

# The Secret of Realisation



H.N.Saksena

# **THE SECRET OF REALISATION**

**Dr. H. N. SAKSENA**

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DEDICATED  
to  
**SAMARTH SAT-GURU PARAM SANT  
MAHATMA SRI RAMCHANDRAJI**

of Fatehgarh  
Who very kindly accepted me under  
his esteemed protection in  
March, 1928.

**Dr. HARNARAYAN SAKSENA**

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# THE SECRET OF REALISATION

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Samarth Sat-Guru Param Sant  
Mahatma Shri Ramchandra Ji  
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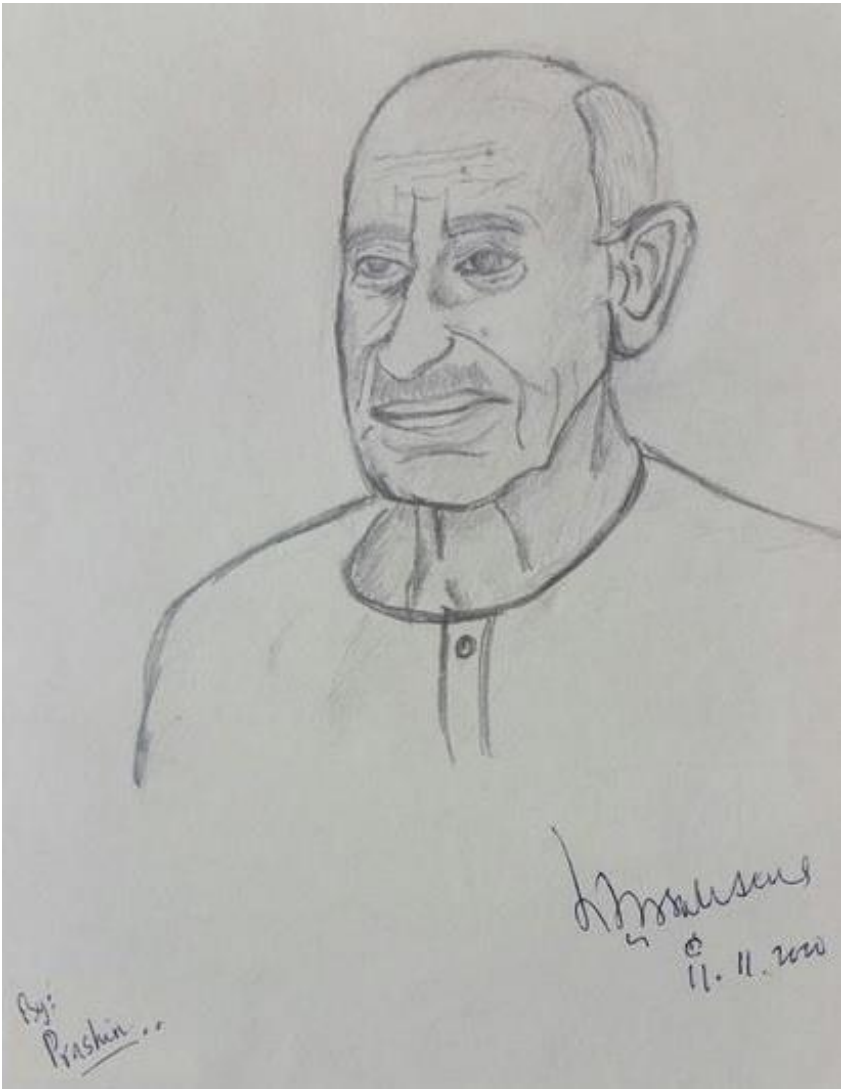
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# FOREWORD

Man should think at some time of his life what should be his ultimate goal of life. The sooner he thinks of it the better it is.

Various religions of the world, which are being followed by the people of different countries, do point out the duties of man towards himself, his family, relatives, friends, neighbours and also towards the human society. They have also laid down regulations, according to the requirements of the society of the place, at the time - on personal hygiene, ethics, social and religious duties. They emphatically point out the existence of GOD and HIS creations, and prescribe some kind of rules and ways to worship HIM.

Even those who do not believe in GOD do believe in some invisible power, which governs the whole universe and keeps everything in a specific and regular order. They often call it NATURE.

Besides these religions, there have been saints in various parts of the world, who preached the love of GOD, irrespective of the religious beliefs followed by the people. They have been above religious beliefs and free from limitations of caste, creed, nationality, language, etc. They have gone far ahead of the religious beliefs and preaching and have influenced directly the living method and systems of worship of the mankind as a whole.

India has had the privilege of producing most of these saints for the whole world. Some of them have actually travelled across the borders of India to the various parts of the world, North, South, East and West. In the recent past, they have convinced the people of other countries, that there is dire need for their rising

above their present modes of highly materialistic and mechanical living and look towards the advanced side of spiritual life as well. They have successfully tried to revolutionize the thinking of the educated world. People who have become bored with the highly sophisticated and materialistic side of life have now begun to think that life beyond this present life of theirs is worth investigating and understanding.

Various saints have described the stages of the development of soul and its ascent on the path of the love of GOD. The saints, who have authoritatively indicated the path of upliftment of the soul, have also been numerous, and their beginning may be traced back to the Vedic age, when the Vedas and the Upanishads originated. Saints, from time to time, have appeared and drawn the attention of the human society towards their teachings and directed men to the path of the love of GOD.

In the recent past there have been saints in India like Kabir, Tulsi, Jagjeewan, Gharib Das, Paltu, Nanak, Dadu, Tulsidas, Nabhaji, Haridas, Soordas, Raidas, Sarmad, Sheikh Ahmed Mujaddad Alifsani, Ram Krishna, Vivekanand, Seth Shiv Dayal Singh, etc. There have been saints in Sind like Qalandar, Lai Shehbaz Sarhindi, Shah Inayat, Dalpat, Qutub Shah, Shah Latif etc. There have been saints in other parts of Asia like Shams Tabrez, Maulana Roomi, Hafez, etc. Late in the 19th Century there has been a great saint in Northern India known as Mahatma Ram Chandraji.

They have all preached the love of GOD, and have laid down definite instructions to be followed by those, who want to tread the divine path. They have very clearly emphasized that only the physical body is not the man. He has an ethereal body also, and in it there is still minute and subtle power- the soul (*ATMA*), which is the part or the Supreme Soul (*PARAMATMA*) and that through this physical body only, a man can have his direct

approach to merger in the Supreme Soul, The Universal GOD, where eternal peace and bliss exists.

It is of course impossible to say, which of these saints reached the highest stage, because we in this world have no means to measure their ascent. But from the records left behind by them we can however, roughly estimate their ascent limit. All of them have described the stages of ascent in their own words and in their own manner. From the available records and their comparative study it appears that the description given by saint Kabir is complete, and his ascent is the highest. From a close study of their teaching, it is also found that all subsequent saints, who are supposed to be of the same caliber, have given similar descriptions in their own words, at different times, independent of what the Great Kabir has described. It is possible that some of them would have tried and actually reached higher, but as already stated by saint Kabir, they have also admitted, confirmed and corroborated his statement that the stages beyond are secret and that their description cannot be made available for lack of expression in words. The description by saint Kabir has, therefore, been taken as a basis for our purposes and the names given by him have been adopted to explain the ascents.

An attempt, however, has been made in this booklet to describe these stages in as much detail as could be available from the description by the various saints. They have been great men of the time. Not only did they preach it for the man-kind as a whole, but actually lifted men from their present slave of material life to the highest stage of spiritual life and made them capable of helping deserving human beings to attain those high stages. They were bestowed with special powers to lift men to these high stages and also to grant similar powers to deserving persons to help people in raising them to higher levels by their own powers.

This has been the specialty of these saints, of which a parallel example cannot be found in this materialistic world.

As the legend goes, *PAARAS* (पारस) the touch stone can convert IRON into GOLD, but cannot convert IRON, GOLD or any other metal into *PAARAS*. But a *SAT-GURU* can and does convert his deserving disciple into a *SAT-GURU*, who is capable of helping people, after he has left his physical body, and also create a *SAT-GURU* to follow up his work.

It may also be pointed out here that a *SAT-GURU* living in human body can initiate and benefit a person not only during his life but continues to benefit him even when he is not physically present. But he cannot initiate or benefit any new person after he has left this world. His authorized disciple or any person functioning as a *SAT-GURU* at the time shall have to be approached by the new entrants. This point has to be noted carefully.

Saints of this caliber i.e., *SAT-GURU* have been available for the benefit of the human society at all times and are available even now. If the search is sincere and the seekers of truth try to find them out, they can be of real help to these seekers.

This book is based on the writings of the old saints of India, as interpreted by the saints of this century, on the basis of their practical experience - because only theory has little value with the saints. They observe everything with their highly developed minds, in a practical manner, and then transcribe their observations into words - so far as the language of today helps them in expressing themselves. Yet there are higher stages, which cannot be described,

The terms, used in almost all the books on meditation contain words, originating from Sanskrit, the old sacred language

or India. Although their translation in English has been attempted to depict the meaning of these words, as accurately as possible, yet in some cases, equivalent words in English could not be found to convey the exact meaning. But in case of pronunciation, it has to be admitted that it cannot be correctly expressed in any other language or script. In the circumstances, the SANSKRIT words have also been mentioned in brackets along with their version in English alphabets.

Because the sound of the words, meant for recitation at every stage, should be pronounced correctly, it is recommend to the readers to acquaint themselves with the Sanskrit or Hindi alphabets - 13 vowels and 33 consonants, with the elementary knowledge of joining them. Hindi alphabets are the same as Sanskrit and a Hindi primer will be sufficient for our readers overseas, which can be had from the Hindi language institutions or the Indian Embassy in their country.

An original set of verses, *Sakhis* (साखी) as they are called, composed by the great Kabir in Hindi along with its literal translation in English has been given in the end. The readers will be able to estimate from it and realize, how high was the ascent of this Saint of the time, and how accurately he has been able to describe each and every stage, in spite of his being absolutely illiterate.

The author respectfully requests the able readers of this booklet to KINDLY intimate, wherever they find some discrepancy in facts or the expressions. An attempt will be made to set it right in the next edition.

## PREFACE

According to the *Bhagwat Puran* (भागवत पुराण), one of the greatest Epics or the Aryans, the CREATION continues in cycles of the four *Yugas* (चार युग), viz the *Satyuga* (सतयुग), the *Treta* (त्रेता), the *Dwapara* (द्वापर) and the *Kaliyuga* (कलियुग), all the four together known as the '*CHATUR YUGI*' (चतुर्युगी), of which the period altogether runs into 43,20,000 years or our planet the EARTH. Such one thousand rounds of *Chaturyugi* form a *KALPA* (कल्प), which means a day for Lord *BRAHMA* (ब्रह्मा) in charge of creation. A time equal to that of a *Kalpa* represents the night of the Lord *Brahma*, during which all the creation is said to stay in a dormant or extinct state, or say absorbed in the Lord *Brahma*. When this night is over, the cycle of the four *Yugas* begins and repeats as described above. All this period, day and night, is considered to be one day of Lord *Brahma*. His year consists of such 360 days and his age has been fixed as one hundred such years.

The Supreme Power, which we may call the GOD ALMIGHTY, has created Lord *Brahma* and simultaneously many other Lords, who have been assigned various duties, which we call powers of Nature. They function as controllers of these powers such as the *Vishnu* (विष्णु) for maintenance, the *Shiva* (शिव) for destruction and disposal, the *Indra* (इन्द्र) for Electricity, rain and thunder, the *Vayu* (वायु) for Atmosphere, the *Varuna* (वरुण) for water, seas and oceans, the *Agni* (अग्नि) for fire, the Sun for heat and light etc. etc. They are named as *Devatas* (देवता) or say Deities.

The lives of these deities are fixed along with their functions and limited to one or more *Kalpas*, and it is not necessary that the same soul may be appointed to the same job next time. All the souls are said to be parts of the Supreme Soul and the deities or *Devatas* are also among these souls. All these

souls are immortal. They simply change their physical, mental and astral bodies to obtain new ones according to their past deeds as per the rigid laws of nature. This change of body is called death on our earth.

The age of man is limited to an average of say one hundred years, but the ages of the deities are much more. This is one difference between them and the ordinary souls. The second is that of the powers bestowed on them. They have all their well-defined jurisdictions and limitations, beyond which they cannot go. Those who worship them may get all the material benefits from them, which lie within their jurisdiction, but they can give little help in the liberation of the soul from the bondage of the *Maya* (माया) so strongly entrapping them (the souls) and lead to the path of eternity, where exist boundless immortal happiness and bliss and which had been the initial home of the soul.

The life of a man is limited. We also see that similar is the case with every living being - beasts, birds, insects, reptiles and so many species of God's creation in existence. Similar is the case of Plants - big or small. We also read in history that a certain city, river or a mountain existed some hundreds or thousands of years ago, but it does not exist now. So their age is also limited. Even the age of the creation as a whole, is limited.

Mother Nature is at work at every moment. Things are being created, nourished and maintained for some time, which can be called their age, and then destroyed. The materialistic view of creation can just be divided into three parts viz : -

- (1) Getting shape from elements,
- (2) Stay in the integrated form with gradual changes, and
- (3) Their disintegration in to elements.



This is the normal process of nature

While existing in God's creation, we - say our souls - along with our deeds, good or bad, in the shape of *Sanskars* (संस्कार) go in the very cycle of births and deaths. The kinds of species of the living beings - called *yonies* (योनियाँ) are 84 lakhs according to the Aryan *Puranas* and the souls go into them as per their *Sanskars*. The souls stay in comfort or misery in these yonies according to their *Sanskars* and change from one to another till the cycle is over and the *Sanskars* for staying in lower yonies are completed. Then only the turn for getting the human body (मनुष्य योनी) comes. This return to human body may take any time - may be even hundreds or thousands of years.

The kind of misery and dependence in the life of beasts, birds, insects etc. can well be estimated by us. It is most troublesome. It is given as a punishment, which can never be of taste to the soul. But it has to be borne because it is the law of nature - which is RIGID, and cannot be violated or suspended.

If you happen to see any living being when it is dying and the soul is leaving the body, you will feel convinced that it is perhaps the worst of the troubles the creature has ever been subjected to. It does not want to leave the body, resists leaving at its utmost, but ultimately fails in all attempts and has to die. Such is the law of nature.

This very condition is that of human being, when dying. He tries to get all sorts of help which is available in the world, but ultimately all efforts and help, made available at the time, is not enough to keep him alive and he dies hankering and craving for life and everything which he has or can get in the world. The pain at the time, when the soul leaves the body, is unbearable, but it has to be borne, because there is no escape from the law of

nature. A sensible man will shudder when he thinks that all this is to happen with him also some day - sooner or later.

Let us just look to another aspect, which is known as birth. Human mothers carry the burden of pregnancy for full nine months, which increases with time and ultimately cry with pain at the time of delivery. But later, they get reconciled when they see that they have got a baby, and forget the pain in course of time. But what about the baby? He is helpless while in the mother's womb. He is closed from all sides and lies with head downwards and legs upwards - no room to move the arms and legs - and no fresh air to breathe. If the mother uses some hot or hard food, it troubles the womb baby most. This condition continues for full nine months. Even when born he has to depend on others for the feed, cleanliness and other requirements for many years to come, till he begins to express the needs and later begins to perform all duties and get the requirements himself. The trouble to the baby at the time of birth is again such that we will shudder if we place ourselves in these circumstances.

Besides so many other miseries in this world, if only these two instances of pain, trouble and helplessness are considered, it should be enough for a sensible human being to open his eyes and to understand how important and urgent it is for him to get rid of all this trouble, which is scheduled to be repeated again and again in the routine course of time, in his case also.

When we accompany a funeral, we normally think that we shall also die some day, carried and cremated similarly. Most of the time of our stay with the dead body we think of our own future. But when we return after cremation, we forget everything of this important subject and get involved in our everyday routine. Even the idea of death is painful and troublesome to us and we are never prepared to entertain in our minds.

Thus there are numerous occasions for us to think of our own future, but we are so afraid of death, that even an idea of it gives us a shuddering shock. It does not mean that we can be spared from that **MUST BE** happening. The greatest wonder of this world is that a man, who sees so many people going from this world and also knows that his turn is also a must, yet does not worry and considers that he is immortal. This is also true with you and me and nobody is an exception.

During the period of his normal life, a man is continuously subjected to the cycles of joys and sorrows, gains and losses, rejoicings and miseries. It is also usual with every human being that his requirements and needs are ever increasing. Some of them are fulfilled while others remain unfulfilled. Yet another set of wants arise and thus the cycle is at work throughout his life. Thus there are more wants which remain unsatisfied than those which are satisfied and there are more occasions of dissatisfaction and trouble than those of satisfaction and rejoicing. Scarcely will you find a human being who does not want anything or whose all wants have been satisfied. A great saint poet of India has described the position in beautiful words in the couplet below:

चाह गई चिन्ता मिटी	Want disappeared, worries also disappeared (with them)
मनुआ बे परवाह ।	Mind is carefree now.
जिस को कछु ना चाहिये	Those who do not want anything
ते शाहन के शाह ॥	(They) are the king of the kings.

Naturally, the question arises, whether there is a way to get rid of this constant and permanent repetition of the cycle of troubles and worries. The answer is YES.

There are teachers in this world, who teach languages, arts, sciences etc. and impart training for every kind of job or profession. Similarly, there are teachers for the upliftment of the

soul and its release from the cycle of births and deaths in the universe, which only is the main cause of the trouble. Teachers of worldly and material subjects are available easily in schools, colleges, universities and other places. But teachers for the upliftment of the soul are not available so easily. The subject is different and little wanted, and its teachers are also different and scarce. You will have to search them out with zeal and determination, if you really want them. They are the saints, who descend from the highest stages of spirituality, merely for the upliftment of the souls groping in the dark for right direction. They are deputed for this very purpose. They stay as human beings like you and me, but are endowed with special powers to carry on with the sacred mission of “liberating people”. They are also bestowed with powers to create a sense of search for the TRUTH in people, and to help them in realizing the TRUTH which means the MASTER OF ALL CREATION. Saints have given the name of *SAT-GURU* to such a unique teacher.

It is, of course, very-very difficult to find true and real *SAT-GURU*, because there are so many imposters in the field posing as *SAT-GURUS*, that it is ordinarily not possible for an average man to distinguish between a true and a fake saint. People in general have no yardstick to measure their height of ascent and can easily be misled by the imposters and their knowledge, collected from books and literature of the saints. They do not know anything beyond the theory and are unaware of the method of actual ascent to higher level of consciousness. We have to be cautious of such fake gurus and their touts, who help them in trapping innocent people in their net and snatching their wealth and property. Such gurus are never able to lead people to the path of the love of God, because they themselves are unaware of it. They do all this farce for their own worldly benefits only.

Broadly, we may mention the qualities of the *SAT-GURU* which may help our readers to distinguish between a true and a false *Sat-Guru*. But the foremost condition is that your search should be true and sincere, and that you have finally decided to tread on the path of the love of God, for which you need a guide. You should primarily seek the help of the Almighty God to give you a true *Sat-Guru* and should regularly pray for it. Have full faith in HIM and be sure of getting his kind help, and if you do so you will reach the right person very soon.

#### QUALITIES OF A SAINT FUNCTIONING AS *SAT-GURU*

(1) The true saint is always emitting the current of divine light and the love of THE SUPREME GOD, which gives solace (shanti) to those who go and stay with him. You should feel this solace and shanti during your stay with him.

(2) His association, besides giving you solace and mental shanti, will, by and by, get your mental detachment from all worldly objects and your balance of mind will get stable, while performing all your duties as a householder, you will stay mentally detached and thus your discharge of duties will be *NISHKAAM* (निष्काम) i.e. without attachment.

(3) He will render you all help required in ascending the spiritual heights from time to time and will work as a whole time guide by his mental stay with you. After some practice you yourself will begin to feel his presence with you for all the twenty-four hours.

(4) You will find him courteous to everybody – who may be his family members, associates, relations or new-comers etc. He will be able to control himself (his anger etc.) even in adverse circumstances.

(5) He will advise you to lead a pure and simple life of austerity and to stay away from all sorts of pomp and show and diplomacy, and to refrain from the use of intoxicants, gambling, adultery etc. etc.

(6) He will also advise you not to indulge in loose talk or discussion and to utilize all available time in the remembrance of God and Guru.

(7) He will teach you to tread the inner path of ascent towards the love of God and not advise involvement in outwardly *pooja* (worship) - so common in society viz. attendance in temples, mosques, churches, *gurudwaras* or any other place known as holy places (*Tirth*), baths in holy rivers, etc. etc. These practices delay your soul to rise to subtler regions, being gross in every way.

(8) He does not need your services, money or any kind of remuneration from you. All his requirements, which are few and limited, are arranged by Mother Nature (*MAYA*), who is always looking to the need of the true lovers (devotees) of its Creator.

(9) He will never advise you to shirk from your worldly duties and responsibilities towards your parents, family, society or government and become a secluded *SANYASI* (संन्यासी) and to exercise physical detachment from the world.

The saints say that a man can reach the highest level of ascent and obtain union with the Supreme soul, while staying in the human body, which is the best of HIS creations. Human body is said to be a miniature of universal creation and everything contained in the universe, is accommodated in the human body in a miniature form. When the body ceases to live, the soul has to go to lower yonies - species of animals, birds, reptiles etc. etc., according to the deeds, good or bad. His turn for the human being

comes after a long-long suffering in births and deaths in the various lower yonies. Once he misses the chance, while in the human body, his return to the human body is altogether uncertain - may take even thousands of years or more. It is, therefore, necessary that he should find a Sat Guru and act honestly as per his instructions, so that he may be relieved of the repetition of misery of births and deaths, which is esaul and necessary for him, if he misses this precious opportunity.

The theory of saints is that *ATMA* (soul) is the part and partial of *PARAMATMA* (the supreme soul) - God Almighty. Due to gross and subtle coverings of maya over "I", caused by its own good and bad deeds, it has become weak. The *Maya* does not allow it to shed these coverings and become one with the supreme soul. In the process of this struggle, it has lost its initial strength which is immeasurable. It is only the *Sat-Guru* who relieves the soul of these coverings of Maya, restores the initial strength so far hidden under the coverings, and paves a clear way for the soul to reach its Supreme Father - the place of origin, and ultimately lead the soul to HIM where eternal peace and tranquility exist.

It may, however, be pointed out at this stage that the Vedas of the Aryans do not advise worship of the semi gods and deities and give the same definition of these various powers of the supreme God and also the very name as do the saints of India. It was only subsequent development, introduced by an influential class of the society for the benefits of the very class that the worship of these Gods in idols was introduced and preached so much that it spread far and wide and to almost all countries of the world. The Gods, Semi-Gods, and Deities were given physical shapes and named according to the local conceptions and languages and worshiped as per local customs in the countries of the world. The introduction of Christianity and Islam and later of

the Arya Samaj gave a severe blow to it and when the ONE GOD theory was propagated, it was accepted in general.

The saint followed this theory from the very beginning, much before the introduction of these world-religions, and it was so in India, which was virtually the greatest leader of the world on this subject.

In this book the names of the deities have been prominently propagated as Lord *Vishnu*, Lord *Brahma*, Lord *Shiva* and Lord *Ganesh* etc. etc. As explained therein, they represent the various powers of the Supreme Being - the Creator, and according to the age-old custom, they were adopted by the saints of India as well, and their duties and powers defined and specifically mentioned. It should not be interpreted by the readers otherwise.

The intellectuals of today are not prepared to accept the views of the saints that implicit faith in the *Sat-Guru* is necessary. They do not accept anything which they are not capable of understanding or which cannot be proved by reasoning. They refuse to be blind followers. Yet they accept that a man qualified as an engineer is not capable of serving as a doctor or vice-versa. The subject of ascent of the soul from the lower stages of gross conditions to the higher levels of consciousness in subtle and most subtle condition, is also technical of which the technique is to be learnt. In all cases of training, one has to accept the results of experiences of others, who are ahead of them in the subject and who are their teachers. Similar is the case here. Since our intellect is also insufficient to grasp the minute and subtle points which are the special technique of this line, we have to depend solely on our teacher, the *Sat-Guru*. Therefore there is nothing new or different from what we are used to believing and accepting in our worldly learning.

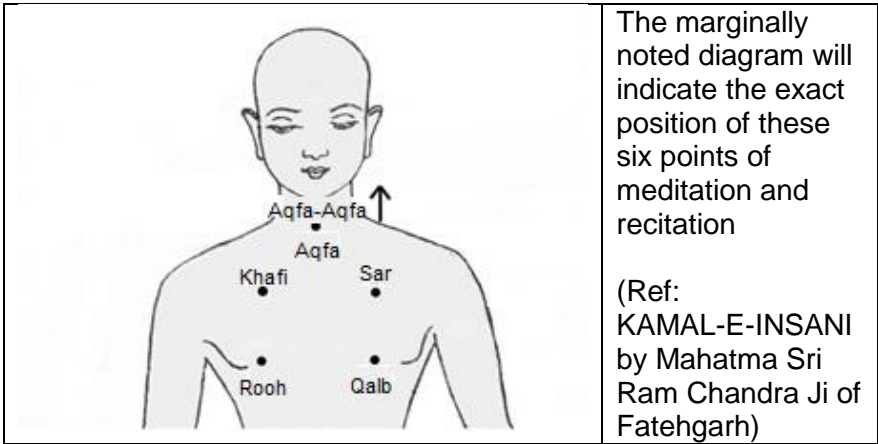


I do not mean to say that a Guru should be accepted without satisfying yourself that you really need him and that a certain person is capable of showing you the right path. We have already discussed in the foregoing paras that sufficient time and energy need be spent in satisfying yourself about the genuineness of the Guru, so that you may not find later that you have fallen into wrong hands. An attempt has been made to define the qualities of a Guru which may serve as guidelines only to our readers and seekers for truth.

There has been a controversy over the age-old system of giving Initiation (NAME) (नाम) meaning a name of God by the Guru to the disciple to be recited throughout the life which is prevalent even with some saints of these days. The fake Guru usually gives such a name and then both the Guru and disciple almost forget each other. Yet there are saints who do not give such a “name” to the disciple. The Sufies say that they affiliate the name of God with the beat of the heart of the disciple. The beat of the heart, which continues unabated till the physical life of the man ends, is supposed to be reciting the name of God all the twenty-four hours of the day, in spite of the disciple having or having no knowledge of it every moment. The name of God may be “OM” “RAM” “ALLAH”, “GOD”, “KRISHNA” or any other, as per choice of the Guru for that particular disciple. When he meditates, on this beat of the heart with the same recitation and considers the Guru to be present with him, he gets direct assistance from the Guru even when the Guru is not (physically) with him in person. The disciple begins to shed off the gross coverings and pierces into subtle conditions, thus purifying the sole.

The Sufies have further advanced their research and found out four more points of meditation in the frontal portion (chest) of the human being. They, along with the heart and throat, are named by them as below:

- 1 *QALB* (कल्ब) The heart on the left
- 2 *ROOH* (रूह) Opposite to the heart on the right side
- 3 *SAR* (सर) Some four/five inches above the heart on the left side
- 4 *KHAFI* (खफ़ी) Four/five inches above the point of Rooh
- 5 *AQFA* (अक्फ़ा) Below the throat – above these four
- 6 *AQFA-AQFA* (अक्फ़ा- अक्फ़ा) The throat



According to their system of meditation, all these points develop subtleness simultaneously with the chanting of the heart. The heart beat is heard on all these points with different effects at different times. But in all cases the constant and continuous help of the *MURSHID* (in the terms of Sufies, meaning *SAT-GURU*) is imperative and without which no progress is possible.

This should not be interpreted to mean that the Sufies do not recognize the points of ascent, physical (*PINDA*), astral (*ANDA*) or subtle (*BRAHMAND*). Since their language was Persian, the names given to them are in Persian, as given below. Mahatma Sri Ramchandrajji has described in detail the five lower *chakras* in *Guda* (गुदा), *Indriya* (इन्द्रिय), *Nabhi* (नाभि), Heart (हृदय),

and *Throat* (कण्ठ), in his book 'Vedant Sagar' and Mahatma Dr. Krishna Swarupji has described in detail the next seven points viz. *Aagya* (आज्ञा), *Sahasra Dal Kamal* (सहस्र दल कमल), *Trikuti* (त्रिकुटी) *Shoonya* (शून्य), *Maha Shoonya* (महा शून्य), *Bhanwar Gufa* (भँवर गुफा) and *Sach Khand* (सच खण्ड) in his book 'Sapt Darshan or Faqiron Ki Sat Manzilen' (सप्त दर्शन फ़क़ीरों की सात मंज़िलें).

The names given by the Sufies to these *chakras* are given below:-

1. The first five *chakras* from below - of *PINDA* are known as *LATEF-F-SATTA* (लतायफ-ए-सत्ता), the first three *ALAM NA-SOOT* (आलम नासूत), the next two *ALAM MALKUT* (आलम मल्कूत)
2. The next, 6th, *AGYA CHAKARA* is known as *NUKTA-E-SUWEDA* (नक्ता-ए-सुवेदा)
3. The next, 7th, *SAHASRA DAL KAMAL* is called *AALAM-E-JABROOT* (आलम-ए-जबरूत)
4. The next, 8th, *TRIKUTI* has been named as *MUS-LASI* (मुस्तसी)
5. The ninth and tenth - *SHOONYA* and *MAHA SHOONYA* are known as *KHALA* (खला), meaning empty space or nothing, and *AALAM-E-LAHOOT* (आलम-ए-लाहूत)
6. The Eleventh - *BHANWAR GUFU* is known as *MUQUAM-E-ANAHOO* (मुकाम-ए-अनाहु),
7. The twelfth - *SACHKHAND* is known as *MUQUAM-E-HAQ* (मुकाम-ए-हक)

In spite of the fact that heavy lots of literature of saints and religious leaders of India, available in the old Universities and other libraries containing results of search and research of them

and other scholars, were burnt down by the fanatics during the Mohammadan period - particularly by the bigoted Moghul Emperor Aurangzeb, the roots of spiritualism stayed strong in India. The four *Vedas*, most of the *Upanishads*, the Mahabharata, the Ramayana - both Valmiki and Tulsidas etc. are available. Lord Krishna's Bhagwat Geeta is available to us in original version and is said to contain everything on this subject. It has been translated in all the world languages, and is respected in almost all countries of the world. Lord Krishna advised Arjuna to surrender himself completely to HIM and Arjuna accepted HIM as his Guru and surrendered himself completely to HIM as per HIS instructions. In the words of Lord Krishna

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Abandon all your beliefs and come to my shelter. I will relieve you from the burden of all wrongs. Have no doubts about it.

The words of the great Saint Poet 'TULSIDAS' defining the petition of Guru, or SAT-GURU, are quoted below in his own words

वन्दे बोधम नित्यं गुरुर्शङ्कर रूपिणम्।  
यमाश्रितोहि वक्रोऽपि चन्द्रः सर्वत्र वन्द्यते॥

I bow to the Guru, who is the everlasting store house of all knowledge and who represents the great lord *SHIVA* (शिव); under whose shelter even the curved moon is respected all over. *Vakra* (वक्र) – curved - means crooked in this context.

Further:-

बंदउं गुरु पद कंज कृपासिंधु नर-रूप हरि।  
महा मोहतम् पुंज जासु वचन रविकर निकर॥

I bow to the lotus feet of the Guru, who is the ocean of kindness and is the God personified in the garb of a man, and whose words dispel the darkness of mind treated by the great enemy *MOHA* (मोह) - Attachment, just as the Sun's rays dispel darkness.

It may thus be observed that this system of surrender to the GURU is not new or a subsequent introduction of the Saints, or anybody else. Of course, before such a surrender, one should completely satisfy himself and be convinced that he is submitting to the right person, without which, it is likely that he may fall into wrong hands and instead of rising up, may fall deep below.

# CHAPTER - I

## THE STAGES OF ASCENT

Saints have classified the stages of life and the path of ascent in three major divisions:—

- |    |                                      |   |
|----|--------------------------------------|---|
| 1. | THE <i>PINDA</i> (पिण्ड)             | Physical - Gross or <i>STHOO</i> L (स्थूल).           |
| 2. | THE <i>ANNDA</i> (अण्ड)              | Seed, subtle or <i>SUKSHAMA</i> (सूक्ष्म)             |
| 3. | THE <i>BRAHMANDA</i><br>(ब्रह्माण्ड) | Universal, subtle absolute or<br><i>KARANA</i> (कारण) |

Each of these three has been subdivided into six. Thus the stages of ascent are eighteen in number. They have been shown in the chart on the next page and names of the stages given according to the philosophy adopted by the saints of India, Saint Kabir in particular.

The soul - *AATMA* (आत्मा), when descended in the human body, first touched the vertex - the upper central part of the head and travelled towards the frontal portion. Then touching the throat and the back bone (spinal cord), travelled to the lower parts of the body. In the course of the descent, it established several halts, from where it spread around, to all parts of the body. These halting places have been named by the saints as *CHAKRAS* (चक्र) – Circles or Centers or *KAMALS* (कमल) or Lotuses.

## CHART SHOWING THE EIGHTEEN STAGES OF DESCENT

### GOD - THE SUPREME BEING

Ever existent-All knowledge-All pleasure  
Kind and Benevolent

6 circles ( <i>Chakras</i> ) of universe Subtle, <b>Brahmanda</b>	1	✓ These three stages have been kept	18
	2	secret by the Saints. They are	17
	3	indefinable.	16
	4	<b>Anami</b> (अनामी) - The Nameless	15
	5	<b>Agam</b> (अगम) - The Unapproachable	14
	6	<b>Alakha</b> (अलख) - The Invisible	13
6 circles ( <i>Chakras</i> ) of ethereal, <b>Aanda</b>	7	<b>Sachkhnada</b> (सचखंड) - The land of truth	12
	8	<b>Bhanwar Gufa</b> (भंवर गुफा) - The circuitous route (Cave)	11
	9	<b>Maha Shoonya</b> (महा शून्य) – Absolute zero	10
	10	<b>Shoonya</b> (शून्य) - Zero	9
	11	<b>Trikuti</b> (त्रिकुटी) The Tripple Confluence	8
	12	<b>Sahastra-Dal-Kamal</b> (सहस्र दल कमल) The lotus of Thousand Petals	7
6 circles ( <i>Chakras</i> ) of Physical Body, <b>Pinda</b>	13	<b>Aagya Chakra</b> (आज्ञा चक्र) The Brows	6
	14	<b>Kantha Chakra</b> (कण्ठ चक्र) The Throat	5
	15	<b>Hradaya Chakra</b> (हृदय चक्र) The Heart	4
	16	<b>Nabhi Chakra</b> (नाभी चक्र) The Naval	3
	17	<b>Indriya Chakra</b> (इंद्रिय चक्र) The Creative	2
	18	<b>Guda Chakra</b> (गुदा चक्र) The Rectum	1

The theory of saints is to raise or lift the soul from the lower *chakras* to the higher *chakras* - till it reaches the highest *chakra*, where it initially landed, and thus reach the MASTER - THE SUPREME SOUL, from where it initially parted. The path of upliftment is the same as that of descent, except that the movement is reverse, i.e. ascent in place of descent.

The principle may be interpreted as having reversed the flow of the current of life from it's downwards trend to an upwards trend. How is it possible to do so is our theme, which has been explained by the saints of India, and is discussed in this booklet. We shall now deal with each of these *chakras* or lotuses, in detail, seriatim in the following chapters.

The division between the second set of *ANNDA* (अण्ड) and the third set of *BRAMANDA* (ब्रह्माण्ड) is not very rigid. Some saints interpret the higher stages of *ANNDA* (अण्ड) as those of *BRAHMANDA* (ब्रह्माण्ड). Because, it does not make any difference in the way of ascent to the higher stages, it may be ignored by our readers.



## CHAPTER – II

# THE FIRST SIX CHAKRAS OF PINDA

## The Physical Body

### 1. The Guda Chakra - (गुदा चक्र)

The first *chakra* from below is *Guda Chakra* (गुदा चक्र). It is located on the rectum. Its colour is red. The lotus here has four petals. The recitation to subdue this *chakra* is *Kling* (क्लिङ्ग). The deity is lord *Ganesh* (गणेश) whose body is red. He is known as the deity of *KARMA* i.e. action. Its function is elimination. The element prominent here is earth (mud). Whatever is ejected out of it, turns into mud. The deity Ganesh stays here with his two consorts (wives) *Riddhi* and *Siddhi* (ऋद्धि एवं सिद्धि).

Lord Ganesh is considered by the Aryans - now Hindus - as the deity to be worshiped first of all to begin any kind of sacred work. In case the idol or picture of Lord Ganesh is not available, its symbol is prepared by putting a multi-coloured thread around a piece of mud pointing out to the action of the rectum, of which the elimination is (or is turned into) mud. *Riddhi* means abundance and *Siddhi* means invisible power. By the worship of this deity, we are supposed to have no disturbance or obstacles in the work being commenced. We also entertain *Riddhi*, the Goddess of abundance and *Siddhi*, the Goddess of invisible power to come to our aid.

By subduing this *chakra*, the deity Ganesh and his consorts are subdued and the Aspirant - *Abhyasi* (अभ्यासी), as we call him, gets a good start. He gets everything desired by him in abundance and also gets invisible powers, which stay with the

deity Ganesh. The recitation 'KLING' is recited to subdue this *chakra*.

The mode of subduing this *chakra* has also been given by the saints and is described in the paras that follow.

The foremost requirement to control the mind is to control the five enemies. They are **Kama** (काम) - lust, **Krodha** (क्रोध) - Anger, **Lobha** (लोभ) - Greed, **Moha** (मोह) - Attachment and **Ahankaar** (अहंकार) - Ego.

### 1. KAMA (काम)

The first enemy to be conquered for the control of the mind, is *Kama* - LUST. The desire for sex is to be abandoned altogether. Do not see any woman with a lustful eye. A lustful man cannot concentrate his mind, nor can he stick firmly to the divine name through which the ascent to higher levels is possible. His mind is dirty. Sex carries the flow of attention of the soul - *SURAT* (सुरत) as it is called by saints, downwards to lower region. It is therefore necessary to rise above sex.

### 2. KRODHA (क्रोध) -

The next is *Krodha* - anger. When angry, a man loses his balance of mind and also his power of discrimination, and commits even heinous acts. It helps *Kama* in spreading the flow of *SURAT* (attention) to the lower regions, already pulled down by *Kama* (lust).

### 3. LOBHA (लोभ) -

The third is *Lobha* - greed - the desire or want for worldly objects. When one want (or set of wants) is satisfied, another set of wants arises, and the circle of multiplication of wants ever goes on increasing and the man never feels satisfied. A greedy man

soon earns hatred from all sides, in spite of his having virtues also. It does not allow his mind to concentrate over higher planes of thought and is always busy in trying to accumulate and possess worldly objects.

#### 4. *MOHA* (मोह) -

The fourth is *Moha* - attachment. When a certain object is obtained by a man, he gets attached to it and never wants to part with it. Property, family and his other belongings and possessions attract him and he gets stuck to them.

#### 5. *AHANKAR* or *MADA* (अहंकार) -

The fifth is *Ahankar* or *Mada* - ego. When the *Surat* is brought down by sex and spreads all over the lower region, this ego prevents it from rising to higher levels.

Thus all these five enemies are to be subdued, abandoned and replaced - *KAMA* by *SHEEL* (शील) - pure living, *KRODHA* by *KSHAMA* (क्षमा) - forgiveness, *LOBHA* by *SANTOSHA* (संतोष) - contentment, *MOHA* - by *VIVEKA* (विवेक) - discrimination and *AHANKAR* by *DEENTA* (दीनता) humility.

Stop telling lies altogether. A liar is not trusted by any one and earns hatred from the people. Also abandon the use of meat and wine. Both these items of diet increase *TAMAS* - darkness of mind, and carry the *Surat* towards passion and wrath, which are opposed to pure living.

When these virtues are achieved, doubts and false fears begin to crumble down and understanding to tread on the right inner path will begin to develop.

The human body, which only is the medium for rising to or approaching higher circles of consciousness, has to be cleansed

both from outside and inside. For outside cleanliness a bath with water is necessary. The Yogies then clean the inner body by the system of *Neti*, *Dhouti* and *Vasti*. In *Neti*, a silk thread, with one end soaked in wax, is passed through one nostril and taken out by another. The nostrils are thus cleaned. In *Dhouti*, a two inches wide piece of muslin cloth, soaked in water is swallowed by mouth and pulled out after some time. The stomach is cleansed by means of it. In *Vasti*, which is a sort of enema, water is sucked up from the rectum, and discharged after some time. The bowels are thus cleared. By cleansing the nose, the stomach and the bowels the aspirant is clean and fresh in every way.

The next step is to perform *PRANAYAMA* - (प्राणायाम) the superior breathing control and exercise. Sit in the *Padmasana* (पद्मासन) pose in which the legs are folded in such a manner that the soles and heels face upwards and the spine is kept erect or straight. The three operations in *Pranayama* are: -

- 1) *Pooraka* (पूरक) - breathing in,
- 2) *Kumbhaka* (कुम्भक) - retention of breath, and
- 3) *Rechaka* (रेचक) - release of breath.

The timings for the three respectively are in the ratio of one, two and four. Some experts also prescribe the retention of breath outside i.e. after *Rechaka* and before next *Pooraka*. The practice is increased, so as to last for hours, and time in each operation is increased and control of breath developed. It is good for longevity.

Yogies go into *Samadhi* for hours, days, weeks and months, having been shut-off from all sides, only by means of highly developed practice of *Pranayama*. The Yogies then concentrate their *Surat* (attention) on the rectum and recite the *jap*

- *KLING* (क्लिङ्ग) for hundreds and thousands of times. Thus the current of the *Surat*, which has remained strewn at various places, is converged on the point of rectum and thus this *chakra* is controlled. This control results in the development of the will-power.

Quite a number of *Yogies* (*Sadhus* as they are called in India) develop these powers, after which they do not feel the changes in weather conditions. You will find them without covers in hard sunshine in summer and without clothing in hard winter. Some invisible powers (*Siddhies*) are also earned by them and they demonstrate them, either for distinction and fame or for earning a living. These powers (*Siddhies*), when misused for such purposes, do not stay long with them and they have to make repeated attempts to retain or reobtain them. But those who do not use them for such worldly purposes, but utilize them for their own spiritual developments, make sharp progress in rising to higher stages of ascent.

The real seekers of the love of God do not give any importance to these *Siddhies* and merely by-pass them, with the assistance of the *Sat-Guru*, and proceed onwards to the ascent for love of God,

## 2. THE INDRIYA CHAKRA - (इन्द्रिय चक्र)

The next *chakra* is the *Indriya Chakra* - also known as *Swadu Chakra*. It is the second from below, and is located on the sexual organ. The colour of the lotus here is black mixed with light white (or say black). It has six petals. The Deity of the *chakra* is Lord *BRAHMA* (ब्रह्मा) the deity of creation, who stays here with his consort *Savitri* (सावित्री). The element is water. The recitation to subdue this *chakra* is OM (ओम्).

The Yogies use several methods to subdue this *chakra*. Some draw (suck) water through the organ and ultimately develop the practice of drawing up even mercury. The recitation of 'OM', similar to that of 'KLING' as in case of *Guda Chakara*. Several hundreds of thousands of times of recitation, with concentrated attention on this *chakra*, results in subduing this *chakra*. By conquering this *chakra*, *Brahmacharya* (ब्रह्मचर्य) celibacy is perpetrated, which is of great value in Yoga.

There is a nerve (*NADI* - नाड़ी - in technical language) between *Indriya* and the next *Chakra NABHI* (नाभि), which is known as '*KUNDALINI*' (कुण्डलिनी). It runs below from the upper back of the neck, along the spinal chord, down up to the place - between the *Indriya* and the *Nabhi Chakaras*. *Kundali* (कुण्डली) means encircled sitting pose of a serpent, and because this nerve resembles this position, it has been named as '*Kundalini*'. Life descends through this very nerve from above in its downward trend to feed every part of the body. This downward trend of life is reversed by the Yogies and turned upwards. This process is known as *SUSHAMNA* (सूषुम्ना) in Sanskrit language. It runs through the spinal chord - the *MEDULA OBLANGATA* or *Brahma Randhra* (ब्रह्मरंध्र).

When this *Kundalini* is awakened (developed) by the *Yogies* more *Siddhies* are automatically developed in them. They can perform any kind of wonder. As a rule such powers are lost automatically by misuse. The true devotees do not worry for such powers, and are always cautious not to utilize them for any purpose, whatsoever.

### 3. THE NABHI CHAKRA - (नाभि चक्र)

The third of the *chakras* from below is *NABHI*. It is situated on the navel - *Nabhi* being its Sanskrit name. It has a lotus of eight

petals. Its colour is white. Some scholars also describe it as blue. The deity of this *chakra* is Lord *VISHNU* (विष्णु), who stays here with his consort *LAKSHMI* (लक्ष्मी) - the Goddess of wealth and prosperity. Lord *SHIVA* (शिव) also stays in his attendance. The element is *AGNI* (अग्नि) - the fire. The *jap* (जप) - recitation, is *HRING* (ह्रिङ).

Lord *VISHNU* is said to be the deity, who nourishes and maintains the creation. He rests on the bed of the coiled serpent - *Sheshnag* (शेषनाग) - represented by the coiled intestines. His consort *Lakshmi* directs all operations here. The lotus is dazzling with white light.

In the above paragraphs, we have dealt with the first three *Chakras* of *PINDA*. The animals, birds, insects etc. live only on these three *chakras*. It is the control of nature that their higher *chakras* - of physical *Pinda* are not developed. They have, therefore, no thinking power, or the wisdom like men. They spend all their lives by means of these *chakras*. For example, they eat to fill their stomach - *Nabhi Chakra*, enjoy sex - *Indriya Chakra*, and lie comfortably in laziness and excrete refuse matter - *Guda Chakra*. So long as a man is entangled in these three *Chakras*, he is no better than an animal. When he rises above them, he comes to the next *Chakra* *HRIDAYA* (हृदय) - the heart, which is the abode of Lord *SHIVA*, and rises above the animal kingdom. Lord *Shiva* is also named as *PASHUPATI-NATH* (पशुपति नाथ) meaning the lord of the animal kingdom.

#### 4. THE HRIDAYA CHAKRA - (हृदय चक्र)

The fourth of the *Chakras* from below is the *HRIDAYA CHAKRA*, located on the heart on the left side of the chest. Here is a complex of nerves, known as the Cordial Plexus. It has a lotus of twelve petals, of which the colour is blue. The element prominent

here is *VAYU* - (वायु) the atmosphere. The deity of this *Chakra* is Lord *SHIVA* (शिव), who stays in meditation along with his consort *Gauri* (गौरी). The recitation of this *Chakra* is *SOHAM* (सोहड).

Lord *Shiva* is said to have conquered all the desires, burnt them down and rubbed their ashes on his body. Poisonous reptiles - snakes, scorpions etc. creeping all over his body, can do no harm to the Lord. The wants and desires of human beings are also poisonous like these reptiles, but when the wants are conquered they do no harm to the man. The *NANDI* (नन्दी) - Sacred Bull, Lord *Shiva's* mount, sits silent and peaceful before the Lord. The *Nandi* is the symbol of the *BRAHMANDI MANA* (ब्रह्माण्डी मन) - the universal mind which has stopped all its vigorous movements, with the extinction of wants and desires. Even then, the Lord rides over the *Nandi* (universal mind) whenever he desires - meaning that he is the master of the mind.

The method of conquering this *chakra* is also the same - viz the recitation of the *Jap Soham*, many a times, meditating on this *chakra*. When this *chakra* is subdued, all the senses are automatically controlled. Senses are the *Ganas* (गण) - the army of attendants of the Lord *Shiva*, who stay in his attendance and sing victory to the Lord in his praise, meaning that they have been completely subdued.

The Sufies (सूफी) commence meditation from this point, the heart, which they call *Qualb* (कल्ब) in their language. In the course of their research, they have found out four more points of meditation, where auto-recitation is heard, and which are closely connected with the *Hridaya Chakra*. They are named as the ***Ruh*** (रूह), on the right side of the chest - opposite and parallel to the heart, the ***Sar*** (सर), some 4-5 inches above the heart, the ***Khafi*** (खफ़ी) parallel to the Sar and some 4-5 inches above the *Ruh*. The next is the ***Aqfa*** (अक्फ़ा) parallel to the throat. They develop



recitation at these five points and according to them the ascent to all higher stages becomes easy, when these five points are developed. A detailed description of these five points of meditation has been attempted in the preface.

## 5. THE KANTHA CHAKRA - (कण्ठ चक्र)

Next above and fifth from below is the *Kantha Chakra*, located on the throat. *Kantha* (कण्ठ) means throat. It is a lotus of sixteen petals. Its colour is dark blue. The element prominent here is *AKASHA* (आकाश) which means space. The Deity is *AVIDYA* (अविद्या) meaning ignorance - as opposed to *VIDYA* (विद्या), which means knowledge. Her other name is *DURGA* (दुर्गा), who is said to be the mother of the three deities *Brahma*, *Vishnu* and *Shiva*. The recitation (*jap*) of this place is '*SRING*' (श्रिङ्).

The two *Gunas* (गुण) *Rajas* and *Tamas* (रजस-तमस) are dominating here. When these *Gunas* flow towards the heart, the mind is carried at times towards good and at times towards bad deeds. When they flow towards the lower *chakras* i.e. *Nabhi*, *Indriya* and *Guda*, they produce anger, desires for eating, sex, lethargy etc. etc.

The universal flow of current, say the force of creation, has been divided into three major divisions namely *Satoguna* (सतो गुण), *Rajoguna* (रजोगुण) and *Tamoguna* (तमोगुण). The *Satoguna*, *Satwa* (सत्त्व) or *Sata* (सत्) is divine, pure and bright. The *Rajoguna* or *Rajas* (रजस) or *Raja* (रज) is the main item of creation and is always active. The *Tamoguna* or *Tamas* or *Tama* (तमस-तम) is satanic, dark and impure, slow and idle.

*Maya*, the Nature, is of two kinds – namely: *Shuddha Maya* (शुद्ध माया) and *Malin Maya* (मलिन माया). *Shudha* (शुद्ध) means pure, while *Malin* (मलिन) means dirty. They are also known as

*Vidya* (knowledge) and *Avidya* (ignorance as opposed to knowledge) respectively. *Shuddha Maya* commences from the 6<sup>th</sup> *chakra* the *Aagya Chakra* (आज्ञा चक्र). The *Malin Maya* stays in the *Kantha* - the throat, and directs the functioning of the three powers namely *Shiva* in the heart, *Vishnu* in the navel and *Brahma* in the creative organ. These three powers create, nourish, maintain, protect and destroy the creation of the universe. The center of origin of these powers is the throat: which is the headquarters of goddess *Avidya* or *Malin Maya*.

The *Yogies* meditate over this point of throat with the recitation *Shring* (श्रिङ्) to conquer this fifth *chakra*,

## 6. THE AAGYA CHKRA - (आज्ञा चक्र)

Then comes the sixth *chakra* from below, known as the *Aagya Chakra*. It is located above the eyes between the eye-brows about an inch deep in the head. It has a lotus of two petals and its colour is dark brown. It is the headquarter of the soul. While awake, it stays here, while asleep it descends to the throat, where as in deep sleep it descends to the heart. The current of life, is converged on this center from the *chakras* above, and spreads down to lower *chakras* and to all over the physical body.

The soul stays here with the *Pindi Mana* (पिण्डी मन) the physical mind. Saint Kabir has named the soul as *Baga* (बग) - the white dove and the physical mind as *Bhanwara* (भौरा) the black wasp. The dove represents the soul, which is white and clean, while the black wasp represents *Pindi Mana* - the physical mind, which is black and dirty. The highest reach of the physical mind is up to this place and it does not go beyond. When the *AATMA* (soul) travels above, it is accompanied by the *Brahmandi Mana* (ब्रह्माण्डी मन) - the universal mind, which is pure.

Here is an important theory to be explained. All the five *chakras* below are physical and the process of cleaning and conquering them is a part of *Hatha Yoga* (हठ-योग) *Hatha* means insistence. The path of saints is that of the love of God where *hatha* or insistence has no place. They simply seek the love of God and never insist or indulge in *hatha* on anything or point, whatsoever, rather leave everything to the will of God, the Supreme. They have, therefore, ruled out the cleansing the lower *chakras* namely the heart, the navel and the *swadu*. Their theory is that on meditating on the *Aagya chakra* and cleansing it, all the lower *chakras* are cleansed and conquered, automatically.

Yet some of the saints, Sufies in particular, have introduced the cleansing of the heart, the *Hridaya chakra* before proceeding to the *Aagya chakra*. Their experience is that when this heart along with the other four, in all five, as detailed in the preface, are cleansed the ascent to the *Aagya chakra* and above, gets easy. The Sufi saints have therefore, prescribed the beginning from the heart. Their theory is that the *SAT-GURU, MURSHID* (मुर्शिद), as they call him, should be capable of lifting the disciple from any stage (lower) to the highest levels. And because the *Siddhies* (invisible powers) do not appear by meditating on the heart, there is no difficulty or hurdle in it - rather the lower *chakras* are also subdued easily and simultaneously, which render great help to the disciple in rising to higher levels of consciousness, the lower foundation having been strengthened.

In the present times, the age of man has been limited and he has grown weaker also. He has not enough time to adopt the tedious ascent of the soul from the *Guda Chakra* to *Aagya chakra*, which needs quite a lot of time and requires tremendous energy. When the present life ends, he does not get the body of a human being easily and every time. The soul has to go round in the circle of births and deaths in the *yonies* (योनियां) - species, according to

the past deeds, result of which has to be borne in the normal process of nature. It is therefore, uncertain, when the soul will return to the human form and body. The saints therefore advise that one should seek union with the Supreme Soul, while in the present human body - because it is not possible in any other body. They advise not to waste precious time of life in toiling over in conquering the lower *chakras*, but spare time and energy to reach higher and higher in the time available to him during this very life.

They, therefore, leave the lower *Chakras* and start from the sixth - *Aagya Chakra*, or from the fourth - the *Hridaya Chakra* in case of Sufi Saints. As stated in the Chapter of *Hridaya Chakra* the lower *chakras* are automatically controlled and their deities with their consorts, attendants and powers are also controlled. Many kinds of invisible miraculous powers, technically known as *Siddhis* (सिद्धियां) come under the command, but the soul does not get peace and solace. One, who falls prey to these *siddhis*, soon descends to the lower *chakras* and is never able to return to higher ascents.

This place, namely the *Aagya Chakra*, is the highest where a *Hatha Yogi* (हट-योगी) can reach. On reaching here, he feels satisfied and gets confident that he has actually reached the goal. The religions and faiths of the world also, have their highest approach only up to this place. Some terminate even below in the lower regions. Saints begin their ascent from this place and their highest approach is to a place - the point of desirelessness. When one has no wants and desires, he stays wholly at the will of the Supreme Lord and remains contented there.

It is impossible, but not difficult, to reach the *Aagya Chakra* without personal intervention through guidance by *SAT-GURU*. To go above this *chakra*, it is necessary to take shelter of such a *SAT-GURU*, whose own reach is to the highest peak i.e. the supreme God.

One should have complete faith in *SAT-GURU* and should dedicate himself completely to him. After complete dedication, the *SAT-GURU* gives the Guru Mantra, from which the success of ascending to the above *Chakras* becomes successful. An invaluable guidance is available with *SAT-GURU* and regular contact with him. *SAT-GURU* is helpful on each and every step during the ascent.

The word *SATSANG* in Sanskrit is composed of two words. *SAT* means that the past, present and future are present in all three periods and *SANG* means reconciliation. *Sat* is God, the Supreme. The harmony of saints and the close contact with God always remains and they always live with God. Closeness to such a saint is called *SATSANG*. Where such a saint is not present, it is not called *SATSANG*.

The people of India have such a natural belief that any kind of *kirtan* that is performed by collective music and chanting is the same *satsang*. Although singing *bhajans* and performing *kirtan* are very superior to wasting time in movie and TV entertainment, dance and ordinary music but it is not really *satsang*.

Right above the *Agya chakra* there is a point which is called *Shiva's eye* i.e. the third eye of *Shiva*. Sufi saints call it *Nukta-e-Suwada* in their language. It has been mentioned earlier that this is the place of universe-mind. At this place, the mind gets rid of the darkness and he comes in the holy light of the *Sat*, the devine. He becomes very pure and is able to push the soul in higher realms.

Like other saints, Saint Kabir also describes the means and method of climbing up. Turn off your eyes, ears and mouth from everything. It does not mean that you cover your eyes, close your ears with your fingers and keep your hand on your mouth as

you see in three monkeys of Mahatma Gandhi. Its real meaning is that your five senses, which are always working outward or towards the world, turn them in the inner direction and disconnect them from the outside world. The eyes should stop see anything outside. Ears should stop listening to any kind of sound and do not utter anything from your mouth. Then focus of the senses should be removed from the outside and focused on the *Shivanetra*. The form of this place is a triangle which has two base points on both eyebrows and the pointed top is towards the *Shivanetra*. When the two eyes are concentrated on the third eye, then this third eye opens and starts its work, so that the inner light of the blissful internal light is visible. This meditation should not be physical but mental and should be stress free.

Our outer eyes are made of gross matter and cannot see in the absence of light from sun, moon, stars or lamps. *Shivanetra* is itself illuminated and does not require the aid of any kind, The *ANHAD* (अनहद) limitless or correctly *ANAHAT* (अनाहत्) continuous sound is heard here, just as that of a creeping insect or that of a whistle.

The sound heard at this stage is said to be *ANHAD* (अनहद), which means limitless, but the word *ANHAD* appears to be a corruption of the Sanskrit word *ANAHAT* (अनाहत्) The meaning of this word is explained below:

*AAHAT* (आहत्) Sound produced by striking

*ANAHAT* (अनाहत्) Sound produced without striking.

The former is sudden and fades away after sometime, while the latter is continuous, without repetition of the strike. The strike of a bell is an example of the former - *AAHAT*, while the continuity of its resound for some time can just be explained as an incomplete example of the latter, which is not complete because it

fades away after some time. We can however, understand it with an inadequate example of the sound produced by a moving train car or an airplane, not that of the engine or the track, that which is produced by the smoke erupting from the chimney or the force of movement (on the track). If at all, we may be able to hear it, the sound produced by the rotation or revolution of the earth, which is without break, can be an appropriate example of it.

When the *Atma* (Soul) travels above the *Shivanetra* it enters the *TARAMANDAL* (तारा मण्डल) - the land of stars-cosmos where all the Suns, Moons and Star stay. This *Taramardal* is to be crossed, and passage onwards is through a very thin nerve which is known as *MUKTI-DWARA* (मुक्ति द्वार) - the gateway way of liberation. It is as thin as the eye of a needle or say one tenth of the dimension of a mustard seed. The man's mind travelling up with the *Atma* - the soul - is as huge as an elephant. This elephant has to pass through the eye-of-the-needle point and then only the soul is entitled to liberation.

The *Sat-Guru* will help in crossing the door by transforming your mind into so thin and small, that you will find the door more than enough to cross to and fro any number of times without difficulty. He will convert your *PINDI MAN* (पिण्डी मन) into *BRAHMANDI – MANA* (ब्रह्माण्डी मन), which is minute. This is why saints say, that this *muktidwara* cannot be crossed without the kindness and help of the *Sat-Guru*. It is, therefore, very necessary that the aspirant should secure the love, kindness and favour of the *Sat-Guru* by his implicit faith, devotion and service to him (the *Sat-Guru*). A complete surrender of the aspirant to the *Sat-Guru*, will work wonders.

Beyond this, there are three routes of which the simile is the *TRIVENI* (त्रिवेणी) of *Prayag* (प्रयाग), a confluence of three rivers, the Ganga, the Jamuna and the Sarasvati (which is invisible). On

this point is the true *Triveni* of the Saints. The way through the Ganga is straight. The way on the left is usually adopted by the yogies. There are *Riddhies* and *Siddhies* prominent in this route and the yogies get entangled in them. Thus they are not able to reach the destination. The way on the right passes through vast patches of lands. The way of saints is the middle one (the Ganga), which goes straight and should never be abandoned.

The description of the six *chakras* of the *PINDA* - physical body - ends here with the soul along with the *Brahmandi mana* (ब्रह्माण्डी मन) the universal mind - having crossed the *MUKTIDWARA* (मुक्ति द्वार). It gets liberation from the cycle of births and deaths.

The higher *chakras* transmit strength and power to the lower *chakras* of *Pinda*. The *Aagya Chakra* gives power to all the three lower *chakras* viz the heart, the navel and the *indriya chakras*.



## CHAPTER - III

# THE SIX CHAKRAS OF ANNDA AND BRAHMANDA

In the forgoing chapter, the crossing of the first six *Chakras* (stages) of *Pinda* by the soul has been explained. The ascent of the physical *Chakras* ends here, the *Aagya Chakra* being the highest and the last of them. Ascent to the minute and subtle stages commences after crossing the *Muktidwara* (मुक्तिद्वार) the door of liberation. After crossing the door the soul is relieved of the usual circle of births and deaths. But still it has a long way to go, so as to reach the goal of reunion with the Supreme-Soul.

### 7. THE SAHASTRA-DAL-KAMAL - (सहस्र दल कमल)

The next *Chakra* now reached, is the *Sahastra Dal Kamal* the lotus of thousand petals. It is seventh from below and is located above the *Aagya Chakra* towards the back side of the head. The light here is very profuse and dazzling, as if thousands of lamps are shedding their light. The thousand petals of the lotus are emitting and spreading light all round, and transmitting power for the maintenance of the three lokas of the *pinda* through the *Aagya Chakra*.

Ten kinds of tunes are being played here. Their sound is very attractive and resembles that of gong-bells and conches. With the help of this very sound, the soul crosses the lower regions to reach this stage. The Deity of this *Chakra* is Lord *Triloki Natha* (त्रिलोकिनाथ) the master of the three lokas. He is also named as *Niranjana* (निरञ्जन).

The soul feels delighted by the vision of *Niranjana* (निरञ्जन). This is the highest place, which an aspirant, practicing *Pranayama* (प्राणायाम) can reach, because the *Prana* (breath) has no approach beyond *Chidakash* (चिदाकाश) cosmos - which ends here. They are, therefore, not aware of the spheres above. The Sphere of *Sahastra dal Kamal* is so vast that if its description is attempted, it will cover thousands of books. On reaching here, the aspirant himself is able to see everything in detail.

## 8. THE TRIKUTI - (त्रिकुटी)

The next to the *Sahastra Dal Kamal* is the *Trikuti*, eighth from below - a lotus of four petals with red light, like that of the rising sun. The recitation is 'OM' (ओम्) and the sweet sound of *Mridanga* (मृदङ्ग) and of low thunder recites the word OM continuously. The element prominent here is a mixture of water, air and fire in an abstract form, the location is above the *Sahastra-Dal-kamal*.

The way to *Trikuti* is very very narrow and passes through a curved tube, which the saints call *Bunkanal* (बङ्कनाल) meaning a curved passage. According to the medical view, there is a semi-circular nerve in the inner part below the two eyes by which the two eyes are connected at the upper end. It has its own light. It is known as Optic Nerve. If this is disturbed or there be any obstruction in it, the sight is lost. The saints have possibly named this very nerve as *Bunkanal* (बङ्कनाल). The new moon - being semi-circular is a metaphor for the *Bunkanal*. Similarly the diamond studded bow of Lord Shiva (reference the *Ramayana*) being semi-circular is also a metaphor for the *Bunkanal*.

The *Kaal* (काल) - the time, is the lord of three *lokas* of *Pinda*, namely: *Shivlok* - the heart, *Vishnu lok* - the *Nabhi* and *Brahma lok* - the reproductive area. In Christian and Muslim

literature (holy books) it is named as Satan. He has kept the souls imprisoned in these three *lokas*, as if confined in the fortress. When the soul recollects the real master - THE SUPREME GOD - it tears the bondage of *Maya* (mind) and *Indriyas* (इन्द्रियाँ) - senses and tries to proceed to the land of the master in *Dayal Desh* (दयाल देश) the land of kindness and benevolence, leaving behind the lower *lokas*, it is this *Kaal*, who prevents the soul from doing so. He threatens and in every way, persuades by offering incentives and making use of all kinds of subterfuge, creates hurdles and does not allow the soul to proceed towards its goal. At some place, ghost and evil spirits threaten by awe-inspiring scenes. At other places, beautiful damsels appear to persuade with several other sorts of inducements and so on. But if the aspirant clings firmly to the divine name and the *Sat-Guru's* guidance is available to him, all the hurdles fade away and disappear in a moment. The *Sat-Guru* does not allow the aspirant even to steal a glance towards these inducements and persuasions. He should go on reciting the divine name with implicit faith in the *Sat-Guru* and proceed confidently towards the goal with the perpetual assistance of the *Sat-Guru*.

Lord Buddha, when sitting under the Bodhi tree for full eighteen days, without food and drink and with a firm resolve for manifestation, also met similar inducements and hurdles. The heavy thunder storms with torrential rain, evil spirits and ghosts, the beautiful damsels, the offer of *Riddhis* and *Siddhis* etc. etc. could not move him away from his resolve. Several *Bhaktas* - devotees (भक्त) had to go under similar trials and their description is available in the religious books.

Saints have dealt with this very subject in their own peculiar way. They say that the almighty God, the supreme Father, is the lord of all creation and his *Shakti* (शक्ति) – power - The Mother Nature directs the functioning of the universe. She

sees and examines which of the sons of The Father truly loves HIM, and does not want anything else except the ONLY ONE. She therefore, puts the aspirant on hard trials to see whether he really loves the real Master or can he be carried away by inducements and persuasions or can he be scared away from the Master by fear. But when the aspirant proves to be a true lover and passes successfully through hurdles and tests, She comes to his help, moves aside from the path and leaves the way for his advancement. All his worldly requirements are looked after and fulfilled by the Mother and he is not to worry on this account. He then proceeds speedily towards the Supreme Father.

According to saint Kabir, there is a small well in the space of *Trikuti* of which the mouth is downwards (i.e. reverse), symbolizing that the aspirant, who has reached this state, has no desires for worldly objects. He drinks the nectar, oozing out of the well to his full satisfaction; while those who have not accepted a *Sat-Guru* or accepted a false Guru, always hanker for this Godly bliss and their hearts ever remain shrouded with darkness.

He, who has reached this stage of *Trikuti*, does not return to the *Bhavasagar* (भवसागर) - the sea of miseries viz, this world of ours. He goes on travelling upwards and ascends higher and higher from this very place.

The place of *Trikuti* is the treasure of all knowledge. All creation below this *Trikuti* is destroyed at the time of *Pralaya* (प्रलय) - the deluge. The souls reaching here continue to progress onwards like the rising sun. The aspirant, who has reached this stage of *Trikuti*, is a true *Sadhu* (साधु) - having completed his *Sadhana* (साधना) - penance and worship. It is very very difficult to reach this place.

Saint Kabir has described it as a fortress. In order to reach here, the aspirant has to cross nine gates. The tenth gate - *Trikuti*

is locked. This is the place of *Brahmand* and beyond this is *Parbrahma* (पारब्रह्म). The Secret of opening this gate viz the key, is known only to the *Sat-Guru* of the time and he alone is competent to open the lock and point out the secret to the disciple. He opens this gate, offers *Darshan* (दर्शन) - a glimpse, in a *Kashfi* manner to that disciple only on whom he is kind. *Kashfi* means where the *Sat-Guru* has used his own power in lifting the disciple to this stage and offering *darshan*, without involving the effort on the part of the disciple. The disciple, having learnt the secret of opening the tenth gate, reaches the very place by means of his own efforts. This effort is named by the Sufies as *Kasbi* (कस्बी).

The nine gates referred to above are given as below -

(1) Eyes	—	Two
(2) Ears	—	Two
(3) Nostrils	—	Two
(4) Mouth	—	One
(5) Reproductive organ	—	One
(6) Rectum	—	One
Total		Nine

Some saints have described the gates as eleven. They include *Nabhi* as one of the gates and the *Trikuti* - is eleventh in place of tenth.

Gates mean passages from inside the physical body to outside. It is said that when the soul leaves this body, it passes through one of these gates. In case of saints, it passes through the tenth gate named by the saints as *Dasham-Dwara* (दशमद्वार) meaning the tenth gate.

Before the next (ninth) *Chakra* is reached, there is one more stage after *Trikuti* known as the *Shvet Shoonya* (श्वेत शून्य)

meaning the white zero. It is also known as *Amritsar* (अमृतसर) meaning the lake of nectar. It's another name is *Man Sarowar* (सरोवर) where swans reside and they are fed on pearls. The specialty of these swans is that if milk, adulterated with water, is offered to them, they would suck-up the milk and leave the water behind. When an aspirant reaches this stage, i.e. of *Hansa* (हंस) - swans or *Param Hansa* (परम हंस), he develops the quality of discrimination and accepts only what is real. He thus leaves all that is unreal. This is what is meant by separating milk from water by a swan. On reaching this stage, the soul mixes up with other souls, who have earlier reached this stage of *Hansa* or *Param Hansa*. He is fed on nectar and attains immortality. He becomes *Nirmal* (निर्मल) - the spotless, clean, and sheds all the attributes of *Maya* (माया) - illusions. It is the time, when he acquires true knowledge. He now knows that there is God Almighty and gets impatient to see and get united with him.

## 9. THE SHOONYA - (शून्य)

The next *Chakra* above *Trikuti* and ninth from below is the *Shoonya* (शून्य). *Shoonya* means zero or say vacuum. This is a lotus of six petals. The sound of this place is that of *Kingery* and *Sarang* (किंगरी सारण्ण) - Sitar and Fiddle - and is very attractive. It is continuously heard here. The recitation is *RARANKAR* (रणकार). The dazzle of the *Atma* (Soul) here increases to such an extent that it is equal to twelve suns blazing at a time.

Sufi saints call this stage as *Khala* (खला) - empty. They have explained it as *ADAM* (अदम) - non-existent or *Nest* (नेस्त) - nothing. Yet there is existence at this stage of *Shoonya*. Because it is devoid of the knowledge of existence, the word *Shoonya* has been appropriately used and so are the alternative names given to it.

The soul, though so much enlightened here, can not travel upwards of its own accord. The help of the *Sat-Guru* is therefore, necessary to reach the next stage *Maha-Shoonya* (महा शून्य).

## 10. THE MAHA SHOONYA - (महा शून्य)

The next *Chakra* above *Shoonya*, and tenth from below is the *Maha Shoonya* (महा शून्य) meaning absolute zero. The lotus of this place has eight petals. There are two islands also. Their names, as given by the saints, are *Sahaj* (सहज) - of ten petals on the left, and *Achinta* (अचिन्त) - of twelve petals on the right. There is no light at this place, but the souls residing here have their own light (of twelve suns each) and they feel no difficulty. Here is the region of spotless clean *Maya* (शुद्ध माया). Such exquisite is the beauty of this place that the soul does not want to leave it. The aspirant can not proceed upwards unless he fully merges his entity into the *Sat-Guru* and transforms himself into *SHABDA* (शब्द) - recitation. The *Sat-Guru*, when kind, merges himself in the aspirant, transforms him into *Shabda* (शब्द) and leads him to the upper regions.

Most of the *Rishies* and *Munies* (ऋषि - मुनि) - ancient saints, also attained this stage of *Parbrahma* (पारब्रह्म), but could not go beyond, due to the lack of guide to show them the way onwards. They have no inconvenience here and are happy with the beauty of this place, which they enjoy most. But they can not go up. Their *Guru* could lead them up to this place only, for he himself had no approach beyond this stage. That is why a *Sat-Guru*, who has approach up to *SACH-KHANDA* (सच खण्ड) - the twelfth stage - should be searched and accepted.

In addition to the two islands of *Sahaj* and *Achinta*, there are five very big patches of land, round in shape. Each of them is bigger than the Earth we live-in, known as *MRITYU LOKA* (मृत्यु

लोक) - the land of births and deaths. Earth, as compared to them, is only a drop in the ocean. The five *Mandals* (मण्डल), as they are called, have a *Brahm* (ब्रह्म) - director in each. There are four other *Mandals* as well, of which the secret has not been revealed so far by the saints due to some reason. The aspirant, who reaches the stage, will automatically know about them. The souls residing in these patches of land are known as *Bandiwans* (बन्दीवान), and as stated above, have no inconvenience here but they can not go up-wards. They entreat and request the souls, being carried upwards from *Mrityu Loka* by saints to help their upliftment also to the saints. The saints have all powers and are capable of carrying up these souls also, if they like.

## 11. THE BHANWAR GUFA - (भँवर गुफा)

The next *chakra* above *Mahashoonya* and eleventh from below is *Bhanwar Gufa* (भँवर गुफा) - the circuitous cave. This is the gate-way to enter *Sachkhand*. Saints call it the land of *Soham* (सोहड) meaning "So am I". On seeing the ocean - THE SUPRFEME GOD - the drop, the soul says "I also am a part of it - the difference is of size only". Sufi saints call this land *Anahoo* (अनाहु) which also means 'So am I'. The sweet sound of flute is always heard here.

This is the place of *MAHAMAYA* (महामाया) - the great mother - nature. Mother Nature once again holds a test. The *Atma* (Soul), which is part of *Parmatma*, desires to merge in the *Parmatma* - the whole, its origin - the Supreme Being. But if there be the minutest shroud of infirmity left with it, the soul can not cross the barrier. Here also the kind grace of *Sat-Guru* is needed in crossing over to the *Sachkhanda*. High mountains stand on either side of it and the passage is through them. The liberated souls, devoid of all attachment (of *Maya*) what so ever, roam here



freely and with all ease. Here the *Sat-Gurus* hold their *DARBAR* (दरबार) - celestial gathering.

According to saint Kabir this region has eighty eight thousand (88,000) islands and many devotees live here. The souls here are compared by him with diamonds and emeralds which shed light. For comparison nothing on our earth is more valuable than these i.e. diamonds and emerald to compare with. Here the soul is an effulgent (self-illuminate) entity and being very very pure and unattached it considers itself as the image of the Supreme Creator.

## **12. THE SATLOK OR SACHKHAND - (सतलोक - सचखण्ड)**

The next *Chakra* above *Bhanwar Gufa* and twelfth from below is *SATLOK* or *SACHKHAND* (सतलोक - सचखण्ड). Both these words mean “the land of truth”. Sufi saints have named it as “*MUQAM-E-HAQ*” (मुकामे - हक), which also means the same. Nothing can be compared with it, and no word - can describe the beauty and grandeur of this place. The fragrance emanating here is over-whelming sweet. Just as a sweet fragrance is pleasant to the mind, similar is the pleasure of this place - though this is an inept example. The place is so full of peace, love and affection that no instance can be found in this world to compare with it.

The light of the soul here increases and is equal to that of sixteen Suns blazing at a time. The sound of *VEENA* (वीणा), being played here, is so melodious that it is beyond companion. Saints like Guru Nanak and Guru Namdeo have also described the place as the *Darbar* of the True Lord of Creation and named it as *SATLOK* or *SATDHAM* (सतलोक - सतधाम) - the place of absolute truth.

Neither birth nor death, neither joy nor sorrow exist here. The Atma (soul) merges in the *Param-Atma* (परमआत्मा) the Supreme Soul. But the saints say that even after this union, the unattached entity of the *Atma*, continues. Saints have given the name of the lord of this place as *SATPURUSH* (सतपुरुष), meaning the TRUE EVER EXISTENT LORD. Millions of Suns and equal number of Moons together, can not equal the light emanating from one thin hair of the True Lord.

The *Hansas* (Swans) - meaning the liberated souls without attachment, always remain in attendance and service of the True Lord. The souls, who descend from this place to the *MRITYULOK* (our earth) for liberating the souls on earth, are the true saints. They are the liberated souls and are capable of getting liberation for others. Such *Gurus*, when kind to the disciples and love him, do special favor to him and lift him (disciple) to this high stage of *Darshan* (दर्शन) - true vision in the *WAHBI* (वहबी) Way. The disciple, when he reaches these heights in the *KASBIWAY* (कस्बी) i.e. by his own efforts, he himself becomes capable of raising people to these high stages and reaches the stage of *Sat-Guru* himself.

## CHAPTER – IV THE LAST SIX STAGES OF BRAHMANDA and PAR BRAHMA (ब्रह्माण्ड - पारब्रह्म)

Saints have been able to describe the lower *Chakras*, yet the details of the last three *Chakras* in chapter III, could not be furnished as clearly and in a detail as in case of the earlier *Chakras*. It should have been possible to give more details, if we have had words in our language to express them. The description of the subsequent three *Chakras* of *Brahmand* and *Par Brahma* (ब्रह्माण्ड - पारब्रह्म) viz the thirteenth, fourteenth and fifteenth is still shorter, our language being deficient. In case of the last three *Chakras* viz the sixteenth, seventeenth and eighteenth, the saints have not been able to say anything at all and have, therefore, declared them as secret.

### 13. THE ALAKHA LOKA - (अलख लोक)

The thirteenth *Chakra* from below, next higher to *Such Khand* is *Alakha Loka* (अलख लोक). The word *Alakha* means invisible. It is the place of *Alakha Purush* (अलख - पुरुष). When the aspirant reaches *Sachkhand*, the True Lord sends him upwards by giving him powers to ascend. The light of the *Alakha Purush* is so bright that even if thousands of millions of suns, and moons shine at a time, their radiance could not compare with the light emanating from one single hair of the *Alakha Purush*.

## 14. THE AGAMA LOKA - (अगम लोक)

The fourteenth *Chakra* from below and above the *Alakha* is *Agama Loka* (अगम - लोक). *Agama* means unapproachable. The Lord of this place is known as *AGAMA PURUSHA* (अगम - पुरुष). The saints say that even if billions Suns and Moons shine at a time, their radiance cannot equal the radiance emanating from one single hair of the *Agama Purusha*.

## 15. THE AKAHA LOKA - (अकह लोक)

The fifteenth *Chakra* from below and above the *Agama Loka* is *Akaha Loka* (अकह - लोक). The word *Akaha* means indescribable. This is the abode of *Akaha Purusha* (अकह - पुरुष) or *Anami Purusha* (अनामी - पुरुष). ‘*Anami*’ means without name. The only one, who reaches there, can know and experience this stage. It has neither a beginning nor an end.

## 16,17,18. The Sixteenth, Seventeenth and Eighteenth Chakras:

As already stated above, the next three stages viz the sixteenth, seventeenth and eighteenth from below, have been described by the saints as secret. No information about them is available.

In these three chapters, II, III and IV, a detailed description of the *Chakras*, has been attempted. For the facility of our renders, a statement in Table form has been compiled and appended as a part of this chapter IV.

## STAGES OF THE UPLIFTMENT OF THE SOUL

from the lower gross levels to the highest level of Spirituality  
in a columnar form

Sr. No .	Name of the Lotus or Chakra	Location	No. of Petals	Colour	Recitation	Element	Function	Deity	Mantra	Remarks
1	2	3	4	5	6	7	8	9	10	11
1	The <i>Guda Chakra - Mooladhar</i>	The Rectum	4	Red	<i>Kling</i> (क्लिङ्)	Earth Mud	Elimination	Lord Ganesh, his consorts <i>Riddhi</i> and <i>Siddhi</i>	ॐ भूः	When this <i>Chakra</i> is subdued by reciting the word <i>Kling</i> , the deity, Lord Ganesh, his consorts <i>Riddhi</i> (abundance) and <i>Siddhi</i> (invisible powers) are also subdued. The aspirant gets a good start.
2	The <i>Indriya or Swadu Chakra</i>	The Sexual Organ	6	Black mixed with white (Light Black)	Om (ॐ)	Water	Creation	Lord <i>Brahma</i> with his consort <i>Savitri</i>	ॐ भुवः	Lord <i>Brahma</i> is the deity of creation. When this <i>Chakra</i> is subdued by the recitation of the word 'Om' — celibacy is perpetuated which gives strength for the ascent. When the <i>Kundalini</i> , situated behind this <i>Chakra</i> in the lower intestine, is awakened (by subduing these first two <i>chakras</i> ) invisible powers are developed automatically.
3	The <i>Nabhi or Mani poorak Chakra</i> .	The Navel	8	Light Red	<i>Hring</i> ह्रीं	Fire	Maintenance	Lord <i>Vishnu</i> and <i>Lakshmi</i>	ॐ स्वः	The coil of intestines represents <i>Shesh Nag</i> (the huge serpent) functioning as a bed for Lord <i>Vishnu</i> and his consort <i>Lakshmi</i> and directs the operation of maintenance of the universe (the body). This lotus is dazzling with white light. All living beings in creation, except humans, live on these three <i>Chakras</i> only and never go above them.

4	The <i>Hradya Chakra</i>	The Heart	12	Blue	<i>Soham</i> सोऽहं	Atmosphere	Destruction	Lord <i>Shiva</i> and <i>Gauri</i>	ॐ महः	By reciting the word <i>Soham</i> , as in previous <i>Chakras</i> , this <i>Chakra</i> is also subdued. The result of subduing it is that all the sense organs come under direct control. This control helps in concentrating the mind for further developments. Lord <i>Shiva</i> is said to have burnt down all desires and has full control on his universal mind - the <i>Brahmandi Mana</i> . According to the Sufies, there are four additional points of meditation here viz <i>Rooh</i> , <i>Sar</i> , <i>Khafi</i> and <i>Aqfa</i> .
5	The <i>Kantha Chakra</i>	The throat	16	Dark Blue say Blackish Blue	<i>Shring</i> श्रीं	Space	Control of sound waves	<i>Durga</i> or <i>Avidya</i> (ignorance)	ॐ जनः	Goddess <i>Durga</i> is said to be the mother of the three deities <i>Brahma</i> , <i>Vishnu</i> , and <i>Shiva</i> . The Sufies name for this <i>Chakra</i> is <i>Aqfi-Aqfa</i> . It is the abode of <i>Malin Maya</i> , or <i>Durga</i> .
6	The <i>Aagya Chakra</i>	The Eye-brows	2	Dark Brown	<i>Anhad</i>	-	-	-	ॐ तपः	It is also named as <i>Shiva Netra</i> or the Third <i>Til</i> . Sufies name it as <i>Nukta-e-Suweda</i> . It is the Headquarter of the soul, while awake, from where the current of life flows downwards all over the physical body. It is the terminus for the <i>Pranayam Yogis</i> , because <i>Pran</i> i.e. breath is dissolved in <i>Chidakash</i> (cosmos) here and does not go beyond. The <i>Pindi Mana</i> (physical mind) being gross, has its highest approach up to this place. For onwards journey it cannot go. The <i>Brahmandi Mana</i> takes its place. It is minute. The gross elements end here and above it is all minute.

7	The <i>Sahasradal</i> or <i>Virat Chakra</i> .	Above the <i>Aagya Chakra</i> in the head.	1000	White dazzling light	Sound of big bells (घंटा ध्वनि)	Minute of earth	-	<i>Triloki Nath</i> or <i>Jyoti Niranjan</i>	-	Here the soul gets <i>darshan</i> (glimpse) of <i>Triloki Nath</i> , the lord of the three <i>Lokas</i> below, viz the <i>Hradya</i> , <i>Nabhi</i> and <i>Indriya Chakras</i> , also named as <i>Jyoti Niranjan</i> . The followers of the various religious-beliefs felt satisfied on reaching this stage on seeing the profuse light and thought that it is the highest stage and discontinued further ascent. Just above it is a very thin route to be crossed for onward journey, for which the <i>Pindi Man</i> , as big as an elephant, has to be converted into minute <i>Brahmandi Mana</i> to cross it - known as <i>Bunknal</i> . The Sufies call it <i>Aalam-e-Jabroot</i> . <i>Brahmand</i> begins from here.
8	<i>TRIKUTI</i> or <i>Brahma</i> the <i>Chakra</i>	Next above the <i>Sahsradal-Kamal</i> in the head	3	More light than the <i>Sahsradal-Kamal</i>	Low sweet thunder of clouds with recitation of OM at every moment	Subtle form of Water, Air and Fire	-	-	-	The Sufi name of this place is <i>MUSLASI</i> . Triangular in shape, it is the place of <i>Brahm</i> . The soul enjoys a lot of pleasure here and stays here for some time in comfort. Another name by the Sufi's is <i>Aalam-e-Lahoot</i> . It is the place of saints, not of the <i>yogies</i> .
9	The <i>SHOONYA Chakra</i>	Next above the <i>Trikuti</i>	6	More light than the <i>Trikuti</i>	Onkar (ओंकार)	Above the elements the three <i>Sthool Sukshma</i> and <i>Kaarana</i>	-	The place of <i>Brahmandi Mana</i> and <i>Beej Brahma</i>	-	Its Sufi name is <i>Aalam-e-Hahoot</i> . It is a place beyond <i>Par Brahma</i> where the soul gets rid of even the <i>Kaarana</i> (the subtle most) element. Also known as <i>Man Sarovar</i> or <i>Amritsar</i> - where Nectar oozes out profusely and the souls, the <i>Hansas</i> (Swans) are fed with it. It is the place of <i>Par-Brahma</i> and is also named by saints as the tenth gate. The soul enjoys the stay here very much and dances in ecstasy. The pleasure is un-describable.

10	<i>Maha Shoonya</i>	Next above the <i>Shoonya</i>	8	All dark here but the souls have their own light of Suns each and do not feel in-convinced	-	Again a place of <i>Par Brahma</i> or <i>Shaad Brahma</i> and the residence of <i>Brahman-di</i> Soul	-	-	-	<p>The soul gets all comforts here, but it can not go upwards of its own and has to be lifted by the <i>Sat-Guru</i>. Liberated souls of many people, who could not get a Guru for regions above, stay here and request the up going souls to recommend, for their up-lift, to the saints to carry them up. The saints have powers to liberate such souls also.</p> <p>There are four points of meditation here in this region of which the secret has not been disclosed by the saints. Those who reach here will automatically know about them. The Sufies name of this place is also <i>Aalam-e-Hahoot</i>.</p>
11	<i>Bhanwar Gufa</i>	Next above the <i>Maha Shoonya</i>	-	-	<i>Soham</i> or <i>Anahoo</i> (Persian) resounding sweet sound is heard here.	-	-	-	-	<p>Its Sufi name is <i>Alam-e-Hoot Alahoot</i>. Souls reaching here are filled with ecstasy and swing with divine pleasure and get impatient to get a glimpse of the Supreme Creator. Fragrance emanating here is very very profuse and pleasing to the soul.</p>
12	<i>Such Khand Sat-Lok</i>	Next above the <i>Bhanwar Gufa</i>	-	The land of all light pure spirituality. The place of the TRUE LORD	The sweet sound of <i>Veena</i> resounding at <i>SAT-SAT</i> (or <i>HAQ HAQ</i> as per Sufis)	-	-	-	-	<p>This is the place of Eternal, ever-existent <i>SATPURSHA</i> - the TRUE LORD or TRUTH REAL, or that of the CREATOR. Its Sufi name is <i>Alam-e-Hoot</i>. It is all spiritual and not a tinge of <i>Maya</i> exists here. Souls are fed with pure nectar and feel very very comfortable and are known as <i>HANSAS</i> (Swans). They can go to the upward regions from here and are assisted by the <i>SATPURSHA</i>. The <i>SAT-GURUS</i> stay here and descend from here, when entrusted with some assignment and return here after completing the assignments.</p>



## CHAPTER - V

### THE SPEED OF ASCENT

According to the saints all this creation, from first to the last (eighteenth *Chakra*), exists in the human body. The highest stage can be reached by the man during his life time, by a complete surrender to the *Sat-Guru*. The need of *Sat-Guru* is apparent, for he has passed through these stages and reached the highest, by his own efforts, and is conversant with the secrets of the *MANDALS* (मण्डल) or Centers - the inner stages of ascent. He is also competent to help the aspirants to reach the higher stages. The saints are the only secret-knowing Gurus and unless the secret is learnt from them, the higher stages cannot be reached.

The mother NATURE (*Maya*, as we call it in Sanskrit), the power of the initial CREATOR, is the greatest of the craftsman (say crafts-woman) and has created the body of man with great wisdom and in such a form that the shadow of the six chakras of *Brahmanda* (and *Par-Brahm*) falls on the lower *chakras* of the *Annda* and it is further reflected from the six *chakras* of *Annda* on the lower six *chakras* of the *Pinda* - the physical body. Thus the strength of functioning of the lower *chakras* is obtained from the next six *chakras* above.

According to the saints, the upwards movement in the *Sant-Mat* (सन्त-मत) - the way of ascent of the saints has been divided into four kinds: -

1. *PIPEELIKA* (पिपीलिका) that of an ant - a creeping insect,
2. *MAKARI* (मकड़ी) that of spider,
3. *MEEN* (मीन) that of a fish AND
4. *VIHANGUM* (विहङ्गम) that of a bird.

The '*Surat*' (soul) starting from the lower *chakras* of *Pinda* takes a lot of time and energy to ascend because man's mind is badly entangled in the bonds of worldly attachments. These attachments do not allow the aspirant to proceed on the path of *PARMARTHA* (परमार्थ) – the greatest goal. He tries to go upwards but the storms (disturbances) cause his downfall. He tries again, but again falls down, and in this way the cycle of ascents and falls continue. Later, by the grace and help of the *Sat-Guru*, he transcends the lower *chakras* someday. Because of the slow speed of ascent and repeated falls, like that of an ant, which does not lose courage at any stage whatsoever, this path has been named as *PIPEELIKA MARG* (पिपीलिका - मार्ग). *Pipeelika* means an ant in Sanskrit.

The next is the *MAKARI MARG* (मकड़ी - मार्ग). *Makari* (मकड़ी) means a spider. When the *Surat* rises over the six *chakras* of the *Pinda*, its speed becomes that of a spider. A spider descends from the ceiling above to the ground with the help of the thread produced in the mouth and after picking up its prey, ascends up to the ceiling with the help of that very thread. The aspirant obtains this very stage after ascending above the lower six *chakras*, which he had gone through by the *Pipeelika Marg*. Then the shackles of the world do not bind him so fast, and he becomes independent in his action. The ascent above the *Agya Chakra* up to *Trikuti* (seventh and eighth from below) falls under this *Makari Marg*,

On reaching *Trikuti*, the speed of ascent become like that of a fish in known as *MEEN MARG* (मीन - मार्ग). *Meen* means fish in Sanskrit. The fish ascends against the current of water for hundreds of miles. Water is its element and it has love for water. Similarly the *Surat* ascends with the speed of a fish, of course with the assistance of the *Guru* and along with the current of the

*Shabda* (शब्द). This speed continues till the soul crosses the *DASHAMDWAR* (दशम द्वार) the tenth gate.

Beyond *Dashamdwar*, the speed of ascent becomes that of *VEHANGUM* (विहङ्गम) - meaning a bird. The seat, rather home of the saints is in *Sachkhanda*, which is also termed as *DAYAL DESH* (दयाल देश) - the home of The Kind by the saints. They have the power to descend from *Sachkhanda* at their discretion for completing their assignment in the world and go up to their home above, just as a bird flies down from the top of the hill and flies back to its home on the top of the hill.

According to Saint Kabir (the first of the saints to declare categorically the stages of upliftment of the soul to the highest level of spiritual consciousness) the movements of saints (the *Sat-Guru*) is like that of a bird. Their way is the *SHABDHA* (शब्द) the divine name, and their place of abode is beyond *Pinda* (physical) and *Anda* (Ethereal and Subtle), that is the *Sat Loka* or *Sachkhanda* and beyond, that the *Sat-Guru* has given them the keys of the doors to *Sachkhanda*. The key denotes the *SHABDHA* - the divine name, given by the *Sat-Guru* and with the resound of the *Shabda*, the doors are flung open for entry in the *Dayal Desh* - the home of The Kind.

## CHAPTER - VI CONCLUSION - (उपसंहार)

From the foregoing description of the stages of ascent of the soul from its grossest form of its present existence in this physical world, to the subtle and most abstract and minute stage of life, it will be seen that the way to ascend the flights of consciousness, is not simple and easy, and that it cannot be achieved without the guidance of one, who knows the secrets of the stages of ascent. It will also be soon that the saints, who are the only secret knowing persons, are conversant with the way and are competent to lead people to the higher stages of consciousness. The need of the guide, the *Sat-Guru* is, therefore, apparent and indispensable for an aspirant. It is not possible to get this guidance from the books.

Because these heights cannot be reached by any other means - physical or otherwise, and also because one has no knowledge of the ups and downs of the stages, as also means and ways of ascent to them, we have to approach an expert for his advice and help. This expert is only one whom the saints give the name of *Sat-Guru*.

It might have also been seen by our readers, as to how important it is for every one of us to get himself relieved of the scheduled repetition of pain and misery in birth, sickness, old age and death, every time our return to this earthly life, in any form whatsoever, an insect, a reptile, an animal, a bird or even a human being. Unless the standard of the soul is raised from gross and even subtle levels, the relief is not possible. This rising from lower gross and subtle levels is only possible when we are in the

human body. All *YONIES* (योनिया) other than that of human being are *BHOG YONIES* (भोग योनियाँ), in which the soul has to undergo sufferings as a result of the past deeds and it cannot do anything else to improve its lot. The *Yoni* of a man is both *KARMA YONI* (कर्म योनि) i.e. of action, as well as *BHOG YONI* (भोग योनि) i.e. enjoying the results of the good or bad deeds. If one wastes his present time and lets the human body be destroyed in due course, as is usual in most cases, his turn for the human being may come after a continued suffering for years and years - may be hundreds and even thousands of years, or more. The circumstances when he may come to the human body may or may not be favorable to him for raising himself from gross levels. The Saints, therefore advise every human being, without distinction of caste, creed, nationality, language etc., not to waste any more time - so precious, which is now available to him, but to utilize it in ascending from the gross levels and get relieved of the repetition of pain and misery for good. A search for a suitable guide, a *Sat-Guru* for the purpose, shall be necessary and this search may be commenced immediately with perseverance and determination.

The saints say that if an aspirant goes out for the search of a *Sat-Guru* with all sincerity at his command God Almighty comes to his help and makes available the *Sat-Guru* to him. When this *Sat-Guru* is obtained and accepted he, the aspirant, should act on his advice and guidance. He will have to depend on him (the *Sat-Guru*), because the *Sat-Guru* knows the way leading above the gross levels which neither the aspirant knows, nor it is given in any book available to humanity till now. The ultimate stage of complete surrender to the *Sat-Guru* will automatically come and the aspirant will be convinced before-hand that this surrender will bring him the richest reward.

There have been saints of high caliber in the past and they have lifted men from lower gross level to the highest level of consciousness, but their personal guidance is not available now for new entrants on this path, when they are not physically present before us. But saints of the caliber of *Sat-Guru* have always been available on this earth and it is necessary to find them out and accept a living *Sat-Guru* in the human form, who only can lead the soul to the divine path of ascent. This guidance cannot be had from those *Sat-Gurus* who are not present. The old disciples, who have accepted him as their *Sat-Guru*, during the life time of the *Sat-Guru*, will however, continue to get guidance of the same *Sat-Guru*, even when he is not physically present. New entrants, after *Sat-Guru's* physical disappearance, cannot get guidance from them.

It may also be pointed out at this stage that the *SANSKAR* (संस्कार) - cumulative result of the past actions of all human beings are not similar and differ from person to person. The circumstances in which they are placed are also not similar. It is therefore, not necessary that each and every aspirant may cross all the stages of Physical, Ethereal, and Subtle during the short span of his life. There are so many hurdles obstructions and hindrances in this path of *PARMARATH* (परमार्थ) - the greatest goal. But if a *Sat-Guru* is found and he accepts the aspirant as his disciple, he (the *Sat-Guru*) will get him across the initial gross levels at least, and relieve him of the ordeal of birth, misery, old age and death, and he (the aspirant) will not return to this earth for the sufferings. This is possible if one crosses the first six *chakras* and reaches beyond the *Aagya Chakra* - sixth from below. For journey beyond, the same *Sat-Guru* will be available to him, who will lead him up to the final stage. But the speed of ascent, after this physical body is lost, becomes very very slow and the work which can be completed in human body in days and weeks may take hundreds of years even, during which several human souls

will surpass him over and go ahead of him with the help of the *Sat-Guru*.

Finally, one important aspect is also to be kept carefully in view. The stages enumerated in Chapters II to IV are the normal stages of ascent and the description given about them is based on the experience of the past saints. It is not necessary for every aspirant to pass exactly through each and every one of these stages. It is solely at the discretion of the *Sat-Guru* to give him vision and knowledge of every stage or omit one, more or even all the stages and raise the aspirant to the highest level direct by his own powers and at his own discretion. But in case of those, who are assigned with the responsibility of acting as *Sat-Guru*, have surely to be acquainted with all the stages, so that they may be able to help the aspirants of all calibers and at all stages of development, as per requirement in each case.

It may also be noted that the individual and personal contact and guidance of the *Sat-Guru* is necessary in each case. Although the capacity of the *Sat-Guru* cannot be challenged, the time and circumstance may not permit him to pay individual attention in case the number of disciples is unlimited. It is necessary for him (the *Sat-Guru*) to have personal contact with each and every one of his disciples and human capacities and circumstances may, therefore, limit the number of disciples under his guidance.

# SHABAD (Verses) of Saint Kabir

With Literal Translation in English

(Check youtube video: Kar Naino Deedar

<https://www.youtube.com/watch?v=9gZ3X-1Y1Q8>)

## Hindi Version

- टेक -

कर नैनों दीदार महल में प्यारा  
है।

1. काम क्रोध मद लोभ बिसारो,  
शील सँतोष क्षमा सत धारो ।  
मद मांस मिथ्या तजि डारो,  
हो ज्ञान घोड़े असवार, भरम से  
न्यारा है ॥
2. धोती नेती बस्ती पाओ,  
आसन पदम जुगतसे लाओ ।  
कुम्भक कर रेचक करवाओ,  
पहिले मूल सुधार कारज हो  
सारा है ॥
3. मूल कँवल दल चतूर बखानो,  
किलियम जाप लाल रंग मानो ।  
देव गनेश तहँ रोपा थानो,  
रिद्धि सिद्धि चँवर दुलारा है ॥

## English Translation

Burden of the song:

Behold your beloved with your eyes present in the palace (your own body).

Forget *KAMA* (sex), *KRODH* (anger), *MADA* (Ego) and *LOBHA* (Greed), Adopt *SHEEL* (Purity), *SANTOSH* (Contentment), *KSHAMA* (Forgiveness) in the mind. Abandon the use of meat and wine and also the habit of telling lies. Ride on the horse of knowledge which carries one beyond all doubts.

Perform *DHOTI* (cleansing intestines), *NETI* (Cleansing nose and throat) and *VASTI* (Cleansing the rectum). Sit on the *Padmasna* pose by the correct method. Perform *KUMBHAAK* (Breath in and hold.) *RECHAKA* (Breath out). First control *MOOLADHARA* (Rectum), so that further performances may be successful.

The *LOTUS* at *MOOLCHAKRA* (Rectum) has four petals. The recitation is '*KLING*' and colour *RED*. Install deity *GANESH* there. *RIDHI* (bountifulness) and *SIDHI* (invisible powers) are in service (of



the deity).

4. स्वाद चक्र षटदल विस्तारो,  
ब्रह्म सावित्री रूप निहारो।  
उलटि नागिनी का सिर मारो,  
तहाँ शब्द ओंकारा है ॥  
*SWADU* (reproductive Organ) *chakra* has a lotus of six petals, Find there the deities, *BRAHMA* (Deity of creation) and *SAVITRI* (his consort). Turn back and strike on head of the serpent (*KUNDALINI*). The *SHABDA* (recitation) of this place is 'ONKAR'.
5. नाभी अष्ट कमल दल साजा,  
सेत सिंहासन बिष्णु बिराजा ।  
हरियम् जाप तासु मुख गाजा,  
लछमी शिव आधारा है ॥  
*NABHI* (NAVEL) has a lotus of eight petals. The deity *VISHNU* adores white Royal throne. The word 'HRING' is being recited by the deity. *LAKSHMI* (*Vishnu's* consort) and *SHIVA* are in attendance.
6. द्वादश कमल हृदयेके माहीं,  
जंग गौर शिव ध्यान लगाई।  
सोहं शब्द तहाँ धुन छाई,  
गन करै जैजैकारा है ॥  
*HRADAYA* (heart) has a lotus of twelve petals. *SHIVA* and *GAURI* (his consort) sit in meditation there. The Shabda of this place is 'SOHAM', The *GANAS* (attendants of Lord *Shiva*) are praising their Lord.
7. षोडश कमल कंठ के माहीं,  
तेही मध बसे अविद्या बाई।  
हरि हर ब्रह्म चँवर दुराई,  
जहँ श्रीयम् नाम उचारा है ॥  
*KANTHA* (Throat) has a lotus of sixteen petals. The deity *AVIDYA* (Ignorance - as opposed to knowledge) resides here. *Vishnu*, *Shiva* and *Brahma* stay in her attendance. The *Shabda* of this place is 'SRAYAM'.
8. तापर कंज कमल है भाई,  
बग भौरा दुइ रूप लखाई।  
निज मन करत वहाँ ठकुराई,  
सो नैनन पिछवारा है ॥  
Above it is *AGYA Chakra* - a lotus of two petals. *Bag* (dove) and *Bhaunra* (Black- wasp) both are visible here. *NIJMAN* (Physical mind) reigns here. Its location is behind the eyes.
9. कमलन भेद किया निर्वारा,  
यह सब रचना पिंड मेंझारा।  
This is the description of lotuses. All this creation is contained in the *PIND* the physical body. Associate

- सतसँग कर सतगुरु शिर धारा,  
वह सतनाम उचारा है ॥
10. आँख कान मुख बन्द कराओ,  
अनहद झिंगा शब्द सुनाओ।  
दोनों तिल इक तार मिलाओ,  
तब देखो गुलजारा है ॥
11. चंद सूर एक घर लाओ,  
सुषमन सेती ध्यान लगाओ।  
तिरबेनीके संधि समाओ,  
भौर उतर चल पारा है ॥
12. घंटा शंख सुनो धुन दोई,  
सहस्र कमल दल जगमग होई।  
ता मध करता निरखो सोई,  
बंकनाल धस पारा है ॥
13. डाकिनी शाकनी बहु किलकारे,  
जम किंकर धर्म दूत हकारे।  
सत्तनाम सुन भागे सारें,  
जब सतगुरु नाम उचारा है ॥
14. गगन मँडल बिच उर्धमुख कुइया,  
गुरुमुख साधू भर भर पीया।  
निगुरो प्यास मरे बिन कीया,  
जाके हिये अँधियारा है ॥
- with Saints and accept a *SAT-GURU* (as your guide) and recite *SATNAM* (the divine Name).
- Close the eyes, the ears and the mouth. Hear *ANHAD* (limitless whistling sound) Bring the eye bails nearer and then behold the (Celestial) garden.
- Bring the sun and the moon (both eye-balls) at one place (i.e. nearest). Meditate with all ease (without straining), Enter *TRIVENI* (the confluence of three rivers). The way onwards is across the flow of water.
- Hear the sounds both of the big gong-bells and of the conch here. The *Sahasra-Dal-Kamal* (lotus of a thousand petals) shines with dazzling light. Behold the creator in their midst. The way onwards is through *BUNKA-NAL* (curved tube).
- Evil spirits threaten with hideous cries. The messengers of *Yama* (the deity of death) are calling on. They run away when they hear *SATNAM* (The divine name), the very name which has been given by the *Sat-Guru*.
- There is a small well in the midst of the space of skies, of which the head is downwards. The *Sadhus*, who have accepted a Guru, drink (nectar) out of it to their content. Those, who have no Guru, are without penance and die with thirst. There is darkness in their hearts.

15. त्रिकुटी महलमें विद्या सारा,  
धनहर गरजे बजे नगारा।  
लाल बरन सूरज उजियारा,  
चतूर दलकमल मंझार शब्द  
ओंकारा है ॥

At the place of *TRIKUTI* there exists all knowledge. The sound here is that of sweet thunder and of a big drum. The red Sun spreads its light. The lotus has four petals and among them the sound is 'ONKAR'.

16. साध सोई जिन यह गढ लीनहा,  
नौ दरवाजे परगट चीन्हा।  
दसवाँ खोल जाय जिन दीन्हा,  
जहाँ कुलुफ रहा मारा है ॥

Only he is the *Sadhu*, who conquers this fort, who understands clearly the NINE GATES and who opens the tenth door which is locked.

17. आगे सेत सुन्न है भाई,  
मानसरोवर पैठि अन्हाई।  
हंसन मिलि हंसा होई जाई,  
मिलै जो अमी अहारा है ॥

Next is *Swet-Shoonya* (the White Zero) where a dip is taken in the *MANSAROVAR LAKE*. Then the soul mixes up with the Swans and becomes a Swan (Immortal) and feeds on the nectar available here.

18. किंगरी सारंग बजै सितारा,  
क्षर ब्रह्म सुन्न दरबारा।  
द्वादस भानु हंस उँजियारा,  
षट दल कमल मँझार शब्द  
रंकारा है ॥

Musical instruments - Fiddle, *Sitar* etc., are being played here. At this *SHOONYA* (Zero) there is the *Darbar* (Court) of the *AKSHRA* (Imperishable) *BRAHMA*. Here the light of the soul is equal to twelve Suns. The lotus is of six petals here and the sound is 'RARANKAR'.

19. महा सुन्न सिंध बिषमी घाटी,  
बिन सतगुरु पावै नहिं बाटी।  
व्याघर सिंह सरप बहु काटी,  
तहँ सहज अचिंत पसारा है ॥

The way to *MAHASHOONYA* (absolute zero) is very difficult. It cannot be reached without the help of *SAT-GURU*. Tigers, Lions Pythons are present here. There are the Islands of *SAHAJ* and *ACHINT* spread all over.

20. अष्ट दल कमल पारब्रह्म भाई,  
दहिने द्वादश अंचित रहाई।  
बायें दस दल सहज समाई,  
यो कमलन निरवारा है ॥

The lotus at the place of *PARBRAHAM* has eight petals. On the right is *ACHINT* - of twelve petals. On the left - *SAHAJ* has ten petals. This is the position (distribution) of lotuses here

21. पाँच ब्रह्म पांचों अँड बीनो,  
पाँच ब्रह्म निःअच्छर चीन्हों।  
चार मुकाम गुप्त तहँ कीन्हो,  
जा मध बंदीवान पुरुष  
दरबारा है ॥
- There are five *BRAHMS* in the five *ANNDAS*. The five *BRAHMS* are unperishable. There are four other places which are secret. Amongst these is the *Darbar* of the *PURUSHA* of the *Bandivans* (the name of residents here).
22. दो पर्वतके संध निहारो,  
भँवर गुफा तहां संत पुकारो।  
हंसा करते केल अपारो,  
तहाँ गुरन दरबारा है ॥
- Now come to the confluence of the two mountains, which the Saints Call *BHANWAR GUF*A (The circuitous cave). Swans play freely here. Here the *GURUS* hold their *DARBAR*.
23. सहस्र अठासी दीप रचाये,  
हीरे पत्रे महल जड़ाये।  
मुरली बजत अखंड सदा ये,  
तहँ सोहँ झनकारा है ॥
- Here is the Creation of eighty-eight thousand islands decorated with diamonds, emeralds and rubies. *Murli* (Celestial flute) continuously plays here. The tune of *SOHAM* is resounds here.
24. सोहँ हद तजी जब भाई,  
सत्तलोककी हद पुनि आई।  
उठत सुगंध महा अधिकारी,  
जाको वार न पारा है ॥
- When the limit of *SOHAM* is crossed, the territory of *SATLOK* is entered. The fragrance here is so abundant and profuse that it cannot be measured.
25. षोडस भानु हंसको रूपा,  
बीना सत धनु बजै अनूपा।  
हंसा करत चँवर शिर भूपा,  
सत्त पुरुष दरबारा है
- The light of the soul here resembles that of sixteen Suns. The unparalleled sound of *VEENA* is heard here. The *HANSAS* (liberated souls) stay in the service of the King The *SAT PUKUSHA* (the ever existent LORD) in HIS *DARBAR*.
26. कोटिन भानु उदय जो होई,  
एते ही पुनि चंद्र लखोई।  
पुरुष रोम सम एक न होई,  
ऐसा पुरुष दिदारा है ॥
- Millions of Suns with equal number of Moons together, cannot equal a thin hair of the *PURUSHA*. Such is the sight and light of the *PURUSHA*.
27. आगे अलख लोक है भाई,  
अलख पुरुषकी तहँ ठकुराई।
- Beyond (this) is the *Loka* of THE *ALAKH* (invisible). The master of

अरबन सूर रोम सम नाहीं,  
ऐसा अलख निहारा है ॥

this place is *ALAKH-PURUSHA*.  
(Even) Millions of Suns cannot  
match HIS one thin hair. Such is  
the sight and light of THE *ALAKH*.

28. ता पर अगम महल इक साजा,  
अगम पुरुष ताहिको राजा।  
खरबन सूर रोम इक लाजा,  
ऐसा अगम अपारा है ॥

Above this exists an  
unapproachable *PALACE*. The  
*AGAMA-PURUSH* is the king of it.  
Millions of suns do not equal HIS  
thin hair. *SUCH* is this  
unfathomable *AGAMA*  
*PURIJSHA*.

29. ता पर अकह लोक है भाई,  
पुरुष अनामि तहां रहाई।  
जो पहुँचा जानेगा वाही,  
कहन सुनन ते न्यारा है ॥

Over it is *AKAHA* (indescribable)  
*LOKA*, where resides *ANAMI*  
(without name) *PURUSHA*. The  
only one, who reaches there, will  
know it. It cannot be explained.

30. काया भेद किया निरुवारा,  
यह सब रचना पिंड मँझारा।  
माया अविगत जाल पसारा,  
सो कारीगर भारा है ॥

The Secret of the physical Body  
has (thus) been explained. All this  
creation exists within this *PINDA*  
(physical body). *Maya* (nature) the  
great craftsman has created all  
this intricate *NET*.

31. आदि माया कीन्ही चतूराई,  
झूठी बाजी पिंड दिखाई।  
अवगति रचना रची अँड माहीं,  
ताका प्रतिबिंब डारा है ॥

THE *ADIMAYA* (Initial Mother  
Nature) has used wisdom by  
showing this false creation in the  
*PINDA* (Physical Body), Initial  
creation produced in the *ANNDA*  
has been reflected in the *PINDA*.

32. शब्द बिहंगम चाल हमारी,  
कहै कबीर सतगुरु दर्ई तारी।  
खुले कपाट शब्द झनकारी,  
पिंड अंड के पार सो देश  
हमारा है ॥

Saint *KABIR* says that our  
movement is that of a bird  
(represented by the *SHABDA*);  
and that the *SAT-GURU* has given  
us the key. With the resound of  
'*SHABDA*' the doors have been  
flung open that this *Desh* (place of  
residence), beyond this *PINDA*  
AND *ANNDA* is ours.

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