

The Philosophy of Liberation

**Maharishi Mehi Paramahansa Ji
Maharaj**



The Philosophy of Liberation

(Moksha Darshan)

By Maharshi Mehi Paramahansa Ji Maharaj

Translated by Donald and Veena Howard

Printed in the United States of America by
the Sant Mat Society of North America

First Edition 108 Copies, August 1998

All Rights Reserved © 1998

Preface by Sri Santsevi Ji Maharaj

The author of Satsang-Yoga is Sri Maharishi Mehi Paramhans Ji Maharaj. This treatise was first published in 1940 and since then 13 editions have been published. This book has four parts and 356 pages.

The first part of this book comprises the extracts from the great books of the Sanskrit literature: Vedas, Upanishads, Srimad-Bhagvad-Gita, Srimad-Bhagvad, Jnana-Samkalini Tantra, etc. The second part is a collection of the words of 53 Saints and devotees: Bhagvan Mahvira, Bhagvan Buddha, Mahayogi Gorakhnath, Kabir Sahib, Guru Nanak Sahib, Goswami Tulsi Das Ji etc. The third part contains the remarkable expressions of great contemporary scholars and saints. Their writings are taken from the Klyana publication and other great texts. The fourth part (Thee Philosophy of Liberation) is the expression of the experience of the great Master Sri Maharishi Mehi.

In these four parts of Satsang Yoga there is an extensive elaboration of the following subjects: Jiva (individual soul), Braham (Supreme God), Prakrti (Nature) Bandha and Moksha (bondage and release), the realization of the Supreme Sovereign God and the importance of moral conduct of behavior, etc. God is realized in one's own self, therefore, the inner practice (meditation) is absolutely essential. Within the work is depicted the systematic practices of Manas Jap Manas Dhyani, Drishti Yoga and Surat-Shabda-Yoga through which the Supreme Sovereign is realized. In addition the work prescribes moral rectitude or leaving the acts of untruth, stealing, use of intoxicating drugs, violence, and adultery.

We can summarize the essence of this work in the words of our great Master Maharishi Mehi:

“In these four parts of Satsang-Yoga, the practice of devotion and striving for Liberation require seven means which are of paramount importance: Satsang (association with the saints which includes the study of their writings and Scriptures), selfless service of the spiritual master, extreme love for God, moral rectitude, purity of the heart, Japa (repetition of the Divine name) and Dhyana (meditation). In the practice of meditation both-gross and subtle-meditations are described. In subtle meditation the meditation of the bindu (point) – the meditation of Light – Drishti Yoga (the Yoga of vision) and Nadanusandhana (the meditation of Sound) – Surat-Sabda-Yoga (the Yoga of Sound) are described.”

After studying Satsang-Yoga it becomes clear that the Vedas, Vedanta, and the words of the saints emphasize that the devotee (practitioner) should seek the inner path. Through seeking the path within, one will go beyond the sensory realm – the coverings of Non-Conscious Nature and will attain Kaivalya (the State of Oneness). Having attained the state of oneness the practitioner attains the svarupa (essential nature, form) of one's deity and thereby will attain Moksha (Liberation) while living. The literature of the saints does not accept that realization of God and Moksha (Liberation) is attained after death.

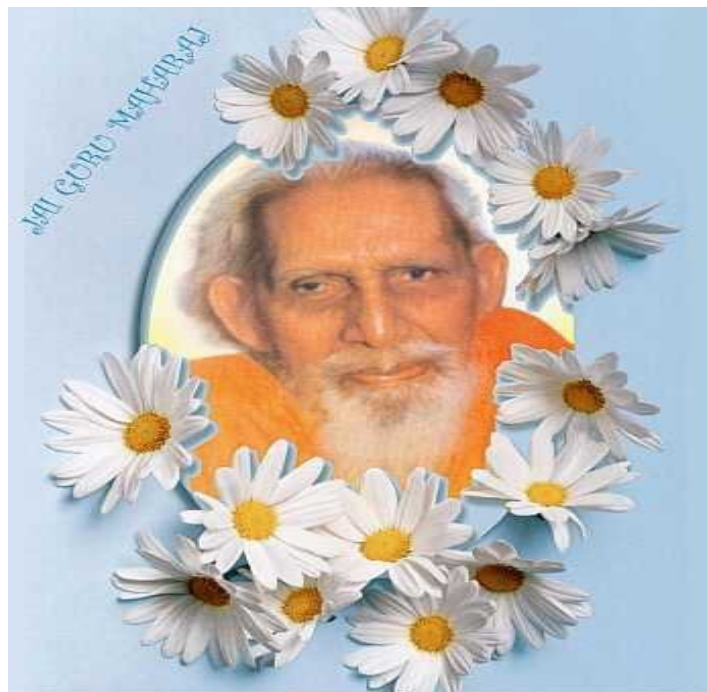
By this beautiful treatise (of Philosophy of Liberation) Hindi speaking people have greatly benefited. However, English speaking people have been bereft of the precious wisdom of this treatise. It was my desire that this treatise be translated into English so that worthy people could benefit.

Although Sri Satya Dev Saha translated the fourth part of Satsang-Yoga (The Philosophy of Liberation) according to his knowledge, it was, nevertheless, not adequate for the Scholars of the Western World. There was a need for this scholarly and accurate translation. This task was accomplished by my disciples Don and Veena Howard.

I am deeply satisfied with their English translation. In spite of their busy schedule in America, they have greatly served Sant Mat. I am pleased with their task. My best wishes and many blessings for them.

Santsevi Ji
2-22-1998
Maharishi Mehi Ashram,
Bhagalpur-3, Bihar
India

iii



Translator's Preface

This translation was undertaken to render the original Hindi version of Moksha Darshan, a treatise of the principles and practices of Sant Mat, into understandable English. The task of translation was a challenging one. The Hindi which Maharishi employs is very compact and of a scholarly nature. Moreover, many terms in Hindi and Sanskrit cannot be directly translated into English.

Our task was to deliver a translation which remained faithful to the original Hindi work by Maharishi Mehi Paramhans Ji Maharaj and yet conveyed intelligible English. To this end it must be added that sometimes certain literary license was taken. Nevertheless, the attempt was to deliver the original essence of this work.

Those reading this work will achieve a greater understanding if in fact they are seekers of the path of saints, the Yoga of Sound.

Our many thanks to Janet Vucinich Ph.D., a fellow disciple of this path, who faithfully labored with us in editing this English edition. Likewise our thanks to Mr. Kumar Ashok of Bihar for his editorial advice.

The task of translating the Moksha-Darshan of Maharishi could not have been accomplished without the blessings and ashirvad of Maharishi Mehi Paramhans Ji Maharaj and Sri Sant Sevi Ji Maharaj. We are deeply grateful to Sri Sant Sevi Ji Maharaj for his loving guidance and encouragement.

Veena and Donald Howard, July 1998

Life History of Maharshi Mehi

Maharishi Mehi was born in the village of Manjhwa in Bihar, India on Tuesday, April 28th, 1885. He was named at birth Ramanugrah Lal. Later he was given the name “Mehi,” which means sharp or subtle. When he was four years of age, his mother passed away. Thereafter, he was raised by his uncle’s uncle Dunalal Das, who was very kind and affectionate.

At the age of ten, Maharishi began attending the Purnea Zila School. At an early age, he showed intelligence, learning several languages. However, gradually he began to lose interest in studies and developed a keen interest in the spiritual life. He was fond of studying the Vedic scriptures, which led him to seek out the company of spiritual masters.

Always deep in Mehi's heart there was a burning desire to be an ascetic and to seek God. By virtue of his attachment to his son his father did not want him to become a sanyasi (wandering ascetic) and leave the house. His father pleaded with him, but Maharishi was firm in his resolve to follow a spiritual path. From birth Maharishi was unable to eat non-vegetarian foods in spite of the fact that his family was non-vegetarian. Regardless of his relatives’ efforts to persuade him otherwise, Maharishi Mehi could not tolerate a non-vegetarian diet.

In 1902 Maharishi Mehi met a mahatma (holy man) who was a hathyogin. Maharishi served him with great devotion and prayed for initiation in meditation. He was disappointed with the mahatma, who told Maharishi, “This yoga is not meant for students like you.

Your duty is to study.” Maharishi was crushed by this experience. Not long after this incident, Maharishi met Baba Ramanand, whom he also served. He became his disciple and practiced mantra and other Yogic practices taught by Baba Ramanand. Maharishi started to spend more time in solitude practicing the disciplines taught by his spiritual teacher. But he was not fully satisfied with the teachings, and his thirst for the “Truth” became even stronger. Therefore, he concentrated his attention on the spiritual disciplines while continuing his studies. At this time a strong wave of desire to become an ascetic and devote his life fully to that end arose in the heart of Maharishi.

In 1904, on July 4th during an examination at school, Maharishi driven by the longing to become an ascetic decided then and there to renounce the world and seek the Divine. He left his school and home and set out on the difficult journey toward spiritual knowledge. He began his search for a true guru to guide him in his spiritual quest. In this pursuit, Maharishi met various saints and mahatmas. He eagerly served them with devotion. However, in following their teachings, he would at last become disappointed and leave their service. This series of disappointments made him all the more fervent to find a sadguru (true or perfect master) and the path of Divine-Sound described in the scriptures and writings of saints.

In answer to his relentless seeking, Dheeraj Lal, a follower of Baba Devi Sahab, told Maharishi about Sant Mat and the great saint of Northern India. Maharishi ardently studied Sant Mat with this follower of Baba Sahab from May 1909 to July of 1909. He came to understand that this was the path he has been searching for, the

path to attain the Ultimate Truth. Soon afterward Maharishi was ready to take initiation in Sant Mat. A close disciple of Baba Devi Sahab narrated to Baba Devi Sahab the story of Maharishi's quest for a Sadguru and requested Baba Sahab to call Maharishi Mehi to stay with him. Baba Devi Sahab was silent on this issue, but a few days later he said, "Who is Mehi? He is haunting my mind since then. I am seeing him before my eyes. ... Don't call him now. Write to Dheeraj (disciple of Baba Devi Sahab) to tell him the way of spiritual practice." Baba Devi Sahab further said: "I will go to Bhagalpur on the occasion of Vijay-Dashmi. He will meet me there."

Maharishi initially received the teaching of Baba Devi Sahab from his close disciple, Sri Rajendra Nath. Finally, in 1909 Maharishi met Baba Devi Sahab in Bhagalpur, Bihar. Maharishi after receiving the practice from a true master was deeply satisfied.

Maharishi continued practicing what Baba Devi Sahab had taught him. In 1911 he felt drawn to his master and went to Moradabad, the place where Baba Devi Sahab had his ashram. Baba Devi Sahab inquired of Maharishi how he made a living. Maharishi replied that he did not have gainful employment. His Guru chided him that it is not good to live off the labors of others. He further stated, "Your blood will become impure if you live on the free kitchen (of others)." Later Baba Devi Sahab recommended that Maharishi cultivate bamboo and plantain. Initially, Maharishi was concerned that it takes eight years for a crop of bamboo to be harvested and in eight years he could be dead. Baba Devi then became angry and told Maharishi, "I say – if you would live to see a hundred years of life, then what will you eat." (Maharishi lived over 100 years old.) Baba Sahab wanted to lend him eighty

rupees to accomplish this end. Maharishi deeply moved by the guidance and care of his master took the blessings of the master not the money.

After returning to Dharhara, a small village in Bihar, Maharishi took up the cultivation of bamboo and plantain. This endeavor would not yield crops and income for several years; therefore, in 1912 Maharishi started teaching in a primary school. In 1913, Baba Devi Sahab visited Katihar village in Bihar and gave many enlightening discourses on Sant Mat. Maharishi served his master by taking part in the arrangement of satsang (spiritual discourses) as well as meals and other organizational details. In 1914, Baba Devi Sahab initiated Maharishi into Surat Shabda-Yoga (Yoga of Divine Sound), the final and essential practice in Sant Mat. However, Baba Devi Sahab instructed him not to practice the Yoga of Sound for ten years but instead practice only Drshti-Yoga (Yoga of Vision).

Deeply content with the teachings of Sant Mat, Maharishi followed, Baba Devi Sahab and his teachings. Baba Devi Sahab was very pleased by the devotion and spiritual discipline of Maharishi. Maharishi Mehi visited his Guru in 1915 and again in 1918, each time spending months with his master. However, during the visit in 1918, he found his Guru to be losing interest in the outer world. Baba Devi Sahab frequently was in a meditative state and often did not seem to be conscious of his body. Upon his return to Dharhara (a small village in Bihar), Maharishi received a letter from a close disciple of Baba Devi Sahab saying, "Our great master (Baba Devi Sahab) is ready to leave us forever due to his illness." A few days later, he received another letter stating that the

great master Baba Devi Sahab left his material body on January 19, 1919. The final words of Baba Devi Sahab to his disciples were the following: “This world is illusion. Death and birth are inevitable. Meditate!” Maharishi Mehi was devastated after receiving word concerning his beloved masters passing.

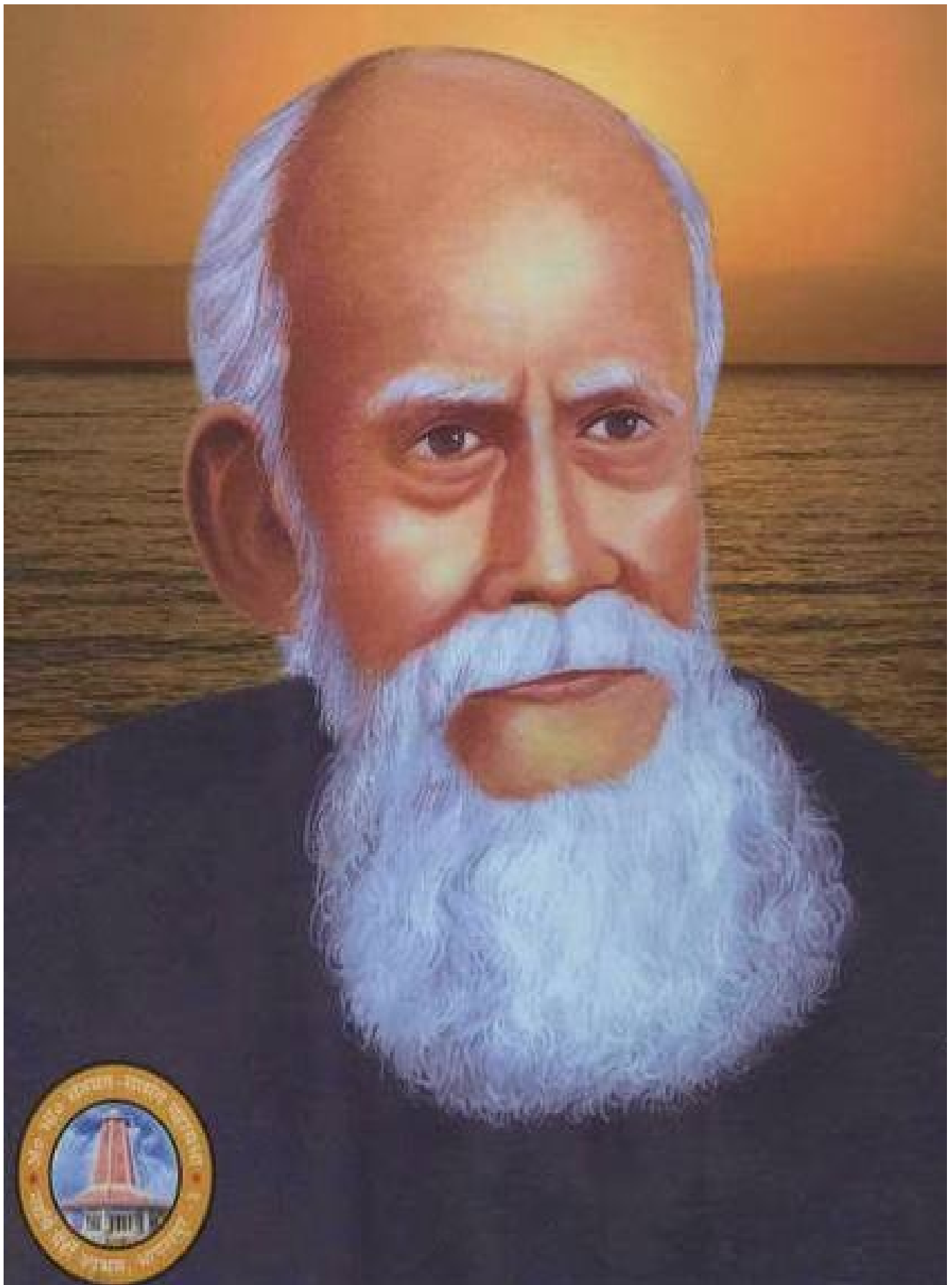
After the passing of his master Baba Devi Sahab, Maharishi maintained his discipline of long meditations for many months. It is said that Lord Buddha did rigorous meditation for the attainment of Nirvana. Maharishi Mehi like Lord Buddha did intense meditation staying in a secluded cave in the village Dharhara. After these intense meditations, his face was radiant with a divine luster; however, his body had become frail and ashen. Within a few months he regained his strength and began a search for an isolated place suitable for his practice. At last after seeing the caves of Maya Ganj of Bhagalpur which are situated on the banks of the holy river Ganga, his heart was delighted. Maharishi Mehi, in the solitude of these caves, practiced intensely the Yoga of Sound. After meditating resolutely from March of 1933 to November of 1934, Maharishi Mehi attained Self Knowledge – Liberation. A great Indian scholar and writer Prasuram Chaturvedi writes in his book Tradition of Indian Saints, “As the result of intense and diligent practice of Yoga his [Maharishi’s] mind became still and he attained the complete realization of the Sant Mat of Baba Devi Sahab.”

Maharishi Mehi after attaining the Knowledge of the Supreme, the ultimate goal of human life, engaged himself in teaching the path of Sant Mat. Maharishi Mehi spread the true teaching of God realization from the villages of Bihar and Nepal to the principal

cities of various states of India. He wrote several works which contain the knowledge of the great books – Vedas, Upanishads and Bhagavad-Gita. In addition, he wrote on the Sant Mat tradition as well as upon his own experiences while following the way of saints, Sant Mat. The “Maharishi Mehi Ashram” in Bhagalpur, which was built in 1960, is the center for the study of this spiritual path. Maharishi Mehi departed from this material plane in 1986 at the age of 102, leaving behind Shri Sant Sevi Ji Maharaj, his close disciple, to continue the teaching of Sant Mat. Shri Sant Sevi Ji Maharaj ji is carrying the task of spreading the light of Sant Mat in the far corners.







सत् असत् त्वर अक्षर अगुण सगुण पर, अलख, अगम, अज, अद्वितीय, अनादि अनन्त स्वरूपी, अनामी, अधामी, परधाम, परमपुरुष, पुरुषोत्तम, परमात्मा

तुरीयातीत पद

शब्दातीत पद

परमनिर्वाण पद

अव वर्ग पर परमपद
उत्तर

सत्शब्द ॐ सदाशु

हिरण्य गर्भ
समष्टि प्राण

कृष्ण नाम
राम नाम
शिव नाम
विष्णु नाम
आदि शब्द
आदि नाम
सार शब्द
सत्य शब्द

सम्पूर्ण प्राणियों की इन्द्रियों के आधार स्वरूप
सच्चिदानन्द शक्ति - अन्तरात्मा - सच्चिदानन्द

साध्यावस्था धारिणी मूल प्रकृति (जड़त्वक) मण्डल

भँवर गुफा
सोहं ब्रह्म

महाशून्य

शून्य
रं ब्रह्म

त्रिकुटी सूर्य मायाब्रह्म

ज्योति सूर्य निरंजन सहस्रार

ASTRAL

आज्ञा चक्र
योग हृदय चक्र
प्रथम वर्ग
तक
द्वितीय वर्ग
स्थान
पिण्ड
समग्र प्रधान लोक

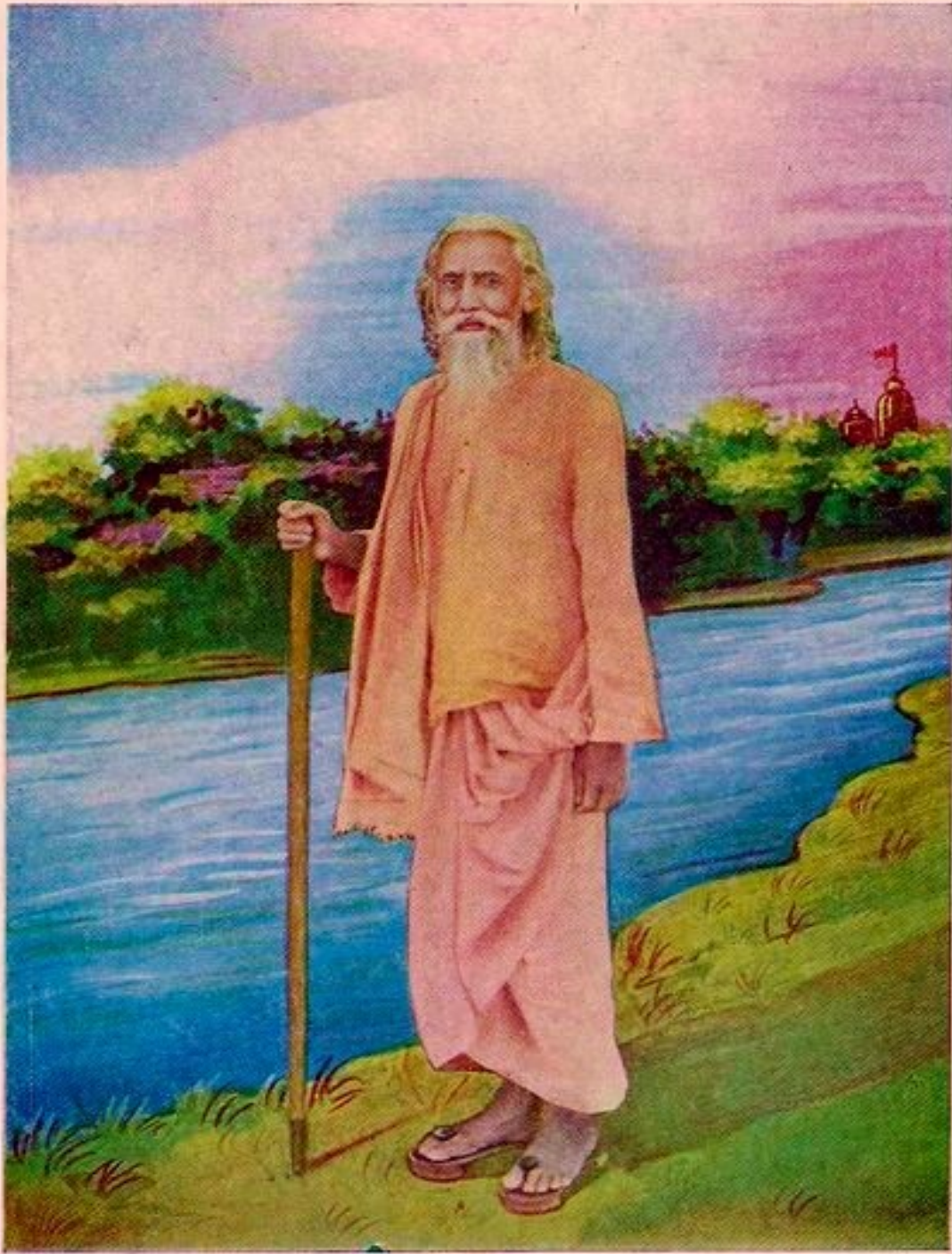
स्वप्न कंठ चक्र मध्यमा सुषुप्ति हृदय चक्र पश्यन्ति नाभि चक्र परा लिंग चक्र गुदा चक्र

संस्कृति शिव विष्णु ब्रह्मा गणेश

स्थान विशुद्ध वाणी स्थान अनाहत वाणी मणिपूरक वाणी स्वाधिष्ठान मूलाधार

अध्वर चक्र MEDULLA शिरोमूल कमल लंडम रश्मि
ब्रह्म के स्थानीय रूप के नाम :-
तारक ब्रह्म, अणोरणीयम् निजमन,
अविमर्कनाम, ह्रीं, ताल,
मणि मंती, EASTERN STAR

अध्वर चक्र MEDULLA शिरोमूल कमल लंडम रश्मि
ब्रह्म के स्थानीय रूप के नाम :-
तारक ब्रह्म, अणोरणीयम् निजमन,
अविमर्कनाम, ह्रीं, ताल,
मणि मंती, EASTERN STAR



सत्संग नित अरु ध्यान नित, रहिये करत संलग्न हो। व्यभिचार चोरी नशा हिंसा, झूठ तजना चाहियें॥

“पूज्यपाद महर्षि मेंहीं परमहंस जी महाराज”

Tamas-world of decay Rajas-World of Activity Sattwa-World of Purity, Truth

Subtle Causal Supra Casual Oneness

Realm Beyond Sound

Absolute Nirvana

Turiyatita State Realm beyond all Name and Form


Realm Beyond Celestial - Realm of Infinite Being,
Truth and Knowledge-Cosmic Consciousness


Bhanwar Gupha- Whirling Cave
Soham Brahma

Mahashunya- Great Emptiness-Great Void

Shunya- Emptiness

Highest Celestial Realm

Trikuti  Realm of Celestial Sun

 Moon

Inner light sub realm

1000 Petal Lotus
ASTRAL

MEDULLA

Ajna Chakra-Bindu

EASTERN STAR

Five Lower Chakras of Body

Gross Realm

Subtle

Causal Supra Casual Oneness

ASTRAL

Gross Realm

Five Lower Chakras of Body

EASTERN STAR

ASTRAL

Shunya- Emptiness

Mahashunya- Great Emptiness-Great Void

Soham Brahma

Bhanwar Gupha- Whirling Cave

Realm Beyond Celestial - Realm of Infinite Being,

Truth and Knowledge-Cosmic Consciousness

Absolute Nirvana

Realm Beyond Sound

1. Stillness or steadiness is the essence of Santi or Shanti. (1)
2. He who has attained Shanti is a saint. (2)
3. Sant Mat encompasses the thoughts and way of saints.
4. The desire for attaining Shanti is natural in human beings.

In the Upanishads (3) the formula for the attainment of Shanti is expounded by the seers and saints of these ancient works. Similar views have been expressed by the saints of all times, including such saints as Guru Nanak Sahib and Kabir Sahib who expounded

-
1. Shanti is a Sanskrit word with several English meanings: peace, tranquility, bliss, etc.... The peace which results from some degree of Divine communion is Shanti.
 2. A saint in the Sant Mat tradition is one who experiences the mystical state; it is a title conferred because of yogic achievements. Unlike the Western definition of saint which may be one who is only morally correct, the saint of the Sant Mat tradition is one who has achieved realization of the Divine and subsequently his behavior is moral. Clearly, many Western saints also fall into the Sant Mat definition of saint. The words sant and saint are used interchangeably.
 3. The Upanishads are ancient Vedic texts that define and categorize the philosophy of Yoga.

their views in the Punjabi and Hindi languages respectively. (1) Such expressions are for the inspiration and edification of all people.

However, the Upanishads uniquely and fully describe the means for attaining Shanti and describe the means for attaining the Highest Wisdom. That is why the Upanishads are considered the foundation of Sant Mat. Further, a comprehensive exposition of the Divine Word-Sound is given in the Upanishads which leads to the Highest Wisdom. The Upanishads explain the yogic techniques and systematic views of transcending thought and attaining the Absolute through the use of Sound (Yoga of Surat-Shabda). (2) Sant Mat follows the yogic path as prescribed in the Upanishads and specifically employs Surat-Shabda-Yoga in its practices. The result of such practice is the attainment of the Highest Goal, the knowledge of the Supreme.

This is not to undermine the teachings of other saints, but rather to say that in the Upanishads are found the basis of the teachings of these saints. Often the teachings of various saints would, on the surface, seem contradictory to each other or even contradictory to the principles of the Upanishads. In fact, there is an unbreakable unity in the spiritual views of all saints. In different times

1. The seers of the Upanishads wrote in the Sanskrit language which is not a language of the common people. Guru Nanak Sahab and Kabir Sahab describe the same Upanishadic views in a language understood by the common man.

2 Surat-Shabda-Yoga is the practice of transcending the mind and entering the level beyond the mind, that is, the level of Oneness. The vehicle for this inward journey is Sound. The way to employ sound and to understand its use is the practical application of Surat-Sabda-Yoga. This is also known as Nadanusandhana (search of Sound).

and in different places saints appear and their followers name their tradition in respect to the particular saint. The appearance of differences can be attributed to time, place and language, giving varied labels to views which are in reality the same. Likewise, due to excessively zealous followers these seeming differences are often accentuated.

When all sectarianism and the forms of the particular time or place of the writings of a saint are removed, the basic principles of Sant Mat are in unity. The Ultimate, Unbounded, Infinite state (as described in section 11) is the unique possession of a saint. Further, the means to attain this state (as described in section 59 and 61) are found in the writings of the saints. Even though there are differences in the name and form of the Deity of worship, the underlying unity of the Unbounded dissolves these seeming differences (according to the idea expounded in section 86).

Surat-Shabda-Yoga as a means to attain the Unbounded state is an integral and indispensable aspect of the Sant Mat tradition. Any tradition devoid of this essential aspect is not true Sant Mat. Various saints describe the Yoga of Surata-Shabda and from these descriptions we become aware of the significance of Surat-Shabda-Yoga. The following are some words of the great saints, concerning the importance of Surat-Shabda-Yoga:

Guru Nanak Sahab states:

“Adrsta agocara nama apara,
Ati rasa mitha nama piyara. ”

“The invisible and supra-sensory name
of God (Divine Word-Sound) is extremely
sweet and lovely.”

Tulsi Das states:

"Bamdaum rama nama raghuvara ko,
Hetu krsanu bhanu himakara ko.
Vidhi harihara maya veda prana so,
Aguna anupama guna nidhan so.
Nama rupa dui isa upadhi,
Akatha anadi susamujhi sadhi."

"I offer homage to the Divine Name
of the Universal Being, Rama, which is the
cause of the sun, the moon and the fire.
That Divine Universal Name is the form
of the creator, maintainer and destroyer.
It is the soul of the Vedas, Nirguna (the
aspect of the divine lacking qualities),
unequaled and the abode of the attributes
(raja, sat and tama) of Nature.
Name and form, both, are the illusions
of God. Both are beyond expression and
have no beginning. The wise practice
meditation to understand this."

Sant Daria Sahab of Bihar states:

"Santo sumirahu nirguna ajara nama."
"O seekers! Meditate on the Nirguna
(unqualified) Name of God."

Sant Jagajvana Sahab states:

"Jake lagi anahada tana ho,
Nirvana nirguna nama ki."

"One is astounded by the (experience of the) melodious tone of the subtle wave of the Unqualified, Unbounded Name (of God)."

5. All the spheres of cetana (conscious) and jada (non-conscious) are santa (finite) and anasthira (unstable).

6. Beyond the finite there must be ananta (Infinite).

7. The Infinite can never be more than one; and there can be no existence of any element other than the Infinite.

8. Only an Infinite Element, Reality, can be Anadi (without beginning).

9. The existence of two or more elements without beginning is impossible, There can be only one unoriginated element or Reality.

10. It is absolutely possible for that whose nature is Infinite to possess Infinite power.

11. Sant Mat acknowledges the Supreme Sovereign as the Absolute Existence, which is beyond jada (non-conscious, lower) and cetana (conscious, upper) realms of Prakrti (nature), and is without beginning and is Infinite. The Supreme Sovereign is beyond Saguna and Nirguna (Qualified and Unqualified), possessing unlimited powers and being beyond time and space, It is beyond sound, names, forms and is One, without a second, beyond the reach of the mind, intellect and senses. The machinery of Nature is powered by the Supreme Sovereign, which is neither an individual nor a manifestation. It is beyond maya (illusion) and beyond space. It is absolutely Eternal, ancient and present from the beginning. It is the

Ultimate Spiritual State: Ultimate Spiritual, Being Supreme Sovereign God.

12. The State of Kaivalya (Oneness), also called Para Prakrti (the Higher or Conscious Nature), is devoid of gunas (1) (attributes); however, this State is brimming with reality, intelligence and bliss. Apra Prakrti (the Lower Nature, the phenomenal existence) is trayagunamayi, filled with the three gunas (attributes).

13. The three mechanisms of the Jada Prakrti (phenomenal or lower nature) are the three gunas: sattva is maintaining, rajas is creating, and tamas is destroying. The equal combination of the three gunas (attributes) is called Jadatmaka Mula Prakrti (Lower Nature in its original form). It is the Non-conscious Primordial Matter.

14. The Supreme Sovereign God pervades Samasta Prakrti Mandala (the entire sphere of nature) and exists beyond the sphere of the phenomenal creation. The Supreme Sovereign is Infinite and Eternal and, therefore, is beyond imagination.

15. The Supreme Sovereign is Ansi (an endless sea of undivided parts); and Saccidananda Brahma (Unbounded Bliss, Existence and Knowledge), Om Brahma (that which is Om), Purna Brahma (Divinity pervading the universe), Nirguna and Saguna (Divinity with qualities and without qualities), Isvara (the Lord) and Jiva (the individual soul), all of which are its inseparable parts. The relationship of

1. There are three gunas (attributes) of the phenomenal existence: sattva which is purity, rajas which is motion or activity and tamas which is lethargy or inertia. Any aspect of creation possesses one or more of these attributes.

the Supreme Sovereign and its parts is like the relationship of Mahadakasa (the vast firmament) and all its parts: Mathakasa (the space about), Ghatakasa (domed atmosphere), and Patakasa (contained space).

16. The state of bare Supreme Peace is beyond name and form, beyond words both articulate and non-articulate, beyond written or unwritten. This is the real nature of the Supreme Sovereign which is beyond jada (non-conscious) and cetana (conscious) and is essential and incomprehensible existence.

The Supreme Sovereign pervades existence in Its varying forms. It pervades Brahma (Universal Self) and Jiva (the individual soul). Jiva or Ansa (the individual self) and Brahma or Ansi (the Universal Self), are in essence the same although the individual self has attributes. However, all distinctions disappear in the dissolution of forms.

17. The only self-existence of the Supreme Sovereign is called Atma (Self). This is the only reality. All else is Anatma-tattva (non-self).

18. Atma (Self) is the dweller in all bodies. It is the maintainer and knower on all levels of physical existence.

19. Anatma-tattva (non-Self) consists of the body, all created levels of existence, and their manifestations.

20. In addition, Anatma (non-Self) consists of Conscious Nature, Non-Conscious Nature and their creations of names and forms: the pinda (microcosm), brahmanda (macrocosm), sthula (gross), suksma (subtle), karana (causal), mahakarana (supra-Causal), and Kaivalya (Pure Consciousness).

21. The extension of the Non-Self is called Acchadana Mandala (realm of the coverings). (1)

22. The Existence of the Supreme Sovereign is only realized by going beyond the Non-Conscious Realm of coverings. There are four Non-Conscious Realms:

- Sthula (Gross) (2)
- Suksma (Subtle) (3)
- Karana (Causal)
- Mahakarana (Supra-Causal).

23. The ultimate human achievement is the realization (attainment) of the Supreme Sovereign God.

24. The individual soul perceives according to that realm in which he is living. Just as yellow colored glasses make the world appear yellow, so also that realm in which the individual soul lives makes all of creation appear as that particular realm, owing to the shadow of the Non-Conscious Realms (coverings). The reality of the Supreme Sovereign is as though nonexistent.

25. Any forms containing gunas (attributes) have a beginning and are finite. They cannot be the Ultimate Reality nor the Supreme Sovereign in Its entirety.

1. Acchadana (Coverings) refer to levels of reality. The gross covering refers to the phenomenal world which most people perceive as their everyday reality. The subtler coverings refer to astral planes and other finer states of consciousness not directly perceived with the gross senses.

2. That Realm which we normally perceive as “the world”, the everyday experience of most people.

3. That Realm commonly referred to as the astral plane. This and the following Realms are perceived through refinement of consciousness in the state of meditation.

26. Smell, touch, taste as well as the spoken and unspoken Sounds of the realms of the three attributes (sattva, rajas, tamas) can be called Saguna Nirakara (Qualified-Unmanifest). No matter how subtle or how great these attributes of the realms may be, they can never reflect the Supreme Sovereign.

27. Pure Consciousness and the Original Word emanated from the center of Pure-Consciousness which is devoid of sattva, rajas, and tamas (three attributes). They can be called Nirguna Nirakara (Unqualified Unmanifest). However, Nirguna Prakrti (Unqualified-Nature, Pure-Consciousness) does not exceed the Supreme Sovereign. This is only logical, as nothing which is finite can encompass that which is infinite.

28. Non-Conscious Nature with qualities or Lower Nature transforms itself into various forms. It is therefore called perishable and non-eternal.

29. Pure-Conscious Unqualified Nature is unchangeable. Therefore, it is known as aksara (imperishable) and is sat (true). The Supreme Sovereign is beyond the true and untrue as well as beyond the perishable and imperishable.

30. Creation comes into existence through the Divine Vibration (Wave) brought forth in the Supreme Sovereign by Itself (not otherwise).

31. An integral and inseparable aspect of the spiritual vibration is Sabda (Sound). The vibration must accompany Sound and the Sound must accompany the vibration.

32. Before the creation of the Unqualified-Nature (Upper Nature) and before the creation of the Qualified-

Nature (Lower Nature) there must have been manifested **Adi Dhvanyatmaka Sabda** (the Original Inarticulate Sound). This Sound is called **Om**, **Satya Sabda** (True Word), **Sara Sabda** (Essential Word), **Satya Nam** (True Name), **Rama Nam** (all pervading Sound), **Adi Shabda** (the Word of the beginning).

33. The creation could not come into being without Vibration and Sound. Necessarily, Vibration and Sound pervade all of the creations.

34. From the beginning, within the inner heart of creation, **Sabda** (the Sound) was vibrating ceaselessly. The Sound, all pervasive and true, is the essential basis of creation. Concerning this, there is no doubt.

35. Out of the Unmanifest emerged the manifest; from the subtle came forth the gross. Naturally, the subtle pervades the gross. And it follows that the Original Sound is all-pervasive.

Through the medium of **Sabda** (Sound), the Yogis attain the direct knowledge of the Supreme Sovereign, that is, realization of the Supreme Sovereign. This sound is called **Rama Nama** (All pervading Sound). (1) This Sound is the essence of all and is unchanging. It is also called the **Sara Sabda** (Essential Word), the **Satya Sabda** (the True Word), and **Satya Nam** (True Name).

36. The natural tendency of the Word (Sound) is to draw the attention or mind towards its center. Sound carries the qualities which correspond with the center of the respective realm. For one who focuses on specific Sounds of the specific realms, Sound transmits Its subtler and subtler qualities.

1. This Sound is called **Om** by the Rishis and Seers of the Upanishads.

37. There are two major spheres of Creation:

- Para Prakrti Mandala (the sphere of Upper Nature), Saccidanada-pada (the State of Existence, Knowledge, and Bliss), the State of Oneness, the State of Pure Consciousness.
- Apra Prakrti Mandala (the sphere of Lower Nature), the domain of Non-Conscious Nature.

38. The Non-Conscious or Lower Nature is divided into four realms: Supra-Causal, Causal, Subtle and Gross. In its original intrinsic form, the Lower nature is an amalgam of the three gunas (sattva, rajas and tamas). In the beginning of creation, the gunas were equally balanced. That is the gunas were equally present throughout the Lower Nature domain. When all the gunas are in equilibrium, this state of balance is called Mahakarana (Supra-Causal). However, whenever there is any movement among the gunas, an unbalanced situation occurs. The gunas are no longer in equilibrium. This imbalance causes the creation of the universe. In the original existence of Jaratmaka Mul Prakrti (Non-conscious Nature) this imbalance is the cause of so many Universes. Therefore, Non-Conscious Nature in its original form can be called the 'Ocean of Causes'. This imbalance of Nature in the form of 'Cause' flows downward and first takes the form of the subtle and then the gross. Thus the four realms of Non-Conscious or Lower Nature come into existence.

39. In total there are five Realms in the whole of creation. There are four Realms of Non-Conscious

Nature: Supra-Causal, Causal, Subtle and Gross and one realm of Upper Conscious Nature: the realm of Oneness (Pure Consciousness).

40. As the whole of creation, the brahmanda (universe, macrocosm), is filled with the five realms of Nature mentioned above, so also is the pinda (body of an individual soul, the microcosm) filled with the same realms. When an individual soul lives in a particular realm of the microcosm, that same individual at the same time lives in the corresponding realm in the macrocosm. And when an individual leaves a particular realm of the microcosm, that individual simultaneously leaves the corresponding realm of the macrocosm. This is true just as we experience the states of dreaming and waking. Furthermore, if the Surat (consciousness-force, individual soul) will go beyond the five spheres of the microcosm, it will in the same instant go beyond the five spheres of the macrocosm.

41. The existence of a realm is dependent upon its center becoming established. Otherwise, a realm cannot come into existence.

42. From section 39 the inescapable logic dictates that there must be five centers for the corresponding five realms.

43. The center of the realm of Kaivalya (Oneness or Pure Consciousness) is the Supreme Sovereign Itself. The center of the Mahakarana (Supra-Causal) realm is the junction point of the Mahakarana and Kaivalya (Supra-Causal Realm and Oneness of Upper Nature). The center of the Karana (Causal) realm is the junction point of the Mahakarana and Karana

(Supra-Causal and the Causal) Realms. The center of the Suksma (Subtle) Realm is the junction point of the Karana and Suksma (Causal and the Subtle) Realms. And finally the center of the sthula (Gross) Realm is the junction point of the Suksma and sthula (Subtle and the Gross) Realms.

44. Creation comes into being through an outward flowing vibration from the Center. This outward flowing vibration is accompanied by Sound. (1) Each of the five realms (mentioned in section 39) has its individual central Sound. The central Sounds of the five Realms naturally move from above to below, as that is their tendency. That is, the Sound moves downward from the center of the realm toward the realm beneath its own position. For example, the Sound moves from the Supra-Causal to the Causal. Each of the Sounds of the centers of the five realms possesses an attribute to draw surat (the consciousness) upward to its center. The Essential Sound or Pure Spiritual Sound has the attribute to draw one's consciousness up to the Supreme Sovereign. The other mayavi sounds (material Sounds mentioned above) of each of the respective five realms have the attribute to attract the person who hears it (or focuses on it) and to draw that person's Surat (consciousness) to the Sound of the realm directly above. Further, for the practitioner, the realization of the Essential Divine Sound is impossible without first attaining the Sounds of the lower realms. Sara Shabda (the Essential Divine Sound) beckons a return to the Supreme Sovereign. The progression of Sound in all centers of

1. The Sound exists by virtue of the flow of vibration and cannot exist without it.

the realms is upward, carrying one's consciousness from the lower centers to the higher centers ultimately reaching the Supreme Sovereign God.

45. The Sound of the higher realm naturally reaches to the lower realms. And the Gross is pervaded by the Subtle. Further, the Sounds of the higher realms are more pervading (powerful) than the Sounds of the lower realms. The sounds of different realms are each distinctive. The Sound of the center of a specific realm above is perceived from the center of the next lower realm. This is a logical fact. Once the Consciousness experiences the Sound of higher realms, it will not fall back to the lower realms.

46. The Upanishads and various saints of India elucidate the practice of Surat-Shabda-Yoga (Yoga of Sound). Through the progressive experience of all the Sounds, one realizes the Supreme Sovereign. All the Sounds of the realms described in section 45 draw Surat (consciousness) upward. As it progresses, the consciousness goes beyond all the realms of creation where the Supreme Sovereign is found; that is, it achieves the direct experience of the Supreme.

47. Prakrti (Nature) was created by the desire of the Supreme Sovereign. Nature's creation was before time and space; therefore, its beginning cannot be placed in time and space which are elements of Nature. Thus, Nature is referred to as Unoriginated. In fact, it is the Supreme Sovereign that is Unoriginated, truly being beyond time and space. The Supreme Sovereign is the Originator of even the Unoriginated (Nature).

48. The physical body (the microcosm) is called ksetra (the field). Atma (the soul) is called ksetrajna (the knower of the field).

49. The four ksetra (Realms, bodies) the Gross, Subtle, Causal and the Supra-Causal are non-conscious. The direct knowledge of the Supreme Sovereign or the Knowledge of One's own Self is hidden, concealed by these four coverings of the non-conscious realms.

50. Kaivalyasarira (the field or body of Oneness) is conscious (the opposite of non-conscious) and is near to the Supreme Sovereign God. Beyond the Realm of Oneness, there is only the Supreme Sovereign. In this Realm of Oneness it is possible to have direct knowledge of the Supreme Sovereign and the knowledge of one's Atma (Self) which is self-realization. Self may have the knowledge of one's Self and of the Supreme; of this there is no doubt.

51. The subtle is more extensive than the gross. It is not possible to be more extensive than the Unoriginated Infinite. Therefore, the Infinite is the Subtlest of all. The gross cannot grasp even a minute aspect of the Infinite.

The Supreme, being the Subtlest, can not be apprehended by the gross sense-organs. (The five motor organs are the hands, feet, mouth, sex organs and anus. The five sense organs are the eyes, ears, nose, skin and tongue. The internal organs are the mind, intellect and ego.) Although, all the outward and inner tasks are performed by them, the sense-organs are gross and cannot grasp the Supreme Sovereign. It is impossible to have the Knowledge of the Supreme while being in the realm of the senses or Non-

Conscious nature. One must go beyond the senses and Non-Conscious nature in order to realize the Supreme. For this reason, the outward practices of devotion are of not much use in attaining direct knowledge of the Supreme. The attainment of the state of Oneness is impossible by outer means. The state of Oneness is attained by going beyond all the realms of the non-conscious nature and by moving upward within the body. Waking and dreaming are the evidence that various states exist and can be altered.

One may argue the following premises:

1. The Supreme Sovereign is all pervasive and as such is already realized; therefore, there is no need to seek It.
2. The Supreme Sovereign is pervasive only through its energies or rays. The presence of Its actual form is in a locality. If we are able to go to that locality, then we will attain It.

In response to the first argument, although the Supreme Sovereign is all pervasive, one is not experiencing It directly. It is like attempting to satisfy oneself with imaginary sweets.

In response to the second argument, the Supreme Sovereign, by definition, is infinite. The Infinite cannot be contained in a single place, but must by definition be in all places. Further, the concept of locality contradicts the Unlimited form of the Supreme Sovereign. The Supreme Sovereign can only be Unoriginated and Unlimited.

In conclusion, the Supreme Sovereign should be sought within, beyond the sense realm as previously described.

52. To move spiritually upward within one's self, through and beyond the realms, is to progress towards union with the Supreme Sovereign. This practice is devotion to the Supreme Sovereign and is unfailing. This spiritual practice is for attaining the perfect Knowledge of the Self and is also called the Antarik Satsanga (inner effort to meet the Supreme Sovereign).

53. Listening to and study of the discourses on this sacred knowledge is an important step in the Sant Mat tradition. Listening to satsang (spiritual discourses) is prescribed as an essential activity.

54. The personal and private instruction in the art of this spiritual practice should be received from a Satguru (an accomplished spiritual master). Once the technique has been learned, one should practice it regularly and daily according to the instructions given by the master.

55. The transition from the waking state to the dreaming state is automatic and results in mental cares being left with an ensuing sense of relaxation. Similarly, in concentrating the mind and positioning it toward one-pointedness (intense internal transition), mental cares are left behind and a sense of ease pervades.

Concerning this, Kabir Sahab said:

"Hai kucha rahani gahani ki Bata,
Baitha rahe cala puni jata."

"There is something mysterious in such
activity in that in sitting, one walks."

Sant Radhaswami Sahab said:

"Baithe ne rasta kata, calate ne bata na pai"

"He who sat finished the journey; he
who walked could not find the way."

56. When something is reversed, it moves in the opposite direction. When the mind is concentrated and attains one pointedness in the Gross Realm (which is the opposite of normal mental functions in the Gross Realm), the mind moves towards the Subtle Realm.

57. Surat (consciousness) exists in the manas (mind) as butter exists in milk. The consciousness moves as the mind moves. The mind is subtle and non-conscious. As a result it cannot go beyond the Causal Realm (which is the Non-Conscious Realm). The consciousness moves within the mind up to the Causal Realm. Then, the consciousness must go alone without the mind beyond the Causal Realm towards its own sphere, the upper realms (above the Non-conscious realms) from which the consciousness has descended.

58. The Divine Sound as described in section 35 is the Original Unspoken Word-Sound of the beginning. It is the special Name of the Supreme Sovereign. This Name makes apparent Its reality to the person who perceives it. By this Divine Sound the direct knowledge of the Essential existence of the Supreme Sovereign may be attained. The spoken words by which the Supreme Sovereign is called are words of admiration for the Divine. Therefore, these spoken names express the glory of God and the Divine Sound. However, these spoken names give expression only of the qualities of the Supreme Sovereign, not direct knowledge of Its Essential Existence.

59. It is only natural to depend primarily on the elements of the realm in which one dwells. Those in the Gross Realm will naturally depend on the elements found therein and, therefore, should concentrate the mind by help of Manas Japa (1) or Manas Dhyān (2).

As the Supreme Sovereign pervades all realms of the universe, the resplendent, glorious and purest virtues of creation are Its Divine facets. Having attained some ability to concentrate the mind by the above mentioned techniques of Manas Japa and Manas Dhyān, the student (3) should practice entering the Subtle Realm.

The means for entering the Subtle Realm is bindu (point). This point is the finest expression (minutest of the minute) of the Supreme Sovereign who is the subtlest of the subtle. This bindu (point) cannot be measured and is indivisible. It is so fine that it cannot be marked by the tip of a hair. It is impossible to mark the bindu for the purpose of visualization because of its infinitesimal and abstract nature. It can only be visualized by Dr̥ṣṭi Yoga (the Yoga of Vision, inner Light) within one self. Moreover, in this practice

1. Manas Japa [simran] is the mental repetition of any holy name of the Supreme Sovereign. This is done in silence with the eyes shut and as instructed by the spiritual master.

2. Manas Dhyān is concentrating the mind by visualizing any holy figure representative of the Supreme Sovereign. This is done with the eyes closed and as instructed by the spiritual master.

3. Student of Yoga and specifically Sant Mat Yoga [meditation].

straining of the pupils or eyeballs is not necessary. In fact, straining of the pupils or eyeballs brings pain and abnormality in the eyes.

The power of seeing is called Drshti (vision). The power to focus on the point is called the Drshti Yoga (Yoga of inner Light, Vision). One attains one-pointedness by uniting the rays of both eyes on the focus and gazing on it with a steady mind. (1) This practice is called Drshti Yoga. The consistent practice of Drshti Yoga opens the subtle or Divine sight. Further, once established in the state of one-pointedness, it is quite possible to grasp the Divine Spiritual Sound, coming from the upper realms. The nature of Sound is to draw the consciousness to its point of origin. The consciousness united with Sound moves upwards in Sound and is drawn to the Supreme Sovereign or Sabdatita [Sabtatit] Pad (a State beyond Sound). For this practice, the service and association of the Sadguru (Satguru, the spiritual master), the intensive, continual practice of meditation and krpa (grace) are essential.

60. The Upanishads and various other works by the saints of India prescribe the path of Drshti Yoga (the Yoga of Vision, inner Light) to be followed by Shabda Yoga (the Yoga of Sound). It is, nevertheless, possible to hear the Sound coming from the center of the Gross realm by practicing diligently the Yoga of Sound. This can be accomplished even without the practice of the Yoga of Vision. Through constant practice of the Sound-Yoga, the unsteadiness of the mind is dissolved, and the mind enters into the Subtle Realm.

1. Steady mind means a mind without thought or distractions, the mind is so intent on the point that all other activities of the mind are silent.

It is not surprising that the mind established in the Subtle Realm can grasp the Sound of the center of the Subtle Realm. However, it should be noted that the established and preferred method as described in the Upanishads and literature of the saints is the practice of the Yoga of Vision followed by the Yoga of Sound. Once one is established on the path of internal Sound, one cannot fall back to lower levels.

One will not succeed in Yoga if purity of character is disregarded. Lying, stealing, smoking, taking of drugs (including alcohol), violence, and adultery are all obstructions to the successful practice of Yoga.

In summary, one grasps the central Sounds of the lower realms and progressively is drawn upward to the Sounds of the higher realms. Ultimately, one reaches the center of the Original Sound, the Essential Divine Sound, and thereafter attains the Ultimate State, Sabdatita [Sabtatit] Pad (the State beyond the Sound). The Yoga of Sound must be practiced in order to attain the Nameless State. This is fully elaborated and described in the Upanishads and literature of the saints. The Yoga of Sound is the only medium to reach this State, no other. The greatest good is in the attainment of the Ultimate State, the Nameless State.

61. It should be understood that in this Yoga, one should first be devoted to the Gross Qualified Manifest Form, and then to the Subtle Qualified Manifest Form, and then to the Qualified Unmanifest Form and finally to the Unqualified Unmanifest Form.

62. Manas Japa and Manas Dhyan are the practices of devotion to the Gross Qualified Manifest Form.

The practice of being in one-pointedness or attaining the subtlest form is devotion to the Subtle Qualified Manifest Form. The practice of focusing on all other internal Sounds except the Essential Divine Sound is devotion to the Subtle Qualified Unmanifest Form of Causal and Supra-Causal form. The meditation on the Essential Divine Sound is devotion to the Unqualified Unmanifest Form. All devotional practices end here. When all devotional practices are completed, then and only then does one reach the Nameless State or the Supreme Sovereign and thus attains Moksha (liberation) or final Peace.

63. As the Sound originates from the Soundless or Nameless State, by grasping the Sound, one is drawn naturally to the Soundless State (the Supreme Sovereign, God).

64. It is inconceivable to accept the existence of any thing beyond the Soundless State and the existence of Soundlessness in any sphere of creation.

65. The Upanishads describe the Nameless State as the Param-Pada (Absolute State) and the Bhagavad-Gita characterizes this state as Ksetrajna (the knower of the body-field); nothing is beyond or greater than this State. Correspondingly, it is futile to believe that there could exist a greater state beyond the Anami (Nameless State) of the Upanishads. However, if one does not agree with and understand the claims of the Upanishads and the Bhagavad-Gita, let him prove the existence of the Nameless State in the spheres of creation. Or let him prove a greater state than the Nameless State, an impossible task. Without any sound basis, claims made against the Upanishads are not appropriate and are misleading.

66. Without question, the Divine Sound or Original Sound leads to the Ultimate State or the State beyond Sound. However, it should not be thought that one should not meditate on the Sounds of the lower realms because they are material in nature and, therefore, deleterious to man. (It is necessary and desirable to begin the practice of Surat-Shabda-Yoga (the meditation on Sound) by meditating on other Sounds found in the lower realms. In fact, to begin the practice of Surat-Shabda-Yoga in an attempt to grasp the Essential Divine Sound is simply not possible.)

This reasoning is supported in the Upanishads. For further elaboration on this subject, refer to sections 44, 45, 46, 59 and 60 of this work.

67. Although the practice of the Yoga of Vision is more difficult than the Yoga of Sound, nevertheless it is necessary to practice initially the Yoga of Light (Vision) to attain one-pointedness. It is unnecessary to continue practicing the Drshti Yoga (Yoga of inner Light, Vision) once one is steadfast in one-pointedness. In fact it is undesirable as it will require more time and offers a more difficult path than the Surat-Shabda Yoga (Yoga of Sound).

68. Having attained one-pointedness, the consciousness should be focused on the internal Sounds. The consciousness will be drawn toward internal Sounds, and at this time bindu (the point) will be left behind. Owing to the extreme delight experienced when hearing the internal Sounds, the consciousness naturally will be engaged in the internal Sounds. This leaving of the point and grasping of the internal Sound is the meditation process and is highly desirable.

69. It is not possible to attain the Essential Divine Sound exclusively through the Yoga of Light or Vision. Through the Yoga of Vision, one can reach some realm of the Non-Conscious Nature; however, without the meditation of other internal Sounds, the Original Sound is unattainable. By employing the Yoga of Sound, it is possible to reach the Essential Sound. The realms of Non-Conscious Nature to varying degrees obstruct direct knowledge of Divine Sound; nevertheless, the internal Sounds lead the consciousness through the various realms to the Essential Divine Sound. The Original or Primordial Sound was manifested before the creation of the original Non-Conscious Nature. Therefore, the Current of Essential Sound is the Pure Conscious flow.

70. Through constant practice of the Meditation of Sound, the practitioner also experiences the Divine Light. Just as upon attending a concert, one cannot help but notice the beautiful setting, so also the scenes of the Non-Conscious Realms are observed inevitably when engaged in the practice of the Yoga of Sound. Therefore, it is said “Dhvanerantargatam Jyoti” (“the Light is within the Sound”). Not surprisingly, the meditation of Sound can transport the practitioner into the Divine Realm of Light. The Sound, however, is the essence of the practice, and the greatest loss would be in not achieving the Sound.

71. The Essential Divine Sound, the Supra Cosmic Sound, takes its origin from the Supreme Sovereign. It came into existence before the creation of the microcosm and the macrocosm. It is therefore impossible for spoken words created by humans on the

Gross Realm or created from material substance to be able to duplicate the Essential Divine Sound. It is only possible to approximate its Sound. (1)

Interestingly, the Muslim seers agree concerning the origin of the Divine Sound. Further, they also agree that the sequential inner ladder of the Sounds of the realms must be traversed. They assign different Sounds to the different realms. Concerning this Radhaswami Sahab says:

"Allahu trikuti lakha, jaya laka lakha ha sunna.
Sabda anahu paiya, bhamvara gupha ki dhunna.
Hakka hakka satnama dhuna, pai cadha saca khanda.
Santa phakara boli yugala, pada dou eka akhanda."
"...the Muslim sages recognize the Sound of
Trikuti (Subtle Sphere) as Allahoo. The Ha
Sound is of the Sunya (Causal realm), for
the Muslim seer. Anaahu Sound belongs to
the Supra-Causal (also known as Bhanwar Gupha,
the cave of Braham). And the Hakka is the
Divine Sound of Satlok (the Pure Spiritual Realm)."

Just as the Muslim saints ascribe the above described Sounds to the different spheres, Radhaswami designates Om, Raram, Soham and Satnam (2) to the same spheres respectively. We can conclude that any

1. For example Om is a simulated word representing the Essential Divine Sound.

2. Sant Radhaswami designates these Names or Sounds to the Subtle, Causal, Supra-Causal and Pure Spiritual realms respectively.

particular word cannot be “the” Sound, and it is fallacious to ascribe to any word the actual attributes of the “Essential Divine Sound.”

72. The literature of various saints describes the Sounds of the different realms. Some of the various sounds are said to be similar to the Sounds of the veena (stringed instrument similar to the lyre), the murali (flute), the nafeeri (horn instrument), the mridang (drum), the mrdal (cymbals), the singi(a horn), the sitar (stringed instrument), or the sarangi (similar to a lute). Other descriptions compare these Sounds to a peal of thunder and a roar of a lion. Surprisingly, all saints do not ascribe the same Sounds to corresponding Realms. For example, in the literature of some saints the music of the flute is described as belonging to the lower Realms while other saints place flute-like music in the higher realms. Kabir Sahab says:

“Bhanwar gupha mem soham raje,
Murali adhika bajaya hai.”
“The Bhanwar Gupha (Supra-Causal
Realm, a higher Realm) is vibrating
with the Soham (knowledge of 'I', one's real Self).
And the mystical flute is sounding continuously therein.”

Sant Tulsi Sahab states in the Ghata Ramayana:

“Syahi surakha sapheli hoi,
Jarada jati jangali soi.
Talli tala taramga bakhani
Mohana murali bajai suhani.”

“The five various Divine colors are seen in the internal sky, viz. black, red, white, blue, yellow, and the enchanting wave of the spiritual Sound is bursting with the melodious thrill of flutes.”

The Realm of the Divine colors is often thought to be of the Lower Realm or Subtle Realm. The assumption could be that one saint is correct and the other incorrect. However, the words of a true saint cannot be wrong and as such we cannot say that a saint is incorrect. Therefore, one should not think that it is incorrect to meditate on the Sounds of the lower realms because the saints do not agree specifically about their descriptions of the Sound. From the literature it appears that specific Sounds can occur in any realm. Just as the whole of a tree is contained in the sprout, and the sprout is contained in the seed, so also all the Gross Realm exists in the Subtle Realm and the Subtle Realm exists in the Causal Realm. In the same manner, the Sounds of the Gross Realm can exist in the Subtle Realm, and the Sounds of the Subtle Realm can exist in the Causal Realm; therefore, the Sound of a lute could be heard in any realm.

Finally, it is necessary to focus on the various Sounds in meditation. It is not possible to have experience of the Essential Divine Sound without first having experience of the Sounds of the lower realms. This is consistent with the teachings of the saints. Section 66 deals with the necessity of experiencing and grasping the Sounds of the lower realms prior to experiencing the Essential Divine Sound.

73. Thus, the various Sounds experienced in meditation (such as a flute or a drum) cannot be correlated to any specific realm. With the exception of a few saints such as Sant Radhaswami and Kabir Sahib, most other saints as well as the writings of the Upanishads describe the various Sounds but do not mention the corresponding realms. However, all essentially agree on the existence of the Nameless State.

In reading the various saints' descriptions of Sounds the inescapable conclusion is that all have complete knowledge of the Nadanusandhana (Yoga of Sound).

74. The Sound of the Gross Realm is sweet and harmonious. The Sound of the Subtle Realm is even sweeter and more harmonious than the Gross Realm. As one progresses from the Causal toward the Supra-Causal Realm the experience is of ever increasing sweetness and harmony of the Sound. In the State of Oneness of Upper Nature, the plurality of Sounds ceases to exist, and only then can the Essential Divine Sound be experienced. Other Sounds of the various Realms are not experienced at this level of the State of Oneness because diversity does not exist in the State of Oneness.

75. The State beyond Sound is acknowledged in the writings of saints as the goal of their teachings. In addition, their writings accept Manas Japa (repetition of a Divine name), Manas Dhyana (concentration on a form of the Divine), Drsti Yoga (fixing the mind on a point) and Nadanusandhana (concentrating on the inner Sounds of the different spheres) as means to reach the Soundless State. These four techniques are therefore essential in Sant Mat.

76. Without achieving perfection in Nadanusandhana (the Yoga of Sound), the realization of the Supreme Sovereign God or the Knowledge of the Self cannot be achieved.

77. Without resolute devotion to the guru (a spiritual master), even by means of the Yoga of Sound, the realization of the Supreme Sovereign God is not possible. Without the help of the master, it is not possible to attain the full devotion for the Divine and the highest good.

Kabir Sahab says:

“Kabira pure guru bina, pura sisya na hoya.

Guru lobhi sisa lalaci, duni dajhana hoya.”

“Without the true guru (preceptor who has attained perfection) the aspirant cannot attain perfection. If the spiritual teacher is rapacious, the aspirant will be as well, and it will result in pain twofold.”

78. When the true, accomplished (1) spiritual master is found, the greatest good will be achieved with his guidance.

79. Meeting with a sadguru (an accomplished master) is equal to meeting the Supreme Sovereign.

80. During this lifetime, the one whose consciousness at the time of samadhi (a state of deep trance) transcends all the concealments of the Non-Conscious Realms and immerses in the Sabdatet Pad is sadguru (the true spiritual master). Even while engaged in

1. By 'accomplished' is meant a spiritual preceptor who has reached the goal of Sant Mat and who has achieved realization of the Supreme Sovereign.

activity, the consciousness of a true master remains uninvolved, and remains poised in the Essential Divine Sound.

81. The various systems of knowledge do not compare to the spiritual science by which knowledge of the Supreme Sovereign is attained. Other teachings have little benefit compared to the teaching for the attainment of the Supreme Sovereign. Clearly, a teacher of science cannot be compared to a spiritual teacher owing to the preceptor's ability to guide one to the Supreme Sovereign. It is not necessary for the other teachers or scholars to have broken through the various Realms of Non-Conscious Nature (Gross Realm, Subtle Realm, etc...) or to have shattered the illusion of the material plane. However, it is essential that the spiritual teacher has penetrated the Realms and shattered the illusion of the material plane. Even the spark of a little teaching of Shabda-Yoga for the attainment of the Supreme as learned from a teacher will be of far greater value than the worldly teachings.

82. The recognition of a true spiritual master is the most difficult of tasks. However, the one who has purity of character (rectitude), who practices diligently the Yoga of Sound, and who can explain clearly Sant Mat (the path of saints) can be accepted and trusted and given devotion as a spiritual master. A person without rectitude or purity of character, regardless of the other qualities just mentioned, should not be regarded as a true master.

If one has accepted a spiritual teacher and later finds him or her lacking in rectitude, that teacher should be abandoned. In spite of the teacher's exquisite

knowledge, association with that teacher is not desirable if he or she is lacking in moral character. As the aspirant is particularly affected by the teacher's moral character, it is imperative to avoid teachers without moral virtues. Purity of character is the essential quality of a teacher and if purity is lacking that teacher is no better than an animal. A teacher lacking purity of character or other essential virtues is a false spiritual teacher.

Kabir Sahab states:

“Guru se jnana jo lijiye, sisa dijiye dana.
Bahutaka bhomdu bahigaye, rakhi jiva abhimana.
Tana mana tako dijiye, jake visaya nahim.
Apa sabahi dari ke, rakhe sahiba mahim.
Jhuthe guru ke paccha ko, tajata na kijai bara.
Dvara na pave sabda ka, bhata kai barambara.”

“If you ought to learn the holy science of attaining the Supreme from the master, sacrifice your 'sisa' (head, pride and ego) to him. For many having kept their pride, lost themselves in the current of ignorance.

“Surrender yourself to him who has no worldly desires, who is devoted to God and has forgone his ego. Do not take long in leaving the association of a false teacher for you will wander time and again and will not find the entrance to the Divine Sound.”

The fruits of accepting a true master are immense. Unfortunately, true teachers are few and difficult to find.

A spiritual master who is wise, pure and a practitioner of the Yoga of Divine Sound gradually imparts his or her virtues to the student. The good will of the spiritual teacher cannot but help affecting the aspirant in a positive manner because one is affected by the power of a higher vibration. Section 77 describes the qualities of the teacher and how the aspirant benefits from his or her relationship with the teacher.

The master who practices the Yoga of Sound but is negligent in his moral character and in his spiritual knowledge is harmful to the seeker of spiritual knowledge. If one has accepted such a master, disregarding the importance of rectitude and knowledge, the aspirant would be deprived of the benefits of the association with a true preceptor, mentioned in the previous paragraph. In addition, in following an immoral teacher the aspirant would have the difficult task of not going astray, much less advancing on the spiritual path. However, without the aid of a true teacher this spiritual task can be undertaken by a few steadfast learned disciples. For most it is almost impossible to undertake this task.

Clearly the energy, physical and mental, of one person can enhance the same faculties of another person. Thus it is not surprising that the spiritual power of one who is advanced in meditation enhances the spiritual energy of the aspirant.

There are several texts that discuss the above subject. In the, Kalyan Sadhanank, Amir Khusaro is quoted as saying the following:

“See, I also have had the holy presence of the great Spiritual Preceptor of the universe, Lord Swami Ramanand. For (on behalf of) my own preceptor, Khwaja Sahab, I had gone to see Swamiji (Swami Ramanand) taking an incomparable present to Pancaganga Ghat (a place on the Ganges river). Swamiji (Swami Ramanand) imparted his merciful blessings upon me. My heart became pure at once with his Supreme grace and therein reflected the holy glimpse of the Divine Light.”
(Part I, p. 499)

K. Narayanaswami Aiyar translates a Sanskrit hymn of the third Brahmana of the Mandal Brahmanopanishad as:

“Ityuccaransamalingya sisyam jnaptimaninayat.”
“Saying this, he the Purusa of the sun embraced his pupil and made him understand it.” (1)

In his commentary on this verse, K. Narayanaswami Aiyar states:

“This is a reference to the secret way
of imparting higher Truth
(the Knowledge of God).”
(Thirty Minor Upanishads, p.259)

It is apparent that the disciple benefits from the sacred radiance (personal aura), higher knowledge, and spiritual energy of the master.

1. 'It' refers to secret spiritual knowledge.

Baba Devi Sahab quotes the verses of Ghat Ramayana of Tulsi Sahib in which Sant Tulsi Sahib, in giving instruction to an aspirant describes the importance of a true master:

“Murside kamila se mila sidka aura saburi se taki.

Jo tujhe dega phahama saharaga ke pane ke liye.”

“O Taki (disciple) after being veracious and content (giving up the illusory enchantments of the worldly things) go in the shelter of a perfect spiritual teacher who will give you the secret knowledge to get into Sushumna Nadi (the door to internal spiritual knowledge).” (1)

Further Tulsi Sahib addresses the importance of the grace of a true master in the journey of God realization:

“Tulasi bina karama kisi mursida rasida ke.

Rahe najata dura hai us par dekhana.”

“Without the blessing of the true master, the path of God realization and the experience of going beyond the higher realms are out of reach.”

Further the same point is stated in the Varahopanishad:

“Durlabho visayatago durlabham tattvadarsanam,

Durlabha sahajavastha sadguroh karunam bina.”

“It has been said that without the supreme blessings of the perfect and true spiritual preceptor detachment from the worldly is arduous. It is difficult to realize the Truth and live in a state of realization of the Supreme.

1. Sushumna Nadi is the entrance to the spiritual experience.

The worthiness of the service of the spiritual preceptor lies in the fact that the teacher offers such blessings to him (the aspirant).”

Lord Buddha no less instructs in his book the Dhammapada that an aspirant should serve the master from whom he learns the spiritual path:

“A disciple should serve the teacher,
from whom he learns the dharma of Buddha,
diligently like a Brahman serves the
sacred fire of Yajna.”

Sant Charan Das says:

“Mera yaha upadesa hiya mem dhariyo,
Guru caranana mana rakhi seva tana gariyo.
Jo guru jhidakaim lakha to mukha nahim modiyo,
Guru se neha lagaya sabana som todiyo. ”
“Keep this instruction of mine in your heart;
keep your mind at the feet of the spiritual
master and dedicate your body in his or her service.
If the preceptor rebukes you a million times,
do not turn yourself from his or her service.
Connect your love with the preceptor and break
your attachments from all.”

Baba Devi Sahab further quotes the Ghat Ramayana:

“Yaha raha mamjila iska hai,
Para pahumcana muskila nahim.
Muskila kusa hai robaru,
Jisane tujhe pamja diya.”

“This (spiritual) path and its destination is Divine love, but it is not impossible to reach it (destination). The remover of difficulties is the one (spiritual teacher) before you, who has given you the secret knowledge (spiritual instruction).”

The saints and true teachers are known to be impartial; their blessings fall like the rain. However, the rain, while falling on all, tends to collect in deep pools just as the grace of the saints while showering on all flows rapidly and collects in the deep pools of the aspirants who are devoted. It is not surprising that the aspirants through their devotion draw the grace of the master towards them. Aspirants who give great attention to the ways of the teacher are worthy of the gift of knowledge. Obviously, not the careless one, but the one who honors the gift and cares for the receiving bowl receives the gift of the grace of the teacher. Making oneself worthy is the secret of devotion to the master, the way of gaining grace as described in the writings of the saints.

83. The aspiration to serve with love and behave humbly before the teacher arises naturally in the hearts of students. Therefore, devotion to the spiritual teacher is also natural. To say anything against devotion to the teacher is pointless. And also, the wise will not give devotion to an unworthy teacher and will influence other aspirants to do the same.

84. The four essential elements a sadhaka (an aspirant of the spiritual path) needs are the following: one, satsangha [satsang] (association of saints and hearing of things spiritual); two, sadacara (moral rectitude); three, guru seva (dedication to the teacher); and four, dhyanaabhyasa (practice of meditation).

These essentials have previously been discussed; satsang is referenced in section 53; moral rectitude is addressed in section 60; meditation is referenced in sections 54 through 59. In Sant Mat an intense eagerness to acquire these essentials must be present. However, devotion to the teacher is paramount to the other three essentials and is the key to achieving the other three.

85. The desire of an individual to be free from sufferings and to attain the happiness of absolute peace is naturally present in the hearts of all. The purpose of Sant Mat is to provide a system which fulfills the desires of attaining absolute peace.

86. In the world there are many deities (1) recognized by their respective devotees. Even though the deities have different names and forms their Atma (Spiritual Essence, Self) is the same. The devotees can never be perfect in their worship unless they realize the Atma (Self) of their deity. There is no doubt that one who realizes the Self of one's deity attains the Supreme Sovereign God. The Self can only be realized through the four essential practices described in section 84. Every deity is formed of Gross, Subtle, Causal, Supra-Causal and Oneness aspects as well as having Suddha Atma (Pure Self Existence).

The devotee who does not understand the essential nature of the deity makes no effort to realize the

1. Although "deities" is spelled in lower case here denoting an aspect of the Supreme Being, it in fact denotes any of the forms of God which various religions and philosophies recognize.

Atma (Pure Self) and only engages in worship of the gross name and form of the deity will not attain liberation or the highest good.

87. The practice of the Nadanusandhana (Yoga of Sound) is not mere child's play. Its full practice cannot be exercised by one who lacks Yama and Niyama (virtues and moral rectitude). See the following section 88 for more detail on Yama and Niyama.

There are Sounds due to gross vibrations in the material body. To meditate on these gross Sounds and believe it to be as the full practice of the Yoga of Sound shows a lack of knowledge of Yoga. According to the literature of the saints, Yama and Niyama are essential for mastery in the practice of the Nadanusandhana (Yoga of Sound).

88. Yama consists of five disciplines: satya (truthfulness), ahimsa (non-violence), asteya (non-stealing), brahmacarya (continence), and aparigraha (control of greed or non-possessiveness).

Niyama also consists of five practices, which are the following: sauca (internal and external purity), santosha (contentment), tapas (penance), svadhyaya (study of spiritual matters) and Isvara pranidhana (meditation on God).

89. In following Yama and Niyama, one exercises aversion from the five sins, serves the spiritual master, attends satsang, and practices meditation as referred to in section 60.

90. A comfortable asana (a pose of sitting or posture) of keeping the head, neck and trunk straight and steady is a must for meditation. Without the ability to sit in such a steady posture for prolonged periods, meditation cannot be practiced.

91. Meditation should be practiced being alert, without being drowsy, shutting the eyes comfortably and without turning the eyeballs or pressing them in any way.

92. The practice of meditation should be an essential part of the practitioner's daily routine. The preferred time of meditation is brahmamuhurta (very early in the morning: 3:00 A.M.). Likewise one should meditate at mid-morning and then again in the evening time. While falling asleep, one should also engage his mind in meditation. Further, it is good to practice Manas Japa or Manas Dhyana while working.

93. Before learning the Nadanusandhana (meditation of Sound) in practicing Manas Japa (mantra repetition, simran), Manas Dhyana (focusing on the form of the master or a deity) and Drshti Yoga (focusing on a point that is practicing one-pointedness), one should meditate with eyes and mouth closed. Upon learning Nadanusandhana (meditation of Sound) from the master, one should also close the ears.

94. The dhyana (absolute concentration) will result in the suspension of the breath as is evident from the example that in deep thinking or whenever the mind is absorbed, the breath is correspondingly slower. In the practice of pranayama (1) by puraka (repeatedly drawing the breath in),

1. Pranayama is the physical act of controlling the breath. It involves various breathing techniques to achieve its end. It is a component of Hatha Yoga and should be learned from a qualified Master. It is believed that by the control of breath one can control the mind.

rechaka (expelling the breath out), and kumbhaka (retaining the breath), the suspension of breath results. However, it should be noted that to practice pranayama to the extent of breath suspension is a very difficult task. With suspension of the breath, the mind is perfectly concentrated.

Section 60 deals with the effects of concentration of the mind. Meditation is a much easier means of attaining suspension of breath than pranayama.

In the initial stages of dhyana (absolute concentration), pratyahara (1) is practiced. Through the means of pratyahara, the mind is brought back repeatedly to the focal point. By this constant practice of pratyahara, one is eventually able to concentrate for a short period on the focal point. This state of concentration is called dharana (steadiness of concentration or absorption). When absorption is maintained for longer and longer periods of time, then it is dhyana (absolute concentration). Then in this state of dhyana, one is able to grasp the streams of spiritual Sounds (described in section 60) and finally achieves samadhi (Unity). Drshti Yoga (Yoga of Vision, inner Light) will greatly facilitate pratyahara and dharana. Drshti Yoga is explained in detail in section 59.

95. In the states of waking and dreaming, the vision and respiration are active as well as the mind. In deep sleep, vision and mind become inactive; however, respiration continues to be active.

Through these natural occurrences it is understood that when the vision is active so also is the mind; and when the vision is inactive the mind becomes inactive.

1. Pratyahara means to bring back. Bringing the mind from the worldly objects to the focal point in meditation.

Further, in spite of the respiration continuing, if the vision ceases to be active simultaneously the mind becomes inactive. Therefore, not suspension of respiration, but concentration of vision holds the means to quieting the mind. It is further noted that mind and vision are subtle while breath is gross, and this explains why the focusing of vision is a more effective tool for quieting of the mind.

96. There are four kinds of Drshti (vision):

Jagrat-Drshti (vision of waking state), Svapana-Drshti (the vision of dream state), Manas-Drshti (mental vision) and Divya-Drshti (Divine Vision). When the first three types of vision are concentrated, the mind becomes focused and the Divine vision dawns. If one-pointedness is held in the Divine vision, mind will move notably higher and grasp subtler and subtler Sounds eventually merging with the Sound.

97. Upon merging the mind with the Sound, there remains only the consciousness, free of the association with the mind. The consciousness free of the mind will be drawn to the flow of Sounds, ultimately merging in the State beyond Sound or the Supreme Sovereign God. The internal practice of meditation ends here: the Supreme God is realized and the work is completed.

98. The practitioner should support himself in gainful employment, living on one's own earnings. The aspirant is best content with a few things.

99. The aspirant should keep himself free of impulses such as lust, anger, greed, delusion, egotism, jealousy and fear. In his interest for spiritual progress, the practitioner should create pure mental habits: compassion, mercy, contentment, forgiveness and humbleness.

100. The following should be avoided because they cause unsteadiness of the mind: intake of intoxicants, including alcohol and various non-prescription drugs, and eating of meat and fish.

101. Through association of saints, the hearing of spiritual talks and study, wisdom can be acquired. Wisdom is essential in determining what is the right way to live your life. Without wisdom one can make poor decisions, which result in undesirable consequences.

102. The essential nature of the Pure Self (Supreme Sovereign) is infinite. Owing to Its infinitude, nothing exists beyond or outside It, nor can It come or go anywhere, as It is, by nature, everywhere and everything. On the other hand, the Conscious Realm is finite. By nature it is in a constant state of flux and motion. That portion of the Infinite where the forms of the Non-conscious Nature (the Realms) are dissolved is called liberated. The physical body (Gross Realm) is a form composed of Non-Conscious nature and is dependent upon the consciousness. When the consciousness leaves, the body vanishes. Thus it is evident that when the other realms and their respective forms of Non-Conscious Nature are devoid of the stream of consciousness, they will also vanish.

Through the practice of the Nadanusandhana (Yoga of Sound), the consciousness will transcend the Non-Conscious forms (Realms). Subsequently, the Consciousness being lured to the Original Sound, will merge in the center.

Being forsaken of consciousness, all the forms (realms of Non-Conscious Nature) will vanish. The various components of Nature -- the Gross, the Subtle the Causal and the Supra-Causal which form a physical body, will vanish leaving only the Pure Self devoid of the realms. This State will be a State of Liberation. The Pure Self despite its all-pervasiveness is unattached to material pain and happiness. However, by virtue of the Pure Self's association with the cit (mind) and jar (non-conscious, body), the existence of jivatma (individual soul) appears. The individual self experiences then pleasure and sorrow. Ultimately, this experience of pain and pleasure is unpleasant and therefore should be destroyed.

By destroying this association of the Pure Self with mind and body, the above described experiences of pain and pleasure are dissolved. This association is the cause of pleasure and pain and of the existence of the individual self, the experiencer.

103. The individuality of the soul came into existence and therefore can also be destroyed. However, the Pure Self being infinite in nature is beyond destruction and cannot be destroyed by the extinction of the individuality of the soul. In any lifetime when the individuality is vanquished in the state of Samadhi (perfect meditation), only then is the soul liberated in life and also in death. Without liberation in this lifetime, the practitioner will take birth again and again. However, by virtue of being a seeker, the practitioner will take human birth in good families. The practitioner will be influenced by his spiritual undertakings in previous lives, continuing on the road to Liberation.

Thereby, the practitioner after attaining good human births time and again will ultimately attain Liberation.

In the Supreme Sovereign, there arose a wave of creation. That wave once originated cannot be reversed because that wave must continue to create to the end of time. Since the infinite has no end, the wave will not return to the source. Since the wave cannot be reversed and since we as individual souls are contained within that wave, there is only one way to escape the continuing creation and that is to merge in the center of the wave, which is the source of the wave, the Supreme Sovereign. The portion of the infinite that achieves Liberation from the forms of creation (realms of Prakrti) (as described in section 102) will not be able to go back to its prior state of ignorance, which is under the coverings of Prakrti (nature), and the individual soul will not come into existence. This is true Liberation; all others that may be described are not authentic unless they meet the above criterion.

104. Unless all the Realms are transcended, neither can the Supreme Sovereign be realized nor can Liberation be attained. For the attainment of these two, Liberation and realization of the Supreme Sovereign, only one means exists. It could be called devotion to the Supreme Sovereign or the way of Liberation. Both are in essence the same.

Sant Tulsi Das states:

"Jimi thala binu jala rahi na sakai,
Koti bhamti kou kare upai

Tatha moksa sukha sunu khagarai,
Rahi na sakai hari bhagti vihai."
"As water cannot exist without the earth,
so Liberation cannot exist
without devotion to God."

105. The means to attain the direct knowledge of the Supreme Sovereign God (Summary of the Philosophy of Liberation)

Before learning the technique to attain the direct knowledge of the Supreme Sovereign, intellectual understanding of the essential nature of the Supreme Sovereign God and one's own self is necessary. Through Satsang (hearing and studying the discourses of spiritual teachers) and contemplation, such knowledge can be acquired. Along with knowledge of the order of creation, the reason for not having the direct knowledge of both should be sought. Through intellectual understanding of the essential nature of the Supreme Sovereign, it is determined what needs to be attained. One should be able to discern whether it is the body which realizes the Supreme or the Ksetrajna (Self, Knower within the body). Also, for this realization should the practices be of an external nature (outwardly devotional practices) or internal nature (Yoga of Vision and Yoga of Sound)? Having come to an understanding, these wanderings will be left behind. After gaining the intellectual knowledge of one's Self, one will understand whether one is suited for attaining this Knowledge. Likewise, once the reason for the concealment of the order of creation and the direct knowledge of the Essential nature of the Supreme and the Self is known, the means will be brought to light.

With this revelation one will be able to go beyond the concealments of Causal Nature imposed on the creation and the Self, and then will meet with the Supreme and experience direct knowledge of the Supreme Sovereign God.

Through intellectual knowledge gained through the study of the Upanishads, the study of the literature of Indian saints, or logical thinking, one will draw the conclusion that the Essential Nature of the Supreme is unmanifest, beyond the senses, without beginning or end, unborn, imperishable, without time and space, omnipresent and in all and beyond all. As the space within a jar is a part of the space of the vast sky so also the individual self is part of the Supreme Sovereign. Essentially they both are one. However, the Supreme Sovereign is not concealed, but the individual self, the part of the Supreme which dwells in the body, is concealed. Direct knowledge of both is not experienced because of the concealments of the four Realms of Qualified Lower Nature: Gross [Physical, Material], Subtle, Causal and Supra-Causal.

The Creation comes into existence when the wave (vibration) for creation occurs in the Supreme Sovereign. Therefore, it is essential to acknowledge the existence of this wave or vibration in the beginning of the creation. Further, it is impossible to have vibration without Sound. In the beginning of the world, that there was Sound is certain. Thus the progression of the creation continues to proceed from the subtle to the gross.

The realm of creation in which we live is the Gross Realm. Above the Gross is the Subtle Realm; above the Subtle is the Causal; above the Causal is the Supra-Causal, and above the Supra-Causal is Kaivalya, the Realm of Oneness (Pure Conscious Realm). The existence of these four realms is as fixed as the Pole Star.

Thus, there are five spheres of creation including the Gross Realm. Kaivalya is of Pure Consciousness and the other four realms are Non-Conscious, but coexisting with the conscious. In the creation of the Realm, first the center of each Realm must have been established. When the vibration (current) for the creation of that Realm emanated from its center, only then the creation of the Realm came into existence. In the origin of the flow or vibration, an accompanying Sound must have been generated. Therefore, it is necessary to acknowledge that the specific realms have their essential central Sounds.

Sound by its nature has the quality to draw one to its point of origin. In reviewing the above, it is evident that creation continues to evolve through the Sound. Logically, no other means is better than the Sound for transcending the concealments (realms) of creation.

The Central Sounds of the various Realms cannot be spoken or articulated; they are non-spoken (inarticulate). The practice of Nadanusandhana (Yoga of Sound) works with these very inarticulate Sounds. And due to the drawing power of Sound, the practice of the Yoga of Sound results in reaching the highest realm.

The five Realms of creation (Gross Realm, Subtle Realm, etc...) described above are the five concealments which connect and permeate the body (the microcosm) and the world (the macrocosm).

The Upper Nature or Surat (consciousness) or Pure Conscious nature is extremely close to the essential nature of the Supreme Sovereign and therefore is perfectly suited for direct knowledge of the Supreme Sovereign. The essential nature of the Self is of a higher order than this conscious reality (Upper Nature) and is the superior of the two.

Therefore, it can be said that the ksetrajna (the Self, the Unqualified, the knower of the body field) will experience the direct knowledge of one's own essential nature along with the essential nature of God. As long as the consciousness is within even one of the four Realms of Non-Conscious nature, it cannot experience nor attain direct knowledge of the Supreme Sovereign.

It is certain that Self (Spirit) will have direct knowledge and realization of one's own Essential Nature as well as direct knowledge and realization of the Supreme Sovereign.

The Sound of the higher level naturally reaches far downward. Further, the flow of the subtle substance (Sound) is further than the flow of the gross substance (Sound), and naturally the subtle permeates the gross substance. This is natural in the order of creation: the subtle existing above and the gross existing below. Therefore, in the order of creation, the upper realms are subtler than the lower realms.

Subsequently, the Sounds of the centers of the upper Realms are subtler than the Sounds of the lower realms. Therefore, the Sound originated from the center of the above realm and is sequentially grasped from the realm immediately under it. For example, the Sound of the Subtle Realm can be grasped from the center or core of the Gross Realm; the Sound of the Causal Realm can be grasped from the center or core of the Subtle Realm. The sequence progresses until the Divine Sound which originated from the center of the Realm of Pure Consciousness or the Supreme Sovereign will be grasped from the center of the Supra-Causal Realm. The consciousness drawn by the Sound will meet with the Supreme Sovereign and after becoming one, will lose its existence.

This is the culmination of the spiritual journey, the journey of seeking direct knowledge of the Supreme Sovereign.

The Original Divine Sound, which originated from the Supreme Sovereign, continuously without break reverberates throughout the hearts of the entire macrocosm and microcosm. The Sound will inherently go on for the duration of creation because the evolution of creation depends upon the existence of Sound. Should the Sound cease, so would creation. The ancient sages call this Original Supra-Cosmic Sound "Om". The literature of Indian saints speaks of the Original Sound as the Nirguna Ram Nam (Unqualified All-Pervading Sound), Satyanaam (the Eternal Sound), Adi-naam (Eternal Word, the Name or Sound of the beginning), and Sar Shabda (the Essential Sound). It is therefore useless to search the streams of the spiritual Sounds outside oneself. This task of holding Sounds will be accomplished through following the internal spiritual path under the guidance of a spiritual master.

Through the practice of meditation one can progressively move the consciousness inward within oneself. In the beginning, the practice of subtle meditation is difficult to accomplish owing to its unfamiliarity. Through the initial practice of Manas Japa (repetition of mantra), the mind begins to focus. Then one progresses to the subtler practice of Manas Dhyan (the form of deity) and prepares for the subtle meditation. Subsequently, through Drshti Yoga one practices one-pointedness. Finally, through the practice of Surat-Shabda-Yoga (the Yoga of Sound) the transcending of all the realms is achieved.

In conclusion, as has been stated the microcosm and macrocosm are interconnected as they are completely permeated by the realms described above. Likewise, to go beyond all the realms is to go beyond all concealments.

Further, in whatever realm the individual dwells, he dwells in that realm both in the microcosmic sense as well as the macro-cosmic sense. In addition, if one ceases inhabiting one of the Realms, then he leaves behind both the micro-cosmic as well as the macro-cosmic nature of that realm. Undoubtedly, when the realms of the body are transcended, so the realms of the universe are transcended.

The greatest Secret of the Supreme Yoga, Supreme Knowledge, Supreme Devotion, and the means to attain the Ultimate End have been described in brief.

(Translators Note)

Section 106 deals with references concerning Om as the Essential Sound as occurring in other parts Satsang-Yoga. (1) Section 107 also discusses references occurring in Satsang-Yoga concerning the importance of meditation on a Saguna (qualified) form of God. The goal of such meditation is to attain the Nirguna (unqualified) form of God, Liberation. (2)

1. Satsang-Yoga is the main treatise having four parts, written by Maharshi Mehi. The Philosophy of Liberation is the fourth part of Satsang-Yoga.

2. To access Sections 106 and 107, which for the most part has material on Hinduism that resembles Satsang Yoga, Volume One, by Maharshi Mehi, see the Shri Satyadeo Baba translation of, Philosophy of Liberation, found at SpiritualAwakeningRadio.com (in the library section) and at SadGuruMehi.com (under the title, Philosophy of Salvation).

Mixed Media: Book Reviews, Website Reviews, Music Reviews

By James Bean

Book Review: Philosophy of Liberation

Copyright December 2006 -- All Rights Reserved

"Philosophy of Liberation"

By Maharshi Mehi Paramahansa Ji Maharaj

Translated by Veena Howard

Website of the Publisher: TheWayOfSages.com

This is the first book in English featuring the teachings of Maharshi Mehi, in the lineage of Param Sant Tulsi Sahib, the famous Saint of Hathras, India. The lineage began with Tulsi. After him were several Gurus, including Baba Devi Sahib. Mehi was the chief disciple and spiritual successor of Baba Devi Sahab.

Veena Howard, who was initiated into meditation practice by Mehi, tells me that more writings from this lineage of Masters will soon be published and made available to spiritual seekers in the West. She sometimes gives public talks with an inter-faith perspective, mentioning the parallels between Sant Mat teachings and the mystic schools in the other world religions. Veena is also aware of other Sant Mat and Radhasoami lineages of Masters and seeks to cultivate friendly relations with one and all. I notice the book quotes Soami Ji Maharaj (Shiv Dayal Singh) several times, respectfully referring to him as "Sant Radhaswami Sahib."

Philosophy of Liberation is a intriguing book, providing some surprisingly technical details on the Yoga of Sound — Surat Shabd Yoga Meditation ("Nadanu Sandhana"), as well as the Yoga of Light, referred to in their terminology as "Drshti Yoga", Yoga of Vision).

The book is a bit more Upanishadic than I would have expected, rich with quotes from Hindu scriptures as well as the Sants of India, including from the Ghat Ramayana of Tulsi Sahib.

Anyone interested in developing their own successful daily meditation practice will greatly benefit from the wisdom and depth of, "Philosophy of Liberation", as it systematically covers all aspects of the philosophy of the path and the technical details of spiritual practice rarely ever seen in print from any source outside of India. It is not light reading, and that is precisely what I like about it! It is quite literally, *THE MANUAL of Sant Mat* — one of the best books ever written about Sant Mat Mysticism.

There are several techniques described, the specific details of which are taught to students at the time of their deeksha (initiation) into the practice:

- 1) developing a daily routine, the habit of meditating at the same time or times each day;
- 2) proper posture so that one is truly focused at the Third Eye and remains alert and awake;
- 3) Manas Japa (Simran), a mantra repetition of a sacred word done mentally;

4) Manas Dhyān, the technique of mentally visualizing a form of God or one's teacher;

5) Drshti Yoga, the technique of focusing upon an Infinitesimal Point (Inner Light Meditation). This Point will eventually blossom into inner Light or visions of Light. One gazes into the middle of the darkness or the Light one sees while in meditation. Think of the Infinitesimal Point as being like a laser pointer or cursor keeping one focused. One passes from scene to scene and vision to vision always looking toward the center;

6) Nada Sadhana (Surat Shabd Yoga, Inner Sound Meditation), the practice of inner spiritual hearing; and,

7th) reaching the State of Kaivalya, Oneness with the Supreme Being in the Pure Conscious Realm. The ultimate goal is to merge into the upper level of Kaivalya known as Sabdatita [Sabtatit] Pad – the State beyond the Sound, the Ultimate Reality of God in the Nirguna or Formless State, also described with terms such as Anami (Nameless), Anadi (Soundlessness), and Ocean of Love. The poet-mystic Tulsi Sahib describes it this way: "There is a Being who is Inaccessible (Agam), unfathomable (Alakh), and Nameless (Anami), and who has no locality, location, and is not confined to space."

The poet-mystic Tulsi Sahib describes it this way: "There is a Being who is Inaccessible (Agam), unfathomable (Alakh), and Nameless (Anami), and who has no locality, location, and is not confined to space."

Tulsi also often used the Sufi language of love or bhakti, describing this timeless spiritual State of Oneness as "the Abode of the Beloved":

"On having found the teacher, I shall adopt his refuge, and I shall follow the path to the Beloved's Abode. The way to the Beloved lies within. My heart's desire, says Tulsi, is that my soul may meet the Beloved." "The love-intoxicated soul is bubbling with joy. The darling of the Beloved has prepared and bedecked the bed and, imbued with the Beloved's bliss (ananda), has cast away all bondages. The soul prepared the Beloved's bed, and, lying there, enjoyed great bliss." (The Shabdavali of Sant Tulsi Sahib)

Excerpt on Meditation Practice from the Book

"A comfortable asana (pose of sitting or posture) of keeping the head, neck and trunk straight and steady is a must for meditation. Without the ability to sit in such a steady posture for prolonged periods, meditation cannot be practiced.

"Meditation should be practiced being alert, without being drowsy, shutting the eyes comfortably and without turning the eyeballs or pressing them in any way.

"The practice of meditation should be an essential part of the practitioner's daily routine. The preferred time of meditation is Brahma-Muhurta (very early in the morning: 3:00 A.M.). [The Sikhs call this peak spiritual time of the morning "Amrit Veela", the Hour of Elixir.] Likewise one should meditate at mid-morning and then again in the evening time. While falling asleep, one should also engage his or her mind in meditation." //



The Philosophy of Liberation

**Maharishi Mehi Paramahansa Ji
Maharaj**

