

Couplets of Swami SantSevi Ji

Begin meditation with internally chanting or repeating the Guru-mantra-incantation (the charged words given by the Guru). And then try to visualize the radiant form or image of the Satguru in the still darkness of the inner sky (with eyes closed). Follow that with focusing your attention at the seat of the soul within, i.e. at the Third Eye or the Inner Eye or the Til Dwaar, by making the two streams of consciousness in your two eyes converge in a Point.

When the two currents of consciousness meet in a Point, Divine Light appears within. Then, practice Surat Shabd Yoga (Yoga of Divine Sound) i.e., try to shift your attention to listening to the Divine Sounds or myriads of melodies (Anahad Naad) ringing inside. Listening to the Divine Sound destroys all the perversions, agitations and fickleness of the mind.

Ascending beyond or transcending myriads of sounds, try to identify and tune in to the Quintessential Unstruck Melody, called "Saar Shabd" or "Anaahat Naad" which alone is capable of taking you and merging you into oneness with the Supreme Lord; this is the ultimate deliverance, emancipation, welfare, or liberation.

Below is from an English rendering of a Satsang Discourse by Maharshi Santsevi ji Maharaj delivered on the auspicious occasion of his 82nd Birth Anniversary (20.12.2002) at the Satsang Hall of Maharshi Mehi Ashram, Kuppaghat, Bhagalpur in the State of Bihar, India. Translated by Pravesh K. Singh



Our life is like a coin. We see one face of the coin at a time while the other face is hidden from us. We don't call a coin genuine if its only one face is genuine. We check the other side, too, and only after we find this also to be genuine, we accept it as a legal tender. Similarly, there are two halves of our lives, too. The life with this body is manifest, explicit, and, hence, visible to all. The other life is that which will remain, even when this body of ours will be no more. We make herculean efforts, try to earn happiness for the life with this body; but we must ponder over what we are doing for the sake of the long life that is to follow after this body will be left or shed here? If we are making no efforts for the after-life, then the (coin of) our life is not genuine, it is not complete. How will we remain happy there (in the after-life)? Just as all of us surely do something for this life, do some trade & commerce, jobs etc., exactly in the same manner we must do some meditation & prayers for our next life, too, so that both

this worldly and the other worldly lives may be blissful! In the other world, the meditation alone is our companion; but who will teach us (the art or the right way of) this (meditation)? Sant Kabir Sahab has uttered,

*"Bin Satguru nar rahat bhulaanaa.
Khojat firat raah nahi jaanaa."*

[In the absence of a True Guru, man keeps on wandering aimlessly here & there without knowing or finding the right path (leading us unto the desired destination).]

Without seeking the refuge of the Guru, man keeps on wandering in search of God, gets 'pareshaan' (worried, stressed, annoyed or vexed) in search of true wellbeing, but without any success. Who becomes 'pareshaan' ('pare' + 'shaan')? He who forgets 'pare' (He who is beyond everyone & everything) and remains falsely mesmerized in his own 'shaan' (glory or attainments) remains 'pareshaan'. Where is the true happiness, peace, well-being? Whatever we may get here is temporary, passing happiness, evanescent peace. If we place all our joys and sorrows (experienced by us in our lives) separately on the two pans of a weighing balance, we will find the pan with miseries on it to be the heavier of the two. How can we get happiness after all? You have earned everything in this world – a lot of wealth, a lot of respect, a beautiful spouse – even then your life is ultimately dominated by sorrows or miseries only. Explaining the right way to get the truly blissful peace, our Gurudev (Maharshi Mehi Paramhans) says that when you are in 'jaagrataavasthaa' (physically awakened state), you are with fourteen 'indriyas' or organs (five organs of action, five organs of senses, 'man' (the mind), 'buddhi' (the intellect), 'chit' (that which renders the feeling of consciousness in us) and 'ahankaar' (ego), so that a large variety of anxieties or worries keep on haunting your mind. When you transit from the awakened state to 'swapnaavasthaa' (the state of dream), only four organs (the mind, the intellect, the chit and the ego) are there with you and naturally, therefore, there are significantly less worries in that state. However, when you move further from the 'swapnaavasthaa' to the 'sushuptaavasthaa' (the state of deep dreamless sleep), only one organ ('chit') remains. Going into this state, you forget even your pains & pleasures that existed in the state of dream. You have a sound slumber and on waking up you feel calm & happy and say, "Today I had a good, uninterrupted sleep". That means that we get pleasure, relief and peace on detaching ourselves from our 'indriyas' (organs). Even in the state of deep sleep, there is still one 'indriya' left. However, sants tell us that when you move even beyond these three states (awakened, dream and deep sleep) into the fourth state, 'turiyaavasthaa' (the state of pure consciousness), all the 'indriyas' are left behind or fall apart. Tulsidas ji says,

"Teen awasthaa tajahu bhajahu bhagwant. Man kram vachan agochar, vyaapak vyaapya anant."

[Meditate upon God (who is beyond the reach of mind, worldly actions and faculty of speech, and is infinitely pervading as well as pervaded) by rising beyond the three states.]

God, being all-pervading, is there within you, too, and you yourself are also within you.

If you(, for instance,) want to meet someone who is present in this very Satsang (spiritual gathering) Hall, you don't have to go out of this hall to do so. You can meet him while remaining in this hall only. Similarly, the Absolute Lord resides within us (our bodies) and we too live within us (our bodies) only. Then why all this wandering in the outside world to search for Him? Learn the right way or technique from a Sadguru or a true teacher, walk within yourself, and rid yourself of all the worries, all the stresses & strains, all the sorrows by meeting and merging with the Supreme Soul.

In accordance with the Mundak Upanishad, we can say,

"Ek vriksha par do pakshee, ati sakhya bhaav se the rahate. Khaate ek falon ko the, aur ek binaa khaaye hansate."

(The meaning of the above couplet is that) two birds, named 'Jeevaatmaa' (individual unliberated soul) and 'Paramaatmaa' (The Supreme Soul or The God), live together in a tree (called 'shareer' or 'kaayaa' or our body). God is like an onlooker who does not eat the fruits (of the tree) himself and keeps smiling at the 'Jeevaatmaa'. The 'jeevaatmaa', on the other hand, eats (reaps) the fruits and suffers from the (alternating) pains & pleasures. If you want to save yourself from this agonizing state of affairs, you will have to purify your mind by keeping it detached or removed from the sensory objects. Maharshi Mehi Paramhans ji says,

"Guru jaap maanas dhyaan maanas, keejiye dridha saadhakar. Inakaa pratham abhyaas kar, shrut shuddha karanaa chaahiye."

[The right way to meditate first consists of purifying our surat (meaning our individual soul here) by rigorously or firmly practicing the 'maanas jap' (mentally reciting or chanting – without using or moving the lips or the tongue – the sacred mantra given by the Guru repeatedly with the fullest attention) and the 'maanas dhyaan' (fixedly gazing at the imagined form of the Guru within us, keeping our eyes closed)]

At another place (Maharshi Mehi says),

*"Prathamahi dhaaro Guru ko dhyaan.
Ho shruti nirmal, ho Vindu jnaan."*

[Focus your attention, in the first place, on your Guru's image. This purifies the 'surat' and takes us to experience the 'Vindu' (the primeval perfect refulgent point from which all the grossly & subtly visible creation has come to be formed.)]

So, firmly practice attentively chanting of the holy name or mantra of the Guru and meditating upon the Guru's form. Thus the 'surat' will be pure and you will get prepared for practicing 'Vindu Dhyaan' (Yoga of Divine Light). Maturing in or becoming adept at 'Vindu Dhyaan', you would move from Darkness into Light, from the Gross (Realm) into the Astral (Realm). There are three layers, namely the Layers of

Darkness, Light and Sound, which keep shrouding our soul. Therefore, our Gurudev said further,

"Ghat tam prakash va shabd pat traya, jeev par hain chhaa rahe. Kar drishti aru dhvani yoga saadhan, ye hataanaa chaahiye."

[The 'jiv' (the individual soul) is enveloped by three layers of Darkness, Light and Sound. To remove these shells hiding the soul, we should practice 'Drishti Yoga' (Yoga of Divine Light) and 'Dhvani Yoga or Shabda Yoga or Naad Yoga' (The Yoga of Divine Sound).]

*Practice 'Drishti Yoga' (Yoga of Light) and 'Naadaanusandhaan' (Yoga of Sound). This will enable remove the layers of Darkness, Light and Sound (that conceal your Soul from the Supreme Sovereign Soul i.e. God). You will, thus, get to know "Who You Are?" And, when you know yourself, you will also know God. **Therefore walk within yourself, not without.***

And for this, there is no need to quit your household, family or job. Living in your house with your family members and making an honest, truthful earning, you can attain to Him by meditation. This meditation can be done by all alike – rich or poor, learned or illiterate, male or female, kid or aged. (Maharshi Mehi Paramhans ji says,)

"Jitane manush tan dhaari hain, prabhu bhakti kar sakate sabhee. Antar va baahar bhakti kar, ghat – pat hataanaa chaahiye."

[All the human beings are capable of performing devotion to the God. One should do inner or internal meditation (by practicing the 'Maanas Jap', 'Maanas Dhyaan', 'Drishti Saadhan' and 'Naadaanusandhaan' as discussed before) as well as outer or external meditation (seek the company of sants and reading and/or listening to Sacred Scriptures).]

Believe in One God. Have firm, unwavering, indefatigable faith in that He shall be found within (us). Do some honest earning for meeting your and your family's needs. Donate some portion out of your earnings to some righteous, noble cause. This will do well to this world as well as the other world (of yours). Thus, I explained to you the gist of my Gurudev's teachings. I thank you all and end my talk.

Gaze Intently Like a Chakor in the Inner Sky!

[Below is presented an English rendering of Hindi translation of a verse of Sant Sundardas ji Maharaj, a great saint of medieval India by Maharshi Santsewiji Maharaj taken from the June 2005 edition of the Hindi Monthly "Shanti Sandesh" (Message of Peace) published from Maharshi Mehi Ashram, Kuppaghat, Bhagalpur India

- English translation by Pravesh K. Singh

Vedantic philosophy classifies `jnaan' (knowledge) into four categories – `shrawan jnaan' (knowledge through listening or reading), `manan jnaan' (contemplative or reflective knowledge), `nididhyaasan jnaan' (meditative knowledge) and `anubhav jnaan' (experiential knowledge). Sant Sundardas ji, who was a disciple of Dadu Dayal ji, has, through this verse, tried to explain this difficult concept to common people through simple, apt analogies.

The Original Verse (Phonetic version):

**"Jabahee jigyaasaa hoi chitta ek thaur aan,
Mrig jyoon sunat naad shrawan so kahiye |
Jaise swaati boondahoo koon chaatak ratat puni,
Aisehi manan karai kab boond lahiye ||
Raati mein chakor jaise chandramaa ko kare dhyaan,
Aise jaani nididhyaas dridh kari gahiye |
Yahai anubhav yahai kahiye saakshaatkaar,
Sundar paare te gali paanee hoi rahiye ||"**

English Translation:

[When the curiosity to know the God arises, he (who desires salvation or release from rebirth in this world) should immerse himself, controlling & concentrating his mind well, in listening to the inner Divine Sound in the same way as a deer gets hooked to the melody (of the flute) with rapt attention, completely unaware of the surroundings.]

Again, just as the `chaatak' bird or the pied cuckoo (who is believed to live on raindrops especially those falling in the autumn asterism) keeps on eagerly awaiting and trying to receive the rain drops of `Swati' constellation (appearing during autumn), similarly a spiritual practitioner ought to keep striving hard to visualize the refulgent point (in the inner sky). ||

In the same way as the Himalayan partridge (traditionally supposed to live on moonbeams) keeps gazing or looking intently at the moon, a spiritual seeker should firmly practice `nididhyaas' (meditation). |

Regular rigorous practice of meditation leads to the experiential knowledge. This direct experience itself is called '**saakshaatkaar**' or direct meeting with, or visualization or sighting of God. Sundardas ji says that just as mercury, though itself being a metal, stays in liquid form, we should live in this world politely, humbly with piety & modesty, practicing meditation everyday. ||