

Philosophy of Salvation

The book "Moksha-Darshan" had been written long ago as the 4th part of "Satsang-Yoga" in the Bharati (Hindi) language by the author, Maharshi Mehi Paramhansa. "Philosophy Of Salvation" is english translation of the holy book "Moksha-Darshan". The translation was done by Dr. Satyadeo Sah(M.A., Ph.D.), a great devotee of Lord Sadguru Mehi, on the Supreme Order of Sadguru Mehi. The infinite riches of the deepest mystery of the Supreme Yoga, Supreme knowledge and Supreme devotion are scattered throughout in the little space of this individual book which is the ripest and sweetest fruit of the Ultimate Experience acquired after long meditation and penance by great spiritual guide, Sadguru Maharshi Mehi Paramhansa. It is the overflow of his Universal love and kindness to mankind, (being inevitable for the Sants), to impart this higher knowledge to the world through this book, so that its craved 'Peace' or 'Shanti' can be found here, on this earth where there is a close struggle for existence, and hereafter too.

1. Stillness or steadiness is the name of Shanti (peace or tranquility).
2. He who has attained Shanti is a Sant (or God-realized soul).
3. The creed or faith of the Sants is the name of Santmat.
4. The urge for attaining Shanti is natural in the human-heart. In ancient times, under this inspiration, the ancient Sants made a complete search for Shanti and expressed their well-considered opinions for its attainment in the Upanishads. Similar to these views, Sants like Kabir Sahab and Guru Nanak Sahab etc. also have described the views in languages like Bharti and Punjabi etc. for the good of the general people. Only these thoughts are called Santmat. But only the hymns of Upanishads have got to be taken for granted as the groundwork of Santmat; for the highest wisdom and the special means of Naadaanushandhaan or Surat Shabda Yoga (the 'Investigation of the Divine Word-Sound' or the 'Yoga of concentrating the consciousness-force into the Divine word-Sound') which leads to the state of that highest wisdom of which Santmat has its unique dignity, are still undimmed only on this ground work of the immemorial ages. It will become impossible to doubt the above statement after a careful study of all the three parts, first, second and third of the Satsang-Yoga.

The difference among the views of the Sants seems due to their (Sants') appearances at different times and places; and giving different names to each of such views (Santmat) according to their (Sants') names by their followers, due to their excessive admiration for their spiritual preceptors. But ultimately it would be settled that there is an unbreakable unity in the spiritual views of all the Sants if the essential and basic principles of the Santmat are taken into account avoiding the sectarian sentiments separating exteriors from the interiors of thought. The ultimate state of all the Sants is only that of which article 11 speaks and all the means to attain that state (as described in articles 59 and 61) are found in their literature. The seeming differences in their (Sants') devotion to various gods also disappear on understanding them according to the views described in the article 86. The creed is not acceptable as Santmat (the creed of the Sants) in which the idea of the very state which article 11 reveals and the complete method of Naadaanushandhaan or Surat Shabda Yoga (the investigation of the Divine Word-Sound or the Yoga of concentrating the consciousness-force into the Divine Word-Sound) to attain that state is not found, for, only these two are the special and particular characteristics of the creed of Sants (Santmat). Naadaanushandhaan has been called also by the name Naambhajan (Prayer by God's name) (see Para 35). When God's name is described as Akath (ineffable), Agochar (insensible) or Nirgun (unqualified), then the name (Sound) can only be Essential Word Sound. As for instance:

"The invisible and super-sensuous name of God (Divine Word-Sound) is extremely sweet and lovely." ---- GURU NANAK

I make obeisance to the Divine Name of the Universal Being, Ram, 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 and the soul of Vedas, Nirgun (Unqualified), unequalled and the abode of the organs of Nature viz. Raj (to create), Sat (to protect or maintain), and Tam (to destroy). Name and shape (form) both are the illusions of God. Both these are beyond expressions and have no beginning time. The wise have practised them (by meditation). ----SANT TULSI DAS

“O devotees! Pray to God by the indicayble Nirgun (unqualified) Name of the Supreme.” ----SANT DARIYA SAHAB BIHARI

“One who has been struck by the over-melodious tone of the hyper-subtle wave of Unqualified Free Name (of God).” ---- JAGJEEVAN SAHAB

5. All the spheres of chetan (the conscious) and jar (non-conscious) are Saant (finite) and Anasthir (unstable).
6. Beyond all the Finites there must be the existence of Anant (the Infinite).
7. The infinite can never be more than one and there can be no existence of any element other than this.
8. Only an Infinite element can be Anaadi (without beginning) by everyway.
9. The existence of any other unoriginated reality accepts this Unoriginated and Infinite Reality is absolutely impossible.
10. It is absolutely possible for Him who is Infinite in form to possess endless power.
11. The Absolute existence, who is beyond jar (the Non-conscious, Lower) and Chetan (Conscious, Upper) spheres of nature, who is Unoriginated and infinite in His very essence beyond Sagun and Nirgun (Qualified and Unqualified Nature), possessed by unlimited powers, beyond time, space and sound (word), names and forms, one without a second and beyond the rich of mind, intellect and senses, and on whom this vast sphere of Nature moves like a great machine, Who is neither an individual nor manifestation and is without the obscure extension of Maaya (illusion), beyond Whom there is no space, Who is Absolutely Eternal, Absolutely Ancient and present from the beginning---Santmat can accept only Him as Supreme Sovereign God (Lord of the universe), of the ultimate Spiritual State or the Ultimate spiritual State itself.
12. Higher Nature or Conscious Nature or the State of Oneliness of Upper Nature is devoid of the three Guans (organs or qualities) of Nature and replete with reality, Intelligence and Bliss (Existence, knowledge and Bliss, ---Sachchidaanandmay) and the Lower Nature or Non-conscious Nature is Trayagunmayi (contained within the triple Nature).
13. Sat (of maintaining), Raj (of creating) and Tam (of destroying) are the organs of Jar prakriti (Non-conscious Nature). The equal combination of these three is called Jaratmak Mool Prakriti (Non-conscious Nature in its original from i.e. Non-conscious Primordial Matter).
14. Supreme Sovereign God is pervasive, that is to say, He is pervading Samasta Prakriti Mandal (the entire sphere of nature), but He is not limited pervading only Vyapya (the pervaded i.e. Nature). His existence beyond the pervaded cannot be imagined for He is Infinite and Eternal.
15. Supreme Sovereign God is Anshi (the endless sea of undivided parts) and Sachchidaanand Brahma (the Divinity containing existence, knowledge and Bliss of conscious Nature), Om Brahma (the Divinity which is called Om.), Purna Brahma [the Divinity who pervades the universe] and Agun and sagun (the Divinity Unqualified and Qualified), Eshwar (The Lord

Vishnu) and Jeeva (individual soul) are His inseparable parts as the Mathaakaash (sky-round), Ghataakaash (sky-urn) and Pataakaash (sky-sheet) are the inseparable parts of the vast Total sky (firmament).

16. Beyond all the diversities of pervaded Nature, names and forms, and all the words like articulate and inarticulate (sound), stricken and unstricken etc., there is the state of bare Supreme peace, which only is the Incomprehensible Essential Existence (beyond the conscious and Non-conscious) of Supreme Sovereign God. This very Existence pervades partially all the coverings where it has been named Brahma (divinity) and Jeeva (Individual self) according to the kinds of the coverings. Jeeva --Ansha (the Individual self) and Anshi (the Universal Self Supreme) are certainly one in their very essence but must be distinguished with the difference in subtlety and infinitude, which shall disappear in the dissolution of the coverings or forms.

17. Only the self-existence of Supreme Sovereign God is called Aatma (self) or Aatma-tattva (self reality). Except this reality all are Anaatma-tattva (non -self reality i.e. reality of that is not self).

18. The Self is the dweller in all the bodies or maintainer in all the coverings or the knower of the body-field in all the body-fields (i.e.Kshetrajna).

19. The body or the coverings or the field (the levels of being) and all things originated from it, all the subtle or motor organs within and out of it are non-self.

20. Upper Nature (Conscious Nature), Lower Nature (Non-Conscious Nature) and all the names and forms which exist due to it as Pind (Microcosm), Brahmaand (Macrocosm), Gross, Subtle, Causal, Supra-Causal and Kaivalya (Oneliness, Pure consciousness or the consciousness free from non-consciousness) all of them are non-self.

21. The extension of the non-self is called Aachchhaadan Mandal (the sphere of the coverings).

22. The Essential Existence of Supreme Sovereign God can only be attained by going beyond the non-conscious sphere of the coverings or forms. This Non-conscious sphere of the coverings or forms exists in four forms. They are called Asthul (Gross), Sukshma (Subtle), Kaaran (Causal), Mahaakaaran (Supra-Causal). The ocean (vast realm) of Causal is called the Supra-Causal.

23. The greatest good cannot be had unless the Self Existence of Supreme Sovereign God is attained.

24. As all the outer scenes of the world look colored by the same color as of the glasses over the eyes, so the individual soul under the shadow of the Non-conscious coverings can have the apprehension of only the reality of Aachchhaadan tattva (the coverings or forms) not of any different reality.

25. Any form of Sagun (the Qualified, contained with Sat, Raj, Tam) and manifest cannot be Unoriginated, Infinite, Ultimate Reality or the form of the entire extension of Supreme Sovereign God.

26. Smell, touch, taste and the articulate as well as the inarticulate (sounds) words of the sphere of the triple Nature can be called Sagun Niraakaar (Qualified Unmanifest). Parts even greater than the greatest of its sphere cannot cover the entire extension of Supreme Sovereign God.

27. Pure consciousness (Upper Nature) and the Original Word originated from its centre can be called devoid of the three organs of Nature or Nirgun Niraakaar (Unqualified Unmanifest),

even by this (that is, by the Unqualified Nature) Supreme Sovereign God cannot be covered. To hold that there is any thing finite which can cover the Infinite is irrational and illogical.

28. The Non-conscious Qualified Nature or Lower Nature transforms itself into various forms. So it is called perishable and untrue (not eternal).

29. Chetnaatmak Nirgun Prakriti (Conscious Unqualified Nature or Upper Nature) is unchangeable, so it is Akshara (imperishable) and true. Supreme Sovereign God is beyond the true and untrue as well as beyond the perishable and imperishable.

30. The creation cannot come into existence unless the Spiritual Wave or commotion (vibration) for creation is raised in Supreme Sovereign God by Himself.

31. The spiritual wave or commotion (vibration) must be with sound for the sound is inevitable to vibration (i.e. the sound cannot leave the company of vibration). The commotion must be full of sound and the sound must be full of commotion (or vibration).

32. Only before the creation of both the Natures, Upper and Lower, there must have been produced Aadi Dhwanyaatmak Shabda (the Original Sound or the Original Inarticulate Word). This very Sound is called 'Om', Satya Shabda (True Word), Saar Shabda (Essential Word), Satya Naam (True Name), Ram Naam (All-Pervading Sound). Aadi Shabda (Word in the beginning) and Aadi Naam (Name in the beginning).

33. The creation cannot come into being without vibration and sound. Vibration and sound must inevitably pervade all creations.

34. The word [i.e. sound] in the begging must be sounding at all times inevitably, ceaselessly and in the inner-heart of the whole creation. This is exclusively decided. This Sound is the essential basis of creation, all pervasive and true.

35. Out of the Unmanifest appeared the Manifest that is, out of the subtle appeared the gross. The subtle naturally pervades the gross. Therefore, the Original Word (the sound of the beginning) is all-pervasive.

The Yogies attain Supreme Sovereign God moving spiritually in this sound, that is to say, through the medium of this sound, the direct knowledge of the realization of Supreme Sovereign God is attained, so, this sound is called Ram Naam (the name of the Supreme Sovereign). This (sound) is essentially in all and is also unchangeable. This is why this has been called Saar Shabda (the essential Word), Satya Shabda (True Word) and Satya Naam (True Name) in the Bharati sants' literature and this has been called by Rishies (the ancient sages) in the Upanishads (scriptures) as 'Om'. This sound of the beginning is called 'Om' in the world.

36. The natural characteristics of sound is to gravitate the attention or mind to its center and it exists with the essential qualities of its center and adds its qualities to one who pays attention to it.

37. There are two great spheres of Creation viz. the sphere of Upper Nature or the State of existence, Knowledge and Bliss (Sachchidaanand pad) or the State of Oneliness or the State of Pure-consciousness (consciousness free from Non-consciousness) Nature and the Lower Nature or the sphere of the Non-conscious Nature.

38. The Non-conscious or Lower Nature is divided into four spheres viz. Supra-causal, Causal, subtle and Gross. The original existence of this Nature is an equal-balanced combination of the three organs of Nature. Nature holds equilibrium in this stage. This stage should be called Supra-causal. When any movement of organs in its any particular portion takes place in this stage, that portion being moved gets unbalanced. Therefore, this unbalanced portion is called the

confused sphere rather than Nature and there does not any more remain the equal proportion of Gunas (qualities). That unbalanced portion causes the creation of Universe. So the said portion is the cause of the Universe. There are the causes of so many Universes like this in the original existence of Jaraatmak Mool Prakriti (the Non-conscious Nature). Therefore in its original existence, this can also be called the Ocean of Causes. When the flow of creation flows thenceforth down from the causal existence then it is called Subtle and coming down from Subtle it is called Gross. Thus the four sphere of Non-conscious Nature come into creation.

39. There are five spheres in all in the whole creation, -the four sphere of Non-conscious Nature with the one of the Upper Conscious Nature viz. the sphere of Oneliness of Upper Nature, supra-causal, Causal, Subtle and Gross.

40. As Brahmaand (the Macrocosm i.e. universe) is filled with the five spheres of Nature written in item No. 39, so Pind (the Microcosm i.e. body) is also filled with the same five spheres. On thinking about one's states in waking and dreaming stages, it is directly revealed that when one lives in a particular sphere or leaves a particular sphere of the microcosm, one lives or leaves at the same time, the same sphere in the macrocosm. So if Surat (the consciousness-force i.e. individual soul) will go beyond all the spheres of microcosm, at the same moment it will already have gone beyond all the spheres of the macrocosm as well.

41. The sphere is impossible to be made unless and until its center is established.

42. There must be the five centers of the five spheres as spoken in article No. 39.

43. The center of the sphere of Kaivalya (Oneliness of the Upper Nature) is Supreme Sovereign God, Himself. The center of Mahaakaaran (the supra-causal) is the meeting point of Mahaakaaran and Kaivalya (supra-causal and Oneliness of Upper Nature). The center of the Kaaran (the Causal) is the meeting point of Mahaakaaran and Kaaran (the supra-causal and Causal), the center of the Sukshma (Subtle) is the meeting point of Sukshma and Kaaran (the Subtle and Causal) and the center of the Asthul (the Gross) is the meeting point of Sukshma and Asthul (the Subtle and Gross).

44. The creation comes into being only when the flow of vibration for creation flows from its center. The flow cannot exist without its inevitable sound. Therefore, there must be the central sound originated from their centers spoken in article No. 39. The direction towards which flows of all the said five central sounds move is from above to below. Each of these sounds has the quality to gravitate the consciousness-force to its center (place of origin). The essential sound or the pure Spiritual Sound has the quality to gravitate it up to the Supreme Sovereign God and the other mentioned sounds which can be called Mayavi (material) make one who pays attention to it, catch the sounds of the higher levels than themselves. Without taking help of these sounds, the Essential Divine Sound is impossible to be attained. If it is said that Saar Shabda (the Essential Divine Sound) gives the message to be sent by God, it will be proper to say with this that accept this Essential Divine Sound each of the other central sounds makes one catch hold of the sounds of levels higher than its own.

45. The sound of the higher place reaches far down below and the Subtle is naturally pervaded in the Gross and at the same time, the Subtle flow is longer than the Gross flow. For these reasons, the central sound of the higher level (sphere) is exclusively definite like an arithmetical calculation to be caught from the center of the lower sphere (by the consciousness-force i.e. individual soul). The progressive consciousness-force cannot fall down through the above mentioned practice.

46. The practice of Naadaanushandhaan or Surat Shabda Yoga has been described in Upanishads and Bharati Sants' literature only for this reason that the Supreme may be attained by directly achieving all the central sounds described in article No. 45 and being gravitated by them reach beyond all the spheres of creation.

47. Nature itself also has been called unoriginated, but not for this that it also is without beginning as Supreme Sovereign God, but only because that there is no Time and Place for its origin because time and place can be created not before but only after it. It appeared in Supreme Sovereign God only by His spiritual and Divine Desire (Immaterial and Super-mental Pure Divine desire, not worldly mental desire). So its origin and end is only in Supreme Sovereign God. And Supreme Sovereign God is beyond Time and Place and He is called the Origin even of the unoriginated. Nature is called also by the name Finite Unoriginated.

48. Body or Microcosm is called Kshetra (the field) and Aatma (the soul) is called Kshetrajna (the knower of the field).

49. The Gross, Subtle, Causal and the Supra-Causal; these four fields or bodies are non-conscious. The direct knowledge (realized knowledge) of the Supreme or of one's own self-reality cannot be attained because it is concealed by these coverings.

50. Kaivalyasharir (the body or the field of Oneliness) is conscious. This is nearest to Supreme Sovereign God; that is to say, there is nothing except the Supreme beyond this. It is quite possible to have the direct knowledge of Supreme Sovereign God and of one's own self being with this Conscious Body. And that the self may have the direct knowledge of one's own and of Supreme Sovereign God, there is no reason to doubt.

51. The extension of the Subtle is more than that of the Gross. It is impossible to have more extension than One, Who is essentially (in his very essence) Infinite and Unoriginated. Therefore, it is the Subtlest of all. The gross instrument cannot be able to catch hold of the subtle or tiny element. All the organs of outer and inner sense [hands, feet, mouth, sex, anus- these five are the (motor) work organs, and eyes, ears, nose, skin and tongue-- these five are the sense organs; work organs and sense organs are the outer organs of the senses.

Mind, intellect, Chitta (consciousness) and ego - these four are the internal organs of the senses] by which any work within and without, can be performed, are infinitely more gross than Supreme Sovereign God. He is absolutely unable to be apprehended by these senses. It is impossible to know Him directly while under the spheres of the senses and Non-conscious Nature, therefore, He shall be attained directly on extending one's own self spiritually above all these.

For this reason, to attain Him directly, any of the outer devotional practices is useless. The attainment of the State of Oneliness of Upper Nature going beyond the spheres or bodies of the Non-Conscious Nature is absolutely impossible by outer means. And to surpass the spheres is quite possible by the spiritual movement within body. For this defined matter, the states in the waking and dreaming stages are direct evidences. To say that Supreme Sovereign God is All-pervasive and so He has already being attained and to take any step without or within for His attainment is irrational, and to say this also that Supreme Sovereign God is All-pervasive with His own rays but He lives with His own self in only one place, and so upto Him we have to travel; both of these statements are irrational and futile for the above mentioned reason.

The first one has not perceived through his senses, he satisfies his appetite with the sweets of high fancy and, the second does not think that the sphere of the rays of limited one would also be limited. That can not in any way be essentially Unoriginated and Infinite. That there must exist one who is essentially without beginning (Unoriginated) and Infinite is exclusively settled by the highest wisdom. That is limited may govern unlimited is not possible. Supreme Sovereign God can only and certainly be recognized as Unoriginated and Unlimited. Why He should be searched within one's own self for His direct attainment, has been described above.

52. To move spiritually within, leaving the coveries, is to move towards meeting with Supreme Sovereign God. This work is the special devotion to Supreme Sovereign God or the

infallible practice to attain the perfect knowledge of the self. This spiritual practice is also called Aantarik Satsang (inner efforts to meet the truth, God).

53. Hearing and meditation of the sacred knowledge concerned with the devotion to the Supreme is inevitable with the above means. Therefore to have outer Satsang (to hear spiritual talk in the association of Sants) is essential.

54. The secret art of the spiritual practices and help to this end should be obtained by serving the able spiritual preceptor and it is most essential to practise this art regularly and daily according to his given direction.

55. There is an automatic transition in the transference from the stage of waking to the stage of dreaming and in this internal transition (inward journey) mental cares are left behind and a peculiar ease is felt. Therefore, the internal transition and to enjoy peculiar ease is quite possible by leaving cares (worldly thoughts) that is by concentrating mind or getting it poised in the one-pointedness.

Kabir Sahab tells--

“There is something mysterious in such living that in sitting one walks.”

Radhaswami Sahab says --

“He, who sat finished his journey; he, who walked, could not find the way.”

56. When any thing is reversed from any direction, the thing naturally moves towards the opposite direction. When the mind would be concentrated from the Gross sphere and would become still in the one-pointedness, it would move up to the Subtle sphere, opposite to the Gross sphere.

57. Surat (jeevatma i.e. consciousness-force or individual soul) exists in the mind as butter exists in milk. The consciousness-force will also move with the movement of mind. The mind is subtle Non-conscious. It can't go beyond the Non-conscious sphere of the Causal sphere. The consciousness-force can move only within this sphere (i.e. Causal) with the mind. The consciousness-force will be able to move after this leaving the association of the mind, for its own sphere is above the Non-conscious sphere of Nature, from where it has come down.

58. The Name-Sound of Supreme (i.e. the Divine Sound) has been described in article No. 35. The Original Unstricken Word-Sound of the beginning is God's own Special Name that makes apparent His own reality or the Name through which the direct knowledge (realized knowledge) of the Essential existence of the Supreme can be attained. Those articulate (alphabetical) words by which Supreme Sovereign God and this Name-Sound are called, are the names, which speak highly of the glories of the Supreme Sovereign God and of the above mentioned Name-Sound (Dhwanyaatmak Naam). So these articulate (alphabetical) names are called the names, which speak God's glories. These words only express the state and characteristics of His and of His Special Name, but they can't be able to give the direct knowledge (realized knowledge) of their Essential Existence.

59. It is natural for one to depend primarily on the elements of the sphere to which one belongs. It will naturally be easy for the dwellers of the Gross sphere to depend (or to take support of) primarily on only the gross. So, to concentrate mind the practice of concentrating mind should be exercised first by the help of Maanas Jap (repetition or muttering in mind of any holy name of the Supreme being silent with eyes shut as instructed by spiritual preceptor) of any articulate name of the Supreme and Maanas Dhyaan (Concentration of mind on any holy figure with closed eyes as instructed by spiritual preceptor) of any of His Divine Gross Figure. Supreme Sovereign God pervades all the spheres of Nature and the universe (Macrocosm). All the

effulgent (magnetic) glorious and purest virtues of creation are His divine glories. Having attained some ability of concentrating mind by the aforesaid practices the practice of apprehending the subtle support should be exercised to enter into the subtlety. The 'point' (Bindu) is the subtle support.

It is only point, which is called the existence subtler than subtle of Supreme Sovereign God. The mark indivisible and measureless is called 'point'. Actually, it cannot be marked even by the tip of the hair externally. So even its mental meditation is impossible to be practised by marking something externally like a point and seeing it. It is practised by Drishti Yoga (the Yoga of vision) within oneself. Drishti Yoga needs not exteriorize or distend the pupils of the eyes or eye-balls in any way. If the pupils of the eyes and eye-balls are distended, it brings pain and disease in the eyes. The power to see is called drishti (vision). The one-pointedness is attained by uniting both the rays of the eye-sight into one point and staring at the meeting-point with steadfast mind.

This is called Drishti Yoga. Its constant practice opens the subtler or Divine Sight. In the Stage, stilled in one-pointedness, it is quite possible to grasp the spiritual sound by the consciousness-force originated from the central point of the Gross sphere or the meeting-point of the Gross and subtle sphere, for having been stilled into the stage of subtlety, the subtle sound is not impossible to be grasped. Sound has a characteristic that it gravitates the consciousness-force to its place of origin. Because of this, on having achieved this spiritual sound, the consciousness-force will reach up to the State beyond the Sound (i.e. Supreme Sovereign God), being gravitated by and through the sounds. To achieve success in the said practice, the service of Sadguru (the able spiritual preceptor), his association, his supreme grace and intensive constant practice of the meditation are most essential.

60. Although Shabda Yoga (the Yoga of Sound) without Drishti Yoga (the Yoga of Vision) has not been described for practised in the Bharati (Hindi) Sants' literature or Upanishads, it is still possible to attain central sound of the Gross Sphere on some future occasion if the constant and excessive practice of the Yoga of sound is exercised by any one and further, that practitioner will have the regular path. The reason lies in the fact that on attending to the internal sounds, it comes into knowledge of the fact that all the sounds, which are heard, come from above not from below. And that very Central Sound too, flows from above. The unsteadiness of mind must be dissolved through the meditation of sound (i.e. the Yoga of sound, Naadaanusandhaan or Surat-Shabda Yoga).

The mind enters into subtlety when it becomes steadfast. It is no wonder that the mind, poised in subtlety can grasp that central subtler sound. But the more profound method should be known only as the method described in the Upanishads and Bharati Sants' literature. The fall and degeneration of those who have come on the path of internal sounds, is impossible. At the same time, to succeed in the said practice, is impossible for one who will ignore the uprightness of character (to keep oneself safe from telling a lie, stealing, smoking and drinking, violence and adultery is to maintain the uprightness of character).

To attain ultimately the Original Sound or Original Word or the Essential Divine Sound, again to be gravitated by it reaching its center; to attain the Super-Sound state (i.e. The Nameless state, the State beyond the Sound, Soundless State -- all are the same thing), by grasping respectively the Central Sounds of the lower spheres and proceeding on; has been described in the Upanishads and Bharati Sants' literature and at the same time, this is rational too. Hence, the statement that there might be any other way for attaining the State transcending (Beyond) Sound, that is, Anaam Pad (the Nameless State) not acceptable and unless the Nameless State (i.e. the Supreme Himself) is attained, the greatest good can not be had.

61. It appears clearly from the means described that the primary method is that of being devoted to the Gross Qualified Manifest Form (Asthool Sagun Roop Upaasanaa) and then to Subtle Qualified Manifest Form (Sukshma Sagun Roop Upaasanaa) and then to the Subtle

Qualified Unmanifest Form (Sukshma Sagun Aroop Upaasanaa) and finally to the Unqualified Unmanifest Form (Nirgun Niraakaar Upaasanaa).

62. Maanas Jap (repetition or muttering in mind of any holy name of the Supreme being silent with eyes shut as instructed by spiritual preceptor) and Maanas Dhyaan (concentration of mind on any holy figure with closed eyes as instructed by spiritual preceptor) are the devotion to Gross Qualified Manifest Form. The practice to be poised in the one-pointedness or to attain the Divinity, subtler than the subtle is the devotion to Subtle Qualified Manifest Form. The practice to search all other internal sounds except the Essential Divine Sound is the devotion to Subtle Qualified Unmanifest Form of Causal and Supra-Causal. The meditation of the Essential Divine Sound (i.e. Saar Shabda) is the devotion to Unqualified Unmanifest Form. All the devotion practices have their ends here. Unless all the devotional practices are completed, to attain the Absolute Salvation or to do own greatest good, reaching up to the Nameless State or to Supreme Sovereign God is absolutely impossible.

63. The Sound or Name has originated from the Soundless or Nameless. It is quite possible by grasping the Name (sound) and being gravitated with it, to reach the Soundless or Super-sound or Nameless State (i.e. the Supreme).

64. It is irrational to accept the existence of any thing beyond this Nameless State and to accept the existence of Soundlessness in any sphere of creation below this Nameless State.

65. It is only Nameless State (Soundless State) which has been described as Param Pad (the Absolute State) in the Upanishads. And no other reality can exist except this reality which Shrimadbhagavadgita calls Kshetrajna (the knower of the body-field). Therefore, it is worthless to take for granted any other greater state than even the Absolute State pointed out in the Upanishads and Shrimadbhagavadgita. Although it is impossible to prove to the contrary, yet, he who does not recognize it and does not want to have faith in it, should prove to the world rationally the existence of soundlessness in any sphere of creation below the soundless or Nameless state and greater reality than Kshetrajna (Self i.e. knower of the body-field). Without proving it rationally, it is improper to say that he has been taught by his Guru (Spiritual preceptor) about a higher state than this state, described in the Upanishads etc. Otherwise, other would also say that they know of a greater state than the one laid down.

66. It is beyond doubt that only the Essential Divine Sound or the Original Sound leads to the ultimate state or the Super-Sound state. But this does not mean that this forbids us to meditate other material sounds than the Essential Divine Sound just because these sounds are material and so, the practitioners might be condemned by their souls (i.e. come to extreme degeneration) for meditating these material sounds. The statement about meditating no other internal material sound except the Essential Divine Sound is unacceptable for, neither is it rational nor deriving from the Upanishads or the Bharati Sants' literature. The article Nos. 44, 45, 46, 59 and 60 explain this idea.

67. The practice of the Yoga of Sound is easier to exercise than the Yoga of vision. It has been already described that the Yoga of vision must be practised till the one-pointedness is attained. But even being poised in the one-pointedness, the view of practising the Yoga of Sound after much more practice of the Yoga of vision is unnecessary, for the latter offers a hard path to walk on for a long time.

68. Having been poised in the one-pointedness the consciousness-force should be devoted to the internal sounds. Both will gravitate to one particular direction, and afterwards the point will be left behinds, for the consciousness-force will have an extreme satisfaction to drink of the nectarine sweetness of the internal sounds and then the consciousness-force will be engaged only in the Divine Sound. It is not harmful but only desirable.

69. The idea of grasping the Essential Divine Sound, without taking help of the meditation of other internal sounds, reaching merely in any sphere of the Non-Conscious Nature only through the Yoga of vision is rationally unsupportable. Because, any one of the concealments (or forms) of the Non-Conscious must obstruct the direct knowledge (realized knowledge) of the Essential Flow, that is, of the Pure Conscious Flow. The Original or Primordial Word or the Essential Divine Sound has appeared before Jaraatmak Mool Prakriti (the Original or primordial Non-Conscious Nature). So this flow of sound is the Pure conscious flow.

70. Even on being enchanted by the sweet charm of a chorus under a canopy decorated with various beautiful scenes, an indirect observation of the scenes is inevitable. Similarly, the scenes of the Non-conscious visible sphere must be observed even when engaged in the meditation of its sounds. This is because it has been said Dhwanerantergatam jyoti (the light is within the sound). It is no surprise that only the constant meditation of the sound makes the practitioner enter into the Divine realm of Light. There is no great loss in not achieving the Light, as the greatest loss is in not achieving the Sound.

71. The Essential Divine Sound is the super-cosmic sound. It has arisen only from the existence beyond the super nature (The Supreme Himself). It has arisen only before the creation of the universe-macrocosm and microcosm etc. it is impossible therefore that in the articulate words which are the effects of the microcosm of the human body or of material substance only, can imitate Essential Divine Sound. It is impossible to take voices heard by pronouncing those articulate words of the Essential Divine Sound, even a single one of them not being like the Essential Divine Sound. The following couplets are of Radhaswami Sahab.

The Radhaswami Sahab-School takes it for granted that the word Om is the word of Trikuti (Subtle Sphere), Raram is the word of Shoonya (void, Causal Sphere) and Soham is the word of Bhanwar guphaa (whirlpool cave, Supra-Causal Sphere) and Satnaam is of the Satlok (the Pure Spiritual Sphere, the state of oneliness of the Upper Nature). And in the above couplets Radhaswami Sahab points out that Mohammadan sages have pointed out the word of Trikuti as Allahoo, Ha of the void, Anaahoo of Bhanwar guphaa and Hakka-Hakka of Satlok (the Pure Spiritual Realm).

It certainly comes into knowledge after a fair understanding of above couplets that even the sounds below the Essential Divine Sound cannot be articulated by the human tongue what to speak of the Essential Divine Sound. Some call Satnaam as the sound of Satlok (the Pure Spiritual sphere), others call the same sound as Hakka-Hakka. If the former accepts the latter's statement, the former finds no occasion to censure still another who calls Om and Ram of the word of the same state (Satlok) and to tell him that the words Om and Ram are the words of lower sphere, not of the Pure Spiritual Sphere. Hence, to say any particular articulate word as the true copy of the Essential Divine Sound is irrational and unsupportable.

72. The description of many natural crude sounds like of Veena (a musical instrument like lyre), Murli (flute), Nafeeri (like clarinet), Mridang (drum), scymbals, horn, Sitar (Guitar), Saarangee (like lute), the peal of thunder and the roar of lion, are described as the internal sounds of their particular spheres in certain sants' literature. These words do not belong to the same order in all the sants' literature for instance, the music of flute has been described as the sound of the lower sphere in certain sants' literature the same music has been described as the sound of higher spheres. As-

"The Bhanwar guphaa (whirlpool cave, or the center of whirlpool) is vibrating with the knowledge of 'I' that is, Soham for the mystical flute is sounding continuously therein." ---- KABIR SHABDAVALI, Part 11

"The 'Divine Eastern Star' is seen at the secret door of heavens; there is heard the infinite endless melody of divine sound."

"Before the region of flaming Light, beyond the brilliant light of stars and lightings and even brighter things, just at the place where the colors of the five elements exist, (in the upper limit) of the lighted portion of Ajnaachakra (the medullary) or the lower limit of Sahasradal kamal (the thousand leaved lotus).

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." ----Ghat Raamaayan

After reading such descriptions, it is improper to say that the saying of certain sant is wrong or incorrect. And, so, it is also improper to say that the views of all the Sants are not 'one'. It is further more harmful to say that if the Sants differ in their sayings about these sounds, then any material sound apart from the Essential Divine Sound should not be practised at all. The complete growth of a tree exists in its sprout and the existence of the sprout lies in its seed, similarly it has to be taken for granted, that the entire extension of the Gross world must exist in the Subtle world and that of the Subtle world in the Causal. It is perfectly rational to have faith in the fact that the existence of the sounds of the Gross sphere is in the subtle and the existence of those of the Subtle is in the Causal.

So the sound of the flute or any other internal sound can possibly be heard in the lower or in the higher internal spheres. There is no discrepancy if one described the particular kind of sound in a certain sphere and others described other sound in the same sphere. It is no harm if we recognize that both reached the same place through the one spiritual practice, that is, the practice of spiritual sound. On understanding this, neither can the descriptions of the internal sounds given by any Sant be said to be wrong nor can it be said, that they differ in their views. Thirdly, to meditate only the Essential Divine Sound without meditating the lower material sounds, is absolutely impossible because neither is it rational nor in harmony with any of the Sants' sayings. Article 66 deals with the fact that the Essential Divine Sound can never be grasped unless the lower internal material sounds are meditated.

73. Any of the material sounds as of the drum, mardal (a kind of drum), flute etc. cannot be accepted as the particular internal sound of a particular internal sphere. Therefore, only the names of the internal sounds are found in the Upanishads and in all the Sants' literature except one or two (Radhaswami Sahab and Kabir Sahab). But it is not found that these internal material sounds are the particular sounds of the particular internal spheres and at the same time, the Super-Sound State (or the Nameless State) is inevitably described by all of them. After reading such descriptions it is irrational and unsupportable to say that almost all to the Sants, except those one or two who described the particular internal sounds of the particular internal sphere had no complete knowledge of Naadaanusandhaan the spiritual discovery of the spiritual sounds (that is, the Yoga of Sound).

74. The sound of the Gross Sphere is sweet and harmonious but the same sound of the Subtle sphere is sweeter and more harmonious. Like this the sound of the Causal and Supra-causal spheres (till the point up to which the plurality of sounds can exist) will be sweeter increasingly and more harmonious. The plurality of sounds cannot be accepted in the State of Oneliness of the Upper Nature. It is rational to accept the existence of only one Super-material sound of the beginning there because plurality is quite impossible in the State of Oneliness of Upper Nature.

75. The acceptance of the Soundless State (or the Nameless State), and the four practices viz. Maanas Jap, Maanas Dhyaan, Drishti Yoga and Naadaanusandhaan to attain that state are found in the literature of the Sants. Therefore, the method of all the mentioned four regular practices must be accepted in Santmat.

76. Without achieving perfection in the practice of Naadaanusandhaan Supreme Sovereign God cannot be realized or the perfect knowledge of the Self cannot be attained.

77. Without an unflinching devotion to Guru (the true spiritual preceptor) the greatest good is impossible to be had, being perfect in the devotion to the Supreme with the help of the Yoga of sound.

Sant Kabir says that without the spiritual preceptor who has attained perfection, the disciple can never attain perfection. If the Spiritual Preceptor is rapacious and the discipline likes him there is double pain.

78. When the perfect and true spiritual preceptor will be found, one's greatest good will be achieved with his guidance.

79. The meeting with the perfect and true spiritual preceptor is equal to the meeting with Supreme Sovereign God, Himself.

80. The perfect and true spiritual preceptor is that Life-liberated great Sant-soul whose consciousness-force has immersed into Shabdaateet Pad (the Nameless State) at the time of Samaadhi (stage of spiritual trance or God-realized state), transcending all the non-conscious concealments and while working whose mind remains uninvolved (whimless)-- its consciousness-force being connected with the Essential Divine Sound.

[Life-liberated -- that who achieved salvation in the life-time, the salvation after death is not supported by the Sants.]

81. All the sciences except the sacred spiritual science, by which Supreme Sovereign God is attained, are not as beneficial as that leading to His attainment. All the teachings of other material sciences can never be as beneficial as a little teaching of the science of His attainment. Therefore, none of the teachers can do good as much as the spiritual teacher and for this reason, any other teacher cannot be compared with the spiritual preceptor or teacher.

It is not essential that the greatest of the scholars of only the material sciences should have shattered his illusory internal concealments or should have got any such instrument by his material scholarship by which he can be able to pierce his non-conscious shades or concealments; but on the other hand, a perfect and true spiritual preceptor must possess these virtues (that he has already pierced the non-conscious shades covering the spirit). Even a spark of the holy art of shattering the internal concealment (i.e. of attaining the Supreme given by the perfect and true spiritual preceptor is far more beneficial than all the material sciences of the world.

82. The recognition of a perfect and true spiritual preceptor is most difficult; nevertheless, to keep faith in him and to accept him as the spiritual preceptor is not improper who has purity of character (i.e. rectitude), practises constantly, daily and regularly the Yoga of sound and can explain and preach well Santmat (the creed of the Sants). Without rectitude or purity of character, in spite of possessing a lot of other qualities, one cannot be accepted as the spiritual preceptor. If unknowingly, he might have been accepted as the spiritual preceptor, he must be deserted on one's being aware of his vices (bad character). His association is not favorable because of his loose character inspite of his good intellectual knowledge. The disciple is affected much more by the character of the spiritual preceptor than by other qualities. The purity of character with the other associated virtues is the gravity and preceptorship of the spiritual preceptor, in its absence, is no more than cattle (cow, ox etc). The spiritual preceptor lacking either purity of character or other necessary virtues for a perfect and true spiritual preceptor, is a false preceptor.

Sant Kabir has also instructed --

"If thou hast to learn the holy science of attaining the Supreme from the Spiritual Preceptor, sacrifice thy life to the preceptor, for many souls having kept their pride lost themselves in the

current of ignorance. Surrender thyself to him, who has no desire and poised himself in devotion to God having forgone all his ego-feelings. Make hast in deserting the association of a false preceptor for thou wilt wander times and again and will not find the entrance to the Divine Sound.”

The result of accepting such a perfect and true spiritual preceptor is immense, but the problem is that such preceptors are rare. It is possible that on accepting a spiritual preceptor wise, physically and spiritually pure and the practitioner of the Yoga of Divine Sound, the disciple may grasp his preceptor's virtues slowly in his association, for the association gives something of its own and the good-will of the teacher will also do more or less good to his disciple because it is also not impossible that one's will-power can affect another. It becomes clear that both of the instructions about a spiritual preceptor, on whose support one should sincerely depend, and whose discipleship should be accepted, are beneficial for the disciple, as conclusively said in the above verse (couplet No. 2) and the couplet quoted in article NO. 77.

The spiritual preceptor who merely practises the Yoga of Sound but is careless of the spiritual knowledge and purity of character is only harmful in every way. Being aware of this fact, if any one accepts as spiritual preceptor carelessly an intellectual but corrupted man, he would be deprived of the necessary benefits which should be had by a perfect and true spiritual preceptor. At the same time, to save himself from going astray by himself would be the heaviest task for him to perform. It can sometimes be done by any steadfast learned disciple but for the general mass it is impossible to be done (to save oneself from going astray without the spiritual preceptor's help).

It is obvious that one's energy reaches the other and one enriches other's physical power with the help of his physical power, mental power with his mental power. In that case, it is no wonder if one, who is spiritually high can enrich and arouse the spiritual power of the other by his spiritual power, can purify the other by his sacred personal Aura or personal magnetism. In the first part, page 499 of the "Kalyaan Saadhanaank" there has been quoted a saying from Amir Khushro.

“See, I also have had the holy presence of the Great Spiritual Preceptor of the universe, Lord Swami Ramanand. For my own preceptor Khwaja Sahab I had gone to see Swamiji with an incomparable present to Panchaganga ghaat.....

Swamiji had imparted his merciful blessings upon me - my heart became pure at once with his imparted supreme grace and therein reflected the holy glimpse of the Divine Light.” Mr. K. Narayan Swami Aiyar has translated thus into English this Sanskrit hymn “Etyuchcharant samalingya sisyam jnaptimaninayat” of the third Braahaman of the Mandal Braahmanopanishad, “Saying this, he the Purusha of the sun embraced his pupil and made him understand it” meaning that with this he (the Purusha of the sun) embraced his pupil and made him aware of that secret spiritual knowledge.”

Mr. Aiyar has also given a comment on this at the bottom of the page “This is a reference to the secret way of imparting higher truth”, meaning that to embrace is a hint of the secret way of imparting higher truth (direct knowledge of the Supreme) (Thirty Minor Upanishads, Page 252). It appears that a disciple must benefit by his perfect spiritual preceptor's holy radiance (personal magnetism or personal Aura) his higher knowledge and meditation-power. Due to the authenticity of this fact, these two couplets have got a place in the Ghat Raamaayan, published by Sadguru Baba Devi Sahab. Those couplets are following-

Sant Tulsi Sahab gives instructions to his obedient disciple Taki. He says, “O Taki, be true and satisfied on ignoring the illusory enchantments of the word and then go in the shelter of a perfect spiritual preceptor who will give you the secret knowledge to get into Sushumna Naari (spinal chord).”

This (above) verse says as to whose discipleship should be accepted. And the second -

Sant Tulsi Sahab says that without the supreme blessing of any perfect spiritual preceptor the way of salvation and the spiritual enjoyments of the super-natural divine scenes are out of reach.

This couplet says clearly that without the supreme blessing of a perfect and true spiritual preceptor the experience of super-sensuous spiritual world cannot be had. And in the Varahopnishad, chapter 2, verse 76 says that without the supreme blessing of the perfect and true spiritual preceptor, the detachment from sensuality is hard to attain. It is hard to realize the Truth and live in a state of realization of the Supreme.

The worthiness of the service of the spiritual preceptor lies in the fact that he should be inclined to offer such blessings to him. Lord Buddha instructs in his book "Dhammapada" about the service of the spiritual preceptor as such, "Men should constantly serve him from whom they learn the religion of Buddha just as the Brahmin worships the holy-fire of the sacrifices" (26th instruction, No. 292). Sant Charan Das has also said-

"Keep this instruction of mine in your heart. Keep your mind on the feet of the spiritual preceptor and dedicate your body. If the spiritual preceptor rebukes you a million times, do not turn yourself from his service. Connect your love with the spiritual preceptor and break your attachment from all."

And Sadguru Baba Devi Sahab also has published in the Ghat Raamaayan-

"This path and its destination is live but it is not impossible to reach because the remover of difficulties is the one before you who has given you secret art or orders."

Although Sant and Great Souls are called Samdarshi (indifferent to everything, equal-seer) like the waters of the rainfall but as the waters of rainfall gather in deep ditches and remain in them for a long time, so the showers of Supreme grace of Sants and Great Souls also flow towards the devotees, and remain there in larger quantities in those who are like deep ditches. The showers of the supreme grace of Sants and Great Souls, no doubt, fall upon all but, no wonder, if one of them becomes his most popular votary and attracting him through his exclusive devotion gets more of his grace. The first one, who is careless of the gift is unfit for the gift as well; on the other hand, the second cares much and tries with great care to be worthy of the gift, which explains that why the latter will benefit more than the former. This is the only known secret of devotion to the spiritual preceptor in the literature of the Sants.

83. The devotion to the preceptor is natural for, inspiration to serve with love and behave humbly to him, from whom any kind of learning is learnt, arises naturally in the heart of the student. It is meaningless to say anything against the devotion to the preceptor. It is equally natural that the wise will desert and inspire others too to desert the devotion to the unworthy preceptors.

84. A Saadhak (spiritual practitioner) needs essentially these four things; Satsang (association of Sants and hearing spiritual talks), Sadaachaar (moral rectitude, the purity of character), service to the spiritual preceptor and practice of meditation. Article No. 53 deals with Satsang. To be immune from the five deadly sins described in Article No. 60 is called Sadaachaar (rectitude). About the service of the preceptor, the prominent thing is to obey his instructions and about meditation article No. 54, 55, 56, 57 and 59 say the needful. In Santmat there is an intense eagerness to acquire these four things. The most prominent even in these four things is the devotion to the spiritual preceptor with the help of which the rest three things are achieved.

85. The natural inspiration to be free from sufferings and to attain Absolutely Peaceful Happiness is in the hearts of all beings. Santmat has its utility in making one attain that peaceful Happiness according to this inspiration.

86. It is said that the devotees of different gods have their different gods whom they serve. Though all the gods are different in their names and shapes, yet spiritually they are not different. The devotee can never be perfect in his devotion unless he realizes the ' Self ' of his god. It is beyond doubt that one has already attained the Supreme after realizing the ' Self ' of his god. This ' Self ' can only be realized by adopting the method described in article No. 84. Every god has his Gross, Subtle, Causal, Supra-Causal, oneliness aspects as well as Pure Self-Existence. The devotee, who is always engaged in the external feature and articulate name of his god and does not know how to discover the self-existence of his god and does not try for His attainment, will be deprived of the Supreme good, that is, Salvation.

87. The practice of Naadaanusandhaan or Surat-Shabda-Yoga is not mere a child's play. Its full practice can never be exercised by a person, who lacks in Yam and Niyam. There must be material sounds within the Goss body (physical body) due to material vibrations. To know the full practice of Naadaanusandhaan to meditate only these sounds and to call useless former's full practice for the attainment of salvation is not sapience to know and say that is to show one's want of Yoga-knowledge. To say that a person, who lacks in Yam and Niyam, can succeed in the practice of Naadaanusandhaan is to go against the sayings of the sants and irrational too.

88. Satya(truthfulness), Ahimsa (non-violence), Asteya (not stealing), Brahmacharya (continenence) and Aparigraha (want of the attitude of hoarding wealth)-these five in all are called Yam. Shauch (purity within and without), Santosh (contentment), Tap (penance), Swaadhyaya (study of the spiritual sciences) and Ishwar-pranidhaan (poising of mind in the meditation of God)- these in all are called Niyam.

89. The substance of possessing Yam and Niyam is the same as the substance of being immune from the five capital sins described in article No. 60, and of serving the preceptor, association of sants (Satsang) and the practice of meditation.

90. A sedentary practice by any Aasana (posture of sitting) keeping the head, neck and trunk straight and steady, must be exercised. Without a sedentary practice of steady posture of sitting the meditation cannot be practised.

91. The meditation should be practised being alert of sleep, shutting the eyes comfortably, without turning the eye-balls or pressing them in any way.

92. The practice of meditation must be exercised regularly and daily in Braahmamuhoorta (the time, which is about 3 hours prior to sunrise), just after taking bath in the day, and in the evening time. At the sleeping hour at night, one should fall asleep being engaged in the practice, lying on the bed. Maanas Jap or Maanas Dhyaan even at the time of working is good to practise.

93. So long as the permission to practise Naadaanusandhaan except Maanas Jap, Maanas Dhyaan and Drishti Yoga, is not obtained from the spiritual preceptor, only eyes and mouth are to be kept shut. On getting permission to practise Naadaanusandhaan all to the three-- eyes, ears and mouth should be kept shut.

94. The practice of meditation alone can also stop respiration, is directly proved in that the respiration becomes slow at the time of deep thinking or being fully absorbed in any matter. The result of exercising the practices: Poorak (drawing in air through one of the nostrils while the other is closed with a finger), Rechak (expelling out the inhaled air from the nose) and Kumbhak (the process of suspending breath) of Praanaayaam (the control of breath) is only to stop respiration. But this practice is difficult to exercise. The mind is perfectly concentrated by the stoppage of the respiration.

The consequence of the concentration of mind has been written in article No. 56. To practise meditation without practicing Praanaayaam is to practise by easier means. In its beginning Pratyahaar(to regain the pre-position by and by) will have to be exercised which means that the

point of the space where mind will be concentrated will have to be left and grasped again and again. This constant repetition will afford naturally Dhaaranaa (the station of mind for a bit of time on that spot). When this Dhaaranaa begins to take a longer time that very developed stage would be actual meditation and the Samaadhi (Spiritual trance or God-realized state) would be attained by grasping the streams of spiritual sounds in the meditation described in article No. 60. In Pratyahaar and Dhaaranaa the mind will be helped by Drishti Yoga (Yoga of vision). Drishti Yoga has been described in article No. 59.

95. In the stages of waking and dreaming, the vision and respiration are active, mind is also active. In the depth of sleep, the vision and mind are inactive, but the respiration still does not stop. It is known by these natural means that when the vision is active, mind is active, when the vision becomes inactive, mind also becomes inactive, and even during the action of respiration, mind becomes inactive when the vision is inactive. Therefore, it is proved that the concentration of vision holds primary importance in concentrating the mind. Mind and vision, both are subtle and the breath is gross. Only due to this as well, mind must be affected much more by vision than by the breath.

96. These are the four kinds of vision viz, Jaagratadrishti (the vision of waking), Swapnadrishti (the vision of dreaming), Maanas drishti (mental vision) and Divya drishti (the secret Divine Vision). On concentrating the first three kinds of vision, the mind will be concentrated and the secret Divine Vision will open. If the state of one-pointedness will continue still in the secret Divine Vision, the mind will rise spiritually higher and grasp the spiritual sound subtler than the subtle, will merge in it.

97. When the mind will merge, there would remain the consciousness-force alone free from the association of mind. Being without mind and being gravitated by the streams of the spiritual sounds, the consciousness-force will also merge in the Soundless State, that is Supreme Sovereign God. The internal practices find their end here. The supreme is realized, and work is over.

98. The practitioner should be self-supporter. He should live on earnings of his own sweat. The best for him is to cultivate a habit of keeping himself content with a few things.

99. The practitioner should keep himself far from the mental impulses like lust, anger, greediness, delusion, egoism, irritation, aversion etc. and should possess mental good, and pure virtues like mercy, Sheel (to behave with truthfulness and humbleness is called Sheel i.e. good conduct.), contentment, forgiveness, humbleness etc. This is the best on the part of Saadhak (the spiritual practitioner).

100. Use of the intoxicants and eating of meat and fish bear infatuation and unsteadiness in the mind of the spiritual practitioner. A spiritual practitioner must save himself from these.

101. The decision of what should be done cannot come without wisdom. Without the decision of what ought to be done, even the undesirable deeds would be done which would stand in the way of one's greatest good. Therefore, knowledge must be earned, which can be had through study and Satsang (association of Sants and hearing of spiritual talk).

102. The self-existence of the Pure Self, that is Supreme Sovereign God, is Infinite. There cannot be any space beyond a thing, which is Infinite. Therefore the argument that it may come from a certain place and go to another place cannot be accepted. Because there cannot exist two infinities. The Conscious Sphere (Upper Nature) is finite, it has space beyond it. Therefore, it must be in the form of flux as the sun's rays and must possess the finite motion. That portion of the Infinite, where the concealments or forms disappear, is termed as liberated. The Gross physical body is a concealment composed of Non-conscious Nature. It lives till the consciousness dwells in it, without which, it vanishes.

It is evident with this instance that the three other concealments of Non-conscious Nature will also vanish if the stream of consciousness does not exist in them. By the practice of Naadaanusandhaan, the consciousness-force (i.e. individual soul) will transcend all the Non-conscious concealments or forms, will not exist in them and finally, being oriented to its centre, will merge in its centre, gravitated by the Primordial sound (word of the beginning). Thus all the non-conscious concealments would vanish. The possible existence of the portions of nature that forms a body (in the forms of oneliness, Supra-causal, Causal, Subtle and Gross) will vanish due to that stream of consciousness within the body, and with its vanishing, whatever portion of the Pure Self will become devoid of concealment or form, will be called liberated.

Although the reality of Pure Self remains non-attached with the illusory pain and happiness in spite of being all pervasive but its association with chitta (the conscious) and Jar (Non-conscious) creates the existence of individual soul, whichever feels these pains and pleasures, this feeling should be annihilated, for being full of restlessness. This feeling can be removed only by removing the above mentioned association for only this association is the cause for this feeling and of the individual Self both who feels it.

103. The individuality of soul has come into existence, and so it can be destroyed also. But the reality of ' Self ' will not be destroyed by its destruction. The destruction of the Pure Self is beyond possibility, for the destruction of Infinite is beyond possibility. Whenever the individuality of soul would be vanished in the state of perfect Samaadhi (God-realized state) in any lifetime, only then the state of life-liberated would be attained and only then he can get salvation after death; otherwise he can never be liberated. If he does not attain salvation in the life-time, the spiritual practitioner constantly engaged in the practices for attaining salvation, will have his birth after death again and again in the good human race, for, other race expect human is unable to bear and develop his developed spiritual influences of previous birth for attaining salvation. Thus, the spiritual practitioner for salvation, attaining good human births again and again, will ultimately attain salvation.

There was a spiritual wave for creation in Supreme Sovereign. The Conscious Divine Wave cannot turn back to its original place (place of origin) from where it took its origin. For, that Creative Conscious Divine Wave inclined in whatever direction in Supreme Sovereign God, will not stop till the end of time, giving birth to creations in that very direction, but because He is Infinite, it will not have an end, and neither shall it turn back to its place of origin. So, it is impossible that whosever's consciousness-force will be oriented towards the centre of that Wave may come down again.

And, so it is also impossible that the portion of Nature which existed previously due to that consciousness-force or the stream of consciousness would exist again. It is also at the same time impossible that the portion of Self that was veiled or concealed due to its existence should again be veiled or concealed and individuality of soul as said above may rise again with the association of three elements as defined in article No. 102. The salvation described above is the only actual salvation. Except this, all other kinds of salvation are empty words, not real.

104. Neither can Supreme Sovereign God be realized, nor can Absolute Salvation be attained unless all the concealments are transcended. Therefore, there is only one means to attain both the ends. Call it, either means for devotion to God or means for salvation, there is no distinction between the two and they are one thing. Sant Tulsi Das deals the above statement---

As water cannot exist without earth even if any one tries so by countless means, so the happiness of salvation cannot exist apart from the devotion to the Supreme

--- The Holy Raamaayan by Sant Tulsi Das

105. Means for Attaining The Direct Knowledge (Realized Knowledge) Of Supreme Sovereign God ---

Before knowing the means for attaining the direct knowledge of Supreme Sovereign God, the indirect knowledge (intellectual knowledge) of the Essential Existence of Supreme Sovereign and of own self should be achieved by hearing and contemplating. And with the knowledge of the order of creation, it should also be known as to what cause prevents the direct knowledge of these two forms from being attained. After achieving knowledge of the Essential Existence of the Supreme by hearing and contemplating, it will be decided as to what is to be attained. Whether the knower of the body-field possessing the body-field would be able to attain Him or whether only the knower of the body-field will attain Him and whether He should be sought within or without: these necessary things will be decided and then the unnecessary waverings will be left.

After having that kind of knowledge (intellectual knowledge) of own self (individual self), it will be settled whether the individual self is able to attain Him or not. If the intellectual knowledge of the order of creation, and of the Essential Existence of the Supreme and of one's own self is achieved, that very support could be discovered by the help of which all the concealments of Nature could be transcended, and Supreme Sovereign God could be attained. For its definite knowledge, either of the Upanishads or Bharati Sants' literature are searched or if it is decided by reasoning, ultimately, it will be settled that the Essential Existence of the Supreme is Unmanifest, Super-sensible, without beginning or end, Unborn, Imperishable, without Time and Space, Omnipresent and Beyond all. And as the sky of a jar (the space within a jar) is the indivisible part of the vast sky, so one's own self (individual self) is also the indivisible part of Supreme Sovereign God.

Essentially, both are one, but Supreme Sovereign God is eternally unveiled from the illusory concealments and one's own self (individual self) or the indivisible part of the Supreme which lives in body is concealed (by the illusory concealments). The direct knowledge of both these existences is not attained because concealed by these four forms viz. Supra-Causal, Causal, Subtle and Gross of Sagun Aparaa Prakriti (the Qualified Lower Nature). The creation comes into being only when the Spiritual Wave for creation is raised in the Supreme by Himself. So the existence of the Spiritual Wave or vibration in the beginning of creation, must be accepted as inevitable. And the wave or vibration cannot exist without its inevitable sound.

So, there is no way out then to accept the existence of sound inevitably in the beginning of creation. The evolution of creation has been coming down from the Subtle to the Gross. The sphere of creation, in which we exist, is called the Gross Sphere, above the Gross Sphere, there is the Subtle Sphere, above the Subtle Sphere there is the Causal Sphere and above the Causal Sphere there is the Supra-Causal Sphere, that is, the Ocean which contains the Causes, the undisturbed equilibrium of the three organs (Sat. Raj & Tam) of Non-conscious Nature in its origin (Karaan Ki Khaani Saamyavasthaa dhaarini Mool Prakriti) and even above this is the sphere of Conscious or Upper Nature of the Sphere of Oneliness (Pure Consciousness) free from Non-consciousness. The existence of these four spheres of the Non-conscious Nature is as certain as the Pole Star.

Thus, the five spheres of creation with the Gross Sphere come vividly into knowledge. The Sphere of Oneliness (Upper Nature) is pure conscious and the remaining four spheres are the non-conscious spheres existing with the conscious. Before the creation of any sphere there must have been established first the centre of that sphere. The creation of any sphere could only come into existence when the current (Divine or Spiritual Wave or Vibration or Sound) for the creation of sphere flowed from its centre. In flowing the current there must inevitably have been sound (i.e. the sound which cannot exist without vibration). Therefore, the central sounds of the said centers must be accepted. It is evident that the sound has a gravitative nature.

After comprehending the above description, it is already proved that the evolution of creation continues through sound and therefore, the most rational support with the help of which to go beyond all the concealments or forms, is nothing more than the described sounds. These described central sounds cannot be articulate; they are sounds (i.e. inarticulate sounds). The

practice of Naadaanusandhaan or Surat-shabda-Yoga search only these very sounds and because of the gravitation of sound the ultimate end of Naadaanusandhaan must be that of being poised into the spiritual climax of upward state. This is quite rational and certain.

The five spheres of creation described above are only the five concealments which connect the five spheres of the Macrocosm, contain the microcosm of human body with Macrocosm itself. Upper Nature or the Pure consciousness-force (Surat) or the existence of Pure consciousness of oneliness is perfectly suitable for realizing the Essential Existence of Supreme Sovereign God or for attaining His direct knowledge (realized knowledge), for being nearest to the Supreme. The Essential Existence of the Supreme is no doubt, of a higher rank and standard than this Conscious Reality (Upper Nature) and this Conscious body-field (see article 50) is the supreme among all the body-fields.

Therefore, it can be said that Kshetrajna (the knower of the body-field) will have the direct knowledge of the Essential Existence of the Supreme along with the Essential Existence of its own self attached only by this unqualified paramount form of the body-field. But neither the direct knowledge nor the attainment of His Essential Existence can be obtained till the Self is either one of the four or with all other four forms of non-conscious Qualified body-field. It is doubtlessly and absolutely possible that the self (spirit) may have the direct knowledge of its own and of the Supreme or the self may have the attainment of its own and of the Supreme.

The sound of higher level reaches far down, naturally. The current of the Subtle element is naturally longer than that of the gross element and is contained in the gross element naturally. In the order of creation, the upper spheres are respectively subtler than their lower spheres. Therefore, the central sound of each of the upper spheres is respectively subtler than the lower central sounds and their spheres. Therefore, each central sound of the upper sphere would be held respectively by the lower central sounds which means that the central sound of the second lowest sphere will be grasped from the centre of the first lowest sphere; from the center of the second lowest sphere the central sound of the third sphere and so on till finally the central uppermost sound originated from the centre of the sphere of oneliness, that is, from Supreme Sovereign God, Himself will certainly be grasped at the centre of the sphere of the Supra-Causal. And being gravitated by that Divine Sound, the Pure Consciousness-force will lose its existence in Supreme Sovereign God and will be one with Him.

This is climax (highest degree) of the means for attaining the direct knowledge of Supreme Sovereign God. This Original Divine Sound, originated from the Supreme, is sounding in the innermost hearts of entire Microcosm and Macrocosm, at all times, unbreakably and indivisibly and shall be sounding till the existence of the creation. For, the evolution of all the creations continues due to the origin of that Divine Sound and if it vanishes the creation will also vanish. This very Supra-cosmic and unequalled Sound has been called Om by the ancient sages and in the Bharati Sants' literature, only this sound has been called by the various names like Nirgun Raamnaam (Unqualified All-pervading sound), Satyanaam (Eternal Sound or Name), Satya Shabda (Eternal Word), Aadinaam (Name or Sound of the beginning) and Saar-Shabda (Essential Sound).

According to the above description, it is useless to search the streams of the spiritual sounds outside oneself. This can be had by internal practices within oneself under the guidance of the spiritual preceptor. It is possible to make one's self or one's own consciousness-force or the streams of consciousness more and more self-oriented (introvert) by the practice of meditation within oneself. The subtler meditation is impracticable at first for being unnatural, so it is absolutely possible to transcend the concealments or forms, from the bottom to the top, first concentrating mind a little through the practice of Maanas Jap, then making one self able to practise the subtler meditation through the practice of Maanas Dhyaan practising the subtler meditation of Drishti Yoga, being poised in the one-pointedness through this; and practicing Naadaanusandhaan or Surat-Shabda-Yoga.

It has been described above that the said spheres or concealments of creation being specially connected with the Macrocosm and Microcosm, contains both completely, and to go beyond these concealments is to go beyond all the concealments. The said special connection lies in the fact that in whatever concealment or form of the microcosm (Body) one lives, one at the same time lives in the same sphere of the macrocosm (Universe) or whichever concealment or all the concealments one leaves, one at the same time, leaves that particular concealment or all the concealments of the macrocosm (Universe) as well. That is to say, he who has gone beyond Pind (the microcosm or Body) has also gone beyond Brahmaand (the macrocosm or Universe). There is no doubt about it. The Supreme Secret (the greatest of the secrets) of the Supreme Yoga, Supreme Knowledge and the Supreme devotion and the means to attain the Ultimate End (Salvation) has been described in brief.

106. For the knowledge of Om in detail, please read the comments (note) under the seventh hymn of the chapter one of the Swetaaswataropnishad in the first part of this book "Satsang Yoga" and in the 2nd part of this book, the thoughts of Swami Vivekanand on page 259 should be noticed. And how irrational it is to take Om not as the Original Divine Sound but as the sound of only Trikuti should be read article 71 of this very part of this book and the thoughts of Swami Sri Bhumanandaji Maharaj in the 3rd part of "Satsang Yoga".

Comment on the seventh hymn of the Swetaaswataropnishad.-

Rai Bahadur Babu Jalim Singh, village Akbarpur, District Faizabad, a famous commentator on Chhaandogyopnishad has written "When the Divine Will to create the universe is raised in Himself by the Supreme; at the very moment an extremely intensive great powerful sound comes out with an intense note without meaning; hearing that sound the life-liberated Sant (Rishi) grasp that sound in Om (A, U, M)". -Printed in 1917 (Nawalkishore Press, Lucknow); See Chhaandogyopnishad with comments

The thoughts of Swami Vivekanand (page 259 of Satsang Yoga) --

"In the universe, Brahma or Hiranyagarbha or the cosmic (mahat) first manifested Himself as name, and then as form, i.e. as the universe. All this expressed sensible universe is the form, behind which stands the eternal inexpressible (Sphota), the manifester as Logos or Word. This eternal Sphota, this essential eternal material of all ideas or names, is the power through which the Lord creates the universe; nay, the Lord first becomes conditioned as the Sphota, and then involves Himself out as the yet more concrete sensible universe. This Sphota has one word as its only possible symbol, and this is the Om. And as by no possible means of analysis can we separate the word from the idea, this Om and the eternal Sphota are inseparable, and therefore it is out of this holiest of all holy words, the mother of all names and forms, the eternal Om, that the whole universe may be supposed to have been created.

But it may be said that, although thought and word are inseparable, yet as there may be various word symbols for the same thought, it is not necessary that this particular word Om should be the word representative of the thought, out of which the universe has become manifested. To this objection we reply, that this Om is the only possible symbol, which covers the whole ground, and there is none other like it. The Sphota is the material of all words, yet it is not any definite word in its fully formed state. That is to say, if all the peculiarities, which distinguish one word from another be removed, then what remains will be the Sphota; therefore this Sphota is called the Naada-Brahma (the Sound Brahma).

Now, as every word symbol, intended to express the inexpressible Sphota, will so particularize it that it would no longer be the Sphota, that symbol which particularizes it the least and at the same time most approximately express its nature, will be the truest symbol there of; and this is the Om, and the Om only; because these three letters (A, U, M) pronounced in combination as Om, may well be generalised symbol of all possible sounds. The letter (A) is the best differentiated of all sounds, therefore Krishna says in the Gita "I am 'A' among the letters".

Again, all articulate sounds are produced in the space within the mouth beginning with the root of the tongue and ending in the lips--the throat sound is 'A', and 'M' is the last lip sound; and 'U' exactly represents the rolling forward of the impulse which begins at the root of the tongue till it ends in the lips. If properly pronounced, this Om will represent the whole phenomenon of sound production and no other word can do this; and this, therefore, is the fittest symbol of the Sphota, which is the real meaning of the Om. And as the symbol can never be separated from the thing signified, the Om and the Sphota are one. And as the Sphota, being the finer side of the manifested universe, is nearer to God, and is indeed the first manifestation of Divine Wisdom; this Om is truly symbolic of God. Again, just as the 'One only' Brahma, the Akhand Sachchidaanand, the undivided existence-Knowledge-bliss, can be conceived by imperfect human souls only from, particular standpoints and associated with particular qualities, so this universe, His body, has also to be thought of along the line of the thinker's mind". [Extracted from Bhakti Yoga of Swami Vivekanand]

The thoughts of Swami Bhumananda of page 291 of Satsang-Yoga -

According to the Upanishad Amritnaad 'Om' cannot be rendered into pronunciation. Because it is not a vowel or consonant and is not uttered by the help of throat, lips, nose, tongue, teeth, palate etc; or by their striking each other.

“Aghosham avyanjanam aswaran cha

akantha taalvoshtam anaasikan cha,

Arepha jaatam ubhayoshtha varjitin

Yadaksharan na ksharate kadaachit”.

107. The conception, that someone serves Nirgun Brahma (the Unmanifest Unqualified Form of the Supreme) only, and someone Sagun Brahma (Manifest Qualified Form) only, and someone serves the Nameless Divinity (person-Anaami purusha), beyond both of these is not rational. Nirgun Brahma (The Unmanifest Unqualified Form of the Supreme) is Nameless, Super-illusion, Unmanifest, Super-sensible, Invisible, beyond wisdom (reasoning) and Incomprehensible, means-beyond the senses, mind and intellect. The service or the devotion will have to be begun only from the mind.

Therefore, the devotion, first of all to the Unmanifest Unqualified Form cannot be done. And the Nameless person (Soundless state i.e. Supreme Sovereign God) is the Ultimate goal (end) not the means; it can be attained through the devotion to the Unmanifest Unqualified Divinity (see articles 62 and 63). The devotion will have to be begun from Sagun (the Manifest Qualified Form) only, but the devotee, according to the descriptions, in articles 59, 60, 61 and 62 will go spiritually higher and in the long run, being the devotee of Nirgun (Unmanifest Unqualified Form), will attain the Nameless (Super-Sound Divinity) Supreme Person and get himself gratified.

To get an explanation of this in detail, the thoughts of Lokmanya Balganagadhar Tilak should also be noticed from page 240 to 243 of Satsang-Yoga (written below). It is wrong to know Sant Kabir Sahab and Guru Nanak Sahab and Sants like them as Nirgun Upaasak (the devotees of the Unmanifest Unqualified Form) only and Sant Tulsi Das as well as Sant Sur Das as Sagun Upaasak (the devotees of only the Manifest Qualified Form). Because, Sant Kabir Sahab and Guru Nanak Sahab instruct also for the meditation of the symbol of the spiritual preceptor which can only be placed under the devotion to the Manifest Qualified Form, that is, Sagun Upaasanaa. See page 120 Sthool Dhyaan i .e. the meditation of the Manifest Form and page 150 in the second part of Satsang-Yoga (excerpted below).

1. The thoughts of Lokmanya Balgangadhar Tilak of Satsang-Yoga.

Shreshtha Brahma Swaroop (the superior Supreme Reality) which has been described in the Upanishads, is Super-Sensible, Unmanifest, Infinite, Unqualified i.e. without the three organs of Nature viz. Sat, Raj and Tam and One without any second (Ekmevaadwitiyam), so, service or devotion to Him cannot be begun from that Existence. The cause is, that when the Superior Supreme-Reality is realized then the mind has no separate existence, rather Upaasak and Upaasya (the devotee and object of devotion), Jnata and Jneya (knower and the object of knowledge) become one. Nirgun Brahma (the Unmanifest Unqualified Form) is the ultimate goal (end), not the means, and so long the deserving ability to be one with the Supreme (to have an union with the Supreme) does not come into the mind by any means, till that time this superior Supreme-Reality can never be realized. Therefore, the Form, which has to be accepted for devotion with a view to obtain support, is of the second rank, i.e., in the relation of devotee and object of devotion that Form must be perceptible by mind that is, it is only Sagun (the Manifest Qualified Form). Therefore, wherever it has devotion to the divinity has been spoken of in the Upanishads, it has been described to devote only, only to Sagun Roop (the Manifest Qualified Form).

2. 'Asthool dhyaan' of page 120 of the second part of 'Satsang-Yoga'--

The meditation begins from the holy figure of the spiritual preceptor, the worshipping is begun from his service, Naam Jap (the repetition of name) with his given word and the actual devotion is begun from an unflinching faith in him.

--Sant Kabir

Know the spiritual preceptor as God Himself. Be engaged in obeying him, salute him humbly if met and keep him always in mind.

--Sant Kabir

3. Of page 150-(of the 2nd part of Satsang-Yoga)-

"Guru ke moorti man mahi dhiyanu.
Guru ke shabdi mantra manu maanu.
Guru ke Charan ridai lai dharu.
Guru paarbrahma sadaa namaskaaru."

[Meditate the holy figure of the spiritual preceptor in mind, take his holy words as an incantation in mind, take his feet in your heart. He is the representation of the Supreme, salute him always.]

And where the Sant and Great Poet Tulsi Das sings the love-breathed story of Sagun Ram (Manifest Qualified Ram) and this significant glories in specification in a fine poetic tone in his greatest Epic 'Ramcharit Maanas' there, on the other hand, he also describes in it and 'Dohaawali' and 'Vinaya-Patrikaa' the other form, written below, of Ram. He instructs to serve (devote) Ram in the Turiyaavasthaa (Transcendental Stage, poised perfectly in the one-pointedness). Again, he describes the state, Deshakaalaateetpad (beyond time and space) where there is the absolute absence of duality; and singing its glories, preaches the devotees to be extremely self-oriented (introvert) spiritually, and having reached the said state, root out the illusory doubts. He calls as Akath (Indescribable) and Nirgun (Unqualified) to Ramnaam (the name of Ram).

For instance-

“Ek aneek arup anaamaa,
Aj Sachchidaanand pardhaamaa.”

[There is only one Nameless Being who is desireless, unborn, formless and beyond the Reality, Intelligence and Bliss (existence, knowledge and bliss).]

“Raam swarup tumhaar, vachan Agochar buddhi par.
Awigat Akath apaar, neti neti nit nigam kah..”

[O Lord Ram! Thy Essential Existence (Self-Existence) is beyond expression, super-sensible and super-intellectual, the Embodiment of all (Omnipresent), Indescribable and unlimited (Infinite), whom the scriptures (holy sciences) have called as Infinite, Infinite.]

[O Lord! Thou art the neutral observer of the Universe-scenery, the inspirer of the holy-trinity [(The Creator (Lord Brahma), the protector or maintainer (Lord Vishnu) and destroyer (Lord Rudra) -- they (i.e. the holy trinity) perform their actions on His inspiration]. Even they know not thine Supreme Secret, what to speak of others. O Supreme Lord Ram! Only he can know Thee spiritually to whom Thou reveal Thyself and as he knows Thee essentially, he becomes only that what Thou art. O Lord! Thou hast the body of Existence, knowledge and Bliss, and only the able spiritually one, free from the impurities of the Non-Conscious Nature, can know Thee essentially. Thou hast taken the human form (human body) to perform the works of the Sants and gods and Thou sayest and doest as a natural king.]

Quatrain Verse-

[The illusion, that has made all the world a puppet in its hands, the secret of which could not be traced by anyone, that very Maayaa (illusion) dances like an actress with its entire train on a single lifting of the eyes-brows of the Supreme Lord Ram. That Ram is the stream to the Self-Existence, Self-Consciousness and Self-Delight, Spiritually unborn, science itself and the Eternal Abode of Strength, Pervasive in the pervadable (or pervaded i.e. Nature), Indivisible, Infinite, Entire in itself, Infallible Power, Bhagwaan, without the three organs viz. Sat, Raj and Tam of Nature, Infinite (Perfect), Beyond the senses and Beyond expression, Seer of all, Indescribable, Invincible, Devoid of the impurities of the Non-Conscious Nature, Formless, Free from delusion, Eternal, Beyond Illusion and the Eternal Abode of Impossible Happiness. The Supreme Sovereign is beyond the sphere of Nature, dwells in the hearts of all, is Omnipresent, Devoid of desires, Purest and Imperishable (Eternal).

As the darkness can never remain before the sun, so in this spot (i.e. the Unmanifest Unqualified Ram, the sun-like Lord of the Universe) the darkness of delusion cannot stay.]

[Ram, the Lord of the Universe, for the exclusive devotion of the devotees, revealed Himself in the form of a natural king and performed the holy deeds as a natural human being. As an actor plays various parts of the various characters in the various artificial forms and acts, for the moment, just like the actual person whose character is being played, but does not actually become that person, he is truly now only that, nothing more than that, what he was before acting. Similarly, the Lord of the Universe, Ram (the Supreme) revealed Himself in the form of a natural king and performed the holy deeds as a natural human being but did not become the king objectively, He was Spiritually only that what He was before.]

[The Unmanifest Form of the Supreme is very easy to have faith in but the Manifest Qualified is unknowable for one; for, this aspect of Divinity (i.e. the Manifest Qualified, Sagun) has various plays which are simple and difficult to understand and which put doubts even into the mind of contemplative souls.]

[Place the Unmanifest Unqualified Form of Ram within your heart. See His Manifest Qualified Form with the eyes, keep the holy Raamnaam on your tongue (i.e. chat Raamnaam with your tongue). This is same as the precious gems well-kept in the case of gold.]

The Name of the Universal Being, Ram is ineffable and Unqualified. The quatrain verses of articles 4 deal with the above statement (See the article 4). And to get a description in detail of the Name (i.e. the Divine Sound of the Supreme) please read the articles 35 and 58. It becomes clear from the descriptions made above that Sant Tulsi Das had also the knowledge of this spiritual Pure Original Sound (i.e. the Divine Sound) and he was the devotee of this (Divine) Sound too. It is quite impossible to attain the Monistic State, beyond Time, Space and sound without this final devotion.

That anyone attains the so-called state by any other kind of devotion than this, the Unique characteristic of Naadaanusandhaan or Surat-Shabda-Yoga loses its importance and as the unique characteristic of Naadaanusandhaan vanishes, the characteristics of Santmat also disappears. But this is impossible for, it is absolutely against reason. Sant Tulsi Das teaches to serve (devote) Ram as being poised in the Transcendental Stage (Turiyaavasthaa) and to attain Him only within oneself. The verses from his last work "Vinaya-Patrikaa" should be noticed from page 206 to 208 in the Second Part of "Satsang-Yoga" for the said verses deal with the above statement.

The verses of "Vinaya-Patrikaa" of the 2nd part of "Satsang-yoga" --

The substance of this poem is that though the devotion to the Supreme is said to be easy, yet to exercise, it is not so easy. It demands unlimited labour, only the master of this supreme sacred art can be successful in this. For the art of anything is easier to be done by him, who is expert in that particular art. The largest elephant is swayed by the current of the river but small fish moves easily in the opposite direction of the current. Sugar mixed up with sand cannot be easily separated from the sand but for an ant it is not a hard work, the small ant, having the keen sense of taste, separates and finds it (sweets) without much effort. The Yogi sleeps eternally without sleep, containing the whole panorama of the universe in his stomach, and enjoys internally, the impossible happiness of the state of the Supreme, being completely devoid of dualism. It is the state where there is no existence of sorrow, delusion, fear, momentary pleasure, day, night, time and space. Sant Tulsi Das says that without achieving this very state, the doubts can never be completely uprooted.

Serve spiritually the Supreme, leaving the three stages viz. waking, dreaming and sleeping (that is being established in the Transcendental Stage).

Sant Tulsi Das through this devotional poem has told the devotees his experienced knowledge with the help of various similes in the case of the devotion to the Supreme. He tells his experiences and warns the pilgrims on the path of the Ultimate Spiritual Abode by his experience. He says that he could not realize Ram, the Supreme Universal Being till he wandered far and beyond for Him (Ram). Except His abode within the body only, he searched Him out and out, so, he could not find Him really. Sant Tulsi Das says, "I had the animal-sense like the senseless deer, which on smelling the musk of its navel, wanders here and there in the hill, hedge, holes etc. out and out as to find out from which place the perfumes come; for, ignoring the Eternal Fountain of Impossible Happiness of the Supreme within my heart, I foolishly searched Him outside", (means, to search God in the outer world is a sign of extreme foolishness).

Further, he teaches through his own experiences that he wanted to satisfy his thirst sitting on the bank of a pond full of pure water but covered with various weeds on it for which it seemed waterless; i.e. he wanted to satisfy his thirst for realizing God without piercing the four curtains of the Non-Conscious Nature concealing the conscious-water of the Supreme like the weeds on water.

When Sant Tulsi Das describes the human body as well as the body of Existence, knowledge and Bliss (i.e. reality, intelligence and bliss-Upper Nature) of Ram, it comes clearly to the mind that we should differentiate the body from Shariri (the Truth that exists in the body), which essentially, must be more paramount, elementally different and finer than the body. Therefore, it has to be taken for granted that Sant Tulsi Das pointed to more paramount to the Pure Self-Existence than even the body of Existence, Knowledge and Bliss (Upper Nature or Conscious Nature) of Ram. The poems of Sur Das should be read in the second part of Satsang-Yoga. (See below)

1. The poems of Sur Das-

The self was realized only within the body. The very Divine Sound, from which the Divine light emerged, through which the self is realized, could be attained only by the spiritual sounds. The secret of this was pointed out by Sadguru (the Spiritual Preceptor). As the deer searches for its musk here and there in the outer world forgetting to search it in its navel for, the musk actually is in its navel, and, again when it becomes conscious of the real fact that the searched object is in itself, it sticks to itself deserting its wandering, so the human being also searches God here and there in the outer world forgetting His abode within himself, again when the intuition emerges in him, he moves towards himself, having left wandering.

A prince becomes anxious for his necklace forgetting the real fact that it is already in his neck and says that he has lost his necklace, but when it is pointed out to him by a wise man that the searched object, that is, the necklace, is already in his neck then the suffering-sin of his delusion disappears.

The human being likewise forgetting God within himself thinks to find Him in the outer world, but when a wise man of higher knowledge makes him acquainted with his fault of delusion that God is in Himself, he moves towards himself being relieved from the sufferings of useless wanderings. Just as a mother sees in her vision that her baby, sleeping besides her, has been lost somewhere, but on waking she finds her baby in the same condition, so a human being also in the vision of this material world thinks that he has lost God but when he rises from the world-vision, God is already present within him.

Sant Sur Das says that when his understanding reached up to this point, he began to laugh heartily in the happiness of discovery and pressed by the utter delight of this State, he expresses his feelings that the greatness of the uttermost Happiness of this State cannot be described in words like the uttermost contentment of the dumb on eating sweets.

2. As long as the Eternal Self is not realized, the human being is like the deer which wanders here and there in the forest in search of the musk forgetting its navel, in which the musk actually lies; and like the person, who asks others for his necklace forgetting to search it in his neck. When a man of uncultured wisdom beholds his dirty face in the mirror, he tries uselessly, time and again, to clean the dirt of his face by washing the shadow there of which is reflected in the mirror. That is to say, the dirt of impurities is reflected in the mirror of inner heart and to clean this the shadow of gross or physical body is washed again and again.

How can the darkness be removed by mere long talk of lamp, unless it is lighted with the help of necessary equipments for it viz, oil, cotton, lamp? It means to say that the internal darkness can be removed only by the desirable practices for it. Sant Sur Das expresses his regret, saying that before the emergence of such wisdom in him, his past life passed worthlessly. How can a completely blind man understand the significance of the sun? (That is to say, he, who is blind in the spiritual eye, cannot understand the significance of God.

3. In my knowledge, I tried much but O God! How Thine Supreme Blessing is attained, I could not understand. I wandered far and wide to see Thee, forgetting completely Thy Omnipresent influence. In my eyes, I could not grasp Thy Divine Figure (the Divine Figure is the point of Divine Light which is seen by the Yogies in practising Drishti Yoga i.e. the Yoga by eye-

sight), which is inaccessible to the mind expression and unattainable by the performance of sacrifices etc. O God! Thou art virtuous without the three attributes (i.e. all the three organs of Nature viz. Sat, Raj and Tam) and Thy Self-Existence is without shape or form of Nature and I call Thee Black (of cloudy colour, by the name Shri Shyam). Thus, O sea of virtues, my crimes are innumerable, forgive me for all whatever I committed in ignorance.

After a careful study of the descriptions made above by these Sants, to take them as mere poets not as Sants, I think, is to disrespect them for no reason and the persons, who take them as Sthool Sagun Upaasak only (the devotees of the Gross Manifest Qualified), they instead of describing their perfectness of the deepest wisdom and uttermost meditation, shows them diminishing their highest positions.