

In determining the solar entrance first Suṣumnā has to be fixed. Heart is the point of contact between the soul and the body. In other words, the most sentient part of the body is the heart. The breast is generally the centre of the 'T'-feeling; therefore the most sentient and subtle feeling part thereof, is the heart. The current of subtle feeling flowing up towards the brain is the Suṣumnā. Suṣumnā is not to be looked for in the gross body, but is only to be located by meditation. According to the modern physiologists the Suṣumnā is located inside the spinal cord but according to the ancients a particular upgoing nerve from the heart is called Suṣumnā. The yogin wilfully suppressing the action of the body and thus any feelings therein, would last of all give up the sentient portion and become discarnate. This portion is called Suṣumnā or solar entrance. On account of some connection with the sun it is called the solar entrance. It is said in the Śāstras, 'The lamp-like thing situated within the heart has innumerable rays, one of which goes up right through the solar region. After passing the Brahmaloḥa the departing soul gets to the highest point with the help of this ray'. Thus one of the rays of the effulgent light mentioned before (I-36) is the Suṣumnā entrance or Solar entrance.

On practising Saṁyama on this particular ray of effulgent light a knowledge of the whole universe is revealed. The regions of the universe are both gross and subtle and of them, Avichī etc. are without illumination, therefore, they cannot be seen with the gross material light. Ordinary sunlight cannot illumine them. It is only the developed power of sense-faculty, which does not wait for an illuminator but sees things by its own power of illumination, can have knowledge of the universe. One reason for not taking the words 'solar entrance' to imply the sun, is that Saṁyama on the sun can only reveal the sun, how can it bring knowledge of other regions like Brahmaloḥa etc. ?

On account of similarity between the microcosm and the macrocosm, the unity of the Suṣumnā nerve and the regions of the universe has been spoken of. Every creature has its super-mundane soul, and all-pervading Intellect is only limited by the action of the senses. As these limitations disappear the power of the Intellect goes on increasing and he goes on from one region to a higher region. Thus the elimination of the coverings on the