



MOTH & THE FLAME
THE LOTUS FEET
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His feet shone as burnished brass...
—Revelations of St. John

March 27: It was my good fortune to find the Master completely alone this morning, sitting cross-legged on his bed working on fat bundles of correspondence. A

pproaching cautiously, I ventured to ask a question that had been on my mind for over two years:

‘Hello, Master?’

‘Yes, what is it, please?’

‘I have read in your writings that both Baba Jaimal Singh and Baba Sawan Singh had the *padam rekha* or lotus line on their feet as one of the physical signs of spiritual mastery. I wonder if Master would please....?’

Wordlessly smiling, he glanced down at his right foot resting on his left knee, and pulled off the white sock.

Looking very closely at the sole of his bare foot, I saw a very long, deep, slightly curved line running along the center, starting about three inches from the heel. Joining this central ‘stem’ near the ball of the foot (the solar-plexus point of reflexology) was a flower-like constellation, where many lines joined together in a large star (the ‘lotus’), radiating finer curved lines up and outward toward each toe. Maharaj Ji traced his index finger along the central line to ensure that I understood. Unconsciously, I moved closer in order to see better. A sweet delicate perfume, like perfect jasmine after a rain, was emanating. Like the *chakor* bird, my head felt pulled closer and closer until finding repose on his foot; ecstatic bliss suddenly surged into my consciousness.¹

‘Let me see your foot,’ he asked after I came to. When I bared my foot with the intention of showing my usual non-lotus lines, even they somehow had now disappeared. My sole was quite blank; I felt intensely exposed and unformed.

‘If one is born without the lotus, can it ever develop?’ I

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managed to ask. His answer was silence, while gazing on me with compassion. As there was nothing left to discuss, I thanked him and took leave.

Over the next few months, I experienced many unusual manifestations in the Master's presence, and when comparing notes with others at the ashram, I was not alone. For example, on his broad forehead, three radiant vertical lines often appeared. At other times the natural forehead creases coalesced into crescents, orbs and the sanskrit OM sign. Sometimes, in his presence, all thoughts of body and of self would go. His form would then begin glowing, increasing with every heartbeat. On occasion, Kirpal—the man, would actually disappear, leaving only a sphere of boundless Light spreading in all directions. This lent profound meaning to his humorous and deprecating reference he once or twice made to himself as 'Mister Zero'.

Such manifestations appearing in the visage of past Saints are mentioned, though rarely, in several ancient texts and scriptures. Mystic yoga treatises refer to three *nadis* or subtle energy channels: *ida*, *pingala*, and *shushumna*, which, while present in everyone, lie dormant waiting their awakening. These conduits allow energy to pass between higher spiritual regions and the corporeal body through the *tisra til* (third-eye) center, and downward to the lower chakras or ganglionic centers at the throat, heart, navel, generative organ, and rectum. However, only in the central channel, between and behind the eyes, in the *shushumna nadi*, can the Celestial Melodies be heard. Through this aperture, the distilled and etherialized spirit rises up, drawn towards its Source.

Another stage on the soul's journey comes when an archetypal vision of *luminous feet* manifests within the meditator's steady gaze, a prelude to meeting the complete image of the Adept before it descends from the astral plane above. As fantastic as it may seem, a golden dust-like brilliance emanates from the Lotus Feet into the seeker's awareness. This *dust* has been referred to by various mystics as an elixir of life and the progenitor of higher knowledge.

*Take care to retain attention within the two eyebrows;
purifying mind and body, fix gaze at one center;
penetrate then the Beyond,
behold Reality face to face,
where, O Tulsi, the dust of Saints
spreads a wondrous carpet of Light.*

—Sant Tulsi Das

Such mystical experience is by no means exclusive to the Far East.

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In the Revelations of St. John we find:

*His feet shone as burnished brass,
His head and his hairs were white like wool, as white as snow;
And his eyes were as a flame of fire;
And his feet like unto fine brass,
As if they burned in a furnace;
And his voice as the sound of many waters...
And his countenance was as the sun shineth in his strength.*

In her devotion, Mary Magdalene washed the feet of Jesus with her tears and dried them with her hair. Jesus accepted her above the hypocrites despite her assumed 'fallen' condition. Her love and repentance absolved her. *I forgive thee, for thou lovest much.* What is sin? According to the Masters, a sin is anything that takes attention away from God. So, there are obvious gradations. Kirpal often said: 'Love the sinner, but hate the sin.' Saints see the soul shining in all who come to them; their job is to help remove the layers which obstruct our original purity. When the so-called religious leaders incited the stoning of a 'fallen woman', Jesus said, 'Let he who is without sin cast the first stone'. No stones were cast.

*Guru is the washerman and the disciple is the cloth;
He applies the soap of Naam that washes away all filth.*

Four centuries earlier, Bhai Gurdas, an advanced disciple of Guru Arjan, penned this verse extolling the vision of the lotus feet:

*I wish and long for the dust of his feet
—the dust that has created the Universe.
His lotus feet are the true wealth and a haven of peace,
granting ineffable vision, leading souls Godward
with a glory indescribable and incomprehensible.
Not this, not that; I bow before thee again and again.
— Bhai Gurdas Kabit 72.219*

1. The Indian chakor bird becomes hypnotized by the appearance of the full moon. The chakor remains otherwise motionless for the entire night, as its head slowly follows the moon across the sky, until it bends and finally rests backwards upon the ground.