

OM MULANJI

GROUP MEDITATION SESSION (24th March 2019)



Question and Answer Group Meditation 24th March 2019

- 1. In Raja Rajeswhari Kriya whenever I breath out from the mouth, is it OK if Ujaai and other bandhas automatically takes place?**

This is really good because many things are working and it is beyond your control. Divine Mother kundalini is helping, guiding and blessing you.

- 2. In Raja Rajeshwari Kriya, we have part A and Part B. Is it OK to do Part A only in the morning and Part B in the evening?**

What I suggest is, instead of doing all other Kriyas, go for Part A and then directly go for Sushumna Prana Kriya followed by Om Kriya. Again, in the evening, you can go for Part B. So the simplified version is I do part A and then in part B, we are

not going to do all the Muladhara Prana Kriya etc. Instead, I go for Sushmna Prana Kriya and then directly I go for OM Kriya. That itself gives a complete energy, complete balance completely energization– and it is very helpful. If you want to do part A in the morning and part B in the evening, that can also be done.

3. Can I have multiple places for meditation? If have to shift to a certain place for two week and I want to create my energy there, can I create it?

Yes, it's possible. For example, many a times you will be travelling. Your job may require you to stay at different places. You can go to the new location, put your protection shield and fill yourself with Siddha Shakti, invoke Mulavarga Gurus and do the meditation. You can also visualize the original place of meditation or connect with Sri Yantra. When you meditate in one place regularly, you generate a concentrated energy which can be subconsciously felt by your physical body. As you progress, when you become more sensitive, no matter where you are, you can access this energy from anywhere. You can connect to a deity in the temple and meditate, ask Thirumoolar Ji to be with you in meditation, ask Kadgamala Devatas to be with you and meditate, or ask Anga Devatas, Parivara Devatas, Rajamatangi, Ashta Bhairavas, Kadgamala Devatas, or ask Varahi to be with you and meditate. More you bring awareness more you pray more it will manifest in your life because whatever you ask that is given to you in the Astral Word. Sustained focus and persistently praying helps manifest your prayers in physical world. If somebody sits in the place where you have been meditating regularly for a month or so, that individual will literally feel the energy, changes in his body and in his thoughts. He will feel very good in that place. He will not feel like talking to anybody, he will feel relaxed, he will feel something is good about this place, he will feel the sacredness in that place.

4. When you go to the temple whether we need to do the Archana first and then go for a meditation or do the meditation then go for Archana?

It is always better to do the Archana first and then comeback and connect with that deity and become one with that deity. After a deep meditation, it is very difficult for you to stand in a queue and perform Archana. It is not possible at all. Sadhana is from outside to inside. So, you can go take the blessing by praying, "Mother be with me, I want to connect with you, I want to feel your presence, guide me in my meditation", and go to some place in the temple where there is no disturbances. It is not necessary that you have to see Divine Mother face-to-face. You should, with in the sacred space of the temple, go where there is no disturbance and invoke Siddha Shakti, connect with the Divine or the deity from your heart centre, make a cord and then I do the Srividya Sadhana. Ask the deity, "Mother please help me to awaken the mantra Shakti, Mother please help me to awaken my Kundalini, Mother please help me to awaken my chakras, Mother, please cleanse heel and energizer and remove all the blocks and lift to me to the Siva Shakti consciousness". For sincere seeker prayer is very important practice. From morning to evening if you're doing the Japa mentally, you should chant the mantra and do then do the prayer. Don't just go on chanting the mantra, you will not feel the connect. You need to chant the mantra then say "I am chanting the mantra, I want to surrender to you, I want to feel oneness with you". "Make my mind to concentrate on you, surrender to you and I want to experience the joy of love and oneness with you", then again chant the mantra. After five to ten minutes again pray. This way your soul should melt, it should devote and surrender. Apart from the meditation and Japa Sadhan, prayer is very important. You tell Mother, "please guide my mind, It is going here and there. In the same way you are holding the sugar cane bow, hold my mind', then chant the mantra. Again pray, "The way you have kept your leg on the Sri Yantra, please make this body as Sri Yantra" and then chant the mantra. How much you pray, how much you become one in your astral world, in your inner world that much Mother will start coming to you. Lalithambika is very powerful. She will come 100% come. There is no doubt at all. This is the only way to go back. While undertaking a pilgrimage when you go from one temple to another, chant the mantra, visualize the Mother and then go to the next temple. If you are going to just one temple, then you can sit there and invoke,

connect and do completely Srividya Sadhana. Depending on the availability of the time your presence you can manage your Sadhana.

- 5. During the meditation or after the meditation the energy flow is too much and you don't want to get up and go for officer or do day-to-day activities. You want to be in that state of oneness, in that state of relaxation, in the state of love grace and blessing. So how I can get up and go for job?**

In the beginning, we want blessing, we want the joy, and we want the grace. Now when the grace is flowing, the question is how I can come back to normal state of consciousness. In such cases, you should reduce the number of rounds you are doing. Instead of three rounds, I am going to do one round. If you are doing all seven levels and if you feel too much energy, perform only level 1 to 3 or only level 7. If you are doing Varahi along with Srividya, or Srichakra Puja and Srividya, or Rajamatangi and Srividya, you may be generating too much energy for yourself. So, divide and separate. You have to manage your energy. The energy that you receive depends on your receptivity, the number of chanting you are doing, the number of rounds you are doing, the number of Sadhana you are doing. Reduce the number of rounds, reduce the number of Japa. Don't mix too many Sadhanas. You can just do level 1, one round. There is no compulsion for you to go for level 2 or level 3. If you're very receptive to energy you can just continue level one for at least one to three months. Once you stabilize again, you go for the next level.

- 6. During meditation my breathing stops. Is that OK?**

It should happen. It is the Turya Awasta. As we meditate, our breathing becomes very shallow, and you will find it to temporarily stops, and the inner Kumbhaka happens. Breath and mind are connected. When breathing stops, your mind also stops. You are going beyond the state of body and mind and touching that soul consciousness. People practice it for many years to attain the Kumbhaka. It is a

blessing, and it is a Grace. You're doing it right, you are on the right path, and you continue that way.

7. After meditation, what is the experience of grounding? Whether it is happens the energy reaction in the heart chakra or Mooladhara or what it is?

In the beginning of the meditation, we make a grounding with the Mooladhara chakra. When I sit and invoke Ganesha, Mooladhara is connecting to Earth planet. My both feet are making a connection to Earth dimension. Many people have a grounding problem. They never ground their Mooladhara because of various problems like too much of thoughts and worries. They do not feel stable. In the beginning, you sit and keep your spine straight and feel that your Mooladhara is making connection like roots of the tree that is going inside the earth. Feel that from your Mooladhara the roots are growing from your feet and going down. One root is going down and see that another root is coming back to the Muladhara. If you try to make this connection of one root going down and other coming back, when there is too much of energy, one cord will send the energy and the other cord will receives the energy and the balancing happens. Grounding is very powerful, and one needs to do it at the beginning of the meditation. The grounding that takes place after meditation, is not on the energy level, nor on the chakra level, not on the body level. It is on the soul level. Grounding into your soul means I am experiencing that silence, and I feel that centeredness. I'm feeling that thoughtless state, I'm feeling the silence. This grounding happens after meditation. Grounding before meditation is different and grounding after meditation is different. If possible, do the grounding exercise before meditation. Feel that your Mooladhara is connecting to your Divine Mother Earth from your feet. You can imagine the roots made of white light, like a pipeline going deep inside the earth and another root, like a rope circling that light pipe and coming back. One root is sending the energy, and the other one is receiving. This exercise is extremely powerful. Before doing healing, before doing the meditation, before doing any type of spiritual activity, if you ground with the Divine Mother, your Mooladhara will have

a strong foundation connected to the earth. You will rise very fast. Especially during online Deeksha, I ask my students not to keep any woolen matt because I do the grounding for my students. Then I can lift the Kundalini, else it is very difficult, and you have a terrible experience. When I ground the Mooladhara, I make a knot and bind you to the Mother Earth. You hold yourself. The Kundalini will be raised smoothly. You feel joy, happy, connected, and you are grounded into Siva as consciousness. After meditation, you are grounded into shakti or pruthvi before meditation. You are one with Siva and Shakti, and you are perfectly balanced physically. Grounding is very very important before doing any meditation, before doing any healing, before doing any sadhana or Havan. Ground yourself. I have already grounded you but some of you because of your emotions because of your thoughts disconnect yourself because of free will I cannot force.

8. How is it that many a times we have a thought or a question in our mind and when we come here for the meditation, you answer these questions without me asking them?

When I connect with your soul, automatically my soul starts answering your questions even if you don't ask me. It will answer what is right. Here, it is your Siddha and my Siddha speaking. It is a soul level communication and not a mind level communication. My soul is my Siddha, and you're your soul is your Siddha. Questions or real problems get answered here. When I come and sit, the first thing I do is I connect with you all at the soul level because at the body and mind level we disagree, our opinions are different, our thoughts are different, but at the soul level, we are at a win to win situation. Only then harmony, love, and surrendering happen.

9. What is the significance of Vahana?

Whenever a deity rides a Vahana, that deity has the power to control that Vahanan, and the Vahana is one of the qualities of you. For example, the quality of

the bull is that it is very aggressive (Tamo Guna), lazy. The bull can be controlled by a particular deity. So when that deity is coming in my life, I have the power to control that aggressive behavior, i.e., Tamo guna. When I control that aggressive behavior, the strength of that animal comes to me. Durga is holding the lion; she can control the fear and make you fearless. When Durga can control the King of all the animals, you have the power to control that animal instinct desires within you, leading to "Preta Roda." Your mind is the biggest Preta. When you can control this Preta, your spirit raises to highest consciousness. In India, Varahi is shown riding a bull, a Lion, Preta, etc. Varahi can control all the Arishidis Bahiris. Vahana symbolically depicts the power of that god and goddesses. Peacock is the one that controls the snakes. Snakes are a symbol of Kundalini. Snake controls Kundalini. Peacock is the Vahana of Murangan or Subramaniam. By worshipping Murugan, I can be a master of my Kundalini. Even his Astra or sphere, is my pillar of Kundalini, in the shape of the leaf. This leaf is my pillar from Mooladhara to Sahasrara. The leaf or the Brahmadaṇḍa within me is held by Kartikeya. He is the light of my body. Kundalini has the vibration of sound and light. Sound is Ganesh and light is Sumbramaṇya, and inside we have Lalithambika. We have the full Parivar of Siva, Shakti, Ganesh, and Kartikeya exists within me. This helps you realize who is powerful. Once you realize who is Subramaniam and what he is doing, I stop worrying. I am fine even if I don't chant the mantra of Subramanya or Ganapati because I know that everything is just a manifestation of Kundalini. Kundalini is manifest in different colors, different gods and goddesses, different vibration, different mantra, different light, different tantra or forms of deity. But all are just a manifestation of that one energy and that one energy is Lalithambika Rajeshwari Maha Tripurasundari. When I hold her feet, I hold feet of all the deities. Once I reach at the feet of Mother, I do not worry. Once you reach the higher Srividya levels, you see that Matraka Stotra, it says

“gaṇeśa graha nakṣatra, yoginī rāśi rūpiṇīm, devīm mantra mayīm naumi
mātrkāṁ pīṭha rūpiṇīm”

Mother, you are the Ganesha 51 times, you are the nakshatra of 27, you are 64 yoginis, you are 12 zodiac signs. You are all the mantras and peethas of outside and inside. By chanting that matra with that awareness, automatically, Ganesha Tatva activates in my soul. By chanting the mantra with awareness, all yogini Shaktis get activated. By chanting the mantra with the awareness all the Nyasa (in Srividya we do quite a few Nyasas, Graha Nyasa, Nakshatra nyasa we do, Moolamantra nyasa we do,) get activated, however, in the end, Matraka stotra, in two lines says everything comes to you even if you don't do the Nyasa. Once you understand that the Power of Navagraha is Lalithambika power, the power of Nakshatra is Lalithambika, the power of this 51 Ganesha and Lalithambika, power of 12 Zodiac sing is Lalithambika, power of Das Mahavidya is Lalithambika, power of the 64 yoginis is a Lalithambika, power of all the gurus is Lalithambika, the power of Dakshina murtini is Lalithambika, power of guru Kripa is Lalithambika, what else remains. I hold the feet of Lalithambika Rajarajeshwari.

In the chanting the name of Lalithambika, I'm worshipping all gods, all gurus all, all the Nakshatra, planets and everything. Ignorant goes for multiple. The one who realizes the truth that the truth is one: energy is one, consciousness is one. It is said the one who reaches Srividya Sadhana; it is the last life to get. But this knowledge should happen to him else he will keep searching for different mantra, different yantras, different techniques, and so on. So Srividya divine Mother makes sure you worship her and liberates you from yantras, tantras and your complete hundred percent focus is on to go beyond that leads to liberation. Spirituality is very tricky. Reaching one itself is very difficult, and then going beyond one without help guru and Lalithambika is very very difficult. This complete third dimension is working on how one to many, Om Kara to all seven crore mantras. We should strive to move from how all seven crores to Omkara. Omkara is a real creative vibration of Lalithambika. Without her, nothing is possible. Om itself is the real form of Lalithambika. So reaching to that OM, having the real knowledge, accepting surrendering and going beyond and experience of oneness, Moksha, liberation is not so easy.

10. What is the significance of the Ganapathy Mantra we chanted today?

In Ganapathy, we have different forms. More than 32 forms or 51 forms exist. So in Das Mahavidya, we have one form of Ganapathy for every deity. Baglamukhi is worshiped in Haridra form of Ganapathy. Similar, we have different forms of Ganesha. For Lalithambika, we worship Shipra Prasada form or Srividya Vallabha Ganapati. So, today, I wanted to chant the Shipra Prasada form of Ganapathy. Shipra means quick, and Prasada means blessing. There are 32 forms of Ganesha worship, and Shipra Prasada is the form of Ganesha that gives a very fast result. That is the mantra we chanted. This Mantra is more powerful for Srividya Sadhak because Shipra Prasada Ganapati is more connected to Lalitambika similar to how Haridra Ganapathy is connected to Bagalamukhi, Vakratunda for Durga and Kali. Every form of Ganesh is connected to a different deity. Whatever consciously come from divine Mother, I share with you so that you also use it or develop it. You have the freedom and choice to do so.

Om Glaum Gam Shipra Prasadanya Nama

Glaum and Gam are codes to connect with Ganesha in the form of Shipra Prasada. If I chant this mantra with proper understanding, I get quick results. I give this mantra to people who have marriage or interview related issues. I have tested, and it works miraculously.

11. If one has a heavy karmic burden that one is shedding through sadhana, how one can reduce the intensity and suffering of it not have to go through the suffering and symptoms at all. Is this possible?

One of the main objectives of this global meditation is to reduce your Karmic burden. How do I overcome my sticky karma, heavy karma, that is not possible individually even though I am doing Srividya Meditation regularly? The problems

that I cannot solve individually, due to its high intensity, I can overcome it in the group meditation. Energy tools that are given to you like the Siddha healing and Havan are also very effective in overcoming your sufferings. Apart from Sadhana, being aware what lesson this suffering had taught me also helps. Every problem holds one dimension, one vibration, one energy, and one belief within your karmic blueprint. If you are not aware of that negative belief, negative thought within you and you are just meditating, but not doing the self-analysis, you cannot overcome them. We know there are five lessons self-acceptance, self-care, self-allowance, self-love, self-forgiveness, and ultimately self-awareness i.e knowing the truth about myself. When I say self, in the beginning, it is only you as an individual. As you progress, you go beyond yourself, and you accept, forgive, and care for yourself and others. I know the truth about myself and other people, this world, and this existence. So to end the intensity of suffering, you intensify the sadhana and use the extra energy tool like havan. Havan will amplify you power minimum 10 to 100 times when used with the Siddha healing for specific Karma. In Siddha healing, that you have learned in the second and third level, you make a ball of Siddha Shakti and release that. You can use this technique plus be aware of your negative inner blocks, negative belief, and the negative feeling. Global or group meditation help you solve problems you cannot individually handle. In group meditation Sadguru, Divine Mother, Kadagamala Devatas etc are present and they are in a very special way, working with your soul.

12. Greetings Guruji, is Jeeva samadhi the same as a God realization? Why is Jeeva Samadhi more difficult to achieve without a physical body?

So here the first thing we need to understand what Jeeva samadhi means. In Jeeva Samadhi, I maintain this physical body, its awareness, its consciousness, but I will not die. In some cases, the Jeeva Samadhi is done after the person dies. When a person does not exist, how can Jeeva Samadhi happen? Only Yogis, attain Jeeva Samadhi. This Jeeva Samadhi is not one- or two-day activity. One can get into Jeeva Samadhi after years and years of Tapasya. When you know

how to pull the prana and hold it on to Bindu Stana and consciously disconnect the Panchaprana and all lower dimension energy and be there in this dimension as a consciousness in the physical body, and that body will be sustained, stored or safeguarded as Samadhi and that we call as Jeeva Samadhi. In Jeeva Samadhi life force should exist. Oneness with the divine entity is already attained. This means God-realization and self-realization has already happened. At the same time above the God-realization as a yogi, the person knows how to disconnect from Panchapranas, pull his prana into the Bindu and hold his prana in the Bindu and hold it for many many years or yugas. Siddhas could do it. Jeeva Samadhi has to be achieved in the physical body and hence question if you need a physical body does not exist. Jeeva Samadhi means holding the prana at the highest dimension, and being in this body with that consciousness for a long time. This an extraordinary yogic ability. Very few people can experience it. When you do the sadhana, you can happily drop this body with a smile, without any fear, without suffering without any attachment. I can drop by body knowing well that I am one with Siva and Shakti. Jeeva samadhi is not a one-day activity or a one-hour activity. You have to work for 24 hours with your prana. Many challenges will come. Organ problems will happen. It is not easy to attain Jeeva samadhi. Very few yogis with years and years of sadhana have been able to achieve this.

13. Pranam Guruji, I'm in the fifth level of Srividya sadhana. I'm undergoing a lot of emotional trauma, harassment at the hand of some of my family members, please guide so that I can come out of this?

If you're going through such issues in the fifth level, you need Varahi. When you release a whole lot of negative things, you need a deity who can suck that energy. You went through such extreme troubles when your family member was the enemy of your past life. You cannot leave them, you cannot accept them, and you cannot postpone things. You can see how beautifully this Karma is working. So Varahi or Bagalamukhi is needed. Please go for Bagalamukhi Sadhana. If some person is troubling you, take that person's name in the Bagalamukhi or Varahi

mantra, it will help you. Join the group meditation and ask Siva Kameshwari to send you the right energy so that you should not go through this harassment. It is very difficult when your loved ones are harassing you. Only our Bhariavas can help us. Our lawyer is Rajarajeshwari Make a strong connection with your deity. Srividya deity will help you. Do the forgiveness exercise with that person. You can see the importance of forgiveness exercise. When it is with a family member, there is a lesson of forgiveness, lesson of sticky karma. You need to let go. Do the forgiveness exercises by asking Divine Mother's interference. Doing regular Sadhan and Havan is very important.

14. Guruji, should we do DSS every day or only for manifestation? Please also tell the greatness of my Ma Bala Tripura Sundari. Today I wanted to hear her greatness and praise from you

You can do DSS every day if you are not too much receptive to energy. DSS is very powerful. We call it Siddha Kunjika Sotra. This is key to all problems may it be a health problem, relationship problem, or tantric effect. It has Das Mahavidya Shakti within; it has three-dimensional energy of Maha Kali, Mahalakshmi and Maha Saraswathi, i.e., Kriya Shakti, Gyana Shakti, and Iccha Shakti. So, before Srividya sadhana you should do DSS. During the upcoming Gupta Navaratri, don't leave the opportunity and use this time to give utmost importance to DSS and Srividaya Sadhana and do more of inner meditation. See Mother within you. Divine Mother Balatripura Sundari; Bala is a seed form of Lalithambika Raja Rajesh Tripura Sundari. I have explained too many things about her in a level 4 workshop. Without her, you cannot start this path. She is the energy in this Swadishtana Chakra. Without Bala, Srividya is incomplete. So, level one, level two, and level three prepare you to receive the blessing of Balatripura Sundar, so you work with your Mooladhara chakras from level one to three. Then you raise the kundalini from Mooladhara to Swadishtana, and then you go to the higher level with the higher mantras..

- 15. Guruji, my wife has received level V Srividya Sadhana. My question is if level II and three cannot be practiced during the pregnancy than how to take care of Graha doshas during pregnancy?**

During pregnancy, automatically all the nine grahas are coming and giving positive energy to your wife. In those nine months every month, one planet energy is coming to your wife and that too as positive energy. All these are programmed by Siva Shakti when what is needed. So, if she does the level I sadhana, it is more than sufficient and that too only one round during the pregnancy. The energies are coming down to nourish create bless the baby. If I do too much Srividya sadhana, I raise my energy; I create too much spiritual heat that is not good for the baby. I suggested doing only one round of level I. In this type of situation, you need to learn the lesson to surrender to Mother. I cannot do all levels, but please help me, guide me, bless me, I am surrendering. This type of situation will come where you are helpless. You know, the technique but you cannot practice it. That is where the situation comes where I need to surrender the Divine Mother and asked her grace.

- 16. Guruji should we do Srividya Sadhana only once in a day or twice in a day? What is more effective?**

It depends if you have time you can do this Sadhana two times a day. If self-realization and God relations is the priority for you, do it minimum two times. But if you are more receptive to the energy and you cannot sleep if you do two times, then you do only once. So, it up to personal choice. We always suggest two times, morning and night. It is like having food three times a day. In the morning I have breakfast, the energy will stay until your lunch. Otherwise, you cannot survive. After lunch, the energy will stay until night — the same with the meditation. If in the morning, I do the meditation my energy will stay for three or six hours. After six hours again, I need to feed my soul. Actually, for a Sadhak, meditation is

recommended three times a day. As a householder, it is not possible at all, so minimum one or two times and if you're too much receptive to energy do only one time.

17. Dear Guruji, is angles and ark angles in the Western world and Bhairavas and yoginis Indian tradition, weather both are same?

In the Western world, when you do mystery school, they call different angles ark angels and they do the protection shield, they do the healing, the cord-cutting, etc. In our Indian world or tradition, we call Bharivas; we call Ashtapalakas, we call different type of Kali, we call the Stana Devatas, we call Gurus, etc. Both are different. Arch angels are different, and Bhairvas are different. The way to call them is different. Their Mantras are different. Both are very different because of the tradition, because of the conscious technology, because of the energy technology. Both are different, so don't mix the Ark angels and angles with Bhairavas and Yoginis. These Bhairvas cannot be controlled so easily, impossible. These are very different Shaktis, Yoginis are very different shaktis. All the 64 Yoginis are very different Shakti. They are at the highest level. Next, to the Bindu, you have Durga energy, and next to this, we have all the yoginis. Das Mahavidya Shakti, Ashta Matraka will come. So they are quite different.

18. Guruji I'm finding myself avoiding the non-veg alcohol and negative minded people in my friend circle family and colleagues and in my spiritual path many times I feel myself alone. What should I do?

It is not your problem; it is a problem of most of the Sadhakas. Where you don't want to do the gossip, you no more have the same interest as earlier. Earlier, over a coffee, we use to have fun talking about the neighbors, about the boss, cricket, old friends. But as you progress on the spiritual path, you don't want to talk about such things anymore. You no more have an interest in gossip. You lose the interest, and you sense the negative intention of the people you don't want to

connect with. You want to be alone. This path is from many to one, which starts happening at the physical level. Of course, try not to have the same approach in your family, since you have committed. You need to encourage, care, bless your family no matter if they have a positive or negative approach towards you and enjoy your aloneness. This is needed. You cannot believe some of my students after reaching self-realization, they started teaching, and then they said guruji, I am no more interested in teaching and I want to be in Tapasya and they went into Tapasya. They are no more interested in teaching and healing. You will no more want this world; you no more want anything. You want to be in that consciousness in that state where no time exists, where nothing exists, and you go into the samadhi eternally. You should not complaint when you reach such a state by the grace. If you feel alone and want to overcome it, then you need to stop the sadhana and Mantra, and you come back in 3 months. You will back with your old self and old subconscious thoughts if you have not burnt them properly.

19. What is self realization, is it a samadhi state or is it a feeling?

Your mind can understand anger, your mind can understand depression, your mind can understand jealousy, but if I tell your mind unconditional love, blissful awareness your mind cannot understand. Self-realization is a state beyond the body and mind. It is a state of knowingness from your soul that I am not a body; I am not a mind, I'm not that whatever existed, I am that, that is not. You say Siva means that which is not. "Not at all there." Siva. It is "I don't know" state. The real answer for the soul is "I Don't Know." Every master could point out that this is self-realized, and this is god realized. You have to experience it. When your mind is silent, your body is silent when your senses are turned inside; you are having a grace of Siva Shakti. We say that Lalithambika has a five worker, creation, sustaining, destroying, then there is a kripa with that Kripa, I get self-realized, and god realized. Once does not get self-realized by chanting many Mantras. I'm surrendering to that supreme intelligent. I see the supreme inclusion that is manifesting in my soul and with that grace I am getting that knowledge, the true

knowledge, knowledge of the truth and knowledge of the ultimate reality that cannot be explained or experienced with mind level. It is a wonder. There exist a feeling of knowledge. For example, we are thinking something, and it won't happen, and sometimes, we are not thinking, and in a flash, it will come to us "oh that one", This flash does not come from the mind, nor the subconscious mind. It is coming from your soul. That knowingness of who I am, coming from the soul is the realization. This can happen and with that, your body and mind drop your identity, and you become a zero. In that zero, you become everything, in that everything you experience that samadhi. With the realization comes samadhi. I can say yes it is an experience of samadhi, yes it is an experience of the feeling, yes it is the experience of the knowingness. The knowingness or realizing the truth that I am not a body, not a mind. What you have learned in the book, from Upanishad, from the Vedas are not going to help me. Only my sincere effort, inner understanding, inner seeking of the grace of Lalithambika, will that experience comes to me. In Lalitha Sahasranama they say Siva gyana dayini. It means if you want to have the realization of that truth, then you have to worship Lalithambika. Panchadashi Mantra and Shodashi Mantra have 15 variations. Agastya Muni, Subramaniam, Siva in the form of Shakara, Lopamudra, Nine avatars of Lord Vishu have all practiced Panchadashi and Shodashi Mantra. It is only this Mantra that will take you back to the source, that will take back to your Siva, that will take back to Eshwar Tatva. This is the reason all the masters, avatars, Siva have chanted this mantra. Once you come into this body and mind, only with Shodashi and Maha Shodashi can help you reach back to your source consciousness. There is no other way. There are very few Mantras that will take you back to you to your Iswhare Tattva and Paramatatva and Siva Tattva. Without the help of Shodashi, without the help of So Ham, without the help of Tirumoolar ji's Siva Mantra, I cannot go back to my source. I cannot reach my Sivoham state. Subramanyam came because he had to play a part in this creation. He took the avatar, did his job, and went back to Paramatatva with the help of Shodashi. Siva came as Shankara and went back using Shodashi. Our Thiroomularji's 51 letter Mantra will help you go back to your source. So Ham will help me go back to "that I am." I

need to remember that. I came on this earth, did the job, I did the teaching, killing of the demon, like Durga. All the Devatas, Siddhas and Rishis came to the earth dimension. But to go back to the source, they need to use Shodashi, Siva Soubhagya Shodashi, So Ham or 51 syllables Siva Mantra. These are the ways to trace back my soul consciousness and go back to the source. That is why it is given too much importance and told that this is the ultimate path. This is the path of liberation. All this knowledge exist in Lalitha Sahasranamam . Reading Lalitha Sahasranaman helps you understand the powers of Lalithambika and to understand her real former, to understand the benefits of doing the Srividya sadhana, to understand what are the work Lalithambika does on this earth. There are some scriptures they say that Lalithambika creates many Sivas. That's what she's doing. You are all going to become Siva when you worship her. You become Siva Kameshwara. She will not leave you until you reach Siva consciousness. She creates many millions of Siva. We are on that path. We should be very proud. We should have more gratitude, love for our deity, and understand her power.

20. Guruji, I recently started getting up from sleep exactly at 3 o'clock. It has happened a few times. I would like to know if this requires some action to be taken by me?

If you're meditating at night, then your sleep will be very deep and just two or three hours sleep is more than sufficient for you and you wake up at three o'clock. When you're receptive to energy, you could feel too much energy that will wake you up early. If you are waking up refreshed, you can meditate again at 3 o'clock because you cannot sleep again. If you are not comfortable, you can shift your meditation to the morning. But there is no problem. Your sleep pattern is changing; consciousness is changing; your body is reacting to your meditation. Your meditation is influencing you at the body level of consciousness and mind level of consciousness. This is a good thing, a good sign. If it is a trouble for you, shift your meditation in the morning, or you can stop the meditation for some days so that you can come back to your normal vibration

- 21. Guruji, I am practicing level 1 to 3 twice and level VII ones. I feel lot of joy and ecstasy but don't see Mother, as I use to see her before.**

As you progress, you will have a psychic experience. You will have the darshan of Mother, different colors, different light, different vibration, and different sound. As you progress, this psychic experience gets converted into soul experience i.e. bliss joy Love ecstasy etc. As your kundalini goes from Mooladhara to Sahasrara, such experience should happen. You will shift from a psychic experience to soul experience. You are going in the right direction. It is happening for good for you that you are not seeing the divine Mother. If you see the Divine Mother again, you tend to remain in duality. Mother is telling you “no more duality,” “I will not show my psychic form, but I will show my real form as bliss, joy, ecstasy to help you become one with your soul.” It is a very clear sign that Divine Mother is manifesting as joy and ecstasy in your soul. It is the experience of oneness. It is the merging experience of you and Divine Mother. Don't expect any visual form of the divine. It is a blessing and enjoys it. Offer your gratitude to Divine Mother.

- 22. Guruji, along with the practice of Srividya level VI Sadhana, I regularly do the Gayatri Japa. How will Gayatri japa help me in my daily sadhana, please enlightened me?**

The course is Srividya, but the question is on Gayatri Mantra. You need to understand the Vedic form of Lalithambika is Gayathri, and the Tantric form of Gayathri is Lalithambika. Both are the same energy, and hence, why do you want to burden yourself with one more sadhana? In Level 5 notes, I have explained that chanting the Panchadashi Mantra once is equal to chanting Gayathri Mantra three times. When I say Vakbhava Koota, it is equal to one Gayathri Mantra. KamaKuta is equal to one Gayatri Mantra. Shakti Koota is equal to one Gayatri Mantra. Sadguru Bhaskar Raya has written a comparison of every letter of Panchadashi Mantra. His research is published in a book. Don't burden yourself with too many

Sadhanas. If you are practicing Panchadashi Mantra, you don't need Gayathri Mantra Sadhana since you are receiving Gayatri's energy in the form of Panchadashi Mantra. However, if you feel disturbed, then you can go for Gayatri Mantra Sadhana. Many times fear factor comes in because our inner Mahishasura says Gayatri should be chanted, Lalitambika should also be worshiped, and I want to take both. Until you don't hold back Mahishasura, you will not be able to go near to Lalithambika. If you listen to the inner Mahishasura, then you are teaming up with the demons, and you will never be able to connect with Lalithambika. It will become very difficult for you to merge with Lalithambika since you are holding your decision based on fear and not on the trust, faith, love, or true bliss. In that case, I cannot help. I can only suggest Gayathri Mantra is not needed and focus on the Panchadashi Mantra; things will be good for you

23. Guruji, I get it too much pain in the forehead. Is it due to the Sadhana?

If you are focusing too much on the forehead by doing too many Mantras and Japas, then yes, it is because of the Sadhana. Otherwise it cannot be. Doing too many Mantras by focusing on the third eye or practicing sadhanas by focusing excessively on the forehead can lead to such problems. Next time if you do any sadhana, focus on your heart center and do the Mantra Japa.

24. Guruji, is a Srividya Samadhi workshop for householders?

Srividya Samadhi is for people who have a soul. This Sadhana is for those who want to know and experience the truth. Srividya samadhi is to experience the truth about yourself. There is no restriction, and householder can attend this workshop. For taking Srividya Samadhi, you do not need to leave this place and take Sanyas. Siva Shakti has already made a place within you. The chakras are the place for your samadhi. You need to know how to go and sit there. The householder can take this workshop. This workshop is for advanced Srividya students and not for the normal beginners because you will not be able to catch the energy at all.

- 25. Guruji, I am doing second level of Srividya Sadhan and I feel restless and unable to sleep. I feel so much heat inside the body. What should I do?**

If you do the Sadhana before sleep and end up generating too much energy, you will feel restless, uncomfortable, and remain awake in the night. In this case, you need to take a gap. When you're doing level 2, take a gap of one or two days, relax and then practice just the level one meditation and see if you can sleep. You can also do the Sadhana in the morning rather than doing it just before going to sleep. In the workshop, I have explained very clearly that if you're not getting good sleep, if the energy is too much and you feel restless, then it is the energy problem. Reduce your sadhana and do the meditation in the morning. In spite of reducing the sadhana, you continue to feel the restlessness, stop doing the sadhana for 2 to 3 days. You have to manage your energy. Sometimes releases during meditation triggers anxiety and worry. Where you need, take one step back, relax, and go again for the sadhana.

- 26. Guruji my brother-in-law want to excel in politics what saga you suggest for him to excel in the politics.**

To excel in politics, Sadhana is not needed. Different training is needed rather than Sadhana. But Varahi and Bagalamukhi are good, for people getting into politics.

- 27. Guruji can pregnant woman take the online (distant) DSS Deeksha?**

Please don't take any DSS Deeksha or chant DSS Mantra when you are pregnant. This Sadhana is too heavy and powerful.

- 28. Guruji for Mantra Japa, during the day, apart from the meditation, do we chant the Mantra of the level we are practicing. For example, if I am**

practicing level VI sadhan, do I need to charge level VI Mantra? How about if we finish all seven levels of Srividya Sadhana?

If you are practicing level one of Srividya Sadhana, then you need to chant the Moola Mantra of that level one as Mantra Japam apart from the meditation. Once you finish all the seven levels, you will be chanting level VII moola Mantra continuously in mind.

29. Guruji, how to develop the patience as nowadays I get restless and inclined to quickly get done with the Sadhana? I sincerely want to do the sadhana, but somehow, once sadhana stars, I get restless.

Sadhana means trouble for your ego consciousness. It is a process of the slow death of your ego consciousness. The ego-consciousness is your false identity that I am a body I am a mind I am this personality. So, when you do the spiritual Sadhana you will feel restless, you feel the fear within. You don't want to go inside to see the truth about yourself. Some of you have a very negative self-image. The moment you close your eyes, you feel restless because of this negative image and associated thoughts comes up. So, this is normal. Don't worry. Make a prayer surrender to Divine Mother meditate. No matter what it is.

30. Guruji, in what part of Rajarajeshwari Kriya do we swallow the breather?

When we do the cleansing breath, we swallow our breath. There are a part one and part two of cleansing breath, and then there is a fire breath. In both case, you are going to swallow the breather from the mouth

31. Guruji, if any Deeksha will be given for Maha Kali, Ma Tara and Ma Bhairvai?

DSS has the shakti of Ma Kali, Ma Tara, Ma Bhairvai and Bhadrakali, Chinna Masta, Pratyangara shakti. Am Kam Cham Tam is Pratyangara. DSS overs all the

Shaktis. If you sincerely practice DSS, then you do not have to do any other Sadhana. DSS and Srividya are complete. DSS has the key to all the problems Marana, Mohana, Vashya. DSS helps you overcome whatever somebody has done to you. So things will be taken care of if you do the DSS sadhana. Kram Kreem Kroom is the Kali shakti. Bram brim broom is the Bhairavi shakti. The first Om in Om Aim reem Kleem is itself a tara shakti. All Das Mahavidy Shaktis are there in DSS. You do not need all other sadhanas. If you give your 100% and do this sadhana sincerely, you will experience all the energies. Even Ahgori forces can be silenced with DSS. In, Om Glaum Hum Kleem Jum Saha. Saha is the Para Shakti that will quickly come to you and Jum is the Maha Mrutyunjaya shakti. DSS is a powerhouse. If you regularly practice DSS, you will see miraculous results. She will make a path no negativity can stand. You will be successful in your business, career, and spiritual path. No tantric can touch you. When you do this Sadhana with Sri Yantra, complete home vibrate with her energy. Issues like Vastu will be taken care of. Since it is powerful sadhana, for those who are unable to come for Srividya, they can start with DSS and solve their issues. This is the reason I have made this course available online as well. This is the only sadhana available online. I have made it available online for those who cannot come here. Do not get into too many sadhanas since you will not have time. Focus on one sadhana and give your 100%. This is the question of Mahishasura within you. I am not planning to give any other Deeksha since my website is filled with too many Deekshas, workshop, and courses. My website has become a supermarket with so many sadhana and Deekshas. You do not have the time to practice all the Sadhanas, and you have so many questions. Sometimes I feel why I am giving so many Deeksha. But I want to help and bring you to the fact that Srividya is very precious. Next two precious Sadhanas are DSS and Srividya Samadhi Siddhi. Just these three sadhanas will take care of negativity and help you in the path of self-realization and God-realization. All other sadhanas are not required, but I am giving them because of the request of the students.

32. Guruji, can we do Bagalamukhi Sadhana more than once?

Of course, you can do this sadhana more than once. I am happy if you do it more than once. It is like asking, "Guruji, can I have chapati more than once in a day." Yes, you can have it as it will have more nutritional value and you will maintain good health.

33. Guruji, I am in level two of Srividya Sadhana. Can I attend at Sri chakra Puja in July? I have taken Deeksha for all levels?

You can attend the Sri Chakra Pooja workshop, but you can practice this Sri Chakra Sadhana after completing level five Sadhana. Until and unless you don't have the energy of Panchadashi Mantra, the energy and results associated with Sri Chakra Puja will not reach your soul. If you are curious, you can attend this workshop but know that after you reach the level V, your practice of Sri Chakra Pooja will get very quick results.

34. Guruji, I have taken the DSS Deeksha apart from the Srividya meditation. Can I chant the DSS moola Mantra while walking and working? If so, how many numbers and how many sets?

There is no rules and regulation. It depends upon the energy reception level of the person. Apart from the meditation, you can keep chanting this Mantra in your mind while walking. But the DSS Mantra is more powerful and energetic. Some of you may feel body pain, heaviness, acidity, etc. I suggest, after meditation, try to chant the Mantra as much as possible and see how many numbers you can chant. Accordingly, you can manage your Mantra chanting. There are no set rules around the Japa or mala chanting for this Mantra.

35. Guruji I have incorporated Siva Kameshwari beyond level seven, in my daily meditation. Is it okay? Can I energize each chakra by Siva Kameshwari Mantra?

If you're interested and you can hold her energy, then you can do this Sadhana after level VII. There is no problem

36. Guruji, can I focus on different chakras during Srividya meditation while performing the Khechari Mudra?

Khechari Mudra has a specific application, and I don't recommend you to do it for all the Srividya levels. I'm asking you to perform Khechari Mudra along with So Ham meditation. If you practice Khechari Mudra in the beginning, energy will not flow into the place where it is needed. You will lock some of the Nadis, and you will not allow healing to take place. So, I suggest do it with So Ham meditation after Sri Vidya since Khechari Mudra is needed after Srividya meditation. During Srividya Sadhana, you cleanse, energize, balance heal, and then you go beyond the physical body and mind to the soul level. By adding Khechari Mudra throughout, you will be mixing up all of these processes, and you will not be able to digest it. For example, you will not be able to heal yourself. We have to do this sadhana as guided by Sadguru Thirumoolar Ji to maximize the benefit.

37. Guruji, I want to do the DSS more than three rounds. I feel good when I do four rounds. Can I do so?

You can do so. You can do more rounds if you feel good and if you can energize, and absorb and hold that energy.

38. Guruji in Siva Yoga third level, what is the purpose of sending out the White light and absorbing the golden light?

White light represents the mind power. You are using your intention and attention to connect with your soul that is the Golden light. We are sending a silver white light and absorbing our soul back into our chakras. White light is like a mind power

and the intention, whereas the Golden light is the highest layer or the highest dimension of your soul that is absorbed. The objective of level three of Siva Yoga is to be one with your soul. This soul is imaged or visualized as the Golden light.

39. Guruji, when will we have pleasure of going on a pilgrimage in your divine company?

I prefer to go for an inner pilgrim than an outside pilgrimage. Today we went for the real pilgrimage of the temple of Siva Shakti. I don't like outside pilgrimage since I no more have an interest. Outside leads you to inside. As a Srividya Sadhak, enjoy your inner pilgrimage whenever you want. You can come to the group meditation, which is the right pilgrimage that will help you enter into our soul.

40. Guruji, can I get the blessing of Maha Paduka Mantra and 51 letter Thirumoolar Ji Mantra if I chant only VKG Mantra regularly?

Different Mantras have different objectives, different energies, and a different source. The 51-letter Mantra will take you back to your Ishwar Tattva and Parama Tattva. VKG removes all the negativity of this life and past life to help you fulfill your desires. Maha Paduka Mantra connects with your real guru. When we are practicing the Srividya Sadhana, Kameshwari gets activated, and you can attract good as well as bad people. Hence, you need to protect yourself. You can attract positive angels as well as negative Yakshinis. Srividya Sadhak is very, very powerful as he or she progresses in this path. Sadhaks have the power to attract and they become like a magnet. Because of the Panchadashi Mantra and Shodashi Mantra, Srividya Sadhak can attract Nagas, Naga Kanyas, Yakshinis, and divine Goddesses. To protect the Sadhaks, Maha Paduka is needed. HASAKA PREM, the highest form of Kali, is surrounding you and protecting you. Shambhava Siva is surrounding you and protecting you. Maha Paduak is capable of protecting you from Aghori, Yakshini, Gandharvas and all the negative beings and forces, so that you can focus on the positivity and attract only positive energy,

right people, right Angels, right individual beings and walk on the path of spirituality. The objective of Maha Paduka is to connect you to your soul the real guru, i.e., Kameshwara Kameshwari, Maha Shodashi, and Lalitambika. Objective of 51 letter Mantra is to experience Parama Tattva. The objective of VKG is the fulfillment of your desires. So by just chanting one Mantra, you cannot expect to get the benefit of the other two Mantras since their objectives are very different. However, according to your need, you can chat the most appropriate Mantra. You can chant Maha Paduka and VKG together.

41. Guruji, can we invoke Kriya Baba Ji along with Thirumoolar ji and ask for their blessing?

Yes, you can invoke all the 18 Siddhas if you have the space in your heart and home. You can invoke Saptarishis as well. There is no problem and you can do it.

42. Guruji, please pray for me. I think I'm at a point where I should not fall from my path due to some fear and anxiety.

This group meditation is to help you all. I am praying for all of you. I am invoking Ganapathy and Maha Paduka and asking for lifting, helping, healing all of us on the path to self-realization.

43. Guruji, when rotating the Mantra clockwise with protection shield, is it right back left front and then right?

Yes, we start from the front, then right, back, left, front and then again right. We rotate the Mantra from top to bottom.

44. Guruji, when I do the DSS, during the inner meditation and Moola Mantra Sadhana, can include throat chakras and solar plexus? I want to do this because I feel that my communication skills are not developing.

You can do it. You can use the Moola Mantra for all the charkas.

45. Guruji, I'm connected with the Mother Rajarajeshwari and now again should I get connected with Mother Siva Kameshwari?

It is the name that has changed. The energy and the consciousness remain the same. All the three deities, Rajarajeshwari, Siva Kameshwari and Maha Tripura Sundari are the same. Whichever name triggers feeling, devotion and surrenderance in you, you can call the divine Mother with that name. Siva Kameshwari is nothing but Rajarajeshwari.

46. Guruji, once I was doing Srividya at night, I could feel an energy coming close to me and lifting me. I got scared and stop chanting the Mantra and sat silently. What should be done in this case?

When I chant the Mantra, I connect with divinity. If I'm connecting with the divinity, Mother and her energy comes to me. This energy will not sit silently. It will manifest miracles. It will lift you, touch you, heal you, and will do many good things to you. All you can do is to surrender your fear. Having this fear that something is going to happen is your ego responding to Divine Mother consciousness. So when you chant the Mantra, you connect with the deity and receive that energy. You should understand that this energy is nothing but the positive energy of Lalithambika. You should surrender, pray, and ask Mother to take away this fear and bless you with oneness and healing.

47. Guruji, what is the reason that no prediction in a horoscope will work for Srividya Sadhak?

Srividya Sadhak is creating every moment. For a sincere student, the prediction will not work. This is because you have surrendered your will to Lalithambika, and

now she is the ruling your life. For this very reason, Navagraha and your horoscope cannot come into your life. As you progress, the predictions in your horoscope are not going to be true because your horoscope was made when you were born, when you had taken this body. The moment you got initiated in Srividya Sadhana, you were reborn, and the horoscope has now changed. So, with your false horoscope, the predictions will no longer be true. As a Srividya Sadhank, do not believe in horoscope and predictions but concentrate on creating. You should know that you have the power to create.

48. Guruji, do you have any chance to come to USA and Australia for giving Srividya Sadhana.

No, I don't have any interest to go anywhere. We are giving these Deeksha in Bangalore and most of our students are able to come here and hence we do not what to go anywhere else.

49. Guruji, you say that grounding is very important when doing meditation. At home should be use woolen matt?

Yes, you should use a matt. When you start doing this grounding in the beginning, you don't need a woolen matt. However, once you do the grounding your should use the woolen matt and do the meditation. Even when you go to the temple, I always suggest you have a woolen matt to sit and meditate.

50. Guruji when I do the meditation my Manipura chakra is vibrating very heavily, specially it is getting warmed up. What does this mean?

It means that you are receiving more vibration energy to your Manipura Chakra. It is more active and energized, and you feel that energy as a body sensation and warmth. Some of you are sensitive to higher chakras and some of you to lower chakras. In any case know that, whether you are sensitive or not, please be aware

that your kundalini is going from bottom to top. You should not worry about these vibrations. Warmness and Coolness are the natural reactions of your chakras. Your focus should be a meditation oneness and the experience of the bliss joy ecstasy balance healing and that strong connection.