

EPITOME  
IN THE LIGHT OF SAHAJ MĀRG



SHRI RAMCHANDRA MISSION  
SHAHJAHANPUR  
U.P



Dear Brother / Sister,

On the occasion of Vasant Panchami (23 January 2026), which is also the Birthday of my Grandmaster and the Golden Jubilee of Shahjahanpur Ashram, I am sharing a small spiritual work for sincere seekers.

This book is not compelled for propagation, argument, or comparison.

It is composed only to clarify common doubts faced by spiritual seekers, based on lived practice of Sahajmārg over many decades.

“This presentation is not to introduce a new system, but to help seekers recognize how various traditional descriptions point to the same inner realities, which Sahajmārg approaches directly and simply.” Relationship was given in between Bodies, Chakras, Kosas, Regions, Circles Knots and 64 Points.

***It is open to all sincere abhyasis to explore, contemplate, and understand the Back bone 21 points and its interrelationship with the Bodies, Chakras, Kosas, Regions, Circles, Knots and 64 Points in the light of Sahajmārg.***

Please read only if it resonates with your inner search.

You may share it freely with others if you feel it is useful.

### **SAHAJMĀRG**

Abhyasi

Vasantha Panchami

23-01-2026



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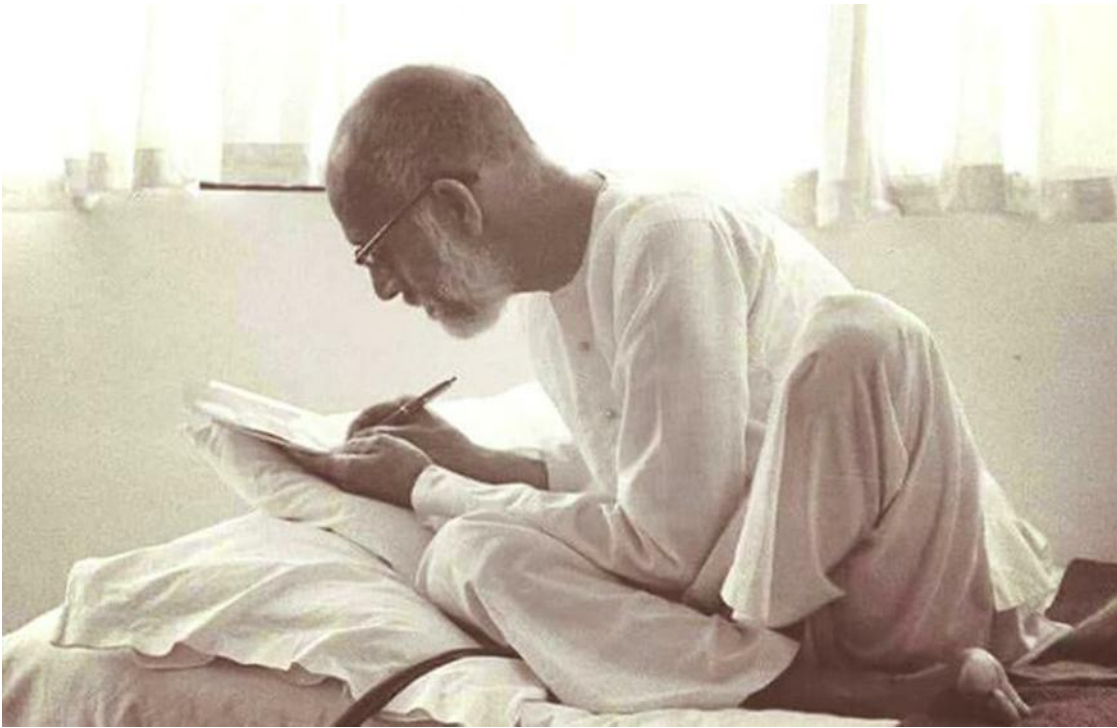
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GRAND MASTER  
LALAJI MAHARAJ



MASTER  
BABUJI MAHARAJ



Our Revered Grand Master Lalaji Maharaj of Fategarh, dealt with various centres in our body. The nature of the Hridaya Chakra (Heart centre) with its twelve petals is revealed here to be having certain characteristics. It may be seen that our problems of cleaning relate to these characteristics. It is advised that appropriate suggestions for cleaning may be given according to the problem encountered by the aspirants and the result watched in the Heart.

**HUMAN BODY:**

The relationship (relevant) of seven types of different strength with seven places

1. Self-domestic propensities keep relation with 12 petalled lotus heart chakra (KAMAL HRIDAY CHAKRA)
2. The strength of Defensive Propensities (selfish) keeps relation with the Navel-Chakra (NABHI CHAKRA)
3. Selfish propensities keep relation with the senses chakra (INDRIYA CHAKRA)
4. The strength of the Moral sentiments keeps relation with the brain.
5. Semi intellectual sentiments keep relation with Coccygeal plexus. - 14 petalled lotus.
6. Intellectual sentiments and propensities with Wisdom.



Reason perceptiveness:

Orating Capacity - keeps relation with KANT - CHAKRA (Pharyngeal plexus)

Now let's take a close look at the characteristics:

Domestic propensities - It has 6 strengths

1. Amativeness: Any person whose portion above the neck is a little higher than the normal, such a person possesses a higher amount of this strength. Therefore, he is very friendly, that is, his capacity to befriend is higher.
2. Conjugative: A person who possesses this strength is more affectionate to his or her counterpart (male to female or female to male) like Nala-Damayanti, Aja -Indumati etc. Even those animals, which possess this strength in greater quantities, show greater attention towards their counter parts like tiger etc.
3. Parental Love: A person possessing this strength has more love towards his children.
4. Friendship: A person possessing this strength has more love towards his brothers, sisters, neighbours, friends etc.
5. Inhabitiveness: A person possessing this strength loves his house.
6. Continuity: A person possessing this love continuously concentrates in his work without paying heed to anything else.

Self-Defensive Propensities also have 6 strengths:

1. Pranashunya Sehanta - Love for Life: A person possessing this strength is worried and is alert to save his life. Even animals like tiger, cat, lion etc possess this in higher quantity.



2. Surya Sehanta: A person possessing this strength has a strong and high portion above his ears and he is always ready to face his enemy. Like even in animals like dog readily faces tiger.

3. Sanhar Sehanta – Killing attitude: Such a person's hind portion of the brain is very broad i.e. from ear to ear. He has an attitude to spoil and destroy. Carnivorous animals like tiger, dog, wolf etc. have more of this strength and other vegetable-eating animals like horses, camel etc. have less of this strength.

4. Poshan Sehanta – Love for eating: Such a person loves food, desires for food and also treats travellers with food.

5. Uparjan Sehanta - Wealth accumulation: Such a person has sole attention of accumulation of wealth in order to have happiness in the future.

6. Gopan Sehanta – Introvert: Such a person likes to be alone always and does not share his feelings with others.

### TABLE

BODIES	CHAKRAS	KOSAS	REGIONS	CIRCLES	KNOTS	POINTS



**TABLE -1**

<b>BODIES</b>	<b>CHAKRAS</b>	<b>KOSAS</b>
Sthool Saria, Physical Body	Muladhara chakra	Annamaya Kosa
Pranamaya (Etheral Body)	Swadhishtan chakra.	
Sookshma Saria (Astral Body)	Manipuraka Chakra	Pranamaya Kosa, Manomaya Kosa, Vignanamaya Kosa
Manasika Saria (Psychological body)	Anahat Chakra.	
Atma Saria Spiritual body,	Visudha Chakra	Manomaya Kosa, Vignanamaya Kosa,
Brahma Saria	Agya Chakra	Manomaya Kosa, Vignanamaya Kosa, Anandamaya Kosa

\*After Brahma Saria, Asarira is also (Refer in next table)

**TABLE-2**

<b>REGIONS</b>	<b>CIRCLES</b>	<b>KNOTS</b>	<b>POINTS</b>
Heart region	Five circles 1 to 5	Five Knots 1 to 5	26 Points
Mind Region	Sixteen circles 6 to 21	Five Knots 6 to 10	26 Points
Central Region	7 Rings of Splendour and Center	Three Knots 11 to 13	12 Points



Taking birth as human beings, with a human body and, therefore, it is appropriate for us to first know about our own body. In 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 i.e., the wisdom of peace and forbearance) and bliss (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.

## **BODIES**

The gross physical sheath is known as physical body. Subtler than that is the Astral body which appears to be the same in shape and contours as of physical body but does not possess the molecules of the physical elements. In dreams we see several persons exactly same as in physical form, though the bodies seen in dreams do not possess the weight or mass of physical body. These bodies are astral bodies. Next subtler body is cosmic (casual) body which is made up of effulgent light wherein a hazy picture of the person appears. Beyond that is the Super cosmic body which is so subtle that to name it as a body is not justified.

We know only three bodies they are further divided into 6 bodies.

Commonly known bodies:

### **PHYSICAL BODY**

This is the most obvious one, it is the skin and bones we are made up of. Our physical bodies are made up of five elements; earth (prithivi), water (apas), fire (agni), air (vayu) and ether (akasha). All these elements we can balance or heighten these elements through our asana practice.



### **ASTRAL BODY**

astral bodies are our way of feeling pleasure or pain. It relates to our senses. There are five organs of action (known as karma indriyas), five organs of knowledge (known as jnana indriyas), five pranas and four elements of antahkarana (the inner instrument). This antahkarana is made up of the mind (manas), intellect (buddhi), subconscious (chitta) and ego (ahamkara). So, in total there are 19 elements that make up our astral body - the body used for feeling and sensing.

### **CAUSAL BODY**

The casual body, aka the seed body, is our blueprint of the gross and subtle bodies. It is a body that is much harder to sense and one we quite often forget to find the connection with. It links to our bigger Self. It contains all our previous experiences, memories, habits and information on all the lives we have already lived. The astral and the causal bodies remain together at the time of death, both exiting the physical body.

\* After Brahma Sarira, Asarira is also (Refer in next table)

Seven types of Bodies or Sarira    Related Bodies    Consciousness structures

Seven types of Bodies or Sarira	Related Bodies	Consciousness structures
Physical	Physical	Survival needs
Vital	Etheric	Sexual needs
Mental	Emotional	Emotional needs
Aspirational	Mental	Love needs
Ecstatic	Aspirational	Creative drives
Brahma Sarira	Astral	Holistic aspiration
Asarira	Casual	Super consciousness living



## KOSAS

Saints of higher attainments are generally relieved of the Manomaya Kosa or the mind sheath. It does not mean that they lack the mind. It means they are off with the covering that serves to keep them bound to the world below. Anandamaya is a kosa rather than the ultimate state which is described as sunya or zero. Anandamaya kosa is one of the five sheaths. Evidently, Anandamaya, as limitation, cannot be taken as the ultimate state which, as a matter of fact, is beyond everything including bliss even. I do not dwell more upon it since your own experiences of the after the breaking of your Anandamaya kosa sufficient clarification of the point. At the stage of liberation, one is relieved of all the five kosas or sheaths, without which one's naked form could not have come into view. Complete freedom from these kosas is an essential feature of realisation, and that is possible within the lifetime of a man too. These sheaths are undoubtedly limitations, even on scriptural grounds. All these things shall come during the course if only one remains adhered firmly to his final object or goal. It would be the greatest blunder to apply effort for the shattering of these sheaths because in that case one would be straying away from the real purpose.

The journey to the state of Nothingness has to be invariably through the five kosas. Five different Kosas named as Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Kosas, the five kosas fit one inside another like five socks slipped over the same foot. The outermost kosa is the Annamaya- kosa or physical sheath (literally, food sheath). Inside it is the Pranamaya-kosa or sheath made of Prana (energy), which "fills the physical sheath as air fills a bellows." Inside the Prana sheath is the Manomaya-kosa or mind sheath. Next is the Vijnanamaya-kosa or sheath of intellect, and last is the Anandamaya-kosa or sheath of bliss.

It is to be understood that the physical body or the Sthula Sarira is the Annamaya Kosa, while the subtle body or Sukshma Sarira is the Pranamaya Kosa, Manomaya Kosa and Vijnanamaya Kosa and the causal or Karana Sarira is the Anandamaya Kosa. It is the wisdom of the Seers of the



Upanishads that enabled them to comprehend the Anna, Prana, Manah, Vijnana and Ananda as forms of Brahman or Ultimate reality or expressions of the same Divine Consciousness. Self is covered by several bodies and these bodies are called Kosas in Sanskrit, which means "sheath, vessel, container or layer." They are the sheaths through which the Self/Soul functions simultaneously in the various planes of existence.

The Kosas, in order of increasing subtlety, are: 1. Annamaya Kosa: the sheath composed of food-the physical body, being the coarsest of sheaths. 2. Pranamaya Kosa - sheath composed of Prana (vital force) also known as the etheric or health body. It coexists within the physical body as its source of life, breath and vitality, and is its connection with the astral body. 3. Manomaya Kosa-sheath composed of Mind or the lower astral body also known as the instinctive- intellectual sheath of ordinary thought, desire and emotion or lower mind. 4. Vijnanamaya Kosa- the sheath of cognition, or cognitive-intuitive sheath. It is the vehicle of higher thought, understanding, knowing, direct cognition, wisdom, intuition and creativity and 5. Anandamaya Kosa-sheath of Bliss - the intuitive-super-conscious sheath, the foundation of all life, intelligence and higher faculties. Anandamaya Kosa partakes of the nature of Brahman to some extent but in reality, is something less than the level of Brahmand. It is Atman which shares with Brahman the qualities of expansiveness, vastness, unlimited ness and is Peace.

### **Annamaya Kosa:**

The Annamaya Kosa is the product of Tamas or Matter

The first and foremost layer of the mind is Annamaya Kosa. It is the physical body that grew in the womb of the mother with the help of the Anna or Food taken by the mother. it has grown and is being sustained by food alone. After death, it becomes part of the Earth. We identify ourselves more naturally with the physical body than other sheaths. It is one reality that clearly lays our boundary and does not permit any intrusion into it. Thus, the Annamaya Kosa is the most predominant one in our thoughts. Majority of our thoughts relate to it and its needs. It demands and gains full attention from



us all the time and while we do resist its demands, we cannot postpone them always and many times cannot deny attention to them. There are certain natural characteristics of the physical body. Annamaya Kosa that is the means of achieving the Dharma. It needs no stress to say that Swadharna is nothing but achieving ones' Therefore no system of Yoga can afford to neglect the role of the body.

It is necessary that the body is maintained in good health and for this good food habits are required apart from necessary exercises. In order to achieve this, tradition prescribed many Asanas to be practiced and also insisted on detailed food prescriptions to be followed. Purity of food is essential for good health. In the 8th Commandment Babuji elaborately described about this. This one aspect of attending to Annamaya Kosa is more important than others. It is also necessary to note that Matter becomes Annamaya Kosa because of the presence of Prana only. Taking bath before meditation so that the body is pure is therefore mandatory. we should feel that the body – more appropriately the heart in the body – is the place where we are invoking the presence of the Divine. The purity that is demanded has to be understood in all its intensity. All our limbs and sense organs are to be dedicated to the Divine. That alone ensures purity of body.

For this one only Babuji insisted 5 to 10 minutes cleaning before morning meditation

“The Ocean of bliss is passing through entire body and removing all dirt and disease and they are going out from the back side of the body.”

In the 10th Commandment Babuji asks us to pray before going to bed. Bed reminds us of rest- the natural inclination of Matter the only way for us to control the Annamaya Kosa for our spiritual progress is to, as Master puts it 'gird up our loins' and give priority to sadhana over all other activities. At the stage of liberation, one is relieved of all the five sheaths, without which one's naked form could not have come into view.

**PRANAMAYAKOSA:**

Pranamaya Kosa may be considered as crude mind, The Pranamaya Kosa is really the main layer that gives maximum difficulties for performing effective sadhana. While the body imposes its limitations in sadhana, the vital plane (Prana Sarira) poses formidable obstacles in the path.

The astral body includes the Pranamaya Kosa, the Manomaya Kosa and the Vijnanamaya Kosa. Pranamaya Kosa have a way of Life that is indicative of pursuit of wealth, sex, power and progeny. Pranamaya Kosa is the most troublesome of the Kosas that offers us binds from several directions. The Pranamaya Kosa or the vital sheath is the product of Rajo Guna (Drive, Passion, Dynamism etc.,) this also has a beginning and an ending and therefore is also called a Sarira. This Kosa is also called Kamamaya Kosa by some. The Kamamaya Kosa is the crude mind. It is related to the ordinary conscious mind and the neo- cortex. It has three functions, 1) to sense external stimulate via the indriyas, 2) to form desires. based on these sensations, 3) to perform actions through the motor organs. It controls the indriyas and the instincts and activates the body to fulfill the basic desires for food, sleep, sex and to react to danger through flight or fight. This layer is possessed also by animals; The functions of this layer are associated with chitta. Pranamaya Kosa behaves more actively. Prana is the life force in Matter and is the active principle operating in the field of torpor and inertia. It propels the Jiva (living being) to action and is also the source from which the energy emanates for self-preservation (called as Kama) and propagation (called as Krodha).

Babuji Maharaj has discovered two points in the chest region of the human frame called A and B has graciously given to us the details of the same and also suggested various meditational methods on those points to effectively deal with the problems posed by the twin principles of life called Kama and Krodha. He categorically stated that these two cannot be annihilated and have to be moderated by each aspirant.

**Manomaya Kosa:**

The Manomaya kosa may be considered as the subtle mind. The Manomaya Kosa is responsible for most of the thinking and contemplation. It is the sphere of reasoning, logical thought and problem solving. It is the main control panel coordinating and controlling all sensory inputs and information acquired. The Manomaya Kosa is the sphere where we experience Pleasure or Pain. These are obviously due to the memories or results of and reaction to past actions. The Manomaya Kosa responds to all sensations and selectively chooses the ones that grant pleasure and seeks every means to avoid pain. The Manomaya kosa may be considered for all purposes as the controller of our lower self. It will always try to give some reason or the other for defending the impulsive tendencies and the consequent action. It is capable of reasons defending anger, lust, passion, jealousy, envy and host of other animal and quasi animal tendencies in us. The lower mind is primary cause for our developing what is usually called character. The Manomaya kosa is responsible for dreams. What usually the individual is not able to satisfy during conscious moments one enjoys during dreams. Dreaming is a state that we go through in daily life and it is experienced by sadhakas that are awakened when the Visuddha center becomes active. The Visuddha as we know is located in the junction between the body and head. It is an intermediate stage. So, the dreams can be of the nature relating to the Pind desh or of higher regions which are classified as super normal states of consciousness. Each of these knots has five levels relating to the five kosas. When we traverse the knots, we have to invariably go through the experiences of the nature of the knot colored by the different sheaths. Each one of them has to be gone through thoroughly. Then only the complete laya in the knot is possible. Yatra or journey in each knot is expedited leaving the aspirant to complete the experience in the knots. Since the aspirant does not go through the full course of experience in each knot and in matters relating to the five sheaths in the knot, he finds it difficult to progress in the higher regions. Completing Yatra which were passed over during the Yatra done in aksi manner is to be made good before one cross the Sahasrara. Babuji Maharaj has stated that "There are centers after it (Prapanna Prabhu) also and I have named them- a, b, c, d and so on."



The lower mental plane or the Manomaya Kosa is governed by the pleasure principle. 1. Principle of Pleasure 2. Impulsive tendency 3. Immediacy of gratification irrespective of the consequences 4. If the pleasure sought for is not forthcoming, resorting to fair or foul means to satisfy its demands. 5. If the demand is denied gratification, seek to satisfy it through vicarious means. With these characteristics it is clear for us to observe that the lower mind will stoop to any means to gratify itself and is the cause of Irregularity in sadhana

1. Unpunctual sadhana
2. Avoidance of sadhana on flimsy grounds
3. Changing goals to suit ones' convenience
4. Non acceptance of the guides' instructions sadhana
5. Unwillingness to part with comforts and demand conveniences
6. Reviling in excesses of impropriety in eating, drinking, sleeping
7. Determined with single pointed orientation to gain its objective
8. Possessiveness in every field of life thereby depriving others of their due share
9. It is the store house of all moha, lobha, ahankar and Kama and Krodha and would use any means to satisfy the call of these fivefold obstacles for gaining happiness.
10. Giving arguments to claim that one is discriminated against
11. Suffer from self-pity and thereby make claims for sympathetic treatment
12. This is the plane from where Satan works giving arguments for every wrong act and wrong thought.



13. This is the plane from where arguments are advanced to justify allegedly spiritual ways by those who adopt a ritualistic approach, worship of idols and conventions and many more that become obvious for a sincere sadhaka

The lower mind in yogic psychology is located in the center called Manipura. According to the yogis this chakra or place of gems is described as having ten petals, red in colour. It represents fire and is located at the Nabhi. This Center is related to expansiveness of consciousness and is the seat of the desire for power. This chakra symbolizes passionate consciousness and dynamism relating to Pranamaya Kosa. At the lower mental plane, Manomaya Kosa, it is the seat for enabling us feel ego, individuality, control and also intelligence. It is also the Center from where we get energy for the development of Will. the Manomaya Kosa is the source from where we get power for rational thinking. That thinking is the kingly thing in man cannot be denied. But the same reason is used by the lower mind to explain away many times the problems that we face in day-to-day life to its advantage.

Babuji Maharaj in his system of Sahaj Mārg (raja yoga) has enabled the trainers to divert the flow of thought processes from the lower plane to the higher plane by utilizing their will power. This process effectively checks the indulgencies of mind and pushes it to the realms of sublimity. Not only this flow of thoughts was diverted to the upper plane but they are further diverted further towards the Atma chakra so that the traits of viveka and vairagya develop quickly. These processes are done at the time of introduction to the system of sadhana.

### **VIJNANAMAYAKOSA:**

Vijnanamaya the causal mind. We have while dealing with Pranamaya Kosa and Sadhana noted that the astral body includes the Pranamaya Kosa, the Manomaya Kosa and the Vijnanamaya Kosa. The Manomaya Kosa consists of the mind and the five Jnanendriyas that have become the instruments of the mind. The intellect and the 5 sense organs of perception together form the Intellectual Sheath or the Vijnanamaya kosa. In the



Vijnanamaya kosa we observe three layers of consciousness. The first layer is that where the desire for spiritual realization originates. The initial faculties of super sensory perception or super- consciousness of the inferior type as called by our Master consisting of clairvoyance, intuition and artistic creativity etc., are the characteristics of this consciousness. It is not necessary that in all cases of persons who move into the upper portion of the heart marked as U these faculties must be observed or found, but in case of necessity to know the condition of the aspirant or oneself for purposes of spiritual growth these faculties do function and fulfill their task.

The second layer of the Vijnanamaya kosa two of the most important intuitional qualities which humans can develop are expressed. One is viveka or true discrimination; the ability to know what is permanent and what is transitory. The true sage knows that the passing show of this material world is only a relative truth and he or she is able to see the unchanging and absolute consciousness behind the panorama of the physical world. It may be surprising that we have chosen to call Viveka as an intuitional quality as it is generally held that education through which one acquires knowledge is the source of Viveka. It is an internal spiritual growth and has little to do with the intellectual understanding that one gains by repetition of scriptural texts. Viveka is the discriminative faculty of discerning what is Eternal and what is not. This is the main function of the buddhi, which is part of soul. It is a condition that develops when one moves in the knot 1 as described by our Master in the book "Towards Infinity" The third layer of the Vijnanamaya Kosa is also called as hiranmaya kosa or "golden layer". In this kosa the aspirant feels a golden yellow colour and may also get carried away by its brilliance. Pranamaya Kosa may be considered as crude mind, the Manomaya kosa may be considered as the subtle mind, and Vijnanamaya the causal mind. It is to be noted that only the layers of the causal mind that survive the death of the physical body.

**ANANDAMAYA KOSA:**

While it is anyone's guess as to what is the purpose of Creation it has been generally accepted in spiritual tradition that the purpose of Creation is the will of God to express Himself in myriad ways and to show that all forms of life are meant for happiness and joy.

The kosa in which the vasanās are stored is the Anandamaya Kosa the sheath of bliss or Ananda. The happiness/bliss that accrues from the satisfaction of desires however leaves us totally ignorant of the nature of happiness and does not permit us to understand while we acknowledge the different types of happiness. The Anandamaya-Kosa makes itself spontaneously felt during the fruition of one's good deeds. It is common for us to say: 'I am the enjoyer,' 'I am happy,' 'I am peaceful,' 'I am contented,' or 'My happiness,' 'my happiness is experienced,' 'my happiness is dear to me' which strictly speaking is true of this Kosa rather than the self.

When we die, we carry the samskaras in the first four kosas and vasanās in the Anandamaya kosa and when we are reborn, they remain in the subconscious mind, influencing our thoughts, words and actions. While in Anandamaya Kosa we feel blissful and happy, when we enter to the portals of the Brahmand Mandal there is a distinctive quality of balance or equanimity that is capable of seeing a unity in an apparent diversity of existence and in the realm of thought we feel continuity of being in all thoughts. Ananda is not the final state and we have to go beyond Ananda or Bliss is by itself a difficult concept to understand. Knowledge fails after the Vijnanamaya Kosa is what we have seen earlier. Understanding also fails after Anandamaya Kosa.

Babuji has described the spiritual journey of the aspirant to be through a total 23 circles or rings covering 5 rings of Maya, 11 rings of Egoism and 7 rings of splendour. The five rings of Maya broadly may be considered as the binds of the 5 Kosas. We have seen in Masters works that he charts our progress through 13 knots which express our states of consciousness in the journey to the Infinite, and they start from Viveka and Vairagya to the Ajnana



dasa. The 5 kosas are also tinged by the colour of these knots and thus we have 13 points each referring to each of the kosas. Unless we travel through these points there is no entry into the Central Region.

## **THE THREE BODIES AND FIVE SHEATHS:**

Within yoga philosophy, it is said that our bodies are actually made up of three bodies; the physical, astral and causal. Within these three bodies are five sheaths or 'koshas'; annamaya kosha, Pranamaya kosha, Manomaya kosha, Vijnanamaya kosha and Anandamaya kosha.

Bodies and Koshas

## **THE FIVE SHEATHS OR KOSHAS:**

### **Annamaya kosha - the food sheath:**

Our physical bodies are made up of the material elements of the physical world. We are what we eat, so to speak. We are made up of food and will return to the earth, where our food came from, after our death. This sheath belongs to the physical body.

### **Pranamaya kosha - the vital sheath:**

This sheath belongs to the astral body. We are composed of five vital energies, all of which flow through the physical body via the astral plane; prana, apana, samana, udana and vyana (I will write another blog on the vital energies so please check back soon if you want to learn more). The Pranamaya kosha also contains the five organs of action (the karma indriyas); mouth, hands, feet, anus and genitals. Within this kosha, we experience hot, cold, hunger and thirst etc.

### **Manomaya kosha - the mental sheath:**

This sheath again sits in the astral body. We experience thought through this sheath. We can experience thinking, doubting, anger, lust etc. The elements are; mind (manas), subconscious (chitta) and the jnana indriyas (the organs of knowledge; eyes, ears, nose, tongue and skin).

**Vijnanamaya kosha - the intellectual sheath:**

This sheath relates to the astral body. It consists of the intellect (known as the buddhi) which analyses the information we receive. It also controls the ego (ahamkara), our self-assertive principle. It works alongside the five organs of knowledge, listed above. Discrimination and decision making are its manifestations.

**Anandamaya kosha - the bliss sheath:**

This is the only kosha that sits in the causal body. It's the part of us that experiences bliss, joy and peace. This is the part of us that we tend to lose connection with as it's the most difficult body to feel. Our aim in yoga is to reach connection with the Anandamaya kosha - when we reach that inner place where everything is silent and calm, we have found our connection with Anandamaya.



## **CHAKRA VIDYA**

“Lalaji had full knowledge of the Chakras.”

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.

### **INTRUDUCTION**

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 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 practice of Yoga neither the mind is able to concentrate nor the intellect can be steady-fast. Masters therefore, right from the beginning ask the seekers to practice Yoga even without explaining the reason therefore 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.

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 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 which they have been following from the beginning, that they had been necessarily imparting oral instructions about Brahma Vidya. 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. 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.

Before things come to the present form revolving motions commence, at some places in greater while at others in lesser degree. The stoppages i.e., points of greater and lesser degree, serve to increase resistance like brackets which increase the power of the current. At each bracket there is marked a lotus, named after the working it does. So, they are all within one circle called the Heart region. Functions of each of these lotuses are different. The stages of human development in spirituality are governed to some extent by these sub circles, called the chakras (lotuses). We soar up high by awakening and cleaning the chakras and the sub-points thereof, taking up kundalini at the end, with which the Abhyasi has nothing to do himself. It is exclusively the outlook of the Master. During our spiritual March to freedom, we have to pass through various points, known as chakras (figuratively called lotuses) having different forms and colours. They are all in the region of Heart. They are the centres of concentrated energy of the Real Power of Divine force inherited by man. They are located in different places within the human frame. The intervening space between the points is characterised as a network interwoven by numerous intricate fibres. As we proceed along, we have to pass through these entanglements of the intervening layers. We have to stay there for a considerable time to complete the Bhog. Above it the condition is different from what you have already experienced. Chakras are all gone. The structure falls off as soon as you proceed onwards.

God has given brackets in sub-circles of the Heart Region. They begin to get loose till they lose their identity and come to a stand-still. No power of brackets now remains. You untie everything. This untying of a certain thing produces some result because it is the natural phenomenon that every action must bring out some result. The rays you feel in different corners of the sub-circle will begin to disappear. The light which you feel by the amalgamation



of matter with the real thing, begins to fade till it disappears altogether. There are a few parts in this region having a dazzling light.

### **DESCRIPTION OF CHAKRA'S:**

“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 the knowledge of the spiritual chakras is a great blessing, which the Almighty has given to the Sufis and the Raja yogi-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 ‘Rajayoga’. 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 Rajayogi 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 centres of nerves i.e., chakras\* (\*Chakras- spiritual chakras or centres 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 centres of spiritual energy. Practice (meditation) at these centres activates and energizes these centres leading to various spiritual experiences. Which starting from the root of the spinal-chord (which is the seat of the lowest chakra, i.e., Moola Dhar 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 Rajayoga, however, other objectives are also included like gaining access to esoteric knowledge and powers, which cannot be achieved completely.

The earlier saints and Mahatmas though revealed the knowledge of these chakras etc. and gave it to their disciples, face-to-face and through personal explanations or through parables or allegories, but they did not publicize the knowledge about the colour, 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 Tulsī 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.

Man is constituted of body, Hridaya and Atma. Body is lower, Atma or Rooh is at a higher pedestal and Hridaya 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 Hridaya and the life-force visible in it and Hridaya is due to the soul's own existence. Hridaya 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, Hridaya being close to Atma it develops capability of desire, hate and attachment etcetera. Without Hridaya 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 Hridaya. '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 Rajayoga, 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. Mind is the seat of consciousness; Personality cannot be a function of brain. Instead, it is some outside power that uses the brain.

In brief, we can say that engagement of body is Karmkand (observing rituals), absorption of Hridya is Bhakti (devotion) and association of soul is Jnana and spirituality. Atma being full of consciousness, bliss and brilliance, ordinarily it is the soul of the body. True happiness, bliss, Jnan and spirituality



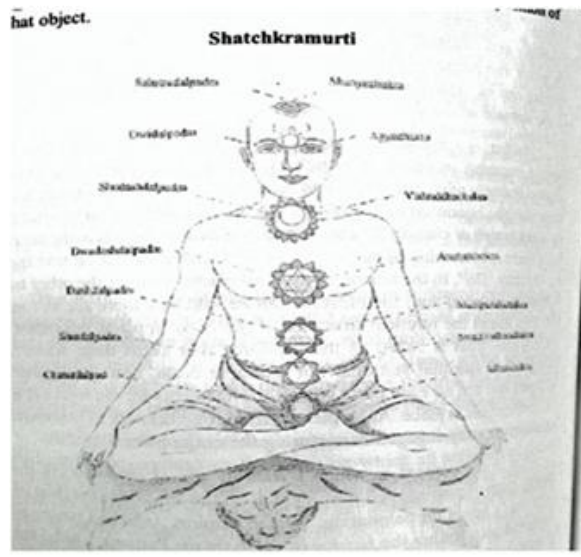
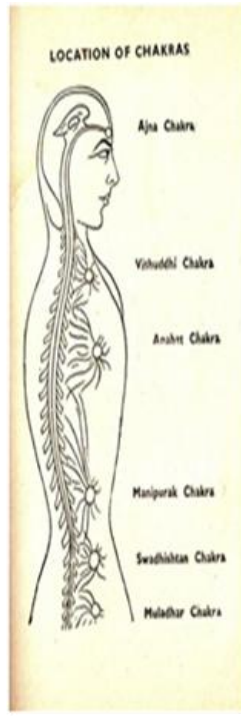
are all in Atma. To gain knowledge of 'Man' is to gain the knowledge of Atma and this knowledge is the knowledge of Atma.

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, Jnana 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.

LOCATION OF CHAKRAS





**CHAKRAS AND THEIR POSITION IN THE HUMAN BODY:**

***The following are the six important Chakras:***

1. Muladhara Chakra	(Basic plexus) near the side of the rectum.
2. Swadhishtana Chakra	(Hypogastric plexus) in the pelvic region, on the level of the root of the penis.
3. Manipurak Chakra	(Solar plexus) in the region of the umbilicus.
4. Anahata Chakra	(Cardiac plexus) in the region of the heart.
5. Vishuddhi Chakra	(Pharyngeal plexus) in the region of the throat.
6. Ajna Chakra	(Cavernous plexus) between the two eye-brows, at the root of the nose.

**LOCATION OF CHAKRAS IN HUMAN BODY:****MOOLADHAR CHAKRA**

1	Location of the Chakra:	Two finger's breadths above the base and about two finger's breadths below the genitals. The physical location of the pelvic plexus indicates the presence of this chakra there in subtle form.
2	Shape	With four leaves
3	Color	Blood-red
4	Shabd(sound)	Kling
5	Tatva(element)	Earth
6	Tatva-Beej	Laam

**SWADHISHTHAN CHAKRA**

1	Location of the Chakra	Two finger's breadths above the Moola Dhar Chakra and attached with the pubes. The physical location of the Hypogastric Plexus indicates the presence of this chakra there in subtle form
2	Shape	With six leaves
3	Color	Pinkish-Vermillion
4	Shabd (sound)	Aumkar
5	Tatva (element)	Water
6	Tatva-Beej	Vaam

**MANIPURAK CHAKRA**

1	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.
2	Shape	With ten leaves
3	Color	Blue
4	Shabd(sound)	Hiring (Hrin)
5	Tatva (element)	Fire
6	Tatva-Beej	Raan

**ANAHAT (HRIDYA) CHAKRA**

1	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.
2	Shape	With twelve leaves
3	Color	Red
4	Shabd(sound)	Soham
5	Tatva (element)	Air
6	Tatva-Beej	Yaan



### VISHUDDHA CHAKRA

1	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.
2	Shape	With sixteen leaves
3	Color	Smoke-Grey
4	Shabd(sound)	Shreem
5	Tatva(element)	Ether



## AGYA CHAKRA

1	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.
2	Shape	With two leaves
3	Color	Lighted or white
4	Shabd (sound)	Bell or at times constant beat.
5	Tatva (element)	Mahat
6	Tatva-Beej	Aum



### SAHSTRADAL

1	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.
2	Shape	In the form of a lotus with thousand petals
3	Color	Bright-Golden, like full moon
4	Shabd (sound)	Similar to bell and conch
5	Tatva (element)	Beyond elements
6	Tatva-Beej	“:” (colon)

**HRIDYA (THERE ARE FIVE CHAKRAS)**

S.No	Name of the Chakras	Location	Colour
1	Hridaya	Near the left nipple	Yellow
2	Atma	Near the right nipple	Red-brown
3	Fire	Near the left nipple	White
4	Water	A little above the Atma	Black
5	Akash	A little above Water and Fire and in the middle of them	Green

The 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 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 centre of internal Sadhana,



which is considered to be the resting place of the soul (and the Supreme Soul).

The causal body in the man is reflected in five constituent organs i.e., the five spiritual centres namely the Heart, Atma, Fire, Water and Akash, 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 arrived from them. They bear the relationship of the cause and effect. These five energy centres (the spiritual Chakras) are all located in the Hridya Chakra of the man by the order of God.

The human brain is connected and linked with the Shat-Chakras 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 (Pranayama) 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.

Taking birth as human beings, with a human body and, therefore, it is appropriate for us to first know about our own body. In 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 i.e., the wisdom of peace and forbearance) and bliss (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. Pranamaya Kosh (the sheath of breathing),
3. Manomay Kosh (the sheath of mind),
4. Vijnanamaya 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,

Pranamaya-Atma, Manomay-Atma, Vijnanamaya-Atma and Anandmay-Atma.

1. Annamay Atma. It is that mentality, which drags one towards vices.
2. Pranamaya-Atma, which means the Pranvayu (breathing).
3. Manomay-Atma, which points out to (the main meaning), purpose and essence etc.
4. Vijnanamaya-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. Anandmay Atma. It is that mentality, which produces peace and contentment in the soul.

Atma has four functions, i.e., retention imagination thinking and fancy 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 centres of power are called Chakras or Kamals



(plexus), out of which seven have been discovered by Tantriks (followers of occult sciences) and other seekers. These are Mooladhar, Swadhishtan, Manipurak, Anahat, Vishuddha, Agya and Sahstrar. Some yogis have discovered another minor chakra called Manash chakra 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: Pind (Gross)-The six chakras belonging to this category are Mooladhar, Swadhishtan, Manipurak, Anahat, Vishuddha and Agya. 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 initial 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.



### **NERVOUS SYSTEM**

The nervous system plays an important part in the life of a yogi. It controls all sensations and feelings. The action of nerves is subject to the activities of mind which is the vital force in man. The nervous system is divided into two groups, the voluntary nerves and the involuntary nerves. The voluntary nerves can be controlled physically at will or by the force of habit, but the involuntary action of the subconscious nerves is beyond control. It is this part of the nervous system that plays an important part in the pursuit of yoga, and for this, the yogis generally resort to physical practices of Asana, Pranayama, etc. The nervous system is composed of microscopic units called cells, which are highly specialised. From the cells collected in the brain and the spinal column, thin nerve fibres extend practically to every tissue of the body. They carry impulse from the body to the mind and vice versa. The yogic anatomy deals with ten important nerves of impulse (Vayu-nadis), of which at least three are the most important. They are Ida, Pingala and Sushumna. Ida is located on the left side of the spinal column and ends in the right nostril. Pingala is on the right and ends in the left nostril. By conscious control over the incessant working of these sympathetic nerves



it is possible to reduce the katabolic activities of the body and suspend the general wear and tear of tissues to help the prolongation of life. Sushumna is centrally situated and passes through the spinal column. It originates inside the Kanada i.e., the sacrum, which corresponds roughly with the level of umbilicus. From this point it runs up towards the head to join the Sahasradal-kamal. At the level of throat (region of larynx) the Sushumna divides into two parts. The interior part goes towards the frontal lobe of the brain while the posterior portion towards the cavity of the brain. It is this posterior portion which is very important in yoga and which when, developed governs all sensations.

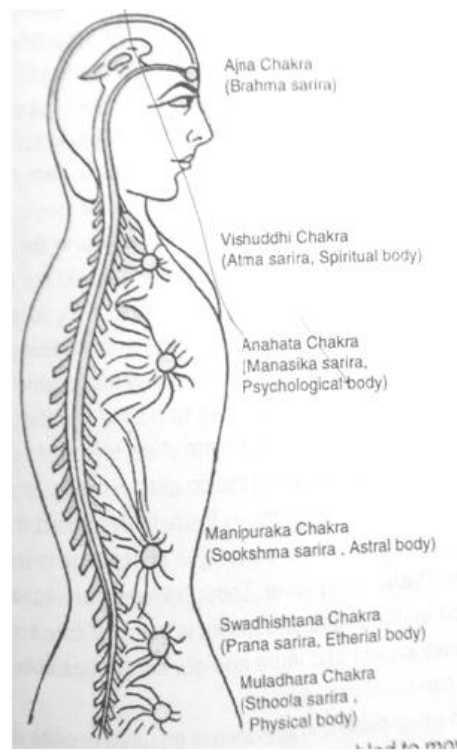
### **CHAKRAS OR LOTUSES:**

Sushumna Nadi is connected with the nerve cells in the spinal column from which nerve fibres proceed to the body. After leaving the vertebral column they divide into numerous branches. They make connection with each other forming several net-works known as plexuses (Chakras) located in different parts of the body. They are the chief centres of supra-vital force and serve as stops or checks to increase the force of resistance. Each Chakra is connected with a particular section of the anatomic nerves and controls its sub-conscious activities. Stages of spiritual development are governed mostly by them. It is, therefore, the persistent effort of a yogi to acquire conscious control over the sub-conscious activities of these centres.

For the purpose, it is necessary to purify the Chakras so as to relieve them of the grosser effect, settled on them as layers. This is, therefore, one of the most important items of the pursuit. When the Chakras are thoroughly cleaned, they resume their original glow and the properties lying dormant therein are released.

This is known as the awakening of the Chakras. The Chakras, when awakened, smoothen our passage to higher states of finer super-consciousness. But, if the awakening of the Chakras is forced by physical means, such as exercises of Asanas and Pranayama, the real transformation seldom comes about into effect and instead of subtleness power alone develops.

LOCATION OF CHAKRAS AND SARIRAS (BODIES)





## **BODIES**

The composition of a man is exactly the same as that of the universe. Just as behind this solid external universe there are innumerable others of the finer and still finer type, so behind this gross physical form of a man there are numerous finer and still finer forms of existence. The outermost form is the gross body (or Sthool sharir) behind which there exist the astral body (Sookshma sharir) and the causal body (Karan sharir). Besides these three outer forms there are innumerable other ones which are so fine and subtle that thinkers do not call them bodies but only as fine coverings round the soul. It is really difficult to put a name for each one of them which may be countless. With all these innumerable forms, from the finest to the finest to the grossest, the man is in existence in the material world as a true copy of the universe or the entire manifestation of God represented by a complete circle from the outermost circumference to the inner most centre or zero. Now the inner most centre of zero of a man's existence and that of God's manifestation is really the same. Realisation of God means the same as the realisation of self and vice versa. All the universe came into existence from the same point, the zero through the process of evolution. Similarly, man's existence too developed from the same point.

The majority of people feel nothing but their own body. Their thoughts are located to this very point. They think their body as the only thing worth keeping. They consider it as everything. They do not want to see their body decomposed. They are all along with the doctors when they feel it diseased somehow. All care for their body becomes their aim and object. They do not free themselves from the idea cradling in them.

They are all the time found serving their own master the body. Soul has no value to them. It is an afterthought for them. They do not find any leisure besides. How many circles they have put around their body.



It was solid itself. They have hammered it round and round making it all the more hard and solid. Where do their ideas lie, on the body or inside it? When you lay stress upon a certain thing the ideas begin to jump inside but in consonance with the thoughts already made. What you find within it is the idea working for the body. You remain in contact with such a body and you make it more solid still. Naturally, your ideas, when they rebound after touching the body become solid. Solidity was to some extent within, as they had, in some form or other, the idea of the body. Now they have become one with the body having the same relation with one another. You can now be defined as the solid globe having the poles as well as the axis within.

Mind is the centre of this outer expansion of man in the form of human body and everything which is exhibited through the medium of the body proceeds from the centre, the mind. Some make their own self a sort of showroom, others convert the hearts into a caravanserai to admit all passers-by. Everyone is quite sure that he has to give up his body someday, still he remains devoted to it beyond due limits, and often at the cost of other necessary things. I do not mean to induce you to neglect it altogether, for that too is a great sin. What I really mean is that due care and proper nourishment of the body must necessarily be looked to but in accordance with fair need and necessity, so that it may be fully capable of discharging its due duties towards God and self as well as others.

The human body is the soul's residence. All things whether pleasant or repulsive are there, all mean to serve our purpose at times. It is we who are to keep them in proper order so as to serve our purpose at the end. It is in fact the disorderliness in their utilization and arrangement that creates troubles, not the thing in itself. That is the case with afflictions. They can be to our advantage if they are properly handled, and harmful to our cause if wrongly used.

Man possesses the body as well as the soul. Both are essential features of his existence. The manifestation of the soul can never be possible without its base, the body. Both have their own importance, and man is in duty bound to take due cognizance of them both. The body stands in need of proper maintenance, and the soul of due cognizance of the origin.



Naturally during illness, one must take all care of the body, but at the same time he must not neglect the other phase as well to this is the formation of the human body wherein the initial vibration of the cosmic force descends and gives rise to the super cosmic existence (mahakaran avastha), which is the subtlest possible form of the body and is known as Anandmaya Kosha (Sheath of bliss consciousness). Prominent element of this sheath is ether (akash). Then intellect is added to it, which functions through thought, and thus one more body is enveloped over the first one. This body is known as Vijnanmaya Kosha (sheath of intellect). Intellect comprises of mainly three powers viz. perception (vivek), memorizing (smiriti) and decision making (nirnay). Prominent element of this sheath is fire (agni). The crude form of thought (vichar) based on these three faculties gives rise to imagination (kalpana). This sheath (kosha) is made up of these.

Addition of creations of the mind to it having the manifestation of the mental world gives Manomaya Kosha (mental sheath) over the previous one. It consists of five senses viz., hearing, touch, sight, taste and smell. Prominent element of this sheath is water (jal).

Activities of vital force (prana) when added to it cause the formation of Pranmaya Kosh (etheral sheath). It keeps mind and body together through the vital force-Prana, which functions in the body in five ways viz., Prana (inhalation of air), Apana (exhalation of air), Saman (body nourishing breath), Udan (pharyngeal breath) and Vijana (muscular stimulation breath). Prominent element of this sheath is air (vayu). Not a single cell of the body is free from this life force (prana). This alone keeps all cells and the whole body alive and working.

The further depositing of molecules of the physical body made of earth, water, air, fire and ether over it, gives rise to the shape visible to eyes and that is Annamaya Kosha (physical sheath). Prominent element of this sheath is earth (prithvi). These five sheaths are also explained in Taiteriyopnishad Brahmananvalli in 4th to 12th mantra.

The very first attempt of spiritual ascent takes the aspirant out of the physical body and his vital force (prana) starts acting in positive direction.



So, the basic knowledge and attempt to awaken the chakras, or of spiritual exercises, starts with Pranmaya Kosha. First three chakras (plexures) viz., Muladhar, Swadhishtan and Manipurak fall under Prammaya (etheral sheath). Next four chakras (plexures) viz., Anahat, Vishudha Ajna and Sahasrar come under the mental sheath. Six centres in the form of a triangle above Sahasrar and Shunya, Mahashunya fall under the sheath of intellect,

## **BODIES**

The gross physical sheath is known as physical body. Subtler than that is the Astral body which appears to be the same in shape and contours as of physical body but does not possess the molecules of the physical elements. In dreams we see several persons exactly same as in physical form, though the bodies seen in dreams do not possess the weight or mass of physical body. These bodies are astral bodies. Next subtler body is cosmic (casual) body which is made up of effulgent light wherein a hazy picture of the person appears. Beyond that is the Super cosmic body which is so subtle that to name it as a body is not justified.

An aspirant in order to reach supreme has to pierce through the physical sheath (annamaya kosha) upto the sheath of bliss consciousness (anandmaya kosha) and go beyond. In doing so he would raise his spiral force (Kundalini) through all the twenty-one centres. In other words, he would raise his consciousness (surati) from the physical body (sthul shareer) to situate himself in the cosmic body (karan shareer) and then be taken beyond, upto super cosmic body.

This all could be done both intentionally and unintentionally. Intentionally is when one follows practices to awaken one plexure (chakra) after the other, or to pierce through one sheath (kosha) and enter another, or by concentrating on subtler bodies one after the other.

After reaching each new plexure (centre), or Sheath (kosha), or Astral body the aspirant meets with different treasures of subtle powers or abilities, which if he indulges in and gets so used to them that he becomes proud of possessing them, he would fall spiritually. Then on his own it would be difficult



to leave them and proceed for achieving further stages. Therefore, the unintentional approach is the best. In this the aspirant has the singular wish to meet the Supreme and, in that quest, only goes through various practices advised by the capable experienced teacher (guru). In the process all this is done itself i.e., his plexures are pierced through, he is able to cross through different sheaths and is able to take himself to the astral bodies; which can be confirmed by matching his condition with the descriptions of various stages of koshas and plexures and bodies. This unintentional approach only is followed by those following the santmat, or the devotional way (sufis, nakshbandiya and bhaktimargis) and our system is the same.

### **The way through sheaths:**

By keeping fasts, observing penances, going on pilgrimage, worshipping idols and pictures with usual rituals establish one's belief in the existence of the Supreme Power and thus begins the quest for the true way to meet the Supreme. This is the indication of one having crossed the first sheath (annamaya kosha).

Observing strictly the do's and dont's; (yama, niyam) practicing breathing exercises (pranayam) - consisting of inhaling (puraka) through one nostril, holding breath (kumbhak) for different periods and exhaling (rechaka) through different nostril; practicing physical exercises (asanas) of eighty-four types viz. Mayur, Shirsha, Hala, Padma, Vajra, Siddha, Shava etc.; practicing Mudras of ten types viz. Khechri (to lengthen the tongue), Vipritakarani (making body upside down resting on elbows), Pasini (tying of legs around neck), Kaki (Sucking of air after contracting lips like a crow) etc; practicing Bandhas viz. Muladhar, Uddyan etc. are some of the exercises for crossing the etheric Sheath (pranmaya kosha) All of these exercises fall under Hathyoga.

Mental repetition (mansik jap) of certain phrases (mantras), and mastering them (mantra sidhi), remembrance of the form of the lord and its manifestation (zikra), concentration (dharama), contemplation (chintan), meditation (dhyana), retraction (pratyahar), repentance (toba-pashchatap)



for immoral actions are the exercises for growing of deep affection towards Supreme (uns) enabling one to cross the mental sheath (manomaya kosha).

Practicing different types of absorption (samadhi) and understanding therein how the cosmic force is acting within various objects of this earth, different planets and universe; attentive reading and following the teachings (swadhyaya and manan); approaching towards bliss consciousness by practicing deep meditation on cosmic sounds (udgeeth) etc. are the exercises to cross the sheath of intellect (Vyanamaya Kosha).

It has been practically felt that at the most man can struggle upto the mental sheath but for the path beyond, one has to depend on the powers to be transmitted to him by an experienced capable teacher (guru). Without that no one can think of crossing the sheath of intellect. By memorizing pages and chains of stanzas of Sanskrit from different holy books and scriptures (extensive swadhyaya) one cannot claim to have attained the wisdom bestowed upon the aspirant as that of the sheath of intellect. The knowledge one attains there is quite different. He really sees and practically feels the manifestations and functions of the cosmic eternal force within each object which may be static or mobile (char, achar). Such an aspirant speaks or tells little about such things but enjoys and understands within himself more.

Mercy of Almighty (parmatma ki kripa), complete surrender (Ishwar pranidhan) at all times and of everything (purna samarpan), unto the Supreme and the help of a mighty and experienced teacher (samarth guru) are the only means by which one can traverse through the sheath of bliss consciousness.

The condition beyond cannot be explained as nobody who experienced that, could narrate in words. An aspirant can be made to feel it only by a capable teacher (samarth guru).

### **Way through plexures (chakras) & bodies:**

Aspirants who wish to follow the method of raising the spiral force (Kundalini) through different plexures, concentrate on different sounds or on



the forms made of cosmic lights at those centres and repeat the sounds mentally at the centres. Along with such practices they have to observe various types of physical & mental discipline. Thus, whenever a digression is there, by deep meditations and by retraction of mind to the original thought, they awaken the specific plexure and thus the spiral force, rises upto that centre (plexure), For example, sound of Om with the form of effulgent light is meditated upon for Anahat, repetition of claim from the anterior and posterior parts of the palate successively helps in awakening Vishuddha. Meditation on a spot of light at the junction of the eyebrows, or meditation on the front part of nose helps in awakening Ajna plexure.

Aspirants who intend to cross over from physical to Astral and then on to the causal bodies practice gazing without a blink on their shadow in moonlight, or on the rising sun, or on the shadow of moon in a plate of water, or on a crystal ball etc. till they themselves feel entering into the object. All these exercises of awakening of spiritual centres, crossing over the bodies to astral, are very time consuming, and also risky. One may become lunatic or may bleed or lose eyesight or have severe headaches etc., if not practiced carefully under the guidance of an experienced teacher (guru).

In our system no concern is kept for Koshas or upon awakening of centres. Instead, it depends on the powerful force of the specific strength transmitted by a capable teacher (guru) whose attention is directed towards the Supreme. His force and continuous remembrance of him take care of all these developments as these occur automatically in the body at the appropriate time.

This alone is what protects the aspirant from growing of proud of sidhis and from all major difficulties that could distract the mind from spiritual world to the physical.

### **Attributes and Plexure's:**

At muladhara there is the predominance of inertia of the lowest order (nikrashta tamoguna) which gives laziness to the aspirant on concentrating there (at muladhar) which resemble the nature of the predominant element



'Earth at the centre. Nature of earth is calm, quiet and unruffled and it moves (shakes) rarely during earthquakes etc. At swadhishtan gross rajoguna (nikrashta rajoguna) activates the aspirants' desire for lust & sex and makes him restless like the unquiet substance-water (the predominant element at the centre). Left on its own, water would start flowing and would not be stable & quiet until restrained in a container. An aspirant when progresses a bit and his spiral force is raised upto this level, his sexual desires multiply which if not restrained may ruin further progress. At manipuraka gross (nikrashta) satoguna is prevalent. It resembles with satoguna fire in nature because fire on heating purifies almost everything. That is why milk is pasteurized and food is cooked to make it pure and worthy of consumption. These three centres are under the etheric sheath (pranmaya kosha). Therefore, the elements viz. earth, water and fire and the gunas viz. tamoguna, rajoguna and satoguna are in gross form i.e., of lower (nikhrasta) type. As one progresses further up the subtlety of the elements and purity of gunas increases. At Anahat there is predominance of Sato- gun which is in consonance with the nature of the main elements ether (akash). Ether (akash) is such a thing that left to itself it remains calm and quiet and stays the way it is kept. For example, if we fill it with noxious substances, it would become dirty and if pure gases are injected it would attain purity.

Same is the condition of the heart and the spiritual centre adjoining it. If we keep it filled with the thoughts about worldly objects it would become tamasic. Alternatively, by keeping our attention directed towards divinity, the Supreme, it would attain the divine qualities. At Vasudha there is an abundance of pure raja Guna which resembles the nature of the predominant element of the centre air. Air is unquiet and particles of different gases comprising air are constantly in motion. By movement of air in different ways in the vocal sacs, the sounds are produced. Pronunciation of different sounds and syllables (mantras) activates this centre.

Ajna is the border of tamoguna and satoguna. Lower part is under tamoguna and upper part is under satoguna. By practicing meditation at the junction of eyebrows one gets headache and feels drowsy due to the effect



of tamoguna. But if one is able to overcome that drowsiness, he would be able to cross over to the higher stages of the mental sheath (Manomaya kosha). This centre is the junction of physical and subtle attributes (gunas) and possesses two main currents viz., of divinity (satogun) of sparkling type going upwards and the other of dark type (tamogun) going downwards. This centre is also known as "white-spot" (nukta suveda).

In the mental sheath (Manomaya kosha) i.e., from Anahat Chakra to Sahasrar, there are three states. The lower state upto Vishudha has a predominance of divinity (satoguna), which covers the briefest span, and gives rise to the waking stage jagriti avastha). The middle state upto Ajna has the longest span under rajogun, of the subtle existence of cosmic force (sukshma maya), and gives rise to the dream stage (swapna avastha). It is the longest because from throat to the eyebrows all the five sense organs are situated viz. sight, hearing, Smelling, taste and the organs to realize the feel of touch. The entire worldly knowledge is made up through these, so this area becomes the longest to cross. The last one upto Sahasrar takes very brief time and has the effect of tamogun, giving rise to the sleeping stage (sushupta avastha).

Manomaya kosha is also known as Chandraloka or Swarga. Since the principle element of mental sheath is water, which is unquiet (chanchal) by nature-resembling that of the moon which keeps increasing or reducing in size every day (when seen from earth).

Besides the moon causes cooling effect after the hot day and so does water as the moon reflects light from the sun to the earth and does not possess any light of its own, so is the condition of the aspirant of this kosha who does not possess much command on supernatural powers but so long as the donor (Supreme or a capable teacher) keeps his blessing on the aspirant, he enjoys the command on powers, and not otherwise. Due to these resemblances the mental sheath is known as Chandraloka.



### SHEATHS (KOSAS) WAY

#### Annamaya Kosha:

Ascent through the chakras discussed so far can be compared with the stages while transcending through the sheaths (kosha). If the aspirant commences believing in the existence of the Supreme power and realizing the importance of reaching, meeting and merging in that, and if he is ready to attempt seriously to follow such a path then it indicates that he has crossed the physical sheath (Annamaya Kosha).

#### Pranamaya Kosha:

When following the methods required to cross ethereal sheath (Pranamaya kosha) viz. breathing and physical exercises, mudras and bundhs which fall under Hathयोग, one reaches a stage where he can sit breathless or pulseless for long (for hathyogis) and feels himself free from sensual attractions. At such a time he is in a state of unconsciousness as is felt by aspirants of this system (Mudha avastha or Unmani Mudra) and then it is close to the end of ethereal sheath. There the nerves are rendered inactive as if effected by an anaesthesia. This is considered to be a very high stage by Hathyogis. But the adapts of spiritual sciences like Maharshi Patanjali and others, do not consider an aspirant to be capable of enjoying the stage of absorption (samadhi) which falls under Rajayoga until he has crossed the mental sheath.

#### Manomaya Kosha:

When the aspirant enters the mental sheath, he enjoys the first touch of divinity (satogun). His attention is completely on the target and he feels a typical inner attraction to top. Sometimes he sees saints, sages and temples during meditation or in dreams, which impart contentment, and happiness. This stage is known as waking stage (jagrat avastha). This intact is the stage where the spiritual ascent begins. On progressing further, the seed of spiritualism which has already been sown during the first stage, starts deeper actions and the aspirant comes in contact with activity (rajoguna). Now the



impression of the past actions, of previous lives and also of the present get activated and the target ahead is replaced by innumerable types of thoughts and thought forms which may have some sense, or many a times that are meaningless and which appear in the form of cinema. Here the aspirant's zeal of the previous waking stage (Jagrat avastha) comes to an end and he feels as if he has started to move down wards. In spite of all his efforts he finds himself helpless, unable to get rid of these scenes and thoughts. This condition is known as the dream stage (swapnavastha). Unfortunately, this is the stage which takes the longest time to get over and at times even some dozens of years. The only way is to run to the shelter of an experienced teacher who would lift the aspirant's consciousness (surati) by the force of his own soul to a higher stage. But once raised to a higher stage the aspirant loses it again, generally within three months. And so, the aspirant must get in touch with his spiritual teacher at least once in three months. But by one's own perseverance and by having the surati uplifted repeatedly towards divinity by the spiritual teacher the mind gets used to being on the spiritual path. Mind is full of thoughts, and thoughts are the mightiest yet subtlest force to be overcome. Therefore, it is the toughest task to change the habit of mind so that it may get interested and then delve in the divine, in lieu of worldly things. All exercises, efforts and methods are devised to change the habit of mind in order to turn the direction of thoughts inwardly i.e., towards divinity

On further progress when the mind really develops the ability to remain directed towards the Supreme, it calms down and the aspirant feels deep sleep of inertia (tamoguna) So it is called the sleeping stage (sushupta avastha). Here the mind gets the unique feeling of unity (ekagrata).

These three stages of waking, dreaming and sleeping respectively predominated by satogun, rajogun and tamogun are intermediary i.e., between the unconscious stage (experienced at the end of ethereal sheath) and the high stages of absorption with consciousness (samadhis) (experienced during the sheath of intellect-Vijnanmaya Kosha). The Supreme is manifested in the form and sound "Om" made up of alphabets A, U and M. Waking, dreaming and sleeping stages are reflected by these



alphabets which are articulated successively by the lips in pronouncing OM" Repetition of supreme's name as "OM is considered to be the best. Muslims however consider the sound HU" in lieu of "OM".

### **Vijnanmaya Kosha:**

When the aspirant enters the horizon of the sheath of intellect (Vijnanmaya Kosha) he begins to really experience the stages of absorption (samadhis). When the attention in meditation is continuously directed towards the Supreme such that the retraction (pratyaharra) is not that necessary, then he is said to be approaching samadhi (absorption). In the stage of samadhi one feels his hands and feet completely without sensation and the body becoming light, as if rising and floating automatically. He hears a typical cosmic sound at the back of his head. This sound is like that of a cricket (insect) in rainy season, or like lilt of a gong or bell, or dissipating hum of the word "OM" when pronounced stretching O first, then "M" for quite long. When an aspirant gets digressed from his aim it is easy for him to come back to his practice by directing attention to this sound or to the cosmic lights. He feels a typical attraction, a pull (Juzba) at that time and he intends to remain in that stage only. Such a stage is known as absorption (samadhi). Vijnanmaya kosha is also known as Surya Lok because it has effulgent lights, cosmic visions full of cosmic heat.

The lowest stage in the sheath of intellect (Vijnanmaya Kosha) is known as "absorption with introspection" (Savitarka or Savikalpa Samadhi). Here the subtle intellect (sukshma budhi) in association with the mind (means starts studying during meditation the objects of the universe which originated from soil, air, fire and water viz., planets, galaxies, earth and the objects therein. Here the aspirant learns about the actual divine colours (which are different from those seen by physical eyes) of the objects and also about the real matter they are made of. Many a times he is convinced of these and at times not. So, he feels, sees and experiences unique type of stability-in-movement and vice-versa. Here the main manifestation is of perception (vivek) and memory (smriti and intellect (budhi).



By advancing further these thought forms die out and stability is felt in deep meditation. This stage is known as "absorption without introspection" (Nirvitarka or Nirvikalpa samadhi). The mind feels tired quiet, leaving the intellect to work. The subtle intellect also does not linger any more with the mind (manas). The subtle intellect thereafter associates itself with "mind stuff" (chitta-pure form of mans) and with the help of memorizing and decision-making powers (Smriti and Nirnayaka Shakti) finds further during deep meditation the cosmic presence in all the objects of universe originated from subtle air, ether, manas, intellect and pure ego. This study can be of any desired object anywhere in the universe and is self-convincing. Here the aspirant is not left with any doubts which existed in the savikalpa or savitarka samadhis.

Such a knowledge is known as perfect knowledge (Ritambhara jnan) and this Samadhi is known as absorption with thoughts (Savichar Samadhi). In Savikalpa samadhi the intellect in association with mind (manas) cross examines various objects (originated from subtle earth fire and water). There it analyses various options of why, how, when etc but in the savichara the intellect associates with the mindstuff (chitta) and studies them as they are and this study includes of the objects originated from subtle air, ether, means, intellect and pure ego.

After making these deep studies the intellect (budhi) itself gets tired and feels too burdened to be used or pushed further. This is the stage of absorption without thoughts (Nirvichar samadhi). These all four stages or absorption (samadhis) known as Savikalpa (or Savitarka), Nirvikalpa (or Nirvitarka), Savichara and Nirvichar are absorption with intellect (Sampragyat samadhi). In these stages there is continuous flow of knowledge. The cosmic force flows down ward thereon soul (Faiz) depicted as Trikuti (tripod) discussed further.



**TABLE-2**

<b>REGIONS</b>	<b>CIRCLES</b>	<b>KNOTS</b>	<b>POINTS</b>
Heart region	Five circles 1 to 5	Five Knots 1 to 5	26 Points
Mind Region	Sixteen circles 6 to 21	Five Knots 6 to 10	26 Points
Central Region	7 Rings of Splendour and Center	Three Knots 11 to 13	12 Points

Heart Region	1 <sup>st</sup> Knot	1 <sup>st</sup> circle
	2 <sup>nd</sup> Knot	2 <sup>nd</sup> circle
	3 <sup>rd</sup> Knot	3 <sup>rd</sup> circle
	4 <sup>th</sup> Knot	4 <sup>th</sup> circle
	5 <sup>th</sup> Knot	5 <sup>th</sup> circle



## **REGIONS IN HUMAN BODY**

### **HEART-REGION:**

The heart region is extended from head to foot, All the creation of Almighty is within this circle. The work, of course, is divided and pushed on by different senses. If we go below the middle point of the heart region we find several functionaries at work, of course on different times prescribed for each one of them. Powers of Almighty are also found in them which can be utilised as such. It is a big machinery of Nature. What we gain in the region of heart is beyond one's conception.

It is really a vast circle covering everything inner and outer. The things after the first mind all belong to the region of heart. All the lotuses or chakras are set within its limits. The stages of human approach are lying hidden in it. Super consciousness lies there: sushupti is a part of it. We are all playing like, ducks in the water in that region. The stage of intercommunication with the liberated souls of the brighter world starts from his place. Individual mind plays its part in this region. It is the main artery of God. We cannot reach him unless we proceed through it. Cosmic powers reside in this big region of Heart. Before crossing this region on to the Real Mind you acquire many powers which are utilised in Godly work.

The top-most portion of the body is the end of this big circle. Such is the sphere of this big circle. There are very many things in this vast circle which can only be felt. No words can express them. The various powers of Nature reside here. No God (or Devata) can ever boast of crossing this circle. It is but for a human being who has at his command the power and means to do so, and thus his flight is far above that of the Gods. It is really we who give them power by the force at our command. Personalities who have crossed the heart region and entered the region of First or Super Mind or God and who have gone far above the first Mind of God have such force at their command. Beginning our march from the outer circle we come across several spiritual spheres during our progress towards the centre. It is



an immensely vast expanse. We take up the heart - which is the nucleus - for meditation and go on with it till the goal is attained. There are five points or sub-centres in this Heart-region which we pass through in the course of our journey. At each point, all the four conditions are felt.

**MIND REGION:**

The next eleven circles after Maya cover the various stages of ego upto its final limit. The condition goes on growing subtler and subtler as one proceeds on through it. There are innumerable points and knots in each of these circles. In the ordinary course, and but for the wonders of this yogic process of pranahuti, it would have required a whole life time to go from one point to another. This can also help one to form a rough estimate of the last possible extent of human approach in the direction of Absolute Reality. We enter the Mind Region after crossing the fifth circle. The eleven circles after this depict the various stages of Egoism. The condition there is more subtle and grows finer still as we march on through the region. By the time we reach the 16th circle we are almost free from egoism. The condition at the stage is almost inconceivable and has rarely been attained by even the greatest of the sages. What remains when we have crossed this circle is a mere identity which is still in a gross form. We now enter the central region.

After crossing the region of heart, we enter the First or the Super-Mind of God. No word can express the condition which one feels there. The essence of the region of Heart lies there. The present form of the universe is due to the actions of that Big Mind. They are all power, no amalgamation and no light. The type of character of the calmness is very much refined and only the idea of calmness now remains. In other words, the forgetful state of calmness is dominant there, which is not the only thing to be acquired. Our Anubhava-shakti develops mostly when we enter this region. It remains now on one's part to feel. From here the things come in shape and light. There is motion. Invisible motions, when multiplying together with the idea of creation increase the force downwards. The outcome are the innumerable varieties we find in the universe. It is beyond ethereal force. Air does not blow there. This is the most powerful region of God. It is the power-house for setting the Godly machinery a going. Motionless things (appearing as invisible motion)



exciting vibrations are there, having great power. It can only be felt, Divine effulgence too now vanishes, beyond which remains mere conception. Go ahead and that too is gone.

There are innumerable points and knots in each of these circles. In the ordinary course, it would require a whole life-time for going from one point to the next but for the wonderful yogic process of Pranahuti. By the time we reach the sixteenth circle we almost free from egoism. The condition here rarely been attained even by the greatest sages.

None except Kabir could have secured approach upto this stage (16th circle) apart from my Master who had attained stages far beyond the limits of human approach. After this circle, what remains in one is a mere identity, still in gross form.

### **CENTRAL REGION:**

Very few among the saints and yogis of the world had ever had any conception of it. Their farthest approach in most cases has been upto the 2nd or the 3rd circle at the utmost, and it is unfortunate that even at this preliminary stage they sometimes considered their achievements to be too great.

After crossing the mind regions (i.e., region of ego; 16th circle) we enter the central region. There, too, we will find seven rings of what may, for the sake of understanding, be denoted as light. The form of dense identity grows finer and subtler to the last possible limit.

It is the focusing light coming from the centre to the end of the central region, making something like a ring where the central region ends; although LIGHT is not the exact translation of the thing. Light, really is a far more heavy thing than what that actually is, and is left far behind. But it has been expressed so merely for the sake of understanding. Whatever we find in the central regions is the real thing in pure and naked form. There is no amalgamation what-so-ever in it. Now to enter these regions, we have to cross what is expressed above as ring, and it is only the force of one's Master



which makes his way smooth into that region (i.e., the central region) where the powerful thing which I have called light, for mere understanding, ends. It creates a force at the end of which we have to cross, and this is only possible, when a push from the Mind region is given by his Master, who is the only power capable of the task. After crossing the first or super mind of God – the cause of all creation, we find behind it the centre- the real goal of life. The central point of the central region is the centre. Whether you call it God or anything else for expression, this is the main point, if there be a great soul of calibre he may be able to discover that there is appoint, rather a ring beyond Tam. The conception of a ring round the centre is indispensable. It may possibly be the last possible limit of human approach. I wish everyone to have access upto it and even beyond, if humanly possible.

The centre is throwing forth in the central region something in the shadowy form expressed above as 'Light'. The shadowy form of the region is due to it, and it is the swimming place for liberated souls. We can reach there even when having our bodies, can begin swimming like the liberated souls even in our life time. If we develop this stage, we establish ourselves there even before leaving our body, and the swimming continues after we leave the body. We are now swimming in utter 'Nothingness' so to say.

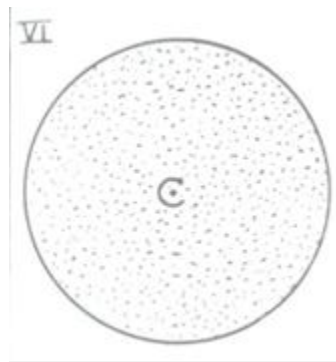
It is a big thing oval in shape, because the revolving motions move in that way. The current of Almighty flows in this region or rather abounds in it. There is a great mystery underlying it. On account of the revolving motions there are some particles, or ring like sparks present in the sacred region of God. They are different power which the circle consists of. When you proceed through Raj-Yoga these begin to melt in till they are exhausted. Reaching the top of this circle various powers begin to come to the Abhyasi. Opening of each knot means the advent of some power or the other.

Centre in itself is dormant and has no action within it. This is absolutely motionless and there is no energy, no power, nor anything of the sort. The centre only maintains latent motion. The colour of the place may be expressed as greyish, like that of dawn, or more appropriately only a faint reflection of that colour, rather spirit or essence of the colour of which dawn



is the material manifestation. The colour of this place can be expressed as faint reflection of colourlessness. Near about it or adjacent to it are the invisible motions no doubt which generate power that issues henceforth. It conveys the idea of something motionless and mute. It is infinite within itself and one will plunge into the sea of wonder and amazement if he steps further. It concerns purely of Anubhava of the highest type. Expression and imagination fail altogether.

There are some eggs like things, no doubt, about the centre; you may call them power or energy working absolutely in a definite order. The example of the eggs of a fish has been given only for the sake of expressing the forces working around the centre, and which it maintains. Thus, as a result, the solar system and everything in the universe is complete.



### **CENTRE:**

The centre has got its position in human body, on the back side of the skull called occipital prominence. It has connection with the only Real thing. It is the essence of life and has got all the powers essential for the upkeep of the body. It is a pulpy substance less than even a hair's breadth, and the colour is grey like that of dawn or only its faint reflection. The cells near the centre are actually found to be present near this point also in the material form. They have their connection with the Master cell near the centre.

Such a one as is capable of having an experience of the central point is almost rarely born. Suppose there be such a great soul in existence who wishes to discover what exists within tries to peep into the ring around which



all powers of Nature originate, then he is pushed back from it. Anyhow, if after undergoing all shocks would fail to express it. This is the final limit of human approach and none so far has been able to go beyond and for the future let others conjecture if they can. When the thought of jumping up arises in his heart it gets itself linked with the central ring. Now if one but with a careful precaution that he must keep a close watch upon his heart lest it might burst forth, he may be able to have some glimpse of it, but only for a few seconds after which he shall have to get back. I have now laid down an easy and quite simple method and it is now upto others to dare if they like.

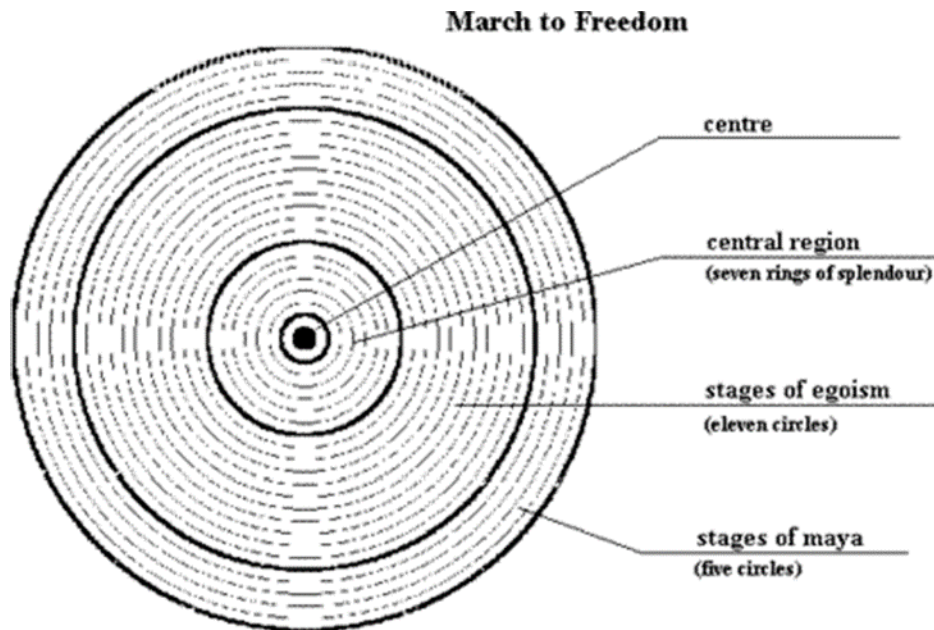
For the sake of expression and experiment, I once made an attempt to enter into it, but a sudden, strong and forceful push threw me back, though I was able to get a moment's peep into it. This has made me to conclude that this is perhaps the last possible limit of human approach. I wish everyone to have access upto it, and even beyond it if at all possible. God taken in the sense of the centre or Bhuma does not possess mind or manas. Had he had it, the law of Karma-action would have applied to Him as well and He would have been in the world like us.

The form of gross (dense) identity- as I call it- has all the time been getting finer and subtler upto the last possible limit. We have now secured a position which near most to the centre and it is the highest possible approach of man. Here we are in close harmony with the very Real condition. When one gets in close touch with Bhuma, the Ultimate, or God in the Absolute state, what or where he is, is beyond his understanding. Complete merging into the centre or the Almighty is, however, not possible since it is essential to maintain a nominal difference between God and Soul. Such is the extent of human achievement which a man should fix his eyes upon, from the very beginning if he wants to make the greatest progress on the path of Realisation.



## CIRCLES

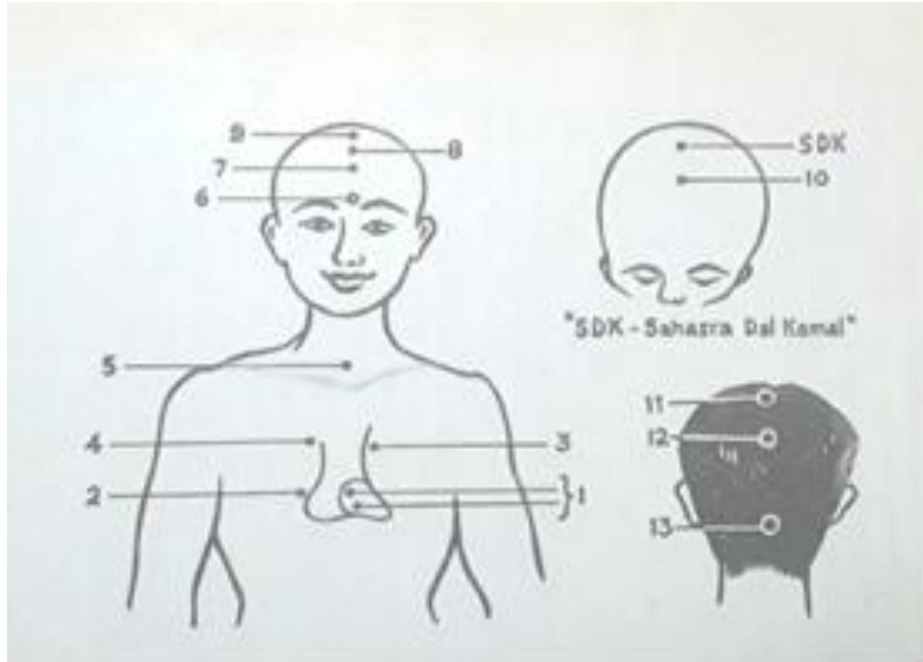
Babuji given a diagram and explained about circles



(I have tried to express it by the diagram). The concentric circles drawn round the centre 'C', roughly denote the different spiritual spheres we come across during our progress. Beginning our march from the outermost circle, we proceed towards the centre crossing each circle to acquire the next stage. It is a very vast expanse. If I speak of liberation, people will think it to be a very far-off thing which can be achieved by persistent efforts for a number of lives. In the diagram, the state of liberation lies between the 2nd and the 3rd circles. The various conditions we have to pass through in order to secure liberation are all acquired within about a circle and a half. This may help the reader to form a rough idea of what still remains to be achieved after we have reached the point of liberation which really, as commonly believed, is not an ordinary achievement. After achieving this state, we go on further crossing other circles till we cross the fifth one. This is the stage of Awyakti Gati (undifferentiated state). At this stage a man is totally free from the bounds of Maya. Very few of the sages of the past could reach up to this position. Raja Janak was one of those who could secure his approach to this state. His achievements were considered to be so great that even the prominent Rishis



(sages) of the time used to send their sons and disciples to him for training. The region of Heart as described in my book 'Efficacy of Raja Yoga' is now crossed and now we enter the mind region, after crossing the fifth circle. The eleven circles after this depict the various stages of egoism. The condition there is more subtle and grows finer still as we march on through the region. By the time we reach the 16th circle we are almost free from egoism. The condition at the stage is almost inconceivable and has rarely been attained by even the greatest of the sages. As far as my vision goes, I find among the ancient sages none except Kabir, who could have secured his approach up to this stage (i.e., the 16th circle). What remains when we have crossed this circle is a mere identity which is still in a gross form. We now enter the Central Region. There, too, you will find seven rings of something. I may call it light for the sake of expression, which we cross during our march onwards. The form of dense identity as I have called it, grows finer and subtler to the last possible limit. We have now secured a position which is near most to the Centre, and it is the highest possible approach of man. There we are in close harmony with the very Real condition. Complete merging with the Centre is, however, not possible, so as to maintain a nominal difference between God and soul. Such is the extent of human achievement which a man should fix his eyes upon from the very beginning, if he wants to make the greatest progress on the path of realization. Very few among the saints and yogis of the world had ever had any conception of it. Their farthest approach in most cases had been up to the 2nd or the 3rd circle at the utmost, and it is unfortunate that even at this preliminary stage they sometimes considered their achievements to be very great. I have given all this only to enable people to judge those so-called great Doctors of Divinity who are said to have attained perfection and are generally accepted as such by the ignorant masses who judge their worth only by their outward form or elegance.



### KNOTS (GRANTHIS)

There are certain granthis or knots in all regions. When the current of Nature flowed down from the origin to effect creation, the jerks created knots which became centres of power. In the course of our swimming up through these currents, the knots begin to get unfolded through the power of meditation, making our advance easier and smoother. Further, we enter the region which is purer and where the effect of granthis is greatly reduced. In this way we go on stage till we reach the point where maya becomes almost extinct. The greatest of sages normally have had their access only upto this extent. But much remains further still. After crossing the region of Ego, we step into central region. This approach had formerly been quite unattainable by embodied souls, but by virtue of our Master's wonderful discovery one can now attain that state while in physical body.

We proceed methodically, awakening the various centres of power which are helpful in our pursuit. Each of these points has its own particular significance. We take up the heart which is the nucleus. We go on with meditation at this point till the goal is attained. There are five points or



subcentres in it through which we pass during the course of our journey. When we reach the last or the fifth point, our passage towards Ajna chakra (cavernous plexus) becomes straight. At every point the process of merging and identity repeats itself, the latter being the final stage of know-ledge or Gnana of that point. On entering into every successive knot, there is a slight feeling of heaviness in the mind on account of which people often discontinue the practise. But if we take into consideration that every attack of illness is followed by the restoration of good health, we will be encouraged better to attempt crossing of knots.

**KNOT-FIRST:**

Dictation continued: “The condition of mergence at the point of heart consists in the state of having lost oneself remaining continuous, in spite of thoughts arising in the mind. There is an aversion to the incoming thoughts. Mergence or losing oneself is of various forms. It is there at every stage; but there remains difference from one to the other. The first form of self-forgetfulness (losing oneself) is called ‘heart-resolution’ (wherein the conflict of desires is the impulsive part of self is resolved). This is the condition of freedom from the heaviness (caused by conflict of lower impulses in ordinary life).”

The real state of enlightenment comes when we get into full consciousness of the condition of enlivenment and after imbibing its effect, secure our merging in it. When we develop this stage and merge into its consciousness, we come to know all about it and thus become jnani i.e., enlightened upto that extent. The blissful state so brought about tempts our heart to go ahead and our touch with it offers inducement to enter into the next stage. Our courage intimates to us the happy tidings of our onward march towards the real life which follows every Layavastha - state of merging. We get into it. It helps us further and we begin to advance towards, the next point. The feeling of restlessness is no doubt there, but if our will is strong and our efforts sincere the next condition, which is superior to the previous one shall dawn without doubt. Though in fact we have to go nowhere, everything being close at hand, yet we have to arrive at the final



state definitely. If we get a good guide who pulls out the inner poison then the nectar alone remains. In the same way there are numerous sub-points and at each of them the states of merging and identity repeat themselves.

The state of consciousness which blooms after this sub-point is such that everything seems to be changed. When we get merged into it a godly state begins to reign within and when identity is developed we begin to feel that a peculiar state reflecting a tinge of Divine touch prevails over all objects, animate and inanimate. There is such an indescribable outburst of emotional feelings at this point as often drives people, who lack the support of a worthy Guru of calibre, to a state of mad ecstasy - Avadhuta - which keeps him entangled in it for ever, putting a permanent full stop to his onward advancement.

knot: Vairaga, viveka, yellow, crimson. chitter or heart. anima.

### **KNOT-SECOND:**

“In the course of stroll at the (second) point of soul, all that is stated above remains in the shape of thought (subtler condition like supposition). Sentimental enthusiasm drops out. A sort of light condition is felt all around. A tendency to prefer temperance develops. Glamourizing inclination disappears. Simplicity begins to prevail. How much to narrate, as it all concerns imperience.”

By dint of our love and devotion we secure our approach up to it. We find that the condition now becomes lighter and finer than the previous one. It is a state that presents to our view the presence of the Godly state prevailing all round and pervading everything. It reflects a tinge of plainness and simplicity which shows that we have gone into it further more. When we have gone through it sufficiently and have experienced everything fully, the third knot then comes to our view.

knot: Cleanliness, simplicity, regularity in sadhana, grey white, pranayama. atma

**KNOT-THIRD:**

Our intensity of devotion now forces our way into it. Now the tone of spiritual experiences is further changed. We feel considerably relieved of the previous denser effect. A clearer view of Reality begins to dawn. Lightness develops to the extent of simplicity all through, though perfect purity is yet far off. This condition comes in at the end of the third knot. Here we feel glimpses of the soul and our experiences at the point are of similar nature. For this reason, it is known as the seat of Atman. Cleanliness and simplicity are the characteristic features of this state. A feeling of moderation is also experienced to a certain extent. There are innumerable sub-points. Now the blissful conditions of the sphere of the soul are being unveiled unto us. We get acquainted with the characteristic features of the region and by continued meditation we secure our merging into it. The first covering is now removed and we begin to sense the fragrance of the soul and similar visions appear within and without. Unless we have attained full realisation of this state, we cannot claim to have acquired knowledge at all. Extraordinary mental visions will no doubt come to view but since they have resulted from the exercise of thought-power they will only serve as a bondage to keep us ensnared so tightly that it will be almost impossible to extricate ourselves from it. A true aspirant is he who adopts the right course and the right procedure from the beginning to the end.

This third knot covers the entire sphere of the soul. It comprises innumerable sub-points appearing in the form of layers, settled round one after the other and all of which we have to get over in order to emerge out of the region. Anyhow we now exert ourselves to get out and arrive at the next stage by the help of Divine grace.

knot: Devotion, love, helplessness, surrender, luminacy as bursting flames, fire, Mahima

**KNOT-FOURTH:**

Existence comprises all the various forms and conditions in which the different elements appear to us. Now the next stage comes in when the



Divine luminosity appears in the form of bursting flames of fire. A true devotee associates the heat thereof with that of true love. At the time of creation, the origin where from the currents began to flow out was cold because it was unalloyed with matter. As they flowed out, they gave out jerks which went on multiplying. The jerks occurred mostly at the point where from the process of creation had started. It will be more comprehensible if for the sake of understanding we divide it into three parts. When the coolness got extended upto the limit where it started generating heat mostly by its own actions, therefrom it began to assume the differentiated form. It was of course the central part. Now the same central part came to our lot in the form of a Granthi - (knot).

There we find some circling rings in it. The very Root Element now by itself turned into a knot and owing to the multiplicity of actions and counteractions, assumed such denseness as to transform into matter. Now we are absorbed in it through our thought and are wandering round in it so that we may be able to proceed onwards. When our intense craving brings us in direct contact with the real condition at the knot, we find it to be related with the element of fire. By securing merging in it one acquires command over the element of fire. When we cross this sub-point, we come to the consciousness of its original state which serves as a ladder for our further approach towards fuller apprehension. Merging has developed in us the knowledge of the condition of the place. It is now ours and we have acquired mastery over it, and have become jnani upto that level and such is the actual condition of a jnani - the knower of Divine knowledge. The real knowledge of a state means complete identity with the state we have merged in. It brings us to full consciousness of the condition and for this very reason it is interpreted as the real life which can be experienced only by an animate being. Being thus encouraged we now begin to aspire impatiently for further knowledge.

knot: Acceptance of the MASTER, mental tranquillity, destruction of (bhog) previous samaskaras, vinyam, anukuva, water, laghima

**KNOT-FIFTH:**

We proceed on and come to the next higher region. The state of fire now disappears. We have now entered the state which is quite opposite in character to the previous one and it is that of water. If we settle down at this merging, then in spite of all our wanderings in it we can but master this element alone. The help that knowledge offers us is that it infuses us with a longing for the search of the Ultimate. If this longing is absent or one does not crave for Reality in the true sense, he stops at the point and begins displaying miracles. We can truly realise the condition of the region only when our craving for Reality helps us to develop in us the state of identity which follows every merging. Since we aim at the Absolute Reality, we', - in spite of our mastery over the knot, never feel inclined to utilise this power. There is such a soothing tranquillity at this point as one would feel by the refreshing effect of a vast stretch of water before his view. Identity with that condition will bring the Abhyasi to fuller realisation of the state. Now the closeness, or Sayujyatha having been attained we proceed with our search for higher knowledge.

Knot: Presence of MASTER everywhere, constant remembrance, purity, sturdiness, prapti, vayu, light blue to light violet,

**KNOT-SIXTH:**

Our craving brings us to the knot which is decidedly superior to all previous ones. Now we have arrived at the point and began traversing it through and experiencing things in a practical way. Now we have our firm stand on it, and our thought assumes a similar trend which continues till at last we develop the state of merging in the state of wandering. This offers us opportunity to experience its condition which is somewhat peculiar in nature.

It is the sixth knot where from the supramental sphere beings. There is sufficient light at this knot along with a slight tinge of haziness. When we attain identity, the haziness melts away and light alone remains. This point is the distributor of power coming down from above. It also supplies power to the Pind or material sphere. By now we acquire control over the



element of but the air here is quite changed. There are no gusts in it. It is something very calm and soothing. At this point an abhyasi often develops two conditions. Sometimes a feeling of sadness is felt and tears swell up while he is passing from this state of knowledge to that of the real one. And sometimes the air there thrills him with experiences exciting laughter and weeping. In our system an abhyasi is not stayed long at this state but is taken onwards after having developed the state of identity through the Master's power. Thus, the time comes now for the abhyasi to move ahead.

Knot: Brahmanda, the effect of matter thins away considerably, light with haziness, ista, supermaterial sphere.

### **KNOT-SEVENTH:**

It is necessary for us to have our merging in this knot and to traverse it all through in a way to know most about it, after going through the usual process of merging and identity.

It is a point where often people embark upon the state of mad eustasy like that of an Avadhuta, which bars his further progress. Anyhow, when we acquire the state of merging and identity, the condition changes and the knowledge of the sphere is gained. The feeling of purity persists still though with some sharpness which affirms the existence of some force in it. How nice a place beyond all appreciations; A fuller description of the region might cover volumes. The Sudarshan chakra – the finger-wheel of Lord Krishna which is so highly spoken of in the book of yore, possessed the power of this very region. On entering into the mysteries of the knot an Abhyasi finds in it some sort of whirling rings which contain so much power and momentum that if it is applied to any of the biggest objects it will not only be shaken but even shattered to pieces by the effect. There are many other things which an abhyasi may experience when he gets into this state.

How is this power generated? When several planets constellate, they create a force which maintains them) at their respective places. Mastery over this point endows a man with similar powers. Acquiring mastery over a certain condition is nothing but merging in it just like medicine which gets



dissolved into the, body of a man. When we have achieved so much then a little higher above, we come across another thing which I have termed as Maha-kal-chakra - the wheel of the Supreme. It is that which creates field for the force which maintains stars at their respective places. It is far stronger and more effective than the Krishna-chakra which cannot hold candle to it. It is the mightiest instrument which is utilised for effecting a complete overhauling of the entire universe. This force exists at the point where the seventh knot ends. I may, with due apology, also say that most probably Lord Krishna too might not have had it for reason that it was not required at the time. But now the time for it has come and it is very likely that Nature might have allotted it to somebody for use.

The feeling of Aham Brahmasmi is experienced at every knot on the point of contact of the body and soul. But this experience becomes more vivid and real when this knot is arrived at and one's mental trend so harmonises with it as to keep the sense of experience alive in him. When we have become intensely attached to it or in other words, have merged in the experiences, our vision then turns upwards and promotes a tendency for the feeling of 'It what it is'. A slight tinge of this state does exist after every merging but here it is more obvious because we are now present in the vast sphere of Divinity – Ishwari Mandal. When we go ahead and merge into the state of 'It is what it is' we have then no other experience than 'All from Him'.

It is a mighty vast knot comprising innumerable different states. One peculiar state of this region is that after sufficient progress when an aspirant view a thing outside, he does not actually feel its presence though its physical form is before his eyes. That means his heart remains free from the impression of its existence.

Knot: Bhramandadesh, Virat region, holiness, piety, purity are felt. supra mental sphere.

### **KNOT-EIGHTH:**

Our craving brings us to this eighth knot. The entire scene is now changed. The conditions which had been experienced at the seventh knot



come to view now in a more subtle form. Here the abhyasi feels that the world is like a dream or the playground of Nature. Sense of dissociation or unattachment-Vairagya-becomes very strong. Beyond it even vairagya, as it is, has no access, for it changes its form and then alone it can be taken as fully matured. Everything here seems to be very light. Thought loses its weight and the abhyasi begins enjoying peace and settledness. This blissful state of peace is in due course transformed into Reality. An inner condition that the world is a dream and that we should take it to be so, blooms automatically by the effect of the right practice when one reaches upto it. The characteristic of the place is peace and our merging in it means that we have absorbed it fully. When we emerge out of it to attain identity we gain full experience of the condition. In this state we feel a sort of freshness like that which a sun-stricken person would feel after a cool bath in the river in the hot summers. Now when we have attained identity which in other words means living in the life of the place, the condition that develops after merging further into that living too, brings to us the happy tidings of our approach to the next knot.

Knot: Prabrahdamandal, feeling world like a dream, vairaga increase, peace, sturdiness,

### **KNOT-NINTH:**

The form of experiences changes further and we now come to the point wherefrom the real contact with Bhūmā - the Absolute - starts. We enter a state in which we feel like born anew into another world. Our expression in it now begins and along with it we also begin to gain consciousness of that to whom the sphere we are now reborn in belongs. Our feeling brings us to a conscious understanding of it and the mind recognises the presence of the Lord. His presence impresses the abhyasi so deeply that unconscious worship starts within. Individual activities of worldly nature get almost exhausted before coming into this state and the bare relationship between the Master and the servant remains to view. 'He is the Master and we are his slaves' is the predominant feeling at this knot, together with a reverential consciousness of his presence. Our own state at this state is that of extreme



supplication with an inexpressible softness of heart, making the total absence of all feelings of or enmity. This in fact opens to us the very first chapter of Divine Knowledge. From this point the sense of self-existence begins to dissolve and the more we probe into it the more we are successful in the negation of self. Hanuman remained quite forgetful of his inner powers and they were awakened only when he was reminded of their presence in him. But onwards still we have to go passing through the usual states of merging and identity at every point. When all these conditions get merged into the state of identity which in its turn reaches the merging point, we feel our happy approach to the next knot.

Knot: Prapanna, HE IS THE MASTER we are HIS slave's total absence of all feelings of enmity and ill will. Inexpressible softness of heart

### **KNOT-TENTH:**

When we reach this tenth knot the previous conditions change their phase. By now we become so much accustomed to supplication that we begin feeling home to be ours. We begin to sense a feeling of Masterhood. But this not being an imposition is the actual condition of the place which develops by the effect of our close proximity with the Lord and which must come to an abhyasi at this level. Just as on witnessing the gentle flow of a watery current one often begins to feel the dancing of the waves in his heart, so does an abhyasi at this state feel and is inwardly prompted to reverse his own self. We are now at His portals and feel the cool breeze coming from within. The Master too starts sensing that one of His slaves is in wait for Him. Sameness also begins to develop to some extent though much is yet to be covered in respect of closeness. Here the function of Ishwar, in the sense of the creator, ceases and the Ishwar has no access beyond. Onwards we begin to contact with the Bhuma - the Absolute and attain freedom from bondage. It is a place of rare approach. The air does not breathe there rather the air at the place is of the type which is hardly attainable even after persistent labour, and practice, or we might as well say that the air transforms into its real essence which we have now to pass through. What is that essence? To call it vacuum may not be quite appropriate, to express it as the



reflection of Bhuma may also not be exact, because all these are comparatively heavier. In all fairness it can only be said that the Bhuma is there and a conscious feeling of its existence is present in the heart which determines that there is a certain Eternal and Universal Existence towards which we have to move on. Then only we must understand that we have come upto the next knot.

Knot: Prapanna Prabhu, MASTER is the goal, HIS HOME is ours. sameness begins

### **KNOT-ELEVENTH:**

It goes the veil and the vision of Reality now comes to light. We now feel helpless beyond control. A constant craving for him accompanied by all its aches and pangs prevails every moment. There is no rest or peace without Him. Truly speaking peace has now departed from us. What remains instead may better be expressed as a condition of peace from which peacefulness is sucked out. Everything seems lost except the pang which persists still and which is the only thing which helps our onward approach. It ends when we have plunged into Reality and moved on into the state of identity.

Knot: slaves of reality now start, a constant craving for HIM there is rest or peace without HIM.

### **KNOT –TWELFTH:**

It is the merging point of all things acquired at the different states of merging and identity. We now enter automatically into the state of redefined identity or Sayujyata, where the panorama is so much vested with purity that even simplicity may seem to be a hundred times heavier. Had any more appropriate word been available to denote the condition further on, that too must be many times heavier than even simplicity. Now we proceed on with refined identity and begin to perceive a new form of existence which comes to our experience at the next knot.

Knot: Identical with HIM, Sayujyata

**KNOT-THIRTEENTH:**

We begin to feel existence all through - an eternal existence. Words fail. Still our pilgrimage continues. Numberless such knots come in our way and we pass through the conditions of merging and identity at each of them. Maya loses its touch even before we enter into the 13th knot. So is the case with egoism. Further on everything loses its charm. Run is still there, till the run itself ends. And further on, it changes its form. This state is attainable after thousands of years of labour and toil but the onward march is only possible when a capable guide or Master is available. Who-so-ever has got such a satguru traverses every knot and finally reaches the shores of Infinite Ocean which is the ultimate limit of knowledge. Judge for yourself and try to have a clear understanding of what a true knowledge is and where it ceases to function. Its function ends where its experiences are over, and the condition becomes like that of an innocent child who knows nothing. This is our actual condition when we arrive at the shores of the infinite ocean. This state falls in the sphere of knowledgelessness and this alone is the actual condition of the Real knowledge and the final stage of it.

Knot: All through HIS eternal existence is present

**64 POINTS**

The Great Master says “For your guidance and research I reveal a few things. After the Brahmand Mandal comes Para Brahmand Mandal; after it Prapanna then Prabhu and in the end Prapanna Prabhu. Some references of these are found in Persian literature but only upto Parabrahmanda mandal. Afterwards I found a Sufi giving some clues of the Prapanna region but the name of the region is not there. There are centres after it also and I have named them – a, b, c, d and so on.” “Journey is also there in the centres and x and y (Both the centres I have taken together) I have found the condition of liberation in life – Jeevan Moksha.” “At J2 I found that it is



shedding light on all points behind it. Afterwards there is one point K2 which is a point itself and has an arc and afterwards there is the Brahmrandhra. While I was taking an abhyasi at point K2 I found the arc broken and there was a flush of light and the whole of the region from K2 to Brahmrandhra was highly illumined. So, I gave crossing to the abhyasi through the Brahmrandhra direct to the central region. Now there are 63 points plus the Brahmrandhra in all. It is admitted that the crossing should be given from the point K2 direct to the central region not stopping at the Brahmrandhra and it is the direction of my Master." Master adds that "although J2 is shedding its light on all points behind it yet the Yatra should be carried out on all points."

Yatra in these points or grandhis which are not mentioned in the book "Towards Infinity" is possible only when the aspirant seeks total merger in the Master. The method of merger in the Master is love and total surrender. This can be only practically experienced.

Laya Avastha is a condition that displays non difference between the Master and the self. Master writes to Dr. K. C. Varada Chari (letter dt/-25-2-'58) "The laya Avastha (absorbency state) has now commenced in you; which is of course a very difficult thing to attain for those who do not adopt the real method you have adopted. I do not want to say to other abhyasis openly these things. I have written the same thing in the Efficacy of Raja Yoga but in a different way, so that people may not hold opinion that I want to be worshipped by them."

While the Master did not tell that the love to the Supreme Personality and almost a worshipful attitude towards Him alone can lead to higher realms, the writer has no hesitation to advise the same and also warn accepting any other person of inferior status as a worshipable master is ruinous to their sadhana. Better we do not worship Him until we are satisfied rather accept penultimate persons.

The Great Master wrote to Dr. K. C. Varada Chari on 6th March 1958 "I am over joyed to inform you that you have crossed the region and have come to the point A (as I call it) on 1st of March 1958 at 9:42 A.M. I do not find names for these regions so I take them by numbers". The point that is worth



noting is that these points open up only after one accepts the Master in every sense of the term and laya Avastha had already started. It may be also noted that Laya Avastha is not an end in itself and is in fact only the beginning of real yatra.

The Great Master wrote to Dr. K.C.V. on 21st April 1958 “You have crossed the richer regions and now you have entered the dry ones. The conditions of these spheres are mostly inexpressible, but you can relish the state and see its effects yourself. I used to write to my Master my condition by way of diary, but the time came when even metaphorical language failed to express that. I hope your body idea will soon depart and please write to me to what extent it had faded out.” In the same letter the Master has stated to Dr. K.C.V. “... I took the broader steps regarding these grandhis and I finished the run of spiritual life on thirteen grandhis.

The Master however has also stated “After the ninth or tenth grandhis I took the major ones because the difference between the minor knots was inexpressible.” That means that these minor knots or grandhis which are 63 in number need not be necessarily gone through and the Master can pull up a person beyond these knots. However, it is essential that these knots are crossed over at least after the consummation of spiritual sadhana. These knots relate to the 5 Kosas as already pointed out and but for the wonder of this system the question of reaching central region without actually going through these knots is out of question. In a few cases where the Master has actually transported the sadhaka to the central region the work on these centres started much later. This, however, is possible because the body is still intact and the journey on these knots is still possible.

Further the Great Master says that journey in more than one knot here is possible simultaneously. Of course, this is true of all the knots. Master writes to Dr.K.C.V. on 29th Aug/1st September 1958 “If you search deep in you, you will find my abode in you. I put you to the point ‘C’ along with the Point B near about the 15th August. Now the yatra of both the points is running side by side. I want that, when I get the opportunity of meeting you, you may be able to cross the 5 or 6 points out of your own endeavour and



let us pray for it.” The state of negation which really means getting rid of the Kosas (i.e., identifying oneself with these Kosas successively or simultaneously starts here and the much spoken of Turiya avastha is experienced here.

The peculiarity of experiences in these grandhis are the sadhaka does not feel anything spectacular. Everything seems to be ordinary and the thought of one’s helplessness is predominant and occasional memory of the Master is the characteristic feature. Master says ‘Dryness which you feel is the foundation of the state that will lead to Negation. Regarding invasion of thoughts, I want to know whether it happens at all times or at meditation hours or satsangh. ... What I find is that they are only at the outer surface; the inner layer being quite clear. This process will help you in breaking Manomaya kosh (mental sheath).’ Master states “At the stage of liberation one is relieved of all the five Kosas or sheaths, without which one's naked form could not have come into view. Complete freedom from these Kosas is an essential feature of Realisation, and that is possible within the life-time of a man too. All these things shall come during the course if only one remains adhered firmly to his final object or goal. It would be the greatest blunder to apply effort for the shattering of these sheaths because in that case one would be straying away from the real purpose.”

It is not possible at this juncture (the research required is laborious and the willing aspirants who record their experiences so few) to state clearly which of these knots relate to which sheath but suffice it to say that these knots relate to the Kosas and the approach to the Eleventh knot is possible after one goes through these knots.’

However, over a period of study and examination of my own condition and that of a few advanced aspirants in the path I add the following notes. The journey through the 63 knots or points after the 10th knot is easy or difficult according to our having owned up the condition of the Pind desh. In all cases where my Master has found me to be the instrument for such work in some aspirants, I experienced difficulties. The aspirants were clinging to their own notions of the system ignoring the basic purpose of sadhana is self-



negation and total dedication to the divine whatever that might be. Problems of Annamaya kosa affecting the conditions in the Pind desh is one of the major drags. I push a person up and he slips no sooner the effect of fomentation fades. Surely there is every need to pray and continue to be in a prayer mood all through seeking all the time the help of the divine to overcome the sloth. But a certain degree of self-sufficiency felt by the aspirant because of his approach either in Aksi or Kasbi manner tends to increase sloth and justifying the same as not interested in anything other than being in the thought of the Master. Taking recourse to duck under the practice of constant remembrance is not rare. The 13 points refer to this aspect of our life. It is only the discipline that we cultivated earlier in the practice of commandments 1 and 8 that matter much.

The second set of 13 points relate to Pranamaya Kosa and owning up of the conditions in the knots of Pind desh is essential for moving on each point. This is the terrain that is badly affected due to irresponsible marketing culture that seems to be growing unquestioned. It is easy to make a person insane without use of any drugs through the media only where our capacities of cognition and affection are mauled and brutally assaulted.

Restraint required nowadays is much more than what it was for Sage Vishwamitra. Practice of meditation on points A and B and Prayer before going to bed are vital. The causality is that nonperformance of bed time prayer is sought to be explained away as due to being tired after days' work, not feeling well etc., Most often though no one confesses it is due to lust and baser instincts demanding attention. Lessons are to be learnt very assiduously in this plane.

In the third set of 13 points, we have the problems of lack of clarity on the goal and the way in which the Master is perceived. Only study of the basic texts of the Master can help in owning up the conditions and clear up odd notions of devotion, surrender, jnana etc.,

The fourth set of 13 points relates to Vijnanamaya kosa, and the fifth set relates to Ananda maya kosa. Journey through these is usually by passed



by the grace of the Master. In fact, after M1 the states or all related to 4 and 5 knots.

Here tried to present the various conditions obtaining in these points in the adjoining table:

Basic Characteristic of 64 points classified according to Kosas				
ANNAMAYA KOSA	PRANAMAYA KOSA	MANOMAYA KOSA	VIJÑANAMAYA KOSA	ANANDAMAYA KOSA
A The Divine is all pervasive and enjoys	N I enjoy with the Divine	A1 Divine is enjoyable and beautiful	N1 Divine enjoys all	A2 Joy pure and simple
B The Divine is the owner and enjoys	O I am the joint owner of all that is	B1 Divine is all for me	O1 Divine owns and owned by all	B2 Divine dynamism
C The Divine enjoys with all	P I enjoy with all other beings	C1 Divine is my all	P1 There is only Divine	C2 Dynamic isness
D All this is Divine play	Q All His will	D1 My will merge with His	Q1 His will alone is	D2 Power of unexpressed thought
E All that exists is happiness	R All that is, is wonderful-beautiful	E1 Coherence is the truth	R1 Divine owns and owned by all	E2 Divine potentiality
F All is a matter of reverence	S Bond with the divine	F1 Irrevocable bond	S1 Divine is beyond all bonds	F2 Joy of freedom
G All that is, is worshippable	T ecstatic relationship with the Divine	G1 We two	T1 Only One	G2 Divine awareness
H Hush! Silence-the Lord is here	U awareness of the stream beneath	H1 Divine is awesome	U1 Indescribable	H2 Sivam-wonder
I This is it- This is the very thing.	V emotive bond without excitement	I1 Regality of the Divine	V1 Divine is beyond the court	I2 Absolute Joy
J That is all-Satya pure and simple	W personal identity with Satya	J1 Interdependency	W Divine is totally independent	J2 Sat -pure existence
K All is imperishable	X Divine is eternal and so is our bond	K1 Inseparableness	X1 He is when all is gone	K2 Ananda
L Balance of matter and mind	Y Balance of relationships of mundane and spiritual matters	L1 Samdristi tatvam of God realised	Y1 He is pure	SKH AR
M No matter-No mind	Z Awareness of nearness of Master	M1 Proximity with God	Z1 No identity without Him	



## **POINTS, CIRCLES AND KNOTS**

### **POINTS, CIRCLES & KNOTS**

Babuji has mentioned, a soul has to travel 64 (sixty-four) points. Where are the points? How to locate them? The following is the dictation given by Lalaji Maharaj and noted by Babuji Maharaj in his manual of daily events.

“Who says that one crosses some plexus (points) without acquiring control over it? This science is wholly apart from grossness and concerns rather that state which prevailed before creation came into being. This was the Real thought (first mind) which constituted the causes of the creation of the universe and manifestation of grossness (materiality). It is that Power which cannot fail to produce its result.”

“All elements which form the material of different bodies (organic categories) were present in it. If these elements be divided into 5 (five) classes (Earth, Fire, Air, Water & ether) then each class partakes one power each that constitutes the cause of the creation of the universe. Every part (class) was possessed of its special power (character) and in spite of possessing its own specialty, each part (class) had all the five powers conceded in itself. In each part (class = element) all the five powers work together. Only the power that is special to it or/and the specialty that belongs to it, stays prominent in it.

Thus, every part (class = element) has five sub-points each, and all these are taken together come to (5 X 5) be twenty-five in total number. This mixed up together constitutes the essence of the organic (or material) aspect of existence, whose residence is located mainly in the Pinda (Heart Region) sphere of the (human) yogic system of an ‘Individual’. This is the state of Pinda.

Its subtle essence goes up to Brahmanda (mind region) sphere. Further still the yet finer (subtler) essence of what remains in Brahmanda goes up to next higher (subtler) sphere Para Cosmic (Godly Region) and so



on and on. So, these things growing subtler (finer = purer) and yet subtler finally coming to a perfectly subtle or fine, gets lost into the Real (Ultimate).

The power that resides at one plexus (point) will be found at the second, third, fourth and fifth plexus as well. Then wherein shall be the difference there. There will be more fineness or subtleness at higher or latter part or plexus as compared to the lower or the former ones. To the higher Yogic part, only those persons who have completed the earlier part lying prior to it, or whoever happens to be in need of it arrive there.”

Babuji has already pointed out that the power of the source ‘Bhuma’ descends and passes through several subtler points in the subtle body of the aspirants. It comes from Bhuma, passes through ‘D3’ (occipital prominence bone) in the human head and reaches ‘A’ point in the subtle heart. So that point ‘A’ is taken as receiving point. Five elements and its five sub-points (5 X 5 = 25) together with receiving point ‘A’ comes to a total of 26 points. So, Babuji has counted 26 numbers and named it as A to Z (the 26 alphabets of English Language). As subtle essence goes up to Brahmand Mandal (mind region), Babuji has numbered the same 26 points in that region as A1 to Z1. He says that in Godly region also there are 26 points and named it as A2 to Z2, as the essence of what remained in Brahmand Mandal (mind region) remains and goes up to the next higher subtle point and so on and so forth. But he has taken only 12 points, i.e. A2 to L2, as the remaining points are very subtle and the point L2 is very near to the Central Region. And so, He stopped counting more after L2 during his research. Babuji has taken Behenji up to L2 point and she has stated in her letter No. 844 that after that L2 point there is Central Region and has begun swimming in the First Ring.

Heart Region : 26 points from A to Z

Mind Region : 26 points from A1 to Z1

Godly Region : 12 points from A2 to L2

Total 64 points



The 26 points which are in the heart region are as follows (see sketch below):

- 1) Heart Chakra: A to F 6 points
  - 2) Atma Chakra : G to K 5 points
  - 3) Agni Chakra : L to P 5 points
  - 4) Varuna Chakra : Q to U 5 points
  - 5) Vayu Chakra : V to Z 5 points
- Total 26 points

These chakras and points are shown in the next page in a diagram.  
(Please note: Should not confuse with the six chakras such as Mooladhara etc. mentioned in Indian philosophy.)

**Equivalent terms:**

Heart Chakra	Hridaya chakra
Soul Chakra	Atma chakra
Fire Chakra	Agni chakra
Water Chakra	Varuna chakra
Air chakra	Vayu chakra



In the Heart Region, the following points, circles and knots are.

**In the Heart Region:**

<b><i>In the Heart Region:</i></b>			
<b><i>Points</i></b>	<b><i>Circles</i></b>	<b><i>Knots</i></b>	<b><i>Points</i></b>
<b><i>A to F</i></b>	<b><i>1<sup>st</sup> Circle</i></b>	<b><i>1<sup>st</sup> &amp; 2<sup>nd</sup> knots</i></b>	<b><i>6</i></b>
<b><i>G to K</i></b>	<b><i>2<sup>nd</sup> Circle</i></b>	<b><i>3<sup>rd</sup> Knot</i></b>	<b><i>5</i></b>
<b><i>L to P</i></b>	<b><i>3<sup>rd</sup> Circle</i></b>	<b><i>4<sup>th</sup> Knot</i></b>	<b><i>5</i></b>
<b><i>Q to U</i></b>	<b><i>4<sup>th</sup> Circle</i></b>	<b><i>5<sup>th</sup> Knot</i></b>	<b><i>5</i></b>
<b><i>V to Z</i></b>	<b><i>5<sup>th</sup> Circle</i></b>	<b><i>6<sup>th</sup> Knot</i></b>	<b><i>5</i></b>
<b><i>Total Points</i></b>			<b><i>26</i></b>

<b><i>Mind Region:</i></b>			
<b><i>Points</i></b>	<b><i>Circles</i></b>	<b><i>Knots</i></b>	<b><i>Points</i></b>
<b><i>A1 to F1</i></b>	<b><i>6<sup>th</sup> Circle</i></b>	<b><i>7<sup>th</sup> Knot</i></b>	<b><i>6</i></b>
<b><i>G1 to K1</i></b>	<b><i>7<sup>th</sup> Circle</i></b>	<b><i>8<sup>th</sup> Knot</i></b>	<b><i>5</i></b>
<b><i>L1 to P1</i></b>	<b><i>8<sup>th</sup> Circle</i></b>	<b><i>9<sup>th</sup> Knot</i></b>	<b><i>5</i></b>
<b><i>Q1 to U1</i></b>	<b><i>9<sup>th</sup> Circle</i></b>	<b><i>10<sup>th</sup> Knot</i></b>	<b><i>5</i></b>
<b><i>V1 to Z1</i></b>	<b><i>10<sup>th</sup> Circle</i></b>	<b><i>11<sup>th</sup> Knot</i></b>	<b><i>5</i></b>
<b><i>Total Points</i></b>			<b><i>26</i></b>

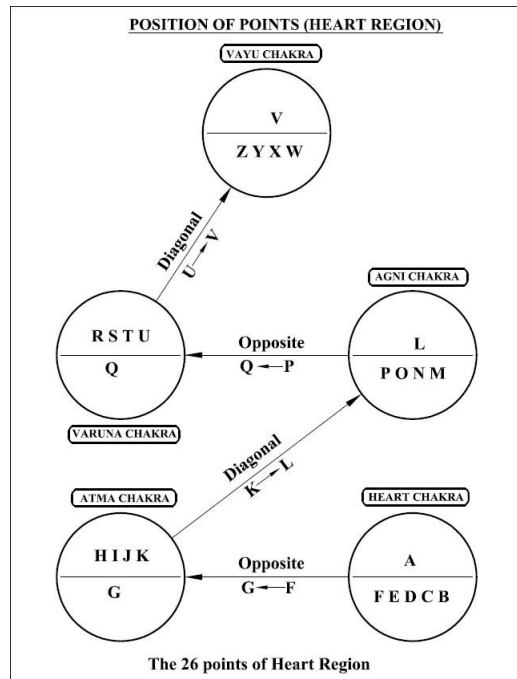
***The remaining Knots, circles and Points are in the Godly and Central Region***



12th Knot – Cosmic Region (Godly Region)

13th Kont – Central Region

**THE 26 POINTS OF HEART REGION**



Babuji has already said that the transmitted power from the source Bhuma descends in an anti-clockwise direction and reaches Point 'A', the receiving point. The return Journey to the source commences from the Point 'A' and goes on clockwise. The journey, which commenced from Point 'A' passes through 'B' to 'F' points and so on to point 'Z'. Before commencing the journey, the first and second knots are opened at the time of commencing the sadhana by an aspirant so as to enable to continue the journey. This work is being done by the transmitted power at the time of initiation of an aspirant. Initiation of an aspirant at the beginning of practice and the Divine initiation of an aspirant are different from each other.



**1st KNOT TO CENTRAL REGION**

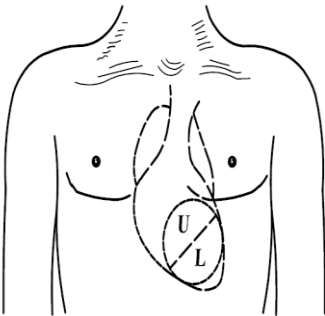
**Importance of Points in Sahaj Mārg Sadhana**

***1st Knot (A, B) 6th Knot (A-1, B-1) 10th Knot (A-2, B-2), Central Region (D3)***

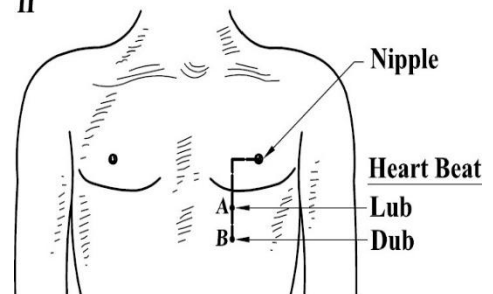
Babuji clearly written and during the discussions with abhyasis and letter correspondence with abhyasis about the importance of all above points. In replies for abhyasis Babuji clearly clarified.

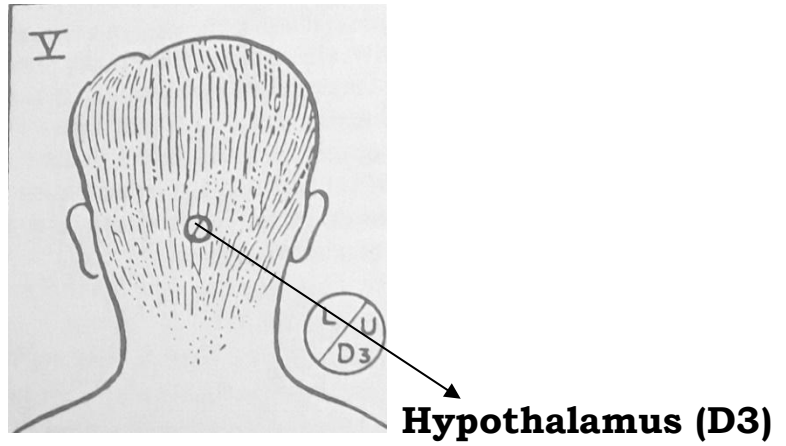
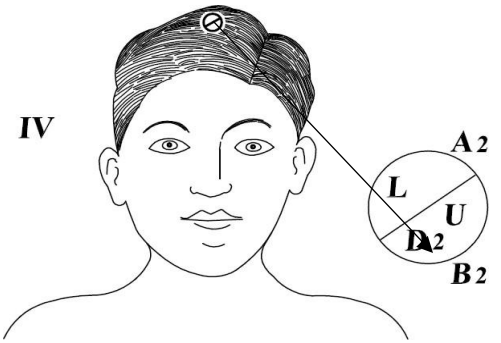
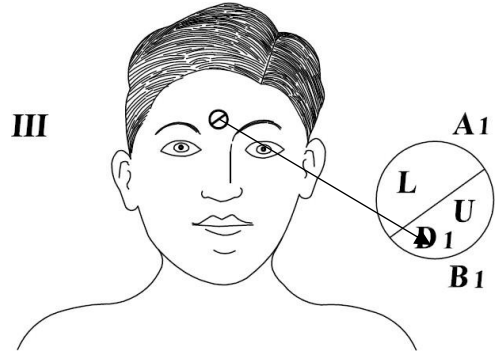
**POINTS --- A, B A-1, B-1 A-2, B-2**

I



II







## **THE HEART REGION**

I take the heart made of flesh and blood and divide it into two parts as shown in the diagram No.1. The first part of the circle marked 'U' is brighter than the other marked 'L'. There are three points, one above, the other below, and the third somewhere between the two. The upper point is denoted as 'A' and the lower one as 'B' in diagram No. II. You will find different seeds and Vrittis whirling there. Between 'A' and 'B' there is a point which, if pressed, you can have communication with the liberated souls of the brighter world after some practice of Raj-Yoga. Whenever you think of anything, the idea comes first at 'A'. Whatever you think repeatedly, located at the point 'A', you will form your fate accordingly. At the point 'B', if you meditate that you are becoming devoid of all sensual things, the result will follow in the shortest possible time, which you cannot even imagine unless you do it yourself. The Abhyasis under our system of 'Sahaj Mārg' practice on these points and find remarkable improvement.

If the practice is systematically done on both these points, desires will soon begin to bid farewell, The point between 'A' and 'B' is kept a secret, as havoc can be wrought if it is improperly used. So, I am not disclosing it at all. The upper region marked as 'U' is the first point of the heart and the lower region denoted by 'L' is the second part of the heart. The upper one is the landing point of the great rishis. They come in this state after a good deal of penance and sacrifice. The thing is not open to everybody, although so near, but only to him who really deserves it.

The lower region is generally the place of common folk. Super-consciousness of the inferior type abides in the region marked 'U'. You begin to become conscious of many godly things when you reside in this region. The man always intoxicated with worldly things cannot reach even this state of Super-consciousness of the inferior type. If you enter the upper region, cleaning the points 'A' and 'B', you make yourself deserving for reaching the other sort of Super-conscious state which lies in this region of Heart. One who thoroughly cleans the point 'B' receives, then, the happy tidings of his



entry into that sort of super-conscious state I am going to deal with hereafter. I am locating the points 'A' and 'B' by actual measurement. The heart lies in the left part of the body or near the lower part of the left lung. Measure two finger widths straight to the right of the 'left nipple. Then proceed straightway downwards up to three finger width. This is the position of the point 'A'. Now you proceed two finger widths straightway downwards from the point 'A', you will find the point 'B' just above your lowest rib, measurement to be taken with one's own fingers. Our Super-consciousness travels in this region, till we come to the point of the superior type of super-consciousness, as we call it. This is shown in diagram No. III.

In the heart the upper region lies on the right side whereas here in this part it lies on the left side and the lower region is on the right. Here 'A1' and 'B1' are the points akin to those (i.e. 'A' and 'B') in the heart. In the portion called 'D1' there is superior sort of Super-consciousness. The only difference is that the ideas creeping in at 'A1' are finer. It is left to the Abhyasi to purify the point 'B1' so that finer things may begin to reign. You get purified to the same extent in this portion as you purify the points 'A' and 'B' of the Heart.

The people generally proceed with the right side called the lower region, because they have not purified the heart so much as to enable them to enter this portion in brighter state. They want to enter with all things they possess. Thus, they try to attempt an impossibility by trying to proceed with the left side. It depends much upon the worthy master or the guide to lead his disciple on to the right (correct) side with his things or belongings cast asunder. Here the cosmos begins, which is a part of this big circle of Heart. Here people often feel the light being displayed in heavy showers. But this is not our goal. We must tear it off before we cross this big circle of Heart.

Similarly, we now come to the other part of the region, called 'D2' the upper one. Right side is the lower region as shown in diagram No. IV. Here we find the superfine state of Super-consciousness. It all depends upon the point 'B' of the heart which, if purified to the core, will land you at the point 'A2', which lies in the region 'D2'. A little beneath the superfine state of Super-consciousness (i.e., behind the skull) where the region of Mind begins, there



are again two parts having the same points, but they are passed over easily to reach the point which I shall show by a diagram later on. I have discussed enough of the Heart region, though only in outline. I shall now deal with the finer stages that we come across during our march onwards.

### **MIND REGION**

After crossing the region of Heart, we enter the First or the Super-Mind of God. No word can express the condition which one feels there. There are only such symptoms, as give an idea of this big region. What we gain in the region of Heart is beyond one's conception. Now we take up the higher stage. The essence of the region of Heart lies there. The present form of the universe is due to the actions of that Big Mind. They are all power, no amalgamation and no light. We have said that calmness remains predominant in the region of Heart when it comes in original form. What kind of calmness prevails there is beyond one's conception, but in order to express it somehow or other I may say that if calmness prevailing in the Heart region be refined, it may roughly express the type or character of the calmness in the region of Mind? It is only an idea of calmness that now remains; in other words, the forgetful state of calmness is dominating there, which is not the only thing to be acquired. Our Anubhava-Shakti develops mostly when we enter this region. It remains now on one's part to feel. From here the things come in shape and light. There is motion. Invisible motions, when multiplying together with the idea of creation, increase the force downwards. The outcome is the innumerable varieties we find in the universe. It is beyond ethereal force. Air does not blow there. This is the most powerful region of God. For your understanding you may call it the Power House for setting the Godly machinery going. Motionless things (appearing as invisible motion) exciting vibrations are there, having great power. It is very difficult to explain this idea which can only be felt. People may doubt how calmness can abide when motion is there, imperceptible though it be. I would say that there is calmness in refined form, and it is imperceptible, just as the idea about creation is expressed as imperceptible. Still, it is something after all. We have not yet come to the point expressed



as Nothingness or Zero. When can we enter this state? Only when, we make ourselves as such. We get power from the First Mind to reach the state of Zero. This is the state, which even angels crave for. Air of this state can be felt by him and him alone, who has abandoned all airs, i.e., who has become a living dead, Divine effulgence too now vanishes, though still there remains something. But where? Only a little way off and then that too gives way. It means you are now making preparation for entering the stage you have to attain.

The limit of divine effulgence extends only a little way farther, beyond which remains mere conception. Go ahead and that too is gone, Expression now fails. The region of Mind is crossed.

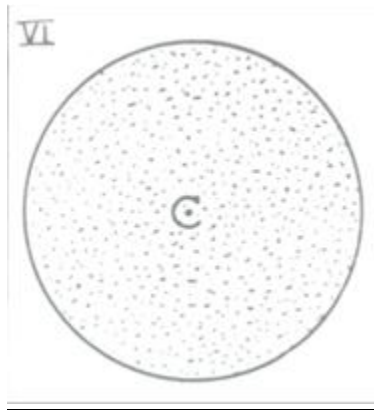
### **CENTRAL REGION**

Very few among the saints and yogis of the world had ever had any conception of it. Their farthest approach in most cases has been upto the 2nd or the 3rd circle at the utmost, and it is unfortunate that even at this preliminary stage they sometimes considered their achievements to be too great.

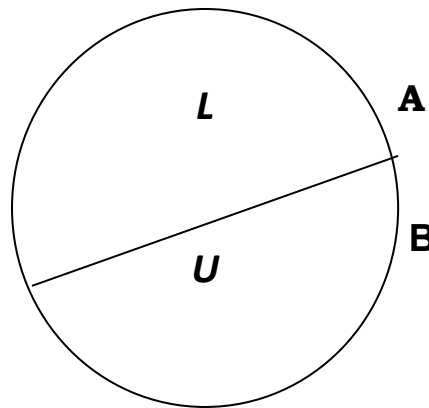
After crossing the mind regions (i.e., region of ego; 16th circle) we enter the central region. There, too, we will find seven rings of what may, for the sake of understanding, be denoted as light. The form of dense identity grows finer and subtler to the last possible limit. It is the focusing light coming from the centre to the end of the central region, making something like a ring where the central region ends; although LIGHT is not the exact translation of the thing. Light, really is a far more heavy thing than what that actually is, and is left far behind. But it has been expressed so merely for the sake of understanding. Whatever we find in the central regions is the real thing in pure and naked form. There is no amalgamation what- so-ever in it. Now to enter this region, we have to cross what is expressed above as ring, and it is only the force of one's Master which makes his way smooth into that region (i.e., the central region) where the powerful thing which I have called light, for mere understanding, ends. It creates a force at the end of which we

have to cross, and this is only possible, when a push from the Mind region is given by his Master, who is the only power capable of the task.

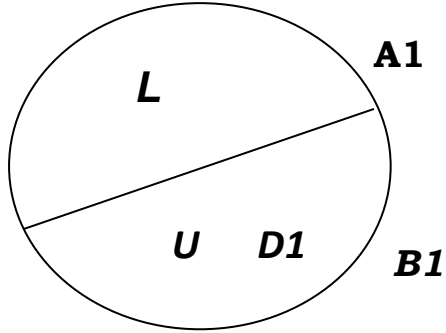
**CENTRAL REGION**



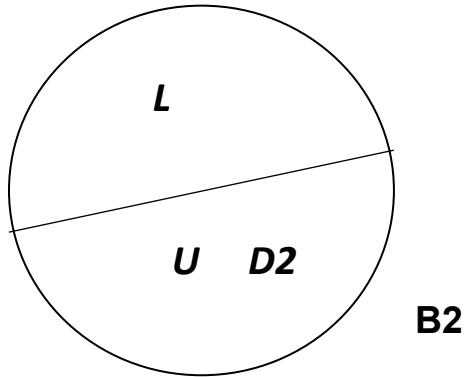
**1<sup>st</sup> Knot**  
**Heart Region**



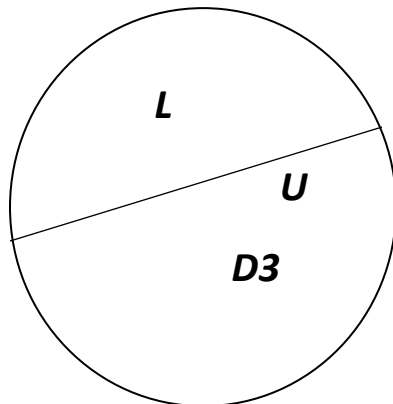
**6<sup>th</sup> Knot**  
**Brahmanda**  
**Region**



**10<sup>th</sup> Knot**  
**MIND REGION**



**CENTRAL REGION**





Babuji has clearly clarified about the importance of the points during His participation in discussions and subsequent letter correspondence with abhyasis.

Point A, and Point B are in the first Knot.

Point A1, and Point B1 are in the sixth Knot

Point A2 and Point B2 are in the Tenth Knot

Babuji discussed about U/L in 1st Knot becomes L / U in 6th Knot,

L / U in 6th Knot, becomes L / U in 10th Knot,

L / U in 10th Knot, becomes L / U in Central Region

Babuji given clarification to the abhyasis about Invertendo of Knots and in 1960's Babuji given same clarification in a letter to abhyasi.

The Sahaj Mārg system starts with L / U in central Region. Why not with U / L? If abhyasis able to understand the reason, sadhana and reaching the goal is very easy.

What is the principle of Invertendo?

To know much about full clarity of the principle of Invertendo, a deep consideration of the manner of meditation is necessary what exactly does meditation do?

Is it merely a linking up of oneself with the object or goal or is it also the experience of the feeling that one is slowly being lifted upto that object? There is no doubt that one does experience the coming into oneself of the object in the form of waves of bliss (Anandalahari) which is followed by the ascent of oneself to the centre of the ocean of the bliss. This is very much like the description of certain fishes which go upstream counter to the flow of the stream.

Now it is necessary to enter into this a little more careful. We can see that when anything flows down it is seen to twist itself in a wavy manner. Liquids twist as they flow down. Waves of light and energy flow in wavy



manner. Describing this we can say that things when they move or flow have the nature of twisting or Inverting. This is also called serpentine. The top becomes the bottom, the right becomes the left and upper becomes lower and vice versa. This principle is called the principle of Invertendo. By Shri Ramchandra Ji. It is known as Anatrope by Plato. Topsy-turvy is the natural result of this flowing downwards of everything or movement as such. Upto a particular point this is tolerable but as these inversions continue to pile up distortion and crossing of the same occur. Indeed, at one stage the limit of flow having being reached there is solidification and thus the physical is solidification where in the flow has become stopped except in very little sense. The changelessness of matter or the physical is not quite correct expression however, for, has Shri Ramchandra ji states it: "Change-lessness is divine characteristic. In man this changelessness is a divine characteristic running parallel (LAW OF PARALLELISM) with the Highest. If it is proportionately similar, he must then be having it in a lower degree (in comparison with the Highest) THE INVERSION ITSELF BECOMES DIVINE IF PARALLELITY IS REMOVED AND THAT IS THE ABHAYAS IN THE SAHAJ MĀRG "meditation thus attempts to remove this parallelity and that is by awakening this gross changelessness into its Ultimate condition of changelessness.

But this is done by a series of inversions which will restore the original condition in its subtle condition. The upward ascent has to be made by the same process of reversing the inversions. Each one of the points at which the inversion happened is a point of change, and it is known as a Knot or Chakra, a wheel which has to be reversed in its movement. Thus, we get the significance of rotating of the DHRAMA- CHAKRA which is the process of reversing the direction of movement of the ADHRAMA- CHAKRA.

The explanation is like this, the tendencies of first 5 Pind desh Knots becomes the finer tendencies in Brahmanda of 6th Knot onwards. Upto 10th Knot and their tendencies are inverted and they are in finer condition. Babuji told B1 cleaning is abhyasis duty for reaching higher Regions.



(In efficacy of Raja yoga Babuji explained), The upper region marked as 'U' in the first part of the heart and the lower region denoted by 'L' is the second part of the heart. The upper one is the landing point of the great rishis.

When we are cleaning the B Point before morning meditation, Previous Samskaras that are formed cleared, and lower one gets purified. The lower tendencies of the human mind like Kama, Krodha, Lonbha, Mada, Moha, Mathsarya. are reduced and moderated to a minimum due to regularized B point meditation however Kama and Krodha being God given gifts still continue to remain in higher regions. In order to bring moderation and a state of balance with purity, it becomes mandatory on the part of the sadhaka (Abhyasi) to purify B-1 point as stated in the Efficacy of Raja yoga in the Heart region.

During clarification to abhyasis Babuji told Rushis are in Brahmand mandal.

Probably the Rushis of yore, even though they have progressed spiritually to Brahamanda mandal, they have fallen in spirituality without further progress to higher regions due to Kama and Krodha which have not achieved to the desired perfection and purity.

Basically Kama (Desire), and Krodha (Anger) in the system of Sahajmārg they are sought to be moderated and bring to a state of balance as they are God given gifts. being the basic urges in the life of human being.

When a senior abhyasi written a letter to Babuji about his sensual problem in 1960's Babuji replied in Brahmānda mandal there are two points X. Y, these are causing problem. Immediately he told everyone think when they got this problem, they are in Brahmānda mandal it is not correct.

In the 10th Knot lower part is also creates Problem. The super fine downward tendency qualities also sometimes activates and causes for down fall, here curse associated with Krodha dominates more.

Due to this reason only Babuji said after 10th Knot Divine Masters help is needed to reach the goal.



Lalaji in his writings says upto 10th Knot it is Pind desh only.

According to Babuji every abhyasi can reach up to 10th Knot by his self-effort i.e., by doing their own Yatra.

In our Samstha man begins to become dynamic from the very day he joins it because the real power of the Master works through the preceptor under the method of Sahaj System.

The method every preceptor knows (i.e.) cleaning and Yatra ... Journey if the yatra is neglected the man cannot become so dynamic as we are his day among us. When we travel through the Chakra, we absorb the whole of the power of that Chakra.

It is a positive fact that the higher centres taken over the lower centres as the after effect of the Yatra and the Transmission. If you clean the lower centres the real state will follow and when it is inconsonance with the higher centres, the higher centre begins to work automatically. If the preceptor feels that it should be speedily done, He can charge the lower centres from the higher ones.

The proper procedure and the transmission to divinise the system. I like to warn you against one thing more that in the highest approach when the Divine takes charge of a man all the centres in the spinal cord gradually come to the awakening stage except one Destructive Eye.

The awakening of that Eye is only the God's work. Other centres of the spiritual cord can be awakened if a man of the calibre exert himself for their awakening. I again say that here every preceptor of the Mission can do it but it must not be tried at any cost because it is extremely dangerous.

A man even at his highest approach cannot be so subtle as is require for the purpose. So, I warn them strictly to touch them. The preceptor whose centres of spiritual cord are not awakened can also do this because it is power of the Master which works.



The result of all the activities of the human being should be that all the chakras of the body should become in consonance with the centre. In a way they may become the Centre themselves if the Masters grace is showering over the abhyasi, another condition opens. Every part of the body acquires almost that state of the Centre. In other words, every particle of the human frame turns into Centre. Then all become as if one.

The preceptors have not marked this thing, I presume. When they transmit even in the beginnings they sow the seed because in seed was sown to grow to its full state. This thing is only possible if somehow we get such a perfect Master bestowed with such condition. Transmission of course is the chief factor but cleaning of the system is of great help to bring about this result. This is what Sahaj Mārg stands for. It may also serve as a challenge to other Samsthas.

Every Abhyasi should try to become alert because out of us Divinity prepares, a man for its work and in that case the order comes directly. If he is not alert, he will miss it. And God always selects a man who may not miss it. This alertness is necessary. Divine post is given. God always selects a man who may not miss it.

This or not. It is the result of constant remembrance.

When a person is aware of God, God will naturally be aware of him.

Two Great personalities Rev. Lalaji Saheb (A born saint) Fatehgarh and Rev. Babuji Maharaj (The Special Personality) Shahjahanpur bestowed the Divine gift of Sahaj Mārg and Prayer (which descend from above) to the suffering humanity.

Sahaj Mārg is a revolution in Spirituality in which there are no Idols, rituals, Mantras, etc., and specially against to Orthodox gurudom i.e., Sahaj Mārg hierarchy is needed, it is the duty of every sincere follower (Abhyasi or Preceptor) to preserve the purity of Divine gift (Sahaj Mārg) for future generation.

*Amen.*



**WEBSITES**

[www.babujishriramchandra.com](http://www.babujishriramchandra.com)

[www.sriramchandra.in](http://www.sriramchandra.in)

[www.sriramachandradivyasannidhi.com](http://www.sriramachandradivyasannidhi.com)

[www.saintkasturi.org](http://www.saintkasturi.org)

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