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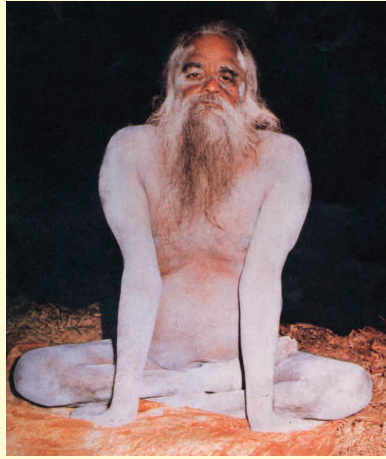


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*Param Dujya  
Swami Gagangirinath Maharaj*



Gagangiri Yogashram, Khopoli,  
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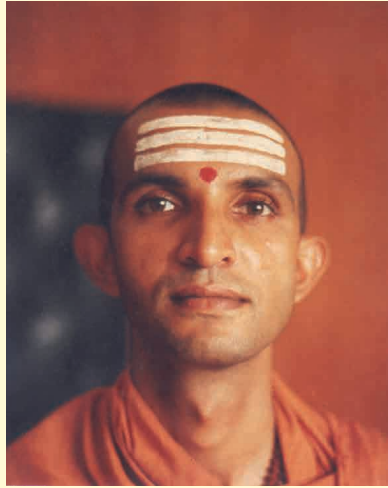
Guru Purnima, 9 July 1998

The dream-like visions presented by Santosh Sachdeva in this book are very good, and they represent the blessings of the Masters to this generation. Tapasvis like Mahavatar Babaji, who have been engaged in ascetic practices for hundreds of years in the mountains in India, can thus enlighten any jiva. Yet there are hundreds of thousands of beings to choose from, and at least thousands of Sadhus who can be so blessed. The reason for her being singled out for this honour is that she too has been a part of the stream of Sadhus life after life, and this is the culmination of her own punyakarma involving hundreds of years of sadhana. Every single atom of her body has become receptive to the teachings of the Masters, and this book is the result. This is a rarest of rare occurrences, a mahadurlabh yoga in the physical world. I suggest, therefore, that she diligently continue this practice to illustrate the workings of the Kundalini.

५५ -  
२७

Param Pujya Swami Gagangirinath Maharaj

\*This is an English translation of the Marathi message given by Swamiji.



A stylized, handwritten signature in black ink, consisting of a large 'P' followed by a cursive flourish.

**P**aramahansa Niranjanananda  
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**Swami Niranjanananda Saraswati**

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25.9.98

Santosh Sachdeva  
Mumbai

Blessed Self,  
Hari Om

I have gone through your book, "Journal of a Student of Mental Physics".  
I have found it illuminating as the experiences of a sadhaka in their spiritual  
quest and feel sure that it will provide valuable inspiration to other sadhakas.

Om Tat Sat,

*Swami Niranjan*

\*The manuscript sent to Swamiji for a review bore the title, *Journal of a Student of Mental Physics*, which was subsequently changed to *Kundalini – A Gentle Force*.



*Ma Anandiji*

Jay, Swaminarayan



Anandi

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21st Nov. '98

The rungs of the spiritual ladder are climbed more easily by providential grace than by one's own efforts alone, no matter how strong the motivation and commitment to devotional aspirations. It is the aspiration of the heart and not the willfulness of the mind that lifts oneself up to the doors of the divine kingdom. The path of prayer with surrender to the living Godhead (Guruhari) is easier and faster than the terrain of limited knowledge and mental exertion. This truth is repeatedly evident from the divine experiences of true seekers.

Santosh Sachdeva is relatively new but rare among the group of such devotees. The episodes of divine flashes and experiences she describes will grant immense help and encouragement to men and women pilgrims trekking the path of Spiritual Realization. We offer our heartfelt blessings to the book with the hope that her work will Spiritually inspire the readers to start the inward journey with a similar childlike Spiritual surrender and Spiritual enjoyment.

In the service of my Master

Anandi

ANANDI

(President : Aksharjyoti Mahila Kendra)







This work is an offering to  
my parents and the guru to whose grace  
I owe my life, education and culture.



## *A c k n o w l e d g e m e n t s*

I wish to express my love and thanks to all those who have become a part of my psychic space through special acts of love, generosity, friendship and kindness over the years.

My parents – Janakidevi and the Late Shri Om Prakash Sharma – for providing me the environment conducive to my spiritual growth. My brother Shiv, and my sisters Raj and Tuti, for fondly condoning my curious obsession, almost to the exclusion of everything else, for the last few years. Shiv spent a lot of time correcting the early manuscripts. My children, Shibani, Nikki and Gautam, for their whole-hearted support, and for allowing me the space to be myself down the years. Shibani put in a lot of hard work to organize all the visuals and text into a presentable whole. Nikki provided unstinting long-distance encouragement and help.

Gautam and his team at Impressions, especially Arvinda Mistry and Sanjay Malandkar, for their painstaking work. The entire staff at Impressions, for their patience and loving back-up support. Wilfred Michael was an assuring help in negotiating my way through a moody computer, and ensuring a plentiful store of back-up files. Maxi Shirodkar prepared reams of copies of different versions of the manuscript, over the years.

Shekhar Vaidya, for his impeccable art direction.

Narendra, for his personal involvement, and his team at Pragati, for doing a superlative job of printing.

Without all their loving and patient labours, there would have emerged a much poorer version of this book.

I consider myself blessed for the encouragement and patience shown by all my friends. Meena Kapur, a close confidante, has always been a strong motivator on my path to self-discovery. Christina Qureshi provided inspired guidance. Usha Banerji provided necessary encouragement at every step on the shared morning walks, and strongly validated my experience with her knowledge of spirituality and religion. Arun Banerji, for procuring rare works on occultism and spirituality. Mridula Jariwala, an attentive listener who guided me with innate wisdom.

Suma Varughese, Rohini Gupta and Katy Cama, for their helpful suggestions on the earlier manuscript. Padmini Mirchandani, Vikas Malkani and Ashwin Shah, for providing valuable insights in publishing and distribution.

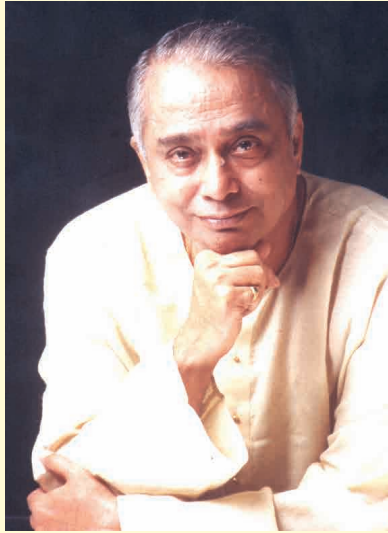
Anjali Bagwe, who stepped into the role of editor at a critical stage. Special thanks go to her for her faith in the value of my work, her loving support, and her vital role in transforming the journal into this book.

The Masters and Brothers of the Yogi Divine Society of the Swaminarayan sect, for bolstering my confidence with their understanding. They include Swami Mukund-jivandasji, H. D. Papaji, Dinkarbhai, P. Bharatbhai, Rajubhai, Vashibhai and Hemantbhai.

Param Pujya Swami Gagangirinath Maharaj, Paramahansa Swami Niranjanananda Saraswati, and Ma Anandiji, for their blessings and encouragement to the book.

Arun Roy Choudhury and his friend, Ram Briksh Singh, Retd. Inspector General of Police (Bihar), for personally conveying the manuscript to Swami Niranjanananda.

I am deeply humbled by the Grace and affection showered upon me by so many Realized Souls over the years, including first and foremost Swami Mohangiri, who gave me mantra initiation as a young girl, and now Hon. Justice M. L. Dudhat, who guides my practice of Mental Physics.



*Hon. Justice M. L. Dudhat*

# The Guru



*Salutations to that noble Guru who by bestowing the knowledge of the Self burns up the bondage created by accumulated actions of innumerable births. – Guru Stotram*



A more unlikely Guru than M. L. Dudhat will be hard to find. One could mistake him for a college Professor, or even a well-to-do businessman. Nor does he look like the stern Judge who has sent criminals to the gallows during his long tenure of dispensing justice in the Bombay High Court. Soft-spoken, unassuming, mild-mannered and even very humble is the persona of my Guru. There is nothing remarkable about him at first glance. He is a good speaker, poised, as he delivers the lectures on Mental Physics week after week, year after year, for over thirteen years now. The talks are in an everyday conversational tone, delicately laced with subtle wit, often embroidered with profound illustrations that help to deepen one's understanding. Many students begin to repeat the course year after year; some regularly attend the weekly meditation sessions conducted by him. There are no *malas*, no *mantras* – except for the resounding *AUM* at the end of each session – and no *diksha* or initiation is given to the favoured disciples. The growing magnetism is there to experience, for all those who persist with an incremental faith, young and old alike, until the outpouring of love from the Guru to his disciples, and

also in return, is the only surviving truth at the end of it all. The power rests very lightly on his ample shoulders. Umpteen devoted students scattered all over Mumbai vouch for the subtle presence that has changed their lives for the better, soon after they started attending the lectures.

The weekly lectures are held at diverse locations in Mumbai. Students, bureaucrats, scholars, housewives, sportspersons and professionals, men and women of all ages attend the lectures, which are conducted either in English or Marathi, depending upon the location. The lectures begin punctually on arrival of the Guru with a minimum of fanfare, and the students disperse after doing their *pranaams* at the end. Things are a bit more informal at the weekly meditation sessions, when Mr. Dudhat jokes with the co-meditators, always concerned about their well-being and personal growth, albeit in a very unobtrusive way. Once a year, during the Christmas break, all students from classes in all the different locations go on a four-day meditation retreat with the Guru, in the sylvan setting of Mahabaleshwar in the Sahyadris.

Born in Ahmednagar on 11 March 1935 in a wealthy family of moneylenders, Mr. Dudhat completed his college education in Mumbai. He started his legal practice in the Bombay High Court in 1961. His association with Mr. R. B. Kotwal, retired Government Pleader, and Mr. Kshirsagar – a realized soul – kindled in him an interest in spiritual matters. On a pilgrimage to Shirdi in 1972, Guruji was contacted by an unknown Kashmiri Yogi identifying himself as Gautam, who introduced him to some special breathing *kriyas*. They helped unlock the unknown spiritual dimensions for him, while also intensifying his sensitivity to extrasensory perception.

During a chance encounter in 1979, Guruji met Swami K. S. Ramanathanji, a born Yogi. Swami Ramanathanji had come in contact, through correspondence, with Mr. Ding Le Mei of the Institute of Mental Physics, Ulka Valley, in California, USA. Ding Le Mei was actually born an Englishman, Edwin John Dingle, who journeyed to Singapore as a war correspondent during the First World War. He travelled all over China and distinguished himself as an explorer and a cartographer, courting death on several occasions. At one point he came in contact with

a Buddhist monk who gave him an uncanny message, saying that his real mission was in Tibet. Though perturbed, he set out on foot for Tibet across a singularly inhospitable terrain. Reaching his destination in Tibet, where he fell unconscious from sheer exhaustion after a prolonged bout of malaria, Ding Le Mei was nursed back to consciousness and good health by a total stranger. He was given the realization that he had met an untimely death as a monk in his previous life, leaving his spiritual practices incomplete. He had been now recalled to Tibet to be given higher spiritual training, and he would go to the USA in order to spread this training in the West. He developed the course on Mental Physics, which was later brought to India through correspondence by Swami Ramanathanji.

The chance meeting of Swami Ramanathanji with Mr. Dudhat led to the inception of the first course on Mental Physics, also known as Brahma Vidya, in Mumbai, in 1979. After doing the course for three years with Swami Ramanathanji, Mr. Dudhat started conducting the course independently from 1985.

Mr. Dudhat follows the long tradition of householder Gurus, people who have gracefully borne the mantle of spiritual service while facing the claims of a family and occupation. He was appointed as a Judge in the Bombay High Court in 1989, while still continuing the lectures in Mental Physics, and has only just retired in 1998 from a distinguished service. His wife passed away of cancer in 1990, leaving behind two daughters. Radhika, the older one, who is a practicing lawyer, lives with Mr. Dudhat along with her husband and a young child. The younger daughter Rupali is now completing her legal studies. She lives with her husband and a young child, in a distant suburb.

Mr. Dudhat brought a rare sense of humility and compassion to his role as a Judge, even embracing with deep sensitivity the convicts summoned to his chambers, against whom he had passed the death sentence just a short while earlier. Guruji has continued to impart the lectures on Mental Physics through all the vicissitudes of an eventful life and career. His equipoise and detachment aptly demonstrate his authentic and genuine ability as a true Master who lives by what he preaches.

As I have continued to attend the lectures and meditation sessions over the past three years, my feelings for Guruji have also undergone a vast change. At first I was fascinated by his dual role as a sitting Judge of the High Court and as a lecturer on spirituality. He didn't fit my expectations of a spiritual Guru, although what he was saying interested me. I saw him sitting in a cross-legged pose, a gentle-looking, well-built person, with a strongly protective aura emanating from him. Initially, I was only a part of the crowd. I was truly committed to the course by the time the visions started in full spate. My efforts to elicit an explanation from him were gently rebuffed at each turn, which made me feel rather sheepish and disappointed. I felt lost. When I told Guruji that, "I think my *chakras* are moving," his sole reply was, "*Santosh, in chakron ke chakkeron mein mat pado.*" ("Santosh, don't get enmeshed in the webs of these wheels.") I was disappointed that he didn't take me seriously enough, but I persisted doggedly.

By the time I was shown the full-blown *Kundalini* vision of the emerald green snake, I was alarmed enough to seek a private appointment with Guruji. This resulted in my being invited to the weekly meditation group at his residence. There was hardly any rapport with him, since he didn't interact in any meaningful way. There was no basis for interaction, and I felt very frustrated about not being taken seriously enough. The group meditation, the discussions that followed, the questions and the sharing of experiences in meditation (in short, the energy of the group), provided me with a sense of assurance, ending the self-imposed isolation, and ultimately validating my efforts.

I had a strong need to voice my strange experiences, which found an outlet in the group, although the Guru remained impassive, and my co-meditators usually laughed with indulgence at what they thought were fantastic outpourings from me. But, of course, they were too inhibited to interact initially, and it is only now several years down the line, following my lead, that they have begun to voice somewhat similar experiences and visions. To me, at the time, it was like interacting with the self by talking aloud, to clear my own thinking. I needed an audience, a listener. So, I chose Guruji to be the Listener. Anyway,



he only listens. Of course, I now realize that this was the best possible response from him given the circumstances, since any active intervention on his part in my adventure of unfoldment would have most probably put a stop to the journey. There would have been no journal. By the time I could understand the visions depicting the divinity of the Guru several months down the line, I had already begun to develop a fondness for him. The awareness grew on me that without expressing anything, he was a very giving self. He didn't voice anything, but I began to be aware of the sense of being cherished, being looked after and appreciated. Over the years, my fondness and respect for him has metamorphosed into a deep reverence.

I see Guruji as a good, wonderful, and happy being. He is a calm, composed, poised and balanced person. He is full of joy, even bubbly and exuberant at times. I think that these qualities are being enhanced every day. He exudes all the positives, and has a strong radiance. My love for him is taken for granted. There are no inhibitions to my expressions of trust, affection, openness and love that I feel for him with a flowingness, without any negative undercurrents. The same attitude of love is there in other people also. There is a general flow of love from men and women in the group. He loves us all, and there is an outpouring of love from all of us.





## *A Daughter's Review*

In October 1995, I found that my mother had begun to fervently draw pictures. Being quite involved in my own life I tended to just overlook this phenomenon. In November of the same year, it became quite apparent to me that my mother was undergoing some sort of a process which seemed to be related to the Mental Physics lectures and breathing exercises. She appeared very distant and preoccupied. At a certain point in time I even recall the colour of her complexion changing, her face looking very different and perhaps a little strained.

During the years of 1996 and 1997, mom continued her drawings. She seemed to be really driven, being completely immersed in the drawings and the recording of her experiences. Conversation at home now centered around being in harmony, being in touch with totality and not becoming too body conscious about one's life or one's woes. Mom started sharing a few of her experiences, especially those of her past lives. It was interesting to hear her talk, and I began to enjoy her joyful laughter, lightness and the wonderful freedom she seemed to be experiencing.

In 1997, I myself started practicing Yoga, *Sudarshan Kriya*, *Vipassana* Meditation, and I too began attending the empowering lectures on Mental Physics. Although till then I had not paid any real attention to my mother's drawings, I now realize that even the subliminal awareness of the pictures and her experiences had subconsciously prepared me to be equanimous

when the process of energy unravelling began within me. I was able to understand what was happening, and that helped me maintain my equilibrium.

Helping my mother in putting together a journal of her experiences has helped me acquire a better understanding of who we really are... we are more than just the body. My awareness of Universal Consciousness has heightened to a great extent, and I feel its presence close, being surrounded by it, being a part of it. I understand that the Guru is the manifestation of Cosmic Consciousness and is at the same time also a manifestation of that part of the higher self, which we are not initially able to recognize in ourselves.

There has been many a moment when I have found myself feeling absolutely defeated and exhausted, and quite unable to carry on in face of life's travails. In such moments, when I am so physically tired that I cannot sit in meditation, and I am unable to do the Sudarshan Kriya, once again I realize the magic of Mental Physics. I recall Guruji narrating all the affirmations, a picture of freshness, energy and vigour. As I start reciting the affirmations such as "I am the master of my own life!! I will do whatever I desire to do, I am whole, I am perfect, I am strong, I am powerful, I am loving, I am harmonious, I am rich, I am young, I am happy," and many more, my heart starts soaring, and my soul starts responding to the tunes of a song that touches the innermost core of my being. My energy level starts rising, and my faith and the determination to stay on the spiritual path are renewed.

I think that this is the key point of the uniqueness of Mental Physics – its absolutely positive approach to life. It very clearly spells out that one's life is in one's own hands. Its teachings are modern and I think they have a special appeal to the young and those with a Western bent of mind, who are unable to understand the nuances of *karma* theory.

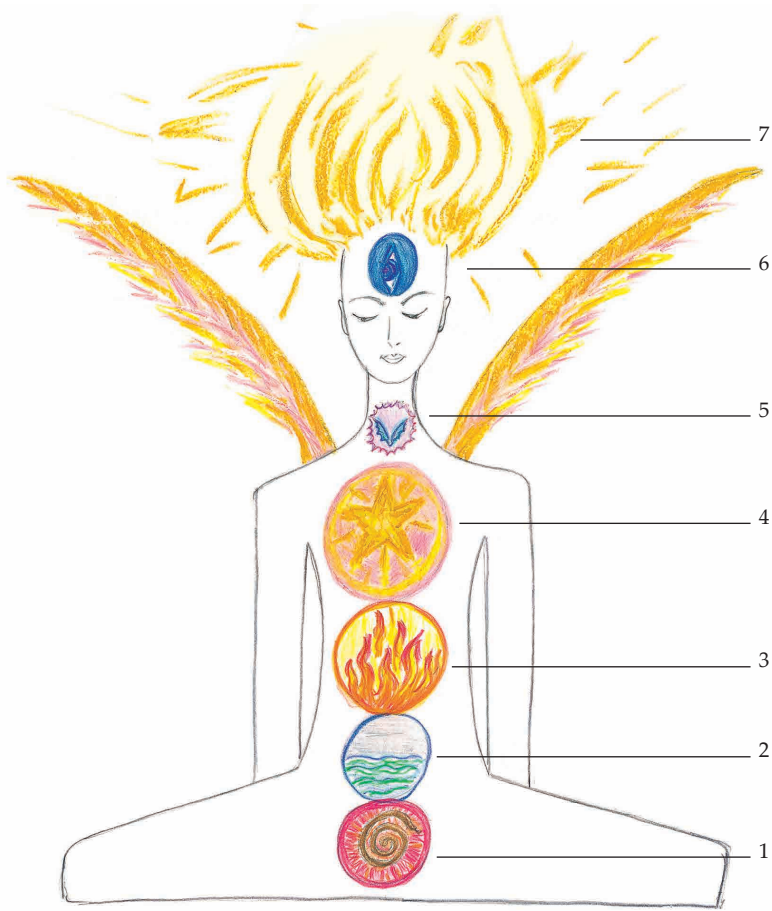
What differentiates this book from the others that I have read on this subject, are its pictures. I feel it is the visuals in the book that fill the uninitiated aspirant with awe and wonder, and inspire both the old and the young to start walking the spiritual path. The visuals, simply but beautifully, encompass the meaning of the evolutionary impulse in the realm of spirituality and what it entails.

Another differentiating factor about this book is that it is written by a person of the nineties, a normal householder, someone like me – an everyday person – thereby proving that spiritual aspirations can be incorporated into our busy schedule in a very well thought-out, organized manner.

It has always been maintained that the level of spiritual growth must not be freely expressed, because the expression by word or visual may on the one hand confuse and arouse negative feelings such as envy, jealousy or insecurity among the seekers, leading to needless competition. On the other hand, it may serve to feed a sense of false superiority and egoism in the mind of the seeker, and thus act as a stumbling block on the spiritual path. This is particularly important to remember, since there can be as many expressions of unfoldment as there are individuals, and there can be no comparison between any two sets of experiences of the Divine. Also, the awe and mystique of a true spiritual encounter is thought to be too much for the ordinary human being to understand, respect and handle. However, as a young aspirant, I feel that the time has come for a more open yet cautious sharing of this subject, which can play a key role in encouraging both the young and the old to tread the spiritual path.

The book *Kundalini – A Gentle Force* abundantly reveals the love, the joy, the beauty and the glory towards which Mental Physics has led a sincere aspirant. This book has prepared me for my journey on the spiritual path. Had it not been for my mother's guidance, and in turn the book's help, it would have taken me far longer to understand my own impulse of unfoldment, comprehend its significance and maintain my equanimity. It is the sharing of the author's experiences and her refined understanding of them that have helped me to remain true to this path.

Shibani Sachdeva



### Chakras and the Body Temple\*

- 1 – Muladhara (Base chakra)
- 2 – Swadhisthan (Sacral chakra)
- 3 – Manipura (Navel chakra)
- 4 – Anahata (Heart chakra)
- 5 – Vishuddha (Throat chakra)
- 6 – Ajna (Brow chakra)
- 7 – Sahasrara (Crown chakra)

*\*This chart showing the location of the seven main chakras in the etheric body is a stylized version created by the author, and the colours and symbols shown here do not necessarily correspond to the descriptions in the traditional literature on Kundalini.*