

## Delivered in Mauritius

### Summary of Nada Darshan

Main path of meditation according to Bijaka scripture told by kabir sahed respects acharya sarbeshwar sahed, mahant (Amar Saheb, Anand Saheb, Puran Saheb) and gentle devotees audience. I am going to explain about surat shabda yoga which is automatically systems to practice according to kabir saheb – Kabir Saheb says

बूझौ शब्द कहा से आया, कहा शब्द ठहराय ।

कहही कबीर हम शब्द स्नेहि, दीन्हा अलख लखाई ॥

From where shabda has come and where it stays. Kabir saheb says that I am also interested in this shabda which indicated to indiscernible soul, kabir saheb says himself idefinition of shabda that

शब्द शब्द बहु अन्तरा, वो तो शब्द विदेह ।

जिभ्या पर आवे नहीं निरखि परखी कर लेह ॥

There are so many shabdhas (words) which uttered by tongue and by hurts but here are different shabdhas which is videh. Videh means that neither can be heard by ear nor can be uttered by tongue. So also have written in my Nada sutras in the third pada.

ध्यानान्नादानुसन्धेयं श्रोत्राग्राहयो वागनुच्चार्य इन्द्रियागोचरत्वात् ।

अनुराग सागर

शब्द सुरति करू मेल, शब्द मिले सतपुर चले ।

बंद सिन्धु का खेल, मिले जो दूजा को कहै ॥

शब्द सुरतिका खेल, सतगुरु मिले लरबावई ।

सिन्धु बूंद का मेल, मिले जो दूजा को कहै ॥

Shabda (Nada) is researchable by only meditation inwarded attitude because of inaudible and unuttered. It is beyond understading of sense organs. It means sense organs can't reach to shabda which is videh. Then how can we meditate it? Kabir saheb says that nirakhi, parakhi. It means that we can meditate it through inwarded attitude which called surata. We can hear the shabda by surata. Or we can hear this anahad shabda by inwarding and concentrating mind or we can hear by internal sight or internal attitude which is called by surat. Surat has not path without shabda kabir saheb says about this,

शब्द बिना सुरति आंधरी, कहो कहाँ को जाय ।

द्वार न पावे शब्द का, फिर फिर भटका खाय ॥

Surati will run around in the fickle mind stuff without Shabda. Where the mind should go without attaining door of Shabda? The mind will never get rest without shabda. So kabir saheb says that

मन बुद्धि जहां पहुंचे नहीं हो रमैया राम ।

तहाँ खोज कैसे होई हो रमैया राम ॥

Where mind and intellect can't reach, then how can they reach for it. Now I'm going to explain about Sara Shabda, where will be not Sara Sabda there would be vain of life. Here Sara Shabda means when we hear Anahad Shabda then contineously listening to it we will start to hear more melody which can not be described and we cannot determine the type of sound. So kabir shaheb says that; -

सार शब्द की डोरी लागी तहा चढ़ हंस पार हुवा

Jivatma transcends throught path of Sara Sabda. Kabir Saheb says again and again.

शब्द हमारा तू शब्द का सुनि मति जाहु सरक ।

जो चाहहु निज को तत्व को, शब्द हि लेहु परख ॥

Shabda is mine and you are of Shabda, so you should not go far from hearing of Shabda. If you want to reach your self-realization, then you will have to reach shabda through internal sight. Kabir saheb says again and again.

शब्द हमारा आदिका, अतिवल देखा न कोय ।

आगे पीछे जो करे, सो बलहीना होय ॥

Shabda in my since eternity, One who respect faithfully and reach for it, he will be considered for salvation but who will be conficted about it, he will be weak for salvation, in Kathopanishad has been written.

“नायमात्मा वलहीनेन लभ्यः”

The supreme soul can't be obtained by weak person who does not have faith kabir saheb says effect of Shabda

शब्दे मारा गिरपडा, शब्दे छोड़ा राज्य ।

जिन यह शब्द विवेकीया, तिनको सरिगौ काज ॥

One who has reached and experienced he has been influenced by Shabda. By hearing of shabda in the view of worldly and general persons. They are like a death people. By hearing of shabda, persons have abandoned their wealth, properties and country also. So kabir sahed says one who has experienced it he has attained his aim and his activities has been finished in this world people say that supreme soul is unreachable. But kabir saheb says that

हमहि लखा तिहू लोक में, तू क्यो कहे अलेख ।

सार शब्द जाना नही, धोखे पहिरा भेष ॥

I feel consciousness in the three states (awakeness, dream and sleep) then why says that the supreme soul is feelingless, yet you have not known the Sara Shabda

शब्द शब्द वहु अन्तरे, शार शब्द मथि लीजै ।

कहंही कबीर जहं सार शब्द नहि, धृग जिवन सो जीजै ॥

There are many different shabdās in the world. When we can hear the anahad shabda then we believe about it. What is different between shabda and Sara shabda? We may consider and think through only meditation not by mind and intellect because this is beyond of these two shabda. Without knowledge of Sara shabda you have worn the dress of your sampradaya in vain. Sara shabda can be experienced in the fourth state which is called turiya state or transcendental state. This state is beyond of three states which can be reached by continuously hearing of shabda (Nada). At the last I am going to say the Shabda according to kabir saheb. He says.

अनहद धुनि वाजा बजे मन वोरा हो ।

श्रवण सुनत भो चाव समुझ मन वोरा हो ॥

Anahada Dhooni named by Anahata Nada is a kind of sound which is unadible and unuttered. So this is mystical and metaphysical or divine melody sound. It is in all living beings without any hitting and frictions only the one who hears this sound he stays in the turiya or transcendental state which is beyond the three state (awakeness, dream and sleep)

Hearing of this anahat Nada (Anahad dhoon through the internal sight of ear, which is called surata is interested to hear more melody sound. When we go to in deep meditation to hear this sound then we can hear subtle melodies. Kabir saheb says about Shabda and Shabdi

रामुरा झी झी जन्तर बाजे .....

Here so many sounds are heard without hear and so many sounds have been produced without hand and foot. Here ear and listener are the same there is no difference between ear and listener. But in this world this is not possible. In the same way kabir saheb says again that.

यन्त्री यन्त्र अनुपम बाजे

Here both singer and musical instrument are produced divine sound in all direction kabir saheb says that O'singer! It is you who producing the melody because there is no musical instrument which being played. From one shabda kabir saheb says about shabda and shabdi here so many sounds heard without ear and so many sounds have been produced without hand and foot. Here ear and listener are the same there are no difference between ear and listener. But in this world, this is not possible. In the same way kabir saheb says again that. Here both singer and musical instrument are produced divine sound in all direction. Kabir saheb says that O' singer! It is you who is producing the melody because there is no musical instrument which is being played. From one Shabda there are so many sounds and raages which are produced. That shabda is Anahada Vani, Anahada vani means produced within us without hitting and frictions. Kabir saheb says that there are so many sounds vibrating in our body through the brain which called Gagan mandal. We can't hear it by general or physical ear. Then how can we hear? It can be answered that we can only hear it using internal sight which is called surat. So kabir saheb says that my power is shabda. So I don't go far from Shabda. One who emerged in my Shabda? I can send him my Loka (Sata Loka). Thus kabir saheb says many times about Nada. So it is called nadanusandhan or surat shabda yoga.

But now a days so many kabir panthi explain unappropriate meaning of anahata nada without experience of it. So we can only explain about kabir saheb shabda sadhana through practice and experience.

बाजा नाद भया परतीत ।

वाजे बीणा तंती तूर ।

अनहद नाद नाम की पूजा ॥

At the last I have explained kabir saheb's shabda Surat yoga according to my individual and spiritual experience, which I have gained from my preceptor (initiator) or sadguru Saheb. kabir saheb says;

दृष्टी माहि विचार है, बुझे विरला कोय ।

चर्म दृष्टी छूटे नही, नाते शब्दी होय ॥

There is only thought about the internal sight. There are a very few person who knows about it. In this world people lives using only physical sight, that is why there are not shabda. It means no body can hear this melody sound which is produced within and the one who can hear this sound called shabdi and the one with whose power these sound are vibrating is called yantri. One who leads his mind to yantri through yantra (Nada) he is only viveki. He can differentiate between yantra (sound) and yantri (listner), Shabdi, in this way kabir saheb is explaining about Surat and shabda through vijaka, which is the main scripture for kabir panthi. Kabir saheb has showed path for salvation through meditation of surat shabda yoga, which is called shabda sadhana or Nada Sadhana. In Sanskrit it is called Nadanusandhan.

I want to give thanks for listing attentively and follower of my lecture about Nada Sadhana or surat Shabda Yoga.

Swami Murlidharanand Saheb  
Lectured on early 10<sup>th</sup> July 2008