

Tartam knowledge of “Bhavara Guffa” (Kingdom Hall)

Om Sri Paramtamane Namah

Date. 08-18-04.

Sri Mahamati Pranath Svami said, “Pahela Aapa Pahechano Sado”. Means first know who you are!”

“Tum Svarup, Tumame Svarup, Tum Svarup Ke Sanga, Bhed Tamara Kya Kahe Brahmanand Ras Rang” Means: - you are Svarup, Ishvar within you is also Svarup, and Jivatama and Ishvar both are expansion of Param Svarup Paramatma Lord Krishna. How one can explain this mysterious eternal existence of this trinity, that these three are different divine personalities or existence of one divine personality of Paramatma Sri Krishna.

This unique “**Taratam knowledge**” of **Bhavara Guffa**, realization of Ego, Jivatama (Soul), Ishvar, and Akshar Brahma and beyond (Aksharatita) has supported by saints and sat-shastras. Lord of all Lord, Paramatma Sri Krishna expanded at five levels as follow, for divine love plays for his associates (Sakhies).

(1) Lord Aksharatita Krishna, the supreme personality of Godhead has Satchittannad Vighrah (personality), resides in Chidakash (space) at Paramadham (supreme abode) with 12,000 associates in love mood.

(2) Lord Akshar Brahma is Satchittannad, innocent, eternal, peaceful, all pervading by his energy (power) of play mood. Lord Akshar Brahma expanded as Parameshvar, Keval Brahma, Yoga maya and Sabal Brahma (chitta or conscious). These expansions of Lord Akshar Brahma and many others are known as Brahma Svarup in Sadakash (space). Lord Aksharatita Krishna is the giver of conscious to Lord Akshar Brahma, and every body else receives conscious from Lord Akshar Brahma (also known as Bal-Mukunda).

(3) Avyakta Brahma is the mind of Akshar Brahma (unexplainable), is also known as Golokinath Krishna. Avyakta Brahma had expanded at five levels in Paramakash to create spiritual universes as follow:

(3A) Golokdham is the Supreme abode in Paramakash at great causal level known as Avyakta universe (spiritual universe). All avatars (incarnation) come from Vaikuthadham to material universe is also located in Avyakta universe. Golok and Vaikuthadham are in the “great casual” level of Avyakta universe in Paramakash.

(3B) Seven Great Voids are created and controlled by Maha Maya Devi in Karan (casual) level in Avyakta universe. She is the combination of energies of keval Brahma (Yoga Maya) and Sabal Brahma known as Ardhanareshvra or Sumangala Devi. Golokdham and Vaikuthadham are surrounded by Seven Great Voids. Lower portion of Golokdham is called Vaikuthadham.

(3C) Kal Niranjana Purush or Sada Shiva resides at Suksham (Astro) level with 72,000 mighty energies. He provides conscious to unlimited universes created by him. He is known as SadaShiva or Maha Kal. There is Shiva Shrushti in entrance or in the beginning of Avyakta universe in Paramakash. There are four abodes of four Shiva (1) Sada Shiva and his energy Kal Maya. (2) Brahma Shiva and his energy Gayatri Devi. (3) Nad Shiva or A.U.M. (sound energy) of Omkar Purush (Samasti Jyoti Svarup). (4) Shiva or “M kar” matrika.

(3D) Pranav Brahma is the expansion of Sada Shiva with 16 divine powers (Matras). He has Satchittannad personality, having luminous of many suns, just like Golokinath Krishna. Pranav Brahma is also called Brahma Shiva and his energy is called Gayatri Devi. Lord Golokinath had expanded as Sada Shiva. Sada Shiva had created Shiva Shrushti by expanding him self as above.

(3F) He had further expanded as **Lord Omkar** (Samasti Jyoti Svarup) with five heads and 10 hands having 12 matras (power). Mayadevi is energy of Lord Omkar at Sthul level in Avyakta universe. Lord Omkar had further expanded as “AUM or Nad Shiva” (Sound energy of Shiva) to create universes of temporary happiness and unhappiness for the play of the associates of Paramatma Krishna. AUM has three matrikas (Akar, Ukar, Makar). Makar matrika had expanded as Lord Shiva. **Lord Shiva** is also Satchittannad, divine, transient personality. He is known as Paratama. People always mix up or get confuse by these two words, Paratama and Paramatma. Shiva enters into “Mohajal” (Illusionary energy or Hiranya Garbha) and transformed as Lord Shambhu. Lord Shambhu had resided, very long timer (1000 years of Devas) in Mohajal. That is why he is called Adi Narayana.

(4) Adi Narayana had expanded and entered, as Lord Maha Vishnu, in to unlimited material universes created by him. The unlimited material universes are floating in space is known as Brahmandakash. Each material universe is known as Brahmand. The space in each Brahmand is divided in to two Aakash, (1) Mathakash and (2) Ghatakash. **Lord Maha Vishnu** had further expanded into four divine personalities of Godhead in each Mathakash as follows: - (A). Vasudev (B). Shankarshan(C). Anirudra (D). Padhyuman.

(5) Lord Vishnu: - Vasudev expanded as Lord Vishnu. Anirudra expanded as Lord Niranjan Dev, and Lord Niranjan Dev further expanded as (1) Lord Niraakar Dev and Lord Ishvar (Holly Ghost or Spirit). Lord Niraakar merge with Mahattatattva (cosmos) created by three Gunas (modes) of Mohajal and created 84 million species of life. Jivatama is the expansion of Lord Nirakardev at the level of "vasti Jyoti Svarup"[THE Combination of "Mahatta Tattav", "Jivatama" Lord Ishvar]. **LORD ISHVAR** (Holly Ghost) enters in the heart (conscious) of soul (Jivatama). It is also known as Rudish (Ru=Light, D=Dahar /Divine Place, I= Ishvar, Sh = Unite Soul.) (Bg, 18-61&62). In the head of a human being there is a void and there is the divine light known as chitta or conscious. Yogi (Yaati) visualizes unlimited impression of unlimited lifetime, in unlimited ways, forms, shapes and colors. It is also known as "Sakash" or light of true self or Rudish.

One should know the "Pancham"(set of five) for the self-realization. Which are as follows: -- (1) Five Swarups, (2) Five spaces & Five Abodes, (3) Five Shivas, (4) Five Mayas, (5) Five Pranas (vital energies), (6) Five up Pranas, (7) Five sense organs and five organs of actions, (8) **Five Kosh** (Body or cells). I have explain here five Kosh in brief, for other "Pancham"(set of five) please refer "Paranam & Pranav Aum"

Apara energy (material or less conscious or Bahiranga energy or energy of Maya or external potency of Lord) creates the first three Kosh — **(1) Annakosh, (2) Pran Kosh, (3) Gyan Kosh. Forth kosh is the Vigyan Kosh (where true self resides), and the fifth Kosh is Anand (where Ishvar resides).**

Expectancy of life span of "**Annakosh Kosh**" (physical body) is said to be of 100 to125 years, and it is created by 24 elements of cosmos (Mahatatva). Ego (false self) enjoys Prakruti (mother nature) and its creations by first thee Kosh. (Bg-14: 3 & 4).

Pran Kosh (Astro body) is 10 times finer, lighter, stronger and longer lasting than Annakosh, by which all action and reactions are preformed through out the life. It is the great ocean of unlimited desires. Expectancy of life span of Pran Kosh is approximately 1000 years. Great yogis can travel limitless distance by astro body, while seating at one place physically. It is vital energy of "Kundalini" (Apara energy or Mother Nature). It has to be purified by yogic practice for the control of senses and for the union with the true self (Nij-Svarup).

Gyan Kosh (causal body) also known as Antahkaran. Antahkaran constitute of fours inner mighty senses as follow:-- **(A) Mind (B) Intellect (C) Ego and (D) Chitta / Conscious.** Chitta is located under the crown of the head, and expanded under the skin (white layer of skin). Chitta is the material energy (Apara energy) of Lord Krishna. About 50 percent energy is received by ego from chitta, about 25 percent energy is received by intellect from ego, 15% energy is received by mind from intellect, and 10% energy is received by the 10 senses of the body from mind. Therefore Chitta is the reservoir of the material conscious and the ego is the mightiest and most mysterious boss of all three bodies.

(A) Mind is fountain of thoughts in the pound of Chitta / Conscious. It can become impure (strong bodily mode) or remain pure (spiritual mood). Pure mind is mighty weapon for self-realization, and impure mind is enemy on the path of self-realization. There had been many methods explained to purify the mind in religious and spiritual practices. It is very important to be pure vegetarian to become spiritual (Bg.Gita-17: 7 to10). One can become religious or non religious by being non-vegetarian, but not spiritual or divine. In order to become divine one needs to be spiritual first. **In the path of realization of Paramatama Sri Krishna, there are five levels for Yogi—ignorant, religious, spiritual, Sidhha (Atamagyani) and divine. Realization of Paramatma Sri Krishna can be possible by surrender, love, mercy, and grace.**

(B) Intellect can be pure and impure. The intellect, which leads one towards self-realization, is consider as pure intellect, and the intellect which leads one towards bodily-mood is consider as impure intellect. There are many methods and ways to purify the intellect. Chanting the name of Lord Krishna is the easiest and best way to purify all four inner senses. Gayatri mantra is very powerful to purify the intellect.

(C) Ego is the reflection of the true self in the mirror of material conscious (chitta). Chitta is the reservoir of the material conscious. It is the third and most powerful inner sense. Subject matter is always analyzed (+ve or -ve) by intellect, and ego makes the final decisions.

There are three mode of awareness in the ego as follow—Ignorant Mode (Tamasik ego), Passion Mode (Rajasik ego), and Pure Mode (Satavik ego). The mode of ignorance attaches one to happiness of learning and knowing, about self and "Holly Ghost or Ishvar. The mode of passion attaches to action, and the mode of ignorance attaches, to negligence by covering self- realization (Bg, 14:09).

Goodness prevails and by suppressing passion and ignorance, passion prevails by suppressing ignorance and goodness, ignorance prevails by suppressing goodness and Passion, (Bg, 14:10). When one rises above, the three mode of material nature that originate in the body, one attains immortality and freed from the pains of birth and old age and death, (Bg, 14:20). Who ever knows with total faith that, no other is doer than three Guna (modes) of material nature and knows Paramatma Krishna, who is above and beyond these modes, attains Svarup of Lord Krishna.

(1) Ignorant mode, the deluder of the living entity –is born of ignorance. The mode of ignorance binds the living entity by carelessness, laziness, and excessive sleep, (Bg, 14:08). If person dies in Ignorant mode then that person goes to lower class of lives, just as animals, insects, trees or any other lower class of conscious. (Bg,16-7&24).

(2) Passion mode of ego has intense craving for sense gratification and source of material desires and attachments, it binds the living entity by attachment to the fruits of work (Bg, 14:7). Passionate creates a mood of doer ship-I am the body, enjoyer, doer, owner, best, beautiful, strong, no one is equal to me. I have achieved this today, and I will achieve more tomorrow. Passion mode (Rajasik Ego) leads towards activities (religious and non-religious). This type of ego seeks reward for services, performed in name of God or society or family. If person dies in Rajasik Ego mode then he goes to human class of lives in next birth.

Soul can migrate to the pure mode and attain great heavens or liberations (out of cycle of life and death) from this mode. In another case one can become a true devotee of God and may serve God, which is better than liberations. Soul can migrate to the Ignorant mode and goes to lower life, or to hellish planets.

(3) Mode of goodness is illuminating and good because it is pure it binds entity by attachment of happiness and knowledge. Pure mode (Satavik Ego or mode of goodness) can also be called yogic level. Lord Krishna told "Arjun" to be Yogi. In the mode of goodness one can have eight powers (Astasidhhi) to perform miracles. These powers can be great obstacles in self-realization. Yogi who has misused these powers, in many cases that yogi had a downfall (Adhogati), known as Yoga Bhrasta. One may study this yogic practice with qualified Sat Guru for safe and easy success. There are many ways, yogis are practicing yoga for self-realization, but Bhagavat Puran cantos 11 and chapter 14 has special teaching of "Dhyan Yoga" by Lord Sri Krishna.

(D) Chitta or Apra conscious is the product of Mayadevi (divine illusory energies of Lord Omkar). Omkar is one out of those mighty Vibhutes (Personalities) of Lord Krishna (Golokinath or Avyakta Purush). Chitta is the reservoir of the material conscious. Chitta is the only source for the ego, intellect, mind and senses, to receive the conscious. It stores unlimited impressions of many life times. It can be purified and erase by yogic methods or by chanting divine, holly name of Lord Krishna. It is shiny, white, luminous, and mysterious substance under the crown of head and white layer under the skin.

Only Pure (satavik) ego can enter in to the ocean of material conscious or Tunnel of chitta for self-realization. Yogis who enter in this great reservoir of material conscious attain peace, powers, (material Siddhies) and awareness. When Yogi cross the ocean of light of material conscious, reach to the gate of heaven by mercy of Sat- Guru dev or holly ghost (Ishvar). Saint "Narashih Maheta" said-"Chitta chaitaniya "Tat rupa" (Avyakta Purush) chhe, Brahma Lataka kare Brahma pase." It means Chitta is product of the energy of Avyakta Brahma, (Maya) and in the mirror of Chitta, "True self " is enjoying the false plays (Lataka) of Ego.

Bell on the church, Dom or Kalash / Gumaj on temple, or chhatra on deities of Godheads, are representing crown of human head (cerebrum). When "Nishkama yogi" seats in Samadhi (advance spiritual stage of mediation) & chant AUM mentally for liberation, the energy of A (A kaar matrika) & U (U kaar matrika) goes outward (Bahirmukhi). The energy of "M kaar" goes inward in the crown of head (Sahastradal kamal / Chakra or thousand petals loutus). When "Nishkama yogi" chant AUM with out breaking the thread of linkage of vibrations of "M kaar" (Sutratama) inside the crown of head.

When one leaves the physical body by controlling all the senses focusing mind on Lord Ishvar (Paramatma Krishna), and Pran Vital energy) in cerebrum; engaged in yogic practice; meditating on the face of the supreme Lord Paramatma Krishna and Uttering OM – (A.U.M) {the divine, sacred monosyllable sound energy of Omkar Purush (Vibhuty of Avyakta Brahma)}-One attains the supreme abode. (Bg, 08-12&13).

Constant chanting of AUM with pranayam (after finding the "Nadi"), by special sound vibration of "M kaar" (like hum of honey bees), special churning, turning and purifying effect start in physical, astral, and causal bodies. (Also known

as “Chakra bhedan” or purification. At one point and time Nishkama yogi enter in the Kriya (processes) of “Pratayahara” and the illusionary energy of elements ‘start shaping up like Pyramid or Triangle in Samadhi. It is also called “urdhva gaman”. {“Dhyanaatmani pashyati kecid aatmanam aatmana”...(Gita 13:24). Yoginaam api sarvesaam madgatena nraataamanaa, Sraddhaavaan bhajate yo maam sa me yuktatamo matah.” (Bg, 06:47).}

Mayadevi creates physical, astral, and causal bodies. (“Prapanch pancho tattav mil karat surat ke sanga” BY Sri Pranatanth Swami). They are perishable and change every second. In causal body the inner vibration remains at slow frequency by the effect of chanting “Mkar” inwardly and mentally, and pull energy of elements from the bodies to towards the Brahma-rudhra (opening soft spot in crown of head), which creates pyramid shape of Apara energy. When point of a triangle of body is not steady and not aligned with gate of heaven yogi is in Sato Pradhan mood. He receives Brahmam effortlessly (unlimited unexplainable bliss) by the mercy and grace. If he keep his position in Sato Pradhan level all time, he may receive mercy and grace of Ishvar (holly ghost) and Sutatama (rope of M-Kar) aliened with point of Bhamar Guffa (corn cave) and gate of heaven opens with sound of bang, than ego enters in to kingdom HALI (heaven) by grace and merge with true self. Jivatma (true self or Nij Svarup) becomes free from illusion (Bhranti). Jivatma (true self or Nij Svarup is Jivatma (true self or Nij Svarup is “Vigyan Kosh”

Sri Rajchandra said, “Atama Bhranti Sam Roga Nahi, Sat Guru Vaid Sujan’ It means, i am the body is greatest incurable disease and sat guru is doctor, who knows everything.

Jivatma become free from the effect of five elements and three bodies. Conscious enters in the stage of Vigyan Kosh or great causal body. The rope of Makar creates the bridge to cross the ocean of chitta or consciousness (Bg, 8-13). Chitta has unlimited impressions of many lifetimes. When yogi reaches to the highest point of purity of Chitta, one after another, the visions of all impressions of many lifetimes start revising, this process of purity is the matter of time. Sri Sat gurudev said, “who am I to decide whether individual is worthy or unworthy, that decision will be taken by Kundalini (life force) itself”. Finally Ego (Jiva) enters in the tunnel of conscious by grace of “M” akar energy, in Samadhi stage.

When yogi leave the body may go to different divine abodes, where he had desired at the time of leaving body. Every one should seek Paramadham and company of Paramatma Krishna at all time. He is in side as well as out side, all being are in animate. He is incomprehensible because of his subtlety, and his omni presents He is very near – residing in one’s inner psyche (Rudish) as well as far away-in his supreme abode (Paramadham)(Bg, 13:15). He is undivided and yet appears to exist as if divided in being. He, the divine supreme being is the absolute truth & knowledge, appears as-Brahmaa, the creator, Vishnu, the sustainer and Shankar, the destroyer of all beings (see also 11-13 & 18-20) (Bg, 13:16).

Some look up on this Spirit as a wonder, another describes it as wonderful, and others hear of it as a wonder. Even after hearing about it very few people know it as is. (Bg, 02:29) (See also KaU 2.07). It is most important to follow the instruction of sidhha Sat gurudev.

One may refer to article of “**Taratam of Shiva Linga**” for deeper study of the tunnel of conscious. Chitta is Brahma, Chitanya ego is Brahma, Jivatma is Brahma, Ishvar is Brahma, and Vishnu also is Brahma, but at different levels Brahma performs differently. Sri Narshi Metha said “Chitta Chaitanya Ta Rupa Chhe, Brahma Lataka Kare Brahma Paase, Jagine Joyuto Jagat Desenahi, Ungame Atapata Khel Bhashe”. Brahma is energy of Akshar Brahma (Balmukand Krishna) and base of Akshar Brahma is Lord Aksharatita Krishna (Bg: 14-27).

Once yogi enter in corn cave (Bhavara Guffa or Kingdom hall), become “Sidhha Purush”, than he can get true company and surrenderance of Ishvar in true sense and same time he use the body as long as he live in that body. **Once self realized sidhha yogi visualized Ishvar in Anand Kosh than he does not take birth again like common person.** He attains liberation from Mayadevi or called Jivan Mukta or Gunnatita (Bg: 14 -26). At this stage Siddha yogi receives special grace of Ishvar and find eternal peace and abode (Bg: 18 - 61 & 62). By the special grace of Ishvar, Siddha yogi can see or meet Bal-mukunda (Akshar Brahma). Real devotion or devotion services start after the grace of Balmukand (Akshar Brahma). Kevali liberation and liberation of Sat Svarup are the special grace of Akshar Brahma. **Lord Ishvar is Sahaj Atama Svarup in 5th body (Anand Kosh or Bliss Kosh).** Lord Krishna had become Lord Ishvar and resides in heart (Rudish) of Jivatma. (Bg: 04-06)

So the self-realization is great grace, but it is not enough, in compare to Love devotion (Prem Bhakti). No one can enter in Paramadham or attain Love devotion (Prem Bhakti) without having exclusive Sakhi mood of Sri Raj Krishna (Prem bina sukha parako nahi). But he does not have to go through different divine levels of Vyakta – Avyakta universe and Sat or Akshar Brahma universe; if Sidhhayogi has “Tartam knowledge”, or the true association of Brahmatus from Paramadham. Sidhha yogi enters into Paramdham effortlessly, by Bihang Gati (Flying like bird), by grace of Lord Krishna, when he leaves the body. No one can enter into Paramadham without pure exclusive love of Lord Para Brahma Krishna, known as Sri Raj or Aksharatita or Paramatma or Puran Purushottam. To chant the divine name of Supreme Lord Sri Krishna is the supreme and easiest path to attain liberation and devotion in Dark Ages (Kali Yuga) for everyone.

There are five Svarups or Personalities of Supreme Lord Krishna (1) Ego (Jiva) is “**Pragat Svarup**” of Brahma. (2) Jivatma is “**Nij Svarup**” of Brahma. (3) Lord Ishvar or Holly Ghosts is “**Sahaji Svarup**” of Brahma. (4) Lord Akshar Brahma is the “**Puran Svarup**” (5) Lord Aksharatita Krishna is “**Purushottam Svarup**” or **Puranatpuran Svarup**.

Jivatma and Ishvar is like two birds on same tree, one is enjoying fruits and second (Ishvar) is observing and advising for free. Jivatma never merge with Paramatma Krishna, but Jiva or ego merge with Jivatma (true self. Once Jivatma wakeup and realize his real existence, ego (reflection of true self) does not exist.

Did you attain "The Svarup sidhha"? If not, you may surrender, sumaran, & chant divine holly names of Supreme Lord Krishna.

"Please look at the moon, don't hold my finger"

A.U.M TAT SAT & PARANAM.

"Sri Krushner Mati Astu".

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