

He who lives in Satsang attains greatness. Sant Sundardas ji has said,
"Taat milai puni maat milai,
bhraat milai yuvatee sukhadaayee.
Raaj milai gajbaaj milai,
sab saaj milai manavaanchhit paaee.
Lok milai suralok milai,
vidhi lok milai baikunthahu jaaee.
Sundar aur milai sabahee sukh,
sant samaagam durlabh paaee."

[No matter you get a father, mother, brother and good wife, too. You also might very well be endowed with a kingdom, and all the coveted means of luxury. You might also attain to the Kingdom of Indra, Brahma and Vishnu. All these lofty-looking states might be realized. Nonetheless, it is very difficult to find or get into the company of a sant.]

What do we find in sants' preachings? We get to know of our duties. It is very important to know about our obligations, as to which acts we should perform.

Lives of all the creatures in this world are spent in eating, sleeping, apprehensions or fears and reproduction. If this human life, too, is frittered away in these very activities, what then remains so special about it? It is alright if we perform the duties that are expected of a human being. But, if we keep ourselves removed from these virtues then let us just think of what or who we are! The (noblest) task of ridding oneself of the cycle of 'aawaagaman' (birth & death) is possible of fulfillment only with this human body. Maharshi Mehi has said :
"aawagaman sam dukh doojaa, hai nahee jag me koe,
Isake niwaaran ke liye, prabhu bhakti karanee chaahiye."
 [There is no misery as grave in this world as 'aawaagaman'. To overcome this, we ought to practice devotion.]

If someone has stockpiled huge riches, has earned great respect, will he get freed from the cycle of 'aawaagaman'? Sahajo Bai has very rightly said

"Chouraasee bhugatee ghanee, bahut sahee jam maar.
Bharami firai tinhu lok me, tahoona na maanee haar.
Tahoona na maanee haar, mukti ko chaah na keenhee.
Heeraa dehee pay, mol maatee ke keenhee.
Moorakh nar samajhai nahee, samajhaayaa bahu baar.
Charandaas kahai Sahajiyaa, sumirego karataar."

[Despite having suffered miserably through the wanderings in 8.4 million species, grievous blows given repeatedly by the death-god, we have not learnt the lesson yet. Still we do not yearn for the liberation and, instead, keep wasting this diamond-like body as that of clay. The stupid man does not understand the lesson despite several efforts to make him grasp the reality. Charandas (Guru of Sahajo Bai) exhorts Sahajo bai to remember and concentrate on the Supreme Lord.]

Having loitered in numerous different bodies for so long, we have now

been given this human body. Even now if we do not wake up, be alert, then it is as if we are squandering in objects of senses our valuable life which is as precious as diamond. Listen to a short story. There was a shepherd. He used to rear and graze sheep and goats. One day he saw a beautiful stone (which was, in fact, a diamond) half stuck in the ground. He tried first to knock it out with the kick of his foot, but did not succeed. He then dug it out by using his stick and tied it with a thread around the neck of one of his goats. One day, one 'jauhari' (the jeweler or the appraiser of precious stones & metals) happened to notice the stone. He said to the shepherd, "O brother, would you please sell this stone to me?" The (innocent) shepherd told him, "Take it for free, if you so like it." The 'jauhari' said, "No, no! You must charge a price for it." "OK! Give whatever you deem it to be fit." The 'jauhari' paid five Rupees (Indian currency note) to the shepherd, and as soon as he untied the diamond, it burst into pieces and a sound came out of it, "The shepherd kicked me with his feet, but I did not mind. Then he struck me with his baton, even then I did not mind. That was because the shepherd did not know me or my value. But you are a 'jauhari'. You are very well aware of my price. Yet when you valued me at five rupees, I couldn't bear it, my heart broke and I was shattered into pieces." Likewise, the man is the most evolved of all the species in this world, has been blessed with wisdom. He who has not understood his duties well, is bound to land in trouble, is bound to fall back into the trap of the 8.4 million, to fall back in the vicious cycle of 'aawaagaman'.

There are five bodies - 'sthool' (gross), 'sookshma' (astral or subtle), 'kaaran' (causal), 'mahaakaaran' (supra-causal) and 'kaivalya' (conscious). In the event of death, only the 'sthool' body is left behind, while all the other four bodies carry on acting as the seed for further future gross bodies. If, along with this 'sthool' body, even the 'sookshma', 'kaaran', 'mahaakaaran' and 'kaivalya' bodies can also be discarded, the freedom from 'aawaagaman' would be accomplished. When none of these bodies will remain, man would transform into the Supreme Soul, God Himself. "Jaanat tumhanhi tumhai hoi jaaee." (The Knower knowing You (God) becomes You (God) only) The (indivisible) part of the God would be liberated from the coverings of the body and its organs. How will this happen? Whatever all is to be done for this is, in fact, called 'bhakti' (devotion). Call it 'bhakti', call it 'saadhanaa', it is all the same. It is impossible to be freed of the body & its organs by walking (and trying) in the outside world. Body and organs would always be with you, wherever you go and move outside. Kabir Sahab has said,— "Door door doondhai man lobhee, chhootai na garbh taraasaa" [The greedy mind loiters far & wide (outside), but is not cured of the pain of womb (referring to the painful process of birth which surely leads to excruciating death resulting in rebirth & so on)]

It is possible to be free of body & organs and to become 'aatmajnaanee' (knower of the Self) by attaining the 'kaivalya' (conscious) state only by starting within the body. In that state of 'aatmajnaan' (Self Realisation) only shall we identify the God. When Swami Ramteerth went to America, some people proposed, "If you

permit, we wish to distribute pamphlets informing of your arrival here." Swami Ramteerth answered, "No, advertisement hoardings are not needed. You invite the renowned doctors over here." They followed his order. When the doctors arrived, Swami ji asked them to inspect him physically. Doctors were astounded to find that though they were not able to find his pulse, he was able to talk to them. Swami Ramteerth told them, "You see! This is the wisdom of India. Now you people will become my advertisers." Swami Ramteerth became famous in America. This power comes by inner meditation. How do we walk within? You see, we walk within and come out of our body every day. Had it not been like this, there would have been no states of dream and deep sleep. 'Jiv' (unliberated individual soul) resides in the eyes in the (physically) woken state. When we descend from eyes to the throat, it becomes the dream state. When we move down further to the heart, the deep sleep state results. But this journey (through these three states) is associated with ignorance. Then where is knowledge or awareness? Brain is the storehouse of knowledge. Swami Vivekanand had remarked, "Man's brain is endless reservoir of information, boundless library" If you invert your power to see, you would find yourself in darkness. Accurate or true knowledge is gathered while ascending inside. As we journey inside ourselves, we move beyond darkness into the realm of light. Transcending darkness, we transcend the gross universe. The sins or unwanted actions that used to be performed in the gross world will not be committed now. Goswami Tulsidas ji Maharaj has written that when this divine Light appears within, all the frailties & diseases of mind are cured:

"Jabate Ram pratap khagesa. Udit bhayau ati prabal dinesha. Poori prakaash raheu tihu lokaa. Bahutenh sukh bahutenh man sokaa. Jinhahi sok te kahaun bakhaanee. Pratham abidyaa nisaa nashaanee. Agh ulook janh tanhaan lukaane. Kaam krodh kairav sakuchaane. Matsar maan moh mad choraa. Inhkar hunar na kavnihu oraa."
 [O, King of the Birds (Garud, the Vehicle of Lord Vishnu)! Since the Refulgent Sun of Ram's glory rose, all the three worlds (the Earth, the Subterranean Region called 'Paataal' and the Heaven have been referred to as the three worlds in some of the Hindu mythological literature) were brightly illuminated. While this Sun gave rise to grief in some hearts, it filled some others with happiness. I would begin with describing those whose hearts became full of sorrow. First of all, the night/darkness of ignorance got destroyed. Owls of sin began to run helter-skelter seeking shelter to hide. Water lilies of lust and anger shrank or wilted. Partridges of diverse varieties of actions, properties, time and nature/ character never felt happy. Thieves of jealousy, prestige, attachment born out of ignorance and ego had no havens left for themselves.]

Then what happens? Goswami ji says,
"Dharam tadaag jnaan bijnaanaa. Ye pankaj bikase bidhi naanaa. Sukh santosh biraag bibekaa. Bigat sok ye kok anekaa. Yah prataap rabi jaake, ur jab karai prakaas. Pachhile baadhahi pratham je, kahe te paavanhi naash."
 [On the other hand, lotuses of diverse types of wisdom and knowledge

went into full blossom. The Sheldrake or the Brahminy Duck (traditionally believed to be separated from its mate at night) in the form of bliss, contentment & detachment (from things worldly) became freed from all grief. When this radiant Sun of Ram illumines the hearts (of the practitioner) then all the negative tendencies, as described earlier, meet with destruction and the positive desirable attributes begin to reign supreme.]

Upward movement during inner meditation takes us into the realm of light. That light is of the God Himself. He alone, who walks within, gets that light. It is not so that he receives merely light; he perceives sound, too. Taking support of light & sound, the soul attains to its origin i.e. the God. Light is the left hand of the God, while sound is His right hand. The practitioner, who gets hold of both these hands, can not be separated from Him even if such a person is bombarded with hand grenades and bombs. These two - light & sound - are obtained by walking within. This, in fact, is the true 'bhakti' (devotion or worship) of the God. In this bhakti, one has to practice to concentrate, to shrink. For practicing shrinking, Sant Kabir Sahab has said,

*"Naino kee kari kotharee, putalee palang bithaaya.
Palako kee chik daari ke, piy ko liyaa rijhaay."*

[Making the eyes into a room and the pupils into the cot, I hung the curtain of the eyelids (i.e. closed the eyes) and thus pleased, delighted or charmed my Lord. (This, in fact, is a clear hint for practicing the Yoga of Light.)]

That is, we should make a room of our eyes, and should hang or drop down the curtain of our eyelids to still the pupil. In short, the Lord has to be enchanted by closing down our eyes (and gazing fixedly as taught by the Master). But when (& how) the pupil will become still or stationary? It is when you focus or concentrate it over a point (an entity which occupies no space or has no expanse). It is for this very reason that 'Vindu Dhyaan' has been taught. This very thing has been referred to as firm practice of one element ('ek tattva dridhaabhyaas') in Mukhtikopnishad:

*"Ekatatvadridhaabhyaasaaddyavanna vijitam manah.
Praksheenchittadarpasya nigriheetendriyadvishah.
Padminya iva ksheeyante bhoga vaasanaah."*

That means that unless the mind has been conquered completely, one should try to control one's senses overcoming the chitta and ego completely by firm and rigorous practice of (concentration over) one element. Once this happens, all the indulgences and lust & cravings get destroyed in the same way as the lotus gets destroyed in the Hemant Season (cold season normally spanning from Mid November to Mid January in the Indian Subcontinent). Attain single pointedness (complete unwavering concentration, or fixed gazing at a perfect point), and you will transcend beyond cravings for the sensual pleasures, luxurious life or licentiousness. Goswami Tulsidas ji has written in his book "Vinay Patrika" :

*"Jab lagi nahi nij hridi prakaash, aru Vishay aas man maahi.
Tulsidas tab lagi jag joni, bhramat sapanehu sukh naahi."*

[So long as our own heart is not illuminated, and yearning for objects of senses linger in us, opines Tulsidas, the 'jiv' (individual soul) shall have to wander in the various species in this world and shall never attain true bliss even in its dreams.] Kabir Sahab says in a similar context: "Baas surat le aavaee, shabd surat lai jay. Parichay shruti hai sthire, so guru daee bataay." [Cravings bring or drag the surat (un?liberated individual soul) into this world, while the Sound (the Quintessential Unstruck Melody) takes us beyond or back to its true or original home. The surat becomes still (becomes free from movement into endless cycles of birth & death) as it gets acquainted with or meets Him. Guru has taught me (says Kabir) the technique required or the art for this (making the surat still).]

When our sight becomes fixed, the World or Domain of Light opens up, spotless Sun is seen. And, thus, "rain andheree mit gayee, baajai anahad toor" (The dark night has come to an end, and countless varieties of enchanting sounds are heard reverberating.), as described by Sant Kabir, is realized in practice. The art to this practice is secret (has to be learnt from an adept master or Guru). However, obstinacy won't help here (It is to be noted here that obstinacy is distinct from tenacity of purpose- Translator). For this, one has to begin with 'Maanas Jap' (also, Manas Jap) - reciting, with full concentration, the holy mantra given by the Guru - and then has to internally visualize the gross form of the Guru (known as 'Maanas Dhyaan' or Manas Dhyaan). Maanas Jap puts a brake on the restlessness, flirtatiousness or naughtiness of the mind, whereas Maanas Dhyaan orients the mind in one particular direction, and, thus, one becomes introverted. 'Drishti Saadhan' or Drishti Sadhan (The Yoga of Light, which has to be practiced after Maanas Dhyaan) helps accomplishing the single - mindedness and one can testify to the veracity of the sants' claim "Vindu me tanh naad bolai" (Naad or Sound reverberates in the Light or Vindu). 'Naad Dhyaan' enables to realize the Supreme Sovereign Soul. This is what Sants and Great Souls teach.

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