

KUNDALINI SURJEE SATSANGAT

GYAANI SANT SINGH JI MASKEEN

ਕੁੰਡਲਨੀ ਸੁਰਜੀ ਸਤਸੰਗਤਿ ਪਰਮਾਨੰਦ ਗੁਰੂ ਮੁਖਿ ਮਚਾ ॥

kunddalanee surajhee sathasangath paramaanandh guroo mukh machaa ||

The Kundalini rises in the Sat Sangat, the True Congregation; through the Word of the Guru, they enjoy the Lord of Supreme Bliss. (Ang 1402, SGGS Ji)

The Bhattas have mentioned Kundalini in Dhan Dhan Guru Granth Sahib Ji Maharaj. This discourse will talk about the meaning of Kundalini and how it is awakened, as explained by Gurbani.

Kundalini, also known as the energy of life or the energy of the awakened, lies in a coiled form in the region just below the navel. The name 'Kunalini' comes from the coiled state of this energy. This energy sleeps in a coil just like a snake sleeps wrapped up. Snake Charmers often play 'Been' (a type of wind instrument) to awaken the coiled up snake. The snake 'hears' the sound of the been, wakes and raises its head upwards. The real energy of life is just like such a snake – it sleeps in a coil with its head downwards. When this energy is awakened by Jap and Tapp, it rises upwards, penetrates and crosses a row of 6 Chakras, finally reaching the 'Agya Chakra', the supreme state of consciousness and bliss. This Kundalini energy rises with naam rass, Ram rass, and if it starts going downwards, it is because of kaam rass. So, because of kaam rass, flow of life flows downwards, while its upward flow is all due to naam rass. It is this naam rass, the Waheguru Mantra, the Gurbani, that awakens the energy and makes it rise upwards. The first chakra right above the navel is called the 'Mool-Adhaar'. The second chakra above it is the 'Sav-Dishtaan'. Above Sav-Dishtaan chakra, there lies the third chakra called the 'Manipur'. The fourth chakra above it is called 'Aahat-Anaahat' chakra. When the awakned energy reaches the 'Kanth' and crosses it, the chakra at the Kanth is called 'Vishudhh'. And the last chakra out of all the chakras is the 'Agya Chakra'. These chakras can be thought of as the stages in the path of spirituality that the energy must cross in order to reach the supreme state of bliss. There is a strong desire in human beings to achieve that supreme bliss. However, there is rass downwards, and there is rass upwards – there is rass for the form; and there is rass for the formless.

Just like water flows downwards automatically, human energy also automatically flows downwards. One does not need any motivation to become arrogant, greedy, kaami, dishonest; it happens automatically. But, efforts are required if one has the desire to be honest, content, patient, etc. Just as pressure needs to be applied to water to make it rise upwards, similarly certain 'pressure' is mandatory to make one rise from the base, and that sole pressure is Jap. Guruji describes it as:

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਅਪੁਨਾ ਸੋਇਆ ਮਨੁ ਜਾਗਾਈ ॥੨੩॥

simar simar simar gur apunaa soeiaa man jaagaaee ||23||

Remembering, remembering, remembering my Guru in meditation, my sleeping mind is awakened. ||23|| (Ang 758, SGGS Ji)

From ages, our life energy has been sleeping. One often spends the entire lifetime sleeping in this slumber. When this energy rises up with the efforts of Jap, the desire of kaam is destroyed;

one does not find pleasures in kaam rass anymore. This is because kaam rass lies below the energy base, while the energy has already risen above its base. Thus, kaam rass is destroyed when the energy rises up. But even though desires of kaam get destroyed, the energy has not reached the supreme state of bliss.

Those individuals, whose energy has not even risen from its base, the observation is that their kaami desires do not get diminished even after reaching a ripe old age.

ਪੁੰਡਰ ਕੇਸ ਕੁਸਮ ਤੇ ਧਉਲੇ ਸਪਤ ਪਾਤਾਲ ਕੀ ਬਾਣੀ ॥

punddar kaes kusam thae dhhoulae sapath paathaal kee baanee ||

Your hair is whiter than the jasmine flower, and your voice has grown feeble, as if it comes from the seventh underworld.

ਲੋਚਨ ਸ੍ਰਮਹਿ ਬੁਧਿ ਬਲ ਨਾਠੀ ਤਾ ਕਾਮੁ ਪਵਸਿ ਮਾਧਾਣੀ ॥

lochan sramehi budhh bal naathee thaa kaam pavas maadhhaanee ||

Your eyes water, and your intellect and strength have left you; but still, your sexual desire churns and drives you on. (Ang 93, SGGS Ji)

Bhagat Trilochan Ji says that even at the old age, where have have turned white, eyes cannot see properly, the voice shakes with weakness, the desires of kaam keep churning in the empty, dry pot. There is only way to escape this desire, and that way is Jap.

If the energy goes down, it gives birth to human form; if it rises up, it gives birth to the formless within. If the energy goes down, it ends the human in dust; if it rises up, it merges the soul with Akal Purakh. A Person that has no desire for kaam left in him and finds no attraction in the physical form shows clear signs of the risen energy.

ਰੂਪੈ ਕਾਮੈ ਦੇਸਤੀ ਭੁਖੈ ਸਾਦੈ ਗੰਢੁ ॥

roopai kaamai dhosathee bhukhai saadhai gandt ||

Beauty and sexual desire are friends; hunger and tasty food are tied together. (Ang 1288, SGGS Ji)

That person will see the formless in all humanity and nature – he will savour Akal Purakh in all the exreme objects of beauty. Otherwise, there is only the world of desires below the base of the energy. If one has not been able to rise up from the base, then even the visits and prayers said at religious places is solely to get worldly desires fulfilled. It is often observed that people sitting at the religious places are busy praying to that effect. Therefore, anyone who lives in a world of desires (kaamna) is a kaami.

ਤੁਮ ਕਹੀਅਤ ਹੋ ਜਗਤ ਗੁਰ ਸੁਆਮੀ ॥

thum keheeath ha jagath gur suaamee ||

You are called the Lord and Master, the Guru of the World.

ਹਮ ਕਹੀਅਤ ਕਲਿਜੁਗ ਕੇ ਕਾਮੀ ॥੧॥

ham keheeath kalijug kae kaamee ||1||

I am called a lustful being of the Dark Age of Kali Yuga. ||1|| (Ang 710, SGGS Ji)

Bhagat Ravidas Ji has made it clear – human desires have risen to extreme levels in the present age, and as a result, man has become extremely kaami. Prayer is meant to achieve Akal Purakh,

not worldly objects. One cannot get the whole world with prayers, and without true prayers, one cannot find Nirankar.

The second chakra is the “Sav-Dishtaan”, which is above the base of the energy. With continuous Jap, an abhiyaasi's energy rises up from the base and slowly but steadily penetrates and cross this second chakra. What is the sign that this chakra has been crossed? Such a person will have no fear of death, for he has risen above the fear of death altogether. Nobody can scare such a person with fears of death. Actually, anybody who threatens others with fears of death clearly shows the sign that he still is living below the level of second chakra.

ਕਹੁ ਕਬੀਰ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਉ ॥

kahu kabeer sukh sehaj samaavo ||

Says Kabeer, I am now immersed in intuitive peace and poise.

ਆਪਿ ਨ ਡਰਉ ਨ ਅਵਰ ਡਰਾਵਉ ॥੩॥੧੭॥

aap n ddaro n avar ddaraavo ||3||17||

I do not fear anyone, and I do not strike fear into anyone else. ||3||17|| (Ang 327, SGGS Ji)

Kabir Ji says, I've reached that world where I do not get scared, nor I scare anybody. Often, it is the individuals who have fear in themselves scare others. Guru Teg Bahadur Ji also describes the same signs of a person who has no fear in him.

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥

bhai kaahoo ko dhaeth nehi nehi bhai maanath aan ||

One who does not frighten anyone, and who is not afraid of anyone else

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥੧੬॥

kahu naanak sun rae manaa giaanee thaahi bakhaan ||16||

- says Nanak, listen, mind: call him spiritually wise. ||16|| (Ang 1427, SGGS Ji)

When one's energy crosses the Sav-Dsihtaan, the world of complete fearlessness starts. Guruji says:

ਡਰਪੈ ਧਰਤਿ ਅਕਾਸੁ ਨਖਯਥਰਾ ਸਿਰ ਉਪਰਿ ਅਮਰੁ ਕਰਾਰਾ ॥

ddarapai dhharath akaas nakhyathraa sir oopar amar karaaraa ||

The earth, the Akaashic ethers and the stars abide in the Fear of God. The almighty Order of the Lord is over the heads of all.

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਡਰਪੈ ਡਰਪੈ ਇੰਦੁ ਬਿਚਾਰਾ ॥੧॥

poun paanee baisanthar ddarapai ddarapai eindhra bichaaraa ||1||

Wind, water and fire abide in the Fear of God; poor Indra abides in the Fear of God as well. ||1||

ਏਕਾ ਨਿਰਭਉ ਬਾਤ ਸੁਨੀ ॥

eaekaa nirabho baath sunee ||

I have heard one thing, that the One Lord alone is fearless.

ਸੋ ਸੁਖੀਆ ਸੋ ਸਦਾ ਸੁਹੇਲਾ ਜੋ ਗੁਰ ਮਿਲਿ ਗਾਇ ਗੁਨੀ ॥੧॥ ਰਹਾਉ ॥

so sukheaaa so sadhaa suhaelaa jo gur mil gaae gunee ||1|| rehaao ||

He alone is at peace, and he alone is embellished forever, who meets with the Guru, and sings the Glorious Praises of the Lord. ||1||Pause|| (Ang 998, SGGS Ji)

Guru Arjan Dev Ji says that, in a sublime way even the stars, planets, etc. are struck with fear, that is why they are in discipline. It is true one needs discipline in life to remain on the right path but a person who always lives in fear becomes paranoid. He always worries about health, loss of weath, death, lack of respect, etc. On the other hand, those who have crossed the second chakra, only fear God and no one else. That fear is out of pure love and respect for God and desire to listen to Akal Purakh's word grows within.

ਨਿਰਮਲੁ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ ਹਦੁਰੇ ॥

niramal bho paaeiaa har gun gaaeiaa har vaekhai raam hadhoorae ||

In the Fear of God, the Immaculate Lord, sing the Glorious Praises of the Lord, and behold the Lord's Presence before you. (Ang 774, SGGS Ji)

Anybody who has worldly fears will never be able to purify himself. On the other hand, anybody who fears only God will never get impure. Guru Amar Das Ji says in Baba Farid Ji's saloks:

ਭੈ ਪਾਇਐ ਤਨੁ ਖੀਣੁ ਹੋਇ ਲੋਭ ਰਤੁ ਵਿਚਹੁ ਜਾਇ ॥

bhai paeiai than kheen hoe lobh rath vichahu jaae ||

In the Fear of God, the body becomes thin, and the blood of greed passes out of the body.

ਜਿਉ ਬੈਸੰਤਰਿ ਧਾਤੁ ਸੁਧੁ ਹੋਇ ਤਿਉ ਹਰਿ ਕਾ ਭਉ ਦੁਰਮਤਿ ਮੈਲੁ ਗਵਾਇ ॥

jio baisanthar dhhaath sudhh hoe thio har kaa bho dhuramath mail gavaae ||

As fire purifies metal, so does the Fear of the Lord eradicate the filth of evil-mindedness. (Ang 949-950, SGGS Ji)

Just fire removes all impurities and purifies gold, similarly, fear of God puts all evil desire within to rest. So, with regular and continuous Jap, one raises the energy above to the destination of 'Agya Chakra' where God is realised. This Agya Chakra is in the head, which makes it clear that one will have to raise the energy upwards.

Often, it is observed that although water under pressure rises up, when the pressure finishes, the forces of gravity drag the risen water down again. Similarly, a person raises himself above the base with good sangat and guidance of religious scriptures, but the worldly attraction starts dragging him down again.

Thus, there is an attraction for both directions – the materials and Akal Purakh. If one looks at the universe, all the elements live in mutual attraction. Sun, planets, etc. are not suspended by any wires nor supported by any pillars. Similarly, when we look at the family members, they also exist in mutual attraction. Husband has an attraction for the wife and vica-versa, children have a pull towards parents and parents live in the affection of their children. Sometimes, it is seen that a star that breaks this attraction falls and gets destroyed; it ceases to exist. Similarly, when the mutual attraction finishes between husband and wife, children and parents, they start breaking and falling apart. Thus, this entire universe lives in attraction. Now, on one hand, there is attraction for Akal Purakh.

The day one's energy level rises and reaches the boundaries of God, it becomes impossible to bring him down. For example – it is said that the perimeters of earth's atmosphere are approximately 300 miles in radius. Any object that leaves that radius will be free from earth's gravity and then earth will not be able to pull it back down. Similarly, there is a limit to the attraction for worldly objects. When one sincerely recites God's name and meditates, he crosses that boundary where no importance remains for objects or beauty; things that could pull him down – the state of consciousness rises beyond controls of other factors.

With constant Jap, the energy of an abhiyaasi rises up further and reaches the third chakra, the 'Manipur' – the world of thoughts. When this chakra is crossed, the chattering thoughts die down, the futile running of the mind stops and one is blessed with a peaceful state. Journey to the next level begins instead, which is full of emotions.

Religious scholars say there are three type of 'worlds' in which one exists: The world beyond intellect, the world below intellect and the world of intellect. The world below the intellect is the world of animals; such a world does not have any noisy thought process. That is why, animals have remained almost the same since ages, they have not shown any signs of development. The reason is that they just cannot think at all. Then, life in the world of intellect is the human life. Here, civilizations develop, social rules are born, politics evolves. Then, there is yet another world that is beyond the reach of reasoning. That world is a world full of emotions. Dr. Mohd. Iqbal explains this to the man of logic:

TERE SEENE MEIN DAMM HAI, DIL NAHI HAI
TERA DAMM GARAM YEH MEHFIL NAHI HAI;
NIKAL JAA AKAL SE AAGE SE YEH NOOR
CHIRAAG-E-RAAH HAI, MANZIL NAHI HAI.

He says, cross the boundaries of reason and logic, for these are mere tools of guidance. Try to reach the destination, do not revolve around the lamp. But those who are revolving around it are at least humans; what about those who do not have the lamp lighted at all? Those are still living the lives of animals. And then there are those who have crossed and went beyond the realms of intellect; they are the dervishes and farishtas as they have become one with Akal Purakh. Since such people do not get along with the material ideologies of humans, they are often mistaken as madmen. People living below and far beyond the levels of intellect often appear to be crazy. The former will talk absolute nonsense, which goes below the feet, and the latter talks about things that go above the head.

One can observe the animals – they eat, reproduce, take care of their young ones for a while; that is their life. Animals never get bored, they never go mad. The only animals that may go mad are the ones that are made to live in the company of humans. The reason they do not get bored is because animals have no brains to think; and one has to think to get impatient, bored or even mad. Thus, all the intellectual people in this world are also the most impatient, dissatisfied. Ghalib says:

'PARESHAANIYAN SAARE JAHAN KI SAMET KAR JAB KUCH NA BNAA, TO MERA DIL BNA DIYA'

Another poet says:

'KUDRAT KI AAHAR IK KO AKSAAN SE AZHAL SE,
JO SHAKS JIS CHEEZ KE KAABIL NAZAR AAHEYA.
BULBUL KO DIYA NAALA TO PARWANE KO JALNA,
GHUM HAMKO DIYA SABSE JO MUSHKIL NAZAR AAHEYA.'

Therefore, impatience, anxiety, is a clear sign that a person is thinking too much. There are only two solutions to escape this: Either that person falls below the levels of intellect, or rises and

transcends the limits of intelligence. It is easier to fall down, and that is why most intellectuals start consuming alcohol and end up falling into the world of animals. The other way is the way of the Gurbani – to rise above the levels of intellect. The only thing is, this 'wine' is not sold in shops, it has to be made by own self. Guru Nanak Dev Ji says in Janam Saakhi:

'NAAM KHUMARI NANAKA CHARRI RAHE DIN RAAT'

It is often said that the journey to God starts where the limits of intellect and logic finish. That is why, God can never be realised nor felt by a person confined in the realms of logic and reasoning.

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