

Awakening to Divinity

(TATTVA PRABODHINI)

Prologue from the 1940 (Hindi) Publication

Homage to the author

Mahatma Shri Ramchandraji Maharaj (Laalaji Maharaj), at the acme of spirituality, is not only an accomplished saint but also a capable spiritual-master. He not only attained the highest stage of esotericism, but mastered the whole process leading to that state. Well acquainted with all the meandrous ways of the path and like an expert physician, he used to prescribe the most appropriate regimen and cure for the seekers depending upon their individual inclination. As a result, they made fast progress. Not only this, he was an intellectual devout as well.

He had an archetype faculty to explain the secrets of mystical-excellence in such a plain and simple manner, as if he is drawing a sketch of the subject, which left an indelible impression on the minds of the audience. The subject he has chosen here to dwell upon is beyond any criticism because it can be grasped only through self-experience. The criticaster without any experience and doing so for the sake of criticism alone, would lead to nowhere. It is a serious-minded subject, which needs to be pondered upon deeply and repeatedly to grasp the real essence of it.

His language is Urdu, the present-day's 'Hindustani'. His narrative style is appropriately pleasing. Hindi words have been used wherever possible. He has been a scholar not only of Hindu philosophy but also possessed in-depth knowledge of the Islamic traditions. His writings present a great synthesis of both. He has given a glimpse of the contribution of various saints and liberated souls while revealing the secrets of *Brahm-Vidya* (esoteric knowledge). The reverence with which he has mentioned the scholars belonging to other religions is befitting him. He himself traversed all the distance of the path of various traditions discovered and followed by the Muslim saints and greatly appreciated the same. Saints have befittingly liberal and large heart. Absolutely true that the eternal esoteric knowledge is not the property of any particular sect or creed.

This piece of his work, to my understanding, is a preamble to his writings on the subject of science relating to spiritual-matters. It is because of this reason that this book has been chosen to be published first, which should arouse interest in the readers towards this knowledge.

We have accessed the material for this Hindi-publication from Laalaji's original manuscript in Urdu. Translation, howsoever accurate it might be it would never be free from the danger of side-tracking the factual conviction of the topic. Meanings of difficult words, given in bracket, are to the best of our knowledge and understanding only to facilitate the vernacular readers.

You the readers! Decide for yourself, as to how far useful and profitable would be to publish Laalaji's writings. Please do send your opinion and comments so that it can be decided to put-forth more such jewels.

Jagmohan Narain,
President, Shri Ramchandra Publication League,
Fatehgarh (U.P.)
Thursday; November 14, 1940 A.D

Introspection

**Sadho Ek Roop Hai Sab Mein.
Boond Boond Mein Bhed Nahi Hai, Sindhu Boond Dou Eka,
Boond Mein Sindhu, Sindhu Boondvat, Yahi Hai Saar Viveka. 1
Boond Ke Piche Sindhu Hai Vyapa, Sindhu Boond Adhara,
Sindhu Adhar Boond Barsana, Sachcha Tattva Vichara. 2
Bharam Kalpana Man Mein Upaji, Sindhu Boond Bilgane,
Mite Kalpana Jnan Ke Bal Se, Tab Koi Bhed Pichaneh. 3
Mithya Bharam, Kalpana Mithya, Mithya Jag Vyavahara,
Jab Yah Mithya Samajh Mein Aaye, Mite Dvand Vistara. 4**

Revered Father,

This servant, as he is, proffers at Your feet. He has not learnt how to sing in Your praise or how to know Your greatness. Yes, at times he feels proud of his consciousness, but the truth is that what he considered as knowledge and his achievement appears all to be meaningless, because when he is put to test, nothing proves worthy. The result of all his search and enquiry is that he has come to know that he knows nothing.

In all parts of the world various streams of knowledge are flowing continuously day in and day out in the shape of numerous publications, books, newspapers and periodicals etc. The views expressed in these writings appear to provide the basis for hymns in your praise. But then they enter in the mind and rest somewhere in such an unorganized manner that they cannot be retrieved when required and even if there is some impression left, it is so vague that it serves no purpose.

From where do all these thoughts and scene arise and where do they rest? Are these not a reverberation of Your name and its reflection, which arise like a wave in Your ocean of knowledge and then they become slow and quite? Knowledge and ignorance, light and darkness, matter and consciousness, life and death, strength and weakness, all duality is the playful creation of You and Your 'Maya' (illusion). All the creatures are participating in this play according to their role and are witnessing and repeating the same. Some are engaged in this play, some are looking at it and some others are repeating the game. This wheel is so rotating that one is unable to comprehend its end. Perhaps what is referred to as the '*Mahapralay*' (the dissolution of all creation) may be its end?

Those, who have left from the scene were, as if they were free souls, who having played their roles, have set quietly in a corner. Such a quite and free departure that they did not look back even once. Even the great people so disappeared that not even their memory is left behind. It matters little if only a few show their glimpse as sages and seers, messiahs and '*Avatars*' (incarnations of God).

This emblematic name and form will remain too, as long as one's own light remains. But after all an emblem is an emblem. The present personality (the causal body or *Karan Sharir*) is certainly an embodiment of some other personality that existed earlier. If somebody could imagine himself an embodiment of his father and his father to be an embodiment of his father's father and so on and thus slips in to the remote-past to such an extent that he starts feeling that the sequence of embodiment and the emblem is

ending and there remains nothing except the essence, then it is possible that this very point is the ultimate, his starting point.

O' The Supreme Soul! This *Sevak* (servant) being an embodiment of many such, one after another embodiments and ultimately becoming an intermingled form of some state of the *Satpurush* (the Truth) and a version of the way to Truth is trying to discharge his responsibility according to Your will. You are omniscient. So I leave it unto You to decide how capable is Your servant in playing his role and whether the role played by him is based on truth or otherwise. If he is an embodiment of some state of the *Satpurush*, then what state of Truth? It is my firm belief that the waves of the ocean of Your Mercy and Grace have taken this body into Its shelter from all sides from the very first day. The first gleam of enlightenment was bestowed on me in the lap of my intensely devoted mother and I was fortunate to be bloomed in the warmth of this Divine light (in the form of my mother) for seven years.

O' The Merciful! Your boundless Compassion did not keep me away from its current and eventually on an auspicious day of my nineteenth year You sent me and ultimately apportioned me the epitome of mercy and the light of knowledge to guide and lead me to the path of Truth and made me to surrender my being to him. He, the true guide, on the very first day uttered in my ears that "your true self from the very first day is bent towards the Truth; so become an epitome of the *Satpurush* and prove the Truth to be truth. Use the reflective action as the divine path to reach the '*Dhruva Pad*' (the polar state). Use the '*Maya*' (illusion) as a tool in performing your role but take the shelter only of the Truth."

Having said so my guide did not leave me alone on my own but for sixteen years like an idolon he always remained with me and with great kindness took both my spiritual and worldly care. Every moment he inspired me to be away from ostentations and denominational-rituals of all sorts and eventually colored me in his own color and asked me to spread his holy-mission all over the world in such a manner that no one was left untouched. His instructions were that disgraced and strayed people in need of help should be assisted and made internally strong. By this he meant that until people were not helped to gain internal strength, they would not be awakened, they would not realize their self and their intellectual level would remain unchanged. They would remain under the influence of various disorders, i.e. there would not be any possibility of further progress. He thus laid stress on the point that as far as possible the focus should remain on internal practice and simultaneously the character should be built keeping the religious dictates in mind. One should also draw benefit from reading and following the scriptures. It was his opinion that one should engage himself in internal practice and also keep company of such people so that not only character is built but the path of social progress is also made accessible. As against this, mere listening to discourses or devotional songs or reading books would not help in achieving the objectives.

Now, my beloved ones give thought to it and consider to what extent the principles based on his desire and expectations are being followed? Most of the people are running after ostentations, amusements and illusory glimpses and for them to confine only up to the internal practices is a burden for them. It has become difficult to leave behind the old lazy habits and to follow the religious discipline. This is the reason that our mission is limited to only a few people and even they keep on trying to hide their faces and to run away. Many have run away and many are in the process. Even then those

few who are steadfast, their commitment and internal condition can be judged only by those who themselves are engaged in internal practice. Why is it that our mission, even after so much time, has not achieved the place it deserved amongst the seekers? It has neither gained popularity, nor does it have any written code of conduct or a fund or any social or economic status. One of the reasons appears to be the impractical strictness about the message of our great ones being not made public for the fear of not introducing even the slightest variation or modification, which has been considered as being impertinent. But now it is being felt that my beloved ones and quite a few others in the mission expect that some shape should be given to all this in the 'Satsang' (gatherings for practice in silence or Holy service), meaning thereby that the silent signs that have been passed through the generations and expectations from the people be formalized and published in the form of books and periodicals.

This servant up till now was of a view and still holds, that the old scriptures and books given by the sages and the material provided by various saints, Upanishads, Gita, Ramayan, Ramcharit Manas, literature of Sant Kabir, Guru Nanak Sahab's *Granth*, "Ghat Ramayan" of Tulsi Sahab of Hathras, letters and *Qulliyat* of Param Sant Rai Sahab Saligram, literature of Maharshi Dayanand, words of Swami Vivekanad and Swami Ramtirth etc. are enough for the seekers to derive inspiration and guidance. If some people find it difficult to understand and reach the depth of these books, they can refer to the books written by Maharshi Shivvrat Lalji, who has been kind enough to write these books in simple and common man's language, which are easy to understand for all. I do not understand why despite all these gems being already available people should be fascinated to write more books? It appears that the reason behind doing so is the difficulties faced by people in the modern times due to which they feel that these books are beyond their comprehension and the common people expect a still simpler path to follow. Inquisitiveness is natural in human beings. It is embedded in their character to know and experience more and more new things. Although one should not have the same level of interest in any thing after having experienced the same, but this is not always necessary that one would have achieved something while undergoing that experience. Therefore, a constant desire to keep on experimenting continues. Inquisitiveness is natural in human beings. It is embedded in their character to know and experience more and more new things. More and more knowledge and techniques are revealed with time.

But then there are such books, which the readers are not able to benefit from fully. One reason for it is that the philosophy discussed in such books is not based on the self-experience of the author but mostly based on things heard or aberration of scriptures. At times the motive behind it is not welfare of public but promotion of authors own self-interest. Such books with all excellence in their get up do not benefit the real seekers.

There is another reason for people having no interest in book-reading, which is that such writings are not based on to one's own experience and instead are borrowed. Without self-experience the narrations appear to be lifeless and leaves no Impact on the readers. Gaining experience is also not in everybody's hand; therefore, the expression does not always create the same effect. At times it so happens that even a few words or a single line creates such an impression in the mind of the reader that it touches his heart, but next time the same expression does not prove so effective and seems to be meaningless. The inner meaning is that a particular thought topicalised through composition of words finds its due place in reader's mind only when it is free from prejudices and of-

course emerging from a heart filled with love. Besides, one should not try getting such a work published unless he himself has reached such a state of accomplishment. But then when there appears no other way out, it does compel to take-out the pen. This servant has repeatedly been impelled by the satsangi brothers and sisters to write some thing or the other. Their ardent desire is that whatever conversations and topics were discussed during Satsangs should be made accessible as the same don't remain intact and fresh in mind apart from the fact that many of the Satsangis may not be physically present.

Therefore, whatever it be, I have now taken a vow that I will write. I am fully conscious that my academic qualification is not such that I may write a foolproof script and the readers may, therefore, find linguistic and technical deficiencies, besides unconnected material here and there, as I am not apt in this work. I have not even the slightest intention of satisfying my ego through this attempt. This work is entirely aimed at serving my own brethrens, my fellow-disciples and seekers. I am, therefore, not embarrassed at my shortcomings.

I pray my effort would serve the purpose and that this work reaches in the hands of beloved brothers with a belief that they would feel the warmth of my love for them in their hearts.

Beneath thy merciful eye;

(Fakir Ramchandra)

Mercy-: An Extract from the Holy Qur'an-

12. “”Verily, We have created man from an extract of clay;
13. Then placed him as a drop (of sperm) in a safe lodging;
14. Then We made the sperm into a clot of congealed blood; then of that clot We made a lump (fetus); then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature: so blessed be Allah, the Best of creators!;
15. After that, surely, you will die;
16. Then verily on the Day of Judgment ye shall be raised up;
17. And indeed We have created above you seven heavens and We are never oblivious of (Our) Creation.

(The Holy Qur'an: 23:12-17)

The Secret of Liberation and Attaining Sovereignty

‘Yoga’ according to dictionaries has various meanings, including ‘union’, ‘coincidence’ and ‘combining’, but the context in which I wish to use this term is ‘the way to achieve liberation’; it is also one of the six philosophies, which refers to ‘focusing one’s mind in order to get absorbed in the Divine’. In this regard my revered Master used to say that “*Ilm-Lataif* (the knowledge of the spiritual chakras) is a great blessing, which the Almighty has given to the Sufis and the *Rajyogi*-saints.

According to my limited knowledge, yoga and the knowledge of the spiritual chakras both require traversing through the same common path, either through the ‘*Hathyoga*’ or through the ‘*Rajyoga*’. While in the case of a *Hathyogi*, all the gates for acquiring knowledge open through the body or breathing exercises, in the case of a *Rajyogi* the only key he has is his mind (*Manas*- the mind or the heart). Although the real existence of man is his soul, but the *Mano-Bhautik Vijnan* (the psycho-physical science) of yoga does not accept it and looks to discover his real existence through its own means and does find it also.

In our physical body, there is a cylindrical *Meru-Stambh* (the backbone or the spine) and some circular centers of nerves i.e. chakras*, which starting from the root of the spinal-chord (which is the seat of the lowest chakra, i.e. Mooladhar Chakra) rise up to the *Brahmrandhra* located at the vertex in the head.

The spiritual energy related to these chakras is beyond the reach of body-consciousness. If somehow this energy can get activated through our *Pran-Shakti* (life-force), then it would grow naturally and would move towards the upper chakras, uniting there with a supra-conscious power, which is the energy supporting our physical and mental existence. This union leads to a deep trance with a feeling of ‘Oneness’ in which the existential-consciousness gets absorbed in the supra-conscious.

This is an old practice in which mind is not to be instantaneously absorbed but is to be brought to a standstill. This thus is a way of *Sadhana* in which the mind is observed and checked and gradually allowed to give up its tendency of aimlessly wandering and getting occupied with unnecessary thoughts. In this way of practice mind experiences that the freedom which it enjoyed so far has been taken away and now it has no purpose or interest.

There is another way of practice, which is less taxing and more result-oriented. Here all the external thoughts are discarded and the mind is directed to focus within. In such a state of total stillness, it can remain focused only on the ‘Absolute Truth’ or it can be united with the supra-conscious. There is some difference in the two methods but the ultimate objective and result is same. The objective is to seek union with the Lord and to experience the Oneness. In *Rajyoga*, however, other objectives are also included like gaining access to esoteric knowledge and powers, which cannot be achieved completely

*Chakras-spiritual chakras or centers of spiritual energy. It is believed that the soul while descending down in the human aggregate, first descended at the vertex, i.e. the ‘*Brahmrandhra*’ and from there it spread in the entire body, pervading every cell of human body, and in the process rested at some points, known as chakras, which are the centers of spiritual energy. Practice (meditation) at these centers activates and energizes these centers leading to various spiritual experiences.

or safely only through personal effort. It requires a competent instructor or Master. And by competent Master, I mean an accomplished and duly authorized *Satguru* and not the self proclaimed or unaccomplished ones, who are not competent to give *Tavajjoh* (transmission of spiritual vitality).

On acquiring *Jnan* (spiritual inclination), the *Sadhak* becomes introvert and gets absorbed in the contemplation of the Self. According to Chandogyopanishad:

***“Ath Yadidamassimanbrahmapure Dahram Pundarikam Veshm
Daharoasimanntarakaash-Rimanya-Dantastdanveashtatyam Tadvav
Vijigyasitavyamiti.”***

Meaning thereby that in this abode of that Brahmn there is a subtle lotus-like place. One should look for and seek that, which occupies the sky of that lotus-like place.

Jayasi also has described similarly saying that this human body is like a pond, in which the *Hridaya* (heart or mind) is like the lotus flower, which is near the eyes but beyond the reach of hands:

***“Ahuth Hath Tan Sarvar Hinya Kanval Tehi Manh,
Nainnah Janahu Nieren Kah Pahuchat Avgaah.”***

‘Near the eyes but beyond the reach of hands’-needs to be understood. Here the ‘eyes’ do not refer to the physical eyes but the ‘cardiac-eye’ and ‘beyond the reach of hands’ refer to the utmost subtlety. In the Arabic language this is referred to as ‘*Latif*’, which literally means ‘delicate’, ‘minute’, ‘virtuous’, ‘pure’, ‘very light’ etcetera. In English it is ‘subtle’. Since Sufism flourished in Arab, therefore, the yogic terminology in Sufi-tradition was taken from the Arabic language and this branch of the yogic knowledge has been called as ‘*Ilm-Lataif*’ (the knowledge of the spiritual chakras).

Lataif is the plural of *Latif*. Through their in-sight saints and Mahatmas have discovered various centers in the human body which are considered to be the focal-points for the resting of the soul. They also gathered knowledge of the purpose of the soul resting at these centers and the elements-gross or subtle, that are accumulated there i.e. elements specially related to those centers, the powers related to those elements and their governing lords, the color and form of those elements and their effect on those centers, besides the name and the sound reverberating at those centers and the effect of that sound. There is a need to have complete knowledge of all this.

There are innumerable such resting stations and centers in body, many of which have been described by various saints and Mahatmas, but most of them have mentioned only about the prominent centers. These have also been categorized and named according to their utility and effect. The Hindu saints have named them as ‘*Chakras*’, ‘*Padma*’, ‘*Kamal*’, ‘*Dal*’ or ‘*Mandal*’, the Muslim saints have called them ‘*Latifa*’ or ‘*Mukam*’. The knowledge of these chakras or *Lataif* is like a touch-stone, which measures the spiritual attainments perfectly.

The earlier saints and Mahatmas though revealed the knowledge of these chakras etc. and gave it to their disciples, albeit face-to-face and through personal explanations or through parables or allegories, but they did not publicize the knowledge about the color, form and sound etc. relating to these chakras, perhaps due to the then prevailing practice where the disciples used to spend time in the company of their Guru, who would instruct disciples by imparting practical knowledge, as we know through various Upanishads. In the era of Upanishads, *Rishis* used to live in Ashrams and used to impart the complete knowledge through question-answers or through allegories. In the time of Sant Kabir,

Guru Nanak, Sant Dadu Dayal and Sant Tulsi Sahab of Hathras also the medium of imparting esoteric knowledge and its transmission to disciples mainly confined to parables and allegories and traditional methods adopted by the Rishis.

Till the time of these great men the esoteric knowledge was given mainly through allegories and it continued like this but after that Raisahab Saligram, Sriyut Sant Devisahay Sahab Muradabadi and Pandit Brahmsankarji Sahab in their literature have freely and directly thrown light on the subject. Mahrishi Shivvrat Lal Sahab (Peace be upon him), however, fully unveiled the curtain and revealed this secret and pious knowledge to the world without any reservation or discrimination. This is unparalleled and unprecedented. Similarly, in the Islamic literature this esoteric knowledge has been brought to light by Hazrat Junaid Baghdadi, RUA (Rahmat-Ullah-Alehi), Hazrat Bayazid Bistami, RUA and other enlightened persons. Shams-Tabrez Sahab and some other saints have described this knowledge in secretive language.

Shaikh Muhiuddin and Hazrat Abdul Qadir Jilani have written in great details, many volumes but their works are so substantial that even the Imams and great scholars of their own time raised their hands expressing their inability that with all their knowledge they were unable to reach the depth of those works.

Amongst the earlier saints the work of Hazrat Muhiuddin Akbar Muhammad son of Hazrat Arabi, RUA, serves as the foundation stone for analyzing this esoteric knowledge. He has very aptly explained '*Prakriti and Purush*' (the Nature and the Soul) and unveiled curtain over many secrets. In my opinion, the present-day authors also quote him to support the authenticity of their writings. Maulana Rumi, Hazrat Imam Gilani, RUA, and Yahay-al-Ulum are some such authors, who have very aptly written about righteousness and *Brahm-Vidya*, which if followed by people belonging to various sects, it would benefit them immensely.

In the context of literature on *Chakra-Vidya*, it would be most appropriate to mention here about Hazrat Imam Rabbani Shaikh Ahmad Sahab Mujjadidd Alifsani, RUA, who left a lot of his writings on the subject for the guidance of the future generations. The writings of the earlier saints based on their experiences till then were mystical and heavily loaded, besides not being sequential, but the way he has written about these subtle and esoteric matters is par-excellent. Till date great scholars and saints have not been able to reach even the tip of those chakras mentioned by him. The title of 'Mujjadidd Alifsani' attached with his name is because of the discovery of those new centers. He has described them sequentially and in great details. From these descriptions, it is clear that the Almighty has been kind to reveal the knowledge of chakras and *Kamals* to the saints and Mahatmas of all sects and regions, who appeared later in time.

Hazrat Shah Waliullah Sahab Muhaddis Dehlavi, RUA, has been a renowned scholar of this *Chakra-Vidya*, Islamic philosophy and *Hadis*. His writings are so well organized and perfected that these can be appreciated only by having a look at them. It is, however, disappointing that the language of the books is now not much in current use and the vocabulary of this science is different, because of which the scholars of other subjects are not able to reach the depth of the subject-matter. It is rare to find such a scholar who is thorough with both the outwardly (scriptural) and esoteric knowledge and who have duly received the spiritual training.

This fakir (the original author-Mahatma Ramchandraji Maharaj) also does not have the requisite knowledge of the Arabic and Persian languages, though for the sake of

saying, he possesses working knowledge thereof. It cannot, therefore, be expected of me that I may write a well organized and perfect commentary on an abstruse subject like *Chakra-Vidya*. Of course, it is a different matter that I have had the fortune of spending time at the lotus feet of my Master and been able to ponder deeply in his company over his sermons and instructions. On his strength, therefore, I am daring to write a little about the secrets of the Islamic-*Tasavvuf* (*Brahmvid*-esoteric knowledge).

Bondage and Liberation

Like religion, factitious perception and the thought of permanency of relations was also a belief in mind and an exhibition of unidirectional will-power of man. Now the question before us is how it resulted in bondage and the answer is that our own thinking has made us to stick with the drama, and this thought is the cause of bondage.

*Kaam Se Upje Man Mein Asha, Asha Chitt Se Dhari,
Asha Masa Dridhta Aai, Dridhta Mool Vikari.
Is Dridhta Mein Bandh Ke Ji Soot Kat Main Laya,
Tana-Bana Tan Chalaya Bandhan Beech Fansaya.
Bandhan Ke Bas Trishna Badhi Duvidha Durmati Khani,
Saanp Chuchundar Ki Gati Jaisi Vaisa Hi Ajnani.
Aas Na Tore Paas Na Chore Rahe Tah Ke Pasa,
Jahan Asha Vahan Basa Pave Acharaj Ajab Tamasha.
Yah Bandhan Hai Kaal Ki Rasari Birla Koi Lakhi Pave,
'Radha-Swami' Daya Karen Jab Man Ki Duvidha Jave.*

It can be understood through an example. In a drama, some one acted as the lord *Indra* (the king of gods) and while acting in the drama, he started thinking in his mind that he in fact is lord *Indra* and this thought kept on occupying his mind even after the drama ended. People laughed at him and tried to convince him that the drama is over, but he does not understand. As a result, he has become a laughing stock and people make fun of him. Another example is that of a person, who in dream saw himself ailing and this thought got so deeply rooted in his mind that even after awakening he started considering himself sick. Now, though he appears to be a healthy person, but he considers himself sick and, therefore, unhappy. There is yet another example; some one got eluded that there is a ghost. In the darkness of night, he presumed a dried branch of a tree to be the tooth of the ghost and got frightened. He fell down and became unconscious. On regaining consciousness, the illusion of ghost is not leaving him. He now utters meaninglessly and wanders like mad. Thus an illusionary thought occupying some one's mind binds him and makes him unhappy. This world is full of such illusions. Being a *Brahman*, *Kshatriya*, *Vaishya* or *Shudra* (castes)- is an illusion and so is thinking that one is a Hindu, Muslim, Sikh or Christian. Caste, creed, sect, religion, all are illusionary thoughts. Trapped in such thoughts, people have tied themselves with them and are feeling unhappy, not realizing the truth. All these bondages are false; these are all self-imposed, illusionary and relate to mind. Their effect is far reaching and does not leave a person even after death.

If this trap is understood and after experiencing the sorrow and pleasure arising there from, one develops a feeling of detachment towards them, then, as there are many who are bound, there are many, who are liberated, who would immediately come to help such a person. Such liberated persons immediately rush to help a person, in whom the desire to achieve liberation has arisen and they through preaching and by suggesting appropriate *Sadhan* show them the path of getting liberated. Such persons are '*Mumukshu*' (desirous of achieving liberation-also known as *Jnanis*) and are considered highly deserving. Their presence brings auspiciousness to the society. Then there are such people, who love bondage and they are obstinate and persistent in their beliefs. They only desire to be free from sufferings. Such people are guided by religious leaders, who try to remove their illusion through another illusion, and some of them reach the threshold of liberation. The third type of persons is those, who know that rites and rituals and religious traditions are meaningless but oppose reforms. Their liberators have to be strict with them and in order to change their beliefs they have to forcefully uproot the very foundation of the illusionary perceptions, which they do as the last resort to bring them on to the right path.

The fourth category of liberators is called saints and fakirs, who bless all religions and faiths with their presence. They are the most compassionate and kind hearted persons. They do

not believe in demolition, refutation or in punishing people but persuade them with love and affection to turn towards the Truth. Through their *Satsang* they shower their grace and without any prejudice towards any caste or creed, they explain matters from their (seekers) own view point and lead them to Truth by coloring them in their own color. Thus, there are many categories of liberators. Patients are entitled to treatment of their ailment and, therefore, they approach the doctor. It is, however, a different matter to what extent they follow the advice of the doctor, which depends upon their nature and, therefore, the doctor may also have to advise different patients differently suiting to their requirements and aptitude. Good patients follow the advice fully and properly and get relief quickly; average patients do not follow the advice fully and, therefore, the doctor also treats them in routine manner and they get relief in due course. The third category of patients does not want to follow the advice, nor do they want to swallow bitter pills and at times look disdainfully towards the doctor. Nature sends strict doctors for them, who compel them to take the medicines and still if they do not listen, such patients are treated with admonition and the medicine is administered to them forcefully, without caring for their feelings. The fourth category of doctors is saints and fakirs, who treat the patient sympathetically and administer the medicine according to the convenience of the patient. They mold even the toughest customers in their mold with love and affection. The right of getting treatment, however, is granted to all patients.

Self-restraint and Satguru

Amongst the people well versed in '*Tasavvuf*' i.e. those detached from worldly affairs and possessing esoteric knowledge, the ones, who possess knowledge of chakras or *Kamals* (spiritual chakras), gain control over their '*Nafs*' (the state of mind or the psyche) to the extent they possess such knowledge.

There are different levels of existence or states of *Nafs*. According to Sufi idealism *Nafs* can be categorized as under:

- *Nafs-e-Natik* -i.e. the highest state of *Nafs*-soul;
- *Nafs-ul-Amrah* -i.e. *Nafs*, which follows the command or instructions;
- *Nafs-e-Ammar* -i.e. *Nafs*, which allures one towards worldly attractions or vices;
- *Nafs-e-Mutmainn* -i.e. a peaceful or contended state of mind;
- *Nafs-e-Lavvam* -i.e. the state of mind, which prevents one from indulging in vices and induces repentance on wrong-doings.

In stead of discussing these states of *Nafs* in detail, it would suffice here to mention that if the capabilities, which one possesses by the grace of God to keep one's tendencies (vices and virtues, habits, desires, resolutions, emotions and feelings) in check, are not in tandem and organized, then they need to be brought in tandem and organized, for example if the mind and senses are not under control, they need to be brought under control. This is called training the *Nafs*; for example by following the disciplines of '*Yama*'(restrain or self-control) and '*Niyama*' (austerities) like '*Shum*' (absence of passion), '*Dum*' (mortification) and '*Titiksha*' (forbearance). The objective is that a Sufi or sadhu would be benefited in practicing *Shum*, *Dum* or *Titiksha* to the extent he has gained knowledge of the chakras or the luminous centers.

The depth of knowledge about the chakras determines the capability of the teacher to guide and transmit spiritual vitality to seekers. If the target is fully known but practical experience to remain rooted in the target and to activate it at the right time is lacking then this theoretical knowledge would not help him to train the seekers.

There are many categories of Sadhus and Dervishes in the realm of mysticism, one of which comprises of saints authorized to initiate others and are known as '*Sahib-e-Irshad*'. They are also called '*Murshid*' or '*Satguru*' and are entrusted with the responsibility of leading people to the right path. They, rather than preaching orally, train the seekers to mold their character internally in order that their worldly behavior improves and they make spiritual progress. In other words they impart wisdom to the seekers to take care of both the worldly and spiritual affairs. Such Sadhus, Sufis and fakirs, who are well acquainted with the ups and downs of *Antarik Abhyas* (internal practices like remembrance in heart and meditation) and also well versed with the names, location and powers associated with various chakras, their form, color and effect, together with the literary and theoretical knowledge of all aspects thereof and have gained not only practical experience but mastered them are, therefore, the right persons to train others and are '*Sahib-e-Irshad*', otherwise not. '*Sahib*' means master and '*Irshad*' means showing the right path. '*Sahib-e-Irshad*' thus means one, who has the authority to show the right path to others and he alone can be such a person, who has been travelling himself on such a path repeatedly and is not only well acquainted with the ups and downs of the path but fully accustomed to it.

‘Guide’s Touchstone

If Sufis and Sadhus confined themselves to preaching alone and remained ignorant of the destination, the path and the in-between resting places and their characteristics, then they are just like those old ladies, who are not thoroughly experienced but remember a few things here and there and started advising others or like those who are ill-qualified but after reading one or two books start treating patients thereby causing them harm. On the other hand, those saints and Mahatmas, who are well acquainted with not only the ultimate destination but also with the route and signs on the path, ensuring that it would straight lead to the desired destination, they are like those qualified and competent doctors, who not only know about the anatomy but have full knowledge about the diseases and their symptoms and the medicines for the treatment thereof. Besides, they also take help from the experience of other specialists etc and the new research and discoveries.

To explain it more clearly, those Sufis and Sadhus who are recognized scholars of the ‘*Chakra-Vidya*’ are like the guides, who are well acquainted with the forest, the pathways, rivers and streams flowing through the forest, the animals and the people living in the nearby areas, their habits and the danger they may cause to the passer-by.

Now, consider some people, who have stayed in forest. They have left the straight path and are confused. Some of them have died on the way because they had lost their strength roaming about without any direction. Some of them after a long time were able to come out of the forest. When they reached their home, each one of them described differently what they had passed through individually in their own words, but no one was able to tell the complete story. Their descriptions were different and, therefore, not matching with each other. There was no one, who could explain the reason for differences in their descriptions and reconcile the same by putting the entire matter in the right perspective. The listeners were, therefore, surprised and confused as to why they were not able to appreciate their versions.

The essence of the above story is that those who have attained the state of self-realisation and have had that experience, only they deserve to be called the vicegerents of the *Avatars* (realised souls). If some one wishes to follow great ones (the great saints and Mahatmas of the past), then he cannot have a smooth ride without “*Ilm-e-Lataif*” or the knowledge of the Chakras or Kamals. The thorough fare is one where there is no doubt nor any pain or difficulties in traversing the same, nor there is any danger of getting lost. Such a thorough fare is impossible to be found and is of no avail without the knowledge of the Chakras. This ‘*Chakra-Vidya*’ is a great blessing and gift of the Almighty, as mentioned above, which has been given to the great Masters of this Order.

There are two types of seekers following the path shown by the great Masters. One, who practice and spend their time in ‘*Jikr*’ or ‘*Jaap*’ i.e. they focus their attention on ‘*Shabd*’ (vibration), as is prevalent now-a-days amongst the people engaged in *Bhajan* and *Kirtan* and the other is those engaging in ‘*Fikr*’ i.e. *Manan*, *Chintan*, *Smaran* or *Dhyan* (i.e. contemplation, remembrance or meditation). The first category of them is those, who developed a desire to realise the truth and started making an effort in that direction, in whatever manner one could. At last he achieved peace of mind and started exhibiting such signs or qualities that he can guide others and started doing so. In this context, it is important to keep in mind that he can guide others only upto the point where he himself had reached i.e. where he experienced the peace and not beyond. This means that he does not know about the state of affairs beyond the point where he himself had reached. His disciples or followers may also take that point to be the point of the highest reach. Such Sadhus and saints having perfected that state confine themselves to it. For example, if some one has perfected his access to ‘*Hridaya Chakra*’ (*Latifa-e-Qulb*), ‘*Atma Chakra*’ (*Latifa-e-Rooh*), ‘*Shesh Chakra*’ (*Latifa-e-Khafi*) or one or more of them, it cannot be said that he has attained the perfection in entirety. There are many more stations to be crossed. In such circumstances, some seekers aroused in them a desire or anxiety to move ahead and discuss

something new, but they could not proceed further. Some others started getting a glimpse or established a dialogue with some souls or with the souls of some saints and Mahatmas and had a glimpse of some of the gods. Some others could reach up to the 'Virat Desh' but could not make further progress. Similarly, some others got dumb-stuck with the illusionary attainment of 'Shabd' but could not reach the source of the 'Mool Shabd' (i.e. the source of the 'Anahat Nad'). Thus many Sadhus and Sufis get struck with the activation and energisation of one or two chakras but the remaining chakras remain dormant and unexplored. This is not indicative of full accomplishment.

If somehow one could have a glimpse of the state of one's chakras, one would see that half of it is dark and the other half is bright or with spots. Members of Theosophical Society show the picture of one's subtle body (*Sukshma Sharir*) using the magic lantern. This shows the colors and details of various constituents of the subtle body. Those constituents, which are strong (or more developed), appear brighter. If the chakras are not developed, one's subtle body looks unimpressive. In the case of Sadhus and Mahatmas, their subtle body looks attractive and impressive.

In our Order lot of our 'Buzurgs' (the great saints higher up the line) have been of such caliber that they used to tell after assessing, which of the spiritual chakras of the visitors had been activated and up to which chakras, they had gain access. My Revered Master, Maulana Fazl Ahmed Khan Sahab, once when he visited my residence, told me who used to sit at what place and what 'Japa' they recited. This is indicative of the depth of his mastery over 'Chakra Vidya'.

I take pity on such Sadhus, whose one or two chakras are activated or who have gained access thereof or established an ordinary link with them and started considering themselves as highly accomplished, proclaiming that living in accordance with the scriptures was ordained only for *Maulvis* (priests) and that 'Yama' and 'Niyama' (self restraint and austerities) were also ordained for the seekers engaged in 'Japa-Tapa' and that the state, which they have attained is beyond the command of scriptures. I regret for them. One can have a real understanding of scriptures only after he has gained access to all the subtle states. Saints and Sadhus disregarding scriptures are pervert, as even many of the great saints and Mahatmas have not been able to understand the true meaning and importance of the scriptures. Thus, one, who has not been able to mend his worldly ways, it would be futile for him to think of mending his 'Parlok' i.e. the life hereafter.

Those, who make committed effort and the way they attain and achieve some success, the description of the first category of them has been given above. There is a similar category of seekers, who in the company of fully accomplished saints (*Satsang*) engage themselves in practices like *Bhajan*, *Smiran* (remembrance), *Jaap* (recital) and *Manan* (contemplation). These fully accomplished saints i.e. *Satgurus* are those, whose characteristics are described in the books on 'Santmat' and who have been sent by the Supreme Being out of His Mercy, directly from the 'Dayal Desh' to this world for helping the deserving seekers. He keeps on sending them regularly. Those matters and 'Muqams' (the spiritual chakras or the halting places in spiritual ascent), which could not be accessed by the earlier saints and Mahatmas and remained to be explored, were brought in the reach of these later saints, so that no short-coming or deficiency remains in their training and thus the Divine resolution of conferring the highest status to man could be fulfilled. The knowledge that was necessary to attain the highest state was transmitted in the hearts of accomplished saints directly, continuously and sequentially. These saints then guided seekers to ascend through various stages (*Manzil** or *Nakshtras***, i.e. Lunar asterism comprising of 27 heavenly bodies) by adhering to scriptural disciplines for themselves, as well as the seekers.

**Manzil* – The literary meaning of *Manzil* is a 'halting place' or *Nakshtra*. '*Nakshtras*' have also been defined as the abode of the moon. *Chakra Vidya* was popular mainly amongst the *Hathyogis* and *Rajyogis*. Later when Sufis entered India and interacted with them, they (Sufis)

also adopted it. The '*Muqams*' leading to Moon have been referred to as '*Manzil-e-Kamar*' in Sufi literature. The Indian Yogis call them *Nakshtra*, which are 27 in number. These are 1. Ashwini (Shuttairn-Natah), 2. Bharani (Buttain), 3. Kritika (Suraiyya), 4. Rohini (Dabran), 5. Mrigshira (Haqah), 6. Aadra (Hanah), 7. Punarvasu (Jirah), 8. Pusa (Nasra), 9. Shlesha (Tarfah), 10. Magha (Jabah), 11. Purva Falguni (Jubrah), 12. Uttara Falguni (Surfah), 13. Hast (Arba), 14. Chitra (Simak), 15. Swati (Afarah), 16. Vishakha (Jubana), 17. Anuradha (Iqlil), 18. Jyeshtha (Qulb), 19. Mool (Shoolh), 20. Purvashadha (Naaim), 21. Uttarashadha (Buldah), 22. Shravan (Sa-Dijabeh), 23. Ghanishtha (Bula), 24. Shatbhisha (Aarbiya), 25. Purva Bhadrapad (Saoud), 26. Uttara –Bhadrapad (Muquaddam), 27. Revti (Muakhkhar).

Some people consider them to be twenty eight. The name of the twenty-eighth is Abhijit (Baitulhoot).

The Consequences of Ignorance

In the Hridaya Chakra of human body (i.e. in the chest portion of human aggregate), five ‘*Muqams*’ (spiritual chakras) have been located, which are the reflection of ‘*Alam-e-Kabir*’*, i.e. they reflect their transcendental cosmic principals in the human aggregate**. These are:

- Hridaya Chakra (Latifa-e-Qulb);
- *Atma* Chakra (Latifa-e-Rooh);
- Shesh Chakra (Latifa-e-Sirr);
- Gupt Chakra (Latifa-e-Khafi); and
- Prakat Chakra (Latifa-e-Akhafi)

Often one or the other of these chakras is more evolved by birth as compared to others, which are weaker. Different people may have different strengths of their chakras. For example one may have his Hridaya Chakra more evolved as compared to other chakras, which may not have been so evolved. It is generally found that depending upon one’s *Samskaras* (the impressions of past deeds) one or two of these chakras are evolved and the others are weaker or dormant. Now, in absence of knowledge, one may start practicing from any of the points (chakras) and may keep on blindly energizing and activating various chakras, as a result of which he may spend his entire life in this aimless effort and may not be able to achieve the desired result.

It is not only extremely difficult but too much time consuming to fully activate and energize all the energy centers. It is, therefore, desirable that one practices under a competent teacher, so that such a teacher may focus his attention in such a way that those energy centers, which are comparatively weaker, may also get activated and energized together with others in due course.

* It is also referred to as ‘*Alam-e-Sughra*’, i.e. the human aggregate, which contains in it a subtle reflection of all that is there in the cosmos.

** Gaining different experiences by focusing one’s attention at different places where the chakras are located is just like observing the shadow of the moon in the water of a river or pond. According to Sant Kabir the death of physical body is just like drying of the water of the river or the pond, as a result of which one can no longer observe the shadow of the moon in it. It is reflected in the following verses of Sant Kabir:

*“Avadhu Ahshar Hoot E Nyara,
Jo Tum Pavana Gagan Chdhayo, Karo Gufa Mein Me Basa;
Gagan Pavan Dono Jab Binsen, Kahan Gayo Yog Tumhara.
Gagan Madhye Jyoti Jhalke, Pani Madhye Tara,
Ghat Gaye Neer Vinas Gaye Tara, Nikasi Gaye Kehi Dwara.
Merudand Par Dal Galicha, Yogi Tadi Laya,
Jab Sumeru Par Khak Udani, Kachcha Yog Kamaya.
Inгла Binse, Pingla Binse, Binse Sukhman Nadi,
Jab Unmani Ki Tadi Tute, Tab Kahan Rahani Tumhari.
Advait Raag Kathin Hai Bhai, Atikai Munivar Yogi,
Akshar Lug Ki Gamm Batavai, So Hai Mukti Virogi.
So Par Gahau Ek Ke Manhin, Satya Asatya Nihara,
Kahen Kabir Tahi Lakh Yogi, Bahuri Na Hoi Hain Nyara.”*

Such teachers and Masters, who are knowledgeable and apt at it, often ask the seeker to practice on one of such chakras alone, which may naturally evolve the other connected chakras also and lead him to the desired state. For example, one of the above mentioned five chakras may be selected for a particular practice in order that the other 'Muqams, may also be achieved. In this method, there is no need to sequentially activate and energize the other chakras. By activating a particular chakra or in the language of Sufis by achieving a particular 'Manzil', the other centers automatically get activated. If someone has complete knowledge and experience, then one may save a lot of unnecessary effort and time.

It is well known that the Masters preceding Khwaja Shah Bahauddin Naqshband, RUA, used to engage in 'Jikr-e-Jahir', i.e. in reciting the name of the Almighty loudly through tongue but it was revealed to him that the Almighty likes secret remembrance, i.e. remembrance of the Almighty in the heart through the heart-beats. Those earlier saints practiced on the chakras starting from the 'Mooladhar Chakra' but Khwaja Shah Bahauddin Naqshband, RUA, discontinued this practice of concentrating on the lower chakras ('Nasuti') connected with this ephemeral world and instead initiated the journey from the Hridaya Chakra connected with the upper hemisphere, i.e. heavenly world ('Malkuti') and thereafter energizing the other higher chakras sequentially through 'Tavajjoh', i.e. 'Shaktipat' (by focusing one's attention and thereby transmitting spiritual energy). Once this is accomplished, then to work on 'Nukta-e-Suveda', i.e. 'Pran-Bindu', which is also known as 'Nafs-e-Natik' (or the life-force or the soul). Saints, not affiliated with Hazrat Sheikh Ahmad Mujjadid Alfasani, RUA, have been doing so. Shah Bahauddin Naqshband, RUA, states:

***"Avvale Maan Aakhire Har Muthist,
Aakhire Maan Jebe Tamanna Tihist."***

Meaning thereby that the state at which others finish, from there the training by the Masters of our Order begins. Our ultimate destination is one where we have nothing to crave or ask for, i.e. there is nothing left to seek.

Saints succeeding Shah Bahauddin Naqshband, RUA, have been making further improvements and facilitating training of seekers to the extent more and more knowledge of chakras has been revealed to them. Lastly, Hazrat Sheikh Ahmad Mujjadid Alfasani, Sarhindi, RUA, whose advent took place in the time of Emperor Jahangir to awaken the people living in oblivion, made such a great improvement in the method of spiritual training, which is unparalleled. He considered *Tavajjoh* at only one of the five chakras of Hridaya Chakra i.e. at the *Latifa-e-Qulb* enough for the spiritual progress of the seekers, including all other chakras in it. After the activation of *Latifa-e-Qulb*, *Tavajjoh* now can be diverted to *Nafs-e-Natik*, i.e. *Pran-Bindu* or the *Nukta-e-Suveda*, as the first step and thereafter straight to *Sahstradalkamal*, as the second step and then to focus at the 'Trikuti'. He has described the access to the twenty one chakras in details in his books.

In reality, one reaches the state of peace and contentment after a long time. Many times one experiences the state of 'Baqā', i.e. the state of perpetuity and eternity (or being established in the Truth). It means that after every sequence of 'Jagrati' and 'Sushupti' (i.e. the state of awakening and sleeping), there comes the state of 'Turiya' (the fourth state beyond awakening, sleep and deep sleep). Accession to every spiritual *Muqam* has four stages, i.e. *Jagrat*, *Swapna*, *Sushupti* and *Turiya*. The last *Turiya* is that where 'Maya' or illusion exists in a non-interfering form. This is the highest 'Satlok'

(abode of Truth), which is eternal and the highest, full of peace and contentment. The chakra, at which one is firmly rooted and where one achieves the state of '*Baqa*', indicates that it was the chakra, which was the most evolved in his case.

In this backdrop, the second loss, which the seeker has to suffer beyond what has been stated above, is that he would be passing through various states of absorption and other experiences and since he does not know activation and energisation of which chakra has resulted in that situation, he would be baffled and think that he has achieved nothing and if he comes to know of something, he would not understand what would be its benefit or effect. Consequently, he would think that whatever he has experienced or has come to know was futile and that perhaps it was all his mental creation. And because of this defective thinking he may come to the conclusion that he has wasted his time and all the effort was futile. He may reach a difficult state of mental-constipation and closed mind and may also stop making any further effort and sit aside, because he could not get any satisfactory or expected results. It is a psychological fact that one does not want to do anything which does not interest him. On the contrary, if one knows that he has achieved a particular state because of practicing at a particular chakra and why the state of absorption, i.e. the state of '*Fana*' and '*Baqa*' were achieved, then he would not be disappointed or pained nor he would be in any dilemma. Such a person keeps his hope alive and, filled with bliss keeps on making progress and ultimately reaches his destination.

One must also be aware of the third loss, which also occurs due to this ignorance. When a seeker observes that another seeker or sadhu-Mahatma exhibits altogether different characteristics, which do not match his and are rather opposite and people talk differently of them, he gets confused. He keeps on changing his ways, as a result of which he reaches nowhere and all his effort is *wasted*.

Often we come across many people in *Satsang*, who are in a state of doubt or confusion. People keep on writing letters to seek clarifications and also keep on enquiring when present personally. Some of them adopt silence and do not enquire anything, but ultimately burst out when their patience gives way or their hearts are broken and they stop making any effort, taking such an institution to be fraudulent or that all this is only pretence or tricking. This is a great problem.

Besides this there is another thing, when some one finds a sadhu or Mahatma, who excels in one aspect. In reality, this is not the state of perfection (in totality) but in fact his reality is that one of his chakras, which was more evolved as a result of his past *Samsakaras*, has attained further excellence because of his *Sadhana* and has started impressing others, who wonder at his achievement, taking him to be a fully accomplished saint, although it is not a fact, as only one of his chakras has reached the state of excellence and the other chakras are still in a dormant state. The other seekers around him start thinking that this is the last stage of attainment. As regards he himself, as he does not have the complete knowledge, he taking it to be the highest state of spiritual accomplishment, stops making any further effort and gets stuck at that stage, without even having a glimpse of the Truth.

Keeping the above in mind, every seeker is trained differently, considering the state of evolution of his chakras by birth and the outcome depends on the same. Consequently, all of them get stuck and do not achieve the highest state of attainment. The greatest loss is that the seeker acquires '*Brahm-Vidya*' (the esoteric knowledge) after

a long period and lot of efforts in absence of the knowledge of his ultimate destination and the knowledge of the *Chakra-Vidya*. The same *Jnan* (knowledge) and experiences are gained with little effort and in lesser time and one is benefited fully by acquiring the knowledge of *Chakra-Vidya*. It awakens the inner wisdom and shows the path ahead. Thus, there are many advantages of acquiring the knowledge of *Chakra-Vidya*, but here these have been described in brief.

Chakra-Vidya and Atma-Jnan

The basic issue before us is to understand the reality of the chakras and to acquire knowledge about them, as to how they came into existence, what is their importance, evolution of what elements helped in their constitution and so on. To find an appropriate answer to all these questions, we would have to first understand the truth of the 'Self' (*Atma*), as without understanding the Self, we would not be able to explore the Truth.

Knowledge of Self can be acquired only through *Brahm-Vidya*, which is the highest, ultimate and inner-awakening. It is extremely difficult both to understand and to explain it. The abstruseness and subtlety of this knowledge can be judged from the fact that all the scriptures are filled with discussion of this knowledge and even the great sages and seers even after spending all their life could not completely comprehend it. For ages this has been discussed and the discussion continues even today.

The well known six Hindu Philosophical systems have attempted to explain this knowledge. The propagators of each of these systems have tried to explain the 'Self' in their own way. All the great persons have been talking about 'Self'. This is the most difficult subject and one, who is able to grasp it, nothing further remains to understand for him. It is written that without the knowledge of Self, knowledge of *Chakra-Vidya* cannot be acquired.

Knowledge of Self cannot be gained without traversing through the path. It is, therefore, necessary that one first acquires the knowledge of '*Sulook*', i.e. (the path to be followed for spiritual progress). In other words it means that one must engage in '*Abhyas*' (practice-the *Sadhan* adopted for spiritual advancement). Without practice the seat of consciousness (mind-the *Manas*) and the intellect cannot acquire eligibility to properly understand this knowledge. This would mean that one needs to first train one's mind and intellect and it is well proven that without '*Yogabhyas*' (practice of Yoga) neither the mind is able to concentrate nor the intellect can be steady-fast. Masters (*Satgurus*), therefore, right from the beginning ask the seekers to practice Yoga even without explaining the reason therefor and, as the mind starts getting quieter and the intellect becomes sharper, one starts gaining '*Vivek*' (the faculty of mind to discriminate between truth and untruth) and one starts acquiring the real wisdom. In *Satsang Upasana* (adoration), *Karm* (action) and *Jnan* (knowledge) go together, but it is only for the committed seekers. Those, who are not committed, cannot understand the difference clearly. If the knowledge of Self is imparted beforehand to the seekers and thereafter the position of *Nakshtras*, *Muqams* and what lies on the way are explained, then this would turn into a mere story.

Telling a seeker about these things, before they learn it through practice, could unnecessarily make them a theoretician or deceptive. They may lose focus from reality and may not make effort for further progress, because they may start believing that they have known everything. Some seekers in such conditions have been observed to become atheist or disbeliever. This is the only reason that Hazrat *Paigamber* (the Prophet), who was a treasure of all knowledge, did not permit this knowledge about the Self, its *Muqams* and *Manzils* to be revealed to public in general, as that might have led them to think that they need not know anything further and would have filled them up with arrogance. This humble servant also holds the same view on the basis of his own experience. My revered Master also followed the same methodology of subjecting the

seekers to thorough practice and only thereafter used to impart them the necessary theoretical knowledge about the chakras and their location. He explained various matters to us according to our capabilities to understand the same. It is, therefore, appropriate for the seekers to first go through the practical experience through thorough practice and then acquire the theoretical knowledge of *Chakra-Vidya*. But keeping with the tradition of Sufis, which they have been following from the beginning, that they had been necessarily imparting oral instructions about *Nakshtras* and *Muqams*, even if the seekers may not have been firmly rooted in those *Muqams*, I would also make an attempt to explain and reinforce the *Chakra-Vidya*. Since the knowledge of the Self is necessary to gain the knowledge of *Chakra-Vidya* and for gaining the knowledge of the Self it is necessary to gain the knowledge of the path to follow, which includes the way to engage in *Abhyas*, *Jaap*, *Manan* and *Dhyan* (recital, contemplation and meditation) etc., I pray the Almighty to give me strength and courage to explain the path and the process. I believe that all the necessary details would unfold sequentially at their due places and I would try to explain them as necessary at the appropriate place in order that there is continuity and link in the discussion and the flow is maintained.

Creation, Dissolution and Brahm

Shabd (vibration or word) is an expression of life; it is the life of life and the core of all existence. The entire universe is held in its place on the strength of *Shabd*; it is the basic support and the cause of all excellence in everything that exists. This is the fourth state. Everywhere the streams of vibrations of *Shabd* are present in the form of rays of divine light. Where ever there is movement, there is vibration.

This very *Shabd* is reverberating at the *Bhanwar-Gufa* (one of the spiritual centers), the abode of ever-toing and froing *Adi-Maya* and it is also the '*Mahakaal*' (the great '*Kaal*', which dissolves everything at the end of cosmic cycle). This very *Shabd* descends down from the spherical abode of *Mahakaal* to take the form of Param-Brahm, Shuddh-Brahmn, Sabal-Brahmn, Ishwar, Param-Ishwar, Shesh, Mahesh, Brahma and Vishnu etc. it is also all the gods and goddesses and in the ephemeral world all the insects, animals, all creatures, and everything else that exists.

Mandals (the existential spheres) mainly are three:

1. *Dayal Desh*: Here *Shabd* is the base, which is in totally stable, absolute and the highest state of existence.
2. *Mahakaal Desh*: It is subtle, which includes *Mridul*, *Sukshma* and *Malin*, i.e. Causal, Subtle and the Gross *Mandals* and are also known as *Brahmloka* and *Parbrahmloka* etc.
3. *Maya Desh*: It is the sphere of gross existence and *Shabd* here exists in gross form in association with *Maya*.

To some extent their relative and symbolical existence is reflected in what are referred to as the *Dhoo*, *Antariksha* and *Patal Loka*. These, however, need to be explained, though it is difficult to grasp them fully without acquiring eligibility thereof.

What was there in the beginning? Indescribable darkness had surrounded the darkness. A desire occurred and the shield of darkness descended down, which engulfed in its fold the shadow of astonishment, which resulted in the creation of *Mahakaal*, which was a spherical embodiment of '*Tam*' (darkness) and '*Aksa*' (shadow). It looked all around and proclaimed 'Self-Existence', in the formula "I am". From then this word "I" came into existence. It was frightened and from then fear came into existence. It was frightened because with the feeling of "I" there comes the feeling of separate existence, which produces fear. It then thought that there was none other than him and, therefore, there was no need to be frightened, as a result the fear vanished. Thought removes fear; this is a universal principle, which holds good even now. It looked at the "Origin" (i.e. the Creator) and desired to grow like Him. This gave rise to desires, the source of desires was him and he started growing in himself. From then he got the name "Brahmn". He associated with this darkness, known as '*Maya*', which is his true form and thus like the two parts of a pea-seed, two entities appeared. One was called '*Purush*', who was the first incarnated creature and the other was '*Prakriti*', which already existed in the form of shield, which now came out as a separate entity. It is also called '*Pradhan*', because it had earlier shielded the reality so it got this name.

When the *Purush* and *Prakriti* came into existence, the associated with each-other, as a result of which their children with physical bodies were born. The *Purush* had enjoyed association with *Prakriti* and, therefore, all creatures were born in pairs of male and female.

When the shield of darkness descended down, five 'Kalaen' (attributes or streams of consciousness) also descended with it, which had different colors viz. black, yellow, red, reddish-white and pure white. These *Kalaen* belong to *Mahakaal Mandal*. The *Kaalpurush* then appeared in three forms of Brahmn viz. i) *Hirnyagarbha* (the golden Cosmic egg), ii) *Antaryami* or *Avyakrit* (un-manifested) and iii) *Virat* (splendid or universal). These are the *Kaaran* (causal), *Sukshma* (subtle) and *Sthool* (gross) forms of Brahmn. The first *Hirnyagarbha* is the causal state, which has five *Kalaen* in *Shunya* (non-existential or inert) and *Mahashunya* (totally non-existential or totally inert) state. The second *Hirnyagarbha* is the subtle state, where five *Kalaen* took the form of *Shabd* (vibration), *Sparsh* (touch), *Roop* (form), *Rasa* (savor) and *Gandha* (odor). This is the *Trikuti Mandal*. The third *Virat* is the gross state, where the five *Kalaen* took the form of gross elements namely *Aakash* (ether), *Agni* (fire), *Vayu* (air), *Jal* (water) and *Prithvi* (earth). This is the *Mandal of Sahstradalkamal*. As Brahmn has three bodies, creatures also have three bodies.

The creatures born from the association of Maya and Brahmn were also analogues to them. In the gross human aggregate, the elements ether, air, fire, water and earth took their seats at the throat, heart, navel, the genitals and the anus respectively. The human body is made of these elements. The manner in which *Shabd*, *Sparsh*, *Roop*, *Rasa* and *Gandha* reside in the subtle body (heart) of man, these reside in the *Antaryami* or *Avyakrit*. And as the five *Kalaen* reside in the causal body of man, these reside in the *Hirnyagarbha*.

It is the *Kaal*, which both creates and dissolves, as well. This is the nature of *Kaal*. One, therefore, needs to know first about the *Jeev-Pralay* (dissolution of the *Jeev*-creature). When death is about to approach, first of all the element earth located at the anus is pulled towards the genitals-plexus and transforms in the element water. This results in hands and feet becoming cold. This is *Jal-Pralay* (dissolution in water). After this the element water is pulled towards the navel-plexus and is transformed into the element fire. The portion above navel gets heated up. This is *Agni-Pralay* (dissolution in fire). Now the element fire is pulled from the navel region towards the heart-plexus and transforms in the element air, mixes with the element there in the chest and the body starts shivering. This is *Vayu-Pralay* (dissolution in air). Sequentially now the element air is pulled towards the throat-plexus and takes the ether form of this plexus. One starts making noise through throat. This is *Aakash-Pralay* (dissolution in ether). The body below has died but the portion above eyes still has life. Now the *Brahm-Tatva* in the creature is collected; the eyes are pulled back and get absorbed in the *Virat-Tatva*. This *Virat-Tatva* in turn gets dissolved in the *Antaryami-Tatva*, which in turn merges with the *Hirnyagarbha*, which is *Brahm-Pralay*, the example of which is *Sushupti*.

All the three bodies of Brahmn get dissolved in *Kaal-Tatva*. It is *Kaal-Tatva-Pralay* (dissolution in the element time). In turn *Kaal* gets dissolved in the *Bhanwar-Gufa* of momentum-generating *Adi-Maya*. There is no pulling any further and, therefore, the *Kaal* stays here in a shrunk and inactive state. This can also be called as *Mahakaal-Pralay* (dissolution in the *Mahakaal*). Beyond this is the astonishing 'Base', which is beyond *Laya-Pralay*; It remains as It is.

Sadhana Kand: Realizing the Truth through Sadhan

Sadhu Sadhan Sahaj Karijai,

Binu Sadhan Kachu Haath Na Ave Sadhan Maram Sunijai,

Jag Vyavhar Na Ho Bin Sadhanparmarath Na Sunijai. 1

Sansakar Aur Karam Ki Lilafal Ke Roop Patijai,

Jaisi Karani Vaisi Bharani, Karani Sahit Bharijai. 2

Kathni Badni Kaam Na Ave, Karani Ko Chit Deeje,

Nana Roop Parapet Apna Bharam Prabhav Bhavijai. 3

Bin Sadhan Yeh Bharam Na Jave, Sadhan Bharam Mitejai,

Sadhan Sahaj Hai Shabd Yog Ka, Usika Reeti Sikhijai. 4

Man Ka Mail Vicar Mitejab, Tab Nij Roop Lakhije,

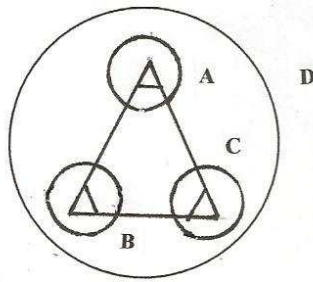
Sahaj Hi Sahaj Kamai Karana, Bhav Jal Paar Karijai. 5

Man Ka Mail Vicar Mitejab, Tab Nij Roop Lakhije,

Satsang Ki Kripa Se Sadhu, Karaj Sufal Karijai. 6

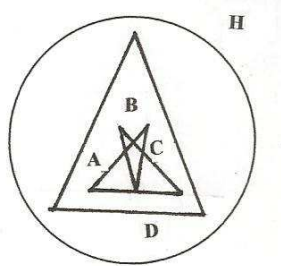
Param-Brahm means beyond Brahm or before Brahm. The state, which was before the three-pronged or *Trigunatmak* (possessing the three-fold *Gunas*, i.e. the *Satva*, *Raja* and the *Tamas Gunas*) Brahm. The state of Param-Brahm is such that the desire to think and grow was not yet there in him (In Sanskrit “*Brah*’ means to grow and ‘*Manan*’ means to think. Brahm thus means thinking and growing) and he had manifested as a result of the reflection of Truth being cast in the *Gufa* (cave) of Maya. He has been called Param-Brahm, an imaginary name, being beyond the physical body and is also known as the ‘Shuddh-Brahm’. ‘Shuddh’ means pure, one, which is not afflicted by any impurity or blemish and the one, which can work through his body is called ‘Sabal-Brahm’, i.e. the Brahm having capability of action. This is the state of *Hirnyagarba* and is similar to the state of Sushupti. Beyond this is the state of Shuddh-Brahm, which is referred to as the ‘Kaal-Purush’ or ‘*Mahakaal*’ by saints, and is the governing entity of *Bhanwar Gufa*. *Jnanis* (knower) consider him to be the all-in-all. The state of ‘*Adhishthan-Kootasth*’ (the Lord of the highest-at the peak) is beyond him, which saints have called as ‘*Sat-Purush*’, the Lord of *Sat-Loka*. The fourth state is referred to as ‘*Turiya*’ and every ‘*Triloka*’ (universe comprising of the three worlds, i.e. the heaven, earth and the lower region) has the fourth ‘*Pad*’ (abode); none is without it.

Consider the figure below:



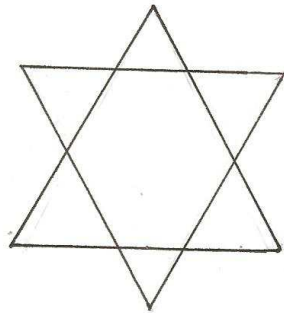
In this picture there is a bigger circle ‘D’, which encircles a bigger triangle at the three A, B and C of which are three smaller triangles, encircled by smaller circles respectively. The bigger circle is only the ‘*Adhishthan*’, which is the fourth *Pad*. The circles at A, B and C are the fourth *Pad* of their triangles respectively. The circle at triangle A is Brahm; the circle at triangle B is *Jeev* and that at C is the *Prakriti*. This figure is drawn only for the sake of understanding, otherwise the triangle of Brahm with its circle encompasses all others; the triangle of *Jeev* and

Prakriti are within it. Brahmn is above and the *Jeev* and *Prakriti* are below, as depicted in the figure below:



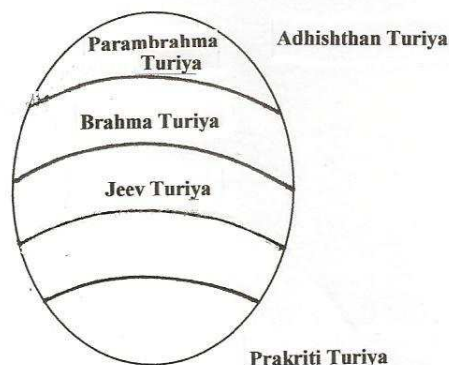
Here A is Brahmn, B *Jeev* and C is *Prakriti*. These three triangles are normal; D is bigger, which has the other three triangles within its ambit. It is Param-Brahm. The circle H is the Base-*Adhishthan*. *Jeev* is the natural state and Brahmn is its object. Leaving behind the *Gunas* (qualities-attributes) of *Jnani* contemplate upon the reality of Brahmn, which is Param-Brahm and make effort to get absorbed in It. They consider it to be the ultimate and get satisfied with it. Even this is difficult to attain without proper *Sadhan*.

Now consider the figure below:



- The *Triloki* of Brahmn includes *Kaaran*, *Sukshma* and *Sthool*, which are called Soul, mind and body respectively.
- The *Triloki* of *Prakriti* includes causal-materialism, subtle-materialism and gross-materialism.
- The *Triloki* of *Jeev* also includes *Kaaran*, *Sukshma* and *Sthool*, i.e. Soul, mind and body respectively

In the figure below is shown the comparative positioning of *Turiya*:



When one would acquire knowledge of *Turiya*, one would retain knowledge of the three-fold existence; this is incomplete knowledge and not the state of perfection. However, on attaining '*Turiyateet*' state, i.e. the state beyond *Turiya*, which is attained on getting absorbed in the state of *Turiya*, this defect is removed. Beyond this there is the state of deeper absorption—the state of absorption in the '*Turiyateet*', which is a perfect state known as the state of '*Sat*' (the state of absorption in the Truth). One, who attains this state, does not even experience it, as experiencing it is the initial stage and on getting firmly rooted in this state he himself becomes the experience-personified.

Turiya is boundless state in which experiencing is prominent. The awoken state is within bounds. The dreaming and deep-sleep are boundless and so is *Turiya*. As the *Jeev-Jagrat*, *Jeev-Swapna* and *Jeev-Sushupti* are within bounds, similarly from the point of view of *Jeev*, *Jeev-Turiya* should also be within bounds. But then why *Sushupti* should be considered as the state of ignorance, as people believe it to be? The answer is that there is nothing to know in *Sushupti*, therefore, what one could know. In that state the essence of *Jagrat* and *Swapna* unite and get absorbed into their primary cause. From this point of view since there is lack of consciousness, people without knowing the reality call it ignorance or darkness although the root of knowledge and its essence all lies within it and springs from it. Every thing flourishes from *Sushupti*.

If one could find a way to retain consciousness in the state of *Sushupti*, then one could know about the state of its affair. This is absolutely possible if the mind (or heart) is awake; this is the only way. When we can contemplate upon the state of affair of *Swapna* and *Sushupti* while awake with the help of mind, then there definitely is some possibility of retaining the knowledge of *Jagrat* and *Swapna* in *Sushupti*. This is possible if the mind retains its propensity to think in that state and some faculty asks it about its own state. Often it is seen that a person in deep sleep answers the questions asked to him but on waking up he does not remember anything about it.

Turiya is a state of supernatural-vision. *Jeev-Turiya* never separates from *Jeev*. It is associated with consciousness. For example take the case of an illiterate man who somehow has got in the state of *Jeev-Turiya*. Often people take him to be possessed by some ghost etcetera and beat or torture him to suppress his state of *Turiya*. *Jeev-Turiya* remains with *Jeev* but he has not entered that state consciously. Therefore, his state of absorption was not perfect and proved harmful for him. If he had entered that state

consciously, the matter would have been different. *Jeev-Turiya* always remains with *Jeev*, in all conditions and all states; in some it lies in a dormant state and in some it surfaces openly. Some times even young boys understand and grasp such matters so easily which even the grown up people fail to comprehend. Similarly, at times some illiterate people possess such supernatural-vision. At times this capability surfaces on paying a little attention and at times one has to make a lot of effort and engage in *Sadhana* and even then he may not get success. This *Jeev-Turiya* arises up in the same manner as *Sushupti* and is less dependable. *Brahm-Turiya* is also within the ambit of *Kaal* and, therefore, it also is not a certainty and does not ensure stability. The *Turiya* of the fourth state, however, is stable and on being rooted when the mind adopts its form, one acquires the permanent state, from where there is no fear of return.

Sadhan, Satsang and Abhyas (Practice or Sadhana)

One should adore *Satguru*. Spending time seeking the Truth is *Satsang*. Perfection in the *Sadhana* of *Shabd-Yoga* is *Abhyas* (practice or *Sadhana*). *Satguru* should have following qualities:

- He should be rooted in Truth, i.e. he should be firmly established in the fourth state and should live as a *Jeevan-Mukta* (living in a liberated state).
- He should be a *Shabd-Abhyasi* (practicing *Shabd-Yoga*), i.e. through *Shabd-Abhyas*, he should have gained control over the chakras located in head.
- He should have bright eyes and broad forehead.
- He should have true understanding of *Jnan* (knowledge), *Bhakti* (devotion) and *Karma* (action) and should be able to answer questions asked of him and does not discourage people from asking questions.
- He should be concerned with spirituality, i.e. his attention should be towards spiritual matters. This is an outward indication. However, the real indication is that he should be able to benefit seekers through his *Tavajjoh* (by focusing his attention on the seekers, he should be able to transmit spiritual vitality to them).

***Tisar Til Chit Vriti Nirodh, Isi Lok Se Ho Parbodh,
Jab Yah Dasha Lekh Sakhi Antar, Sahas Kamal Dal Sadhe Antar,
Yah Kasrat Birat Ka Thana, Tako Brahmand Kar Jana,
Shyam Kunj Me Surat Dhare, Jyoti Lakhe-Dhuni Shravanan Kare,
Ghanta Shankh Madhur Dhuni Bani, Prakte Jyoti Prakash Nishani.***

***Sun Anhad Aru Jyoti Lakhi, Surat Parat Harshay,
Badhe Prem Magan Man, Hiya Jiya Ati Umgay.***

***Kachu Din Sahas Kamal Dal Basa, Phir Duje Manzil Ki Asa,
Bank Naal Chadhi Trikuti Dhare, Aunkar Ka Darshan Pave,
Aunkar Satguru Prasad, Dhare Chit Vriti Ko Sadh,
Yah Guru Sthan Sunhala, Antar Satsang Vachan Ka Mela,
Suraj Lal Lal Rang Bana, Om Mridang Dhuni Ave Kana.***

***Ek Tuk Nain Jamave, Ek Chit Sun Dhuni Vain,
Deh Dasha Sthir Kare, Tab Aage Ke Sain.***

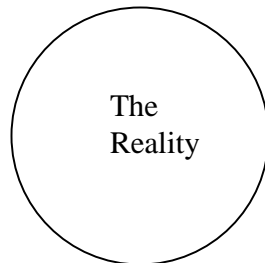
*Trikuti Sadhan Sadh Kahave, Sadhu Soi Deh Pad Pave,
Yah Upasana Antar Bhai, Yahan Se Gurumat Chal Chalai,
Sun Mandal Ki Aur Sidhaye, Davit Sahaj Aa Man Man Bhaye,
Sital Chand Ami Ras Paga, Jo Lakhi Pave Param Subhaga,
Kingari Sarangi Dhuni Dhoom, Sunn Surat Rahe Bhitari Jhoom.*

*Surat Nirat Ka Roop Dhar, Naach Rahi Sun Dham,
Nirakh Parakh Apni Dasha, Pave Thir Vishram.*

*Andhkar Jahn Ghor Vyapa, Surat Nirat Nahin Chinhe Apa,
Sunn Samadhi Lagi Tari, Mahasunn Soi Akath Apari,
Brahmrandhra Ka Shikhar Suhana, Naam Pratap Surat Lakhi Jana,
Jagmag Suraj Sat Rang Chamka, Pragata Sarangi Sun Harakha,
Mansarovar Kar Asnana, Hans Sugati Mati Subudhi Jana.*

*Kalimal Avgun Dhoykar, Nirmal Bimal Anoop,
Kshir Neer Ko Chankar Dhara Hans Ka Roop.*

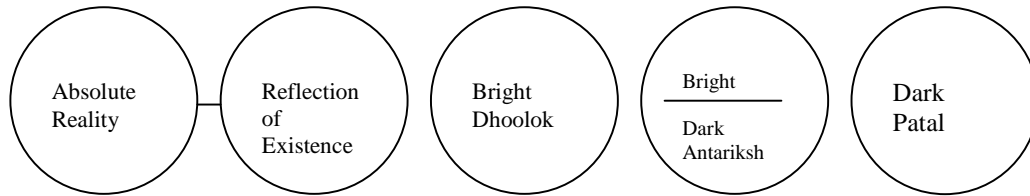
The inner-Self (*Jaat*) is the reality of all beings, to which hardly any one pays attention. In one sense it has no name and form and in another sense all the names and forms pertain to it. He is the substratum for all but he himself has no base; all are dependant on him but he is not dependant on anything. He is the Reality and Perfection is his attribute. These words to describe him have also been coined by us for the sake of understanding him a bit and we may have some peace of mind, as the real Peace is he himself. It should be understood through an example of something under which its own subtle existence in the form of thoughts plays around it like fumes, which is called 'Maya'. It (Maya) is there in the form of extremely subtle particles and revolves around drawing support from that thing and in association with the shadow of that thing assumes various forms, with no separate existence of its own. It assumes its existence from the existence of that thing, similar to *Shakti* (might), which depends on the *Shaktiman* (mighty) and has no independent existence of its own and yet it makes one feel its presence through its effects.



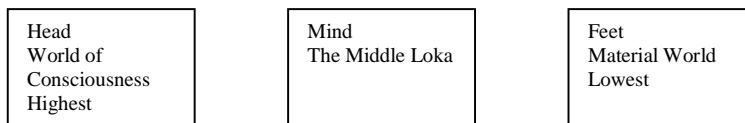
Existence or Maya

With the shadow of the Mighty in its existence, this existence (Maya) carved out an area or circle for itself, in which it assimilated all the might of the shadow in itself and

rested there. Below this circle, another circle was formed, which was a reflection of this circle and because it was under that circle, it remained dark.



In the figures above the first circle represents Absolute Reality, which is luminous. The second circle is the shadow of existence and is dark. When a lamp is lighted, it emits smoke, which accumulates, occupies space and is dark. This results in formation of two circles or areas, one bright and the other dark. The flux of light from the continuously keeps on moving up to the dark area and keeps on returning. This flow of flux of light causes another area to form, which is like a strait having mixed characteristics. These are the three lower spheres of Maya, with its qualities. *Dhoolok* is the vertex (head) of this creation and *Patal* is the feet. *Antariksh* should be taken as the heart or the mind. ‘*Antar*’ means the middle and ‘*Iksh*’ means *Nakshtra* or planet; *Antariksh* thus means the in-between area twinkling like a planet. All these three spheres receive the reflective current of the Absolute Reality, which through its play creates the three ‘*Lokas*’.



The Three Lokas (*Trailokya*)

Now the matter and consciousness in union start their own creation. To understand this creation the mind acts like a book. Mind being a mixture of matter and consciousness possesses the capability and power to understand both. Consciousness is prominent in the state of ‘*Sat*’; in the state of ‘*Tam*’ ignorance and inertness gains prominence and in the state of ‘*Raj*’, one becomes active, makes effort, thinks and contemplates. ‘*Sat*’ is the state of spirituality; ‘*Tam*’ that of body consciousness and in the state of ‘*Raj*’ there is mixture of both. Head is the abode of soul; in the lower portion there is reflection of soul and in the heart, there is a mixture of both soul and its reflection. Similarly, ‘*Sat*’ or the head is the abode of causal body; ‘*Tam*’ or the lower portion reflects the gross body and ‘*Raj*’ or the middle of the body reflects the subtle body. All the three work in association in an astonishing manner. ‘*Sat*’ reflects the state of bliss, ‘*Tam*’ reflects the state of grossness and ‘*Raj*’ reflects the state of *Jnan* or ‘*Chitta*’ (thought), which is a state in between the two extremes. Only the in-between state is the state of *Jnan*.

Action (*Karma*) is the *Dharma* (the natural inclination) of ‘*Tam*’, which is the initial stage of the manifestation of existence and denotes the awakened state. Bliss, peace and composure is the *Dharma* of ‘*Sat*’, which is the highest state of bodily action and denotes Sushupti. *Jnan* is the *Dharma* of ‘*Raj*’, which is the middle state and denotes the state of dream.

'*Dhoo*' reflects consciousness, i.e. light or the condensed state of the power of manifestation, which is a frozen state. It is because of this that there is no knowledge in the state of Sushupti. *Jnan* is specialty of mind, which is always eager to keep control over both the matter and consciousness. It immediately gets absorbed on reaching there and coming under their influence and forgets its status. But if it could make effort to retain consciousness in that state and remains alert there than it could gain the knowledge of that state. Similarly, mind also gets absorbed in the activities of the physical body and forgets about its reality.

This *Sadhan* is the way that could avoid the mind getting into the state of oblivion in Sushupti and, as it works consciously during the activities of physical body and understands the affairs similarly, if, it can behave in Sushupti or in the state of bliss, then it would be able to gain knowledge thereof. An effort in this direction is the initial stage of *Upasana* (effort to make spiritual progress).

The Physical Existence

According to the scholars of *Brahm-Vidya*, all that is there in the universe, is reflected in the the human aggregate. The human body is a reflection of the cosmos. Scriptures state that our body is a fortress with twelve main gates and it is symbolically an aggregate of all the constillations and planets. Different parts of human body symbolically assimilate in them all the zodiac signs, as briefly described below:-

(i) Head	-	Aries
(ii) Neck	-	Taurus
(iii) Hands	-	Gemini
(iv) Nipples	-	Cancer
(v) Chest	-	Leo
(vi) Heart	-	Virgo
(vii) Navel	-	Libra
(viii) The genitals	-	Scorpio
(ix) Thighs	-	Sagittarius
(x) Buttocks	-	Capricorn
(xi) Legs	-	Aquarius
(xii) Soles	-	Pisces

Our scriptures describe that there are 360 bones in himan body which represent the mountain ranges of the universe and similarly, there are 360 arteries and veins, which represent the rivers and springs, the hair on our body represent the trees and forests and so on. Whatever is seen i.e. the entire creation is borne of the three *Gunas* i.e. the ‘*Sat*’, ‘*Raj*’ and the ‘*Tam*’; there is nothing without these *Gunas*. The state of ‘*Tam*’ leads to expansion, manifestation and body-consciousness. In the state of ‘*Sat*’, there is contraction, non-manifestation, slenderness and absorption. Slenderness and non-manifestation, however, should not be equated to non-existence; it would be misleading as it is only the state of contraction. The state of observing this expansion and contraction, manifestation and non-manifestation, body-consciousness and rising above it, is the mixed state of ‘*Raj*’, which is a knot of ‘*Sat*’ and ‘*Tam*’ or the knot of matter and consciousness.

‘*Tam*’ is matter; ‘*Sat*’ is soul and ‘*Raj*’ is mind. It is same in the ‘*Alam-e-Kabir*’ (i.e. cosmos) and in the ‘*Alam-e-Sagir*’ (i.e. the human body); in both, the situation is same. As we withdraw our senses in deep sleep, get up on waking and in the intermediate state we see dreams, similarly, there is a ‘*Wajood-e-Ajim*’ (or the all encompassing existence), which also undergoes same cycle. This all-encompassing existence is called ‘*Brahmn*’ by sages and ‘*Khuda-e-Ajim*’ by Sufi scholars. There is difference only in the existence and expanse. He cannot be called ‘*Jeev*’, because the term *Jeev* is used for lower creatures. This all-encompassing existence is also not without a ‘mind’, being a knot of matter and consciousness; it is true.

Thus the Brahmn is:-

- A knot of matter and consciousness;
- A ‘*Rajoguni*’ state between ‘*Sat*’ and ‘*Tam*’;
- Like us Brahmn also sleeps, wakes up and gets dissolved;
- Behaves like us, although –
 - He is great and we are small,

- He is vast, omniscience, omnipresent, and ‘Sarvantaryami’ (knowing all hearts), whereas we have limited knowledge and capabilities. This is a big difference between him and us.
- We are called ‘Jeev’; he is called ‘Brahmn’.

‘Brahmn’ is made from two words, ‘Vrihat’, which means big and ‘Man’, which means mind or heart. Thus, one with a ‘big heart’ or ‘great mind’ is ‘Brahmn’. The Sufi followers of Zartasht Nabi do not know Brahmn by this name and in the absence of proper words, they address him by the name ‘Khuda-e-Izad, but they had the capability to understand the esoteric knowledge and to express themselves.

In brief, it can be said that the cosmic-mind is Brahmn and individual (‘Pindi’) mind is Jeev. Brahmn is cosmic-mind and Jeev is earthly-mind. Brahmn is one, creatures are many. He is the sum-total of all, creatures are individuals. Brahmn also is ‘Sakaar’ (i.e. with form or possessing a body). By calling him cosmic-mind, the ‘mind’ itself becomes a body, which cannot be devoid of characteristics of body. The one which we can perceive through senses is our body and the sum-total of all bodies is the gross-body of Brahmn from a material point of view. The knot of the collective thoughts of the creatures is the subtle body of Brahmn. This soul (the real center of attention) is our causal body. The basic focus of attention of this entire creation is the causal body of Brahmn (the essence of the state of absorption in Brahmn).

Jeev associated with the gross body is called ‘Vishva’ by scriptures, which can be translated to mean ‘Parthiv’ (earthly). Jeev associated with the subtle body i.e. mind or heart is called ‘Tejas’ by scriptures which can be translated to mean fickle. Jeev associated with the causal body i.e. soul is called ‘Pragya’ by scriptures, which can be translated to mean peace. Contextually here ‘Pragya’ does not mean Jnani, because the causal body or the soul does not possess Jnan (knowledge).

Life cannot remain without manifestation; it is an inherent characteristic of life that it manifests. Although, it conducts according to the requirements of nature but its action does not always last. Action is not continuously dynamic. After movement, there is a state of rest. Action is not eternal but then what is called peace or bliss, does not that also fall under the ambit of action. All the three bodies i.e. gross, subtle and causal jointly keep on indulging in action. The gross body is associated with physical movement, subtle body is associated with movement of thought and the causal body is associated with peace and bliss or the movement related to rest, which is called bliss.

Body, mind and soul, all the three are ‘Deh’ (body). The gross body is characterised by the movement of organs of action and senses. Mind stores the movement of thoughts and contemplation, which include subtle organs of action and senses and it has both movement and rest. The action of soul is peace and it contains in it the sense of all the three movements. Like body and mind, soul is also not devoid of action, but here in this article the reference to action is to outward action performed through the gross body, which the ‘Veda’ (scripture) call ‘beginning or the initial version of the Veda’. This is mostly referred to as ‘Karma’ (action).

The word ‘Deh’ (body) has its roots in the Sanskrit word ‘Dih’, which means to gather to collect or to bring under one’s fold. The physical body is made by the association of various elements, which are responsible for its organisation and systematisation and since it craves to gather things, sages have given it the name ‘Deh’ (i.e. body–gross body). Since this world is full of duality, therefore, expansion is

associated with contraction, addition with subtraction and multiplication with division as a natural consequence. It is an accumulation of mutually opposing pairs of elements. Accordingly, the body also engages in mutually opposing actions of taking in and expelling out. This is also a sort of natural law.

- The gross-body (*Jism-Kasif*) is made of gross elements;
- The subtle body (*Dil*) is made of subtle elements; and
- The causal body (*Rooh* or *Atma*) is made of causal elements.

The gross elements are ether, air, fire, water and Earth. Their molecules have organised and systematised the gross body.

The subtle elements are Shabd (Vibration), touch, form, savor and odor, whose molecules constitute the subtle body.

As regards the causal elements, the molecules of the transcendental principals of the above mentioned sets of five elements constitute the causal elements, which form the causal body. These three bodies are organised and systematised by the association of molecules and it is because of this that the characteristics, actions and tendencies of these bodies follow from these molecules.

The word '*Atma*' is made from the union of '*Aat*' and '*Manan*'. In Sanskrit '*Aat*' means movement and '*Manan*' means thinking or contemplation. '*Atma*', therefore, refers to one, which has both the movement and contemplation. This very '*Atma*' is the causal body, which is the essence. It is the '*Atma*' which reflects in the gross and subtle body. In the state of waking the focus of '*Atma*' lies on the gross body and the organs of action and senses receive the flow of its current. When it is focussed on heart or mind (the dream state), it engages in thought or contemplation and when it pulls its current in the state of Sushupti, it gets absorbed in itself and experiences its own bliss. Thus something, which undergoes through various states of movement, contemplation and absorption, cannot be simple or indivisible, it has to be an admixture.

The gross body continuously keeps on indulging in '*Karma*' (action). The gross body is constituted from gross elements and accordingly the law governing the outcome of action whether auspicious or inauspicious is also natural. Every creature possessing a physical body is a '*Jeev*'. '*Jeev*' means a living existence, which has movement and all his actions are governed by the principle of growing, thinking and contemplation.

Jeevatma (an embodied or individual soul) can be briefly described, as the one which has movement and thought or in other words, one, which has thought and contemplation is '*Atma*'. This '*Atma*' is Brahmn. The growing and thinking creation is called '*Brahmn*'. One, which has movement and contemplation, is '*Atma*' and the one, which expands and thinks is '*Brahmn*'. From this point of view, where there is a creature, there is Brahmn.

Movement and progression convey almost the same meaning. It is true that movement includes both progression and regression, but both of them are different aspects of progression. Growth is progressive movement and shrinking is regressive movement. In both the conditions, the intention is to grow. One pulls upwards and the other pulls downwards, but in this falling or shrinking, the intention is to progress. Like the wheels of a running train make forward and backward movement to take the train ahead, similar is the condition of *Jeev* and '*Atma*' or '*Brahmn*'. Movement and growth are the characteristics of the gross body and thinking and understanding are the properties of subtle body.

Both the gross and subtle bodies work together. If, therefore, the direction of their movement is in tune with their natural association and inherent qualities, then they produce the desired results. If, however, the mind or the subtle body entertains the thought of personal individuality, then the question of right or wrong intention arises in the mind. Therefore in the good or bad intention the question of doing good or bad is included. When there is intention, one knows that good is good and bad is bad and with this the law of bearing the fruit of one's action starts operating and accordingly one starts getting rewarded or punished automatically. This is the auspicious or inauspicious outcome of action. It is as natural as growing and thinking. The individual, who does not entertain the thought of good or bad, for him there is no auspicious or inauspicious outcome of the action. He only grows, thinks and moves, as is the case with a young child.

Every creature possesses all the three bodies but due to their different strengths of different bodies in them, various conditions of existence arise.

- In the case of non-livings the gross body, the subtle body and the causal body all are included in the gross body. The causal body itself is the gross body and subtle body is included in it. Non living beings exist in a state of external insensibility and keep on pulling, mixing and absorbing molecules, for example some one be fed milk in a state of deep sleep. Here the causal body is in gross state and this is the state of *Sushupti*.
- In plants and trees they have gross body and their causal body includes the subtle body. These keep on pulling and absorbing moving and still molecules, as in the case of an infant. These are in the state of dreaming and deep sleep.
- Animals have all the three bodies, i.e. causal, subtle and gross body and they eat, drink, sleep and wake up and go through pain and pleasure. They have all the three states of *Jagrat*, *Swapna* and *Sushupti*.
- In human beings all the three bodies, i.e. causal, subtle and gross body exist and draw strength from them for their faculties of satiating their carnal desires, thoughts and seeking pleasure. Some human beings also live in the fourth state.

Karma (action), *Jnan* and *Anand* (bliss), all the three are interim states. These all are the states of mind. The only difference is that the state of action is lower, that of bliss is higher and *Jnan* is the intermediate state. Association of two things alone can produce a third thing, which is a state of admixture. This is the state of mind. *Jnan*, *Vivek* (intelligence) and the outcome of action, all fall under its ambit. Action is the outer movement. *Anand* is the state of peace and steadiness and thinking and contemplation is the intermediate state.

The idea of one is not the highest state of thought. It also does not provide an opportunity to use intelligence, i.e. to indulge in multiplication, division, addition or subtraction. Where is the question of bliss and action in the idea of one? When there are two, only then through their association there would be a possibility of the third coming into existence and discrimination between self and others; it is me, it is him and it is that. The knot is always in the middle, on the one side of which there is one extreme and on the other side the other extreme. The mind is the knot in the middle, on the one side of which is consciousness and on the other side inertness. The mind travels between these two extremes gathers impressions and forms the knot of matter and consciousness and then it is compelled to think and understand. It is mind's specialty that sometimes it goes

to the lower extreme and at times it stays at one place. All these are its natural characteristics.

Head is above, feet are below and the *Dil* (heart or mind) is in the middle, which provides movement to both. Similarly *Sat* is above, *Tam* is below and *Raj*, which lies in the middle, provides movement to both of them and serves its purpose. The first state is action, the second is understanding and the third is the bliss. The mind moves in all these three states, resulting in movement, understanding and steadiness. Knowledge is the middle state but this state of knowledge in fact is the state of ignorance, as one who is immersed in multiplicity cannot rest in peace. An ignorant is not devoid of knowledge but he does not know the meaning or real purpose of knowledge.

The mind focused on gross body is called stupid and materialistic. When it is focused on causal body, it is called ignorant and spiritual. The third state of mind is fickle, that is when the mind is focused on the subtle body it is called fickle. In this state the mind receives impressions from the gross body and the causal body due to which it gets movement and because of this movement it is called fickle.

Those, who are merged in the unity, are called wise. But both the ignorant and the wise live in the field of relativity. While the ignorant lives in the field of multiplicity, the wise lives in the field of unity. The former finds peace in the body and its actions; the latter finds peace in the causal body and its steadiness. Neither of them has the knowledge of the real peace and steadiness. Both are relative and depend upon mutual existence. The wise cannot cast off the physical body, nor can the ignorant deny the happiness of the soul. One, who lives in the field of multiplicity, returns to the state of unity and the one who lives in the field of unity returns to the field of multiplicity. Multiplicity is the conscious waking state and unity is the state of *Sushupti*. In the waking state one is conscious of the differences, the differences in appearance and so on, while in the state of deep sleep one has no remembrance whether he is a king or a beggar. The only feeling that one has in the state of deep sleep is that of peace and relief, forgetting everything else. One in the waking state returns to the state of *Sushupti* and the other in the state of *Sushupti* returns to the waking state. The journey between these two extremities is a routine experience. The mind is active in both the conditions and travels between them. One may ask how the mind is active in *Sushupti*? The answer is that if the mind was not active in the state of *Sushupti*, one could not experience the peace in that state and could not say that he had a sound sleep. Generally the focus of attention of the man is his body and mind and he remains confined to these planes only. In the state of *Sushupti*, however, the flow of the mind is towards the causal body. When the mind is absorbed in the causal body it merges with the causal body, but it finds itself lost and, therefore, the impression it acquires from there is that of unconsciousness and ignorance. One does not know how to keep the mind up there absorbed in that state and, therefore, one is not able to know anything about the state of *Sushupti*, or to acquire any knowledge about the soul.

People with body-consciousness have their attention focused on the body and senses. In the case of spiritual persons, their attention is focused on the soul but without the feeling of seer, scene and sight. Whatever is there is the existence of the one and one alone and there is no doubt or illusion in this state. The physical body like a tree has all, the root, stems, branches, buds, leaves, fruits and flowers and in turn seeds hidden in flowers. The soul has only the seeds and the seeds outwardly remain covered by roots,

stem, branches, leaves etc. From the soul grows the body and body helps in the progress of soul and they mutually reveal each-other. This is like a seed growing into a tree, which in turn produces seeds and the chain continues unabatedly.

Ajnani (ignorant) eats the fruit of the tree counting the leaves, fruits and flowers, and at times even does not eat the fruit, but *Jnani* without looking at them makes an effort to eat the fruit. *Ajnani* is the learned one, who has had access to Gita (Srimadbhagavadgita) and started enquiring about its author etcetera.

‘Mind’ basically has three states, i.e. i) *Moodh* (stupid), ii) *Chanchal* (fickle) and iii) *Ajnani* (ignorant). These relate to three veils. These veils are the three bodies-i) *Sthool* or the gross body comprising of the physical body and senses, which are outwardly motionless (*Tam* or *Moodh*); it is darkness. ii) *Atma* or the soul, which is also referred to as the causal body. It is luminous but has no movement. It is the root cause for the state of ignorance. iii) Subtle body or the mind. It is the intermediate state between the above two states, which has movement in it and through its own movement it produces movement in the above two states.

‘Mind’ has three domains:

- i) *Ajnani*, i.e. the domain of *Atma*, which is luminous, lustrous and brilliant but is accompanied by grossness.
- ii) Completely dark, hazy and dim. It is called stupid.
- iii) Both light and darkness are present. Light above and darkness below. It carries the reflection, impressions and effect of both, as in the intermediate state it is natural that there is a mixture of both.

The first part is lighted and the second part is dark. In the interim the mixed state of the two prevails. This entire creation, all creatures including all insects, animals, human beings, angels reflect the same state of affairs. They are all affected by similar conditions. The above mentioned three domains of mind reflect in all the creatures big or small, for example even an ant or termite.

Srishti (creation or the universe), the word though is not perfect, but to express my idea, is okay. It is called *Alam-e Kabir* or the cosmos. It possesses all the three states and all the creatures which live in the cosmos, are its miniature prototypes. Their body or the sum total of their existence is called *Alam-e Sagir*. This *Pind* (the body of the individual creature) is a prototype of the cosmos and in a small way possesses all the characteristics of the cosmos, as explained above through the example of ant or termite. The first, i.e. the luminous sphere is Uttari-Dhruva (North-Pole) or the Uttarakhand (*Qutub-e-Shumali*). The second, i.e. the dark sphere is Dakshini-Dhruva or the Dakshinikhand (*Qutub-e-Janubi*). Hindus never lie down with their feet pointing towards south except on death.

The luminous sphere is *Ajnani*; the hazy sphere is stupid; and the sphere of mixed state is fickle (related to heart or mind-*Qulbi* or *Barzakhi*). *Atma* is above, matter is below and between them is the mixed state of matter and *Atma*, which is *Hridaya* (heart or mind). i) *Hridaya* being a mixed state and because of its movement in both the directions, it gathers impressions therefrom and, therefore, acquires movement and because of that movement it is called fickle. ii) Because it is mixed state and being in the middle, *Hridaya* has the natural tendency of adopting the same form and becoming alike. Therefore, when it moves downwards, it starts acquiring those characteristics and because of being fickle, it acquires the tendency of doing stupid things. It is then called *Sharahi* or *Karmkandi*

(one observing and giving importance to rituals) and starts indulging in observing rituals. iii) Similarly, when it moves towards the sphere of ignorance, i.e. towards *Atma* (the causal body), it starts acquiring spirituality and becomes spiritual. Since *Atma* has ignorance, it also accordingly becomes ignorant.

Now, as far as its own state is concerned, it should be remembered that being a mixture of light and darkness, when it stays by itself, because of the effect of both the spheres it remains moveable and is called fickle.*

* Where our movement is obstructed, it is darkness there. Science also subscribes to this proposition by stating-“Ether at rest is darkness, ether in motion is light.” The lord of this movement, who grants progression to all movements and luminosity, is goddess Saraswati.

The Realm of Mind

‘*Manas*’ or mind is originally a Sanskrit word, which is used to refer to that power of creatures through which they feel pain or pleasure and resolve or negate and where thoughts occur. There is another word ‘*Manisha*’, which also has its roots in *Manas* and which means intelligence. The subject of my study here, i.e. *Manas* is not different from it. Both the words *Manas* and *Manasi* are of special importance. *Manas* refers to the mind, heart, *Kamdev* (the god of love-Cupid), resolution, negation and man etcetera. *Manasi* refers to mental veneration or mental worship.

From the very beginning, in the process of evolution of nature, there are three stages: i) the physical life, ii) the mental life and iii) the invisible and hidden spiritual realm. All the three are the basis for mutual existence and in the process of evolution, their culmination. Our objective should be that while protecting and maintaining the integrity of physical life and gratifying the mental life, in the fully evolved body and mind, the best of the activities of soul are reflected. In this entire process nature always remains eager and ready to help.

Behind our physical existence, there is a subtle body, which is exactly a reflection of our physical body. This subtle body is carried by the soul even after death and through this subtle body it can explore all those secrets of the physical body that are not revealed through physical investigation.

In the practice of *Rajyoga*, the mind occupies the most important place. There are four sequential stages of concentration of mind:

- i) Pulling away mind and senses from the outside world, which is known as ‘*Pratyahar*’ (retraction);
- ii) Leaving aside all other thoughts and mental activities, to focus the mind on one thought, which is known as ‘*Dharna*’ (retention);
- iii) Continuous absorption of mind in that thought, which is known as ‘*Dhyan*’ (meditation); and
- iv) Complete withdrawal of consciousness from outside and attaining the state of unity with the subject matter of contemplation, which is known as ‘*Samadhi*’ (trance).

On the basis of above and for the purpose of mere understanding, if for a little while we take the mind and soul as one, I do not think the wise readers and scholars would have any objection.

In the English language there are two words, which are synonyms-mind and brain. On minute consideration there appears some dissimilarity in them. Our analysis clearly brings out that brain is the instrument, which is used by mind and soul or the consciousness. One may call mind as the reflection of one’s personality.

- i) Mind is the seat of consciousness;
- ii) Personality cannot be a function of brain. Instead it is some outside power that uses the brain. We can conveniently compare brain with piano to understand the truth. The melody of the music coming out from piano depends upon the competence of the musician and his dedication. It is certain that piano on its own has no music. Some poet has truly said:

***Yeh Dil Ki Masti Hi Hai, Jisne Machai Hai Halchal,
Gar Nasha Sharab Mein Hota, To Nachti Bottle.***

It is a usual experience that we feel that our soul is not free; it is covered by a sheath of *Maya*, which is engraved with the accumulated desires and impressions of the past lives. The aggregate of soul covered with the sheath of *Maya* is called '*Jeevatma*'. '*Jeevatma*' or *Jeev* is the only such complete unit that takes birth repeatedly. Death occurs only of the physical body, the *Jeevatma* residing in it does not die. While residing in a physical body it absorbs through it the perversions of *Maya* like desires, anger, greed, attachment, prejudice, worries and pain etcetera and after leaving that body it chooses a new body for itself and this process continues. In the gross body constituted by the five elements (ether, air, fire, water and earth), there resides a subtle body (constituted by senses, mind, intellect and ego), both of which are kept active by *Jeevatma* and then *Jeevatma* is also called a body.

On taking birth in human form, the *Jeevatma* through mind, intellect and senses enjoys various worldly pleasures, the impressions of which get engraved on the sheath of *Maya* covering the soul and thus lays the foundation for the next birth. The truth of this entire machinery is this that the soul occupying the heart illuminates intellect with the light of *Jnan* and the physical activities of the body also start taking place immediately on the soul entering the body. This is exactly like an electrical instrument, which starts working immediately on flow of electric current. At the time of birth, the gross body does not possess mind; the mind develops with the growth of physical body and is influenced by the external conditions.

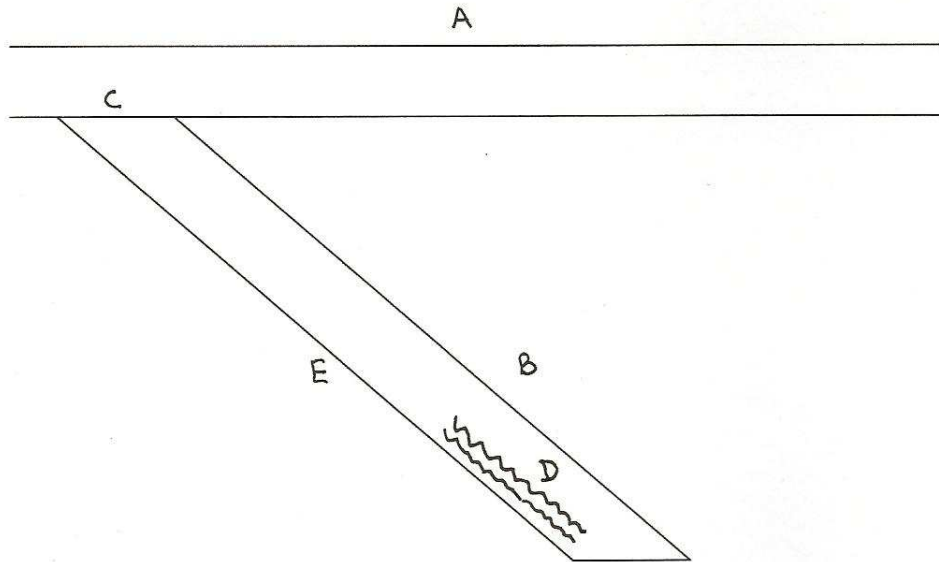
The desires in the mind are a reflection of the accumulated tendencies, which inspire the intellect to entertain various thoughts and agitate the mind. The aggregate of desires accumulated in the present birth and the accumulated impressions of the previous births (lives) decides the next birth and its duration for the *Jeev*.

Those, who consider the happenings in life taking place in accordance with the divine laws, not holding others responsible for it, and live an egoless and detached life, they attain salvation and the Supreme. This is the purposeful living of human life. In simple and straight words this is exercising control over mind. The question, however, is how to control the mind. An intelligent view is that mind can be controlled only through mind. The other issue that needs to be answered is where to look for the mind.

To understand our reality, we would have to first know that we are not body (physical body) alone, but there is existence of mind and soul, as well. It is not possible to get over ego (*Ahmkar*), till there is a physical body. In fact this is the real form of ego, which we are not able to shed.

Mind has two movements, one inward and the other outward. When the mind engages itself in worldly affairs, it is its outwardly movement. The inward movement of mind refers to mind rising above the worldly affairs and would become ('*Nirvikar*') immutable. As the desires start diminishing and one gets over attachment and prejudices and the mind starts looking inside, it starts becoming immutable. Till there are even the least of desires, mind cannot become immutable and it cannot get absorbed in the soul.

Soul as the Ganges and its canal



In the figure above-

- (A) Is the soul in the form of Ganges
- (B) Is its canal
- (C) Is intellect, i.e. the canal representing extrovert tendency
- (D) Shows waves (tendencies) of *Chitta*, and
- (E) Is the *Chitta* in the form of pond

An agitated mind means predomination of the outward movement of the mind. To contain this tendency of mind, one needs to practice '*Pratyahar*' (retraction) and '*Dharna*' (retention). The meaning of retraction is to withdraw the mind from senses. In practical terms it means that the eyes do not see while seeing and the ears do not listen while listening and so on. This sort of a separation is an important step in the process of understanding the mind itself. After retraction, concentrating the mind on some point through intellect is called retention.

In fact, the context in which 'I' or 'soul' has been used here, to reach that is the goal of human life. Taking help of the intellect, mind has to reach its source. Where we have to reach is the origin of the mind. When the sub-conscious mind becomes immutable through the conscious mind, the real nature of consciousness starts getting revealed. In other words the mind has to be kept in existence at all levels and only then it can be made '*Nirvikar*' and only then it can enter in the realm of soul. Only after acquiring the state of quietude and immutability, mind can rest in soul.

If without keeping our object in mind, we continue with our journey of *Sadhna*, then we would be just like that passenger, who is travelling aimlessly without knowing his destination. But then what is it that keeps us steady on the path of *Sadhna*? What is that force which keeps us pulling further and further on this path? In fact it is our mind, which keeps us pushing, but often we consider it to be an evil. It is we, who by making it restless, unstable and agitated have spoiled it. The truth, however, is that it is the best and the most useful instrument gifted to us, through which we can comply with all divine orders and can gain the fine experiences of the subtlest states. In its spoiled state, it produces illusions and delusions in us, which we mistakenly consider higher states of accomplishments. If by chance one is interested in occult sciences, the situation can be worse, as he takes it as a link established with great souls (saints and Mahatmas) and start presuming it to be divine revelations. But if the mind is taken to its pure state, it would not commit such mistake.

When the creation started manifesting, agitation occurred below the Center, which was the immediate cause for the beginning of the manifestation of the creation. At that moment it was in the form of basic Nature. Besides the Supreme Being, it was the only other thing around. It was this which took the form of mind in the human body and between it and the Lord, there was nothing else.

Hazrat Paigamber (the Prophet of Islam) has said- 'I am Ahmad, but without the pronunciation of 'M' in my name, i.e. '*Ahad*' *Ishwar* or *Khuda* (promise of the God). Jesus also said- 'He that hath seen me hath seen the Father (God)'. The Holy Qur'an says- 'one, who has known his '*Nafs*' (the truth of his existence), he has known the God'. In other words one, who has known the self, has known the God. Some people explain it thus- 'one who considers himself ignorant, he knows the Almighty as omniscience'. In other words, one who knows that he has been created from nothingness, the Almighty manifests as the creator through his conduct.

Sheikh Ibrahim Gazali in his preaching narrated a story of a mystic, who entered the *Khanqah* (the hermitage) of Hazrat Junaid, wrapped in a black blanket. Hazrat Junaid inquired from him the reason for him to put on that mourning attire. He replied that his God had died. Hazrat Junaid insisted him to leave the *Khanqah*. The mystic entered again and was again expelled. This happened thrice and the fourth time he was given an

opportunity to explain why had he said so. He replied that he was not aware that his *Nafs* (the psyche) was also a form of God, which he had killed and finished and, therefore, he was mourning. The great philosopher Socrates would have also said 'to know the God, one should know oneself' with the same esotericism.

In the entire creation amongst all creatures, man alone has been blessed with such an earthly body, which has the capability of allowing nature to fully bloom. He has been given such a structure in which his body is the receptacle and the *Pran* (breathing) is the motive force. Its action resides in the automatic mind. The objective of the mind is to make effort to maintain integrity of itself and the house in which it resides (the physical body) and to keep the breathing active, which is used by it. Besides, through a kaleidoscopic self-perception it remains alert about its own true nature that it is a reflection of the soul.

From vegetables to animals and from animals to human beings, progress is necessary, because even the inert beings possess mind. But once when something assumes its next form and structure, then it appears as if the main function of the one, who gave it birth, is to preserve its existence and that group desires to repeatedly reproduce its replicas. It is natural that the life always tries to achieve immortality. Change, self-expansion and self-progress etcetera are the natural tendencies of mind. Its tendency is to attain perfection and its principle is to make progress.

Believe my words. No one has brought you to existence, nor could have anyone brought you to existence. No, not even the God. He from within (Who was in fact already there) only reflects outwardly. Your existence, therefore, (primarily) came into being as a part of the God and then you manifested according to your own experiences or desires. Now you have to go back to get absorbed in Him, whatever time it may take.

According to Islamic belief, man was created by the desire of the God and the same desire manifested in the form of helplessness, fear and dejection in man. Because of this the God is Omnipotent and man is weak. One is Supreme consciousness and the other is an example of insignificance. One is Creator and the other is creation. If there is a difference, it is only to this extent that one is manifested and the other is hidden; creature (*Jeev*) is manifested and the God is hidden. In the Islamic terms the middle-line between them, because of which He has been called imperceptible, is known as '*Barjakh*' (something which separates two mutually opposing things and thus keeps them apart but in itself in contact with both. For example monkey, which is in-between animals and man).

The subject of discussion here is mind. It is the power through which human beings think, resolve and negate and have the feelings of pain and pleasure etcetera. Sufi scholars call it '*Nafs*'. '*Nafs*' is an Arabic word, which according to dictionary means-existence, truthfulness, truth, lust, desire, intent, appetite, amorous, genitals, breathing and *Rooh* (*Atma*-soul).

One, which has thought and movement is *Atma*. '*At*' means movement and the '*Man*' (mind) has been discussed above in detail, the essence of which is contemplation. Both these are the characteristic features of the mind and, therefore, it is *Atma*. Its attributes are pain and pleasure, *Jnan-Ajnan*, attachment and prejudices, desires and effort. It is concerned with three kinds of movement and contemplation and in all the three areas its activity and involvement remain present. The first the gross body, the second *Atma* or the causal body and the third its own internal reflection (which is reverse) in the form of heart. The flow, rest or obstruction of its current in these manifests in the

form of pain and pleasure, which is called spiritual condition or pain and pleasure of movement and contemplation. The realm of *Jagrat-Avastha* (the wakened state) is the map of shifting and pausing of the mind on the gross body. The realm of *Swapna-Avastha* (state of dreaming) is the map of shifting and pausing of the mind on the *Hridaya* (heart). The realm of *Sushupti-Avastha* (state of deep sleep) is the map of shifting and pausing of the mind on the *Atma* (causal body). It is certain that no one can remain in the state of *Sushupti* for ever; he would have to return to *Jagrat* and *Swapna-Avastha*. In such a state, how can the happiness be for ever? All the three are under the ambit of *Kaal* (time).

Where ever there is a thought or expectation of joy, sorrow accompanies it because both of them exist together; they are the two sides of the same coin. But if one can establish oneself in the state of *Sushupti*, finds a way to retain the flow of mind there consciously and together with that if one is able to attain the state of nonchalance, i.e. to be absorbed, then such an astonishing state would develop, which would be beyond joy and sorrow and on return from the state of *Sushupti* into *Jagrat* or *Swapna*, one would be able to retain that state as it is. This is called the greatest joy or '*Paramanand*' (the supreme bliss). Here *Jnan* is very much needed, without which it is impossible to attain that state nay it is difficult even to understand it. But here a small deficiency is left. If even a slight feeling of happiness is left, feeling of sorrow would also surface. Through *Vairagya* (apathy) and *Abhyas* (spiritual practices), when the mind becomes pure, one attains the status of Sufi. According to the great Sufi Master Dhul Nun al-Misri- 'Sufi is one whose words reflect in his conduct, whose silence describes his inner-state and who maintains distance from the world'. According to Hazrat Abu Bakr (RUA) Sufi is one, who has renounced both this world and the hereafter. When one achieves perfection and gets absorbed in that state, the state of *Baqa* (sustenance) starts manifesting.

This world is the world of possibilities where not only the possibility of possible exists, but also that of impossible. On return from *Sushupti*, one entertains a feeling of freshness and rejuvenation, which ends when one spends all this energy in repeated indulgence in the matters connected with the world of *Jagrati*. If, however, one acquires the knowledge of the way to exercise control over oneself through *Jnan* and *Abhyas*, then the bliss of *Sushupti* would last longer and restlessness would not be there. There are many such creatures, who sleep while awake, for example horses deployed in war or man in the state of *Avdhut*. For them sleeping and waking is same.

Khwab Bedariyam Shud: Eksan,

Aaj Inayete Sobete Piran.

(By the grace of *Satsang* of the great-ones, my *Jagrati* and *Sushupti* have become the same)

But even this happiness is not permanent. To remove this deficiency, one needs to practice focusing one's attention on Brahmn for some days. When *Vriti* (the flow of mind-tendency) gets fixed on Brahmn, he would regain his earlier state. It would be able to perceive the true form of Brahmn and get absorbed in Him. In this state of absorption, then would arise the state of bliss. When the difference (or duality) between *Jeev* and Brahmn would disappear, all the sorrows would end for ever. The danger of digression of mind would also disappear and the drop and the sea would meet and become one. The ideal and ultimate objective of the human life is to attain the state of supreme bliss. *Brahmanand* (getting absorbed in Brahmn) is *Parmanand* (supreme bliss).

The real existence is one, which is manifested in the course of selfless action. *Jnan* is the tool through which one assays and knows the truth of one's existence and the true *Jnan* of existence is one which is not confined to words but in which one has firm belief, i.e. in which there is no difference in words and conduct. *Upasana* (veneration or worship) is the tool to attain the bliss of existence, which should be such that one gets absorbed in it without a trace of sorrow.

In principle *Jeev* and Brahmn are one and the same. The truth of the Supreme Soul is the truth of the *Jeev*. If the feeling of separation (from Brahmn) and duality is removed, the truth would surface and this very truth is movement and contemplation. *Atma*-‘*At*’-is movement and ‘*Man*’ is contemplation; Brahmn is growing and contemplating, which is the truth of this duality. *Gati* (movement) and *Buddhi* (intellect) mean the same, the difference lies in the way one looks at them. As there is the universe of Brahmn, there is the universe of *Jeev*. Difference is only in the size and the extent of *Jnan*. Both keep on destroying and re-building their own universes. Brahmn also sleeps, wakes up and goes in *Sushupti* like the *Jeev*, as is evident by the symbolic-names *Vishwa* (universe), *Tejas* (luminous), *Pragya* (wise), *Virat Antaryami* or *Avyakrat* and *Hirnyagarbha* (the golden cosmic egg) attributed to Him.

When the *Vriti* (flow of mind) would rest in Brahmn, *Jeev* would acquire the knowledge of Brahmn, because *Jnan* originates from consonance, contact and similarity. This *Jnan* would then turn into *Brahmanand*. With the acquisition of this knowledge even the thought of resting of *Vriti* would disappear and he would have bliss and bliss alone. He would become one with the Brahmn and would undulate with Brahmn like the drop on becoming one with the sea, undulates with the sea. He then would not have sorrow even for namesake, as Brahmn has no trace of sorrow. The feeling of sorrow occurs in part and not in the whole.

The Realm of Hridya

Hridya (heart) can be compared to something lying buried in a pool about which no one knows, but it definitely is there. In fact a lump of flesh cannot be said to be the heart from a spiritual point of view. Yes, it definitely is a pool, in which the heart (*Dil*) is lost in oblivion. One looks for it only when in this lost thing expansion starts taking place. It is beyond the limits and confinement of the lump of flesh, but it dwells there. For the spiritual growth, it is the seed, which ultimately grows in a tree and its fruit alone gives satisfaction. Its branches and stem spread in all directions to the extent that they cover all chakras and leave their impression on the m. It is such a thing in respect of which it would be appropriate to say that nature has made it on its own and has grown in the womb of nature. In its core is present that *Shakti* (power or energy), which lies in the root of all other powers. It is such a grain which sprouts when the crop of material-existence is burnt. What can one say about it? It is such a thing, which keeps on growing and reaches the entire cosmos and gets absorbed in it in such a way that without losing its own existence completely, it grows to such an extent that it carries to the ultimate. It is such a ladder on which we keep on climbing and ultimately reach the height that is within the reach of the seeker.

Man is constituted of body, *Hridya* and *Atma*. Body is lower, *Atma* or *Rooh* is at a higher pedestal and *Hridya* is the link in-between them. The body is completely gross and has no capability of acting on its own. The consciousness that we see in the gross body is because of *Hridya* and the life-force visible in it and *Hridya* is due to the soul's own existence. *Hridya* being the link between the body and the soul, it possesses qualities of both and, therefore, also called the knot of matter and consciousness. It rests between the two and remains in communion with both (*Barzakhi*). It makes organs of action and organs of senses work and, therefore, it acquires a magnetic power and field. As iron in fire acquires the characteristics of fire and becomes red hot, capable of burning anything, similarly, *Hridya* being close to *Atma* it develops capability of desire, hate and attachment etcetera. Without *Hridya* body cannot have movement or consciousness, nor can the soul or its qualities be known. It is, therefore, necessary to duly acquire information about and knowledge of *Hridya*.

In brief, we can say that engagement of body is *Karmkand* (observing rituals), absorption of *Hridya* is *Bhakti* (devotion) and association of soul is *Jnan* and spirituality. *Atma* being full of consciousness, bliss and brilliance, ordinarily it is the soul of the body. True happiness, bliss, *Jnan* and spirituality are all in *Atma*. To gain knowledge of 'Man' or 'Nafs' is to gain the knowledge of *Atma* and this knowledge is the knowledge of *Atma*.

The attraction of absorption in *Atma* in different circumstances influences the *Hridya* and the body and overwhelmed with this, it is the *Atma* that is active in both. Systematic education naturally is based on the principle that it is *Hridya*, being nearer to *Atma*, which through its power of attraction can make one experience the true happiness, *Jnan* and spirituality. It is not possible to experience these through the body.

Absorption in soul, i.e. the consciousness or the true attraction, is that internal engagement or the wave on which all activities of our life depend. This is such an initial association, the attraction of which pulls even the thought also to associate and get attracted, which immediately has its impact on the machinery of the body. This absorption in soul, which provides movement to thought, is called '*Suratdhar*' or

'*Tavajjoh*' etc. 'Thought' on its own has no independent existence, rather it is manifesting of that energy at a particular point.

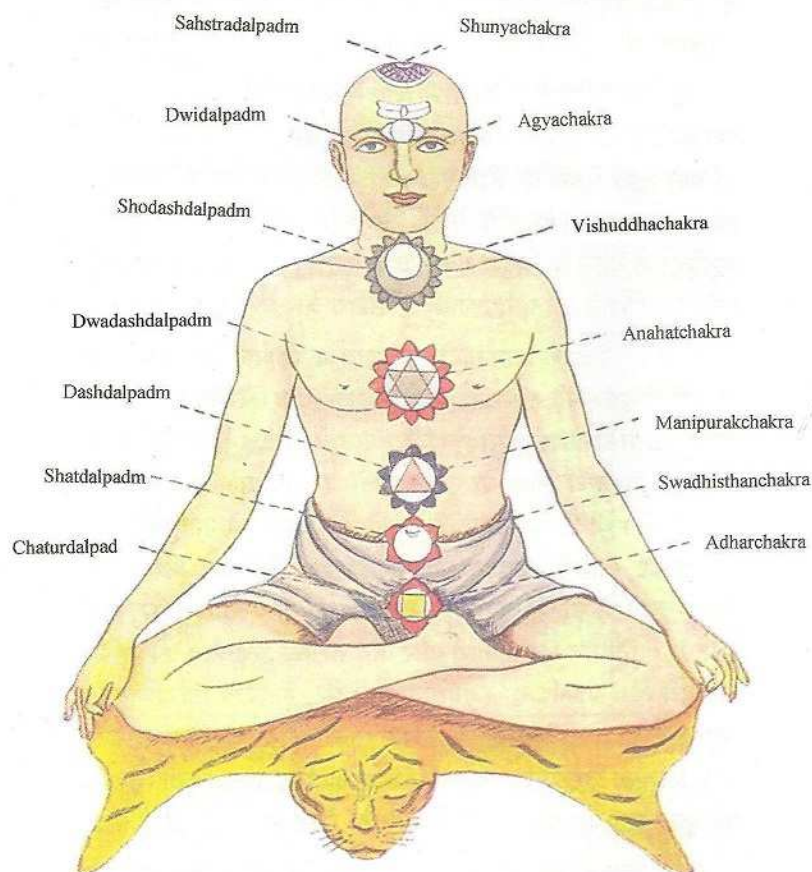
Through the above discussion, I wish to submit that for self-realization or to gain the knowledge of the Self, there can be no other natural way except through heart. And because it is also the link between the gross body and the soul, therefore, by accepting the knowledge gained by it, one would also be able to keep an eye on both.

Sufi saints have called the heart by the name '*Qulb*'. Till the streams of thought, which are innumerable, keep on flowing scattered in various directions, one cannot achieve concentration of heart, for which it is necessary that these streams are collected and gathered into a single channel. And until one is able to concentrate, one does not acquire eligibility and courage to move on that path. In fact there are waves in the water and because of them there is no clear reflection and, therefore, nothing can be viewed clearly till it gets settled. Similar is the condition of the domain of mind.

'*Hridaya*' is a Sanskrit word, whose Persian equivalent is '*Dil*'. The literary meaning of *Dil* is 'a bunch or cluster', i.e. which is naturally divided in many parts but which can be separated only after due process. Here also the condition of *Dil* is same. It is divided in two major blocks, i.e. it is a bunch or cluster. Wherever and at whatever places in the human body there is branching of nerves, at all those places it can be said there are so many '*Dil*'. In the human body at all places some or the other task is being performed and, therefore, it can be said that there are as many *Dil*. This keeps the physical structure of the body in place, nourishes it actively and what is called as the life-force that keeps them active in distinguished spiritual stations. For example brain, heart itself, liver, intestines etc. are all such parts where arrangements for the working of the life force are in place. At all plexus *Atma* together with its associates remains constantly engaged in nurturing the entire plant.

Here in the context in which I wish to talk of *Hridaya* is not the hanging lump of pine-shaped flesh, which on the left side in the chest of human body keeps on palpitating, which inspires *Atma* and possesses animal-instincts. Rather the *Hridaya* or *Qulb* (in the Persian), which I am trying to analyze is in fact the boundary between *Atma* (*Rooh*) and the *Ling-Sharir* (seat of consciousness). In the terminology of Sufi saints it is the boundary dividing between '*Rudra*' (soul) and *Nafs*, or between light and darkness. The meaning of 'boundary dividing between light and darkness' is that it is this, which tilts one's inclination towards sin or vices. The reason behind this is that it always shows us an opposite or inverse and pervert reflection of the object of any goal. It is like retina of our eyes, which according to the laws of refraction of physics, receives an inverse image of objects through clean and transparent lens of eyes. The reality, however, is that we see the objects as they are because *Hridaya* (*Qulb*) again reverses this inverse-reflection into the original position of that object.

Shatchakramurti



Whatever argument the Western psychologists may like to make, but my personal belief is that Hridaya (Qulb) is a drop of the ocean (in the form of soul), which has tuned itself in accordance with the gross body. It is a very subtle and composite form of both the gross body and soul, which lies between them. It gathers impressions and effect of the outer world through the five external senses namely eyes, nose, ears, skin and tongue and maintains contact with the internal world through five internal faculties—thought, instinct, memory, reasoning and fancy. Sufi scholars have called it as the ‘Center of divine consciousnesses’.

Hridaya (or Qulb) has three aspects: (i) Agent, (ii) Peaceable and (iii) Testimony. The first aspect relates to virtues, the second relates to love and the third to the omnipresence of God. From this it is clear that if we have to know about the body, soul or the world around them we shall have to choose the Hridaya (Qulb) as the Centre of our study. Therefore, the present form of the Order of my Masters begins with Hazrat Maulana Sheikh Ahmad Sirhindi Naqshbandi, who was a pillar of this Order in the Eleventh Century, A.D. He described six extremely subtle centers between navel and

neck, which he considered as the domain of Hridaya or Qulb. According to him the description of these six *Lataifs* is as under:-

S.No.	Name of the Chakras	Location	Colour
1.	Qulb (Hridaya)	Near the left nipple	Yellow
2.	Rooh (Atma)	Near the right nipple	Red-brown
3.	Sirr	A little above the Qulb	White
4.	Khafi	A little above the Rooh	Black
5.	Akhafi	A little above Sirr and Khafi and in the middle of them	Green
6.	Nafs	Near Navel	Blue

Taken together these are also called as '*Latifa-e-Satta*'. These six chakras or *Lataifs* mutually embrace each other in their respective domain and they exist like the '*Kundalini*' of Mahrishi Patanjali. According to Sufi-belief, there is a limp of flesh in human body, which encloses in it the *Qulb* or '*Man*' (mind); *Qulb (Man)* in turn is the abode of intellect; in intellect resides *Fabd*, in *Fabd* resides *Khalfi*, in *Khalfi* resides *Akhalfi* and in turn 'I' (ego or self) in *Akhalfi*. Some say that the color of '*Nafs*' is blue and that of '*Rooh*' (*Atma*) is red brown. When '*Nafs*' disappears completely, it is covered by white color. The color of soul is generally green and the ultimate state is colorless. In the state of a '*Fana*'-absorption (or dissolution) everything becomes invisible. In Sufi-terminology it is called '*Alam-e-Hairat*' or the state of astonishment.

In the earlier times, Sufis used to ask their disciples to tie a cloth on their head, of the same color, which they saw on attaining access to various *Lataifs*, so that when the disciple appears before the Master for group meditation, the Master may not have to waste time and effort in assessing their internal condition.

The saints and Mahatmas prior to Hazrat Khwaja Shah Bahaudding Naqshband (RUA) used to begin their *Sadhana* from Mooladhar Chakra but he discontinued with this practice and asked seekers to leave alone the lower chakras and to begin the *Sadhana* with the Hridaya-Chakra, which is filled with divine light. Through *Tavajjoh* (*Shaktipat*-or transmission of spiritual energy) these chakras starting from Hridaya-Chakra be activated one-by-one and when they are fully activated, *Tavajjoh* be given to the '*Pran-Bindu*' (*Nukta-e-Juvid*; located at the middle of eyebrows and a little above it. Also called '*Agya-Chakra*'), which is also called '*Pran-Vayu*' or '*Nafs-e-Natik*'. The earlier Naqshbandi Sufis, not associated with Hazrat Sheikh Ahmad Mujaddid Alfasi (RUA) have been following this practice.

Saints after Hazrat Shah Bahauddin Naqshband (RUA) have been carrying out further modifications and simplifications according to their own experiences and attainments so that the effect and time of seekers may be saved. In the hierarchy of these reformative saints a great saint appeared, who because of his association with this Order came to be known as 'Hazrat Sheikh Ahmad Faruqi Alfasi, Naqshbandiya-Mujaddidiya Sarhindi' (RUA). He made a very important improvement in the way of internal *Sadhana*, which later proved to be revolutionary. He considered only one of the above mentioned chakras namely Hridaya Chakra to be enough for *Tavajjoh* to be given at this chakra. The other chakras were included in it. After activation of this chakra the

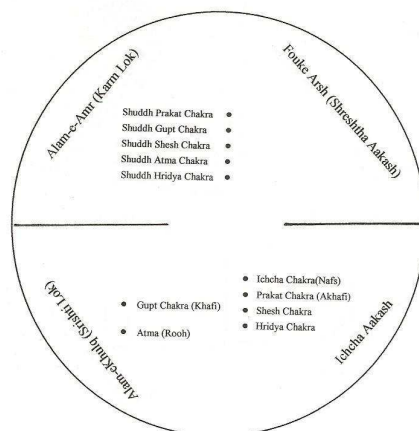
seeker could be taken to *Nafs-e-Natik* (*Agya-Chakra*) as the first step and then to the *Sahstradalkamal* and *Trikuti* as the second step.

We feel the vibration of heart at the left side of our chest, which is more profound as compared to the feeling of vibration at the right side. On the right side this vibration appears to be quite weak and at times some of the seekers do not feel it at all. This *Hridyakash* is the main center of internal Sadhana, which is considered to be the resting place of the soul (and the Supreme Soul).

Sufis consider the macrocosm as the sphere of universal possibilities (or the *Daira-e-Imkan*), which contains in it the sum total of all present, future and past possibilities. This is divided into two parts, the upper hemisphere known as the 'World of Order' (or *Alam-e-Amr*) and the lower hemisphere known as the 'World of Creation' (or *Alam-e-Khalq*). The World of Order is also known as the 'World of Light' (or '*Alam-e-Nur*'), which came into existence immediately at the command of the God, without any temporal succession. The World of Creation on the other hand was subjected to creative process and it evolved gradually. The World of Order relates to the causal body (or the soul), which contains the principles and inner realities of all possibilities of manifestation. The World of Creation relates to both the subtle body and the gross body. The World of Creation is divided into two parts namely, the 'World of Sovereignty' (or '*Alam-e-Malkut*') relating to the subtle body and the 'World of Human Sovereignty' (or '*Alam-e-Mulk*'), which relates to gross body and is perceivable through the senses. The highest reach of the World of Creation is the subtle heart and the lowest limit of the World of Order consists of the subtle principle of the heart organ.

The causal body in the man is reflected in five constituent organs i.e. the five spiritual centers namely the *Qulb*, *Rooh*, *Sirr*, *Khafi* and *Akhafi*, which pertain to the World of Order and govern the inner aspects of the man. The subtle body is reflected in the *Nafs* (the psyche) i.e. the heart or the mind and the gross body is reflected in the physical body comprising of the gross elements. The five spiritual components pertaining to the World of Order are considered to be the principle of and bear a strong relationship with the individual elements pertaining to the World of Creation and directly derived from them. They bear the relationship of the cause and effect. These five energy centers (the spiritual Chakras) are all located in the Hridya Chakra of the man by the order of God.

The position of these spiritual Chakras (*Lataif*) is as under:



Latifa Qulb i.e. *Qulb-Chakra* is situated under the ribs on the left side in the chest where one feels the sound of the beating of the heart. *Latifa Rooh* i.e. *Rooh-Chakra* is situated opposite *Latifa Qulb* on the right side. *Latifa Sirr* is situated a little above the *Latifa Qulb* and similarly *Latifa Khafi* is situated a little above *Latifa Rooh*. *Latifa Akhafi* is situated at the center of *Latifa Sirr* and *Latifa Khafi* but a little above these centers, as shown in the figure above. Some Sufis associate these five Chakras with emotions, consciousness, intuition, deep intuition and the deepest intuition respectively.

The *Latifa-e-Qulb* is closely associated with *Nafs* and the other four *Lataifs* bear a strong relationship with the individual gross elements directly derived from them. *Latifa-e-Rooh* is associated with the element air; *Latifa-e-Sirr* with the element water; *Latifa-e-Khafi* with the element fire and *Latifa-e-Akhafi* with the element earth.

The Sadhan

In the Sidhasiddhant-Paddhati* meaning of 'Ha' is said to be the Sun and that of 'Th' to be the Moon. The constellation falling in the orbit of moon, i.e. those constellations, which have been identified by names, are called 'Nakshtra' in the terminology of Indian philosophy. These *Nakshtras*, which are 27 in number (some people, however, take them to be 28 by adding one more in them) are called 'Muqam' by Sufi saints and these are considered to be important landmarks in their esoteric *Sadhana*. At times these are also referred to as 'Manzil' or 'Manazil'.

The outcome of meditation at different chakras or *Kamals* differs. In yogic terminology these are called 'Siddhis' (i.e. miraculous powers). According to Patanjali-Yoga-Darshan (philosophy of Patanjali yoga) these are 25 in number, which are based on various mental powers. 'Samudrik-Shashtra' (the study of palmistry, astrology etc.) includes 'Kapal-Vidhya' or 'Qaas-e-Sir' (relating to skull) and palmistry etc. Now-a-days people apt at it are to be found rarely or not at all. And if someone is found, he would not reveal anything.

According to my information there are seven divisions in human brain, which possess different capabilities. These seven divisions are related (through esoteric-touch or link) to the seven main chakras mentioned earlier. These seven divisions possess about seventy different powers or *Siddhis* out of which only forty-two are known so far, according to practitioners of *Kapal-Vidhya*. Besides these eight other *Siddhis* are secret, which are known only to yogis and Mahayogis, although even these eight *Siddhis* can be acquired only by a disciple, who is 'Gurumukh'** (totally dedicated to the Master by heart), because this knowledge cannot be conveyed through words and is transmitted from heart-to-heart. The example of a disciple being *Gurumukh* is found in Sufi tradition easily where the relation between disciple and the Master is just like an infant and its mother. As the child sucks its feed from mother, disciples suck their spiritual nourishment from their Master. The following passage taken from the diary of a Sufi saint about his Master (after his Master had left for his heavenly abode) is an illustration: "The affection and love he showered at me, to nourish the spiritual child in me could not

**Hakar: Kathith: Surya: Thakarsrachandra Uchyate,
Suryachandramasoyogargaata Hathyogo Nigadhate.*

In this *Shloka* (couplet) the words 'Surya' (Sun) and 'Chandrma' (Moon) have been explained variously. According to one explanation 'Surya' refers to *Pranvayu* (Oxygen-fresh air inhaled) and 'Chandrma' refers to *Apanvayu* (flatus) and, therefore, holding of both of them through *Pranayam* is known as *Hathyoga*. According to another belief 'Surya' and 'Chandrma' respectively represent *Ida* and *Pingla* (*Ida* and *Pingla* are two of the three canals which are the principle passage of breath, according to *Hathyoga*). Having gained control over them, propagating breath through Sushumna nerve (the third of the canals) is known as *Hathyoga*. 'Surya' and 'Chandrma' have also been called as Ganga and Yamuna, which represent *Ida* and *Pingla* respectively.

***Shaktipat-Yoga*: Satguru (an accomplished Master) merely through touch, sight or thought can transmit spiritual vitality to the disciple, which may instantly take the disciple to higher spiritual planes, even bringing the disciple to the same level as the Master. (Courtesy-'Yog-Tatvank' Special Edition of 'Kalyan' monthly magazine)

be appreciated by this lazy and unworthy one, who instead of getting close, remained away from him. I could not appreciate the difference between the worldly love and his love for me. His heart always kept on craving for me like an ocean eager to take a drop in its fold, in reciprocation of which I did not even have an iota of that craving in my heart. He was overflowing with love and restless to feed me but I did not even make an attempt to suck a drop of it.”

The human brain is connected and linked with the *Shat-Chakras* (the six-*Latiafs*) through various nerves. Like in telegraphy, the message sent from a station by striking a chord reaches thousands of miles away instantly similarly, through meditation by focusing one’s attention on any chakra, the energy is transmitted to that part of brain with which that chakra is linked immediately. This happens exactly in the same manner as a puff of air makes a half-blossomed bud blossom it fully. The *Siddhis* or powers in the brain start blossoming and gaining perfection like these buds by the energy generated through meditation or directing breathing exercises (*Pranayam*) at various chakras. Thus through meditation at various chakras, various *Siddhis* or powers start blooming, which in due time results in fruition, which shows what would one achieve by meditating on a particular chakra.

The law of manifestation of creation is that originally before manifestation all things rest in a formless state (*Nirakar*); they manifest and exhibit their form in the interregnum before again disappearing in a formless state. It is only in the interregnum that creatures manifest and assume a form to accomplish their task. Following this principle many yogis discipline their body and having gathered all the subtle elements through *Sakar-Dhyan* (meditating on an idea) they concentrate their mind (i.e. the *Qulb* which is the eighteenth *Nakshtra*) and enter the *Brahmrandhra*, which is the chakra related to salvation. When they attain the state of total contentment, i.e. when they attain the state of *Nafs-e-Mutmainn* (i.e. a peaceful or contented state of mind) they attain peace of mind (*Salimutabaa*), can see through all the three-lokas (*Trilokdarshi*), become *Atmadarshi* (acquire knowledge of the Self) and get over the cycle of life and death and get absorbed in their ‘*Ishtha*’ (Beloved). All the powers and *Siddhis* then get absorbed in their respective *Muqams* and become latent.

Now I wish to explain the ‘*Kapal-Shashtra*’ (*Ilm-‘Qaas-e-Sir*’) to the seekers, which would make them firmly believe that the brain is the storehouse of various powers and these powers gain strength by meditating on various chakras. These powers once acquired, manifest in future lives and help them acquire higher states in that life in the related fields.

According to Hindu philosophy, the *Indriyas* (senses or sense organs) and *Chitta* (the faculty of thinking) of yogis start exhibiting astonishing signs, i.e. their nature and tendencies and their inclinations and bent of mind start showing wonderful changes, which we may call as the *Apara* (worldly or materialistic) and *Para* (transcendental) *Siddhis* acquired through yoga. These can be divided according to their cause in the following five categories: i) by birth, ii) through consumption of herbs or drugs, iii) through *Mantra*, iv) through *Tapa* (penance), and v) through *Samadhi* (trance, meditation).

Those *Siddhis* which are acquired by birth are called ‘*Janmja-Siddhis*’ (because of birth) for example birds possess the capability to fly by birth and some sages like Mahrishi Kapil because of his previous birth’s *Sadhana* possessed esoteric knowledge right from the time of his birth. Similarly, *Siddhis* acquired through the consumption of

some herbs or drugs, for example producing strange effects in one's body by consuming mercury is called '*Aushadhija Siddhi*' (because of an *Aushadhi*). *Siddhis* acquired through *Mantra* is called '*Mantrana-Siddhi*', for example having a glimpse of one's *Ishta* (Beloved) through reading of scriptures. Removal of impurities and grossness through *Tapa* gives *Siddhi* of the body and *Indriyas*, which is called '*Tapoja-Siddhi*'. Attaining the state of *Samadhi* through practice of yoga is called '*Samadhija-Siddhi*'. Cessation of the restlessness that arises in the *Antakaran* (mind) due to association with various subject matters of senses (i.e. refraining from getting involved with all worldly things) and attaining concentration is that which is achieved through *Samadhi*. This is '*Shant-Pralay*', i.e. the *Antakaran* of a yogi desirous of acquiring *Siddhis* becomes quiet like a pond without any waves, as a result of concentration. The *Antakaran* of a yogi, whose mind having attained the state of '*Shant-Pralay*' is inspired to engage in acquiring *Siddhis*, is called '*Udit-Pralay*'. The one, who follows the virtues of the past (*Shant-Atit*), present (*Udit-Vartman*) and future (*Avyaypadeshay-Bhavishyat*) is called '*Dharmi*' (virtuous). Different outcome are caused by change in sequence. Because of the change in sequence outcome differs, for example first there are the molecules of sand, which then take the form of a lump, which is converted into a pot. The pot then is broken into *Kapal* (either half of a pot) and then into small pieces, which ultimately take the form of sand. Exactly in the same manner the earlier *Vriti* (tendency) of *Antakaran* acts as the cause of the later *Vriti* of *Antakaran* and sequentially results in acquiring different virtues. The changes in the gamut of Nature and changes in the *Antakaran* in feeling pain and pleasure are all dependant upon this principle. Yogis, therefore, start getting an insight of the past and future because of exercising restraint over the three resultants namely *Dharm*, *Lakshan* and *Avastha* (virtues, characteristics and state).

By perceiving *Sanskaras* (impressions gathered from the past and present actions, thoughts and desires) yogis acquire knowledge of the previous births. As the scientists by capturing the reflection of any person in camera reproduce his image, in the same manner yogis can acquire the knowledge of the deeds that have manifested in the form of *Sanskaras*. The Gita also states in Chapter 6, *Shloka* 44 and 45 that a yogi engaged in *yoga-Sadhana* can keep on making progress according to his past *Sanskaras* and in due course achieve liberation.

Seven kinds of powers are linked and connected to seven *Muqams* as briefly described below:

1. **Public decorum or propensities of civility** (*Tamaddun*)-Meaning thereby to live cordially and to manage affairs. The flow of this power is linked to Dwadash-dal-Kamal (Hridya chakra) through nerves (Vusaat Shiryan, Arooj, Did and Azbah). By restraining attention at this chakra, the yogi acquires the knowledge of *Chitta* (mind). According to Patanjali-Yoga-Darshan, the fourth chakra is called '*Hritkamal*', which has an extraordinary relation with the *Antakaran*. *Chitta* is the storehouse of both old and new *Sanskaras* and agitation in *Chitta* (the faculty relating to thoughts) agitates *Manas* (the faculty relating to emotions). Due to the Maya of Mahamaya the nature of *Chitta* cannot be known by the *Jeev* in full. But when a yogi restrains attention at *Hritkamal*, he acquires complete knowledge of *Chitta*.
2. **Selfish Propensities**-It is linked and connected with Dash-dal-Kamal (*Nabhi Chakra*). By restraining attention at this chakra, the yogi acquires the knowledge

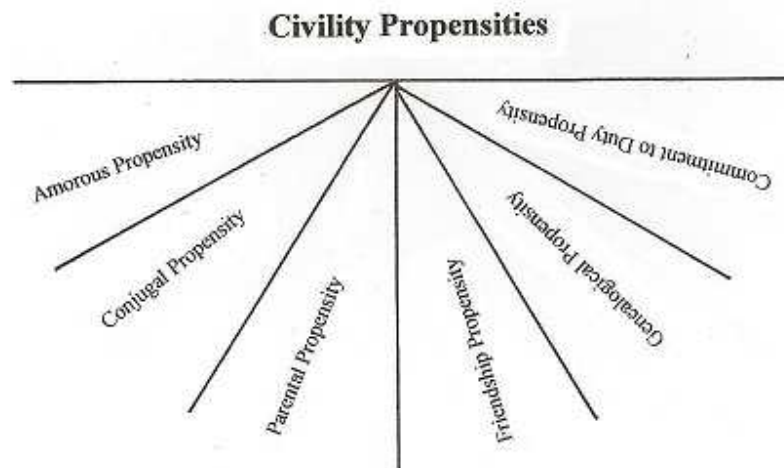
- of entire body. At seven places of the body are located the seven chakras. On subjugating the lower six chakras one acquires eligibility to move up to the seventh chakra and attain liberation. By meditating at the third amongst the *Shatchakras* located near the navel, one acquires the knowledge of the state of body, i.e. the state of the three *Doshas*, namely wind, bile and phlegm (three factors, which maintain balance in the body); the state of seven substances, namely skin, blood, flesh, nails, bones, fat and semen; and the state of pulsation.
3. **Self-Complacent Propensities**-It is linked and connected to Shat-dal-Kamal (*Indriya Chakra* or *Latifa-Ala Tavaludi Tanasul*) and relates to procreation through cohabitation.
 4. **Moral Sense Propensities**-It is linked and connected to Sahstra-dal-Kamal, i.e. with the brain. Patanjali Yoga has been described it under the '*Sixteenth-Siddhi*'. By restraining attention at the light in skull yogis have glimpse of *Siddhas* (of the accomplished persons). Under the skull in head, there is a hollow passage, which is called 'Brahmrandhra'. By focusing one's attention on 'Brahmrandhra', one has a glimpse of light and by restraining attention at the light yogis have glimpse of *Siddhas* and Mahatmas. Those, who have risen above the state of 'Jeev' and through the powers acquired by them engage themselves in helping others by traveling in various *Lokas* of the 'Fourteen Lokas' are called '*Siddhas* or Mahatmas'.
 5. **Propensities of the seat of Consciousness**-It is linked and connected to Chaturdal-Kamal, i.e. with the Mooladhar Chakra. Intellect is entirely distinguished from the '*Purush*' (Self). Thorough knowledge of the two is the basis for the experience of pleasure. Intellect is '*Pararth*' (other's work or business), as opposed to '*Swarth*' (for one's own sake-in self interest). By restraining attention at it, i.e. in the reflection of egoless mind, one acquires the knowledge of *Purush*. The '*Abhed-Jnan*' (the knowledge of non-separation) arising from the mutual relation between the reflection of intellect and *Purush* is called '*Purushnishth-Bhog*' (the pleasure characterized by the Self). Since intellect is apparent, its identity with the pleasure or enjoyment is naturally for the *Purush*. As opposed to this '*Pararth*', by restraining attention at the '*Swarth Pratyay*' i.e. that, which is perceivable only at the level of consciousness reflected by intellect, yogis gain the *Jnan* of ever pure, awakened and liberated *Purush*. By restraining attention at the pure state of consciousness, which is devoid of the impurities of intellect and the '*Ahamkar*' of being a Jeev (ego), yogis gain the experience of the *Purush*. By attaining this state yogi acquires *Shat-Siddhis* (i.e. six miraculous powers), which are 'Prathibh', 'Shravan', 'Vedan', 'Aswad', 'Adarsh' and Varta. *Prathibh Siddhi* relates to knowledge of past, future, extraordinary and minute substances. *Shravan-Siddhi* relates to acquiring the power of listening to the divine voice, i.e. he starts listening to the '*Pranav*' (the sound of 'AUM'). Through *Vedan-Siddhi*, yogi acquires the perfection in '*Divya-Sparsh-Jnan*' (the knowledge of divine touch). Through *Adarsh-Siddhi*, yogi achieves the perfection in the glimpse of the divine. Through *Aswad-Siddhi*, yogi achieves the perfection in the knowledge of divine-savor and through *Varta-Siddhi*, yogi achieves the perfection in the divine-odor. Although these *Siddhis* act as obstruction in attaining the state of '*Samadhi*', but all these are definitely *Siddhis* on rising planes.

6. **Intellectual-Sentiments Propensities**-It is linked and connected to Dwi-dal-Kamal, i.e. with the Bhrakuti Chakra (Agyachakra) and is associated with white color. By focusing the light of luminous nature on the subtle objects and restraining attention at that, yogis acquire knowledge of subtle, hidden and distant objects. Laya-Yogi has a glimpse of pure luminous spot at the Dwi-dal-Kamal in his internal body. When this luminous nature descends and appears in the form of a spot that is called the state of '*Bindu-Dhyan*' (meditation at a point at Agyachakra). With the help of power to concentrate and in association with the luminous nature, yogi can cause extension of that '*Bindu*' in order to acquire knowledge of secret matters and objects submerged in water or buried under ground.
7. There are two classes and their propensities in this category; these are (i) *Vashikaran*, (enchanting) and (ii) *Dharmopadeshak* (a religious preacher), which are linked and connected to Shodash-dal-Kamal, i.e. with the Kantha Chakra (Vishuddh-chakra). By restraining attention at the pit of the throat one gets over the feeling of hunger and thirst. The opening in the throat through which air and food etc. enter the stomach (the opening of wind and food pipe) is called '*Kanthakoop*' i.e. the pit of the throat, where the fifth chakra is located. It is closely associated with the desire to eat and drink. In the *Kanthakoop* there is a turtle shaped nerve, called '*Kurmnadi*', by focusing attention there one acquires steadfastness and it is specially related to the movement of the body. As a snake or a lizard are no longer agile after entering into their holes, in the same manner the mind of a yogi becomes quiet immediately on focusing at the *Kurmnadi*.

Explanation of various tendencies:

I. Civility Propensities:

Hridaya Chakra (Dwadash-dal-Kamal)



1. **Amorous Propensity:** In the original text the word used is '*Ashna*', which literally means friend, lover or an acquaintance. Those having a little raised and prominent body above the neck, genetically or otherwise, possess higher propensity of mutual (man for woman) love.
2. **Conjugal Propensity:** People with this tendency or propensity are attracted towards the opposite sex. Incidents like that of Nal and Damyanti (famous

characters who fell in love with each other) are examples of this propensity. This propensity is also found in some animals, for example lions and tigers.

3. Parental Propensity: People with parental propensity are highly loving and affectionate to their children.
4. Friendship Propensity: People with friendship propensity are highly inclined towards their brothers and sisters, neighbors and friends etc.
5. Genealogical Propensity: People with genealogical propensity are very affectionate to their family.
6. Commitment to Duty Propensity: People with this propensity are highly dedicated to their duty, to the extent that they would not bother even about food and health. They would not be at rest till the job assigned to them is completed.

II. Selfish Propensities:

Navel Chakra (Dash-dal-Kamal)

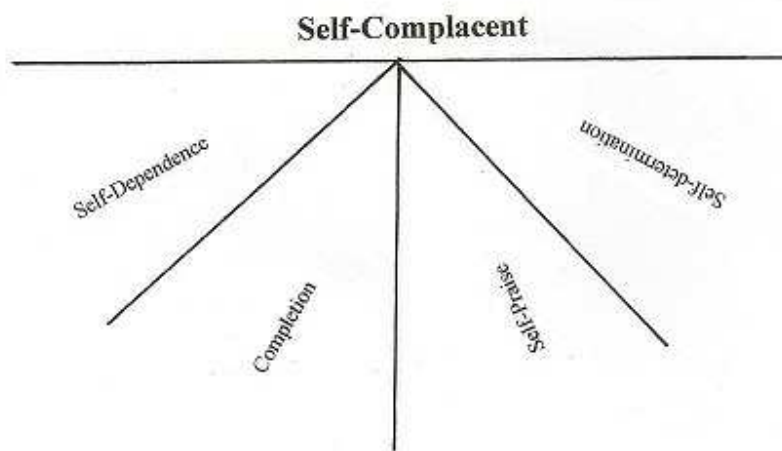


1. Self-defence Propensity: Creatures in whom this propensity is more prominent are naturally very sensitive and alert about self-protection, for example cats, lions and tigers.
2. Enthusiastic-bravura Dominance: The external and physical characteristics of creatures with this propensity are exhibited in the prominence and strength of their body above the ears. Such creatures without caring about the outcome of their action, immediately pounce upon or attack, for example dogs, who run with an intention to attack even a tiger.
3. Destruction Dominance: Creatures with destruction dominance are characterized by the rear part of their head, i.e. the rear portion of their head between the ears is broader. They have propensity to damage and destroy, which is more profound in carnivorous animals, for example dogs, lions and wolves, as compared to herbivorous animals.
4. Feeding Propensity: People with feeding propensity are more attracted towards food. They not only feed themselves but also take good care of others.

5. Earning Propensity: Creatures belonging to this category are specially concerned with the security for future. They try to save or accumulate things for future needs. Ants are an example of this category of creatures.
6. Clandestine Propensity: The one belonging to this category likes to live alone and does not want to share any information with others and keeps it a secret.

III. Self-Complacent:

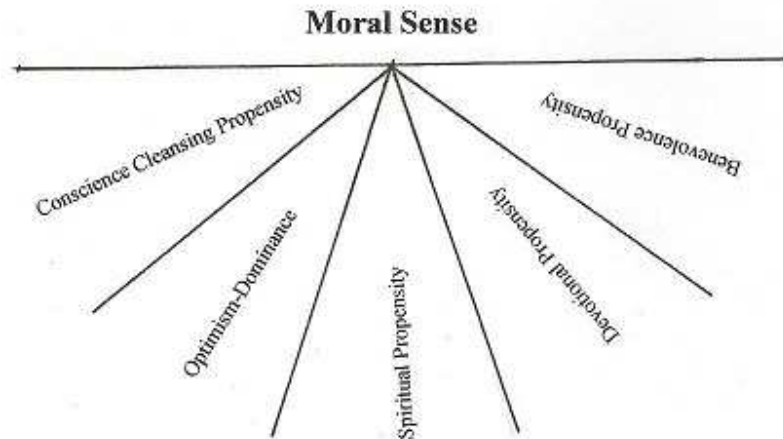
This propensity is related to Shat-dal-Kamal, i.e. with the Swadhistan Chakra (or 'Latifa' Ala Tavaludi-Tanasul). Yogis practicing on this chakra think very high of themselves; they think that they are self-realized, possess ego and are arrogant. They also are concerned with self-respect. This includes four tendencies:



1. Self-Dependence: The main characteristic of a person belonging to this category is extreme caution; he does everything after a careful thought.
2. Completion: One possessing this propensity maintains regularity in his work and his desire to engage in such tasks does not extinguish.
3. Self-Praise: Persons belonging to this category are always keen to receive appreciation for their work, status, efficiency and excellence.
4. Self-determination: Persons possessing this propensity do not get perturbed and are determined to accomplish the task assigned to them.

IV. Moral Sense:

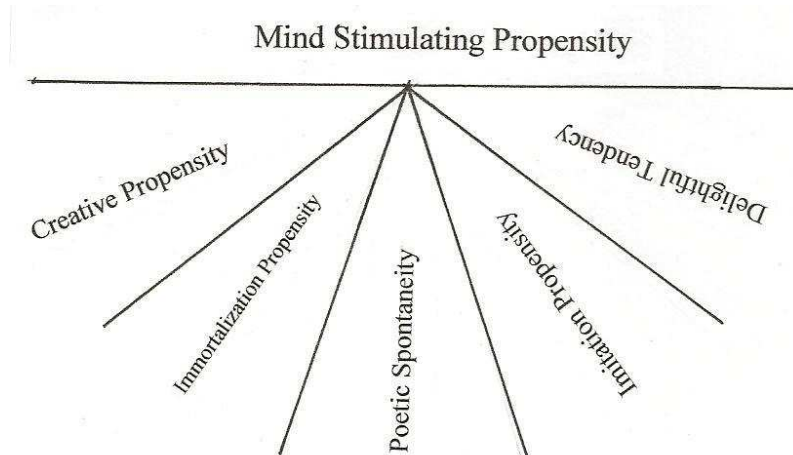
This propensity is related to the Sahstra-dal-Kamal located in head and includes five tendencies. These are:



1. **Conscience Cleansing Propensity:** Persons having achieved perfection in this propensity do not like to indulge in discrimination. They perform all their tasks with impartiality and that does not affect the quality and outcome of their effort.
2. **Optimism-Dominance:** Persons with optimistic outlook always keep hope and do not get perturbed even in the worst circumstances. They are confident in the accomplishment of their future tasks, make all efforts and do not give up hope, as a result of which they somehow achieve success also.
3. **Spiritual Propensity:** The middle portion of the body (torso) of persons possessing spiritual propensity is relatively more profound and raised. They remain engaged in the contemplation and discussion of matters concerned with soul, the Supreme Soul and scriptures etcetera.
4. **Devotional Propensity:** Persons with devotional propensity have comparatively more raised and profound torso and in case of devotees it is very apparent. Transcendental realities, the existence of which is disputed by non-devotees, devotees have firm faith in them. They honor their guests as gods and receive visitors with affection and reverence.
5. **Benevolence Propensity:** Those possessing benevolence propensities are kind, liberal, well-wisher, and generous and think of good for all. They wish well for the entire creation and are always keen to help others.

V. **Mind Stimulating Propensity:**

This includes five propensities and is related to Chatur-dal-Kamal (Mooladhar Chakra).



1. Creative Propensity: Persons with creative propensity possess various artistic skills. They are good artisans and apt at crafts like gold smithy, weaving, sculpturing and carving etcetera. They can achieve great success in related fields.
2. Immortalization Propensity: Those possessing this propensity have spontaneity for things and passion for collection thereof. They feel happy looking at beautiful things and try to immortalize them through poetry and literature.
3. Poetic Spontaneity: People with this propensity have poetic inclinations and possess graceful natural intelligence.
4. Imitation Propensity: A person possessing this propensity has a natural tendency to imitate and follow others, for example children follow their parents. This tendency in such persons remains throughout their life.
5. Delightful Tendency: Those possessing this tendency naturally and without any reason remain delighted. They do not give up this tendency even in pain or difficulty. In such persons their left or right side is comparatively more profound.

VI. Intellectual Sentiments:

It is related to the intellect through which one learns and acquires knowledge and power of thinking. The abode of intellect is Dwi-dal Kamal, i.e. *Bhrakuti*, which is in between the eye brows. The substance here is embedded with intellect and white in color or emits light and possesses perceptual tendency. It is that *Muqam* from where all elements manifest and then get absorbed in it and light as brilliant as that of the Sun appears to be shining there. In the awakened state, i.e. on the path of the search of the Truth, the seeker has a glimpse of a brilliantly shining star in the recess of his heart, which in reality is the seat of the '*Jeevatma*' (Nafs-e-Natik or Pranvayu). It is also called the '*Teesara-Til*', '*Shiva-Netra*', the Third-Eye of Shiva, '*Taramani*' and '*Nukta-e-Suveda*'. The legendary sages have called it '*Prathibh*', which has been mentioned in the Markandeypuran. It is the opening for ascent and descent. In spite of its location being in between the eye-brows, the intention of

mentioning the recess of heart is that it is extremely important that one's mind is associated with it; otherwise there would be no gain. One with a fickle mind cannot have a glimpse of that star. When the mind of the seeker starts attaining purity and, therefore, stability, only then such a fortunate person can have its glimpse. On getting firmly established in this state and by restraining one's attention at it, it is possible for the seeker to attain all the *Siddhis* in the realm of intellect. It is because of this that in the Order of my Master (Naqshbandi-Mujaddid-Mazhari), right from the beginning all the attention is paid to the activation and subjugation of the *Qulb* so that with its musk-like fragrance* this chakra certainly gets activated. By the activation of this chakra the portion between the eye-brows feels a little heavy.

VII. Bi-lateral Propensities: There are two classes and their propensities in this category; these are (i) *Vashikaran*, (enchanting) and (ii) *Dharmopadeshak* (a religious preacher), which are linked and connected to Shodash-dal-Kamal, i.e. with the Kantha Chakra (Vishuddh-chakra).

There are twelve propensities under the category *Vashikaran*, (enchanting or hypnotism). These are:

1. Individuality: This means establishing one's right over everything. Its location is a little above the base of nose. Persons possessing this propensity have an extraordinary sense or perception of all things. Such persons have a tendency similar to children, who are curious to know about all things and have a tendency to possess them without knowing whether they are harmful or beneficial.
2. Sustained Memorizing Faculty: Persons possessing this propensity have bright, big and protruding eyes and the distance between the two eyes is comparatively more than usual. They have a tendency to memorize faces of persons and remember them for long. They have the capacity to excel at drawing and painting and their hand-writing is good.
3. Measuring Skills: Those possessing this propensity are good at estimating the size and weight etcetera of things and possess capacity to excel in arts relating to the same.
4. Dexterity Propensity: The source of this propensity is located between the eye-brows and persons possessing this propensity are good at acrobatics. They can be good acrobats and perform well in related arts, such as walking on rope, standing on head etc.
5. Colorific Propensity: Persons acquire skills of coloring clothes or painting etc. generally through heredity. People possessing this propensity generally have arched-shaped and prominent eye-brows. They are apt at preparing colors and painting etc.

* Musk is dark in color and is generally not visible in the absence of adequate light, nor is it so attractive that one may be fascinated by it. Its fragrance, however, draws people towards it and helps them to find it. Similarly, because of the recess of heart being dark, although the pathway is not seen, but it definitely facilitates passing through it from one end to another.

6. Deification Propensity: Persons possessing this propensity are apt at placing paintings and artifacts at their proper places in art galleries and museums etc. and they keep house neat and clean by placing things at their right places.
7. Calculation Propensity: The tendency to calculate and being apt at mathematics is the characteristic quality of people with calculation propensity.
8. Localization Propensity: Those possessing this propensity are expert in localizing people in villages and in town-planning etc.
9. Description Propensity: People with description propensity are expert at history and related matters.
10. Ascertainment Propensity: This relates to measurement and account of time. They remember when something was started and when it was finished.
11. Tuner Propensity: They are good at music and have good understanding of rhythm, beat, tune, melody etc. They are expert in vocal music and phonetics etc.
12. Oratory Propensity: People belonging to this category possess quality to impress others through their oration. They can be good speakers and lecturers, besides being interested in acquiring knowledge of various languages.

The other class under this category belongs to *Dharmopadeshak* (a religious preacher), who are, as indicated by the title itself, apt at arguing and proving their point of view, in explaining it and to transmit their ideas. They are especially capable of devoting their energies to a particular subject and their power to memorize things is also excellent. They have an unusual charm in their physique and on their faces.

Description of Chakras (Plexus)

We are born as human beings, with a human body and, therefore, it is appropriate for us to first know about our own body. In our this corporeal body, the Supreme Soul has entered in the form of nourishment, breathing, *Manas* (the mind-*Quvvat*=Senses+*Tarivlya*=Solitude, i.e. *Quvvate Takhliya*), *Vijnan* (intellect or consciousness-*Aqla Salim*, i.e. the wisdom of peace and forbearance) and bliss (*Surur*, i.e. a state similar to mild inebriation). By 'entered' one means that if there is a house, there would be someone residing in it, as nothing can be empty. In the process of creation, the Supreme Soul descended** taking various forms, the first of which was 'Soul'* and then in the form of five sheaths, which are:

1. *Annamay Kosh* (the sheath of gross body, which is nourished by food),
2. *Pranmay Kosh* (the sheath of breathing),
3. *Manomay Kosh* (the sheath of mind),
4. *Vijnanmay Kosh* (the sheath of intellect or consciousness),
5. *Anandmay Kosh* (the sheath of bliss).

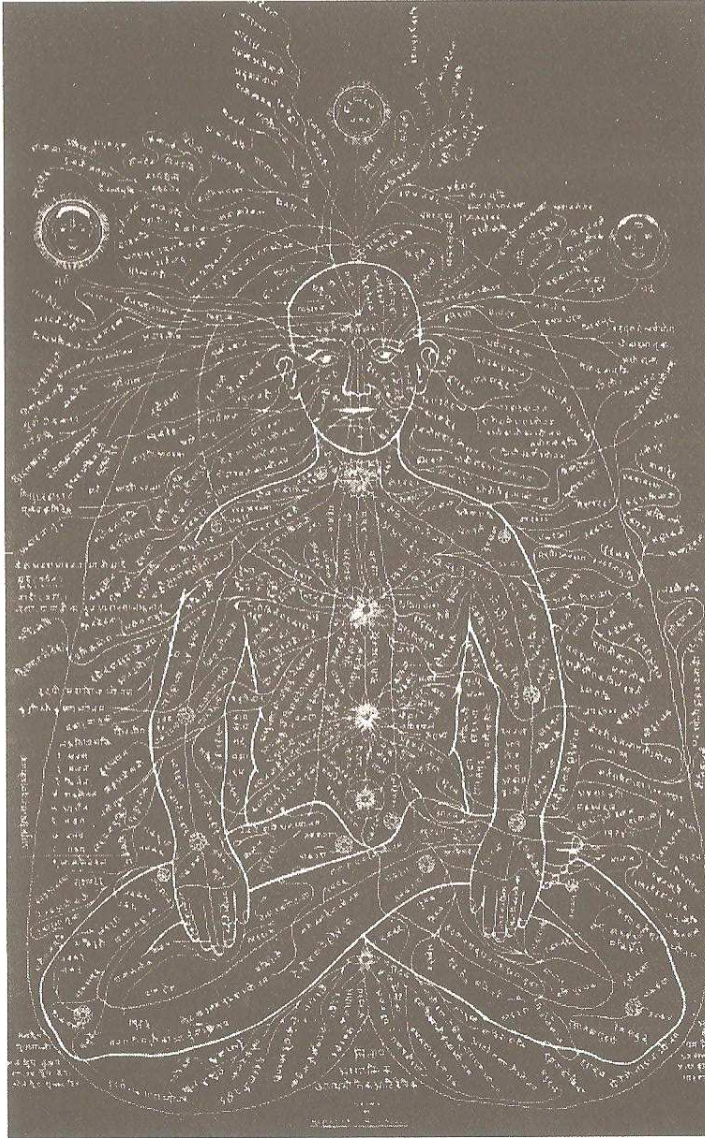
In all these sheaths the soul pervades in different names, i.e. *Annamay-Atma*, *Pranmay-Atma*, *Manomay-Atma*, *Vijnanmay-Atma* and *Anandmay-Atma*. According to scholars of Islam, the five names of Atma are as under (most of the scholars accept only four of them and leave away '*Nafs-e-Matlab*')

1. *Nafs-e-Ammar*: It represents *Annamay Atma*. It is that mentality, which drags one towards vices.
2. *Nafs-e-Natik*: It represents *Pranmay-Atma*, which means the *Pranvayu* (breathing). Some Islamic scholars have mentioned it as '*Nafs-e-Rahmani*'.
3. *Nafs-e-Matlab*: It represents *Manomay-Atma*, which points out to '*Mukhyarth*' (the main meaning), purpose and essence etc.
4. *Nafs-e-Lavvam*: It represents *Vijnanmay-Atma*. It is that mentality, which disapproves indulgence in vices, as a result of which one repents on such misdeeds. It is like a mirror on which even a mild contact of breath leaves its impression in the form of vapors on the mirror.
5. *Nafs-e-Mutmainn*: It represents the *Anandmay Atma*. It is that mentality, which produces peace and contentment in the soul.

Nafs or *Atma* has four functions, i.e. retention (*Hafija*), imagination (*Khyal*), thinking (*Mutasarifa*) and fancy (*Vaham*).

* According to Sant Kabir, the human body is like a palace in which the soul lives like the wife and the Supreme Soul lives like the husband, but they do not meet. The objective of human life is that they (soul and the Supreme Soul) meet, and in such a manner that thereafter they do not separate. The objective of the knowledge of *Chakra-Vidya* and meditating at the subtle points in a state of absorption is that one achieves the target in this very life and may not be trapped in the cycle of birth and death.

** According to Mahrishi Arvind the meaning of the word '*Avatar*' is descending, i.e. coming down below that plane which separates God from the created world. He has also said that He is conscious of His form not only within the veil but He is conscious of it in the *Bahya Prakriti* (external Nature) also.



According to Vedic-scholars mind has four faculties, i.e. *Manas* (the faculty responsible for emotions), *Buddhi* (the faculty responsible for analysis), *Chitta* (the faculty where thoughts arise) and *Ahamkar* (ego or the faculty which owns up the action). The essence is that the soul in association with various faculties of mind acts accordingly. The human body has also been called a '*Nagar*' (city or town) and, therefore, it also has the rampart, palace, underground cells and vaults etc. The corporeal body, which is visible and on top of all other sheaths, protects them and is, therefore, the rampart of the human body, which is made of the five elements viz. ether, air, fire, water and the earth. It has seven underground cells, which are: *Rom* (small hair on the body), *Charm* (the

skin), *Rudhir* (blood), *Maans* (the flesh), *Haddi* (the bones), *Majja* (marrow) and *Dhatu* or *Virya* (semen).

Reference to underground cells here has been made in the sense these are the safe stores of things required for the nourishment of the body. These seven constituents of the human body sustain and nourish it. Similarly, the nerves are the chambers of this town, the number of which is three lakhs fifty thousands and the number of palaces is seven, which are called by different names such as Padm, Chakra, Kamal, Muqam, Latifa or Spiritual Centers*.

Out of the three lakhs fifty thousands nerves three are main; these are Sushumna, Ida and Pingla, which are important from the yoga perspective. Out of these three Sushumna is more important. Starting from the base (near anus), this nerve passes through the spinal chord and leads to the skull. Together with it Ida in its left and Pingla in its right go up to the base of the nose, where these three nerves meet. These are also known by the names Saraswati, Ganga and Yamuna respectively. Ida and Pingla are also known by the names Chandra (moon) and Surya (sun) Nadis (nerves) respectively.

Inside Sushumna nerve lies another nerve called Vajra, in Vajra another nerve called Chitrani and in Chitrani lies a nerve called Brahm. These are very fine and important nerves, which work as the conduit for the subtle body and breathing and wherein many centers of power are located, which are formed by the bunching of many other fine nerves. These centers of power are called Chakras or Kamals (plexus), out of which seven have been discovered by *Tantriks* (followers of occult sciences) and other

* Malik Mohammad Jayasi, a Sufi saint and poet in his famous work 'Padmavat' has mentioned of '*Brahmarandhra*' in detail along with the nine gates of the body (two eyes, two ears, two nostrils, mouth, anus and the genitals). Lord Shiva tells Ratna Sen, who was trapped in love of Padmavati as below:

***Gadh Tas Bank Jaisi Tori Kaya, Purush Dekhu Auhi Ke Chaya,
Paiye Nahi Jhoojh Hathi Kinhe, Jai Pava Tehi Aapahu Chinhe.
Nau Podhi Tehi Gadh Majhiara, Au Than Firahi Paanch Kotwara,
Dasavn Dwar Guputu Ek Taka, Agam Chadhav Baat Suthi Baanka.
Bhaidai Jai Soi Vahi Ghati, Jo Lahi Bhed Chadhai Hoi Chanti,
Gadh Tar Kund Surang Tehi Maahan, Tehi Mahn Panth Kahaun Tehi Pahan.
Chor Baith Jas Sendh Savanri, Juan Paint Jas Laav Juari,
Jas Marjiya Samudra Dhans, Haath Aav Tab Sip,
Dhundhi Lai Sarag-Dubari, Chadhai So Sinhal Dip.***

'Padmavat' Doha-2/5

(The Sinhal-Dip referred to above is the human body, which has nine gates in the form of sense organs- two eyes, two ears, two nostrils, mouth, anus and the genitals. The tenth gate is the *Brahmrandhra*, which is hidden and difficult to reach. It can be known only by one, who has known its secret and who climbs over it like an ant. Below this fort (*Brahmrandhra*) there is a pond (that of the Kundalini) through which is the route to climb over this fort. The caution with which a thief breaks-house, a gambler plays his cards and a diver dives in the sea, in the same way the seeker has to exercise caution and concentrate himself in order to climb over the *Brahmrandhra*.)

seekers. These are Mooladhar, Swadhishtan, Manipurak, Anahat, Vishuddha, Agya and Sahstradhar. Some yogis have discovered another minor chakra called Manashchakra between Anahat and Agya chakras and in the vicinity of Anahat chakra. Saints have discovered chakras beyond these and thus the total number of chakras comes to eighteen. They also put these chakras under three categories on the basis of their relation to 'Pind', 'And', and 'Brahmand', i.e. the gross, subtle or causal body, as under:

1. Pind (Gross)-The six chakras belonging to this category are Mooladhar, Swadhishtan, Manipurak, Anahat, Vishuddha and Agya.
2. And (Subtle)-The six chakras belonging to this category are Sahstradhar, Trikuti, Sunn, Mahasunn, Bhanwargufa and Sachkhand.
3. Brahmand (Causal)- The six chakras belonging to this category are Alakh, Agam, Anami, 03,02 and 01, which are hidden.

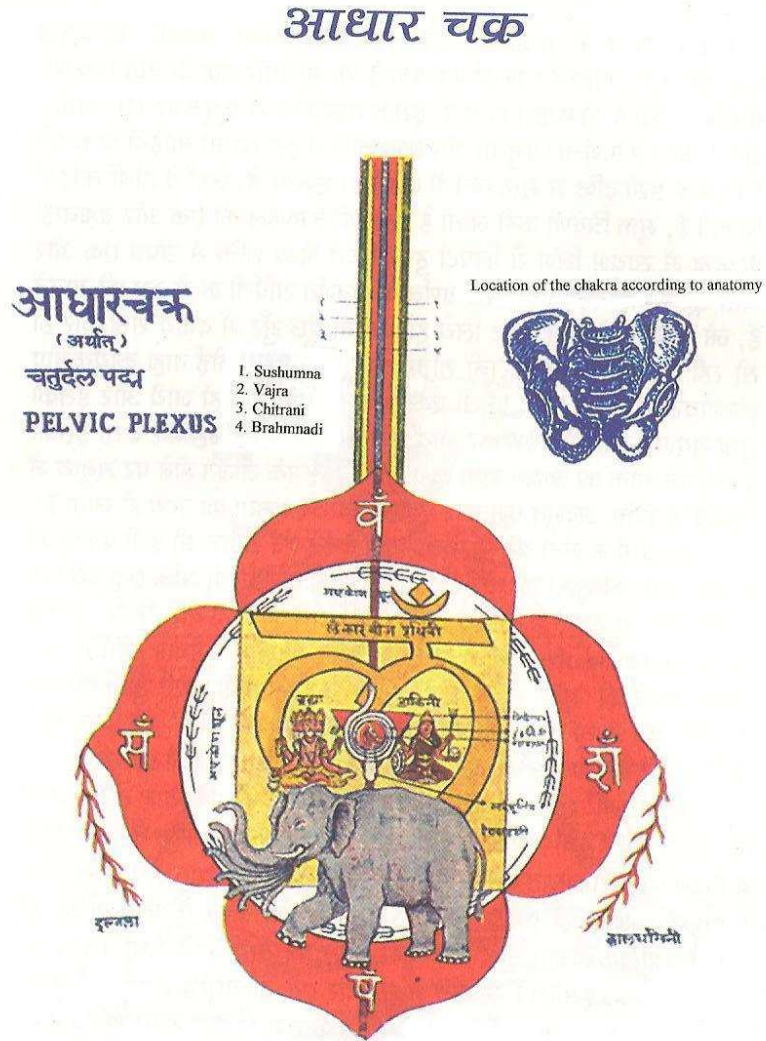
Ascent to these chakras begins from the Mooladhar Chakra and ends at the 01 Chakra, which is the abode of the Supreme Soul and the desired goal for the soul to reach. Saints, however, leave the lower three chakras, as by starting the initiatic journey from Anahat Chakra, the lower chakras are automatically activated. Tantriks, however, attach great importance to the lower three chakras and they insistently try to activate these chakras. On the contrary Sant-Mat is the path of love and devotion, which lays stress on humility and self-surrenders. In place of insistence (Hath), they believe in 'Thy will be done'.

In *Tantra-Sadhana*, the main focus is on awakening the 'Kundalini', which is their ultimate objective. They believe that below the Mooladhar Chakra there is a triangular 'Yonimandal' (pelvic girdle), through the middle vertex of which begins 'Kushumnar' (Saraswati), from right vertex Pingla (Yamuna) and from the left vertex the Ida (Ganga) nerves. These nerves get the name 'Mukt-Triveni' at the point of their meeting near the base of nose. In this pelvic girdle there is a nerve called 'Brahmnadi'. In the mouth of this Brahmnadi, there is another very fine nerve, which is considered to possess divine powers and which is coiled around a 'Svayambhoo-Linga' (the self-existent Shiva). In allegorical terms it is considered to be a female-serpent, which having taken three and a half coils is sleeping with its tail in its own mouth, looking like a conch. This is called Kundalini, which though does not appear to perform any visible function but if somehow it can be awakened so that its mouth enters the Sushumna nerve and starts rising up then it is known as the awakening of the 'Kundalini Shakti'. On its awakening, one acquires extraordinary capabilities and various miraculous powers.

In this sense the *Sadhana* and description of 'Surat-Dhar' by saints is similar and can be considered to be synonym of Kundalini Shakti of the Hath-Yoga. The life-current flows in the entire body from top to bottom passing through very fine nerves, through the Medulla oblongata (Brahmandhra). The subtle feeling of this life-current is called 'Surat-Dhar'. This Surat-Dhar is reversed in order to climb up. In the Radha-Swami sect, the word 'Radha' is the reverse of 'Dhara', symbolizing the process of reversal of this flow.

While Tantriks and Hathyogis awaken the Kundalini* through breathing exercises and postures, saints do it through meditation, which is the main Sadhan for them. To attain this state purity of body and mind, true devotion and *Vairagya* (detachment) are necessary. In Sant-Mat, therefore, a lot of stress is laid on rectitude and self-purification and are considered as the main objective of *Sadhana*. Of course the Master (Guru) helps a

lot in this effort. The Master cleans and purifies the mind of the seeker and guides him to remain alert towards maintaining this purity. In fact it is Dhyana-Yoga (the yoga of meditation) and continuous remembrance of the Master** is the Pooja and Sadhana (the essence of worship) in this Yoga.



* The Advyatkopanishad mentions about Sushumna and Kundalini in following words: 'dehmadhye brahmnadisushumna suryarupini poorna chandrama vartate | mooladharamya brahmrandhramini bhavati | tanmadhye toditko-samankantya mrinalstravatsukshmani kundaliniti prasiddhriti ||' It means that in the middle portion of the body lies the sun like Sushumna nerve, which shines like the full moon. It begins at the Mooladhar and goes to Brahmrandhra. In the middle of it lies a fine nerve, as fine as the fiber of Kadam (the tree neuclea cadamba), which shines like the brilliance of millions of thunderbolt, known as the 'Kundalini'.

** Yoga-Vasishtha approvingly states that whether looking, listening, smelling, eating, speaking, sleeping, breathing, excreting or doing anything else, one should keep meditating on the sentient soul-38.26. This worshipping is meditative and can be pursued while walking, seating, awakened or sleeping-39.02. Residing in the body, by mere presence, the one which gives *Jnan* and intelligence, one should continuously meditate upon that auspicious '*Atmdev*' (the soul)-39.03.

1. Mooladhar Chakra (the Pelvis Plexus):

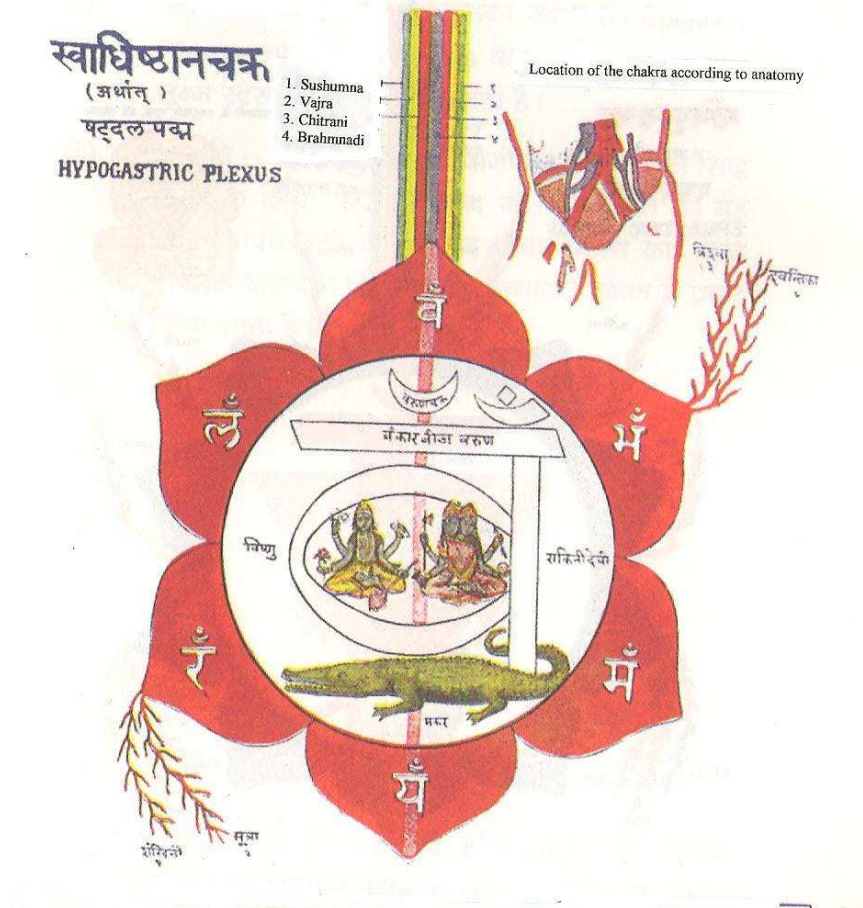
i)	Location of the Chakra:	Two finger's breadth above the base and about two finger's breadth below the genitals. The physical location of the pelvic plexus indicates the presence of this chakra there in subtle form.
ii)	Shape	With four leaves
iii)	Color	Blood-red
iv)	Lord	Lord Ganesh
v)	Shabd (sound)	Kling
vi)	Tatva (element)	Earth
vii)	Tatva-Beej	Laam
viii)	Loka	Bhoo-Loka, Aum, Bhoo:
ix)	Vehicle/Movement	Eravat, Elephant
x)	Yantra	Rectangle

2. Swadhishtan Chakra (the Hypogastric Plexus):

i)	Location of the Chakra:	Two finger's breadth above the Mooladhar Chakra and attached with the pubes. The physical location of the Hypogastric Plexus indicates the presence of this chakra there in subtle form.
ii)	Shape	With six leaves
iii)	Color	Pinkish-Vermillion
iv)	Lord	Lord Brahma-savitri
v)	Shabd (sound)	Aumkar
vi)	Tatva (element)	Water
vii)	Tatva-Beej	Vaam
viii)	Loka	Bhuva, Aum Bhuva:
ix)	Vehicle/Movement	Crocodile
x)	Yantra	Semi-Circular

Yogis attempt to subjugate this chakra after subjugating the Mooladhar Chakra. As an external effort, they practice sucking water, milk or mercury through genitals, which strengthens '*Brahmcharya*' (celibacy). For awakening the *Kundalini*, they practice focusing their attention at this chakra with the recital of the mantra 'Aum' and try to reverse the flow of the feeling of happiness from going down by taking it upwards through Sushumna.

स्वाधिष्ठान चक्र



3. Manipurak Chakra (Epigastric Plexus):

i)	Location of the Chakra:	It is located at the base of the navel. The physical location of the Epigastric Plexus (or Solar Plexus) indicates the presence of this chakra there in subtle form.
ii)	Shape	With ten leaves
iii)	Color	Blue
iv)	Lord	Lord Vishnu
v)	Shabd (sound)	Hiring (Hrin)
vi)	Tatva (element)	Fire
vii)	Tatva-Beej	Raan
viii)	Loka	Swa:, Aum Swa:
ix)	Vehicle/Movement	Ram

x)	Yantra	Triangular
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To subjugate this chakra, yogis recite the mantra 'Hiring'. This plexus is related to nourishment and, therefore, allegorically associated with the Lord Vishnu resting on the Shesha-bed. This chakra is managed by the power of goddess Laxmi, the consort of Lord Vishnu and also receives strength from the Hridya Chakra, whose lord is Lord Shiva.



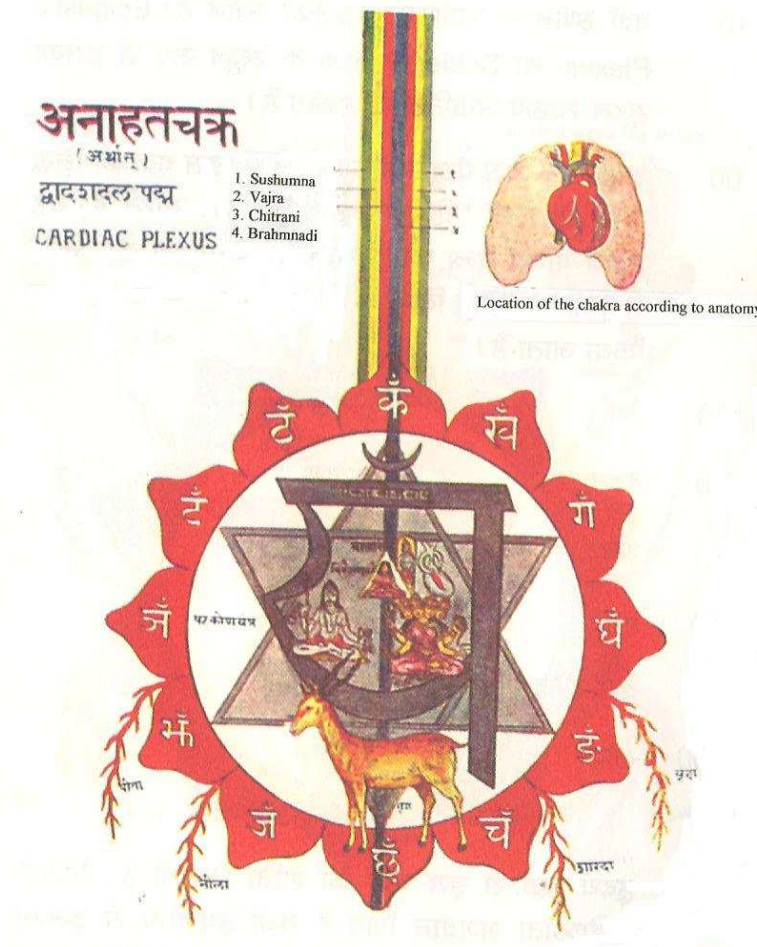
4. Anahat (Hridya) Chakra (Cardiac Plexus):

i)	Location of the Chakra:	It is located at heart. The physical location of the Cardiac Plexus indicates the presence of this chakra there in subtle form.
ii)	Shape	With twelve leaves
iii)	Color	Red
iv)	Lord	Lord Shiva
v)	Shabd (sound)	Soham

vi)	Tatva (element)	Air
vii)	Tatva-Beej	Yaan
viii)	Loka	Maharloka;, Aum Yah:
ix)	Vehicle/Movement	Deer

The three chakras preceding it are related to nourishment, pleasure and excretion, which are common in animals and human beings. Animals have only the three lower chakras. The lord of this chakra is Lord Shiva. On subjugation of this chakra all desires are burnt into ashes (which is smeared by Lord Shiva on his body); the seeker gains control over all sense organs and the animal instinct are completely vanished. It is because of this that Lord Shiva is also known as 'Pashupatinath' (an epithet of Lord Shiva, meaning the lord of all animals). Saints begin their *Sadhana* from this chakra and on subjugation of this chakra all subsequent chakras get activated automatically or effortlessly.

अनाहत चक्र



5. Vishuddha Chakra (Carotid Plexus):

i)	Location of the Chakra:	It is located at the throat. The physical location of the Carotid Plexus indicates the presence of this chakra there in subtle form.
ii)	Shape	With sixteen leaves
iii)	Color	Smoke-Grey
iv)	Lord	Goddess Kali
v)	Shabd (sound)	Shreem
vi)	Tatva (element)	Ether
vii)	Tatva-Beej	Hlam
viii)	Loka	Jana;, Aum Jana:
ix)	Vehicle/Movement	Elephant

Rajogun and *Tamogun* are more prominent at this chakra, which influence the lower chakras. The three expressions of the power of *Avidya Maya* (ignorance), i.e. Brahma, Vishnu and Mahesh are supported by this *Avidya-Shakti*. From the Agya-Chakra begins the realm of *Shuddh-Maya* (pure Maya).

विशुद्ध चक्र

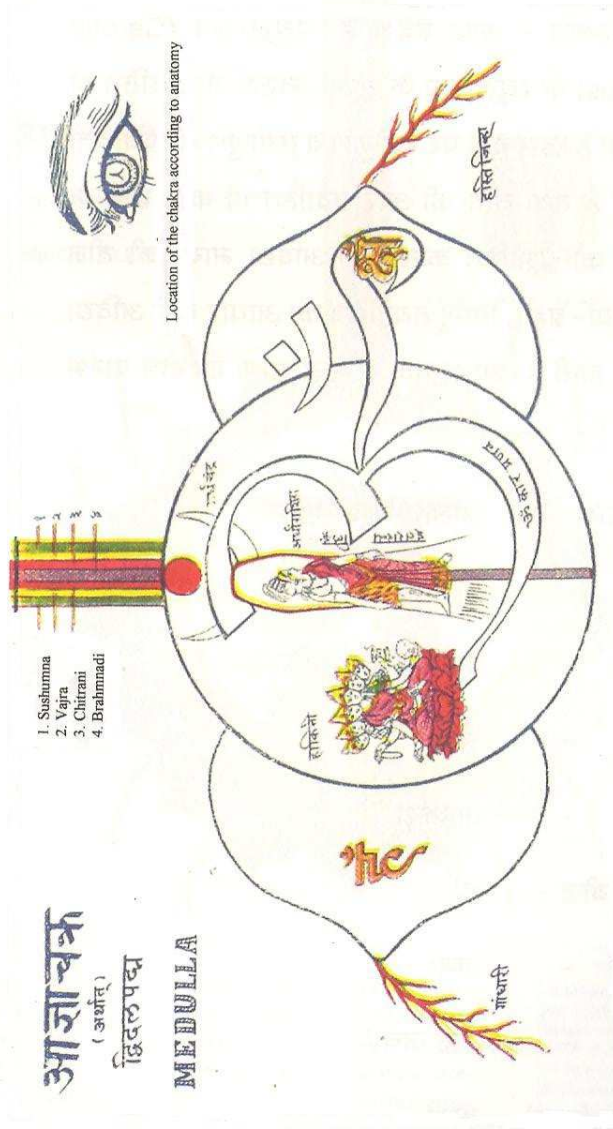


6. Agya Chakra (Medulla):

i)	Location of the Chakra:	It is located in between the two eye-brows and a little inside. The physical location of the Medulla Plexus indicates the presence of this chakra there in subtle form.
ii)	Shape	With two leaves
iii)	Color	Lighted or white
iv)	Lord	Lord Shiva
v)	Shabd (sound)	Bell or at times constant beat. Also like that of beetle-cricket
vi)	Tatva (element)	Mahat
vii)	Tatva-Beej	Aum
viii)	Loka	Tapa:, Aum Tapa:
ix)	Yantra	Hexagonal

It has a very important place in *Sadhana*. Subjugation of this chakra results in automatic subjugation of all the lower chakras. Sufi saints call it as '*Nukta-e-Suveda*' and Vedic scholars call it as the 'Third eye of Lord Shiva'. It is the abode of cosmic-mind. After getting highly purified, mind helps taking the soul to higher chakras. The saints begin their transcendental journey from here, whereas yogis finish their journey at this point. It is because of this that Sufis say that we begin from the point, where others end their journey. On subjugation of this chakra, the internal eye (Shiva-Netra) is opened (i.e. one acquires the eligibility to understand internal (spiritual) realities) and as it is a lighted path, one starts seeing the path ahead for ascent. In the awakened state the soul rests here. Saints concentrate on this point and by doing so the flow of the current of thoughts stops and they start experiencing peace.

आज्ञा चक्र



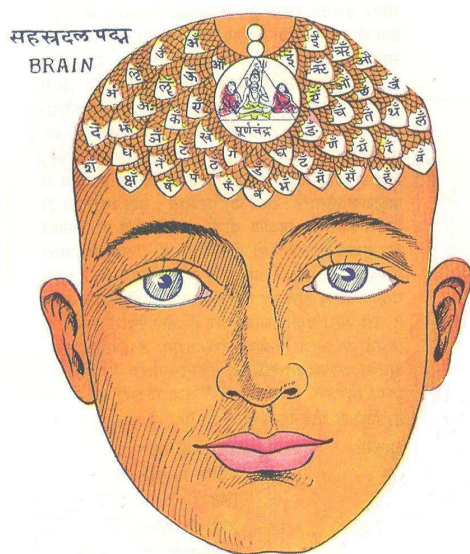
7. Sahstradal Chakra (Cerebral Plexus):

i)	Location of the Chakra:	It is located in the brain, vertically above the palate and at the opening of Brahmrandhra, which appears hollow in infants. The physical location of the Cerebral Plexus indicates the presence of this chakra there in subtle form.
ii)	Shape	In the form of a lotus with thousand petals
iii)	Color	Bright-Golden, like full moon

iv)	Lord	Parambrahm
v)	Shabd (sound)	Similar to bell and conch
vi)	Tatva (element)	Beyond elements
vii)	Tatva-Beej	“:” (colon)
viii)	Loka	Satya, Aum Satyam:

This chakra is the center of all powers. It is the last *Muqam* for the Hathyogis. One sees great brilliance at this chakra, as if many lights are shining simultaneously. The sound echoing here is very enchanting and attracts seekers towards it.

सहस्रदल पद्म



8. Trikuti Chakra:

i)	Location of the Chakra:	It is located a little above the Sahstradalkamal.
ii)	Shape	In the form of a lotus with four petals
iii)	Color	Red-like the color of dawn
iv)	Lord	The Trinity of Lord Brahma, Vishnu and Mahesh
v)	Shabd (sound)	The beat of <i>Mrudang</i> (drum) or mild thunder of clouds, which sounds like Aum
vi)	Tatva (element)	-
vii)	Tatva-Beej	-

viii)	Loka	-
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This *Muqam* has been metaphorically spoken as '*Gagan Mandal Mein Quiya*' (meaning a well in the sky). In actual terms it means that one who abides by one's Master, he starts behaving inversely, i.e. he loses interest in worldly affairs. An aqueduct in the well and water seeping in as droplets and filling the well means that it is the source of divine bliss. Some saints meditate at this point but it is activated with great difficulty in the beginning and at times the effort of years goes waste. My own experience is that by repeatedly striving at the Anahat Chakra and knocking it with the *Shabd* (vibration-*Anahat Nad*) all the sixteen chakras from the bottom to the top automatically get activated. Every color and sound is clearly experienced.

9. Shwet Shunya Chakra or Amritsar (Void):

i)	Location of the Chakra:	It is located above the eighth chakra.
ii)	Shape	In the form of a lotus with six petals
iii)	Color	Very bright-like shining of twelve suns
iv)	Lord	-
v)	Shabd (sound)	Melodious and attractive like a guitar and sound of 'Rarankar'
vi)	Tatva (element)	-
vii)	Tatva-Beej	-
viii)	Loka	Below the ninth chakra

On reaching this state *Atma* attains purity and like a swan learns to accept substance and reject non-substance and rises above the spheres of the influence of *Maya*. Sufi saints call it '*Alam-e-Lahut*'. Souls here experience bliss and overwhelmed with it they start dancing. The splendor here is beyond description and the surroundings appear as clad with jewels. It appears as if the rostrums are made of diamonds, flower-beds made of emeralds, plants laden with rubies and fish sparkling with jewels. Many palaces for the resting of souls, which rest there as per divine wish. It is, therefore, also called 'Hansmandal'. It is the *Muqam* of conscious existence and there is no trace of inertness. The souls resting here are extremely pure, leaving no trace of any impurity.

10. Mahashunya (The Great Void):

i)	Location of the Chakra:	The tenth chakra from below.
ii)	Shape	Only Light
iii)	Color	„
iv)	Lord	„
v)	Shabd (sound)	„
vi)	Tatva (element)	„
vii)	Tatva-Beej	„
viii)	Loka	„

This *Muqam* has been described metaphorically by comparing it to a jungle infested with carnivorous animals, who mesmerize the prey to come near them and fall victim

to them. Similar is the power of attraction of this place which pulls ‘*Surati*’ (consciousness) towards it but even then *Surati* cannot climb up to this place on its own, without the help of the Master, as it is totally dark over here. There are four hidden and aloof caves over here where souls rest and appear as if these are prisoners. These souls are not able to have a glimpse of the Lord and only a real saint can help them get out of this place.

11. Bhanwar Gufa:

i)	Location of the Chakra:	XXX
ii)	Shape	XXX
iii)	Color	XXX
iv)	Lord	XXX
v)	Shabd (sound)	Sohum. Flute like melody. Fragrance like that of Malyagiri (Sandalwood)
vi)	Tatva (element)	-
vii)	Tatva-Beej	-
viii)	Loka	-

It is the threshold of ‘*Sachkhand*’ (the abode of Truth). It is also called the station of Sohum or ‘Hut-Alahu’. Here the soul realizes ‘I am the same as You’ and desires to merge in Him. This narrow passage can be crossed only by the grace of the Satguru. Here the souls are self-illuminating and, therefore, referred to as jewels. Sufi saints call it ‘Alam-e-Hut’ or ‘Alahut’. There are many islands over here which echo with the sound ‘Sohum’ or ‘*Aana* (come here)’. Souls feel so delighted, which is inexplicable. Beyond Bhanwar Gufa, seekers feel odor of sandal and various other fragrances and listen to the melody of flute. Smelling these fragrances and listening to this tune, souls march ahead and enter the Satlok.

12. Satlok (the abode of Truth):

i)	Location of the Chakra:	Twelfth from the below. The abode of Parbrahm or Pure Brahm. Also the abode of cosmic soul.
ii)	Shape	XXX
iii)	Color	XXX
iv)	Lord	XXX
v)	Shabd (sound)	Like that of violin, which keeps on producing the sound ‘Haq’-‘Haq’

* According to Sufis, a seeker comes across four halts on the path. These are Nasut, Malkut, Jabrut and Lahut. Jayasi has referred to them as ‘*Chari Basere*’ in Padmavat:

“Navoun khand nav pouri auo than vajra kewar|

Chari basere Soun chadhai sat son utare Paar||” (Padmavat-41)

He also explains it by mentioning “Karam Dharam Sat Name” in the couplet:

“Das mahn ek jaai koi, Karam Dharam Sat Name”

The ultimate objective of Sufi *Sadhana* is to attain liberation, which means eternal bliss and no fear of death. It is attained only by devoted seekers.

“Tehi pava uttim kailasu, jahan na michu sada such vasul” (Padmavat-146/6)

vi)	Tatva (element)	-
vii)	Tatva-Beej	-
viii)	Loka	-

This place is the abode of Truth, where the soul gets absorbed in the Supreme Soul but retains its (of pure soul) separate identity. These souls are also called 'Hansa' (swan), the essence of which is that these souls remain in the service of the Supreme Soul and enjoy the bliss by serving their real Master.

Satlok is the abode of 'Satpurush' (the Truth), where it is consciousness and consciousness alone. In Sant-Mat it is called the 'Sachcha Malik' (the real Master) and the Creator. The word 'Sat' has originated from here, which is also called 'Mahanad' or the 'Saar-Shabd'. This Satpurush is the Perfect, Eternal, Immortal, Indestructible and Imperishable. The saints are reflections of this very Satpurush. Because here it is always bliss, grace and mercy, it is also called the abode of 'Dayalu-Purush' (the abode of the Merciful). Innumerable *Hansas* (the pure souls), beloveds of God or devotees reside here in various islands and enjoy the bliss of being in the Presence of the Truth. There is not even a trace of desires, anger, punishment or sorrow here. The accomplished Sufi saints have referred this place by the name 'Hut'. 'Surat' (consciousness) has descended and rested here from the highest point and then descended down. The one who is fortunate to attain this state can also move up further. Only those who have attained this state are called saints and Satgurus.

In regard to Satpurush it has been mentioned by scholars that every cell of Satpurush shines like millions of suns and moons. It would be belittling Him to say that Satpurush is an ocean of light. The sound of 'Sat-Sat' or 'Haq-Haq' is heard here resonating melodiously, absorbed in which the soul keeps on moving ahead and getting assimilated. In the beautiful and charming canals here nectar flows like water. There are huge gardens where trees are laden with many suns and moons as their fruits, and souls play on these trees like birds.

13. Alakh Lok:

Here the soul has glimpse of the 'Alakhpurush' (the one beyond description or beyond vision). Every cell of the Alakhpurush shines like billions of suns.

14. Agam Lok:

Here one gets the glimpse of Agampurush, i.e. the One, Who is Inaccessible or beyond reach, who looks as millions of conch. The *Hansas* (pure souls) here also have wonderful and extraordinary appearances, and rest here for very long.

15. Anami Lok:

This is the *Muqam* of Param-Sants, where very few are able to reach. This is the place exclusively for the saints. Having attained this *Muqam*, saints adopt silence. It is rare to attain this state.

Initiatic Transcendental Expedition

Yogis resort to breathing exercises, postures and millions of *Japa* etc. in order to subjugate chakras but they can reach only the first three or utmost first five chakras. It happens because this effort itself takes so much time that they are left with no time for making further progress. Their desired goal is to awaken the *Kundalini* and to acquire the miraculous powers associated with it and they get so fascinated with it that they are not able to think beyond and get stuck there. On the contrary, saints and Mahatmas leave the first three and the fifth-Vishuddha Chakra and begin their esoteric journey from the Anahat Chakra or the Agya Chakra. It is, therefore, said that their journey begins from the point at which the journey of Yogis end. “*Avvale Ma Aakhire Har Munthist*” (Meaning thereby that our journey commences from the point, which is the last destination of others).

It is also important to keep in mind that all the *Sadhana* (effort) of saints is for ‘*Paramarth*’, i.e. for making spiritual progress, realization of truth and to get absorbed in the Supreme Soul. Not only that a stage comes when even this desire also vanishes—“*Tarke Duniya, Tarke Ukava, Tarke Maula, Tarke Tark*” (Meaning thereby renouncing this world, renouncing the heavens, renouncing the God and even that will power through which all this is renounced). It means to attain a state of being completely devoid of desires. *Sadhana* only for the sake of it, nothing remains to crave for. This high ideal is expressed in these words: “*Aakhiri Ma Jebe Tamanna Tiheest*” (Meaning thereby that our ultimate destination is that where pockets of desires are empty).

As mentioned above Yogis have access only up to chakras relating to *Pinda* and they have not been able to access the chakras belonging to *Anda* and *Brahmand* whereas saints commence their spiritual expedition from chakras belonging to *Anda*. Sant Kabir in “*Ghatmarg*” has described chakras up to the highest reach of saints. He was an accomplished and distinguished saint of the yogic tradition. He had reached the highest *Muqam* of the *Brahmand* chakras and had glimpse of the abode of the ‘*Anamipurush*’. His descriptions are thus based on his experience, which are authentic and can be relied upon.

One needs to restrain oneself so that the eyes do not see, the ears do not listen and tongue does not speak and instead of indulging in external activities, one starts looking inside. By restraining senses, one would certainly have a glimpse of the divine:

**“*Chasho Bando Gosh Bando Labbou Band,
Gar Na Bini Sarre Haq Bar Man Virand.*”**

(Even after shutting your eyes, ears and mouth, if you do not see the divine light, you may spit on my face)

There has to be harmony in the senses expected to participate in *Sadhana*, i.e. the *Japa* (recital through mouth) should be heard through ears and eyes should see it in the form of name. It is all possible through internal practice. Such an internal feeling or practice is called ‘*Surati*’ or ‘*Surat*’ in Sant-Mat, which is the attentive power of the soul or consciousness in other words. It can be explained through an example of a lady carrying a pot of water on her head and gossiping with her friends. Though she talks, listens and laughs but her attention remains focused on the pot so that it may not fall from her head. This is the *Sadhana* of *Surat*, i.e. although discharging one’s duties and attending to all worldly chores, yet the attention is focused on *Jaap*, *Dhyan* and listening

to the *Anahat Nad* and not getting distracted; all responsibilities getting discharged in a neutral and unbiased manner. This is the real essence of shutting eyes, ears and mouth. The senses may engage in their subjects but the *Surat* is not engaged in them, i.e. one does not see while looking, one does not listen while hearing and one does not pronounce while speaking, this is what *Surat Sadhana* is.

Agya Chakra has the shape of a triangle. The vertices of the base of this triangle are the two eyes and the third vertex of it is the 'Tisra Til' or the 'Shiv-Netra'. By tilting both the eyes inwards and focusing vision at the third vertex of the triangle (i.e. meditating at this point), one can subjugate the 'Tisra Til' or the 'Shiv-Netra', which would give a glimpse of the divine light, with the help of which one has to ascend further up. This practice is called 'Jikr-Mahmudi' or 'Bhrakuti-Dhyan'. This is done both with closed eyes or open eyes. In both the situations one meditates upon the shape of a star. If the eyes are kept open, then they should be completely open but nothing in front should be seen. The idea on which one meditates is that he is seeing a point in that star called Nukta-e-Suveda. It is, however, better to meditate with closed eyes. This is the seat of the soul in the awakened state. The *Shabd* at this place appears as the sound of a whistle or that of a beetle-cricket. One has to ascend further up with the help of this *Shabd*.

On the way to Sahsradhar Chakra, one has to pass through a very narrow opening called 'Muktidwar', where the three nerves Ida, Pingla and Sushumna meet into a confluence. It is extremely difficult for the '*Surati*' to pass through this narrow opening because the opening is as narrow as the eye of a needle and the *Manas* (the mind or the psyche) appears like a gigantic elephant, who has to pass through it. The practice of meditating at the Nukta-e-Suveda and the grace of Satguru and his presence in the form of *Shabd* prove extremely helpful. It is that brilliant star, which the seeker sees in meditation. Fickle minded seeker cannot have its glimpse. When a yogi acquires steadfastness only then that fortunate one can see this 'Til' called 'Pratibh'. Such a moderate *Sadhak* only receives help from his Master, who in the form of *Shabd* guides him to pass through this Muktidwar and eases his ascent further up.

At Sahsra-dal-Kamal one sees great brilliance and melody of all the ten Ragas (tunes). Looking at the divine brilliance of 'Trilokinath' or 'Niranjan', the *Surati* feels exhilarated. Beyond Sahsra-dal-Kamal is the Trikuti Chakra for which one has to pass through a very fine path, called 'Bunknal'* (the Optic Nerve, which is curved like a new moon, which the saints have called as 'Bunkanal'), which is the source of divine bliss and because of which it is called a well (*Kuiya*). saints believe that one who has had access to this *Muqam*-Trikuti, does not fall in the trap of life and death again. After his death, his soul keeps on making further progress from Trikuti onwards. Trikuti shines with the color of dawn and with the melody of Mrudang (the beat of drum) making the sound of 'Aum'. It is extremely difficult for seekers to reach this *Muqam* and, therefore, it is compared to conquering of nine gates of a strong fort, which are well protected with strong locks. Trikuti is called the tenth gate. The secret of opening these locks is known only to a Samarth Satguru (a capable Master), who alone lets the disciple have a glimpse of the treasure inside.

* Breaking of the Shiva Dhanush (the bow of Lord Shiva by Lord Ram) to marry Sita is the metaphorical description of crossing this Bunknal and to attain the peace that of the cosmic mind.

Beyond Trikuti and before Shunya Chakra there is a *Muqam* called Shwet Shunya Chakra, which is also called Amritsar, because there is a big pond over here. Souls, which have attained the state of Hansa and Param-Hansa having reached here accept only the essence and reject whatever is non-essential and thus attain eternity, as a result of which they garner a strong desire to meet the Supreme Soul.

Beyond Shunya lies the Mahashunya, which is so beautiful and charming that souls do not want to leave it and move further ahead. When the soul on getting absorbed in the *Shabd Swaroop Satguru* (Satguru in the form of Shabd) itself acquires the form of *Shabd* then only *Shabd Swaroop Satguru* takes the *Shabd Roop Atma* ahead of this *Muqam*. Beyond Mahashunya is the Bhanwar Gufa, which is the threshold of 'Sachkhand', which saints have called the station of Sohum. Here also one gets access only by the grace of Satguru and then only one can acquire eligibility to make further progress and to enter the Satlok immediately, which is the abode of 'Satpurush' or the 'True Master'. Here the souls get absorbed in the Supreme Soul but retain their separate identity as pure souls. This is the *Muqam* from where saints and liberated souls descend to help other souls. Beyond Sachkhand are the Alakh, Agam and Anami Lokas, which are the abodes of Alakhpurush, Agampurush and Anamipurush respectively. These Lokas shine with the brilliance of billions of suns and moons. Satpurush with His grace sends some of the souls from Satlok to these higher Lokas. It has not been possible to describe the state and form of these Lokas. Those souls which have attained these Lokas get so overwhelmed with bliss that like a dumb cannot describe the taste of jiggery, they also cannot describe their own state of bliss; they adopt silence.

The human body is the vehicle for the above expedition and by the grace of Sant-Satguru a few seekers do complete this journey also.

Liberation-What it Means

Liberation means to get rid of sorrows. Liberation can be for ever or qualified. When the liberation is such that thereafter one is never shackled with the chains of sorrows, it is permanent or eternal liberation. But then the question arises whether bondage is eternal so that there is eternal liberation? The answer is no; bondage is not eternal, it is temporary. If the bondage were eternal, there was no question of getting rid of them. One may then ask that if bondage is not eternal and only temporary, then liberation would also be temporary but then bondage is temporary and liberation is eternal.

Some say that to become like stone, i.e. emotionless and inert is liberation, while some other say that merger of the drop in the ocean and to become one with that is liberation. Yet some others say that merger of light in light or attaining higher spiritual states is liberation. But none of them are correct. The truth is that attachment of mind is bondage and detachment of mind is liberation. Detachment can also be termed as '*Tyag*' (abnegation) and thus *Tyag* and *Vairagya* (renunciation) can also be called as liberation. But there is a difference between an abnegator and a saint. Detachment in attachment and attachment in detachment is the characteristic quality of saints; it is their idea of liberation. Saints have a positive attitude towards life with neither attachment towards anything nor shunning away anything. An abnegator is one who renounces everything. His attitude towards life is that of non-acceptance. They reach their destiny following this pursuit of renunciation, which is called '*Neti*' or negation. Both, saints and abnegators have the same target. In one there is fulfillment and clarity but the other lacks it. It is also to be remembered that no one can be a perfect abnegator. The total negation is something, which has no meaning. Internally this negation also has a positive aspect of achieving total negation, which is a positive attribute. Negation is the path of *Jnanis* and the path of saints is love and devotion, which is the path of acceptance and which is positive.

Attaining Liberation

The way to attain liberation is:

***Ek Janm Guru Bhakti Kar, Janm Dusare Naam,
Janm Tisare Mukti Par, Chouthe Mein Nij Dham,
Ek Janm Brahmchary, Dusare Grihasthi'
Janm Tisare Van Gaman, Chouthe Nij Loni.***

Guru-Bhakti means veneration. One needs to spend some time in the company of Guru (Satsang) with love and faith, so that all his doubts are removed. Thereafter one needs to spend some time in reciting the name, i.e. internal *Jaap*, which would confer on him the eligibility to attain liberation. This is called the state of 'Jeevan-Mukta' (attaining liberation while yet alive). One keeps on making progress and attains higher states in due course, from where there is no return. Liberation is not the ultimate target of saints, it is not the highest state. One attains the state of liberation in the process of Sadhana effortlessly and as a result of pursuing Sadhana, the seeker naturally attains the state of 'Jeevan-Mukta'. The perfection is in the Self, which is the core of our existence but due to ignorance we are not able to have firm faith in this realization. Veneration or devotion awakes us to this reality. Something which causes bondage, reversal of that would result in liberation. There are three causes of bondage and liberation. These are: i) Remembrance, ii) Dhyān-contemplation and iii) Bhajan. If these are directed towards the world, i.e. if one remembers the world, contemplates about worldly matters and is constantly engaged in worldly affairs then it results in bondage (re-birth). If the direction is reversed and one engages in internal *Abhyas* (practice or *Sadhana*), as directed by Satguru, the result is liberation from all bondages.

Remembrance means repeated recollection. Dhyān means fixing of thought and Bhajan means contemplation or continuous meditation. The outward flow of mind is to be reversed in accordance with the direction of Guru, who opens the inner veil. Gradually one acquires the understanding of liberation and attains the same.

Words of Sant Kabir

Kar Naina Didar Mahal Mein Pyara Hai.

*Kaam Krodh Mad Lobh Bisaro, Seel Santosh Kshama Sat Dharo,
Maddh Maans Mithya Taj Daro, Ho Jnaji Ghode Aswar Bhram Se Nyara Hai. 1*

*Dhoti Neti Vasti Pao, Aasan Padam Jukti Se Lao,
Kumbhak Kar Rechak Karvao, Pahile Mool Sudhar Karaj Ho Sara Hai. 2*

*Mool Kanval Dal Chatur Bakhano, Kaling Jaap Lal Rang Mano,
Dev Ganesh Than Ropa Thano, Riddhi-Siddhi Chanvar Dhulara Hai. 3*

*Swad Chakra Shatdal Bistara, Brahm Savitri Roop Niharo,
Ulati Nagin Ka Sir Maro, Tahan Shabd Aunkara Hai. 4*

*Nabhi Ashta Kanval Dal Saja, Sesh Sinhasan Vishnu Biraja,
Hiring Jaap Tasu Mukh Gaja, Laxmi Shiv Adhara Hai. 5*

*Dwadas Kanval Hridya Ke Mahin, Jung Aur Shiv Dhyan Lagai,
Sohum Shabd Tahan Dhun Chai, Gan Karen Jai Jai Kara Hai. 6*

*Shodash Kanval Kanth Ke Mahin, Tehi Madhya Base Avidya Bai,
Hari Har Brahma Chanvar Dhurai, Jahn Shryam Naam Uchara Hai. 7*

*Ta Par Kanj Kanval Hai Bhai, Bug Bhouran Dui Roop Lakhai,
Nij Mun Kare Tahan Thakurai, Sou Nainan Pichwara Hai. 8*

*Kanvalan Bhed Kiya Nirvara, Yah Sab Rachna Pind Manjhara,
Satsang Kar Satguru Sir Dhara, Vah Satnaam Uchra Hai. 9*

*Aankh Kaan Mukh Band Karao, Anhad Jhinga Shabd Sunao,
Dono Tile K Tar Milao, Tab Dekho Guljara Hai. 10*

*Chand Soor Eke Ghar Lao, Sushaman Seti Dhyan Lagao,
Triveni Ke Sandh Samao, Bhoor Utar Chal Para Hai. 11*

*Dhnaa Sankh Suno Dhun Doi, Sahas Kanval Dal Jagmag Hoi,
Ta Madhya Karata Nirakho Soi, Bunknal Dhas Para Hai. 12*

*Dakini Sakini Bahu Kilkaren, Jam Kinkar Dharm Doot Hankare,
Satnaam Sun Bhagen Saare, Jab Satguru Naam Uchar Hai. 13*

*Gagan Mandal Vich Urdhmukhkuiya, Gurumukh Sadhu Bhar Bhar Piya,
Nigure Pyas Mare Bin Kiya, Ja Ke Hiye Andhiyara Hai. 14*

*Trikuti Mahal Mein Vidya Sara, Ghanhar Gararjen Baje Nagara,
Lal Swarn Suraj Ujyara, Chatur Kanval Manjhar Shabd Aunkara Hai. 15*

*Sadh Soi Jin Yah Gadh Linha, Nau Darvaje Pargat Chinha,
Dasvan Khol Jay Jin Dinha, Jahan Kufal Raha Mara Hai. 16*

*Aage Set Sunn Hai Bhai, Maan Sarovar Paithi Anhai,
Hansan Mil Hansa Hoi Jaai, Milai Jo Ami Ahara Hai. 17*

*Kingri Sarang Bajai Sitara, Akshar Brahm Sunn Darbara,
Dwadas Bhanu Hans Ujyara, Shat Dal Kanval Manjhar Shabd Rarankara Hai. 18*

*Mahasunn Sindh Vishami Ghati, Bin Satguru Pave Nahi Bati,
Byaghar Sinh Sarp Bahu Kati, Than Sahaj Achint Pasara Hai. 19*

*Ashtadal Kanval Parbrahm Bhai, Dahine Dwadas Achint Rahai,
Bayen Das Dal Sahaj Samai, Yun Kanvalan Nirwara Hai. 20*

*Panch Brahm Pancho Anda Bino, Panch Brahm Ni: Akshar Chinho,
Char Muqam Gupt Than Kinho, Ja Madhya Bandivan Purush Darbara Hai. 21*

*Do Parvat Ke Sandh Niharo, Bhanwar Gufa Than Sant Pukaro,
Hansa Karte Kel Aparo, Tahan Guran Darbara Hai. 22*

*Sahas Aththyasi Deep Rachye, Here Panne Lal Jadaye,
Murli Bajat Akhand Sadaye, Than Sohum Jhunkara Hai. 23*

*Sohum Hadd Taji Jab Bhai, Satlok Ki Hadd Puni Aai,
Uthat Sugandh Maha Adhikai, Ja Ko Var Na Para Hai. 24*

*Shodash Bhanu Hans Ko Rupa, Bani Sat Dhun Bajai Anuna,
Hansa Karat Chanvar Sir Bhoopa, Sat Purush Darbara Hai. 25*

*Koti Bhanu Uday Jo Hoi, Ete Hi Punah Chandra Khaloi,
Purush Rom Sum Ek Na Hoi, Aisa Purush Didara Hai. 26*

*Aage Alakh Lok Hai Bhai, Alakh Purush Ki Than Thakurai,
Arban Soor Rom Sum Nahi, Aisa Alakh Nihara Hai. 27*

*Ta Par Mahal Agam Ek Saja, Agam Purush Tahi Ko Raja,
Kharban Soor Rom Ek Laja, Aisa Agama Para Hai. 28*

*Ta Par Akah Lok Hai Bhai, Purush Anami Tahan Rahai,
Ja Pahuncha Janega Vahi, Kahan Sunan Se Nyara Hai. 29*

***Kaya Bhed Kiya Nirvara, Yah Sab Rachana Pind Majhara,
Maya Avgati Jaal Pasara, So Karigar Bhara Hai. 30***

***Adi Maya Kinhi Chaturai, Jhoothi Bazi Pind Dikhai,
Avgati Rachan Rachi Anda Mahi, Ta Ka Pratibimb Dara Hai. 31***

***Shabd Vihangam Chaal Hamari, Kahain Kabir Satguru Dai Tari,
Khule Kapat Shabd Jhunkari, Pind Anda Ke Paar So Des Hamara Hai. 32***