



Review Article

SOUL SEAT- REALIZATION OF SPIRITUAL BEING

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Logic.

ABSTRACT

We are spiritual beings with human experience, but how can we realize that we are spiritual beings is a tedious task for which the whole world is trying for ages. Spiritual world starts from *Kundalini*, *Chakras*, *5 Tatva* etc origin of all connects us with our spiritual self but it's very complicated and needs lot of hand holding from an enlightened *Guru*. We have created a structure where a simple analogy when connected to few breathing exercises and touching the point again and again with *Beejmantra* invokes the spiritual being inside. Thus the spiritual being outside the body can be identified and thus can be connected. While studying neuroscience several micro networks were observed in the human body by scientists, human health has deep connection with immunity, inner peace, justice and happiness. Behavior has become increasingly prominent in psychological theory of biological models, especially in neuro-imaging tools development. Thus one can realize that every particle bears intelligence and there is a cumulative intelligence which governs the course of action of one single particle, creator of Intelligence is the spiritual being who created the cosmos. This thought when applied time and again connected everyone on a divine knowledge path where everything starts connecting and the person becomes a master of all traits. Connecting soul seat increased conversion of air, fire & water to *Pran*, *Tej* & *Oaj* and reduced *Vaat*, *Pitta* & *Kapha* thus *Bala* increased and body attained strong immunity against diseases and longevity. Resistance against disease increased on physical, mental, emotional & spiritual level. Thus connecting with soul seat, its understanding and how and where it influences the society is the scope of the study.

INTRODUCTION

Allopathy and CAM (CAM – Complimentary & Alternative Medicine), both got recognition outside India in a defined manner and that definition does not include *Aatma* and *Beejmantra*. This change in definition leads to excluding *Mantra Chikitsa* (*Daivvyapashraya*- Technical term) from Ayurveda and also excludes the mere basis of all knowledge systems of the world, i.e., our *Aatma*. We realized that the world is missing from traditional wisdom, as these two were able to connect the whole of the spectrum as one.

The start of traditional wisdom practices using *Beejmantra* & Soul – *Aatma* the creator of our mind & body 1: Whole medical systems 2: Biology based practices 3: Energy medicine 4: Manipulative & body based practices 5: Mind body interventions. We identified the thread which integrates all the 5, the mind, body & soul and soul created the mind & body for a purpose. The scope of the study is to highlight the importance of *Aatma* on the knowledge systems as inscribed in different text in Hindu literature and religious books. Where does this *Aatma* exist in our body and how does it function in reducing our stress and building immunity and thus *Bala* of the body is increased. This is explainable through a simple concept of Soul seat.

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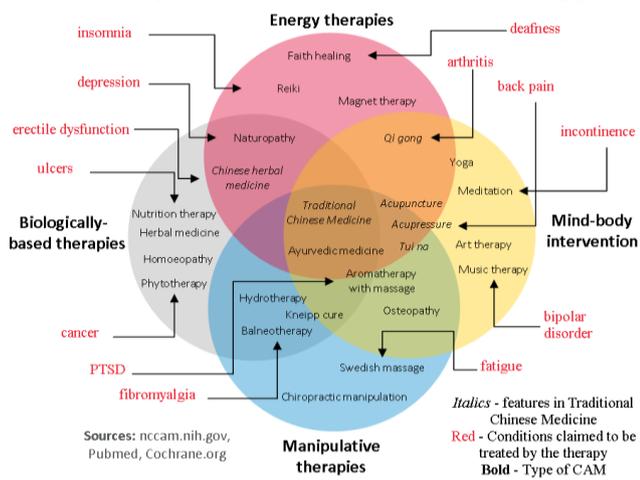
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Examples of CAM Based on Type



MATERIAL AND METHOD

The literary method of research was adopted for the present study. Critical study of Ayurvedic as well as modern literature pertaining to the subject is carried out to come to the logical result and conclusions.

Methodology

Reviews of Vedas, Ayurveda, Tantra and Tarka texts, electronic data base and published researches have been carried out. Collection, compilation and deep analysis of the concept have been done.

Review of Literature

Indian Religious literature bears serious information in *Itihas Puran* (history), *Veda Trayi* (science), *Gandharvaveda* (music & fine arts), *Dhanurveda* (engineering), Ayurveda (medicine), *Arthashastra* (economics) and *Tantra* (integrated systems). Though west does not acknowledge our sensitive information as scientific at all, but millions of handwritten manuscripts have been found on which people from west did the translation and later coined them as non scientific. The biggest being non acknowledgement of *Aatma* by Indian definition though a sub definition of Soul was accepted but that definition varied from different religions and even in different sects coined under Hinduism. Vedas and *Tantra* text are based on the system of logic called *Tarkabhasha*.

Tarka Bhasha^[1] (*Tarka*- logic and *Bhasha*-language), on applying *Samaas* (compound words with three meanings) generates three meanings of one term *Tarka Aur Bhasha* (logic and language), *Tarka ki Bhasha* (language of logic) and *Tarka hai bhasha Jiski* (language itself is logic).

Language is often considered as exchange of idea/s but an idea cannot be exchanged without its creation. Thus *Tarkabhasha* came into existence which highlights the importance of creation of Logic as part of *Nyaaya Shastra*. *Shastra* is text *Nyaaya* is justice/justification for a logic. So here we will create a

logic structure with textual reference for soul seat. In *Tarka bhasha* every essay has 4 parts *Vishya* (subject), *Adhikari* (domain expert) (object), *Prayojan* (purpose) and *Sambandh* (relationship) are the 4 parts of *Anubandh Chatushtaya*^[2]. Thus our *Vishya* is realizing the spiritual being *Adhikari* is person seeking spiritual self, *Prayojan* is to attain higher knowledge and *Sambandh* is to get inside body spiritual being connected with outside body (universe) spiritual being.

In Indian tradition the term *Chakra* (wheel or cycle) is about the Universe, it's creation, its destruction and re-creation (one cycle complete) so that the factors can be identified that cause creation and the factors that cause destruction. Thus a meaningful text is generated by focusing on that system on factors influencing creation and thus sustenance became the major tool of importance. This order first appeared in *Tantrarajtantra*^[3], a treatise on *Shree Yantra*, where *shreeyantra* is a model of Universe as well as human body. Lalita devi is considered to be the starting dot from which the human body as well as the Universe got created.

Soulseat & 9 Chakras as per Tantrarajtantra

There one finds the concept of nine *Chakras* and invocation of those 9 chakras generates what is inside human as well as in Universe, since it is considered that human is a microcosm and universe is a macrocosm. Here *Sthool* is defined as physical features, *Suksham* as *Yantra* and *Mantra* and *Para puja* is considered as *Bhavana* (thought). Shree Chakra which constitutes 9 chakras is worshipped because it connects with the thought of integrating *Gyaata* (one who seeks or gets to know), *Gyaan* (Knowledge {relationship of inside with outside}) and *Gyeya* (Net outcome- the divine connection). *Navchakra* names on the basis of function are 1: *Trailokyamohan* (attraction), 2: *Sarvashaparipurak* (wishful), 3: *Sarvasankshobhan* (without pain), 4: *Sarvasaubhagya* (success), 5: *Sarvarth Sadhak*

(meaningful) 6: *Sarvaroghar* (disease free) 7: *Sarvarakshakar* (protecting others) 8: *Sarvasiddhiprada* (dexterity), 9: *Sarvanandmaya* (tranquility) and its connection with *Mann*, *Aatma*, time, direction, sky, air, fire, water and earth. These 9 elements and their connection with chakras triggering *Mann - Mohan* (attraction), *Aatma - Aasha* (purpose, desires and wants), *Mann- Sankshobh* (without pain), direction - *Saubhagya* (success), time - *Arth Sadhak* (being meaningful), *Sthool & Suksham Sharir Rogharan* (disease-disorder free), Earth - *Rakshakar* (taking care and protection), time- *Siddhiprada* (dexterity of action), *Mann- Anandmaya* (blissful). The order 9 to 1 is *Srishti* (creation)^[4] and 1 to 9 is *Laya* (destruction). Souleseat being at the centre of 1 to 9 and 9 to 1 is like 1-2-3-4-5-6-7-8-9-8-7-6-5-4-3-2-1. So observing a

process connects with ones soul brings 9 items to ones kitty. But in today's scenario it's not been observed anywhere during Covid. The scope of this study is to attempt the same process through an analogy and thus an attempt to connect the dots for better and correct understanding.

16 Padarth of Nyaya Darshan (Logic Structures) Logical Basis of Thought Structuring

Logic is the subject of *Tarkbhasha* also understood as *Nyaya* in *Vaishika Darshan*. The *Nyaya* metaphysics recognizes sixteen *Padarthas* or categories of proof. They are depicted in the Table below. They include all six (or seven) categories of the *Vaisheshika* in the second row called *Prameya*.

<i>Pramāṇa</i> (valid means of knowledge or knowledge sources)	<i>Sanshya</i> (doubt)	<i>Dṛṣṭānta</i> (example)	<i>Avayava</i> (members of syllogism or inferential components)	<i>Nirṇaya</i> (settlement or certainty)	
<i>Prameya</i> (objects of valid knowledge)	<i>Prayojana</i> (aim)	<i>Siddhānta</i> (conclusion or accepted position)	<i>Tarka</i> (hypothetical/suppositional reasoning)	<i>Vāda</i> (discussion or debate for truth)	
<i>Jalpa</i> (wrangling or disputation)	<i>Vitaṇḍā</i> (cavilling or destructive debate)	<i>Hetvābhāsa</i> (fallacy or pseudo-proovers)	<i>Chhala</i> (quibbling or equivocation)	<i>Jāti</i> (sophisticated refutation or misleading/futile objections) and	<i>Nigrahasthāna</i> (point of defeat or clinchers).

Understanding them in mathematical equations, we arrive at the following:

So *Pramaan + Pramaan = Prameya*; *Sanshya + Sanshya = Prayojana*; *Drishtant + Drishtant = Siddhant*

Avayava + Avayava = Tarka Nirnaya + Nirnaya= Vaad

Pramana + Sanshya = Jalpa; *Praman + Jalpa = Vitanda*;

Pramana+ Drishtanta = Hetvabhaas; *Praman + Hetvabhas = Chhal*

On the basis of this Tarkabhasha Model we can prove the location of Souleseat in the human body.

Prameya ^[5] (प्रमेय) refers to the “objects of valid knowledge” and is the second of the sixteen *Padārthas* (“categories”) in the first chapter of Gautama’s *Nyāyasūtra* (2nd century CE). The literal meaning of *Prameya* is the object of valid knowledge. *Prameya* is known through the *Pramāṇa*. There are twelve *Prameyas*. These are: *Ātmā* (self), *Śarīra* (body), *Indriya* (senses), *Artha* (object of senses), *Buddhi* (cognition), *Manas* (mind), *Pravṛtti* (activity), *Doṣa* (fault), *Pretyabhāva* (transmigration), *Phala* (fruit), *Duḥkha* (pain), *Apavarga* (liberation).

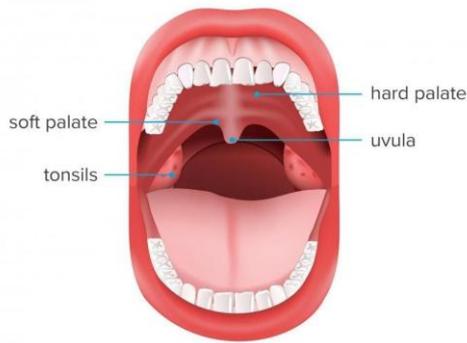
Thus when *Aatma* (soul) is accepted by *Aastika Darshan Nyaaya* philosophy thus where does it resides in our body can be presented through an analogy.

Analogy: If we consider a body as a car, where does the driver choose to sit in the car. Some say right seat,

some others say left seat, but no one says engine. Right, left, center, front or rear, the driver chooses to sit where there are total controls of the car. If the controls are outside the car, it will be treated as drone car, the driver chooses to be seated outside the car. But he never chooses engine as his seat despite it being the most important part of the car. Same is our situation. Our *Aatma* (soul) will always choose a point where total controls are situated and not to have its seat in mind (engine). Primarily the west is committing the same mistake for last few hundred years choosing mind over soul. Now let's identify the location where you find total controls in the human body.

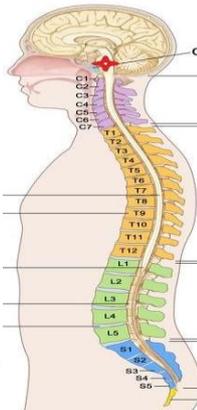
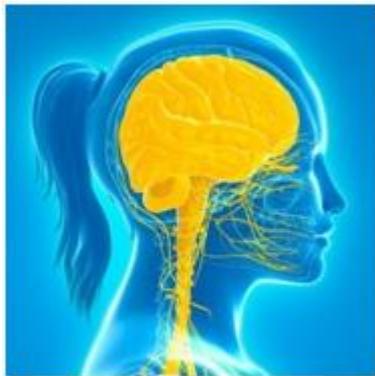
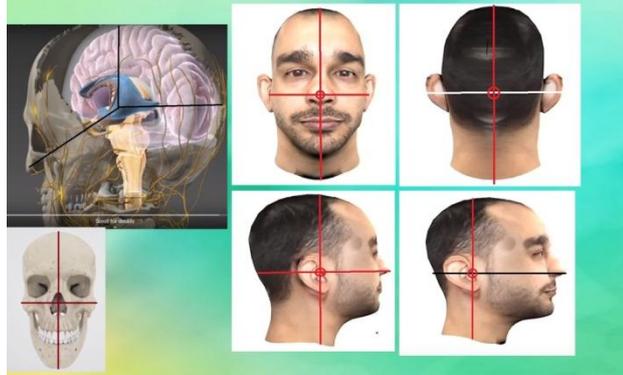
For this draw an imaginary line between your two ears and observe its centre, then observe the point above pallet and behind the nose. From this junction, observe all the five parts of the brain above this point and the whole of backbone below this point. With the whole of backbone all the body parts are connected including 2 hands, 2 legs and neck, draw 2 lines from your both eyes and connect this point. Draw two lines from 2 lips and connect this point. So now we have a point to which the whole body is connected directly or indirectly. In our understanding this point is the logical and natural souleseat. The lines, points and controls can be better understood from the figures below:

Human Mouth Anatomy

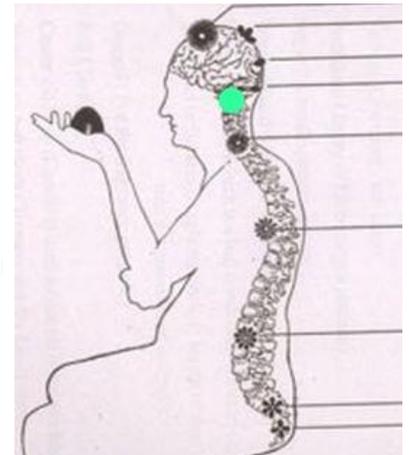
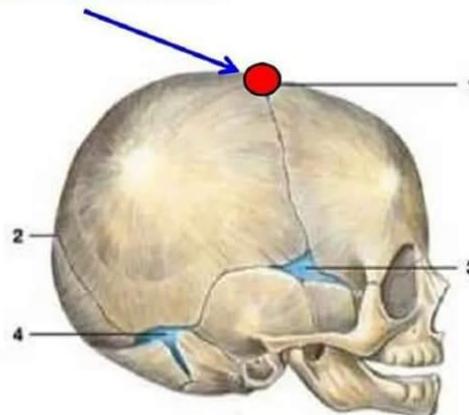
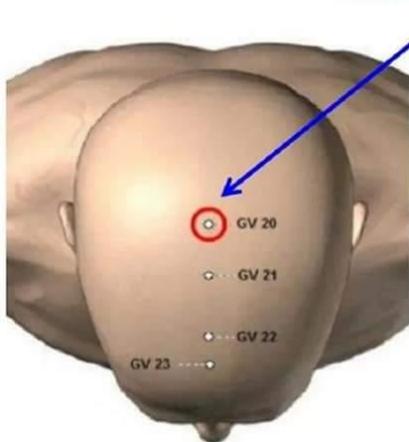


Soulfulness- Locating the Point Again

Draw 2 lines between the 2 ears and muladhara to skull straight line, on the intersection point, One has to Meditate <https://www.youtube.com/watch?v=x8DlPqdlUbg>



BRAHMARANDHRA



Soul Seat Above Palate, Below *Brahmarandhra*, Between 2 Ears and Behind Nose Practice

So now we have discovered the point where there are total controls of the body and thus we call it soulseat. Hence we invoke our *Aatma* to be seated here. Concentration at the soulseat, apart from being natural and logical, is easier, faster and more intense for meditation. *Aatma* is considered as creator of body and mind.^[6] Take a deep breath from nose to naval and naval to nose so that it can be perceived as each breath touching soul and it will convert to become Pran. Thus soul is creator of Pran (*Achetan Shwas Prashwas*)^[7]. This Pran increases the temperature of the body thus

converting fire element to *Tej* and the increase in *Tej* impacts the digestion of the body and pure *Ras* (water element) is produced which converts to *Oaj*. Thus air, fire and water elements convert to *Pran*, *Tej* and *Oaj* and the *Tridosha* of the body; *Vaat*, *Pitt* and *Kaph* are balanced. This combined form of *Pran Tej* and *Oaj* is considered to be as total immunity power of the body popularly known as *Vyadhikshamatva*. On further streamlining chanting *Beejmantra* Shree while breathing in (inhale) and *Hreem* chanting while breathing out (exhale) and *Kleem* is the duration of holding the breath. *Shreem Hreem Kleem* as three principal *Beejmantra* chanted in thought while

breathing strengthens the *Pran* thus deeper impact on *Pran Tej* and *Oaj* is observed.

Now the journey begins by observing at the Soulseat and during the meditative state wherever the attention goes the divine energy follows. So during this meditative state different observation of colour & shape (images), smell, taste, sound and feelings are experienced. This is the fastest way to go to trans.

Different mantra chanting triggers observations when focus of attention moves on the *Navchakras*. *Navchakras*^[8] have 9 unique alphabets for 9 unique domains - *Mann* (satisfaction) म, *Aatma* (soul) ष, *Kaal* (time) क, *Disha* (direction) त, *Aakash* (sky) ल, *Vayu* (air) ह, *Agni* (fire) य, *Jal* (water) र and *Bhumi* (earth) व. So when thought of *Mantra* is triggered म ष क त ल ह य र व starts generating *Dehdhatu*, i.e., elements connected with these 9 chakras *Ras*, *Rakta*, *Asthi*, *Majja*, *Maas*, *Medh*, *Veerya*, *Rom*, *Twacha*, *Nakh*, *Snayu*. The immediate effect it generates results in strengthening the immune system of the body from inside thus lowering infection in few seconds.

देहधातुप्रत्यनीकभूतानि द्रव्याणी देहधातुभिः विरोधम् आपद्यन्ते; परस्परगुणविरुद्धानि कानिचित्, कानिचित् संयोगात्, संस्कारदपराणि, देशकालमात्रादिभिश्चापराणि, तथा स्वभावादपराणि।। च.सू. 26/81 चक्रपाणि –

व्याधिप्रतिद्वन्द्वैः व्याधिप्रत्यनिकैः हेतुप्रतिद्वन्द्वैः हेतुप्रत्यनिकैः प्रतिद्वन्द्व शब्द विपरातार्थकारिण। च.सू. 7/44

The *Dehadhatu-pratyanyik dravyas* get resistance from the *Dehadhatu* (from cells) due to factors like antagonistic properties of each other (*Paraspar gunavirodhat*), sensitive contact (*Sanyogat*), unsuitability to geographical distribution (*Desh virodhat*). So, *Pratyanyik dravya* are developed in the body as a result of entry of *Dehdhatu*. There are individual variations in *Vyadhikshamatva*. Not all individuals have good immunity. The individuals having obese, thin, uneven, weak body and those who could not get proper nutrition on account of incompatible diet and inadequate diet and those who have low mental toughness are prone to diseases and cannot offer resistance to the diseases due to low immunity.

Thus connection with Soul Seat becomes a powerful tool in treating epidemics as immediately when a body is exposed to a meditation (driving attention with breathing till naval) in mass and anyone does a particular vibration of a combination of *Beej Akshar*, immediately a particular set of bodies gets increased and acts as defense mechanism (by creating strengthening and controlling *Dehdhatu*) gets invoked. So soulseat with connect on sounds or thoughts or vibrations (can call anything but unknown is performing some actions) starts the divine conversion. न च सर्वाणि शरीराणि व्याधिक्षमत्वे समर्थानि भवन्ति। शरीराणि च अतिस्थूलानि अतिकृशानि निविष्टमांसशोणितास्थीनि दुर्बलानि असात्स्य

आहार उपचितानि अल्पाहाराणानि अल्पसत्त्वानि च भवन्ति व्याधि असहानि, विपरीतानि पुनः व्याधिसहानि। च.सू. 28/7 चक्रपाणि— व्याधि अक्षम शरीराणि – निविष्टानि इति विषमाणि किंवा श्लथानि मांसादिनि, उपचितानि सर्वर्धितानि विपरीतानि इति अनतिस्थूलत्वादियुक्तानि, व्याधिसहानि इति व्याधि उत्पादप्रतिबन्धकानि। तेन यथा उक्त अपथ्यबलवैपरित्यं दोषबलवैपरित्यं च न सद्यो व्याधिकारकं भवेत् इति। न सर्वाणि वपूषि च व्याधिक्षमत्वे शक्तानि। अ.सं.सू. 9 / 89

इंदु – बहु अपि दोषः कुपितो व्याधिक्षमे देहे न लक्ष्यते विकारं, पीडाकरणं अशक्तत्वात्।

Scientificall, *Chakras* balance two opposing forces *Sukh* & *Dukh*, *Dharam* and *Adharam* (which means this excites energy and inhibits means consumes energy) leading to excitation and inhibition. Scientific unwiring of *Chakra* excitation and its balance with chakra inhibition is critical to stability or balance of behaviour with cognition. In the mammalian brain Glutamate and gamma-amino butyric acid (GABA) are the neurotransmitters. Inhibition by GABA and excitation by glutamate work together to control many processes, including the brain's level of excitation. GABA and glutamate contribution in extra-neuronal signaling are less recognized. Neurological disorders connected with GABA and glutamate receptors and GABA release mechanisms. Glutamate and GABA are the two opposing neurotransmitters. When a brain dominated by glutamate would only be capable of exciting itself in repeated bursts of activity, conversely, a brain governed by GABA would only be capable of quiet and soft activities, with little synchronization necessary for meaningful communication between brain areas. Healthy brain activity thrives in the middle area between these two extremes, where a balance between excitation and inhibition generates complex patterns of activity. So connection with soulseat supports that balance without any outside substance, like medicine. Ion with soulseat supports that balance without any outside substance, like medicine.

Textual References of invocation of soulseat and its impact

1. षर्वभूतेषु चात्मानं षर्वभूतानि चात्मनि। यदा पश्यति भूतात्मा वृह्ण षम्पद्यते तदा ॥

यावानात्मनि वेदात्मा तावानात्मा परात्मनि। य एवं षततं वेद षोऽमृतत्वाय कल्पते ॥

Brahma Puran., Gitapress Gorakhpur, 20th edition. Description of Aatma (soul) and how to connect with any Aatma (soul) in the universe. Please scan this Shlok and one can feel the power on soulseat, connecting multiple soulseat simultaneously is also possible.

षर्वतः पाणिपादं तत्षर्वतोऽक्षिशिरोमुखम्। षर्वतः श्रुतिमल्लोके षर्वमावृत्य तिष्ठति ॥

तदेवाणोरणुतरं तन्महद्भयो महत्तरम्। तदन्तः षर्वभूतानां ध्रुवं तिष्ठन्न दृश्यते ॥

Brahma Puran, Gitapress gorakhpur, 20th edition, describes relationship of Aatma (soul) with Parmatma (super soul) and both are connected and there is nothing in between them, one can experience this relationship instantly. Please scan this Statement

2. Srimadbhagwatgita Chapter 16 Shlok 15

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च। क्षरः षर्वाणि भूतानि कूटस्थोऽक्षर उच्यते॥१५.१६॥



There are two types of sound/thought; perishable (Shar) and non-perishable (Akshar), Thoughts connected with Aatma are non perishable and all other thoughts are perishable. Term Purush is used to highlight effort (Paurush), he who does the effort, the causal body is Aatma (soul).

3. Soulseat - Lambikagra chakra - Tantrarajtantra - Element of Time

Sahastrar chakra closed- Brahmrandhra - Element of Mann (Information of Sukh Dukh Vibhag and Sanskar (Past life and future life information storage)

This highlights You, Knowledge, Me and everything has a soul, and since it is in everything, thus it must be at the point of Control - Soul Seat.

In Ramcharitmanas and Balmiki Ramayan, Jambvant and Hanuman Samvaad (Kishkindhakand) highlights that Jambvant invoked Soulseat of Hanuman and thus he performed divine acts. His soul seat was active before his birth during pregnancy but because of the curse of the sages he forgot his powers.

कहइ रीछपति सुनु हनुमाना। का चुप साधि रहेहु बलवाना॥पवन तनय बल पवन समाना। बुधि बिबेक बिग्यान निधाना (SOULSEAT)॥2॥

कवन सो काज कठिन जग माहीं। जो नहिं होइ तात तुम्ह पाहीं (SOULSEAT)॥

राम काज लागि तव अवतारा। सुनतहिं भयउ पर्वताकारा॥3॥

कनक बरन तन तेज बिराजा। मानहुँ अपर गिरिन्ह कर राजा। सिंहनाद करि बारहिं बारा। लीलहिं नाघउँ जलनिधि खारा॥4॥ (After invocation of Soulseat, how come his colour changed, why his powers increased, whom he was addressing)

सहित सहाय रावनहि मारी। आनउँ इहाँ त्रिकूट उपारी। जामवंत मैं पूँछउँ तोही। उचित सिखावनु दीजहु मोही॥5॥ (capability of his SoulSeat) (after invocation of Soulseat not only power increases but also Intelligence thus what to do and what not to do person becomes conscious).॥5॥

Balmiki Ramayan: Kishkindha Kand Adhyaya 66 shlok 1 to 38 [Description of Hanuman's glory] Soul Seat Invocation Revised

अनेकशतषाहर्षी विषण्णां हरिवाहिनीम्। जाम्बवान्धमुदीक्ष्यैवं हनूमन्तमथाब्रवीत्॥4.66.1॥

॥ नव चक्रेश्वरी न्यासः ॥

साधक अपने आध्यात्मकेन्द्रों में ललितासुन्दरी के नवचक्रों का न्यास करे। सुन्दरी, त्रिपुरा, आद्या, त्रिपुरा वासिनी प्रथम चार विद्यायें जानें, शेष यथा क्रम है।
यथा ब्रह्मरंध्रे तथाधारे स्वाधिष्ठाने च नाभिके। अनाहते विशुद्धौ च लंबिके भूयुगान्तरे ॥१॥
विन्दुस्थाने क्रमेणैव नवचक्राणि विन्यसेत्। तत्र विद्याः समुच्चार्य त्रिपुरा त्रिपुरेश्वरी ॥२॥
सुन्दरी त्रिपुराद्या च तथा त्रिपुरवासिनी। त्रिपुराश्रीः पञ्चमी स्यात्षष्ठी त्रिपुरामालिनी ॥३॥
सप्तमी त्रिपुरासिद्धा त्रिपुराम्बाष्टमी भवेत्। नवमी तु महादेवी महात्रिपुरसुन्दरी ॥४॥
नवचक्रेषु विन्यसेदिति न्यासः समीरितः।

वीर वानरलोकष्य षर्वशास्त्रविदां वर। तूष्णीमेकान्तमाश्रित्य हनूमन्किं न जल्पषि ॥4.66.2॥ Soulseat of Hanuman why you are not speaking

उत्तिष्ठ हरिशार्दूल लङ्घयष्व महार्णवम्। परा हि षर्वभूतानां हनुमन्या गतिष्वव ॥4.66.36॥ Jaago soulseat of Hanuman and perform the purpose of your creation
विषण्णा हरयष्वर्वे हनुमन्किमुपेक्षसे। विक्रमष्व महावेगो विष्णुप्रीन्विक्रमानिव ॥4.66.37॥

ततश्चु वै जाम्बवता प्रचोदितः प्रतीतवेगः पवनात्मजः कपिः। प्रहर्षयंष्टां हरिवीरवाहिनीं चकार रूपं महदात्मनस्तदा ॥4.66.38॥ Thus Hanuman changed his size in Ram Charitmanas Kishkindha kand Doha 9

मम भुज बल आश्रित तेहि जानी। मारा चहसि अधम अभिमानी ॥
दो0-सुनहु राम स्वामी सन चल न चातुरी मोरि।
प्रभु अजहूँ मैं पापी अंतकाल गति तोरि ॥9॥
-*-*-
सुनत राम अति कोमल बानी। बालि कहा सुनु कृपानिधाना ॥
अचल करौं तनु राखहु प्राणा। बालि कहा सुनु कृपानिधाना ॥
जन्म जन्म मुनि जतनु कराहीं। अंत राम कहि आवत नाहीं ॥
जासु नाम बल संकर कासी। देत सबहि सम गति अविनासी ॥
मम लोचन गोचर सोइ आवा। बहुरि कि प्रभु अस बनिहि बनावा ॥
छ0-सो नयन गोचर जासु गुन नित नेति कहि श्रुति गावहीं।
जिति पवन मन गो निरस करि मुनि ध्यान कबहुँक पावहीं ॥
मोहि जानि अति अभिमान बस प्रभु कहेउ राखु सररीही ॥
अस कवन सठ हठि काटि सुरतरु बारि करिहि बबूरीही ॥ १॥

Description of Angad's soulseat- description connected with Taara and her father Sushen - Vaidya

Here healing abilities of Soulseat are highlighted as Taara (Kshakti of Vaali) and daughter of Sushen Balmiki Ramayan, Part 1 Kishkindha Kand Adhyay 22 shlok 8 to 15

भयेषु अभयदः चैव यथा अहम् प्लवगेश्वर ॥ ४-२२-१०

एष तारात्मजः श्रीमान् त्वया तुल्य पराक्रमः। रक्षसाम् च वधे तेषाम् अग्रतः ते भविष्यति ॥ ४-२२-११

अनुरूपाणि कर्माणि विक्रम्य बलवान् रणे। करिष्यति एष तारेयः तरस्वी तरुणो अंगदः ॥ ४-२२-१२

Shree Mala (Bali's core strength) giving to Sugreev इमाम् च मालाम् आधत्स्व दिव्याम् सुग्रीव कांचनीम्। उदारा श्रीः स्थिता हि अस्याम् संप्रजह्यात् मृते मयि ॥ ४-२२-१६

Bali's last words to Angad on Soul Activation as Sugreev is now with Shree Mala, the power of intelligence of Bali is now with Sugreev. Angad has to obey the instructions of Shree Mala (Intelligence-power) Shree is achieved from connection with Soulseat.

देश कालौ भजस्व अद्य क्षममाणः प्रिय अप्रिये । सुख दुःख सहः काले सुग्रीव वशगो भव ॥ ४-२२-२०

यथा हि त्वम् महाबाहो लालितः सततम् मया । न तथा वर्तमानम् त्वाम् सुग्रीवो बहु मन्यते ॥ ४-२२-२१

ना अस्य अमित्रैः गतम् गच्छेः मा ज्ञानुभिः अरिदम । भर्तुः अर्थ परो दान्तः सुग्रीव वशगो भव ॥ ४-२२-२२

(Path of Sushumna to follow, because of opposite pair has a challenge, focus on the Core Strength)

न च अतिप्रणयः कार्यः कर्तव्यो अप्रणयः च ते । उभयम् हि महादोषम् तस्मात् अंतर दृक् भव ॥ ४-२२-२३

इति उक्त्वा अथ विवृत्त अक्षः शर संपीडितो भृशम् । विवृतैः दशनैः भीमैः बभूव उत्क्रान्त जीवितः ॥ ४-२२-२४

On death of Bali, the whole lot of Vaanar following the behaviour pattern of Vaali started transforming.

Here impact of Soulseat activation is highlighted in the domain of Vanar

In Sanskrit texts the name is Vaali and not Baali Shlok 25 to 32

ततो विचुकुशुर् तत्र वानरा हत यूथपाः । परिदेवयमानाः ते सर्वे प्लवग सत्तमाः ॥ ४-२२-२५

Soulseat Activation of Angad is shared here from Valmiki Ramayan, Kishkindhakand, sarga 22 Unique Highlights first of all it is not Baali. Term is Vaali. Vaali had a Unique power as he possessed Shree Mala of taking the half power of the enemy, which means he has the unique ability of identifying strength of the opponent, the moment one knows the strength, immediately strength comes to you. This Strength invocation is the ability of the Soul also absorption of any strength in the body is also the ability of the Soul. Vaali's strength as well as longevity is due to the Shree Mala (now a lost science), as he realized he has done wrong to his Younger brother., he gave that Shree Mala to Sugreev and also at his last time invoked Soulseat of Angad and asked him to follow Sugreev as now the power of Vaali is manifested in Sugreev. Most importantly all the Vaanar (not monkeys) who were following Vaali are now following Sugreev (so change of leadership also imbibes the properties of the leader in the follower ow hue and cry.

In Mahabharat, Krishna - Arjun samvaad highlights that krishna invoked soulseat of Arjun thus he performed divine acts. Thats why at the end there was a shlok in Geeta that Nashto moh: smriti labdh: and initially he questioned Kim tad Brahma even after fighting for celestial weapons with Shiva.

Srimadbhagwadgita, Adhyaya 15 Shlok 1 to 20 - Deity on Soulseat

ऊर्ध्वमूलमधःशाखमष्वत्थं प्राहुरव्ययम् । छन्दांषि यष्य पर्णानि यस्तं वेद ष वेदवित् ॥ १५-१॥

यो मामेवमषम्मूढो जानाति पुरुषोत्तमम् । ष षर्वविद्भजति मां षर्वभावेन भारत ॥ १५-१९॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ । एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ १५-२०॥

In Durga Saptashati Savarni Manu and Medhas Rishi discussion about the Supreme Authority highlights invocation of Soulseat in Savarni by Medhas Rishi and thus he performed divine acts Durgasaptashati, Pratham Charit Shlok 44 to 66 are questions on who is impacting our intelligence on realization of truth.

तत्किमेतन्महाभाग यन्मोहो ज्ञानिनोरपि ॥ ममाप्य च भवत्येषा विवेकान्धष्य मूढता ॥ ४५॥

राजोवाच

भगवन् का हि षा देवी महामायेति यां भवान् ॥ ब्रवीति कथमुत्पन्ना षा कर्माध्याश्च किं द्विज ।

यत्प्रभावा च षा देवी यत्स्वरूपा यदुद्धवा ॥ तत्सर्वं श्रोतुमिच्छामि त्वतो ब्रह्मविदां वर ॥

DurgaSaptashati Uttar Charit 13 Adhyaya Shlok 1 to shlok 12

ऋषिरुवाच

एवं प्रभावा षा देवी ययेदं धार्यते जगत् ॥ विद्या तथैव क्रियते भगवद्विष्णुमायया ।

तया त्वमेष वैश्यश्च तथैवान्ये विवेकिनः ॥ मोह्यन्ते मोहिताश्चैव मोहमेष्यन्ति चापरे ।

तामुपैहि महाराज शरणं परमेष्वरीम् ॥ आराधिता षैव नृणां भोगेष्वर्गापवर्गदा ॥

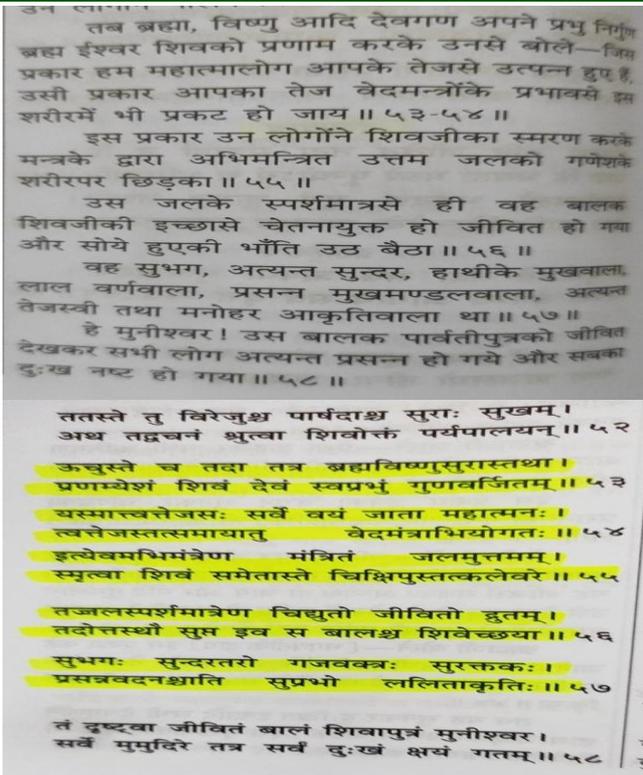
Raja Parikshit's soulseat was invoked by the sage., that's why he was able to accept his death from snake Takshak though at the time of his birth since Krishna invoked his soulseat thus no effect of Brahmastra on him (during pregnancy).

(श्रीमद्भागवत महापुराणः द्वादश स्कन्धः पंचम अध्यायः श्लोक 11 का हिन्दी अनुवाद)

अह्य वृह्य परम् धाम वृह्याह्य परमं पदम् ।

तुम इस प्रकार अनुसंधान-चिन्तन करो कि 'मैं ही सर्वाधिष्ठान परब्रह्म हूँ। सर्वाधिष्ठान ब्रह्म मैं ही हूँ। तुम अपने आत्मस्वरूप में स्थित होकर इस शरीर को-और तौ क्या, सारे विश्व को भी अपने से पृथक् न देखोगे।

In Shiv Puraan Ganesh was beheaded by Shiva himself and again joined by him and he was given all powers is a sign of invoked soul seat. Shiv Puran part 1 Rudra sanhita, Kumar khand, Chapter 17 page 801.



In Gajendra moksha path Gajendra soulseat was invoked by Shri Vishnu and thus he was relieved from pain. How Soul seat is invoked is given in Gajendra moksh path.

षोडहं विश्वजृजं विश्वमविश्वं विश्ववेदषम विश्वात्मानमजं ब्रह्म प्रणतोष्मी परं पदम् ॥२६॥

DISCUSSION

Possible Reasons for obscurity of the location of soulseat

1. Most of our texts are divided in *Astik darshan* and *Nastik darshan* in the domain of philosophy and the commentaries performed by Jain and *Budh* on *Astik* texts distorted the meaningful information.
2. The people who translated Sanskrit texts thousands of years were possibly not aware of the deep concepts. They only translated from Sanskrit to Hindi or other foreign languages whereby the texts and words lost their essence.
3. Soulseat was considered to be a classified information and Guru Shishya parampara required the Guru to await only a suitable disciple for its transfer to him and not impart that knowledge to everyone who might not understand its core, thereby pure knowledge became extinct and thus soulseat is a part of Lost Science.

Having traced the location of the soulseat, obvious question is how to invoke it for meditation and what benefits may be experienced.

1. We are 3 in a body a: *Sthool Sharir* (gross body) b: *Sooksham Sharir* (subtle body *Mana*) c: *Karan Sharir* (causal body *Aatma*)

2. Every particle bears intelligence and there is a cumulative intelligence (*Karan Sharir*) which governs the course of action of one single particle (*Sthool Sharir & Sooksham Sharir*)

3. What is Intelligence

Intelligence - *Gyaan*: One who seeks relationship between whatever exists inside the body (*Sthool Sharir & Sooksham Sharir*) and whatever existing outside the body (another body, family, society, nation, solar system, galaxy, milky way, universe - cumulative intelligence)

Ignorance - *Agyaan*: one who doesn't seek a relationship who considers two as separate.

4. Our body produces *Shukranu*, *Keetanu*, *Vichar* (thought), thus thoughts are a reflection of *Aatma* (as the moment *Aatma* leaves are body our thought creating ability also diminishes).
5. From thoughts we have our thinking, from thinking we have our listening, from listening we get our speaking and thus the different body functions, senses and body parts appear, so thought creates the brain (vedic inference). This brain created the body. Thus the thought of the universe created multiple bodies and that thought was "*Ekoham Bahusyam*" to become from one to many. So the whole of universe is affecting our thoughts which are predicted by astrologers. But every particle bear intelligence is also applied on the Universe itself. So the point where whole of universe originates, merges or universe itself affects the course of action of our composite form (*Sthool sharir*, *Sooksham Sharir & Karan Sharir*). So we can say everything is thought, this thought is the reflection of living and we are living because of this universe as a cause and since universe possesses a hardware and it moves on a pattern of instructions, thus software and some total of this universe becomes a cumulative intelligence governing the course of action of each particle. So universe is an intelligent design.
6. The whole of universe when observed looks like a sleeping person with 4 hands. So when we connect us to the soulseat of that person the divine journey gets triggered.
7. So communication begins when soulseat of one person connects with soulseat of another, that's how a pregnant lady transfers knowledge to the person in the womb and the energy for the growth comes from mother's soulseat and universe soulseat. Agent- (soulseat), host- (soulseat), environment- (soulseat) thus the cumulative direction defines the manifestation of growth of a child (thus growth of a soulseat).

Homoeopathy considers the same as Vital Force because of the original principles of Psychology.[9] (The word Psychology derives from the

Greek word psyche, for spirit or soul. logy from the word "psychology" derives from -λογία -logia, which means "study" or "research"^[10]. Psychologia (latin) was first used by the Croatian humanist and Latinist Marko Marulić in his book, *Psichiologia de ratione animae humanae* (Psychology, on the Nature of the Human Soul) in the early 16th century^[11]. Word Psychology in English was first used by Steven Blankaart in 1694 in 'The Physical Dictionary'. The dictionary refers to "Anatomy, which treats the body, and psychology, which treats of the Soul"^[12]. However, the expression of Vital force was connected with Ayurved where the objection to Vital force in its pristine meaning was treated as *Agyaan* and was the basis of diseases platter *Vaat, Kaph, Pitta*.

CONCLUSION

Meditation is looking at the inner self or concentrating on the inner, ignoring or let go the outer thoughts, feelings and factors. But the question is where in the inner. There are prevalent various places where to invoke *Aatma* in the body, like breathing, between the eyebrows, top of the head or the chakras in the body. Our study and practice has found that the soulseat should be and is at the point as described above and concentration at that point is easier, faster and more intense for better outcomes. It is hoped that the seekers of truth and bliss will be convinced with it in theory and in practice achieving their spiritual and material goals in a more meaningful manner. There are many illustrations where soulseat invoked persons have done wonders. This paper lays foundation for the natural and logical place of soulseat. The applied aspect of *Beejmantra chikitsa* through meditation at soulseat has been subject matter of other papers by the authors.

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