

CHAPTER II

THE FOURTEEN LOKAS

- Q. I have heard it said that the *Lokas* (worlds) are all in the body of man! Some experienced persons and some men learned in the Sastras have said so. Is that true? What are those Lokas? Where are they situated?
- A. Yes. They are: *Bhu Loka* in the feet, *Bhuvar Loka* in the genitals, *Suvar Loka* in the navel, *Mahar Loka* in the heart, *Jana Loka* in the throat, *Thapo Loka* in the brow centre and *Sathya Loka* on the crest of the head. These are called the Upper Lokas. They are all situated in the body of man. There are Lower Lokas, too.
- Q. What are the Lower lokas? Where do they exist?
- A. *Athalam* in the soles of the feet, *Vithalam* on the nails, *Suthalam* in the heels, *Thalaathalam* in the hip, *Rasaathalam* in the knees, *Mahaathalam* in the thighs and *Paathaalam* in the anus.

- Q. If all Lokas are in the body—the five elements being the components—what has happened to the *Saptha Samudras*, the seven legendary seas? Are they too in the body or in the mind?
- A. When the body is the residence for all the Lokas, how can the seven seas alone have a separate existence? They too are ‘in’ the body. *Lavana* or Salt Sea (urine), Cane Juice Sea (perspiration), *Sura* or Sea of Wine (senses), *Sarpi* or the Sea of Ghee (semen), *Dadhi* or Buttermilk Sea (mucus), the Sea of Milk (saliva), and the Sea of Pure Water (tears).
- Q. You spoke of several types of Agni or Fire; what are they? How are they named?
- A. They are called *Panchagni*, because they are five in all: *Kaala* agni, the fire of time; *Kshudha* agni, the fire of hunger; *Seetha* agni, the cold fire; *Kopa* agni, the fire of anger, and *Jnana* agni, the fire of knowledge.
- Q. Where do these reside?
- A. In the feet, the navel, the stomach, the eye and the heart.
- Q. Besides these, there seem to be varieties of *Naada* or Sound, too. I have heard some talk of them.
- A. Yes, there are.

- Q. Are they too in the body? How many types are they? And their names?
- A. There are ten types; all in the gross body itself: *Laladighosha*, *Bherinaada*, *Chaneenaada*, *Mrudanganaada*, *Ghantanaada*, *Kalanaada*, *Kinkininaada*, *Venunaada*, *Bhramaranaada*, and finally, *Pranavanaada*. These are the varieties of Sound.
- Q. If all creation is subsumed in this composite of the five elements, the body, what are *Anda Anda*, *Pinda Anda* and *Brahma Anda*?
- A. *Anda Anda* means all this creation, liable to evolution and involution; the movable and immovable Nature, as it is often called. *Pinda Anda* is the name for the Inner Principle of all this duality, the seer and the seen, the doer and the deed, etc. It is the Duality that produces birth after birth, according to the karma of the *janma* (birth). *Brahma Anda* means the collection of *Mahabhuthas* or the Inner Forces of the Five Elements: *Atma* related to the *Akasa*, *Jivatma* connected with *Vayu*, *Prathyagathma* arising out of *Agni*, *Chaithanya-Brahma* associated with the *Jala* element and *Paramathma*, attached to the *Dharani* (Earth) element are all covered by that conception of *Brahma Anda*. It is this Force that makes the elements operate; beyond them is the *Avyakta-Brahma*, the Uncognizable Absolute.

- Q. Swami! I do not clearly understand this rather complex subject. Please explain it to me by means of some simple illustration.
- A. Well, Anda Anda is the black retina of the eye; Pinda Anda is the inner circle within it; Brahma Anda is the Light that shines therein. The splendour of that Light is Brahma.