

Offer Cravings as Oblations to the Fire of Consciousness to End All Your Troubles & Afflictions

[Following is an English translation of the discourse of Maharshi Mehi Paramhans ji Maharaj in a Satsang at Munger in the state of Bihar, India way back in February 1943.

- Translated by Pravesh K. Singh

Dear Devout People,

This is the Santmat-Satsang. We accord equal respect to all sants. Baba Gorakhnaath ji has described '*Yoga*', '*Jnaana*' (knowledge) etc. in his verses. However, Kabir Sahab expounded these concepts with great clarity which was greatly beneficial to the human beings.

Because of keeping company with the mind and body organs, this '*surat*' (unliberated individual soul) has forgotten its original pure form or nature. On removing it from the sense organs and making it still at its centre, divine light appears. This is the witness of Guru. We call him Guru who gives us knowledge. A person who feels the same ecstasy, pleasure or bliss while in meditation as one would get when lost in extremely melodious music is called a '*Yogi*'. When awareness of the outside world is totally gone, divine bliss is experienced. Pure form of the current of consciousness is known as '*paraa prakriti*' and '*aadi naam*' (primordial name, word or sound or vibration). Swami Dayanand ji called it '*Om*' while Kabir Sahab and Guru Nanak Sahab called it '*sattanaam*' (True Name or Word); both are the same thing.

My dear devout people! This is a spiritual gathering. In such a gathering talks of ordinary people like me do not carry any value. In this Satsang compositions of sants and verses or hymns from scriptures must be recited. Listen to the meaning of a hymn from Upanishads: "There are two forms of '*Brahma*' – '*shabda brahma*' (Divine sound which is also treated as Brahma) and '*parbrahma*' (That Brahma who transcends or is beyond everything). One who becomes adept or accomplished in (meditation of) '*shabda brahma*' attains the '*parabrahma*'. Baba Gorakhnath has said (regarding God): "*Bastee na shoonyam, shoonyam na bastee*". If you treat God as '*bastee*' (inhabited), He is filling everything, everything exists within Him. If you consider Him as '*shoonyam*' (void), he is completely void. However, He is neither '*bastee*' nor '*shoonya*'. The (Quintessential, Divine) Sound or Name pervades wherever space is considered to exist. The Absolute Entity or the Supreme Being is even beyond this sound ('*shabdaateet*' meaning 'beyond word'). Wherever there is vibration, there is sound. Sound is the natural companion of vibration. This sound itself is, in fact,

the conscious and the nectar or the elixir of life. The sound itself is the current of consciousness. It is this current of consciousness or the sound which brings everything into action. It is within everything, but this is not the '*varnaatmak*' (formed of alphabets) sound. The one, who has been initiated, has got a Guru, finds this nectar within himself. The one who does not have a Guru can not get this. Only he can be said to be the one 'with or having a Guru' who, learning the right technique (of meditation) from a true Guru, has raised his consciousness into light, having collected it (his consciousness), gathered it from darkness. He alone acquires the true elixir, in the form of the quintessential word, within him. He who has learnt the right technique from a true Guru but does not practice it, who is still tied to or engrossed in the darkness (of sensory pleasures, worldly things) is, in fact, one 'without a Guru' even though he has been initiated (by the Guru).

Move ahead relinquishing the five objects (of senses). Know the soul. One would be removed from objects only if the fuel (of sensual enjoyments) is not added to the fire (of desires, cravings, and longings). Initially when we hear, read and reflect about God, we get the indirect knowledge of, or about, God. Later direct knowledge results through '*saadhanaa*' (meditation) and '*samaadhi*' (state of trance or intense meditation, when awareness of the body, the outer world is totally lost). Our troubles, afflictions or miseries will not end without doing '*bhakti*' (devotion, practicing meditation is true form of devotion), and it is essential to know about the true form or nature of God in order to be able to do '*bhakti*'. He alone is the Supreme Being who is infinite and is equipped with infinite power. Gross instruments cannot handle, deal with or grasp subtle objects; similarly gross '*indriyas*' (senses or organs of senses) cannot perceive the subtle God. The consciousness pervading this body is, in fact, its master. The various organs are its servants. These servants are not capable of service or devotion to the God. This '*bhakti*' (devotion) has to be performed by the '*surat*' (current of consciousness) only. That, who collects his currents of consciousness or attentive awareness at the Centre of consciousness, offers his cravings (as oblations) to the fire (sacrificial pit) of consciousness. Gross bhakti, including '*maanas jap*' (mental recitation of some sacred '*mantra*') and '*maanas dhyaan*' (trying to visualise the form of Guru or the desired deity) purifies the heart. Therefore gross '*bhakti*' is essential to begin with.

The Supreme Being, the God, is not visible to '*indriyas*' (senses). He is without any colour, without a form, without a kind or type, without a cast, without time, without action. He is beyond all that is known, or knowable, to you (by remaining in this body). Even '*Dwait*' (Dualism) and '*Adwait*' (Monism) are mere symbols for Him. Surrender yourself completely; grasp the (Quintessential) word to get to that that is beyond everything. He can be found only through this '*bhakti*'.

Each one of you, just ask yourself, "What is it that you want?" The reply would be, "Peaceful happiness or Eternal Bliss". This eternal bliss is available to the sants. How do sants find it? The answer is: "through bhakti".

'Yogahridaya', 'Adhaarchakra', 'Ajnaa chakra', 'the sixth wheel' are different names of the same thing. One should live a self-reliant life, give up stealing, robbing, taking to toxic substances, violence and lying; do service to Guru, meditate on the form of Guru, make the luminous point appear within by practicing Yoga of Light as taught by the Guru. This will enable you to raise yourself from the dark sky or space within to the illuminated sky or space. You have to fly up further from the realm or sky of light to that of sound. This route or path is called *'Vihangam Maarg'* or 'Path of a Bird'. After all the desires, flights of imagination, doubts etc. arising in the mind have been quelled, one ought to practice listening to the *'Udgeeth'* or *'pranav naad'* or *'sar shabd'* or the quintessential or primordial sound in a neutral, stilled state of mind; this is called *'meen maarg'* or 'Path of a Fish'. This is the only way that can lead or take one to the God. *Goswami Tulsidasji* has said:

"Waari mathe ghrith hoi baru, sikataa te baru tel."

Binu Hari bhajan na bhav tariy, yah siddhaant apel."

[For one it might be possible to get 'ghee' (clarified butter) by stirring water, and it might still be possible to get oil by grinding sand, but it is not at all possible to swim across the ocean of existence without devotion to God.]

Thus *'bhakti'* is essential to get to the Supreme Sovereign God who is infinite, invisible, and subtler than the subtlest. He can be perceived only by pure consciousness. Even this consciousness, when attached or associated with *'indriyas'* (organs), is not capable of managing an access to God. It will have to rid itself of its company of *'indriyas'* and the various types of bodies; only then this 'surat' or consciousness would be able to make it to the God.

There are as many levels of cosmos or universe as there are levels in/of the body. There is a portion of *'prakriti'* (nature) which is completely inactive, completely free of any sort of disturbance, activity or creation because here the three attributes or qualities of nature (*'sat', 'raj'* and *'tam'*) are in exact mutual equilibrium, completely balancing or counter-balancing each other. Here all the three qualities are having equal intensity, force of attraction, hence no activity or disturbance can take place here; so, the nature, here, is without any agitation or disturbance whatsoever. When the playful mood or wish of the God to create acts on a part of nature, that part of the nature gets agitated; the balance or equilibrium that had been prevailing hitherto gets disturbed. Some of the three qualities get comparatively strengthened while others get weakened. Through the differential strengthening and weakening of the three attributes, that portion of the nature gets agitated, vibrated, activated. This part of the *'prakriti'* (nature) is called *'vikriti'* (aberration). This is also called *'maayaa'* (illusion). Through this very agitated part, innumerable cosmos and bodies are created. This body is a miniature form of the cosmos only; therefore, if we are on a particular level of body, we will be on the identical level of the universe, too. If anyone leaves or rises beyond a

particular level of body, he also leaves or rises beyond the same level of the cosmos or universe. One has to walk within in order to leave or penetrate different levels of the body and, hence, the cosmos. How do we walk or journey within? Understand this. When we start slipping from the awakened state to that of sleep, there is a stage in between the two states – that of half sleep. In that state, our thoughts scattered in all the four directions begin to concentrate, or shrink. As these thoughts of ours go on shrinking, we go on sinking deeper into deep sleep from the stage of half sleep. The import is that to move inwards we have to collect or gather our thoughts and awareness inwards from outside. This concentration of awareness or consciousness itself is the means or the way to inward travel. Following the technique taught by the Guru, first practice '*Manas Jap*' (mental recitation of a holy mantra without moving the lips or the tongue) and '*Manas Dhyān*' (Mental visualisation of the image of Guru or desired deity, trying to make it appear clearly in the inner sky keeping the eyes closed) to concentrate your attention. '*Jap*' (recitation) is of three types – '*Vaachik Jap*' (reciting the mantra audibly), '*Upaanshu Jap*' (reciting the mantra in an extremely feeble voice so that it is not audible even to the person sitting or standing next though the lips and the tongue move while pronouncing the mantra) and '*maanas jap*' (mentally reciting the mantra without moving the lips and the tongue). Out of the three types of japa, '*maanas jap*' is the highest quality or order of '*jap*'. Having practiced the '*maanas jap*' and '*maanas dhyaan*' successfully, do '*drishtiyog saadhan*' (Yoga of Divine Light). By fixing or stilling the gaze at a point, the intersection of two lines (of sight), you get to see light. There is a current of sound permeating this light. Meditate on this sound by practicing '*surat shabda yog*' (Yoga of Divine Sound). Thus doing '*bhakti*' in this order, '*bhakti*' gets completed. This is the way to '*bhakti*'.

Current of '*surat*' or consciousness keeps flowing through all the '*indriyas*' (organs). The faculties of taste, smell, seeing etc. possessed by these '*indriyas*' are only because of this consciousness. It is this consciousness only which receives or gets the tastes, smell etc.

God is invisible and dwells inside. The fourteen '*indriyas*' (five organs of action, five organs of sense, mind, intellect, *chitta* and ego) are not capable of knowing Him. Learn the right way from a True Guru to meditate and practice it sincerely. The soul of all the adored deities is one and the same only. So, you may select depending on your preference any one of these for '*maanas dhyaan*'; perceive his (or her) '*sthoola*' (gross), '*sookshma*' (astral), '*kaaran*' (causal) and '*mahaakaaran*' (supra-causal) forms and , in the end, see His true form. Then you automatically would come to know of the Unity of All of these.

You had heard, a little ago, in the speech of Doctor Sahab: "The Goddess Saraswati (the Goddess of Learning) is riding a white swan. Light is radiating from her radiant body." This is a very lucid metaphor or allegory of '*pranayam*' (phonetically '*praanaayaam*'). It suggests, by way of a hint, the devotees of Saraswati ji to ride the breaths in the form of swan and perceive the '*OM*' sound

in the form of holding her lute. This sound (*'OM'*) is the primordial sound. *'Rishis'* (sages of ancient times) got hold of this sound by their intense meditation and expressed it as *'OM'* or *'pranav'*. This holy sound is the symbol of God. It can not be pronounced in the human voice. A recluse has remarked, "*Brahma* has come out of this *'pranav'*"; *'Vishnu'* has come out of this *'pranav'*. *'Shiva'* also has come out of this *'pranava'*." *'Praan'*, *'OM'*, *'Udgeeth'* and *'Sfot'*, all these mean the same. This sound is not *'varnaatmak'* (alphabetical); it is in the form of a vibration (produced without even an impact of any nature).

Satsang is acceptable to all alike – theists or atheists. Now listen to the essence of the sayings of sant you had listened (a short while ago): "Remember (meditate on) Him giving up all other (worldly) desires. Remember (meditate) with all the attention. Go to the house of *'Sushumnaa'* (the central and the chief of the three principal yogic nerves). This way, practicing the Yog of Divine Word, you would eventually come to see Him. Then you would be able to visualise/ know His immanence through all the living & non-living beings. Shun bad company (and vices). The blissful sound experienced within (during meditation) is the real *Gayatri*. Listen to its enchanting melody. Practice the *'drishti yog'* (Yoga of Divine Light) for this. This causes vertical ascension of the consciousness. Learn how to do this, from a genuine preceptor.