

Interaction With Guru Maharaj Maharshi Mehi

English Translation of interactions with Maharshi Mehi Paramhans ji Maharaj in the form of Questions & Answers excerpted from the book "Maharshi Mehi Ke Dincharyaa Upadesh" authored by Swami Shri Bhagirath Baba. Bhagirath Baba was a personal attendant of Maharshi Mehi. During His service, he used to ask some questions for satisfying his eagerness. Apart of it, other devouts also used to visit Guru Maharaj and used to put some questions. Guru Maharaj answered those and Swami Bhagirath, being present there, used to note in his free time.

Q. What happens to those persons, who have understood very well (the concept of) the true form of God and are not inclined even to go to heaven, as they know of the pains & pleasures of heaven also, when they die?

Ans. You see, the jeevaatmaa (the unliberated individual soul) of persons having such feeling & attitude will stay in the 'Shoonya' (void) and take birth again in this world as a human being. Such a person will continue with his meditation. He or she will get suitable or conducive ambience for meditation. Practicing meditation, he or she will transcend evils & righteousness in some birth or other and finally be one with God.

Q. Two lady visitors asked, "Sir, whether one should eat meat, fish etc. or not?"

Ans. Yes, but when one does not get anything, anything else, to eat. (Then, Maharshi Mehi cited the example of Maharana Pratap who, while fighting Akbar, the Mughal Emperor had to flee to forests where he & his family subsisted on eating grass.)

Q. If a person who is blind by birth practices with great concentration 'Maanas Jap' (continuous mental recitation, without using or moving the tongue & lips, of the mantra given by the Guru), would he able to do 'Maanas Dhyaan' (focused gazing, in the inner sky, on the form of Guru or some other deity)?

Ans. Yes, he will spontaneously be able to do Manas Dhyaan.

Q. Again, if a spiritual practitioner is able to fix or still his sight in the inner sky at a point (known as 'Drishti Saadhan' or Yog of Divine Light), will he able to do 'Shabda Saadhan' (Yoga of Sound wherein one has to listen to, with inner ears, with rapt attention to the Divine sounds) without having been initiated into it from someone?

Ans. Though the gates of sound are opened on a practitioner who has stilled his sight, hint or help of a Guru is needed. To grasp the Sound of his own is possible only with some extremely rare

practitioner with highly exalted sanskars.

Q. In the Bible it is written, "In the beginning was the Word. The Word was with the God and the Word was the God." Why the Word has been called as God?
Ans. Tell me, do we call any human being as God? (The interviewer replies, "Yes sometimes a king is referred to as God") The King is not the God, but he is called so being the lord of a kingdom. Just like that, the Word, too, is referred to as God, but the Word is not the God (the God is beyond the Word).

Q. In the Fourth Part of the book "Satsang Yog" [this fourth part itself is a book with the name of "Moksha-Darshan" (Philosophy Of Salvation)] it is written, "The Supreme Lord 'Sarveshwar' is the whole and ... 'Brahma', 'Ishwar' and 'Jeev or Jiv' are His parts". Is there any difference between 'Sarveshwar', 'Brahma' and 'Ishwar'?
Ans. Yes, there is a lot of difference between the three. The portion or part of the 'Paramaatmaa' or God present in, or pervading the Brahmaand or Cosmos/ Universe is called 'Brahma'. The one who acquires even a little of control over the Brahmaand is called 'Ishwar'. Sarveshwar is He who is present everywhere, pervades everywhere & everything, and there is no place that is devoid of Him; He is beyond the pervaded and also the pervading. However, in the general day-to-day conversation or colloquial language, people use all the three terms interchangeably, in the same context.

Q. What are 'Aahat shabda' and 'Anaahat shabda'?
Ans. You see, the sound that is generated due to any object getting hit or struck is 'Aahat shabda'. The words which we pronounce originate with our navel getting struck. Rising from there, words come out of mouth after hitting the tongue, the palate, the lips etc. The sounds which are heard upon closing our ears are produced due to circulation of blood through blood vessels. Sound of musical instruments, too, is 'Aahat shabda'. 'Anaahat shabda' (Unstruck word, sound or melody) is the quintessential sound. It is produced without any impact, hit or strike. This sound takes us unto the God. There are numerous 'Anahad shabda' (myriads or uncountable varieties of sounds or words) below or before this 'Anaahat shabda' which one gets to listen to while practicing Drishti Yog (Yoga of Light). These 'Anahad shabda', too, are 'Aahat shabda'. During meditation 'Anaahat shabda' is grasped after transcending all of 'Anahad shabda'; this 'Anaahat shabda' carries or escorts its practitioner or perceiver unto the Supreme Being or Paramaatmaa.

Q. Maharshi Mehi once told in the course of a conversation, "You people do not know, sants protect us, otherwise you don't know, what would have happened!" To this Bhagirath Baba asked, "Hujur (Master)!, those who have become sants like Kabir Sahab,

Paltoo Saheb, Goswami Tulsidasjee, Sant Tulsi Sahab etc, have merged into God, have liberated themselves quitting their bodies, then how can they protect us? Have they not attained freedom?"
Ans. "Yes, they are liberated souls, have merged into God to be one with Him, but still, through their 'mauj' (holy desire, play or playful mood), protect us by remaining in this void with their 'chetan' (conscious) bodies. It is why every morning and evening we sing in their praise, "Sab santanh kee badi balihaaree" (Glory unto all the sants! Victory To All The Sants!).

Q. Hujur (Guru)! what is known as 'Jyotirbrahma'?
Ans. The light that is seen during the Drishti Yog (Yoga of Light) is called the Jyotirbrahma.

Q. What is 'Pranav dhvani'?
Ans. The quintessential sound (also, 'Saar-Shabda') is called 'Pranav dhvani'.

Q. Please tell us the meaning of the verse:
"Sunna maddhe dhun saar surat mili chalati bhaee |
Mahaasunya gufaa bhaanvar hoi satalok gae ||"

Ans. It means that surat (individual soul) walks ahead beyond light accompanying the saar-dhvani (quintessential sound, Saar-Shabda) in 'Shoonya' (void) and passing through 'Shoonya' (void), 'Mahaashoonya' (greater void), and 'Bhanwar gufaa' (whirling cave) reaches Satlok (the domain or sphere of quintessential sound). Though 'Saar-shabda' (quintessential word or sound) is all-pervading, it is perceived beyond the 'Trigun' (three attributes or qualities namely, satogun, rajogun & Tamogun).

Q. Hujur (Master)! up to where does the zone of three qualities extend?

Ans. Trigun (three qualities) extend up to the end of the 'Aparaa prakriti' (also called 'Saamyaavasthaa dhaarinee mool prakriti' where all the three attributes or qualities are in perfect equilibrium).

Q. Different sants have expressed a variety of views regarding the maximum reach of the mind. Sant Dariya Sahab of Marwar, Rajasthan, for example, says, " Man budh chit hankaar kee, hai trikutee lag daud." [The reach of the mind, intellect and ego is up to the 'Trikutee' – a region above the thousand-petalled lotus where the practitioner sights the Sun within him] while Sant Tulsi Sahab says, "Sahas kanwal dal paar mein, man buddhi hiraanaa ho" [Mind & intellect are lost, or lose their identity, beyond 'Sahastra dal kamal' or the Thousand Petalled Lotus), whereas in your esteemed view the mind's existence can be found up to 'Karaan Mandal' (Causal sphere). Why there is no agreement between these

views?

Ans. You see, on closing eyes, everyone sees darkness inside. On perseverant meditation light is perceived. The 'Karaan mandal' (Causal Sphere or Domain) begins after the light. Mind sustains itself up to the 'Karaan mandal'. Since individual experiences of different spiritual practitioners are different, unity is not found in their expressed views.

Q. Sant Kabir Sahab has said, "man ulatai to surat kahaavai" [When the Mind reverts, it is called 'surat']. Mind is 'jad' (devoid of own consciousness); how can it transform into 'surat' which is chetan (conscious)?

Ans. You see, just now our mind is outwardly oriented or scattered outwardly. Surat pervades through this mind. Just as 'ghee' (clarified butter) is mingled in the milk, mind and surat are intermingled mutually. To turn the mind inward through the technique learnt from an Adept Master is what is known as 'to revert the mind'. Mind cannot proceed or exist beyond the 'Karaan Mandal' (causal sphere). From here, surat, detached from mind, proceeds ahead alone, in its pure form. This is why it has been said, "man ulatai to surat kahaavai" (Mind, when it reverts, is called 'surat').

Q. What is the meaning of "oblation of Praan (life force) into Praan"?

Ans. The currents of vision into our two eyes are also called 'Jeevane shakti' or vital life forces. Making these two streams converge into a point is called 'Oblation or Offering of Praan into Praan', when these two streams converge or meet in a point, a luminous point rises within which illuminates or brightens up the inner sky.

Q. If light is produced on joining the two streams of sight or vision, then when are the stars, moon and the sun seen within?

Ans. "Well, a practitioner sometimes sees star, sometimes half-moon, sometimes full moon, and, at times, the sun. The experience is not the same every time. Practice meditation, and you will see these for yourself sometime or the other.

Q. References to 'Pranavataar' (star) are found in the sayings of sants and Upanishads. Where is this 'Pranavataar' seen within our body?

Ans. 'Pranavataar' (star) is seen where the 'Sthool mandal' (gross sphere of creation) ends and the 'Sookshma mandal' (astral or subtle sphere) begins. (Continuing in his own mood Maharshi goes on...) In the beginning I, too, had seen that 'Pranavataar'. I had even mentioned this to Baba Sahab (Baba Devi Sahab, the Guru of Maharshi Mehi) who had remarked at this, "O! You have seen your

earth!"

Q. What is 'Hiranyagarbha'?
Ans. 'Shabda Brahma' (The Quintessential Sound) is known as 'Hiranyagarbha'.

Q. Lord Shri Krishna has said, in Shreemadbhagvad Geeta, that even a little practice (of this dhyaan or meditation) saves us from Great Fear, as in:
"Nehabhikramanaashosti pratyavaayo na vidyate |
Swalpamapyasya dharmasya traayate mahato bhayaat ||"
What is this Great Fear which has been referred to here?
Ans. To move (take birth) into any other body than that of human body is the Great Fear.

Q. Kabir Sahab has said,
"Bhakti beej vinasai nahee, jo jug jaay anant |
Oonch neech ghar janam le, taoo sant ko sant ||"
[The seed of devotion once sown is destroyed never, even after eons elapse. Such a person (in whom this seed has been laid) remains a noble person, regardless of the status of family – high or low – he is born in.]
What is this 'bhakti-beej' (the seed of devotion) mentioned here?
Ans. Whoever, having been initiated by an Adept Master, practices 'Dhyaan-abhyaas' (meditation) even a little bit, the seed of bhakti (devotion) is sown in him.

Q. If such a person (with seed of devotion sown in him) falls into bad company and starts behaving accordingly, would the seed of devotion in him be destroyed or not?
Ans. No, even in his case the seed would not be destroyed. The seed of devotion inherent or latent in him will not leave him, will compel him to take up meditation again either ahead in this very birth or subsequent births.

Q. Ramcharit Manas (name of a famous epic composed by Goswami Tulsidas jee) refers to 'param prakaash' (The Absolute or the Supreme Divine Light) as in the following quartet:
"Param prakaas roop din raatee |
Nahi kachhu chaahiya diyaa ghrit baatee ||"
[The Absolute or the Ultimate Light keeps glowing all the day and night without requiring any oil or wick.]
Where does this light appear?
Ans. The light that becomes visible to the successful practitioner of 'Drishti Yoga' (Yoga of Divine Light, also called the Yoga of Vision, Bindu Dhyaan), who is able to hold himself there (at the meeting point of the two currents of sight scattered in the two eyes) for some time, is called the 'param prakaas' (Divine Light).

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Q. Hujur! is this light seen even in the abode of God (where God alone resides in his pure form)?

Ans. No! No darkness or light can be said to be existing there.

Q. What is the meaning of 'Ghat Ramayan'? (asked by Mr. Shrinivas Ramanujam, Commissioner of Bhagalpur, Bihar, India)

Ans. 'Ghat Ramayan' means presence or abode of Ram (God) within our 'ghat' (body).

Q. How can the mass spiritual awakening take place or be ushered in? (asked by Swami Divyanand of Rishikesh Ashram, Uttaranchal, India)

Ans. People may be awakened through the practice of yoga only. Dhyaan Yoga (Practice of meditation) is the best of all sorts of Yoga.

Q. God is said to be desire-less, and it is also said that this creation came into being because of his 'mauj' (playful wish or holy desire). How come the desire-less came to have a desire?

Ans. Nobody can explain how this desire occurred within Him!