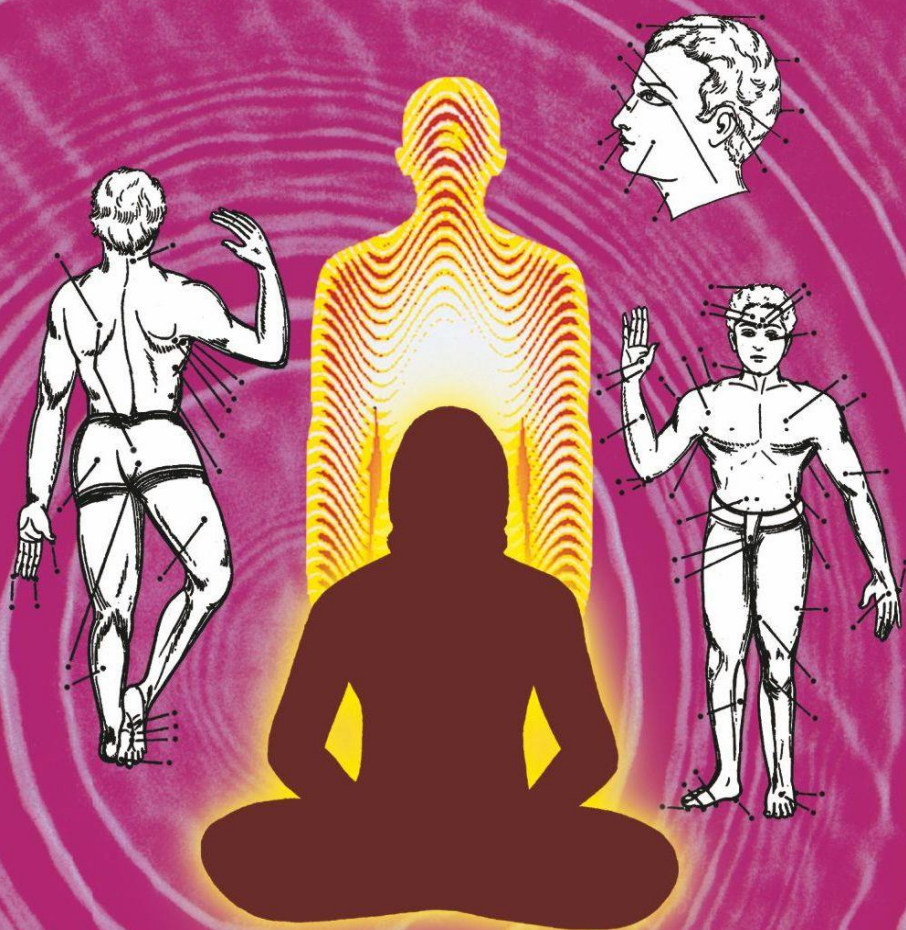


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# Why Do the Body Parts Vibrate?

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## What do They Say?



SWAMI ADGADANAND JI

॥ Om Namah Sadgurudevay ॥

# **Why do the Body Parts Vibrate? What do They Say ?**

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Shakteshgarh, Chunar-Mirzapur, U.P.

*Publisher:*

**Shri Paramhans Swami Adgadanand Ji Ashram Trust**

5, New Apollo Estate, Mogra Lane, Opp. Nagardas Road

Andheri (East), Mumbai – 400069 India

Most Respectfully Dedicated

At The Holy Feet

Of

**Most Revered Swami Sri Paramanand Ji**

Yogiraj

Matchless Grandsire Of The Era

# **GURU VANDANA**

## **(SALUTATIONS TO THE GURU)**

॥ Om Shree Sadguru Dev Bhagwan Ki Jai ॥  
Jai Sadgurudevam, Paramaanandam,  
amar shariraam avikari I  
Nirguna nirmulam, dhaari sthulam,  
kattan shulam bhavbhaari II

Surat nij soham, kalimal khoham,  
janman mohan chhavibhaari I  
Amraapur vaasi, sab sukh raashi,  
sadaa ekraas nirvikaari II

Anubhav gambira, mati ke dhira,  
alakh fakira avtaari I  
Yogi advaishta, trikaal drashta,  
keval pad anandkaari II

Chitrakuthi aayo, advait lakhaayo,  
anusuia asan maari I  
Shree Paramhans Swami, antaryaami,  
hain badnaami sansaari II

Hansan hitkaari, jag pagudhaari,  
garva prahaari, upkaari I  
Sat- panth chalaayo, bharam mitaayo,  
rup lakhaayo kartaari II

Yeh shishya hai tero, karat nihoro,  
mo par hero prandhaari I  
Jai Sadguru.....bhari II





“आत्मने मोक्षार्थं जगत् हिताय च”

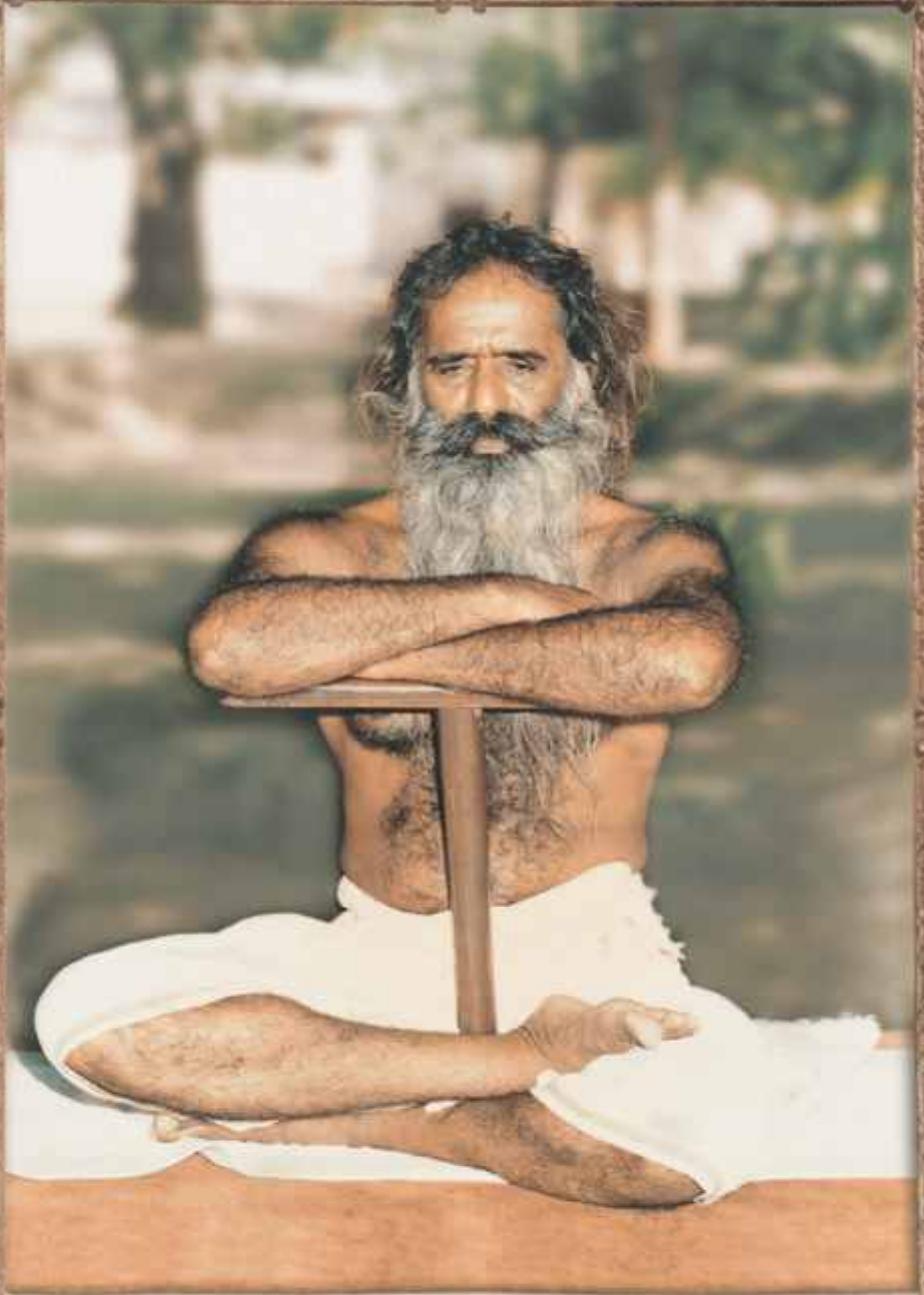


**SRI SWAMI PARAMANAND JI MAHARAJ (PARAMAHANS JI)**

Birth : Vikram Samvat 1969 (1911 A.D)

Mahasamadhi : Vikram Samvat 2026 (Date 23-5-1969)

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**Sri Swami Adgadanandji Maharaj**

## FORWORD

God can speak from all places – through tree, through rocks, through water & land, through firmament, through animals-birds, through rivers & mountains, through animate-inanimate etc, thus he can deliver instructions through any medium. He is the doer, non-doer & capable to get done through the other mean. The whole world everywhere is his brilliance. Perceived through ears- eyes-mind & senses - this entire creation is his instrument's string. For afflicted loving devotees, when he, becomes such inspirer, 'who contents the eyes', then he accomplishes his work from all places.

Out of countless streams of the divine speech around six has been accounted in speech of the learned sages, the ones absorbed in *Brahm* (i.e. all pervasive God). Out of them, 'the vibration of body parts' is also a field. Knowledge attained through its pursuance has been detailed in this book. In this refined transmission of self-realization, the ultimate reality, the Supreme Soul & Supreme *Guru* are synonym i.e. one entity. In fact, that Supreme God can create ordainment of essential instructions through any medium as he continue to view the life after life activities of mankind in eternal perspective but by indications like body part's vibration, a wayfarer should intends for self-realization only. No such restriction exists after attainment of that ultimate truth-The God.

When such a question, raised by well-educated people that, 'My Lord! Please tell such a method which we do practice'. Then revered *Gurudev* used to say – 'Ho! Everyone knows everything. The *Vedānt* (*Upaniṣad*) is sold at two paisa only. People read and also write continually; but '*sādhana*'\* is such a thing which does not come into writings'. This is a direct perceivable experience, which is awakened

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\* The specific ordained method for realization of the God is *yajña*, and the act of bringing *yajña* into one's practice is the *sādhana*.

in inner realm of a deserving, by some experienced *Sadguru*\*. In fact, all these experiences awaken & spread if one with his thought-word & deed surrenders to an experienced *Sadguru*. A candidate proceeds under his instructions, reaches his destination. Since origination of spiritual process till today, all the yogis who had found admittance into the All Pervasive Supreme Soul, they all reached the ultimate truth only after having gone through in accordance with the divine indications. Apart from this, there is no other path to attain that ultimate truth.

Impelled by divine instructions, a Yogi goes ahead, accompanied with the divine eye and in vigilance of the God, attains position into the ultimate truth. This good fortune is availed to those only who proceed energetically towards the goal. Imaginations do not exist here in this. As a result of perfect mental streams, the yogi analyses ‘word - the indications’, on the basis of this he advances on the supreme path, and this is the primary ordained path to be followed by mankind which protects it from all worldly activities. This path is not only for virtuous great personalities moreover main boat for the sinners too, in the flow of oceanic mundane existence. The man agitated of time, deed, temperament and innumerable hopes, can be protected from the mouth of ‘Time’, only when he avails admittance of ‘words’ of the *iṣṭ*, in his inside and pursue accordingly.

The mankind wants peace but being agitated in inner-stream of the nature, endures, only the unbearable pains. Most significant

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\* The one who is in union with the ultimate truth. ‘*nāsti tattvo guroḥ param*’ means, *Guru* is not a body but a divine essence. He, himself has gone through the peak of *sādhanā* and attained admittance into divine realm, the Supreme-soul. He has accomplished the *sādhanā* & has potential to awaken the same into others.

\*\**iṣṭ* is what is ‘*abhīṣṭ*’ to us. *abhīṣṭ* means God, the Goal for which we longs. So the sole God is our *iṣṭ*. But for attainment of that Godhead one needs grace of the *Sadguru*. He awakens the dormant soul, which is awakening of the *sādhanā*. Then he leads, assists the devotee through his instructions & deliverance of the experiences. He accompanies till the devotee reaches his Goal and merges into the same form which the *Sadguru* has. Hence *Sadguru*, great sage, God & the *iṣṭ* are the one entity. The readers should firmly acknowledge this fundamental concept while going through this book.



creation of this world, the man too being desirous, sometimes fixes brick of this side to that one, sometimes brings huge iron bars from far end to this side for search of the happiness & peace, but a last lost hither & thither into mirage of the nature's adverse circumstances. But even out of them, if someone has attained union with the ultimate, then basis of this have been 'pursuance of the path ordained by learned sages'. The great sages happens to be self realized, equal minded and beyond the boundaries of the place, time, and social-customs. The speech of Almighty God has been voiced through these Great Sages. Instruction was of the God, but the Jesus Christ (The Yahova) revealed in the Bible – 'The father said that just only see the garden, do not eat the fruits'. The Prophet Mohammad expressed the same instruction of the *khudā*, God, in the Koran. The *Sanjay* listened the same voice of God. The sages obtained the voice of that very God in sacred verses of the *Ved*. The *Manu* listened words of God, with hands joined together. '***gagan mahal mem piyā gohrāin***' i.e. the beloved God gives call in 'the palace that situates in the sky' (means, at the supreme level of mental serenity). That voice was heard engrossingly by *Kabīr*. The God himself told the entire *gītā*. The *Bālmiki*, *Tulsī* and so on, found compilation of the same words. The Moses & others, relying upon the same voice, proceeded & obtained the state of incarnation. Hence for the wayfarer of divine path, indications of the Supreme Identity deserve an exclusive importance. Without transmission of such indication, 'the *sāadhanā*', itself is not supposed to be initiated in 'true sense' i.e. auspicious beginning of such a *sāadhanā* which imparts complete dissolution of nature and giver of position into Godhead.

There is distinctive assistance of devotee's stocked merits, to find such saints as '***punṣyā punj binu milahim na santā***' means; as long as the stock of merits do not assist, till then a Saint i.e. *Sadguru* is not found. 'Not found' doesn't mean that they are not seen. In fact, they are sought but they are not understood by our 'inside'. The eyes by which a Saint i.e. *Sadguru* is identified, that sight has effects of stored merits. When stocked merits of life after life, come into effects in the present then only such a view is possible which provides sight of a saint. Of course, if not found, there is lack of stored merits, then acquire them.

The God is beyond mind & intellect. A yogi perceives form of the almighty & situates in that form, only after having completely abstained from mind & intellect. We can't measure him by mind & intellect. The intellect itself creates only imaginations, like how does he speak? How does he sit? What does he eat? What does he do? etc. In fact, we can't see that all capable *Sadguru* through these eyes of gross body. His identification is possible only through stocked merits. When the merits of life after life emerges in present time then, the throne where he sits or the mud in which he wallows, he would be found. We would become 'his' and our 'path-blended with inner-inspiration', will be directed & managed by him, due to which we engage into the *sādhana*.

Now, to find out him (The *Sadguru*), choose a two or two and half lettered word like *Rām*, *Om*, *Śiv*; take any one out of these, and chant it, at least ten to fifteen minutes daily in morning as soon as we open our eyes and in the night before retiring to the bed and also for a period of five to seven minutes, contemplate upon the *Sadguru* who is the 'form' what does the 'name' mean for. Visualize the form of *iṣṭ* (i.e. *Sadguru*) in front. If possible then, with wide-opened eyes visualize him in the heart. If such could not be possible then go on with mental-contemplation to surrender, bow down and offer mental-worship regularly. This very practice will be transformed itself on arrival of broadened-path of 'The Method'. Why so? The reason is that, a true 'hold' upon that God can't be achieved suddenly by all. For this very reason, the former wise sages accepted and caused to accept the existence of god-goddesses, in order to firm the existence of auspicious thoughts & feelings. Such routine practice will continue for a long time. As a result of this the devotee succeeds to stand upon broadened path of the real method, where stand-up, sit down, wake & sleep and when the devotee does meditation, when does not – all these become relied upon the divine indications.

Besides this, unavoidability of regularity in practice should be in the mind. As eating-sleeping etc are daily unavoidable actions, in the same way one should understand the unavoidability of the regularity in practice. Along with this, if could be possible, avail presence of such a

person who is dedicated in pursuance of the meditation. Then there is requirement of his discourses, offering service to him as far as possible, don't observe, how he is. The saint *Gosvāmī Tulsīdās jī* expressed this sole conclusion as:

***ek ghaṛī ādhī ghaṛī, ādhī mem puni ādh |***  
***tulsī saṅgati sādhu kī, harai koṭi aparādh ||***

Which means, 'for a moment, half of that moment, half of the half again, *Tulsīdās jī* says, company of a saint for such a short period vanishes million of the sins'.

Walking around-going about, standing-sitting, each moment remembrance of the God's name should persist – up to this extent the devotee has to rise himself, after that God undertakes him. He, the friend of wretched people takes their control into his hands. The 'action' in which weal of the devotee is embedded, he drives him to do that - this is called the yog. In words of *Yogeśvar śrī Kṛṣṇ* this is not a tough to learn and acquire :

***nēhā`bhikram nāśo`sti pratyavāyo na vidyate |***  
***svalpam apy asya dharmasya trāyate mahato bhayāt ||***

(*gītā*, 2/40)

In this selfless action, just seed of initiation be incepted then it neither destroys nor turns into fault of the adverse results that may entangle in grandeur of the heavens etc, and do not deprive you of the eternal self-form. A short practice of this *dharmā* of selfless action causes release from great fear of 'life & death'.

Hence, you inquisitives are requested to plant the tree of this eternal seed, thus being afraid of dreadful birth & death cycle, you, yourself prepare the long boat i.e. lotus feet of 'the lord of universe', and cross the ocean of transmigration. For encouragement & practical guidance of the devotee, inspirational couplets & quatrains are incorporated in the book, so that reader may get advantage of it.

**- Swami Adgadanand**

Who relies upon grace of the Sadguru  
A Brother to whole Mankind

## कुण्डलियां

कुछ पल अपलक देख लूँ, जेहि उर शंभु समाई।

गुरु अनुहारत ना मिला, कैसे छूटै काई॥

*kuch pal apalak dekh lūṁ, jehi ur śambhu samāī |*

*guru anuhārat nā milā, kaise chūṭai kāī ||*

कैसे छूटै काई, आई बाल सफेदी।

अन्तर बल की सुधि नहीं, कर सोहाग की मेंहदी॥

*kaise chūṭai kāī, āī bāl saphedī |*

*antar bal kī sudhi nahīṁ, kar sohāg kī memhadī ||*

अन्तर अश्रुधार बहै, बाहर लखै न कोई।

दर्शन कारण तुव जीयों, स्वरूप में रोई॥

*antar aśrudhār bahai, bāhar lakhai na koī |*

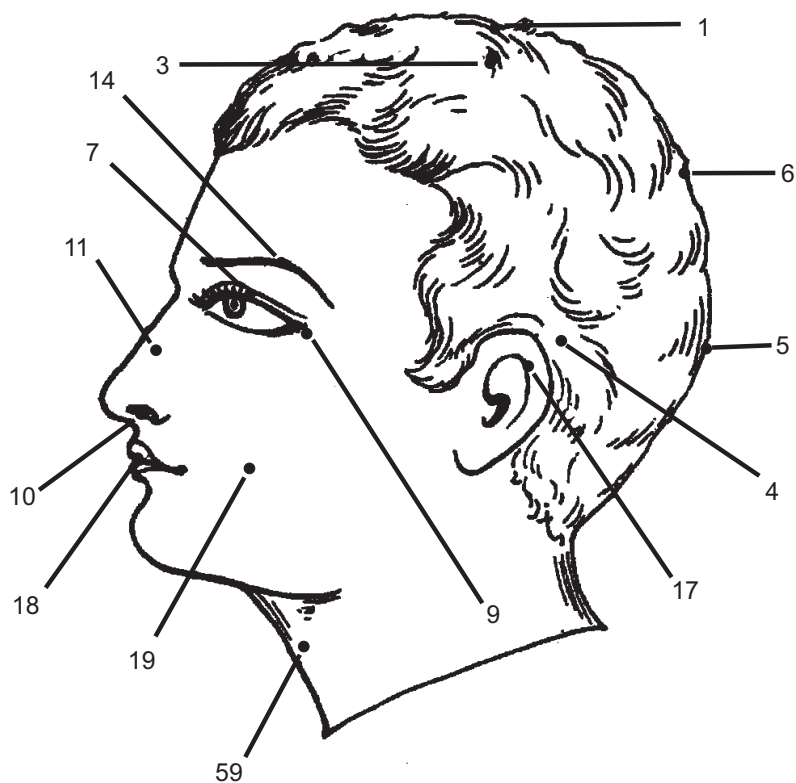
*darśan kāraṇ tuv jīyom, svarūp meṁ roī ||*

आशिष अन्तर में सदा, दात दीन्हि मुनिराई।

गुरु अनुहारत ना मिला, (तो) कैसे छूटै काई॥

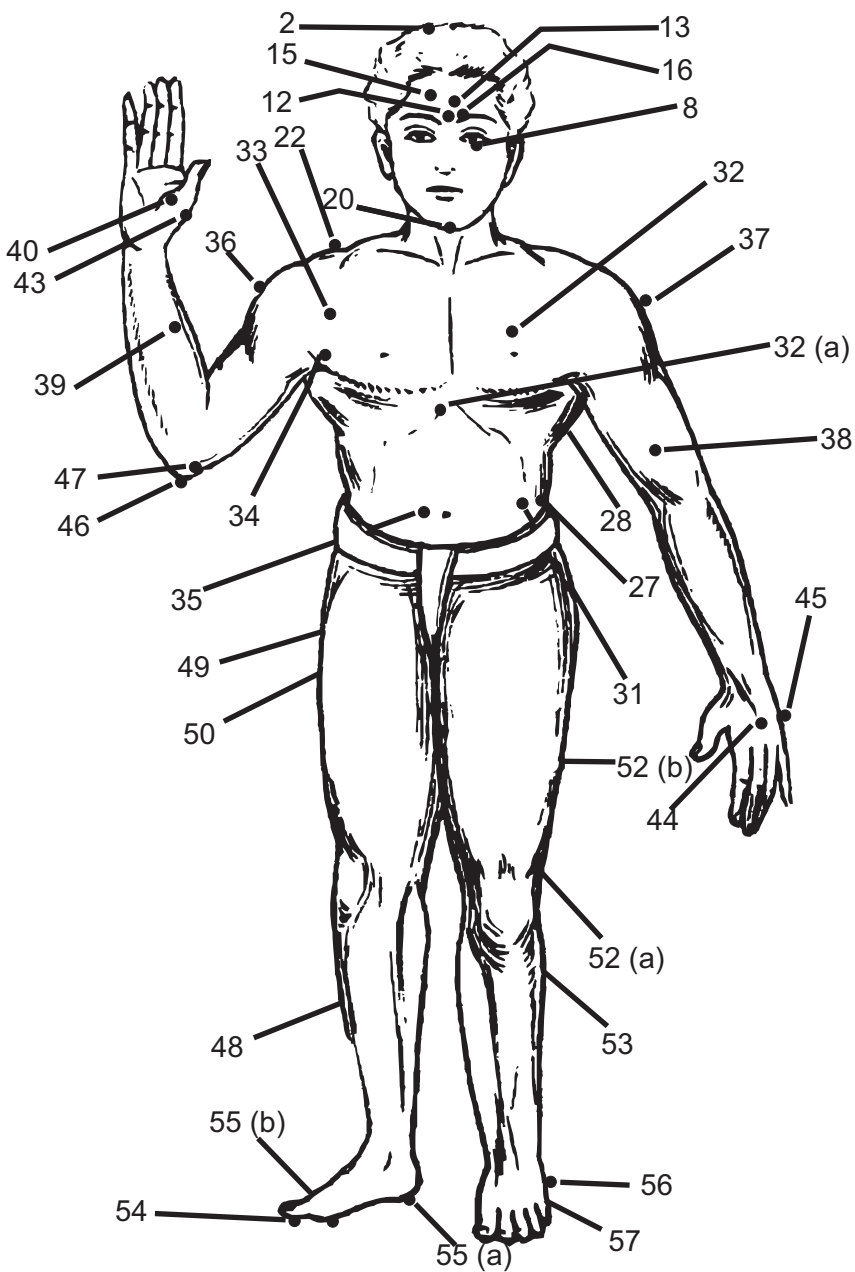
*āśiṣ antar meṁ sadā, dāt dīnhi munirāī |*

*guru anuhārat nā milā, (to) kaise chūṭai kāī ||*

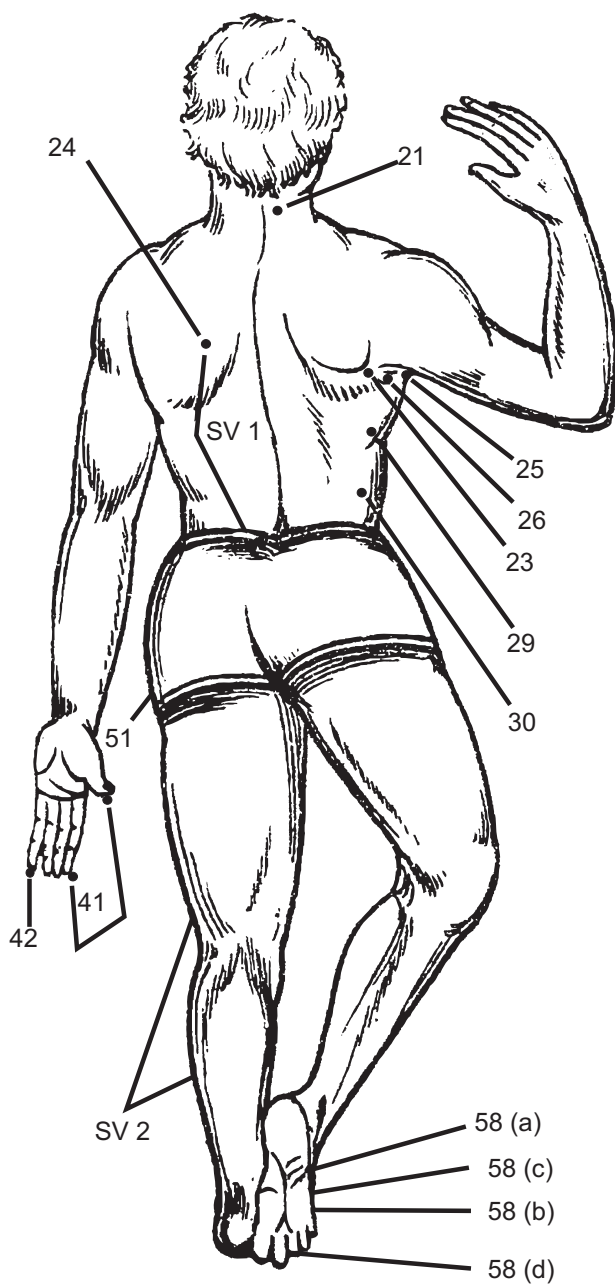


*The points have been shown in the sketch. To find out what they reveal on vibration, please see the related couplets and quatrains.*





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## **Identify the Place of the Vibrations on Body Parts by the Points**

At the time of scientific analysis of body parts vibration, a genuine knowledge about vibrations of different body parts deserves significant importance. In the ‘work’, presented before you, the words used in rhyming couplets & quatrains are just blessings from speech of the Saint and his experience. In which lingual-effectiveness and purpose of its ornamentation is secondary and primary is revelation of the basic subject-matter. To clear the meanings of the various local words of idiomatic Hindi, used in this ‘work’ and to show the locations in the body, for place of vibrations, three sketches are attached herewith. In these sketches, there are points on each left & right parts of the body. Various numbers have been assigned to these points. The location-points are marked by arrows which are numbered at their other ends. To become aware of places marked with numbers, one should view the next pages entitled ‘INDEX OF POINTS’.

Above said points are marked only on one side of the body, either right or the left, in which ,the indication to the remaining other left or right part is itself covered. For example: nerve at the right forearm’s wrist will be at the same location as shown for the left hand, by numbers in the sketch. This correlative approach between left side& right side should be understood in same manner from bottom of foot up to the head.

### **INDEX OF POINTS**

Pt. No.

Place of Vibration

1. Central portion of the head- this place should be known by point no. one.

2. Some of the right portion of the head's central portion addresses divine tendency. Know this by point no. two.
3. Leftward portion from center of the head is indicative of tendencies influenced with the *māyā*. This is indicated by point no. three
4. Portion above of the ear know this by point no. four.
5. The bone (*mūrdhā*) protruding from back side of the head, is shown by point no. five.
6. The location in-between center of the head & above mentioned *mūrdhā*, should be searched by point no. six.
7. Upper eye-lid of the eye is to be known by point no. seven.
8. Lower eye-lid of the eye is addressed by the point no. eight.
9. Corner of the eye, towards the ear to be seen by point no. nine.
10. The region around exterior end of the nose (around nostril), to be known by point no. ten.
11. The place at the mid, along the length of nose, is indicated by point no. eleven.
12. 'trikuṭī' the place in between both of the eyebrows is addressed by point no. twelve.
13. Vibration in the forehead one *aṅgul*\* apart from the *trikuṭī* towards the left or towards right is indicated by point no. thirteen.
14. Eyebrows to be known by point no. fourteen.
15. Left-right forehead to be known by point no. fifteen.
16. To understand about the left-right eyebrow portion towards the nose, see point no. sixteen.

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\* It refers to the measure equivalent to width of the finger.

17. There are many refined discriminations in indications of ear's vibration which is understood in practical stages of meditation. Knowledge about one of its main vibration is shown here by point no. seventeen.
18. The position of left-right lips to be known by point no. eighteen.
19. The position of the left-right cheek to be seen by point no. nineteen.
20. Check the chin by point no. twenty.
21. Back side of the neck is indicated by point no. twenty one.
22. The place on the right shoulder-indicative of the divine inspiration and correspondingly on the left shoulder- indicative of māyā's influence. These should be seen by point no. twenty two.
23. An enlarged bone Situated in the back which joins arm with the back, called as 'shoulder blade'. Edge of this, is to be seen by point no. twenty three.
24. As there are number of indicative vibration on the back, among them point no. twenty four is collectively meant for left-right back.
25. The spiritual-place in armpit should be known by point no. twenty five.
26. The place assistive to the spiritual-place, shown on the back four *aṅgul* apart from the armpit. It is depicted by point no. twenty six.
27. The place 'indicative of meditation', to be seen in the waist by point no. twenty seven.
28. The middle portion between the place in waist 'indicative of meditation' and place in the armpit, indicative of the



spirituality. This middle portion is in between the ribs of the body. This should be searched by point no. twenty eight.

29. The location, Two to four *aṅgul* apart from the point no.28, in the back, is shown by point no.29.
30. The place, three to four *aṅgul* backward from point of meditation no. 27 in the waist, this should be known by point no. thirty.
31. Vibration at the place, three to four *aṅgul* apart from the point of meditation (i.e. 27) towards the stomach (belly), is shown by point no. thirty one.
32. For chest see point no thirty two.
32. (a) Middle part of the junction between the chest & stomach, to be matched by point no. thirty two (a).
33. Vibration at the place two to three *aṅgul* above the junction of arm & chest should be known by point no. thirty three.
34. Junction of the arm & chest to be seen by point no. thirty four.
35. Region of the stomach (belly) around the naval, should be searched by point no thirty five.
36. Vibration of the arm two to two and a half *aṅgul* downward from the right shoulder should be seen by point no. thirty six.
37. Vibration of the arm two to 'two and a half' *aṅgul* downward from the left shoulder, the place indicative of *māyā*, see by point no thirty seven.
38. The thick & round lower muscular part of the right arm, see by point no. thirty eight.
39. Upper part (the forearm) of the wrist, see by point no. thirty nine.
40. The palm-portion adjacent to the thumb, to be searched by point no. forty one.

41. Tip of the forefinger & thumb, to be searched by point no. forty one.
42. The little finger is shown by point no. forty two.
43. Portion of the thumb, around of one *angul*, hidden in the palm, is shown by the point no. forty three.
44. Point no. forty four represents back side of the palm.
45. The linear portion from little finger up to the wrist, along side of the palm is shown by point no forty five.
46. To know bigger bone-edge of the elbow when arm is folded, see point no. forty six.
47. To know smaller bone-edge of the elbow, when arm is folded, see point no. forty seven.
48. The calf of leg to be checked by point no. forty eight.
49. The genital is shown by point no.49.
50. (a) The place of scrotum, look at the point no. fifty (a).  
(b) In absence (due to infeasibility) of marking in the sketch, the sides of anus should be known & named by point no. fifty (b).
51. Indication for place downward to the waist which forms 'seat' is point no. fifty one.
52. (a) The upper part of thigh, to be known by point no. fifty two (a).
52. (b) The lower interior part of thigh to be known by point no. fifty two (b).
- SV1: Simultaneous vibration of the left back & right buttock should be known by point no. SV1.
- SV2: Simultaneous vibration of the left leg's calf & right buttock should known by point no. SV2.

53. There are various discriminations in places of vibrations in the knee. Only one main vibration is explained here. This main Place is to be known by point no. fifty three.
54. The place indicative for 'meditation' is on sole adjacent to the big toe, search by point no. fifty four.
55. (a) For root of the heel, check by point no. fifty five (a).
55. (b) The place deciding 'hold into the meditation' is at the side of sole, towards the big toe & on side of the forefoot, check it by point no. fifty five (b).
56. The side portion of sole, from little finger up to the heel, check by point no. fifty six.
57. Upper portion of the sole to be checked by point no. fifty seven.
58. (a) The lotus line in the sunken part of sole, in between forefoot & the heel is to be known by point no fifty eight (a). Touching and aligned along with this line, Point no.58 (b), 58(c) & 58(d) are located.
59. The place in between chin & chest (i.e. throat), see this by point no. fifty nine.

## WHY DO THE BODY PARTS VIBRATE? WHAT DO THEY SAY?

दोहा- स्वयं शरीरा जल गया, जेहि मन इच्छा जार।  
अनुभव स्थल संत हैं, बुद्धि मते संसार॥  
*svayam śarīrā jal gayā, jehi man iccha jār |*  
*anubhav sthal sant haiṁ, buddhi mate saṁsār ||*

**Purport:** As a result of incessant meditation, the desires of mind are eradicated. Then the **Bodies** themselves too dissolved. The bond caused by *māyā*\*, of three bodies - Gross, Subtle & Causal, good & evil inherent mental attitudes (*saṁskār*) are decayed. The Saints are the places where the ‘*anubhav*’ i.e. **experiences** dwell, he proceeds relying upon the minute aspects of ‘**experiences**’ whereas the world proceeds with assistance of distinct intelligence.

दोहा- प्रभु तुष्टत ही यंत्र है, सब तन आदि व अन्त।  
संशोधन शुभ योग में, नख शिख साधे सन्त॥  
*prabhu tuṣṭat hī yantrā hai, sab tan ādī va ant |*  
*saṁśodhan śubh yog meṁ, nakh śikh sādhe sant ||*

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\* Whatever is perceived by the senses and which lies within the reach of mind is the *māyā*. Further it has two discriminations. One is *avidyā māyā* the ‘ignorance’ (i.e. demoniacal tendencies & affects) which causes the worldly existence. When the devotee engages into the *sādhana*, he faces adverse effects of the lust, anger, attachments, greed etc. all these are the influences of *avidyā māyā*. Other is *vidyā māyā* or *Yog māyā* the ‘Knowledge’ (i.e. divine tendencies & affects) which avails union with the God.

Wherever in this book the word *māyā* this much only is used it refers to *avidyā māyā*.

**Purport:** As a result of ‘Awakening’ imparted by the *Sadguru*, when the God melts & is satisfied then this entire body (beginning to end: toe to top) transforms into an instrument. With this instrumental achievement, one begins to obtain thorough refinement of the *Yogic* process which is abounding in blessings & is auspicious. Through this ‘Mean’ of vibrations appearing on body parts, toe to top, the saints succeeds to restrain the mind entirely.

दोहा- कौन प्रयोजन तन गति, केहि विधि हरि दरसात।  
 प्रतिशत अविनाशी कथा, हरी करै बरसात॥  
*kaun prayojan tan gati, kehi vidhi hari darsāt |*  
*pratiśat avināśī kathā, harī karai barsāt ||*

**Purport: Question-** What is that specific purpose for accomplishment of which, movements & vibrations appears in the body? What is that specified procedure which avails the God-Realization?

**Answer-** In fact, the God himself imparts expansion of knowledge and the narrative of that unborn imperishable Supreme God. By which he is known evidently; there is the ordainment for direct realization of that God.

दोहा- भक्त हेतु नर तन धरे, जन की पावन रीत।  
 परम भक्त तन में हरी, अन्य भ्रम परतीत॥  
*bhakt hetu nar tan dhare, jan ki pāvan rīt |*  
*param bhakt tan meñ harī, anyā bharam partīt ||*

**Purport:** The body of great devotee is occupied by the God himself; this is the eternal ordainment for incarnation of the God. Hypothesis of incarnation elsewhere is outcome of delusive belief. This is too the real definition of *nar tan*\*.

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\* The *nar tan* literary means the human body but in the view of the saint, the merit of being born as human body is only when one reaches to a certain peak of *sādhana*. Prior to that state he is alike the other living creature influenced by *māyā*.



दोहा- जो सोचत है होयगा, माया थल अवतार।  
ते भ्रम भूले भार में, माया भार अभार॥

*jo socat hai hoyagā, māyā thal avātār |*  
*te bhram bhūle bhār meṁ, māyā bhār abhār ||*

**Purport:** Those who think of God's incarnation would take place in a particular region or land.... or in some era; really they are deluded and pressed down by unbearable weight of entire *māyā*.

दोहा- अंग फड़कन से देत हरि, जन को शुभ संदेश।  
सो विधि हरि संदेश की, कथा सुनावउँ लेश॥

*aṅg phaṛkan se det hari, jan ko śubh sandeś |*  
*so vidhi hari sandeś kī, kathā sunāvum leś ||*

**Purport:** The ultimate shelter & goal of the devotee - The God, through the medium of body parts vibrations, provides auspicious messages which possible the tranquility. In brief, I am depicting this specific method of god-sent messages.

दोहा- परमधाम का पथ चले, बीच न राखे लेश।  
सद्गुरु की संगत करे, मिले सदा सन्देश॥

*paramdhām kā path cale, bīc na rākhe leś |*  
*sadguru kī saṅgat kare, mile sadā sandeś ||*

**Purport:** The path to ultimate abode, to the ultimate truth is within the reach without any fail, by that specific method. But the means (specific method) to receive those eternal & indestructible messages is only shelter & company of an experienced, accomplished *Sadguru*. Hence these indications (vibrations) are possible if one through contemplation devote himself unto lotus feet of the *Sadguru*.

दोहा- कौन बोध दे का कहे, केहि विधि जन के संग।  
पावन अनुभूती महा, जन पावे सत संग॥

*kaun bodh de kā kahe, kehi vidhi jan ke saṅg |*  
*pāvan anubhūṭī mahā, jan pāve sat saṅg ||*

**Purport:** The ‘Message’ as mentioned above, what does it reveal? What does it say of? And by which specified method it remains in contact with the devotee? The flow of these great, auspicious ‘experiences’ (i.e. vibrations) can only be perceived & understood by such a devotee who is immersed incessantly in association with truth.

चौपाई- परम तत्त्वमय सुरति न भाई। सुरत विलीन परम सिद्धि पाई॥  
क्रमशः चलि पर परस अनूपा। तत्क्षण परमारथ पथ भूपा॥

*param tattvāmay surati na bhāī | surat vilīn param sidhi pāī ||*  
*kramaśaḥ cali par paras anūpā | tattkṣaṇ paramārath path bhūpā ||*

**Purport:** O Brethren! In that ultimate real form the act of *surati* i.e. ‘seeing mentally’ doesn’t exist. In fact after dissolution of that *surati* i.e. activity of mental observance & contemplation, the ultimate accomplishment - realization of The God takes place. Gradually moving ahead, the man gets touch of that matchless great sage and with that touch, in an instant he becomes emperor of ‘The Path to Ultimate Truth’. Only he would be called as true *yogi*, lord of the *yog* & called the one who knows mysteries of *yog*.

चौपाई- भूप अनूप पुन्य बिनु नाहीं। सो सतगुरु पर परसि मिलाहीं॥  
ऐसे गुरु उर परसत जाहीं। ता उर निशिदिन अनुभव माहीं॥

*bhūp anūp punyā binu nāhīm | so satgurū par parsi milāhīm ||*  
*aise gurū ur parasat jāhīm | tā ur nīśidin anubhav māhīm ||*

**Purport:** The above mentioned unique form of one, who owns the *yog*, can’t be attained without strength of stocked merits of past lives. Credit for this achievement goes to the *Sadguru*, he provides the touch to that ultimate; unites the devotee with that ultimate state. Such a great sage: the *Sadguru* who has direct perception of the self & is established in that self form, he manifests in the heart of the one, makes him aware about difficulties of the path. The heart of that man is through & through of the experiences, days & nights.

दोहा- अनुभव में अलखित लखे, गुरु हरि एकै रंग।  
पाद तले से शीश तक, कर विलास मन संग॥

*anubhav meṁ alakhit lakhe, guru hari ekai raṅg |*  
*pād tale se śīs tak, kar vilās man saṅg ||*

**Purport:** The ‘Anubhav i.e. Experience’ is not a subject of mind & intellect. This is an inspiration-in-whole, by the ultimate reality - the sole God and the *Sadguru*, which is reflected in the form of divine directives. Although that omnipresent, imperceptible, ultimate God is not a subject of mind, speech & senses. Even so, that imperceptible ultimate reality is too perceived through this manifest of ‘experiences’. In this manifestation of ‘**experiences**’ the God and the Guru are synonym to each other i.e. the same entity. In this manifestation, there is even distribution of places from toe to top of body where the vibrations take place, in this process the mental-observance is into action. Stage by stage, at certain level of *sādhana* this mental observance of vibrations becomes so much refined that occurrence of vibration and their mental observance take place in tune with undulation of the mental thoughts.

**Word Meaning:** *kar vilās* = to vibrate.

चौपाई- सो सब भेद विलग कर शाखा। कतिपय अन्तर जनहित भाखा॥  
शीश<sup>1</sup> मध्य फरकत जन जाना। ईश संयोग बचन सुख साना॥  
*so sab bhed vilag kar śākhā | katipay antar janhit bhākhā ||*  
*śīs<sup>1</sup> madhyā pharkat jan jānā | īś saṁyog bacan sukh sānā ||*

**Purport:** I will depict all those hidden facts, with their branches & sub-branches as per mental thoughts with some distinctions, for the sake of devotee. By which he proceeds ahead with understanding of his states. The vibration at the middle/center of head is indicative of ‘would be union with the God’. There shall be progress in some task related with the ‘*Brahm* i.e. all pervasive God’. In other words this is a divine indication about auspicious information.

चौपाई- शीश मध्य कछु<sup>2</sup> दाहिन होई। ब्रह्म संयुक्त वचन कह सोई॥

मध्य भाग सिर<sup>3</sup> बाम प्रचाला। माया जानत संत कृपाला॥

*śīś madhyā kachu<sup>2</sup> dāhin hoī | brahm saṁyukt vacan kah soī ||*

*madhyā bhāg sir<sup>3</sup> vām pracālā | māyā jānat sant kṛpālā ||*

**Purport:** At lower stages compared to highest state of *sādhana*; vibration towards slight right to center of the head indicates flow in unity with *Brahm*. Vibration towards slight left to center of the head affirms pre-eminence of the flow accompanied with *māyā*. Such is known by ‘Saints - the ocean of grace’.

दोहा- कान ऊपरी<sup>4</sup> भाग में, फड़कत सीधी चाल।

दाहिन बोले सुख सदा, बाम बोल दुःख हाल॥

*kān ūparī<sup>4</sup> bhāg mem, pharḥat sīdhī cāl |*

*dāhin bole sukh sadā, bām bol duḥkh hāl ||*

**Purport:** The region of head adjacent to just upper tip of the ear (near about temporal bone), when right side portion vibrates in that direction, then such indicative results into ways to the supreme happiness. And similarly left side vibration is a indicative results into the cause of sorrow & grief.

चौपाई- शीश भाग<sup>5</sup> पाछिल प्रभु थामा। फरकि दाहिना कबहुँ कि बामा॥

दाहिन सिद्ध दरस शुभ होई। बाम फरक बाधा कह कोई॥

*śīś bhāg<sup>5</sup> pāchil prabhu thāmā | pharaki dāhinā kabahuṁ ki bāmā ||*

*dāhin siddh daras śubh hoī | bām pharak bādhā kah koī ||*

**Purport:** With vibration of central portion of protruded bone at the back side of head (which is known as *mūrdhā* i.e. center of occipital bone) and also rightward or leftward vibration to this place, the *siddhāwasthā* i.e. state of enlightenment begins to be acquainted. A little leftward vibration in the *mūrdhā* is indicative of minor & major hindrances. Contrary to this, vibration towards right side confirms no hindrances, only accomplishment exists. That revered

*Sadguru* who is friend of the poor, is within reach after prolonged meditation, and then provides directives on those places of body which affirms highest attainment. And at the place *siddasthalī* i.e. *mūrdhā* God himself begins to talk. One should consider these vibrations as directives of God only, nothing else.

चौपाई- शिव-शक्ति का स्पन्दन शाखा। ब्रह्म ज्ञान शुभ शक्ती जाका॥

फरकत मध्य पृष्ठ के बीचा<sup>6</sup>। दाहिन सत्य बाम कछु नीचा॥

*śiv-śakti kā spandan śākhā | brahm jñān śubh śaktī jā kā ||*

*pharkat madhyā prṣṭh ke bīcā<sup>6</sup> | dāhin satyā bām kachhu nīcā||*

**Purport:** The gap between the *brahm-sthān*: Place of *brahm*, just upper portion of the head and back side: the *mūrdhā*, happens to be of eight *āṅgul*. Vibration at this place: the *mūrdhā*, that sole God, depicted as luminous form of *śankar*, is revealed through this gross body made up of earthen lifeless materials. He is unobstructed for limitations for that very reason called by word ‘*śiv*’. With the vibration, four *āṅgul* upward *mūrdhā*, that knowledge of *brahm* which is supplement to the ultimate truth & stabilizing position into *brahm*, begins to dawn with its branches-sub-branches. That *śiv* & *śaktī* should be understood as elevation & revelation of ‘the knowledge of *brahm*’ acquired through Self-Realization.

दोहा- मध्य कहत हौं शीश के, पृष्ठ विभाजन शीश।

सदा सत्य मन साध रत, पावन पथ गुरु ईश॥

*madhyā kahat haum śīs ke, prṣṭh vibhajan śīs |*

*sadā satyā man sādhan rat, pāvan path guru īś ||*

**Purport:** Above said back side should be considered as only rear part of the head and middle part too is central place of the head. A resolution which pertains to meditation is the only ‘resolution’; anything else to this is nothing. This is an eternal truth for the one

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\* It refers to the measure equivalent to width of the finger.

who vows to surrender himself unto God. In fact, the God himself acts like a driving force in the heart of devotee, engages him into mediation and continues to discipline him, incessantly.

चौपाई- दाहिन नेत्र दरस सुधि सुन्दर। या प्रत्यक्ष सन्त सुख मन्दिर॥  
बाम चलत शुभ दरसन नाहीं। पथ विरोध बहु रूप लखाहीं॥

*dāhin netr daras sudhi sundar | yā pratyakṣ sant sukh mandir ||*

*bām calat śubh darsan nāhim | path virodh bahu rūp lakhāhim ||*

**Purport:** Vibration of the right eye is indicative of an auspicious vision, sight of a great sage having steadfast wisdom. Vibration of the left eye is indicative of inauspicious vision of living creature or association of bad company which are obstructive to ‘path of supreme beatitude’.

चौपाई- ऊपर<sup>7</sup> पलक ऊपरी देखा। शुभ कर्तार कि अशुभ विशेषा॥  
ऊपर पलक जगत बहु दर्शन। शुभ कोइ रूप कि अशुभ अदर्शन॥

*ūpar<sup>7</sup> palak ūparī dekhā | śubh karttār ki aśubh viśeṣā ||*

*ūpar palak jagat bahu darśan | śubh koi rūp ki aśubh adarśan ||*

**Purport:** With vibration of upper eyelid, means sight of various forms of the world and with the vibration of left eyelid, association of things is seemed which are inauspicious and not to be looked upon.

दोहा- निम्न<sup>8</sup> पलक फरकन लगी, बायँ दायँ गति दोय।  
हृदय सजातीय संग में, तथा विजातीय होय॥

*nimn<sup>8</sup> palak pharkan lagī, bāyṁ dāyṁ gati doy |*

*hṛday saajātīy saṅg mem, tathā vijātīy hoy ||*

**Purport:** Vibration of the lower eyelid clarifies the favouring and adverse effects. Vibration of the right side lower-eyelid indicates association of auspicious & favouring divine streams of the heart. Vibration of left side lower-eyelid indicates drifting away of the heart in association of adverse thoughts, with the flow of inauspicious, demoniacal tendencies.

चौपाई- फरकत दाहिन परम प्रकासा। अन्तर रूप सजातीय खासा॥  
विजातीय विघ्नी रत होई। बाम पलक कह सन्तन सोई॥

*pharkat dāhin param prakāsā | antar rūp sajāṭīy khāsā ||*  
*vijāṭīy vighnī rat hoī | bām palak kah santan soī ||*

**Purport:** Such is the specific experience of the saints that, the vibration of the right side lower-eyelid confirms abundant inflow of ultimate-luminous, favouring streams. When left side lower-eyelid vibrates then the adverse tendencies intends to hinder.

चौपाई- आँखिन<sup>१</sup> कोना फड़कि सहारा। देत सदा उर जीत कि हारा॥  
कर प्रहार कि होत उबारा। गोली गरर बम्ब प्रसारा॥

*āṁkhin<sup>१</sup> konā phaṛki sahārā | det sadā ur jīt ki hārā ||*  
*kar prahār ki hot ubārā | golī garārārā bamb prasārā ||*

**Purport:** If the corner of the eye, towards ear vibrates, then victory & defeat in one's heart is known by inspiration of that true well-wisher i.e. sole God. The corner of right eye indicates victory and left corner of the eye indicates a defeat. Besides this, an attack by bullet, bomb, various weapons or some other instrument like these, too is known with the vibration of left eye's corner. An escape from the attack is known by vibration of the right eye's corner.

दोहा- दाहिन कतिपय रोक है, बाम गोलियों मार।  
सब जग में दरसत रहै, विवुध धूम रुख रार॥

*dāhin katipay rok hai, bām goliyom mār |*  
*sab jag meṁ darsat rahai, vivudh dhūm rukh rār ||*

**Purport:** Vibration of 'the right eye's corner' indicates higher-lower magnitude of the attack. Thus it gives provision for its prevention & protection from it. Similarly, vibration at the same place of left eye indicates attack of some special weapons, rapid unrestrained attacks & counter attacks. If there is will of God, the person shall witness something like this.

चौपाई- चिन्तन काल श्वास गति देखी। कर संकेत नासिका नेकी॥

दायँ नासिका दे निरुवारा। स्वाँस सुरत संगत सह धारा॥

*cintan kāl śvās gati dekhī | kar saṅket nāsikā nekī ||*

*dāyṁ nāsikā de niruvārā | svāms surat saṅgat sah bhārā ||*

**Purport:** Vibration of the right nostril (around the exterior of nostril) indicates admittance into the *yajña*\* of inhalation & exhalation of the breath. With equanimity & serenity of breath; a state of ‘extinguishment of illogical attitude’ (unwanted thought) is realized.

**Word Meaning :** *nekī* = about.

चौपाई- अन्दर<sup>10</sup> रुख स्वाँसा शुभ फरकी। स्वाँस यज्ञ समकोण कुतर्की॥

सत प्रतिरोध नासिका बायीं। माया मलिन प्रहार जनायी॥

*andar<sup>10</sup> rukh svāmsā śubh pharakī | svāms yajña samkoṇ kutarkī ||*

*sat pratirodh nāsikā bāyīm | māyā malin prahār janāyī ||*

**Purport:** If the right nostril vibrates inwardly then *yajña* of inhalation & exhalation is steady and even by its nature, in which no unwanted attitude (thought) exists. If left nostril vibrates then vicious influence of *māyā*: adverse effects begins to exist, which is obstacle to the truth.

दोहा- बायीं फड़कन कहत है, स्वाँस माय संग दौड़।

फड़कि सचेतन देत हैं, आपन आश्रित मोड़॥

*bāyīm phaṛkan kahat hai, svāms māy saṅg daur |*

*phaṛaki sacetan det haīm, āpan āśrit mor ||*

**Purport:** Left nose vibrates indicates the breath accompanied with *māyā*. In this way, the God obliterates self-reliance & ego of the devotee through vibrations at all parts of the body and mold him in accordance of the divine.

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\* The specific ordained method for realization of the God is *yajña*.



चौपाई- पूर नासिका कर दो भागा। मध्यहि<sup>11</sup> फरकत जब चित जागा॥

दाहिन भजन युक्त चित रंगा। बाम फड़क नासत सत संग्गा॥

*pūr nāsikā kar do bhāgā | madhyahi<sup>11</sup> pharakat jab cit jāgā ||*

*dāhin bhajan yukt cit raṅgā | bām pharak nāsat sat saṅgā ||*

**Purport:** While walking and roaming when mid of the nose vibrates along its length, then one should understand that mind is in awakened state. Vibration at right side of nose indicates attachment of the mind in the process of meditation. Contrary to this, vibration at left side of the nose is indicative of vicious thoughts & dwindling in association with truth.

चौपाई- त्रिकुटी बीचो<sup>12</sup> बीच सुलेखा। हृदय विलोकहु गुरु कर रेखा॥

गुरुवर रूप देख उर माहीं। क्रमशः ध्यान धरहिं मन आहीं॥

*trikuṭī bīco bīc<sup>12</sup> sulekhā | hṛday vilokahu guru kar rekhā ||*

*guruvar rūp dekh ur māhīm | kramaśaḥ dhyān dharahim man āhīm ||*

**Purport:** Vibration in mid of the *trikuṭī* i.e. space between eye-brows is indicative of the good fortune and auspicious thoughts. It instructs to meditate upon the form of the *iṣṭ* (*Sadguru*), in the heart. Meditating upon the form of *Sadguru*, gradually this sort of vibration facilitates inclination for meditation. Means, efforts are required for which one is to engage into mediation without any delay.

दोहा- ध्येय अरु ध्याता ध्यान में, मनवा इष्ट अनुरूप।

होवत ही फरकन लगे, त्रिकुटी अनुभवानूप॥

*dhyey aru dhyātā dhyān meṁ, manvā iṣṭ anurūp |*

*hovat hī pharkan lage, trikuṭī anubhavānūp ||*

**Purport:** With vibration of the *trikuṭī* the three - mediator, process of meditation & object of the meditation are unified. The mind is constricted along with its tendencies, and stabilized in the form of *iṣṭ*.

चौपाई- त्रिकुटि<sup>13</sup> अंश भर बाम प्रचाली। तत्क्षण बाम वृत्ति चित जाली॥

ध्यान करत कहूँ दाहिन चाली। लगीहै ध्यान यत्न करु हाली॥

*trikuṭi<sup>13</sup> aṁś bhar bām pracālī | tatkṣaṇ bām vṛtti cit jālī ||*

*dhyān karat kahūṁ dāhin cālī | lagihai dhyān yatn karu hālī ||*

**Purport:** While making efforts for or in state of meditation if the *trikuṭi* vibrates slight leftward then this speaks of mind is contaminated with thoughts of extrovert in nature. During meditation period, vibration slightly towards right of the *trikuṭī* indicates symptoms of success for the devotee. Means, the mental attitude which bring deepening into meditation is into strength, as a result of which, state into meditation shall be attained. And with this, one receives encouragement to strive for this.

चौपाई- भ्रू<sup>14</sup> विलास दाहिन शुभकारी। भावि लाभप्रद जन सुखकारी॥

बाम विलास भावी कर हानी। प्रकट पुरातन महिम बिलानी॥

*bhrū<sup>14</sup> vilās dāhin śubhkārī | bhāvi lābhprad jan sukhkārī ||*

*bām vilās bhāvī kar hānī | prakat purātan mahim bilānī ||*

**Purport:** Vibration of the right side eye brow is indicative of auspicious grace and a gain in future. The devotee feels ease with vibration of it. Contrary to this, if left eyebrow vibrates then some loss in future and even a veil upon greatness of that everlasting God might possible.

दोहा- दाहिन बाम<sup>15</sup> ललाट में, फरकत निज निजकार।

दायाँ निर्णय में मती, एक में मलिन विचार॥

*dāhin bām<sup>15</sup> lalāt meṁ, pharkat nij nijkār |*

*dāyām nirṇay meṁ matī, ek meṁ malin vicār ||*

**Purport:** Vibration of the left or right forehead expresses its different functions. Appropriateness of an intellectual decision is known by vibration of the right forehead, and contamination in one's thought is known by vibration of the left forehead. When it

comes to decide true-untrue and we begin to accept untrue as true one, in all respects, then left forehead vibrates. Thus throws light upon the real fact. Contrary to this, when we begin to accept true as untrue then right forehead vibrates & indicates decision taken by you is wrong.

चौपाई- कबहुँक जन चिन्तित मन भारी। समुझि न परइ झूठ सतकारी॥

तब प्रभु मस्तक माहिं इशारा। देत झूठ अरु दाहिन सारा॥

*kabahumk jan cintit man bhārī | samujhi na parai jhūṭh satkāṛī ||*

*tab prabhu mastak māhim īśārā | det jhūṭh aru dāhin sārā ||*

**Purport:** Sometimes devotee fails to ascertain of the truth which leads to serenity and the untruth which results sufferings. His perplexed intellect is misled. During conflict of this stir of mental thoughts, the appropriateness of existing thought confirmed by vibration of the right forehead and certainty of untruth by vibration of the left forehead of the devotee who dwells in devotion.

चौपाई- निकट भविष्य कछु सुन्दर होनी। भू<sup>16</sup> नासिका पास गत छोनी॥

मन गत हानि बाम ही जाना। नाक पास सिहरन पहचाना॥

*nikaṭ bhaviṣyā kachu sundar honī | bhrū<sup>16</sup> nāsikā pās gat chonī ||*

*man gat hāni bām hī jānā | nāk pās sihran pahcānā ||*

**Purport:** Vibration of the right eyebrow near to nose, is indicative of some auspicious incident about to take place in near future (within 24 hrs.). Contrary to this, vibration of left eyebrow near to the nose, brings fall in fulfillment of task presumed in the mind. So, the devotee, take care of this and engage into the *sāadhanā*.

दोहा- दायँ<sup>17</sup> श्रवण सिहर जो, साथ देत रघुवीर।

जो कुछ वाणी जगत में, उठी साध्य सम सीर॥

*dāyāṁ<sup>17</sup> kṣravaṇ sihar jo, sāth det raghuvir |*

*jo kuch vāṇī jagat meṁ, uṭhī sādhyā sam sīr ||*

**Purport:** With the vibration of right ear, even in the adverse

circumstances of living beings & adverse surroundings, one comes to listen the speech useful in his *sāadhanā* and so is too divine inspiration to listen the same. Summery is that, the God yet kept himself unseen, and is indicating not to disregard in listening.

चौपाई- बाम कान फड़के जब भाई। तेहिं वाणी सुख सकल न साई॥

काहे न हो वह अमृत बोली। कबहुँ न सन्त सुनें तेहिं तोली॥

*bām kān phaṛke jab bhāī | tehiṁ vāṇī sukh sakal na sāī ||*

*kāhe na ho vah amṛt bolī | kabahuṁ na sant sunem tehiṁ toṭī ||*

**Purport:** The speech even pleasant like nectar should not be listened after vibration of the left ear. In view of saints, listening to such speech leads to development of such thoughts which destroys all of happiness and adverse sufferings come into existence.

चौपाई- दायाँ सिहर ओष्ठ<sup>18</sup> जब होई। वचन प्रसारहु गुरु रुख सोई॥

जो कहूँ बामहिं ओष्ठ प्रचाला। चुप साधहू कष्ट तेहिं काला॥

*dāyāṁ sihar oṣṭh<sup>18</sup> jab hoī | vacan prasārahu guru rukh soī ||*

*jo kahūṁ bāmahiṁ oṣṭh pracālā | cup sādhaḥū kaṣṭ tehiṁ kālā ||*

**Purport:** If one finds opportunity to speak and immediately right lip throbs, then one should consider it an inner inspiration of the *Sadguru*. So it is auspicious to speak. In contrary to this, if left lip throbs, it is inauspicious to speak. So absolutely not to speak. If ignored; then for the offence of ‘violation in order’ one shall find in his hands only displeasure of the *iṣṭ*.

दोहा- विधु पियूषमय वचन शुभ, गाल फड़क<sup>19</sup> जो दहिन।

बाम चलत में जल्पना, विष करालऽमृत नहिन॥

*vidhu piyūṣmay vacan śubh, gāl phaṛak<sup>19</sup> jo dahin |*

*bām calat meṁ jalpanā, viṣ karāl'mṛt nahin ||*

**Purport:** Vibration of the right cheek is indicative of an auspicious thought as like the nectar. Vibration of the left cheek is indicative of dreadfulness & poisonousness of the thought which appeared

recently. On such occasion, who suggests to speak, even thoughts should be stopped.

चौपाई- छोट मोट बाधा बुधि खोवत। तब हरि ठोढ़ी मध्य<sup>20</sup> बिगोवत॥

शमन हेतु फड़कहिं चट दायीं। बाम ठोढ़ी खतरा करि जायी॥

*choṭ moṭ bādḥā budhi khovat | tab hari ṭhoṛhī madhyā<sup>20</sup> bigovat ||*

*śaman hetu phaṛkahinī caṭ dāyīm | vām ṭhoṛhī khatarā kari jāyī ||*

**Purport:** When obstacle little & small one, tends to contaminate the intellect then the chin vibrates to inform about the danger and for sake of its elimination. The God even being dwelled in the chin gives indications. On turn away of the would be danger the right chin vibrates. Vibration of the left chin indicates coming of some danger.

चौपाई- दायीं गरदन<sup>21</sup> पीछे डोला। नमन हेतु सुखमय हरि बोला॥

बाम फरक जब रोक अनूपा। की प्रणाम थल अनभल रूपा॥

*dāyīm gardan<sup>21</sup> pīche dolā | naman hetu sukhmay hari bolā ||*

*bām pharak jab rok anūpā | kī praṇām thal anabhal rūpā ||*

**Purport:** Vibration of the back side of right neck gives indication to bow down at some place. Such should be seen as divine-inspiration. But when the neck vibrates towards left, then this should be understood that place is not of worth to salute. No goodness will be attained at that place.

दोहा- पावन प्रभु की प्रेरणा, कन्धा<sup>22</sup> फड़के सोझ।

बाम कन्ध फड़कन लगा, माया प्रेरित शोध॥

*pāvan prabhu kī prêṛṇā, kandhā<sup>22</sup> phaṛake sojh |*

*bām kandh phaṛkan lagā, māyā prêṛit śodh ||*

**Purport:** Vibration of the right shoulder is an indicative of sacred inspiration & thoughts induced by the God. Similarly, if the left shoulder vibrates, then one should know about that existing thought is induced by the māyā.

चौपाई- फड़कत नोक<sup>23</sup> पखौड़ा पीठी। बाँह जोड़कर अस्थी दीठी॥

पूरा मन चञ्चल जब होई। अथवा भजन भाव में गोई॥

*phaṛkat nok<sup>23</sup> pakhaurā pīṭhī | bāṁh joṛkar asthī dīṭhī ||*

*pūrā man cañcal jab hoī | athavā bhajan bhāv meṁ goī ||*

**Purport:** Downward to junction of arms with the back, there is edge of a bone in the back, which is called as shoulder blade. To locate it look from side of the body, downward to junction of arm with back, then see at the back side this big bone's edge is found (see fig. no.3, point no. 23). When the right side edge vibrates then one should know the satisfactory state of entire mind. Means, at that time the mind remains poured with thoughts of spiritual observances and meditation. The inconstant state of mind, accompanying of mental contaminations, is reflected by vibration of the edge at left side shoulder blade.

चौपाई- भजन भाव रत दाहिन नोका। बाम नोक मन सर्वस धोका॥

सचल<sup>24</sup> पीठ भजनहिं अनुसार। सोवहुं जागहुं सतगुरु सारा॥

*bhajan bhāv rat dāhin nokā | bām nok man sarvas dhokā ||*

*sacal<sup>24</sup> pīṭh bhajanahim anusārā | sovaḥuṁ jāgahuṁ satguru sārā ||*

**Purport:** In accordance with state of meditation- implied with whole of the mind and rise & ebb in one's efforts, the shoulder blade vibrates. One's inclination for contemplation is expressed by vibration of the right side edge and disturbance in contemplation is known by vibration of the left side edge. Besides the edge, vibrations of other parts of the back, give progressive assistance in meditation. With vibration of the left back, the *Sadguru* teaches of the 'patience' and left side back's vibration prohibits sleeping. At this moment even leaning the back along with the floor is disallowed.

दोहा- सोये चिन्ता मन क्षति, फड़कत बायें जान।

दाहिन हरि प्रेरित करैं, सोये सब कल्याण॥

*soye cintā man kṣati, pharṅkat bāyeṁ jān |*  
*dāhin hari prêrit karain, soye sab kalyān ||*

**Purport:** The moment when left back vibrates and if one falls to asleep, its ordainment for him to face anxiety and distinctive loss in mental strength. Vibration of the right back is indicative of divine directive to sleep.

चौपाई- सेवत वसन शोधि मन रोका। विमल विराग हेतु लखि धोखा॥  
 दायीं पीठ धारे शुभ होई। ईश प्रसाद परख युत सोई॥  
*sevat vasan śodhi man rokā | vimal virāg hetu lakhi dhokhā ||*  
*dāyīm pīṭh dhāre śubh hoī | īś prasād parakh yut soī ||*

**Purport:** At the time of wearing new cloth, in order to preserve the pure asceticism, the *iṣṭ* prohibits in accordance of necessity after having analyzed the one's mental attachments etc. Such indication is received by vibration of the left back. However, vibration of the right back is indicative of auspicious outcome by wearing those clothes, supportive of asceticism, strengthening of renunciation and is indicative of divine blessings. Hence such clothes are wearable.

चौपाई- बाम प्रचालि वसन दर माहीं। संगदोष दुःखमय भल नाहीं॥  
 लोकदृष्टि पुष्पाणि सँवारा। वसन विशिष्ट महादुख कारा॥  
*bām pracāli vasan dar māhīm | saṅgdoṣ duḥkhamay bhal nāhīm ||*  
*lokḍṣṭi puṣpāṇi saṁvārā | vasan viśiṣṭ mahādukh kārā ||*

**Purport:** When left back vibrates then cloth appears to be good, is not auspicious. Use of it is prohibited because touch of such clothes results in some harm. That cloth is cause of distress, bring about some loss hence is not wearable. A cloth, which, in the eyes of people may appear beautiful as like flower but it might be cause of distress. Yes! Vibration of the right back is indication about suitability of the cloth.

दोहा- जन जानत जो हरि द्रवे, प्रभु सब रूपहि देख।  
 आगम अनुभव पर कथा, किन पाया है लेख॥

*jan jānat jo hari drave, prabhu sab rūpahim dekh |*  
*āgam anubhav par kathā, kin pāyā hai lekh ||*

**Purport:** This path demands reliance upon the ‘experiences’. It doesn’t need your distinctive intelligence. The devotee comes to know only that much whatsoever is revealed to him by that *iṣṭ* after having been melted. The God very clearly sees activities & appearances of his people, at all places. Revelation of the timeless truth about comprehension of future in advances, could it been compiled? Never! This is a practical experience produced by the grace of the God.

चौपाई- जन मन व्यथा व्यथित तन जानी। सन्त सहहिं इच्छा बलवानी॥  
 जब वह सन्त सहत तन जाहीं। ता छन वाम पीठ सुधि नाही॥  
*jan man vyathā vyathit tan jānī | sant sahaḥim icchā balvānī ||*  
*jab vah sant sahat tan jāhīm | tā chan vām pīṭh sudhi nāhīm ||*

**Purport:** In great sages: stabilized in their self, the vibrations of their body parts do not stand for them. But even so these vibrations form means for the well-being of other devout people. Whenever a devotee’s mind gets infused with some distress of negative temperament due to malign sufferings in his body, then the great sages at their own will power, draws and bears those sufferings themselves. In such conditions, that disease (suffering) is indicated with the vibration of the left back of that great sage. In above such conditions, the revered *Gurudev* used to remove the disease of dying patient within 5 to 10 minutes, and further he faced sufferings for many days.

चौपाई- विश्व दीख निज आतम जैसे। दया प्रवाह भेद नहीं कैसे॥  
 तब दायँ अध्यात्म अरूपा। बाम<sup>25</sup> बगल खण्डन रति कूपा॥  
*viśvā dīkh nij ātam jaise | dayā pravāh bhed nahīm kaise ||*  
*tab dāyām adhyātm arūpā | bām bagal<sup>25</sup> khaṇḍan rati kūpā ||*



**Purport:** When this animate & inanimate world appears to be as like one's own soul & integral part, and then inner faculty of mind began to flow with steams of sympathy, then vibration of the right armpit, underneath the arm ascertains existence of self-spiritual form though same is not being perceived. Vibration of the left armpit indicates abundant expansion of tendencies corrupted with *māyā*, which shatters the spiritual strength.

दोहा- चार अंगुल बगली तजा, फरकी दाहिन<sup>26</sup> पीठ।  
अध्यात्म मन पुष्ट है, बाम मन्द गति दीठ।

*cār aṅgul bagalī tajā, pharakī dāhin<sup>26</sup> pīṭh ||*  
*adhyātm man puṣṭ hai, bām mand gati dīṭh ||*

**Purport:** Vibration at, four *aṅgul* from right armpit towards the back, is indication of firmness & consolidation of mind in the spiritual methods. Vibration at the similar place on left side informs spiritual degradation.

चौपाई- नाभि समानान्तर कटि<sup>27</sup> देशा। भजन प्रचालि दहिन भजनेशा॥  
भजन विहीन विकल मन काया। प्रेरि बाम कटि हरि दरसाया॥

*nābhi samānāntar kaṭi<sup>27</sup> deśā | bhajan pracālī dahin bhajaneśā ||*  
*bhajan vihīn vikal man kāyā | prēri bām kaṭi hari darsāyā ||*

**Purport:** Vibration of a place on waist, parallel to the naval, communicates an instruction to engage into the meditation. This vibration if occurs during meditation, declares a satisfactory state in flow of the meditation. Just opposite to this, is the result of left waist's vibration. With the vibration of the left waist the *iṣṭ* makes the one to be aware about restlessness of body & the mind due to deprivation of meditation.

चौपाई- भूति सीख बहुविधि हरि राखी। भूत भावि भव ज्ञान एकाकी॥  
जस संयोग होइहै तस धावा। सूक्ष्म माध्यम थल जिमि पावा॥

*bhūti sīkh bahuvīdhi hari rākhī | bhūt bhāvi bhav jñān ekākī ||*  
*jas saṁyog hoīhai tas dhāvā | sūkṣam mādhyam thal jimi pāvā ||*

**Purport:** Various methods to draw knowledge through experiences are being managed by the *iṣṭ*. In which knowledge of past, present, future is revealed to one who is isolated. One's depth into meditation & too there is layer of *māyā* whatever comes net effect the same is reflected in his experience. Just as more refined stages are attained in same sequence the experiences become more vivid & clear.

**Word Meaning:** *bhūti* = experience & sequence of the experiences.

दोहा- बगली सीधी चाल में, कमर<sup>28</sup> काँख के बीच।

दाहिन में तन बल बढ़े, बाम पड़ा वह कीच।

*bagalī sīdhī cāl meṁ, kamar<sup>28</sup> kāṁkh ke bīc |*

*dāhin meṁ tan bal baṛhe, vām paṛā vah kīc ||*

**Purport:** The portion of the body in between waist & armpit, vibrates at right side it is a symbol of good physical strength and if vibrates at the same place on left side of the body, provides an early information about reduced physical health, arrival of some unhealthy food and the diseases.

चौपाई- भजन भेद बहु भेद जनाहीं। खानपान चिन्ता शुभ जाहीं॥

लिखन हेतु दुःख दोष निवारा। भजन भाव बल जानहिं सारा॥

*bhajan bhed bahu bhed janāhīm | khānpān cintā śubh jāhīm ||*

*likhan hetu duḥkh doṣ nivārā | bhajan bhāv bal jānahīm sārā ||*

**Purport:** Many different mysteries of meditation are defined by the God himself. Even at the times of eating & drinking or in some adverse circumstances, the one who is desirous of his spiritual welfare, receives such experiences (vibrations). The purpose of writing is that one (devotee) may be released of sufferings & sins. By the strength of meditation & devotion, acquiring knowledge of all stages of experiences, only then he proceeds ahead on the supreme-path.

चौपाई- तन संयुक्त मन महँ कमजोरी। की मनसा तन चिन्तन भोरी॥  
तब तब फड़कि पीठि दिसि पासा। बदन बोध जहँ चिह्न<sup>29</sup> प्रकासा॥

*tan samyukt man maham kamjorī | kī manasā tan cintan bhorī ||*  
*tab tab pharaki pīṭhi disī pāsā | badan bodh jaham' cihn<sup>29</sup> prakāsā ||*

**Purport:** By the vibration at exact mid between armpit & waist, knowledge about the concerns of body is obtained. Exact near to this place, towards the back, vibration at right side of the body is indicative of mental firmness regarding the body. Means, the mind remains stable in sufferings of the body. But on left side, vibration at the same place is indicative of lack in mental strength pertaining to the body.

**Word Meaning :** *tan samyukt* = in concern of the body.

दोहा- बायाँ मन तन चिह्न है, दायाँ चिन्त न होय।  
तन संकेतक चिह्न तजि, पीठ में अंगुल दोग्य॥  
*bāyām man tan cihn hai, dāyām cint na hoy |*  
*tan saṅketak cihn taji, pīṭh meṁ āṅgul doy ||*

**Purport:** The right side vibration, at two-four *āṅgul* towards back, from mid of the waist & armpit, indicates mind is free from concerns of the body. Left side vibration at the same place indicates restlessness of the mind about feebleness of the body.

दोहा- भजन बिन्दु से अलग जुग, अंगुल पीठी<sup>30</sup> ओर।  
दायें चले संयुक्त बल, बाएँ मन बल थोर॥  
*bhajan bindu se alag jug, āṅgul pīṭhī<sup>30</sup> or |*  
*dāyem cale samyukt bal, bāyem man bal thor ||*

**Purport:** In region of the right side waist, two *āṅgul* towards the back from the point 'which is indicative of meditation (i.e. point no. 27)' if vibrates, indicates mind is accompanied with strength of meditation. Left side vibration at the same place is indicative of deficiency in strength of the meditation.

चौपाई- तजि युग अंगुल भजन संकेता। पृष्ठ एक शुभ अनभल देता॥

कहुँ युग अंगुल उदर<sup>31</sup> पसारा। भजन अन्न तृप्ती क्षुध हारा॥

*taji yug aṅgul bhajan saṅketā | prṣṭh ek śubh anbhāl detā ||*

*kahūṁ yug aṅgul udar<sup>31</sup> pasārā | bhajan ann tṛptī kṣudh hārā ||*

**Purport:** Vibration at twice of *aṅgul* towards the right back, from point ‘which is indicative of meditate (i.e. point no. 27), situated in the waist’, indicates inclination of the mind for meditation. And left side vibration at the same place indicates lack of interest for meditation. From the same point indicative of meditation (i.e. point no. 27), couple of *aṅgul* towards the stomach (belly), right side vibration indicates complete spiritual contentment with ‘The Food’ – symbolic to meditation. In contrary to this, vibration at the same place on the left side indicates shortage of ‘The Food’ - symbolic to meditation, for the hungry soul. Hence in such condition one should immediately engage into contemplation & meditation.

**Note:** The food is of two kinds. One which satisfies this very physical body constituted of five elements (earth, water, fire, ether and air). It includes rice, wheat etc whatever ordained edible are. Another food; the sole God himself is the food, gradually manifest as a result of the meditation. He is the giver of entireness, complete strength, contentment & permanence to this soul.

चौपाई- दायीं<sup>32</sup> छाती प्रेम पुरातन। सत शिक्षा शुभ सगुन सुरातन॥

बाम चलत माया मति गाढ़ी। हृदय जनावत आसुर ठाढ़ी॥

*dāyīm<sup>32</sup> chātī prēm purātan | sat śikṣā śubh sagun surātan ||*

*bām calat māyā mati gāṛhī | hṛday janāvat āsur thāṛhī ||*

**Purport:** Vibration of the right chest gives indication of devotee’s eternal devotion or union of the two hearts filled with devotion and entrance into the soul through elevation of truthfulness, teachings, and treasures of divinity. While, left side vibration at the same place

is indicative of thickened *māyā* and demoniacal hoard. In this way, the grace of the *Iṣṭ* continues to alert his people.

चौपाई- छाती उदर सन्धि स्पन्दन। माया भजन बीच उलझा मन॥

साधक तीव्र प्रयास बढ़ावै। स्वानुकूल सफलता पावै॥

*chāṭī udar sandhi spañdan | māyā bhajan bīc ulajhā man ||*

*sādhak tīvrā prayās baṛhāvai | svānukūl saphaltā pāvai ||*

**Purport:** Here, flow of the reverence for meditation & *māyā*, exists equally. It is instructed to enhance the meditation. With the effect of meditation the flow of *māyā* will be cut away. At the present, this much is the state of devotee, make the efforts. As the state of *Vibhīṣan* was:

*sunahu pavansut rahani hamārī |*

*jimi dasananhi mahum jībh bicārī || (Rāmcharitmānas)*

“Hear, O son of the wind-god, how I am living here: my plight is similar that of the poor tongue, that lives in the midst of the teeth.”

चौपाई- सीना<sup>33</sup> बाहु पास जो चाली। सफल मनोरथ होइहैं हाली॥

वृथा विचार योजना पोली। जो कहूँ सीना बाम सकोली॥

*sīnā<sup>33</sup> bāhu pās jo cālī | saphal manorath hoihaim hālī ||*

*vṛthā vichār yojanā polī | jo kahum sīnā bām sakolī ||*

**Purport:** In the view of great sages who are stated into the truth, if chest vibrates at near to the arm then thought in one's mind would be accomplished immediately. Vibration at the left side junction of arm & chest proves uselessness of thought & ideas. This is auspicious for the one to abandon immediately, such loose, perishing, wicked thoughts which cause short-lived pleasure.

**Word Meaning:** *sakolī* = to shrink.

चौपाई- सोइ<sup>34</sup> सन्धि वर्तमान विचारा। दृढ़गहि राखहु शुभ कह पारा॥

भुज उर सन्धी फरकि बतावत। बाम सुनिश्चय पार न पावत॥

*soi<sup>34</sup> sandhi vartmān vicārā | dṛṛghahi rākhahu śubh kah pārā ||*

*bhuj ur sandhī pharaki batāvat | bām suniścay pār na pāvat ||*

**Purport:** According to the men, engaged into observance of spiritual disciplines, vibration at the junction of right arm and the chest is indication of the plans in accordance with the *iṣṭ*, thoughts fit to be into action and a future with root of welfare. Contrary to this, vibration on left side at the same place gives instruction to give up the decision yet it seems to be firm & ascertained. Because welfare is impossible if that decision comes into action.

**Word Meaning:** *pārā* = thought in the mind.

दोहा- अन्न शुभाशुभ लखि पड़े, उदर<sup>35</sup> संकेत जो नाथ।  
 अनुरागी के तोष में, गुरु गोविन्द की बात॥  
*ann śubhāśubh lakhi paṛe, udar<sup>35</sup> saṅket jo nāth |*  
*anurāgī ke toṣ mem, guru govind kī bāt ||*

**Purport:** Auspiciousness & inauspiciousness of the food is reflected by vibration of the stomach (belly). The will of *iṣṭ* is the cause for occurrence of such vibration which are extremely effective for contentment & satisfaction of the devout & bereaved peoples. In commencement of experiences the *Sadguru* and the God are supplement and equivalent to each other.

दोहा- स्पन्दन सुप्ती सुरा, जो सपने बोल जनात।  
 सम सूरत आकाश रव, विपुल भेद दरसात॥  
*spandan-suptī surā, jo sapane bol janāt |*  
*sam sūrat ākāś rav, vipul bhed darsāt ||*

**Purport:** Although there are various divisions – sub-divisions of these experiences which generally he knows who experiences them. Like ‘vibrations’; there are four streams of experiences which deserve to be mentioned here on the basis of their subject matter. All these (streams of experiences) are awakened at the beginning, gradually elevates up to their maximum, imparts knowledge of that ultimate truth, indestructible, everlasting God. All these divine-inspirations which save from the evil, are named as:

- a) **The experiences related to *susupti surā***: Literally, the *susupti* word is combination of 'su' means auspicious & 'supti' means sleep, i.e. to sleep in auspiciousness. In the view of Saints, The auspiciousness & welfare is only in God. Here by it means that such a meditative stage is arrived that gross body remains awakened though the mind is slept i.e. concentrated & suspended. Breath comes in and goes out with 'OM'. The devotee's mind is engrossed in this process. Even in such a state, the God makes the devotee unconscious for a minute & gives his knowledge, instruction through medium of Visions. Such Experiences are firm & unalterable. After that the God brings him back into the conscious state.
- b) **The experiences related to *svapn surā***: The God occupies the world of dreams too. The yogi never sees anything senseless. He never dreams, whatever he sees, is future. The Yogi perceives divine instructions in dreams in the form of visions.
- c) **The experiences related to *sam surā***: Literally the 'sam' word means even & unchanged. The nature has traits of change & variance, only the God has equanimity & changelessness. As the God dwells every where, is all pervasive, so he can speak from any thing-from anywhere. With pursuance of meditation when devotee approaches near to the final state, the equanimity, total restrained state of the mind. Then the God begins to deliver his instructions all time, from all where regardless of the devotee is walking, sleeping, and talking etc. After attainment of the Godhead all these experiences doesn't stand for for that great sage but comes for the guidance of others who adores him.
- d) ***ākāśvāṇi* i.e. The Celestial Voice**: There is a space, which is outside, echoed with various voices day & night. But there is another space *cidākāś* the space of the consciousness, divine

voice echoes into this. The divine voice experience happened to my revered *Guru Mahārāj*. It was so high, caused his head to be in a whirl. He leaned against a nearby culvert. Regathering himself he asked two or three people sitting nearby, ‘did you hear something?’ They replied, “you are here & we are too, being unspoken, then what’s about to listen?” That means only he listens the celestial voice for whom, it happens. It delivers divine instructions for wayfarer of the supreme path. Besides this if the God wishes to deliver it for all then they all too perceive it. Knowledge is perceived by it so it is a ‘lamp of knowledge’.

चौपाई- दाहिन उदर नाभि के पासा। फरक सँजोवत अनभल नासा॥

निम्न वर्ग कर देखत फीका। तदपि पान कर असन अमी का॥

*dāhin udar nābhi ke pāsā | pharak sañjovāt anbhāl nāsā ||*

*nimn varg kar dekhat phīkā | tadapi pān kar asan amī kā ||*

**Purport:** Vibration at the right portion of stomach (belly), near to the naval indicates the superiority and harmlessness of the food. Such a food if served by the hands of peoples having low status i.e. very poor, destitute ones, though appears to be tasteless even than it is like the nectar and definitely a consumable one. The *śrī Kṛṣṇ* – ‘*duryodhan ghar mevā tyāgyo, sāg vidur ghar khāyo.*’ refused the dried fruits at home of the *duryodhan* and ate *sāg* i.e. ordinary vegetable-food, at the home of *Vidur*.

A poor man who subsisted on ‘grinding the wheat grains (i.e. *ātā*) by hand-driven grinder’, requested the *Guru Nānak dev* – Milord! Please have the meal tomorrow at my cottage. The Guru gave acceptance. At the same time, a wealthy person also requested- Milord! Tomorrow, there is invitation for you, at our place. The *Guru* gave acceptance. The wealthy person returned.

Next day, the *Guru Nānak* began to eat chapatti & onion at the house of poor devotee. When the wealthy person knew this, then



he enraged and approached the *Guru jī*, said – Why are you eating this dry chapatti? These foods of the fifty six varieties are presented in your service.

The *Guru Nanak* took the dry chapatti in one hand and chapatti soaked with ghee in other hand, and crushed. The drops of blood from smeared chapatti and milk from dry chapatti began to drip.

In fact, The *Guru Nanak* was a great sage. He used to act in accordance with the indications directed from the God, for this very reason, he happens to be acquainted about which food is pure, which is not. The God was always with him in the form of inspirer.

चौपाई– बायाँ फड़कत अन्न सुलोना। परसत चाखत अमृत सोना॥

तदपि असन विष सम कर जानू। बाम उदर हरि रोक पिछानू॥

*bāyām pharkat ann sulonā | parsat cākhat amṛt sonā ||*

*tadapi asan viṣ sam kar jānū | bām udar hari rok pichānū ||*

**Purport:** A very tasty food cooked with special materials, being served in gold plates, even by the peoples of wealth & status, but on such occasion if left stomach (belly) near to the naval begins to vibrate then that food is like the poison, an obstacle into the meditation, cause of disturbances in inside and inappropriate. So extremely unfit for consumption.

चौपाई– नख शिख गुरु उर संगति करहीं। सत अनुशासित सतत उचरहीं॥

मन गो रस तजि हरि रस राहीं। कोटि बोल बुध फड़क जनाहीं॥

*nakh śikh guru ur saṅgati karahīm | sat anuśāsīt satat ucarahīm ||*

*man go ras taji hari ras rāhīm | koti bol budh pharak janāhīm ||*

**Purport:** The devotees who perceive the form of the *Sadguru* from top to toe, in their heart and thus associate their mind with him, being disciplined by truth & ceaseless divine treasures, having renounced pleasures of the mind & senses they are engrossed in

taste of the divinity. They are wayfarer of this very ‘Path to The God’. The great sage is positioned into state of ultimate divine wisdom (i.e. *Sadguru*), delivers instructions of million orders through the medium of vibrations.

चौपाई- हरिप्रेरित थल तजि कछु बाहीं<sup>36</sup>। फड़कत जानहु मदद मिलाहीं॥

माया मोह थल तजि फड़कावा। भुजा<sup>37</sup> तो मदद कहूँ नहिं पावा॥

*hari prêrit thal taji kachu bāhīm*<sup>36</sup> | *phaṛkat jānahu madad milāhīm* ||  
*māyā moh thal taji phaṛkāvā* | *bhujā*<sup>37</sup> *to madad kahūn nahīm pāvā* ||

**Purport:** About three *aṅgul* downward from place in the right shoulder ‘which is indicative of divine inspiration (i.e. Point no. 22)’, vibration at this place in the arm is clear indication of ‘getting some help’, and one should now depends upon that. Three *aṅgul* downward from the place in left shoulder which is indicative of influence of the *māyā* & attachments, vibration at this place, in the left arm reveals the fact that no help would come from anywhere.

दोहा- दाहिन भुज<sup>38</sup> संकेत शुभ, हरिप्रेरित जो होय।

नयन संग जो भुज चलैं, मंगलकारी सोय॥

*dāhin bhuj*<sup>38</sup> *saṅket śubh, hariprêrit jo hoy* |

*nayan saṅg jo bhuj calaim, maṅgalkārī soy* ||

**Purport:** With the vibration of right arm, an auspicious message, auspicious surrounding is observed. If right arm and right eye vibrates simultaneously then outcome of this is very auspicious & abounding into blessings.

चौपाई- भुजा दाहिनी शुभ संदेशा। नयन संग अति मंगल शेषा॥

बाम भुजा हरि फड़कि जनाहीं। करनी बदलहुँ मंगल नाहीं॥

*bhujā dāhinī śubh sandeśā* | *nayan saṅg ati maṅgal śeṣā* ||  
*bām bhujā hari phaṛaki janāhīm* | *karanī badalhuṁ maṅgal nāhīm* ||

**Purport:** With the vibration of right arm – ‘an auspicious message’ and with the simultaneous vibration of the right eye & right arm, all

means of well being become beautified; only a little remains. Vibration of the left arm is not inauspicious but rather it is also an indication by the *iṣṭ*. With these vibrations, the God (i.e. *iṣṭ*) suggests to the devotee, for bringing some change in present mode of activity. Because only in this ‘change’, the would be auspicious ordainment is placed.

चौपाई- सफल होहि कह दायँ<sup>39</sup> कलाई। की सगरी नाड़ी सुखदाई॥  
 बाम कलाई जहँ लगि नाड़ी। फड़कि सफलता माया गाढ़ी॥  
*saphal hohi kah dāyṁ<sup>39</sup> kalāī | kī sagarī nārī sukhdāī ||*  
*bām kalāī jahm lagi nārī | pharaki saphalatā māyā gāṛhī ||*

**Purport:** In the right hand, vibration of nerve near to the wrist indicates about ‘the success’. Vibration of nerve near to the left wrist indicates thick veil of unpurified *māyā* and a complete unsuccess because of it.

चौपाई- अनुभव राम-रूप विज्ञाना। ईश्वर वाणी जिह्व पहचाना॥  
 तेहि सम सन्त सखा कोउ नाहीं। निशिदिन राह देखाइ मनाहीं॥  
*anubhv rām-rūp vijñānā | īśvar vāṇī jihv pahcānā ||*  
*tehi sam sant sakhā kou nāhīm | niśidin rāh dekhāi manāhīm ||*

**Purport:** The experience itself is the voice of God, as it transmits from the Soul. Being different from the intellectual knowledge, this knowledge is called as ‘*vijñān*’ i.e. the Science. Commencement of these experiences takes place in inner realm of some rare fortunate. Certainly, there is no other mean like this, which is all time well wisher of the saints, simply affectionate friend and, a guide on this path of devotion, concurrently purifying the inside of the devotee, destroyer of the ceaseless shocks due to day night sufferings caused by stresses of mental tendencies influenced with the *māyā*. The *Sadguru* develops the gradual spread of highest truth in inside of the devotee through experiences. He always accompanies the devotee and now here he himself stands by.

चौपाई- सन्तन सीख वेद विधि पूरी। हरि वचनामृत साधन भूरी॥  
तेहि बल जन हरि स्वर पथ नीका। हरि वचनामृत परस अमी का॥

*santan sikh ved vidhi pūrī | hari vacanāmṛt sādhan bhūrī ||*  
*tehim bal jan hari svar path nīkā | hari vacanāmṛt paras amī kā ||*

**Purport:** Experiences drag the soul towards the supreme soul. The experience is the outcome of divine—speech exposed from the inner—inspiration impelled by the God and of systematically accomplished meditation. This speech (the experience: way the God talks) accomplishes the doctrines of path of the saints, and is in accordance with ordainment as described in the *Ved*. Under the shelter of conformity with experiences, the devotee moves ahead on God's eternal path—which abounds the blessings'. The devotee proceeds ahead through Yogic path which in fact is just expansion of divine speech by inspiring God (i.e. *Iṣṭ*) which provides touch with 'immortal form', and thus molds him into immortality.

दोहा- पल पल साधे आत्मा, मन अनन्त सों वेग।  
सद्गुरु के कारण मिले, मन गो माया तेग॥

*pal pal sādhe ātmā, man anant soṁ veg |*  
*sadguru ke kāraṇ mile, man go māyā teg ||*

**Purport:** A devotee acts in accordance with these divine directives, advances the soul toward direction of union with the ultimate goal. One should withdraw innumerable tendencies of the mind and admit into this meditative method which is surrounded of divinity. Only the *Sadguru* provides, weapon & arms to cut away the *māyā*, which exists in the mind & senses.

दोहा- अंगुष्ठ पास गदली<sup>40</sup> चली, दाहिन पैसा पास।  
बाम गदेली के चले, पायी पूँजी नास॥

*aṅguṣṭh pās gadalī<sup>40</sup> calī, dāhin paisā pās |*  
*bām gadelī ke cale, pāyī pūñjī nās ||*

**Purport:** Vibration of the places on right palm nearest to thumb means acquisition of wealth and vibration of the palm near to the left thumb, intends the loss of money or unavailability of money. In fact, in the view of wayfarers seeking true- welfare & the entirely dedicated devotees, divine treasures is the wealth. Such perspective remains true well wisher & helpful till accomplishment of the *sāadhanā*. Driven by the *Iṣṭ*, in such devotees no charm remains for material wealth.

चौपाई- लेखन लगन जो फड़क अंगुष्ठा<sup>41</sup>। तरजनि संगत तब हरि तुष्टा॥  
बाम अँगुलिया फड़कि जनाहीं। लिखन काल हरि रोकत आहीं॥

*lekhan lagan jo pharak aṅguṣṭhā<sup>41</sup> | tar jani saṅgat tab hari tuṣṭā ||*  
*bām aṅguliyā pharaki janāhīm | likhan kāl hari rokat āhīm ||*

**Purport:** If the right hand's thumb & tip of the forefinger vibrates simultaneously then it is favourable moment to write letters etc and one should consider this as permission of the God also. In contrary to this, simultaneous vibration of the left hand's thumb and forefinger indicates prohibition by the God, to write.

चौपाई- कम्प कनिष्ठ<sup>42</sup> संकल्प निरोगा। बाम विपुल हरि चिन्तन रोगा॥  
रोगारोग संकेतन माहीं। मानस रोग निवारि पराहीं॥

*kamp kaniṣṭh<sup>42</sup> saṅkalp nirogā | bām vipul hari cintan rogā ||*  
*rogārog saṅketan māhīm | mānas rog nivāri parāhīm ||*

**Purport:** Vibration of the right hand's little finger is the clarification about 'healthiness' of the thoughts. Such indications if appears at little finger of the left hand, then one should consider symptoms of disease & abundance of thoughts influenced with *māyā*. By ill, unhealthy thoughts, it means materialistic thought process which sows seeds of 'life & death'. By healthy thoughts, it means such a thought process which after purification of mental tendencies, imparts inclination for meditation (*Yog-Sāadhanā*) and shatters the barriers of the *māyā*. As long as, with the attainment of times in

harmony with divine, the various diseases are not rooted out, so long vibrations pertaining to 'healthiness-unhealthiness' happen incessantly. After attainment of the goal, these become dormant for that person.

चौपाई- उपज हस्त महँ परसत ताली। अंगुष्ठ<sup>43</sup> दाहिन पत्र सुखाली॥

सोई थल बाम दिशा जेहिं फड़का। पत्र संयोग नहीं कह तड़का॥

*upaj hast mahm parasat tālī | aṅguṣṭh<sup>43</sup> dāhin patr sukhālī ||*

*soi thal bām diśā jehim pharakā | patr samyog nahim kah tarakā ||*

**Purport:** Vibration of the part of the right hand's thumb, beginning from wrist line (rascettes line) hidden under the palm (where the thick skin of palm joins with its back side thinner skin, see fig. no.2), indicates an auspicious time concerned to arrival of some letter and vibration of the left thumb at the same place, indicates absence of any letter or information.

**Word Meaning:** *tarakā* = vibrated

चौपाई- मति अनुराग विराग समानी। ब्रह्मचर्य आज्ञा रति मानी॥

तिनहिं सदा शिव रूप भिखारी। परम तोष कर संग पुकारी॥

*mati anurāg virāg samānī | brahmacary ājñā rati mānī ||*

*tinahim sadā śiv rūp bhikhārī | param toṣ kar saṅg pukārī ||*

**Purport:** For the sake of true-welfare & grant of complete divinity, The *Sadguru* (i.e. *iṣṭ*), who is stabilized in the Truth, always accompanies and drives incessantly those devotees who observes celibacy, bears devotion in their mind & intellect, engaged into obedience, heart stabilized into asceticism, getting up, sitting down etc. i.e. performing all duties in accordance to indications by the *iṣṭ*,. The pace in the process of spiritual observance gradually grows up & intensifies till the accomplishment. Finally, the *Sadguru* leads ahead the devotee, crossing last milestone of the nature, providing direct perception of the eternal & everlasting ultimate truth, establishes him into self form which grants supreme welfare.

दोहा- अर्थ-बिछोही काल में, फरकि गदेली बाम।  
अरथ प्राप्ति सूचना, फड़कहि दायँ ठाम॥

*arth-bichohī kāl meñ, pharaki gadelī bām |*  
*arath prāpti sūcanā, phaṛakahi dāyām ṭhām ||*

**Purport:** Vibration on the portion of palm adjacent to right thumb indicates the attainment of wealth and left palm vibrates to indicate a separation from the wealth, loss of accumulated money, bad use of the money and other losses.

चौपाई- सुन्दर अवधू मन महँ जानहु। पृष्ठ<sup>44</sup> हथेली दायँ बखानहु॥  
बाम हथेली भाग उताना। फड़कत हरि रुख साधु अयाना॥

*sundar avadhū man mahñ jānahu | prṣṭh<sup>44</sup> hathelī dāyām bakhānahu ||*  
*bām hathelī bhāg utānā | phaṛkat hari rukh sādhu ayānā ||*

**Purport:** With vibration of the back side of palm (closing the hand, forming a fist then palm is covered but rear part is visible), the devotee who is desirous of truth & follower of the *yog*, should understand a satisfactory state of meditation. When this path of the mystics, yogis is veiled by ignorance, so with appearance of conflicts, the *iṣṭ* alerts the devotee with the vibration of rear of the palm.

चौपाई- असगुन संगहि हस्त पिछाली। वृथा साधुता अंतर चाली॥  
पिछला भाग हथेली जोगी। सुन्दर सुखद दायँ सुख भोगी॥

*asagun saṅgahi hast picchālī | vṛthā sādhutā antar cālī ||*  
*picchālā bhāg hathelī jogī | sundar sukhad dāyām sukh bhogī ||*

**Purport:** Rear of the left palm vibrates to indicate activation of some opposing aspects which allow entrance of perishable into the meditation. Vibration of the rear of right palm is indicative of firmness in observance of the *Yog*; means the observance of *Yog* is natural, comfortable, without any pressure and is indicative of final attainment & a stream of nectar mixed with ‘the merger in excessively mighty ultimate truth’.

चौपाई- कनिष्ठ पास में रेख<sup>45</sup> गदेली। हर विक्षेप तथागत शैली॥  
 सोइ गदेली पास कनिष्ठा। बाम विशेष विक्षेपत निष्ठा॥

*kaniṣṭh pās memi rekḥ<sup>45</sup> gadelī | har vikṣep tathāgat śailī ||*  
*soi gadelī pās kaniṣṭhā | bām viśeṣ vikṣepat niṣṭhā ||*

**Purport:** With the vibration of longitudinal side-line of palm near the right hand's little finger, one knows about removal of disturbances, and wisdom of self-realization is discovered. Similarly, if in left hand, below the little finger (the portion which touches the floor if palm is sat vertically), vibrates, then disturbance in meditation and emergence of aspects hindering one's dedication for meditation is indicated.

चौपाई- बड़ी नोक<sup>46</sup> कोहनी हर बानी। कर संकल्प आन पहिचानी॥  
 वाम अनीक दाहिना नीका। जानहिं गुरु चरणारत टीका॥  
*baṛī nok<sup>46</sup> kohanī har bānī | kar saṅkalp ān pahicānī ||*  
*vām anīk dāhinā nīkā | jānahīm guru carṇārat ṭīkā ||*

**Purport:** Folding the arm, two sharp edged bones and one globular bone protrude at the elbow. Among them, vibration of the middle bigger edge bone is indicative about thoughts pertaining to you, arising in other's mind, only he could understand who is devoted unto feet of the *Sadguru*. Vibration of the right arm's elbow is indicative about the formation of assistive thoughts. Vibration of the left elbow is indicative of negative thoughts, due to which infiltration of distinctive disturbances and adverse thoughts takes place in the devotee.

**Word Meaning:** *har bānī* = every word.

दोहा- मानस वेग विलोकि जन, कौन चिन्तनाकार।  
 सुरत संकल्प मूल में, लघु शुभ कोहनी<sup>47</sup> सार॥  
*mānas veg viloki jan, kaun cintanākār |*  
*surat saṅkalp mūl mem, laghu śubh kohanī<sup>47</sup> sār ||*



**Purport:** Sometimes, observing abundance & impetuosity of thoughts in the mind, the devotee naturally thinks that who is thinking about him? While thinking; when ‘surati’ i.e. mental observance finds the root person; the thinker, then small edge of the elbow begins to vibrate which confirms the same man was thinking. When we begin to consider thought of someone, to be of some other one, then small bone’s edge at the left elbow vibrates & reveals falsehood of our decision.

चौपाई- पाँव दाहिना पिण्ड<sup>48</sup> संकेती। हरि रुख चालन आज्ञा देती॥  
मन विचार कहूँ दूरी जाई। दाहिन सुभग चाल रघुराई॥  
*pāmv dāhinā piṇḍ<sup>48</sup> saṅketī | hari rukh cālan ājñā detī ||*  
*man vicār kahūṁ dūrī jāī | dāhin subhag cāl raghurāī ||*

**Purport:** Right leg’s calf vibrates to indicate inspiration & acceptance of the God, for journey to the desired place, to go somewhere.

चौपाई- हरि हर साधक संकट जानी। पर हितकारी रोक रवानी॥  
सकल भेद संगत कर बायीं। पिण्ड संकेतहि भूलि न जाई॥  
*hari har sādhak saṅkaṭ jānī | par hitakārī rok ravānī ||*  
*sakal bhed saṅgat kar bāyīm | piṇḍ saṅketahi bhūli na jāī ||*

**Purport:** Observing some danger about to happen, the God gives decisive indication by vibration of the left leg’s calf, to cancel the journey. With vibration of the left leg’s calf, the *iṣṭ* prohibits journey. Hence on no account, one should go anywhere.

चौपाई- इन्द्रिय पाँव मध्य तन जेती। विलग विभाजन आज्ञा देती॥  
कुत्सित मन विचार कोइ महिला। गो<sup>49</sup> जनने में बामहि शैला॥  
*indriyā pāmv madhyā tan jetī | vilag bibhājan ājñā detī ||*  
*kutsit man vicār koi mahilā | go<sup>49</sup> janane mem bāmahi śailā ||*

**Purport:** Formed of five elements, the ephemeral body like a clay-puppet (which is dependent on destiny, fails to take even an extra

breath, which destiny drags by force) in this, the places like genital etc. with separate divisions, provides different indications. A wicker woman possessing mean & spoiled, harmful thoughts comes before the one, vibration occurs at the left of the genital and signal is received, by which the devotee may preserve himself effortfully even if entangled in some bad company. Such signal also being received, if some censured woman looks upon or cerebation by her, though being away. It is noticeable that the up & down in practice of spiritual disciplines, depends on this mind so if this remains contaminated then how will the meditation be accomplished?

चौपाई- जननेन्द्रिय दायँ कर माहीं। फड़कि जनाव नारि मन शाही॥

शुभ संकेत विचार न हीना। रहु हरि रंग बोध गुरु दीन्हा॥

*jananendriyā dāyṁ kar māhīm | phāṛaki janāv nārī man śāhī ||*

*śubh saṅket vichār na hīnā | rahu hari raṅg bodh guru dīnhā ||*

**Purport:** Right side vibration of the genital is indication of the woman is of royal nature & harmless. Such a woman is not an obstacle in meditation. Vibration towards right side gives assurance continues the contemplation of the *Iṣṭ*, mood of the Divine, no need to fear about. Knowledge of such type is given by the *Sadguru* only, because he abides in the hearts of his devotees, along with their thoughts. Such revelation pertains entirely to glory of the *Sadguru*.

दोहा- पुरुषहिँ दाहिन अंग शुभ, दोहुँ कर आज्ञा जान।

नारी तन बाएँ प्रभू, दहिन रोक पहिचान॥

*puruṣahim dāhin aṅg śubh, dohum kar ājñā jān |*

*nārī tan bāēṁ prabhū, dahin rok pahicān ||*

**Purport:** There is even flow of divine grace among the men & women, people of high rank or low, therefore the state which was owned by great sage *Yājñavalkay*, the same supreme state-accessible through knowledge, was too for the *Gārgī*. Where ‘self-form’ of the *Tulsī* is, there is of *Mīrā* too. Vibrations on both sides of body parts

are nothing but only instruction of the divine itself. The God, himself continues to give instructions for the sake of his people. If he declines to say anything, then one has no other system or mean. In context of the Men vibration of right side body parts is auspicious. In the body of mothers, sisters (addressing to women), vibration of the left side body parts is auspicious and the vibration of right side body parts indicative of divine-directive for the one about, adverse elements and to take care of it.

चौपाई- अण्डकोश<sup>50a</sup> स्थल कछु दायीं। रूप बालिका विलग न भाई॥  
 अण्डकोश बामा कर चाली। लगन सुबोध पर व्यापहि काली॥  
*aṇḍakoś<sup>50a</sup> sthal kachu dāyīm | rūp bālikā vilag na bhāī ||*  
*aṇḍakoś bāmā kar cālī | lagan subodh par vyāpahi kālī ||*

**Purport:** Vibration towards right side of the scrotum verifies the purity in thoughts of the girls, vibration of left side of the scrotum indicates intervention of the adverse elements even in (mind's) systematized streamlined flow (in meditation). Vibration directed by the *Iṣṭ*, alerts and warns before the thoughts flow away in adverse streams. Actually, there is no one worst except us in this whole world.

चौपाई- तेहि संगति नर विरत विशेखी। मदन क्षोभ कृत भूलि न देखी॥  
 समुझहि अनुभव सतपथ रागी। होइहहि परम तत्त्व जग त्यागी॥  
*tehi saṅgati nar virat viśekhī | madan kṣobh kṛt bhūli na dekhī ||*  
*samujhahim anubhav satpath rāgī | hoihahim param tattvā jag tyāgī ||*

**Purport:** Vibration of left scrotum prohibits even company of innocent girls. This prohibition has some cause. Detached from the world, engaged in contemplation of the *Iṣṭ*, even such a mind may become distraught of lust, on such occasions. In such dangerous situation, on no account to look at that side. Mentally see them as image of the *Sadguru* and think about in the same sense. Who are

extremely suffering pangs of separation with the God, only for them, there is such ordainment of understanding, learning and knowledge. As a result of finest spread of this process, which is accessible only through ‘experiences’, the devotees renounce these ‘tough to cross’ *māyā* & attachments and attains position into truth which is ultimate & is beyond the nature.

**Note:** ‘The ultimate truth is a term for the God. Likewise *Saccidānand* (i.e. bliss perceived by the mind dwelled in Truth), *Parbrahm* (the Supreme Spirit) etc. are also synonyms to him. By distinctions of time-action and methods of *sāadhanā*, these various titles have been practically realized to the great sages. For example, the bliss is come out as the mind unifies with the truth so the sum of these three (mind, truth & bliss) the *Saccidānand* is the God.

The soul is all-pervasive and evenly exists in all but only some rare devotee, through the devotion, could lift above the nature, finds direct perception of the ultimate and merges into the ultimate state. The soul as being associated with the supreme so is called the supreme soul. Devotee in the greater ‘I’ evolved by acquisition of complete divinity, finds all around himself so one of the name to that ultimate reality is honoured by the term ‘*brahm* i.e. all pervasive’. That is the changeless, eternal and ultimate reality, with the realization of which the onlooker embodied soul situates in the form of that ultimate. Hence, after that he (the devotee) becomes the imitation of that ultimate reality and also the doer who reflects image of that. Similarly, the great utterances ‘*aham brahmāsmi* i.e. I am that *brahm*’, ‘*tattvamasi* i.e. thou are that’ etc. express the same wisdom with difference of letter & vowels and represents the state of greatest goal.

चौपाई- इष्ट स्वरूप दीख उर माहीं। तत अनुसार जनावहिं ताहीं॥  
तत स्वरूप गुरु मूरति माहीं। पकड़ि जीव मन सारहिं ताहीं॥

*iṣṭ svarūp dīkh ur māhīm | tat anusār janāvahīm tāhīm ||*  
*tat svarūp guru mūrati māhīm | pakṛṣṭi jīva man sārāhi tāhīm ||*

**Purport:** For the direct perception of that reality, see the form of the *Iṣṭ* (i.e. *Sadguru*) in your heart. As the form of the *Iṣṭ* becomes clear & vivid through meditation, in accordance to this so the form of that ultimate truth is developed. The root cause for origination of that ultimate reality is ‘form of the *Sadguru*’ and ‘his grace’, which embeds into the deserving souls and takes care of, till the accomplishment.

चौपाई- दाहिन गुदा<sup>50b</sup> चक्र की रेली। फड़की लगनिया विपदा ठेली॥  
 बाम चक्र दिशि फड़कन होई। लव विशेष दुःख अन्तर होई॥  
*dāhin gudā<sup>50b</sup> cakṛ kī relī | pharākī laganiyā vipadā ṭhelī ||*  
*vām cakṛ diśi pharakan hoī | lav viśeṣ duḥkh antar hoī ||*

**Purport:** Vibration of the right side edge of the anus indicates a contemplation of the *Iṣṭ*, free from sin & adversity, as naturally sought in children. Left side edge of the anus vibrates and shows obstacle in the form of sorrow even there are well-driven efforts into contemplation. So, one should bring improvements in efforts directed towards the *Iṣṭ*.

चौपाई- गुदा दाहिने बाल अमी का। बाम फड़क तब बालक फीका॥  
 होइहहिं परम तत्त्व के रागी। समुझहिं अनुभव अचल विरागी॥  
*gudā dāhine bāl amī kā | bām pharāk tab bālak phikā ||*  
*hoihahim param tattva ke rāgī | samujhahim anubhav acal virāgī ||*

**Purport:** Vibration of the anus has also another meaning, pertaining to activities of the boys. If vibration occurs slight ahead to right side of the anus, so this should be understood that the boy levels to pure as nectar and is congenial in one’s meditation. But the company of bad boys, which causes distress, is known with the vibration of left anus. Any one, who realizes the exact measure of such vibrations, becomes affectionate to that ultimate reality. But only entirely

stable & consistent ascetic understands these experiences and gets admittance into that ultimate reality.

चौपाई- एहि विधि सब अंगन अनुसारी। भक्तहिं निसिदिन संग पसारी॥

भक्त विशेष पुरुष अरु नारी। जन अनुशासित सुरत सँभारी॥

*ehi vidhi sab aṅgan anusārī | bhaktahim nisidin saṅ pasārī ||*

*bhakt viśeṣ puruṣ aru nārī | jan anuśāsīt surat sambhārī ||*

**Purport:** In the above mentioned order, various indications appears over every pores of parts & sub-parts of the body, series of which spread out day night, in the heart of the devotee. There is even spread of the divine grace for man or woman, who has gotten admittance into preliminary stage of the ‘unswerving devotion’. Being disciplined by this the devotee manage the string of mind’s adherence into meditation - this is the statement of distinguished personality.

दोहा- आसन अंग विलोकि जन, फड़क दाहिना कूल<sup>51</sup>।

तुरत बैठिए भजन में, शुभ निर्देशन मूल॥

*āsan aṅg viloki jan, phaṛak dāhinā kūl<sup>51</sup> |*

*turat baiṭhie bhajan mem, śubh nirdeśan mūl ||*

**Purport:** If vibration occurs slight downward of the right buttock, then one should understand it as an indication to sit for meditation immediately. This is pure indication, imparted directly from the *Iṣṭ*, for the devout devotee.

चौपाई- अथवा केवल बैठ सँकेतू। दाहिन शुभ मंगल कर हेतू॥

बाम कूल सम आसन चाली। परिवर्तन आसन सुखशाली॥

*athavā keval baiṭh saṅketū | dāhin śubh maṅgal kar hetū ||*

*bām kūl sam āsan cālī | parivartan āsan sukh śālī ||*

**Purport:** Sit down if right hip twitches, this indication is auspicious and giver of the true welfare. Vibration of the left hip gives indication about observance of pleasant outcomes by change in sitting posture.

चौपाई- बाम जाँघ फड़कन दरसावा। कतहूँ निन्दक रूप बनावा॥  
जाँघ दाहिनी ऊपर <sup>52a</sup> भागा। स्तवन होहिं कहूँ हरि जागा॥

*bām jāṁgh phaṛkan darsāvā | katahūṁ nindak rūp banāvā ||*  
*jāṁgh dāhinī ūpar <sup>52a</sup> bhāgā | stavan hohim kahūṁ hari jāgā ||*

**Purport:** The left thigh vibrates, expresses somewhere, someone is censuring. There is also another aspect of this vibration. In course of ‘the process-abounding the blessings’, when adverse activities begin to enter, which will cause censure of devotee. In such difficult circumstances, left thigh vibrates. Of course, some ups & downs regarding location (of the vibration) is possible. Vibration of the right thigh’s upper side, indicates somewhere the devotee is being praised for virtues-born by divine grace or some favourable, praiseworthy activity is about to enter into the *sāadhanā*.

चौपाई- जाँघ <sup>52b</sup> अंतरी भाग सो डोली। स्तवन अंतर प्रगट न बोली॥  
बाहर मुख बायाँ चल जंघा। निन्दा चरचहिं विहर कुसंगा॥

*jāṁgh <sup>52b</sup> antarī bhāg so dolī | stavan antar pragat na bolī ||*  
*bāhar mukh bāyām cal jāṁghā | nindā caracahim vihar kusangā ||*

**Purport:** In sitting position, if Vibration takes place, beneath the thigh, it is known that feelings of the devotee’s commendation are arousing in the heart of the people, though such feelings are not expressed through mouth. In sitting position, with the vibration of left thigh’s upper part, indication is obtained about public-criticism regarding conduct of the devotee or the devotee is indulging in such acts, as a result of which the people will reproach him.

चौपाई- बाम जाहू फड़कि जनावा। निन्दा विपुल रूप उर आवा॥  
अपर भेद सुनु भव रुज हारी। चित प्रवाह सुख स्तवनकारी॥

*bām jāhnu phaṛaki janāvā | nindā vipul rūp ur āvā ||*  
*apar bhed sunu bhav ruj hārī | cit pravāh sukh stavankārī ||*

**Purport:** There are various locations in the thigh; vibration at those places gives different instructions. With little change of location if

left thigh vibrates then it is clear there is such a filthy flow in our mind & heart which will sought as cause of abundant criticism. And other side i.e. right side location's vibration is destroyer of ailment of transmigration, advances the mind into bliss and is praiseworthy. In reality, everlasting happiness dwells if one (physically or mentally) stay around the *Iṣṭ*.

***rām vimukh sukh sapnehu nāhīm.***

i.e. No happiness exists even there in the dream, if one has turned his face against to the God.

Though, these vibrations help even in acts of world but eyes of the *Iṣṭ* always remain fixed upon acts of welfare. To spend the life in systematized manner, up to its span is not the achievement of welfare. The welfare in its true sense is possible only if this very embodied soul rises above the nature and merges into the supreme soul and stationed therein. In next quatrains the light is thrown on this fact.

चौपाई- हरि प्रसाद उर सृष्टि उपाई। अनुभव उर अन्तर दरसाई॥  
पीठ बायँ संग आसन<sup>SV1</sup> दायँ। फड़कत बैठन कह रघुराया॥

*hari prasād ur sṛṣṭi upāi | anubhav ur antar darsāi ||*  
*pīṭh bāyṁ saṅg āsan<sup>SV1</sup> dāyām | phaṛkat baiṭhan kah raghurāyā ||*

**Purport:** By the grace of ‘*Hari* - the one who takes away whole of the possession’, even in such hearts ‘indulged in lust’ & suffered, the real spread of ‘divine treasures - abounding in the blessings’, tendencies congenial to righteous conduct, takes place which directs toward the supreme God. Acquaintance of all these ‘experiences’ take place in the inner realm’. ‘*pīṭh bāyṁ saṅg āsan dāyām*’ - by this verse, means if you are in sleep and the *Iṣṭ* wants to engage you into meditation as the ‘*brahmvelā* - a sacred period before the dawn’ has come, which is an appropriate time to meditate upon the breath. At such favourable moment, if left back vibrates



then 'sleep' is prohibited. If right hip vibrates along with left back then it is the divine indication to get up & sit into the posture properly. Question arises, after having sat down, what to do next?

दोहा- बैठहु आसन मारि के, रत चिन्तन गत ईश।

हरि सब देखत ही चले, सदा नवावे शीश॥

*baiṭhahu āsan māri ke, rat chintan gat īś |*

*hari sab dekhat hī cale, sadā navāve śīs ||*

**Purport:** Observing above indication sit into the posture and with understanding of divine intentions, devotionally engross into the meditation. Observing the divine intention, its modulations, one should be alert each moment, for his instructions. And with incessant pray, prostrate unto his feet.

चौपाई- बाम पाँव अरु आसित <sup>SV2</sup> दायें। फरकि जनाव न कतहूँ जायें॥

पद दाहिन संग आसित बायीं। नाथ संकेत सु चलत भलाई॥

*bām pāmv aru āsit dāyem<sup>SV2</sup> | pharaki janāv na katahūm jāyem ||*

*pad dāhin saṅg āsit bāyīm | nāth saṅket su calat bhalāi ||*

**Purport:** Due to concern of an association; on speak of own mind or planned by others, we begin to depart somewhere and at such time, if left leg's calf and right hip vibrates simultaneously, then one should not go anywhere. In fact, many parts vibrate simultaneously, in order to present knowledge of various facts but they all are subject-matter of such devotee who is engaged incessantly into the meditation. Out of these innumerable indications, two of them, pertain to the given quatrain. According to other indication, if right leg's calf and left hip vibrates simultaneously or with a slight difference of one or half second, then its auspicious to go anywhere and signifies sympathy of the *Isṭ* who himself is the source of all auspiciousness.

चौपाई- आसित आसन कूल इकाई। आसित संग उठ बैठन भाई॥  
तेहि संगत बहु भेद जतावहि। हरि की शोध विरल जन पावहि॥

*āsīt āsan kūl ikāī | āsīt saṅg uṭh baiṭhan bhāī ||*  
*tehiṁ saṅgat bahu bhed jatāvahiṁ | hari kī śodh viral jan pāvahiṁ ||*

**Purport:** ‘āsīt’, ‘āsan’, ‘kūlh’, ‘hip’, ‘chūtar’ all are synonym to each other. Left side vibration of this, ‘to stand up’ and right side vibration of this, ‘to sit down’ - such should be understood. Along with this, there are various indications for devotees who are disciplined. All these indications are refined and presented by Lord Śaṅkar in the ‘mānas’ which are found by some rare people. All these are possible by one’s firm efforts into the meditation.

चौपाई- हर संदेश समन मन लेही। सदा स्तवन भाजन तेही॥  
शूर वीर अधिकारी तेई। हरि पद विमुख न स्वाँसा लेई॥

*har sandeś saman man lehī | sadā stavan bhājan tehī ||*  
*śhūr vīr adhikārī teī | hari pad vimukh na svāṁsā leī ||*

**Purport:** They are worthy recipients of the incessant praise who adopts each indication for annihilation of mind and total restraint. Those valiant are genuine & deserving who doesn’t take even a single breathe in against to feet of the God. They become restless on account of adverse thoughts. Such devotees find contentment only in the *Iṣṭ*.

चौपाई- कपटी कूर ईश मुख नाही। अमल भूति सिद्धि उपज कि ताहीं॥  
निर्मल चित उर रूप पसावा। रवि स्वरूप पतंग किमि पावा॥

*kapaṭī kūr īś mukh nāhī | amal bhūti siddhi upaj ki tāhīṁ ||*  
*nirmal cit ur rūp pasāvā | ravi svarūp pataṅg kimi pāvā ||*

**Purport:** Awakening of the pure, stainless experiences & realization of results of these experiences, does not take place in the inner realm of those people who are greedy, deceit, cruel and have deprived themselves of divine path. The grace of his divine-form reflects in

heart of the devotee whose mind is pure. That self-illuminated sun can't be attained by a moth. This fire of five elements scorches the souls but on the other hand, that fire of the *yog* is giver of touch with the self-illuminated form and is giver of supreme beatitude.

चौपाई- रोम रंच भर भेद नियारा। कृपा साध्य बल संगत सारा॥  
हरि अन्तर्यामी नित बोला। संत सरल चित नीति न डोला॥

*rom rañc bhar bhed niyārā | kṛpā sādhyā bal saṅgat sārā ||*

*hari antaryāmī nīt bolā | sañt saral cit nīti na dolā ||*

**Purport:** Although, hereby vibrations are being dealt up to their normal depth of meaning but in reality their characteristics is very refined. Vibrations at the pores i.e. even at minute places of the body, bears different results. Knowledge of which is possible only by causeless grace of the *Iṣṭ*. This can be known by grace of the *Iṣṭ* & with the effects of noble company. 'Knower of the inner thoughts-The God' restrains state of the inner heart, its activities, and ceaselessly provides indications. The saints possessing simple & constant mind, continuously proceed ahead, in accordance with situation that exists as a result of divine directions. And they never deviate from this manner of conduct.

चौपाई- भाग अन्तरी<sup>53</sup> घुटना पासा। बाम वितर्कहि दाहिन नाशा॥  
वितर्क उपजत घुटना बाएँ। दायँ सो तर्क शमन करि जाएँ॥

*bhāg antari<sup>53</sup> ghutanā pāsā | vām vitarkahi dāhin nāśā ||*

*vitark upajat ghutanā bāēṁ | dāyṁ so tark śaman kari jāēṁ ||*

**Purport:** When uncongenial wrong reasoning, against to goal begins inside of a devotee, then by inspiration of the *Iṣṭ*, left knee begins to vibrate. Similarly, when uncongenial wrong reasoning diminishes & comes to an end, its indication is known with the vibration of right knee.

**Connection:** The couplets & quatrains, coming next, have direct relation with indications which directly pertains to the meditation.

In these verses, the standard for (measure of) pace & progress in meditation is presented for the wayfarer who is engaged into the meditation. From toe towards heel, the side portion of sole, along the floor, if vibrates near to the heel, gives information that your mind has a loose hold into the meditation. Progress in the meditation is as slow as of ox-cart and you need to cover the long way spanned up to the God. Hence with such indication, efforts of the devotee should be enhanced. Similarly, vibration of the place at mid between toe and the heel (along sideline of the sole) shows progress in meditation is as like journey on foot. Vibration on the same line along the forefoot (as paw of animal's limb), indicates one's progress in meditation as speed of the train and half inch from this towards the heel, as speed of the motor. Vibration at half the way along big toe clarifies that devotee's meditation is as refined & progressive as pace of an aircraft. Such a vibration indicates the correct flow of contemplation upon the *Iṣṭ* and obliteration of outer waves. At the time of stability into meditation and acquisition of concentrative touch the right foot's toe will vibrates. But the left big toe vibrates at the times when there is fall in *sādhana*. For the sake of the devotee such sequence of the vibrations continues up to the peak. Sometimes the mind becomes perturbed into uncongenial lanes of laxity, hopelessness, frustration, yet sometimes the hold of the mind remains poured with pure devotion. In both circumstances the *Iṣṭ* continues to assist incessantly. Expression of which takes place through the means of experiences, such is noticeable in next quatrains.

चौपाई— एड़ी अंगुष्ठ सिस्त तल टेढ़ी। फड़कि अंगुठा मध्य की एड़ी॥

दाहिन भजन भाव जस जाकी। बाम विकार बढ़ाव एकाकी॥

*eṛī aṅguṣṭh sist tal teṛhī | pharaki aṅguṭhā madhyā kī eṛī ||*

*dāhin bhajan bhāv jas jākī | bām vikār baṛhāv ekākī ||*

**Purport:** The line following curved path from the heel up to big toe, vibrations take place on this line. Sometimes near the toe, sometimes mid of the heel and sometimes parallel to the heel. These vibrations are indicative of capability of the devotee. Right leg's big toe vibrates at apex of the concentration. Vibration at the mid between toe & the heel, is indicative of medium pace in the mediation and vibration parallel to the heel indicates too much lack of hold into the meditation. Vibration of these places, in the left leg provides indications about the pace with which worldly thoughts and uncongenial tendencies spread into contemplation.

चौपाई- बाम बगल थल सुखद न जानू। अंगुष्ठ लगन बल विपुल गिरानू॥

पंजा पास लगन बहु ढीला। एड़ि परस माया चह लीला॥

*bām bagal thal sukhad na jānū | aṅguṣṭh lagan bal vipul girānū ||*

*pañjā pās lagan bahu ḍhīlā | eṛi paras māyā cah līlā ||*

**Purport:** Vibration in the left foot, aside the sole, towards the big toe indicates the place is not comfortable for the mediation. With the vibration at the side of big toe, loss of strength for absorption of the mind is indicated. With the vibration near & side of the forefoot, hold in mental-restraint is quite loose. Vibration at the side of heel, then one should know, the *māyā* is ready & about to cause an obstacle.

दोहा- दायँ अंगुठा<sup>54</sup> अचल चित, लगन राम सर जान।

पंज पास बहु ठीक है, एड़ी अल्प पहचान॥

*dāyṁ aṅguṭhā<sup>54</sup> acal cit, lagan rām sar jān |*

*pañj pās bahu ṭhīk hai, eṛī alp pahcān ||*

**Purport:** Vibration of the sole at side of right side big toe indicates unvarying, changeless & true dedicative efforts which are the cause of 'immersion into the supreme beatitude'. Vibration parallel to forefoot is satisfactory though being of secondary grade. But

vibration at the heel is indicative of insufficient meditation. The changelessness too has ends: one is that where entrance into the changelessness is availed, this is the lowest end. Another end of changelessness is manifestation of its summit where is the state of complete changelessness.

दोहा- वाम अँगूठा भजन थल, फड़कहिं लगन मिटान।

एड़ी<sup>55a</sup> मूल चलत लगा, विष माया का तान॥

*vām aṅgūṭhā bhajan thal, phaṛkahim lagan miṭān |*

*eṛī mūl<sup>55a</sup> calat lagā, viṣ māyā kā tān ||*

**Purport:** With the vibration at the meditation point, aside the big toe of the left foot, continuity in the meditation is about to an end. Vibration at the meditation point, side of the heel in the left foot, indicates the *māyā* that spreads ‘poison of worldly pleasures’ is active in weaving its wrap and woof.

दोहा- एड़ी छोर लौं अल्प है, अंगुष्ठ लगन महान।

पंजा<sup>55b</sup> बगली तल चले, लगन लगी पहचान॥

*eṛī chor laun alp hai, aṅguṣṭh lagan mahān |*

*pañjā<sup>55b</sup> bagalī tal cale, lagan lagī pahcān ||*

**Purport:** Vibration at the end of right foot’s heel along with the curved sideline is measure of insufficient efforts, at side of the forefoot, of normal and at side of the big toe is indication of great & progressive efforts.

चौपाई- होत संयोग लगन गति डोलहिं। शुभ अरु अशुभ श्वास हरि तोलहिं॥

एहि विधि अन्तर क्षण-क्षण भाखी। एड़ी अल्प लव ईश न राखी॥

*hot saṁyog lagan gati dolahim | śubh aru aśubh śvās hari tolahim ||*

*ehi vidhi antar kṣaṇ-kṣaṇ bhākhī | eṛī alp lav īś na rākhī ||*

**Purport:** On account of adverse situations, the well maintained, progressive efforts too become unsteady, due to which continuity in the meditation, is broken and thoughts are contaminated. The God

even looks upon auspicious & inauspicious flow of breath & momentary changes, and gives instructions to his people, at each moment. On admittance into meditation, generally side of the sole vibrates which means you don't have the capability to visualize or permanently hold the form of *Iṣṭ*. On receiving such indication, the devotee should intensify his efforts by which his hold may derive results. On realization of concentrative-touch during meditation, indications are received at side of forefront & near the big toe.

चौपाई- छिगुली एँड़ सिस्त तल<sup>56</sup> बगली। फड़कत भजन भाव सुधि सगली॥  
 दाहिन कोर भजन सुधि चोखी। बाम चलत माया गति दोखी॥  
*chigulī emṛ sist tal<sup>56</sup> bagalī | pharḥat bhajan bhāv sudhi sagalī ||*  
*dāhin kor bhajan sudhi cokhī | bām calat māyā gati dokhī ||*

**Purport:** Vibrations, from the little finger of foot, up to the heel at sides of sole, throw light upon one's wakefulness about meditation. Vibration of the sole towards side of the right foot's little finger expresses one's satisfactory consciousness about the meditation. Vibration of the same place but on the left foot indicates mobility of the *māyā*, gathering of grievous thoughts which are adverse to the meditation.

दोहा- तलवा<sup>57</sup> ऊपर पाद में, फड़कत बीच निशान।  
 दाहिन संभव लोक में, बाम असम्भव दान॥  
*talavā<sup>57</sup> ūpār pād meṁ, pharḥat bīc niśān |*  
*dāhin sambhav lok meṁ, bām asambhav dān ||*

**Purport:** When, in the right foot, mid point of the sole's upper part vibrates then feasibility of mental thoughts and complete dedication unto the *Iṣṭ*, is indicated. Vibration of 'above said point' in the left foot indicates lack of dedication. This is noticeable that ascent-descent continues even in the intensity of one's meditation. Your refined hold will cause them (ascents & descents) to uplift and a little laxity in efforts will be the cause of severance pertaining to

meditation practices. Hence the devotee should always remain alert.

चौपाई- तलवा बीच कमल की रेखा। आगन्तुक इंगित जिमि देखा॥  
 एँड़ पंज के बीच सुहाई। कमल<sup>58a</sup> फड़क पैदल कोउ आई॥  
*talavā bīc kamal kī rekhā | āgantuk ingit jimi dekhā ||*  
*emṛ pañj ke bīc suhāī | kamal<sup>58a</sup> pharak paidal kou āī ||*

**Purport:** Vibration near about the lotus-line in the middle of sole with variation in the locations, gives analysis about true-untrue intentions of the comer and gives direct knowledge about their arrival. The one, who is engaged into the meditation, obtains significant assistance by this, in a particular state & specific period so that he can take care of himself. In the right foot, vibration of the sole at ‘lotus point’ which is a specific location in between the bottom of forefoot & the heel (see point no. 58a, in fig. no. 3), indicates arrival of a devotee on foot, bearing auspicious thoughts. Vibration at the same place in the left foot indicates about stoppage of the comer or about his adverse circumstances.

चौपाई- पंजा<sup>58b</sup> बीच ट्रेन पहचाना। इञ्च<sup>58c</sup> हटे तब मोटर जाना॥  
 अंगुष्ठ के तल<sup>58d</sup> अंदर डोली। आवत यान संकेतन बोली॥  
*pañjā<sup>58b</sup> bīc tren pahcānā | iñc<sup>58c</sup> haṭe tab moṭar jānā ||*  
*aṅguṣṭh ke tal<sup>58d</sup> andar dolī | āvat yān saṅketan bolī ||*

**Purport:** Vibration in the sole, at mid of forefoot’s bottom, indicates arrival of a comer by train, and vibration at one or couple of inches apart from the ‘lotus-point’ (see fig. no. 3) towards the heel, indicates arrival by motor. Vibration at the center of big toe’s bottom gives indications about arrival of the comer by an aircraft.

दोहा- गला<sup>59</sup> दाहिना शूर की, क्षमता अन्दर जान।  
 कायर के सम भावना, गला वाम पहचान॥



*galā* <sup>59</sup> *dāhinā sūr kī, kṣamatā andar jān |*  
*kāyar ke sam bhāvanā, galā vām pahcān ||*

**Purport:** Vibration of the right throat is indication of valour & vigour in the field of ‘admittance into meditation’. Left throat’s vibration is an indication of cowardice in the meditation.

दोहा- गला दाहिने में चले, शूरवीर का भाव।  
 बाम गला फड़कन करे, कायर मनुज बनाव॥  
*galā dāhine meṁ cale, sūr vīr kā bhāv |*  
*bām galā phaṛkan kare, kāyar manuḥ banāv ||*

**Purport:** If vibration takes place in the right throat then devotee should understand that, an elevation, rise of the valour is arriving into his meditation or in public behaviour. And if left throat vibrates then this makes the man coward.

दोहा- बाहर झगड़े होत हैं, जीत न देखी कोय।  
 बिना भजन भगवान के, शूर बचा नहीं कोय॥  
*bāhar jhagare hot haiṁ, jīt na dekhī koy |*  
*binā bhajan bhagvān ke, sūr bacā nahīṁ koy ||*

**Purport:** The battle continues to exist in this entire world, based on conflicts, but no where the victory seems in to be realized, because all these disputes & quarrel are only to fill the belly. Without meditation, devotion for the God and admittance of soul into the Supreme soul, there is no valorou whom *māyā* may not swallow.

दोहा- जल थल नभ में झगड़ते, जीत न देखी कोय।  
 परमानन्द न आत्मा, माया आश्रित होय॥  
*jal thal nabh meṁ jhagarte, jīt na dekhī koy |*  
*paramanand na ātmā, māyā āśrit hoy ||*

**Purport:** In this entire universe, the all pervasive conflicts of water, earth & space are seen, but none has seen the victory. These conflicts neither transforms into self-realization nor even the bliss

that is derived from experience of the divine. Moreover, contrary to this, individuals inclined into these conflicts continue to depend upon dreadful *māyā*.

चौपाई- भजन छाड़ि के भोगहिं साँचा। समुझि कुपंथ विपुल मन राँचा॥  
तो समरथ हित साधन करहीं। भक्त काज अनुभव फुर हरहीं॥

*bhajan chārī ke bhogahim sāñcā | samujhi kupanth vipul man rāñcā ||*  
*to samarath hit sādhan karahīm | bhakt kāj anubhav phur harahīm ||*

**Purport:** When a devotee, engaged into meditation, on account of bad company & practice of worthless acts, given up the meditation-practices and considering ‘pleasure of senses’ as the real, begins to please the mind in abundant improper ways, then the *Iṣṭ*, who is all-capable, for the sake of devotee, forms means for adherence to meditation-practices and turns the genuine experience into false one. Ofttimes wayfarer of ‘this path of contemplation’, misled by a distinct attack of the *māyā*, begins to search divinity into evils. Just as happened with *Nārād*. He relinquished meditation and begged for divine grace & asked the God for beautiful appearance, in order to attain the *māyā*. The lord said, ‘such will happen’. But this experience of *Nārād* proved to be a false one. Hence, to lay the provisions for welfare of the devotee, the God turns the real & genuine experiences into false one.

चौपाई- अनुभव झूठ कहत तिन पाहीं। जे अनुभव तल योग कराहीं॥  
नारद माया शोधन चाहा। तेहिं पल अनुभव अतुल अथाहा॥

*anubhav jhūṁṭh kahat tin pāhīm | je anubhav tal yog karāhīm ||*  
*nārad māyā śodhan cāhā | tehim pal anubhav atul athāhā ||*

**Purport:** That almighty God, the *Iṣṭ* turns the real experience into wrong one, for the weal of those who are dependent onto him. Those who observe reliance upon experiences, engage into the *Yog*, for their true welfare the experience imparted by the God appears to be indicative for attainment of the *māyā* rather than truth, as happened

with the *Nārad*, when he began to see bliss only in *māyā*. In such periods the path of contemplation becomes so much contradictory that decisive conscience of true-untrue, fails to assist. Too for the *Nārad* himself, the words of the God became as abyss: beyond the reach of experiences. The exact intention of his statement found to be beyond understanding of the *Nārad*.

दोहा- विकल विलोकत नाथ कहँ, देखत भ्रम पथ साँच।  
जनहित माया लेत हरि, सुख दुख ओढ़ी आँच॥

*vikal vilokat nāth kahñ, dekhat bhram path sāñc |*

*jan hit māyā let hari, sukh dukh oṛhī āñc ||*

**Purport:** In above such circumstances, the *Nārad* became perplexed and began to look at his lord, that now his weal be attained. In fact, perceiving the *māyā* as truth, he was seeing weal in enjoyment of the pleasures. But the God, who does good for his devotees, did his true-welfare. The lord one who is in the hold of devotees and is ocean of compassion, himself took sth away the short-lived charming *māyā*, which the *Nārad* was perceiving as good one. He himself endured the trouble of the devotee. The affairs of joy & sorrow up to the holy & the evil are only an expansion by the creator, in which the flames of anxieties exist. The God protects his devotee from these flames and also gives them awareness of the perishable nature of joy & sorrow. Then, a state '*nahim tahm ramā nā rājkumārī*' i.e. neither *ramā* nor the princess was before the *Nārad*. The *Nārad* could perceive the real form of that supreme God only after the disappearance of pairs, the knowledge & ignorance and *māyā* & *yog-māyā*. After that he began to ask forgiveness for his deeds.

चौपाई- संचित पर्त हरी सब भाखे।जनहित हरि साधन सब राखे॥

विकल विलोकत भवजल धारा।सोइ नारद अवतार अधारा॥

*sañcit part harī sab bhākhe | janhit hari sādhan sab rākhe ||*

*vikal vilokat bhavjal dhārā | soi nārad avātār adhārā ||*

**Purport:** The Lord explained about the ‘accumulation’ (i.e. amassed layers of the deeds) before the *Nārada*, in details. For the welfare of his people the lord has arranged all means. There was a time when the *Nārada* was drowning & floating in huge tides of *māyā* in the ocean of worldly existence. By inspiration of the *Iṣṭ*, the same *Nārada* was adored as one of the distinctive incarnation amongst the twenty four incarnations, and also he became basis for other incarnations too. The major of the credit for the Man-Lion Incarnation (*Narsimh avātār*) goes to the *Nārada* only. The inner inspiration in the *Prahlād* and avail of *Yog-Sādhana* to him was too, a grant of the *Nārada*. He was the inspirer of *Dhruv* too,

चौपाई— जहँ अवतार विदित जग माहीं। सोइ नारद कछु दूसर नाही॥  
सोइ समुझत जन सुख सम याचत। भवन त्याग सम दुख-सुख आचत॥

*jahm avātār vidit jag mām̐ | soi nārada kachu dūsara nām̐ ||*  
*soi samujhat jan sukh sam yācat | bhavan tyāga sam dukh sukh ācat ||*

**Purport:** The *Nārada* ‘perturbed of *māyā*’, too found place in the list of incarnations, due to divine grace & the specific method (i.e. meditation). The significance of the revered *Nārada* never been lesser than other incarnations. Knowing this, the group of devotees too desires for the changeless, pervasive beatitude which is beyond the nature and abandoning sensual pleasure of the house etc, enduring equally the matters which cause joy & sorrow, remains prepared for achievement of the Supreme. The life of Great Sages motivates us that we too can become the great. Even a single drop of their biography, their greatness, keeps potential to make us ‘the great’.

चौपाई— आतम निन्दक दर्शन दावा। क्षणिक प्रबोध अन्त पछतावा॥  
जल्पहिं कल्पित बुद्धि कहाहीं। तिन्ह कहँ अनुभव दर्शन नाही॥

*ātam nindaka darśana dāvā | kṣaṇika prabodha anta pachtāvā ||*  
*jalpahiṁ kalpita buddhi kahām̐ | tinaḥ kahm̐ anubhava darśana nām̐ ||*

**Purport:** Those, who turn the soul towards ditch of ‘fall’ and along with this pretends as they have attained the God-Realized State, they are fraudulent to their ‘self’, provides temporary consolation to themselves and suffers flames of repentance, throughout the life. Such day-dreamers create detailed drafts of various imaginations as like idea of flowers in the sky and are also tend to be called refined intellect. Such hypocrites do not perceive experience in their pure form.

चौपाई- सकल कामना तजि हित सारा। तेहिं उर अनुभव विबुध पसारा॥  
हरि प्रति स्वाँस चलत मन काया। अनुभव प्रकट हंस मुख माया॥

*sakal kāmānā taji hit sārā | tehiṁ ur anubhav vibudh pasārā ||*  
*hari prati śvāṁs calat man kāyā | anubhav prakṭ haṁs mukh māyā ||*

**Purport:** Those who renounce all desires of this world & the next world adhere in realization of the ultimate real form, for acquisition of the true welfare, in such devotees the spread of experiences take place in the heart, through divine powers. Apart from this awakening of ‘means’ (i.e. commencement of experiences), the devotee who has incessant flow of remembrance of the God in inhalation & exhalation, and has yearning with thought, word & deed, for him the experiences happen evidently. Then the *māyā* too turns into form of ‘*haṁsonmukhī*’

‘*sant haṁs gun gahaiṁ pay, parihari vāri vikār.*’ (*mānas*)

In fact, saints are the ‘*haṁs* : swan’ who intakes the milk, symbolic to virtues but leaves behind the water, symbolic to the vices.

The three propertied creation, itself is perishable which has no ascertained existence at all; then which virtue ought to be there? In fact, the virtues which are causer of true welfare and are assistive forever dwell in the God only. When the divine virtues are casted into the life then that saint is adored with degree of ‘*Haṁs* : the

swan', who among the pairs of conflicts does not accept the perishable facts of the nature. When each breath is sacrificed (offered) into contemplation of the *Iṣṭ* then *māyā* turns into form of 'hamṣ-mukhī' means divine virtues & aspects.

चौपाई- जो कहूँ सन्त मिलहिं अनुभूती। तिन्ह कर संग ग्रही करतूती॥

श्रुति पथ सद्गुरु रूप सहारा। अनुभव प्रगट ज्योति विस्तारा॥

*jo kahūṁ sant milahīṁ anubhūṭī | tiṇh kar sang grahī kartūṭī ||*

*śruti path sadguru rūp sahārā | anubhav pragat jyoti vistārā ||*

**Purport:** By the effects of auspicious deeds performed in the previous births, if a virtuous householder finds a saint being accomplished in the 'experiences'; then that 'real process' is also awakened in them. And that householder too begins to go through same stages & acts. Only the *Sādhanā* is such a thing which does not come into writings. This is awakened in the heart of a devotee by some experienced Great Sage. The 'form' of the *Sadguru* is the only 'assistance' which the Ved has acclaimed 'the provision for a wayfarer for his divine journey'. Those who has availed that 'form', these experiences are expressed in their heart in the form of spreading-brilliance and these experiences vivify the supreme path to them.

दोहा- सूरत सों गुरु मूरती, स्वाँसा मा सत नाम।

उर अन्दर देखत रहे, अनुभव सारे काम॥

*sūrat soṁ guru mūrātī, svāmāsā mā sat nām |*

*ur andar dekhat rahe, anubhav sāre kām ||*

**Purport:** Continued mental observance upon form of the '*Sadguru*', toe to top, chanting the name of that ultimate truth in breaths, keeping eye upon the divine instructions in the realm of heart, then 'experiences' take care of all sensual acts, drive & turn them into ultimate goal.

दोहा- अंग स्पन्दन की विधि, सब तन रोपिन रार।  
चक्षु आदि तन में लखे, आतमदर्शी पार॥  
*aṅg spandan kī vidhi, sab tan ropin rār |*  
*cakṣu ādi tan mem lakhe, ātamdarśī pār ||*

**Purport:** This process of ‘body parts vibration’ causes an even spread & function, in all people (means it does not discriminate among the people). Generally ‘they all’ acknowledge the vibrations of eyes, arms, chest etc, but only the seer finds in-depth details of these vibrations.

दोहा- आतम सब में पूर है, सब में पावन लीक।  
ताही ते सब अंग में, सब में फड़कन सीख॥  
*ātam sab mem pūr hai, sab mem pāvan līk |*  
*tāhī te sab aṅg mem, sab mem phaṛkan sīkh ||*

**Purport:** That divine, unmanifested soul, the God exists equally & completely in body of the all. His sacred nature & characteristics prevails in all. With exclusive assistance of that Supreme Soul, the indications are sent through vibrations in gross body of the all, without any discrimination because he is impartial of the view and equal minded. On account of association of great sages who are established into truth, these experiences flourish to their maximum, assist to realize the truth, beautify the affectionate devotee with the Truth.

दोहा- अलख निरंजन ना लखे, जन के आरत भाव।  
उर अन्दर अवतार ना, ‘अड़गड़’ डूबी नाव॥  
*alakh nirañjan nā lakhe, jan ke ārat bhāv |*  
*ur andar avātār nā, ‘aṛḡṛ’ ḍūbī nāv ||*

**Purport:** As long as, the imperceptible, unmanifest God does not give consideration upon prayers of the afflicted pupil; does not manifest in devotees’ heart & acknowledge his adherence, till then

one should know , the boat of life is drowned in ocean of mundane existence. Beneath the endless depth & layers of inherent mental attitude, a devotee fails to realize where does he exist? For this, there is only one eternal ordainment, that the God himself, streamed into the realm of the heart, arranging perseverance & accomplishment of the *Yog*, uplift the devotee.

दोहा- अनुभव अन्दर सुख लहे, साधत सकल शरीर।

मन अरु मति श्रोता बने, साध कहे रघुबीर॥

*anubhav andar sukh lahe, sādhat sakal śarīr |*

*man aru mati śrotā bane, sādha kahe raghubīr ||*

**Purport:** Attainment of that supreme beatitude is possible only after complete awakening of these experiences in one's heart. Through this mean the devout wayfarer restrains, controls the parts-subparts of the whole body & stabilized into the self eternal form. The devotee, when gradually rises above the gross, subtle and casual body, casts the mind & intellect into the form of a 'listener', then 'means & method' begin to be expressed through lips of the God. Hence stand yourself in practically followed method. After purification of the senses and control of the mind, one should engage these (mind & the senses) unto the feet of the *Iṣṭ*, only then the true welfare and auspiciousness is possible.

***Om śāntiḥ! Om śāntiḥ!! Om śāntiḥ!!!***





**Shri Paramhans Swami Adgadanand Ji Ashram Trust**

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