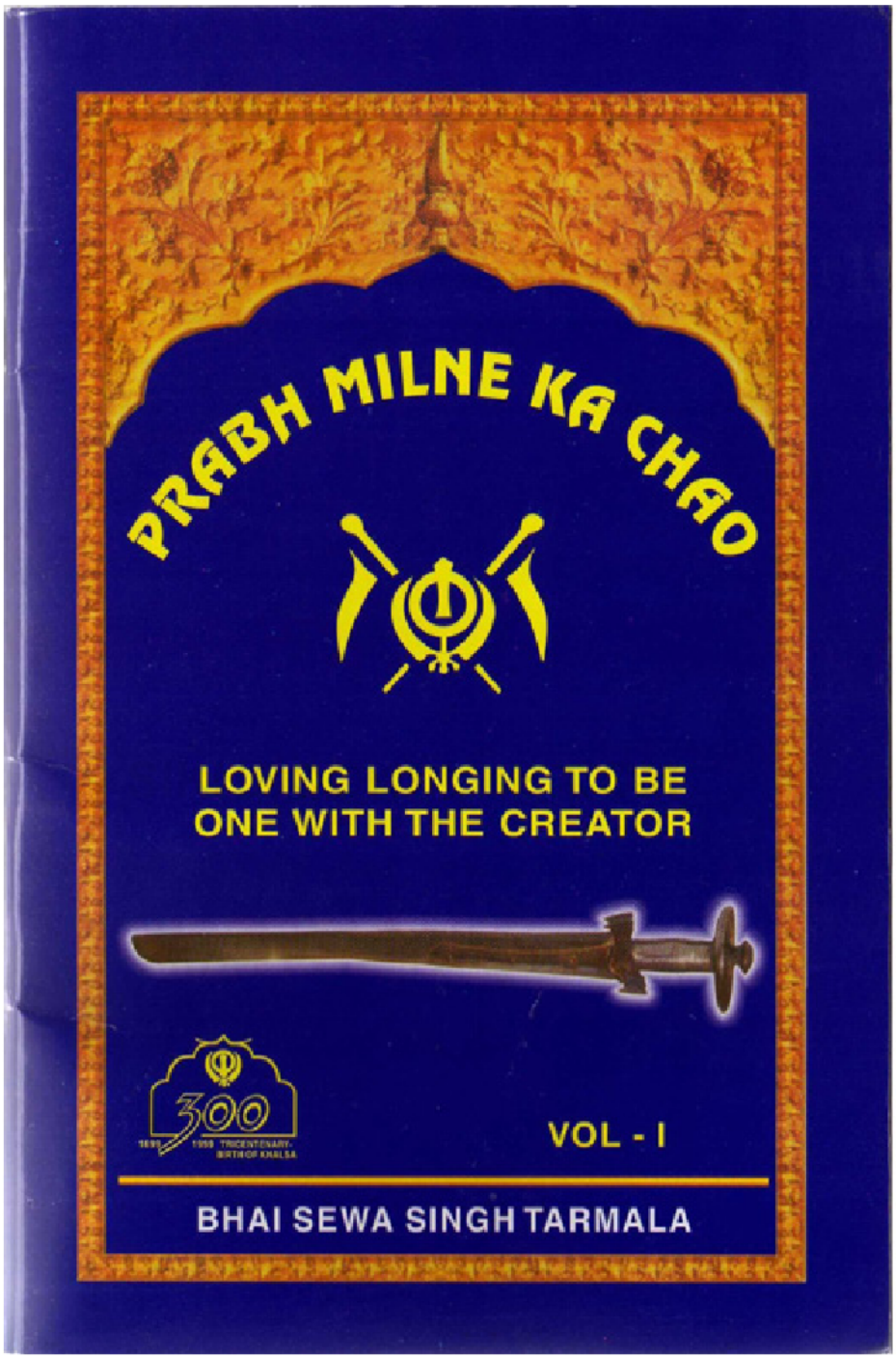

Question 1: What was the state of the Sach-khand (Realm of Truth) before the Universe came into existence & how was the Universe created?

Answer 1:

Guru Nanak Dev Ji gives a detailed account of the creation of the Universe in Japuji Sahib:

SACH KHAND WASAI NIRANKAAR

KAR KAR WEKHAI NADAR NIHAL

TITHAI KHAND MANDALWARBHAND

JE KO KATHAI TA ANT NA ANT

(JAP Page - 8)

Before the universe came into manifestation, there was nothing except the all-pervading Truth. There was no form of any kind-subtle or gross. The formless God absorbed in profound primal silence existed all alone. How long such a state existed, He alone knows. At one point in time, God conceived the idea of bringing His creation or universe into play. How this play manifested, is explained in Gurbani by Guru Nanak Dev Ji:

SAACHE TE PAVNNA BHA-I-YA

PAWANAI TE JAL HOE ||

JAL TE TRIBHWAN SAAJIAA

GHAT GHAT JOT SAMOYE||

(Siree Raag Mahalaa –Page 19)

To start the creative process Nirankaar (formless God) created Air, then Water & Fire. Mixture of these three elements leads to a nebulous state (Dhundoo-kaaraa). Guru Nanak Dev Ji says in Gurbani:

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ARBAD NARBAD DHUNDOO-KAARAA

DHARAN NA GAGNAA HUKAM APAARAA

NAA DIN RAIN NA CHAND NA SOORAJ

SUNN SAMAADH LAGAA-IDAA || 1 ||

KHAANEE NA BAANEE PAON NA PAANEE

OPAT KHAPAT NA AAWAN JAANEE

KHAND PATAAL SAPAT NAHEE SAAGAR

NADEE NA NEER WAHAA-IDDA || 2 ||

NA TAD SURAG MACHH PA-I-AALAA

DOJAK BHIST NAHEE KHAI KAALA

NARAK SURAG NAHEE JAMMAN MARNAA

NAA KO AAE NA JAA-IDDA || 3 ||

BRAHMMA BISAN MAHES NAA KOEE

AWAR NA DEESAI EKO SOEE

NAAR PURAKH NAHEE JAAT NA JANAMMA

NA KO DUKH SUKH PAA-IDAA || 4 ||

NA TAD JATEE SATEE BANVAASSEE

NA TAD SIDH SAADHIK SUKH WAASEE

JOGEE JANGAM BHEKH NA KOEE

NAA KO NATH KAHAA-IDAA || 5 ||

JAP TAP SANJAM NA BRAT PUJA

NA KO AAKH WAKHAANAI DOOJA

AAPE AAP UPAAE WIGSAI

AAPE KEEMAT PAA-IDAA || 6 ||

NA SUCH SANJAM TULSEE MAALAA

GOPEE KAAN NA GAOO GOAALAA

TANT MANT PAAKHAND NA KOEE

NA KO WANS WAJAA-IDAA|| 7 ||

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KARAM DHARAM NAHEE MAA-I-AA MAAKHEE

JAAT JANAM NAHEE DEESEAI AAKHEE

MAMTAA JAAL KAAL NAHEE MAATHAI

NA KO KISAI DHIAA-IDAA|| 8 ||

NIND BIND NAHEE JEEO NA JINDO

NA TAD GORAKH NA MAACHHINDO

NA TAD GIAAN DHIAAN KUL OPATE

NA KO GANAT GANAA-IDAA|| 9 ||

WARAN BHEKH NAHEE BRAHMAN KHATREE

DEO NA DEHURAA GAOO GAA-ITREE

HOM JAG NAHEE TEERATH NAAVAN

NA KO POOJA LAA-IDAA || 10 ||

NA KO MULAA NA KO KAAJEE

NA KO SEKH MASAA-IK HAAJEE

RAEEAT RAAO NA HAOMAI DUNEEAA

NAA KO KAHAN KAHAA-IDAA || 11 ||

BHAO NA BHAGTI NA SHIV SHAKTI

SAAJAN MEET BIND NAHEE RAKTEE

AAPEY SAAH AAPEY WANJAARA

SAACHE EHO BHAA-IDAA || 12 ||

BED KATEB NA SIMMIRAT SAASAT

PAATH PURAAN UDEY NAHEE AASAT

KAHTAA BAKTAA AAP AGOCHAR

AAPE ALAKH LAKHAA-IDAA|| 13 ||

JA TIS BHAANA TAA JAGAT UPAYA

BAAJH KALAA AADAAN RAHAA-I-AA

BRAHMAA BISAN MAHES UPAAE

MAA-I-AA MOH WADHAA-IDAA || 14 ||

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WIRLE KAO GUR SABAD SUNAA-I-AA

KAR KAR DEKHAI HUKAM SABAA-I-AA

KHAND BRAHAMAND PAATAAL ARAMBHE

GUPATAH PARGATEE AA-IDAA|| 15 ||

TAA KA ANTH NA JAANAI KOEE

POORE GUR TE SOJHEE HOEE

NAANAK SAACH RATE BISMAADEE

BISAM BHAE GUN GAA-IDAA|| 16 ||

(Maaroo Mahalaa–1 Page 1035)

The above Gurbani Sabad describes the nebulous darkness that pervaded before the creation of the Universe. Everything was in a nebulous state. Nothing visible existed. No fauna or flora had been created. There was neither earth nor sun nor the moon. There was no direction, no heaven or hell. Even Brahma, Bisan and Mahes did not exist. There were no empty rituals, or any places of pilgrimage. It was all- pervading Sunn (Primal Silence) and Sach-khand.

As and when God willed, He created Maya and put three powers under its authority and also determined the extent of the Universe. In the region demarcated, the physical universe was manifested and creatures created. Ensnaring web of Maya was spread all around. He Himself manifested in His creation as the invisible subtle Atma.

GHAT GHAT RAV RAHEIA BANVAAREE

JAL THAL MAHEEAL GUPTO WARTAI

GUR SHABDEE DEKH NIHAAREE JEEO ||

(Sorath Mahalaa –1 Page 597)

Question 2: How did the Universe manifest in its visible form?

Answer 2:

In the 30th stanza of Japuji Sahib Guru Nanak explains:

EKA MAA-EE JUGAT VIAAEE TIN CHELE PARVAAN

EK SANSAAREE IK BHANDAAREE IK LAAE DEEBAAN

JIV TIS BHAAVAI TIVAI CHALAAVAI JIV HOVEAI PHURMAAN

OH VEKHAI ONHAA NADAR NA AAWAI BAHUTAA EH VIDAAN

AADES TISAI AADES AAD ANEEL ANAAD ANAAHAT

JUG JUG EKO VES

(JAP Page-7)

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Maya (the material phenomena of three gunas, also called Kaal) was directed by the Creator to demarcate an area within the Sach-khand (Realm of Truth) where the visible Universe would become manifested The upper region of this demarcated area was named the Akaash (sky) and the lower one as Pataal (the nether region) From the nebula that existed between these two points material elements of air, water and fire were created as needed The Creator ordained these three elements to be stored at different places. Thus these three material elements became three divine powers. Maya presented these three to the Creator for approval. The Creator approved these as His sargun Roop (manifested form) and ordained that God himself will direct the manifested universe as per His Will. Maya and the elements reverently accepted the Creator's command. The divine Light pervaded these elements and these were stringed and inter-connected through the vital air (paon). After this, for the various life forms that were to be created on this earth, Maya created four Regions –Dharm khand, Giaan khand, Saram khand and Karam khand (the realm of Righteousness, the realm of knowledge, the realm of Endeavor and the realm of Grace). The three divine powers stemming out of the elements of air, water, and fire mentioned above were named Brahma, Bisan and Mahes. They were assigned the functions of creation, preservation and destruction respectively. As per the divine Ordinance, an assigned quantity of air, water and fire from the nebula was commissioned into the formation of the Earth in combination with the material elements of akaash (sky, ether) and pataal (the nether region) This combination assumed a huge shape that was named the Earth (dharmsaal-a temporary abode for all life forms). As travelers come to an inn & leave, so will the various life forms come and depart from this Earth. The divine plan used for creation of the material elements and the Earth was also used for the creation of the four categories of life forms and thus started the life cycle. About this Guru Nanak in Japuji Sahib says:

RAATEE RUTEE THITTEE VAAR

PAVAN PAANI AGNEE PAATAAL

TIS VICH DHARTEE THAAP RAKHEE DHARAMSAAL

TIS VICH JEEA JUGAT KE RANG

TIN KE NAAM ANEK ANANT

(JAP Page-7)

Thus having created 8.4 million life forms the Creator himself manifested in it as the invisible Transcendental Essence.

Question 3: How did Nirankaar (the formless God) create His Sargun Roop (the manifested universe of life forms) and how does He provide sustenance to them?

Answer 3:

Nirankaar himself abides in all life forms as the subtle divine Light (jote) and brings creation into existence through four categories of life forms.

ANDAJ JERAJ SETAJ KEENI

UTBHUJ KHAN BAHUR RACH DEENI ||

(Chaupaiee Patsahee 10)

To support and sustain His own manifested creation, God has created air, water, and fire in the universe and maintains their right proportion for the upkeep of all four types of life forms and none is ever in want. The excess elements in the nebula are stored as water in the ocean, fire in the shape of oil and gases under the earth and air in the sky. Thereafter, these material elements are used as needed.

For survival, one life form has been made food for the other. Vegetation, He produces, also serves as food for the creatures and Lord protects His creation through His divine power (Jote).

DEENAN KI PRITPAAL KARAI NIT SANT UBAAR

GANEEMAN GARAAI ||

PACHCHH PASU NAG NAAG NARADHIP SARAB SAMEY

SABH KO PRITPAARAI ||

POKHAT HAI JAL MAI THAL MAI PAL MAI KAL

KE NAHIN KARAM BICHAARAI ||

DEEN DAEAAL DAEEA NIDH DOKHAN DEKHAT

HAI PAR DET NAN HARAAI ||

(Tva Prasaad Swayas Patsahee 10)

To fulfill the needs of the various life forms on the Earth planet, a necessary contact has been established with the other cosmic bodies like the moon and the sun. The whole Universe runs under His command. When He wishes to end the cosmic play and be all by Himself again, all the life-forming elements disappear into their original essence and this leads back to a nebulous state (dhundoo-kaaraa).

Question 4: What transpired between God and Atma (God's individualized essence) before it came to abide into mother's womb?

Answer 4:

God informed Atma that He is going to enact a cosmic play in which Atma would play a role. Atma would play its part and return Home (Nij Ghar) within the pre -ordained period of time, irrespective of victory or defeat. Further, the Atma was told that it would go into the field of Maya and play the game of life with a fixed amount of precious life- breath (swasaa da dhan) as its prime Capital. As soon as the precious Capital is used up, irrespective of winning or losing the game of life, the individual soul will have to return Home. Thus the soul would visit the Earth as a guest and return Home like a guest does after a brief sojourn away from home.

This cosmic play shall be enacted through Sabda (Naam). The Play will begin with separation from the Sabad and end with reunion with the Sabad. While playing the game the Atma sometimes will merge with or separate itself from the Sabad .The formless God will always keep in contact with the Atma through His divine Light. Assuming of visible physical form and separation from the Word (sabad) will be called birth and discarding of the physical vesture and remerging with theSabad will be called death:

MARAN LIKHAAE MANDAL MAH AYE

JEEVAN SAAJAH MAAEE ||

(Raamkalee Mahalaa 1 Page 876)

Then on Atma's inquiry about its food for survival during sojourn on the Earth, the formless God said, " if you keep my remembrance while manifesting in physical form, you will be provided with Amrit (Nectar-also called Hari Rass, Braham Rass and Naam Rass) and that would be your food."Atma then said, "if being busy in worldly affairs your remembrance is lost, how will I regain this memory?." Then The God said, " My Hukam would be inscribed on the forehead of your physical body, on reading which you will remember me."

MASTAK HOVAI LIKHIAA HAR SIMAR PARAANEE

TOSSA DICHAI SACH NAAM NAANAK MIHMAANEE ||

(Gaoree ke Vaar Mahalaa 5- page 319)

On coming face to face with each other, human beings will be able to remember God. If because of ignorance, they fail to decipher the decree on the forehead, they will have to join the holy congregation to re-discover the secret.

MANSAA DHAAR JO GHAR TE AAVAI

SAADHSANG JANAM MARAN MITAAVAI ||

AAS MANORATH POORAN HOVAI

BHETAT GUR DARSAA-I-AA JIO ||

(Maajh Mahalaa 5 page 103)

Doing sewa (selfless service) in holy congregation, you will come across saintly beings who doing their duty will constantly remind the members of the holy congregation the purpose of life and also keep reminding that they must lead a life of pious remembrance and simran

(meditation) In doing so, they will regain memory of their divine Home and secret of Sach-khand and Brahm (the subtle divine knowledge) will be revealed to them. When summoned back Home through Naam, they (gumukhs) shall return Home.

Question 5: How does the union of the Elements and Atma come across in mother's womb? How does God establish subtle internal contact with Atma?

Answer 5:

Guru's word (Gurbani) has revealed:

SANJOG WIJOG DHURAH HEE HOOAA

PANCH DHAAT KAR PUTLAA KEEAA

SAAHAI KAI FURMAA-I-ARAI JEE DEHEE WICH JEEO AAE - PA-I-AA

JITHAI AGAN BHAKHEAI BHARHAARE

OORADH MUKH MAHAA GUBAARE ||

(Maaroo Anjulee Mahalaa 5- Page 1007)

.

Atma abides in the mother's womb. God has given the Atma four yugas (ages) to play and win this game of life; whence, Atma must return home. But charmed by splendor of material phenomena (Maya) Atma forgets the Lord; hence, suffers through many life forms. God orders the obedient Elements (air, water and fire) to instill fear and awe in Atma; so that, it can regain the lost memory of its Supreme Father that it has lost in being casual and careless. About the Gurmukhs (the elements) the Gurbani says:

GURMUKH DHARTEE GURMUKH PAANI

GURMUKH PAVAN BAISANTAR KHELAI VIDAANEE

SO NIGURA JO MAR MAR JAMAI NIGURE

AAVAN JAAVANIAA ||

(Maajh Mahalaa 3 Page 117)

On God's command the Elements start their game of awe and fear. Seeing the terrible Elements rushing towards it from all four directions, the Atma, already suffering in the fire of the mother's womb, is terrified. Finding void in the sky, rushes towards it and prays to the Supreme Father for mercy. This brings back the memory of its divine origin and nature, its separation and other related memories of its journey away from Home:

POORAB JANAM HAM TUMRE SEWAK

AB TAU MITIAA NAN JAAEE

TERE DUAARAI DHUN SAHAJ KEE

MAATHAI MERE DAGAAEE ||

(Raamkalee Baanee Kabeer Jeo kee - page 970)

Finding Atma praying and begging for mercy, God commands the Elements to stop their game of awe and fear and establish a contact with the Atma. This is how the union of our body and Atma takes place in the mother's womb. As soon as this union takes place the formless Father establishes His divine connection with us through our umbilicus (nabh ghaat). This takes place through the medium of the vital air that is ever active and connects and strings everything in this universe in one harmonious whole.

Question 6: How is our body formed in the mother's womb and what role does the Paon (the vital life- breath) play in it?

Answer 6:

In the mother's womb, the human body is formed in four systematic stages or khands (regions)- Dharm khand, Giaan khand, Sarm khand and Karam khand. In Jappuji sahib, Guru Nanak Dev describes four khands in detail:

DHARM KHAND KAA EHO DHARAM ||

GIAAN KHAND KA AAKHAH KARAM ||

KETE PAWAN PAANEE VAISANTAR KETE KAAN MAHES ||

KETE BARME GHAARAT GHAREEAH ROOP RANG KE VES ||

KEETEEAA KARAM BHOOMEE MER KETE KETE DHOO UPDES ||

KETE IND CHAND SOOR KETE KETE MANDAL DES ||

KETE SIDH BUDDH NAATH KETE KETE DEVEE VES ||

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KETE DEV DANAV MUN KETE KETE RATAN SAMUND ||

KEETIA KHAANEE KEETIA BAANEE KETE PAAT NARIND ||

KEETIA SURTEE SEWAK KETE NAANAK ANT NA ANT || 35 ||

GIAAN KHAND MAH GIAAN PARCHAND ||

TITHAI NAAD BINOD KOD ANAND ||

SARAM KHAND KEE BAANI ROOP ||

TITHAI GHAARAT GHAREEAI BAHUT ANOOP ||

TA KEEA GALLA KATHEEA NA JAHEE ||

JE KO KAHAI PICHHAI PACHHTAAE ||

TITHAI GHAREEAI SURAT MATT MAN BUDH ||

TITHAI GHAREEAI SURAA SIDHAA KEE SUDH || 36 ||

(Jap page – 7/8)

Gurbani explains and illustrates this with examples from the gross physical world. The river waters of the Ganges, Jamuna and Saraswati have their confluence at Allahabad. Like the current of their flowing waters, a connecting current of vital air has been established within our

body at the navel axis. This vital air flows through two subtle channels located on either side of human spine and one within the spine. These channels are called Ida, Pingula and Sukhmana. At many places in Gurbani these have been called The Ganges, Jamuna and Saraswati.When the vital air (paon) enters these, it is cold and is called Chand (the moon). The vital air is hot when leaving these channels and is called Suraj (the sun).

The Ida, Pingula and Sukhmana have their confluence at a point on our lower forehead between the two eyes. This point is called Trikuti (the confluence of the three). Here the Sukhmana gets closed. The flow of the vital air becomes uneven. Sometimes the flow is more through Ida and sometimes it is more through the Pingula. Because of this uneven flow it is called Bikham Nadee (the terrible, turbulent stream) Because of the disturbed equilibrium all previous memories are lost. The confluence of Ida and Pingula is called Praag (the holy place of pilgrimage); hence, it is also called Teerath (the pilgrimage place). The Sabda (the holy Word) becomes manifested here. It is called the divine Light or the holy Naam. Because of the manifesting Sabda, this place of pilgrimage is called Amritsar (the pool of nectar) in Gurbani. Next to it is the Hari Mandir also called Gurudwara (Guru's Abode). Day and night the unstruck melody (the Anhat Naad) reverberates here. At the time of birth our connection with Dharan (the umbilicus) gets severed. At that time the Nine Doors open and the Sukhmana gets closed. The distance between where the Sukhmana gets closed between the two eyes and the Dharan (the umbilicus) is called Bhavsagar (the terrible world ocean). This world ocean has to be crossed through Sabad Surat practice (attuning of consciousness with the sound current of gurmantra). The vital air helps in connecting the two shores of the Bhavsagar.

Question 7: In what condition does the family live when in the mother's womb? What instructions are imparted to the Mind while still in mother's womb about the subtle, invisible, inner play that is to be played by it during its sojourn on the planet Earth?

Answer 7:

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Dharm Rai, Chitargupat and Mind live together in the mother's womb. They all remain attuned to and absorbed in the melodies of the divine music that reverberates within our subtle body. Absorbed in the divine Naam they are always in bliss and do Naam Simran with each and every breath (constantly meditate on the holy name).

JAISE JANAN JATHAR MAH PRAANEE OH RAHATAA NAAM ADHAAR ||

ANAD KARAI SAAS SAAS SAMAARAI NA POHAI AGNAAR ||

(Aasaa Mahalaa 5 Page 379)

God tells Mind that because of its attunement with Naam, the fire within the mother's womb does not harm it. Fire within the womb could cause injury to or harm the spiritual family if it loses its state of attunement to the Sabad (Naam). When the formless God severs his connection, the spiritual family experiences pain and suffering from the heat of the fire within the womb. At that time the excruciating pain makes it feel as if it has been separated from the Father for a long period of fifty years.

Gurbani says:

IK PAL KHIN VISREH TU SUAMI JANHAU BARAS PACHAASAA ||

(Sorath Mahalaa 3 Page 601)

Humble and reverent prayer by the spiritual family helps to re-establish the divine connection. The family is given this training of separation from and union with the formless God time and again; so that, the divine family may not forget their Father when at birth they embark on a worldly journey. Through the Guru's word we are reminded:

JAISEE AGAN UDAR MAH TAISIEE BAAHAR MAA-I-AAYA |

MAA-I-AA AGAN SABH EKO JEHI KARTAI KHEL RACHAA-I-AA ||

(Ramkalee Mahalaa 3 Page 921)

Within the mother's womb the family remains attuned to God through constant simran (meditation). When still in state of perfect attunement before birth, God tells the Mind through His divine Word:

GAURIE ||

KHAT NEM KAR KOTHAREE BAANDHEE BAST ANOOP BEECH PAAEE ||

KUNJEE KULF PRAAN KAR RAAKHE KARTE BAAR NA LAAIEE ||

AB MAN JAAGAT RAHU RE BHAAEE ||

GAAFIL HOE KAI JANAM GAVAA-IO CHOR MUSAI GHAR JAAEE ||

<="" p="">

PANCH PAHROOAA DAR MAH RAHTE TIN KAA NAHEE PATEEAARAA ||

CHET SUCHET CHIT HOE RAUH TAO LAI PARGAAS UJAARAA ||

NAU GHAR DEKH JO KAAMAN BHOOLEE BAST ANOOP NA PAEE ||

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KAHT KABEER NAVAI GHAR MOOSE DASVAI TAT SAMAAEE ||

(Raag Gaoree Poorabee Kabeer Jee Page 339 ||

God tells the Mind that on the foundation of a round pillar with six charkas (plexus or energy centers) his bodily house has been built. A predetermined quantity of precious capital (anoop vast which is to traded for Naam) has been placed within. When in the material universe, the Mind must not become casual and careless. Remaining perfectly awake, the precious Capital must be spent with utmost care and caution. When stepping out of the home, there would be five thieves pretending to be safe guarding the home (body). They must not be believed or relied upon; otherwise, they will rob jeeva's precious Capital. He should venture out under the protection of the Sabad. At birth, the Nine Doors will open and the thieves (lust, anger, greed, attachment and ego) would be able to enter and leave this house at will. For this very reason jeeva must close the nine doors (nine openings in the body) and enter the Tenth to find Naam (the precious capital and source of bliss). Having imparted this spiritual knowledge, the Mind is made to embark upon a journey into the material world.

Question 8: What are the names of Akal Purkh's (God's) holy family residing within the human body? What duties are assigned to them?

Answer 8:

The human body, made of five material elements has been called house, village, fort, city and a country. Gurbani describes the divine family that lives in it. The are: Atma (individual soul), Sacha Sabad (the divine word), Naam (the sabad) Jote (the divine light) Dharm Rai (the righteous king), Man (the mind), Chitargupat (the recorder of deeds), Surat (consciousness) Budh (intellect) Dushat Atma (the minions of death), Sato, Rajo, and Tamo gun (the three qualities of Maya) and Kaal (the king of the manifested universe). Dharm Rai is entrusted with

the duty to seek record of all of Mind's deeds and misdeeds from Chitargupat. In addition, he acts as the head of Yamas(the minions of death).

Gurbani explains it:

DHARAMRAI NO HUKAM HAI BAH SACHAA DHARM BEECHAAR ||

DOOJAI BHAAE DUSAT AATMAA OH TEREE SARKAAR ||

(Siree Raag Mahalaa3 Page 38)

Duty of Chitarguat is always to follow the Mind, record its deeds and misdeeds and forward the record to Dharam Rai.

GAAVAN TUHNO PAON PAANI BAISANTAR

GAAVAI RAAJA DHARM DUAARE |

GAAVAH CHIT GUPAT LIKH JAANAH

LIKH LIKH DHARAM VEECHARE ||

(Jap Page – 6)

The Dushat Atma (yama) an agent of Dharam Rai, always secretly trails the Mind and brings it to Dharam Rai's presence after the predetermined precious Capital of life breath has been all used up resulting in death.

PANCH KIRSAANVAA BHAAG GAE LAI BAADHIO JEEO DARBAAREE ||

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(Raag Maaroo Baanee Kabeer jeo kee page1104)

Kaal is the head of Traigun (sato, rajo and tamo gunas and the created universe). It is stated thus in the 'Gurbani'.

TRAI GUN KAALAI KEE SIR KAARA ||

(Gaurie Mahalaa –3 Page 231)

Atma will be the head of this family and keep a watchful eye on each and every member's role in the game. God is the head of this village and must ever be revered and remembered. Gurbani illustrates this.

JIS DA PINDH PRAN HAI TIS KEE SIRKAR |

OH KIO MANAH VISAAREEAI HAR RAKHEEAI HIRDAI DHAAR ||

(Raag Gauri Bairaagan Mahalaa–3 Page 233)

Question 9: How do 'Panch Sahabd', Anhad Bani, and Sahaj Dhun (various names given to primal sound current) manifest in our body ? How do we recognize their melodies?

Answer 9:

God in His grace and mercy reveals His secret Sabad-the insignia of His existence- (Anhad Bani or Sahaj Dhun) to some blessed soul. The Guru gives his gurmantra and through gurmantra the secret Anhad Sabad is revealed to the seeker.

The Sukhmana Naadi located in the center of the spine travels upward making six circles (charkas). These six charkas are called khat charkas or shae ghar (six plexus or centers). Sound current of the vital air reverberating through them produces different sounds. Gurbani says:

KAR KAR TAAL PAKHAAVAJ NAINAH MAATHAI WAJHA RABAABAA

KARNAH MADHU BAASUREE BAAJAI JIHVAA DHUN AAGAAJAA ||

NIRAT KARE KAR MANOOAA NAACHAI AANE GHOOGHAR SAAJAA ||

RAAM KO NIRITKAAREE ||

PEKHAI PEKHANHAAR DA-I-AALAA JETAA SAAJ SEEGAAREE || (RAHAO)

(Raamkalee Mahalaa- 5 Page 884)

These sounds resemble the tones and tunes of a flute, gong, conch shell, horn, tinkling bells, trumpet, rebeck, singing cicadas in the silence of the night, and a falling bronze vessel. Other than these five, many more melodies manifest. On the opening of the sixth chakra, the Sabad enters the Gagan (the Tenth Sky) This continuously reverberating melody at the Tenth Sky is called Sahaj Dhun or Anhad sabad The combined symphony of these sounds is called Anhad Bani. When these melodies are very loud and fast they are called Taar Ghor Bajaantar (The grand orchestra of divine music). All these melodies reverberate at the Tenth Door above the Sukhmana.and are called the divine music in the house of Sukhmana “Sukhman De Ghar Raag”

SALOK MAHALAA –1

GHAR MAH GHAR DEKHAA-E DE-E SO SATGURU PURKH SUJAAN

PANCH SABAD DHUNIKAAR DHUN TAH BAAJAI SABAD NEESAAN ||

DEEP LO-A PAATAAL TAH KHAND MANDAL HAIRAAN

TAAR GHOR BAAJINTAR TAH SAACH TAKHAT SULTAAN ||

SUKHMAN KAI GHAR RAAG SUN, SUN-N MANDAL LIV LAA-E

AKATH KATHAA BEECHAAREEAI MANSAA MANAH SAMAA-E ||

ULTE KAMAL AMRIT BHARIAA IH MAN KATAH NA JAA-E

AJPAPAA JAAP NA WEESARAI AAD JUGAAD SAMAA-E ||

SABH SAKHEEAA PANCHE MILE GURMUKHE NIJGHAR WAAS

SABAD KHOJ IH GHAR LAHAI NAANAK TAA KAA DAAS ||

(Salok Mahalaa-1 Page 1291)

Question 10: With what capital does Nirankaar (the formless God) send Jeevatma (individualized soul) to the material universe? Where and how does the Jeevatma use and spend this capital?

Answer 10:

God sends Jeevatma (individualized soul) to this earth with one and the only one Capital (the

vital breath). Jeevatma is fully instructed as to how this Capital is to be used and spent. This Capital is priceless and must not be wasted. It must be used with utmost foresight and discretion. After birth Jeeva is slowly lured into and ensnared in the web of evil passions (Kaam, krodh, lobh, moh and ahankar) by Maya (the ephemeral material phenomena). Maya thus makes Jeeva waste and squander away its most precious Capital.

The Nirankaar has created four trading centers (hut) within the body. Jeeva spends his vital life breath at these trading centers. They are as follows:

(1) Mokh da Hut (the trading center of liberation):

Its center is the Tenth Door also called ThirGhar, NijGhar, NijSunn, the Tenth Sky, Sahaj Gufa and Shivpuri.

NAABH PAVAN GHAR AASAN BAISAI

GURMUKHE KHOJAT TAT LAHAI ||

SU SABAD NIRANTAR NIJ GHAR AACHHAI

TRIBHAVAN JOT SU SABAD LAHAI ||

(Raamkalee Mahalaa1 Page 945).

Here Jeeva gets knowledge of Braham (the divine), Jote (the divine light), Anhad Bani (the unstruck melody) and amrit (ambrosia)

Satoguni Hut (the trading center of saintly virtues): Within the body, heart is its center and it owes its origin to element of water. Here jeeva buys compassion, contentment, humility, tolerance, moral and ethical control and dharma (daya, santokh, nimrata, sahansheeltaa, jat sat, dharm).

Rajogun Hut (the trading center of material needs) Its center within the body is Dharan (the umbilicus). The element of air (pran vayu) is its source. Here jeeva buys commodities called hopes, desires and cravings and worries (asa, abhilasha, trisna).

Tamogun Hut (the trading center of temptations):Its center is the organ of procreation. Fire is the originating source. Here jeeva buys kaam, krodh, lobh, moh, ahankar, dwait, nindia and chugli etc. (lust, anger, greed, attachment, perverted ego, duality, slander)

Completing his earthly sojourn and having used up his precious Capital, the jeeva reaches the court of Dharam Rai for the final audit of his deeds. It is all up to the jeeva whether to use his Capital for union with the Nirankaar or waste it in useless pursuits. The gurmukhs (saintly souls) always stay attuned to God and use the given precious capital in Naam Simran. Thus they are received with honor in the divine Court.

Question 11: How is the inner family separated from God? How does Maya delude the Mind with its illusion?

Answer 11:

Having received all instructions and knowledge, Jeeva comes out of mother's womb, and enters this gross material world. In the womb, all nine doors (two eyes, two ears, two nostrils, mouth, two organs of procreation and waste elimination) remain closed. Only through one channel does Jeeva remain in touch and keep union with the supreme Father. As soon as the Jeeva is born, the contact and connection that was maintained through the umbilicus, gets severed. The nine doors open. As soon as the cycle of breath starts, the Sabad through the mouth, Ida, Pingula,

and lungs connects with Naam. This starts a stream of divine music (Anhad Naad). The point where the Sabad and the paon (vital air) come in contact with each other is called Mohledhaar (the root) naad or dharan. When the paon (vital air) flows with force into the Sukhmana, Jeeva's connection with Sukhmana breaks. Balance of the flow of the vital air between Ida and Pingula gets distorted. Atma becomes hidden in the Sukhmana. This hidden Atma of the same divine essence as Naam or Sacha Shabad (which can be heard) and Jote (which can be seen). Mind's state of attunement with hidden Atma is lost. Anhad Sabad's tone becomes very weak; consequently, Mind becomes separated from the Anhad Bani. Having been separated from the spiritual family, Mind tries to find the supreme Father in the gross material world of five elements. Kaal informs Maya that Mind has lost contact with its spiritual family and is bewildered. Kaal instructs Maya to delude the Mind and bring it under complete control. Maya with its charm and illusion brings the Mind under Kaal's control. Dharm Rai and Chitargupat start doing there ordained duty of tracking and recording Mind's activities. Like a baby sitter tries to divert a baby's attention with colorful games and toys; so does Maya keep Mind preoccupied with colorful and charming objects of material, making mind oblivious of its divine origin. With its charm and illusion Maya makes jeeva hanker after worldly objects, and makes him run from one place to another. Gradually Jeeva is weaned away from Satogun because with Satogun mentality, longing for and union with the Supreme Father could come back. Mind's intuitive balance becomes more and more distorted as Maya with its charm, makes Jeeva move farther and farther away from the Satogun. Jealously and mental conflicts start afflicting it. Mental conflicts start affecting the gross body too. This leads to conflicts in the family and the society. This is what triggers duality, jealousy, and conflicts on the global level. Finding that jeeva has forgotten its origin and is under complete control, Kaal is immensely pleased because if Jeeva is free, it can still use its sensory apparatus to recognize and find the Creator, hear his voice and partake Amrit. Kaal using its ensnaring network deludes Jeeva's sensory organs and keeps them turned outward towards material objects. How Kaal ensnares the sensory organs, Gurbani explains:

KAAL JAAL JIVHA AR NAINEE

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KAANEE KAAL SUNAI BIKH BAINEE

(Gauri Mahalaa 1 page 227)

Kaal's ensnaring mechanism does not allow our inner eye to turn inward; consequently, instead of Supreme Father's divine vision, jeeva lusts and longs for beauty, wealth, and possessions of others. Ears, instead of longing to hear the Fathers voice, remain enraptured in hearing worldly voices of slander. Tongue, remains intoxicated with enjoyment of material objects and, the Mind in the ecstasy of Maya.. This makes Jeeva forget its real self and for mere physical comforts works hard day and night. Jeeva does not follow the spiritual path that alone can bring everlasting comfort and bliss.

Question 12: How does Maya make jeeva dance to its tune on Rajo and Tamo gun Huts (the trading centers)?

Answer 12:

Rajogun Hut: In Rajogun material mode Jeeva thinks about physical comforts and is always busy in realizing those comforts. Trapped in copycat mentality, jeeva becomes a slave of material desires. Jeeva always seeks the best of this world in food, drink, and household comforts. For realizing his material dreams Jeeva undertakes material pursuits with help from sensory and motor organs. Maya tells the five wicked emissaries (kam, krodh, lobh, moh, ahankar) that Jeeva is coming to undertake farming for profit. They should pretend to be hardworking farm workers who could help jeeva undertake profitable farming and thus win his confidence. Actually, they hoodwink him. When jeeva undertakes the farming enterprise, the five wicked emissaries of Kaal assuring him profit with their help, establish their full control. Gradually, Mind and all its associates fall prey to the five wicked ones making jeeva causal and careless. When jeeva joins the holy congregation in the company of saints, he recollects his glorious origin. Dawning of this

knowledge makes jeeva realize that he has been robbed of his precious treasure of vital life breath and thus grows repentant. Jeeva tries to make his associates understand this cheating game. Finding them unwilling to listen, jeeva plans to leave the village because it has now become clear to him that all his actions and undertakings are being accounted for by Chitargupat. In Dharam Rai's court accounts of his worldly deeds will be found in deficit. Jeeva realizes this only when he either receives the death summons or yamas come to take him with them. At that time jeeva seeks help from his farming tenants but they are already on their way out of the village. Jeeva sadly realizes the loss of his precious Capital. While being driven by Yamas (minions of death) jeeva renders advice to others never to rely upon the treacherous emissaries of the Kaal and settle every score with them while still in the field. He prays and begs God's mercy just for once with a promise never to get caught in the terrible world ocean again. Bhagat Kabeer describes jeeva's terrible plight in Gurbani:

DEHEE GAAVAA JEEO DHAR MAHTAO BASAH PANCH KIRSAANAA ||

NAINOO NAKATOO SRAVANOO RASPAT INDAREE KAIHAA NA MAANAA ||1||

BAABAA AB NA BASAO IH GAAO ||

GHAREE GHAREE KAA LEKHAA MAAGAI KAA-ITH CAHTOO NAAO ||2||

(RAHAAO)

DHARAM RAAE JAB LEKHAA MAAGAI BAAKEE NIKSEE BHAAREE ||

PANCH KAISAANVAA BHAAG GAE LAI BAADHIO JEEO DARBAAREE ||3||

KAHAI KABEER SUNAH RE SANTAH KHET HEE KARAH NIBERAA ||

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AB KI BAAR BAKHAS BANDE KAO BAHUR NA BHAOJAL PHERAA ||4||

Raag Maru Baani Bhagat Kabeer Jio (Page 1104)

Tamogun Hut (the trading center of temptations and mental corruption). When jeeva trades his Capital at Tamogun's storehouse, the emissaries of Kaal make him the owner of that place. Jeeva behaving like a king never thinks of returning home; instead becomes haughty and rebellious. Jeeva remains oblivious of the fact that he is actually in the fort of Kaal's trap. Respect he receives is just to hoodwink him and rob him of his precious capital. Actually, Chitargupat is reporting all of jeeva's actions to Dharam Rai. Going into the august presence of God, Dharam Rai narrates that jeeva feeling secure in Kaal's fort, is behaving like a rebel king. Dharam Rai is then ordered to go to the fort and have the jeeva released from there. Dharam Rai tells that the fort is very strong and fortified. It has the double wall of duality and triple moat of Traiguna (Rajo, Tamo and Sato), Maya's fiat runs all around. It would be impossible for Dharam Rai to seek jeeva's release. Expressing his helplessness Dharam Rai states that the fort where jeeva has been made captive, has lust as the door keeper, sorrow and pleasure are the guardsmen and sin and charity are the two parts of the gate. Quarrelsome anger is the chieftain. Jeeva grown rebellious has heavy protective armor on him. The worldly tastes are his protective vest, attachment is the hard hat, and evil and wicked thinking is the bow in hand with insatiable desires as the arrows. Dharam Rai says it would be impossible for him to seek jeeva's release from such impregnable defenses of the enslaving fort. Dharam Rai is ordered to fight. In obedience Dharam Rai prepares to launch an attack. The weaponry used by Dharam Rai consists of the charge of loving devotion (prem pleeta), focused consciousness as the rocket (surat hawaee) and discriminating knowledge as the bomb (golaa giaan). Together, these weapons set off an explosion that results in fire of Divine knowledge (Braham Agan) that demolishes the ramparts of the Kaal's fort. As an aftermath to this explosion, the Divine Melodies manifest. These five Divine Melodies help in capturing the five wicked emissaries of the Kaal and in defeating the Kaal himself. Now with the help of truth and contentment fort's door

is demolished and advancing into the inner chamber, rebellious jeeva is captured. But all this becomes possible only with Guru's grace and the help of holy congregation (Sadh-Sangat). Through power of Simran (meditation) and help from the saintly souls, jeeva is released from the ensnaring trap of Kaal and reunited with the Supreme Father. This helps in gaining the eternal kingdom (Abinasi Raaj). Through Gurbani Shabad Kabeer Ji brings us the following understanding.

KIO LEEJAI GARH BANKAA BHAAEE ||

DOVAR KOT AR TEVAR KHAAEE || RAHAAO ||

PAANCH PACHEES MOH MAD MATSAR AADEE PARBAL MAA-I-AA ||

JAN GAREEB KO JOR NA PAHUCHAI KAHAA KARAO RAGHURA-I-AA ||

KAAM KIVAAREE DUKH SUKH DARVAANEE PAAP PUN DARVAAJAA ||

KRODH PRADHAAN MAHAA BAD DUNDAR TAH MAN MAAVAASEE RAJA ||

SAVAAD SANAAH TOP MAMTAA KO KUBUDH KAMAAN CHADHAAEE ||

TISNA TEER RAHE GHAT BHEETAR IO GADH LEEO NA JAAEE ||

PREM PALEETA SURAT HAVAAEE GOLAA GIAAN CHALL-I-AA ||

BRAHM AGAN SAHJE PARJAALE EKAH CHOT SIJHAA I-AA|\

SAT SANTOKH LAI LARNE LAAGA TORE DU- E DARVAAJAA ||

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SADH SANGAT AR GUR KEE KRIPAA TE PAKRIO GADH KO RAJA ||

BHAGVAT BHEER SAKAT SIMRAN KEE KATI KAAL BHEY PHASEE ||

DAS KAMEERR CHARIO GARH OOPAR RAAJ LEEO ABNAASEE ||

(Bhairon Baani Kabeer Jee|| Kabeer Jeo (Page 1161)

Question 13: How can Braham, the matrix of all creation, be realized?

Answer 13:

The nightingale does not look after its chicks; but; to increase its progeny, she uses crow to undertake that duty without the crow's knowing that he is being duped into that undertaking. Duping the crow, she leaves her eggs in the crow's nest The crow knows nothing about Nightingale's duping act and considering her eggs as his own, he hatches them and looks after the chicks day and night even at a risk to his own safety. The chicks consider crow to be their real father and mother. When nightingale thinks that chicks can understand her language and fly, she approaches them and communicates with them in her language. Finding nightingale in this act the crow curses her out and cries danger to the chicks. The crow does not realize that those chicks are that of the nightingale. That he has only been used to take care of them and. that they were only entrusted to his care; does not dawn upon him. When chicks hear nightingale's voice time and again, they too start using that language. At that point the crow realizes the hard reality that those chicks are not his progeny, but the chicks still love the crow. In anger and repentance he forsakes those chicks. They part company with the crow and they build a separate home for them. This way the chicks come to understand that their real nature is not that of a crow; in reality, they are the off- springs of the nightingale. As long as the Nightingale did not make the call in her own language, the chicks had no knowledge of their origin.Like Nightingale in the

story, Vaheguru, too, while sending soul (jeeva) into mother's womb, gives no clue to the parents. He makes the parents look after His own little Self (the soul). On maturing in the company of Saints, Sadhus, Bhagats and Gurmuks, Jeeva is revealed the secret understanding that in reality, Vaheguru Himself is its Formless Father. Coming to Guru's loving care, the parents realize that the child they call their own is no more than Vaheguru's blessing entrusted to their care. Similarly, we do not understand that the soul, the smaller part of Supreme Father in us, is our real mother. In Jaap sahib it been said:

EK ONKAR SAT GUR PARSAD

CHHAPAI CHHAND || TAV-PARSAAD ||

CHAKAR CHEHAN AR BARAN JAAT AR PAAT NAHIN JEH ||

ROOP RANG AR REKH BHEKH KOU KAHAI NA SAKAT KEH ||

ACHAAL MOORAT ANUBHAV PARKAASH AMITOJ KHAAJEEAI ||

TRIBHAVAN MAHEEP SUR NAR ASSUR NET BAN TRIN KAIHAT ||

TAB SARAB NAAM KATHAI KAWAN KARAM NAAM BARNAT SUMMAT ||

(Jaap Patsahee –10)

It is Guru alone who imparts us the secrets knowledge of the Shabad and Braham, our real Self. We are to unite ourselves with the Formless God attuning ourselves to His Shabad that is ever present in our inner-self in the form of Naam and Jote. If like nightingale's chicks we listen to the Guru's spiritual teachings He will reveal to us the knowledge of Anhad Bani, Jote, Braham and Amrit. If we place our trust in him he will help us in uniting with Nirankaar (the Formless Father). To understand and become one with Braham, it is imperative to imbibe and follow Guru's teachings.

Gurbani says:

BAANEE GUROO GUROO HAI BAANEE WICH BAANEE AMRIT SAARE

GURU BAANEE KAHAI SEVAK JAN MAANAI PARTAKH GUROO NISTAARE ||

(Nat Mahalaa 4 (Page 982)

Question 14: Where does Nirankaar (the Formless God) manifest in our body?

Answer:

Revealing this secret knowledge through Akath Katha (discourse on subtle spiritual union with Nirankaar) Guru Ram Das Ji tells the devotees:

SUNOH SUNOH SUNOH JAN BHAI ||

GUR KADHI BANH KUKEEJAI ||

JE ATAM KAU SUKH SUKH NITT LORHO ||

TAN SATGUR SARAN PAVEEJAI ||

(Kaliyan Mahalaa - 4 (Page 1326)

The fifth master Sri Guru Arjan Dev Ji received Akath Katha Giaan (discourse on subtle spiritual union with Nirankaar) from Guru Ram Das Ji. Having been united with Nirankaar, Guru ji reveals this to us through Gurbani:

SUNN SAMAADH GUPHAA TAH AASAN ||

KEVAL BRAHAM POORAN TAH BAASAN ||

BHAGAT SANG PRABH GOSAT KARAT ||

TAH HARKH NA SOG NA JANAM NA MARAT ||

(Raamkalee Mahalaa 5 (Page 894)

PANCHCH SHABAD TAH POORAN NAAD ||

ANHAD BAAJE ACHRAJ BISMAAD ||

KEL KARAH SANT HAR LOG ||

PAARBRHAM POORAN NIRJOG ||

(Raamkalee Mahalaa 5 (Page 888)

About the abode of Nirankaar Bhagat Benee Ji says in Gurbani:

EKO ONKAR SATGUR –PARSAD

IRA PINGLA AUR SUKHMANA TEEN BASAH IK THAAEE ||

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BENEE SANGAM TAH PIRAAG MAN MAJAN KARE TITHAAEE ||

SANTAH TAHAA NIRANJAN RAAM HAI ||

GUR GAM CHEENAI BIRLAA KOE ||

TAHAAN NIRANJAN RAMAEEAA HOE || RAHAO ||

MASTAK PADAM DUAALAI MANEE ||

MAAHE NIRANJAN TRIBHAVAN DHANEE ||

PANCH SABAD NIRMAA-IL BAJE ||

DHULKE CHAVAR SANKH GHAN GAAJE ||

(Raamkalee Baani Benee Jeo Kee 974)

This leaves no doubt in our minds as to where Nirankaar manifests in our body. He manifests in our body above the spot called Trikuti (the confluence of Ida, Pingula, and Sukhmana). The passage to the abode of the Formless God leads through the shrunk off Sukhmana. Those who recite His Name with loving devotion and detachment are blessed with a berth in the celestial home.

Question 15: How to transcend the Five Elements and reach Mohledhaar (the root)?

Answer15:

Our body is made of five elements (water, air, fire, earth, and ether/akaash). Guru Arjan Dev Ji in Sukhmani Sahib very elaborately describes the technique to transcend the Five Elements.

Air element: Guru Ji tells us how to concentrate the mind and transcend this element. The atmospheric air sometimes flows gentle and is at other times fast and stormy. The Paon Tat (the air element) within the body behaves the same way. Its flow rises and ebbs. The unsteady behavior of air disturbs our mental equilibrium. We need Gur Sabad to steady and focus our mind in the vortex of wind within. Gurbani elaborates:

JIO MANDIR KO THAAMAI THAMAN ||

TIO GUR KAA SABAD MANAH ASTHAMAN ||

(Gaoree Sukhmani Mahalaa - 5 (Page 282)

Water element: As a boat is needed to cross a river; so, is the Gurshabad needed to ferry mind across the water element within this body. Gurbani says:

JIO PAAKHAAN NAAV CHARH TARAI

PRAANEE GUR CHARAN LAGAT NISTARAI

(Gaoree Sukhmani Mahalaa-5 (Page 282)

Fire element: To protect ourselves from the atmospheric heat, we seek shelter in the shade. We do have the element of fire within the body. Gurshabad provides shady shelter to our mind and protects it from the heat of the fire within. Gurbani says:

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JAH MAHAA BHA-I-AAN TAPTE BAHU GHAAM ||

TAH HAR KE NAAM KEE TUM OOPAR CHHAAM ||

Gaoree Sukhmani Mahalaa – 5 (Page 264)

Where there is awesome and terrible heat and blazing sunshine, there, the Name of the Lord will give you shade.

Dharti Tat (earth element): As we need light to go through darkness; so we need light of Gur Sabad to see our way through the darkness of this earth element within. Gurbani says:

JIH PAINDAI MAHAA ANDH GUBAARA ||

HAR KA NAAM SANG UJEEAARAA ||

Gaoree Sukhmani Mahalaa –5 (Page 264)

Sky element: Space is infinite and distances very long. Embarking upon a long journey we need food and water for survival. To complete this long journey within the inner space, we need Guru given food of Gurshabad. Gurbani says:

JIH MAARAG KE GANE JAAHE NA KOSAA ||

HAR KA NAAM OOHAA SANG TOSAA ||

Gaoree Sukhmani Mahalaa –5 (Page 264)

Bhai Gurdaas has also written on the subject of overcoming the influence of the five Elements.

PAUN PANI BAISANTRO DHARAT AAKASH ULANGH PAIYANA ||

To cross these elements, Gurmantar "Vaheguru" should be chanted as detailed below:

Chant the 'Va' sound of Gurmantra with complete focus on tongue while attentively listening to the sound (Va.). Chant 'hey' part of Gurshabad with focused awareness at the heart center and listen attentively to the sound 'hey'. Chant 'gu' part of Gurshabad with focused mind at the navel center listening with complete attention to the sound 'gu'. Chant 'ru' part of Gurshabad with mind focused at dharan 'root center' while attentively listening to the sound 'ru'. Start the chant 'Va' after breathing in and finish chanting 'ru' in the same breath, then exhale and start the new cycle. Loudly chant and listen to the sound of the Gurmantra for ten to fifteen minutes. Gradually, tone down the chant and go silent and just mentally repeat the Gurmantra. Listen to the sound of Gurshabad excluding all external sounds and voices. When we become adept in this method, only, then should we move on to the next method.

Note: This technique helps stop all mental flux (disturbing flow of thoughts, feelings and emotions) and makes the mind focused and steady.

Question 16: Where is Bhavsagar (terrible world ocean)? How is it to be crossed with Gurshabad (Gurmantar)?

Answer 16:

When jeeva at time of birth comes out of the mother's womb, the connection between jeeva and the creator at umbillicus center gets severed. This end is called mool (the root). This forms one shore of the Bhavsagar. Gurbani says:

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MOOL DUAARI BANDHIAA BANDH ||

(Bharao Kabeer Lee Page 1159)

From Mool to the end of Sukhmana, which is located between the eyes, the flow of vital air (paon) keeps changing. On opening of the nine doors and vital air entering in through mouth, the upper end of the Sukhmana breaks and shrinks, blocking further passage. This spot forms the other shore of the Bhavsagar.

SAHAJ GUFFA MAH AASAN BAADHIAA ||

(Asaa Mahalaa 5 Page 370)

The space between Dharan and Sukhmana is called Bhavsagar.

DUHAA SIRIAA KAA AAP SUAAMEE ||

KHELAI BIGSAI ANTARJAAMEE ||

(Gaoree Sukhmani Mahalaa –5 (Page 277)

The Supreme Father maintains His subtle spiritual connection and union with the jeeva through the vital breath. So we have to engage in Vaheguru (Gurshabad) Simran completely attuning and absorbing our consciousness in the vital air. Inhaling we have to chant 'Vahe' and listen attentively to the sound produced (dhun). When exhaling, chant 'Guru'and listen to the sound with focused awareness. Thus chanting Gurmantra when inhaling and exhaling, wall of falsehood will be demolished and Jeeva will cross over to the fourth dimension. (Chauthe paad) Thus crossing the ocean of worldly desires (Bhavsagar) we have to enter Trikuti. (The confluence of

Ida, Pingula and Sukhmana)

Question 17: How is rom rom Simran (meditation in which every cell vibrates and resonates with the sound Vaheguru, Vaheguru) done?

Answer 17:

Consciousness manifests in every cell of the human body. It is this consciousness that yamas (the minions of death) snatch out at the time of death. This results in agonizing pain. To escape this agony all manmukhs pray for mercy. But to escape Yamas noose, we have to do rom rom Simran; so that, we can master the technique of withdrawing our consciousness from our cells and bring it back at will. In this way we can freely go to and come back from our Nij-ghar (The Tenth Door). This Simran (rom, rom Simran) is done only after one has become an adept in swaas, giraas technique (inhale, exhale method). In this method when surat (consciousness) has become attuned to the Sabad, breathing is briefly held and the sound of Gurmantra (Vaheguru) is synchronized with the heartbeat. This will cause every cell to vibrate and resonate with the beat of the sound current of Gurmantra synchronized with the heartbeat. Gradually, every thing that one will come in contact with will seem to be chanting 'Vaheguru, Vaheguru'in spontaneous and continuous stream of divine sound. This method of Simran is called 'rom, rom simran.'about this Gurbani says:

GURMUKH ROM ROM HAR DHIAAVAI ||

(Raamkalee Mahalaa-1 (Page 941)

ROM ROM RAVIAA HARI NAAM ||

(Bharao Mahalaa –5 (Page 1144)

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Question 18: What is Trikuti (the confluence of Ida, Pingula and Sukhmana). How is this to be crossed with the help of the Sabad?

Answer 18:

To cross and go beyond Trikuti, the following method of Simran is used: Suspend breathing and focus consciousness at the confluence of Ida, Pingula and Sukhmana between the eyes. With complete dhiaan (attention) mentally vibrate 'Vahe' part of Gurmantar and pull it up between the eyes and mentally vibrating 'guru' part of Gurmantar bring dhiaan (attention) down about half an inch. Resume breathing and repeat this for about 15 minutes. This will equalize the flow of paon (breath) in chand (ida) and sooraj (pingula) and closed passage through Trikuti will open up. About this Gurbani says;

IRRA PINGLAA AOR SUKHMANA PAONAI BANDH RAHAAO GO

CHAND SOORAJ DUE SAM KAR RAAKHAO BRAHAM JOT MIL JAAO GO ||

(Baanee Naamdeo jee kee Raamkalee (Page 973)

Bhai Gurdass has also made a mention of this technique.

JOG JUGAT GHAT SADH HAR, PAWNA THAIHRAYE ||

TAB KHAT CHAKRA SAIHJE KHIRHE GAGNA GHAR CHHAYE ||

NIJ SUN SAMADH LAGAIE KAI ANAND LIV LAYE ||

TAB DARGEH MUKH UJJALE PAT SION GHAR JAYE ||

(Var 41 Bhai Gurdass Ji)

Question 19: Where is the Teerath (place of pilgrimage) and Amritsar (pool of ambrosia) in our body?

Answer 19:

The confluence of Ida, Pinglaa, Sukhmana is called Piraag (holy place of pilgrimage). This confluence is also called Sunn or Teerath etc. in Gurbani. When Naam (Anhad Sabad) manifests at this confluence, it is called Amritsar (pool of ambrosia).

GUR SATGUR KAA JO SIKH AKHAAE

SU BHALKE UTH HARNAAM DHIAAVAI ||

UDAM KARE BHALKE PARBHAATEE

ISNAAN KARE AMRITSAR NAAVAI ||

(Gaoree Kee Vaar Mahalaa 4 (page 305)

The mind is to bathe in this holy place and wash off the corruption and pollution of Traigun (the material phenomenal world). This cleansing will restore mental purity.

MAIL GAEE MAN NIRMAL HOAA |

AMRITSAR TEERATH NAAE ||

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(Mahalaa 3 (Page 587)

TEERATH NAAVAN JAAO TEERATH NAAM HAI ||

(Dhanaasaree Mahalaa 1 Chhant (Page 687)

The Sabad that manifests in the perfectly purified mind here is called Atma, Jote, Naam, Sahajdhun, and Sacha Sabad. This Naam is the true form or manifestation of the Formless God. Bhagat Benee ji bears witness to this truth in Gurbani:

IRRA PINGALLA AOR SUKHMANA TEEN BASSAI IK THAAIA

BENEE SANGAM TAH PIRAAG MAN MAJAN KARE TITHAAEE

(Ramkalee Baanee Benee Jeeo kee (Page 974)

Question 20: What kind of difficulties does Maya create in the path of spiritual realization?

Answer 20:

The spiritual seeker trying to transcend Trikuti also called Bikham Nadee (Turbulent River), will face a delusion in the form of Parkaash (luminous light). In this delusion a seeker can see subtle make- believe forms of gurus, seers and other holy figures. In fact, these manifesting delusions are an effort by Kaal to hinder seekers entry into Nij-ghar (The Tenth Door). The Parkaash of the Five Elements creates this delusion. This is nothing but Maya's deluding network. In Gurbani this illusory phenomena is called mirage (Gandarbh Nagri or Harchandauri). Mind caught in this web of illusion cannot realize its true self. Gurbani forbids entry into this web of delusion.

MRIG TISNAA PEKH BHULNAE WUTHE NAGAR GANDHARB ||

(Salok Mahalaa 5 Page 425)

Crossing Trikuti, when seekers consciousness gains entry into the Nij-Ghar also called Thir-Ghar (Tthe Tenth Door), many miraculous powers (Ridhis and Sidhis) manifest and become available to the seeker. One has to be very cautious not to use these powers because these are nothing but hindrances in the way of spiritual realization. One who has gained access into Nij-Ghar must never indulge in or meddle with these miraculous powers. After transcending this state of Ridhis and Sidhis, seeker will be blessed with the power to change his physical form at will. The seeker can at will become visible or invisible, huge or small in size. Altogether, there are eight such miraculous powers. One must absolutely shun these; otherwise, the seeker will not be able to achieve union with the formless God

Question 21: How can one perfectly attune with and merge into Nirankaar?

Answer 21:

Through proper-guided Naam Simran, consciousness gains access to Nij-Sunn (The Primal Void). This Nij-sunn is called Thirghar, Sahajgufaa, Daswan Akaash, Daswam Duaar or Sivpuri (all of these symbolize the Tenth Door). At this door one's consciousness is alone in Nij-Sunn. This state is called Sahajsmaadh or Sunnsmaadh. Here Five Primal Melodies along with many other melodies manifest. These are called Anhad Naad or Anhat Naad, or Akaash Bani. This Akaash Bani is figuratively coming from the mouth of the formless God. This is where the seeker has to focus his consciousness. About this Guru Arjan Dev Ji says:

TERAA MUKH SUHAVAA JEEO SAHJ DHUN BAANEE ||

(Maajh Mahalaa -5 Chaopade Ghar 1 Page 96)

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This Anhad Naad streaming in continuous musical notes is called "Naam". This is the real original self of our Mind. Gurbani says:

HAR JAN HAR HAR NAAM SAMAANE

DUKH JANAM MARAN BHAV KHANDAA HE ||

(Raag Gaoree Poorbee Mahalaa 4 (Page 171)

Attuning ones consciousness to this Naam (the continuously streaming sound current of Anhad Naad), one has to enter the Sunn Mandal (the primal void) where the Jote (the Divine Light) will manifest. One has to merge into this manifestation of the formless God. Gurbani says:

NIRANKAR MAH AAKAAR SAMAAVAI

AKAL KALAA SACH SAACH TIKAAVAI

SO NAR GARBH JON NAHEE AAVAI ||

(Asaa Mahalaa 1(Page – 414)

This is the last step in god-realization (Vaheguru Darshan). Following this spiritual pathway, one merges in Nirankaar and enjoys a state of bliss. The enlightened souls in this spiritual state, no matter where they are, always enjoy the blessed protection of Vaheguru's grace. Gurbani says:

RAAM RASAA-IN GURMUKH CHAAKHAI

DAR GHAR MAHALEE HAR PAT RAAKHAI ||

(Asaa Mahalaa 1(Page 415).

KABIR TUN TUN KARTA TUN HUA MUJH MAIH RAHA NAN HUN

JAB AAPA PAR KA MIT GAEYA JAT DEKHAU TAT TUN ||

Kabir (1375)

In this blessed state of spiritual realization the seeker virtually becomes the real image of the Formless.

*SUBMISSION: These are subtle and intricate techniques. For proper guidance, kindly seek company of those who practically know and are the real masters in this spiritual journey.

Question 22: Who are the liberated ones? Who are granted heavenly abode (Swarag) and who are condemned to hell (Narak)?

Answer 22:

Some blessed souls that take human birth with complete understanding that human life is a rare opportunity to work for and become living liberated. They always keep company of the holy and through proper Simran techniques realize their true self. They inculcate and imbibe Naam in them. They learn the art of going to the House (nij-mahal) themselves while still living in human vesture. They are honored in the divine Court. They perform their worldly duties as living liberated and have access to the Nij-Mahal (the divine Court). They can visit and stay in their Nij-Ghar or Nij-Mahal as long as they wish. They always remember Vaheguru through Simran even while performing their worldly duties in the field of Traigun Maya. All respect and praise them. Everyone desires and seeks their holy company. About these living liberated souls Gurbani says:

GURMAT HAR LIV UBRE ALIPAT RAHE SARNAAE ||

ONEE CHALAN SADAA NIHAALIAA HAR KHARCH LEEAA PAT PAAE ||

GURMUKH DARGAH MANEEAH HAR AAP LAE GAL LAAE ||

GURMUKHAA NO PANTH PRGATAA DAR THAAK NA KOEE PAAE ||

HAR NAAM SALAAHAN NAAM MAN NAAM RAHAN LIV LAAE ||

ANHAD DHUEE DAR WAJDE DAR SACHAI SOBHAA PAAE ||

JINEE GURMUKH NAAM SALAAHIAA TINNA SAB KO KAHAI SAABAAS ||

TIN KEE SANGAT DEH PRABH MAI JAACHAK KEE ARDAAS ||

NANAK BHAAG WADE TINA GURMUKHAA JIN ANTAR NAAM PARGAAS ||

(Siree Raag Mahalaa 4 (Page 41/42)

The above-mentioned gurmukhs always remain attuned to Naam and with deep devotion and love sing praises of the Naam. Chitargupat (the secret recorder of deeds) seeks no account from them when they shed their mortal frame at the time of their departure from this journey of life. Even Yamas (minions of death) pay their respects to them with devotion and they are led to their heavenly abode amid music of trumpets.

DHUR MARAN LIKHAA-I-AA GURMUKH SOHAA-I-AA

JAN UBARE HAR HAR DHIAAN JEEO ||

HAR SOBHAA PAAEE HARNAAM WADIAAEE

HAR DARGAH PAIDHE JAAN JEEO ||

(Asaa Mahalaa-4 (Page 447)

JAH AAVATE BAHUT GHAN SAATH ||

PAARBRHAM KE SANGEE SAADH ||

CHITTARGUPAT SABH LIKHTE LEKHAA ||

BHAGAT JANAA KAO DRISAT NA PEKHAA ||

KAH NAANAK JIS SATGURU POORA ||

WAAJE TAA KAI ANHAD TOORA ||

(Asaa Mahalaa 5 (Page 393)

The souls that come into this world with death inscribed on their forehead and meditate on the holy Naam but at death are summoned back to the divine Court before they have realized their true self and become one with Naam, are given a berth in heaven. Gurbani says:

MARAN LIKHAAEE MANDAL MAH AAE JEEVAN SAAJAH MAAEE

EK CHALE HAM DEKHAH SUAAMEE BHAAHE BALANTEE, AAEE ||

(Raamkalee Mahalla - 1(Page 876)

Guru Gobind singh says:

JO NIJ PRABH MO SO KAHA, SO KAIH HON JAG MAHEN ||

JO TIH PRABH KO DHIAAEE HAIN ANT SURAG KO JAHEY ||

Those who come to this mortal world, but do not seek and keep the company of the holy and do not surrender their ego to the Guru or God, they forget their true self. They are condemned to the agonizing cycle of transmigration (repeated birth and death) Gurbani says:

EH TISNAA WADAA ROG LAGAA MARAN MANAH WISAARIAA ||

(Raamkalee Mahalaa -3 (Page 919)

They do not take full advantage of their rare and precious human life. Duality and enmity become their innate nature and they waste their rare and extremely valuable human life in the pursuit of Traigun Maya (material possessions and fleeting pleasures). Gurbani says:

MARAN LIKHAEE MANDAL MAH AAE ||

JANAM PADAARATH DUBIDHAA KHOVAI ||

AAP NA CHEENAS BHRAM BHARM ROVAI ||

(Dhanasaaree Mahalaa 1 Ghar-2 (Page 686)

Dharm Rai determines a berth in heaven or hell solely on the basis of precious life breath (swassa da dhan) spent in good or bad deeds. Gurbani elaborates as follows:

NANAK JEAA UPAAE KAI LIKH NAAVAI DHARAM BAHAALIAA ||

OTHAI SACHE HEE SACH NIBRAI CHUN WAKH KADHE JAJMAALIAA ||

THAAO NA PA-IN KOORIAAR MUH KAALAI DOJAK CHAALIAA ||

TERAI NAAE RATE SE JIN GAE, HAAR GAE SE THAGAN WAALIAA ||

LIKH NAAVAI DHARAM BAHALIAA ||

(Asaa de Vaar- paurie (Page463)

From the holy hymn quoted above it is evident that Dharm Rai is duty bound to send one either to hell or heaven on the basis of good or bad deeds done during ones existence in human vesture. At the time of death they either go to hell or heaven leaving their mortal frame behind.

Those who attain liberation while still alive, merge directly with God after death.

Nark Swarg

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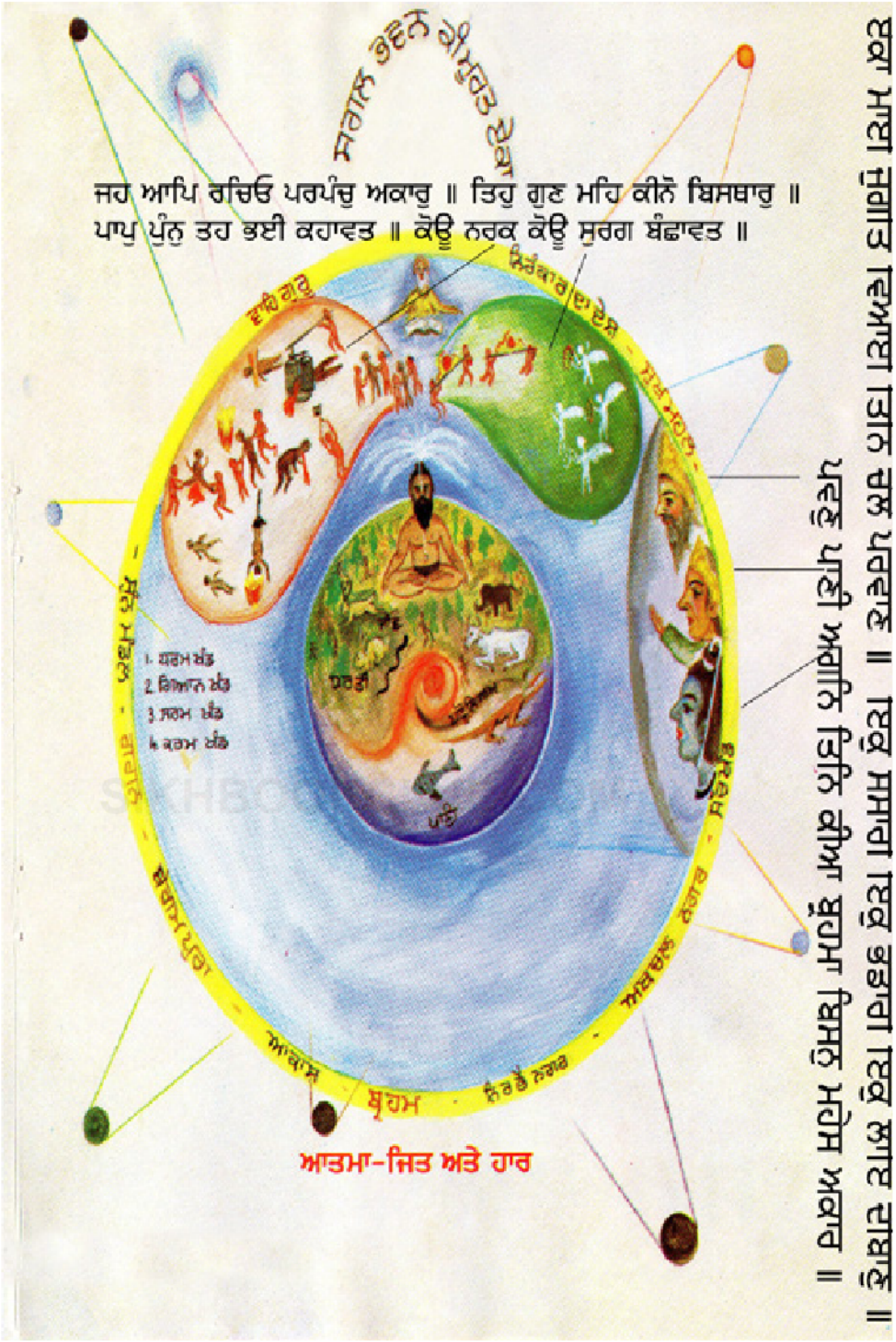
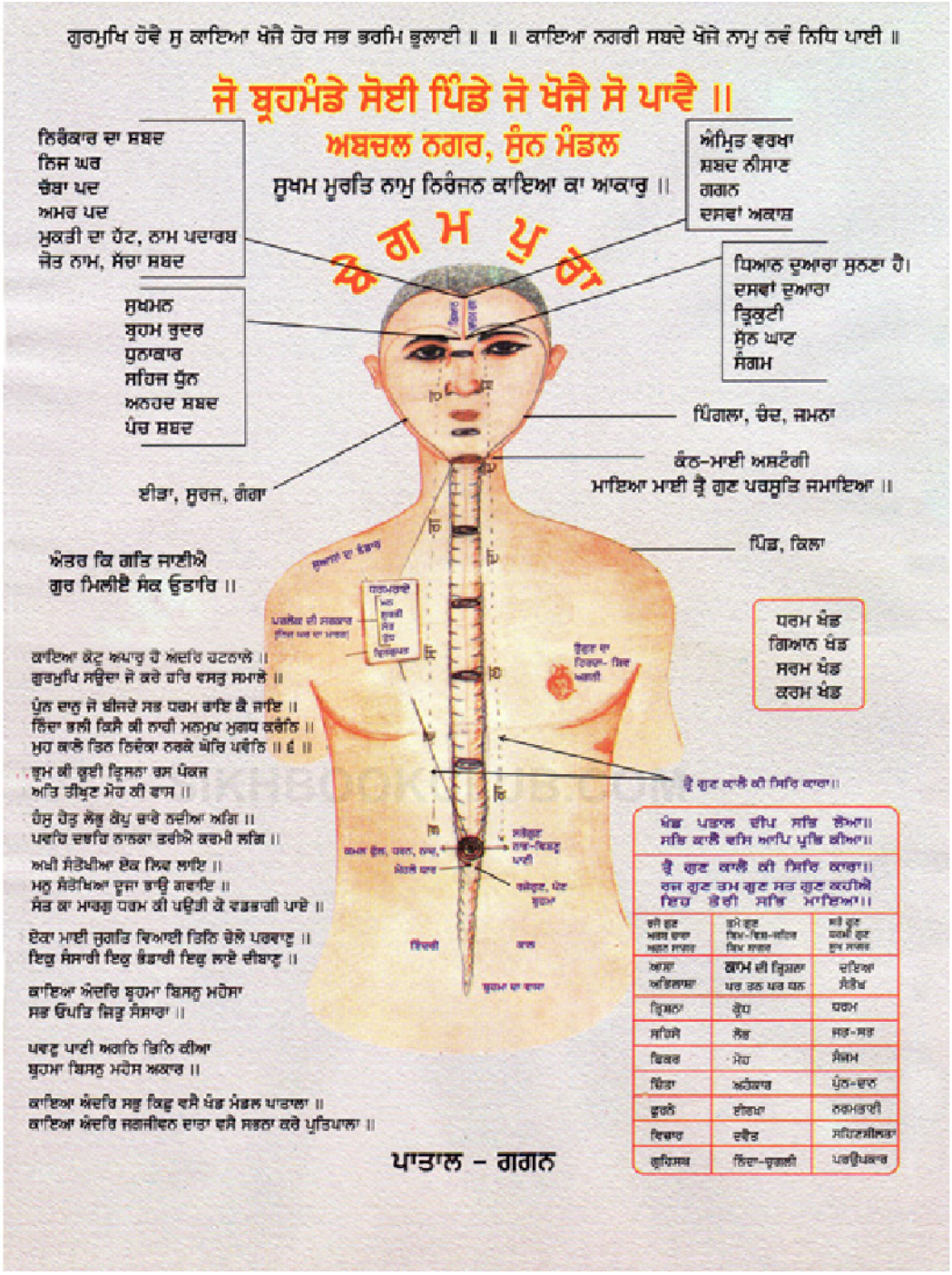


Sukam Sareer


ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਾਇਆ ਖੋਜੈ ਹੋਰ ਸਭ ਭਰਮਿ ਭੁਲਾਈ ॥ ॥ ॥ ਕਾਇਆ ਨਗਰੀ ਸਬਦੇ ਖੋਜੇ ਨਾਮੁ ਨਵੰ ਨਿਧਿ ਪਾਈ ॥
ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥
ਅਬਚਲ ਨਗਰ, ਸੁੰਨ ਮੰਡਲ
ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ ਕਾਇਆ ਕਾ ਆਕਾਰੁ ॥
ਨਿਰੰਕਾਰ ਦਾ ਸ਼ਬਦ
ਨਿਜ ਘਰ
ਚੌਥਾ ਪਦ
ਅਮਰ ਪਦ
ਮੁਕਤੀ ਦਾ ਹੱਟ, ਨਾਮ ਪਦਾਰਥ
ਜੋਤ ਨਾਮ, ਸੱਚਾ ਸ਼ਬਦ
ਅੰਮ੍ਰਿਤ ਵਰਖਾ
ਸ਼ਬਦ ਨੀਸਾਣ
ਗਗਨ
ਦਸਵਾਂ ਅਕਾਸ਼
ਧਿਆਨ ਦੁਆਰਾ ਸੁਨਣਾ ਹੈ।
ਦਸਵਾਂ ਦੁਆਰਾ
ਤ੍ਰਿਕੁਟੀ
ਸੁੰਨ ਘਾਟ
ਸੰਗਮ
ਸੁਖਮਨ
ਬ੍ਰਹਮ ਰੁਦਰ
ਧੁਨਾਕਾਰ
ਸਹਿਜ ਧੁੰਨ
ਅਨਹਦ ਸ਼ਬਦ
ਪੰਚ ਸ਼ਬਦ
ਪਿੰਗਲਾ, ਚੰਦ, ਜਮਨਾ
ਕੰਠ-ਮਾਈ ਅਸ਼ਟੰਗੀ
ਮਾਇਆ ਮਾਈ ਤ੍ਰੈ ਗੁਣ ਪਰਸੂਤਿ ਜਮਾਇਆ ॥
ਈੜਾ, ਸੂਰਜ, ਗੰਗਾ
ਪਿੰਡ, ਕਿਲਾ
ਅੰਤਰ ਕਿ ਗਤਿ ਜਾਣੀਐ
ਗੁਰ ਮਿਲੀਐ ਸੰਕ ਉਤਾਰਿ ॥
ਧਰਮ ਖੰਡ
ਗਿਆਨ ਖੰਡ
ਸਰਮ ਖੰਡ
ਕਰਮ ਖੰਡ
ਕਾਇਆ ਕੋਟੁ ਅਪਾਰੁ ਹੈ ਅੰਦਰਿ ਹਟਨਾਲੇ ॥
ਗੁਰਮੁਖਿ ਸਉਦਾ ਜੇ ਕਰੇ ਹਰਿ ਵਸਤੁ ਸਮਾਲੇ ॥
ਪੁੰਨ ਦਾਨੁ ਜੇ ਬੀਜਦੇ ਸਭ ਧਰਮ ਰਾਇ ਕੈ ਜਾਇ ॥
ਲਿਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ ॥
ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿਦੰਕਾ ਨਕਲੇ ਘੋਰਿ ਪਵੰਨਿ ॥ ੬ ॥
ਤ੍ਰੈ ਗੁਣ ਕਾਲੈ ਕੀ ਸਿਰਿ ਕਾਰਾ॥
ਖੰਡ ਪਾਤਾਲ ਦੀਪ ਸਭਿ ਲੋਆ॥
ਸਭਿ ਕਾਲੈ ਵਸਿ ਅਲਿਪ ਪੁਰਖੁ ਕੀਆ॥
ਤ੍ਰੈ ਗੁਣ ਕਾਲੈ ਕੀ ਸਿਰਿ ਕਾਰਾ॥
ਰਜ ਗੁਣ ਤਮ ਗੁਣ ਸਤ ਗੁਣ ਕਹੀਐ
ਇਹ ਤੇਰੀ ਸਭਿ ਮਾਇਆ॥
ਕਾਮ ਦੀ ਤ੍ਰਿਸ਼ਨਾ
ਕ੍ਰੋਧ
ਲੋਭ
ਮੋਹ
ਅਹੰਕਾਰ
ਈਰਖਾ
ਦਵੈਤ
ਨਿੰਦਾ-ਚੁਗਲੀ
ਧਰਮ
ਸਤ-ਸਤ
ਸੰਜਮ
ਪੁੰਨ-ਦਾਨ
ਨਰਮਤਾਈ
ਸਹਿਨਸ਼ੀਲਤਾ
ਪਰਉਪਕਾਰ
ਪਾਤਾਲ - ਗਗਨ

Kila

Glossary

GLOSSARY

Abinaasi Raaj - Eternal kingdom

Akaash - Sky

Akath Kathaa - Subtle spiritual knowledge of union with God

Akaal Purkh - God, Eternal Reality

Ahankaar - Ego

Amritsar - Pool of Ambrosia

Amrit Raas, Naam Raas, Har Raas - Elixir, Ambrosia

Anhat Naad - Unstruck Divine melody

Anhad Sabad - Unstruck Divine Melody

Ashaa, Abilashaa, Trishnaa - Hopes, Desires, Cravings

Bhavsagar - Terrible World Ocean of Trai Gun Maya

Bikham Nadee - Uneven flow of vital air in Ida, Pingula

Brahma - The Power that creates

Bisan - The Power that sustains

Budh - Intellect

Chitargupt - Secret recorder of all deeds (mental and physical)

Dharan - Umbilicus

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Dasam Duaar - The Tenth Door

Dushat Atma - Minions of Death

Dharm Rai - The Righteous Judge

Duja Bhao - Attachment to the created forgetting the Creator

Dhundoo-Kaara - Misty Darkness before Creation

Gagan - Sky

Ghandarbh Nagri - Mirage, Illusion

Harchandauree - Mirage, Illusion

Hut - Trading Center

Ida - The Left Channel also called the Ganges and the Moon (Chand)

Jeev - Atma - Individualized soul

Jote - Divine Light

Khat chakra - Six Plexus or Energy Centers

Lobh - Greed, One of the wicked emissaries of Kaal

Mahes - The Power that destroys

Maya - The Manifested Universe, the Ephemeral Material Phenomena

Maya Jaal - Ensnaring Web of Maya

Moh - Attachment, one of five wicked emissaries of Kaal

Mohledhar - The Root

Mukti - Liberation from the cycle of birth and death

Nabh Ghaat - The Umbilicus

Nau Ghar - Nine Openings in the Body

Naam-Sabad - the Creative and Sustaining Spiritual energy

Nirankaar - Transcendental God

Nij Ghar - The Mansion of the Self, the Tenth Door

Paon/pawna - Vital Air

Pataal - The Nether World

Panch Sabad - The Five Primal Melodies

Pigula - The Right Channel also called the Jamuna and the Sun (Sooraj)

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Ridhis,Sidhis - Miraculous powers

Rajo gun - Quality of Action and Enterprise that helps in realizing hopes, desires and cravings

Sach Khand - The Subtle Spiritual Realm

Sangam - The Junction

Sabad - Naam.

Sargun Roop - The Manifested Universe

Sato gun - The saintly Qualities

Sahaj Dhun - Continuously Reverberating Divine Melody at the Tenth Door

Sahaj Gufaa - The Tenth Door

Sivpuri - Abode of the Formless God

Sunn Samaadh - Primal Silence

Swassa Da Dhan - Vital Life Breath

Tamo gun - Quality of Darkness and Ignorance that leads to mental impurity and corruption

Trai gun - Sato Gun, Rajo gun, Tamo gun

Teerath - Holy Place of Pilgrimage

Trikuti - The Confluence of Ida, Pingula and Sukhmana (Three subtle channels through which the vitar air flows within the spine and beyond)

Yama - The Minions of death

Yamaraj - The King of the Minions of Death

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