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Basic texts from the <http://www.lovebliss.eu> website, but not including the satsangs.

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Self-realization

Self-realization means, of course, to realize the Self. This is very different from realizing the small self, or achieving self-actualization. In fact when realizing your true Self, you step out of the small self forever. There are two distinct types of Self-realization: one without love-bliss and one with.

The spiritual enlightenment project

Getting enlightened is the project of a lifetime. It is not something you just do at a couple of "spiritual" weekend seminars and then forget about. You will know when you are stuck in this project, because you will intuitively know that there is a Pure Self that is really you, and you will not rest, ever, until you merge with it.

Preparatory stage. Temporary witnessing.

Witnessing is different from self-observation. In self-observation the subject objectifies itself (looks at itself) and this is something everybody can do. In witnessing you step temporarily out of the subject and near into pure being (but not quite). It is characterized by being a witness to your small self, but not yet having consciously realized your real Self in oneness with it. Practicing "being in the now" is an attempt to reach this temporary witnessing (this practice can not take you further into Self-realization). One could say all meditative practices seek this witnessing-state one way or another, and when you have a good meditation, this is the stage of temporary freedom you reach. If you want to go beyond that, you have to leave the meditation practice behind at just the right moment and merge with the Self. Some meditations may be ecstatic and give rise to cosmic orgasms, but they are not necessarily deeper into the Self. Bliss and ecstasy signify a sudden arousal of kundalini and a rush of shakti through your system. Your bliss may be true lovebliss. To give you a hint about what is what, know that first there is love, then there is bliss and ecstasy, then there is silence in pure being, then there is love-bliss which is both more intense than bliss and ecstasy, yet totally calm and unmoving since it is the unmanifest Self and is causeless and without an object. You do not need ecstatic

experiences to reach Self-realization as Pure Being without love-bliss. But there is no benefit in not developing the bliss of Shakti prior to merging with the Self, on the contrary. Some maintain bliss is a distraction, I say it is not as simple as that, because if the bliss is a symptom of an awakened kundalini, then merge with the bliss by all means and you will reach not only basic Self-realization sooner, but also move on from there sooner.

The witnessing state

It is possible to reach a state of freedom from identification with the "I", where the identification-mechanism is crushed, yet you are not Self-realized. This is the witnessing-state. It is the I AM-ness state, where one knows oneself to be nobody, but the most subtle I-ness has not been dissolved. It is easy to believe this state is Self-realization, since there are no identifications, one witnesses everything, and one has realized oneself as nothing (nobody). But this state is characterized by a duality between self-as-nobody and everything else, and as such it is truly witnessing everything. The self-as-nobody has a very, very subtle sense of being nobody (nothing), and one truly is nobody (nothing), but there still remains an unmanifest sense of I-ness. There will be a sense of "I am nothingness", thus the I is unmanifest. This is the basic I-ness principle. This I-ness is the root of ignorance.

Once I-ness goes away for ever, you are Self-realized. Self-realization can be without bliss or it can be with bliss, but it is the same basic freedom from I-ness and oneness with the Self.

Dark Night of the Mind -- Dark Night of the Soul (1)

As witnessing becomes more frequent and deepens, then you enter the Dark night of the Mind. This is what most people call the Dark Night of the Soul, however, it is more a transformation of the mind than of the soul. In this phase you are constantly confronted with how inadequately you understand what Self-realization is, and you have to constantly admit mental defeat. Ultimately the Dark Night of the Mind is the mind's and the I's fight against you getting free of identification with them. The mind will conceal this fight as an attempt to understand Self-realization, but basically it is keeping you in bondage. So in this phase you have to relentlessly tell the mind that it can not grasp what Self-realization is, yet you must try your best to understand. This paradoxical situation is frustrating. You think, you've got it, but then you realize you haven't. On a deeper level, you have meditative experiences which may linger on for a long time in everyday life, and this may trick you to believe you've got it, but this belief is the mind also. Know one thing for sure: If there is ANY sense of an I that has it, you haven't got it. This does not mean that every trace of personality (the I) should vanish, it means that there is no identification and that there is no I-ness left. Only I-ness and identification vanish. After they are gone the I is seen as an empty shell, like a body you are incarnated in.

Witnessing or ecstasy are not spiritual enlightenment

As you meditate, you will experience various states of consciousness -- and again and again you will think: "Ah! This is IT!". It may be Pure Being or ecstatic oceans of love or bliss. These states may be flashes or they may hang on for days or weeks. But they will eventually go away as long as the identification mechanism is intact and you haven't removed the basic I-ness. So, how do you break the identification mechanism? The only way is to merge with the Self. This means you will have to meditate every day. Just going about your everyday life trying to be in the now, Eckhart Tolle-style, will simply not do, for this will never make the basic I-ness vanish. At best it will put you in temporary states of witnessing, but this is so far removed from Self-realization, that it is barely worth mentioning.

Oneness with the Self can be so complete that you lose consciousness (nirvikalpa samadhi). When you come out of this samadhi, you will realize that something is very different and you will feel great joy. One day you will come out of Nirvikalpa Samadhi, regain consciousness and discover there is no longer an ego to come back to. When this happened to me, I did not even know my name or age for a whole day. In fact, I didn't even know I did not know, until my guru asked me what my name was and how old I was, and I could not answer. Fortunately personality and personal history returned, but I-ness never returned and the identification mechanism was gone. This state of freedom comes in an instant. It is either there or it is not; there is no in-between. You are not more or less free; that is not how it works. But when freedom comes, it may not be dramatic and can even be so subtle, you don't notice what really happened until much later, when the fact can't be denied anymore.

Self-realization. Nothingness-being. Freedom. Pure Being

Self realization is a state of total freedom from the small I where even the primal I-ness has gone (and the witness in witnessing is gone). We call this stage Self-realization because here the I-ness (and the identification mechanism which depends upon I-ness) is gone and you have attained oneness with the Self as pure being. Here there is no longer a sense of being nobody or being nothing. There simply is pure being. There is no point of awareness, for pure being is awareness without a source. In witnessing there is still a sense of being an awareness. One is not (yet) blissful. In its purity it is a peaceful state, but when you move on it can get very complicated. It takes a long time to bring IT into manifestation in everyday living. In other words, you have attained a state of freedom, but not yet found the love-bliss. You have stepped out of illusion and into pure being, but not yet into recognizing this pure being in everything around you. When the Self recognizes the Self in everything it is lovebliss. But in pure Self-realization, such a recognition is not (yet) present. Here there is non-duality in the Self, but duality between inner and outer (unmanifest and manifest).

Plain Self-realization is the death of the small self that was produced by identification with something that is not Self. But the personality does not vanish, it's just not you

anymore. Some say the ego has to go away; that is a matter of definition: if you maintain the personality is the ego, then the ego will remain, if you maintain the ego is the sense of I (I-ness), then yes, ego will vanish.

From Pure Being to non-dual love-bliss

Once you are free of I-ness and identification, it is Self-realization. This does not mean you have got rid of the small self; you have just got out of it by merging with the Self. In fact the small self will feel all the more present as an empty shell and you will probably want to work hard to get rid of it.

If you have not experienced any love-bliss at this point, you will probably be quite content with this state and live happily in it for many years. If, however, you have experienced supreme love-bliss, you will feel an emptiness and a very strong longing to merge with the supreme love-bliss. You may project this longing for supreme love-bliss onto God and thus long intensely for God, but in reality it is a longing for the supreme love-bliss of the Self. Of course, at this point "God" has a completely different meaning than ever before, but that is a little difficult to put into words here.

At this stage, if you want to move on, you simply have to awaken and arouse kundalini and merge into oneness with Shakti on all levels of consciousness and also of the body. When kundalini reaches the heart, you will overflow with love, when it reaches the brain, you will be one with love-bliss and will recognize the Self in everything.

Dark Night of the Soul (2)

The period of transformation from pure nothingness-being to non-dual lovebliss can last a long time and cause many frustrations. It is the real Dark Night of the Soul. I lived in this state 23 years and suffered a lot because of it --also because nobody could tell me, what was going on and nobody respected my state and I was very lonely in a spiritual sense. So there was a lot of social frustration and loneliness. Ironically you are also free from suffering since you are no longer identified with the sufferer. You are of course a permanent witness, much as in the witness-state, though now there is no sense of being a witness.

Basically this phase is a period where the consciousness, you have stepped out of, disintegrates and become transparent. The goal is non-duality with respect to inner and outer, and in order to reach that, anything that hinders the Self from recognizing the Self in everything else, must dissolve. Here kundalini is your greatest ally. Some may fear kundalini because it to them at first seems to be a destructive energy. But what it destroys is ignorance, and as its process progresses, kundalini will manifest as love-bliss. When kundalini finally settles in the brain, you will be living in perpetual love-bliss and realize this to be the Self.

Self-recognition. Love-bliss

In the primal stage you have pure being which is empty and is not yet realized as what it is: pure bliss (sat-chit-ananda). Second stage begins to unfold only after kundalini has awakened. It is not possible to attain supreme love-bliss without arousing kundalini and merging it in the brain. A major part of kundalini has to reach the brain and stay there for good by merging with the Self. This means you need to develop and purify kundalini's passage up to the brain. Once kundalini settles in the brain, then the remaining unfoldment will go on by itself and there is no need for meditation. This is a state of perpetual bliss. You never lose the bliss, though it may wax and wane for various reasons. You don't even lose it while sleeping..

In this stage of Self realization, you see the supreme Self in everything and this recognition is non-dual lovebliss. It is non-dual because the Self within, the recognition and the Self without are the same. This unity is love-bliss.

Now, since some karma is intact, there is still a personality hanging around, though you know it is not you of course. You will, after Self realization, observe the personality do some strange and silly things and react in ways, that may seem unworthy of love-bliss. That is just karma unfolding and part of the process of the final breakdown of residual "ignorance". As that process goes on, the love-bliss takes you over completely. Later lovebliss may temporarily recede to the background because some transformation is going on inside. So even at this stage lovebliss is not stable.

Just as suddenly as freedom from the small self came about and I-ness vanished, you will suddenly find your kundalini does not leave the brain and you are constantly in a state of love-bliss. This can come as a major breakthrough or it can come rather unnoticed since kundalini may have been in the brain most of the time anyway, so you will only realize after some time that it is a permanent change. But one thing will not go unnoticed, and that is the flash of energy in the brain as kundalini makes the brain its new abode. You will feel the crown chakra opening and as if a million bubbles are exploding inside the brain. And most importantly you will feel like the brain dissolves into Shakti. When you open your eyes after that meditation, you will see the Self in everything around you. So it comes in a flash, but since you may be so used to love-bliss by now, and so used to losing it again, you may expect to lose this also. But one sweet day, it will not leave you anymore.

Beyond

Yes, there is more beyond this, but I don't know much about it.

Love-bliss

Lovebliss is your true nature. If you don't feel it and live it fully, you are identified with the small self or stuck in nothingness-being. I urge you to move on in either case.

The throb of the divine

The pure being of the Self is not an emptiness or a vacuum, as it may at first be experienced to be. It throbs, or vibrates, and this throb is love-bliss, also known as Shakti. But understand that the throb is no different from the nothingness-being. The Self simply is lovebliss and it is nothingness-being at the same time -- and this is vibrant and dynamic. In the beginning of your spiritual journey, you may predominantly experience one or the other, love, bliss or nothingness, but as you progress the three will merge into one and the nothingness will certainly be realized to be an unmanifest oneness of Being-Bliss-Awareness.

Not a state of consciousness, but pure being

Lovebliss is not a state of consciousness, nor an experience, though it will seem so in the beginning when you only get it in glimpses. In the beginning, because you think of it as a state of consciousness or an inflow, you will think in terms of change: how to change your consciousness from one state to the state of lovebliss. But the truth is, lovebliss is not a state, it is the nature of pure being, so no matter how much you change consciousness, you will not get it that way.

You only (initially) get it as a state by transcending consciousness, merging into nothingness-being and letting that nothingness-being "vibrate" into your consciousness as love or bliss. This you will experience as what is often called "cosmic orgasm", but cosmic orgasm is not the real thing, it is just an ecstasy.

In the beginning, the body will feel like it is on fire with bliss. Your hands may shake and tears flow. The skin will feel electric and as if tingling. Your heart will expand with great love and your chest feel far too small. The brain vibrates and the skull feels as if being massaged with pure delight. There are no words to describe love-bliss. In the beginning it is agitated ecstasy, later it is ecstasy without agitation or unrest, but at total peace, finally it is Pure Being and Shakti in One. It is a fierce force, yet incredibly gentle. It is unmanifest, yet love, bliss and consciousness. As you get used to it and it integrates more and more into your system, every breath will send waves of lovebliss through your body. You will stop thinking and every act will be a spontaneous expression of lovebliss. Even the body becomes lovebliss. You will realize nothingness-being is not nothingness, but is lovebliss. And in that there is no ecstasy, only complete stillness, which is lovebliss.

At that point the focus of your spiritual practice will change from transcending into nothingness-being, to merging in lovebliss. Finally you simply are lovebliss, though it

will fluctuate in intensity, and your practice will be to be it to the highest degree at all levels of your being and during all kinds of activity. Even the body will become love-bliss. Simply breathing becomes lovebliss. Everything you see is seen as lovebliss. This is known as sat-chit-ananda.

Lovebliss is the source of enlightenment because it is enlightenment

Nothing can stand in the way of lovebliss (Shakti) and it simply crushes ignorance. I have worshipped lovebliss -- the divine mother Shakti -- all my life. Mother Shakti is the giver of enlightenment, the giver of love, the giver of bliss, and lovebliss is her nature and how you will recognize her. Know that to connect with any kind of bliss from cosmic orgasms and up to pure lovebliss, you will need to activate and arouse kundalini. True, pure lovebliss comes when kundalini moves her seat to the brain. Until then it is ananda (bliss), not paramananda (supreme lovebliss). Surrender to Shakti, who is lovebliss, then merge with her. She is One with Pure Being and is the Self.

Kundalini

Kundalini is love-bliss. Without kundalini, there will be no love-bliss in your life. It is that simple. There may be much love and bliss in a common sense, but the divine love-bliss of enlightenment will never be yours until kundalini reaches the brain.

Kundalini and Self-realization

In terms of kundalini, ignorance of the Self is characterized by kundalini being stuck in the lowest chakra, slightly above the perineum. However, you can apparently reach Self-realization without awakening kundalini; this state is nothingness-being, or Pure Being, and it has no love-bliss, it is usually described as being void, or nothing. It is not quicker to reach Self-realization without Shakti, as one might assume, on the contrary it is a faster path to surrender to both Pure Being as well as Shakti and the enlightenment one reaches will be of a different kind than if one ignores Shakti.

The rising of kundalini

Kundalini needs to rise inside the spine, and this is its natural course. As it progresses upwards various experiences and states will emerge. Usually kundalini rises in a fraction of its total amount, like only a few percent at a time, but sometimes the entire energy leaves the lowest chakra and enters the spine. When this happens it feels exactly like a snake entering the spinal column through the gap between the lowest back vertebrae and the sacral bone. It enters not from the sacral bone, but from the front. Hence dormant kundalini is not located inside the spine or sacral bone, but rather just above the

perineum. This "snake" is about half as thick as your little finger and about 12 cm's long. When it happens you will experience a state of bliss so intense nothing compares to it; it is like having sex with God.

Kundalini may partially or fully rise from the lowest chakra and become very active in the body, but if it does not reach the heart chakra, there will not be much spiritual benefit in this. It may even be a scary experience if you don't understand and respect, what is going on. There is in reality nothing to be scared about since the energy will by itself fall down and rest after a while if one just leaves it alone.

Divine love and love-bliss as kundalini rises

When kundalini reaches the heart chakra you will experience divine love, but it is not yet supreme love-bliss. In fact true love-bliss will only come when kundalini enters the brain and Shakti merges with Pure Being. If kundalini rises fully or partially to the throat chakra, or above, you will begin to experience blissful samadhi.

Trance states vs. samadhi

If kundalini rises and gets absorbed in clearing some block, trance states may arise, but they are not to be confused with samadhi. In samadhi there is oneness with Pure Being, with or without love-bliss. In trance there is unconsciousness or numbness. Love-bliss is Pure Being, there is no distinction between the two at all. In the beginning unconscious samadhi may occur during meditation, and you will recognize it by the bliss, you are full of when you open your eyes, and not knowing how much time has passed; also your skull will be vibrating with blissful energy.

Kundalini and Pure Being

Some reject kundalini and love-bliss with respect to Pure Being and Self-realization, because they think kundalini is a kind of relative force and that love-bliss is a kind of emotion. But kundalini is Pure Shakti and Shakti is One with Pure Being. Pure Being and Shakti are not two sides of a coin, they are one and the same. One may reach Self-realization and only know Pure Being without the Shakti. But such a realization will sooner or later change to integrate Shakti also and as that happens, one will merge with love-bliss. Shakti is love-bliss. It is not that love-bliss is a sign or symptom of Shakti, Shakti and love-bliss are One. So the full enlightenment, not just realizing the Self as Pure Being, is a Oneness of Pure Being, Shakti and love-bliss. So while Self-realization is the common factor, there are kinds of enlightenment: The basic kind is Pure Being Nothingness without Shakti/love-bliss, the more advanced kind is Pure Being-Shakti-lovebliss. The first kind is of no use to other people, since it is all within the enlightened one, but the second kind comes with the gift of being able to pull others into Self-

realization and awaken their kundalini, so they too will reach the highest soon. This gift is known as shaktipat.

How to work with kundalini

I can tell you how I used to work with kundalini. Sit in a comfortable upright posture. Follow your breath for a while. Then on the in breath imagine pulling energy up the spine to the crown of the head. You can remember the word "Shakti" as you do this. On the out breath imagine energy spreading in all direction from the brain. As you do this you can remember the word "Om". That's all there is to it, really. This will clear the passage for kundalini so that when it arises, there will be little resistance. The best way to activate kundalini is through shaktipat initiation.

Shaktipat and kundalini mahayoga

I received shaktipat initiation from Shri Anandi Ma (www.dyc.org). I strongly recommend it. Here are some things Anandi Ma has to say about shaktipat...

"A powerful yogi awakens the aspirant's Kundalini by a transfer of his or her energy to the aspirant. This process, known as Shaktipat, activates the dormant Kundalini and is like lighting a candle with one that is already lit and glowing. Shakti means power or energy in Sanskrit, and pat means transfer. Thus Shaktipat is transfer of energy."

" A powerful yogi can transmit energy to an aspirant and awaken the Kundalini. This is accomplished in one of four ways: by touch, gaze, sound or thought. The yogi may touch the disciple and transmit energy through physical contact, or gaze at the disciple and energy flows from the yogi's eyes. The yogi may utter words which carry energy or, more subtly, energy can be transferred directly by the yogi's thought or will. The process of Shaktipat can be performed only by those yogis who have gained complete control over the life force, which in Sanskrit is called prana."

You can read more from her web site here: [Shaktipat](#). Where I have gathered some of her central teachings.

Shaktipat

The following answers by Shri Anandi Ma are gleaned from her website www.dyc.org

What is shaktipat?

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What is kundalini?

In every human being there is a source of divine energy. The Sanskrit word for this source of energy is Kundalini. Kundalini is in two states: the dormant state, and the active, aroused, or awakened state. When this source is dormant, a person leads an incomplete, unfulfilled life. One's understanding of the universe is restricted, and everything is perceived and interpreted according to a limited capacity.

On the other hand, when the source is active, progress is rapid on the path of spiritual evolution. One realizes the full potential of body and mind, attains inner peace, harmony and integration, and ultimately experiences the sublime truth of unity in diversity -- the fact that all life is one and is bound by that divine power called love. The purpose of Kundalini Maha Yoga is to awaken this source of energy if it is dormant, or to intensify the activity if it is already awakened. Thus, Kundalini Maha Yoga is a direct method for spiritual evolution.

Kundalini is the divine energy. She manifests both in the cosmic form, encompassing all of creation, and in the personal form. God creates the universe by producing subtle energies in an act of divine will. This can be compared to the process wherein sparks are generated from a single source of fire. The individual manifestation of Kundalini is like a spark of cosmic Kundalini.

Some people may have fears about working with the Kundalini, but it is absolutely safe to practice Kundalini Maha Yoga under the guidance of a realized teacher.

What is Kundalini Maha Yoga?

Kundalini Maha Yoga is an ancient universal science, perfected over thousands of years. It is not a religion, but a spiritual practice that brings the experience of lasting inner peace and happiness to individuals of any belief or religious affiliation.

What happens once kundalini is awakened through shaktipat?

Once the Kundalini is awakened, the student may have a variety of experiences: seeing flashes of light or colors, hearing internal sounds of bells ringing or bees humming, spontaneous vibrations or movements of the body, and greater mental peace, to name a few. Different individuals will have different experiences -- there is no definite pattern applicable to everyone. Once the Kundalini is awakened, this fact becomes known through the student's own experiences. If at this stage the student persists in spiritual practices like meditation, then the Kundalini will travel upward from the base of the spinal column where She lay dormant before.

During Her upward journey through the spinal column, She pierces all the chakras in succession and ultimately reaches the sahasrara. When this happens, the student attains a state of transcendental consciousness called samadhi, understands one's true identity, and is thereby liberated.

Is it necessary to arouse kundalini?

There are many spiritual disciplines and techniques which do not directly aim at awakening the Kundalini. However, the Kundalini must be aroused if there is to be any degree of spiritual progress. Therefore, if a spiritual discipline is successful, it means the Kundalini has been awakened in at least an indirect way. The practitioner may not be aware that the progress and experiences are the result of the active Kundalini unless, of course, the discipline aims directly at awakening the Kundalini. However, the Kundalini does keep working and is the source of enlightenment.

Will kundalini become dormant again?

Once the Kundalini is awakened through Shaktipat initiation, She does not become dormant except in some very special circumstances. The Kundalini will always try to make Her upward passage. She will try to keep the aspirant on the spiritual path by providing the necessary encouragement and protection.

What are the benefits?

Self-realization is the ultimate and the most desirable state to be attained, and the awakened Kundalini leads to this state. However, even when the Kundalini is aroused and spiritual evolution is substantially hastened, there is no guarantee that Self-realization will be attained in the current lifetime. Therefore, it is encouraging to know many tangible benefits are gained even during the early states of the awakening and upward travel of the Kundalini.

Awakening the Kundalini has a general purifying effect on the body and mind. For example, the aspirant's health often improves; the student often feels light and energetic; the mind becomes restful. Diseases of the body and mind are caused by irregularities in the functioning of the prana, which can be gradually eliminated once the Kundalini is awakened.

At more advanced levels of the Kundalini's progress the benefits are intensified and encompass more subtle realms. The student can achieve peace and mental control, can become more creative, can develop a profound understanding of nature and experience inner joy. The aspirant becomes a stronger individual, a more complete person who can function in adverse circumstances with great poise, and is able to consciously absorb prana from the universe and direct it for physical and mental well-being. Ultimately, the student encounters total reality, the absolute truth, knowledge of the Self.

Gnan vidhi

Gnan vidhi is a special initiation designed to give Self-realization.

Deepakbhai is the current master who gives gnan vidhi initiation. He is the third master in the lineage called Akram vighnan. Akram vighnan means a "path to enlightenment, that requires no effort". In this path, the Self is awakened and begins to manifest itself into the awareness of the receiver. Ultimately, or in some cases rather quickly, it will manifest as the witness state or Self-realization.

Deepakbhai stresses the following: "Gnanvidhi is not a quick fast miracle but it is a science based on correct understanding which needs more time than just the gnanvidhi session. It will be best if a seeker can spend couple of days in satsang before the gnanvidhi. To get a deeper understanding it is also important for them to attend to a 3-4 days satsang after gnanvidhi wherever possible."

You can read my initial description of my experience of the gnan vidhi initiation here. But I must say, that I have been rather fortunate in the speed with which results manifested itself in me.

Or you can see me on video, together with Deepakbhai, where I tell about the bliss and natural conscience (pratikraman): YouTube

The gnan vidhi ceremony is peculiar in that Deepakbhai will say some phrases in Gujarati (which you don't have to understand), and you are required to repeat them loudly. This goes on for about 50 minutes.

Dadashri was the first master and the person through whom this path manifested itself. He got spontaneously enlightened in 1958 while he was sitting waiting on a train station.

Not only did he get fully enlightened, but he received the power to give this state to others and to transfer that power to his successors.

Please visit the official gnan vidhi/akram vignan homepage [here](#). There you can find a calendar of when and where to receive gnan vidhi (which by the way is free).

From the dadabhagwan.org website...

"During the Gnan Vidhi, the 'fire of Knowledge' destroys most of one's karmas and one feels very light. Along with the destruction of the two lighter forms of karma, many layers of ignorance over the Soul are also broken.

After Gnan, the only karmas that remain are those whose effect, one is ordained to undergo."

"There is an awareness of the real Self being separate from the body. Once awakened, this awareness along with the conviction of 'I am a Pure Soul' will never leave. It may appear that this state of awareness is gone if one becomes distracted or engrossed in work, but it will return the moment there is respite from work."

How to meditate

This is how I have meditated most of my life and it has had marvelous results. I will describe four basic methods based on the same principle of generating a flow of shakti (spiritual energy) sufficient to enable you to "surf" on it into lovebliss.

Warm-up, 5 min.

Sit comfortably in an upright posture. Go through your body beginning with the feet and ending with the head. Feel your feet, but in such a manner, that you don't do it from your head down, but rather are present in the feet and let the feet feel themselves. Then proceed to the ankles, the calves, and so forth. Spend as much time each places is needed to feel the presence there. When you reach the head, then feel the entire body in toto. Notice the body is breathing by itself. Don't interfere with the rhythm, simply observe it.

The actual meditation

The actual meditation really consists of several methods you switch between. When one reaches a plateau, you switch to the other method, when that reaches a plateau, you switch back to the first method, and so forth. Back and forth between the two main techniques, but all the time with one objective: to raise Shakti and merge with it.

1. Body breathing

As you observe the breathing, feel the entire body. It is as if the sense of touch all over the skin senses the skin itself. Now feel that on the in-breath you expand out through the skin. On the out-breath simply let go. An other way of saying it is that on the in-breath you feel the Shakti growing in intensity and size. On the out-breath you let go of any control and duality and merge with Shakti in and around the body. As this progresses, you will feel the body's limits dissolve and that the feeling of Shakti becomes more tangible than the feeling of the body. Do this as long as Shakti gets stronger and you merge more and more. When it reaches a plateau, go to spine breathing.

2. Spine breathing

On the in-breath feel you are moving energy up the entire spine at once, from the perineum to the top of the head. You can remember the word "shakti" as you do this. On the out-breath feel you are radiating energy, or love-bliss, in all directions from the brain and skull. You can remember the word "om" as you breathe out. But these words are really not important, the important thing is to feel Shakti grow and to merge with Shakti. Do this as long as Shakti gets stronger and you merge more and more. When it reaches a plateau, return to full body breathing.

3. Merging in love-bliss

When you experience being filled with Shakti or lovebliss, then let go of your methods and merge with it. This is the goal of all practices and methods, so no matter what practice you are doing, if you are on the verge of transcending I-ness and merging, then let go of the method/practice and merge in lovebliss.

Ending meditation

When it's time to end meditation, don't just stop and get up. First of all let go and see if you don't go deeper by letting go. Spend some time like this. Then when you really want to stop, sit with closed eyes a while and then slowly open them while staying in meditation. Or if you don't want to open them slowly, open and close your eyes a few times while trying to hold the meditative state. Then meditate a few minutes with open eyes. Note how your state is different now than from it was just before you began meditating. Remember: we don't go out of meditation, because meditation is merging with the Self and we don't want to go out of the Self.

Other methods

Do the warm-up as described above.

Kundalini awakening

This meditation has several stages to be performed in the following order...

A. Feel the perineum (area between genitals and anus) and sense that on the in-breath energy moves up a few inches and on the out-breath moves down again. Do this for about ten breaths.

B. Sense a ball of energy an inch or so above the perineum. On the in-breath expand it and on the out-breath simply let go. Do this for about ten breaths.

C. Sense energy radiating in all directions from the root center just above the perineum. Try to get a sense of continuous flow. Do this for as long as you go deeper and deeper, - or if possible merge in bliss. When you reach a plateau, go to D.

D. Now center your attention on the top of the skull. On the in-breath and also on the out-breath sense you are allowing the energy to rush up your spine to the crown. Do this for about ten breaths.

E. On the in-breath sense energy rising about an inch out through the top of your skull. On the out-breath sense it going down again about an inch into the head. Do this for about ten breaths.

F. Sense a ball of energy at the skull, about two inches in diameter. On the in-breath expand it and on the out-breath simply let go. Do this for about ten breaths.

G. Sense energy radiating in all directions from the crown. Try to get a sense of continuous flow. Do this for as long as you get deeper and deeper, - or if possible merge in bliss. When you reach a plateau, go to A and repeat the steps.

Chakra breathing

This can be done in any chakra (energy-center), but is usually done in the heart chakra (middle of the chest) or in the ajna chakra (between the eyebrows). Or if you want to do a nice and very powerful systematic method, you can go through all the chakras in order beginning at the bottom and moving up one at a time; I have done this for a period of some years, twice daily for about an hour or so in each sitting, and had wonderful results from it. This practice is basically utilizing the same principle as described above. It has three steps to be performed in each chakra.

A. Pulsating. On the in-breath sense energy going forward from the spine and to the front of the body and on the out-breath moving back into the spine. Do this for about ten breaths. (If working with the root chakra or crown chakra, sense the energy moving up on the in-breath and down on the out-breath)

B. Expanding. Sense the entire chakra as a tube from the spine to the front of the body, or as a ball large enough to reach both the front and back. On the in-breath sense it expanding and on the out-breath simply let go. Do this for about ten breaths.

C. If you want to do a systematic practice for awakening the entire chakra system, then this is how to shift from one chakra to the next: On the in-breath feel energy rising up the spine from the chakra you are leaving and reaching the next chakra; on the out-breath feel the new chakra expanding. Do this for about ten breaths, then proceed with pulsating and later expanding the new chakra as described in A and B.

Note: As you do this practice, you may feel pressure in the body in the chakra area. Also hidden emotions may arise. Please allow what ever comes up to arise, be what it is and leave. Remember the goal is not catharsis, but to generate a pulse of shakti (spiritual energy), on which you can surf into bliss and Self.

My journey

As a baby I would go into a state, where I got filled with light and love-bliss and in which my body became immobile. Later, as I acquired a language, I called this state "the log", because I was immobile like a log when it happened. These states came when I was lying in my crib, and later my bed, relaxing, and happened spontaneously and unpredictably until my early teens, though less and less frequently. Many years later, when I meditated, I would go into similar states.

My early youth was fairly average, except that I always had a very deep religious feeling and longing for God. As a child I would sometimes cry spontaneously when I entered a church and I would feel a rush of energy in my body. My parents were hard core materialist, so there was neither understanding, nor support, for this behavior. As a young teenager I began listening to classical music and would lie on bed with headphones on. During these "sessions" I would float out of the body and stay about a meter above it in a state, that reminded me of the log state, but which was not catatonic and was just extremely relaxed and had a serene joy to it. Later I would start to meditate regularly and the bliss would begin to manifest.

My first proper meditation was remarkable. At the age of 15 I decided to meditate, so I sat in the lotus posture (I had never heard of that at the time) and simply sat without doing anything. After a few minutes my kundalini awakened and arouse with such force all the way up to my brain that it threw me out of the body. There, hanging in space above my body, I swung violently from side to side in a state of extreme ecstasy The

heart was beating like mad. Sweat poured from the skin and the hairs stood on end. Yet I was sure nothing bad was going on. As soon as it stopped and I returned to the body, after about ten minutes or so, I jumped up and told my entire family about it -- but they thought I had lost it. So I decided then and there to keep my spiritual life secret in the future.

Thus inspired, I decided to learn proper meditation and soon got initiated to TM (Transcendental Meditation), which was very popular in the 70's. During the course, a similar thing happened, though not as ecstatic, and I told my teacher about it, but she understood nothing. So I again decided to keep my spiritual experiences to myself. TM gave me some nice experiences. I would frequently experience extreme ecstasy and be filled with bliss. Fortunately I did not leave the body more than a few times again. This was fortunate, because it made it easier for me to integrate the bliss with being physically present and it also helped me transcend the ecstasy state and merge into calm bliss. I would often go into non-consciousness and awaken after, say, 30 minutes of meditation thinking I had only just closed my eyes; but I would be full of bliss. A few years went on this way. But then...

Suddenly at the age of 18 or 19 the most remarkable breakthrough happened to me. I have only read or heard about this experience once, and that is in Swami Muktananda's great autobiography "Play of Consciousness". I entered a state of bliss, as usual, and kundalini rose to my brain, but then I got filled with an intense longing to be with God, whom I for some reason personified as Krishna. I at the time had had no influence of hinduism and knew nothing about Krishna; it just came over me. So I gave up my TM practice and prayed to Krishna instead. Then I saw an eye in front of me. Somehow I felt I had to concentrate on its center, and as I did the bliss grew and the eye would pull me towards it. The center of the eye turned out to be a blue pearl. Finally I entered the Blue Pearl and found myself in an infinite blue space that was pure consciousness and pure bliss at the same time. I knew I could stop there, but the longing for God exploded in me and filled everything, then out of the blue (literally) a Blue Being emerged. I knew this was God appearing to me, so I surrendered to Him and we merged, then I lost consciousness. I don't know for how long I was unconscious, but when I opened my eyes, I was in love with God in everything. I saw God in everything. I told my girlfriend about this experience of the Blue Being whom I called Krishna and she promptly chucked me. So I once again decided to generally keep quiet. This picture of Krishna, by the way, almost has the correct blue color. In reality the blue color is a more intense cyan.

But I told the TM teachers about this, and they acted as if they were wise, but in reality they knew absolutely nothing. I even had the opportunity to ask Maharishi Mahesh Yogi himself (the founder of TM, when I did the TM-Siddhi course), but he simply ignored the question. In fact for many years, when I met some important swami, I would ask about it, but they mostly acted as if they were wise and simply dismissed it, or at best admitted they did not know. So my respect for even the hard core spiritual guides of this world diminished greatly. But no matter how little I understood, god-consciousness manifested itself in me.

After I had this experience of merging with God, I saw God in everything. I lived in a state of God consciousness for about two years. Then it faded away and left me in a state of both knowing and having lost it. So I became seriously depressed. I knew I needed a guru, so I left the TM movement and became a disciple of Gururaj Ananda Yogi in 1983. He was a cool guru; completely worldly and yet enlightened. During the first workshop I attended with him, he was talking about getting rid of the ego, then he scanned the audience of about 250 people, focused his eyes on me and said: "you don't get rid of it by killing yourself". It was true, my depression of having lost God, and of being totally different from everybody else, had driven me to a point of wanting to commit suicide. Not that I would ever have done it, but anyway, the desire to die was strong in me. Six months later I did a new workshop with Gururaj, and here I lost my small self.

That was in autumn 1984. I had signed up to do kitchen work and was assigned to set the table for his supper. It was a large meal with all the meditation teachers attending. I entered the dining room twice, then spontaneously got pulled into meditation, so I sat down on a chair. I immediately entered nirvikalpa samadhi and lost consciousness. I don't know how long I sat there, but when I opened my eyes, the table was made by someone else. Also, my small self had vanished; I was completely nothing. Yet full of extreme bliss and love for my guru. So I staggered to his room with my eyes full of tears. He sat me in a chair and calmed me down, which was quite a job. Then he asked me, what my name was. I tell you, I could not say. I tried my best, but no name popped up and the truth is, I found the question supremely ridiculous, since I was pure being, not some personality. I told him I could not remember. Then he asked me how old I was. To me that was an even more ridiculous question, yet here this nice guru wanted to know how old I was, so I had to come up with an answer. So I figured that I could try to count the years backwards until I reached my birth and then I could give him an approximate answer. I went back in time, but did not stop at my birth, instead I continued back and remembered life upon life, and when I was about 3000 years back, I decided this was not what he asked about, so I in dismay said, that I did not know my age, and that this body was not me. He looked at me with an odd expression, then touched my forehead briefly. Then he held his palm up and asked me to look into it. I have no idea, what he did. Then he ignored me and sat talking to the meditation teacher next to him. I sat there overwhelmed with my memories and then clearly remembered having been the pupil of a great master in a former life, but that I had tragically left him in scorn. Just after this was clear to me, Gururaj began telling the meditation teacher exactly the same story and when he had finished, he turned his head and fixedly asked me: "Do you remember?". I could only mutter "Yes, you bet I do!" He then told me to go to bed (a strange thing to say, since it was only half past eight in the evening), so off to bed I went. Utterly amazed. My identification mechanism had broken down and it has never returned. But I soon discovered the pre-manifest "I-ness", the root of all ignorance. So though I was in a state most would call Self-realization, it was clear to me some extremely subtle principle had yet to go away. Gururaj's attitude was "Find out for yourself", so he did not help me in any way. In fact he really began to ignore me after this. He died in 1986 and I left the movement. Whether he had anything to do with what happened to me or not, I have no idea. He probably did not.

I began meditating my own way. I simply observed how kundalini operated in me, and would do meditation that enhanced and supported that. I began holding regular meditation groups and had a weekly group in my home for several years. This is when I discovered that the state I was in during meditation was contagious: those, who sat in meditation next to me, would suddenly burst into tears or into fits of laughter. I taught a considerable number of people to enter samadhi and experience the bliss of the Self.

Then followed a number of rather uninteresting years where I tried to disguise as a normal person. I did my best to be normal. I took a university degree as master in Modern Culture, I also became an art restorer. All the while fighting depression. In an attempt to combat the depression, I did psychoanalysis and other psychotherapy, but how can you do therapy when you are no longer the person undergoing therapy? It's not possible and it was a complete waste of time.

Remember I had lived in divine consciousness, so to me the state I had achieved was nothing and I did not value it at all. I intensely longed for full enlightenment and full Self-realization; the state of love-bliss. At this time I became a devotee of Mata Amritanandamayi. In those days she was readily accessible and we were only a few hundred followers at a weekend course, today there are several thousands. Anyway, I immediately asked her if she would take me to enlightenment and she promised to do that. In fact I would ask her every year for the next fifteen years until she finally got tired of my begging and made fun of me. Ha, ha, I deserved that. She told me my meditation group was fine and that I should keep on doing groups and teaching meditation. However, I soon stopped. I kept working ardently on getting my kundalini out of the root chakra and into the spine in its entirety, and also on getting it into my brain, but did not have much luck for many years. Then my luck changed.

I got frustrated that my meditation was going nowhere. Well, I experienced tremendous bliss. I initiated people with my shakti. All that worked very well. One whom I initiated even fainted during the initiation and was gone for half an hour. An other phoned me and said his kundalini had kept him awake all night taking him apart and putting him together again. Things like that. So I was in many ways a success. Yet my sadhana was going nowhere. I wanted kundalini out of its hiding place in its entirety and I wanted it into my brain and I wanted to merge Shakti and Shiva and Jan into Oneness. So I set a rigorous program for myself. I meditated on kundalini for six hours in a single sitting, from nine in the morning till three in the afternoon, and I did so every day for about four months. This was in 2000, I think. Then one blessed day, the entire kundalini crept out of the root chakra in the perineum and entered the spine through the gap between the lowest back vertebrae and the sacral bone. It was like having sex with God. Such ecstasy! I managed to pull it partly into the brain, enough to establish a connection. Words utterly fail so I will refrain from further descriptions of the extreme lovebliss. All I will say is, that this is one of the greatest blessings a spiritual aspirant can ever get. I might add that the kundalini snake is about 12 cm's long and half as thick as a little finger.

It released tremendous energy into my system and after some weeks it was so strong, I could no longer meditate more than a few minutes because of the kriyas I was having.

Kriyas are spontaneous movements caused by kundalini that sometimes occur in meditation when kundalini is awakened. I was having most unpleasant spasms and electric shocks. I then got the fortunate impulse to receive shaktipat from Anandi Ma. Since she was not coming to Europe, I could receive shaktipat initiation in absentia. After a few weeks I received various items, amongst which was a rosebud. At a specific hour a specific day I was to meditate and place the rosebud on the top of my head. I did so and soon felt a strong energy drill into my brain and down the spine until it caught hold of kundalini. It then pulled a string from kundalini all the way up to the top of my head and thus firmly established the connection I had so desired for many years. (Read more about shaktipat here). After this I soon began to get kundalini into my brain when I meditated. Getting it past the joint between the spine and the skull was very hard work, but at times I managed to do so.

I kept on meditating regularly and noticed the love-bliss would fill me more and more frequently outside of meditation. In fact I would often go into blissful samadhi while watching TV or after drinking a few glasses of wine. I would then just sit in bliss for an hour or more. But since there still was this irritating I-ness, it was still a state for me, an experience, not my being since there was duality involved. That would change a few years later.

Then in 2006 I heard about the gnan vidhi initiation and fortunately received it in September. During the ceremony my crown chakra opened completely and a million cells exploded inside my brain. Then the larger part of kundalini was stuck in my brain and when I opened my eyes, I saw the Self in everything. After a month or so this state blossomed to the state of love-bliss, which has filled me ever since. (Read more about gnan vidhi here). However, Deepakbhai has asked me to stress, that the gnan vidhi ceremony is not an instant enlightenment miracle. I have been extremely lucky in getting results so fast, it usually takes time as Self-realization slowly develops.

Now, as of April 2007, I want to share the love-bliss, so I have made this web site. May it inspire you!

July 2007 I at last got to meet sweet Anandi Ma in person and receive personal shaktipat from her. I strongly recommend this initiation.

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