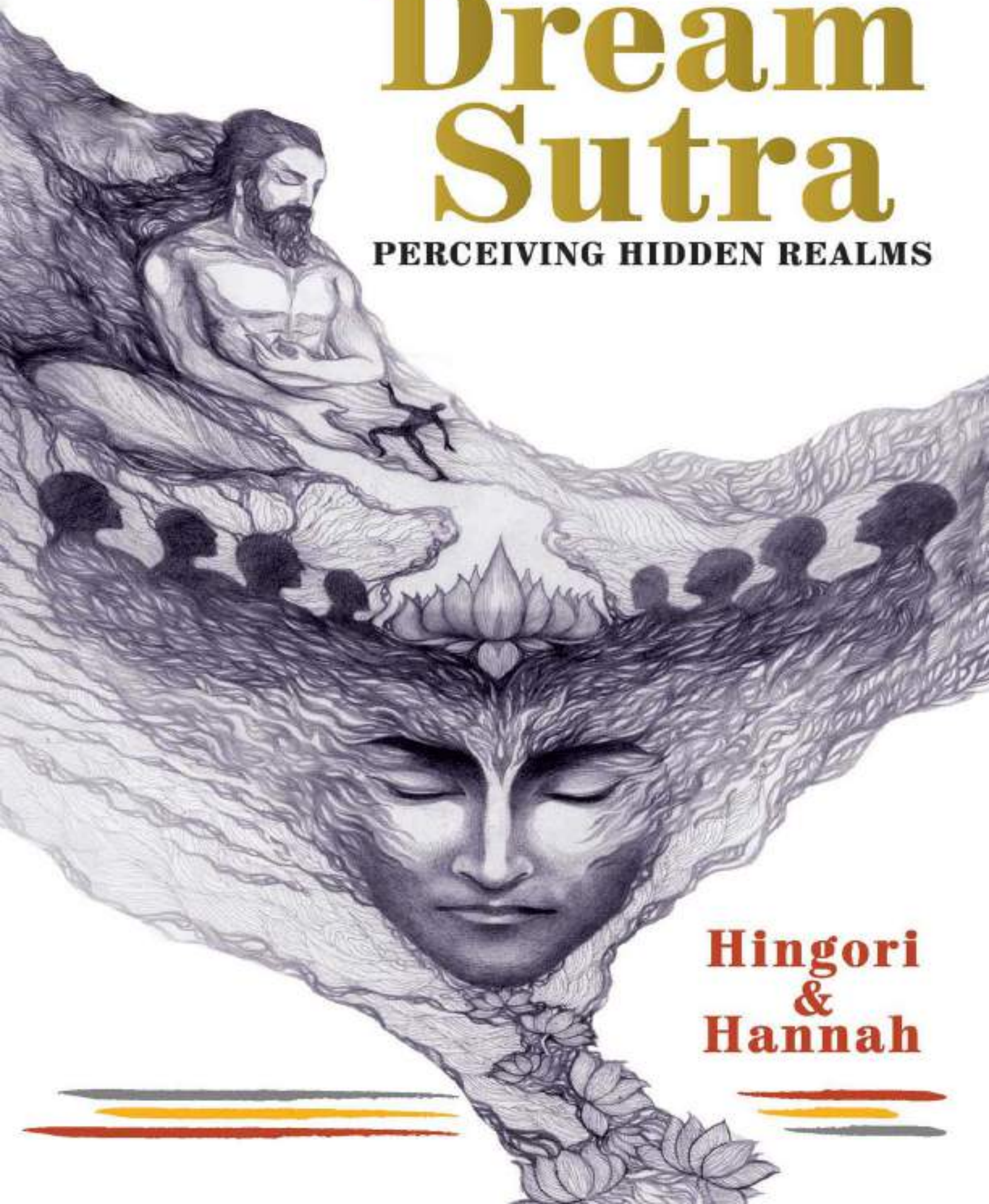
Dream Sutra

PERCEIVING HIDDEN REALMS



Hingori
&
Hannah

DREAM SUTRA

Perceiving Hidden Realms



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Written by Hingori & Hannah

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Nandkumar Suryawanshi

SURESH PRABHU



MINISTER OF RAILWAYS
GOVERNMENT OF INDIA
NEW DELHI

"In a world where humanity plays second fiddle to capitalism, the Hingori Sutras invoke fresh perspectives and provide a barometer to gauge one's journey through life's adventures. The best thing about such books which constantly churn the mind is that they help you clarify concepts. The one insight from the Hingori Sutras that I try to imbibe in my everyday life is to serve selflessly because I understand that in service to others lies my evolution as a human being."

(Suresh Prabhu)

Sleep I must, to become
one with the world.
Dream I must, for
I am the world.



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Gurudev



A divine light, an omnipresent yogi
and a spiritual guide, extraordinaire.
(Born 1938, died 1991)

Preface



The realm of dreams defies logic. For thousands of years, philosophers, scientists and spiritualists alike have struggled to understand the dream state. Numerous dictionaries have tried to interpret dreams into everyday vocabulary. So far, it has been nothing more than an attempt at best. So is this book.

The only saving grace is that this book is a collection and a combined effort of several people who share a collective interest in spiritual evolution, and have a common guru – a very powerful and accomplished guide who practiced astral travel at will (I have witnessed this on several occasions). Often, he would give instructions, messages and interact with his disciples and devotees in their dreams.

Having spent a decade with him, a part of which was living as a guest in his house, I did get to ask him for the explanations of several dreams. While hanging around in his room and home, I also had the benefit of overhearing his explanation of other people's dreams.

Do I think the information in this text is comprehensive enough? No, I don't. But I do think that it is a lot more than you will find elsewhere. There have been almost 100-plus interviews conducted by Hannah, my co-author, who unfortunately has a much better flow of expression than me. I almost feel like apologising for that! I promise that in the future books I will revert to my regular style of colloquial writing. In the meantime, do enjoy her eloquence and the untiring effort of not just interviewing but also interrogating several of my spiritual associates and her other victims.

Dreams, Visions & OBE



Chapter 1

Dreams can induce joy and grief, provide message and reprieve. Yogis, saints and seers have harnessed them as tools of communication.

Across religions, ancient texts have exemplified the prophetic power of dreams. They come to one and all, and without calling- age and physical disability notwithstanding. So what are dreams? Are they merely inspiration for some and aspiration for others? Or are they an exploration of the mind?

While the subject of dreams is as old as creation itself, its discussion too has spanned over 12,000 years or… 32,000 years for that matter. Who knows?

To delve further into this mystical subject, and increase our understanding about it, let us take a flight into the world of dreams.

Dreams, Visions and Out-of-Body Experiences

Simply defined, dreams are a series of thoughts, images and sensations that occur in a person's mind during sleep.

If dreams occur during sleep, then what are visions? Many people use the terms 'dreams' and 'visions' interchangeably. Visions are also a series of thoughts, images and sensations but they occur at the threshold of sleep – in a 'half-awake, half-asleep' state. Visions can seldom appear in the waking state as well, often when the eyes are shut and in rare cases, when the eyes are open. People have visions either during meditation or in between sleep. Vision-like hallucinations can also occur when trance is induced by the use of psychotropic substances and mood-altering drugs.

Images, thoughts and sensations also occur as out-of-body experiences (OBEs) in a state of deep sleep. OBEs are those in which you have a

sensation of moving out of your body. Most times, you can see your physical body asleep while you are out of it. The part of you that is outside your body can move through ceilings and walls and, at other times, fly at extreme heights across seen and unseen locations. You can even touch and move objects and, in rare cases, bring them back with you into the physical world! Examples in this book will help you understand exactly what I mean.

Categories of Dreams and Visions

Both animals and humans dream. Some dream in colour, while others in black and white. Some dreams get stored in memory while others are easily forgotten.

Let us deconstruct the world of dreams by categorising them, so that eventually you can attempt to catalogue and index your own dreams as best as possible.

Let us start with analysing dreams that allow certain *samskars* (mental impressions recorded while in the conscious state – to be exhausted during the dream state).

Some years ago, I dreamt of two car accidents, one after the other. In both the accidents, I was in the car that was damaged. I felt all the sensations of being trapped until people who had gathered at the crash site rescued me. Imagine the horror of being in a car crash and living all the related sensations not once but twice! It was emotionally terrifying, but when I woke up, I remember feeling grateful for being alive. The first thought that ran through my mind was that I had exhausted my karmas and that any bodily harm to me by way of a car accident had been averted.

Of course, that did not stop me from driving around cautiously the next day. I was unusually careful around the bends and turns, and almost drove in

slow motion when I passed through the area I had seen as the accident site in one of the dreams. This was a section of the road I took to work every day. As expected, nothing happened. My destiny was fulfilled but in a parallel existence. The guru's grace had pressed the changeover switch but not the delete button.

Many of us have dreamt of either our loved ones or ourselves in the throes of death. There is a popular belief that seeing the death of a loved one in a dream lengthens the lifespan of that person. In most cases, this is true. The implicit meaning of such a dream is that death did happen but in another realm of reality. Thus, the death occurrence in the dream state pushed away the probability of it actually transpiring in that person's physical state. The point to be cognizant of is that the dream state is a state of parallel reality. That is why we have the term *Svapan Lok,* which means 'Dimension of Dreams'.

In the early hours of a spring morning in 1994, Nina dreamt that her mother had taken ill. She saw her mother lying on a bed, looking pale. An aunt who was sitting by the bedside was sobbing uncontrollably while telling Nina that her mother was in a serious condition.

'I remember my aunt talking on and on while I was not paying much attention. Strangely though, in this dream, I knew I was dreaming! But the mood was so dreadful and the tension so palpable that even after so many years I can recall the dream vividly.'

The untiring ringing of the phone broke Nina's sleep. It was Nina's cousin informing her that her mother had woken up that morning and lost her voice. 'Even though mum tried, there was no sound, not even a whisper!'

Nina's mother was alive but unable to utter a word or make a sound. Neither her mother nor the doctors could explain the reason for the voice loss or for

that matter, its recovery 15 days later! Did Nina's dream bear any correlation with the actual event? Perhaps.

Another level of dreams is premonitory dreams. They give us signs of our future, almost indicative of a yet-to-happen event.

However, a word of caution- it is not necessary that everything happening in a dream is actually warded off in our physical lives since some dreams are premonitory. It is not uncommon that some people can get both, premonitory dreams as well as fructification ones and therefore, it makes it all the more difficult to be able to distinguish between the two.

Deepangshu shared with me a dream that falls in this category. In 2008, a year into his marriage, he saw an enormous greyish triangle in his sleep. The triangle was so huge that he felt like 'an ant in front of it'. In his dream, the triangle-like figure extended its arms to hand over a baby to Deepansghu. As he reached out to accept the baby, Deepangshu heard a voice say in Assamese, 'This is your daughter. Her name is Anoya.'

He recollected being in a state of awe as he held the baby in his arms. Startled by this dream, Deepangshu woke up in shock. His wife and he had not planned for a family, so what was this? Restless, he surfed the Internet for a meaning to his dream. He discovered that Anoya was Hebrew for 'God's answer'.

Three years after this dream, Deepangshu was blessed with a daughter. Guess what he named her? 'When my daughter was born, my wife and I instinctively knew what to call her. She was a gift I had received in my dream. I recalled the exact pronunciation of the baby's name and accordingly named her, Aanoyah', he said.

The symbolism of triangles or triangle-like figures is not lost on me although I am not too sure what to make of it. Amongst my spiritual associates, both Uddhav and Jain Sahib, disciples of Gurudev for the last several years, saw triangles in their waking state. Although Uddhav recognised these figures as powerful forces, he found himself momentarily paralysed as he saw two triangles come into his room through the window. On the other hand, when Jain Sahib sighted similar triangles, he felt he had been blessed with a vision of deities.



Another category of dreams is ad hoc or nonsensical. These are typically the most common type of dreams. In such dreams, stored thoughts and conversations come up like bubbles in a pond and curate themselves in strange ways. Many observations, thoughts and impressions of both present and past lives can fuse together to create a seemingly strung-together but disconnected dream. The sense in the nonsense is that these are triggered by some stored memory that manifests as a story in the dream state.

Let us check out Devina's dream. 'Last night, I dreamt that I was feeding fish in a fish tank. The fish seemed angry for I was feeding them so late. Swimming with the fish was a lion. A shoal of fish had gathered around the lion's tail, making him look majestic.

On waking up, I realised I had forgotten to feed the fish the previous night, as the kids and I had gone to the theatre to watch *The Lion King*. By the time we got back, it was late and I was dead tired. So I told myself I would feed the fish in the morning. Little did I know that both the lion and the fish would make a grand entry in my dream that night!'

If this experience is anything to go by, it is understandable why children and easy-to-scare adults have nightmares after watching horror movies. It has been observed that nonsensical dreams arise most often on a heavy stomach and probably because of indigestion.

Do not try to find meaning in ad hoc/nonsensical dreams. They will come regardless; whether you understand them or not. Enjoy them simply because their tendency to burn away the seeds of your memory or *samskaras*, i.e., mental impressions, makes them worthwhile.

Visions constitute the next category of dreams. Visions could be of deities and saints and/or visions in which you may receive messages, *mantras*,

blessings and warnings. Your mind travels. The dead (who exist in spirit form) are visible and you can see events that the physical sight does not.

In one of my visions I met the Hindu deities, Ram, Lakshman and Sita. I found myself in a place where there were around 100 other people waiting to have an audience with the trio. I recognised one of my spiritual associates in the queue before me, though he did not acknowledge my presence. The queue moved slowly since almost everyone had something to discuss with the deities. Finally when it was my turn, I surprised myself.

When Ram asked me what I wanted, I said I wanted nothing but to give my good wishes to the three of them. Sita thanked me with a broad smile. Ram and Lakshman acknowledged me too, but with wry grins. When I woke up in the morning, I was more than shocked! What was I, 'Mr Ordinary' doing offering my good wishes to a man who is considered god by millions?

Yet another category of dreams involves the joint collaboration of deities, saints and other powerful souls. Together, they visit those who sincerely desire to meet them or those who need their help.

Some years ago, my sister Sapna was very adamant on going to the shrine of Shirdi Sai, situated in the interiors of Maharashtra. Most times, she would complain about how she had to cancel her trip every single time, as something unavoidable would crop up. Every time she aired her grievance, she would end the conversation by egging me on to take her to the shrine.

Tired of her persistent nagging, I matter-of-factly told her I would request Sai to come to her house. Unsure of whether my comment reeked of arrogance or was it an intention to pull her leg (as I often did), Sapna did not raise the subject again with me until about two months later when she came rushing to see me in my office.

In a voice filled with excitement, she said, 'Shirdi Sai and you came to my house last night. You sat outside in the hallway while Sai came to my room and spoke to me.'

Straying from the subject for a bit, I would like you to know that in the after-life, there are no distinctions of caste, creed or religion. Any distinction of this kind is against the law of nature. There are no Hindu birds, no Jain animals, no Sikh trees and no Muslim fruits. Also in the dream state, a dreamer has the right of collaboration with any spirit or saint.

A friend who wishes to remain unnamed has had many visions. One that he finds hard to describe is a vision in which he saw a series of mathematical equations written on a brown parchment paper. The equations scrolled from the top and as he read them, he felt he was reading the chemistry of blood!

'This vision reoccurred several times and then suddenly stopped. Every time, it was the same set of equations. I remembered a few of those symbols though they seemed to be alien to my understanding.'

This gentleman is neither a doctor nor a scientist, so why was he shown the chemistry of blood? Why did the vision come to him, not once but several times? Sometimes these visions are hard to define.

In his interpretation, this was a vision orchestrated by Gurudev to make him understand that spiritual sciences can have a deeper scientific analysis than what the scientists have been able to present.

The most advanced category of the dream state is out-of-body experiences or OBEs. Let me recount a couple of adventurous OBEs. In one of my initial OBEs, I saw myself rise and move up in the air through the ceiling, into the room above. After exploring around, I decided to return to my room, through the ceiling at the point of the fan. Shocked to note that I could

travel through a moving fan, I experimented by slowing my descent. During the experiment, the moment when my right ankle was at the level of the moving fan, I heard a sharp *'kkrrrrkk'* sound. I returned to my body feeling no pain and not knowing where the sound came from. However, when I woke up the next day, there was a pain in my right ankle. I limped for almost 15 days before the pain subsided. A swollen ankle was a small price to pay for the learning of the spirit body. I realised a moving fan had the power to hurt a spirit.

In another OBE, I saw my wife sleeping on the floor. My out-of-the-box sense of humour made me want to pull her leg. I thought I would bounce on her and scare her. It was 4 a.m. or so. What happened next was another great learning. Every time I tried to jump on her, I would bounce off; I could not touch her. A blue light, conical in shape, enveloped my wife; it extended to at least a foot off her body. She did not move an inch in spite my efforts to wake her up. I realised then that the human aura is a very powerful protective shield.

On several occasions, my spirit body would pass through the walls of my room as if they were only smoke screens. I could hear a subtle sound when I passed through a wall – almost like the tearing of tissue paper.

Objects are impenetrable for us but not for our spirit bodies. And that is why a spirit body can pass through any solid space in half a second. Empty houses can be inviting. After death, many spirits stay and co-share the houses with their families or strangers.

I have dealt with cases where practitioners of black magic sent spirits to haunt people and their families. The spirits would stay in the house of their victims and slowly but surely scare and attack them until they succeeded in torturing them or possessing their bodies.

However, an ordinary spirit cannot penetrate places where a lot of spiritual energy is present. Mosques, temples, gurudwaras and churches are normally out of bounds, as the energy levels in these places do not allow the entry of an averagely powered spirit.



The practice of *mantras* and devotion to a *siddh guru* can enable your protection and keep you safe from spirits that haunt or trouble. A *siddh guru* can clear a home of haunting spirits by the use of his spiritual power. However, these spirits can be slippery and vanish in order to avoid the guru's attack on them. So a game of hide-and-seek ensues, one in which the spirit that intended to victimise becomes the victim.

After helping the disciple to evolve, the guru ensures that his protégé attains enough power to travel in his astral body at speeds that break the sound barrier, so that the spirit can travel out of the aura of the earth, into other dimensions.

The first time I came out of my body, I did not find it easy to float systematically. I felt like a gas balloon floating in the air, too light to traverse in the atmosphere. I wanted to stand but could not.

Slowly, I learnt to move my body with my mind and not my muscles. Finally, I could will myself to stand, to float, to go through the wall, to fly over the sea…

With practice backed by the availability of *Shakti* or power, I could fly at speeds that felt almost rocket-like. The initial travels were at speeds that were akin to an eagle or maybe somewhat faster.

Later, I travelled at such tremendous speed that I could not see anything around me. All I could hear was a buzzing sound as I travelled. On a couple of occasions, I did not know where I was, or how far I was from my body, but I was able to return to my body like a homing pigeon, by exercising my willpower.

Consciousness – The Yogic View

To make sense of your dreams, you must first familiarise yourself with the levels of consciousness.

Yoga is the science of achieving a union with the consciousness supreme. History bears testimony to how yogic practitioners, irrespective of religion or place of origin have harnessed the power of yoga to delve deep within themselves and perceive that which is universally prevalent, yet invisible to the human eye. Christ was as much a *yogi* as Guru Nanak or Buddha or Muhammad.

On the surface, yoga is about stretching and breathing exercises that keep the body light and fit. Beyond that, it is about *asanas* (postures), *pranayama* (breath control), *shatkarma* (purification/cleansing) techniques, *mudras* (gestures), *bandhas* (energy locks), *nada* (sound), *mantras* (speech) and *paath* (advanced form of meditation). The eight-fold path of yoga (also called *Asthang Yog*) established by Patanjali and detailed in the *Yoga Sutras* is a step-by-step method of finding the true nature of the *aatma*.

If you find the paragraph above as well as the next few paragraphs too technical and heavy to comprehend, just press the erase button, as these are not critical to this book. Alternatively, invest some additional time and read them a few times so that you understand the dreamer in you.

Besides *Asthang*, many types of yoga (*Hatha, Bhakti, Gyan, Kriya, Swara, Mantra, Raja, Karma* and *Kundalini)* are practiced in varying degrees today. Gurudev taught us that *seva* (service to others – people, animals and plants) was a form of yoga because when done with intent, dedication and commitment, *seva* becomes an instrument of *Karma Yog* and thereby a discipline for spiritual elevation.

Whatever the route, self-realisation is an inward journey and therefore needs an understanding of the three bodies of a being (*isthul, suksham* and *kaarna,* i.e., physical, spirit and causal) as well as the four states of consciousness in which we exist, namely, *jagrat* (waking), *svapan* (dream), *sushupti* (deep sleep) and *turiya* (nothingness).

From time immemorial, saints and *sadhus* (ascetics) have sat in *tapasya* (penance) either atop frozen mountains, in hidden caves or in other natural landscapes. Oblivious of clothing or food, they have used the laws of yoga to increase the lifespan of their physical bodies while preserving their body organs in a state of non-decay, by controlling the flow of *prana* (breath). They also learn to increase the meditative rhythm in order to intensify mental concentration and thought control through yoga. And, they have often have visions and OBEs while meditating.

Contemplating *brahman* (the ultimate reality), these seekers have opened the channels of communication between their *isthul sharir*, the *suksham sharir* and their *kaarna sharir*. And having dealt with the waking, dream and deep sleep states of consciousness; these *yogis* have matured into experiencing the fourth state of consciousness – *turiya*. In the state of *turiya*, there is nothingness – no movement, no action, no reaction.

Beyond *turiya*, the final frontier is *kaivalya* – the final state of consciousness where the *aatma* and *brahman* have merged into each other to become the undifferentiated ONE, the consciousness supreme. On reaching this stage, a human being has achieved *moksh* (complete salvation). Theoretically not so tough to understand but practically a pipe dream!

A wise man once said, 'Tis better to have loved and lost than never to have loved at all.' And so should you deal with spiritualism. The idea is to climb a step or few at a time, not expecting a 100 per cent success rate.

Gurudev believed in the concept of spiritual evolution while still being in the *grihasth ashram* by honourably discharging one's duties towards family and society. We must stay with our families, work for our living, and within the communities, serve those around us whenever we can and as much as we can. It was almost like a mission statement for his disciples.

Waking, Dreaming, Deep Sleep and OBEs

Let us spend some time in visiting the three states of consciousness that precede *turiya*. Any being relates to the outside world through his three bodies, i.e., gross, spirit/astral and causal.

These three bodies are active in experiencing the outside world through the three states of consciousness – waking, dreaming and deep sleep.

Although the same consciousness is prevalent in each of the three states, the consciousness functions differently in each state because of two factors- the differing perception of each body (*sharir*), and the interplay of the consciousness with the mind of that body. Thus, what we experience when we are awake is different from when we are dreaming or in deep sleep.

In the waking (*jagrat*) state, the consciousness expresses itself through the *isthul sharir*. The mind of the *isthul sharir* perceives the world with the five senses and works in consonance with the brain. It receives anywhere from 30,000–50,000 thoughts a day. In the dream (*svapan*) state, the consciousness expresses itself through the *suksham sharir* and creates a world of its own. Being extremely creative, the astral body or the dreamer taps into the database of *samskars* from both the gross and the causal bodies, and throws up permutations and combinations – some of which are fascinating and some nightmarish. The mind of the *suksham sharir* is not prone to as much activity as that of the *isthul sharir*, since it does not receive as many thoughts, and works mostly on observation.

In the state of deep sleep (*sushupti*), the consciousness expresses itself through the *kaarna sharir*. During deep sleep, the consciousness chooses to rest. So there is neither cause nor effect. This is the closest most of us can get to experiencing nothingness.

A guru knows exactly how to harness this tremendous capacity of the consciousness. He can manipulate a disciple's spirit/astral body to exhaust *samskars*, inform, educate, show the path, resolve the past, and predict the future.



During an OBE, a part of the gross body is alive, especially the part at the apex of the head. This part remains warm and alive, while the rest of the body becomes cold. I also believe that during an OBE, some part of the astral body remains behind in the gross body to keep the gross body alive.

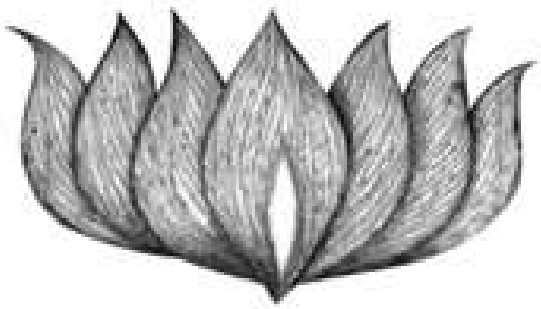
The strength of an OBE is determined entirely by the status of the astral body. If the astral body is on a spiritual incline, it can exit the body, fly and travel to places in our dimension as well as others. If accomplished enough, it can sometimes appear in people's dreams and visions. Powerful spirits such as my guru and some of his disciples could also take other spirit bodies to travel with them.

Every night, we fall into short spells of sleep from which it is difficult for others to wake us. But when we do wake up, it is as if the physical body has been recharged and revitalised.

This book deals with experiences that could become a source of knowledge for you and others.

In the true sense, the protagonist of this book is the spirit/astral body (the dreamer).

As you decipher the language of the dream world, do not be mesmerised by its imaginative creativity but be mindful of its symbolism, especially when you separate the clues from the cues. (Do forgive some tongue-in-cheek comments!)



The world is a drama
staged in a dream.
- Guru Nanak

Saints, Seers & Gurus



Chapter 2

The word 'guru' epitomises knowledge. There is a *tattva* (element) of guru in each of us. Knowingly or unknowingly, whenever we do something to benefit another, without expecting anything in return, we bring alive the guru element within ourselves.

Spiritual masters help activate the guru in each of us and guide us across dimensions of experience into enlightenment, so that sparks of the consciousness supreme replaces our ignorance.

Isn't it intriguing that great saints announce their coming into the world through dreams or visions? Is this to give hope to people in need of help, or are the dreams and visions related to the birth of these great beings indicative of the powerful energy that these souls are?

Buddha

About 2,500 years ago, Queen Maya of Kapilavastu gave birth to the heir of the Sakya Kingdom. The queen had been childless for 20 years, and as she stood holding onto a branch of the sal tree in the enchanting gardens of Lumbini, she delivered a healthy baby boy.

It is said that it rained immediately after the boy was born, thus washing him clean. Since the child was much desired by the royal couple, King Suddhodana named him, Siddhartha, meaning 'the accomplished goal'.

Many years later, Prince Siddhartha became after austere penances, Buddha, or the 'Awakened One'.

Before Buddha's birth, the king and his queen knew that if their newborn took to royalty he would be respected as one of the greatest leaders of all

time. However, if he renounced royalty, he would attain incalculable spiritual wealth. Either way, fame was guaranteed – 64 Brahmins, who interpreted Maya's dream that follows, confirmed this.

Maya dreamt that divine angels took her to a lake nestled amid the snow-clad Himalayas. The angels placed her under a Sal tree and respectfully stood aside as their wives bathed and dressed the queen, covering her body with perfumed tender flowers. In the same dream, a six-tusked white elephant carrying a white lotus in his trunk, circled the queen thrice before entering her womb from the right. As legend has it, Maya woke up with the knowledge that she had been graced by divinity.

I guess you are wondering why Buddha appeared as a white elephant in Maya's prophetic dream. But before the answer to this question presents itself, let us glimpse the dream that preceded another royal birth.

Mahavir

The night before she realised she was pregnant, Queen Trishala of Kundgraam (Bihar), had a long dream consisting of 14 different sequences. In her dream amongst other objects, she sighted a four-tusked white elephant, a bull, a lion, a many-flowered garland descending from the sky, a flag mounted on a golden stick, a gilded vase, multicoloured gems, a throne, a pair of fish, a lake full of lotuses and the vast expanse of an ocean filled entirely with milk!

Dazed by her dream, Trishala immediately shared it with her husband. The king was perceptive and realised that his wife's dream was auspicious. The queen stayed awake the whole night mulling over the dream, both excited and anxious. Scholars summoned to court the next morning declared that the queen would deliver a child who would be good-looking, virtuous and

courageous. He would be religious and grow up to be either a world-renowned monarch or a spiritual ruler.

The child grew up to be Vardhamana Mahavir – the last *tirthankara* (liberated soul teacher) of Jainism. Even today, over 2 millennia later, his birth anniversary is celebrated the world over. Many believe that Jainism is the most scientific religion to follow even though it is among the strictest.

Iconography

The dream world is often experienced symbolically. It's comprehending is possible by those who have spiritual knowledge. According to dream interpreters, dream symbols reflect the cultural conditioning of the dreamer, conditioning not only of this life but also of past lives.

Moreover, since we belong to families that follow one religion or the other, religious iconography (study of symbols and images) often defines how we interpret our dreams and visions. For example, in Hinduism, the elephant god, Ganesh, is revered for his ability to remove obstacles that impede progress.

Ordinarily, the elephant is symbolic of strength, stability and determination. Dream interpreters tell us that white elephants add royalty and supremacy to the traits of an ordinary elephant. Now try to make the connection between Maya's and Trishala's dreams.

If you examine further, you will know that the mothers of all the *tirthankaras* saw the numerous symbols that Trishala saw in her dream. Mahavir was the 24th and last *tirthankara*. Maybe that is why Jainism uses his example the most.

Did you know in Christianity an elephant symbolises self-control and patience? And that in Islam, the year of Muhammad's birth is known as the 'Year of the Elephant'?

Jesus

Let us move the storyline from the royal palace to a stable, as we trace the visions and dreams that surrounded the birth of Jesus, a Jewish religious leader who became the central figure in Christianity. Therefore, he is often referred to as Jesus Christ.

The story of Jesus' birth is layered with dreams of pronouncement and protection. It began when Mary had a vision of Archangel Gabriel (sometimes referred to as the Holy Spirit), who told her that she was chosen to be the mother of God's son. Yet a virgin, Mary shared the news with her fiancé, Joseph, a carpenter. While it is understandable that Joseph was not too thrilled to know that his soon-to-be wife was expecting out of wedlock, it was Gabriel who appeared in Joseph's dream and asked him to not be wary of accepting Mary as his wife. This part of the story unfolded in Nazareth, Israel. Naturally, there is more to it.

Due to a census registration process that was mandatory for all citizens, Joseph had to travel with Mary to Bethlehem–a city he originally hailed from. The distance of more than 60 miles astride a donkey was not the most comfortable journey for Mary and, to her dismay, none of the inns in Bethlehem had a room to spare on the night that Joseph and she arrived. They took shelter in a stable where Mary gave birth to a beautiful child, whom she laid on a bed of hay in a manger. As soon as Jesus was born, the shepherds in the neighbouring area sighted a flock of angels, including Gabriel, who told them to go and pay their respects to the newborn saviour. At around the same time, three wise men from a nearby mid-eastern land

noticed a big, bright moving star and were told by an angel to follow it since it would lead them to Jesus, the son of God.

In religious history, Gabriel is considered a messenger of God, sent with revelations to many prophets, including Muhammad. In Hebrew, the name Gabriel stands for a 'strong man of god'. In many illustrations, Gabriel is symbolically presented as a grey-haired mature man, clothed in silver robes.

Muhammad

Visions and dreams of Gabriel also played a stellar role in the birth and teachings of the Quran – the Islamic scripture that the Muslims revere as the word of God. Archangel Gabriel dictated the entire text of the holy Quran to Muhammad.

Muhammad, born in Mecca, Saudi Arabia, was a deeply spiritual man. Having lost both his parents before the age of seven, he was brought up by his uncle. Prone to prophetic dreams from early childhood, he developed the habit of meditating on Mt Hira, which bordered Mecca. Whenever Muhammad found time from his job as a tradesman, he set off for Mt Hira, and his wife, Khadija would lovingly pack him food and provisions. She was an integral contributor to his spiritual success. One night, as the 40-year-old Muhammad laid asleep in a cave, Archangel Gabriel appeared carrying a large piece of green brocade with golden writing. He asked Muhammad to read the writing. Since Muhammad could neither read nor write, he asked the angel, 'What shall I read?'

This angered the angel who grabbed Muhammad by his throat and commanded, 'Read!'

Once again, Muhammad asked him, 'What shall I read?'

The enraged angel grabbed his throat twice, each time commanding Muhammad to read! The frightened Muhammad yet again asked, 'What shall I read?'

This time, Gabriel said, 'Read in the name of your Lord, who created human beings from clots of blood. The lord is full of compassion. He will give words that are to be written down. These will give truths which many people have forgotten.'

It is said that Muhammad was very distressed when he woke up. Some say he was suicidal. Gabriel reappeared and told him not to fear but continue the work that was given to him.

For the next 23 years, whatever Gabriel revealed, in either verse or vision, Prophet Muhammad noted and repeated for his followers to write the Quran.

The word Quran is derived from the verb *qara'a,* which means 'to recite'.

Rabia

The mystics of Islam are known as Sufis. Rabia is considered a great Sufi saint. I am inspired every time I hear her story- a story of love finding an outlet even amid the anguish of slavery. A story in which the first spells of fortune was brought by a dream.

There was neither oil nor lamp in Rabia's home the day she was born – nor was there a piece of cloth to wrap the newborn. Her family was poor but self-respecting. Unable to glimpse his newborn in the pitch black of the night and burdened with the thought of not having the money to support the upbringing of his fourth daughter, Rabia's father slept with a heavy heart. And in his sleep, he had a dream.

Prophet Muhammad appeared in his dream, and told him that his newborn daughter was a favourite of God and would become a great saint whose help would be sought by many. The Prophet asked Rabia's father to write a letter to the Amir of Basra, telling him that he needed to pay Rabia's father 100 dinars for forgetting to pray on Friday of the previous week.

Next morning, with a hopeful heart, Rabia's father sent the letter to the Amir. The Amir was surprised that a stranger knew about his ritual of praying a 100 times every night and 400 times on Fridays. Deeply grateful to Rabia's father for sharing Muhammad's message with him, the Amir donated 400 dinars to Rabia's father and had another 1,000 dinars distributed to the public of Basra as goodwill.

Years later, Rabia was sold into slavery. Her owner made her work very hard. However, Rabia was a woman in love with the Divine, so no matter how tired and exhausted she was at the end of a day's work, she would spend most of the night in prayer.

One night, as she sat in prayer talking to God, her owner awoke to see a bright light coming from Rabia's room. The light enveloped Rabia as she bent her head in prayer. Rabia was crying and apologising to God, saying, 'If I had my way, I would serve you night and day. But because you have bound me to a master, I come to you only at night.'

The owner understood that his slave was not an ordinary woman. The next day he asked her to leave his house, saying, 'If you stay, we shall all have to serve you. If you do not want that to happen, leave. You are free to go.'

The vision of the divine light led to Rabia's freedom.

Rabia the slave had become Rabia the saint.

Guru Gobind Singh

Guru Gobind Singh was the last of the 10 Sikh gurus. There are many stories about his valour and righteousness. The incident I am about to narrate will underscore the fact that several centuries after his death, this guru still continues to show the way.

During World War II, David, a British soldier, was commanding the Sikh regiment of the British Army. His regiment had suffered heavy losses while fighting the Germans and most *jawans* of his battalion had been killed. Those who survived knew their end was near since the Germans had surrounded the battalion.

Being a true leader, David wanted to save the lives of his *jawans*, so he ordered his Subedar Major to tell the *jawans* that they should individually attempt to escape the Germans.

However, the Subedar Major felt that running away from the battlefield was against the tenets of Sikhism and suggested to David that an *Akhand Paath* (Sikh religious prayer ceremony) be performed for divine guidance. At the end of the ceremony, the *granthi* (adept reader of the religious text, the *Guru Granth Sahib*) told David that as per the divine order, he should not abandon the battlefield since victory would soon be his.

It was at this point David shared a vision he had, while standing with his eyes closed at the ceremony. He had seen a fully armed, magnificent-looking Sikh on horseback appear in front of him and order, 'Follow me.'

Pointing in the direction the warrior had taken, David shared more details about the appearance of this man. On hearing this, the Subedar Major exclaimed, 'The warrior who guided you was none other than Guru Gobind Singh!'

David and his army launched an attack on the Germans in the direction pointed out by the guru in the vision and were successful in breaking through the German barricade. Shortly after, they got in touch with their Brigade Commander and requested extra help.

When the war ended, David felt he owed his life and that of his *jawans* to the man who appeared in his vision. He resigned from the army, embraced Sikhism and changed his name to 'Devinder Singh'.

It is evident that David had been led to his calling. It took a brief vision in the midst of war for David to find the path of his evolution.

Gurudev

Sometime in 2009 my friend Surenderji, an ardent disciple of Gurudev, narrated his story to me.

Till about 29 years ago, Surenderji, a staunch Sikh would often see Guru Gobind Singh in his dreams. Being born and raised in a small village in Punjab, he was naturally inclined to Sikhism. However, he did not impose his faith on his wife, Meera, who had the freedom to choose her own path of devotion.

Almost a year after Meera had accepted Gurudev as her guru, she told her husband that Gurudev had given her a copper *kada* (bangle) that he wanted her husband to wear. Respecting his wife's belief, Surenderji immediately wore the *kada* even though he had neither met his wife's guru nor ever spoken to him.

In those days, Meera would work day shifts while Surenderji would work evening shifts. One day, while Meera was away at work, Gurudev dialed her home landline. Surenderji answered the phone, politely greeted him and

told him that Meera was not at home. Gurudev replied, 'I know. I called to talk to you. How are you, *beta* (child)?'

Surenderji did not know much about Gurudev and was clueless about what to say to him. He simply responded by saying, 'I am okay.'

Gurudev, on the other hand, continued to make conversation and ended the call by saying, 'Okay, *beta*, I will call again tomorrow at the same time.'

Surenderji replied, 'Okay, Guruji.'

The night before he received the call from Gurudev, Surenderji had another dream of Guru Gobind Singh. In that dream, Surenderji saw himself in a jungle along with a friend and the chauffeur of his car. The three of them came upon a large *haveli* (bungalow). The door to the *haveli* was shut. The knob on that door was in the shape of an *OM*. As he reached for the door, Surenderji heard a distinguished voice asking him to open the door. He obeyed the instruction.

'There was nothing inside the *haveli* but then I saw Guru Gobind Singh and his gurudwara (shrine of Sikh gurus). That is where the dream ended. When Gurudev spoke to me over the telephone, I realised that his voice and the voice in the dream urging me to open the door were exactly the same!'

In the early days of his initiation, Surenderji would write letters to Gurudev, requesting him to explain some concepts. 'Those were the days of postal mail. Gurudev would promptly reply to my letters. I think he asked someone to write for him. About five months after this mail correspondence between us had stopped, I stumbled upon my original letters while cleaning my house. The letters had never been posted!'

It was only later when Surenderji had surrendered to Gurudev and accepted him as his guru, did he ask why Guru Gobind Singh had stopped appearing in his dreams.

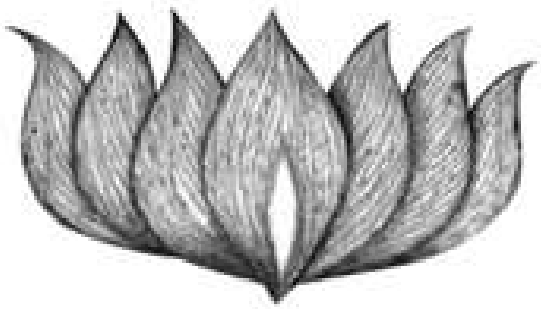
Gurudev had answered, 'A guru's job is to guide you to your guru. Now that you have met and found your guru, Guru Gobind Singh's job is done.'

Today, several decades after being in the grace of Gurudev, Surenderji manages a *sthan* (centre for help and healing) in Chicago.

Buddha, Mahavir, Christ, Muhammad, Rabia, Guru Gobind Singh and many others not mentioned here, were remarkable teachers who had discovered the spark of divinity within themselves. These saints, seers and gurus had realised that they were no different from the people who followed them. Everyone was a part of the same divine spark; only the stages of their evolution were different. Therefore, these benevolent souls took it as their primary mission to help people realise the divinity within themselves. Their methods varied. Their paths varied. But their goal was the same.

In the book, '*Yogavashishtham*', Valmiki chronicled the 21-day discourse given by Guru Vashisht to Ram in order to prepare him for spiritual enlightenment. The crux of Guru Vashisht's teaching was that the soul is undergoing a dream from which it must wake. The dream represents our association and identification with the world and waking up from this dream is the ultimate goal. It is said that assimilating the '*Yogavashishtham*' can pave the path to *moksh*.

I am deeply grateful that I have been assigned to Gurudev's tutelage. It is to Gurudev that I owe my all. I shall attempt to share his grace with you through this book. And that is the most expensive gift I have to offer.



Though we seem to be sleeping,
there is an inner wakefulness that
directs the dream, and will
eventually startle us back to the truth of
who we are.
- Rumi

Gurudev



Chapter 3

I have always found it tough to describe Gurudev. It is almost as if every word I pick either falls short of conveying my feelings or fails to capture some of his many facets.

While describing him I would say, more is less and less is even lesser. Yet, this I can say for sure: I am privileged to be the beneficiary of his teachings.

In fact, all those who believe in Gurudev are just as lucky, as even today, more than 25 years after his death, he continues to teach and inspire us through our dreams and visions – guiding us on the spiritual path, unraveling the secrets of existence, protecting and healing us and helping us solve our problems. This book will give you several examples confirming this.

His life is full of inspiration. From humble beginnings to personifying humility, Gurudev charted a course in life that paved the way to spiritual attainment, not only for himself but also for the multitude of his followers.

The Lamp is Lit

Born to a simple family settled in a small village in Punjab, Gurudev's father was a chemical trader while his mother spent all her time looking after their six children: two sons and four daughters. Gurudev not only had his siblings for company but also his maternal grandparents. It is said that even though Gurudev's father was not financially well to do, he was large-hearted and would easily help people in need.

Though he had to attend school regularly, Gurudev was neither interested in studies nor sports, save for football and kabaddi. On most days, it was the sprint from school to home he thoroughly enjoyed since that was when he

and his school friend, Subbhash, would race together, stopping in fields to steal juicy *bers* (jujubes). Getting caught in the act meant severe punishment from his father and of course taking a new path to school for the next few days.

During one such fruit-theft episode, the *fakir* (an ascetic who lives on alms received from benefactors) of a *dargah* caught hold of the two boys and told them, 'Now that you've taken fruits from the tree at the *dargah*, at least bow your heads here.' They did as told and eventually, Gurudev started visiting the *dargah* regularly and talking to the *fakir*, who shared a lot with him. Gurudev would eagerly wait for school to end so that he could sprint back home. Only this time, his eagerness was not for the fruit, but for the hunger of spiritual knowledge.

Back home, Gurudev would routinely offer prayers at a temple situated within a minute's walk from his house. Being a *Shiv-Shakti* temple, it had both a *shivling* and an idol of Shitla (*Shakti*). The young Gurudev began to spend many hours in prayer at this temple, engaging in conversation with visiting *sadhus*. These activities would not ordinarily occupy an eight year old but in Gurudev's case, going to the *dargah* and temple was a daily affair, along with mild pranks that often got him into trouble despite being a source of fun and laughter for his friends.

A couple of years ago, recalling memories of her elder brother, Gurudev's sister told me, 'His school teachers often complained about him as he avoided going to school. But Gurudev was fearless. The days he bunked school, he would take the family cow for grazing and let the cow loose while he stood in prayer on one leg, meditating in a pond. Once, a *sadhu* who visited our home told my parents that at the age of 35, their son would either become a *sadhu* or someone like Shiv. For some reason, my mother cried a lot when she heard that.'

The intensity of his spiritual discipline can be gauged from an incident I am about to share with you. During his early teens Gurudev's village was severely affected by floods. People were stranded in their houses and movement in and around the village was near impossible.

In those years, Gurudev used to light a *diya* (oil lamp) at a *dargah* on the outskirts of his village every Thursday. One flooded Thursday, Gurudev waded through knee-deep water as he made his way to the *dargah*. Even though it took him several hours to reach the *dargah*, he lit the *diya* and sat by its side so that the sweeping winds would not dim its flame.

In his youth, Gurudev was passionate about exercising and bodybuilding. Anecdotes about him reveal that he was ever ready to take on two people simultaneously in a wrestling match. Gurudev's desire for a healthy body stemmed from a three-year-long illness that ailed him since he was in Class V at school. His father although poor, left no stone unturned to ensure that his son got the best treatment. However, neither medicine nor any other form of treatment worked on Gurudev and eventually he was unable to walk due to his affliction.

Helpless with her son's situation, Gurudev's mother took him to visit Baba Balak Nath. One of Baba's disciples gave Gurudev *jal* (energised water). As soon as Gurudev drank the *jal*, he vomited, his pain vanished and he was healed and able to walk again. This incident left a deep impact on Gurudev. Not only had he understood the value of a healthy body, but also the curiosity to understand the subject of healing had been roused in him.

Rhythm of Work

After surpassing his family's expectation by actually clearing his Class X exams, Gurudev came to Delhi for higher studies. During the course of his

technical education, he learnt typing. To make ends meet, he took on all sorts of odd jobs like selling pens, toffees and bus tickets.

Within a few years, Gurudev was employed as a surveyor within the Soil and Land-Use Department of India. His initial salary was Rs150. The year was 1958, and Gurudev was 20 years old.

Gurudev made a lot of friends at work easily. Many of them later became his disciples. Apparently, his friends had to hide his salary as Gurudev spent it helping people. One of his friend-turned-disciple summed up this habit by saying, 'If someone asked him for something, that person would never return empty-handed.'

Gurudev's work took him to the interiors of the country. He was a dedicated worker and according to Nagpalji, a colleague-turned-disciple, 'Gurudev would personally go to every stretch of the land to examine soil samples. Difficult-to-navigate terrains did not bother him. Unless he had personally analysed the soil sample, he would not write a report on it. It was both impressive and tiring to see such commitment. When we went on camps together, he would do his *paath* daily from 1.30 a.m. to 3.30 a.m. and be ready for work by 7 a.m.'

Grihasth Ashram

At the age of 22, Gurudev married a lady from a village near Ludhiana in Punjab, who later came to be known as Mataji.

Like most marriages, this too had some teething problems. Soon after tying the knot, Gurudev decided to give up his bride and focus only on spiritual progress. He started meditating at the Santokhsar Sahib Gurudwara in Amritsar. Several days into his meditation, he heard a voice tell him that his

spiritual attainment was possible only if he fulfilled his duties, including those of being a householder.

Gurudev returned to his wife and embraced his married life. Years later, it was precisely this concept of *grihasth ashram* that he instilled in his disciples.

On my request, Mataji shared some personal memories, which I have reproduced verbatim.

'Gurudev and I lived a very normal life. Our needs were few and I was happy with whatever he earned. He was not very demonstrative with his affection but the children and I knew that he cared for us deeply. In fact, it was only because of his support and encouragement that I could study to become a school teacher.

I had no idea he would become a guru one day. Soon after marriage, I observed that whatever he told people came true. He believed in doing his *paath* and *seva* with complete dedication. People would wait to meet him before he left for office and even upon his return. Some *shishyas* (disciples) also stayed with us. Our house may have been small but it was always large enough to accommodate those who desired to be with Gurudev, and learn from him. His aspiration for his disciples was that they should surpass him in their spiritual abilities. He wanted them to graduate into becoming gurus and not just remain his *shishyas*.'

When Mataji spoke about people waiting outside their home to meet Gurudev, I recalled that people would wait to meet him even outside his office at Curzon Road in Delhi. His office had eight entrances. People would wait at each entrance, hoping that Gurudev would choose to enter or exit from that doorway. I used to think of it as some kind of social roulette.

On his part, Gurudev would keep alternating the entrances so that he would miss most of the people waiting for him. It was very amusing to see him try such tactics and I strongly suspect that Guptaji (the owner of the juice stall adjacent to Gurudev's office) was the double agent, helping people queue up at few entrances and ensuring that Gurudev got an uninterrupted passage from an unguarded one. Guptaji may have been a juice seller but this was his way of earning brownie points!

Sharing a lot more, Mataji said, 'My parents were religious-minded and I used to pray regularly. It was only after many years of marriage that he advised me on chanting a particular *mantra*. When I was creating a small prayer corner at home, he suggested that I first place a picture of the *Shiv-Parivaar* (Shiv's family) before I placed any other.

Gurudev always respected Shiv. Over a period of years, numerous spiritual powers of *Shiv-Shakti* had manifested in him. He had the *OM* on his body and hands, the *jyot*, the *shivling*, the *trishul*, the crescent moon, the *padam*, Ganpati, Nandi and, the three *pindis* of Vaishno Devi (Durga). He would show these symbols only to those whom he chose to.

I felt that he had gained mastery over sleep because he hardly slept. When he did sleep, it was only because he wished to and not because sleep had overcome him. Gurudev used to tell me that while the world slept, he would do his work. His words were, "No one will ever know where I go. But I watch over people and guide them.'"

At this point, I am going to sidestep from Mataji's memories and share a first-hand experience with you. Many of Gurudev's disciples (including me) were witness to his out-of-body travels. Many times, he would lie down during *paath* while one of his disciples stood guard over him and massaged his feet. We would know that his spirit had left for astral travel once his body

went cold and then would then start massaging his legs so that they would not become stiff. Sometimes, it used to be several hours before Gurudev's spirit returned to his body.

Gurudev taught Mataji a technique to call him back, when he was away on an OBE, just in case she needed to. While explaining the method to her, he told her, 'Pull both my toes together and tug at my legs. Depending on where I have travelled to, it may take me up to 3 minutes to return.'

Mataji ended her conversation with me by saying, 'After his death, I am continuing his work. Every time, I am stuck or in need of help, I request him for an answer and the solution to the problem surfaces. At those times, I can feel his presence.'

Seva

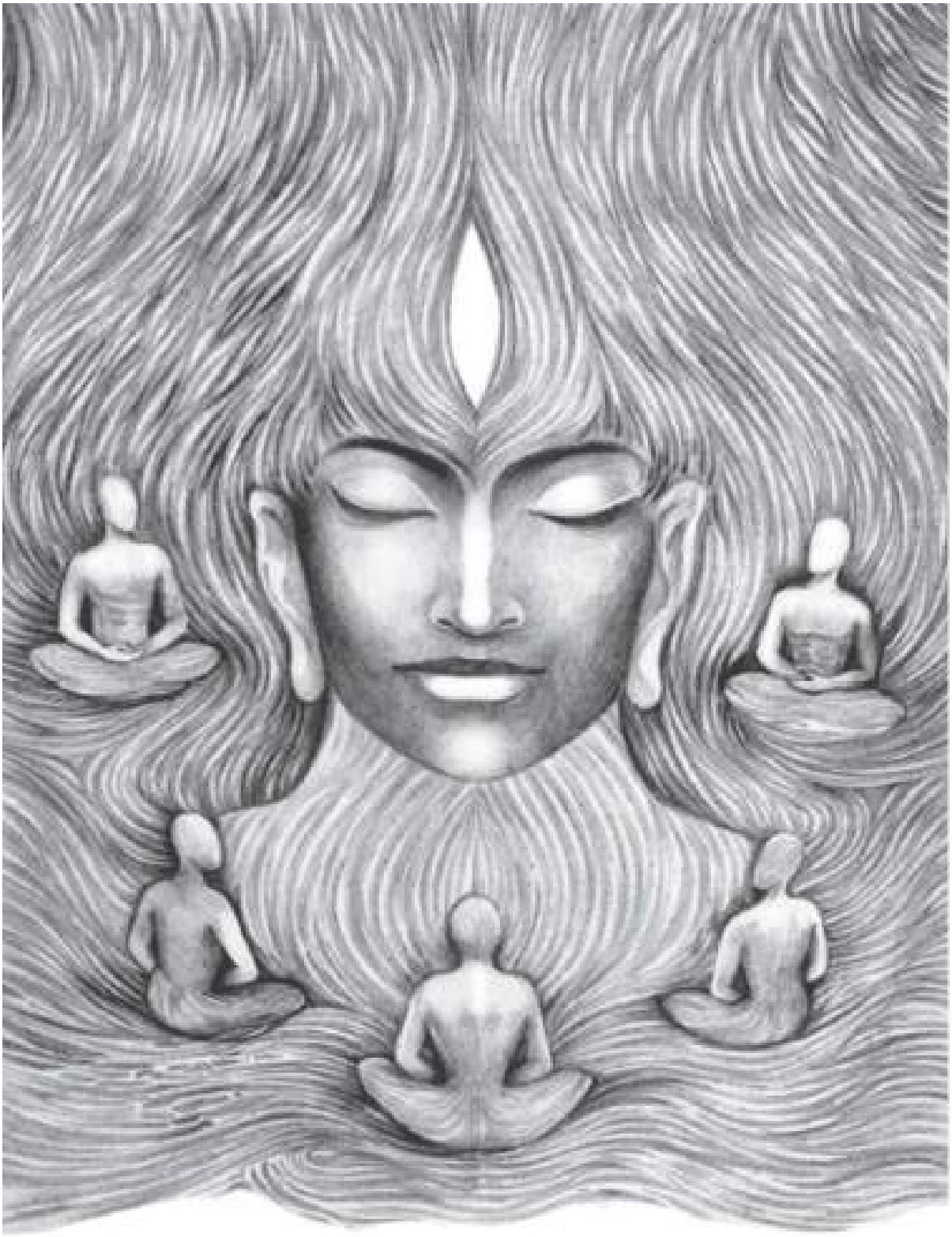
The year was 1973. Gurudev was camped at Kurwai in Madhya Pradesh for a soil survey project. His office team and he were stationed at a guest house. The caretaker of the guesthouse was absent from duty due to a severe stomach ache. On being summoned by the soil survey team, the man reluctantly admitted to his agony. Gurudev placed his hands over the caretaker's stomach and in a few seconds, his pain vanished. This is the first known instance of public spiritual healing by Gurudev.

The word spread to nearby villages and people started queuing up to meet Gurudev. It is said that some of those who came limping went home walking normally, pain-free.

Every camp he attended, people flocked to seek his blessings. This is when he began to be addressed as 'Guruji of Gurgaon'. He was only 35 years old then. Years later, I started referring to him as Gurudev.

Gurudev's boss at work was a gentleman named Pratapsinghji. A disciplinarian, he often relaxed the office rules so that Gurudev could continue his *seva*.

When I asked Pratapsinghji why he adopted a lenient stance towards Gurudev, he replied, 'I didn't believe in him as a guru. Occasionally, my wife shared some of her problems with him. For me, he was just another office colleague, a hard-working man with a lively disposition.



His disciples and others who wanted help would always be hanging around at our office. I adjusted to this because I noticed that he made all efforts to help people and relieve their suffering. How could I not support a person who was doing so much for public welfare?'

Pratapsinghji continued, 'While I don't think I was lenient all the time, I can assure you that he never took undue advantage of this. In fact, when I visited his camps for inspection, he would cook for me. He was very respectful towards me.'

It was in the year 1974 that Gurudev started a *sthan* at his home in Shivpuri in Gurgaon. This was the first of many *sthans* that he established the world over.

Initially, people would come every day to seek Gurudev's help and blessings. He then decided the first Thursday of every month; immediately following a new moon would be a day dedicated entirely to *seva*. This day came to be known as *Bada Guruvar*.

Until this day, *seva* is carried out simultaneously at several *sthans* across the world – be it Mumbai or Chicago or Toronto. However, *seva* is carried out on Saturdays in Lonavala and on Sundays in Bengaluru, Gopiganj, Rudrapur, Najafgarh and a few other cities. The *sthans* have learnt to function to suit the needs of the people.

Gurudev advocated that the purpose of life was to serve others because it was in the service of others that one could elevate oneself. In other words, service to others was the forerunner to attaining spiritual wealth.

There is one cardinal rule that all those who seek Gurudev's help have to adhere to – they cannot offer donations (of any kind, whatsoever) at any

sthan. *Khichdi* (rice and lentils cooked together) with curd and tea is usually served as *prasad* (food offering) at the *sthans*. No money is ever charged for any service.

Gurudev believed that *seva* done with an expectation for something in return could never be counted as spiritual service.

A Dream Reunion

For 22 years Subbhashji had not met his childhood friend, Gurudev. One day in 1980, Subbhashji's father said to him, 'I've heard that your friend has become a guru. Why don't you talk to him and ask him to help you get both your younger sisters married?'

Subbhashji had a negative opinion about most gurus so he was not interested in taking his father's advice. Anyway, as luck would have it, a few weeks later Subbhashji ran into another acquaintance settled in Gurgaon and asked him, 'Khullarji, do you know of any Guru from Gurgaon?'

Of course, Khullar did. And so one Sunday, Khullar brought Subbhashji to the *sthan* in Gurgaon. They were asked to wait since Gurudev was in *paath*.

After 5 hours of waiting, they decided to leave and grab some food. Subbhashji returned home, angry and disappointed that his weekly holiday had been wasted. He fell asleep and dreamt of Gurudev, someone he had not seen in two decades.

Subbhashji shared his dream with me, 'Gurudev wore a white shirt and white trousers with a shawl draped over his body. His face was radiant and glowing. I asked, "So, you've become a guru? I tried to meet you the other day". He said he was aware of my visit and therefore had come to meet me. Gurudev inquired when I would visit him again. I stated, matter-of-factly,

that I would consider it. He said, "Okay. I will call you." With that, the dream ended.'

About three weeks later, here is what happened. One morning, two men came to escort Subbhashji and told him that Gurudev has sent a car for him. So Subbhashji, his wife and their younger son got in the car and went to meet Gurudev.

Sitting across from Gurudev, Subbhashji could not resist saying, 'So, you've become a guru? Don't you think it is a nice act you are putting on?' Gurudev looked at Subbhashji warmly and replied, 'I am an ordinary man, not an ordinary guru.'

Something about that statement left Subbhashji mesmerised. The blatant honesty was hard to resist.

From that day, Subbhashji spent most of his free time in Gurgaon. He was not a man destined for spiritual practices, so he made himself useful by carrying out admin-related jobs.

Neelkanth Dham

Gurudev left his human form in July 1991. He was 53 years old.

A few months before his death, Gurudev had supervised the construction of Neelkanth Dham. He had told his disciples that he was constructing a building that would soon become his *samadhi* (resting place).

When people visit the Dham and place a bottle of regular water before taking a *parikrama* (circumambulation) of the *samadhi*, the water gets magnetised and has healing properties. Drinking this water helps cure people.

Neelkanth is one of Shiv's 1008 names.

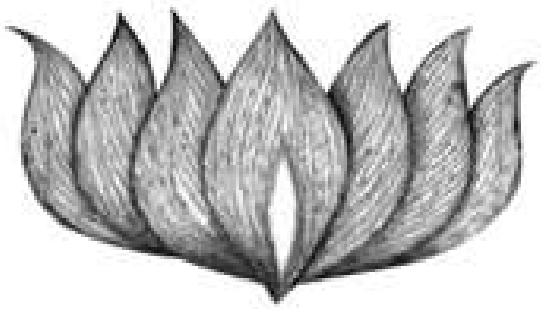
Tucked in the interiors of the town of Najafgarh in Delhi, Neelkanth Dham is a very powerful place.

The *Brighu Samhita* is an ancient astrological book containing the horoscopes of millions of people. It gives an account of their current, future and past lives. In Gurudev's case, when I checked, the *Brighu Samhita* had this to say, '*Ek divya aatma vaapis apne sthan par chale jayegi aur svargvyapi ho jayegi. Uska sthan Hastinapur me hoga* (An enlightened soul will return to its original abode in Hastinapur and become omnipresent)'.

The larger boundary of Hastinapur referred to by Sage Brighu includes modern-day Najafgarh.

Till date, Gurudev continues to do *seva*. He appears in people's dreams and visions, and guides them. Many people have been helped, benefited and led on the spiritual path by him.

This book is dedicated to Gurudev's *seva*, which continues in many parts of India and the world.



You can find directions to Neelkanth Dham on the websites www.gurujiofgurgaon.com and www.gurujiofgurgaon-neelkanth.com

The Seva of Healing



Chapter 4

The Hebrew word for dream is '*halom*' and it originates from the root word meaning 'to make whole or healthy'. Numerous examples in this chapter will prove the point.

Suffering and dreaming are common to most living forms. According to scientists, dreams provide vital clues about our health, sometimes giving early warnings of conditions much before they manifest physically. Somehow, this leads one to question whether dreams can be used to reduce suffering? Can dreams heal?

I am sure 80 per cent of your initial reaction will be an emphatic 'Of course not!' Fortunately for you, I have enough examples to substantiate the 20 per cent!

I am tempted to explain the contribution of dreams as diagnostic and therapeutic tools in the ancient healing arts of Ayurveda and Homeopathy as well as in Chinese, Tibetan, Egyptian, Greek and Roman medicine. Even though volumes can be written about the importance of dreams in these different forms of healing and medicine, I am not going to delve into more detail. Instead, I am leaving you with clues to discover more, if the subject interests you.

Let the book, *The Yellow Emperor's Classic of Internal Medicine* (freely available online), be your starting source since it explores the relationship between suffering and dreams, way back to 4,600 years ago.

Talk to practitioners of the varied forms of healing/medicine I have listed above – and you will find plenty of them since these ancient arts are currently being revived. As you dig deeper into this subject, you will realise

that in each of these methods a profound emphasis is laid on the body-mind-spirit connection.

As your research progresses, do not forget to read about Tibetan Dream Yoga or loosen your purse strings to travel to Greece to see whatever is left of the 'Dream Temples', where physicians such as Galen used dream-received guidance to perform surgeries!

Of course, you will stumble upon the fact that Hippocrates, the father of modern medicine, practiced dream therapy, and find recent case studies on how clinical psychologists, dream workers (people who study the formation of dreams and analyse them) and artists have partnered together to integrate dream imagery in pain reduction programs for healing cancer sufferers.

Naturally, the next question that seeks an answer is whether healing merely implies the curing of a disease or much more?

Actually, one never really speaks of curing a disease, only healing a person. And that is because healing goes to a much deeper level than curing; healing addresses the imbalance that underlies the symptoms of the disease, while curing merely remedies the disease. In other words, healing goes beyond the physical, leading to mental, emotional and spiritual wellness and vitality.

Often, though not always, healing and cure can occur simultaneously. Gurudev used dreams and visions as tools to heal and sometimes to cure as well.

'I'll Take Care of This'

Satinder exemplifies the phrase, 'Catch them young and help them grow'. He was just 14 when he packed his bags, bid adieu to his parents and came to stay with Gurudev.

He behaved with Gurudev as a son would, happily making a fuss and even arguing with him whenever he skipped dinner. Satinder's love for Gurudev far outweighed his consideration for everything else.

In May 1995, Satinder was staying with his family in a two-storey bungalow in Gurgaon. The evening he was burnt in a generator-induced fire, Satinder's family, except his younger brother and him, were out.

At around 6 p.m., he heard his brother shout that their house was on fire. Satinder rushed to the ground floor where the fire was raging. While he managed to get his brother to safety, he was not half as lucky and was caught in the flames. Shards of broken glass from shattered windows struck Satinder and got lodged in his face and feet.

He lost vision in one eye and could barely see with the other. His body was just short of being charred. The large swollen blisters on his skin visibly indicated that he was a victim of cruel, third-degree burns. Doctors were summoned but it was difficult to take Satinder to the hospital since his burns were certain to get aggravated in the intense May heat. Therefore, Satinder settled for being at home, isolated in an air-conditioned room. As he said, 'My appearance was so ghastly that my family was afraid to come near me. Only my wife would gather the courage to take care of my needs.'

This incident happened on Saturday, and on Sunday morning, Mataji came to visit Satinder. But it was on Monday night when Satinder lay asleep that a miracle happened.

'I dreamt that the door of my room opened and Gurudev walked in. He was wearing a white safari suit and white slippers – the same ones he was wearing before his death. He came and sat by my bedside. He placed my head on his lap and asked if I was in a lot of pain. I replied that I was. He looked at me and told me not to worry. His words were, "I am here and I'll

take care of this. I will first heal your face, then your hands and finally your feet." I kept quiet. I could feel Gurudev moving his hands on my face and somehow I had the sensation of water trickling down to my navel. Gurudev kept caressing my face and neck. He then took out a silver knitting needle from his pocket and ran it across my lower eyelids. I recognised the knitting needle as the one that Gurudev used for highlighting the contours of *OM* on his hands.

A few minutes later, he poured water into a glass from an earthen pot lying near my bed. He sipped the water and made me drink the rest of it. I recall the feeling of the water trickling into my body. After this, he arose and told me that he had healed my face and eyes. "Soon your hands and feet will be better." Having said that, Gurudev kissed me on my forehead and left.

I woke up rather late the next morning when my worried wife came to check on me. She was alarmed on seeing my face. The blisters on my face had vanished and my head was clean, except that it was covered with raw, red skin. My wife thought I had scratched my face through the night. She shook my pillow several times as she searched for patches of burnt skin but found none. The amased doctors confirmed that the redness of the skin was because it was new.

On the Thursday of that week, I insisted on going to the *sthan* since it was *Bada Guruvar*. Mataji sent a car to pick me up. I walked into the *sthan*, blind in one eye and with limited vision in the other. Mataji did my *tilak* (a mark of saffron or incense-ash worn on the forehead), and as I walked out of the *sthan*, I could see again. My eyesight had been restored.

A few days after *Bada Guruvar*, I was healed and back to normal. After my face and eyes, my hands healed, followed by my legs and feet. Till date, people find it difficult to believe in the miracle in my dream. But those who

saw me after the fire and during the course of my healing will vouch for every word.'



When Satinder concluded his story, there was a moment of silence. Finally, he looked at me and said, 'When Gurudev was alive he would tell us that the word "impossible" stood for "I am possible". And with this experience, he showed me what he meant.'

'All is Well'

Roshini is a qualified visual artist who resides in Delhi. She has had many dreams of Gurudev and the one I am about to share with you, is reproduced verbatim.

'It was the summer of 2005. One morning while shaving, my father detected a huge lump on the right side of his throat. While the lump was not visible on the outside, it was as hard as stone on touching. It did not feel right. I hoped the lump would disappear overnight. That did not happen. The next morning, we went to meet an ENT specialist.

For two months thereafter, we ran from pillar to post, from one doctor to another, seeking an accurate assessment on the nature of this growth. The doctors were concerned since the tumour was passing through my father's carotid artery and surgery seemed next to impossible. An open biopsy confirmed that the tumour was malignant but none of the pathologists could definitively tell us the exact grade and nature of the cancerous mass. Without that information, the doctors could not prescribe a line of treatment. The mass was growing inside my father and there seemed to be no consensus on what could be done. We felt helpless.

Amidst all this, sometime in August of the same year, I had a dream in which I saw myself sitting at Gurudev's *samadhi* at Najafgarh, eyes closed in prayer. On opening my eyes, I saw Gurudev dressed in a white safari suit with a white handkerchief tied around his forehead; walk out from one of

the rooms. As he was leaving, I called out to him. He looked at me, smiled and said, "All is well" before walking away.

While this experience manifested in my dream, I knew I was dreaming. However, when I woke up, I also knew that Gurudev had given my family and me the sign we had been waiting for – that everything would be alright. The entire experience was uplifting. I woke my mother and told her that my father was going to be fine.

Two days after my dream, my father also dreamt of Gurudev. He saw Gurudev seated on the *gaddi* (seat of Guru's power) at the Gurgaon *sthan*. Gurudev asked him where he had come from. He replied he was from the Mumbai *sthan*. Gurudev hugged and blessed him. On waking the next morning, he shared his dream with us. We immediately knew how blessed we were!

Soon after, a renowned pathologist in Mumbai was able to accurately assess the nature of the tumour, allowing the doctors to administer the appropriate treatment for my father. With Gurudev's grace, my father recovered and is cancer-free today.

My experience taught me to be more empathetic towards people who were suffering from ill-health. From my father, I learnt how important positivity and faith is because even when I had moments of "Why is this happening to us?", he always said, "Gurudev is looking after me, so there is no need to worry.'"

What Roshini did not mention was that almost four months before her father noticed the lump in his throat, her older sister woke up one night, startled by a voice saying, 'Look after your father.' She was alone in her room. Even though she did not know what to make of it, she could not ignore the words because the voice was clear and powerful, almost as if

someone had spoken authoritatively into her ear. It was not until many months later that the meaning of the message began to make sense. The long and short of the story is that Roshini's father was cured. All treatments in the dream state or, for that matter, through long-distance curing are invisible to the recipient of the cure.

During *paath,* Gurudev used to leave his body and cure thousands of people. This form of treatment happened not only for Roshini's father but also for Lalji in Canada, Nitin Gadekar in Mumbai and numerous others across the globe.

When treating patients in the physical/waking state, Gurudev and his disciples would heal with *chheetas* (splashing *jal* into the eyes of the patient) and/or remove the patient's pain with their hands. In all this, it was actually treatment meted out by the mind of the healer, using his will and spiritual energy.

In both, the dream state and the waking state, the common factor in healing is the use of spiritual energy.



Besides, Roshini's family has an unshakeable faith in Gurudev and has been devotees for over several decades prior to this incident. Faith becomes a multiplier to the healer's power. It makes the energies of both, the healer and the patient work together for the attainment of the cure. This is possible because the energy of the recipient surrenders its usage to the higher mind of the healer, becoming an add-on.

On the contrary, with lack of faith, the energy of the recipient resists (unconsciously, through disbelief) the energy of the healer, making the task tougher and more wasteful in terms of energy expended. In such cases, often the energy of the healer often withdraws from the task. This happens without either realising the energy equation at a conscious level.

'I Could See Him'

Capt. Kumar is a seafarer who does *seva* at the *sthan* in Mumbai. His is a story of inner vision.

In 2007, Kumar was admitted in the hospital for a cataract surgery; both his eyes were affected. The doctors decided they would first operate on his right eye and then on the left. And so, within a span of 15 days both his eyes would be cataract-free.

Kumar was wheeled into the operation theatre (OT) under the influence of local anesthesia. The doctors engaged him in conversation as they began operating on his eye. Given that the cataract had also damaged his left eye, he could see the doctors as they performed the surgery but his vision was blurred. However, what he saw distinctly, for the entire length of the 30 minutes he lay on the operation table, was his guru!

'Guruji was in the OT with me. It seemed like he was standing right next to me, looking at me. I felt his presence. Even though the doctors could not see him, I could see him clearly.

A week later, I was back in the same hospital for the surgery of my left eye. What followed were exactly the same procedure and exactly the same vision! This surgery lasted for over 40 minutes. Guruji was with me the entire time.'

The experience of people seeing their guru in operation theatres, especially during major accidents or just when they are about to die, is not uncommon. At a conscious level, more often than not, even their gurus do not know of their own participation in such events.

How do we explain this? This is the case of a *nirman kaya* or an energy body created by a highly developed spiritualist like a guru.

The purpose of this energy body is to act unemotionally or rather robotically to help the spiritualist exhaust karmas much faster than his/her physical body can. And as exemplified in Kumar's case, this energy body is often used as a spiritualist's proxy.

From my personal experience, I can confirm that a spiritualist creates the nirman kaya by continuously visualising the energy body in a particular form and at a specific location within the physical body. Over time, the visualisation is energised through specific *mantras*. The energy body has a mind of its own even though it is connected to the *citta* or gross mind of the spiritualist.

A powerful *siddh yogi* can have more than one *nirman kaya*. Not only Gurudev but some of his disciples have also been sighted in more than one place at a given time.

Healing Lepers

Hemani (name changed) had a tough week at work as she had worked late into the night on most days of that week, was sleep deprived and needed rest.

'On Friday night, I had a vivid dream in which I saw Gurudev seated on the floor by the door of my room with his back to the wall. In front of him were seated many lepers.

I can still visualise the scarred faces of the lepers. It was not a pleasant sight. I get goose bumps when I recall that scene.

Gurudev was calmly treating the lepers and giving them *chheetas*. The healing process went on for a while. It was so real. It was only when I woke up that I realised it had happened in a dream. People find it strange when I tell them that I woke up energised and feeling blessed!'

Hemani's dream had obviously done wonders for her, besides all those lepers who were helped. But I had a few questions. Why had Gurudev chosen to show Hemani a dream in which he was curing lepers? Why not cancer or cholera or malaria? A bit of pushy interrogation provided some insights.

Here is what I discovered. For some years before this dream, Hemani used to dole out a small financial contribution annually towards the cause of leprosy. In fact, Gurudev had instructed her to do so. She followed the instruction but did not really question it, until I came upon the scene. Obviously, there was more to it than apparent in her dream.

Even though connecting the aspects of the lepers in the dream to Hemani's contribution towards leprosy can be a conjecture, I do believe that Gurudev had very specific instructions for each individual whether it was in the physical or dream state. A possibility could be that Gurudev was warding off

Hemani's negative karmic balance. This karmic balance could have been accrued by her, by being unkind or cruel to lepers (who may have even been part of her own family), perhaps as way back as a hundred or thousand years, when leprosy was a common disease. If indeed, she did have such a karmic debt, then this was the best way to balance it. Gurudev had done a similar thing with one of his other disciples, whom he had specifically instructed on starting a school for the deaf.

There is a tradition in Christianity where one offers a candle shaped in the form of the organ that needs a cure. Similarly, in *tantric* practices, you offer a *bali* (sacrifice) of the affected organ. The sacrifice entails the offering of a similar organ from an animal, at a *tantric* temple. In another method, the same organ can be made either of metal (gold or silver) or wax and offered at a regular (*non-tantric*) temple.

Cure for Migraine

For many years, Roshini has been suffering from acute migraine headaches, for which there appears to be no known cause. Her headaches continue to be a bane of her life. She has to take medicine to sleep on the day the migraine grips her, as the pain is unbearable.

'A few years ago, I dreamt that Kapill (a *sevadaar* at the Mumbai *sthan*) was at my house, and he said, "You need to chew the leaves of the *pitra ped* (tree) since Gurudev used to say that it is a cure for migraine."'

Roshini spoke to Kapill over the phone the next morning and shared her dream. Kapill told her that his conscious mind was not aware of a tree that could be identified as the *pitra ped*.

Yet, Kapill's spirit had delivered a message from Gurudev to Roshini. So the cure did exist.

The sooner we identify the *pitra ped*, the sooner will we be able to deliver its benefit to all those who suffer from migraine.

On the subject of healing migraine, I recall a short anecdote shared by Pooncho; whose collection of experiences is enormous, since she spent most of her childhood and teenage years in Gurudev's care.

There was a phase in her life when Pooncho would suffer from migraines. At that time, Gurudev taught her to cure her migraine by pressing her head at specific points. But his teaching was backed by the condition that Pooncho had to use the technique to rid 100 people of their migraine before she could be permanently cured. For her, the migraine was no longer an aspect of suffering. Instead, it had become the reason for her being inducted into the *seva* of healing.

Colour Therapy

Incidentally, 'out of the blue' is the phrase that runs through my mind as I set out to describe two of Nafisa's interlinked dreams. Interlinked, because the dreams revolved around the same subject, except that the second dream appeared almost two years after the first!

In August 2009, Nafisa dreamt of Gurudev telling her to stop wearing blue. It was a snap dream, lasting less than a minute. A simple message, delivered unambiguously.

An ardent believer in Gurudev, she decided to obey. But the decision put her in a quandary since most of her clothes were in shades of blue! Only then did it dawn on her that blue was indeed her most preferred colour. Discarding blue clothes meant that a wardrobe makeover was on the cards.

'I folded all my blue clothes lovingly and packed them into a suitcase. I did not have the heart to give them away. I kept thinking that just as I was told

to stop wearing blue, maybe one day, Gurudev would reappear in my dream and tell me that I could start wearing blue. I wanted that to happen.

Anyway, within a short time, I grew to like greens, reds and pinks because they suited me. Blue was not such a big deal anymore.

Sometime in September 2011, almost two years after the "stop wearing blue" dream, I had another dream, in which Gurudev appeared and allowed me to start wearing blue again. Many months ago, I wished for this to happen and now it had. The restriction on wearing blue was gone. I happily unpacked my suitcase and brought my blues to life again.'

I asked for Nafisa's horoscope to correlate the time period of her dreams with planetary configurations to get a bit of an astro-perspective. I was not surprised at what I found. Between August 2009 and August 2011, the Saturn *(Shani)* in her horoscope was in retrograde. Indian astrologers refer to this period as *ulta shani*.

Astrology affirms that when *Shani* is either in retrograde or in an unfriendly zodiac sign in a particular house (at certain angles due to either your birth sign or your moon sign), wearing dark blue acts on the person's aura, causing either mental or physical trauma.

The aura is the energy field around a body. The auric colours of the clothes one wears interact with the human aura by either interfering with or enhancing it. The fact that every colour absorbs or reflects some of the various planetary rays implies that planetary rays also interact with the aura of our clothing affecting our personal auras.

Gemstone therapy is based on a similar interpretation of planetary rays and their radiation through precious and semi-precious stones. However, when certain planets are in a negative position to a person's planetary

configurations (as per their horoscope), some colours are best avoided, as is the wearing of some jewels.

Gurudev mostly wore white on Monday, yellow on Thursday and black and white on Saturday. I personally try to wear brown on Tuesday, grey on Wednesday and green on Friday.

In Nafisa's case, the benefactor in Gurudev decided to reward her sincere devotion. Nafisa's faith and surrender to her guru's will helped save her from years of stress.

The Light Body

Humsa had developed a kind of muscle fatigue that made it difficult for her to walk without a stick. At the young age of 35, she felt despaired. Her mind could not reconcile easily with memories of busy days in her life when she used to run around her office, managing a couple of tasks with able-bodied mindfulness.

There came a point when Humsa could not lift her legs without being in agony since the muscles of her lower limbs had become stiff. Even though both her legs had been damaged, she knew that the impairment was progressively increasing, as medication was not proving to be effective.

Irritated by the sympathising attitude of her friends and family, one night as she lay in bed, Humsa decided to confront the problem bravely and accept what destiny had doled out to her. She was done feeling sorry for herself. It was a resolve of total acceptance of her current state of life.

That night, Humsa awoke with a start to see an orange-golden light-form doing something to the lower half of her body. What followed next is described in her words, 'It was the shape of a tall man made of pure light. I was frightened on seeing it. The form immediately stopped doing what it

was and disappeared into the wall behind my bed. I could not understand what happened.

As soon as my fear reduced, I touched my leg and tried to lift it. To my amazement, my leg felt very light and I could lift it up– a feat I had not been able to accomplish for many months prior to that night. I lifted the second leg. No problem there either. Was this for real? I told myself it was a dream and went back to sleep, afraid to actually believe it. But, my fear was replaced by a feeling of inexplicable calmness. I felt I was healed. And the light-body was that of my guru.

The next morning, on waking I moved my legs up and down, left to right, bending and rotating the knees. All of it was possible. I was cured. It was not a dream. It was indeed my guru's grace.

I did not want to share this story with anyone because I knew few would believe it. All these years, I kept this experience under wraps. Now, of course, I can talk about it because this book (as its title expresses), is about dreams.'

If we only believe in what our senses can perceive or what logic can justify, then we will remain locked in a world of limitation. Reality lies beyond the mind and intellect of the individual. Therefore, it is necessary to examine the unbelievable, so that we can open our minds to receive internal knowledge and accept supernatural phenomena.

Let me give you a few silly examples. We all know that we cannot fly, but then what is an OBE? To a person of logic, death is a conclusion, but to a spirit, death is an ongoing event. To a physical person, a 9-inch wall is impenetrable, but to a spirit, it is a crossover in less than a tenth of a second. To a worldly person, the tallest man is no more than 7.5 feet in height but a

spirit with powerful capabilities can stand up to 20 feet tall (an example is the *virat roop* of Krishna that Arjun saw during Mahabharata).

Restoring the Balance

Roshini was suffering from a severe bout of colitis, during which she experienced excruciating pain throughout the day. She felt a swelling around her abdomen with the pain radiating to her back. She went from being a foodie to a person who detested eating.

Roshini mentioned her pain to me on a couple of occasions. For some reason, I knew I should not help ease her pain. Distressed, Roshini was in acute depression until Gurudev came in her dream to explain the cause of her ill health.

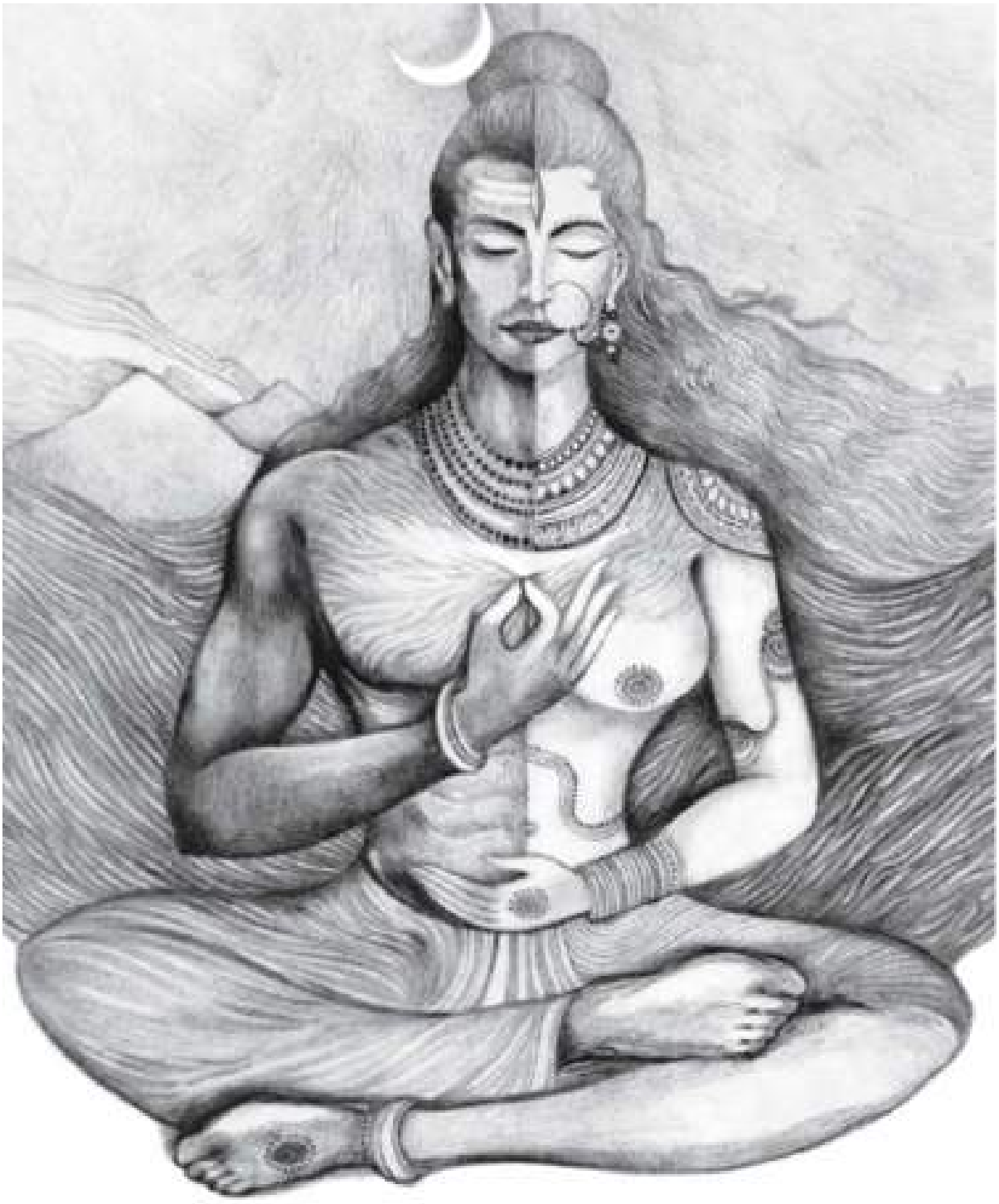
'I dreamt that I was on a ferry with someone familiar seated beside me. I turned to see Gurudev, in a much younger form, and as I rose to touch his feet, he smiled, held my hand, and made me sit.

Gurudev explained some aspects of *vaastu*, showed me a hand *mudra* and then went on to detail the cause of my illness. He said that each body is made up of two halves – the *Shiv* and the *Shakti*. Each half has a different colour. When there is an imbalance on either side, it leads to that side becoming weak. Hence, you will have more aches and pains on that side; your vision will be poorer in that eye and so on. I understood that an energy imbalance was the root cause of my problem. Before leaving Gurudev said "You will get better now." I gave him a tight hug and touched his feet. He blessed me and left.

In the same dream, my mother told me that Gurudev had mentioned to someone that he would have healed me earlier had I been doing my *paath* regularly.

When I woke up the next morning, I felt great relief from the pain. There was a 90 per cent improvement in my condition, if not more. I was brimming with positivity. There was a marked difference.

A few weeks later, Roshini decided to research the *mudra* she had seen in the dream. She discovered the *mudra* was a *yog mudra,* used to activate the *Anahata Chakra*, the fourth primary chakra, considered to be the spiritual healing centre in the body.



Roshini not only got cured in her dream but also received some explanatory advice that will hold her in good stead throughout her life. Since dreams are stories coded in symbolism, many of them can be understood only by analysis. But it is not necessary that every symbol must have a relevant association.

A lotus flower with 12 petals symbolically represents *Anahata*. Inside it is two intersecting triangles representing the union between the masculine (*Shiv*) and feminine (*Shakti*) energies. The star that they form depicts the balance between these two opposing energies – the balance between *Shiv* and *Shakti*.

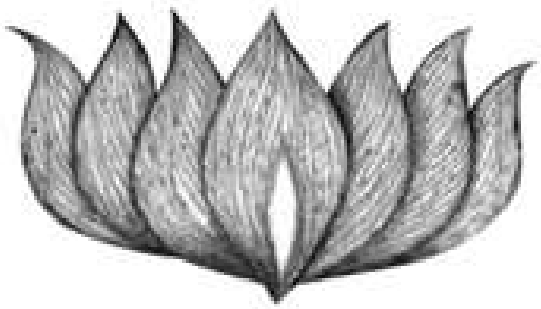
When Gurudev told Roshini about the colours of *Shiv* and *Shakti*, he was referring to the auras around the right and the left side of the human body. While I have dealt with aura in deeper detail in the book, *Aatma Sutra – Unveiling the Soul*, it will be worthwhile to reinforce that the aura, being the energy field around a person, is the primary contributor to the health and well being of that person.

While meditation and *mantra* recitation are ways of increasing the intensity of one's aura, sleep is a method of recharging it. It is during deep sleep that the body releases most of its growth hormones as it is in Delta Brainwave Phase. During this phase, the heart rate reduces, blood pressure falls and body temperature cools down. Advanced *yogis* can enter this phase at will. So if 'recharging your batteries' is what the doctor ordered, then you might as well get into the deep sleep mode and 'sleep like a baby'. Else, you are best served by not taking your dreams for granted.

While some dreams are ad hoc/nonsensical, others are capable of providing us boundless guidance on our problems of everyday life as well as on aspects

of spiritual relevance, simply because the dream state can be a state of higher consciousness.

Those of you, who want to initiate a mode of communication with your higher state of consciousness, can start maintaining a dream journal. Commit yourself to diligently recording your dreams for at least a year to understand the results.



Write to me at hingori@hingorisutras.com to share with me what you discover about yourself after that exercise. The results will definitely alter your perception about the world of YOU!

Spiritual Guidance



Chapter 5

In a guru *shishya* (disciple) relationship, the guru unveils the true meaning of reality to his *shishyas* over a period of time. The guru's teachings range across a variety of subjects. You need to look out for the signs and be respectfully obedient to his messages and instructions. The *shishya* should be open to receiving these and capable of following them. You should not contest any instruction that you receive from your guru. Over time, you will understand why you received the instruction and also where it led you. It is no secret that he who completely surrenders to the will of his guru, masters the knowledge that the guru imparts. However, beware, as the opposite is equally true. The *shishya* who disobeys (*avelna*) his guru loses the opportunity to enhance the spiritual wealth that he could have acquired.

Gurudev was a master of subtlety. Sometimes he communicated with us in our waking state and sometimes while we meditated or slept.

In the text that follows, I have a taken a few messages and clubbed them into sections. While there are many more sections and messages than this book can hold, the one thing you will attest to on reading this chapter is how brilliant Gurudev's guidance was in the realm of the metaphysical.

Karma

Ujala (name changed) saw Gurudev with a broom in his hand in her dream. 'He was sweeping the area in front of a huge Shiv statue. I remember waking up with the feeling that if Gurudev could sweep floors, then no job or task (karma) should be considered menial or beneath one's dignity.'

When Gurudev was in his physical body, he spent a lot of time at his farm in Gurgaon; milking cows, tilling the land or plucking vegetables to be used for

the *langar* (distribution of free food) that was held daily at his house. Indeed, Gurudev showcased greatness through humility.

Ujala went on to share another dream with me. 'I saw Gurudev at the Gurgaon *sthan*, talking to a cancer patient. I was standing by Gurudev's side and had some money in my hand. Gurudev asked me how much money I was holding. When I told him that it was Rs 5,000, he suggested I hand over the money to the man he was talking to. I did so and my dream ended. This time, I woke with a message that I should donate towards the cause of cancer. Luckily, since I knew of a cancer foundation that accepted donations, it was easy for me to send a cheque to them.'

The dream state is a state of parallel reality. Gurudev got Ujala to donate money in her dream state so that at a karmic level, some of her negative *samskars* could be wiped off. Since she had donated the money in her dream, there was no need for her to donate the same amount again in hard currency, but in doing so she added additional positive karma to her karmic balance sheet. A bonus!

The following case of 'Mango trees' is a riveting example of Gurudev being on both sides – in the dream and on the outside.

The incident took place when both Gurudev and his younger brother were alive; his brother managed Gurudev's farm in Gurgaon. One day, a man from Aligarh came to the farm. On meeting Gurudev's brother, the man declared that he had dreamt of Gurudev telling him to plant 100 mango trees at the farm.

On hearing this, Gurudev's brother asked the man to wait so that Gurudev's permission could be sought. When Gurudev was spoken to on the phone, his answer was, 'Yes, let him plant the trees.'

We know that growing and sustaining greenery has multiple karmic benefits. If a tree were to bear fruit for 60 years, the benefit of that fruit being consumed would accrue to the planter or the person responsible for the planting, for the entire span of those 60 years All plants, insects, birds, animals and humans who take refuge under the tree would also be indebted. Moreover, the use of the wood of the tree during its lifetime would be a credit to the planter and a debt to those who benefited from its usage.

Well, in this man's case, though not all 100 trees survived, his karmic balance was certainly tipped way higher on a positive scale.

Years ago, Gurudev led me to envision the science of *Karma Yog* through the dream that I am about to share. This dream became the genesis of my *karmamukt* (freedom from karma).

The dream I am referring to is the one in which I saw myself kill a man. I stabbed him. It was cold-blooded murder. Seeing what I had done, the emotions of remorse and guilt clawed at my insides. Night turned into dawn and then day, and yet the pangs of guilt did not subside. I spent the whole day mourning the killing in my dream.

The next night, Pappuji, one of Gurudev's disciples, came in my dream and said, 'Gurudev has sent a message for you. The act that happened through you is not your own. You have not sinned.' I reacted to Pappuji's statement, saying, 'How can you say I am not a sinner when I have witnessed the death of the man I murdered?' Pappuji replied, 'What I am telling you is what Gurudev has asked me to convey.' Before I could debate any further, the dream ended. Anyway, I could not buy the message that Pappuji had conveyed and continued to harbour the guilt.

On the second night after the dream, yet another disciple of Gurudev, Puranji, visited me in the dream state. He said, 'Gurudev has said you have

not killed anyone. It was not your act, so why are you making it your deed?' He ended the conversation by saying, 'No action. No deed.'

On waking up I realised there was much more to the dream of the killing, than what was seemingly obvious. Messages from Gurudev over two nights, through two different disciples meant I had to get to the root of the matter. And in doing so, what I finally uncovered was the philosophy of non-doership or *karmamukt*.

Farida's story is an interesting chronicle of her guru's one-liners. Farida's family was shifting base from Hong Kong to Mumbai. Her guru came in her dream and matter-of-factly stated, 'Stop eating non-vegetarian food.' Farida remembered the message but chose to ignore it, thinking perhaps it was her imagination playing up. I guess it was not so much the imagination as the taste of non-vegetarian food that was coming in the way of her acceptance of the guru's message. Anyway, the guru's methods proved to be far more persistent than her reluctance. And when her guru came in her dream again in a few days to say, 'Stop eating non-vegetarian food', Farida had to give in.

Eating meat and fish may be a delicious experience but is also an expensive one. One pays for it in two currencies- money in the physical life and debit in the spirit life. Animal life becomes more expensive the higher their evolution in the animal world. The positive balance of karma gets depleted with such negative karmic acquisition. This is the reason saints call for vegetarianism.

Let me steer your attention to how Rajpalji's factory in Delhi came to be recognised as the first-ever unit in India to manufacture drain board sinks made of single planks. Rajpalji highlighted this story in one of the four books he has written about his experiences with Gurudev.

‘When we started the manufacturing unit, the design of our sinks was such that two planks had to be joined to make one drain board sink. I knew of a factory in Singapore that manufactured drain board sinks using a single plank. If I could have adopted that technology, my company would definitely be able to reduce the production cost and increase the production volume.

The only way I could get this technology was to visit the factory in Singapore. My office set up a series of meetings including a proposed tour of the factory so that I could inspect the design of the die-cut. The executives of the factory assisted my office team in finding a suitable accommodation for me and even helped arrange for local transportation within Singapore. I was told the senior executives in the factory were looking forward to welcoming me.

When all the logistics related to the travel had fallen into place, I went to Gurgaon to seek Gurudev’s blessings. As I touched his feet, he blessed me and said, “So my disciple is going to deceive his children?” I was taken aback when I heard that. Neither had I harmed nor was I meaning to harm or cheat anyone. So what was Gurudev referring to?

On asking him, he replied, “You are visiting the factory in Singapore as a buyer of thousands of sinks, but you know well you are not going to buy them, which means you are going to ruin their expectation of business. They are not aware of the real purpose of your visit. Isn’t that deception?”

I agreed. Gurudev offered to show me the way to make the die-cut. I did not ask how he would do that but I cancelled my visit to Singapore nevertheless.

About three weeks after this episode, as I lay asleep in a room at the Gurgaon *sthan*, I dreamt of the design of the die. When I woke up in the morning, I sketched the design on paper and asked my factory manager to put it into production. The factory manager was a 70-year-old veteran who

tried to impress upon me that executing a design received in a dream could be an expensive and futile exercise. I refused to budge and eight months later my factory started manufacturing single plank drain board sinks.'

As I studied Rajpalji's experience, I realised that not only had Gurudev prevented him from deceiving others adding to his negative karmas, but had also shown him the entire design of the die-cut, a technology that Rajpalji would possibly not have had the wherewithal to purchase.

The Path of Seva

The Bhagavad Gita refers to *Karma Yog* – the path of *seva* – as the fast lane to spiritual fulfillment.

You may recall Surenderji from Chapter 2 of this book. As mentioned earlier, he manages a *sthan* in Chicago.

During his early years as Gurudev's disciple, on a *Bada Guruvar*, Surenderji decided to take a short nap to relieve his tiredness. He dreamt that he was doing *seva* at a *sthan*. He saw himself touching the feet of the people present there and not the other way round!

In his words, 'Even though I was at the *sthan* doing *seva*, people were not touching my feet. I was touching theirs instead. The message this dream gave me was that I was there to serve them. Had it not been for them, I would not have the opportunity to serve and claim any benefit of *seva*.'

The value of *seva* is gauged not in terms of how much one offers but in the sentiment with which it is done.

One night, Rita (name changed) had three different yet connected dreams.

She dreamt she was in a place with a horde of crows. As she stood watching them, a crow with a large green beak flew and perched itself on her shoulder. She felt the crow was no ordinary bird but a powerful entity. The bird created fear in Rita for reasons she could not comprehend.

Still perched on her shoulder, this entity transmitted a message to her telepathically. The message was simple – she was asked to donate a *roti* (Indian bread) every day. She felt as if the entity was threatening her, warning her to do as told or to face consequences!

In the second part of the same dream, Rita was transported a few days forward in time. It appeared as if she had forgotten to do what the crow had advised and was covered in bird droppings as punishment.

In the third part of the dream, Rita was asking her guru about the identity of the green-beaked crow. He replied that the entity was a manifestation of Ganesh.

So what was the significance of Rita's dream? Why did the crow frighten her?

Hindus believe that each part of the human body is associated with a deity. The deity Ganesh, represents the stomach. Ganesh is also considered to be the remover of obstacles and is often depicted pictorially as a man with an elephant-head, a big tummy and with *ladoos* (an Indian sweetmeat).

Although crows have a special place across cultures and religions, in the Hindu context, a crow is usually regarded as a messenger/vehicle of *Shani*. In the previous chapter, I have explained how the placement of *Shani* in certain houses of one's birth chart can signal times of distress, sometimes as extreme as death. From Rita's dream, I can conjecture that the energy of Ganesh, manifested as a green-beaked crow informed her that she needed to

donate food every day in order to rectify a *Shani dosh* (a faulty aspect of Saturn in one's birth chart) that would probably cause chaos in her life, if left unattended.

It has been a couple of months since the dream. To date, Rita donates a *roti* every day – on most days to dogs and occasionally to beggars as well.

There are different levels of *seva* and they work in many ways. Helping with material necessities like food, medicine, clothing and shelter is very beneficial. The gratitude from those you have helped will be reflected at an unconscious level and the emotion attached will lead to the transfer of energy (in the form of their blessings), making your aura more powerful.

Beyond Form (Roop)

One night Geeta had a dream in which someone took her to meet her guru, who was sitting on a *gaddi* in *padmasana*.

'His body was still and I felt he was not breathing. As I watched Guruji, a dark colour slowly crept upward from his feet into his body. It spread like some kind of poison. His entire body turned blue and then almost black. I was frightened and shouted for it to stop. The next moment, I was awake, shaking with fear.'

Geeta discussed her dream with me a day after it occurred. I told her it was a meaningful dream in which her guru had shown her his *Shani Roop.* Had she not woken up due to fear, she would have seen more of that dream.

Sharadha (name changed), a young girl, devoted to Gurudev often sees him in her dreams. She shared a recent vision of Gurudev while in prayer at his *samadhi* in Najafgarh.

'I sat in front of the *samadhi* room, closed my eyes and started reciting a *mantra*. As I settled into meditation, I opened my eyes and saw Gurudev sitting on top of the marble platform in the *samadhi* room. At first, I was shocked but then it dawned on me that I was being blessed by a sighting of Gurudev. He smiled at me. He was sitting in his usual *yogasana*, with one leg crossed over the other. I closed my eyes for a second but when I opened them again, I saw Gurudev's form turning into a *shivling*.

The *shivling* was about 6 feet in height. When the *shivling* was fully visible, I could see people pouring milk on it.'

Sharadha's was a spectacular sighting in which Gurudev showed his *Shiv Roop* to her. When I quizzed Sharadha further on her experience, she said, 'I am absolutely sure of what I saw. My eyes were wide open!'

Other people too have seen Gurudev at the *samadhi*.

Decades ago, Pooncho had a vision in which she saw Gurudev surrounded by his *shishyas*. 'I saw him draw a circle with a white chalk that he called *gol sthan* (round *sthan*). I was standing in the middle of the circle on a red carpet. Gurudev was in front of me and there were more than 100 people standing with him. He looked at me and asked, "Do you know who I am?" I replied that I did not. He said, "I am *Astha-Mukhi* (eight-faced)." As soon as he said that I saw the people standing with him merge into him. Thereafter, I saw myself faint and fall backwards.'

Many years later, when Pooncho went to the newly opened second *sthan* in Gurgaon (Sector 10), she felt she had seen the same *sthan* in her vision. When she noticed the eight doors in the *sthan*, the vision of *Astha-Mukhi* flashed in her memory.

She said to me, 'Visions are like multifaceted diamonds. At any given time, you can perceive only one facet, when there are probably infinite. Perhaps at a later time, I will understand more of what Gurudev implied when he said he was *Ashta-Mukhi*. For now, what I have shared is what I understand.'

During a Saturday afternoon nap, Naina (name changed) dreamt that her guru, who is one of Gurudev's disciples, had come to her house. She offered him something to drink and then listed out the flavours of juice and tea that she had. She also informed him that she did not have milk stocked at home. In spite of a well-articulated list, he chose to have coffee! Now that confused her as she knew her guru preferred to have coffee with milk. How would she serve him that? As the dream continued, Naina saw herself getting ready to go out to buy the milk.

While explaining the rest of the dream, she said, 'In the next scene, I was standing at a height, perhaps on the terrace of a tall building. I was overlooking a dilapidated structure from where a lean man dressed in saffron robes with a saffron cloth tied around his head emerged. I recognised him as Shirdi Sai.

A bunch of children rushed towards him and surrounded him, clinging to his knees. He reciprocated their warmth by reaching out his hands to hold them tighter. As I watched, Sai grew very tall. In front of him, the buildings looked like toys and so did I. The thought in my mind was that Shirdi Sai was my guru in disguise.

In the last part of the dream, I saw my guru seated on a bed, in a place that looked like my house. I asked him if he was disguised as Shirdi Sai. I remember him smiling mischievously at me. The dream ended. I woke up feeling that all forms of divinity were the same, we just identified with them differently.'

The word guru is a combination of the words 'GU' and 'RU'. GU stands for *gunatita*, meaning 'without attributes', while RU stands for *rupatita*, meaning 'without form'.

Therefore, the many forms of a guru is simply his way of telling us that he can take any form, and yet be beyond form, by existing in each of us as the *guru tattva* (the element or essence of the guru within).

The Guru's Feet *(Guru Charan)*

Many years ago, while dreaming, Miraya (name changed) saw herself at the *sthan* in Gurgaon. Although architecturally there is no stairway opening into the corridor outside the *sthan* room, Miraya noticed a flight of steps. As she descended the stairs, she saw Gurudev entering the *sthan*.

'As in all my dreams, Gurudev was attired in white. When I bent to touch his feet, I noticed there were water droplets on them and his toenails were long. That image stayed in my memory, and ever since, I visualise his feet every morning and mentally pay my respects to him.'

A few days after the opening of the new sthan in Gurgaon, Miraya went there to pay her respect. What she saw in the new *sthan* left her amazed.

'There is an enlarged picture of Gurudev's feet in the main *sthan* room. I was transfixed when I saw it. It was a replica of the feet I had seen in my dream, including the position of the feet, the water droplets and the long nails.'

On the subject of *Guru Charan*, I want to share one of my experiences with you. Years ago, I had a vision in which Santlalji (a disciple of Gurudev) and I were made to drink *amrit* (energy composition in liquid form). During this vision, I realised that both Santlalji and I had been blessed with *guru charan prapti*.



A few months after the vision, I happened to find myself alone with Santlalji one day. I casually asked him, 'So, you've been blessed with *guru charan prapti*?' He seemed irked by the question and said, 'How do you know? Gurudev and I were alone in the room when he told me about the *prapti*.' I was thankful to Santlalji for this verification even though I chose to not disclose my vision to him, as I like keeping secrets.

The guru's feet symbolically reside in the forehead of every human being. Only when the *kundalini* has made its journey up to the forehead chakra *(Ajna Chakra)*, does the guru's feet establish in a person. This attainment is referred to as *guru charan prapti*. In spirituality, this indicates that you are in a position to communicate intuitively (beyond physical communication) with a powerful soul, such as your guru, implying that your ability to communicate has gone beyond the perception level to the intuition level.

The guru-*shishya* relationship is that of energy. There are many ways to move one's energy to the *Ajna Chakra* but it is only the guru who can steer one's energies towards the *Sahasrara* – the ultimate chakra that leads to *moksh*.

Activating the Kundalini

There are many ways by which a guru can activate the *guru tattva* within someone. One of the ways is through the transfer of energy.

45-years old Sunny has been residing in the Netherlands for over 20 years. He visits India at least twice a year to meet his mother and sister in Punjab. On a recent visit, Sunny visited Gurudev's *samadhi* at Najafgarh for the first time.

Upon his return to the Netherlands, Sunny dreamt he was sitting in a room at the *samadhi* – a room that is commonly known as Gurudev's room. 'I was sitting on the carpet, thumping my legs like a child. Behind me stood Gurudev. Since I had never seen him while he was alive, this was my first vision of him. He then ran a knitting needle from my forehead to the nape of my neck. As he did this, I could feel vibrations in my head. It was like electricity passing through my brain.'

In both Satinder's and Sunny's dream the knitting needle was significant. In both cases, the needle was used purposefully: Satinder was healed while Sunny's *kundalini* was activated. I do not think Sunny or Satinder know each other. The only common thread between them appears to be Gurudev and, in the context of their dreams, his knitting needle.

Sunny now has a *sthan* at his house in the Netherlands, which remains open throughout the day for visitors. Many people in the Netherlands continue to benefit from his *seva* and his guru's grace.

Rishabh is in his early thirties. He does *seva* at the *sthan* in Gopiganj in Uttar Pradesh. In one of his dreams, he saw himself and his guru lying on the floor in a small room. He recalls, 'Guruji asked me to run an errand for him. When I stood up, my back was towards him. As I took the first step, he held my foot and pressed a point at the back of my knee. I was taken by surprise! As he pressed the point, while I was physically standing on the floor, I witnessed my spirit partially move out of my body, before it was pulled back in.

After a few seconds, Guruji pressed the same point again and the same thing happened. Soon afterwards, my dream ended.

A couple of months later, I got a chance to speak to Guruji about my experience. I asked him if there was any spiritual significance of the point at

the back of the knee. I almost expected him to say that there wasn't. However, to my surprise, he said there was. When I narrated the dream to him, he spoke about the rising of the *kundalini*. He also mentioned that there were some blockages that had to be cleared for the spirit body to exit from the physical body. What he had done was initiate that process for me.'

Kundalini Yog is a vast subject and although it is not a part of this book, it may be worth explaining that as a person evolves spiritually, his centre of gravity shifts from the bottom of his spine to higher locations in the body. The stopovers on the journey northwards to the final destination of the crown (*Sahasrara*) on the head are called chakras.

As the centre of gravity or spiritual centre shifts upwards, the ability of the person to hold and retain energy expands. This capability to hold more power is a prerequisite to spiritual growth. That is why highly evolved spiritual people have expansive auras.



The Third Eye

During his first visit to the *sthan* in Gurgaon, sometime in the 1980s, Darius had a waking-state experience.

'There was no one except me in the *sthan* at the time. I kept looking at one of Gurudev's photographs. Suddenly, I saw an eye on his forehead open and close. I was merely daydreaming when Gurudev showed me his third eye! It appeared in-between both his eyes, at a slighter higher point on his forehead than the eyebrows. Strangely, the third eye was not vertical as shown in the pictures. It was horizontal.'

Anupma does *seva* at the *sthan* in Toronto, which is managed by Lalji, a disciple of Gurudev. Since Anupma looks up to Lalji as her guru, she often sees him in her dreams.

In one dream, Lalji told her that he wanted to teach her how to keep her third eye open. She recalls, 'After the dream, I woke up with the thought that while the opening of Shiv's third eye leads to destruction, the opening of the third eye of a human being implies enlightenment. I wanted to know the reason for such a huge difference.'

The third eye is conceptually an invisible inner eye that lies dormant in each of us until it is awakened through *paath,* a guru's grace, or as an effect of *seva*. It's opening usually takes place when your consciousness shifts to a higher level. When the third eye opens, you can see events of the future happening in 3D on an unframed screen, the size of your forehead.

When I told Gurudev about the opening of my third eye, he put his hands on my head and brought them downwards to my lower back. While he was

doing this, I knew instinctively he was lowering my *kundalini* and was going to shut my third eye.

Gurudev explained his action by saying, 'Son, you will start enjoying the power it brings with it and therefore get stuck at this level, unable to transcend.'

This transcendence actually happened many years later when I was sitting in meditation. Something tore at the back of my head, at the level of the nose and eyes. It was like a paper that tore and I could suddenly see what was behind me. It was as if a camera's clicker had been pressed and it was looking in the opposite direction.

I do not know what to call this phenomenon. Symbolically, I suppose it could be called the opening of the fourth eye. This happened only once in the waking state and has never happened since. The fourth eye stayed open for a couple of minutes. I have no conscious awareness of how it opened and shut automatically.

Insights into Time



Chapter 6

Have you ever noticed how time flew when you were either too busy or when you had nothing to do? In situations when you were going through a positive phase as opposed to a negative one? Have you ever noticed how your most emotional moments blur into oblivion with the passage of time? Reflect on this and you will probably become aware of how situations and events in your life alter your notion of time. When you are happy, time seems to glide. When you are sad, time seems to stretch. This is because time is relative to your state of being. And, your state of being is merely a reflection of the level of consciousness in which you exist.

In fact, meditation is one of the techniques that can alter your state of consciousness. As you get deeper into meditation, you begin to focus on the internal sensations of breath, your brain waves become slower, in turn slowing your thoughts. Moreover, as you begin to relax, your heart rate decreases and so does your metabolism. Due to such physiological effects, your perspective of time alters and you perceive time to be passing slowly.

The issue with human perception is that we ordinarily perceive only three dimensions in spite of the fact that physicists guarantee that we live in a world of multiple dimensions. Therefore, even though we see time only as a cross section with space, both spiritualists and physicists agree, that the past, the present and the future are a part of the same line and are happening at the same time, at different points.

In order to understand time in the simplest way possible, let us use the analogy of the symbol of a Podcast.



Time is where the white dot is on the line. If you take your cursor and drag it to the back, you can view the clips of the movie already played. If you drag it forward, it will show you clip of the movie yet to come. The problem is that your consciousness is stuck at the level of the circle and does not have a rewind or fast-forward button. That is why you understand time as NOW.

In truth, time was then, now and hereafter.

The movie of life has been made. The clips are in existence. You have not reached that section of the movie as yet. When you reach the end of that section, it is called death. If you rewind to the initial phase, it is called birth.

Through the power of intuition, human beings can communicate with spirits and the third eye can take you backward and forward in time to glimpse the past and the future. This has happened with seers like Nostradamus, Rishi Brighu and other psychics whom I have cited in the book, *Aatma Sutra – Unveiling the Soul*.

While prophetic dreams do occur, not all dreams that seem prophetic are actually so. Some of them could be the exhaustion of your karma and the nullification of your debit balance. Cases in point are prophetic dreams about death. More about this in the subsequent chapter.

Gurudev was often heard stating, *'Vidhi ke vidhaan ko koi nahi badal sakta, par mein samay ka pabandh nahin, samay mera pabandh hai.'* When translated, this reads, 'Whatever is destined to happen cannot be avoided. However, I am not bound by time, time is bound by me.' What he probably meant was that he had the ability to travel into the past and the future. He also had the ability of giving the fruit of the future in the present. In certain cases he could transfer a few years from a person's next life to his/her present one.

These are some deep secrets Gurudev shared with a few close disciples. I am sharing these with you even though I do not think I should. However, I am sure that out of the several who read this book, there will be a few who will benefit from this knowledge and advance spiritually. It is for them that I am taking the risk of breaking the code!

Gurudev not only tweaked our states of consciousness to give us glimpses of what he had altered by appearing in our dreams and visions but, in most cases, left us with a key message from that experience.



Lease of Life

Pradeepji, manages the *sthan* in Lonavala and is the son-in-law of one of Gurudev's *shishyas*. He has had many interesting experiences and the one I am about to share is an incident that happened a few decades ago. It is an outstanding example of service before self.

'I saw my 2-year-old daughter, Pragya, playing on the floor in a vision. She was pushed by another child, tumbled down a flight of steps, and died. I was scared after seeing this, so I decided to inform Gurudev about my vision. But as luck would have it, even though I met him a few times subsequently, I was unable to tell him about my vision.

A few days later I received a phone call at work and was told that my daughter had fallen off the stairs and was in a serious condition. I was not surprised since my vision had already shown me how serious it could be. I was told that my daughter was semi-conscious and frothing. My wife had contacted Gurudev before she informed me. We decided to take our daughter to Gurgaon to seek Gurudev's *kripa* (grace).

We lived in Delhi and I used to do *seva* at the *sthan* in Punjabi Bagh. So, I thought of going there before heading to Gurgaon. When I reached the *sthan*, I saw a man in his early fifties waiting for me. He told me he had a dream the night before, in which I had told him that his son would be cured of cancer. Since this man's son was gravely ill, I decided to leave aside my worries and go to his house to spend a few hours with his son to comfort him. It is only when I returned that we took Pragya to meet Gurudev.

When I saw Gurudev, he smiled at me and blessed Pragya. She was healed instantly!'

Since Pradeepji had delayed attending to his daughter while she was unconscious, it was obvious that his vision would have come true had it not been for the grace of his guru. But would Gurudev have been just as pleased if Pradeepji had attended to his daughter before attending to the cancer patient?

Seva commands great sacrifice and it is about prioritising the needs of others before your own. Service before self for most of Gurudev's disciples is more than a proverb.

Whenever I followed this principle single-mindedly, my work got done with no effort! Almost as if it were done by proxy. This has happened on several occasions.

Sheshnag's Gift

Pooncho has a short story to recount about the birth of one of her children.

'During one of my pregnancies, I had a vision of Gurudev handing over a baby to my mother saying, "This is your son." Looking at the baby, I asked Gurudev, "What about mine?" On hearing that, he looked at me, smiled, and the vision ended.

About two months later, I had a vision of Sheshnag, the many-headed serpent worshiped by Hindus. In the vision, a voice emanated from Sheshnag suggesting he was going to give me a son. But Sheshnag was looking at my mother as he said that and not at me.

Months later, when my son was born, my mother was the happiest. My son and my mother were extremely close. When I think back, I feel that maybe my mother always wanted a son and this was Gurudev's way of fulfilling her wish.'

I have met Pooncho's son. He was in his twenties when he came to meet me to negotiate a business deal on behalf of his father. I found him smart, shrewd and diplomatic. He knew how to weigh his words and convey his point of view.

The best I can make of this vision is that the boy has the *gunas* (qualities) of Sheshnag, whatever they may be. And that the child was the granting of a boon to a highly spiritual woman.

Surviving the Boar

An attack by a wild boar in a plush residential colony in Delhi is unheard of and certainly outside the boundaries of one's expectations. Latika (name changed) not only witnessed such an attack but was also a victim of it. The boar attacked her when she was crossing her lawn and walking towards the garage.

Latika and her son Siddharth (name changed) were severely injured during the encounter.

Siddharth said it all started when he heard his mother's cry for help. 'We have a large three-storey house. I was in my room on the third floor when I heard my mother scream. I thought that she had slipped down the stairs. I instantly darted down the stairway, pausing on every floor to look for her. I eventually spotted her on the lawn, where she lay wounded, soaked in blood, with a boar atop her.

As I ran towards my mother, the boar charged at me with all his might. I was furious on seeing her sprawled in a pool of blood. As the boar came towards me, I climbed on its back and rode it out of the gate, onto the street, while hitting him with all my strength. I am not sure from where I got the strength to fight but fight I did. By the time the boar was out of the main gate, a

crowd had gathered around my mother and with some help, I rushed her to the hospital.

The doctors gave my mother 27 stitches for her thigh and head wounds. It took her almost 45 days to walk again. And within a few weeks after the stitches were removed, she was back to driving and exercising. However, during the battle with the boar, I dislocated my right shoulder. I thought it would impede my selection on the national karate team. But things are back on track and I am determined to be selected.'

Latika corroborated the details provided by Siddharth with some more information.

'A night before the incident, I saw Gurudev in my dream. He was seated on a chair with his eyes closed. I was sitting on the bed and there were chunks of flesh scattered around my room. The dream lasted for a few seconds.

In hindsight, I think this dream was an indication of things to come. The flesh, me sitting on the bed, those were the signs. But I also understood that Gurudev was watching over me and probably lessened the effect of the attack.'

A Saga of Three Lifetimes

Raviji, a devout disciple of Gurudev who manages a *sthan* in Kirti Nagar, Delhi, shared some of his visions that made him realise his relationship with Gurudev spanned three lifetimes (including the current one).

Raviji recalls, 'For some part of my early life, I was a member of the Yogananda Muth. I spent my time there in *bhajans* (hymns of godly praise) and meditation. One evening during a group meditation session, I had an uplifting vision.

In the vision I saw myself lying on a bed. As my physical body continued to lie on the bed, my spirit body rose and started to fly. I watched it cross two large mountains before coming to rest on top of a third. A massive *shivling* on a platform was situated there. As I stood with hands folded and head bowed in front of the *shivling*, a deep voice called out to me. The voice was authoritative and magically overpowering. I did not know where it came from since there was nothing else around me. The voice said slowly, "Ravi, where are you? You found your guru two years ago. Your guru is calling you. Go to him." My vision ended there. Dusk was setting in by the time I finished my meditation. Reflecting on my vision, I realised who my guru was and I was eager to meet him.

Early next morning, I reached the Gurgaon *sthan*. Gurudev was talking to a few people when he saw me standing by the door. He left the conversation with them midway and came to talk to me. He smiled and said, "*Beta*, it was time for you to come."

As a matter of fact, two years before coming to the *sthan*, I met Gurudev in his office on a couple of occasions. But at the time, although I knew Gurudev was a powerful entity, I had not accepted him as my guru.

As Gurudev stood talking to me, a bespectacled man interrupted our conversation and pulled him aside. I was disturbed by this intrusion. When they returned, they were both laughing. Their amusement made me curious. I later discovered that the bespectacled man was Gurudev's first *shishya*, Malhotraji. They were laughing because Malhotraji had been seeing me in his visions during meditation for six months before I even came to the *sthan*. I had no knowledge of who Malhotraji was and no recollection of ever having met him in this lifetime!

Malhotraji later mentioned that every time he shared his vision of me with Gurudev, he was told, "He will come soon." Though Malhotraji's vision kept repeating, Gurudev told him, "I have sent him to learn *Dhyaan Yog*. He will come once he has learnt what he needs to."

Incidentally, it was during meditation that I discovered my past life connection with Malhotraji.

I often asked Gurudev if the guru-*shishya* relationship was of this birth or of earlier ones as well. One day, he told me that I should meditate at night to get the answer to my question. He added, "Telling you would not be as interesting as you discovering it. Recite the guru mantra before you sleep tonight."

I followed his instructions. I lay on my bed and started doing my *paath*. Midway, I stopped and saw myself transported back in time to a spacious redbrick mansion with about 24 rooms and a large courtyard. I roamed inside the mansion and recognised some of Gurudev's *shishyas* from my present life. It appeared that this mansion belonged to Malhotraji, who happened to be my elder brother in my past life. I saw Gurudev in the mansion and I felt he visited us often. Even though my vision was about my past life, it contained the same *shishyas* I met in this life.

On describing the similarities between the disciples I saw in my vision and the disciples from my present life, Gurudev said that although our physical appearances in our past lives were different from the present one, in our dreams and visions we always see ourselves and people we know in their current life forms so that we can recognise them.

When I sketched the mansion I had seen in my vision and showed it to Gurudev, he identified it being located at Shahjahanpur in Uttar Pradesh. Out of curiosity, Malhotraji travelled to Shahjahanpur to confirm what I had

envisioned. The mansion was so grand that it turned out to be a familiar landmark in the town and was easy for Malhotraji to locate. On Malhotraji's return, he told me that my sketch was identical to what he had seen, including the number of rooms on each side of the house. The minor difference was the courtyard was cemented as against the muddy one in my sketch!

Though Gurudev showed me in my vision that our relationship was continuing from our past lives, I wanted more proof to believe that he was my guru in previous lifetimes.

As I inquired further, Gurudev said to me, "*Beta*, I used to visit that house regularly and stay there for months, making some of you do *paath*." This was still not good enough for me and insisted I needed more clarity. Gurudev relented by saying; I should seek the answer during meditation once again.

When I did as asked, I was transported back in time to a place in India's hilly north. I saw a mountain in which four caves were separated by narrow dirt tracks. I saw myself standing in one of the caves looking like an old man with a long beard, a blanket over my shoulder and a *kamandal* (earthen water pot) in my hand. Gurudev sat in *paath* in the adjacent cave while Malhotraji was in the opposite one. I could not see inside the fourth cave but I knew it was occupied. It was clear that we had been initiated into intense *tapasya*. When the vision ended, I was certain that Gurudev had been my guru in that lifetime too.'

I was glued to every word as Raviji recounted experiences about his last two lifetimes. It impressed that it took Raviji just a few minutes of meditation to travel back centuries in time! This is clear reference to the fact that the human mind, given the right power, has the flexibility to travel and access both the past and the future.

Destiny… or the Guru's Choice?

In 1979, Gurudev set up a camp on a barren stretch of land in the Sirmaur district of Himachal Pradesh at a place called Renuka. A gentleman named Vashishtji owned the land. Satinder, who was with Gurudev at the camp, recounts an amusing anecdote.

'Vashishtji rented out his plot on the condition that he would not be made to run around to secure permission from local authorities for its use as a campsite. He would speak rudely to Gurudev since he thought Gurudev was just another soil surveyor and, he would address him as "Sharmaji" instead of his name.

While setting up the camp, we realised there was no water supply in the area. At a distance was a waterfall, which was the only source of water near the campsite. About four days after we had set up the camp, Gurudev decided to manage the water situation. He took Ranjit, a labourer, and me to the origin of the waterfall. He asked me to trail behind him, drawing a line along the path walked by him. Ranjit was asked to dig deep along the line I had drawn. We did as instructed. As Ranjit and I starting clearing the way for a canal, Gurudev started walking ahead of us. And as he walked, the water trailed behind him.

Within a few days, the arid land of the campsite had turned green. The water supply at the camp was continuous while we were there. Once we vacated the camp, the water returned to its source and the land turned barren again.

At the campsite, there was a small temple with a *shivling* covered in cobwebs. I sought Gurudev's permission to clean it, which he granted by saying that I must start by getting the temple painted white. He further advised that, I should pour water on the *shivling* and light a *dhoop* (incense stick) every morning. Often, Gurudev would stand behind me as I performed this ritual.

I have been told; Gurudev has been seen at this temple, even though it has been decades since he left his physical body. Some have seen an *OM* appear on the *shivling*. A few others, including me, have seen a face on it.'

Continuing with the story, Satinder said, 'One day, while we were still camped at Renuka, Vashishtji came to pray at the temple and sat down with me over a cup of tea. Gurudev was away in Delhi and was to return that evening. Vashishtji asked me casually whether "Sharmaji" wore glasses. I told him that he did not, though he occasionally wore sunglasses. He seemed unconvinced and repeated the question twice. Each time, I gave him exactly the same answer. He did not say much and left soon after. Later that day, on Gurudev's return, I casually narrated this incident to him.

The next day, Vashishtji returned and demanded to meet "Sharmaji" When Gurudev came and sat with us, Vashishtji asked him if he wore glasses. Gurudev replied, "I am a young man and don't need glasses yet. But sometimes, I do wear sunglasses when I am riding in the jeep." Vashishtji was silent but perplexed. Gurudev then showed him the *OM* on both his hands. The *OM* was shining brighter than ever before. Vashishtji immediately prostrated before Gurudev.

Vashishtji later confessed that for 10 years his meditation was disturbed by the image of a man who looked exactly like Gurudev, except that the man in his vision wore a pair of spectacles. Hearing that, Gurudev told Vashishtji, "*Beta*, I have come here in 1979. I should have come in 1969. You have been waiting for me for 10 years!'"

There was a time lag of 10 years between Gurudev's destined time of visit to Renuka and the actual time of his visit. The guru always chooses his own *mahurat* (the most auspicious time) to start an activity.

In April 1980, Gurudev opened a *sthan* at Renuka and entrusted Vashishtji with its *seva*.

Kaal: Time… or Death?

Without giving much of an introduction to Monikka, I am going to relate her story.

'After years of endless suffering, my sister Jaya passed away in December 2010. Ever since I remember, I have seen her living in and out of hospitals. It was painful to see her suffer. Although I was younger by three years, she was "my little girl". I still have fond memories of the good times we had together.

In the last few months of her life, Jaya would sleep on a sofa-cum-bed in the drawing room while I slept in the room from where I could see her clearly.

Sometime in July 2010, I started seeing a huge blackish man with large eyes and horns on his head, sitting by Jaya's bed. Terrified of him, I would cover my face with my blanket and force myself to sleep. This had become a regular affair and so I decided to confide in my mother, who said, "Perhaps that form is of *Kaal*. Next time you see him, ask him what he wants."



A few nights later, I saw *Kaal* standing by the door of my room, and he was scarier when seen from up close. His form was as solid as a physical body. I was terrified but somehow mustered the courage to ask him what he wanted. He said he had come to take Jaya. I was shocked and distraught when I heard him and cried myself to sleep. Till date I am not sure if Jaya saw him but I can't forget him.

I continued to see *Kaal* for a few months. But in October, I saw a blue light hovering above Jaya's bed, circling her head, as she lay asleep. This vision lasted for a few seconds. This time too, I went to sleep, frightened. Thereafter, the visits from *Kaal* stopped.

In December of that year, on *Bada Guruvar* Jaya told Guruji at the Mumbai *sthan* that she was ready to move on. She requested him to be with her during her last moments. Guruji nodded in approval. A few days later my sister died. She was in an ambulance, being rushed to the hospital, when my parents saw her looking up at the roof of the ambulance, smiling and talking. They heard her say, "Okay, Guruji," before she breathed her last.

I must also share that two days before Jaya died, while I was resting my head on Jaya's pillow out of sheer exhaustion, Gurudev told me he was going to take Jaya away with him. Before the dream ended, my father woke me up. I had known for months that Jaya's time was up but I was glad that Gurudev himself had come to take her.

A few months after her death, my mother asked Guruji if he was with Jaya during her last few seconds. Guruji confirmed that he was. I strongly believe that a death in which your guru is by your side is a divine experience, without parallel. Jaya was lucky to experience this.'

Kaal is the Sanskrit word for time. In Hinduism, *Kaal* stands for both time and death, only because time ceases when one dies.

Time is relative as far as the physical body is concerned. For non-physical (spirit) bodies, the experience of time is dependent on where they dwell.

Having explored time, let's explore the other facet of *Kaal*, namely, death.

Death



Chapter 7

Both death and the dead visit us in our dreams. Death dreams are amongst the most unnerving dreams. They can vary from dreams of your own death to that of your friends, family and pets. Sometimes, you can also dream of the death of people not known to you in this lifetime. A not-so-common variation of death dreams is one in which you either kill someone or see yourself being killed.

Knowing fully well that death is the assured destination, how does one interpret these dreams? Does it mean that if you dream of someone's death, the person will die or does it mean his/her life will be extended?

Neither is entirely correct. In fact, the level of accuracy of a death dream depends either on the dreamer's psychic ability or on his/her spiritual evolution. The more developed the psychic abilities, the greater the possibility of a death dream coming true. Bear in mind that though every individual is psychic, this ability lies dormant in most people, while in others it is active to varying degrees. On the other hand, spiritual people often find the lives of those whom they have seen die in their dreams, have been extended.

Several first-person recorded accounts of US President Abraham Lincoln suggest that he was psychic. He was known to have had many prophetic dreams. About two weeks before he died, he saw his own dead body in a dream. In the dream, Lincoln heard people mourning as he approached a coffin lying in the White House. Soldiers guarding the coffin told him that it was the body of the US President who had been assassinated. Although, I am not personally aware of his reaction, some references cite that this dream left him irritated and annoyed.

Bharat's case mentioned below is another example of a prophetic dream. Bharat, who does *seva* at the *sthan* in Mumbai, runs a stockbroking firm. He recently dreamt of an employee's death and woke up startled. The next morning he heard that the same employee had actually died at approximately the same time as his dream.

The dream that follows is a case of a non-prophetic death dream. The two types of death dreams by one individual are described here to help you understand the difference between prophetic and non-prophetic death dreams.

In another dream, Bharat saw his son's head being crushed in a road accident, while he moved away from the crash-site, emotionless. When he shared his dream with me, I said it was a good dream, since it meant that a catastrophe had been averted in actuality. Yes, death in a dream often implies that some of the *samskars* of the person whose death you have dreamt of have been exhausted, in turn reducing karmic debt.

What I did not tell Bharat is that being emotionless is the key to karmic debt management. And theoretically, this concept applies to the dream state as it does to the waking state. Just as you can add *samskars* by being emotional in the waking state, you can increase your karmic liabilities by being emotional in the dream state.

Although in his dream, Bharat, the father, walked away emotionless from the crash-site, I personally think he played it wise. However, in his waking state, Bharat felt guilty for having done so!

I have often noticed being emotionless in the dream state comes naturally to me. Though there have been exceptions, when in my dreams I have punished people for their wrongdoing. On mentioning this to Gurudev, he

once said, '*Toone uske kai paap dho diye*,' which literally means, I had washed away many sins of the person (I had punished).

Visitation Dreams

Dreams of the deceased are often called 'visitation dreams' since in these dreams the dead come to visit. Most times, the dead seek some form of help, which can aid them in their spirit lives. Often, these dreams are of deceased members of our family or people who have been associated with us in their physical lives.

When you communicate with the dead, you are often communicating with their spirits. However, sometimes visitation dreams could also be random dreams constructed by the data stored in your *kaarna sharir*.

'Help!'

Bharat once dreamt of his aunt asking for help.

'I was very close to my deceased aunt's husband, though I rarely interacted with her. When I dreamt of her standing by my bed after her death, I asked her what she was doing in my house. She said she needed help. Before I could question her further, the dream ended.'

Vinay, who also does *seva* at the *sthan* in Mumbai, is the son of the aunt Bharat dreamt of. In fact, Vinay dreamt of his mother as well, and she looked a few years younger than she was at the time of her death.

In Vinay's dream, his dead mother tried to force herself into his house. He asked her what she was doing there. He held her hand sternly and said, 'You should not be here. Go away.' Instead, his mother refused to heed his instructions, yanked her hand and made her way into the living room. 'I

woke up with a nagging pain in my hand. It took several weeks for my hand to feel normal.'

This was a case of a spirit being lost in the after-life, yearning to stay in the comfort of a physical home, either her own or her family member's. A good spirit will usually have a quiet presence while a nasty one will haunt the house.

During visitation dreams, most people look younger than they were at the time of their death. In fact, they appear to be the age at which they were either the happiest or the most attractive. Also, the deceased who were disabled appear with an intact body in the dreams.

Why do the dead cause pain? Why do the dead ask for help?

The departed cause pain to make us aware of their presence, so that we can help them advance in the spirit world. This leads us to exploring the phenomenon of death, and all that happens to us in the after-life, where we exist as spirits.

When we understand this, we can understand the purpose of visitation dreams.

After-life Dimensions

Death is the closure of your physical existence. The *kundalini* rises to the point of exit and the aura snaps, your spirit exits. Everything in and about your body ceases to exist. Dust to dust, ashes to ashes, water to water, element to element – all these are just repayments to the debt of nature.

The spirit exits the body through any one of the nine holes in a man or 10 in a woman. The higher the hole it exits from, the higher the spirit's status in its after-life. For example, the ultimate place to exit from is the crown

(*sahasrara*) of the head. This point of exit is called the *Brahma Randhra*. The lowest exit is from the genital region. Most good people exit from the mouth, nose or eyes.

So where do you exist in the after-life? Assuming you have not attained the requisite qualifications for the higher realms, you will find place in a realm relevant to your evolution. These locations are called dimensions and there are numerous such dimensions.

In my OBEs, I have seen some of these dimensions. In one such OBE, I was with Veerji (Gurudev's *shishya* who started the first *sthan* in Mumbai), and I saw a thin tall man with matted hair wearing spectacles. I was told this man was Satya Sai Baba. At the time, Satya Sai Baba was alive, living at Whitefield in Bengaluru. So what I was seeing in my OBE was he in another body, in another dimension.

Another time, I found myself in a super-conductive dimension. I was in a round, Jacuzzi-like spacecraft, which was rather simple looking, without any complex controls. There was no cockpit. It was a big tub covered with a lid, spacious enough to accommodate a couple of beings my size. The spacecraft was noiselessly gliding in air. There were other spacecraft of different sizes as well, some suspended while others gliding. They were in the space of a planet covered in a transparent bubble.

Everyone on the planet appeared to be inside the bubble. I could feel the movement of my spacecraft. The dream felt more real than my so-called real life feels most times! Had that not been the case, I would have written it off as the meandering of my mind in the dream state.

Another time, in another dimension, I found myself to be super-conductive. I was flying while seated in *yogasana*, moving by the sheer force of willpower. No Superman stuff! I was simply levitating a couple of feet above

the ground. I scraped my feet a few times, unaccustomed to this form of movement.

The dead can live in different dimensions and even when these dimensions intersect with our physical dimension, we hardly ever realise it as our physical matter vibrates at a different level from that of a spirit's.

Thus, death is not the end but the continuation of the *jivaatma* in another dimension of existence, along with its *suksham sharir* and *kaarna sharir*.

There are many people whose life after death is distressing. This is because these *pretaatmas* (unsettled spirits stuck in lower dimensions after death) do not get a placement in their after-life or are stuck in-between dimensions. The *pretaatmas* seek help from their family members since they need advancement into a higher dimension. One can help these spirits, provided one has the intent, the know-how and the capacity to do so.

Scientists are currently working on a multidimensional theory since it has been recognised that a 3-dimensional universe does not comprehensively explain reality.

If you are reading this book in 2050, you are likely to have a smirk on your face, since by then scientists would hopefully have proved the multidimensional theory. By the year 2090, scientists would have, in all probability, developed glasses that would allow you to see these dimensions.

After-death Clearance

Until a spirit gets advancement into a higher dimension, it can hover around its home, or another favourite place where it is comfortable and feels protected from other hostile spirits.

Bharat had a visitation dream in which his recently deceased father-in-law came knocking on the window.

'I saw the same dream on two consecutive nights. I heard a few knocks on the window and on opening it, I saw my father-in-law. I asked him to come inside the house but he refused. All he said was that he needed help.'

When Bharat shared this dream with me, I called his mother-in-law and his wife, Falguni, and suggested the procedure to ensure a successful passage for their dead family member. They did as told. I now know that Bharat's father-in-law is in a good place.

Even though Bharat's mother-in-law is aware of the same, she continues to do a lot of charity in the name of her deceased husband. Of course, a lot of good karma will accrue from this charity, a part of which will be attributed to her while the rest will be attributed to her husband's spirit, thereby increasing the energy of both spirits.

The role of family continues to be significant in a person's after-life as well. Dead or alive, we remain knotted in karmic ties with three generations of our ancestors and three generations of our descendants. However, I have no personal experience to prove this. Could this be the reason that Hindus are desperate to have male heirs to continue their *kul* or family lineage?

Our ancestors sometimes take birth as our siblings or children. These familial bonds remain with us after we die.

The deceased prefer to reach out to those who are spiritually evolved, knowing they can help them.

After my father's demise a few years ago, I could sense him in his house. My mother was alive and living in that house. I did not bother to do anything

about it since I thought using spiritual power for one's own family was selfish and inappropriate.

One night, I received an instruction from Gurudev, and it came to me through Pooja, a *sevadaar* at the *sthan* in Mumbai. Gurudev came in Pooja's dream and said, 'Tell him to help his father advance otherwise he will have to face some problems.'

I did not know the technique of clearing the path for advancement of the spirit then, although many years ago I had seen a spirit in Gurudev's room requesting him for clearance through water. There is a method where you can create a line with water and use it as an energy gateway for the movement of the spirit. Knowing none of the techniques but determined to abide by Gurudev's instructions, I decided to do a *havan* (a Hindu fire ritual) for my father's passage.

Was it hypothetical? Yes. Could I be assured of the outcome? No.

But the *havan* seemed to have worked; I did not sense my deceased father's presence in his house after the ritual.

If you want to facilitate the clearance of your deceased ancestors, you can, on their behalf, distribute food to the poor, feed animals and birds, donate clothes and medicines, plant fruit or shade-giving trees. You can perform a *havan,* provided you have been correctly advised on the type of *havan* and how it should be done. There are *pandits* who specialise in *havan* rituals for the dead. Contact them.

In India, another accepted ritual for clearing the dead is the *antim shraddh* (last and final death rite) to be performed at Gaya in Bihar. A method for quieting troublesome spirits is to have their death rites performed at Pewa or Kurukshetra in Haryana.

Gurudev and his disciples have been known to clear the path for spirits even in dreams. Rukmini (name changed) dreamt of her guru coming to her house with some *sevadaars*, whom she recognised. 'Only one of the *sevadaars* accompanying Guruji was someone I have not seen in real life. In the dream, I felt Guruji and the *sevadaars* had come home because there was a spirit in my house. My sister spoke to Guruji and led him to a room, which was in one corner of the house. He and the *sevadaars* locked themselves in that room, while my family and I sat in the living room in intense silence.

The door of the room opened and the unfamiliar *sevadaar* came out and said, "Guruji asked us to handle the entity peacefully but since it has become aggressive, we have been instructed to attack it." The door was ajar and I could see Guruji seated on a chair. Although he was quiet, his face wore an angry look. On and off, emanating from the room was a wailing cry, which sounded like a dog's lingering whimper. I even heard a woman's voice begging for forgiveness. All the *sevadaars* accompanying Guruji were men, so who was this woman? I realised in my dream that Guruji was clearing our home of this unwanted entity.'

After-death Desires

I have frequently observed that even after death a spirit can be involved in acts and deeds.

Spirits are often inclined towards fulfilling their worldly desires and they arrange for it to happen. A message that comes out strongly from some of these chronicles is that people should, during their lives, earn enough of the wealth of energy (creating enough positive karmic balance) for their spirits, so that after death their spirits get a better dimension, and do not hover around their descendants' homes. Ignorance of such after-death aspects is the reason why most people's lives are incomplete, being purely physical and material, thereby leaving behind impoverished spirit bodies.

In one of her dreams, Pooja met Sarla and was given a message for Anjali, Sarla's daughter. Sarla and Anjali used to do *seva* at the *sthan* in Mumbai. Recalling her dream, Pooja said, 'Sarla aunty had a monthly installment pending towards her kitty and wanted me to tell Anjali to make the payment. When I told Anjali about this, she did not believe me because she knew that when her mother was diagnosed with cancer, she had paid her kitty in advance for the whole year.'

However, Anjali did not dismiss the dream either. She discovered that her mother was a part of two kitties and not one. Her mother indeed owed a month's installment towards the second kitty. To Sarla's credit, Anjali paid up.

I was amused by this incident. Sarla was ensuring that none of her debts of this life became karmic liabilities of her after-death life. Sarla the sensible!

A month or so after my sister Gita's demise in New York, she appeared in Pooja's dream with the sole purpose of passing on a message to me. It was very uncanny. Gita's words to Pooja were, 'Please tell him to ensure that everything that belonged to me is given away or distributed. Nothing except a diary in which I have written some personal things that I want used in my biography should be kept.'

This did not sound far-fetched considering that when Gita was alive, she was arrogant and her sense of entitlement scored pretty high. Yet how did she know that at the time of the dream, her niece was putting together a biography for her? A book, which went into print soon after the dream? I suspect the dream was a clear-cut indication of Gita's posthumous desire for recognition.

In a much lighter vein, I am sharing an amusing dream about Sanat, Bharat's deceased father. Since Sanat's death several months ago, he has been visiting

his wife, his grandson, and Bharat's brother regularly in their dreams. However, for reasons unknown, Bharat has not had a single visitation dream of his father. As much as he craves the attention, the fact that Sanat did not appear in his dreams does not indicate that the deceased father is not watching over him.

One of Bharat's close friends, Ajay, dreamt of Sanat offering him grapes saying, 'Take these grapes. My son really enjoys eating them.' Ajay remembers accepting the grapes and keeping them in the fridge.

Now, here is the funny bit. Bharat, who has never had a fondness for grapes, developed a sudden liking for them a few days before Ajay's dream.

In offering grapes to Ajay, was Sanat being nice or mischievous? Was Sanat's offering to Ajay a gesture of warmth or was it a corny way of telling his son that he was being watched?

Your guess is perhaps as good as mine. However, one thing is for sure; even though such dreams defy logic, they are hard to disqualify.

Deeds After Death

Tanaz (name changed) and her family went through a miserable period for several years. 'It was as though we were being battered on all fronts. There was so much tension at home. We are a family of four but there were times when no one talked to each other. Our social life was non-existent and we ventured out only when necessary. Our outings were confined to clinics and hospitals. Life had become burdensome and depressing.



We were aware that the spirits of my paternal grandparents were living in our house. My mother often dreamt of them asking for things like gold earrings and food. She gave to charity, whatever they asked for.

Asleep one night, I saw the black silhouette of an old woman sitting by my bedside. She pressed a round, pot-like object onto my stomach. At that instant, I realised I could see the old woman clearly even though my eyes were shut!

As if to prove what I had seen during the night was not merely my imagination, I woke up with a windy pain in my stomach. By afternoon, I was in the grip of acute diarrhea. The doctor diagnosed me with a severe attack of food poisoning. For someone who was eating simple and hygienic homemade food, infection due to food poisoning was improbable! It took me a long time to recover from the so-called infection since my immunity was already low.

For years, I was frustrated that the spirits in our house (I think there were three or four of them, including my grandparents) were forever demanding things from my mother and were also causing us physical pain, making it difficult for us to lead normal lives. Had it not been for Gurudev's grace, I don't think I would be alive, talking to you today!'

From giving pain to giving blessings, the quality of the gift depends on the *gunas* or attributes of the spirit. A *sattvic* spirit believes in giving things for the benefit of others, while a *tamasic* spirit renders sorrow by inflicting pain. Gurudev only gave blessings. His blessings manifested in ways the individual sought. If he blessed you, you got what you desired, be it spiritual or material. If you did not have a desire when you sought his blessings, what you received then is hard to define. Many people have expressed that

something positive but unexpected happened when Gurudev blessed them. Being his *shishya*, I know that the blessing of a huge magnetic power translates into a positive energy equation.

Around 15 years ago, close to *Guru Poornima* (an event dedicated to paying respects to spiritual teachers), Pooja dreamt of Gurudev blessing a coconut she was holding in her hand. Before the dream ended, he instructed her to give the coconut to a childless mother.

On the day of *Guru Poornima*, Pooja got a coconut blessed at the *sthan*. That night, when she returned home, she kept the coconut in the cupboard with the blessed coconuts from previous years.

In Pooja's words, 'A few days after *Guru Poornima*, I noticed the coconut was sprouting. It was unusual because it was wrapped in a piece of cloth and none of the other coconuts had ever sprouted before. On the *Bada Guruvar* that followed, I discussed this with Guruji and also shared my dream with him.

Guruji asked me to break open the coconut. I did, and found a beautiful flower inside. When I showed him the flower, he looked at it and kept it with him. Later that afternoon, I learnt that he gave the flower to a woman who had been married for years but was childless. Some months after she had received this blessing, she conceived and now has four children!'

One of Gurudev's after-death blessings manifested as a silver locket, embossed with his image on one side, and a *trishul* passing through an *OM* on the other. I have written about this dream in the book, *Aatma Sutra– Unveiling the Soul,* but I am going to add some details.

Rajesh (name changed) narrated an incident about his wife Tara (name changed). 'It was four days after Gurudev's death in 1991. Mataji had

organised a Maha Gayatri Havan, which included feeding many *pandits*. Traditionally, the daughter-in-law of the deceased does the cooking for this ritual. However, since Gurudev's sons were both unmarried at the time, Mataji asked Tara to oversee the ceremony. Tara cooked on all seven days of the ceremony, while I sat at the *havan*.

By the end of the first day, Tara was exhausted. She went to bed as soon as we got home. That night she dreamt of Gurudev. She saw him pacing about in a large open field where people were being fed. He was supervising the *langar*.

Gurudev looked at her and said, "Take this locket for Rajesh. Ask Mataji to put it around Rajesh's neck after he has bathed in saffron water." He put the locket in her hand and closed her fist.

The dream ended. Tara woke up sweating despite sleeping in an air-conditioned room. As she opened her clenched fist, she saw the locket. She was as stunned as were the rest of us.

The next morning we took the locket to Mataji and recounted the dream. A day later, Mataji ceremoniously put the locket around my neck.'

This was no ordinary locket. It saved Rajesh from several security-related issues he was facing at the time. Rajesh would pay his respects to the locket every morning on waking, and every night before sleeping. This went on for some years. One night, on the eve of *Bada Guruvar*, he paid his usual respects to the locket and fell asleep. On awaking, the locket was gone. By then, all the issues he had been facing were resolved.

I suppose this was a case of mind over matter. In other words, a case in which Gurudev's spirit mind could teleport a part of its energy as a material object. This locket was given to Rajesh to protect him.

It would be appropriate to mention that while Gurudev was alive, he neither attended nor performed *havans* or rituals. He had evolved beyond the worshipper when he became a *Mahaguru*.

The story of Abhay Taneja's birth is a testimony that Gurudev could manifest a lot more than material objects. In fact, I was a witness to what I am about to share. Abhay, a dashing 33-year-old, runs a boutique hotel in Delhi. I met him recently at his wedding.

In 1984, Gurudev had set up a camp at Bathri, near Dalhousie in Himachal Pradesh. He invited some of his disciples, including me, to spend a few days with him. He was staying at the Himachal Electric Board Guest House.

During my stay, I learnt that the spirit of a *yogi* haunted the guesthouse. The watchman of the guesthouse would sometimes even see the *yogi* who would tell him things. The spirit repeatedly told him that he had been waiting for over 100 years for a saint to visit the guesthouse.

Since the guesthouse was more like a dormitory, Gurudev's disciples, Surinderji his wife, Shobhaji and I, stayed in the same room. I woke up at 6 a.m. and overheard a conversation between the couple. She said a *yogi* had appeared in her dream and requested her to grant him birth. If she agreed, the *yogi* promised that most of the couple's problems would be solved during the period of her pregnancy. As she was too old to conceive, Shobhaji had flatly refused the *yogi*. On sharing this experience with Gurudev, the couple was instructed to bear this child. Then, of course, they had no choice.

Gurudev shared the experience with me in confidence. He also mentioned that he tried to convince the yogi to accept another couple at the guesthouse as his future parents. But, since the wife and husband had fought at the guesthouse, the *yogi* refused to take birth in their family. Hence, the *yogi* appeared to be keen to be a part of Shobhaji and Surinderji's family.

Nine months later, Shobhaji gave birth to Abhay. A few months into her pregnancy, their economic and family issues were resolved. The *yogi* was a powerful spirit and used his power to help resolve their issues before his birth.

I must say that on meeting Abhay I could not find any hint of a *yogi* in him. Newly married, I found him to be a suave and sophisticated young man with a touch of arrogance. He appreciates football, music and games, and nurtures a fuzzy curiosity about life after-death and ghosts. Not surprising, I suppose?

The one thing that Gurudev did not tell me, which Surinderji did, was that the couple were in a platonic relationship post Gurudev's instructions. However, by the time they returned from the camp, Shobhaji was two months pregnant! Was this mere conception, or, was it the power of a guru allowing the spirit of the *yogi* to manifest in the womb of an evolved spiritual being such as Shobhaji?

The Guru's Death in a Dream

On several occasions, Gurudev demonstrated his power over life and death.

Nawal, a devotee of Gurudev, posted a blog dedicated to Gurudev. He narrated a dream about Gurudev's death. As Gurudev's funeral procession crossed the road opposite Punjabi Bagh Club, en route to Neelkanth Dham, Nawal saw himself placing flowers on Gurudev's body. He was so upset by the dream that he chose to ignore it.

A few days after the dream, the event happened exactly as Nawal had seen it. His wife called to inform him about the tragic news. Distressed, he then shared the news with his friends, Sunder and Mahesh, who were Gurudev's devotees as well.

The friends decided to visit the Punjabi Bagh *sthan* together where the body was kept. Mahesh was running late by a few minutes. As in the dream, the procession had started towards Neelkanth Dham. When they reached the procession, the carriage with Gurudev's body was crossing the road opposite Punjabi Bagh Club. This is where Nawal offered flowers to Gurudev. He had not only foreseen Gurudev's death but also the sequence of events subsequently connected to it.

Mataji died in May 2014. About a month prior to her death, I received a phone call from Pooja, asking if Mataji was well. (The truth was, at the time, Mataji was admitted in the intensive care unit of a Delhi hospital. Only a handful of people knew about it and Pooja was certainly not one of them.)

Pooja told me that she had seen Mataji and Gurudev in a dream the night before. Mataji was sitting on a hospital bed, looking tired and pale. Gurudev was standing besides her, telling her he had come to take her and it was time for her to leave with him. Mataji resisted, telling Gurudev that she was not ready to go since their grandson, Rohan, would miss her a lot and she did not want that.

Since the *mahurat* of her death was unfavourable at the time, Mataji went into coma for several weeks.

When Mataji finally departed on 2nd May, the stars were auspiciously aligned. It was a favoured *mahurat,* given to very few. The *mahurat* of death was an indicator of her status at death and in the after-life.

In this lifetime, Gurudev and Mataji's relationship may have been that of a married couple but in essence, it was, and possibly remains, an exceptionally powerful spiritual alliance.

The Stamp of Jupiter

Nanakji, one of Gurudev's *shishyas*, told me that a blue-coloured *aatmaram* was found in Gurudev's ashes, after his body had been cremated. Thousands, who had gathered to pay their homage to Gurudev, had seen it. The *aatmaram* is a bone of the ribcage that looks like a *yogi* sitting cross-legged.

Why was Gurudev's *aatmaram* blue, when for other people (if found), it is bone-coloured?

What many do not know is that the *aatmaram* is where the *aatma* dwells. So, did the blue-coloured *aatmaram* have something to do with the fact that Gurudev may have had a dominating blue aura?

Shiv, Krishna and Ram are depicted in blue. This is not because the colour of their skin is blue, even though it is often pictorially illustrated as such, but because their energy field was highly evolved.

Gurudev was in the same league. So was the blue-coloured *aatmaram* evidence of Gurudev's status?

Jupiter is the ruling planet of the gurus. The radiation of this planet is blue. So are the radiations of the yellow sapphire and topaz – stones worn in a particular manner to nullify the negative effects of Jupiter.

Connecting the dots is, at best, an inference. However, it does not take away from the fact that the colour of Gurudev's *aatmaram* was unique and difficult to analyse.

Just like he was!

Spiritual Alliances



Chapter 8

A highly evolved being who has reached the state of *Aham Brahmasmi* (I am the Consciousness Supreme) is always aware that he is nearing the final state of oneness.

This being has evolved from various *koshas* (gross sheath encasing the *jivaatma*). He may not be able to live this realisation every day, but he understands and feels it. He is compassionate because he understands it and is empathetic because he feels it. In this state, the being realises that beyond the *Anandamaya Kosha* (sheath of bliss) lies his transcendence to non-identification. Non-identification of self is the precursor to identification with the whole (*Brahman*).

It is at this juncture that such beings find themselves in alliance with other spiritualists, both helping and collaborating with them.

Zoroaster

Kapill does *seva* at a *sthan* in Mumbai and runs a *sthan* in Lonavala as well. About 15 years ago, he spent an afternoon at the Parsee General Hospital in Mumbai with Naju (a disciple of Kapill's guru), who was scheduled for an appendix surgery. Naju, who used to refer to Kapill as *chotte guruji* waited for him to reach the hospital before she allowed the attendants to wheel her into the operation theatre (OT).

Ordinarily, an appendix surgery is no big deal but in Naju's case there could be severe complications due to her obesity. As Kapill waited outside the OT, his eyes darted to a photograph of Zoroaster hanging on the wall opposite him.

What followed next is narrated in Kapill's words, 'Something from within told me to ask for Zoroaster's help for Naju. I looked at Zoroaster's photograph and mentally said, "Please help. Naju has gone in for a surgery. Show me a miracle if you can. I am waiting." As I was saying that, I wished for her appendix to disappear.

While I waited outside the OT, I continued to do my *paath*. After about 2 hours, I looked at Zoroaster's photograph and asked, "Hey buddy, what's happening?" Naju had been in the OT longer than required for an appendix surgery. Minutes later, a few doctors came out of the OT looking perplexed. They told us that all of Naju's preoperative scans and medical tests indicated the presence of an appendix. But when they opened her up, the appendix was simply not there! They added, "We do not know what to do. But since we have opened her up, we have removed some of her fat".

The confused doctors finally wheeled Naju out of the OT. Even after 4 hours of surgical intervention, they could not find the appendix. As the murmurs of the mysterious case of the disappearing appendix made their way around the hospital, I looked at Zoroaster's photograph, gave an acknowledging smile and thanked him. I called up Guruji to share this with him. Guruji told me that we had a spiritual alliance with Zoroaster and he asked me to light a candle at the Parsi Temple in Mumbai. I haven't been able to physically go to that temple because they don't allow you inside unless you are a Parsi, but I have mentally lit a candle and offered my gratitude to Zoroaster'.

Steps of Advancement

Many years ago, when Kapill started coming to the *sthan* in Mumbai, he had a dream in which he saw me introduce him to Gurudev.

While sharing his dream, Kapill recounts, 'On the day of *Bada Guruvar*, around 4 a.m., I had a dream in which I saw myself struggling to climb a ladder. As I escaladed a few rungs, the steps below me disappeared. I could see my *gurubhais* laughing at me. As I moved up the ladder, the steps below started disappearing even faster. Had it not been for a hand that appeared from the room where the ladder led to, I would not have been able to make it. The hand gripped me and pulled me into the room. It was the hand of my guru.

In the room, Gurudev was seated on a *gaddi.* He wore a calm look with an inviting smile. Guruji introduced me to him as one of his *shishyas*. From the corner of my eye, I could see the statue of a deity glowing from within accompanied by a black dog. Suddenly, Gurudev lifted his hands upwards and white flowers appeared in them. He threw those at me. As I caught the flowers in my hand, my dream ended.

On *Bada Guruvar*, I shared this dream with Guruji. He smiled and said that the steps in my dream were symbolic of my spiritual advancement. He added that he had indeed introduced me to Gurudev and Gurudev had passed on something to me. I was thankful to my guru for this and for pulling me up when I was about to fall off the steps.'



Petals of Reverence

A few years ago, some days before *Guru Poornima*, Santoshji who runs a *sthan* in Nadaun in Himachal Pradesh, decided to replace Gurudev's *khadaus* (sandals) that are kept at his *sthan*, with a brand new pair.

'A regular visitor at the *sthan* had requested for Gurudev's sandals. Even though the old pair was energised due to years of *seva*, I decided to give it to him. I bought a new pair on one of my pre-*Guru Poornima* visits to Gurgaon and handed them over to Indu, a *sevadaar* from the Gurgaon *sthan*. I requested her to get the sandals ornated in pure silver. I asked her to get them ready before *Guru Poornima,* so that a fortnight later, when I returned to the Gurgaon *sthan*, I could carry them back with me to Nadaun.

By the time I returned to Gurgaon for *Guru Poornima*, Indu had not been able to get the sandals ready. Anyway, I decided to wash the pair with *Gangajal* and carried them back with me to Nadaun. I placed them next to the old pair of sandals and offered flowers to both the pairs since each represented Gurudev's *charan*.

On a Thursday, three weeks after the new pair of sandals had been placed, Babloo, a *sevadaar* at the *sthan* in Nadaun, suggested that the person who had asked for the old pair would not claim them since they were slightly tattered. I was deeply pained to hear this. For me, even a small object that belonged to my guru was invaluable. It was evident that the person Babloo was referring to did not share my sentiment. Babloo asked me if he could take the old pair of sandals instead. I consented, washed the old pair with *Gangajal*, wrapped them carefully and handed them over to him.

Babloo's house was situated on top of a mountain. He took the sandals home, washed them in *Gangajal* and kept them on the chair where he had earlier placed Gurudev's photograph. His family bowed in prayer in front of the sandals and offered them marigold flowers. Soon after, they retired for the night.

Babloo dreamt that around 400 saints climbed the mountain and stood in front of his house. They were singing *bhajans* while playing musical instruments. When he went outside to greet them, they asked him to let them in so that they could pay their respects to Gurudev's sandals. When Babloo agreed, they fell in queue and took turns to come inside to catch a glimpse of Gurudev's sandals.

The saints requested Babloo to give them the flowers that had been offered at Gurudev's feet. Babloo replied that since the flowers were fewer than the number of saints how could he divide them fairly among the saints? Hearing this, the saints said they would be content with a petal each. Babloo gently removed the petals of the flowers. The saints took the petals and gratefully left Babloo's house. The dream ended with the saints walking down the mountain.

Babloo woke up, disoriented. He realised that it was still dark outside. As his sleepy eyes adjusted to the light in his room, he noticed that the time was 4.15 a.m. His eyes darted to where he had placed Gurudev's sandals. There was no trace of a single flower that had been offered the night before! They had all disappeared.'

Departing Courtesies

According to the Hindu tradition, *chautha* is the fourth day after a person's death. On this day, relatives and friends gather and pray for the departed soul.

Pradeepji explained his experience at Gurudev's *chautha* ceremony. 'Many of my *gurubhais* and I were sitting at Gurudev's *samadhi* in Najafgarh. Across from me I could see a few hundred people sitting in silence. There was something different about these people. For one, their clothes were outdated and from a different time-period. I recognised Shirdi Sai and some other saints who had lived centuries before. The question I desperately wanted an answer to was- , what were these saints doing at Gurudev's *chautha*?

Gurudev attended to my dilemma. I felt his voice telling me that during one's lifetime, one develops an association with other people depending on one's business or nature of activities. And it is these associates who come to attend one's funeral and last rites. I realised Gurudev's nature of business was such, that his alliance was with other exalted beings. Thus, saints had come to his *chautha* to pay their respects'.

Shirdi Sai

Pradeepji (mentioned earlier) had another encounter with Shirdi Sai. This time around, Shirdi Sai came to protect him.

'The incident dates back to the time when I had just started *seva* at the *sthan* in my house in Santacruz, Mumbai. Over time, the number of people coming to seek the *sthan*'s grace increased.

One *Bada Guruvar*, while I was at *seva*, a few of my neighbours complained that the *sthan*'s *seva* and *langar* caused them inconvenience. Ordinarily, if a problem confronted me, I would pick up the phone and speak to Gurudev. However, since this was after Gurudev's death, I did not know what to do.

That night after *seva*, I sat on my bed in confusion, wondering how to handle the situation. Just then, I saw Shirdi Sai sitting on my bed, right

across from me. Believe me, this was no vision. I was awake and Shirdi Sai was as real as any person in flesh and blood.

Shirdi Sai looked very young. He had a short beard and a green cloth tied on his forehead. He gently asked why I was worried and then immediately added; "When I was alive people threw stones at me. Do not worry, from today no one will come and disturb you".

It has been many years since and no one has ever disturbed my *seva*. I believe that when one is on a spiritual mission, the saints act as buffers and boost one's spiritual progress.'

Dattatreya

As the number of people coming to the *sthan* in Santacruz started increasing, Pradeepji decided it was time to shift the *sthan* to a more spacious location.

'I started looking for a place to shift. I chanced upon a hillock in Lonavala and thought it was suitable for a new *sthan*. However, the landowner decided not to sell it. I called him for months, and he repeatedly stated that he was not interested in selling it.

About six months later, on a *Bada Guruvar*, I received a call from a devotee in Delhi. She told me she had seen a vision in which I had started a new *sthan* on a hill and was distrabuting *jalebis* (an Indian sweetmeat) to all those present. Precisely 30 minutes after the phone call, I received a call from the land broker indicating that the owner was now willing to sell. I remember feeling a deep sense of relief.

Just before I purchased the land, I had a vision of Dattatreya, a deity who is revered and worshipped in Maharashtra. I saw him standing with his cow

and dog in front of a white fig tree. After I bought the land, I started constructing a temple on it. The contractor I had hired informed me of a fig tree on the land and it was considered very auspicious. When I saw the tree, I realised it was the same white fig tree I had seen in my vision.'

Nandi

The energy of Shiv when manifested in human form is colloquially referred to as 'Shankar'. Just as Dattatreya has his cow, Shankar has his bull, Nandi, his companion and *vahana* (vehicle). Nandi is a symbol of male strength and power. From a yogic perspective, Nandi is an attribute of the mind dedicated to Shiv.

For years, Geeta, who does *seva* at the *sthan* in Mumbai, has been illustrating her spiritual experiences through sketches and paintings.

'In my initial years of doing *seva*, I would get many visions which would disappear once I sketched them. However, they would persist until they were sketched or painted. It was really weird.

Once, in a vision I saw a curly-wurly figure with two small horns. I felt it was not an image that needed sketching. But, this horned figure kept flashing in front of my eyes for almost three days. I kept seeing it, even when awake. So I decided to sketch it. I painted about 5-6 impressions of this figure against different backgrounds. I was not even thinking about the backgrounds, they just appeared, like clear photographs in my mind's eye. I told Guruji about the vision and even showed him the paintings. He said I had seen Nandi's horns.

What happened next will leave you stunned! Guruji took us to Gurgaon to meet Gurudev. Gurudev showed us the *OM*, *gileri*, *jyot* and *trishul* on his

hands. And then, Gurudev showed us exactly the same curly-wurly figure too! It was Nandi! I almost fainted on seeing that.'

Parshuram

Pradeepji shared his dreams of Parshuram and the Kamdhenu cow with me. These dreams happened over two nights while he was with Gurudev at Renuka in Himachal Pradesh.

The first night Pradeepji stayed at Renuka, he woke up in the middle of the night due to a foul smell emanating from the bed sheet he was covered with. As soon as he removed the sheet from his face, a calming fragrance replaced the foul smell. Later that night, he dreamt of a cow. On sharing this with Gurudev, he told him he had seen the Kamdhenu cow.

The Kamdhenu cow is often referred to as Surabhi, which loosely translates to 'the Fragrant One'. I have read that Kamdhenu belonged to Guru Vashisht and is regarded as a wish-fulfilling cow.

The second night Pradeepji dreamt of a lake with pristine blue waters. The water was so clear that the fish in the lake and the stones on the lakebed were distinctly visible. In the middle of the lake, he saw an 8-foot tall man wearing *khadaus* with bare legs. He wore a sack-like cloth around his waist that fell to his knees. While this man's chest was bare, his hands were folded in a gesture of prayer. As Pradeepji's gaze moved towards the man's face, he noticed that his eyes were red.

The next morning, when he shared this dream with Gurudev, he was told the man he had seen was Parshuram. Gurudev also said, 'We have a connection with Parshuram since he is a disciple of Shiv.'

In all likelihood, Pradeepji saw Parshuram standing in Renuka Lake, which is in the form of a woman. Renuka, a powerful deity, was the wife of a

Saptarishi and also Parshuram's mother.

At the risk of being repetitive, I would like to share my own story about Parshuram and Renuka. I had once gone to camp that was set up by Gurudev for soil survey. Subbhashji, Gurudev's childhood friend, accompanied me. While at the camp, Gurudev asked both of us to proceed to the nearby lake town of Renuka to pay our respects at the *sthan* there. Someone offered to drive us there.

On reaching the Renuka *sthan*, I was amazed to see an *OM* that had appeared on the *shivling* there You may recall from Chapter 6, this was the same *shivling* that Gurudev had instructed Satinder to pour water on every morning.

As we looked on, Subbhashji and a few others could see Gurudev's face on it. I could not. This made me irritable, and like a lesser mortal.

A few minutes later, I went to light a *diya* at the *sthan*, and was tempted to magnetise some of the power that resided there. It was an unforgivable intention. And, sure enough, I was punished for it.

When we got back to the car to drive up to Renuka Lake, I felt as if I was under attack. Something was happening all over my body, like being hit by bolts of energy. It is impossible to describe that feeling but I have never felt so miserable!

The only way I thought I would feel better was if I earthed myself. I got out of the car and decided to walk towards the lake. As soon as I started walking, I felt better by about 30 per cent, although the beating continued. I instantly prayed to Devi Renuka for her protection. In my mind's eye, I saw a beautiful lady, wearing a tiara, holding some kind of instrument in her hand,

and blessing me. The moment she blessed me, the beating stopped and I was back to normal!

I went back to the *shivling* to see if I could see Gurudev's face on it, just as the others did. As I poured water on it, I said, 'Please, can I see what there is to be seen.' A face suddenly appeared on the *shivling*. It was a graphic face, like one a child would sketch with a crayon. Since I was sure I could not see the face earlier, I thought I was hallucinating. I splashed my eyes with water and went for a short walk to readjust to reality.

On returning, I could still see the face. I stood there for almost 10 minutes. The face remained and I did not know what it really meant. When I went back to the camp, I sat quietly like a mouse, not mentioning anything about the incident. When Gurudev was about to leave, he walked across to me and solemnly said, '*Beta*, you made a mistake. Obviously, Parshuram punished you.' I was speechless and remained so for the rest of the day.

On reflecting, I feel honoured I got a beating from a being like Parshuram. Having got a thrashing for something I should not have done was a badge of honour. (Not to miss the fact that Parshuram, being a *gurubhai* of Gurudev, may have held back the bolts to merely ruffle and not injure me.)

To this day, I keep the water of Renuka Lake at my *sthan* and treat it with reverence.

Muktananda

I want to share another story of an energy alliance that manifested in the most unusual way.

An *ashram* near Mumbai wanted to hire dumpers owned by my father. They came to negotiate with me since I was working with my father at the time.

However, as the dumpers were old and sluggish, I was not interested in renting them, as the *ashram* was more than 50km away. However, if I did rent them out, it would have been my responsibility to ensure that the needs of the hirers were satisfactorily met. And that seemed like a task! Therefore, I quoted a ridiculously high price. To my utter dismay, a few Americans had come to strike the deal on behalf of the *ashram*, and they agreed! However, they wanted me to come to their *ashram* to sign the contract. I told them it would be convenient for me to courier the signed contract to them instead. And they could pay me later. But the Americans insisted I visit the *ashram*, and I eventually relented.

The time of the appointment was fixed. The night before my visit, the guru of the *ashram* appeared in my vision. He had 10 people accompanying him. They stood with folded hands in a semicircle. I was introduced to each of them. The introductions did not include any conversation, not even a name was mentioned. I merely made a brief eye contact with each of them.

At the time, I could not understand why I had a vision of this saint, especially since all I was doing was signing a contract for dumpers! Anyway, as had been agreed, I drove to the *ashram* the next morning. At the *ashram*, they had an access card system and the issuance of a gate pass took about 15 minutes. In the meantime, I wandered the area outside the *ashram*.

I came across a small temple-like structure that housed the statue of a feminine deity. Although the inside of this structure was visible, it was locked from outside. As I stood in front of it, my head got very heavy. It was the kind of dizziness that results from being in contact with a powerful energy. I realised there was a lot of power there, more power than normal. In fact, the power-base of the entire *ashram* was this structure.

At that moment, the reason for my dream struck me like lightning! The gentleman who had appeared in my dream did not want me to tamper with the power-base of the *ashram*. He was aware that I knew how to attract power, something I would never have done because I am not a power thief. On his part, it was either an act of courtesy or some kind of diplomacy to pay me a visit with his disciples and introduce them to me, even though all of them were actually dead.

Markandeshwar

Years ago, I had a vision in which I was asked to connect with a Markandeshwar Temple. One night, while lying half-awake at the *sthan* in Gurgaon, I heard a voice telling me I needed to do a five-day *siddhi* (process of attainment) of Markandeshwar. I did not recall having heard that name before. At least, it was not a part of my conscious memory.

My inquiries on the whereabouts of Markandeshwar yielded divergent results. Some said it was a temple in a hilly area of north India while others pointed south. Mired in all this confusion, in a non-Google era, I decided to leave the discovery of Markandeshwar to destiny.

Months later, as I was driving back from south Mumbai to suburban Bandra, I chanced upon the sign, 'Markandeshwar Temple'! I almost jumped out of my skin.

Ever since that day, I have sent many women desirous of getting married to the temple, asking them to do a particular *kriya* (ritual). Around 70 per cent of the women have since married. As Markandeshwar helps us with such issues, I believe we have formed a deep spiritual alliance with him.

In case you are wondering about the *kriya*, let me explain. There is a *shivling gileri* at this temple. The unmarried girls offer a mixture of fresh milk and

water to it. This is done to appease the male energy so that it can become the unmarried woman's male principle and then manifest in human form.

Baba Makhdoom

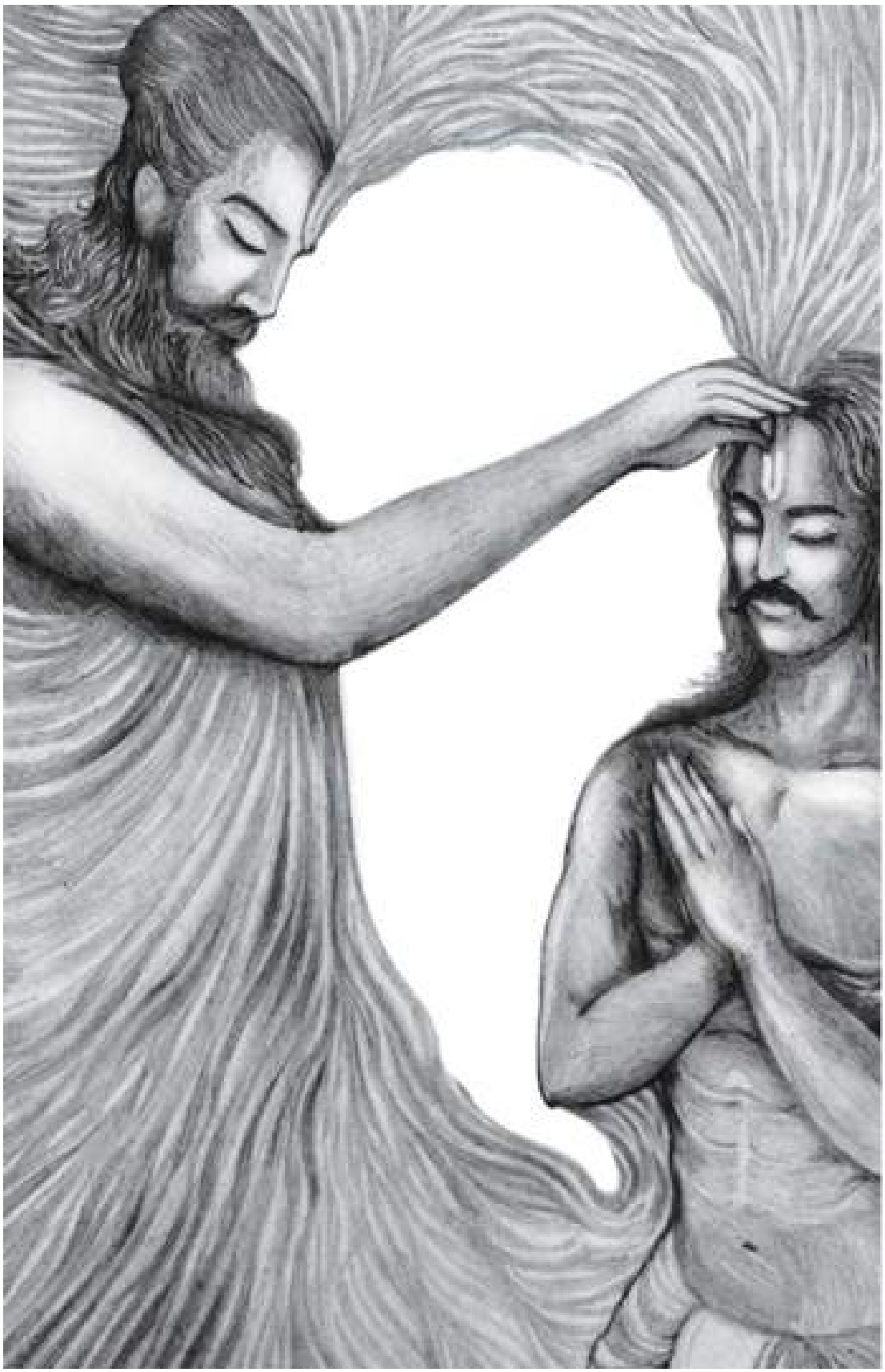
We have an alliance with Baba Makhdoom, a *pir* at Mahim in Mumbai since Gurudev was alive. Strangely, if a person with a police-related problem offers a *chaddar* at his *dargah* on Thursday and requests for help by saying that he has been sent by the *sthan*, he gets assistance. If my memory serves me well, this alliance has worked almost every time.

Apparently, the Mumbai Police also have high regard for Baba Makhdoom. The reason for this is not clear to me but I did come across an article in the online archives of a national daily written in the year 2002.

The history of Mumbai Police's faith in Makhdoom Ali Mahimi dates back to hundreds of years.

Hazarat Makhdoom Ali Mahimi a book written by Dr Sayed KH Qadri, explains why the Mumbai Police believe seeking the saint's blessings would result in better crime detection as well as happier personal lives. Legend has it that it was a police constable who gave water to the dying saint from his cap. There is also mention in the book of miraculous assistance in fighting smugglers the police once received from an old man, whom they believed was the saint.

What I know for a fact is that many saints, who live in higher planes, serve humans on earth and also contribute to their own good deeds. Many do it as an act of grace. The list of saints who continue to do *seva* after giving up their physical bodies is endless. They operate worldwide and across religions.



Mangal – The Power

In my birth chart, there are many favourably aligned planets but one among them is more positively placed than the others. The power behind this positively placed planet appeared to me in a dream – not in human form, but in the form of an instructor without a body.

In the dream, this power taught me a *mantra* and showed me its application. I found myself in war, in what was either the Mahabharata era or the Vedic period. While in the battlefield, I used the *mantra* to control a chariot by physically lifting and hurling it 20 feet away.

That was a very unusual use of the *mantra*. When I discussed this dream with Gurudev, he said, 'When a person reaches a particular level spiritually, other powers try to attract the person towards themselves.' After that day, I kept quiet about my dream and did not give this *mantra* to anyone. (I have decided to keep this *mantra* confidential.)

A few months later, I had another experience in relation to the same planetary power. During an OBE, I found myself in a place where the planet, *Mangal* (Mars), was worshipped in the form of a rock and not a temple. Another *gurubhai*, Nitin Gadekar, was part of this experience.

We were not told anything, but instinctively knew that this rock was the power itself. We paid our respects with folded hands, and a pair of handkerchiefs mysteriously materialised in our hands. We were holding a yellow handkerchief in one hand and a red one in the other. I knew that these were *vardaans* (boons) given to us by that power.

I did not discuss my dream or my OBE with any living person until the day my sister Gita called me from New York to tell me that Hanuman (a deity)

had appeared in her dream and told her that he was her ancestor. Thought provoking, since Hanuman is usually referred to as God of *Mangal,* i.e., the power of *Mangal*.

Thus, the power of *Mangal* connected with me in three different ways. This happened in interactions that lasted over two years, as each episode transpired at a different interval of time. The result of these interactions was a deep psychological bond that was built between the power and me.

Pilgrimages with the Guru



Chapter 9

Any journey can qualify as a pilgrimage, if it is to a place or location of significance to one's personal faith. They can either strengthen your beliefs or make you introspect upon them.

According to Adi Shankaracharya, the founder of *Advaita Vedanta* philosophy, the proximity to the guru is the real place of pilgrimage (the real place of pilgrimage is where the guru is). He felt it was better to be near one's guru, and serve him rather than going from place to place, revering holy images installed in temples. (Ironically, it was Adi Shankaracharya who established temples like Badrinath and Kedarnath.)

In *guru parampara*, a great deal of significance is accorded to *guru varana* (circumambulation of the guru). This rite of passage cements the bond between the guru and *shishya*. The guru allows only some *shishyas* to accomplish such worship and I consider myself fortunate to be among the privileged.

Many of us have been on pilgrimages with Gurudev or his disciples. Sometimes we were physically taken to a place while other times we went on pilgrimages in our dreams and visions. Often, the pilgrimages were OBEs and we would travel together to distant lands, met other spiritual beings or even visited shrines of deities and saints.

The Guru of the Ganges

Santoshji of Nadaun walked down memory lane as he recalled his pilgrimage with Gurudev.

'Gurudev took some of my *gurubhais* and me to the shrines of Badrinath and Kedarnath. On our way back, we halted for a night at Haridwar. The

next morning, Gurudev woke us up early and asked us to take a dip in the Ganges. The waters of the river were icy but we were to immerse ourselves, gulp and retain some of the water in our mouths while chanting the Maha Gayatri Mantra

Where one dip in the icy-cold Ganges seemed impossible, I managed to take 12 dips, each time following the process outlined by Gurudev. I was shivering by the end of it. Gurudev also decided to join us. As he emerged from the waters, I chose to only look at his feet and not into his eyes. I believe a *shishya's* position is at the guru's *charan*.

I was astonished by what I saw. Gurudev's toes had become blue and his nails red due to the cold. And, both his big toes were smeared with saffron *tilak*. I found myself thinking that as *shishyas*, on *Guru Poornima* we adorn our guru's feet with saffron *tilak* as a mark of respect and gratitude, so why was there such a prominent *tilak* on Gurudev's feet just after he got out of the Ganges?

I was confused by what I had seen. I forgot about the biting cold and everything else. I just kept staring at his feet. I got out of my trance when Gurudev asked me what I was staring at. Somehow, his question made me even more curious. Later that day, we set out on our journey back to Gurgaon.

Night had fallen by the time we reached Gurgaon. The question still lingered in my mind. I tried to ask Gurudev but he evaded a response since there were other people with us and I thought he did not want them to know. He said sternly, "I do not know what you keep looking at. Now go off to sleep." I felt he had not adequately responded to my question. But I could not sleep that night. I kept thinking about the incident. The more I thought about it, the more I had to know.

The next morning I had to leave for Nadaun. Gurudev dropped me at the bus stop before he headed to his office. From a shop near the bus stop, I bought some audiocassettes of the *Gurbani* since I enjoyed listening to the words and compositions of Sikh gurus.

I reached Nadaun in the evening. I sat down to meditate while the *Gurbani* played in the background. The thought that Gurudev had not cleared my doubts on the *tilak* was still weighing on my mind. As I was drifting into the calm strains of meditation, I sat up with a start! I was shocked to hear what the cassette recorder was playing. I replayed it at least six times! What played was this, "All holy rivers and lakes pray to Shiv, to send a great being to stand in their waters and purify them. Over time, the holy rivers and lakes absorb the sins of people who stand in their waters. Only a supreme, divine being can purify such holy waters."

As I heard this, the visual of Gurudev's feet kept flashing in my mind- blue toes and red nails with a saffron *tilak* on them! I realised Gurudev had the power to purify the Ganges. I also realised that even though most times we related to Gurudev in his human form, his spirit was that of Shiv. When Gurudev stood in the water of the Ganges, I felt the Ganges had bowed to his feet and done the *tilak* as a mark of reverence.'

This was Santoshji's assessment and realisation. A bit poetic no doubt but I would like to explain this incident the way I understand it. When a person stands in the cold flowing waters of the Ganges, there is an interaction between the water and the aura of that person. As most people who take a dip in the holy waters have *tamasic* auras, naturally the water will magnetise that. When we talk of millions as a multiplier, we are justified in saying that the holy waters absorb the sins of all those people since they do not have much of a *sattvic* aura to offer. However, when a person like Gurudev contributed his *sattvic* aura to the river, he helped purify it.

Water is considered a spiritual cleanser across religions and is used not only as a purifier but also a life-giver. The Hindus regard the Ganges as a sacred river and personify it as a goddess with feminine energies. Bathing in this river is believed to cleanse one's negative karmas.

Not having the same *bhav* (emotion) as Santoshji, I would state that the phenomenon lay in the *tilak* on Gurudev's toes while his feet were underwater. I can conjecture that a powerful force like Augarh could have done the *tilak* on his guru's feet, as he was a disciple of Gurudev. (Having said that, I would like the reader to understand that Augarh is the head of the sect of Aghoris and is the manifestation of a particular aspect of *Shiv*, minus the principle. It is not a man, but an energy that can manifest through different people at different times. Just like I have met Augarh in different forms and have also been guided by that energy on a couple of occasions invisibly, I am aware that it is capable of doing many things humans cannot do as physical beings.) Augarh was known to prove his brilliance and playfulness on several occasions.

While the *shivling* denotes the non-dual, united with the *Shakti* form of Shiv, Augarh represents the single form of Shiv, minus the *Shakti*. Augarh has a *tamasic* disposition and those who worship him or the concept of power he symbolises, disregard the duality of life. Their practices help them acquire *tantric* powers. Some can even materialise objects.

There is an ancient Indian belief that Haridwar in India is Augarh's domain.

Pilgrimage at Manimahesh

Several years after the Ganges episode, Santoshji's son, Randhir dreamt that his father and he did a *tilak* to Gurudev, as he stood in the waters of the Manimahesh Lake. He narrates his experiences below.

'On my first trip there, I sighted the *OM* and the *trishul* in the clouds. I was lucky to have seen in plain sight what other fellow travellers have never seen. Incidentally, two days before the trip, I met with a serious motorcycle accident, and I broke a leg and was down with a fever. I was fortunate my father allowed me to carry on with my plans despite the impediments. On reaching there, I bathed in the lake, and my fever vanished. After the four-day trip, when I returned home, my leg injury had healed. For me, this was a miracle since the accident had left me badly injured.'

Randhir visits Manimahesh every year. He got married in 2012 and wanted to visit the shrine with his wife. 'Manimahesh is open to public only in the month of July. In July 2012, , landslides had occurred near the shrine. My worried mother was not keen on letting me take the trip. Disappointed, but unable to disobey my mother, I cancelled my plan. Perplexed, I went to the *sthan* to share my dilemma with Mataji. She patiently heard me out without saying much. I felt better speaking with her and went to bed with a relaxed mind.

I dreamt that night of being woken up by my father. We then set out on a mountain trail and on the way came upon a lake. A *shivling* emerged from the lake and I sighted Gurudev's feet as he stood on the shallow end of the lakebed. My father and I took turns to do the *tilak* on his toes. I am certain that the lake in which he stood was the Manimahesh Lake.'

The application of *tilak* on the guru's feet is indicative of a devotee's desire to remain in service to his guru. In every culture, there are traditions people customarily adhere to, simply to communicate the sentiment that the rituals have come to signify over centuries.

Voyage of Wonder

Gurudev took me on several astral voyages, many of which I do not remember. During one astral voyage however, he took me to a bridge in Europe. While we stood on the bridge, I think he said the river that ran under it was the Seine.

Many years later, when I physically visited Paris, the bridges in the city looked modern. The bridge I had seen with Gurudev was ancient and there was not much habitation in its vicinity. Hence, I assumed that the bridge was not within the city but perhaps on the outskirts.

At the time of the astral travel, I did not know where the Seine was. But, soon after the astral experience, while brushing up on my geography, I read about the origins of the Seine and learnt that some people regard Sequana, the Celtic deity, as the goddess of the Seine.

Did Gurudev take me to the ancient bridge with a purpose or was it just his way of giving a young protégé wings to fly? Since I never asked him, I suppose we shall never know.

Divine Meetings

Gurudev took me astrally to meet someone he treated as his senior- a large-faced gentleman attired in a *dhoti* with a shawl wrapped around his head. We were on a raft that had only one chair. Gurudev requested the gentleman to sit while Gurudev and I stood next to him.

The raft sailed for a long time on the river. There was no conversation during the entire journey. It was clear that the gentleman was somebody Gurudev respected. I was to be introduced to him as Gurudev's disciple, although I realised it was just for the sake of introduction.

Recently, Amita (name changed), a disciple, shared a dream in which I introduced her to a *sadhu* of medium built, wearing saffron robes, with a

long flowing beard and long hair parted at the centre. In the dream, Amita also saw sheets of paper scattered all around on the floor with the words *"bade guruji"* scribbled on them. She intuitively knew she was seeing Gurudev's form from his previous life.

Decades ago, when Pooncho was in Class X, Gurudev gave her the Saraswati Mantra and instructed her to recite it 1,25,000 times and also warned her to not ask for anything if Saraswati ever appeared before her.

In Sanskrit, the word Saraswati means, 'the essence of one's own self'.

Pooncho religiously obeyed Gurudev's instructions and topped her class. One night, Pooncho dreamt she was going through a dark tunnel with light at the end of it. On exiting the tunnel, she felt she was standing on air, in cloudless skies. She looked down and saw red pipes crisscrossing each other. Gurudev was by her side, attired in jeans and a T-shirt.

'As Gurudev stood twirling keys on his finger, I saw three ladies approaching us. One of them was fair, wore a bright red sari and gold jewelry. The lady standing behind her was neatly draped in a black and gold sari. She had long silky hair and was stunning. The third lady was dressed in a peach-coloured sari. The trio glided towards us with folded hands and asked Gurudev why he had made the effort to visit them when he could have summoned them. Gurudev told them, it was because he had brought me with him.

As I stood watching, a large gold glass with white liquid materialised from nowhere. Gurudev handed me the glass and asked me to drink it. The liquid was so delicious that I quickly gulped it down. Gurudev asked me if I would like some more. I nodded in the affirmative; and another glass materialised. A lot more happened in the dream, but when I woke up, I realised that I had seen the three *Shakti* deities – Lakshmi, Parvati and Saraswati accordingly. '

Visualising Gurudev in jeans does not defy logic because we often see powerful energies in the form that we interpret them. I also saw Gayatri (feminine energy) under water in western clothes.

Temple Trips

Vipan, one of the older disciples in Mumbai, recounts an astral experience.

'Some years ago, I planned a holiday with my family to Alwar in Rajasthan. A fortnight before the trip, I dreamt of Gurudev taking me to a forest. As we started out, he asked me to follow him. The path in the forest led to a dead-end with mountains forming a U-shape around it. Gurudev took me towards the left side where there was a Hanuman temple. There were *pujaris* (Hindu priests) in the temple. Gurudev mentioned that the real power was not where the *pujaris* were seated but in the basement. He then led me down the stairs to the basement and the dream ended



Subsequently, when I visited Alwar with my family, we went to the Sariska National Park. When we arrived at the park, I had a déjà vu. I soon spotted the path with the dead-end and the temple to its left – just as in my dream. It was indeed the temple that Gurudev had taken me to. Only this time, I did not venture into the temple's basement.'

I have an interesting story to share on temples. I dreamt that Gurudev took me to a temple made of grey and black stones. We stood on the steps of the temple and I assisted him while he did *seva*. A lot of people visited during the *seva*, but none that I recognised. My dream ended abruptly. I soon forgot about the dream, barring the feeling that I was fortunate enough to have had it.

About three months later, I met Pradeepji who had recently opened a *sthan* in Lonavala. He insisted I accompany him as I had not seen the *sthan* until then. When I saw the temple adjoining the *sthan*, I almost did a double take! Every aspect of the temple (including the steps and the idols), were identical to what I had seen in my dream.

What I find easy to understand and explain is that just like people have premonitory dreams where they witness the happening of an event before it happens, they can also have premonitory dreams of seeing a particular temple or going on a particular voyage in the future.

The Desire for a Pilgrimage

Gurudev often made our desire for pilgrimages fructify in our dreams or during OBEs. Shweta's (name changed) experience captures this context illustratively.

'Long before we became devotees of Gurudev, my family would regularly visit the shrine of Vaishno Devi near Jammu. When my elder sister fell ill, I expressed my desire to visit the shrine once she got better. Fortunately, destiny led us to Gurudev. My sister recovered with his grace. Years passed, but I did not forget the desire to visit the holy shrine. I knew I had to make the trip but somehow the plan would never materialise Frustrated, I mentally requested Gurudev to resolve the problem.

A few months later, I had a dream I was visiting Vaishno Devi. The topography of the place in my dream was eerily similar to that of the actual shrine. I saw pilgrims on their way to the cave temple.

'In my dream, I saw the *pindi* in a blue cupboard outside the cave. The *pindi* was dark-coloured, smeared in vermilion. The cupboard was probably meant to be under lock and key. I made that assumption because I saw an open lock hanging from the latch of the door. I paid my respects.'

Many times, rocks (*pindis*) are worshiped as representations of deities. When people pay their respects to the rock-idols, they become energised and their energy can be invoked for help. Why only rocks? The wooden cross in a church too?

People feel they gain something by visiting temples, churches, mosques or *gurudwaras*. When you visit a place of worship, you interact with its energies. The strength of the shrine is an amalgamation of energy collected over thousands of years. If the powerful energy reacts positively to your energy, it can grant your wish by adding its enormous strength to yours for the attainment of something specific.

Abandoned Pilgrimages

The experience I am about to cite goes back to a soil survey camp that Gurudev had set up, while Sitaramji, a disciple of Gurudev accompanied him.

Gurudev told Sitaramji that when he left his body for astral travel, he should accompany him. Without understanding what Gurudev meant, Sitaramji agreed. Gurudev laid down to do his *paath* as he normally did, leaving Sitaramji in attendance.

Sitaramji saw a vision, which put the fear of god in him. He saw Gurudev's spirit form getting out of his physical body! His spirit form moved ahead and disappeared through the window.

On seeing this, Sitaramji did not know what came over him and, out of fear, wet his pants.. Hours later, when Gurudev returned to his body, he explained that he had messed up out of fear.

A similar incident of a 'journey that could not happen' also happened with me, not just once but twice!

Once, I was asked by Gurudev to massage his feet until he left his body. He also said, 'When I leave, come along with me.'

I continued to press Gurudev's feet when suddenly; his body went into convulsions. I was scared. I moved aside, not knowing what to do. By the time I could gather my wits and hold his feet to massage them, his feet had become cold and the convulsions had stopped, which meant that Gurudev had left his body. I knew I had missed an opportunity.



When he returned to his body, he asked, 'What happened? Got scared?' And that was the end of it.

A few days later, Gurudev gave me another opportunity. I was living at the *sthan* in Gurgaon. Gurudev's words to me were, 'I am going on an astral travel. Go and sleep. When I leave, you come along.'

At the time, I did not know what he meant and how one was supposed to do this. So I thought of attending to the basics at least. I went to the next room and drifted off to sleep.

While asleep, I saw another disciple of Gurudev, Puranji, lending me his hand saying, 'Come. Gurudev has asked me to fetch you.'

Sure enough, I could not correlate that I was in a dream and Puranji was actually a part of my dream. It did not occur to me that I was not supposed to wake up and go with Puranji but instead, just hold his hand in my dream so that he could lead me to Gurudev, who would then take me on an astral trip.

I woke up, went to Gurudev's room and realised that he had left his body for his astral voyage. This was the second time I missed an astral trip with him.

It took us (disciples) a long time to realise that for the trips Gurudev invited us to, we should have done our homework, asked enough questions, known exactly what to do and then practiced that – which we did not. We just took things for granted and missed some great experiences with him.

Levels of Astral Travel

During one of my early OBEs, I overheard the entire lunch menu my parents were dictating to our household help, Kishen.

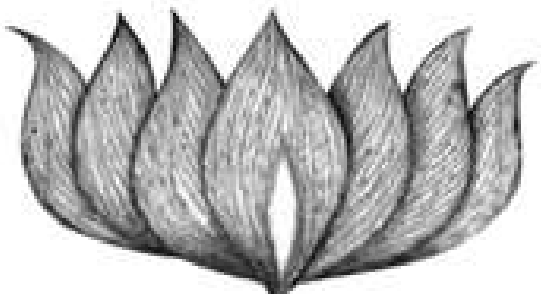
I was hovering near the ceiling and watching the show. When I returned to my room, I saw a crystal bottle lying there. I wanted to see if the bottle would break if I dropped it. I did and the bottle broke.

The next morning, the bottle was intact and in exactly in the same position it was the night before. But the lunch menu that day was precisely as I had overheard.

It is my observation that some of my travel dreams such as the one at the Seine River, the visit to the temple in Lonavala, etc., were at different levels of dream state, a different level of astral travel. This makes me conclude that astral travel is possible at multiple levels. One level is when the entire spirit (*suksham sharir*) exits and travels, while the other is when the mind travels or a part of the spirit travels.

As I close this chapter, the opening lines of John Bunyan's book, *The Pilgrim's Progress*, play in my mind:

As I walked through the
wilderness of this world,
I lighted on a certain place
where was a den,
and I laid me down
in that place to sleep;
and as I slept,
I dreamed a dream.



If you have astral dreams that you find difficult to decipher but would like to, then drop me a mail at
hingori@hingorisutras.com
so that together we can work on decoding them.
Not an easy task I assure you, but it is worth a try.

Buddhi Bhram – The Paradox



Chapter 10

Guru Vashisht's account of Queen Lilavati's dream helps to interpret the delusions the mind can create.

One day, while Queen Lilavati was discussing the affairs of their family and kingdom, with her husband, she fell asleep. She dreamt she was ageing and dying. Then she saw herself being reborn, maturing from a child into a young woman who got married, had children, became old and died. And seven times she was reborn, went through life processes and died. When she woke up, she realised that she had dosed off for less than 2 minutes and the king was still talking, oblivious of the several lives his wife had lived in 120 seconds!

In each lifetime, Lilavati had lived, laughed, loved and cried, gushing with care for her husbands and children, feeling the pain and suffering of old age. Everything felt real from the point of view of her experience and each lifetime lived in her dream was starkly different from the other, within the continuity of the same dream.

On waking up, it was difficult for Lilavati to reconcile with either of the states- dream or waking. Was her mind playing tricks on her? If so, why? Why was it not making sense to her?



It was as if Queen Lilavati's dream had set a chain reaction into motion. At the core of her inquiry was this seemingly inane question, 'What is reality?'

This question some of us have asked several times while many others are beginning to ask.

In the Mahabharata era, it is said that sages on pilgrimages did not enter cities but bypassed them by taking the jungle route. However, the enlightened sage Asthavakra entered the capital city of King Janak's kingdom when he heard that the king had convened the court to decipher one of his dreams.

In the dream, King Janak had seen himself as a beggar who had to go without food for several days. He came across an old lady who spared him a piece of stale bread. Thirsty as he was, he took the piece of bread to a riverside to drink water and wash down the food in his dehydrated body. As he settled down under the shelter of a tree to bite into his much-longed-for food, he noticed two bulls raging towards him. Out of fright, Janak dropped his food and ran in the other direction. The bulls, being faster than him, were soon upon him. Just when the bulls were about to trample him, Janak woke up, broken in sweat.

On waking up, Janak saw himself surrounded by servants who were fanning him. He was the king. His stomach was full. Then, who was the beggar in the dream? What was real – the beggar or the king?

While Sage Asthavakra knew the answer to the question, it was for Janak to understand the nature of reality.

To understand the nature of reality, one must understand the nature of perception. In other words, to understand what is, you must first understand

what is not. And 'what is not' is the literal meaning of the word, *maya*.

Perception is explained as the ability to see, hear, feel or become aware of something through the senses. The senses are defined as faculties by which the body perceives external stimuli.

In human beings, these faculties (senses) are seeing, hearing, touching, tasting and smelling. While these faculties seem to operate independently, they do have a close correlation with each other as they enable the brain to make sense of the world around us.

The Reality

On the question of reality, Sage Asthavakra had explained to King Janak that his existence as a king and beggar were both false and temporary.

He also added that when the king would be on the anvil of his death, he would realise that his entire life of 80 years had been a dream.

In his dialogue with Janak, elucidated in the book, *Asthavakra Gita*, the sage explains that one's real nature is the perfect and action-less consciousness, which is still, i.e., free from the illusion of attraction or distraction, desire or aversion.

In another book of dialogues between a guru and his disciple, *Yogavashishtham*, it is Guru Vashisht who tutors the 18-year-old Ram (who later married Janak's daughter, Sita) on the nature of reality.

Using the context of Lilavati's dream, Guru Vashisht explains to Ram how the nature of our experience is relative to the state of consciousness in which we exist. Thus, even though in her dream state, each of Lilavati's seven lifetimes felt real to her, the moment her consciousness shifted to the waking state, those experiences appeared to be nothing but a dream.

Therefore, in order to change the state of your consciousness, you need to change the level of your mind. The higher the level of your mind, the lesser is its movement and the greater is your awareness of your mind's stillness.

When the mind is still, there is formlessness. There is nothingness.

In the words of Guru Vashisht, the truth is that all our perceptions, all our dreams and all our life's experiences are nothing but *maya* – the creation of our minds.

Nobel Prize-winning quantum physicists have delved into the nature of the human body. Their discoveries mention that the human body is composed of 7x1027 atoms. These atom are made of vortices of energy, which are constantly spinning and vibrating, each with its distinct energy impressions. Therefore, nothing in the physical body is made up of solid matter.

In fact, quantum physics describes the universe as nothing more than vibrating strings of energy.

As per the law of energy conservation, the total energy in existence has always been the same. However, the forms energy takes are constantly changing.

At death, when the physical body self-destructs, the energy released travels with its spirit body. The mind of the spirit body then creates its own energy impressions and manifests a new reality for itself.

The *Upanishads* are books that contain the essence of the *Vedas*. The term '*Upanishad*' in Sanskrit literally means sitting close to, implying sitting close to a guru when he shares his knowledge with his disciples. In another sense, '*Upanishad*' means *Brahm Gyan* or knowledge of the supreme reality.

An extract from an *Upanishad* is reproduced below:

We are like the spider.
We weave our life
and then move along in it.
We are like the dreamer
who dreams and then
lives in the dream.
This is true for
the entire universe.

The Brain

In every being, the brain sits in the skull and does not directly interface with the external world. What it does is merely interpret the data that the eyes, ears, nose, tongue and skin feed it, just as a computational device would. Whatever the organs perceive is translated into electrochemical signals within the brain.

The electrochemical signals are the language of the brain. The 3-pound brain houses a dense network of almost 100 billion cells called neurons. Every second, each neuron sends tens or hundreds of electrical pulses to other neurons. The brain interprets the electrochemical patterns that emerge from neuronal signaling into our understanding of the world.

So in effect, the brain simultaneously processes the signals received from different sensory organs as electrochemical patterns that allow us to define our personal worldview – our personal reality. Therefore, it is vital to recognise that what we assume to be reality is actually perceived reality.

Now here is the moot point – your brain does not know or care from where it gets its information. It simply interprets the data it receives, leading you to

understand that what you think you see is really an internal model of your personal world and not what is out there.

Animals also have receptors to sense the world around them, with degrees of capability varying greatly between species.

Humans have a comparatively weak sense of smell, while some animals may lack one or more of the traditional five senses. On the other hand, some animals are able to sense the world in a way humans cannot; some species are able to sense electrical and magnetic fields, and detect water pressure and currents. Thus, natural examples show that our sensory inputs are constrained or limited by our biology.

The Mind

The five senses provide information that allows people to understand the world around them. However, some people's brains provide them with information that is beyond what the senses reveal. This leads us to examine the term 'sixth sense' or 'extra-sensory perception'.

If, indeed, the brain is processing some information that is not sent by the five senses, then where does this additional information or data come from?

The answer to that mystery lies in the mind.

While the brain is the 'reality-interpreter' of the *isthul sharir*, the mind is its counterpart for the *suksham sharir*. It is the mind that provides the extra-sensory information to the brain, allowing access to psychic prowess like intuition, telepathy, clairvoyance, clairaudience, clairsentience, clairempathy, psychokinesis, remote sensing, etc.

If you desire to develop psychic powers, it would be wise to first develop a higher degree of willpower, concentration, emotional detachment and self-

discipline in order to control the mind. Once you can access mental faculties in a conscious way without being influenced by sensory perception, you will have self-control and there will be less danger of you misusing your powers for personal benefit.

Some people are born with psychic capabilities; few accidentally attain them while many others attain them by practicing self-control through measures referred to earlier, besides indulging in *mantras* and meditation.

The absorptive nature of the mind is one of its most dominant attributes. Thus, the mind takes on the qualities on which it mediates.

The Paradox

The paradox to what Guru Asthavakra, Guru Vashisht and the *Upanishads* suggest is what I have narrated in this book. The people that have been cited and referenced with have been interviewed carefully. I am certain they were very sincere in what they said. I have personally had multiple experiences with Gurudev and I believe that they were as genuine as genuine can be. So you must know, all that we have shared and discussed in this book falls within the circle of *maya*.

However, for critics who might say that the experiences shared in this book are merely projections of the mind, my answer to them is that they are absolutely correct, but only outside the circle of *maya*, not within.



For a world that exists outside *maya*, there is neither you nor I, neither life nor death, neither matter nor energy, neither soul nor spirit, neither *jivaatma* nor *paramaatma*, and neither waking state nor dream state nor any other state of consciousness.

If you want to talk about a world that does not exist in the circle of *maya*, then there is no truth, there is no world, and there is no reality. There is only *buddhi bhram* (the illusion of the mind).

The guru alone is *par bhram* – beyond the projection, beyond the illusion.

Therefore, it is only a *siddh* guru – a teacher whose identification with the consciousness supreme is uninterrupted – who can lead you into understanding the reality beyond *maya*.

The guru in your dreams is showing the path…

His message to you is- these dreams and visions that have happened to others can also happen to you because you are as capable as anyone else except for the limitations that you create for yourself.

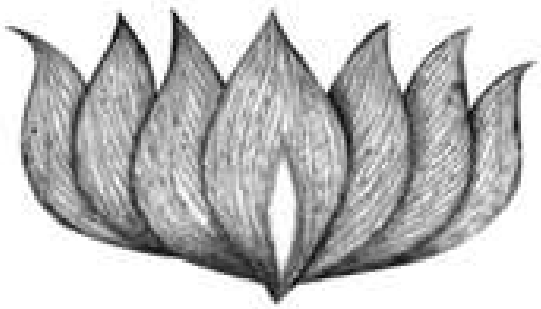
Shed your limitations and open your mind to a world or existence of a much higher level of conscious awareness or consciousness.

If you do not dream much, it probably means you do not store those dreams, and that is great. If you have a dreamless sleep, it is even better because you are then, in a state of deep sleep and regeneration.

Gurudev was among the greatest spiritual geniuses that ever lived. There have been others too. The only difference was that he used the dream state very effectively to communicate with both devotees and disciples. For

hundreds of us this was very inspirational. So how could we not share this with you!

Goodnight! Sweet dreams!



If you like to know your spiritual IQ, take the Karma Quest® on our website at www.hingorisutras.com/karmaquest.

The Karma Quest® is a diagnostic tool that helps you gauge your spiritual quotient at any given point in time. It is based on the underlying theme of four principles; namely, Vishwas (Faith), Seva (Service), Gyan (Knowledge) and Bhakti (Devotion).

The Karma Quest® is a self-evaluation tool that prescribes a set of spiritual practices that agree with your spiritual temperament and thus serve as a guide to take you to the next level of your spiritual journey.

Glossary

A

Aatma – the essence of an individual that is eternal, unchanging and indistinguishable from the essence of the universe

Aatmaram – a bone of the ribcage that looks like a cross-legged *yogi*

Aatmic – relating to the *aatma*

Advaita Vedanta – a school of Hindu philosophy that elucidates the path to spiritual realisation

Aham Brahmasmi – literally translated to, 'I am Brahman', which implies that I am the consciousness supreme

Ajna Chakra – the chakra situated in the forehead

Akhand Paath – a full, uninterrupted recitation of the *Guru Granth Sahib*

Amrit – energy composition in liquid form

Anandamaya Kosha – is the sheath of bliss, where all impurities evaporate and the radiant brilliance of the soul is experienced. At this point, a human being experiences true divinity; the realisation of self as the consciousness supreme

Antim – last and final

Antim Shraddh – last ritual performed for one's deceased ancestors, especially parents

Asanas – yogic postures practiced to stabilise the body and mind

Ashram – a religious/spiritual retreat

Asthang Yog – a method of yoga, which involves synchronised breathing with various exercise postures

Ashta-Mukhi – with eight faces/sides

Augarh – the head of the sect of Aghoris

Avelna – to go against the wish of a spiritual teacher

B

Baba – generally a term used for an elderly man. Often used for a spiritually wise man

Bada Guruvar – a specific Thursday (every month) when *seva* is conducted simultaneously at all *sthans*

Bade Guruji – senior guru

Bali – sacrifice

Bandha – an energy blockage in the physical body

Bers – jujubes

Beta – child

Bhajans – religious hymns

Bhakti – devotion

Bhakti Yog – practice of the path of devotion

Bhav – emotion

Brahman – universe

Brahma Randhra – the rear part of the brain, which is held as source of all higher mental faculties that lead to increasing one's level of consciousness

Brahm Gyan – divine knowledge of the universe

Brighu Samhita – an ancient Indian astrological classic written by Sage Brighu. It dates back to the Vedic period and is a compilation of approximately 5 lakh detailed horoscopes

Buddhi Bhram – illusion of the mind

C

Chaddar - An embellished piece of cloth put on the grave of a saint in a *dargah*. It is a tradition like offering flowers and incense sticks and is presented only by men.

Chakra – centre of concentration of spiritual power in the human body

Charan – feet

Chautha – the fourth day after the demise of a person. On this day, Hindus perform a ceremony for the passage of the deceased spirit into higher dimensions

Chheetas – a powerful healing technique, which involves throwing water energised by *mantras* into the eyes of a person in need of physical or mental help

Chotte guruji – a younger guru

Citta – commonly referred to as *Chitt*; it is the conscious, subconscious and unconscious mind which is also the storehouse of *samskars*

D

Dargah – the tomb of a Muslim saint

Devi – goddess/feminine energy

Dham – abode

Dhoop – incense stick

Dhoti – a loose piece of clothing wrapped around the lower half of the body, usually worn by South Asian men

Dhyaan – concentration. Also implies going into a deeper stage of mediation

Dhyaan Yog – a type of yoga in which the focus of concentration is on the mind

Diya – light or oil lamp

F

Fakir – usually a term used for a Muslim saint but colloquially it could also refer to any ascetic who lives on alms received from benefactors. A *fakir* has no sense of possession of material things

G

Gaddi – seat of guru's power

Gangajal – water of the River Ganges

Gileri – the oval base resembling the vagina, symbolising feminine power on which a *shivling* rests. A *shivling* may not necessarily have a *gileri*

Gol-sthan – a *sthan* that is circular in shape

Granth – holy book or sacred composition

Granthi – a Sikh priest

Grihasth Ashram – Hindu philosophy elucidates four stages or phases in an individual's life. The *grihasth ashram* refers to the second phase of life that implies that one must live as a householder and dutifully engage with one's familial responsibilities

Gunas – the three *gunas* (*sattvic, rajasic* and *tamasic*) or attributes are the subtle energies through which our mind and deeper consciousness function

Gunatita – without any attributes

Gurbani – hymns and compositions of the *Guru Granth Sahib*

Guru – a spiritual teacher

Gurubhai – a male spiritual batch mate or associate

Guru Charan – guru's feet

Guru Charan Prapti – a spiritual attainment with which one is in a position to communicate intuitively with one's guru

Gurudwara – shrine of Sikh gurus

Guru Granth Sahib – the holy book of the Sikhs

Guru Parampara – a tradition established by the guru

Guru Poornima – an event dedicated to paying respect to spiritual teachers

Guru Tattva – the element or essence of the guru within

Guru Varana – circumambulation of your guru

Gyan – knowledge

Gyan Yog – a practice that uses spiritual knowledge to achieve self-realisation.

H

Halom – Hebrew word for dream

Hatha Yog – a type of yoga that focuses on physical exercises. It is the most commonly practiced form of yoga

Havan – a Hindu fire ritual

Haveli – bungalow

I

Isthul Sharir – the physical or gross body

J

Jal – water energised by the use of *mantras*. Colloquially referred to as drinking water

Jagrat – awake or waking state

Jalebi – an Indian sweetmeat

Jawan – soldier

Jivaatma – the individualised form of the consciousness supreme, which identifies with its own I-ness

Jyot – flame of fire

K

Kaal – depending on the context of usage, it could mean either time or death

Kaarna Sharir – causal body or the hard disk of the spirit body

Kada – an energised bangle that becomes a link between the guru and the *shishya*

Kaivalya – the last and final state of consciousness in which a being while alive ceases to exist in normal delusionary awareness which is the normal state of most people's consciousness

Kamandal – an earthen water pot used by ascetics

Karma –the action that leads to the entire cycle of cause and effect (*samsar*). It applies to all actions including thoughts, words, feelings and deeds

KarmaMukt/Karmamukti – freedom from karma. A stage at which you stop expecting the fruit of your karma, or a person who has reached the stage of detachment to everything

Karma Yog – the practice of selfless action

Khadaus – wooden sandals

Khichdi – an Indian dish made of rice and lentils

Kosha – the *jivaatma* is covered by five layers or sheaths of existence, each one contained within the other, moving inwards from the gross body to the spirit body. Each *kosha* signifies a dimension of consciousness

Kripa – grace

Kriya – ritual

Kriya Yog – the practice of *mantra*, *mudra* and *pranayama* to accelerate spiritual progress

Kul – family lineage

Kundalini – the serpent-shaped energy force that raises the centre of gravity of consciousness from the lowest to the highest chakras

Kundalini Yog – a blend of spiritual and physical practices meant to awaken the energy of consciousness

L

Langar – distribution of free food

Ladoo – an Indian sweetmeat

Lok/Lokas – dimensions or planes of existence

M

Maha Gayatri Havan – a type of Hindu fire ritual

Mahaguru – a guru of other gurus

Mahurat – an auspicious moment as determined by astrology

Mangal – planet Mars

Mantra – a word or sound repeated to invoke a higher state of consciousness

Mantra Vidya – the science of practicing *mantras* and the ability to attain their power

Mantra Yog – the practice of *mantras* to invoke the higher consciousness

Maya – means 'that which is not'; *maya* is the illusion of reality

Moksh – disintegration of the self into the whole

Mudras – system of using hand gestures as a type of yoga. The practice of *mudras* provides curative and restorative benefits

Mukti – freedom from the cycle of life and death

Muth – religious community home

N

Nada – sound

Nada Yog – is a system of yoga that deals with the knowledge of sounds and how they affect people

Nirman Kaya – a duplicate body created by advanced *yogis* to live out their *samskars*. It can be either an energy body or a physical body (which is less complex than a human one)

P

Paath – to practice *mantras* while lying down or in a meditative pose with focus

Padam – another name for lotus

Padmasana – a type of yoga posture

Pandit – a person with knowledge of performing sacred Hindu rituals

Paramaatma – the consciousness supreme

Parikrama – connotes the circumambulation of a sacred place

Parivaar – family

Par Bhram – beyond the illusion

Parampara – tradition

Pindi – energised formation representing the male or female organs (as a power symbol) used for rituals/ rock worshipped in the form of a deity

Pir – a Muslim saint

Pitra Peeda – the physical/mental pain given to us by our ancestors (in spirit form) as a punishment to several generations

Prana – breath

Pranayama – exercises to regulate the flow of breath

Prasad – food energised by *mantras* given to devotees

Prapti – attainment

Pret-aatma – Unsettled spirit stuck in lower dimensions after death that terrorises or causes harm to living people

Pujari – a Hindu priest

Q

Qara'a – to recite

R

Rajasic – one of the three *gunas* or attributes of a being. A *rajasic* disposition is predisposed to worldly enjoyment

Raja Yog – the goal of yoga and is not necessarily a method of attaining it

Roop – form

Roti – Indian bread

Rupatita – without form

S

Sadhana – a discipline undertaken in pursuit of a goal

Sadhu – a Hindu holy man

Sahasrara – the crown chakra or the seventh primary chakra that is located above the *Brahma Randhra*

Sahib – a polite title or form of address

Samadhi – resting place

Samskars – the impressions/engrams left on the subconscious mind by experiences from current and previous lifetimes

Sattvic –derived from *sattva*, it is one of the three *gunas* (attributes) that define one's attitude at any point in time. A *sattvic* disposition indicates that a person is pure, honest and wise

Saptarishi – one of the seven *rishis* who extolled the *Vedas*

Seva – service

Sevadaar – one who serves other beings

Shakti – energy or electromagnetic force used to denote feminine principle of energy

Shakti Path – a path in which the dominant energies are feminine

Shani – planet Saturn

Shani Dosh – a faulty aspect of Saturn in one's birth chart

Shani Roop – Saturnine form

Sharir – body

Shatkarma – a yogic practice of body purification

Sheshnag – a thousand-headed serpent worshiped by Hindus as the seat of the deity, Vishnu

Shishyas – guru's disciples

Shivling – a symbolic representation of Shiv (the masculine energy)

Shiv Roop – form of Shiv

Shraddh – last ritual performed for one's ancestors, especially parents

Siddh – accomplished

Siddh Guru – an accomplished guru who can harness spiritual power to help people

Siddh Yogi – an accomplished *yogi* who can harness spiritual power to help people

Siddhi – process of attainment

Sthan – centre for help and healing

Suksham Sharir – subtle/spirit/astral body

Sushupti – deep sleep

Svapan – dream

Svapan Lok – dimension of dreams

Swara – a musical note

Swara Yog – practice of breath control and manipulation as a tool to achieve self-realisation

T

Tantra – ancient Indian rituals related to physical and material spiritual practices

Tantric – a practitioner of *tantra*

Tamasic – one of the three *gunas* (attributes) of a being. A *tamasic* disposition is a state of disorderliness, imbalance and inertia

Tapasya – penance undertaken for spiritual realisation

Tattva – element or aspect

Tilak – a mark of saffron or incense ash worn on the forehead

Tirthankara – in Jainism, a *Tirthankara* is a teacher who uses his own personal experiences to show the path from *samsar* to *moksh*

Trishul – a trident that represents the energy harnessed by Shiv

Turiya – the fourth state of consciousness

U

Ulta Shani – Saturn in retrograde within the horoscope

V

Vaastu – Hindu science of architecture and energy flow

Vahana – vehicle

Vardaans – boons

Vidya – knowledge

Virat Roop – the celestial form of an entity with expandable capability up to 20 feet or so

Y

Yog/Yoga – science of achieving a union with the consciousness supreme

Yogasana – yogic posture practiced to stabilise the body and mind

Yogavashishtham – a spiritual classic that illuminates the nature of reality. It uses the method of storytelling in conversational dialogues between Guru Vashisht and Prince Ram

Yogi – someone who practices multiple forms of yoga

Yog Mudra – use of *mudras* to direct the flow of energy within the body



HINGORI SUTRAS

The Hingori Sutras are a series of easy-to-read books that collectively distil the spiritual wisdom of the ancient Indian siddh gurus.
Acclaimed as the land of spiritual gurus, India is an incubator of enlightened minds. While the sacred scriptures and writings of renowned sages have been translated, they are either filled with jargon and therefore are heavy material or are too gimmicky to appear authentic.

There is a growing need among the contemporary individual to understand his/her spiritual roots, his/her true nature and the knowledge that creates spiritual mastery.

There is clearly an identified void that needs to be filled. The books of the Hingori Sutras fill this void and hopefully help bridge the gap between awareness and realisation.

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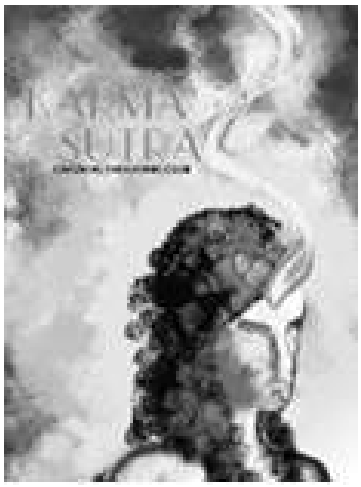


IN THE TOP 10 e-BOOKS UNDER SPIRITUALITY ON BARNES & NOBLE & ITUNES

"This book does a great job at illustrating to the reader India's wealth of knowledge in philosophy and spirituality as no other book has in the past."

"I am glad that I came across this book in this phase of my life. I realized that I have to enjoy both my losses and profits and stay happy."

"This is a clear, refreshing and in fact surprising look at what karma actually is. This book cleared all the confusion."

The karmic code defines how we live our lives in the current birth and what the destiny of our future lives will be.

This book is written by someone who spent the first half of his life as a non-believer.

During his early years, the author contracted arthritis and suffered from it for 10 years. Then he met his spiritual teacher, who cured him in 60 seconds flat! The minute that happened, his life changed.

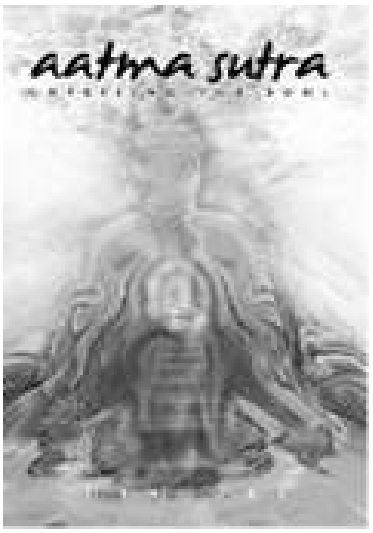
The second half of his life was devoted to the three Ps: practice (seva), philosophy and philanthropy. He kept his learnings of the spiritual path a closely guarded secret for many years.

However, as he approaches the final phase of his life, he has decided to share his learnings with those fortunate enough to receive this eternal knowledge.

So here is spiritualism; not sacrificed, but SIMPLIFIED.

Aatma Sutra – Unveiling The Soul

www.hingorisutras.com



"I read Aatma Sutra at a time when the experiences of life threw a whole lot of questions at me. Questions about whether I understood myself, whether I knew where I was going, what I was doing and why I was doing what I was doing? Strange as it may sound, but I not only got the answers to all the questions, but I also learnt to accept and love myself just as I am."

"This book showed me that there is no superior or inferior in this world; we are a part of the same divinity. This realisation made me look at myself, my friends and family with a new perspective. I realised that the main role in my life is played by my destiny and not by my actions."

Aatma Sutra is a deconstructed version of the world's most famous spiritual phrase Tat Twam Asi, which means 'You Are That' or in simple words, 'You are as much a part of the Supreme Consciousness as any other human being who lived or will live on this planet'.

This book helps in understanding the multiplicity of bodies that a human being carries from one life to another. It outlines the science of divinity within each individual and explains how most humans are not capable of identifying with this divinity, and more significantly why.

The greatest challenge is to learn to accept yourself in spite of all the odds, negative thoughts and pangs of guilt. Aatma Sutra is a guide to self-acceptance on an 'as is where is' basis. It elucidates the formula for attaining self-worth and self-love and finally justifies the concept of self-reverence.

Also by the author

Karma Sutra

Aatma Sutra

Dream Sutra