

Initiation

SURAT SHABD YOGA

BAR BAR BABA JI



*The Guru is the Boat, and the Guru is the Boatman. Without the
Guru, no one can cross over. Bard Gayand*

Teachings

The Path

The message of the saints remains the same - exchange the remembrance of the world with the remembrance of God. Repeat the Names, but do so with conscious attention.

They should not repeat the Names dumb-like, parrot-like. Kirpal Singh

My Submission

The repetition of the Five charged words requires careful and conscious attention.

We people don't pay much attention to Simran. That's why we spend our whole life in doing it and still remain far away from perfection. We people do Simran for ten minutes and then give up for many minutes, and again we do, and again we give up. Sometimes we forget Simran for many hours, and sometimes we don't remember Simran even for many days. It is only because of this that we are not able to perfect our Simran. Sant Ji

Again Simran must be done slowly and the Words are to be repeated or thought out with clarity. Kirpal Singh

Conclusion

If we have completed Simran correctly even once, we begin to grasp the task at hand, and the way ahead.

If you remember the Lord in meditation for a moment, even for an instant, then your life will become fruitful and prosperous. Guru Arjan

The Way of the Satsangi

How do we fulfill Master's exhortation that this is indeed a precious human birth; that we should not waste even a moment in idle thought, talk or deed.

Saints do not waste even a single minute but keep their attention fixed either in Simran or in Dhyan or in Dhun. Baba Sawan Singh

My Submission

Our journey begins at the eye center.

For this one hour we should keep our attention concentrated at the Eye Center because this is where our journey begins. Sant Ji

It is at the eye center that we must endeavour, for the Simran of the Lord does not fall beneath the third eye.

And these names reside at the Eye Center, as God does not enter beneath the Third Eye. Kirpal Singh

Thus, some effort or determination is required on behalf of the satsangi, we who are not accustomed to placing our attention at the third eye.

You see that it is very difficult to concentrate and contemplate on the Form of the Master because He does not go below the Eye Center. Sant Ji

Conclusion

Masters say, develop concentration at the eye center, for this is where the journey or process begins.

The long process begins with concentration at the seat of the soul in the body, situated just between and behind the two eyebrows, where mental Simran is done in full earnest. Kirpal Singh

Remembrance

Love is remembrance; and greater than love is discipline, or continued remembrance.

So greater than love is obedience, mind that: greater than love is obedience. Kirpal Singh

My Submission

Love remembers Shabd, and discipline continues to remember Shabd.

The need of the hour is discipline and love. Sant Ji

The act of remembrance begins as love and continues as self-surrender, or discipline.

*Absolute love and self-surrender are only other aspects of complete and flawless concentration.
Kirpal Singh*

*Baba Jaimal Singh was extremely pleased and replied that such self-surrender was indeed the
highest karni, or discipline. Kirpal Singh*

Thus, we are enjoined to concentrate the attention.

*That method is the same as all Saints use, which is simply the concentrated attention, held firmly
at the given center. Baba Sawan Singh*

Conclusion

Remember God, and greater still, continue to remember God.

*But if we paid attention to Simran, and if we did Simran constantly, then we could perfect it in no
time. Sant Ji*

Simran and Dhyan

We observe the Dhyan of the Master only by repeating the Simran of the Master.

We can concentrate on the Form of the Master only by contemplating on the Form of the Master.
Guru Arjan

My Submission

Dhyan is concentration; Simran develops concentration.

Simran and Dhyan; constant remembrance and concentration. *Kirpal Singh*

Conclusion

The Dhyan of the Lord is built up by the Simran of the Lord.

When you do Simran of your Guru, then you are doing Dhyan of your Guru. *Sant Ji*

If we do Simran lovingly and affectionately, then without visualizing the form of the Master, the Form itself will come there and start dwelling within us. *Sant Ji*

Surat

Saints and Mahatmas tell us, the attention is our most precious faculty.

Surat is the most precious of man's inherited faculties - the priceless jewel of immense virtue.
Kirpal Singh

My Submission

As long as the attention remains at the eye center, it continues to gain in strength.

So long as the attention is at the eye focus, it is filling. *Baba Sawan Singh*

However, when the attention or surat falls below the eye center, it begins to diminish in strength.

But when the attention is running below the eye focus, it is leaking. And the lower the attention below the focus, the faster it is leaking. *Baba Sawan Singh*

With the Simran of the Five charged names, the surat remains affixed at the third eye.

Even when you are not meditating you should try to keep your attention at the eye centre and you should try to do Simran, because when we allow our attention to drop down from the eye centre we lose a lot of our spiritual energy. *Sant Ji*

Conclusion

To gather the wealth of Naam, repeat the Simran of the perfect Master.

The Simran of five Names with concentration of Surat continuously and without a break or pause, grants all powers. *Kirpal Singh*

The Will of God

The will of God is difficult to accept.

It is easy to speak and talk, but it is difficult to accept Your Will. Guru Arjan

My Submission

In remembrance, we abide by the will of the Lord.

Twenty-four hours a day, they are lovingly absorbed in the One Lord; they surrender and accept the Will of the Infinite Lord. Guru Arjan

Conclusion

Saints and Mahatmas tell us, remember the Lord God; do not forget Him even for a moment.

The self-willed manmukhs do not remember the Naam. Guru Amar Das

The purpose of advising the dear ones to do the Simran all the time, whether they are sleeping or awake, whether they are walking, talking, or doing anything - such strong advice for doing non-stop Simran - the purpose is that the dear ones should do so much Simran that in every single breath the remembrance of the Master dwells. Sant Ji

Quotes

To know thyself is discernment.

Simran is the least we can do.

Hope is just another word for despair.

God is love, but He is also discipline.

Yoga means union.

The soul naturally gravitates towards the eye center.

If you keep my commandments, you will love me is also true.

It is upon a foundation of pure living that we build our house called meditation; go within that house and chant the Name of the Lord.

Seva means service before self.

Too much grace, and not enough effort, does not a satsangi make.

There is only one play; there is no other play.

Love is immediacy.

Bar Bar means repeatedly; Simarana means prayer.

Chance and the fate of thrown die,
render a heart's strings
ill-tuned, as a lyre
whose pitch strains to sing.

Even cattle jump the queue, from time to time.

The Lord gives whatever is asked of Him.

No learning, no learning curve.

Make ego the head, and humility the platter.

Love is upheld by devotion.

Judith Perkins, Nina Gitana and Louise Rivard have all paid obeisance to Simarana, and for
good reason, I would say.

The vegetarian diet abstains from meat, fish and eggs.

Karma prolongs the agony, not the ecstasy.

The universe means the entirety of Creation, as personified by the Shabd Guru.

If you talk on a cell, use the speakerphone.

The Master is the mission.

Everything is predicated upon knowledge.

We are meant to endure those tests God gives to us, all the way through, and until they reach their conclusion.

Kal controls what he can, through the minds of the many.

Saints seek seekers.

The job, let alone job description, of True Guru is not for the faint of heart.

Sometimes intelligence carries the day.

The body is a memory of this lifetime.

The Inner Journey of the Soul Back to Its Origin

George Arnsby Jones
(with permission from Sant
Kirpal Singh)

1. THE PATH THROUGH THE ASTRAL REALMS

According to the teachings of the mystic adepts, there are seven cosmic islands and nine immense divisions in our universe of universes. These divisions, 'Mansions in the Father's House,' may be conveniently divided into four Grand Divisions of the cosmic scheme of creation: 1. The purely spiritual region; 2. The spirito-material region; 3. The materio-spiritual region; 4. The material region.

The mystic adepts inform us that the exploration of the inner realms (consisting of the first three Grand Divisions) is the heritage of each soul, and if we do not go within and traverse these regions, the fault is ours.

Kabir, the poet-saint of India, probably described these regions most completely in his writings, but they have also been described by Guru Nanak, the first guru of the Sikh religion, Swami Ji and Baba Jaimal Singh Ji, two supreme mystic adepts of the nineteenth century, and, in the present century, by Baba Sawan Singh and his spiritual successor, Sant Kirpal Singh.

The third and lowest inner region, the materio-spiritual region, is the nearest Grand Division to that of the physical universe. The central power-source of this materio-spiritual region is known in the oriental terminology as Sahans dal Kanwal or Lotus of a Thousand Petals, and it is from this power-source that the entire physical universe derives its motor energies. This third materio-spiritual region is also known as the 'astral plane' in western literature and in Theosophical writings. The time-scale in the astral region is shorter than that in the second spirito-material region, but it is in the Astral realms, still much longer than that in the physical universe.

The astral realm, up to and including the region of 'universal mind,' goes into dissolution at the end of a lesser cosmic life-cycle, which lasts for many millions of years. The 'heavens' of most of the world

religions are located in this region. Here can be found the Heaven of Christianity, the Paradise of Islam, and the Swargas of Hinduism. These 'heavens' are very beautiful, but they themselves are subject to eventual dissolution.

The commencement of the mystical Path of Love, the Way of return to the true home, takes place in the fourth and lowest division of creation, which comprises the entirety of our physical universe.

Matter in our physical universe is in its most coarse, most dense form, with a very limited admixture of spirit substance, just enough to vivify matter and maintain life. The physical structure of our universe is the lowest projection of a cosmic idea channeled through the medium of 'universal mind.' The entire physical universe, with its millions of galaxies, separated by immeasurable numbers of light-years, is as a speck of dust in comparison with the inner realms beyond it.

The beginning of the mystical Path of Love takes place within the human consciousness, when the aspirant has focused his attention at the third-eye center, between and behind the two eye-brows. The third eye possesses its own illumination, being vivified by the light of the soul, and thus is not dependent upon external forms of light as our physical eyes are. Through the grace of a mystic adept the aspirant has been given a simple technique to transcend body-consciousness and to rise into the inner realms. First, he closes his outer eyes and sees with the inner third eye. He also closes his outer ears and hears with the inner spiritual ear. When these things are achieved, the current of consciousness throughout the body will withdraw and become concentrated at the third-eye center.

The body itself will become senseless, but the aspirant's awareness of his soul, his true self, will thereby be heightened. This is the initial stage of what the mystic adepts call turiya pad, the fourth state of existence, which is the state of transcendental or super consciousness.

The disciple of the mystic adept has previously been given a Simran (repetition practice) of Five charged words as the first step for rising into the spiritual realms. He collects the entire current of consciousness - mind and soul - at the third-eye center, and the repetition of the five holy words mentally helps him to achieve the required result, and he finds his consciousness withdrawing from the physical world. His first view of the astral region may differ on occasions. He may behold a magnificent blue eye, a brilliantly lighted window, or a blaze of radiance before him. He passes through this way of light and sees a colored symmetry, with a bright astral point of light within its center. The initiate then meditates upon this glorious light and soon finds himself impelled into an azure blue sky that appears to his inner vision as a circular disc or a chakra.

Through the loving grace and protection of the mystic adept, the devotee may bypass the lower astral levels; although sometimes these are revealed to him for his own instruction. The lowest astral level is a place of unbridled desires, a true infernal region, where unregenerate and bestial people gravitate to after death. In these dark and terrible surroundings, evil entities reap the harvest of their wicked deeds on earth.

This is not the 'eternal hell' of the scriptures (no 'hell' is ever eternal, according to the Masters) but a place of correction and eventual release. There are other levels, gradually improving in environment on this lower astral plane; some are extremely pleasant, with wonderful scenery and 'inns of rest' for ordinary people who are awaiting reincarnation upon earth.

The aspirant, having quickly transcended these lower levels, finds himself traveling through a truly 'astral' region, studded with stars and glowing suns. He hears the Sound Current as an unending melody and, ascending through the stellar sky, he passes through a Sun and Moon, which appear to dissolve or shatter as he passes through them. These stellar bodies are not like the physical stars, planets and satellites

with which we are familiar in our physical universe, but spheres that are far more luminous and refulgent than our physical luminaries. The aspirant now hears the melody of a celestial bell and becomes absorbed in its sonorous tones; then he hears the melody of a conch and becomes saturated with its music.

As he progresses onwards and upwards the aspiring soul becomes increasingly aware of the Sound Current, or Audible Life Stream, the unstruck and unfathomable Word that underpins all creation from the realm of pure spirit to the plane of matter. As the river of life this 'God-in-expression' power exists in a fluid state, altering its tonal nature from level to level, yet always remaining the same in its primal essence. The practice of linking with this ineffable Word is a prerequisite of ascending the mystical Path of Love, as Guru Nanak has stated:

*By practice of the Word, one speeds
on to the Higher Spiritual Planes
unhindered;
By practice of the Word, one gets
into the spiritual planes openly
and honorably;
By practice of the Word, one escapes
the bypaths of Yama, the king of Death;
By practice of the Word, one gets in
close touch with the Truth.
O, great is the Power of the Word,
But few there be that know it.*

THE JAP JI

As the aspirant ascends further into the astral realms he is confronted by three paths. The path on the left hand side is a dark forbidding region, where strange rishis, yogis and adepts of a lower

order abound. This left-hand path is the abode of Kal, the Negative Power, lord of the realms of mind and matter. Kal is also known as Brahm in some of the oriental teachings, and he is the ruler of the Fourth Division and lower levels of the Third Division of creation.

However, while Kal has dominion over the lower levels of creation, he still works under the divine laws of the Supreme Lord Himself.

The term Kal literally means 'time' and Kal thus comprises within his being the past, the present and future, as commonly understood by human beings. However, it is impossible to fix a cosmic date for the origin of Kal, or to predict when he will come to an end. Beginnings and endings are unreal concepts, created by man's outgoing senses, which see an apparent commencement and an apparent termination to everything that transpires in his environment.

From a viewpoint of higher awareness, that which can be seen as the beginning of an event in the physical world has previously been occurring invisibly as an idea in the mental-astral realms; and beyond these realms are regions which transcend time (or Kal) itself. Nevertheless, it may be said that the 'duration' of Kal extends from one major cycle to another, during which the composite universe of mind and matter remains in its manifest form until its dissolution.

It is the primary duty of Kal, as the Negative Power of creation, to bind humanity to the Wheel of Birth and Death, and mankind's long upward struggle against the force of the Negative Power is designed by the Supreme Lord to purge us of our sins and impurities and to make us ready for our journey to our True Home, the Abode of all love and all bliss. Once man's evolution through the Wheel of Rebirth is achieved, his work in the physical universe should be completed; but the downward flowing pull of the Negative holds the soul of man in material thralldom.

Kal is the author of the laws of nature, which all must obey while living in a physical incarnation. As the creator of the lower worlds, he

is known as 'God' to most of the social religions. He is served faithfully by the hierarchical agents of the lower mental, the astral and the physical levels of life. Only the mystic adepts and their disciples know of a higher God than Kal, and yet the Negative Power is worshiped by millions as the supreme Lord of creation. In comparison with the perfection of the true Supreme Lord of Love (known as Sat Purusha in the oriental terminology) Kal is only a subordinate in the hierarchy of the cosmic universe, and as such a subordinate he is not entirely free from imperfections. However, compared with the majority of mankind, Kal is an exalted being, an embodiment of light, wisdom and power.

The hierarchical representatives of Kal, known in the East as 'incarnations of Brahm' are the avatars and prophets, whose mission it is to incarnate themselves in every age in order to root out unrighteousness and evil, to protect the good and punish the evil doers, and to establish righteousness in the world. These incarnations thus bring the promise of redemption to the righteous; but such redemption is still bound by the time-scale of the lower worlds and thus is not lasting.

The current of Kal or 'time' is endless in its course for humanity, but souls with the help of a mystic adept of the highest order may transcend time and space and ascend into the timeless realm of the Supreme Lord of Love. Such a mystic adept has a deference for all who play their roles in the ordering of creation. But the mystic adept is an Emissary from the Supreme Lord, and is commissioned to save souls and escort them to their True Home.

The inner domain of Kal, then, is the left-hand path of three paths that the aspirant beholds on his upward journey through the astral realms. In this domain, thousands upon thousands of holy men, enthralled by the wiles and blandishments of the Negative Power, are to be found absorbed in deep meditation. Embodiments of lower spiritual powers, known in the oriental terminology as riddhis and siddhis (miraculous powers), are the guardians of this left-hand region. These embodiments

are concrete and visible and are endowed with advanced consciousness. Standing as implacable sentinels of these regions, in order to obstruct the further ascent of the soul, they will offer the aspirant great knowledge and psychic power; but they cannot stand before the Simran of the five holy names given by the mystic adept, and they will dissolve before the uttering of these names.

People who have wandered into these astral regions without the guidance of a competent mystic adept have often been grossly misled by these supernatural powers; and many of the occult cults that have mushroomed in the nineteenth and twentieth centuries derive their inspiration from the riddhis and siddhis. There are also millions of prophets, of greater and lesser degrees, together with incarnations of minor deities and spiritual hermits, who are stranded in these regions.

Until they are released from the bondage of Kal by a mystic adept of the highest order, they will be unable to proceed to the regions of pure spirituality. No soul who has traveled this way without the assistance of a mystic adept has ever reached the spiritual planes of pure love, which are far beyond the materio-spiritual planes. However, for the aspirant who has been initiated by a competent mystic adept, the Way of ascent lies free of any obstruction.

The path on the right, facing the aspirant, provides ingress to far higher universes; but the true high road of the mystic adepts is the central path, an immeasurable luminous way which leads ultimately to the realm of the Supreme Lord. The aspirant ascends this bright way until he eventually arrives at the region of the Bankanal, which is the vestibule of the mental or causal regions. It is at the high level of Sahans dal Kanwal, in the upper regions of the astral realm, that the aspirant beholds the radiant spiritual form of the mystic adept, and this is his first inner revelation as to the true nature of his spiritual guide, whom he has hitherto only seen in the covering of a physical body.

Tulsi Sahib, a mystic adept of the highest degree, declared that in

the inner realms: 'Blinding light flashed forth from the nails of the Master's feet and illumines the very soul of the devotee.' Maulana Rumi spoke of the experience of seeing the luminous form of the mystic adept thus: 'As the light of the Master dawns in the soul, one gets to know the secrets of both worlds.' Guru Arjan stated: 'The Blessed Form of the Master is in my forehead. Whenever I peep within I see Him there.' And Khawaja Moeen-ud-Din Chisti spoke of this inner contact with the mystic adept in these poetic words:

'O Master! the sun cannot stand the resplendence of Thy face. The moon also has covered herself with cloud to escape Thy dazzling light.... In the very Person of the Nabi (Prophet), the Light of God has taken up a material form, just as the light of the sun does in the body of the moon.'

The Christian scriptures have also described the experience of seeing the luminous form of the mystic adept in graphic detail:

And I turned to see the Voice that spake with me and found One like unto the Son of Man, clothed with a garment down to the feet and girt about the paps with a golden girdle. His head and hairs were white like wool, as white as snow, and his eyes were a flame of fire. And his feet like unto fine brass, as if they burned in a furnace, and his Voice as the sound of many waters.

REVELATION I: 12-15

The luminous form of the mystic adept now reveals the highest levels of the astral plane to the gaze of the aspirant; and, in the company of the mystic adept, the aspirant finds himself in the region

of Sahans dal Kanwal, the thousand-petaled lotus of cosmic energy, powerhouse of both the astral and physical universes. Sahans dal Kanwal is a glorious pulsating cosmos in itself, and this radiant region is illuminated by a central flame of the most intense radiance in all the astral realms. Countless melodies and harmonies of ravishing beauty proceed from this great flame, and those who dwell in this region truly believe that they are in the highest heaven. And yet they are only on the first step of the great ascending highway of the mystic adepts of the holy Shabd, for it is from this plane that the real journey of the soul, in the company of the mystic adept, truly commences.

On arriving at the region of Sahans dal Kanwal, the human mind awakens to the awareness that it has truly slumbered for countless incarnations, and it is now consciously awakened to the reality of the higher realms of the inner cosmos. Sahans dal Kanwal is the final and highest plane reached by even the most advanced yogis, for the life-currents, termed pranas by eastern mystics, which are necessary in yogic practice, cannot reach beyond here.

This high astral level is incredibly vast and awe-inspiring, and the holy ones who dwell here cannot comprehend that countless more beautiful and far higher spiritual realms lie beyond Sahans dal Kanwal. But the disciple of a mystic adept must ascend much higher in order to gain true spiritual liberation.

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2. THE PATH THROUGH THE CAUSAL REALMS

When the aspirant ascends beyond Sahans dal Kanwal, the negative powers working under the lordship of Kal are at their worst. Kal can neither create nor destroy a soul, but he can keep souls trapped in the causal, astral and physical realms. He imprisons the souls of men with the chains of worldly pleasures, and when a soul aspires to return

to its True Home, Kal brings his forces to bear in order to prevent the soul from ascending. But the Supreme Lord of Love, Sat Purusha, is the highest deity of all, and He is the creator of all the universes. The perfect mystic adept is His incarnation and can escort the soul safely through the regions of Kal.

In the higher astral planes, immediately before he reaches the vestibule of the causal planes, the aspirant meets indescribably beautiful men and women, and these offer incredible allurements in order to prevent the soul from further ascent. However, the protecting Shabd-power of the mystic adept will render these seductive astral beings invisible to the aspirant. No negative power of any kind whatsoever can approach the Shabd-radiation given out by a perfect mystic adept. Maulana Rumi has spoken of the protecting grace of the mystic adept: 'O brave Soul! take hold of the garment of One who knows well the various planes - physical, mental, supra-mental and beyond - and who is able to remain with thee as a true friend, whether in life or in death, in this world or in the next.'

The aspirant now prepares to take the second stage of the upward journey; but before it can enter the causal regions he has to pass through an incredibly narrow pathway, a crooked tunnel or curved pipe, known as the Bankanal to the oriental mystic adepts. Kabir has described this tunnel to the mental worlds as one-tenth the size of a mustard seed, and he likens the mind to the size of an elephant in its striving to effect an entrance into this tunnel.

Guru Nanak has also described this tunnel, comparing it to a passage that is one-tenth the width of a hair. Other mystic adepts have compared it to the eye of the finest needle. It is impossible for the aspirant to pass through this tunnel without the help of a competent mystic adept, but with the help of such a master of spirituality the pathway is widened, and the aspirant may then ascend and descend without further difficulty.

Thus the initiate enters the causal realms through the U-shaped tunnel

of the Bankanal. The way of progress extends straight and level for some distance, and then descends suddenly. After a descending curve, the Way again ascends and the initiate traverses a level pathway which leads to a region that has been termed the 'seventh heaven' in Sufi literature.

When the initiate has journeyed to the higher end of the Bankanal tunnel, his vision and perspective appear to be reversed, and he sees everything as if from the opposite side of a veil or mirror that he has penetrated. He is now in the second great Division of creation, known as

Brahmanda (the Egg of Brahm) in the oriental mystical teachings.

Brahmanda is so called because of its apparently elliptical shape. It embraces within its totality both the materio-spiritual and the physical universes, but it is far more vast than the combination of both of these.

In point of fact, the three lower Divisions of the entire cosmic creation may be conceived as a totality, with the summit of this region as Brahmanda, the spirito-material Division, and the middle section as the astral realms, the materio-spiritual Division, and the lowest section as the physical universe itself.

The inhabitants of the causal regions are unutterably happy, but they are still subject to eventual rebirth into the physical universe after a long sojourn in Brahmanda. They are thus not immortal as are the liberated souls in the purely spiritual realms, but they do live in an infinitely vaster time scale than do the beings in the astral and physical universes. Brahmanda is ruled by Maha-Kal, also known as Par-Brahm in the oriental teachings.

Maha-Kal is the higher aspect of Kal and resides in the upper and more spiritual regions of Brahmanda, as Kal himself resides in the lower and more material regions. In the lower regions of Brahmanda, mental matter is supreme, for it is the plane of mind, and mind itself is composed of a subtilized form of matter with a certain admixture of spirit.

The aspirant ascends into the lower planes of Brahmanda and finds

himself in the realm of Universal Mind, known as Trikuti in the oriental teachings. This realm of Universal Mind has been erroneously conceived of as 'God' by many metaphysicians and mystical theologians, but it is still only the beginning stage of the second step of the upward journey of the mystic adepts and their disciples. As he ascends through this region of Trikuti, the aspirant hears an exalted melody, which resembles a tonal enunciation of the word 'Om.' It is a resonant and rumbling sound, reminiscent of the thunder of the storm clouds on earth, but with an unearthly sweetness and harmony.

In my book, 'The Journey of Sounding Fire' published in 1956, I referred to the soul's descent into incarnation through the planes of Universal Mind in the following words:

'Thus I returned to Myalba (earth), through the rumbling planetary pathway, regained the numbing cloak of sentient self's desire, to take once more my Journey of Sounding Fire.'

Trikuti is a plane where the soul can journey through a 'rumbling planetary pathway', quite literally a pathway through pulsating planets.

As the soul of the initiate gazes upwards in the direction of the 'rumbling planetary pathway', he passes into a region of fortress-like buildings, with high towers and turrets. He lingers for a period of time in this region, and filled with the attributes of devotion and faith, he sees himself as the lord of the mental planes. The fortress region is the storehouse of human karmas, the record of the actions and reactions of the past and present.

The Law of Karma, the immutable law of cause and effect, governs the entire three-fold creation of the causal, astral and physical universes. Each person's individual karmic pattern has determined his destiny. The way in which a man has acted during his present life, and during past cycles of life, ordains what he is at the present time. The karmic law works constantly, for 'as a man thinketh in his heart, so is he.'

How can man's karmic debts be completed or rendered ineffective, other than by the long and apparently endless cycle of birth and rebirth? Part of the answer to this question lies in the fortress region of the causal worlds; but no one can get there without a competent spiritual guide. On the physical levels it seems that as soon as man has atoned for past mistakes, he creates new karma for himself, and the just law of action and reaction must take its toll.

Kal holds the supreme court of judgment in the causal, astral and physical universes; he is the Lord of Karma, and only one embodiment can be empowered to change certain decrees of Kal for the purpose of liberating a soul from the Wheel of Birth and Death.

Such an embodiment is the mystic adept of the highest order, known in the oriental terminology as a Sant Satguru. Once such a mystic adept has taken an aspirant under his protection, that aspirant is freed from bondage to Kal, the negative power, and his karmic debts - part of which is dissolved at the time of initiation - are subsequently dissolved through the grace of the mystic adept.

When, through the grace of the mystic adept, the disciple reaches the fortress region of Trikuti, the seeds of his past karmas are eventually seared to nothingness, although the soul still retains the stain of much impurity garnered through many incarnations. During his stay in the fortress-realm, the disciple gazes above the high turrets and sees dark clouds of great vastness, from which peals of cosmic thunder constantly resound. Then, when the purpose of his stay in the fortress-realm has been fulfilled, the initiate ascends beyond the black clouds and beholds that the entire sphere is a sublime cosmos of vibrant red color, with a glorious red sun in the center of the sky, imparting its crimson tones to the entire region.

Trikuti, in addition to being the grand storehouse of human karma (a vast reserve which has been accumulating for millions of lives) is also the region of knowledge. It is within this sphere that the three cosmic

attributes - harmony, action and inertia - have their origin, and the creation of the astral and physical universes was made possible by their interplay. These three attributes are personified in the Hindu scriptures as Brahma, Vishnu and Shiva, which are collectively termed Mahadev (Great God). Under the glowing red skies of Trikuti, reminiscent of the most beautiful dawn that can be seen on earth, the radiant form of the mystic adept is seen in an even greater glory, and the initiate experiences higher impulses of the heavenly Shabd in a manner that overshadows all his previous experiences in the astral and physical regions.

The initiate sees the cosmic form of a resplendent four-petaled lotus, and its predominating red color evolves into exquisite details and manifold radiant tones, becoming more and more pronounced as he approaches it. He now hears the magnificent sound of a colossal drum, beaten incessantly, and its deep tones accompany him on this stage of his upward journey. As the initiate progresses onwards, he wheels through the profound space of the causal regions, with the melody of the drum sounding all about.

He now consciously grasps the import of the celestial Shabd, the audible life stream, from which the primal power of all creation has come into being. The initiate ascends through a pulsating stellar pathway, speeding onwards and upwards, with innumerable suns, moons and stars appearing and disappearing. Words are completely inadequate to describe this experience, for the disciple now fully realizes his complete separation from the universe of materiality and from the languages of the physical world.

Rising to the upper regions of the causal realm, the initiate becomes intoxicated with the joy and bliss of his newly found freedom. He speeds across glowing cosmic mountains and glorious plains. Below him, he sees wondrous gardens where vibrant flowers are arranged in symmetrical patterns everywhere, in a symphony of color and sound. Radiant rivers and canals of ethereal 'nectar of Brahm' flow abundantly through this region, and ultimately the initiate approaches a great ocean of radiance

and crosses this ocean on a mighty bridge of light.
He now sees before him the awe-inspiring prominences of Mer, Sumer
and Kailash, the incredible cosmic mountains from which the region
of Trikuti derives its name. This level of consciousness is the ultimate
end of spiritual attainment, according to the Vedantic teachings of the old rishis
(holy men), who meditated upon the nature of the cosmic universe from their
snow-capped mountains in the Himalayas.

But it is yet only the second
stage on the mystical Path of Love. Guru Nanak has described
the realm of Brahmanda in the following way:

*Countless the Fields of Action, countless the golden mountains,
And countless the Dhrus (saints) meditating therein.
Countless the Indras, countless the suns and moons,
and countless the earthly and stellar regions;
Countless the Siddhas, the Buddhas, the Naths,
and countless the gods and goddesses.
Countless the Danus (demigods) and the Sages,
and countless the bejeweled oceans.
Countless the sources of creation,
countless the harmonies, countless
those that listen unto them,
And countless the devotees of the Word,
Endless and unending, O Nanak! this realm.*

THE JAP JI

This glorious realm, then, is the plane of Universal Mind, through
which the Supreme Lord has created the cosmic universes. However, the
Supreme Lord is not that Universal Mind, in spite of statements to the
contrary made by many modern metaphysicians and mystics. Universal Mind
is a projection of the Will of the Supreme Lord to manifest part of
Himself in His creation. Man himself, made in 'the image of his Creator'
also creates through the medium of his own mind, but he is not that mind.

Man is a living soul, a spiritual entity who is the essence of God, and on his upward journey the aspiring initiate sees that the human mind is still far lower on the ladder of the inner universes than the spiritual aspects of the human being, in spite of the mind's wonderful functions and creativeness. Beyond that realm of Universal Mind is that region of which Christ spoke: 'There is nothing covered, that shall not be revealed, and hid that shall not be known.' (Matt. 9:26)

The aspirant must remain in this causal region, a realm of unalloyed delight, for a period of time, during which his entire karmic burden is liquidated in the fortress-like dominion. He is instructed by the mystic adept to meditate for a long time in this causal realm, so that his soul may be further cleansed of impurities.

When this purification is achieved, the mystic adept urges the initiate on to the higher regions beyond Brahmanda, The ascent now must be made to the super-causal realm, known as Par-Brahm (beyond Brahm) or Daswan Dwar (the Tenth Gate) to the oriental mystics.

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3. THE PATH THROUGH THE SUPER-CAUSAL REALMS

When the initiate leaves the region of Brahmanda, he traverses a great stretch of inner space in order to reach the super-causal realm of Daswan Dwar, where the final purification of the aspiring soul must take place. In Daswan Dwar all the veils and coverings are lifted from the soul, which then shines forth in its pristine splendor.

It is in this immense region that the soul bathes in the cosmic lake of immortality, known in the oriental terminology as Mansarover or Amritsar. Once cleansed of its last impurities, the soul yearns for blissful union with the Supreme Lord of Love. Of this wonderful realm, Guru Nanak has written:

*Next, the Realm of Ecstasy, where
the Word is enrapturing;
Everything created here is marvelously strange
and beyond description;
Whosoever tries to describe the same
must repent his folly.
Herein the mind, reason and understanding
are etherealized,
the Self comes to its own, and develops
the penetration of the gods and the sages.*

THE JAP JI

Guru Nanak stated that the spiritual lake of Amritsar was the only true place of holy pilgrimage, lying within Hindu, Christian, Muslim, Sikh, believer and unbeliever alike. It is a cosmic center of spirituality, where the questing soul can be shrived of its sins. A few world religions have had their inception in the super-causal realm, but these are exceptions to the general rule, for most of the social faiths have emanated from the causal realm, with Kal or Brahm (under various names) as their supreme deity.

Mystics and disciples who ascend to this rarified plane, where spirit is blended with subtilized matter in varying degrees, are very rare indeed. The entire cosmic region of Daswan Dwar has the configuration of an eight-petaled lotus, which is permeated with divine melodies that are reminiscent of stringed musical instruments on earth.

However, here again any comparison or analogy is totally inadequate, for the sounds of our physical-plane music cannot in any way compare in grandeur to the Unstruck Music, the Anahad Shabd, that plays endlessly in this exalted realm.

The spiritual lake of Amritsar is also known as Tribeni, the union of

three rivers of spiritual energy. These three cosmic streams of love, light and power descend from the Supreme Lord to support and sustain the universe of universes. This is the true shrine of holiness, where the aspiring soul becomes immaculate or immortal after its bath of purification. It has now transcended its causal, astral and physical coverings, and has none of the qualities of the three lower regions of mind and matter. The immaculate soul, radiant and refulgent, now shines with the light of twelve suns.

It does not have to reincarnate into the lower planes again, unless commissioned to do so by the Supreme Lord Himself. It has tasted the nectar of the Unstruck Music and it has a complete insight into the true nature of creation.

In the realm of Daswan Dwar, the liberated soul now fully realizes that it is of the essence of love, the essence of the Supreme Lord of Love Himself. The soul now truly knows where the Supreme Lord resides, and its most sublime desire is for complete union with the Supreme Lord.

Of this state of consciousness the mystic adepts have stated that no one is a true theist unless he has realized this God-essence within himself. Until that great realization takes place, the aspirant relies on the testimony of saints and sages.

Such testimony has been recorded in most of the world scriptures, but the reading of holy books - however desirable in many ways - can never give the individual a conscious experience and awareness of the Supreme Lord within. Referring to outer spiritual practices, and comparing them to inner seeking, Guru Nanak has said:

*Pilgrimages, austerities, mercy, charity
and almsgiving cease to be
of any consequence, when one gets
an ingress into the Til - the Inner Eye;*

*Communion with and practice of the Holy Word,
with heart full of devotion, procures
admittance into the Inner Spiritual Realms,
washing away the dirt of sins at the Sacred
Fount within.*

THE JAP JI

When the soul has been bathed in 'the Sacred Fount within,' the lake of Amritsar, it joins the company of other pure souls, known as hansas (swans) in esoteric literature, and enjoys the wondrous and enchanting beauties of this realm. Then the soul ascends to the higher levels of Daswan Dwar and, at a certain stage, beholds on its right the Inconceivable Island Kingdom (the Achint Dip), with its glowing configuration of a twelve-petaled lotus; and on its left it sees the Blissful Region (Sehaj Dip), with its Magnificent configuration of a ten-petaled lotus. Then the soul reaches the first vestibule of the terrifying Tibar Khand or the Maha Sunna, the region of darkness.

At the vestibule of the Maha Sunna, the soul is given the most esoteric knowledge of creation. This knowledge may only be imparted at this high spiritual level, and it may never be revealed in spoken or written words on the lower planes of creation. When the soul has imbued this knowledge it starts across the great Maha Sunna, which is a vast void of unutterable darkness. In this somber region Maha-Kal, the highest form of the Negative Power, has placed a myriad of frightening obstacles in the path of the aspiring soul. Only the soul who has crossed this black void once, with the help of a mystic adept, is free to traverse the Maha Sunna at will, from that time onward.

Countless souls, each shining with the radiance of twelve suns, dwell within this region, but they are unable to extricate themselves from this bondage; for even though the soul has such a great radiance, it finds itself overwhelmed by the stygian darkness, and it cannot pass

through the black void without the benign grace and protection of a mystic adept of the highest degree.

Before the soul starts its journey across the Maha Sunna, it is apprised of the existence of four secret spiritual regions, which are not mentioned in the outer teachings of the mystic adepts. These secret regions are the planes of the highest spiritual prisoners, known as the bandivan in the oriental terminology.

These prisoners are under no duress in their own realms, but they cannot travel beyond them. Some of them will sometimes see a soul which is ascending in the company of a mystic adept, and they will implore that soul to plead their cause, so that they too can ascend to the higher spiritual realms. Only the mystic adept may accede to such a request if he sees fit to do so, for he is an indispensable guide to the soul who would make a safe journey through the expansive dark void of Maha Sunna and the other secret regions.

Beyond the region of Maha Sunna there are five immense spiritual realms, each one of increasing importance as the soul ascends. The lowest of these is Bhanwar Gupha (Whirling Cave), the final region before the soul arrives at the realm of the Supreme Lord, the True Home of the spirit. As the soul approaches this ineffable region of Bhanwar Gupha, it hears the melodies of four sound currents, each emanating from invisible sources.

One of these cosmic melodies predominates above all others, and the soul finds its melody ineffable and indescribably beautiful. The soul also beholds five egg-shaped universes, all of which are macrocosms of other cosmic creations.

Each one of these cosmic systems has a predominating color, like yellow or green, and each one is permeated and governed by a great Brahm-like spirit. In comparison with these regions, the entire universe beneath the realm of causality appears as insignificant as a speck of dust.

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4. THE FINAL PATH

After emerging from the dark void, the Maha Sunna, the soul reaches that inner level known as Bhanwar Gupha (Whirling Cave) in the terminology of the eastern mystic adepts. This is the fourth inner realm above the physical plane, and it is a region of spiritual substance with the admixture of very little matter.

As the soul progresses onwards, it crosses a high luminous pass above a vortex of spiritual power known as the Hansni tunnel; then it enters the massive entrance of the glorious Rukmini tunnel, and there it beholds an incredibly beautiful structure. The radiation from this structure impinges upon the sight of the soul, and thereby causes the soul's nirat (power to see) and its surat (power to hear) to attain complete consummation and true peace.

The soul then transcends to a higher level of this spiritual realm, seeing on its right side bright cosmic islands of unfathomable beauty, and on the left side many continents with radiant palaces, which appear to be constructed of pearls, with their top stories fashioned with rubies and studded with emeralds and diamonds. The beauty of all these cosmic scenes fill the soul with a wondrous intoxication. Bhanwar Gupha is ruled by a great spiritual Lord, whose name is translated as 'That am I!' in the terminologies used by the mystic adepts of the Middle East and Far East alike. In fact, the Sufi adepts know the entire region as Anahu, which again has the meaning of 'That am I!'

It is within the region of Bhanwar Gupha that the soul comes into its fullest realization of its kinship with the Creator, consciously knowing itself as a drop of that divine Essence in the Ocean of all-Spirit. Maulana Rumi has written about the plaintive strains of a flute, played upon a mountain top, which tells of the separation of the soul from its true Source.

The music pervading this realm is that of a supernal flute,
and it was this music that sounded in the consciousness of the great
Rumi. Nevertheless, here again there is nothing in the physical world
that can compare with the beautiful strains of the melody of Bhanwar
Gupha.

This enchanting sound emanates from the glorious cosmic mountain
which rises majestically above this region, and above which the soul
beholds an immense sun that shines with a dazzling white light,
thousands and thousands of times more brilliant than the physical sun
of our solar system. Of this region Guru Nanak has sung:

*Higher still stands Karm Khand,
the Realm of Grace,
Here the Word is all in all, and
nothing else prevails.
Here dwell the bravest of the brave,
the conquerors of the mind,
filled with love Divine,
Here dwell devotees with devotion,
incomparable as Sita's
illumined with beauty ineffable,
All hearts filled with God,
they live beyond the reach of
death and delusion.*

THE JAP JI

Bhanwar Gupha is truly a realm of beauty and light, and the souls
who dwell there imbibe the elixir of the Sound Current as we on the
physical plane take in our daily food and drink. However, Bhanwar Gupha
and all the regions below it - supercausal, causal, astral and physical -
must eventually go into dissolution, according to the mystic adepts.

Dissolutions of relatively short durations extend to the top of the causal region, whilst the immeasurably long Grand Dissolutions extend through the supercausal realm of Daswan Dwar into the realm of Bhanwar Gupha. And so the aspiring soul must journey further upwards in order to attain true spiritual liberation, for only Sach Khand, the fifth inner region above the physical plane, is unaffected by any cosmic dissolutions, great or small. And Sach Khand is the True Home of the Soul.

This purely spiritual region is termed Sat Lok in Hinduism, Muqam-i-Haq (realm of Truth) in the teachings of the Sufi sages of Islam, and Sach Khand (the name used by the Indian mystic adepts or Satgurus) in Sikhism. Sach Khand is entirely devoid of physical, mental and spiritualized matter. In the words of the mystic adepts it is 'unchanging and eternal; all joy and all bliss; all wisdom and all love; the Abode of God. Here, in ineffable wonder, dwell the perfected spiritual beings and the supreme saints of all time.' Guru Nanak has said: 'Here dwell the Bhagats or Sages drawn from all regions, who rejoice in the True One and live in eternal bliss.'

In Bhanwar Gupha, the realm below Sach Khand, there are eighty thousand universes, and the inhabitants of these universes are all followers of spiritual adepts who have themselves attained access to that region. But in Sach Khand itself, tens of millions of spheres come under the benign rule of the True Lord, and cosmic Isles of the Blessed revolve around this realm, as our tiny earth circles its own sun. These spheres are the abodes of hansas, pure souls who have never descended to lower planes. In Guru Nanak's words:

*Sach Khand or the Realm of Truth
is the seat of the Formless One.
Here He creates all creations,
rejoicing in creating.
Here are many regions, heavenly
systems and universes,*

*To count which were to count the
countless;
Here, out of the Formless,
The heavenly plateaux and all else
come into form,
All destined to move according to
His Will.
He who is blessed with this vision,
rejoices in its contemplation.
But, O Nanak, such is its beauty
that to try to describe it is to
attempt the impossible.*

THE JAP JI

The Lord of Sach Khand is known in the oriental terminology as Sat Purusha, the True Being. The esoteric scriptures state that this Lord of Love radiates a light that is equivalent to the light of billions of suns, although this is still a poor description of Him, for He is beyond the capacity of human language or intellect to describe. Sat Purusha directs and controls the creation and dissolution of the entire cosmic system of universes beneath Him, but His own realm is immune from any such change. This True Being ultimately draws His power from the highest Lord of all, known to the mystic adepts as Anami Purusha, the Nameless One.

Sach Khand can only be inadequately described in the language of poetic imagery and symbolism, for the mystic adepts state that there are no possible comparisons that can be made with even the most beautiful things in this world. Sach Khand is the Father's House, and the Father is Sat Purusha, and the soul is an emanation from Sat Purusha, from Whom it descended eons ago.

According to the mystic adepts, the soul has the light of sixteen suns and moons combined

when it reaches this realm. Guru Nanak has sung of the region of
Sat Purusha in his inspired hymn:

*How wonderful Thy gates:
how wonderful Thy mansion,
From whence Thou watchest Thy
great Creation.
Countless the instruments and harmonies
that play therein,
Countless the measures, countless
the singers that sing Thy praises.*

THE JAP JI

Swami Ji has also described the palace of Sat Purusha as a fortress-like structure of ineffable beauty. In Swami Ji's description, the pilgrim soul must locate the supreme Lord of Love upon His throne when he arrives at that region, and must know the Lord of Love as the True Lord of the entire universe of universes.

Swami Ji has described the wonderful fields and parks of the forecourts of the palace of Sat Purusha, but again repeats that the scenery thereof is utterly indescribable in earthly terms. Reservoirs of spiritual nectar abound on this plane, from below which flow abundant rivers of light to supply distant regions with spiritual sustenance. Golden palaces appear to hover above cosmic gardens of silvery light, and the beauty of the hansas, the pure souls who dwell there, is incomprehensible.

The pilgrim soul advances to the vestibule of the palace of the Lord of Love, Sat Purusha, and a guardian hansa enquires of the newcomer how he managed to reach this lofty region. The soul replies that it came to the holy feet of a mystic adept or Satguru, when it was dwelling on earth, and the mystic adept bestowed upon him the inner knowledge of that high realm. The soul is then led into the palace, where he confronts

a shining lotus of ineffable beauty.

A voice sounds from the central light of the lotus and asks the soul its identity and for what purpose or object it has ascended to that region. Swami Ji describes the soul's reply as: 'I met a Satguru and he gave me full instructions. Through his kindness I now have the privilege of your darshan (blessed sight).'

It is now revealed to the soul that he is truly in the presence of Sat Purusha, Whom he now recognizes as the spiritual power that ensouled the mystic adept on earth and in the lower spiritual realms. The soul now rejoices at his supreme good fortune and derives great pleasure from the spiritual sight, or darshan, of the Lord of Love.

Then the Supreme Lord informs the soul of the mysteries of the higher regions, and with His own spiritual power of love He aids the soul on its further ascent through these regions. The mystic adepts have said that the music of Sach Khand may be compared to that of a vina; all the spiritual masters who have spoken of Sach Khand have testified to the enrapturing wonder of its music. Like its heavenly music, the light of Sach Khand is inexpressible in worldly language, even in terms of billions of suns.

The mystic adept who initiated the aspiring soul into the mysteries of the beyond thus has the duty of accompanying the soul safely to its True Home, Sach Khand. Thereafter, it is Sat Purusha Who infuses His own divine energy into the soul and sends it into the higher spiritual regions of Alakh Lok (Invisible Region), Agam Lok (Inaccessible Region), and Anami Lok (Nameless Region, which is the highest spiritual realm of all.) To all intents and purposes the spiritual aspirant can only grasp the concept of Sach Khand as being the highest spiritual realm, and it is certainly a region of pure spirit and the True Home of the soul.

Nonetheless, the mystic adepts speak of the three higher realms beyond Sach Khand, although they deem it completely pointless to

endeavor descriptions or explanations of these realms of spirituality.

Sufficient to say that, through the grace of Sat Purusha, the soul is impelled into the next spiritual region of Alakh Lok, and then proceeds to the cosmic palace of Alakh Purusha, Lord of that realm. When the soul has received the darshan of Alakh Purusha, it goes higher to Agam Lok, where it beholds the Lord of that region, Agam Purusha, and receives His darshan.

Again the mystic adepts endeavor to describe the radiance of these regions in terms of billions and billions of suns. Concerning the final region of Anami Lok, the mystic adepts keep silent. In a few words Swami Ji has said: 'From one step to another, the soul beholds strange things which cannot be described in human language. Every region and everything is utterly beyond words. What beauty and glory! How can I describe them? There is nothing here to convey the idea. I am helpless!'

The soul has now beheld the ruling Lord of each of the spiritual realms beyond Sach Khand, and it has united its own being with them. This is the summum bonum of the Mystical Path of Love, for the mystic adepts have said that love is the supreme power in these holy regions. When asked about Anami Lok, Swami Ji said simply: 'It is All Love!'

Thus, on the Mystical Path of Love, the combination of the mystic adept and the Shabd lead to jivan mukti, or spiritual liberation, and the ascension of the soul to its True Home. If the spiritual aspirant faithfully fulfills the mystic adept's commandments, if he lives completely the way of love, this spiritual liberation may be completed in one lifetime.

The aspirant will hear the continuous symphony of love, the supernal Music of the Spheres, and he will realize that his true Self and the divine Word is of one and the same essence. The music is so glorious that the chattering of the unregenerate mind is stilled and the focus of the soul is absorbed completely within the

audible life stream, and is thereby drawn upwards beyond the planes
of mind and matter.

As the aspirant rises into the higher realms of life, he discovers
that this is indeed the only true freedom to which a human being can
aspire. It is the freedom from bondage to his lower self, the fears,
fantasies, hatreds, preferences and dreams which haunt him as he walks
the long road of recurring births and deaths. Man, individually and
collectively, can never be truly free on this physical plane of
existence; only the individual who has attained higher spiritual
consciousness, fulfilling his true birthright, has attained freedom
in the most complete sense of the word.

The liberated soul may never
again be enslaved by the false appetites of the lower self or by
the machinations of those who believe that they control the transient
world of man by virtue of their own temporal power.

Spiritual consciousness is both the reason and the summit of man's
evolution, and its nature is beyond words, which are merely invented
symbols of human ideation, for it is a truly wordless and timeless
state of beatitude. He who has attained this spiritual consciousness
knows at the very center of his being that he is a free spirit, living
in the eternal realms of spiritual liberation. He has risen on that
celestial symphony of the spirit, as Guru Nanak has reiterated:

*By practice of the Word, one rises
to universal consciousness and
develops right understanding;
By practice of the Word, one develops
clairvoyance and transvision
of the whole creation;
By practice of the Word, one is
freed from sorrow and suffering.*

THE JAP JI

Once he has transcended physical consciousness, the spiritual aspirant becomes fully aware of this tonal power of the universe. In the inner realms its radiant tones are experienced as a miraculous mosaic of subtle energies, sounding lights and luminous tones. As Kabir has said: 'The natural inner music is continuously flowing of itself, but only a rare soul knows of this communion; the true simran consists in the perpetual attunement of the soul with the inner music without any outer aid. He who contacts this hidden crest-jewel is our true friend.'

Through contact with this inner music the aspirant loses his lesser identity and eventually becomes 'at One with God.' Though he continues to live out his allotted span in this world, he is 'in the world but not of it,' being a jivan mukti, a liberated being. He is no longer an impotent slave of the mind and the senses, but is established in true Godhead.

He lives perpetually in the divine light of the spirit and listens constantly to the divine music in his soul. Eventually he returns to Sach Khand, the Abode of Bliss or Muqam-i-Haq, the home and source of the sounding light and of the soul itself. The spiritual aspirant is now a conscious and liberated soul. This is the true Salvation, Moksha or Nirvana, in the ultimate and most complete sense of all.