating around in the universe, but a focus point of the Source Consciousness, ever alert to my each thought, word, and deed. How could it be possible to give 100% of Itself to every particle of its creation? I came to the realisation that it is possible only if the Source is residing within me. As balance was brought about in the negative and positive polarities, the subtle dimension of Witness Consciousness opened up.

In order to manifest the experience, the three books contain all the visuals related to the changes, with corresponding knowledge that the mental, physical, and emotional bodies had to go through. I list a few of the main ones:

Volume I: P. 44, 45, 63 – activation of the *Ajna chakra*; purification of *Prana*. P. 48, 56, 60 – balancing left and right cortical regions or the negative and positive polarities. P. 53, 75 – cleansing of the subtle bodies. P. 80, 102, 132, 179 – activating and synchronising the *chakras*. P. 104 – awakening of *Kundalini*.

Volume II: P. 43 – third eye given the ability to survey the inner as well as the outer subtle dimensions. P. 51, 65 – moving through regions of memory and outer dimensions. P. 57 – expansion of consciousness. P. 89 – destruction of the old psyche. P. 131 – consciousness in recognition of itself. P. 151, 157 – erasing and inscribing – creating new grooves in the brain. P. 185 – Source Consciousness fragments itself in multi-dimensional experience, thus forfeiting holistic awareness.

Such a complex wish took only five years for manifestation and integration; I realise that if we are focused in our day to day living, we would be creating miracles for ourselves all the time.



Chapter One

I A M - I A M N O T

I have this inherent quality of accepting and believing what is said, with the result that I experienced great excitement and inner joy on reading the lines, "*I am now entering upon the greatest teaching accessible to man, for I am learning the secret of existence....*" It was a very pleasant feeling to have, and to know, that in order to access the 'secret of existence', what I was required to do was to be regular in my practice of the breathing exercises and affirmations and the rest would unfold for me through my meditations. I took this for granted.

I soon realised that it was not as simple as I believed, but that a process had to be set in operation, which would get my body-mind intellect functioning to the required vibratory level or frequency in order to solve 'the riddle of the universe'. The first book visualises mainly the cleansing of the etheric body with the gentle movement of *Kundalini*. The second book shows the result of the cleansing and restructuring of the grooves in the brain, along with shattering the old and creating the new psyche. I do some astral travel and visit different planes, encountering along the way the adventures related to that vibratory level. I move back in my memory and visualise scenes from different lives that help me understand my hopes and fears and know myself better. I get to know and absorb the meaning of the *Guru* principle, and finally acknowledge my experience as an experience in Consciousness. When I say 'I', it is not the 'I' as in body consciousness, but the 'I' as formless Consciousness.

9 October 1996

The time had now come when the physical body had to be taken care of before I could move ahead in an endeavour to know my Source. This care was going to be taken up by the Masters who were supervising my unfoldment from another realm. I am eternally grateful to them for their sensitivity, love, and care. I am also required to put my attention to some serious study of the solar system. We are pouring over some maps, but I prove to be an inattentive student, testing the patience of the Masters. However, with their constant guidance and help, in due course, I learnt to move and experiment on my own.

With the enthusiasm to transcend different vibratory levels at a fast pace, I encounter a barrier which, in spite of putting in all my effort, I am unable to surmount; it is as though I am trying to push against an attic door. With persistent trying, I manage to create a slit, through which I get a glimpse of blinding, white light. Was I trying to get past the Crown *chakra*?

"The Divine Light comes not through open doors but only through narrow slits. The aspirant sees the ray as a sunbeam passing through a chink into a dark room. It is like a 'flash of lightning'."

– Sivananda, Swami – 'Concentration and Meditation'.
The Divine Life Society, U.P., India. Eighth Edition, 1990, p. 323.

However, after this futile attempt, it seemed necessary that my gross body goes through some sort of surgery by the Masters in the astral realm. This is one area where outside help is required, and the *Kundalini* energy needed this passage to be cleared for her, for whatever the blockage here, it had probably become too gross. The blockages that the energy has to clear in its path before it can move smoothly, are related to the emotional and mental blocks pertaining to love, hate, jealousy, resentment, fear, pride, mistrust, and guilt, which get solidified over a period of time and settle as deposits in different parts of the body, if not resolved and dissolved.

It is likely that my brain and my heart are not synchronising; there is an in-built clash between emotions and rigid attitudes or value systems; some fixed ideas of right and wrong. These became solidified and settled in the physical heart region. *Kundalini* could clear the *chakras* and the meridians in the etheric body but the gross body needed to be taken care of and the blocks removed in order to render the process effective. This could also happen through meditation, but the process would be slow and time consuming. Care is also taken to see that there is no wear or tear in the *aura* in order to render me absolutely safe from outside influences as and when consciousness moves out of the physical body, thus leaving it unattended.

1 0 O c t o b e r 1 9 9 6

4:30 am: The energy starts to rise from the base of the spine and travels up on the right side of the body, fully energising it, giving a certain tingling sensation. It then starts to spread to the left side of the body, till the whole body is fully charged with energy. A tube inside the upper part of the body begins to extend, and another one approaches it from the outer space. Both clamp together at the navel, to be gradually drawn out and away. This is perhaps the Guide Consciousness leading the Individual Consciousness to explore the astral dimensions.

I am surrendered to the forces of transformation in the course of the meditation, and willingly submit to the seemingly tortuous process even though I don't understand it at all. I am simply a detached observer. A long, wooden pole is thrust into my chest with a thud, which gives me a jerk like a massive jolt of electric shock. The energy starts flowing around the pole and, in quick succession, I cross two vibratory levels.

12 October 1996
(Nadi Replacement Surgery)

There is a great pressure on my feet, more on the left foot. Then, a tube with a magnet at its end is lowered into my chest with keen concentration and precision (Fig. 1). Another instrument follows it, and it does its job of scraping and cleaning an artery.

A small, round-toothed disc is released, which travels up the chest towards the throat (Fig. 2 & 3). The lever pulls up the instrument inserted earlier into the chest. Attached to it is another length of tube. As it is completely extracted from the chest, the nut and bolt, or the magnet, are discarded (Fig. 4). I notice that light is being thrown from behind the head across the full length of the body, like in an operation theatre.

Evening meditation: A gadget is heated and lowered into the chest to seal the wound. For this purpose heat and light is used instead of sutures.

10:30 pm: On putting my head to the pillow, I immediately see dark red (almost black) blood starting to drip from the chest on to the floor. I see small black insects crawling in it. When the phenomenon does not stop on its own, I ask it to stop. It stops dripping, and the vision comes to an end.

Fig. 1

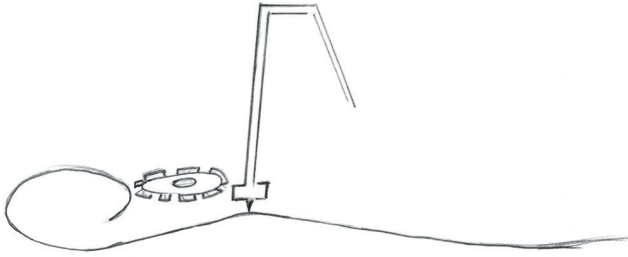


Fig. 2

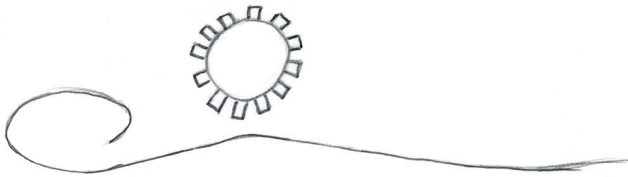


Fig. 3

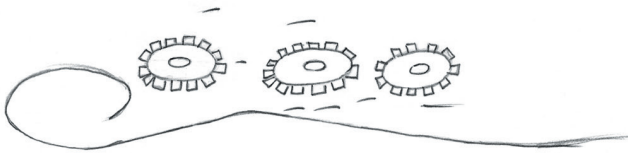
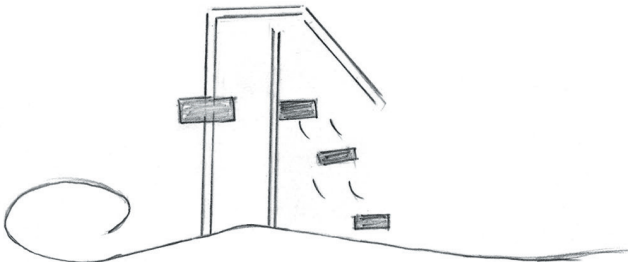


Fig. 4



14 October 1996

Evening: Good after-care is rendered during meditation or while sleeping.
I am given some dark liquid to drink from a decorative spoon.