

Satyanam



Panth Shri Hajur 1008 Prakash Manin Nam Saheb

The Prakash
Mani Gita
(on Surat Shabd
Yoga Sadhana)
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Prakash Mani
Nam Saheb

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<http://www.Kabir.ca>

<http://members.shaw.ca/kabirweb/otherReadings/prakashmaniGita.htm>

http://HajurSaheb.com/html/prakashmani_gita1.html

<http://groups.yahoo.com/group/KABIR/message/157>

Who was Prakashmani?

Prakashmani was a great scholar of spirituality and was the first acharya (head) in line of Guru Kabir who wrote several great literatures since the first disciple Dharamdas. This Gita is a theological explanation of the inner path to reach God realization in this life.

Chapter 1.

Mangalacharan: Salutation.

Salutation to Satguru Kabir Saheb who is the ocean of mercy and bliss. We offer humble salutation to get a drop of that bliss.

Prakashmani Nam Saheb speaks of the greatness of Kabir. The word Kabir means great. Those people who wish to get salvation and bliss should know, first of all, that bliss is already their true nature. A drop of that bliss can intoxicate others. For it, many munis and rishis gave up worldly pleasures. Kabir Saheb explained the greatness of God,

and that we should bow down to
Him to realize bliss.

The "Word" (Shabda) is guru, and
it removes worldly bondage and
confers salvation quickly. It breaks
the bondage of worldly existence
and removes all the sins. The Word
will support all devotees who
follow the guru's teachings and
obtain eternal life.

The Satguru imparts knowledge of
Surati Shabd Yoga, and control of
the mind and senses. When both
are controlled, we glimpse the
essence of everything. Thus we
bow down to Him that reveals this

essence.

The Satguru came into the world to remove bondage from the souls. Those who had positive and good thoughts and pure hearts came close to Him. He showered his grace on them and freed them from the worldly bondage.

Whenever the devotees called for him, he appeared and, with the power of the Word, alleviated their suffering and taught them the essence of all knowledge. We need to take refuge in the Satguru who is the manifestation of the Word.

All the souls in the world desire to

know their real nature. The soul that resides in all of us is called Jiva. But what is Jiva? Jiva is the destination, or the object of meditation. He is Himself the meditator, the act of meditation and the object of meditation, which is a state of non-duality. He is thus the knowledge and the guru. He is immortal and is the Inner Light of every living being, as the Light of Consciousness. I bow down to Him. His Word is like the boat that takes people across this worldly ocean. Who created that boat? Kabir Saheb. Again I bow down to him. I pray to his Light that destroys all the darkness

of ignorance. With his power, the water of his washed feet brought life to dry branch of a banyan tree. Again I bow down to him.

When a devotee performs his devotion with pure thoughts, then Satguru bestows on him the gift of God's name (initiates him into the secret of the Name). The devotee then attains liberation (moksha). It is, therefore, the duty of the devotee to serve the Satguru and have all his karmic bondage and fear of birth and death removed.

Devotee: O Satguru, ocean of compassion! Please explain to me

the significance of Nij Nam, by which the Sar Shabd (Essence of the Word) would manifest in my heart.

Satguru: Nij Nam is that which enlightens a person. It is for the welfare of the soul. It is also called Sar Nam and Adi Nam. It is the means by which the soul obtains liberation. Though there are many names, one does not obtain salvation through them. But when one meditates on Nij Nam and realizes it in the depth of his heart, he is assured of salvation.

What is Nij Nam? Nij means the

Self or Atma (Soul). Nam is the reality of the Self. Atma is Sat which means Eternal Existence.

Sat also has the attribute of making the devotee realize his own "form" i.e. to know himself.

Therefore, those who want salvation must rely on Satnam. The

Sat Shabda (Eternal Word) appears by reciting the Name over and over, and when combined with meditation the Word becomes steadfast in his heart. When the name is always in the devotee's heart, it removes the sins of many births. He then becomes pure and can do perfect devotion to God.

A diamond just taken from the mine is rough and lacks brilliance and beauty when compared to a cut diamond. In the same way the devotee who attains the Name and recites it, is likened to the diamond that is cut and polished. When you wash clothes with soap and clean water all the dirt is removed. In the same way, with the recitation of the Name, the mind of the devotee becomes pure. It then becomes easy for the mind to concentrate on Sat Purush (God) and merge into the Ocean of God Consciousness or Shabda. Just as a drop of water merges into the ocean, in the same way the

consciousness, which originated from the Shabda (Word), merges into the Shabda again. When you take a drop out of the ocean, the drop is not the ocean, but has the same qualities as the water of the ocean. The drop by itself is a very small quantity, but when it merges into the ocean, it becomes the ocean. In the same way, the soul feels separated from God and limited in power, but when it merges into God, it becomes one with God, as there is then no separation.

Devotion to the Word is the stairway and destination to the

immortal residence. To obtain it,
devotion to the Word is the only
proper way.

What is necessary in order to get
the Sar Shabda?

Disciple: O Satguru! You speak
about the Sar Shabda, but please
tell me how I can obtain it?

Satguru: First of all you have to go
to satsangs, before you obtain it.

Disciple: Please explain the
greatness of satsangs?

Satguru: O disciple, listen! The

company of the saints (satsang) is like a beautiful tree that provides good shade, and people rest there to escape from the heat of the sun. Similarly, people can take 'rest' in satsang. Satsang is like the kalp taru, the fabled wishful-filling tree. (A story about kalp taru: Once a poor man went into the forest for firewood to sell. The sun was hot. He became tired cutting the wood and went under a tree and slept. He did not know that it was a kalp taru tree. He was thirsty and wanted water. As he thought about it, a jar of cold water appeared. He then desired food and food appeared. He was satisfied. He

then desired to sleep and wished for a nice bed and it appeared.

Seeing all this, he thought that some ghost was doing this, and the ghost will come. As he thought, the ghost appeared. He then thought that the ghost will eat him and the ghost ate him.)

In reality, the kalp taru is really inside you and it gives whatever you want. Kabir Saheb stated: He is dwelling in you and is aware of all your actions. If you have ears to listen to His words then you will get instructions to fulfill your wishes. Satsang is the outer kalp taru. He who wants salvation has

to participate in satsangs. It is his spiritual duty. Whoever in this world obtained spiritual knowledge, got it through satsangs. All the great souls took part in it. As a result of satsangs, foolish people can become wise. Just as the fabled touchstone converts iron into gold, just so satsangs can convert a dull person into an intelligent one. Rahim said: “Constantly drawing water from the well makes the soft rope cut the hard stone.” If the rope can cut the stone, why shouldn't the dull person become intelligent with regular satsangs. Since every person likes to be happy materially

and spiritually, once he participates in satsangs he can achieve both. He would also understand the positive ways of life and avoid bad company.

When you look at your face in the mirror you may see some dirt on it. In the same way when you attend satsangs and be attentive, you would see the blemishes in your own life and take corrective action. The company of saints and noble souls removes all the blemishes and doubts of your character, and earn you respect. Satsangs make the heart joyful, and confer fame, congeniality and knowledge. Make

satsangs a daily habit and righteousness, good thoughts, happiness and bliss will follow you.

One has to visit a saint even if the latter says anything or not. It would be good if he instructs you, but if he remains silent then you would absorb good vibrations and peace and purity in his presence.

There are two kinds of satsangs. One is called Sadhya which means the destination that we want to know and to reach. The other is Sadhana - the means by which we reach the destination. Sadhya satsang is more important than

sadhana, because the former takes you to Truth (God), the essence of Sar Shabda. Others, such as singing, listening to sermons, etc. are the second type that helps us to create interest or intention in ourselves to obtain the first one. Thus the second type of satsang plays a supporting role to the first.

Chapter II

Devotee: O Satguru! You speak about satsang and that we should take part in it, but what is the reason for us to do so? Who is the saint and why do we have to go to him? Why do we have to serve the

sadhus (holy men)? What is the service to the saints and what are its effects?

Satguru: Many people go on pilgrimages where there is water, idols, images to worship, etc. but they do not obtain true benefit at that time. But the company of the saints confers benefit right away. The darshan of sadhus (seeing the saints) is much greater than pilgrimages, so people get greater benefit.

Devotee: How many such saints are there who have these good qualities in them? Who are pure in

thoughts, words and actions? How many are there that think of the welfare of the whole universe, and do not negatively criticize others. Can these saints remove the darkness from the hearts of others?

Satguru: Whoever wants good results in life has to serve the saints. This is very important. After performing service and obtaining knowledge, sins are removed, and one gets salvation. What can the devotion of saints not give! It gives everything. If you reach a great lake of pure water, how can you remain thirsty?

Everyone can quench his thirst. Sadhus and saints always think about and work for the welfare of others. Thus, they are great and others (devotees) must serve them. They are calm and full of knowledge, and think always of giving to others generously without any distinctions. Since Sadhus are this way we should serve them and earn spiritual merits.

The one who imparts knowledge that removes your ignorance becomes your Satguru. There are many who put on the clothes of sadhus, but they do not have the knowledge. If such a person comes

to your home you should treat him respectfully, and offer him food and clothes, and serve him within your means. But the one who reveals the means to reach Sar Shabda and salvation in this life must be served with the highest regard, and with all the means at your disposal. Prakashmani Nam Saheb stressed this.

Devotee: O Satguru! Please explain to me the greatness of Satguru. I do not see anyone else who is like you in this world who can lovingly lead me on the spiritual path.

Satguru: Satguru is like the doctor

who removes the fear of old age, disease and death, and who has the most valuable medicine that confers eternity. That medicine is like nectar. Satguru has that, and he imparts it to the disciple. The soul, slumbering for many births in ignorance, is awakened by the Satguru who imparts knowledge. When the soul is awakened, it sees the Light and obtains liberation. Satguru is the ocean of mercy and compassion, and He measures out the proper medicine that removes the blindness of ignorance and reveals the Truth. Satguru protects the soul of the disciple who is floating on the worldly ocean,

rescues him from drowning, and easily takes him to the other shore. I bow down again and again to that Satguru. He is like a boat's captain who can avoid all the obstacles and dangerous places.

The Eternal Truth (Eternal Word) is hidden in every being. Without Satguru it does not become known.

One thus needs the compassion and grace of the Satguru.

Therefore, O devotee! If you want salvation, go to the Satguru's refuge. Surrender yourself body, mind and speech completely, and serve Him. Only complete dedication and acceptance of the

true teachings taken to heart
would be of real value. Crossing
the worldly ocean then becomes
effortless.

Who is Satguru? The Satguru is
one whose nectar-like words
remove the troubles of old age,
death, fear, ignorance and doubts,
and implants divine knowledge. He
will shower compassion on you
and protect you in the boat of
God's Name, and remove you from
the cycle of births and deaths.

In this Chapter spiritual
knowledge (para vidya) is
imparted. It is also adhyatma yoga

shastra which means the scripture of the knowledge of the Spirit. It deals with the importance of Satguru and how the devotee has to obtain him. When a devotee receives the grace of Satguru and obeys His instructions, then he has to put them into practice.

Devotee: O Satguru! Please tell me what is my duty in devotion. How am I to prepare myself for meditation?

Satguru: Attend satsangs and meet sadhus and saints. In their company you will be able to meet Satguru. When you meet him you

will get knowledge that gives salvation. All devotees perform righteous duties and avoid bad actions. If an unrighteous person claims to have higher knowledge, he is false and should be avoided. Righteousness with knowledge is called Kriya Yoga or the discrimination between righteous and unrighteous actions. The devotee who desires salvation must perform righteous duties, and give up violence of every kind, in thought, word, and deed. He must accept non-violence and truthfulness as commands in his life. He must also practice non-stealing. He must have the highest

character and the best conduct. The best conduct is the control of all the senses, the mind and one's self. Control over the senses gives power and one becomes spiritually and devotionally stronger. He also enjoys long a life, freedom from disease, enthusiasm, devotion, dedication, and other good attributes. The great souls and deities conquered death because of brahmcharya, which is the control of sensual desires.

Satguru: The devotee must live without possessing too many things. He should have only what is necessary for his use. (Story in

Hitopdesh of Jackal wanting to collect many things and got killed with an arrow. A Hunter shot an arrow to kill a wild boar. The boar, wounded with the arrow, attacked the hunter with his strong teeth and killed him, and the boar died with the arrow. A snake got crushed in the struggle. The hunter's arrow and bow lay there. A Jackal arrived and was pleased to see so much food (a dead man, boar and a snake) that would last him for many days. He thought of only eating a small bit and hoarding the rest. He started eating the bowstring made of animal tissues. When the jackal cut

the string the end of the bow sprang violently and cut the jackal's throat and he died). This is just a parable to show that it is not good to hoard things. He who hoards things will always have a restless mind, and he would not be able to meditate or accomplish important duties in his life.

Cleanliness is a duty of a devotee. It is of two kinds, inner and outer. Outer cleanliness is to wash the body and wear clean clothes, and keep a clean environment. Inner cleanliness is to replace all bad thoughts with good thoughts. Saints give greater importance to

the inner cleanliness.

The devotee has to be contented. He should accept what is available and necessary and not to give in to cravings. Contentment makes a person happy, whereas cravings make him unhappy. Craving is like a mirage that you try to reach, and it keeps on vanishing. A thirsty deer pursuing a mirage to get water is called mrig trishna or the burning thirst of the deer. Cravings do the same thing, and the person finds that he cannot always get what he really wants. He will never be satisfied. So contentment is the best for happiness.

After contentment, you have to have Titiksha or the courage to endure hardships such as hunger and thirst, heat and cold, and to control desires. The wise people say that whoever in the world got something of value got it because of austerity. Good conduct and character are also austerity. To live simply and truthfully is also austerity. Keeping a fast is also austerity.

**How does the soul merge into
God?**

Devotee: O Satguru, please tell me how does the union of surati and

shabda come to a person? How can the surati be pure and how can it love the shabda? (Surati has different meanings - mind, soul, and consciousness). When the soul merges into the universal Word, Sat Purush (God), then how do all the differences become abolished?

Satguru: When all the thought waves merge into the Divine Sound, they become sound. There are no more thoughts. Only Word remains. The surati and shabda cannot then be differentiated.

When the surati unites with shabda, it is just as when water mixes with milk and become one.

Surati gives up its own identity and merges into the Word. Although surati and shabda appear different, they are not really separate. Once the union has occurred, and the thought waves are silenced, bliss is experienced. When the waters of two rivers such as the Ganges and the Yamuna unite at Prayag, one cannot differentiate the waters, just so, when surati and shabda unite, they are indistinguishable. However, for this to occur one has to meditate before that Oneness can be realized. The Yamuna merges into the Ganges and loses itself, and only the Ganges remains. In the same way, when

surati merges into shabda, then only shabda remains. No one can then identify any separation or differences. When one attains unity with shabda, his surati becomes pure. All the passions of lust, anger, attachment, greed and ego are removed. He becomes a true devotee. Kabir Saheb said that the person who has lust, anger and greed couldn't do devotion. When there are water droplets in the air, sunlight can produce a rainbow, such as you can see in the mist near a waterfall. Though the water has no color, it reflects the various colors of light. The light does not color the water. In the same way,

when surati merges into God (Word) then all the "colors" of passions cannot color the pure Word. All emotions become powerless.

For meditation, the devotee has to observe the rules of Yama and Niyama. He also has to sit in a proper and comfortable posture for a certain length of time. The sahasra namas or easy posture is practical, and it should be perfected by regular practice.

The yamas are: non-violence, truthfulness, non-stealing, non-hoarding of possessions, and

control of all the senses and passions. The niyamas are: cleanliness of mind and body, contentment, austerity, study of scriptures, and intense desire for God realization. The devotee must control his mind and then meditate on the Word. This is called Surati Dharana or Surati Shabda Dharana which means to control the mind with the Anahad Nad or the Internal Mystical Sound Current. This is the way for the beginner to get control of the mind. When the mind is fixed on the Word (the Inner Sound) and does not waver from it, then it comes under proper control. After

control of the mind, the devotee has to meditate. In meditation the meditator realizes 'oneness' with the object of meditation.

Meditation is just like pouring honey from a bottle: the stickiness of the honey makes every drop stick to the others. In the same way the thought waves maintain a continuous flow towards a single object. The devotee will then attain samadhi or Self-realization.

Though there are different kinds of samadhi, he will try to reach Nirvikalpa Samadhi. There is the Savikalpa Samadhi in which the devotee retains a sense of differences. He cannot stay in

Savikalpa Samadhi for a long time.

In Nirvikalpa Samadhi, all differences disappear and the devotee can remain in it for a long time. In this state there is a constant realization of Oneness. The meditator, the meditation and the object of meditation merge into unity. In Nirvikalpa Samadhi the soul, God and the meditator become one. By achieving this state the devotee obtains immense bliss. The attainment of this state of Samadhi (Sahaj Samadhi) is also called Jivan-Mukti (liberation during this lifetime). The meditator realizes oneness with God during his lifetime. His

actions, words and thoughts
become harmonious, and he enjoys
bliss.

**Without devotion to the Satguru
none attains true meditation.**

Devotee: O Satguru, please tell me,
how am I to do devotion to Satguru
who gives me the true Name?

Satguru: The devotee has to serve
his Guru with pure mind and good
intentions. The Guru will then
impart knowledge. This knowledge
helps the devotee to realize the
Eternal State Of Being. It is just
like a person digging a deep well to

find pure water. In the same way if someone performs devotion to Satguru, he obtains true knowledge that helps him to obtain salvation.

There are three ways to obtain this knowledge:

- 1st---- To serve the Guru
- 2nd---- To give wealth to get knowledge
- 3rd---- To give knowledge in exchange for other knowledge.

Among these three ways, service to the Guru is the best. The devotee should worship his Guru, as all

other kinds of worship are included in it. It is like watering the root of a plant and the whole plant becomes watered. The devotee must give up pride and ego before he worships his Guru. A special "electric current" resides in the body of Satguru and it is passed on to the devotee's mind. This is a direct benefit to the devotee. When a person has bad thoughts, another person meeting him will be influenced by those thoughts. Similarly if one meets a person who always has good thoughts then he will be influenced by the good thoughts. Satguru always has pure thoughts, so the

devotee gets pure thoughts in his company. When you feed a cow she can give you milk, just so when you serve your Guru you get knowledge. If the devotee has good thoughts, they will influence the Guru to impart true spiritual knowledge.

(A parable) One day an old lady wanted to visit her daughter who was living outside the city gates. She was walking and carrying a bundle of presents. She got tired, so she asked a rider on a horse to give the bundle to her daughter, and directed him to her daughter's house. The rider refused to do it

and left. After having gone some distance he thought that the lady's bundle must contain some valuables. If he had taken it and rode away no one could have caught him. He returned to take the bundle. Now the lady thought how foolish she was to offer the bundle to him, that he could have taken it for himself. Now, the man politely said, "O mother, give me the bundle and I will give it to your daughter."

The lady then said: "No my son! I will carry it myself." The man said, "You wanted to give me. Why are you refusing now?" The lady then said: "The same one who told you

to take this bundle now, also told me not to give the bundle to you."

What really happened here: The thought of the rider influenced the thought of the lady. Just so good thoughts of one person, induces good thoughts in another.

Therefore always perform devotion with good thoughts.

When an eagle builds a nest on a tree, all the other birds residing on that tree will fly away, in order to protect themselves. In the same way, when meditation and Satguru's knowledge are in the heart, all the evils vanish.

Devotee: O Satguru! Tell me how I should recite nij nam? How can I obtain the sar shabd (essence of the Word) by recitation?

Satguru: The form of sat (Existence) is the "form" of the soul as is accepted by all the great spiritual masters. Thus nij nam is sat nam or the Eternal, Self Existent Name of God. The recitation of sat nam leads the devotee to salvation. But before the devotee recites sat nam, he has to develop the emotional state or feeling of devotion in his heart, and not merely utter the words. Sat nam is the Eternal Name that has

always existed, exists now, and will always continue to exist. It is not bound by time. Sat is the ocean of perfect bliss. Sat nam or nij nam is itself the Eternal State or Being, which is really the final destination. The devotee must thus recite sat nam with this feeling that sat nam is his final destination. Japa or recitation is the process used to control the mind. When the mind is involved in meaningful recitation, then the process is known as japa yoga. The devotee who wishes salvation must practice japa with love for a long time as the first step. Then the sat dhvani (anahad nad) or mystical sound

appears automatically inside him. His japa then becomes ajapa jap or recitation without uttering or thinking of words. The devotee must have a deep love for this recitation and he will easily obtain bliss.

Whatever we do in this life goes with us. If we perform good actions, then they help us in this and the next life. Nothing but our righteousness is helpful after death. All of our material possessions are of no use. It is the devotional and the spiritual life now that will help the soul's onward progress.

(Parable: A person had three friends and he used to visit two of them regularly, as he loved them very much. He loved the third one a lot less and visited him only occasionally. One day the man committed a criminal offence. The injured party filed a criminal lawsuit, and the person had to go to court. If he could produce witnesses he could perhaps avoid a penalty or imprisonment. He went to his first friend whom he loved a great deal and asked him to be a witness and to speak in his favour. The friend refused. He tried to persuade him, but he still refused. He then went to the other friend

whom he also loved a great deal. He asked this friend also to testify in court in his favour. This friend said that he can go to the court but will not testify on his behalf, because he limits himself to the outside of the court house, and will not go inside. The man then thought what was the use if the friend would go to the court but would not go inside. He then thought of how much he loved these two friends and now they were not helping him. He then thought of his third friend whom he did not love much. But when a person is in trouble he will seek help from anybody. So he went to

this friend who welcomed him. He related his problem and said that if his friend could testify on his behalf, perhaps, he will be forgiven and set free. On hearing the problem this friend agreed, and told him that if he had some trouble, that he will bear most of the trouble for him. This friend went to court and testified. Though the man did not love this friend much, he got help from him).

This simple story illustrates that in life we have three types of friends. The first friend is all the material possessions. But these do not go to the 'court'. At death all the

possessions remain right where they are. The other friend is all the relatives. They can go with you to the grave but not in it with you, nor will they be cremated with you.

The third friend is dharma, righteousness, which will go with the soul. Dharma breaks all of the soul's bondage. Thus you can see that material things and relationships are attractive but not helpful for liberation. Spiritual life is the only means for liberation.

All the saints state that when someone ties the knot with God using the Sat Shabda (Eternal Word), then death does not break

that knot. Nothing else crosses that boundary of death. The Bhagavad Gita also states that what we have achieved, spiritually, in this life will go with us. If liberation is not achieved in this life, then the soul will be reborn in such a state that it will have greater opportunity to perform righteousness and obtain liberation. He who merges in the Eternal Word, in God, goes beyond worldly things and dwells eternally in the Word i.e. attains eternal life.

What is Ni-akshar? Kshar means all that is perishable or impermanent. And what is not destructible is akshar. Thus the

soul is akshar. Ni-akshar refers to the Supreme Soul. When the soul merges into that Being which is beyond kshar and akshar, it is said to be one with Ni-akshar and is beyond the limits of time and space. This is attained in meditation. The Divine Melody (Anahad Nad) is heard inside with the Grace of Satguru. When one merges with that Melody, he does not return to the cycle of birth and death. The devotee must have deep love for God and sing the glories of that Divine Sound which will lead him to the immortal abode. When the moon rises, its light is pleasant and we enjoy it and feel happy. In

the same way, when we experience the Shabda inside, it creates permanent happiness and enthusiasm in us. When someone obtains the Anahad Nad, (the limitless and unstruck music), and his mind becomes attached to it at all times, then he attains salvation.

As a magnet attracts iron filings, just so Shabda, the Divine Melody, attracts the soul that then comes close to it. The soul then unites with the Word that is immortal and omnipresent. The devotee realizes this omnipresence by the grace of Satguru.

The Ganges started from the Himalayas with pure water, and as it reaches the ocean the water becomes polluted. The soul is from God and is pure, but coming into the world it becomes polluted. If we reverse the process, and withdraw from the polluting influences of the world, we will find the purity from where we started. That purity is Divinity itself - Sat Purush - with whom we have to unite. The light of the soul is indescribable as it falls in the realm of Para Vani (Divine Word). Apara Vani is worldly speech.

There are two kinds of Vidya (knowledge) - Para Vidya and Apara Vidya. All the worldly knowledge is Apara. Knowledge about the soul is Para. There are four kinds of Vani (speech)- Vaikhari, Madhyma, Pashyanti and Para. Vaikhari is our ordinary speech. Madhyma is speech that occurs silently within. Pashyanti is subtler form (thought) of speech. Para is the Anadad Nad or Divine Sound that the advanced devotee enjoys inside. It is a state of bliss. This sound is connected with the light of the soul. When the devotee gets such realization, then the cycles of births and deaths vanish.

But before he attains that, he has to be perfectly righteous. With the Grace of Satguru, the devotee is able to overcome all difficulties and obtain bliss. Even many yogis cannot obtain this bliss. They meditate and try to attain Nirvikalpa Samadhi (cosmic consciousness) but they do not attain the Para Vani. Those who follow the instructions of Satguru, and recite the Name inside, will attain the Para Vani and salvation.

The goal of life is liberation from all the troubles of life. If we get everything in life, but fail to get liberation, then it means that we

have not finished our duty in this life. There are four goals in the life of everyone. They are dharma (religious duties), artha (wealth), kama (fulfillment of desires) and moksha (liberation). Everyone wants money and enjoyment, but without righteousness, they are dangerous. They will lead a person to live like a demon. There must be righteousness with money and desires. With righteous living one reaches the last goal of moksha (liberation). It is better to have salvation during one's life (jivan mukti). Kabir Saheb said that if you cannot obtain salvation in life, how can you obtain it in death?

Who can bear witness that someone got salvation after death? Salvation is worthwhile only if it is realized in one's life. This salvation is obtained through devotion, meditation and attunement with the Divine Word inside.

What is the yoga of sar shabda or surat shabda? This is the mystical teaching containing the "hidden treasure." Whoever is able to understand it, and wants to, will get to know it.

Devotee: O Satguru! You spoke of surat shabda yoga, but I do not know what it means. Please

explain it to me. O Satguru! You are full of compassion. Please tell me about the yoga of surati and shabda, and also about sar shabda. What is the essence of all of them?

Satguru: Surati and shabda are two things, but when they unite, they become one and lead the soul across this ocean of life to salvation, just as a boat takes a person across the ocean. All the saints say that in this universe, which is endless, the sat shabda (Divine Word - Melody) is itself the soul and God, and is itself the support of the soul to reach its destination. That Word is like a

magnet that attracts the soul. Surati (Soham Surati) which, in reality, is the same as the soul, is reached when the mind is concentrated on ajapa (unuttered sound or Word). This becomes soham surati. When the surati rides on the boat of the Word, then it reaches the eternal abode of God. There then remains nothing more for the soul to attain. With the Word one can be what he wants. He can fulfill his wishes with the power of the Word.

Without the knowledge of Sar Shabd, the soul does not escape from the cycle of birth and death.

The Sar Shabd is so important that it manifests eternally inside the person in a hidden or mystical way. That sound is going on all the time and has many "signs" if the person knows how to recognize them. That eternal Sound is in everyone, but dormant. One has to "awaken" it with love, devotion, recitation of the Name and meditation. That Sound is unceasing and unfathomable, and is full of bliss. It may take many lifetimes to achieve it depending upon one's spiritual development. We must understand first of all that many of us have the opportunity in this world to

achieve our goal. Many people do not get this opportunity. Those who do must have done many good deeds in their past lives.

*So ends the
Prakashmani Gita with
a brief explanation of
the inner path to reach
our ultimate goal of God
Realization and freedom
from karmic bondage.*