

By reciting Radhasoami Nam :
Let thy life most fruitful be.
Being the only true Nam,
Keep It innermost within thee.

PREM PATRA RADHASOAMI

Vol. II

*English Version of the Discourses of
Param Purush Puran Dhani Huzur Maharaj*

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P R E F A C E

*The **Prem Patra** was a fortnightly periodical containing exclusively discourses of Param Purush Purañ Dhani Huzur Maharaj, the second Sant Sat Guru of the Radhasoami Faith, and no other matter. They were written to the dictation of Huzur Maharaj. These fortnightly papers were subsequently bound in six volumes, the last of which contains also excerpts from the **Ghat Ramayan** of Param Sant Tulsi Saheb of Hathras, selected by Huzur Maharaj.*

*The English version of the second volume of **Prem Patra** is now being presented for the benefit of those Satsangi brethren who cannot read and understand the original Hindi.*

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S. Omakeshwari

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the period 1st May 1894 to 30th April 1895*

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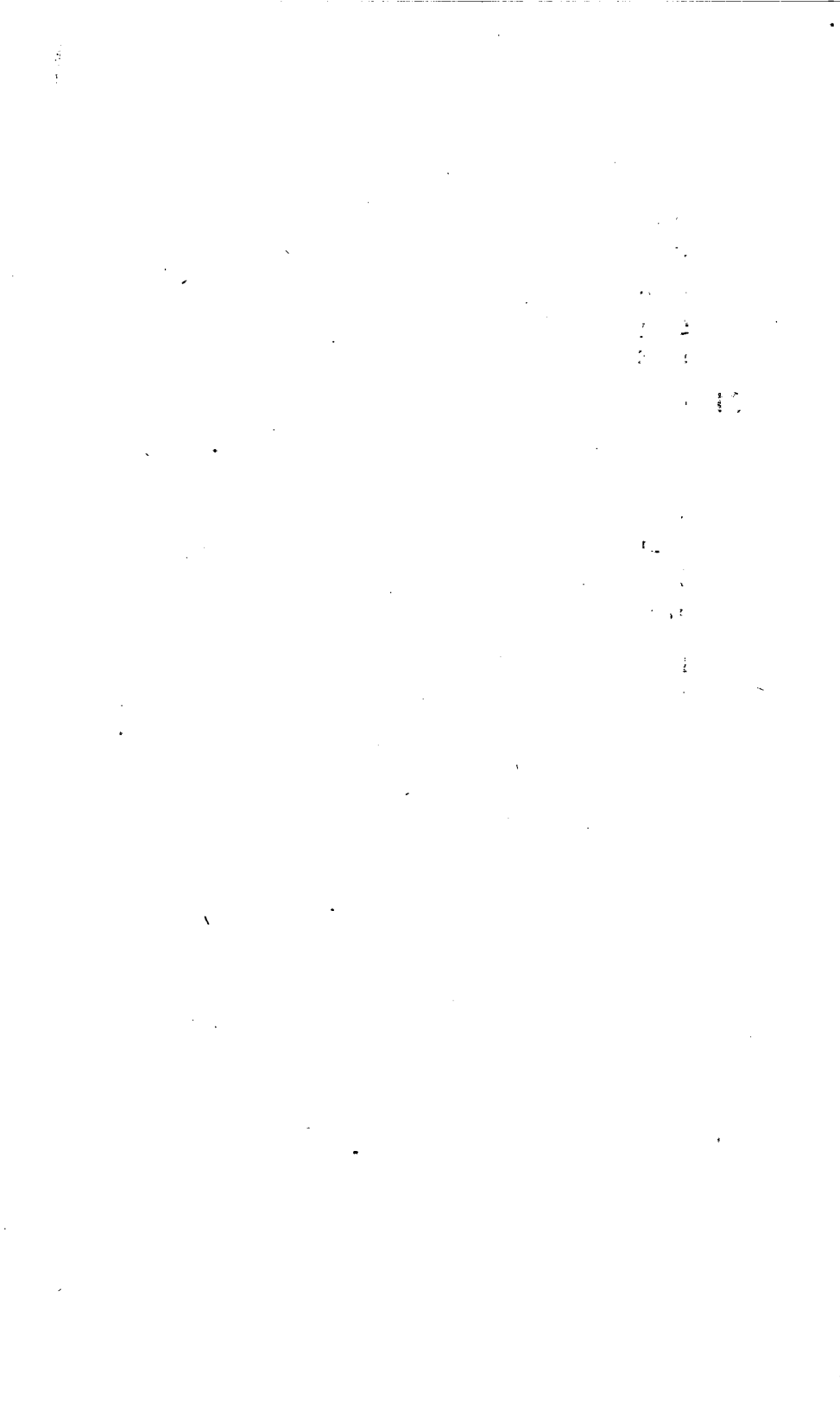
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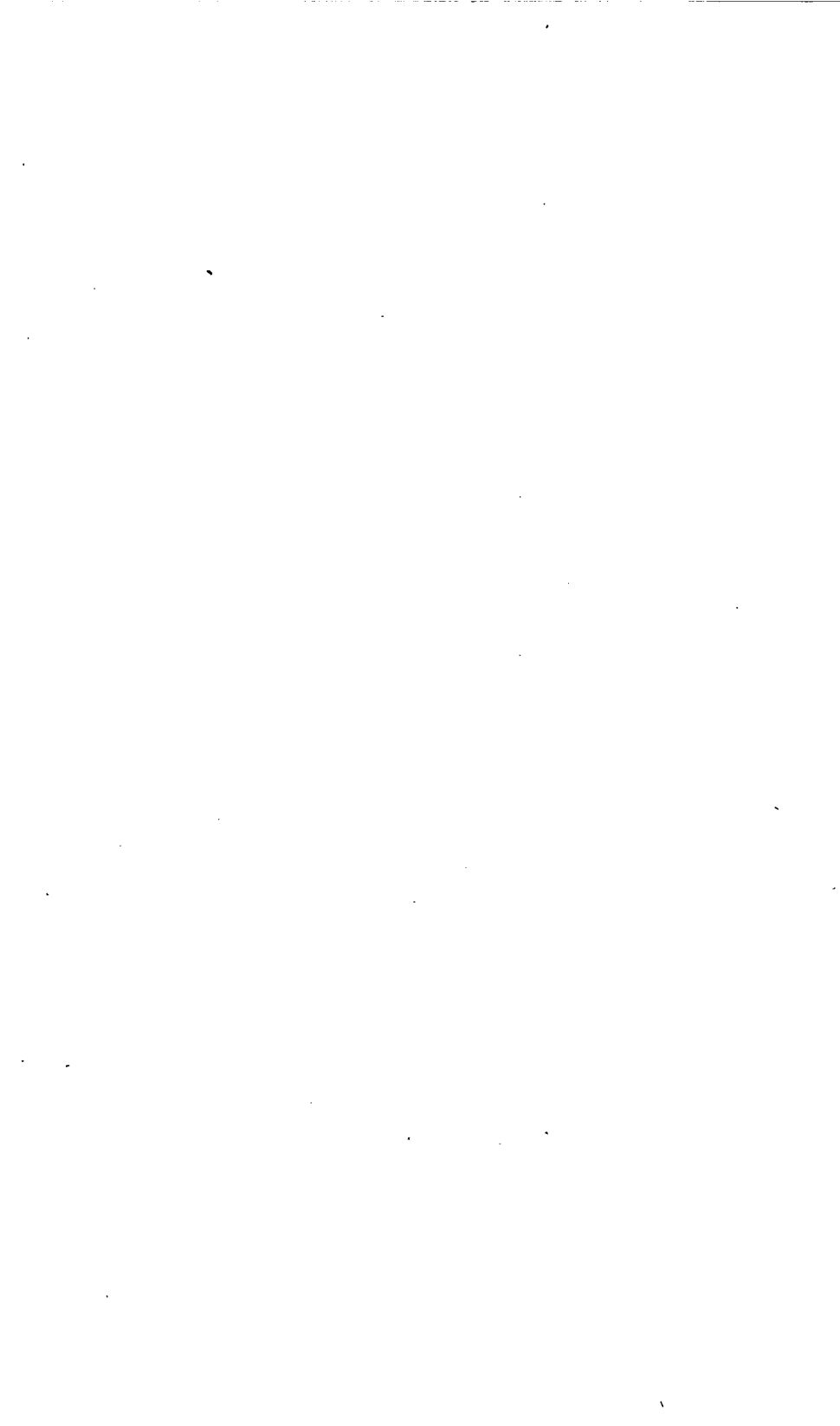
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*By Radhasoami's special Grace and Mauj, is this fortnightly Prem Patra issued.
May faith unshakable, and devotion deep, in His Holy feet, be continued,
May Satsangis, with ever new bliss in Sumiran, Dhyan and Bhajan, be filled.
May they all sing praises of Radhasoami with their hearts joy-thrilled.*



Radhasoami Dayal Ki Daya Radhasoami Sahai

PREM PATRA RADHASOAMI

PART 2

Translated into English from the original (in Hindi)

Discourse I

ATTITUDE OF FOLLOWERS OF RADHASOAMI FAITH TOWARDS THEIR MIND AND SENSES

1. He who sincerely takes to Parmarth, and having joined the Radhasoami Faith performs its devotional practices, should cultivate the habit of keeping a constant watch over his mind and senses. He should closely observe their behaviour, and see how far they engage in unprofitable deeds, thoughts and objects. He should restrain them whenever they tend towards such deeds, thoughts and objects.

2. It is not the work of a day, nor can it be accomplished quickly. Through innumerable births and ages and for years and years the mind, through its sense organs, has been running after desirable and undesirable, necessary and unnecessary thoughts, deeds and objects. But nowhere does it achieve such perfect peace and enduring happiness

that it may for ever get rid of the craving for greater enjoyment. It is for this reason that the mind is always unhappy. It is ever impure and sad on account of the anxieties caused by the desire for the pleasure of the senses. It is all the time busy in putting forth efforts, i. e., working hard for the attainment of one object or the other.

3. The fact is that the real home of the spirit. (Surat) extends from the Holy Feet of Radhasoami down to the region of Sat Lok, while the real home of the mind is in Trikuti. Since mind has had a taste, in some measure, of the bliss and happiness of its real home and is composed of the materials of that region, it will, so long as it does not return to Trikuti, continue to hunt after the bliss and happiness of its original abode in every act, thought and object of the lower regions, where it has fallen in delusion and ignorance. As it hears the praise of any object and learns that its acquisition brings pleasure, pride and fame to its possessor, it endeavours to secure the same object. But when it does not get full measure of pleasure, it draws away from that activity or object, to some extent and does not pay the same attention to it. It diverts its attention to some other activity, thought or object of which it has heard more praise. In this way it is always engaged in one activity, thought or object or the other. It is never at rest. It never gives up its agitation.

4. It is proper for a Parmarthi to watch the behaviour of his mind and senses. Whenever they

tend to flow towards undesirable, unnecessary and unprofitable thoughts or deeds, he should immediately, or as soon as he comes to his proper senses, check them from going astray, and turn them internally towards the Charans (Holy Feet) or engage them in the performance of Sumiran and Dhyān, or in the recitation of the Holy Books. And if none of these things proves effective, he should engage himself in some thought or work of the world which may be desirable and necessary. In short, he should, as far as it lies in his power, restrain his mind and senses from unnecessarily flowing outwards or downwards. Whenever his efforts prove ineffective, he should pray at the Holy Feet, and feeling sorry for his unworthiness, should muster courage and resolve that, in future, no sooner thoughts or impulses arise, than he would check them then and there; and when such an occasion comes, he should engage himself in Sumiran, i. e., repetition of the Holy Name or in Dhyān, i. e., contemplation of the Holy Form or in Bhajan; i. e., listening to the Holy Shabd. If the impulse is not very strong, it will be driven back and if it does not disappear completely, its force will be considerably minimised by this struggle. He will try to draw his mind upwards, whereas that impulse will drag it downwards or outwards. If he is stronger, the impulse will vanish and the mind will turn inwards towards the Charans (Holy Feet); and if the impulse proves stronger, even then its force will be much reduced, and the outward or downward flow will be very feeble. By struggling with the mind over and over again in this manner, the spiritual power of

Abhyásí will go on increasing and eventually by the grace of Rádhasoámí Dayál, he will be able to overpower impulse of every kind the moment it arises

5. The mind and its impulse are such that whenever an impulse of Kám (desire), Krodh (anger), Lobh (greed), Moh (attachment) or Ahankár (egotism) or of the pleasures pertaining to the ten sense organs, manifests itself, following the commotion that takes place first on the appearance of a thought and is allowed to gather force and to come down to the appropriate sense organ, it will be most difficult to turn it back, much though the devotee may wish to do so. If for some reason the pleasure of that sense organ cannot be enjoyed at that time the current or the impulse will assume another form and flow out. It would often manifest itself in the form of Krodh (anger) and the devotee will be helpless and powerless against it. There is, however, one way of reversing the current of the impulse and that is to have some genuine and real fear, grief or shame. When the mind is obsessed by some great fear or the thought of disgrace or the apprehension of some great calamity or grief, then the impulse or the current, howsoever strong and of whatever kind it may be, would forthwith recede from the sense organ.

6. It is for this reason that the sincere Parmarthis have given foremost place to fear, grief and anxiety as the principal remedies for the ills of their mind. Some Parmarthis themselves pray to their Supreme Father for some sort of illness and anxiety

so that their mind may remain, to some extent, weak and feeble, and may not run much after the pleasures of this world. Sants have described the necessity and importance of fear thus :—

डर करनी डर परम गुर, डर पारस डर सार ।
डरत रहे सो ऊबरे, गाफिल खाई मार ॥

Translation :—Fear is real endeavour; fear is the chief guide. Fear is Páras (the philosopher's stone which converts into gold any metal it touches). Fear is the essence. One who fears will get redemption while the heedless or negligent will have to suffer.

7. As for illness, sorrow and anxiety, Huzur Rádhásoámí Dayál says :—

रोगी सद जीवित रहे, बिन रोगहि मर मर जाय ॥
सोगी नित हरखत रहे, बिन सोग चौरासी जाय ॥
चिंता में जो नित रहे, सो मिले अचिंते आय ॥

Translation :—One stricken with illness lives on, while he who considers himself free from disease, dies again and again. One stricken with grief is ever happy and joyous, but he who is without grief and sorrow, goes to Chaurásí. One who is always surrounded by worries and anxieties, meets with the *Achint Purush*, i, e., the Supreme Being who is absolutely free from care or anxiety.

8. In short he alone would soon be able to control his mind and senses and reap the real benefit

of Parmárth, who (i) keeps his mind filled with the cares and anxieties for the good of his soul, and fears lest he should incur the displeasure of the Supreme Being and Sat Guru, (ii) feels now and then grief and sorrow at his separation from his Lord and Beloved, and (iii) is often sad and unhappy on noticing the unhealthy condition of his mind and of this world.

9. The mind which is inconstant and fickle would always be pushed about, as it would not get admission into the *August Darbár*. It will find its way blocked by Kál and Máyá who will cause all sorts of impulses to arise within it according to its desires and will hurl it down and will not allow it to ascend.

10. It should now be understood how necessary it is, for a Parmárthí, to keep his mind and senses under control. This is what is called निरख *Nirakh* and परख *Parakh*. *Nirakh* means to watch the behaviour of one's mind and senses, while the idea underlying *Parakh* is that whenever the mind and the senses tend towards improper, undesirable and unnecessary activities, thoughts or objects, they should be turned away and engaged in proper and useful deeds and thoughts. Even many an intellectual behaves and conducts himself very carefully and does not waste his time in useless activities and talks. It is much more necessary for a Parmarthi to take care of his time, nay, it is his duty to see that his time is not spent uselessly and that his mind and senses are kept under restraint, i.e., the impulse for improper

and useless activities and objects does not arise. By leading his life in this manner for some time, he will be able to keep watch over his mind and senses effectively and fully, and then alone will it be possible for him to get the full benefit of his Parmarthi endeavour.

Discourse 2

HOW A FOLLOWER OF THE RADHASOAMI FAITH SHOULD BEHAVE TOWARDS HIS FAMILY, FRIENDS, RELATIVES AND CASTE-FELLOWS

1. It has been enjoined upon the devotees of the Radhasoami Faith that, while continuing to lead the family life, i.e., living with their family and attending to their profession or avocation, they should perform the devotional practices twice, thrice or four times a day, for an hour or so at a time. They should discard unnecessary and useless worldly desires. At least while performing Abhyas, they must take care that, as far as possible, the thoughts of the world do not arise. But if such thoughts arise fortuitously, they should be driven off as quickly as possible.

2. A Satsangi should treat the members of his family with love and affection. He should give to everyone what is his. If the members of his family join this true Faith, it is well and good. If they do not do so, then he should explain to them fully once, twice or thrice the superiority of the Radhasoami Faith over all other faiths and the

benefits of its devotional practices. If they understand this and willingly conform to its teachings to some extent, he should allow them to join him in Parmarth. But if they are slaves of traditions and rituals, and are in delusions and are not prepared to accept the teachings of Sants but follow in the footsteps of priests and ascetics, then the follower of the Radhasoami Faith should neither press them any more, nor adopt a hostile attitude towards them. He should leave them alone. But in worldly matters he should behave towards them as before.

3. If the members of a devotee's family unnecessarily adopt a hostile attitude towards him so that he may leave the Radhasoami Faith and remain exclusively attached to them, he should, if he has thoroughly understood the superiority of the Radhasoami Faith, tell them plainly that he cannot do so even if they do not maintain the attitude of love and affection and worldly relationship with him. He should not, however interfere in their religious matters or worldly affairs in any way. They should be allowed, as usual, to adopt the belief and attitude they like. He should continue to render them financial assistance to the extent he can. He should be careful that they are not put to any inconvenience due to his indifference.

4. If a devotee's wife, children, parents, brothers and sisters also adopt his Faith, then he should show greater regard and affection for them, because they would all keep him company upto the final abode and would in the end reside together in the same

place, viz., Sat Lok and Radhasoami Dham. As long as they are together in this world, they would help and cooperate with one another in temporal as well as spiritual matters. Blessed is the Satsangi whose whole family joins him in his Parmarth. If, however, all of them do not join him but only some of them do so, such as his wife and son, even then he is fortunate, because he can expect help and cooperation in the house as well as in the Satsang.

5. A follower of the Radhasoami Faith should, as far as possible, take this much care in his dealings with his caste-fellows also, that no quarrel or conflict ensues. A Satsangi has on all occasions and in all circumstances at hand, the most effective weapon of humility. He should do what is proper and what the occasion demands. It is not proper to talk indifferently, harshly and menacingly to any body. This unnecessarily causes trouble and wrangling which a Satsangi ought, as far as it lies in his power, to avoid so that there may be no interruption or set back in his spiritual progress.

6. A devotee of the Radhasoami Faith should treat his friends also with love and affection. If, however, his relations and caste-fellows scoff at his religion and pass sarcastic and derogatory remarks, he should gently give a fitting and firm reply once, twice or thrice, cautioning them against their mistake. He should speak to them on the superiority of the Radhasoami Faith. If even then they do not give up their habit of mocking and continue to tease and molest the Satsangi whenever

they happen to meet him, it is proper that he should avoid them. He should utilise all his spare time in the performance of Sumiran, Dhyan or Bhajan, or the reading of the holy books. By the grace of Radhasoami Dayal, they will, of their own accord, gradually withdraw and move away from the Satsangi and seek other company, and, in future, will not have much concern with him. Such happenings are sure indications of the grace and mercy of Radhasoami Dayal, that He Himself is detaching His Satsangi Abhyasi from every body. He will thus weaken and loosen all his worldly attachments and ties completely and one day take his Surat (spirit entity) to His Own Abode easily.

7. If a Satsangi finds that the members of his family wish to continue the observance of the old traditions, out of regard for their caste-fellows, he should let them do so. If they have joined his Faith, he ought also to join them in their observances outwardly. Inwardly he as well as the members of his family should meditate on Radhasoami. This will not harm his Parmarthi interests. As long as a Satsangi is leading a family life, it is proper and necessary for him to have some dealings with the members of his caste. For this reason, it is also proper, for their sake, that some old observances may continue. He has, of course, the option to curtail or omit those functions in which the participation of his caste-fellows is not required. If, however, there is any custom or ceremony which causes trouble or harm or difficulty and it appears proper to make changes therein and

his caste-fellows are not interested in its observance, then he is at liberty to change it in the manner he thinks fit and proper. But care should be taken that nothing is done out of pride and highhandedness or to injure other's feelings or simply for a show, because this will unnecessarily cause hardship and loss.

Discourse 3

RADHASOAMI FAITH HAS ALSO
INDICATED THE *MODUS OPERANDI* FOR
THE IMPLEMENTATION OF THE RULES
OF CONDUCT LAID DOWN BY IT. THERE
IS VERY LITTLE OF THIS IN
OTHER RELIGIONS.

1. Every religion has commandments; some enjoin what one has to do, while others say what one must not do. It is very easy to read and recite these commandments. But it is very difficult to act upto them, because this causes constraint to the mind and the senses, which every body cannot bear.

2. This is the reason why in all religions, many people are quite ignorant of the tenets and principles of their faith. Those, who are endowed with some understanding, are mere intellectuals. They can repeat all the rules of conduct pertaining to their faith but they do not follow them at all. Rare are those who try to act upto these injunctions and rules to some extent, who critically examine and realize that their efforts avail very little, and who realize that the mind and the senses and their

impulses are very strong and to curb and restrain them is well nigh impossible.

3. This shows that the rules of conduct prescribed by the preceptors of the various religions have been rendered futile and useless because it is generally seen that people do not act and behave in conformity with them. On the other hand, they are actually seen acting and behaving contrary to such precepts. They are not ashamed of their perverse behaviour, nor do they repent or fear God or their preceptors. How can it then be taken that such people obey the orders of their preceptors and expect to get the gift of salvation? No reliance can be placed on the actions of such persons, be they worldly or religious, because in a matter affecting their personal interest or gain, they cleverly and by sophism flout all moral considerations as to truth and untruth, right and wrong and the interest of others and move heaven and earth to gain their object.

4. The scriptures of some religions lay down that those who do not follow the commands, shall have to undergo torments of hell, and shall not be redeemed. But this warning has little salutary effect. The mind is so constituted that it has very little fear even of the rulers who are present and of their penalties, and it finds out various ways and means of escaping the long arm of the law. How would then anybody entertain the fear of the Supreme Being, whom nobody sees? Moreover, the learned and the intellectuals of each religion have compiled

such books that have driven out from the minds of people the belief in the existence of hell, चौरासी Chaurási, etc. On the other hand, it has been given out that hells and their punishments have been given in these books by clever persons to frighten and terrorise the ignorant, so that they might respect the former and make presents of money to them, but that, in fact, hells etc. do not exist

5. The followers of all the religions generally act and behave to some extent with impunity. They do not care at all for the precepts of their religions. Those who are their accredited leaders, guides and preachers do not themselves act properly upto those instructions. How can they help others ?

6. This is with regard to other religions. As regards Radhasoami Faith, all the commandments are in the form of precepts. It is proper for and obligatory on the Jivas to act upto them in their own interest.

7. The commandments are supplemented by instructions for the performance of Surat Shabd Yoga. Unless and until one withdraws one's mind and spirit from the senses, by the performance of Abhyas (devotional practices) and translates them to higher planes within oneself, one cannot get salvation.

8. It is also a part of the teachings, that the Supreme Being, Sat Purush Radhasoami Dayal, is present within every body. One who sincerely takes

His Saran and applies oneself to the performance of Abhyas, will be the recipient of His grace and mercy. It is this very grace and mercy which will gradually enable one to achieve true salvation one day. In other words, His grace and mercy will take the Surat or spirit to Sat Lok and the feet of Radhasoami. The spirit would then get everlasting and undecaying bliss and would be happy and blessed for ever. It would be delivered from the cycle of births and deaths, and pains and pleasures for ever.

9. It is also, at the very outset, explained in Radhasoami Faith that the entire creation of ब्रह्मांड Brahmánd etc. is represented on a small scale in the human body. As the Lord is said to be omnipresent, it follows that He is also with every Jiva in his own पिंड Pind or body. Hence the path whereby the True Supreme Being can be met with lies within.

10 कर्म Karams are of three kinds, viz., (1) संचित कर्म Sanchit Karams, which will unfold themselves in future lives ; (2) प्रारब्ध कर्म Prarabdha Karams, the fruits of which will have to be reaped in the present life and (3) क्रियमान कर्म Kriyaman Karam or the acts which are performed by a person in his present life, the results of which will have to be borne partly during the present life and partly during future lives. Until and unless all the three kinds of Karams are eradicated, the attainment of true and perfect salvation is not possible.

11. The merit and superiority of Radhasoami Faith lie in the fact that Radhasoami Dayal and Sants have graciously given out such

devotional practices that their performance raises the seat of the spirit day by day and Karams are also easily eradicated. By the grace of Sants the devotee would become निष्कर्म Nishkaram or free from Karam in this very life. A person who has adopted the religion of Sants will, by grace and mercy, cheerfully control his mind and senses so as to make them conform to the commandments given in the form of precepts. By and by he will one day attain to such spiritual heights that करम Karam, भ्रम Bharam (delusions), काल Kál and माया Máya can have no effect on him. A follower of Sants will thus see his complete salvation being worked out in his lifetime

12. Now the method by which the spirit can free itself from mind and senses, and Pind and Brahmand, and reach it's own abode, and by which all the three kinds of Karam can be eradicated in this very life, is explained here in detail. This will enable one to comprehend fully the working of the grace of Sants. And then one would begin to have some faith in the superiority of Radhasoami Religion.

13. On joining the Radhasoami Faith, a person has to perform two kinds of devotional practices. The first relates to the withdrawal of the mind and spiri. which are diffused all over the body and their concentration at the seat of the spirit in Pind. The other is for elevating them higher up in Brahmand, beyond Pind, and still higher up in the region of Sants or Dayal Desh, where true, perfect and

everlasting Anand (bliss) can be obtained. In the lower regions, i. e., below Dayal Desh, due to the admixture of Maya, such perfect and eternal bliss cannot be obtained.

14. The benefit of the first devotional practice is that mind and spirit are concentrated at the focus of the eyes, the real seat of the spirit, by being withdrawn from the various planes in the Pind inside and from the various objects, animate and inanimate, outside it, where they are diffused and entangled.

15. Correct performance of even the above devotional practice affords such bliss, pleasure and enjoyment as to engender in the heart of a devotee true yearning and love for the Holy Feet of the True and Supreme Being. This will generate in him the faith and belief that the reservoir of all happiness lies within himself.

16. The benefit of the second devotional practice is that mind and spirit rise higher up by means of the current of Shabd (sound). Besides the usual bliss and happiness, the devotee experiences the grace and mercy of the Supreme Father within himself. True love then dawns in the heart of a devotee. He ceases to have any doubt that the Lord is present within and that He is seeing, watching and protecting him all the time. As this belief goes on developing and strengthening day by day, the devotee begins to be genuinely afraid lest he should incur the displeasure of the

True Lord. Accordingly he, of his own accord, shuns undesirable and improper behaviour. He does what he is required to, for securing the Lord's pleasure and favour.

17. In short, whenever a devotee happens to do anything undesirable or improper, he at once comes to know of the Lord's displeasure within himself at the time of performing the devotional practice. He does not feel the usual bliss and happiness in Bhajan that day, nor does he experience any particular grace and mercy. From the apprehension of this great loss, the devotee himself tries to so behave that he may receive more and more grace and mercy every day and secure bliss and happiness in Bhajan. It is in this way that Jivas can sincerely and easily follow the commandments of this Faith. Otherwise one may read and study and talk as much as one likes, but the mind and senses will never be brought under control. Out of some particular fear or the apprehension of some worldly loss, some one may have succeeded in saving himself from the onslaughts of mind and senses, or may have behaved properly. But this cannot apply to the common people. As a rule, whosoever is saved, is so saved by the grace of the Supreme Being, Radhasoami Dayal, and the help of the Sant Sat Guru of the time. In order to receive that grace and help, it is necessary to perform the devotional practices as prescribed by the Radhasoami Faith, and to cultivate proper understanding and comprehension in accordance with the principles and the precepts of this Faith.

18. Now about the eradication of the Karams of a devotee of the Radhasoami Faith : As the Jiva rises higher and higher by performing Abhyas, so also is the store of his Karams liquidated. In the चैतन्य आकाश Chaitanya Akash* within, are present the impressions of संचित कर्म Sanchit Karams. As the mind and spirit pass through that region, these impressions are vivified. They produce their effects, which are experienced and exhausted in a few moments. The vast accumulation of Karams is thus cleared off. As regards प्रारब्ध कर्म Prarabdha Karams their effect is felt very little on account of the daily performance of the practice of raising mind and spirit. As long as the spirit is located at the focus of the eyes as in the wakeful state, pains and sufferings and anxieties and worries of the world and the body are felt. But as soon as the spirit current withdraws inside, as in sleep or under the influence of heavy intoxication or in a fainting fit or while under chloroform, the pain and pleasure of the world and the body are felt only nominally or not at all. Similarly, the effect of the प्रारब्ध कर्म Prarabdha Karams is felt by a devotee less and less according as he abstracts or withdraws himself and elevates the spirit-current inward and upward. Thirdly, the effect of the क्रियमान कर्म Kriyaman Karams is obliterated thus. A follower of the Radhasoami Faith, who has taken true Saran of Radhasoami Dayal, i.e., who has sincerely surrendered himself to the pleasure of Radhasoami Dayal, does all his work with reliance on His grace, mercy and Mauj. He leaves the fruits of his actions to

* Reference is to the mind-sky.

His Mauj and grace. Whatever the results, favourable or unfavourable, he always keeps cheerful and contented. Under all circumstances, he makes his mind conform to the Mauj and pleasure of his beloved Lord.

19. When a devotee performs Karams as stated above, he is not attached to those actions and their results. In this way, all the Karams are gradually eradicated and exhausted. When by grace and mercy, the अभ्यासी Abhyasi (devotee) reaches the region of त्रिकुटी Trikuti, all the squabbling and entanglements of Kal, Karam, Maya and Bharam (delusions) are left below. His Surat or spirit, having disentangled itself from all these, will reach its original abode, i. e., Sat Lok and Radhasoami Dham where it will attain supreme and eternal bliss and happiness.

Discourse 4

FOLLOWERS OF RADHASOAMI FAITH SHOULD TAKE CARE OF THEIR MIND AND SENSES AND PERFORM THE DEVOTIONAL PRACTICES PROPERLY

1. Those who have joined the Radhasoami Faith, should not, as far as possible, indulge in the evil propensities of their mind. They should perform their Bhajan and Dhyan carefully, so that their mind may not be carried away by worldly thoughts, but may, for some time at least, tend to concentrate and apply to Shabd and to the Holy Form, and experience some inner bliss and pleasure in the devotional practices.

2. On the other hand, if the devotee is not careful in the matter of concentrating his mind and applying it to ^१Abhyás (devotional practice), he will get no bliss at all nor will he experience the grace and mercy of the Supreme Being, Radhasoami Dayal, within himself. Radhasoami Dayal has Himself ordained that those who indulge in the evil propensities of mind, shall not be granted His protective association, that is, they will not receive any help from Him.

3. “Evil propensities of mind” refers to the fearless and shameless indulgence in the five evils, viz., अहंकार Ahankar (egotism), काम Kam (passion), क्रोध Krodh (anger), लोभ Lobh (greed), मोह Moh (attachment) and to the impulses of the ten Indriyas (the organs of perception and action) without discriminating between necessary and unnecessary desires. Briefly, they are described below.

1. अहंकार Ahankar (Egotism)

4. The root of this evil is in the same region where the word अहं Aham (conception of ego) first originated. This is the strongest of all the evils, and is last to be annihilated.

5. It is due to this evil that the desire for gaining fame and respect crops up in every body’s mind.

6. Sants say that there are various kinds of egotism, as for instance:—

(1) pride of high caste or class, (2) pride of high ancestry or family, (3) pride of power and pelf, (4) pride of learning and art, (5) pride of the beauty of

form, jewellery, garments, equipage, etc., (6) pride of possessing good physique, bodily strength, large family and community, (7) pride of race or nationality, (8) pride of intellect, cleverness and excellence, (9) pride of children and servants, (10) pride of house and landed property, (11) pride of position and honour, (12) pride of high lineage, (13) pride of friendship and acquaintance with rulers, wealthy persons, bankers and business men, and great men, (14) pride of asceticism and renunciation and (15) pride of proficiency in devotional practices.

7. So long as these various kinds of pride or egotism are not removed or weakened to some extent, true humility and love for the Holy Feet of the True Supreme Being and Sat Guru cannot be engendered. Therefore it behoves every one to conduct himself honestly, sincerely and with humility towards Sat Guru and His Satsang. Then alone will he derive some Parmarthi benefit. Similarly, at the time of performing Abhyas (devotional practices), he should apply himself to Bhajan and Dhyān with humility. He will then get internal bliss and pleasure.

Translation of a Shabd (hymn) from Prem Bāni

मान मद त्याग करो गुरु संग ॥ टेक ॥

जब लग सजनी मान न छोड़ो ।

तब लग रहो तुम तंग ॥ १ ॥

करम भरम जब लग नहीं छूटे ।

नहीं धारो गुरु रंग ॥ २ ॥

बैर ईर्ष्या निच सतावे ।
 करत रहो तुम सब से जंग ॥ ३ ॥
 या ते कहना मान पियारी ।
 सीखो भक्ती ढंग ॥ ४ ॥
 दीन होय गुरु सरनी आओ ।
 चित से चेत करो सतसंग ॥ ५ ॥
 गुरु भक्ती की रीत सम्हालो ।
 धुन में सुरत लगाओ उमंग ॥ ६ ॥
 नित अभ्यास करो अस कोई दिन ।
 प्रेम बसे तुम्हरे अंग अंग ॥ ७ ॥
 राधास्वामी मेहर से सुरत चढ़ावें ।
 होयं करम सब भंग ॥ ८ ॥

Translation:—Give up pride and egotism, and keep the company of the Guru. Until you give up pride you will be in trouble. Until Karam and Bharam (entanglements in rituals and delusions) are discarded, you cannot be imbued with the love of the Guru. On the other hand, you will be tormented by enmity and jealousy, and will be involved in wrangling and quarrelling with every body. Therefore, O dear, carry out the instructions, and conform to the mode of Bhakti (devotion). Cultivate humility, come under Guru's Saran (protection) and attend His Satsang attentively. Adopt the mode of Guru Bhakti (devotion to the Guru) and apply your Surat (spirit) to Shabd with zeal. Perform the

Surat Shabd practice daily for some time so that your entire self may be imbued with love. Radhasoami will, by grace, elevate your Surat (spirit), and all your Karams will be liquidated.

2. काम Kam (Passion)

8. This evil is also very strong. Its root is in दसवाँ द्वार Daswán Dwár. It is the cause of the evolution of creation.

9. It is because of this evil that all kinds of desires arise in the mind.

10. Its current is very feeble in ब्रह्मांड Brahmand. But as it has descended lower and lower in पिंड Pind, it has become stronger.

11. Parmárthí Abhyásís (devotees) ought to shun this evil. Those leading family life should behave with care, i. e., they should try to avoid excessive indulgence, otherwise spiritual progress will be marred, because the spirit-current descends with indulgence in passion.

12. काम अंग Kam Ang (passion) affects the mind instantaneously. Sexual desires are immediately awakened in the mind of the lustful by listening to, reading about or thinking of such matters, or seeing a beautiful woman, hearing about her, looking at her picture, moving in the company of women, or seeing their dresses etc. Even if they do not actually indulge in it, the mere thought of this nature is sufficient to cause considerable loss to

Parmartha Abhyasis. The mind is disturbed to some extent. The spirit current descends so low that the mind of the devotee is rendered unfit for sometime at least to apply itself to devotional practices. It is, therefore, proper and necessary for a devotee of the Radhasoami Faith to control himself under such circumstances and environments, i. e., he should not allow such thoughts to enter into his mind, nor should he join such conversations or entertainments. At the very outset, he should turn his mind away. If once he joins such activities, he would find it very difficult, nay, impossible to divert the mind from it.

13. The mind is itself treacherous. It seeks pleasures. So it automatically runs after such impulses, thoughts, conversations and entertainments as excite feelings of passion. It takes pleasure in such things.

14. Even though the परमार्थी Parmartha (religious) understanding may at that time come to his mind and caution him, yet, the mind being engrossed in the thoughts of pleasures, he does not pay heed to it. He does not turn away from those thoughts, until he has had mental enjoyment of those things in full measure. A परमार्थी Parmartha should, therefore, act with as much care and caution as possible in the very beginning when such thoughts and feelings arise in his mind, because when once entangled in them, the mind does not extricate itself soon.

15. What has been said above about sexual desires applies equally to all kinds of desires. Whatever

desire is uppermost in one's mind, one is as much subordinate to, engrossed in and attached to the thoughts, conversation, elucidation etc. about that desire, as a lustful man is in relation to a libidinous woman. Hence a परमार्थी अभ्यासी Parmarthi Abhyási should not indulge in any strong desire pertaining to the world, or to Kám Ang (passion) in an unbecoming and improper manner. He should sacrifice all his desires at the Feet of Radhasoami Dayal. Whatever happens by मौज Mauj in any matter, should be taken to be the ordainment of राधास्वामी दयाल Radhasoami Dayal. He should cheerfully accept and be thankful for it. However, if he feels a dire necessity for something he should pray for it at the Holy Feet of Radhasoami Dayal at the time of भजन Bhajan, who will, in His grace and mercy, arrange it in any manner He deems fit and proper, or He may remove that necessity.

3. क्रोध Krodh (anger)

16. This evil is also very strong. Its origin is in त्रिकुटी Trikuti. Non-fulfilment of desires gives rise to anger. When a person finds that he is frustrated in his endeavours, he feels irritated with himself. He is angry with others if he suspects that they have put obstacles in his way.

17. When a man flies into rage, his spirit current is diffused in the body or it flows outside and is dissipated to a certain extent. An अभ्यासी Abhyasi should, therefore, be afraid of indulgence in this evil, and knowingly or unknowingly he should never succumb to it. He may make a show

of anger just for the sake of proper regulation internally or externally, so that every department or individual may function satisfactorily.

18. Those who exert inordinately in भजन Bhajan and ध्यान Dhyān or apply force in raising their सुरत Surat (spirit), often face internally the onslaughts of these two अंग *Angs*, viz., काम *Kam* (passion) and क्रोध *Krodh* (anger). The latter getting more powerful, makes them fly into rage on trifles.

19. The reason is that when the spirit ascends a little it would stay there if it is pure and clean, otherwise the अंग *Ang* or evil predominant in the mind would manifest itself and drag the Surat downwards. For instance, the current of *Kam* (passion) by giving rise to strong impulses may hurl down the Surat, or the current of *Krodh* (anger) may cause diffusion of spirituality. Hence a devotee should pay greater attention to the purification of his mind and spirit so that he may maintain proper equilibrium both while awake and in dream; that is to say, his mind and senses may not be carried away by the impulses of passion and anger. This will ensure to some extent that the currents of passion and anger do not drag his spirit down at the time of performing Bhajan and Dhyān and afterwards as well. If the mind is easily moved and is not vigilant in the wakeful state then the devotee's vigilance at the time of अभ्यास *Abhyās* (devotional practice) or even afterwards will prove of no avail.

4. लोभ Lobh (greed)

20. This evil is of a very mean and low order. It has originated from सहस दल कंवल *Sahas-dal Kanwal* and below. Whosoever is possessed of this evil, shall be deprived of परमार्थ Parmarth, because he will be very much inclined outwards and towards material objects. One having this disability cannot perform the practices of abstracting and elevating the mind and the spirit.

21. An avaricious person can never act upon the teachings of Sants. In order to satisfy his instinct of greed, he will have no scruples in inflicting pain on others or depriving them of their due. For this reason, he cannot gain Parmarth (true religion).

22. Greed connotes the desire for more than what is one's due including the efforts to secure it at all costs without regard for injury or loss to others.

23. A greedy person will always speak ill of spiritually minded persons and devotees. He will not only himself not spend anything for his spiritual good but will be enraged and annoyed to see devotees spending money in the service of the Lord. He will call them ignorant and foolish. He will thus commit the sin of slander.

24. It is imperative for the followers of Radhasoami Faith to shun this evil. They should, rather, spend a portion of their legitimate and honest earnings for securing the pleasure of the Supreme Being and for helping fellow creatures.

It is then that they would gain some Parmárh, i. e., the love of Lord will be engendered in their heart.

5. मोह Moh (attachment)

25. Like लोभ *Lobh* (greed), this evil is also of a very mean order and is detrimental to Parmárh. It made its appearance at *Sahas-dal-Kanwal* and below it. Attachment to the extent it is proper and reasonable is not very harmful, but its excess is very harmful. Such a man can hardly apply himself to Parmarh, because he will always subserve himself to those to whom he is very much attached and will fashion his course of action just as they wish him to do. He will not be able to follow those commands of सत गुरु Sat Guru and the Lord, which are not pleasing to those he loves, nor will he be able to engender love of the Lord in his heart.

26. He, who is thus attached, cannot apply himself to सतसंग Satsang on account of the fear and ridicule of the people of the world, his family and caste-fellows. For this reason, he will not see things in their true light and his judgment will be warped and obscured by the impurity of the world. The superiority and necessity of Parmarh (devotion) will not find a place in his heart. He will, on the other hand, be always ready to scoff at the true परमार्थ Parmárh and the true परमार्थी Parmárhís (devotees). He will fret and frown on seeing true devotees and lovers of the Lord performing acts of love and devotion. Therefore, he will never achieve true Parmarh.

**ईर्ष्या Irsha (envy and jealousy) and
विरोध Virodh (opposition, hostility and enmity)**

27. Besides the various evils described above there are two more, which are almost akin to *Ahankár* and *Krodh*. One, whose mind is stuffed with pride and conceit, will surely be envious of the honour and praise accorded to others. A very proud and irascible man would become hostile and inimical to any one who offers any opposition to or contradicts him, while he is angry or if it affects his dignity. Thus the two evils of jealousy and hostility have some affinity with the five evils. Hence a brief description of these two evils is given below so that the devotees may constantly be on their guard and may not, as far as they can, become their victims.

ईर्ष्या Irsha (envy and jealousy)

28. This evil is very harmful for an अभ्यासी *Abhyási* (practitioner of Surat Sold Yoga). If an *Abhyási* nurtures hatred for a man because of some real or supposed evil in him, he always smoulders within himself whenever he sees or hears about him. This somewhat dries up his विरह *Virah* (yearning) and प्रेम *Prem* (love) and deprives him of the bliss of *Bhajan* and *Dhyán*. The impulses, which arise in the heart of the *Abhyási* (practitioner) due to the feelings of jealousy for that person, also augment *Abhyasi's* hostility and opposition to him, and make it difficult for him to enjoy the bliss and pleasure of *Bhajan*. Thoughts of causing harm and pain to that person will arise in him. He will take delight

if he hears some one defaming him and will himself defame him in various ways. The Abhyasi would thus go on adding to his sins. If the other party also adopts similar attitude of defiance, this jealousy would assume the form of hostility and they would become inveterate enemies. Such a continuance of enmity results in Parmarthi (spiritual) loss to both. A परमार्थी अभ्यासी Parmárhí Abhyási (practitioner of Surat Shabd Yoga) ought therefore to be on his guard against the evil of ईर्ष्या Írshá (envy or jealousy). If at any time, he has to suffer some loss or inconvenience, he should not mind it, but under no circumstances should he allow this evil to possess him.

29. A devotee should not be envious of honours and praises accorded to his equals. He should know that none can become high or low without the Mauj (ordainment) of the Lord. Hence, if any body is jealous of another, he is opposing the pleasure of the Supreme Being and is guilty of disobedience to Him. It is, therefore, meet and proper for a Parmarthi that he should mind his own business and should not poke his nose in the affairs of others. He should always be humble in his heart. If a Parmarthi has business with a person who has been placed in a high position, he must surely approach him with due humility and respect and should not show arrogance. Otherwise, he will have to suffer for it.

विरोध Virodh (hostility, opposition and enmity)

30. This evil generally follows in the wake of क्रोध Krodh (anger) or ईर्ष्या Írshá (jealousy or envy).

Sometimes it arises in the mind on account of some misunderstanding also. When once engendered it goes on increasing. This evil also causes in one's mind the feelings of heart-burning and anger against the other person. Whenever and in whomsoever this evil appears, it dries up all feelings of भक्ति *Bhakti* (devotion), दीनता *Dintá* (humility), विरह *Virah* (yearning) and प्रेम *Prem* (love).

31. When worldly people are displeased with any one for any reason, they become inimical to him. But the true Parmárthís (religious minded people) have been enjoined to forgive the faults of others as far as possible. They should not recall the evils and imperfections of others. They should not allow such thoughts to enter their mind, because this would entail Parmárthí (spiritual) loss.

32. The evils like ईर्ष्या *Irshá* (jealousy and envy), विरोध *Virodh* (hostility and opposition), क्रोध *Krodh* (anger) are totally repugnant to the true Lord. The light of the true Lord can never be reflected in a heart in which these evils have been sown. What is acceptable to the true Lord is love and humility. A true Parmarathi should, therefore, cultivate, as far as possible, these qualities and should not allow *Irshá*, *Virodh* and *Krodh* to approach him. However, for the regulation of the conduct of business in the world, particularly, when dealing with the worldly people, he may just make an outward show of anger if it is necessary to do so. But, real feelings of antagonism or jealousy should not find place in his heart. At the earliest opportunity, such thoughts should be removed from

the mind so that they may not cause any serious disturbance in the performance of devotional practices and Satsang.

Mind and Senses

33. The mind appears to be the slave of senses. It follows them. But, in fact, the behaviour of senses is dependent on the state of the mind. If the mind is given to carnal pleasures it is always incited in the company of the senses, and the senses too are deluded in the worldly pleasures. On the other hand, if the mind is spiritually inclined, it will, to some extent, be steady and the senses too will behave properly and move in the right direction. Their behaviour will not be un-controlled.

34. The constitution of the mind is such that it readily feels happy or unhappy depending on the notions it has formed. It cares very little for what is real happiness or unhappiness. It is, therefore, essential for the seekers of Parmarth that in the first instance they should attend the Satsang of Sat Guru or Sádih Guru or a sincere Abhyási Satsangi (practitioner of Surat Shabd Yoga) for some time. They should listen to the discourses attentively and carefully, and weigh them in their mind and begin immediately to follow what is conducive to Parmarth (spiritual welfare) and discard those that are harmful. By doing so the spiritual ideas and understanding of such a devotee will be changed. He will become spiritually minded. The worldly inclinations and tendencies, which are, to a certain extent, brutish, will

disappear. Accordingly, his notions and ideas will be changed. He will not act and behave like the men of the world. On the contrary, he will adopt the ways of true devotees and lovers of the Lord.

35. The mode of behaviour of Parmarthi (religious minded people) is contrary to that of the worldly minded people. The worldly people are ever ready to yield up their life for the sake of wealth, wife, children, name and fame, while a Parmarthi is ever ready to sacrifice not only all these but even his body, mind and Surat (spirit) at the Feet of the Lord

36. In a Par.nárthí's estimation, there is nothing in the whole creation, which can stand comparison with the pleasure of the Lord and the Darshan of His refulgence. On the other hand, for the men of the world it is the riches and renown which are the *summum bonum*. They are indifferent to the Creator.

37. A Parmarthi entertains love and humility for all. But a worldly man assumes an air of egotism, pride and indifference when dealing with others.

38. In a Parmárthí's view, all things of the world are perishable, worthless and painful, while a worldly man attaches much value to these things and considers them as great blessings and source of pleasure. For this reason, Parmarthi and worldly men cannot have a common meeting ground. Their angles of vision and the ways of their thinking are quite different.

39. The notions and ideas of the worldly people are erroneous. They realise their error at the time of their death or when in great adversity. Then no person or object on which they had placed great reliance, can render any help; they leave him to his fate. On the other hand the faith and belief of a Parmarthi support him all the time, and in particular when in distress and at the time of death. The True Lord whom he holds as his real parent and whom he remembers increasingly, is ever watchful of his interest. While in throes of death, He appears and grants him Darshan, and instantaneously removing all sufferings He bestows on him great bliss and happiness.

40. It behoves every true devotee to adopt the ways and understanding of Parmārthís and to attend Satsang and perform the devotional practices with care and attention. He should reverse the direction of the mind and senses as expeditiously as possible. By so doing he will always be securing bliss. As long as his behaviour is worldly or there is an admixture of worldliness, he would sometimes be happy and at other times unhappy even in the Satsang. But when the worldly habits and tendencies are removed, unhappiness will either not come near him, or if it does come, he will soon get rid of it with the help of his Parmarthi understanding and thinking.

41. Verily, that person is worldly, whose mind is saturated with the desires of the world, the worldlings and the material objects, and whose habits and behaviour conform to those of the

people of the world. While one, whose mind is imbued with the love of the True Lord, the Sat Guru, Satsang and the true Name (Shabd) and who conducts himself like true devotees and lovers of the Lord, is certainly a Parmarthi (religious man)

42. The behaviour of such a Parmarthi will be different from that of a संसारी Sansári (a worldly man). Accordingly, the tendencies and inclinations of the senses of the former will be different from those of the latter. The senses of a Parmarthi will not be unsteady, i.e., they will not unnecessarily and needlessly be directed towards worldly people, material objects and worldly affairs.

43. A Parmarthi Abhyasi, who takes care of his mind and senses in this way, will be subjected to the jolts of माया Maya, भ्रम Bhram (delusions), काल Kal and कर्म Karams only slightly. He will be securing some bliss of the Abhyas (devotional practices) within himself. He will also be experiencing grace and mercy of Radhasoami Dayal both internally and externally. All this will tend to make his Surat and mind firm and steady in Parmarth.

Discourse 5

REPLY TO CRITICS OF GURU BHAKTI
 (DEVOTION TO GURU) AS PREVALENT IN
 THE RADHASOAMI FAITH. ABSOLUTE
 NECESSITY OF FINDING A LIVING
 ADEPT AND MYSTIC IN HUMAN
 FORM AND ENGENDERING
 HUMILITY, LOVE AND RESPECT
 FOR HIM.

1. According to the Radhasoami Faith, the spirit entity is of the essence of सत् पुरुष राधास्वामी Sat Purush Radhasoami. It has emanated from His Feet, and descended down, below, taking its seat at the focus of the eyes, in Pind, and is performing all the functions pertaining to the physical body and the world. During its descent it has taken location at every intermediate stage. So, when through the grace of Sant Sat Guru, it is initiated into the devotional practices whereby it can return, and perform the same, it will ascend step by step, stopping at every stage for some time and experiencing its bliss. In this way, it will reach its Original Abode in due course.

2. The form of each stage is the one which was originally assumed by the Surat (spirit) in its descent. So, on its return journey, it will re-assume those forms.

3. The form assumed by the spirit at a stage is the creator and lord of the creation below it.

4. Until and unless the spirit entity, on its return journey, cultivates love and faith in the deity of the next higher stage and earnestly desires to meet him and perform daily and devoutly the practices, as taught by Sants in their benignity, that region and that form cannot be attained.

5. Accordingly, it is by the devotion to the deity of each and every region that the path will be traversed. The spirit entity having a strong and sincere desire to reach the highest region, i.e., the Holy Feet of Radhasoami, will pass from one region to another, assuming at each stage its real form pertaining to that region.

6. As the presiding deity of each region is the creator and lord of the creation below, the spirit entity will have to entertain this sentiment for the deity of the next higher region, before it proceeds on its journey.

7. The current which emanated in the beginning from the Feet of Radhasoami Dayal, proceeded downwards stopping at the various stages, assuming form there and bringing forth creation at each stage. As the aim and object of an Abhyási Surat (practitioner of Surat Shabd Yoga) is to repair to the highest region and to secure there the दर्शन Darshan of its true Father and Mother, the Supreme Being, it is proper and necessary that, instead of taking the presiding deities of the various intervening stages, as the Lord, and generating love and affection for them, an Abhyási (practitioner) should proceed on the path

engendering love and faith for, and contemplating upon the Supreme Being Radhasoami only. By this, he will get fullest help and grace at every stage, thereby dispensing with the necessity of changing the object of his devotion at every stage. One cannot have true and undivided love and faith in more than one स्वरूप Swarúp (form). As all the deities of the intervening stages can function only in their own respective spheres and as they can have no influence in the regions higher than their own, none of them can be the True Creator and the Supreme Being. They are only agents, and Radhasoami Dayal is the Master of all, and His commands are supreme everywhere. One should, therefore, firmly adopt Him as his इष्ट *Isht* (goal) and engender complete faith and love for His Holy Feet. It is only in this way that the spirit's homeward journey can be accomplished with ease and comfort, and there will not be the least apprehension of any danger and obstruction in the way.

8. It is necessary to state here that those, who had no knowledge of Sat Purush Radhasoami and who did not meet with Sat Guru who could have imparted this knowledge, were misled in the way. He who secured access to a particular region, took its presiding deity as the Creator and Lord, and halted there. His further progress was blocked. It is for this reason that so many religions are prevalent in the world. But, those who had the good fortune of coming in contact with Sant Sat Guru, learnt the secrets of the Highest Region or

Radhasoami Pad. They alone, after passing through all the intervening stages or regions, reached the Holy Feet of the Supreme Being. They escaped the pitfalls to which all those who did not know the mysteries of the highest region, were exposed.

9. Love and faith in the Feet of the Supreme Being are of various kinds. Some love Him like a son. Some devotees regard Him as a friend. Some take Him to be the Master. Many devotees look upon Him as the husband. (They love the Supreme Being, as a wife loves her husband). A few regard Him as the parent, i. e., they love the Supreme Being, as a child loves his parents. Although the aim of every kind of relationship is to engender and augment love for the Feet of the Supreme Being, yet the relationships of wife-husband and father-son are of high order. In fact, loving the Supreme Being, as a child loves his parents, is the best. It is blissful, pure and free from impediments. By adopting this relationship, one can easily get across, i. e., achieve salvation, especially in these times, when the जीव Jīva has become very weak and powerless, and the deceptions created by काल Kál and the temptations provided by माया Máya are very strong and powerful. It, therefore, appears desirable for a true and sincere Parmartha Abhyasi to consider Radhasoami Dayal as his Parent and to augment love and faith for Him. Getting himself initiated by a Sant, he should perform the devotional practices with love and yearning. He will gradually achieve his objective one day. By

experiencing grace, mercy and protection of his true Parent Radhasoami Dayal, internally and externally, in this very life, his love and affection will go on increasing and there will not be the least doubt in his mind about his true and complete salvation.

10. From the above it would be clear that in the अभ्यास *Abhyás* (practice) of withdrawing and elevating the mind and the spirit, as prescribed by the Radhasoami Faith, the इष्ट *Isht* (goal) as well as the Form to be contemplated upon are of the Supreme Being, Radhasoami Dayal, alone, and love and faith are augmented day by day in His Feet alone. His Feet being present at each and every stage, the Abhyasi (practitioner), while traversing the path, contemplates upon them and listens to the spiritual sound.

11. The अभ्यासी सुरत *Abhyasi Surat* (i. e., the spirit engaged in practice), while reverting, goes on assuming its own forms at the various stages. Catching hold of the sound current emanating from the Feet of Radhasoami Dayal, it ascends easily. None but the Supreme Being Himself is worshipped or contemplated, upon in this Faith. When all the stages have been crossed the Surat gets entrance into the august presence of its true Parent, Radhasoami Dayal, and experiences the bliss and joy of His Darshan. It then acquires the ability to merge at will in the Supreme Being or to remain apart and enjoy the bliss of His Darshan.

12. The Feet or चरन *Charan* of the Supreme

Being means the Spirit Current which is flowing from higher regions, and is uninterruptedly linked to the Highest Region. This Current extends to the most distant parts of the creation and is spread over them. It is through the medium of this Current that the spirit force acts everywhere. The current of grace and mercy is also flowing along this very current.

13. As Sant Sat Guru has access to the Highest Region through the Current of Shabd, there is no difference and distinction between Him and that Current and Its Reservoir. The form of each stage is His Swarúp (Form). In fact, all such forms are the forms which the spirit has assumed in its descent from the Feet of Radhasoami Dayal. Thus the worship of such a Sant Sat Guru and engendering love and devotion for His Feet are equivalent to the love for one's own form. This amounts to the worship, love and faith in the Supreme Being Himself.

14. Short sighted persons who are not initiated into the inner mysteries will regard the worship of such a Sant Sat Guru as the worship of a human being. They will say that this sort of worship, love and devotion can, in no way, be deemed to be right and proper in the context of the worship, love and devotion to the Supreme Being. This averment of theirs predicates their utter ignorance and lack of proper understanding. This will be clear from the following.

15. Man is the most noble creature in this world. He is superior to all animate beings. He

exercises control and authority, to some extent, over every object. He makes use of all living beings and material objects in the way he considers desirable. All knowledge, learning, skill, talent, art, ingenuity and order have been evolved by man.

16. ईश्वर *Īshwar*, परमेश्वर *Parmeshwar* or any deity or his representative or agent who manifested himself in this world for the purpose of teaching or introducing any new and profitable pursuit or science or learning assumed the most noble form of man and carried on his mission. Similarly, highly learned men, the promulgators of moral or political science, physicians, artists and craftsmen too appeared in the form of man and as such gave out and imparted their knowledge, learning, art and skill to the people of this world.

17. In the same way, the Sant Sat Guru graciously taught the mode of love and devotion to Himself and to the Supreme Father. The knowledge and the secrets of the path leading to the Lord were also disclosed by Him when He appeared in the human form as Sant Sat Guru. He came as a स्वतः संत *Swatah Sant* from the Highest Region. Without learning or hearing from anybody else, He Himself, of His own accord, revealed the real secrets of the True Supreme Being. Likewise those who were स्वतः योगेश्वर *Swatah Yogeshwars*, gave out the secrets of ब्रह्म *Brahm* and पार ब्रह्म पद *Pār Brahm Pad* and the methods of reaching there. Their discourses and pronouncements are held in high esteem and regarded as the words of God.

18. As a matter of fact, new phases of knowledge and learning were all introduced; in the beginning and from time to time by a human being who had not learnt the same from anyone else. Everybody acknowledges these men as the creators or discoverers of new ideas or things or methods. They are considered to be great men and are respected and honoured as such even to-day. Their writings and pronouncements are accepted as authority. The words and writings of others are tested with reference to them.

19. All the revealed books, e. g., the four वेद Vedas, the आदि पुरान *Ádi Purán* of Jains; the कुरान *Qurán* of the Muslims, and the Bible of the Christians, were revealed through ऋषीश्वर *Rishíshwars**, मुनीश्वर *Munishwars**, आचार्य *Ácháryas** or prophets, all of whom appeared in the form of man. As these books are acknowledged as the "Words of God", it shows that God spoke and revealed His words through a human being. The ऋषीश्वर *Rishíshwars* and prophets, who were all human beings, are accepted as the associates and companions of God or persons in possession of His secrets. Their discourses and precepts are believed to be the pronouncements of God Himself. It is through their mediation that people hope to achieve their salvation and reach His दरबार *Darbár*. Accepting their status to be only next to God, people entertain feelings of reverence, love and

* See the "Glossary" of the English Version of Sar Bachan Prose.

devotion, more or less to the same extent, as they do for God Himself.

20. The above *modus operandi* is prevalent in all the religions. The people of both categories, viz., those, who believe that God incarnates in human form, and those, who believe that the knowledge about Him is obtained through the agency of ऋषीश्वर Rishishwars, आचार्य Acháryas or prophets, have adopted the worship of a human form or they have love and faith in such a form. No one can be excluded from these two categories ; all persons to whatever religion they may belong fall into either of the two categories. Atheists are excepted, because they do not believe in God. But even they follow some one who wrote their books and promulgated the atheistic doctrines as their guide. They believe him to be their elder, accept him as their leader, and act up to his teachings.

21. There are those who worship idols and pictures of incarnations and gods or show respect to them. These idols and pictures are all of human forms.

22. There are also those who worship, show respect or offer भेट Bhet to the relics of Mahátmás or great souls, to the articles used by them, to the books containing their discourses and sayings, and to their समाधि Samádhs, shrines or tombs. For their protection, they also keep articles used by these Mahátmás or holy men, and त्रिशूल Trishul (trident), cross and lockets. All these things and other relics, such as the sandals, shoes, cots, cloth,

utencils, etc., pertain to some gurus and Mahátmás. People also wear around their necks, on their arms or in the fingers, rings and such things as Kalmá, Ayat of Qurán, magical formula or mystical verse, written on paper or bhoj patra* or inscribed and engraved on plates of gold, silver or copper.

23. It is therefore obvious that every thing, be it in connection with परमार्थ Parmáarth (religion) or स्वार्थ Swáarth (worldly sphere), has originated from man. It is again the human form which is worshipped everywhere and for which feelings of devotion, love and veneration are entertained. It is the writings and sayings of man and the rules promulgated by him which are observed and followed in all matters.

24. It can very well be imagined that when the exalted Mahátmás and personages, who are revered now, were present, their associates and followers must have shown them the same or greater respect and veneration for them as compared to what is done to their images, idols and symbols at present.

25. In the present age, परम पुरुष पूरन धनी राधास्वामी दयाल Param Purush Puran Dhaní Rádhásoámí Dayál manifested Himself in the form of संत Sant, and mercifully imparted true knowledge about the True Supreme Being, i.e., His own निज रूप Nij Rup (Real Form) and explained the easy mode of practices by which He could be attained. Considering His exalted position and His unique merey on the Jiva,

* Bhoj=a species of birch. Bhoj Patra=The leaf of the bark of Bhoj tree.

whatevever love, devotion, respect and reverence are shown to Him are of the most insignificant nature and of the least value.

26. Those, who, on observing such devotion, faith and love, think that the worship of a human being is prevalent in this Faith or criticize this Religion are sadly mistaken and are steeped in ignorance and folly. They talk lightly and thoughtlessly and pass sarcastic remarks.

27. In these times, there are many societies and associations, the members of which in their ignorance and shortsightedness do not have faith in the गुरु स्वरूप Gur Swarúp and the human form of the Supreme Being. They do not think it necessary to supplicate before Him for help. How can it then be possible for them to attain true Parmarth (spiritual regeneration) which depends upon the successful performance of the devotional practices of elevating internally the mind and spirit? Having acquired some learning and developed the intellect, one can at best read and study books, sing the hymns of praises and recite prayers. But to elicit the mysteries from the scriptures and to practise the devotional exercises and to obtain bliss thereby are not possible without the help of an अभ्यासी गुरु Abhyásí Guru possessing these secrets. It is for this reason that the literate and the illiterate and those given to outward observances, never make any progress even though they may, for years and for ages, read and recite books, sing and listen to prayers and hymns of praise, worship idols and perform pilgrimages and fasts. Such activities are

of no avail in changing the plane and location of the mind and spirit. On the other hand, getting entangled in the world, day by day, their desire and ambition for wealth, name and fame go on increasing. Love for the Holy Feet of the true Supreme Father or yearning to meet Him does not at all arise in their heart.

28. It is not possible to attain proficiency in Mathematics, Astronomy, Astrology, Alchemy, Chemistry, Mensuration or any other science by simply reading books without the help of a teacher. In the same way a learned person cannot understand the books containing the inner secrets and perform spiritual practices without the help of an adept possessing inner secrets.

29. There are people who have no desire to seek an Abhyasi Guru. If they ever happen to meet Him, they do not like to take help from Him or to enquire of Him about the spiritual path, out of pride of their own learning and intellect. They do not accept him as superior to themselves, nor do they behave humbly and meekly before Him. Their religion is confined only to acts of morality and to reading and reciting of books describing the attributes of God and containing hymns of His praise and outward acts and observances. They perform and let others perform rituals as given in the books. They hold fast to the past, i.e., they believe in the dead Mahátmás or incarnations or gods or holy men, and do not search a living Abhyási Guru or a Mahátmá nor do they feel any necessity of taking help from them. All those

belonging to the above categories are कर्मि Karmís and शरई Sharaís, i. e., devoted to rituals and observances. They are utterly destitute of true Parmarth by which true redemption and salvation are possible. So long as they continue in this sad plight, i. e., they do not adopt an Abhyasi Guru, learn the methods of devotional practices from Him and perform the same, they will remain deprived of true Parmarth (spiritual benefit). They will never be released from the recurrent cycle of births and deaths and the pleasure and pain to which the physical body is subject. In short, they will continue to reap the fruits of their meritorious or evil acts in higher or lower regions and forms of life.

Explanation of Shabd (hyman) No. 23, Bachan No. 41, Sar Bachan Poetry of Soamiji Maharaj.

गूंगे ने गुड़ खाइया वह कैसे कहे बनाय ॥१॥

Gunge ne gur khaiya wah kaise kahe banaya

Translation—How can a dumb person describe the taste of sweets he has eaten ?

Explanation—How can one, who has enjoyed the rapturous bliss of Shabd within, describe the same ? He is like the dumb person, who having tasted jaggery is unable to describe its taste. In other words, he who was immersed in the rapturous bliss of shabd refused to relate his experience to common people.

बहरे ने धुन पाइया, वह क्योंकर कहे सुनाय ॥२॥

Bahre ne Dhun páiyá wah kyonkar kahe sunáya.

Translation—A deaf person has heard the sound, how can he describe it to others ?

Explanation—He who has shut his ears on the world, heard the sound within. How can he speak of that Shabd and its bliss to the common people ?

अंधे मोती पो लिया, वह किसे दिखावन जाय ॥३॥

Andhe Motí po liyá wah kise dikháwn jáya

Translation—A blind man has been able to string pearls, to whom should he show it ?

Explanation—He who turned his eyes from the world, or closed them, succeeded in elevating his spirit-current to दसवाँ द्वार Daswán Dwár, i.e., in threading the pearl. How can he then explain it to the common people ?

लूले ने नभ थामिया यह अचरज कहा न जाय ॥४॥

Lule ne nabha thámiyá yah achraj kahá na jáya

Translation—A लूला Lula* (cripple) has supported the sky. How can this strange phenomenon be explained ?

Explanation—The mind which stopped running after the world, i.e., which gave up wantonness, ascended to higher regions. This itself is strange.

पिंगला परवत चढ़ गया, कोई साधू जाने ताहि ॥५॥

Pinglá parwat charha gayá, koi sádhú jáne táhe

* लूला Lula—Lame (of the hands), without hands, one who has lost the use of hands and feet, a cripple.

Translation—A पिंगला Pingla* (lame person) has got on the top of the mountain. Only a Sádhu (an adept in Shabd Yoga) can understand it.

Explanation—Only that mind which has attained quietude is lame. It alone ascended to the सुमेर पर्वत Sumer mountain, i.e., त्रिकुटी Trikuti. This is known only to him who is an adept in the practice of Surat Shabd Yoga.

रोगी सद जीवत रहे, बिन रोगहि मर मर जाय ॥६॥

Rogi sad jeewat rahe, bin rog hi mar mar jáya.

Translation—A sick person lives for ever, while one without disease dies again and again.

Explanation—He who is afflicted with the love for the Holy Feet of the Supreme Being, and who, considering his mind to be diseased, has subjected it to the Sat Guru's treatment, will one day repair to the Eternal Abode and will become immortal. On the other hand, he who is not smitten with the love for the Holy Feet of the Supreme Being or does not take notice of the disease of his mind, i.e., he who considers himself as pure and healthy, will, again and again, be born and dead.

सोगी नित हरखित रहे, बिन सोग चौरासी जाय ॥७॥

Sogí nit harkhit rahe, bin sog chaurásí jáya.

* Pingla =Lame, crippled, crooked legged, one who has lost his legs.

Translation—One who is distressed is really ever happy. But one who has no sorrows, goes to Chaurásí.

Explanation—He who is sad and sorrowful because he is suffering the pangs of separation from his Beloved, the True Supreme Being, will go on becoming happier and happier every day on getting internally the bliss of contact with Holy Feet. While one who has no love and yearning in his heart for the Holy Feet of the Supreme Being, will ever be wandering in the cycle of Chaurasi.

चिन्ता में जो नित रहे, सो मिले अचिन्ते आय ॥८॥

Chintá men jo nit rahe, so mile Achinte áya.

Translation—One who is always steeped in anxieties and worries will meet the अचिन्त Achint, i.e., the Supreme Being, who alone is free from cares and anxieties.

Explanation—He who is anxious to meet the Supreme Being and also about his true salvation and welfare, will, one day, meet the Achint Purush, i.e., the Supreme Being and become free from all anxieties and worries.

बैरागी भरमत फिरे, रागी मुक्ति समाय ॥९॥

Bairági bharmat phire, rági Mukti samáya:

Translation—He who has renounced all, wanders about here and there, while he who has love and affection in his heart secures his emancipation.

Explanation -- He who has renounced the world, i.e., his household and family and has become a recluse, but did not engender love and affection in his heart for the Holy Feet of the Supreme Being, will always be wandering in the four classes of existence. Whereas he who has engendered love and attachment in the Holy Feet of the Supreme Being, will one day attain to मुक्तिपद Mukti Pad, the region of redemption.

सतगुरु यह परचा दिया, कोई बिरले खोज कराय ॥१०॥
Satguru yah parchá diyá, koi birle khoj karáya.

Translation—Sat Guru bestowed these experiences.
Only a few will search for Him,

Explanation—Sat Guru thus granted His true lovers the experience of His Grace and Mercy within themselves. On hearing about it only a few would undertake the serious search for meeting Him.

अंतरमुख जो शब्द में, लेंगे बूझ बुझाय ॥११॥
Antarmukh jo Shabd men, lenge bújh bujháya.

Translation—Those who apply themselves internally to Shabd will be able to understand the truth.

Explanation—Those who perform Shabd Abhyás internally, will understand these strange things. They will test and examine every thing within themselves and then come to know what is what.

राधास्वामी कह दिया, तुम लेना शब्द कमाय ॥१२॥

Radhasoami kah diyá, tum lená Shabd kamáyá.

Translation—Radhasoami has advised Jivas that they should perform the practices of Shabd.

Explanation—Hence Sat Guru Radhasoami Dayal calls out the Jivas to apply themselves to the practices of Surat Shabd, secure bliss and pleasure within and experience Grace and Mercy.

Discourse 6

RADHASOAMI FAITH IS A RELIGION OF PRACTICAL DEVOTION AND NOT MERELY OF LEARNING AND INTELLECTUAL UNDERSTANDING

1. Radhasoami Faith prescribes religious exercises and does not confine itself to theoretical comprehension and discussions. The devotional practices called the Surat Shabd Yoga, taught by Radhasoami Dayal, for attaining true salvation, can, to some extent, be performed by those persons alone, who are keen about their spiritual welfare, who are afraid of the pangs of births and deaths and of the pleasures and pains they have to suffer on assuming physical bodies, and who on hearing of the glory of their true Father and Mother, the Supreme Being, are imbued with a true yearning for His Darshan. They will, in some measure, realise the benefits of spiritual practices internally. This will augment their yearning for making greater endeavours in their exercises. And their love and

affection in the Holy Feet of Radhasoami Dayal will go on increasing.

2. On joining the Radhasoami Faith, the neophyte should, first of all, properly understand and believe in the efficacy of the following five dicta.

3. Firstly, Radhasoami Dayal is the Supreme Being, Omnipotent and the very embodiment of आनन्द Ānand (Bliss) and प्रेम Prem (Love). His abode is the highest of all. It is through His currents or rays that the entire creation is functioning.

4. Palpable and apparent proof of the above statement is that the entire creation of this world and its sustenance, maintenance and stability depend upon the light and energy supplied by the sun which is more highly spiritualized than this earth. Likewise the sun and the creation in the sun and its life depend on another sun which is still more highly spiritualized and much bigger than the sun. The sun with its planets, i.e, the members of its family, revolves round that bigger sun.

5. The (bigger) sun referred to above is the परमात्मा Parmátmá (God of many religions). This Parmátmá with his satellites, who are the members of his family, revolves round ब्रह्म Brahm who is the Lord of the three worlds (त्रिलोकी नाथ Triloki Nath). And Brahm is a particle of Sat Purush on whom depends the functioning of Brahm. Sat Purush is subordinate to the Supreme Being, Radhasoami Dayal, who is the real Reservoir and Source of all.

6. We see the sun and its functioning with our eyes. The existence of Parmátmá has been established by astronomical observation made with the aid of the best and the biggest possible telescopes. Although Parmatma could not be seen even with the aid of telescopes, it was observed that the sun moves towards and revolves round the bigger sun called Parmatma. The existence of Brahm who is above Parmátmá has been alluded to by योगेश्वर Yogeshwars. The existence of the two regions beyond Brahm, those of Sat Purush and Radhasoami has been indicated in clear terms in the writings and discourses of संत Sants and परम संत Param Sants. These two regions are in the purely spiritual division. ब्रह्म Brahm is located in ब्रह्मांड Brahmánd where there is शुद्ध माया Shudha(pure) Máyá. The sun and this region in which we live are in the division of मलीन माया Malín (impure) Máyá. When the existence of the three suns, viz., Atmá, Parmátmá and Brahm, is established by the testimony respectively of our eyes, the observations of astronomers, and the writings of Yogeshwars, it is reasonable to accept the existence and the secrets of the remaining two regions on the testimony of Sants. In short, the economy of creation is such that the lower regions have been evolved and are being sustained by the next higher ones. Hence the Most High and Ultimate of all is the Supreme Reservoir, the Absolute Lord and Omnipotent. He is called Radhasoami Dayal.

7. It is, therefore, incumbent on all those who join the Radhasoami Faith for attaining their

salvation, to engender faith and belief in the existense of the Highest Region or Radhasoami Dayal, to strengthen and intensify their desire to reach the same and to perform, with love and yearning, the practices of सुरत शब्द योग Surat Shabd Yoga as taught in this Faith. The adepts of other religions did not attain to the Highest Region. Some reached the region of Parmatma and the others that of Brahm, and thus all of them stopped short on the way. Therefore, the followers and practitioners of the Radhasoami Faith should take care that on hearing the words of the followers of other religions, they do not lose their faith or entertain doubts in their minds, nor do they become slack and negligent in the performance of their devotional practices.

8. All knowledge, intelligence, sense-perception, pleasure and bliss depend upon the spirit-current which functions, through the sense organs, in पित्त Pind and outside it. Hence the real source of the spirit is the fountain-head of all knowledge, bliss and love. The whole creation is being sustained and maintained by love. It is also by love that all activities in the creation are being carried out. Whatever be one's engagement, one directs one's attention to it and tries to accomplish it. Love connotes attraction and absorption.

9. Secondly, Surat or spirit is a particle or current which has emanated from Radhasoami Dayal. Its real abode is in His Holy Feet.

10. It is an established fact that there are two factors in this region, nay, in the whole creation,

viz., spirit and matter. It is the spirit which brings forth creation. As long as spirit is there, the creation exists. As soon as spirit leaves a body, the name and form of the latter are annihilated. It follows, therefore, that in the entire creation, it is the spirit which is सत् Sat (self-existent) and Omnipotent. Wherever, i.e., in whatever body, the spirit enters or where the spirit current manifests itself in the seed, the work of creation, growth and sustenance of that body starts at once. The five तत्त्व Tattws (elements) and the three गुण Gunas (qualities) which are the main constituents of the creation, all combine and work harmoniously in subordination to the spirit-current and aid it in this work. On the contrary, when the spirit-current withdraws and leaves the body, decay and decomposition set in and the body disappears in a short time.

11. It clearly shows that the entire creation is sustained by the spirit-current. It has been brought about by it, and would disappear when the spirit leaves it. This proves that the potentiality of the spirit current is more or less the same as that of the Supreme Being Himself. In other words, the spirituality which pervades throughout this region and the entire creation, and which sustains individual bodies through the spirit-entities or spirit currents, and on account of which the creation here and everywhere appears to be a reality, is an emanation or particle of the Supreme Being, the Fountain-head of all spirituality. And the matter which we perceive is a particle of Máya.

12. Thirdly, the सुरत Surat (spirit-entitty) or the Jiva should perform all actions with full and firm reliance on the Supreme Being, Radhasoami Dayal, the real parent of all. All Jivas, i.e., the spirit entities are particles of Radhasoami Dayal and are now functioning in the various bodies by the vitality of the current issuing from His Holy Feet. They are, thus, entirely dependent upon His Daya (Mercy), i.e., the current flowing from His Holy Feet. It is, therefore, meet and proper for all Parmartha Jivaṣ (religious-minded persons) not to rely on their own endeavours but to conform to His Mauj and Daya. This would enable them to realize His Daya (grace), and to be fully or partly detached from their acts. They would receive great help in their Parmartha endeavours and make progress quickly.

13. The following would further corroborate the above statement. The functioning of a man's body, sense organs and the mind depends upon the spirit current. Unless the spirit-current permeates the body and vivifies it, the body would not function fully. This spirit-current is supported by the current which comes down from the Daswán Dwár, and the latter in its turn is sustained by Dayál Desh. Thus the existence of the entire creation and its functions depend upon the grace of Sat Purush Radhasoami Dayal. Hence, there is nothing new if the Jiva has to take His Saran. In fact, the whole creation is under His Saran (protection).

14. The word 'functioning' used in the above

paragraph with reference to creation means to keep it going. As regards individuals, they function according to their past and present Karams and their desires. They reap the fruits of their actions. The case of Jivas who have come under the सरन Saran (protection) of Sat Purush Radhasoami Dayal and are performing their devotional practices with reliance on Mauj and Daya stands on a different footing. Their past Karams will gradually be eradicated. The amount of suffering to be undergone due to their प्रारब्ध कर्म Prárabdha Karams will be very much reduced. As for the future, they will perform necessary and desirable actions with reliance on the Mauj of Radhasoami Dayal, and will not be attached to them. In this way they would daily go on becoming निष्कर्म, i.e., free from Karams and would one day reach the Highest Region where their salvation would be completed.

15. Fourthly, for reaching the highest regions, there is absolutely no other mode of practice which can be better and easier than the devotional practices enjoined in the Radhasoami Faith, viz., सुमिरन Sumiran or repetition of the ध्वन्यात्मक नाम Dwanyátmak Nám, ध्यान Dhyán or contemplation of स्वरूप Swarup (Holy Form) and श्रवण Shrawan or listening to शब्द Shabd or the internal Sound. He who is desirous of his true salvation, should begin practising them with love and yearning. One day his task will be done,

16. The current of Surat or spirit is the same as that of Shabd and Nám. One who proceeds

listening to the resonance of Shabd can ascend higher and higher with the help of the current of Surat or Shabd. It is the current of Shabd which emanated from the Holy Feet of the Supreme Being in the beginning. Hence, one who proceeds holding fast to the thread of Shabd, will cross over the whole creation and attain the निज धाम Nij Dham (True and Real Region). He will get the Darshan of the Supreme Being. Excepting the current of Shabd, there is no other means or mode or current by which the Jiva can reach the Original Abode. As regards other paths and currents, they have emerged from the sphere of Maya and end therein.

17. It is, therefore, incumbent upon every true Parmarthi to find out the secrets of Shabd and the heavenly spheres, the intervening stages between the Highest Region and the present location of Jiva. He should proceed from one stage to another contemplating the Swarup (Holy Form) and listening to the Shabd. He can thus reach the Holy Feet of Radhasoami, passing through all the intermediate regions. This is the method by which true salvation can be attained. All other modes or methods or paths terminate within the sphere of Maya. Therefore, complete salvation or true liberation from birth and death cannot be secured by practising any of them.

18. Fifthly, this world is not the home or the real abode of the spirit. It is the region of Mana (mind) and Maya (matter). It is for this reason that the spirit has to take a number of covers or bodies for functioning here. It cannot stay in a

body longer than a fixed period called 'age'. The coming of the spirit into the body and leaving the same are clearly observable.

19. The real abode of the spirit is the same as the Dhám of the Supreme Being, It is, therefore, proper for true Parmarthis that they should live here as aliens. A man, living in a foreign country, cultivates love and establishes social contact with the people of that land and also provides all sorts of amenities for himself, but he does not forget his native land. He keeps on sending articles of intrinsic worth to his home. He cheerfully avails of the opportunity, whenever it presents itself, to return to his homeland. He does not feel any pangs of separation from the people and the objects belonging to that place.

20. In the same way ardent devotees take care not to get entangled in the wordly affairs and effects. They develop intercourse and dealings with the people of the world only to the extent it is necessary. The chief object of their love and devotion is Radhasoami Dayal's Charans. Their main engagement is to perform the devotional practices as much as they can, so that they may reach Radhasoami Dayal's Feet as quickly as possible. In the end, by Radhasoami Dayal's grace, they leave the body and the world easily and proceed homeward with pleasure.

21. One cannot truly take Saran (protection) of Radhasoami Dayal's Holy Feet unless one cultivates and develops love for and faith in Him;

and this love and faith cannot be acquired, unless one performs Abhyás (devotional practices) for sometime. By performing the devotional practices, one can examine and test, within oneself, the veracity of the teachings of Sant Sat Guru. Then only will one acquire faith and belief in the omnipresence of Radhasoami Dayal and in the fact that He protects and showers His grace upon those Jivas who take His Saran. When this stage has been attained, then alone, one should think that the work of one's redemption has commenced.

22. Sat Purush Radhasoami Dayal is extremely gracious and merciful. In every way, He protects and takes care of him who has sincerely surrendered himself to Him. He will never forsake him until He has taken him to Dayal Desh. Hence, those, who have come under His care and joined His Satsang, should entertain firm faith that Radhasoami Dayal would certainly complete their task one day. As long as they do not repair to their Original Abode, He will be with them and protect and look after them in every way and enable them to advance in their Parmarth.

Discourse 7

ASSOCIATION

1. The predilection, propensity, nature, understanding and ideas of a man are shaped according to the company he keeps. The indelible influences of association received early in life mould a man's living, thinking, nature, understanding, eating, drinking, dress, generosity stinginess, humility and egotism.

2. The mind and senses of man lean towards material objects, sensual pleasures and name and fame ; and take pleasure in them. They work all their life to obtain them. Whenever there is frustration in the fulfilment of a desire, effort or plan and the enjoyment of some pleasures, there arises a conflict. Enmity develops to such an extent that its removal from the mind becomes difficult, nay impossible, unless there is retribution or revenge in some form.

3. The spirit is located beyond the range of mind and senses and it functions in the body through them. Therefore, it has also acquired an outward tendency. In association with the mind and senses, it has involved itself in the desires and hopes of acquiring material objects and pleasures of the external world. It is always engaged in outward activities.

4. It is observed that the spirit-current descends into the body from a higher region in the brain, and spreads throughout the body by means of nerves. Similarly, at the time of death, it withdraws and turns in the same direction, i.e., towards a higher region in the brain. The stronger the downward tendency of a spirit-entity is towards Pind or outwards, and the greater the attachment of mind is with diverse material objects and the Jivas, the greater would be the difficulty, trouble and confusion in withdrawing and turning upwards at the time of death. These are the pangs or throes of death which most of the jivas have to suffer in their last moments.

5. The spirit is chiefly attached to the body. It is also attached to the mind and through the sense organs to the material objects as well. The material objects include the articles of food and drink, dress and clothing, and house and habitat etc. All through its previous existence, the spirit has been associating with mind and body, and indulging in the worldly enjoyments and pleasures. It is so much engrossed in the body, mind and material objects that it has no idea of anything else. It shudders and feels pain at the thought of parting company with them.

6. There can be no improvement in the condition and the general notion and outlook of the spirit entity unless it meets with the Sant Sat Guru or Sadh Guru who is acquainted with the Real Home from where all spirit-entities have descended. He will explain the secrets of the Real Home and how to proceed on the path leading thereto. He will, by His Daya (grace), engender in the heart a sincere love and affection for the Holy Feet of the Supreme Being, Radhasoami Dayal and create a desire for His Darshan, and make it perform Abhyas (devotional practices).

7. Besides, the Sant Sat Guru or Sadh Guru, it is also very necessary to associate with true devotees called Satsangis and Abyhasis. In their company, one will come to learn how earnest longing and yearning they have for the performance of the Abhyas (devotional practices). On observing this condition of theirs and on hearing the discourses of the Sant Sat Guru or Sadh Guru a longing or

yearning will, by His Grace and mercy, be created of itself in one's heart for performing the spiritual exercises and turning with natural ease one's mind from the world and its objects and applying the mind and spirit to Shabd and Swarup (Holy Form) within one's self, in the upward direction. As one gets bliss and joy in one's exercises, the longing and yearning for internal activities will go on increasing day by day. One will pay less and less attention to the performance of outward activities every day.

8. This is the modus operandi for effecting change in a man's associations. He who sincerely associates with a Sant, his condition will certainly change gradually. The inclinations of his mind and senses will turn away from this side, i.e., from the world, and tend towards the Holy Feet within. The greater the intensity of application and attention with which this task is done, the greater should be the internal benefit experienced every day.

9. It is for this reason that Sants and Mahátmás have first of all enjoined on the Jivas to sacrifice body, mind and wealth at the Holy Feet of the Supreme Being. Although these three things are His gifts, yet the Jivas have developed such an egoism with respect to them that they feel great sorrow and pain when they have to leave them. As a result of attending Satsang, a Parmarthi (religious minded) Jiva must come to realize that as long as his love and attachment for body, mind and wealth are strong, the engendering of love and devotion for the Holy Feet of the Supreme Being in his heart is impossible. Considering these things as

perishable and painful, according as a Parmarthis will go on gradually minimising his attachment to them, proportionately the love and devotion for the Holy Feet of the Supreme Father Radhasoami Dayal will be awakened, and he will get succour, and experience bliss and happiness internally.

10. The Reservoir of spirituality, i.e., the Region of the Supreme Being Radhasoami Dayal is inside and the path leading to it also starts at the centre of the eyes inside. Hence all outward activities, excepting those which are necessary and proper, mislead and misguide the Jiva. Assuredly, the association with Sant or Sádth or His discourses and the company of ardent devotees whose connection with the internal regions and path has been established, are helpful in the performance of the internal practices. Although these activities are seemingly external, yet they are entirely connected with the internal practices and are conducive to internal progress. Hence, whenever, such an association or company is fortunately available, one should take full advantage of it, and attend Satsang with earnest longing.

11. It is necessary and proper for sincere Parmarthis that, in order to apply their mind and spirit to Parmarthis activities within themselves, they should, as far as possible, curtail their association with the Jivas given to outward activities. They should reduce such of their outward activities as are unnecessary and undesirable. They should also remove such thoughts from their mind. This will facilitate their internal progress.

12. Excepting association with Sants and Their discourses and writings, none of the outward activities which are considered as Parmarth (religion), are helpful in the salvation of the soul. Of course, the fruits of शुभ कर्म Shubha Karams (meritorious acts) will be available in the form of securing some pleasure, for a short time, either in this world or in some higher region after death. On the other hand, if one performs some act with love and sincerity and with the object of securing the pleasure of the Supreme Being, then, of course, one is sure to get the Darshan of Sant Sat Guru who will give out the method of internal practices for meeting with the Supreme Being. Thus one's task will be gradually completed one day.

Explanation of Shabd (Hymn) No. 13,
Bachan (Chapter) No. 41, Sar
Bachan Poetry, Part 2.

सोधत सुरत शब्द धुन अंतर ।

घटत तिमर नभ बासी ॥१॥

Sodhat Surat Shabd Dhun antar

Ghatat timar Nabh bási.

Translation—The spirit of the Abhyasi (practitioner of Surat Shabd Yoga) descrying the Shabd, caught hold of it and reached the celestial regions. Thus it was released from the darkness of the lower regions.

चमकत चांप धनुष गति न्यारी ।

कंज ज्योति छिटकत उजियासी ॥२॥

Chamkat chanp dhanush gati náyri

Kanj Jyoti chhitkat ujiyási.

Translation—Thus the spirit glistening like the head of an arrow, shot from the third Til (bow), i. e., crossed the third Til and saw the refulgence of Jyoti. The two currents from the two eyes meet at the third Til, forming an arch of a circle or a bow. Hence the third Til is referred to as a bow.

गगन गंग धारा उठ धावत ।
 होत जहाँ निरमल गत स्वांसी ॥३॥
 Gagan Gang Dhára utha dháwat
 Hot jahán nirmal gat swánsí

Translation—The current of spirit which is the current of Gangá rushes from Sahas-dal-Kanwal to Gagan (Trikuti). At Trikuti the प्राण Prán becomes pure.

जमुना तीर श्याम खुल खेलत ।
 गोप, गूजरी करत बिलासी ॥४॥
 Jamuna teer shyám khul khelat
 Gop gújrí karat bilásí

Translation—On the way, the mind dallies freely on the left side. The spirit-entity which has been released from the stress of the senses observes these frolics of the mind.

जसुधानद कंस रिपु सुंदर ।
 धमक सुनत तज आसी ॥५॥
 Jasudhánand Kansa ripu sundar
 Dhamak sunat taj ásí.

Translation—The mind which is Krishna, hears the sound coming from above, and renounces hopes and desires of the world.

धूमत अधिक धधक धुन धावत ।
पावत काल तिरासी ॥६॥

Ghoomat adhik dhadhak Dhun dháwat
Páwat Kál tirásí.

Translation—The mind roars and rushes upwards with the resonance and reverberation of Shabd. Seeing this, Kál droops down.

बिमल नगर जहां घोर अखाड़ा ।
खोजत रही नाम गति पासी ॥७॥

Bimal nagar jahán ghor akhádá
Khojat rahí Nám gati pásí.

Translation—Rising higher and higher, the spirit reached बिमल नगर Bimal Nagar, i., e., सुन्न Sunn, which is the court or assembly hall of Hansas. On reaching this region, the spirit fully realises the ascendancy of Name or Nam.

मीन मानसर भँवर कंज पर ।
भृंगी होत समझ गुन तासी ॥८॥

Meen Mánсар Bhanwar Kanj par
Bhringí hot samajh guna tásí.

Translation—The spirit enjoys the bliss and joy of मानसरोवर Mánсарovar like fish in water. It moves about or revolves in गुफा Guphá (cave) like a भँवर Bhanwar (a large black bee) i. e., it enjoys the bliss of भँवरगुफा Bhanwar guphá. Thence it goes to सतलोक Sat Lok and attains the status of a भृङ्गी Bhringi, i. e., the same form as the Sat Guru.

राधास्वामी उठत धाम धुन ।
बैठ मगन अविनासी ॥६॥

Radhasoami uthat Dhám Dhun
Baitha magan Avinasí.

Translation—The spirit hearing the sound ‘Radhasoami’ reached Radhasoami Dhám, and becoming co-eternal with the Eternal, found permanent rest in bliss there.

Discourse 8

ALL JIVAS ARE OFFSPRING OF THE SUPREME
FATHER RADHASOAMI DAYAL. THEY
SHOULD GIVE THOUGHT TO
THEIR REAL HOME AND THEIR
TRUE AND REAL PARENT,
AND ENDEAVOUR TO
ATTAIN HIS HOLY
FEET.

1. Every body, in this world, is very conscious and proud of the superiority of his family and forefathers. We have to realize that we all are children of the Supreme Being Radhasoami Dayal. How happy and contented should therefore we feel that we belong to such a high lineage and to Him, who is the most high ? All other pleasures and honours must dwindle into insignificance before this thought.

2. When we come to believe to some extent that we all are the children of the Supreme Father Radhasoami Dayal, we are sure to have some

fraternal feeling towards all. It may not be practicable to give expression to this feeling all the time at all places and towards all persons, but a loving regard must always be present to a greater or lesser extent. Such a person will ever be a sincere benefactor of every body. He will never think of harming anybody by act, deed or thought either in his own interest or in the absence of an imperative necessity which involves the greatest good of the greatest number.

3. When a person, who considers every one to be the off-spring of Radhasoami Dayal, will peruse or listen to the discourses and teachings of Sants and Mahátmás or get the Darshan of Sant Sat Guru or Sádih Guru, he will, as far as and in the manner it is possible, resolve upon mending his ways and behaviour and understanding in such a way that the True Parent, Radhasoami Dayal and Sant Sat Guru, may be pleased with him, shower grace upon him, take him under the protection of the Holy Feet and give him strength and courage to effect a change in his worldly nature and tendencies and to develop and cultivate deep longing and yearning for Parmarth (spiritual regeneration).

4. The Supreme Being and the Sant Sat Guru will surely shower Daya (grace) upon a person of the above category. A longing for Parmarth and Parmarthi activities will be engendered in his heart. He will be attracted to Satsang where he will learn about true Parmarth, i e, the ways of true love and devotion, the glory and eminence of the true

Supreme Being, and the secrets of the inner path leading to Him. He will then apply himself to the performance of Surat Shabd Yoga which is the special mode evolved by Sants, by which Jivas can reach their Original Abode. Day by day, he will go on discarding evil tendencies and habits and will thus become purified. He will reach the Holy Feet of his True Parent one day.

5. According as a person will go on performing the devotional practices under the benign grace of the Sat Guru, he will realize His Grace and Mercy internally. This will augment his faith and belief in the glory, omnipotence and omnipresence of the Supreme Being as well as his love and devotion for Him. Renewed and fervent longing and love will go on awakening in his heart every day. As a result, his love and devotion for the Supreme Being and Sat Guru and compassionate regard for the Jivas, in general, will be promoted. Good behaviour and virtuous conduct will, of themselves, be produced in him. Lovers, devotees and Sádhs will be very dear to him. He will always enthusiastically serve them and the Sat Guru.

6. On being married, the couple entertains great love for each other, and begins immediately to cultivate friendship with the members of each other's family and wish to please them. If a man is convinced that Radhasoami Dayal is the Supreme Being, Omnipotent and the True Parent of all the Jivas who are His own offspring, then it is no wonder if he begins to have love and devotion in the Holy Feet of Radhasoami Dayal and of the

Sant Sat Guru, who is the repository of the secrets and the Saviour, and to have compassion for the Jivas in general. As a matter of fact, this feeling must be generated as soon as the conviction is born. Nay, this is the test of the existence of such a conviction. So, if such a condition does not supervene, it must be presumed that there is some deficiency in the conviction itself.

7. Suppose a man goes away to a foreign land for service or business when his son is only a year or two old and he does not return for a long time. When the boy comes of age and learns from his mother about his father, he immediately begins to develop feelings of love and affection for him. A desire to meet him is filled in his heart. This is the case with the Jivas, who are immersed in the material objects created by Kal and Maya, and are totally ignorant of their real parents and home. Fortunately, they meet with Sant Sat Guru who knows the secrets of the real home, has the good of Jivas at heart like the real parents, and incarnates in this world with the object of bestowing salvation on them. They hear from Him about the glory and secrets of Radhasoami Dayal. Instantaneously, feelings of love and devotion and yearning for the Darshan of Radhasoami Dayal are awakened in their hearts. From that very day they engage themselves in the performance of those devotional practices by which they can one day reach their Original Abode, the Holy Mansion of Radhasoami Dayal.

8. No wonder if such love and faith are awakened. What is, however, of importance is that there must

be faith and belief in the teachings of the Sant Sat Guru. Otherwise, there will be no immediate change in the attitude of the mind. Of course, love will be awakened if one attends Satsang for some time, listens to discourses time and again, performs devotional practices and gets some internal experiences. Gradually, one day the task will be done.

9. There are those who, on observing the condition of this world, are inspired by such ideas as these. This world is not stable, nor does it belong to the Jiva. Its pleasures are of a low order and perishable. Where is He who has brought about the entire creation? How can He be attained? There must be a region which is everlasting, and joys and pleasures of which are also eternal and perfect. Such Jivas are always anxious to probe into these matters. When they get the Darshan of Sant Sat Guru or Sadh Guru and learn from Him the whereabouts of the Supreme Being and His Abode and how to get there, they at once believe His words and apply themselves to the performance of the spiritual exercises. They yearn for the True Supreme Being and His Abode, and behave with great love and humility before the Sant Sat Guru (who holds the secrets and saves the Jiva) as well as His devotees. Being somewhat indifferent to the world, they proceed internally with the utmost zeal to their Original Abode. Such Jivas are true Parmarthis. They are fit to receive greater and greater grace and mercy of the Supreme Being Radhasoami Dayal and the Sant Sat Guru every day.

10. It is proper for those who act with due deliberation, thought and care, and examine the affairs of the world with open eyes, to do as laid down above. That is to say, they should search for, and find out the whole secret from Sant Sat Guru or a Sadh Guru. Harboursing love and affection for the Supreme Being Radhasoami Dayal in their hearts, they should begin performing the internal practices for traversing the path to the Original abode. One day, they are sure to reach there by the grace and mercy of Radhasoami Dayal, and get perfect and eternal bliss.

11. It would be a matter of great pity if a person not believing in the words of Sant Sat Guru, remains engrossed in the material objects and wanders here and there in the world. Being unmindful of his high ancestry and of the real fatherhood of the Supreme Being, he follows the dictates of his mind and senses, and remains subject to births and deaths and pains and pleasures which are incidental to assumption of physical bodies. It is only in the human body that the practices by which one can proceed towards one's Real Home, are practicable. So, unfortunate are those who lose this opportunity and make no endeavours for the good of their soul. Having been endowed with intelligence and discrimination and the capability to perform spiritual exercises, whosoever does not make use of them, commits (spiritual) suicide, i. e., he himself causes harm to his soul.

12. Some proofs have been furnished in discourse No. 7 in support of the following five

things:—(1) Radhasoami Dayal is Omnipotent and the Master and Lord of all. (2) The Jiva or the spirit-entity is of the same essence as He, i. e., it is His own child, (3) Except Surat Shabd Yoga, there is no other method which may be easy and may lead to the Highest Abode. (4) Those who come under His protection and apply themselves to the practices taught by him, will gradually one day reach His Holy Feet and secure everlasting bliss. (5) This world is a foreign place for the Jivas, it is the region of Maya. Those who remain here cannot escape births and deaths and the pains of the body. It is now incumbent upon Jivas to have some faith and belief in these discourses and to begin practising Abhyas (devotional exercises), so that they may, one day, reach their Original Home and become happy for ever. Failing this, they will keep wandering in high and low regions and forms of existence according to their Karams (actions).

13. Everybody must act in this life with due regard to his real gain and loss. Otherwise he will have to repent. When the opportunity is lost, no amount of repentance is of any avail.

Discourse 9

WHILE IN SATSANG AND IN THE PRESENCE
OF SAT GURU, A DEVOTEE MUST OBSERVE
THE RULES AND CONVENTIONS OF
PARMARTH.

1. A man observes the formalities of his profession and society, and behaves as others of

his kind do. For instance, a student, while in school, devotes himself to his studies only, and does not attend to any other work. Likewise, officials, while in office, wear official dress and perform official duties only.

2. Similarly, a seeker after Parmarth, while he is in the presence of Guru or Sadh or in His Satsang, must listen attentively to the discourses without entering into discussions, and cogitate upon them; and fix his attention on His Darshan. He should observe internally and externally the rules of Bhakti or devotion. In other words, he should externally exercise some restraint on his senses; and internally he should ruminate on Parmarthi matters only. He should not allow any impulse pertaining to mundane affairs, to arise in his mind. He should entertain more or less the same respect and fear in his mind for Guru and Sadh, as he does for his father, grand father and elders or his officers, because in the realm of Parmarth Guru and Sadh are the real elders and superior officers.

3. One who goes to a true Guru with the above attitude of mind, is sure to derive some benefit of Parmarth (spiritual regeneration). If he continues, in this way, to attend Satsang regularly for some time, the state of his mind would definitely change for the better, and love for the Holy Feet of the Supreme Being will be engendered in his heart, and it will go on improving day by day.

4. A sincere Parmarthi must never be swerved by the old beliefs and prejudices. He should never

prefer his own ideas and notions about Parmarth before the Sat Guru. On the other hand, he should consider himself ignorant and adopt the teachings imparted by Him with loving regard and respectful feeling.

5. A man acts up to the orders of his officer and so does a patient carry out the instructions of a physician, without regard to his caste and creed or his private life. Similarly, a sincere Parmarthi should simply test the teachings of a Sadh and the devotional practices prescribed by him. He must not give thought to his caste, outer signs and symbols, because how can he, who is himself deeply immersed in Maya, judge those who have freed themselves either wholly or partially from Maya? Of course, if one attends his Satsang for some time, one can form some idea of a Sadh's attainments, i. e., one can see how far the Sadh has detached himself from the world.

6. An ardent Parmarthi should mind his own business in Satsang. He should not concern himself with other Parmarthis, nor should he poke his nose into their affairs. However, if he notices a person to be superior to or more advanced than himself in devotion, then he should also adopt his ways. He should take his help if possible and available.

7. It is also proper for a devotee that he should under-state his ardour and enthusiasm and he should not make much exhibition thereof. He should not thoughtlessly undertake a task which is beyond his capacity to discharge. If he does so, he will receive

some jolts in the course of its performance. Whatever he does, he should do after due consideration and with patience. He should not strain himself to his full capacity. He should not act with haste and impatience. This will make his progress smooth. In short, he should not embark on a Parmarthi venture all at once in emulation of others, in a spirit of sheer competition. If he proceeds on slowly, he would be able to perform the same properly. He should augment his love and devotion, and his capacity would also develop proportionately.

8. A sincere Parmarthi ought not, on any account, to enter into dispute or quarrel, or entertain feelings of enmity, hostility and jealousy against any Satsangi, because this would cause set-back in his love and devotion and internal progress, for nothing. If he disapproves anybody's conduct or notices something wrong or amiss in anybody's demeanour, he should politely point out his short-comings in private. If, however, he does not mend his ways, he should speak to the Sat Guru or the Sadh who is the head of the Satsang. It is for Him to deal with that person in any way He deems proper. He should thereafter have no concern with that Satsangi. In case he does not like to meet and talk to that person, he may not do so. But he should bear no ill will against him, nor should he insist on his removal from Satsang. Because if he continues to attend Satsang, there is the possibility of his correction by and by. His evil tendencies will be eradicated. On the other hand, if he is removed

from Satsang, his correction would not be possible elsewhere.

9. If a devotee does not appreciate or approve of any action of Sat Guru or any proceedings taken in Satsang, he must not decry or speak ill of it before any Satsangi or any worldly people, nor should he consider it undesirable. He should believe that there must be some hidden good in that action either for some Parmarthis or for all Parmarthis in general or for both.

10. If the devotee is not reconciled and is in doubt, he should speak about it in private to an advanced Satsangi ; or if possible, he may, with humility, enquire about it from the Sat Guru Himself. Thus his doubts will be removed.

11. It is explained in the Satsang of Sants what is true Parmarth (religion) and how to attain it. Those who have a strong desire for working out their true salvation and securing Darshan of the True Supreme Being will be able to act up to these teachings. On the contrary, those who are saturated with the worldly desires, and have very little regard for their spiritual welfare, cannot perform the devotional practices properly, in the beginning. But if they continue in Satsang and practise devotional methods, their worldly desires will get weaker after some time, and the desire for spiritual regeneration will become strong in their case also. They, too, would begin to derive bliss and pleasure in the devotional practices.

12. But those who are thoroughly worldly-minded, will not be able to stay in Satsang, nor

will they have the fitness and patience to listen to and understand the discourses delivered there. It is for this reason that some such activities are introduced in Satsang as scare away the worldly people so that they may not disturb the Satsang, and cast their evil influence on true Parmarthis by their association and talks about the world and cause hindrance in their Abhyas.

13. The introduction of such activities augments the love of Parmarthis. The worldly people dare not come near Satsang. In their ignorance, they speak ill of Satsang, and thus keep those away, who are insincere.

14. There is bound to be love and affection among true Satsangis. Their goal and the object of their love are the same. Every one of them has the sole desire of meeting the Beloved, and is, in his own way, engaged in accomplishing the same task. Under the circumstances, there must necessarily be concord and amity among them. They will always be ready to help one another. If there is discord, it must be presumed that there is some shortcoming in their activities and objectives. But if they remain attached to Satsang, and perform some Abhays, they will also gradually be purified one day.

Discourse 10

TEACHINGS OF SANTIS ARE MEANT FOR THOSE WHO HAVE THE NECESSARY COMPETENCE. BUT IT IS INCUMBENT UPON ALL JIVAS TO FOLLOW THEM AND TO REGULATE THEIR CONDUCT TO BEST OF THEIR ABILITY.

1. The teachings of Sants are intended for the Jivas having competent ability, i.e., for the talented Parmarthis. They alone can understand them correctly and perform Abhyas (devotional practices) properly.

2. The second-rate Jivas will also understand and accept these teachings, but they will be able to act up to them only gradually. By attending Satsang and performing Abhyas, they will become competent in course of time.

3. The Jivas of low order, i.e., those of the third grade, would be able to understand the teachings only after attending Satsang for some time. Thereafter they would begin Abhyas (devotional practices) gradually. They would take time to be able to perform Abhyas properly.

4. The Jivas of the fourth category are mean and ignoble. They are downright worldly, ritualistic and egotistic. They would not come in the Satsang of Sants. And even if they do happen to come anyhow, they would not be able to stay there, nor would they apply themselves to the performance of Abhyas.

5. What has been stated above is the general principle. The grace (Daya) and power of Sants are, however, great and limitless. They can, if They so wish, attract Jivas of any category, and bestow on them the gift of Their love.

6. No Jiva, be he of the first, second or the lowest grade, can perform Parmarthi (religious) deeds properly, without the grace of Sants. Hence it is imperative that all must come before the Sant Sat Guru and take His Saran as best as they can. Thus they will begin to acquire spiritual fitness. By the grace and mercy of Sant Sat Guru, they would practise devotion by and by, and their task would be done one day. In every respect, the importance of the Sant Sat Guru is pre-eminent. Without His grace true salvation can never be attained by any Jiva.

7. Only devotees will appreciate and comprehend the previous discourses Nos. 8 and 9. They alone will act up to them to some extent, and derive bliss and joy within. Reverence, love and faith in the Holy Feet of Radhasoami Dayal will go on increasing daily in the hearts of such Jivas. Others will peruse these discourses, and acquire some spiritual knowledge. But they will not be able to act up to them fully just now. All Jivas cannot act equally well. There is difference in the understanding and endeavours of Jivas of different categories. Accordingly, they fall into several classes, such as, the highest, the middle and the lowest.

8. Accordingly, everywhere there are same

differences in the performance of men, both spiritual and temporal.

9. As all those, who are the members of the same group, sect or denomination, have the same aim and object, they will work together and help one another to achieve the same object. There will be great mutual love and regard among them, because their goal or beloved is the same.

10. In Parmarth, and particularly in the Satsang of Sants, the Isht or goal of all the Satsangis is one and the same. They all believe in the Supreme Being Radhasoami Dayal. Their object is to reach Radhasoami Dhám to which end they all attend Satsang and perform Abhyás (devotional practices). Therefore, they should have affection and regard for one another just as brothers and sisters and members of the same caste. They should, as far as possible, and in all circumstances and at all times, help and support one another.

11. Those who are sincere Parmarthis, will certainly behave as stated above. But those, who are worldly minded, and have taken to Parmarth with some ulterior motive or those, who are egotistic and selfish and who have very little desire for Parmarth, will not be able to adapt themselves to this mode of behaviour. They will not have complete love for the Holy Feet of the Supreme Being Radhasoami Dayal and Sant Sat Guru, nor will they have necessary affectionate regard for Satsangis. Their behaviour would mostly be superficial in all respects. They will not have love for any one, to the desired extent.

12. Every man and woman who has embraced Radhasoami Faith or may hereafter do so should understand that it is incumbent upon all to engender sincere and deep love for and faith in the Holy Feet of Param Purush Radhasoami Dayal, and to increase the same day by day by attending Satsang and performing Abhyas (devotional practices). They should regard Satsangis and Satsangins as brothers and sisters, and regard the entire body of Satsangis as members of their real brotherhood and treat them with love and affection. They will keep company upto and in Dayal Desh, but the association of brothers and sisters of flesh lasts in this life only.

13. Satsangis should not find fault with one another. If they notice any misbehaviour, they should speak about it to the person concerned politely in private. One should not speak ill of another behind his back either to Satsangis or non-Satsangis. If one does so, one would be guilty of calumny. Satsangis should guard against this evil (of calumny).

14. One should not be jealous of the praise of love and devotion and progress in Abhyas of another Satsangi, nor should one think of causing him harm or injury. On the contrary, one should emulate him so that he may also be deserving of praise.

15. Satsangis should, as far as possible, eschew fault finding. If a man finds fault with another, he is sure to get that fault in himself irrespective of whether the other person has it or not. The result will be that he will be troubled at the time of Abhyas. If this evil is deep-rooted, he will slander

that person before all and sundry. Thus, it is obvious that one who finds fault with others, suffers a loss. Therefore, this habit should be given up as early as possible. However, if one notices such a fault in others, as is likely to bring bad name to the whole Satsang, one should report, in private, about it to the Guru or Sadh, or the Satsangi, who may be the head of that Satsang, so that appropriate steps may be taken in the matter. So much caution should invariably be exercised that, as far as possible, no body's fault is made public.

16. In short, it is necessary and proper for all the followers of the Radhasoami Faith to try to accept and follow with their heart and soul to the best of their ability the various instructions and commandments given for their benefit. They should consider themselves deficient to the extent they are unable to follow them. They should endeavour and pray for the removal of that deficiency, and repent and feel ashamed of the same. By this, that deficiency will gradually be removed one day. By grace, their mode of conduct and behaviour will be corrected in conformity with the teachings and instructions.

Discourse 11

**RADHASOAMI RELIGION IS BASED SOLELY
ON GRACE AND MERCY. BY ADOPTING
THIS FAITH, SALVATION IS ATTAINED
EASILY.**

1. Radhasoami Dayal has, in His grace, given out Surat Shabd Yoga. Its practice is so easy that man, woman, child, young and old, can all perform

it easily. But grace and mercy are always necessary for this, because the Jiva is extremely weak and liable to err. Therefore whatever Abhyas and acts of devotion are to be done by the Jiva, will be performed only by the grace and mercy of the Supreme Being Radhasoami Dayal. Without this, it is not in the power of the Jiva to do so smoothly and regularly. None-the-less, relying on His grace and mercy, he should continue his efforts with firm resolve and courage.

2. Jivas are required to control their mind and senses. Weaning them from the pleasures of the world, they should be turned inwards with the help of Shabd and Swarup (Form), and elevated to higher regions. But the Jiva has been confined in the regions of Maya, through ages, birth after birth. He is entangled in the pleasures of the senses and in the company of the worldly people. He has lost all recollection of his Original Abode, i. e, the region of Sat Purush Radhasoami. His mind and senses are inclined outwards to his kith and kin and the material objects. He is all the time trying to secure these objects or thinking about the same. For this reason, if he happens to hear the words of spiritual admonition, he is unable to follow them. Due to his mind being pre-occupied with the thoughts of the world, he is unable to accept and perform correctly the practices for controlling the mind and senses. For achieving this even in a small measure, grace and mercy are necessary, which the Supreme Being Radhasoami Dayal showers whenever and in whatever manner He deems it fit and proper.

But it is certainly incumbent upon Jiva to detach himself, to some extent, from the world and its pleasures. He should not nurse unnecessary desires.

3. According to the teachings of Sants, the Jiva must attend Satsang once or twice every day till his delusions are somewhat removed. It is a great boon if he luckily gets to Satsang of Sant Sat Guru or Sadh. Otherwise, he should read and study, carefully and attentively, the scriptures of Sants, once or twice daily. Even this would be very beneficial and his ignorance and misunderstanding would be gradually removed. Whenever he can conveniently do so, he should make it a point to visit the head-quarters Satsang once or twice a year, or once in two or three years, and stay there for at least a week or two or for a longer duration. He should utilize this opportunity for removing his doubts and misunderstandings and also the impediments and obstacles which hamper his Abhyas (devotional practices).

4. Even attendance at the Satsang is not possible without grace and mercy. Radhasoami Dayal, in His grace, fulfils the desire of sincere Parmarthis as and when He considers it proper. Now and then, He creates circumstances favourable for the ardent Parmarthis to attend Satsang and derive benefit therefrom. If no such opportunity is available by Mauj, they are brought in contact with some high class Satsangi from whom they hear spiritual discourses so that they may also begin to progress on the path of salvation. It, however, behoves all Parmarthis to engender an

intense longing for visiting Satsang, and to do all they can to achieve this.

5. All Jivas cannot perform devotional practices as they should. Therefore, Radhasoami Dayal has so ordained that those, who sincerely adopt His Saran (protection) and make spiritual endeavours with earnestness to the best of their capacity, i.e., those who do their work both spiritual and temporal, relying on Mauj, will be protected and taken care of by Him in every way. He Himself will make them perform such Abhyas as is necessary for their salvation. At the time of leaving their body, He will saturate their spirit with the nectar of His Holy Feet, and locate it in that high and happy region which He considers proper. He will give them re-birth so that they may join Satsang again and advance spiritually so as to befit them to gain access into the Highest Abode. Thus their task will be completed.

6. In short, Radhasoami Dayal is showering His grace and mercy on Jivas in every possible way and is carrying them through. He will effect the complete salvation of those who sincerely and unreservedly surrender themselves to Him, particularly as regards their spiritual regeneration.

7. In order that one may surrender oneself sincerely, one must have love for and faith in the Holy Feet of Radhasoami Dayal. Whatever devotional practices a Jiva is able to perform, is enough for his salvation, provided faith has been implanted and some love generated in his heart by attending Satsang. In other words, Radhasoami

Dayal in His munificence, will make the Jiva do what is necessary and proper and take him to Dayal Desh.

8. Radhasoami Dayal's commands are that, he who is keen to go to his Original Home after completing his task, must perform the devotional practices assiduously. He must curb and control his mind and senses and elevate the spirit to higher regions, stage by stage. This will enable him to reach the Highest Abode one day. Grace will always be with such a person. The Munificent Lord Himself will accomplish his task by extending His help.

9. There are Jivas, who cannot undergo the travail of performing the devotional practices, and curbing and bringing under control their mind and senses. They have, however, sincerely come under the protection of Radhasoami Dayal's Feet. Such Jivas must work hard to augment the love for and faith in the Holy Feet, and also try to perform Abhyas as much and as best as they can. Radhasoami Dayal will, by His grace, Himself accomplish their task. He Himself has been pleased to say :—

धीरज धरो करो सतसंगत, मेहर दया से लेऊं सुधारा ॥
 वह तो रूप दिखा कर छोड़ूँ, तुम जल्दी क्यों करो पुकारा ॥
 तुम्हरी चिंता मैं मन धारी, तुम अचित रह धरो पियारा ॥
 संशय छोड़ करो दृढ़ प्रीती, और परतीत सँवारा ॥
 यह करनी मैं आप कराऊँ, और पहुँचाऊँ धुर दरबारा ॥

Dheeraj dharo karo Satsangat,
 Mehar Daya se leún sudhára.

Wah to Rúp dikhákar chhorún,
 Tum jaldí kyon karo pukará.
 Tumhrí chintá men mana dhárá.
 Tum achint rah dharo piyára,
 Sanshaya chhor karo dridh prítí,
 Aur partít sanwára.
 Yah karní men áp karaún.
 Aur pahuncháún Dhur Darbára.

Translation—Have patience. Attend Satsang. You shall be corrected by grace and mercy. You shall certainly see that Form. Why are you so restless and disconsolate? I am mindful of your welfare. Do not worry. You only engender love in your heart. Banish all doubts. Strengthen and intensify your love and faith. I will myself see that your task is completed and will take you to the Highest Mansion.

Kabir Saheb has also spoken in the same strain.

मत तू हंसा डिगमगे, गहो मेरी परतीत ।
 काल मार मरदन करूँ, ले चलूँ भौजल जीत ॥

Mat tún Hansá digmige, gaho meri partít
 Kál már mardan karún, le-chalún Bhaujal jeet.

Translation—O Hansa, Spirit or Soul! Do not vacillate. Have faith in Me. I will subdue and crush Kal and redeem you from this region.

10. Hence those, who have accepted the protection of Radhasoami Dayal, should strengthen their faith in and depend on His Daya (grace), and

go on performing spiritual practices as best as they can. For the rest, they should depend upon Radhasoami Dayal, who will do what is needed.

11. Saran does not amount to inaction. By adopting Saran, it is not intended that spiritual endeavours, such as Satsang, Abhyas, and efforts for developing love and faith, are to be given up.

12 Those who adopt the attitude that nothing need be done, should know that they are idlers and negligent. They are not fit to receive Daya (grace). Therefore, as long as they do not muster courage and make endeavours, their spiritual progress will not commence.

13. If one were to ask how it is possible for Radhasoami Dayal to bestow salvation on Jivas through His grace and mercy without their performing spiritual practices and eradicating their Karams, the answer is as given below.

14. Radhasoami Dayal, through His grace and mercy, causes both types of Karams, viz., Sanchit and Prarabdha, to come into play in quick succession. Jiva's sufferings are reduced from a maund* to a seer*, and a good deal of Karams are exhausted in this very life. Where the suffering ought to be in the measure of a maund* it is reduced to a seer* and where the punishment ought to be impalement, it is reduced to pricking of a thorn. This is possible, because due to their dependence on the Holy Name and reliance on his Saran (protection), Jivas

* See foot-notes of page 21, Prem Patra Part I.

experience very little pain. Whenever they have to undergo pain and suffering, their mind and spirit are, by Mauj, withdrawn and attracted inwards to such an extent that, compared to the people of the world, they feel them very little.

15. There is very little or no effect of Kriyaman Karams on those who have adopted Saran. Whatever they do with any expectation, they depend on Mauj. Whether the mind conforms to Mauj or not, Radhasoami Dayal, by His grace and mercy, so shapes the result that spiritual benefit accrues to them. Simultaneously their mundane affairs also go on well as far as it is proper and necessary, but on a moderate scale, so that their mind may not be very much attached to them. Radhasoami Dayal, by making them attend Satsang, effects reduction in their unnecessary mundane desires, and in the hopes and cravings of the mind. Thus Kriyaman Karams cannot bind them.

16. Radhasoami Dayal makes the Jivas perform acts of love and devotion, e. g., Satsang, Sumiran, Dhyan, Bhajan, the chanting of hymns, the reading and studying of holy books, and service of Sant, Sadh and devotees with body, mind and riches. As a result of these acts, their mind and spirit get detached from Maya and its objects day by day. Leaving the plane of senses, they rise to higher planes. They experience, within and without, grace and mercy. This increases their love and faith. The longing to get the Darshan of Radhasoami Dayal and to reach His Mansion goes on awakening.

17. The benefit accruing from the acts stated above cannot be estimated. Love goes on increasing daily. The spirit entity rises continuously above the regions of Kal, Karam and Maya. The worldly desires and activities are reduced and the mind is detached from the objects and pleasures of the world.

18. There is thus no doubt and misgiving left regarding the true redemption and salvation of the Jiva. Those, who are sincere Parmarthis and have come under the Saran (protection) of Radhasoami Dayal, can verify the above statement. After practising Abhyas for a short time, they see that there is change in their poise. They experience Radhasoami Dayal's grace and mercy. From this they can very well conclude that the true welfare and salvation of their soul are certainly possible, if they perform Surat Shabd Yoga as much as they can, and strengthen the Saran of Radhasoami Dayal.

19. In Radhasoami Faith, nothing has to be done under duress or hardship. Whatever has to be done, is done with natural ease. Jivas are not forced to renounce anything, nor are they required to accept anything which does not appeal to their reason and intellect. They are not compelled to do anything which is beyond their capacity. Every one does only as much as he desires. In short, all spiritual activities in this Faith depend upon the capacity, enthusiasm, eagerness and love of the devotee.

20. Verily, Radhasoami Dayal has propounded a sublime, true, perfect and profound Abhyas by

which one can reach the Highest Abode. This was never done before. People of every nationality and country can freely join this Faith. By performing to some extent the devotional practices prescribed by this Faith, they can with the grace and mercy of Radhasoami Dayal be convinced in this very life of their eventual redemption and salvation. This they would attain without much difficulty and inconvenience, nay with ease and comfort. Thus they can get some peace, happiness and freedom from care or anxiety.

21. This Faith and the devotional practices were given out by the Supreme Being Radhasoami Dayal Himself when He incarnated in this world as Sant. As He is the true Parent of the whole creation, and is constantly solicitous of the welfare of all Jivas, it is only this Faith and it is only the devotional practices given out by Him that are meant for all the Jivas. In other words, this Faith is open to all. People of any nationality can join it and perform its devotional practices, and can thus easily attain to their salvation.

22. This discourse will be appreciated by those who are true seekers and have a keen desire for their spiritual welfare. They would, by attending Satsang and performing internal practices, test the veracity of what has been stated above, and experience Radhasoami Dayal's grace and mercy. This will afford them great pleasure. On the contrary, those, who are not true seekers and have no desire for Parmarth (spiritual welfare), will not believe in these discourses. If they attend Satsang

and hear discourses, they would not be pleased nor would they be able to perform internal practices. How can, then, they experience the grace and mercy which Radhasoami Dayal is showering on Jivas ? How can they have faith in the superiority of the Radhasoami Faith and its devotional practices ?

23. Of course, a person does not stand in indispensable need of visiting Satsang head-quarters frequently, provided that he has understood the principles of Radhasoami Faith properly by attending Satsang once or twice or on a number of occasions; his doubts and misgivings have been removed; his faith in and Saran of Radhasoami Dayal's Holy Feet have become firm and strong; he has fully understood Bhakti Márg and its observances; he acts up to them as far as he can; he is able to curb the vagaries of his mind and senses and constantly regulates them and conforms them to the teachings; relying on the grace and mercy of Radhasoami Dayal he performs the devotional practices as best as he can; he takes cognizance of the hurdles in his devotional practices and makes efforts for removing them; and he experiences to some extent the grace and mercy of Radhasoami Dayal internally and externally. Such a person can derive the benefit of attending Satsang from reading and studying the holy books, ruminating upon them and performing internal devotional practices. But he may visit Satsang whenever he so desires and gets a suitable opportunity to do so and thus enjoy the bliss and beatitude thereof.

24. Those, who reside in distant lands, should,

at least once, visit and attend the Satsang whenever they can do so. And if this be not possible, they should attend the Satsang of those Satsangis who have visited head-quarters Satsang once or twice. They should in this way get their doubts and delusions removed. They should go on augmenting their faith in and love for the Holy Feet of Radhasoami Dayal. They should frequently read and study "Sar Bachan" and other holy books intelligently and carefully.

Discourse 12

ENGENDERING INTENSE LONGING AND YEARNING FOR PARMARTH (SPIRITUAL WELFARE) BY ATTENDING SATSANG AND PERFORMING ABHYAS (DEVOTIONAL PRACTICES) CAREFULLY, SO THAT SALVATION MAY BE ATTAINED.

1. As Radhasoami Faith teaches how to meet the Supreme Being and get access into His region, Radhasoami Dayal Himself is its protector. He Himself takes care of those who adopt this Faith with sincerity and takes them to the Highest Mansion. Without His benevolence, no body can be a sincere follower of this religion, nor can its devotional practices be performed properly.

2. If people come to Satsang to listen carefully to the discourses without bias, and not to prefer their own learning, intellect and conceit, then by attending Satsang for some time, they can understand the

principles of this Faith properly and their doubts and misgivings can be removed. Those, who are true seekers and earnest Parmarthis and whose mind has, to some extent, become detached from the world by carefully examining its affairs, will be delighted to hear the बानी Bani (book of hymns) and the बचन Bachans (discourses) of Radhasoami Dayal, and on experiencing the bliss of Satsang, they will attain contentment. Such persons will be admitted into the fold of Radhasoami Dayal. On being initiated into the modes of devotional practices and the secrets of the path, they will commence Abhyas.

3. But if those, who are unfit, happen to come to Satsang, they would not leave their old beliefs. In their perversity, they would fail to understand the discourses of Sants. They would simply sit in Satsang, say, once, twice or thrice. But once outside it, they would speak ill of Sant Mat, due to their low intelligence and understanding. Such persons are not fit to be admitted into the Satsang. The seed of Parmarth would, however, be sown in their minds as well. At a later date, whenever the stress of their Karams gets lighter to some extent that seed would germinate again, i. e., they would, come to Satsang, listen discourses carefully and accept them. They would be able to perform Abhyas (devotional prytices) willy-nilly.

4. In the case of those sincer Parmarthis, who have been admitted to Satsang and initiated into the modes of devotional practices, love for and faith in Radhasoami Dayal's Feet and application to the Surat Shabd Yoga will go on increasing day-by day.

In proportion, their craving for the pleasures of mind and senses would go on decreasing. Their lethargy, sleep and appetite would gradually be diminished. Eagerness for the Darshan of the Guru, attendance at the Satsang and company of the devotees, will go on increasing. The Holy Name "Radhasoami" and the Holy Feet of Radhasoami Dayal would be engraved in their hearts. Radhasoami Dayal endears such Jivas. He Himself takes care and protects them. They go on experiencing His grace, mercy and protection internally as well as externally.

5. The Saran of Radhasoami Dayal will become firmer and stronger in case of such Jivas. They alone will be able to observe and watch properly the behaviour of their mind and senses. Improper and inappropriate desires of the world would be minimized. Whenever such desires do arise, they would curb and remove them. If, however, due to the force of old habit and disposition or on account of some oversight or lapse, they succumb to such desires now and then, they would soon after become careful, be sorry, repentant and ashamed. They would pray, and perform Bhajan and Dhyān for a longer period that day, so that the loss and harm that might have been done due to the improper behaviour of their mind and senses, may be made good.

6. Gradually the condition of such Jivas would change. In a subtle manner, they would constantly think of their Parmarth (spiritual welfare). That is, they would keep in mind the Holy Feet of Radhasoami

Dayal, to a greater or a lesser degree, at all times. They would daily watch and scrutinize their condition. They would reform, purify and keep under control their mind and senses in conformity with the holy discourses. They would, by performing Dhyān and Bhajan, gradually withdraw and elevate their mind and spirit higher and higher towards their Original Home.

7. It is incumbent upon every Satsangi to attend Satsang carefully as laid down above and work hard to perform his devotional practices correctly. After cogitating upon the discourses in Satsang, he should engender firm and complete belief that Radhasoami Dayal is Omnipotent and the Lord of all, and that there is no other method except the Surat Shabd Yoga, by which the highest region could be attained with natural ease. He should keep watch over his mind and senses. Unless he does all this, his spiritual progress will not be as good as it ought to be, according to the standard set up by Radhasoami Faith. He will not be able to experience the grace and mercy of Radhasoami Dayal. If these things are absent, his love and faith and Saran cannot be augmented day by day.

8. The devotee whose condition goes on changing by grace as stated in paragraph 6 above, should be deemed to be lucky and fit to receive grace. He will become a गुरुमुख gurumukh (true disciple and devotee) some day, because the Holy Feet of Sat Purush Radhasoami Dayal have been implanted in his heart. They will gradually

eradicate doubts, delusions and worldly desires from his heart, which would be completely purified one day. The pangs of love for Radhasoami Dayal will be so intense in his heart that he would never forget Him at any time howsoever he may be engaged. Such Jivas would be blessed as they would be assured of their salvation being worked out in this very life. So long they are in this body and in this world, they will behave carefully so that Maya and Mana (mind) do not get an upper hand and create obstacles in their salvation in any way.

9. It is, therefore, proper for all Satsangis that, relying on the grace and mercy of Radhasoami Dayal, they go on attending Satsang and performing Abhyas (devotional practices) carefully, as described above and as best as they can. They should strengthen their love for and faith in the Holy Feet of Radhasoami Dayal so that their work may be accomplished soon, that no doubts or delusions may remain in their mind, and somewhat intense yearning may be created in their heart. By this, Parmartha activities of all descriptions will be done satisfactorily and progress will be maintained. The worldly habits and dispositions will go on changing with the advancement in Parmarth.

Discourse 13

THE STRENGTHENING OF LOVE AND FAITH IN THE LOTUS FEET OF RADHASOAMI DAYAL

1. Faith and belief are the essential requisites

in all activities, spiritual as well as temporal. So long as one does not have full faith in any desirable act, one cannot attend to it closely, nor is one afraid of doing an undesirable act.

2. There are many grades in faith. Without sincere and full faith, no task can be accomplished. Generally, one derives benefit according to the degree of one's faith and belief. Full faith is such that cannot be shaken at any time and under any circumstance, favourable or unfavourable. It remains constant.

3. Here are examples of full faith. Some one learns that there is treasure buried in a room at a certain depth. If he believes it to be true, he would certainly dig the floor till he finds the treasure. The other example is that if some one is warned that there is a poisonous snake in a certain room of his house, he will never enter that room till he has managed to take the snake out.

4. The above applies to Parmarth also. By attending Satsang with fervour., i. e., listening attentively to the discourses and cogitating upon them, full faith must be engendered in the Holy Feet of Radhasoami Dayal that He is omnipotent and the master of all. Unless this is achieved, the mind would always be wavering to some extent. It would always be giving rise to doubts and misgivings of one kind or another. So long as this state persists, the devotional practices as taught by the Sant Sat Guru would not be performed properly. The devotee would not experience the bliss as he

ought to do. Thus there will be no progress in his faith in the Holy Feet of Radhasoami Dayal.

5 Many obstacles must be surmounted before such a faith as stated above is acquired. What these obstacles are and how they can be overcome are given below. These obstacles either shake one's faith, efface it altogether or create doubts as regards the correctness and the efficacy of the teachings of Sants. These obstacles are :—

The first is a strong desire for the pleasures of mind and senses, and an incessant effort to secure them. The second is to hold fast to the deities, worships and observances prevalent in the family. The third is the prejudice created by the writings of the learned and the worldly-wise regarding the conception of God and religion. The fourth is the bias caused by reading and understanding the various religious writings and by the acquisition of a little knowledge. The fifth is indifference to death, to the sufferings in hells and to the welfare of the soul. The sixth is to be misled by the words of calumniators, due to one's own ignorance and low understanding. The seventh is the faith in the former deities, Mahatmas, incarnations and gods, who are all subordinate to and have been created by the Supreme Being Radhasoami Dayal; and the continuance of this faith due to the fear that if they are not worshipped, there would be some worldly loss. The eighth is the feeling of dejection and disappointment due to the absence of desired bliss in the performance of Abhyas, i.e., Bhajan and

Dhyan. The ninth is the depression arising from want of response to the prayers at the Holy Feet of Radhasoami Dayal for the mitigation of trouble to one's self or to one's family.

6. As regards the first obstacle, it would be enough if one examines the affairs of this world critically, considers the pleasures and objects of this world as perishable, thinks of one's death, reduces to some extent the desire for the pleasures and objects of the world, carefully looks at the conduct and behaviour of the people of the world, considers them as unreliable and attaches less and less value to them. This attitude of the mind will be developed after attending Satsang carefully for some time. There is no harm in possessing and valuing the objects of this world to the extent it is necessary and proper, i.e, what is essential for a moderate living. But avarice and excess are obstacles in Parmarth.

7. The second obstacle can be removed by attending Satsang carefully and understanding the principles and tenets of Radhasoami Faith intelligently.

8. Seekers and devotees must not equate the True Faith with the old faith of their forefathers. Just as there are gradations in everything in this world, so there are many grades in Paramarth as well. Every religion corresponds to one grade. How can then all religions be identical? Hence the religion which is the highest, the most sublime and envelops all the gradations, is the loftiest of all.

This is true of Radhasoami Faith alone. It is, therefore, for one's own spiritual welfare to accept Radhasoami Religion as the highest of all and to give up the old beliefs and prejudices.

9. As regards the third obstacle, all the learned and the wise men of the olden times and of the present age have proceeded from the effect to the cause. On observing certain phenomena, they directed their intellectual faculties, to finding out the cause. They described what they observed. They did not know the real cause, because it was beyond the range of their comprehension. This Real Cause cannot be known without performing devotional practices internally and translating mind and spirit to higher regions. Among these learned and wise men, there have been no adepts or those acquainted with the internal secrets. This is evident from their writings. There is no mention at all of the inner secrets in their books. How can, then, their statements get priority over those of Sants who have realized and then described the Original Source, the whole creation, all internal matters and their secrets? The learned and the wise had neither the Darshan of the Supreme Creator, nor any inkling about His Omnipotence as it is manifest in the higher creations. Hence, whosoever believes in the statements of these persons, would keep away from the True Creator. He would be subject to pains and pleasures incidental to the assumption of bodies of one kind or the other. He shall never be released from the cycle of births and deaths.

10. In corroboration of the above statements, it would suffice to say that all persons, be they learned or ignorant, are lovers of Maya and its objects and of those who possess them. It is these in which they have faith and love and which alone they desire. They do not fear and love the True Creator. Nay, they even doubt if He exists. On the other hand, Sants and Sadhs are great lovers of the True Creator. They have sung His praises and glorified His love in their writings and discourses. If these learned people had any knowledge of the Supreme Being or had realized the splendour of His infinite refulgence, they would not have indulged in such arguments as to mislead the common people. Instead, they would have nursed the love and devotion of the True Being in their hearts and made the Jivas believe in Him and sing the praises of that True Being. It is obvious that they did not have the Darshan of the Supreme Being or the knowledge of His infinite power, nor did they have full faith in His existence. Thus they were all kept away from Him. Therefore, whosoever would read or hear their books and discourses and accept their statements, shall, like them, be also kept away from Him. It must be accepted that the Creator or Supreme Being does exist.

11. This earth and all that is found on it, are dependent for their production and sustenance upon the sun which is more spiritualized than the earth. The sun, with its planets, depends upon another sun which has greater spirituality than the sun. This

much has been established by astronomy and telescope. Sants say that beyond the other sun, referred to above, there are three more solar systems in the ascending order of superiority. The highest of these systems is infinite and unlimited and is the region of the Supreme Being. This establishes the existence of the True Creator and the Supreme Being. In the entire creation, the design and art underlying its cosmography, the Omniscience of the Creator and the purpose with which each object has been created, bear ample testimony to the fact that the Almighty Creator is the Reservoir of all knowledge and learning, all power and intelligence. Then how great a sinner is the man who doubts the existence of the Almighty Creator or thinks that He is unfeeling, unknowing, unintelligent and powerless ! How far removed is he from His grace and mercy and how ill-starred !

12. Like the obstacle No. 2, the fourth obstacle can be removed by carefully attending Satsang and studying and cogitating upon the Bānīs (books of hymns) and Bachans (discourses) of Sants with an unprejudiced and unbiased mind. In the Satsang of Sants, everything is fully discussed. Sants do not like that any one should accept their teaching blindly and unintelligently without understanding and discussing it. It is, therefore, proper for a seeker and devotee to thrash out thoroughly, in the Satsang of Sants, those points which he has taken to be true because he has heard of and read them in other religions or because he has been an adherent

thereof. He will then come to know whether his notions and ideas are correct or not. If he finds that they are not correct, he should at once discard them. He should not be prejudiced by the thought that it would be improper to give up immediately and suddenly his well-formed beliefs. He should not try to treat the religion of Sants as equivalent to them. To do so, would be extremely foolish and detrimental to the devotee. For, when Sants notice that an individual is wedded to his ideas and supports them by frivolous arguments, and he is not inclined to inquire and investigate, and to accept the truth, They do not pay any attention to him. Thus he will be deprived of correctly understanding and accepting what is reality and truth. He will himself be an obstacle in his spiritual welfare, due to his low understanding which, in his obstinacy, he is reluctant, like fools, to leave. All the extant religions of the world are much inferior to the religion of Sants. While the religions propounded by the learned and intellectuals are mere academic, and unacquainted with the truth. Therefore whatever religion a person may adopt, it will surely be a trash. Persistence in that belief will mar his true and complete salvation, i.e, he will not secure access into the Mansion of the Supreme Being. He will be held up somewhere in the region of Maya. It may be that he assumes re-birth after a long time, but he will not secure release from the recurrent births and deaths and attendant pleasures and pains.

13. The fifth obstacle is caused by associating with the voluptuary and with the worldly people.

These persons are not willing to give up sensual pleasures, and are, therefore, not prepared to accept anything which might prevent the enjoyment of these pleasures. They judge the teachings of Sants and Mahatmas with their intellect, polluted with काम Kám, क्रोध Krodh, लोभ Lobh, मोह Moh. They show disrespect to these teachings and do not believe in them and hold that they engender fear. They are protagonists of 'eat, drink and be merry' and say that only God knows what will happen after death. They assert that when no body except God knows what will come hereafter, why should one discard the pleasures and comforts available at present. Although these persons are subjected to pain and pleasure, and disease and sorrow in this very life, yet they do not forsake their torpidity. They shall have to undergo great suffering and pain in the end. Then they would wring their hands in regret and feel sorry for their carelessness and negligence. But the repentance at that time would be of no avail.

14. It is evident that the pleasures of this world are all perishable. Excessive indulgence in them causes immediate suffering. If the desire for these pleasures is strong and the whole life has been devoted to securing them, then it is certain that in old age, one would fall a prey to some serious disease, due to intemperate living, and thus undergo great suffering. When, by force of habit, one desires to enjoy those pleasures, one is unable to do so either due to indigence or illness. Thus one dies writhing in agony. The enjoyment of pleasures and luxuries just for a short duration, causes untold

suffering and disgrace; and pain of imposing check on the mind and senses much against the will. Hence, wise is he who, from the very beginning, exercises moderation, and takes lessons from the condition of the world and its pleasure-seekers.

15. The sixth obstacle is very harmful. On hearing the words of calumniators, and without weighing them or investigating the facts or seeing things with their own eyes, Jivas keep away from Satsang. Thus their yearning for Parmarth, which is not yet ripe, is suppressed. It is, therefore, proper for seekers and devotees that they do not accept as gospel the words of calumny which they hear. They must compare them with the Bachans, and the mode of living of the by-gone Mahatmas or Parmarthis. If they cannot do so, they should themselves go to Satsang and see things with their own eyes. If there is any doubt, they should frankly speak about it and seek clarification. If any practice appears objectionable, they should find out why it was introduced and what good underlies it. They would then come to know the fact that the calumniators are buried in dense ignorance. They have themselves never seen or heard anything in Satsang. Like fools, they have simply accepted the words of self-seekers and begun speaking ill of Satsang. The self-seekers are those who think that the propagation of the Religion of Sants, i.e., the internal practices, although they accord with Ved वेद, Sástra शास्त्र, Purán पुराण and कुरान Qurán, would injure their interest. The reason is that they are quite ignorant of Parmáarth (spiritual regeneration).

Simply for the sake of their livelihood, they have learnt a few anecdotes and other matters about external worship. They entertain and humour worldly people thereby and earn their livelihood. They tell the womenfolk that if men go to Satsang, they would renounce their wives and the world. They tell the menfolk that if women go to Satsang, they would be spoilt. This could bring a bad name on the family. If they come to know that some one, inspite of their warning, had begun to attend Satsang, they and others of his caste-fellows ridicule him. In the assembly of, say, ten or twenty persons, they pass sarcastic remarks against him to put him to shame, so that, out of fear and shame, he may soon give up attending Satsang. If any one, on hearing the calumnious words of such selfish and foolish worldings, does not join Satsang, or gives it up, he would himself hamper his spiritual progress and cause harm to his interests.

16. The seventh obstacle is caused by an inordinate attachment of the Jiva to this world, its objects and the worldly people. The love for and faith in the Holy Feet of the Supreme Being Radhasoami Dayal, to the extent it is desirable, have not yet been engendered in his heart, through proper attendance of Satsang. So, his faith is shaken by being frightened by selfish and stupid persons. He thinks that if he would abandon the worship of old deities, they would cause some worldly harm. He does not consider the fact that whatever pain and pleasure one gets, are all due to one's past Karams (actions). This pain would be mitigated by His grace in the

case of a person, who has come under the protection of Radhasoami Dayal.

17. It is not in the power of any god or incarnation to trouble any Jiva for nothing. Whatever happens is the result of past Karams (actions); and these Karams are weakened and minimised day by day by the performance of the devotional practices of Radhasoami Faith.

18. One ought carefully to observe what great troubles people are undergoing in this world though they follow their traditional family religions and deities. If these deities can trouble anybody, then they can surely mitigate these troubles. If so, why do they not render assistance to those Jivas who believe in them ?

19. No one should be deflected from his faith and love on the persuasion of the ignorant and self-seekers that a particular trouble was caused because of his joining the Radhasoami Religion. Such a statement is entirely wrong and misleading. Only the thoughtless, who do not attend Satsang carefully, fall a prey to their threats and keep away from Satsang and thus harm themselves. While the intelligent and thoughtful, who attend Satsang carefully, can quote hundreds of cases in which people suffer untold misery even though they did not give up their old deities and religions. As a matter of fact, those, who criticize and threaten the devotees themselves fall a prey to many such troubles. Thus the cause of troubles in the case of those, who have joined the Radhasoami Faith should

be taken to be the same as in the case of these people. On the other hand, Merciful Radhasoami in His grace, mitigates the troubles of those Jivas who have joined His Faith. Adherents of other religions who apparently believe in their deities, but in the heart of their hearts do not have full faith in them, receive no help at all. They ignore their deities and wander about here and there seeking help from various quarters.

20. The eighth obstacle troubles those who in their devotional practices experience insufficient bliss or not as much as they wish to do, or those who do not hear Shabd (sound) clearly.

21. These persons are after quick results. But they do not consider the fact that the अधिकार Adhikar (fitness) of each individual depends upon his eagerness, the purity of his mind and the steadfastness of his attention. The delay in securing bliss in the devotional practices is attributable to these factors. The remedy lies in steadily and regularly performing Abhyas (devotional practices) and in steadying the mind, senses and attention as much as possible at the time of Abhyas, and applying them to स्वरूप Swarup (Form) or शब्द Shabd (sound). One should also pray now and then. By this, purity of mind and spirit will be gradually achieved and bliss obtained.

22. Some Satsangis desire to see internally the wonders and spectacles of Nature. If they do not have it, they think that they have not achieved anything. The fact is that all such spectacles and

sights will be मायक Máyak (illusory) and will not be abiding. For their spiritual advancement, Satsangis must concentrate their mind and spirit and fix them at the first or second stage with the help of Swarup or Shabd. They will surely receive bliss in proportion to their concentration there. This should be taken to be the measure of success in Abhyás. One should work in this direction.

23. If due to the play of some past or present Karam, a devotee is not able to secure concentration and quietude of mind and spirit, he should not feel disappointed, nor should he think that Radhasoami Dayal's grace is denied to him. On the contrary, he should, in this predicament, apply himself to Abhyás (performance of devotional practices) with greater assiduity and care. If there is no success in Bhajan, he should engage himself in Dhyán ; and if there is no success even in Dhyán, he should perform Sumiran (repetition of the Holy Name) with Dhun** and recite hymns.* Gradually the cycle would pass away and bliss would be experienced in Abhyás as before. In order that love and faith are not shaken at such time, it is necessary to take particular care of them by reading hymns and discourses. Or else, he would not even be able to perform satisfactorily Sumiran and recitation with Dhun.

24. If hymns are recited intelligently and mind and spirit are, with the help of the Form, turned towards and fixed at the various higher regions named in the hymns, then this practice can also

* Chanting the Holy Name RADHASOAMI musically.

afford to some extent the bliss of Bhajan and Dhyān. For this reason, it is proper first to recite two hymns relating to चैतावनी Chetāwnī (Admonition) and then hymns relating to Prem (Love) and the inner secrets. By this the mind would be somewhat withdrawn and fixed inwards and bliss would also be experienced.

25. The ninth obstacle can be removed or its effect minimised by pondering over the fact that whatever pain or suffering the Satsangi or his relatives have to undergo, is the result of past Karams, and in this also, Radhasoami Dayal is giving some protection. It is not right to think that Radhasoami Dayal is not aware of the suffering or He is not showing grace and mercy. The Satsangi should bear patiently. If there is disease, it should be treated. If he cannot contain, he may pray at the Holy Feet that either sufficient strength be bestowed to enable him to bear the troubles, or the same be mitigated or removed. But it is not desirable to pray for instantaneous response. He should, somewhat, depend on Mauj (Supreme Ordainment) also. He should consider that some good would come out of the evil. If he is not able to comprehend the hidden good, he should not be much upset or disappointed. Grace would manifest itself by and by. Things would be shaped according to the Mauj. Whenever the Mauj is contrary to what he desires, the result would be contrary. If it is favourable, the trouble would be removed soon by degrees. In both the cases the Satsangi should reconcile himself to

Radhasoami Dayal's Mauj. He should not, as far as possible, be so dispirited or cast down that his love and faith are affected. Or else, the trouble and pain would be felt manifold. On the other hand, if he patiently continues to turn now and then to the Holy Feet, he would experience the effect of grace and mercy, i.e., the peace of mind, to some extent. In that case, the pain and suffering would not affect him much.

26. A Satsangi, who attends Satsang and performs Abhyás (devotional practices) carefully, who has fully understood the above obstacles and who tries to remove them, would not be affected by these obstacles very much. If they do come to pass, they would stay for a very short time only, and would affect his love and faith very little. The Satsangi would gradually attain love and faith fully. Having received Radhasoami Dayal's grace and mercy in full, he would attain the stature of a gurumukh. In short, by the Grace and Mercy of Radhasoami Dayal, he will have his task completed in all respects in this very life.

Discourse 14

LOVE FOR AND FATH IN THE HOLY FEET OF THE GURU

Section

1. Discourse No. 13. deals with love for and faith in the Holy Feet of the Supreme Being Radhasoami Dayal. The obstacles which a

devotee has to face in strengthening love and faith, spoken of in that chapter, have also to be overcome for strengthening love for and faith in the Guru and Sat Guru. Therefore the methods that have been indicated there for removing or enfeebling the obstacles, would, more or less, be effective here also.

2. Just as there are numerous religions and gods, there has cropped up a legion of gurus also. Every one has pointed out a separate goal, taught a separate mode of devotional practices and established a separate cult. Even if some of them were genuine within their own range, there sprang up a host of pseudo-gurus in imitation of the true ones. They deceive people in various ways, demand service and extort money from them and not infrequently impose their own worship.

3. Being thus constantly deceived here and there, people have begun to entertain all sorts of doubts and misgivings, so much so that they are not prepared, all at once, to pin their faith in any body, be he a true guru or a false one, or a perfect adept or an imperfect one. They all along fear lest the person should be an imposter and a cheat.

4. Besides, due to the prevalence of various religions and deities, people do not have faith and belief in the one who gives out the secrets of true religion and the Supreme Deity. On the other hand, in the beginning, they think that, with a view to setting a new show, he has devised a novel cult. Observing the outward forms and conduct without

comprehending the underlying truth correctly, they begin to vilify him.

5. The hurdles in acquiring love for and faith in the true and perfect Guru stem from the ignorance of the people about the religion of their forefathers. They do not know the real meaning of what has been written in Veda, Shástra, Qurán, etc. They are also unacquainted with the path, modes of devotion and conventions pertaining to true Parmáarth (religion). They want to equate them with the ceremonials and external observances prevalent in the worships of very low order which have been established by professionals and intellectuals. In their ignorance they create doubts and misgivings and uselessly indulge in praising one religion and calumniating another.

6. Besides this, it is very difficult for the worldly to recognise a true and perfect guru unless they attend Satsang and carefully apply their mind and intellect to Parmarth (religion). Instead, they seek guidance from persons belonging to the category of भेखधारी Bhekhdharis¹ पंडित Pandits² and मौलवी Maulavis², although they don the clothes of Parmarthis (religious men) and appear to be engaged in Parmarthi pursuits.

7. Such people are themselves worldly or the associates of worldlings. They have neither met with a perfect guru, nor learnt the secrets of the Supreme Being. How can, then, they explain the

1. Those who assume an appearance of yogi or ascetic- 2. Those who help in performing religious ceremonies and are paid for their services.

same to anyone, or judge the height of a perfect Guru from His discourses ? They are engaged in traditional or outward observances and activities or having acquired some learning, they merely talk glibly, but are ignorant of the real internal secrets. Hence their understanding and talk respecting true religion and true guru would be like those of the worldlings and intellectuals and academicians. As for the people of the world, they act up to what these persons say. They lend them their ears and care not to recognise a true guru. They vilify the true guru and his religion, and are afraid of joining the same.

8. A true Parmarthi, who has a yearning and a longing for meeting the true Supreme Being and knowing His secrets and how to approach Him, would soon come before a true Guru and by hearing His discourses be able to recognise Him to some extent. This is subject to the condition that he should not be biased by the conventions of another religion, or by his own learning and understanding. Like true seekers, he should listen to the discourses and realize them within himself. He should accept these discourses after comparing them with the natural phenomena.

9. A person must realize that this world and its objects are all perishable and afford pleasure of a very low order. Apprehending that body and senses are all inert, he should divert his attention from this side. He should consider that as there are innumerable gradations between the highest and the

lowest in the whole creation, in the higher regions there must be some better creation than this world and its creation. And a creation which is better and of a higher order must necessarily be more blissful and abiding. So, the highest creation must be the best, everlasting and most blissful. It is the spiritual current which is the cause of all pleasure, knowledge, intelligence, intellect, learning, understanding and prowess. As regards the physical body, it is inert and is vivified by the spirit current. In higher regions, the matter is subtler and finer. The subtler and finer the material of which a body is formed, the finer and subtler and more durable shall it be. *A fortiori*, that region in which the matter is extremely fine and subtle, or where there is no matter at all, and where there is nothing but the spirit and its reservoir, must be the mighty source and fountain-head of all bliss, all happiness and all knowledge. The creation there must also ^{be} imperishable, for the spirit is indestructible. As a matter of fact, even matter is not destructible. Only its form changes. Matter exists in its own region. Spirit always exists in the purely spiritual region where there is no matter at all, there is spirit and spirit alone. On the other hand, spirit does remain in the region of matter, of course, co-mingled with it, as there can be no creation without spirit. Nothing can exist without spirit. Having understood this much, what one should do is to find a guru possessing the inner secrets, as to how one can translate one's spirit to the Highest Region. In other words, one has to learn the

method and path one has to take to reach the Highest Region.

10. Radhasoami Faith (or the religion of Sants) furnishes only the above information. It gives out the secrets about the fountain-head of spirituality, who is the Supreme Lord, how the spirit entity which is a ray of the Supreme Sun, i.e., the Supreme Ocean of spirituality, has descended in Pind, and the modes of practices, by the performance of which, the spirit can return to its Source. This is what a true seeker and thoughtful person is required to investigate and enquire. When he comes before a true Guru and gets enlightened on these points, he at once comes to realize that his object would be achieved through Him alone.

11. On examining his condition, a true seeker will realize that this body is not his real form, because during sleep all knowledge and consciousness of this body and this world is lost, the mind and the sense organs cannot function on the physical plane, the pains and pleasures of this body and the world are not felt, and there is no attachment for any thing. From this it is clear that it is only by proceeding along this very path, that starts from the eyes and goes inwards and upwards, i.e., by turning the pupils of eyes and elevating the spirit current upwards, that one can attain true redemption which consists in release from the bondage of the body, pleasures and pains and recurrent births and deaths. It is observed that when one faints or becomes unconscious due to some illness or death approaches, the pupils of the eyes

are withdrawn inwards and upwards. This shows that this is the path along which one has to go after leaving the body, at the time of death.

12. This is exactly the Abhyas (practice) taught in Radhasoami Faith. It consists in gradually turning the pupils of the eyes with the help of Dhyān and Bhajan (i.e., internal practices), elevating the spirit and sight to higher regions stage by stage, and reaching and taking final abode in the Highest and Final Region. This is the Mansion of the Supreme Being and the fountain-head of pure spirituality, where there is not the least trace of mind and matter. That Region is the highest and of the everlasting bliss. On reaching there, the spirit attains to eternal youth, immortality and bliss.

13. When such a seeker comes to know of these practices, he would feel extremely happy. What he has found out after hard thinking, consideration and introspection, has been corroborated by what is real and natural. In other words, he will find that Sants point out in detail the Abhyas that follows the path which Nature has provided for coming down and going up of the spirit.

14. Such a seeker does not stand in need of any evidence or testimony because the modes of devotional practices are such that they come daily within his experience in the state of wakefulness and dream. He can see that there can surely be no other path by which the spirit can return to its Original Home.

15. The method prescribed by Sants for returning to the Original Abode consists in the spirit catching hold of and riding upon the current along which it has descended. That current is the current of life, the current of light and the current of Shabd. Shabd alone can show the path and help one reach the source from where the Sound comes. Therefore, one should proceed towards the Home with the help of Shabd. Shabd does not refer only to the sound. It refers to the current of the spirit. The Original Spirit-Current or the Prime Spirit Current is the Creator of all. This is the reason why all religions have proclaimed the Shabd to be the creator of all, and have extolled the glory and magnificence of Shabd; and this is also in conformity with the teachings of other religions. But the secrets about the Shabd are not given out in details in any of the religions. Sants alone have described the Shabd in detail. And Radhasoami Dayal has explained it fully. He has taught the easy mode of practices by which one can proceed inwards. A true seeker should, therefore, engender full faith and belief in the Guru who imparts this knowledge. By His help and by performing the devotional practices taught by Him, his task would be accomplished. He would get access into the दरबार Darbár (Court) of the True Supreme Being and secure redemption and true and perfect salvation and attain to the state of all bliss.

16. If a seeker does not have such a faith it shows he is not true and sincere. He is a mere saucy talker, interested only in intellectual

performances. He cannot control his mind and senses and perform Abhyas (devotional practices). Such a person is avaricious and can never attain to his salvation, because the True Supreme Being likes one who is sincere. Covetous persons or hypocrites cannot secure admission into His Darbár (Court). The reason is that the leanings of such persons are always towards the mind and senses and their pleasures. Therefore, the current arising from their mind and spirit has an outward tendency, and is consequently always diffused. Whereas for the successful performance of devotional practices, it is imperative that the current should tend upwards and inwards. These two things are contradictory. Therefore, the avaricious and hypocrites being engrossed in material objects and pleasures, cannot turn their mind and spirit within themselves in an upward direction. Accordingly, they can never be true Parmarthis and Abhyasis, nor can they be fit for bestowal of salvation or redemption. They would never recognise a true Guru, nor would they ever have love and affection for Him. On the other hand, they would leave the Satsang of such a Guru, being afraid of losing in His company the pleasures which would otherwise fall to their lot. On account of their prejudices or low understanding, they would doubt the claims of Sant Mat and deprive themselves of the grace and mercy of Sant Sat Guru, and continue hapless.

17. Most of the people in this world are worldlings, while seekers after Parmarth are very

few. Those who have a true yearning for Parmarth are rare. Only those are fit to follow the religion of Sants who are true seekers and have a burning desire to be emancipated. All others are showy and worldly. They do not wish to give up worldly pleasures and objects. Such people will bear the consequences of their conduct when they are in some great trouble or at the time of death. At present they are labouring under delusion and mistake, and are indifferent to true Parmarth.

18. True seekers, being imbued with an intense desire for Parmarth, will be able to recognize the true guru in some measure. They would apply themselves to the performance of Abhyas (devotional practice), as mentioned above. As they advance in devotional practices, they would realize the grace and mercy of the Supreme Father Radhasoami Dayal, and the attainments of the Sat Guru. They will come to know that the status of Sat Guru is the highest. They will then be humble and submissive at His Holy Feet, and gladly serve Him with body, mind and riches. The love for and the faith in the Holy Feet of Radhasoami Dayal will go on increasing, and proportionately progress will be made in Abhyas.

19. In short, so long as one does not have in one's heart a true love and yearning for Parmarth and after seeing the state of the world, is not disgusted with it, one cannot become fit for the Satsang of the Sant Sat Guru. Such a person will not acquire any love and regard for true Guru, nor

will he have any faith in, or love for, the Holy Feet of Radhasoami Dayal. He will not be able to appreciate the greatness and superiority of Radhasoami Faith. Even if in imitation of true lovers of Parmarth, he ever joins the Satsang, he will not be able to stay there. In other words, he will only be a follower in name. Even though he is initiated, he will not be able to perform the devotional practices properly. Hence, he will not be able to develop firm faith or true love.

Secton 2

20. According to the Sant Mat (Religion of Sants), a Sant Sat Guru is he who has reached the Highest Region, and a Sadh Guru is he who has reached पार ब्रह्म पद *Par-Brahm Pad*. Therefore, Sant Sat Guru is acknowledged as equal to Sat Purush and Sádth Guru as equal to पार ब्रह्म *Pár-Brahm*. But every body cannot understand this, unless he attends Satsang and performs the devotional practices of Surat Shabd Yoga, and gets inner realization.

21. Therefore, it will be enough if, to begin with, a person who has understood the principles of the religion of Sants well, accepts the guru as his elder and as one who is qualified to help him in true Parmarth. But he should engender love for and faith in the Holy Feet of the Merciful Radhasoami according to his understanding. This will enable him to apply himself to Satsang and Abhyas in earnest.

22. When a person thus starts attending Satsang and performing Abhyas with sincerity and eagerness, he is sure to get some bliss within himself during the course of his devotional practices. By associating with Guru, he will also be able to appreciate the way of His living and understand His discourses. He will also experience the grace and mercy of Radhasoami Dayal internally.

23. Simultaneously, the Parmarthi's love for and faith in the Holy Feet of Radhasoami Dayal and also that of the Guru would go on increasing day by day. The mysteries of the Sant Mat and its devotional practices will gradually be unfolded and he will secure peace and happiness internally.

24. In Sant Mat, love is of prime importance. If one's heart is imbued with true love and yearning, Parmarthi deeds, viz., Abhyas and Satsang, would be performed easily. As the love for the Holy Feet of Radhasoami Dayal and Guru goes on increasing, greater progress would be made in Abhyas.

25. No activity, whether mundane or spiritual, can be successfully performed without sincere desire and eagerness to accomplish it. Similarly, no body would care to meet another or associate with him, unless there is mutual love and affection. In short, it is love or attraction which is the motive force in the entire creation. Without love or cohesion of molecules, no form could come into existence or function ; nor could it be maintained or sustained.

26. There must be intense love for the Feet of Radhasoami Dayal, and then alone can He be met with. But because one does not see His Form as It is, one cannot develop deep love for Him. Love for the Feet of Guru can, however, be fostered to some extent. By attending His Satsang and performing Abhyas (internal practices) as one recognizes and realizes the glory and significance of the Guru and His Shabd, the attachment for Him and Radhasoami Dayal and His Shabd go on increasing and strengthening. This very love will help the devotee to perform Abhyas. Gradually love, devotion and faith of the Abhyasi for Radhasoami Dayal and Guru's Form would be perfected and then the task would also be completed.

27. It is difficult to believe that the Guru is Sat Purush. In the first place, a man sees that He is only a human being. In the second place, His body appears to have a bounding line. How can then he consider the Guru to be Omnipresent and Omniscient like Sat Purush? In the third place, he cannot make the Guru act and behave as and when he wishes, whether it be in conformity with or against the natural laws. By His Mauj (Will or Pleasure) and Daya (Grace), He may do whatever He deems fit and proper, and may also bestow on the devotee favours, internally as well as externally, much greater than what he prays for. But if any body wishes that Guru should give proof of His height and powers, He will never reveal Himself to such people, albeit He is the Perfect Guru, because He

does not wish to attract Jivas to Parmarth by showing them miracles. Jivas will not be benefited by it. No reliance can be placed on the love and faith of those who are desirous of seeing extraordinary powers. Such people are all worldly, and they would never be free from the worldly bias. In the fourth place, he, who wants to test and recognise a perfect adept according to the attributes and qualifications of a guru as laid down in the scriptures, is also labouring under delusion. How can a man, whose judgment is sullied with Kam, Krodh, Lobh, Moh and Ahankár, test a Perfect Guru? Besides this, He exhibits Krodh, Lobh and Ahankár whenever He considers it proper and necessary for the security and correction of Jivas. But it is all on the surface only. Internally, He is not affected. But the worldly people are incapable of differentiating between Guru's outward conduct and the purpose underlying it. Therefore, such Jivas will always be wavering; their faith in Guru will never be firm. In the fifth place, such Jivas would try to judge Guru's teachings and discourses according to their intellect and learning or equating them with the sayings of the learned. This is also futile, because the learned and the intellectual only grope in the dark. They try to make deductions in respect of higher creations from what they observe here. They have not seen the hidden mysteries of nature with their inner eyes, nor heard and understood them from one who has seen them. How foolish and absurd would it, therefore, be to compare their statements with the words of Sants? This would

never be possible. Hence such Jivas would never have faith in the Perfect Guru. On the other hand, being proud of their learning and intellect, they would think that the faith propounded by a Perfect Guru (or Sant) is meant for fools. If they see learned or educated person joining this Faith, they would consider him also to be either a fool or mentally deranged or one who has been affected by sorcery and black art. In the sixth place, those who are given to egotism and pride, and have no sincere desire for their spiritual welfare, would think, that the Perfect Guru has started a new religion for the sake of name, fame, self-respect and livelihood. Such people would not have the least idea of the high status of the Perfect Guru. They would not even pause to think that had He been after name and fame, and propagating His religion, He would not have introduced any practice or custom which would scare away the worldly people from the Satsang. If He had these desires, He would have adopted such ways as would have pleased and attracted the worldly people to his faith and the mode of His worship. But He is true, and preaches the true religion for meeting with the True Supreme Being. He will always speak the truth and introduce right mode of worship irrespective of whether the people of the world are pleased or not. He has no motive in showing love and affection for Jivas which He does for their good. In the seventh place, worldly people always hanker after honour and self respect. In their pride and egotism, they do not like to join Satsang and the service preached there. On the contrary, they

ridicule those who do so. They accuse the Perfect Guru that He does not stop His followers from engaging in such activities. But why should a Perfect Guru change the ways of true Parmarth ? How can He tolerate that His disciples should suffer ? For this reason, the worldly people, even on joining Satsang, slander the Perfect Guru and His loving devotees and Satsangis. They spread false reports among the worldly people due to their ignorance and conceit. These people too will not have faith in Perfect Guru. Therefore, their love for and faith in Radhasoami Dayal and His Shabd would be uncertain and shaky.

28. One, who is a true seeker and is burning with the desire for spiritual welfare, will never entertain such thoughts or ideas about Sat Guru and His Satsang, as have been stated above. Keeping his spiritual welfare in view, he would gladly accept and enthusiastically act up to those teachings which Sants impart for the correction of mind and senses and habits. He would have no fear, nor feel ashamed of the worldly people who are unmindful of real Parmarth. He would somewhat forcibly control his mind and senses and make them apply sincerely to Parmarth. He would thus be the recipient of the grace of the Sat Guru and Radhasoami Dayal. He would daily experience His grace and protection, internally as well as externally. He would make his life fruitful by engendering deep love and faith in His Feet. He would, while alive, see his salvation being worked out. He would secure peace and bliss.

Discourse 15

RADHASOAMI MAT SANDESH

RADHASOAMI DAYAL'S MESSAGE TO MANKIND

SECRETS OF THE TRUE FAITH ARE GIVEN IN THIS DISCOURSE FOR EDIFICATION OF THOSE, WHO ARE TRUE SEEKERS OF THE ETERNAL ABODE AND ARE EARNESTLY EAGER TO ACHIEVE THEIR PERFECT AND TRUE SALVATION, i. e., THOSE WHO ARE TRUE PARMARTHIS, AND ARE TO SOME EXTENT DETACHED FROM THIS WORLD.

WHAT IS RADHASOAMI FAITH ?

1. Radhasoami Faith is Sant Mat (religion of Sants). This is the only true religion which leads to the eternal region and gives out its secrets.

ATTRIBUTES OF RADHASOAMI NAM

2. Radhasoami is the Name of the Supreme Being and the true Lord, who is the real Creator of Íshwar, Parmeshwar, Brahm, Pár-Brahm, Átmá, Parmátmá. Khudá and the Nirwán Pad.

3. This Name was not given by man. The Supreme Being Himself revealed It in His Grace and Mercy. It is resounding in the highest region by Itself without the aid of the tongue or any musical

instrument. Gifted devotees hear this sound within themselves.

4. He, who gets initiated into the secrets of the Supreme Being Radhasoami Dayal, His Dhám (or Region) and the path leading thereto, and sings Radhasoami Name with love and devotion or Perform सुमिरन Sumiran (repetition) or ध्यान Dhyán (contemplation) or listens this Name internally with attention, would, by the grace and mercy of the Supreme Being Radhasoami Dayal and the Satguru, wade across the ocean of existence, secure perfect bliss and be saved from the torments of Kal and pains of births and deaths.

MEANING OF THE NAME RADHASOAMI

5. राधा "Radha" is the name of the Prime Spirit (Surat), i. e., the Prime Current which emanated from the Prime Shabd (Sound). स्वामी "Soami" is the name of the Supreme Being, i. e., the Prime Shabd (Sound).

6. Shabd, i. e., Sound is the first manifestation of the Supreme Being and is the origin of the entire creation.

7. In other words, राधा, "Radha" or धुन "Dhun" (Resonance) is the name of that current of spirituality which emanated, in the beginning, from the अनामी पुरुष Anámí Purush (Impersonal Supreme Being) and this is the Prime "Surat". स्वामी "Soami" is the name of the Supreme Creator who is अकह Akah (indescribable), अपार Apár (boundless), अनंत Anant (infinite), अगाध Agádh (unfathomable) and अनाम

Anám (nameless) and from whose Holy Feet the current or धुन "Dhun" emanated in the beginning.

8. The Prime Current, i. e., Dhun or the Prime Surat is the creator of the whole creation and is therefore the mother of the whole creation, and 'Soami' i. e., the Prime Sound is the father of the whole creation.

9. When this Dhun or current reverts and turns towards "Soami" or Shabd, then the name of this current is "Radha", the lover, i. e., loving spirit and devotee. Shabd, i. e., "Soami" is प्रीतम "Prítam" or Beloved.

10. So long as this current or Dhun continues to flow, the current and the Shabd are considered to be two; and when the current turns back and merges in the Shabd, i. e., "Soami", then the two become one and duality ceases.

EVOLUTION OF CREATION

11. The Current, which issued in the beginning, descended and stopped at some distance. It formed a reservoir there and brought forth creation. This region is called अगम लोक Agam Lok. The current, which stopped there, is known as अगम पुरुष Agam Purush. This is, the तख्त गाह Takht-gáh (Throne-pedestal) of Radhasoami Dayal.

12. When the creation of Agam Lok had been completed; current issued forth from there as well. It descended and stopped at a distance. It formed its reservoir, and brought forth creation. This is

called अलख लोक Alakh Lok, and the current is known as अलख पुरुष Alakh Purush.

13. Current came down from Alakh Purush also. As usual it stopped at some distance, formed its reservoir, and brought forth its creation. They are called सत्त पुरुष Sat-Purush and सत्त लोक Sat Lok.

14. These are the purely spiritual regions The Supreme Being Radhasoami Dayal Himself pervades there. They are free from Kál (death), affliction, distress suffering and transmigration, These regions are called दयाल देश Dayal Desh, संत देश Sant Desh and purely spiritual regions. There is resplendent white light here.

15. For a considerable time this was all the creation The denizens of this region are called हंस Hansas. Innumerable spiritual islets were created around these regions. They are the abodes of Hansas who feed on अमी Amí (nectar), and enjoy the bliss of Lord's darshan.

16. The current referred to above is extremely subtle, so that it can, in no way, be seen or its form felt. It is likened to a magnet which, when brought near iron filings, attracts them. But the attracting current, which proceeds from the magnet is not at all visible. Even this analogy is not perfect. It simply gives an idea of the subtleness of the current.

17. The spirituality below the sphere of Sat Lok was under the covers of dark colour. As the distance from Sat Lok increased, the covers became more and more dense, layers over layers.

18. The current emanating from below Sat Lok was of a dark grey clour. This current was also spiritualized like that of higher regions. It requested Sat-Purush for permission to bring about a creation like that of Sat Lok. It was permitted to proceed and bring forth creation in the nether regions. This current is called निरंजन Niranjan, i.e., कालपुरुष Kál Purush. In the lower regions, i. e., in Brahmánd, it is called Pár-Brahm and Brahm.

19. This dark current did come down ; but it could not form a reservoir and carry out the work of creation as the currents in the higher regions had done. It then again requested Sat-Purush for help. Thereupon another current of a yellowish tint was created and forced down. This current was a store house of spirits. This current and the previous dark current together brought about the lower creation. This current is called ज्योति Jyoti and आद्या Adyá. In lower regions, i. e., in ब्रह्मांड Brahmánd, this very current came to be called माया Máyá.

20. First these two currents together brought about the creation of Brahmánd, i. e., the ब्रह्म-सृष्टि *Braám-Shrishi* (the Universe of Brahm). In this region the covers were somewhat light and subtle. Accordingly the creation of this region is also subtle.

21. Below Sat Lok, was formed a region which, so to say, is the portal of Dayal Desh. Below this is a vast expanse, called महा सुन्न Mahá Sunn. It constitutes, as it were, the barrier between Dayal Desh and Brahmánd or the regions of Brahm and Maya.

22. Below it (Mahá Sunn), Niranjan and Jyoti created three regions which are included in Brahmand. The lowest of the three regions is called सहस्र दल कंवल Sahas-dal-kanwal, the presiding deities of which are Joyti and Niranjan. This is the goal of all the religions prevalent in the world. What is beyond it, has not been mentioned in the books of any religion. Only the योगेश्वर ज्ञानी Yogeshwar Gyánis reached two stages higher than Sahas-dal-kanwal, i. e., the top of Brahmand. But they did not disclose the secrets of those regions. They have only alluded to them. No body went beyond Brahmand, except the Sant Sat Guru who came from Sat Lok and knows all about the whole creation.

23. From Sahas-dal-kanwal issued froth three currents of सत Sat, रज Raj and तम Tam, which are also known as विष्णु Vishnu, ब्रह्मा Brahmá and महादेव Mahádeo. These currents evolved the creation of the lower region, called पिंड Pind, which comprises of six centres or Chakras.

24. This creation includes gods, human beings, brutes and the entire (animate and inanimate) existence of the four classes. Here the covers were very heavy, i. e., the material constituents of Maya were very coarse. Consequently the creation that was evolved in this region is also very coarse.

25. The four classes referred to above are (1) जेरज Jeraj - those born from a film, (2) अंडज Andaj - those born from an egg, (3) स्वेदज Swedaj - those generated by warm vapour or sweat and (4) उद्भिज

Udbhij-those germinating from the earth, as plants, vegetables etc. and also minerals.

26. In this creation, the physical and the subtle bodies are endowed with the following instruments for performing functions of the body in the physical and the subtle creations respectively. These are (1) Kám or desire, (2) Krodh or anger, (3) Lobh or greed, (4) Moh or attachment and (5) Ahankáar or egotism ; and the four अंतःकरण Antah Karans (internal organs), viz., (1) Mind, (2) Attention, (3) Intellect and (4) Ego, and ten Indriyas, i. e. five Gyán-Indriyas (organs of perception), viz., (1) eye, (2) ear, (3) nose, (4) tongue (taste) and (5) skin (touch), and five Karm Indriyas (organs of action), viz., (1) hands, (2) feet, (3) tongue (speech), (4) urinary or reproductive organ and (5) anus.

27. In these physical and subtle regions, Maya has created all sorts of enjoyments pertaining to the Indriyas (or organs). Mind and senses remain engrossed in them.

28. The current of spirit which descends from above, first imparts vitality to the mind. The current arising from the seat of the mind, which is a current of mind and spirit combined, supplies vitality to the sense organs. The same current, contacting with the material objects and the objects of pleasures, through the instrumentality of these sense organs, provides, through them, enjoyments to the mind. This activity is being carried on in

this world by means of sense organs, by the mind and the spirit seated in the physical body.

THE ATTRIBUTES OF THE SPIRIT AND THE MIND AND THEIR SEATS IN PIND

29. The current of spirit has descended from Dayal Desh. It is a particle of Sat Purush Radhasoami. "Particle" does not connote pieces ; what is meant is that the essence of spirit is the same as that of the Supreme Being. Although the Supreme Being is present everywhere, He is manifest in one region, and under covers elsewhere. These covers have gone on increasing, as the distance from the manifest region increased. They are like the covers of onion or the plantain-tree. Every inner cover or layer is finer, purer and subtler. In the like manner, there are layers or covers of the mist or Maya on the spirit. The first cover or layer is extremely fine and subtle, the next one less fine and subtle, the third one still less fine and subtle, and so on and so forth. In the region of coarse Maya, the covers or layers are coarse, and the spirit lies dormant in the innermost recesses.

30. The above will be clear from the following illustration. Water is manifest in the sea, and hidden elsewhere on the earth. It is covered by layers. The layers are four or five cubit thick at one place, ten or twenty cubits at another place, forty or fifty cubits at some other place and thicker still elsewhere. But water is present everywhere,

although it cannot be found or brought into use without removing the layers.

31. The second current issued from Niranjana (the Lord of Brahmānd who pervades the creation below). This current is called Mana (mind). It is the mind which gives rise to desires, impulses and thoughts. The lower the creation, the coarser is the mind there. It motivates the senses.

32. The third current emanated from Maya. Brahmānd is the region of Maya also. This current is present in all the lower creation. It has also become gradually coarser like covers at each lower stage. Body and senses are made of the material of Maya. It is vivified by the vitality supplied by the spirit, the current of which spreads throughout the Pind through the medium of the mind.

33. The real location of the spirit in the physical body is at the Til which is situated inwards at the focus or mid-point between the two eyes. From here, the spirit spreads out into the body. The seat of the spirit in the wakeful state is in the two eyes. When the current of spirit is withdrawn inward and upward, the body and the senses become inert. Their functioning ceases completely.

34. The seat of the mind is chiefly at the lower end of the sternum (breast bone). It is from here that the current goes to the senses and spreads out into the whole body. But until and unless the current of spirit descends from above to the seat of the mind it, (mind) cannot function at all.

35. The entire physical frame is made of the current of Maya which has become coarser and coarser at every stage, and has spread over the entire frame.

THE STATE OF WITHDRAWAL OF THE SPIRIT

36. When the pupils of the eyes are withdrawn, one instantly becomes unconscious, and the physical body, the mind and the sense organs cease to function.

37. If the withdrawal is complete, death takes place. Whereas if the withdrawal is only partial, unconsciousness or sleep supervenes and the entity becomes oblivious of the body and the world.

38. This proves that the entire functioning of the body depends upon the current of the spirit. It is clearly observed that this current descends from the brain to the eyes and then spreads into the whole body, and again at the last moment, the same reverts inwards and upwards by the same path from its seat at the eyes and leaves the body. At the time of death, the withdrawal of the current takes place from the toes, and gradually proceeds upwards. When the pupils of the eyes are turned or withdrawn, death ensues.

39. It is also clear from the above that when the spirit is seated in the eyes in the wakeful condition, pain and pleasure and anxieties and worries of the body and the world are felt. When it is withdrawn to same extent, consciousness of the

body and the world is gone, and the pain and pleasure pertaining to the body and the world are not experienced. When a surgeon administers chloroform, the current of the spirit recedes. In that condition, body is operated upon but the entity does not feel it. This clearly establishes that the body and the senses are inert, and that the spirit entity alone is conscious. Mind and senses get vitalized by the spirit-entity. When the contact with the spirit is loosened or broken, the body and the senses become inactive or dead.

40. From the above, it is clear that whosoever desires that he may, in this very life, become free from the pains and pleasures of the world and the body should perform such practices that he may withdraw inwards and upwards his spirit from the region of eyes, as much as he thinks proper and necessary. He can then secure an escape from the troubles and comforts of the body and the world.

THREE GRAND DIVISIONS IN THE CREATION

41. According to Sants, the entire creation is divided into three grand divisions, viz.—

(1) First grand division consists of pure spirituality. The regions in this division and their entire creation are spiritualized. This grand division is called Dayal Desh or Sant Desh.

(2) As has been said above, Maya appeared at the bottom of the first grand division. All

colours (red to blue or dark) are shades of Mana and Maya (Mind and Matter). In this division, pure spirit is clothed in subtle Maya. In other words all the bodies are composed of the material of subtle Maya, and the spirit takes its abode, and functions, in these bodies. This grand division is called Brahmānd.

- (3) In this grand division, pure spirit is wholly clothed in covers and layers of स्थूल Sthūl (coarse) Maya in addition to the covers and layers of सूक्ष्म Sūkshma (subtle) Maya. Accordingly the regions of this division as well as the creations there of are extremely coarse and gross. The six centres or Chakras of Pinda comprise this division.

THE STATE OF SPIRIT IN THIS REGION, HOW IT FUNCTIONS AND HOW IT COULD BE RELEASED FROM HERE.

42. Our earth is located in the third grand division. That is why the creation here is gross and coarse and the spirit is hidden under innumerable covers. Look at the seed of a tree. It has numerous layers or skins which enclose the marrow of the seed. In some layer of the marrow is located the spirit of seed. At the time of germination of the seed, shoots sprout up and the first manifestation of the current takes place. These covers or layers constitute its body.

43. Similarly, the human spirit is also hidden under various covers or bodies. They are स्थूल शरीर

Sthúl Sharír (the physical body), सूक्ष्म शरीर Suksham Sharír (the subtle body) and कारन शरीर Káran Sharír (the causal body). The spirit passes through all the three bodies every day.

44. It is evident from the above, that this region is not the real abode of the spirit. This is माया देश Maya Desh (the region of Maya) where Kal and Maya predominate over spirit. Although the entire work of this creation is going on through the instrumentality of the current of spirit, its tendency is outward and downward. Therefore, its currents manifest themselves there through मन और माया Mana and Maya (mind and matter) and are very much influenced by them. Consequently the tendency of the जीव Jíva is firmly towards the world and its pleasures.

45. Until a person meets with an adept who has come from higher regions or meets those who are proceeding upwards, and until he receives initiation into the secrets of the path and the modes of devotional practices leading to higher regions, and gradually detaches himself from this region and this plane, the force of Mana and Maya would not be actually and completely annihilated, nor would the old habits, desires and way of life which had been formed in the company of the people of the world, be changed.

46. In whatever society a man may move or to whatever profession a man may belong, his associations, the range open to his vision and experiences he gains, exert great influence on him. His

mode of life, behaviour and inclinations conform to the company he keeps, to the object he sees and to the life he lives. He works hard and applies his energy and attention to the fulfilment of such a desire only as is uppermost in his mind.

IT IS NECESSARY TO WORK FOR THE
ATTAINMENT OF EVERLASTING
AND PERFECT HAPPINESS AND
THIS IS REAL PARMARTH

47. Everybody is striving for the pleasures of the world, and taking measures to avoid suffering. All the pleasures of this world are, however, enjoyed through mind and senses. They are perishable, insignificant and material. Even, if one succeeds in securing them, one shall surely leave them at the time of death. If the desire for these pleasures is predominant in the mind, and the whole life is spent after them, then one will have to take birth again to fulfil them. Thus the cycle of births and deaths will continue and the consequent pain and pleasure will have to be undergone. Whatever efforts one might make, one would not be released from the pain and pleasure of metempsychosis.

48. Whatever joy, pleasure, knowledge and bliss are there, are experienced because of the current of spirit. If that current keeps aloof or recedes, all joy, bliss and knowledge would cease. When an individual spirit current affords so much joy and bliss that man gets entangled in them, how inestimable would be the joy, bliss and knowledge

of the purely spiritual region which is the reservoir of all spirituality ?

49. It is, therefore, proper for every person to work, to some extent, for the attainment of the perfect bliss. He would advance to higher regions in proportion to his efforts and get more and more bliss. He would one day reach the source of the supreme and everlasting bliss. There he would become immortal. That region and the bliss thereof are also eternal.

50. Whosoever does not believe the above to be true will remain confined to lower regions. He will continue to suffer pain and pleasures by assuming physical bodies in higher and lower forms of life and in higher and lower regions, and reap the fruit of his good and bad acts.

51. There are three faculties in man, viz., (1) Corporal or Physical, (2) Intellectual and Mental and (3) Spiritual. One who practices hard to awaken and develop all these three faculties, is most fortunate. He can reach higher regions and know the secrets of the Supreme Being. Whereas one, who awakens and develops only one of them, will be benefited to that extent only. But nobody can be equal to one who succeeds in awakening one's spiritual powers by performing devotional practices. He will himself become the beloved of the Lord. The entire creation will obey him.

52. One, who has not developed even the faculties of the body and senses, will work merely as a labourer or a ploughman and support himself and his family with difficulty. He will remain

ignorant like brutes. While one, who has learnt the arts and crafts like sewing, writing, drawing, painting, singing, playing on musical instruments, etc., can earn much from his labour.

53. Again he who has undergone training in schools and colleges and awakened his intellectual and mental faculties, attains high position as administrator, doctor, judge, magistrate, etc. He gets great advantage from his work and earns great respect. He rules the destiny of millions.

54. Those, who succeeded in awakening and developing their spiritual powers by means of *Abhyás* (devotional practices), such as *Kabír Sáheb* and *Guru Nának* who were Sants, and *Krishna Maháráj*, *Rám Chandra* and *Buddhájí* who were incarnations, and *Vyás* and *Vashisth* who were *Mahátmás*, and *Christ* and *Mohammad* and other prophets, apostles, holy men, etc., were accorded great honour and fame, so much so that men, women and children in different countries revere them. They consider their writings and teachings as the means for securing their redemption. People revere and remember them with great devotion and adoration. Although hundreds and thousands of years have rolled by since they departed from this world, yet their names, writings and teachings continue to produce living effect on the hearts of the people.

55. It is, therefore, incumbent upon every man and woman to awaken, at least to a certain degree, all the three powers by performing practices relating to each.

56. If this is not done, these faculties will remain dormant. The benefits which would otherwise accrue will not be available.

57. It is absolutely necessary for and incumbent upon all human beings to awaken and develop, to a greater or a lesser degree, one of these faculties, viz., the spiritual power, at least. If they do so they will achieve the welfare of their soul, and eventually reach the presence of the Supreme Father in the highest mansion and enjoy eternal happiness. Otherwise, their spirit will be subjected to perdition, cycle of births and deaths and the suffering of pains and pleasures which are the concomitants of physical bodies.

58. Moreover, a perusal of paragraphs No. 36 to 40 above will show that the spirit, at the time of death, recedes from the eyes, i. e., death ensues when the pupils of the eyes are turned upwards. It is, therefore, necessary and proper for every body to traverse this path as much as possible, before death, and to see with his own eyes the creation and arrangement there. As he will ascend higher, he will certainly experience greater bliss. This he should do with his mind and spirit, to some extent, even while living. If he does so, he will experience very little grief at his last moment and when faced with some great calamity, suffering, anxiety or worry. On such occasions, as soon as he turns his attention inwards, he will instantly get some relief and solace.

59. Such an Abhyásí (practitioner) will internally experience the Grace and Mercy of the

Supreme Being Radhsoami Dayal. He will also get proof within himself that He is always with him and that He is present everywhere and sees everything. His love for and faith in the Holy Feet will go on increasing daily. His worldly affairs will also be arranged smoothly by Mauj. He will gradually get detached from the world and its objects with natural ease. His Bhakti (devotion) will go on increasing proportionately. He will thus see his true salvation being worked out in this very life.

60. True Parmarth (religion) consists in taking back the spirit to its original home along the path by which it has descended from Radhasoami Dham and has now taken its location in Pind, and in reaching the Holy Feet of Radhasoami Dayal and securing the bliss of His Darshan.

61. Sant Mat or the religion of Saints consists in singing the praises of and worshipping the Supreme Creator. But that worship does not consist in external observances. His worship means obtaining His secrets and taking measures to meet Him. To increase day by day the love for and faith in His Feet, constitutes His Bhakti or devotion.

62. As the True and Supreme Creator is present everywhere and as human form is the most developed one in this region, it follows that His glory and effulgence are manifest to a greater extent in the human form than anywhere else in this creation. Therefore it is but meet and proper for all those persons, who are desirous of meeting Him or seeing His glory and effulgence, to learn

His secrets and seek Him within themselves. This is so because human form is a miniature representation of the whole Creation. Whatever is without is within the man on a small scale. It is like a small picture which has the same curves and features as the large one of which it is a miniature. The only difference is that in the small picture the same things are represented on a smaller scale.

63. Whatever external worship is prevalent, is the worship of an imitation or of a form lower than of a human being. Both sorts of worships are far removed from the true and real worship. If they are not connected with what is real and true, i. e., if the secrets of the Truth which is inside, and how to know it, are not known, then all these worships are useless and meaningless. The reason is that the Truth will never be attained unless the seeker learns about it from the one who knows it and performs the practices internally.

64. The secret and the technique of the practices, can be learnt in the Radhasoami Faith only. There is no mention at all of these things in any other religion. These modes of devotion are such that a child, and adult and old person, whether male or female, can perform them conveniently without any danger.

65. In other religions, प्राणायाम Pránáyám is considered to be the best mode of practice or Yoga. But it is so difficult and dangerous that even those who have renounced the world, are scarcely able to perform it. When such is the case, it is obvious that house-holders, especially women, cannot at all

comply with the rigid and strict rules for performing this practice. Hence according to these religions, they can never achieve salvation.

66. The preceptors of other religions prescribed the practice of riding the current of प्राण Prán or breath (Pránáyám). But Sants evolved the use of spirit current. Obviously this is superior to the current of Prán or breath. During sleep the Prán current or breathing continues, but the functions of the mind and senses are suspended. Whereas, when the current of spirit is present at the centre of the eyes during the condition of wakefulness, all the functions of the body, the mind and the senses are resumed. From this it is evident that he who makes use of the current of spirit for the purpose of returning to his original abode, will traverse the path with ease and comfort and will soon acquire control over his body, mind and senses. He will encounter no dangers and obstacles in his path. On the other hand, he who adopts the vehicle of Prán or breath will find it absolutely impossible to suspend and draw up his breath without complying with the rules and restrictions which are very difficult and rigid and which can be followed neither by a house-holder nor an ascetic. Hence these practices have been totally abandoned. People merely talk or write about them. And supposing there is an isolated instance of an ascetic having performed this practice to some extent, it is surely impossible for the rest of the ascetics and all the house-holders to do so. What is the good of merely speaking about it? One cannot derive the

benefit of the performance of this practice by simply writing and speaking about it.

67. It is, therefore, proper and necessary for everyone, to engender faith in the devotional practices taught by Sants and to perform the same as much as possible. Without following this course, escape from the pain and pleasure of the world and the body, and the pangs of death, is not possible in any way, nor can true and complete salvation be achieved.

PRACTICE OF SURAT SHABD YOGA

68. This practice is known as the Surat Shabd Yoga, i.e., raising the spirit by uniting it with Shabd. Shabd does not mean only the sound. It refers to the spirit current. Where a current is in action, it is accompanied by sound. The current is not visible, but its presence is felt by its sound. For instance, the real form of man, i. e., the spirit residing in him is not seen, but when he speaks, it is known that the spirit is present in him and is functioning. Shabd is the motive force for the functioning of the whole creation, and predicates the presence of the spirit. Where there is no Shabd, there is no spirit-action; the spirit is in a potential or hidden form there.

69. What is meant by 'uniting spirit with Shabd' is that the spirit, which is the current of Shabd should be inverted towards its abode by catching hold of the thread of Shabd. There is nothing like Shabd to illuminate darkness and to guide in it. When a man has lost his way in a forest on a dark night

and due to clouds, there is no light of heavenly bodies and there is no torch or other light, he can reach a nearby village or habitation by listening to and following the sound coming from there.

70. The अनहद शब्द Anhad Shabd which is resounding of itself in the innermost recesses of everybody, without the help of tongue or any instrument, is coming from the highest sphere, i. e., the region of the Supreme Being. It has taken location at every intervening region, and has again emanated, with some changes along the current issuing from there. Thus the current of Shabd is flowing continuously from the highest region to the lowest, and is diffused in the whole body and the whole creation. One should, therefore, learn the secrets of Shabd of all the regions from an adept and commence the practice of rising high by the path of the eyes listening to the Shabd with his mind and spirit. He will thus daily go on getting nearer and nearer to the spot from where the first Shabd is coming. From there, he should catch hold of the next higher Shabd and rise still higher. Thus crossing all the intermediate stages, he will, one day, reach the region of the Supreme Father Radhasoami Dayal.

71. The Supreme Being is formless and bodiless. As such, no one can perform His Dhyán (contemplation). But an Abhyási (a practitioner) can reach and merge into His Feet by contemplating the Shabd which has emanated from Him. Shabd is the first manifestation of the Supreme Being and like Him it is formless. But it is of great help in the performance

of Dhyán, i. e., it takes the devotee to his इष्ट Isht (Beloved). It is in this manner that one can approach the Formless by contemplating the formless Shabd. No other mode of devotion is equally easy of performance and without any risk or danger, which may lead to the goal by a sure and straight path. This is because in the entire creation there is no other current superior to the current of spirit, which is the current of Shabd. This current is the creator and sustainer of all the currents. Even the current of Prán or breath itself receives vitality from the current of spirit. Hence there can be no mode of practice superior to the practice of Surat Shabd Yoga.

72. The spirit entity has natural affinity with and love for Shabd. When a man, while going on some urgent business, happens to hear good music, he certainly stops for a while to hear it for some time. Not only human beings, but brutes are also attracted by music. They hear the same attentively and appear to enjoy it. The reason is that the reservoir from which spirit has emanated is 'Shabd'. It is of the essence of Shabd. Therefore the love of the spirit for Shabd is natural and real. Mind and spirit get elated on hearing a sweet voice. People follow the musician wherever he goes and sometimes begin to dance with joy, and lose consciousness in extreme ecstasy.

73. One, who has a true desire for one's spiritual welfare, may perform these practices for some time, say, for a month or a fortnight and may thereby verify the truth of these assertions.

Radhasoami Faith is a practical religion ; there is no place for theoretics and Sophistry. The learned remained empty in their pride of learning, they did not care to attend to the discourses and teachings of Sants with an unprejudiced mind. They did not know the secrets of the true Supreme Being and of the path by which He could be reached. They felt satisfied with mere talks. In their egotism they assumed that nobody knew as much as they did. Whereas, in fact, they were totally ignorant of the real secrets of the True Supreme Being and of the soul, i. e., of the currents of Surat (spirit) and Shabd (sound).

74. Those alone, who are truly burning with a desire for meeting the Supreme Being and are true seekers of Truth and are not blind followers of any religion or slaves of traditions, and are not so proud of their intellectual attainments as to consider that they know and understand all, are really fit to be initiated into the devotional practices of Radhasoami Faith. On hearing about the principles and tenets of Radhasoami Faith and its rationale they will feel pleased and accept this religion with their heart and soul. They will forthwith apply themselves to the performance of the devotional practices and will reap the fruit of their efforts, i. e., they will secure proof, while yet alive, of their true redemption and salvation. They will surely one day get entrance into the Mansion of the True Supreme Being and will enjoy the bliss of His Darshan. They will thus be saved from the pains and pleasures of births and deaths and of physical bodies.

NECESSITY AND IMPORTANCE OF
SINCERE LOVE AND YEARNING
FOR A DEVOTEE OF
RADHASOAMI FAITH

75. No work in this world can be accomplished properly without liking or predilection for it. In other words, so long as the mind and senses are not fully applied to it, it cannot be done well. How then the search for Parmarth (Truth) and Abhyás (practices for attaining to Truth) be possible without directing full attention to them. Hence it is necessary for a true devotee of Radhasoami Faith to attend Satsang and perform Abhyas (devotional practices) with love and sincerity. Then only shall he be benefited. Otherwise his performance will be devoid of interest and he will not derive any pleasure. His love and faith will not increase.

76. Love based on faith can be depended upon to the last and be beneficial. It will be amply invested with the grace of the Supreme Being Radhasoami Dayal. And faith will be engendered by attending Satsang.

77. Satsang is the association with Guru or Sadh of the Sant Mat or the Radhasoami Faith. In such a Satsang, there will be no talk and wrangling about any matter other than the dissertations on the following topics :—

- (1) Glory and majesty of Sat Purush Radhasoami Dayal, secrets of the inner path and the stages thereon and the modes of practices by which they can be traversed.

- (2) Ways and means for augmenting love and faith in the Holy Feet of Radhasoami Dayal and Guru.
- (3) Adopting an attitude of detachment from the world and its pleasures.
- (4) Description of obstacles created by Mana and Maya to prevent the progress of an Abhyási (practitioner).
- (5) Bliss and happiness experienced in Satsang and Abhyás.
- (6) Ascension of सुरत Surat (spirit entity) to higher regions, etc.

78. Various doubts and misgivings are removed by attending Satsang and listening to the discourses attentively. The attachment in and attraction for the various matters and objects are loosened thereby. Thus, the Jiva gradually becomes fit for performing the Abhyas (practice) of Surat Shabd Yoga. But those, who have not attended Satsang, but have joined the Faith, i. e., have received initiation on simply hearing of the superiority of its Abhyas and commenced the same, will not be able to perform these practices as they ought to do. They will not get bliss and pleasure therein. The reason is that so long as doubts and misgivings are not removed, and inner purification is not attained, mind and spirit do not apply fully and properly to Abhyas.

79. In the same manner when a person hears, in the Satsang, about the Supreme Being Radhasoami Dayal and His धाम Dhám (sphere) and learns

about the secrets of the path leading to Him and the superiority of the Surat Shabd Yoga, and applies his reason and intellect to understanding the same, he will acquire some faith in the teachings of Sants. When he performs Abhyás, in accordance with the faith so generated, and experiences some grace and mercy of Radhasoami Dayal, then true and sincere love will be engendered in his heart. Faith will go on strengthening and his desire to perform the devotional practices will increase.

80. Without such eagerness, love and faith, as described above, it is difficult to progress on the inner (spiritual) path and to witness divine beauty. If the heart is devoid of eagerness, love and faith, Surat (spirit entity), mind and senses cannot be concentrated and applied to the performance of Abhyas (devotional practices), nor will they be able to secure any bliss in it. In consequence, the practitioner, after performing Abhyas for a few days, will feel bored and disappointed and will give it up. He will call the teachings of Sants as "very interesting", and show contempt for them.

81. Love means the force of attraction. It is this force which sustains this creation which is a conglomeration of small particles or molecules. All bodies or forms are being maintained and their functions carried on by this very force. If there be no love, no one would care to meet anybody, nor would any one do any work attentively.

82. When it is established that the whole creation is functioning through love, or rather the

whole creation is being maintained and sustained by love, then how can Parmarth (the supreme object), i. e., the union of Surat (which is a particle of the Ocean or Reservoir) with Shabd (the Ocean or Reservoir) be achieved without love? How can these two (i. e., the Surat and Shabd) unite?

83. The Supreme Being Radhasoami Dayal is the Ocean or Reservoir of Love, and Surat, which is His particle, i. e., emanation or current, is also of the essence of love. Therefore, unless love is engendered in the Surat, it cannot merge into its Reservoir. In other words, the practice of traversing on this path and reaching the Source (which is known as the practice of Surat and Shabd) can never be performed properly.

84. It is obvious from what has been said above that love cannot be engendered until Satsang is attended first, yearning and faith are created in the mind, and doubts and delusions are removed. Hence it is proper and necessary for every true seeker who is burning with the desire for Parmarth (spiritual welfare) that he should first join Radhasoami Satsang, listen carefully and understand the discourses, have his doubts and delusions removed and then begin performing Abhyas (devotional practices). Thus he will soon realize the benefit of Satsang and Abhyas, and will daily go on making progress according to his application.

GOOD AND BAD ACTS ACCORDING TO RADHASOAMI FAITH

85. In Radhasoami Faith good and bad acts have been so defined that there is no room for any

doubt or loop-hole. Followers of various sects and religions have labelled many acts as good or bad. But there is a lot of difference among them. Certain acts are considered as vices in one religion or country, whereas in another religion or country the same acts are regarded as virtuous. Even in the same religion, certain acts are considered as sinful at one time, and at another time the same acts are considered as proper and desirable. For instance, killing of animals is generally regarded as a sin, but meat eaters do so. Similarly killing of man which is a sin, is permitted in warfare. It is improper to seize the land and property belonging to one's neighbour or to use force against him, but kings and rulers take by force the estates of weak princes in their neighbourhood on petty excuses, and this is applauded as an act of king-craft. To lay hands on other man's property or woman is a sin, but after success in war conquerors issue order to ransack the conquered cities. On such occasions their soldiers kill many innocent men and women, seize their property and dishonour their women. It is bad to tell a lie to gain one's object, but the representatives of Governments bandy words, mis-construe documents and invest them with a meaning favourable to them ; and all this is regarded as an act of wisdom and merit. The lawyer who, by his advocacy and knowledge of law, succeeds in proving right what is wrong and vice versa, is considered as able and efficient.

86. According to Radhasoami Faith, whatever tends to take the spirit entity to the Holy Feet of the Supreme Father Radhasoami Dayal is a good

and meritorious act, whereas whatever creates distance between the spirit entity and the Supreme Being is a bad act. These good and bad acts are personal.

87. The Supreme Being Radhasoami Dayal is the origin and source of all. From His Holy Feet has emanated the current which came down, evolving creation. The spirit entity, that flows outward and downward through the mind and senses, and acts in that direction, will, day by day, get farther and farther. On the other hand, the spirit entity which having been initiated into the secrets of the devotional practices of Sant Mat, turns its attention towards the Holy Feet, and, with a firm and true determination to approach Radhasoami Dayal and to obtain the bliss of His Darshan, commences the devotional exercises, will, day by day, get nearer and nearer. It will, one day, merge into the Holy Feet. The performance of the Surat Shabd Yoga with this understanding is a good and meritorious act.

88. Real good and bad acts have been described above. The acts which are considered as good or bad in the affairs of the world are these. Any act which one does not like for oneself, one should not do to others. In other words a person should do to others as he wishes others to do to him. In this way no harm will be done to any body. Therefore this is good and meritorious act. Acting contrary to it would constitute a bad act. In other words to cause loss or pain or trouble to another by thought, word or deed for one's own comforts and gains is a sin, and to please and benefit others

in a selfless spirit is a meritorious act. If a man cannot do good to others he should not at least cause pain to them.

89. The Supreme Father will be pleased with, and bestow His love and devotion, i. e., His nearness and affection on one, who acts intelligently in conformity with the above principles. On the other hand, he who acts contrary to them will get farther and farther away from Him. He will be wandering in the regions of darkness and suffer pain and pleasure in various physical bodies in the cycle of births and deaths.

90. It has been enjoined strictly upon the followers of Radhasoami Faith to act up to the directions given above. Then only will their love and devotion go on augmenting day by day. They will also derive pleasure in their devotional practices. If one knowingly shows indifference to these directions one would suffer pain for one's actions, and will, in some measure, be deprived of the love of the Holy Feet of the Supreme Father.

THERE DOES EXIST A TRUE AND
SUPREME BEING. AND THE
SPIRIT ENTITY IS A PARTICLE
OF HIS.

91. One who doubts the existence of a True and Supreme Being, should know that spirituality is present everywhere, but it cannot function without the help of a higher form of spirituality. For example, although energy is present in this world it cannot bring forth creation a new or sustain the same without the heat and light supplied by the sun.

92. The sun, with its family of planets and satellites, is revolving round a higher sun, which is the reservoir that supplies energy to the sun. This much is established by Astronomy and telescope. Sants say that beyond the higher sun, mentioned above, there are three more solar systems, one above the other, in the ascending order of magnitude. Above them all is Radhasoami Dham, the Abode of the Supreme Being and the Fountain-head of all. It is abundantly clear from this, that there are lords, one above the other, and Radhasoami is the Supreme Lord. राधास्वामी धाम Radhasoami Dhám (Region or Sphere) is infinite and boundless. There is nothing beyond it.

93. How much deluded are those, who, in their ignorance, assert that there is no God, and that this creation was fortuitously evolved, out of matter or Maya ! It is quite evident from the manner in which our body and this world function, that the whole creation and its functioning are being regulated by some region, which is the highest and loftiest of all. For example, the functioning of the body is dependent upon the current which descends from some higher quarters in the brain, and is spread all over the body through the nervous system. In the same way, the work of this region, nay all the higher regions, is being carried on by the energy supplied from the Highest Region. And that Being, is, all-knowing, omnipotent, omniscient, supreme organizer, creator of all, supplier of life, and the life of all lives. If the impulse or current descending from the Highest

Region, through all the intermediate regions, were to cease, then the whole creation would collapse and come to naught.

94. The entire creation of this world and the constitution of the human body evidence the design, purpose and omnipotence of the Creator. How can this be possible without the existence of the omnipresent and omniscient Supreme Being? The entire matter and material objects and forces visibly bear the impress of the power of that Supreme Being. All these were created by Him and are subservient to Him. They are functioning everywhere according to His Mauj, by the energy derived from Him.

95. The spirit entity is a particle of the Supreme Being. When the spirit manifests itself in some physical body, say for instance, in the seed of a tree, a shoot sprouts up. This is the first manifestation of the current. From this very moment, all the forces, such as, those of attraction, repulsion, cohesion, electricity, light, the five elements and the three Gunas (qualities) begin to work together to sustain that body drawing energy from this Akásh आकाश (sphere). Although these forces are antagonistic to one another, yet they function harmoniously as long as the spirit is located in that body. As soon as the spirit leaves the body, these very forces act against one another and destroy the form and harmony of that body.

96. It is evident from the above statement that all the elements, Gunas (qualities) and forces are

subordinate to Surat (spirit). Wherever the spirit manifests itself, all of them assemble and work under its subordination. When the spirit departs, they all disperse and merge into their respective reservoirs. Surat alone is सत्य Satya or Sat (imperishable or real) in this world. It is because of this, that the whole creation appears to be real and that all the physical bodies are performing their respective functions. It is also this very essence, viz., the Surat which vitalizes all bodies and forms. Its presence gives rise to bliss, joy and happiness. Hence this Surat is सत चित आनन्द स्वरूप Sat Chit Anand Swarup*. As the spirit is immortal and undecaying, and Shabd is its manifestation, it is established that it is a particle of the Supreme Being who is the Ocean of true existence, knowledge and joy. In other words the essence of the spirit and of the Supreme Being is the same.

97. It is established that there does exist a Supreme Being who is all-truth, all-knowledge, all-bliss, omnipotent and omniscient and the Surat is His अंश *ansh* (particle). It follows therefore that until this particle or emanation or drop reaches its reservoir, i. e., the ray merges into the sun, it can never attain to a state of perfect bliss. So long as it remains in the region of Maya (Matter), it will necessarily be under its covers. It will function only through the medium of a physical body, and suffer in its association pain and pleasure and the pangs of births and deaths.

*Sat=Eternal. Chit=Chaitanya. Anand=Bliss
Swarup=similar, like.

98. Hence, one, who is desirous of securing an escape from these troubles and of attaining perfect bliss and happiness, should commence proceeding one's Real and Original Abode and gradually leaving the region of Maya, by performing the devotional practices of the Radhasoami Faith. One should entertain not the least doubt about the existence of the Supreme Being. Otherwise, one will have to repent and feel ashamed after death. And that repentance would be of no avail.

WORSHIP OF GODS, DEITIES AND INCARNATIONS OF LOWER ORDER AND ITS RESULT

99. Those who worship gods and incarnations, believing them to be the Supreme Being, will never attain true and perfect salvation. Those who accept Parmeshwar or Brahm or Khudá as the Supreme Being, have also no knowledge of True Supreme Being, Radhasoami Dayal. As such, they can also not go out of the regions of Maya and for this reason they cannot escape from the cycle of births and deaths. Brahm or Ishwar and Parmeshwar are emanations from Sat Purush Radhasoami Dayal, and are allied to Maya. They perform the functions of the creation in association with Maya. One, who secures admission into their regions by performing their devotion, will be happy for a very long time, but shall not be free from births and deaths.

100. All the incarnations were of Brahm or Vishnu. Brahmá, Vishnu and Mahádeo, i. e., the

three Gunas are the main gods. The remaining gods were created by them. Whosoever performs their devotion can reach their regions. But their regions and creations are not everlasting. Therefore freedom from births and deaths cannot be had. In comparison with the denizens of the region of *Brahm*, *Par-Brahm* and *Shakti*, the denizens of the regions of gods and incarnations are short-lived. Their births and deaths take place sooner and happiness is also much less than in the higher regions.

101. It is, therefore, proper that when an individual desires to engage in Parmárthí (spiritual) pursuits, he should thoroughly examine and accept the True Supreme Being. He should adopt the Bhakti (devotion) and Sewá (service) of the True Supreme Being renouncing the attachment to and prejudices for others. Then only will he secure full benefit of his exertions. Amount of labour and exertion is the same in all the forms of devotion but the results will vary.

102. Those who have no knowledge of the true and real form and Dhám (sphere) of the incarnations and gods, and are engaged in the devotion and worship of their imitations or idols cannot find them. Therefore they cannot secure as much happiness as the worshippers of real gods and incarnations. They are at a much lower rung of the ladder.

BÁCHAK GYÁNÍS (SOPHISTS) AND SUFÍS THEY CANNOT SECURE PERFECT SALVATION

103. All those who are called Gyánís, learned,

Vedántís or Sufís have also no knowledge of Sat Purush Radhasoami Dayal. They have learnt of *Brahm Pad* from the writings of the ancient Yogeshwars, Vedántís and Gyánís. But they do not possess detailed knowledge of the same. It is limited to only this much that Brahm is all-pervading, Sat Chit Anand Swarup*, free from Maya and that the whole creation is contained in Brahm or Atmá. Hence there is no question of going to or coming from anywhere. On the basis of this understanding they believe themselves and all else to be Brahm. They consider this knowledge and belief enough for their salvation, at the time of death, i.e., leaving the body. They perform some practices for concentrating the mind. Thereafter they are constantly thinking that they are none of the things constituting the creation, not any of the elements, qualities, etc., etc. Thus what remains after eliminating everything is Brahm, and that they themselves are that Brahm. This is all their Abhyas. They recognise no other method for the translation and elevation of the spirit entity. They argue that when Brahm is everywhere, where is the necessity of going to another region. They do not consider Surat or Jíva as separate from Brahm or an emanation of Brahm. They believe in the existence of Brahm alone.

104. The Yogeshwar Gyánís and Vedántís of yore performed the practices of अष्टांग योग Ashtáng

*Sat Chit Anand literally means existence or (entity), knowledge and joy.

Yoga, i. e., Pránáyam. By this they detached the Atmá from the six Chakras of Pind and ascended Brahmánd. Having reached the *Brahm Pad*, they declared the Brahm to be present everywhere. This statement of theirs made from that region was correct, because they had left both Pindí and Brahmándí Maya much below and they had attained the regoin of शुद्ध ब्रह्म Shuddh Brahm from where what they saw was Brahm and Brahm alone. Maya and its creation etc. could not be seen at all. As for instance, when a person climbs a high mountain, he does not see what is down below, he sees only mist or cloud. Also when a man dips down in the sea or a big river, he does not see anything except water. In the same way when the Yogeshwar Gyanis reached शुद्ध ब्रह्म पद *Shuddh Brahm Pad*, they saw only Brahm as all-pervading. Maya and its creation which were down below, were not visible to them from there. In fact this is what one actually experiences on reaching there.

105. The present day Gyánís, Vedántís and Sufís are quite different. They have not performed any internal practices for raising their Prán (breath-current) and Atmá (soul) to higher region nor do they have any capability and desire to do so. They have simply read or heard of the utterances of Yogeshwars and begun to believe them. They take it for granted that they are Brahm and Gyánís and learned, and stop short here. They conveniently leave out the practices of Yoga and other connected observances prescribed by those very Yogeshwars. In other words, they could not

perform Yogic practices for the purification and curbing of their mind and senses. Interpreting the statements of Yogeshwars to mean that Brahm is everywhere, they feel that there is no necessity for performing Abhyas for attaining to him (Brahm). They do not observe the injunctions of the Yogeshwars for performing internal practices.

105. The Yogeshwar Gyánís have unequivocally stated in their books that until the mind and desires are annihilated, knowledge about the region of reality cannot be attained. They have also laid down that one is not fitted even to read these books, if one has not acquired the four stages, viz., (1) वैराग्य Vairágya (renunciation), (2) विवेक Vivek (discrimination between reality and illusion), (3) खट सम्पति Khat Sampati (six attachments) consisting of (i) सम Sama, that is, control over inner senses, (ii) दम Dama or control over external senses, (iii) उपरति Uparti or indifference to and detachment from pains, pleasures and desires of the world, (iv) तितिक्षा Titikshá or endurance of sufferings, (v) श्रद्धा Shradhdhá or sincere appreciation and desire for Parmárth and love for and faith in Gurus and Mahátmás and their discourses, (vi) समाधानता Samádhántá or listening carefully and attentively the discourses of Guru and Mahátmá, and acting upon them having fixed them in the mind, and (4) मुमोक्षता Mumokshtá or strong and fervent desire for attaining redemption, or securing the good of the soul. If any body reads these books without first undergoing the above four stages it will prove fatal, and he will be committing spiritual suicide.

107. Attainment of the above mentioned four stages and curbing the mind and senses are, under no circumstances, possible without getting detached from Pind to some extent, i.e., penetrating the six Chakras or centres of Pind by performing Yogic practices. This is why the so called Gyánís of today are mere talkers and bookish. They talk in the manner of perfect Yogeshwars, but the condition of their mind and senses and their behaviour are like those of the worldly and ignorant. Had they achieved bliss of Brahm or Atma (soul) they would have been absorbed in it, unmindful of everything else. They would not be roaming from place to place for sight-seeing in fairs and entertainments. They would not collect funds by begging for the expenses of their railway journey and holding भंडारा Bhandaras. If their hearts had been imbued with the desire for paramarth (welfare of the soul) they would have searched a perfect guru or Mahatma and performed the internal practices of raising mind and spirit to higher regions under His immediate direction and submission to Him. They would have thus fully secured the four stages detailed in the preceding paragraph, and would have subjugated their mind and desires in some degree. This would have fitted them for listening to and understanding discourses on ज्ञान Gyan.

108. It is deplorable that the वाचक ज्ञानी Bachak Gyánis are not even aware of the condition of their mind and senses, which are leading them astray. If any body warns them, they quarrel with him, and if he wishes to give out the principles of the Sant

Mat and explains the method of raising the mind and the spirit, they argue with him, and do not at all listen to the advice tendered for their good. They are themselves in deception, and he who listens to and accepts their words, will also be deceived. He will himself be putting obstacles in his spiritual progress. In other words, he will cause his own suicide.

109. On careful observation, it would be clear that due to the admixture of Maya (Matter), acting as covers, innumerable gradations have come into existence. The spirituality of the highest region is most pure and subtle. From the stage where Maya made its appearance, चैतन्य Chaitanya (spirituality) has gone on becoming more and more impure in proportion to the coarseness of Maya (Matter). The spirituality pervading this region is so impure and coarse that it cannot function of its own accord. It depends on the higher spirituality supplied by the sun. Similarly the spirituality in the solar system is derived from the higher sun. In short throughout the region of Maya, there is the distinction of higher and lower grades of spirituality. And beyond the limits of Maya there is the region of pure spirituality of the highest order. Without reaching that region there can be no true and complete salvation. This shows how egregiously mistaken were the बाचक ज्ञानी Bachak Gyanis who professed that because the spirit-force is evenly distributed everywhere there could be no question of raising the spirit.

110. The spirituality confined in this region is

itself impure because of its association with Maya (matter). It is subject to births and deaths, i. e., it is involved in the cycle of existence and annihilation. Hence so long as a spirit entity is here in Pind where all the functions are performed through the media of mind and senses, it cannot secure freedom from birth and death and the pains and pleasures incidental to the assumption of the physical body and location in this region. This is the reason why the condition of the Báchak Gyánís does not change. Their mind and senses behave like those of the worldly and the ignorant people.

111. According to Yogeshwar Gyánís there are three phases of Brahm, viz., माया सबल ब्रह्म Màyá Sabal Brahm who, in collaboration with Màyá, is carrying out the work of creation, साक्षी ब्रह्म Sákshí Brahm who is rendering help to the former (Maya Sabal Brahm) and शुद्ध ब्रह्म Shuddha Brahm, where Maya is in the subtlest and seed form. The region of Shuddha Brahm is to some extent beyond creation and helps it in a subtle manner. If according to the Bachak Gyanis there was no differentiation in the all-pervading Brahm, then why the Yogeshwar Gyanis divided him into grades mentioned above? Why did not the Yogeshwar Gyanis choose to stop in the regions of Maya Sabal Brahm and Sakshi Brahm? Why did they, by Yog Abhyás (Yogic practices), first detach themselves from the Pind, and then raise their spirit to Brahmand and ultimately halt in the region of Shuddha Brahm?

112. It is abundantly clear from the above that the Bachak Gyanis are given to mere book-learning.

By simply reading books on Gyán, they consider themselves to be perfect and one with Brahm. They have neither performed nor do perform any Abhyás (spiritual practice). Knowledge or learning without Abhyás, i. e., performing spiritual exercises, is hollow. That is why, without Abhyas, they became egotistic and conceited, and did harm to themselves. They thought it unnecessary to raise their spirits internally. They fall, therefore, in the category of the worldly and the ignorant Jivas, rather they are lower than them. The worldly and the ignorant Jivas have some humility. Therefore, if by chance they happen to come in contact with some Mahátmá (high soul), they accept his teachings and receive his grace. Thereby they open the door of their salvation to some extent. But the Bachak Gyánís are so much conceited and complacent that they do not consider any body as their equal nor pay heed to any advice given for their good.

113. The Bachak Gyanis are very near atheists. They profess that they themselves are Brahm, and, therefore, they are not to render Bhakti and Sewá to anyone else. In other words, they have dispensed with the real Brahm who is the creator and sustainer of the three Loks (world), and abolished his Bhakti (devotion). If such a path based on learning be not atheism, then what else it is. It is worth noticing that these Bachak Gyanis are always ready to demand Bhakti and Sewa for themselves but they do not perform Bhakti and Sewa to any body. They are antagonistic to Bhakti. They declare that one, who engages in Bhakti, will not

get freedom from birth and death. But as regards themselves, they take it for granted that they are free from birth and death, i.e., on leaving this body, they will certainly get redemption. But the real state of affairs is that, while alive, they never experience such a condition as might give them a fore-taste of salvation or redemption. How can they then hope to attain the same after death ?

114. Some of the students of philosophy and science, having acquired high proficiency, begin to entertain doubt about the existence of God, and become atheists. They too are more or less like Bachak Gyanis. They consider the spirit force to be all-pervading, and the creation to be the result of the conjoint action of this force and Maya. They do not however hold the force to be intelligent and powerful, yet there are others who do not consider the spirit as distinct from Maya. They hold that the spirit is only a subtle form of Maya. When a man dies, the constituents of Maya, viz., elements, Gunas (qualities), etc., separate from one another and return to their respective regions. The intelligence, which had come into being as a result of the combination of these forces, disappears, and then nothing is left of the individual self. Hence in their view what one has to do is to work for making oneself comfortable in this life. Of course, one should also work for making others comfortable. They do not believe anything beyond this, and consider those who perform Bhakti and devotion of the Almighty as ignorant.

115. All these schools of thought have been

set up under the impulse of Kal Purush, by means of learning and intellect with the object of deluding Jivas and keeping them ignorant of the सत् पद Sat Pad. The persons having affinity with them adopt them and deny the existence of God. They deride at all those religions which have some form of divinity and say that their Ácháryas started these religions among the ignorant Jívas, for gaining name and fame for themselves, and through fear and hope, they generated strong belief in their words. Otherwise, they say, there is really no God, nor do the Karams (actions) and their results survive death; and there are no heavens or hells.

116. The followers of the above cults consider the use and enjoyment of the objects of the world alone as real happiness and bliss. To help others to the best of their ability is उक्कार "Upkár" in their eyes. Their understanding is deplorable. They see, with their own eyes, that the entire functioning of the creation is dependent upon some spirit or spirit-force; and this force works through some kind of body or cover. As for instance, the sun and the moon have been in existence since times immemorial and will continue to function and exist for countless ages. In the same way, the existence of other regions above this region of ours, is also apparent. On observing the laws governing the celestial and terrestrial regions, it becomes evident that the regulation of the whole creation is based on some definite laws. They have been in force since time immemorial and shall continue to be so. It is further observed that the affairs of this world

are also carried on under the authority of some superior agency. Likewise, the house-hold is also managed by some elderly member of the family. As the functioning of this world is a replica or imitation of what is going on in the higher-creation, it is inconceivable that the higher region, or for that matter, the entire creation could function without some superior officer or master. Of course, there are officers and lords one above the other; and at the top of them all, is the region or throne of the Supreme Being. It is from there that the creation started in the beginning. All rules, regulations and laws governing the entire creation have originated from there. Purpose, design and skill are clearly visible in each and every form and substance found in the whole creation, which go to establish the existence of an all-powerful Maker. In face of these facts, those, who hold that the creation came into being fortuitously without a Creator, are in absolute error. But, on account of their obstinacy and doggedness, they do not like to admit it. They shall have to suffer for this, through some serious calamity or at the time of death.

117. There are many cases on record in which people have related the events of their past lives, which on verification were found to be correct. Hence those persons who maintain that the soul is annihilated on death, are sadly mistaken. It is not necessary to expatiate here on this subject. What has been stated above, is enough for discerning and sensible Satsangi and seeker of Truth. Those who are given to arguments shall not be convinced. It is no use bandying words with them.

ACTIVITIES OF RELIGIOUS SOCIETIES

118. The founders of the various societies were all learned and intellectuals. They observed that people, with a view to eating, drinking and living free, readily gave up their own faiths and joined or contemplated joining other religions. Therefore, they thought it desirable, in the circumstances, to found new religions based, more or less, on the principles of Vedánt Shástra*. They allowed complete freedom as regards marriage and other observances like Christians. They removed the old restrictions, rituals and ceremonies which were considered as part of religion, but were, in fact, harmful, trouble-some and of no good either in wordly or spiritual matters. They made their followers believe in one God who, according to Vedánt Shástra, is called Brahm. They taught them to read and sing hymns of praise and glory of Brahm. They condemned and prohibited the worship of idols or imitations and pilgrimage and fasts which were widely prevalent. The more sincerely religious among them were instructed in the practice of Pránáyám (breathing exercises) or Ashtáng Yoga. But as these practices and their auxiliary observances are very difficult, there is apparently no true practitioner among them. Some of them taking Brahm to be all-pervading like ether, contemplate upon him with their eyes closed or open without ascertaining his region or abode. By this practice some purification is attained and

*One of the six systems or books of philosophy and theology.

those who lovingly recite or sing hymns, are also filled with love to some extent for some time. But that condition does not last, nor can it continue with this much practice.

These societies teach and practise only this much for achieving redemption.

119. These societies have absolutely no knowledge of the secret of the true Supreme Being and the practice of raising mind and spirit internally. Therefore, their members cannot secure true salvation or even elevation of any degree. Majority of people join these societies simply with the object of coming into prominence, gaining some worldly ends and securing freedom from restrictions. Truly speaking, they do not have even an iota of real and sincere desire for Parmáth (spiritual welfare).

120. These societies suffer from another defect also. They do not realize the necessity of a guru, nor do they seek one. The reason is that their cult is devoid of internal secrets and Abhyás (spiritual practices). Hence they do not stand in need of a guru. Reading and reciting books or singing hymns is all that is prevalent in their societies. As there is no mention in their books of the secrets of the internal path or the technique of its Abhyas, they do not stand in need of enquiring about the same from an adept. Their books deal with historical matters, or the academical dissertations on the attributes and glóry of God, or theological discussions, or an account of Tattwas (elements), Gunas (qualities), etc., which are performing the functions of the physical creation (or which are the

constituents of the physical creation). For this reason, whosoever has aquired a little learning can read these books and interpret them according to his understanding. These people do not realize the importance of an Abhyási Guru who can impart the secret of the true Supreme Being and of the path leading to Him, because they are not the least desirous of their redemption and of reaching the august presence of their creator.

121. Likewise the books on कर्मकांड Karmkánd* speak about external rituals only, and, therefore, no need for a perfect guru is felt there also. Only a learned man is considered sufficient, who can, by reading books, conduct the rituals of Hom†, Yagya, etc., and the ceremonies connected with births, deaths and other occasions. Such a learned man is called an Áchárya by them. And those who are conversant with the Sanskrit language, can themselves perform these rituals and ceremonies by reading these books. These followers of Karmkánd do not understand the importance of a perfect guru, nor are they imbued with a desire for true Parmarth. They believe that redemption is possible through the performance of ritualistic acts only. But this is not correct, because unless Gyán (perfect knowledge) is attained by performing उपासना Upásná (or devotion), redemption is not possible.

122. According to the teachings of Sants redemption as understood by the above class of people is imperfect. Even true Gyanis, who attain to Gyan

* Religious ceremonies commanded by Hindu law or established by custom. †See glossary of Sar Bachan Prose.

by means of Yoga Abhyas (Yogic practices), do not achieve true and complete salvation. Unless one reaches the region of Sants, beyond *Pár-Brahm Pad*, by the performance of Abhyas prescribed by the religion of Sants, true and complete salvation is not possible. Such being the case, how can the adherents of Karamkánd and external worshippers of idols etc. attain true salvation ?

123. It would appear from the preceding paragraphs that Báchak Gyánís, the members of Samájs (societies) and Karamkándís are totally ignorant of the inner secrets. Although their books clearly speak of the glory and significance of Shabd, and state that in the beginning there was the manifestation of the 'OM' Shabd, which brought about the whole creation and which is the store-house of the energy and material necessary for the functioning of the three worlds, yet they do not inquire about this very Shabd, nor do they care to know how this creation was evolved by the 'OM' Shabd. If they had this desire, they would have certainly felt the necessity of finding out an Abhyasi Guru conversant with the secrets and technique of the internal path.

124. It is mentioned in the उपनिषद् Upanishads and it will also be clear from a careful consideration that as long as an Abhyasi does not first attain to "OM" Shabd or Shabd Brahm and goes beyond Him, salvation as laid down in the Vedas cannot be secured, i. e., he would not attain to अशब्द ब्रह्म Ashabd-Brahm. 'OM' Shabd is known as महा तत्त्व Maha-Tattwa (Origin of the Tattwas) and it is the source or reservoir of the constituent materials of

the creation of the three Loks (or worlds). Hence unless one goes beyond this (OM Shabd), one will not be out of the bounds of three Lokas. This fact was known to the Yogeshwar Gyanis. They went beyond the region of 'OM' Shabd, by the performance of Yoga Abhyas (Yogic practices). But the Gyanis of the present time are quite ignorant of this path and its secrets, and they do not have any desire to know the same and perform the practices. On the basis of their intellect, learning and understanding, they believe in विदेह मुक्ति Videh-Mukti, i. e., attainment of redemption after death. But this is a great mistake and delusion. Such a belief is contrary to the teachings of true Yogeshwar Gyanis and the Upanishads.

125, Traditional knowledge can be acquired from a learned guru and this is what people do. But ब्रह्म ज्ञान Brahm-Gyan¹ cannot be acquired without having recourse to a ब्रह्म नेष्टि Brahm-Neshthi² Guru. True sages of yore classified Brahm-Gyanis into three classes, viz., ब्रह्म श्रोत्री Brahm-Shrotri, ब्रह्म नेष्टि Brahm-Neshthi and ब्रह्म संतुष्ट Brahm-Santushtha. Brahm-Shrotri is a mere learned person, i. e., one who has acquired knowledge from books. This is the preliminary stage. A Jiva cannot accomplish his task (of achieving salvation or redemption) with the help of such a Brahm-Gyani unless he performs

¹ The knowledge of Brahm, the Lord of the second grand division of creation, viz., Brahmand.² One who is absorbed in or intent on the contemplation of Brahm.

spiritual practices to implement what he has read or heard. ब्रह्म नेष्टि Brahmneshthi is an Abhyási, i. e., one who is engaged in performing Abhyas or practices and is intent upon reaching *Brahm-Pad* (the region of Brahm). ब्रह्म संतुष्ट Brahmneshthi is he who has attained to *Brahm-Pad* and is merged in the bliss of that region.

126. Those who call themselves Gyanis these days, are all learned people, i. e., their faith in Brahm is based on book knowledge. It is only intellectual and academical. Unless followed by Abhyas, redemption of the soul is not possible by it. That Abhyas consists in internal worship of Brahm, i. e., in performing, with love and devotion, the practices which Sants have been pleased to prescribe for the present times, and thereby gaining access into Brahmand, after crossing through the Pind. The practice of Pránáyám which was prevalent in the olden times, cannot be performed now, as its preliminaries etc. are very difficult.

127 The successful performance of the Abhyas (or practice) enjoined in these religions is, in no way, possible without the help of an adept or नेष्टवान् Neshthawan (Brahmneshthi) and Brahmneshthi guru who is himself performing Abhyas. It could thus clearly appear that these Bachak Gyanis are entangled in the web of learning. They could not apply themselves to the performance of internal practices. They did not therefore seek for an Abhyasi guru, and even if they happen to meet with such a guru, they do not listen to and accept his teaching. They are clearly acting against the

injunctions and words of true Yogeshwars, Vedantis, Gyanis, and against the religion of the Vedas. Over and above this, owing to their egotism and obstinacy, they are not prepared to admit that they are in error.

128. This state of affairs applies to the followers of all the extant religions. They are acting in contravention of the teachings of their Acharyas. They are entangled in the activities of lower order, or having invented new superficial worship by their mind and intellect, they are deluding others. They have been keeping back the truth, for the sake of their livelihood, so much so that they have by now themselves forgotten what it was. If anybody speaks to them about the real teachings, they oppose him tooth and nail. Notwithstanding the fact, that they are themselves ignorant of the teachings of their Acharyas, they call the person who gives out the truth as a calumniator. They spread wrong notions among the people and lead them astray. Thus they have wronged themselves and are causing harm to others also.

129. A true Parmarthi should shun the company of persons like these and of those engaged in external worships. He should not lend his ear to them. On the other hand he should enquire the mode of Abhyas from a Nestháván or Abhyásí guru (or from Santushtha guru, if one is available). He should apply himself to the performance of Abhyas, as much as he can, and experience spiritual bliss within himself and see his salvation being thus worked out.

RECOGNITION OF SANT SAT GURU AND SADH GURU

130. The following tests have been prescribed in Radhasoami Faith for recognising the Sant Sat Guru or Sadh Guru :—

(i) He should be an adept in the practice of Surat Shabd Yoga, and know its secrets. He explains the technique of Abhyas, giving out the names of the higher regions and their Shabds. He does not teach the practice of any other Abhyas.

(ii) Whenever a Jiva burning with true yearning for Parmarth (spiritual welfare) happens to listen to His discourses and sees for himself, the condition of the devotees practising under His guidance, he will forthwith feel, within himself, peace and bliss. As his doubts and misgivings are removed and he gets satisfactory answers to his questions, his faith and love for the Sant Sat Guru or Sadh Guru will go on increasing. He will experience the Grace and Mercy of Radhasoami Dayal within himself and his faith will be strengthened; his love will be augmented. There is no surer test than the discourses and insight into the secrets. These alone will enable the seeker to be convinced, more or less, that he will achieve his object if he attaches himself to such a quarter.

(iii) If one attends His Satsang, for some time, day and night, and observes the mode of life, behaviour, conduct, speech, etc., then one's belief will get stronger and stronger day by day that He is certainly a perfect adept and Abhyasi, that His life

is सतोगुनी Satoguní and that one's Parmartha task will certainly be accomplished through Him. Other tests than these can be applied only by a practitioner of the Surat Shabd Yoga, because an Abhyasi can be recognised by an Abhyasi only; none else can do so.

131. If anybody wants to recognise a Mahatma or an Abhyasi according to the characteristics mentioned in books he would never succeed in doing so. Jivas are entangled in Kam, Krodh, Loh, Moh and Ahankar, and are indulging in the activities of their mind and senses and are unacquainted with the secrets of the Supreme Being and how to meet Him. Whereas Mahatmas are free from them or have acquired some control over them. How can the former succeed in recognising the latter? Those who want to do so are always deceived and shall be deceived.

132. It is, therefore, necessary for a sincere Parmartha to recognise Sants and Mahatmas by their discourses in the first instance. Their Darshan, discourses and association would engender fear of, and love for, the Supreme Being in the heart of Jivas. Jivas would come to realise the glory and importance of Parmath. Day by day, the world and all its objects would appear to be more and more worthless, tasteless and insipid. Mind would gradually be detached from the things in which the people of the world are generally entangled. If these changes are coming over, it is to be understood and believed that by the association and teachings of such personalities, release from the world and its

bonds would certainly be secured and the highest region and its eternal bliss would be attained. One cannot know more than this about their (Sants' and Mahatmas') height and advancement in Abhyas, unless and until one applies oneself to the performance of Abhyas for some time.

133. One should attend the Satsang of such a personality for some time. When one has observed His life and behaviour to some extent, then only one may accept Him as guru. One should then apply oneself, as much as possible, to the Parmarthi activities as per His instructions, and should pray for His and Radhasoami Dayal's Grace for the removal of one's shortcomings. Gradually one's object will be gained one day.

SOME CHARACTERISTICS OF A TRUE AND SINCERE PARMARTHI AND THE MODE OF HIS CONDUCT

134. Every Parmarthi should watch the condition and behaviour of his mind in the light of the following characteristics :—

(1) A Parmarthi should be tender-hearted and sweet-tempered, so that he may not be harsh on anybody. He should patiently listen to the troubles and difficulties of afflicted persons, and, if possible, help them according to his capacity; otherwise he should express sympathy and fellow-feeling and offer consolation.

(2) The desire for Parmarth should be sincere, and the search for true Parmarth incessant. When

he succeeds in finding it, he should accept it with all his heart, leaving aside discussions and prejudices. He should sincerely engage himself in the performance of Abhyas which may be taught to him.

(3) He should have full belief in the existence of the Almighty Creator. Fresh waves of emotion and enthusiasm for performing His devotion should always arise in his heart.

(4) A Paramarshi should have love and affection for the adept who initiates him into the secrets of the Supreme Father. He should regularly attend his Satsang with humility. He should learn from Him the inner secrets and modes of devotional practices, and begin performing the same as early as possible, and thus get some bliss and happiness within himself.

(5) He should inculcate the habit of forgiveness and tolerance. As far as possible, he should not give vent to anger, or pick up quarrels with anybody.

(6) He should have some dislike and repulsion towards the worldly people and material objects, i, e., they should not be a source of pleasure to him.

(7) He should be determined not to fear the worldly people while fulfilling the requirements of his faith. As far as possible, he should act up to them.

(8) He should nurture the desire for performing Bhakti of the True Supreme Being with mind,

body and riches, and, as far as possible, he should continue doing the same.

(9) As far as possible, desire for securing the pleasure of the Guru and the Supreme Father should predominate over the desire for securing the pleasure of others.

(10) As far as possible he should be firm in his determination to bring his mind and senses under control.

(11) He should keep himself aloof from such activities, customs, functions, etc., as would prove detrimental to his Parmarth.

(12) On hearing the words of calumniators, he should act after duly pondering over them. He should try to find out how far they are right. If they are right in their accusations, he should know the exact wrong, if any, otherwise the Parmarthi benefits accruing from them. If he finds himself unable to decide it, he should speak about it to some devoted Satsangi, in private, and get his doubts removed.

(13) In his Parmarthi dealings and Satsang, he should not entertain feelings of pride and vanity as to his caste or wealth or position or his personal qualifications.

(14) Keeping his shortcomings and faults in view, he should consider and believe himself to be powerless, insignificant and worthless. He should conduct himself with love and humility towards all. He should ever continue to remove his shortcomings.

(15) As far as possible, he should not allow jealousy, antagonism and anger to overtake him. He should not speak ill of any person in his absence, nor should he form the habit of hearing ill of others.

(16) He should not unnecessarily harbour greed and avarice, nor should he ask for and accept anything from anybody unless it is necessary.

(17) He should not do anything for show with a view to gaining name and fame. This is considered as fruitless in Parmarth. Whatever act or service he does, should be performed with humility, with the sole object of securing Guru and Supreme Father's pleasure and without pride and Ahankar.

THE RULES OF CONDUCT FOR AN ABHYASI OF RADHASOAMI FAITH

135. One who joins the Radhasoami Faith and begins to perform its devotional practices, should observe the following rules of conduct so that his devotional practices may be performed properly.

- (i) He should abstain from animal diet and intoxicants. Smoking does not come in this category.
- (ii) He should gradually reduce his diet by about one-fourth. He should not indulge in dainty dishes and fatty articles of food too often and too much.
- (iii) He should reduce his sleep also, i. e., usually he should not sleep for more than six hours.
- (iv) He should have contact and association

- with the worldly people only to the extent it is necessary. He should not be very intimate with them. He should not unnecessarily poke his nose into anybody's worldly affairs.
- (v) He should not be inordinately eager to obtain the pleasures of senses and the objects of the world, nor should he unnecessarily try to get them. On the other hand, he should partake of the pleasures and objects which fall to his lot, with moderation, to the extent it is necessary.
- (vi) While performing Abhyas, he should not uselessly think of the world, its objects and pleasures. If, however, on account of old habits, they happen to arise, he should try to banish them from his mind as quickly as possible; otherwise he would not get bliss in his Abhyas.
- (vii) He should be in some fear of Sat Pursush Radhasoami Dayal and the Guru. He should understand that his good, both spiritual and temporal, lies in securing their pleasure and his loss in their displeasure. He should go on daily increasing his love for and faith in their Holy Feet.
- (viii) He should, as far as possible, entertain no feelings of jealousy and enmity towards anybody.
- (ix) As far as possible, he should perform good acts detailed in paragraphs 85 to 89 and eschew bad acts.

- (x) With reliance, every moment, on the grace and mercy of Radhasoami Dayal, he should go on performing Abhyas regularly twice or more often every day. He should also devote some time to reading and studying the holy books, as this will help in the performance of Abhyas and keeping mind and senses in check.
- (xi) He should ever have a yearning to attend Satsang; and whenever he gets an opportunity, he should carefully listen to the discourses, cogitate upon them and select the discourses specially applicable to him and act upto them.
- (xii) He should keep a watch on the behaviour of his mind and senses, i. e., he should guard against his mind indulging in evil and sinful thoughts and acts. As far as it lies in his power, he should be vigilant so that he is not deceived by Mana and Maya.
- (xiii) He should have feelings of love and affection for true Parmārthís and devotees. Whenever they are met with, he should eagerly keep their company, entertain them and if there is opportunity, be hospitable to them.
- (xiv) He should take care of his time. He should be careful that it is not wasted in useless pursuits and talks.
- (xv) When he has accepted that the Supreme Father Radhasoami Dayal is omnipotent

and omniscient it behoves him to consider that whatever comes to pass in his spiritual or temporal affairs is by His Mauj. Whether it be to his liking or not, he should conform to this Mauj, i. e., he should bear his troubles patiently, and, in prosperity or happiness, he should not be indifferent to his Parmáarth.

SUMMARY OF THE ABOVE DISCOURSE

136. As this discourse has run to an unusual length, it appears proper to give its purport in a few paragraphs, so that its central idea may easily be grasped, and retained in the memory, to some extent.

- (i) Radhasoami Faith is the true religion.
- (ii) Radhasoami is the Name of the True Supreme Being.
- (iii) This Name has not been invented by a human being. It is itself resounding everywhere, i. e., it is a ध्वन्यात्मक नाम Dhwanyátmak Nám, and is heard by Sants, Sádhs and fond Abhyásís.
- (iv) “Radha” is the name of Ádi Dhár (Prime Current) which emanated from the Feet of the Supreme Being, i. e., “Soami”. “Soami” is the Shabd from which the Dhun (resonance of sound) or the Current has emanated. That very Dhun or Current is the Surat (spirit). Thus Radhasoami is Surat Shabd.
- (v) Unless and until one implants this Name in one’s heart, after duly learning its secrets

one will not get full help in one's Abhyas, nor will one be able to complete one's journey to the Original Abode.

- (vi) The Prime Current which emanated from the Feet of the Supreme Being Radhasoami Dayal, is the current of light, life and Shabd. This current, stopping at different stages and forming spheres there, evolved the creations, upto Sat Lok. From there descended the two currents of निरंजन और ज्योति Niranjan and Jyoti and created the regions of Brahmánd. From Sahas-dal-kanwal came down the three currents (known as Sato-guna, Rajo-guna and Tamo-guna) which brought into existence the creation of Pind Desh. In short, the entire creation has been evolved by the current of Shabd. Shabd is the first manifestation of the Supreme Being, and Shabd alone is the manifestation of चैतन्य Chaitanya everywhere.
- (vii) The Dhun (resonance) or Dhár (current) of Shabd is Surat (spirit). These two, viz., Surat and Shabd, are the factors which bring about the creation and motivate its functions.
- (viii) The entire functioning of this world also is being carried on by Shabd (i.e., one who speaks or orders) and Surat (i.e., one who listens to or executes the orders).
- (ix) When a child is born and it cries, i.e., makes a Shabd or sound, it is taken to be

alive. Similarly so long as a man speaks, he is alive; otherwise he is taken to be dead.

- (x) The current of spirit, on descent, has taken location in the physical body, inwards, at the mid-point between the two eyes, known as the Sixth Chakra (centre). From there it bifurcates into two currents taking location in the two eyes and acts through mind and senses in the wakeful condition.
- (xi) Surat Chaitanya or the spirit entity is of the essence of Sat Purush Radhasoami Dayal, while mind that of Niranjan, i.e., Kal Purush or Brahm, and the senses and the body are made of matter (Maya).
- (xii) With yearning and love for the Feet of the Supreme Being Radhasoami Dayal, the spirit current should be made to revert homewards from its seat in the eyes. This is how true and complete salvation would be secured. It is true Parmārth.
- (xiii) The above practice is called Surat Shabd Abhyas. Jiva, Surat or spirit entity, has been separated from the Holy Feet of Radhasoami Dayal for innumerable ages, and has been undergoing pain and pleasure in the company of body, mind and senses. The real objective of Radhasoami Faith is to revert and merge it in its Original Abode which is the Reservoir of Love and Bliss of the highest order, where there is not the least trace of pain and death, and Mana

(mind) and Maya (matter). Only on reaching there, can it become immortal, undecaying and all-blissful. It will then be permanently free from the cycle of births and deaths and the pains and pleasures connected with the assumption of physical bodies.

- (xiv) The entire creation has three divisions. First is the purely spiritual region and is known as Sant Desh or Dayal Desh. There is absolutely no Maya there. It is for this reason that it is free from decay and destruction, and is the store-house of all-bliss and all-joy. Second division comprises of pure spirit and शुद्ध माया Shuddh (subtle) Maya. It is at the top of this grand division that Maya first made its appearance, but here it is in a very subtle form. This grand division is known as Brahmánd. Third grand division is composed of pure spirit and मलीन माया Malin (coarse) Maya. This is highly impure and hence its creation is also very coarse. This is called Pind Desh.
- (xv) When the pupils of the eyes are turned upwards a little, man instantly becomes unconscious; and when they are turned a great deal, death ensues. This shows that release from body, mind, senses and the world is possible by thus reverting the spirit. In other words, redemption and salvation are possible only by the performance of this practice, and no other.

- (xvi) Whatever external acts are done in the name of Parmārth in all other religions are all delusions. They are not the means of attaining true redemption.
- (xvii) As regards the practice of raising the spirit along the current of breath or any other current, it is, in the first place, so difficult that no body can perform it; and even if any one does so as an exceptional case, he cannot get out of the domain of Maya, because all the currents except that of Shabd, have originated in Brahmand, the region where Maya appeared and began, in conjunction with the spirit, the work of creation. Therefore one, who proceeds along any of these currents, will remain bound in the regions of Maya, and will not be released from the bonds of body and the cycle of births and deaths.
- (xviii) Maya is a cover on the Surat Chaitanya, i.e., the spirit. Accordingly there are as many covers over the spirit as there are subtle and coarse grades of Maya. These covers are the physical bodies. The state of their (these covers) becoming inert at the separation of the spirit, is called death. Hence so long as the spirit is located in the regions of Maya, it will necessarily have to put on covers (or assume bodies), and, therefore, it will be subjected to deaths and births be they at short or long intervals. The Sants have therefore graciously ordained

that until the spirit reaches Sant Desh or Dayal Desh, i.e., the purely spiritual division, where there is absolutely no Maya, there can be no true and complete salvation.

- (xix) Salvation of this character can only be achieved by devotion to Sat Guru and Shabd. Devotion to any one else or Abhyas of any other kind cannot secure this. An Abhyasi of the Sant Mat should perform his devotional practices with love and zeal, otherwise his Abhyas will not be rendered easy, nor will he experience the requisite bliss in his Abhyas.
- (xx) It is obligatory and incumbent upon every individual to perform the practice of Surat Shabd for his true and complete salvation. This is the real Parmarth. All other external forms of worship and Abhyas, which have no internal link, are delusions. They will not conduce to true and complete well-being of the Jiva. Of course, good actions will bear fruits and the individual will, for sometime, be located in a region of happiness. And as a result of bad acts, he will have to undergo suffering.
- (xxi) Karams (actions) are performed from the seat at the eyes, i.e., when the spirit is stationed at the eyes in the wakeful condition, body, mind and senses perform the external acts. Sants say the Jiva should do his best to recede gradually from the eyes by performing Bhakti (devotion) and Abhyas

(spiritual exercises). He should begin to proceed inward and upward. As he progresses on this path, Karams will be reduced and exhausted and ultimately the Jiva will, one day, become निःकर्म Nih-Karam, i.e., he will be released from Karams.

(xxii) According to Sants, Karams (actions) fall into two categories; the first are those that concern the individual himself, and the second are those that concern others. As regards the first category, those acts by which the Jiva attains closeness to the Supreme Father, are real or Parmarthis good acts, whereas those acts which take him away from the Feet of the Supreme Father, are bad acts from the Parmarthis point of view. As regards the second category, the Jiva should, by his deed, word and thought, behave towards others as he wishes others to behave towards him. This is the conventional good act, and to act contrary to it, is conventional bad act. It behoves Parmarthis to act according to the principles laid down above both in regard to Parmarthis and worldly matters.

(xxiii) All other religions have expatiated a good deal on external Karams (acts). This is due to the fact that they were not acquainted with the mode and importance of the devotion to the True Supreme Being, nor were they aware of the Surat Shabd Abhyas

by which the Jiva can speedily get out of the sphere of Karams (actions) and proceed towards his Original Abode. If the Jiva remains entangled in Karams, his account with Kal and Maya can never be liquidated, no matter whether he performs meritorious or unmeritorious acts. Therefore, he cannot get release from the cycle of births and deaths and pains and pleasures.

- (xxiv) All the activities of those religions in which only the external worship or reading and studying and teaching of religious books are prevalent, come under the category of conventional good or bad acts. They cannot lead to salvation.
- (xxv) Some internal Abhyas, such as, Sumiran of a वर्णात्मक नाम Varnátmak Nám, or Dhyan of a god or incarnation or Parmeshwar, or the practice of मुद्रा Mudrás is performed in some religions. The plane at which they perform these practices is, however, within the six centres of Pind. Also they are unacquainted with the secrets of the region of Sants. These practices too cannot be the means of securing salvation. Of course, the practitioner may be located in some region of happiness for some time, but thereafter he will again be involved in the cycle of births and deaths.
- (xxvi) Those who call themselves Gyánís or Vedántís or Sufís and consider themselves to be Brahm, but do not perform any

practice for attaining to the *Brahm Pad* nor are aware of its secret and the path leading to it, cannot escape from the cycle of births and deaths. Their Gyán (knowledge) is Báchak. Without the ascension of the mind and spirit (according to the Abhyas enjoined in the religion of Sants), one's spiritual status cannot change, nor can the region of Brahm be attained. The practice of Pránáyám being difficult of performance need not be dealt with here. As regards other practices, they cannot conduce to the attainment of this object. The Bachak Gyanis and Sufis, due to the pride of their learning and intellect, do not accept the teachings of Sants. Hence they remain blank.

- (xxvii) There is not even an iota of Parmarth in atheism and other religions founded by the learned. Their teaching consists in doing good to others. They deny the existence of the Almighty Creator. How can they then perform Bhakti and Abhyas? Their salvation is, therefore, not possible by any means.
- (xxviii) On carefully examining the functioning of the Creation, it becomes crystal clear that there does exist a True and Supreme Being, because everything unmistakably points to the design, purpose and intention of an All-powerful Creator. This Jiva is a particle of the same Omnipotent Supreme

Being, i.e., the essence of both the Jiva and the Supreme Being is the same, Those who do not accept this are doing great harm to themselves. They will have to repent in the end.

- (xxix) Those will not get true salvation who are engaged in pilgrimages, fasts and worshipping the idols of incarnations and gods in temples, and are ignorant of the inner secrets and the mode of practices prescribed by the Sant Mat, and do not enquire about these things. They will, of course, reap the fruit of their Karams (actions) but will not get entrance into the Mansion of the Supreme Father. Nay, they will not have even the Darshan (vision) of the real form of that god or incarnation, as it is in his region, because they never enquire about it, during their life-time. Hence, they will, after their death, have the Darshan of the imitation (idol) only and that too if they worship the idol with sincerity and love. If they are only engaged in the outward worship as a mere convention, then they will not secure the Darshan of even the imitation.
- (xxx) A sincere Parmarthi should search for a Guru, who knows the secrets of the Supreme Being and is an adept. Having met and recognized such a Guru, he should apply himself to the performance of Surat Shabd Yoga as taught by Him. He should act according to his injunctions. He will then

experience the grace of the Supreme Being and get confirmation within himself of the teachings of Sants. His faith in and love for the Holy Feet will thus go on augmenting daily, and one day he will find abode in the Mansion of the Supreme Father.

Discourse 16

LOVE FOR THE HOLY FEET OF
RADHASOAMI DAYAL, OF WHATEVER
DEGREE IT MAY BE, MUST BE
CULTIVATED BY EVERYONE.
THEREBY TRUE SALVATION
WILL BE SECURED GRADUALLY,
AND ONE DAY THE TASK
WILL BE COMPLETED.

1. In this world love and eagerness are the bases of all friendship and social intercourse. Where there is love and interest, things move smoothly and correctly. Whereas, if there is aversion or lack of concord nothing can be achieved. And if one has to do something under duress things would not turn out correctly and smoothly and there would be apprehension of argument and wrangling.

2. Where there is true love or eagerness, one is willing to apply body, mind and riches and having done so, one feels pleased. This also gives pleasure to the person for whom it is done. He, in his turn, is also enthusiastically ready to render service to the former. This enhances mutual love and affection.

3. Take for instance, a man is expecting his beloved from some distant place. Without regard for inconvenient time or inclement weather, he goes to meet him at the railway station, or welcomes him from some distance. At that time his mind and spirit forcibly lead him on so that he may behold his beloved as soon as possible and enjoy his company. When they meet they are very happy. In that state of happiness all the discomfort or fatigue caused by keeping awake, rain, heat, cold, etc., are forgotten in a moment.

4. This shows that spirit, mind and senses are all at the command of love and affection. Where there is love, they work eagerly and do not feel exertion or discomfort at all.

5. Likewise, where there is no real love and affection, but there is eagerness to have wealth or secure some other object, there also one applies hard one's mind, senses and body. In this way by pleasing the person from whom one expects to get one's work done, one achieves one's object.

6. In short Surat (spirit), Mana (mind), senses and body become meek and submissive if there is love or some object in view, or some expectation. Wherever any of these things is present, they are willing to work with fervour and zeal.

7. Where there is no love, or any object in view, or any expectation in the near future, but there is the fear that some loss or harm would be done or some trouble would arise or there is some pressure, there also the mind, body and senses work properly as ordered. But in such a case, there is

no pleasure or eagerness like that when there is love or self interest. One does not feel the same ease and comfort in doing it.

8. But where there is the fear of incurring the displeasure of or causing inconvenience to one's beloved or there is the apprehension of set back in one's own pleasure and comforts, there too mind, senses and body work with the same fervour and eagerness as they do when there is love and affection. In such a case, one feels no discomfort.

9. In Sant Mat, i. e., Radhasoami Faith, stress has been laid on love alone. One should do one's best to develop love and faith in the Holy Feet of the True Supreme Being and True Guru. If there is even some love and affection, one would be able to listen to the discourses with attention in Satsang and to enjoy the Darshan of the Guru. While performing the internal Abhyas (devotional practices), the mind, spirit and senses will apply to Shabd and Swarup with some fervour and eagerness. Thus when one is detached somewhat from the mundane activities, and is mainly inclined towards Parmarth, one's mind and spirit will certainly engage themselves in internally hearing the Shabd and having the Darshan 'of the Holy Form for sometime. In this state of concentration one will surely experience some bliss and pleasure. This will gradually be increased by the daily Satsang and Abhyás. Thus one day the task of the Jiva will be done.

10. Love for and faith in the Holy Feet of the Supreme Father Radhasoami Dayal and the Guru.

or the Sádth will be engendered by listening to the discourses in Satsang, describing His glory and the majesty of His Region. Love and faith will go on strengthening and augmenting by hearing of and seeing the condition of true devotees and lovers and by performing the internal practices to some extent.

11. Love and faith must be accompanied by some fear. There are two kinds of fear. First is that if the Jiva does not perform any Abhyas or inculcate true love for and faith in the Holy Feet of the Supreme Father Radhasoami Dayal, then he will not be saved from the cycle of recurrent births and deaths. He will have to undergo perpetual suffering by assuming physical bodies. Second is that if the Jiva does not act and behave as ordered, then Sat Guru and Supreme Father Radhasoami Dayal will not be pleased with him. This displeasure is highly injurious to the Jiva, in as much as, his internal progress towards his original abode will be stopped. Kal and Maya will keep him entangled in their region and subject him to pain and pleasure, and will not let him achieve his true and complete redemption.

12. When love for and faith in the Supreme Father Radhasoami Dapal, His Satsang and the Guru have thus been engendered in the Jiva to some extent, and the fear either of one or both the categories has been created in his mind, then he will easily traverse the path within himself. The mind and the spirit will, in the first instance, be easily withdrawn in the Pind and thereafter they will ascend to higher regions, viz., Brahmánd and

beyond it, i.e., the Sant Desh, along the current of Shabd and by the Dhyán of the Guru Swarup. This will enable him to reach the Holy Feet of his beloved Guru and Sat Purush Radhasoami Dayal and enjoy the bliss of His Darshan. Because of love and faith, and fear, he will not at all be assailed by sloth or discomfort in this work. On the other hand, as he will get, in some measure, the bliss and pleasure of Shabd and Swarup (Form) within himself, he will proceed upwards with zeal and enthusiasm. By the help of Sat Guru and the grace of Radhasoami Dayal, he will, one day, reach the Original Abode, the Mansion of his beloved Supreme Father, and will attain to perfect and everlasting bliss.

13. Jivas are utterly helpless. At the point in the Pind, where the spirit is carrying on the functions of this body and the world, the momentum of the forces of Kam, Krodh, Lobh, Moh and Ahankar, the mind and the senses is very strong. No body can escape from their onslaughts and travel to the Real Home by himself. But by the grace of Radhasoami Dayal and in the company of Sat Guru or Sadh, the Jiva's task can gradually be accomplished to the extent of his अधिकार Adhikar (fitness) and earnestness. Even if the yearning be weak, Sat Guru can, by His grace, increase it and create fear in the mind of the Abhyasi to some extent so that his zeal may go on increasing, and he may not be slack in his endeavours.

14. Jivas are all ignorant; they do not know the secrets of their real home and their true Father, Supreme Being Radhasoami Dayal. They do not

know where to go. All are entangled in Karam and Bharam, i.e., rituals and delusions. They are wasting their time, body, mind and riches in external worships. Or having acquired learning and having developed their intellect and ingenuity, they consider themselves to be Brahms and have thus become complacent. Or denying the existence of God and the intelligence and immortality of the soul, they turn atheists. They cannot have love and faith in the Supreme Being nor secure any internal bliss and pleasure until they associate with Sat Guru and by listening eagerly to His discourses acquire knowledge and understanding about the creation and their own present predicament and with a view to saving themselves from pains and pleasures and births and deaths, they learn the mode of practising Surat Shabd Yoga, and with reliance on the omnipotence and grace of the Sat Guru, they begin traversing the path within themselves.

15. It is, therefore, necessary that one should first search the Guru who knows the secrets and is Himself an adept. Thereafter, one should learn the secrets of the path from Him and begin to practise. In His company and by the study of His writings one should improve one's understanding, and change one's ideas and notions which are worldly, and engender true faith and love for His Feet as much as possible. It is only then that the path will be traversed with His grace and help, and, one day, one would reach the original abode and be free from recurrent births and deaths. Otherwise one would take birth again and again in higher and

lower regions and forms of life and run after the pleasures of Maya, undergoing all sorts of pains and sufferings incidental to the assumption of physical body and would never be released from this cycle.

16. The love which is devoid of the desire to meet the True Lord, and is intended to fulfil some worldly desire, is, according to spiritual standard, selfish and fake. This can never work the salvation of the soul. Some worldly object may possibly be gained by it, but it cannot give rise to true love for the Feet of the Guru and Radhasoami Dayal, which may effect the purification of mind and spirit and take one to the Original Abode.

17. It is, therefore, proper that one should develop sincere love in one's heart for the Darshan of the True Supreme Being. It matters little, if this love is very weak. One should gradually advance this love by attending the Satsang of Sat Guru and performing the devotional practices. Thus one would repair to one's Real Home one day and secure eternal bliss in the Holy Feet of Radhasoami Dayal.

18. This love would gradually move the mind and spirit towards the Real Home. According as one experiences bliss of higher regions, one's progress would proportionately be accelerated. Hence it is incumbent on all to engender some love and faith in the Holy Feet of Radhasoami Dayal and Guru, in every possible way, and begin applying them to the cultivation of Parmarth.

Fearing, lest they would otherwise undergo pangs and sufferings of recurrent births and deaths in physical bodies, they should eschew sloth and indifference. If they fail to do so, they would, in the end, repent in vain and the invaluable human form, which they assumed after great suffering, i.e., after roaming about in the cycle of eighty-four, will be wasted for nothing in eating and drinking like brutes, i.e., procuring and enjoying sensual pleasures.

Discourse 17

EVERYBODY SHOULD TRACE AND FIND OUT THE SOURCE OF HIS SOUL AND TRY TO REPAIR THERE SO THAT PERFECT BLISS MAY BE ATTAINED AND RELEASE FROM BIRTHS AND DEATHS AND THE PAINS AND PLEASURES OF THE PHYSICAL BODY MAY BE OBTAINED

1. There are two principles in this Creation; one is चैतन्य Chaitanya (active principle) and the other is जड़ Jarh, (inert). Chaitanya is that which acts. It sustains the body in which it takes its location, it functions in this world through the instruments of action, viz, the senses etc., and it also supports and sustains other bodies.

2. जड़ पदार्थ Jarh Padārth, i.e., matter is that which cannot at all act of its own accord. It cannot perform any function without the help and aid of Chaitanya or spirit.

3. Now about the characteristics and powers of this Chaitanya. Wheresoever or from whatsoever seed the first current of the spirit force may manifest, it is the current which is the creator of the seed and its entire body. From the moment of the manifestation of this current, all the forces, elements, Gunas (qualities), etc., acting in this region, get together and work harmoniously for the growth and development of that current and the formation of its body. These forces, elements, etc., are (1) attraction, (2) disintegration, (3) formation, (4) cohesion, (5) magnetism, (6) destruction, (7) electricity, (8) light, (9) the three Gunas, viz., सतोगुण Sato-guna, रजोगुण Rajo-guna and तमोगुण Tamo-guna, and (10) the five elements, viz., आकाश Akásh (ether), पवन Pawan (air), अग्नि Agni (fire), जल Jal (water) and पृथ्वी Prithivi (earth).

4. The physical body is जड़ Jarh, i. e., inert or inactive. It is formed by the combination of five elements and three Gunas (qualities). It is spiritualized by the spirit force and appears to be acting.

5. The superiority of Surat Chaitanya, i. e., the spirit-force can be gauged from the fact that whenever and wherever it manifests itself, there all the forces, elements, Gunas, etc., (inspite of antagonism to one another) assemble and work in cooperation. But when the spirit departs from that body, its form, colour and vitality begin to disappear and it becomes extremely frightful. All the functioning of the body and its instruments

come to a dead stop, and it soon begins to disintegrate and turn into earth.

6. All the heavenly bodies have been evolved, are being maintained, and shall continue to be maintained by the spirit entity. In other words, a spirit entity which is a particle of, and an emanation from, the महा चैतन्य Maha Chaitanya, i.e., the Supreme Spiritual Force of the Supreme Being, is located in each heavenly body (such as suns, moons, planets, etc). This spirit entity is regulating the formation, maintenance and sustenance of that body. When a spirit entity leaves a particular heavenly body its immediate dissolution takes place, which is called प्रलय Pralaya.

7. Each of the heavenly bodies, e.g, suns, moons, stars and planets, is an orb, the creation and the functioning of which are respectively maintained and carried on by the spirit located therein. These heavenly bodies also maintain and support the creation on the satellites pertaining to them.

8. This proves that whatever creation there is, has been evolved by the spirit current and is being maintained by it. All the activities and the functioning of the world are being carried on by its force.

9. When such is the power and the functioning of the spirit which is just like a ray, how immense would be the power and energy of that all-full spirituality, viz., the Reservoir or the Highest Sun from where this ray has emanated ? The Reservoir or Source is the Creator, Sustainer and Guardian

of all, and is Omnipotent and All-powerful. The Ádi-Dhár (Prime Current) or Ray emanated from there and came down evolving spheres and regions. In Pind, it has taken its location in the eyes, and from there it is performing the activities of the body and the world. Pain and pleasure and anxiety and fear are felt at this place (seat of the spirit in the eyes) in the wakeful condition.

10. When the eyes are closed or the pupils are turned inwards a little, man becomes unconscious and his body becomes inactive. If the withdrawal is substantial, the spirit would forsake the body.

11. This region is not the real home of Surat or spirit. The Surat is a particle of that all-powerful Reservoir or Source whom Sants call the Supreme Being Radhasoami Dayal. Until the Surat retraces to its source along the current by which it has descended, it will not obtain perfect and everlasting bliss and happiness, nor will it be released from births and deaths. This is so, because births and deaths are the accompaniments of physical bodies which are made of Maya, i. e., elements, Gunas, etc. So long as Surat is in the regions of Maya, it will necessarily be enveloped in covers. In whatever region the Surat is in a manifested form, it will have to function through the covers which are made of the material of that region. It will have to undergo pain and pleasure according to the nature and character of the creation of that region. Maya first made its appearance at the bottom of Sat Lok, There are innumerable grades in it according to its subtlety

or impurity. Hence, so long as Surat does not go beyond the limits of Maya and reach Dayal Desh, i.e., its own Real Home, it will not be pure and happy.

12. It is, therefore, necessary and proper that all human beings must at all cost take to the path leading to their Real Home by following the teachings of Sants. It is only then that they would secure true redemption from the bondages of body and pains and sufferings. This is true redemption or perfect salvation.

13. On the other hand, those, who desire the pleasures of the mind and senses and devote their whole life to secure them, will daily go down in the regions of Maya. For this reason, they will have to undergo births and deaths at short intervals and to suffer the most. As all the objects of pleasures of this world are material, these souls will daily go on becoming more and more material and proportionately get farther and farther away from their Real Home.

14. Jivas, in this world, are all entangled and engrossed in the desires for pleasures of mind and senses. Day and night they are toiling hard to fulfil the same. In reality all these pleasures are insignificant and perishable; and one has incessantly to work for obtaining them. At the time of leaving the body, one has to forsake them all.

15. When Jivas have to work hard all their lives for worthless and ephemeral pleasures how necessary and proper it is for them to devote their

attention and to strive for securing perfect and everlasting bliss and happiness, especially, when they have to work only once to achieve this, and that too, with great ease and comfort. Once that bliss and happiness is secured it will last for ever.

16. There are two important things in this world, one is चैतन्य Chaitanya, i. e., spirit, and the other is जड़ Jarh, i. e., माया Maya. The Reservoir of Chaitanya is in the highest region, while that of Maya is in the lower regions. It is, therefore, essential that Chaitanya which is the real essence of Jiva, should be taken back to its Reservoir for securing perfect and everlasting bliss and happiness. At the same time, it is also necessary and proper to get detached from material objects or Maya at the earliest in order to escape from sufferings.

17. Therefore, it becomes the duty of every man to endeavour for making his real self, i. e., his Surat, happy and blissful. This consists in catching hold of the current of Chaitanya or Surat, and ascending from the region of lower spirituality to that of higher one and from there to still higher one and so on till the Region of the Highest Chaitanya or the Real Source and Origin which is boundless and limitless and above which there is and can be nothing, is attained.

18. Due to the admixture of Maya there are gradations in Chaitanya in the whole of the Creation. Where there is greater admixture of Maya, the Chaitanya is enveloped in coarser covers. The power and light of Chaitanya are

tenuous there. Where Maya is rarefied, there the light and power of Chaitanya are much greater. For example, the spirituality of this world is subordinate to the currents of spirituality of the sun, so that unless the light and heat of the sun descend to the earth, there can be no existence or creation. Similarly this sun together with its satellites is subordinate to a higher sun. In the same way there are many higher solar systems. The highest of them, i.e., the fountain-head, the creator and protector of all is Sat Purush Radhasoami Dayal. As the Surat has emanated from there, it must go back to its Parent, the Real or the Original Sun and Reservoir, otherwise it will remain bound within the limits of Maya.

19. The current, which emanated from the Supreme Sun and has taken location in the lower regions, is the current of Surat Chaitanya, life, vitality, light and Shabd. Where it is located in Pind, it is called Surat.

20. Raising the Surat along the current of Shabd and securing its admittance into its real mansion is called Surat Shabd Yoga. That Fountain-head of spirituality, i.e., Ádi Shabd, is the Creator of all, Sat Purush Radhasomi Dayal. Radhasoami Faith enjoins the performance of this practice, with belief in the above religious doctrine. In the whole of the creation, this is the only true and natural religion and its practices are easy of performance. All other religions prevalent in the world, which do not know these secrets and do not teach these practices, are the products of mind and

intellect, pertaining either to Brahmand or to Pind. These religions cannot fully accomplish the task of the Jiva, nor can they confer perfect peace on him.

21. The practice of controlling and raising the breath, which was prevalent in the olden times, is so difficult of performance, and its preliminaries are also so difficult that to perform them particularly in these days, is almost impossible. Hence that practice should now be considered as discarded. The practices of Mudrás etc. cannot also take the Jivas out of the confines of Maya. Hence the only practice which is beneficial for all whether householders or ascetics, and males or females, is Surat Shabd Yoga, graciously given out in these times by Sants. These practices alone can take the Surat to the Original Abode, beyond the reach of Maya. The practices of Pránáyám and Mudrás were meant for ascetics only, but now even they cannot perform them. Moreover, these practices ended within the region of Maya. Hence complete salvation cannot be attained by practising them.

Explanation of Shabd or Hymn No. 2, Bachan or Chapter No. 41, Sar Bachan Poetry.

सुन्नी सुरत शब्द बिन भटकी ।
अटकी मन संग दुख पाई ॥१॥

Sunní Surat Shabd bin bhatkí,
Atkí mana sang dukh páí.

Translation : Surat which was the denizen of the spiritual region forsook the current of

Shabd and got entangled in this world.
In the company of mind, it is undergoing sufferings. 1

भरमत फिरे चक्र की नाई ।
उलट गई तन में छाई ॥२॥

Bharmat phire chakra kí náín,
Ulat gaí tana men chháí.

Translation : Like a whirligig, it is restless, moving to and fro. Its direction being outward, it is being difused in the body. 2

विष खावत जग में भख मारत ।
समझ सोच धुर नहिं लाई ॥३॥

Vish kháwat jag men jhakh márat,
Samajh soch dhur nahin láí.

Translation : Being engrossed in pleasures which are full of poison, it is being tossed from place to place in the world. It has forgotten its real abode, the Highest Region. 3

सोचत रही मोह अंधियारी ।
जागन चौप नहीं पाई ॥४॥

Sochat rahí moh andhiyárí,
Jágan chaunp nahin páí.

Translation : It is so immersed in the gloom of worldly attachment that it has become unconscious and has no desire to be awakened from this stupor. 4

इन्द्री के बस पड़ी बिकल होय ।
काल कला घट में छाई ॥५॥

Indrí ke basa parí bikal hoya.
Kál kalá ghat men chháí.

Translation : Having been overcome by the senses, it is constantly unsteady and restless. For this reason, the influence of Kal pervades there. 5

भोगन में अति कर लिपटानी ।
 रोग सोग दिन दिन खाई ॥६॥
 Bhogan men ati kar liptání.
 Rog sog din din khái.

Translation : Entangled in pleasures, it is suffering from diseases and worries. 6

बंधन बँधी जगत में गाढ़ी ।
 बाढ़ी ममता रस पाई ॥७॥
 Bandhan bandhí jagat men gárhí
 Bárhí mamtá ras páí.

Translation : Thus, its ties with the world have become very strong. Getting a little pleasure it becomes strongly attached to every thing. 7

जग व्यवहार लगा अति प्यारा ।
 धारा उलटी यहाँ आई ॥८॥
 Jag vyawhár lagá ati pyára.
 Dhára ultí yahán áí.

Translation : It likes the activities of the world. Therefore the current which ought to have gone upwards, flows towards the body and the world and gets diffused there. 8

बिना मेहर सतगुरु पूरे के ।
 कस उलटे कस घर जाई ॥९॥
 Biná mehar Sat Guru púre ke.
 Kas ulte kas ghar jáí.

Translation : Under these circumstances, how can its face be turned upwards, towards its real home, without the grace and help of the perfect Sat Guru ? 9

सुख मन धार गगन का नाका ।
 कठिन हुआ नहीं सुध पाई ॥१०॥
 Sukhman dhár gagan ká náká.
 Kathin huwá nahin sudh pái.

Translation : It is for this reason that the gateway to the Ákash which is the first Sukhman Sthán or the haven of peace, has become difficult to open, nay the spirit has even forgotten to pay attention to it. 10

श्याम धाम से हुई न न्यारी ।
 सेत पदम कस कस पाई ॥११॥
 Shyám dhám se huí na nyárí.
 Set padam kas kas pái.

Translation : It could not separate itself from the regions of dark rays or of Kal. How can it then reach the region where there are only the luminous rays, that is, the purely spiritual region ? 11

धुन की छाँट होत नहिं भाई ।
 कैसे सूरत धुन पाई ॥१२॥
 Dhun ki chhánt hot nahin bhái.
 Kaise Súrát dhun pái

Translation : For this very reason, it could not also distinguish the correct Shabd or Dhun from others. How can it then catch the real Shabd ? 12

घट में बैठ निरख दृग द्वारा ।
यहाँ से राह अधर जाई ॥१३॥

Ghat men baitha nirakh drag dwára.
Yahán se ráh adhar jáí.

Translation : It should now peacefully withdraw inwards and pass through the gateway of the inner eye. This is the path which leads to higher regions and the original abode. 13

घाटा तोड़ काल मति मोड़ो ।
करम काट ऊँचे जाई ॥१४॥

Ghátá tor kál mati moro.
Karam kát únche jáí.

Translation : It should break through and cross the first stage of ascent which extends upto Trikuti, give cold shoulder to Kal and annihilate Karams and then proceed further on. 14

राधास्वामी कहत सुनाई ।
समझ समझ पग धर भाई ॥१५॥

Radhasoami kahat sunáí.
Samajh Samajh pag dhar bhái.

Translation : Radhasoami Dayal graciously enjoins on the Surat to walk on this path with caution and circumspection. 15

Discourse 18

IT IS A MARK OF IMMENSE GRACE AND
MERCY OF THE SUPREME FATHER TO
INCARNATE IN HUMAN FORM FOR
THE TRUE SALVATION AND WELFARE
OF JIVAS

1. The Supreme Father is always anxious to confer greatest happiness and highest understanding on Jivas. The Supreme Father sends inspired teachers from the higher regions, according to the class and status of Jivas born in the world, for their edification and progress. They establish spiritual and conventional institutions. For worldly progress they introduce new trends in art, science and ethics. Similarly, in the sphere of religion, such modes of practices, thinking, meditation and devotion are introduced as can be followed by the Jivas of the time.

2. When loving and high class devotees are born, when old religious practices become lax and effete due to conceit and vanity, and when due to errors and delusions and inordinate attachment to sensual pleasures, the spiritual progress is retarded to some extent, the Supreme Farther, in His extreme grace and mercy, incarnates as Sant Sat Guru. He gives out the right mode of practices leading to salvation, which can be performed easily and be beneficial to all.

3. To the possible question why the Supreme Father who is omnipotent cannot give instructions without incarnating as Sant Sat Guru, the answer is that the Supreme Father has the power to do anything and everything. He can certainly give instructions internally in diverse ways without assuming human form. But Jivas cannot derive benefit from such instructions in the beginning until they have aquired understanding and comprehension of a high order, and intense love, strong

faith and deep yearning have been implanted in their heart. Their doubts and delusions cannot be fully removed, nor true unconcern for and detachment from the pleasures of mind and senses be secured. No faith can be reposed in any teaching unless one sees the teacher and thoroughly understands his teaching by putting questions to him, and has one's doubts and misgivings fully removed.

4. Man has the gift to enquire and understand every new thing according to his capacity. He wants to remove all his doubts and delusions. Unless this is done, he cannot perform anything properly. Particularly in the case of internal practices, inner as well as outer help is absolutely necessary. Unless the teacher is present, all sorts of fears and delusions arise in the mind and retard the progress by creating hurdles.

5. It is a matter of experience and observation that, notwithstanding the fact that secrets and knowledge of the path have been learnt from a perfect Guru and many internal matters are known to the Abhyasi, he cannot correctly comprehend the internal commands and visions. He often raises unnecessary doubts and misgivings, and fails to appreciate the benefits and importance of these experiences. Now when he is quite ignorant of the internal path, stages and mysteries, how can he comprehend and cognize the grace and mercy shown by the Supreme Father internally or any spectacle of nature or vision of higher regions which He may grant to him ?

6. Man's ability and capacity are such that they can be gradually enhanced with the help of another person possessing them in a greater measure, by his precept and example. Instructions given only once cannot have a lasting effect even though they be very forceful. This is due to the fact that the mind and senses which are the instruments of action, always undergo some change, due to which there are many slips and lapses. Hence until and unless a thing is learnt and practised continuously and there is somebody to instruct and guide, the mind and the senses which are inclined to ease, luxury and pleasures will never apply themselves properly to anything new which requires hard work and is against their grain.

7. No man, nor a brute, can learn anything and act properly without being taught and without seeing others doing it. So much so, that one can never learn to stand, sit, walk, eat, drink, dress, cook or learn art, science, skilled labour, sleight of hand and other things, ordinary or extraordinary, without undergoing training and observing others doing the same. When such is the case with the worldly activities to which mind and senses can be applied easily due to their habit acquired in previous lives, how can men learn Parmarthi pursuits which are difficult to perform and which run in the reverse direction, by simply receiving instruction internally from the Supreme Being and that only once? How can they follow these instructions correctly?

8. If the Almighty has to say anything to

anybody, He would either speak to him within or send an impulse to his mind. In both the cases, the person concerned cannot act up to that discourse or impulse without external help. As an alternative, the Almighty would ask him internally to join true Satsang and to go to the perfect Guru and get himself initiated into the modes of practices. If the person accepts these instructions, he will apply himself to the performance of Abhyás (devotional practices), and thereby have the way of true salvation. With the grace of Sat Guru his task will be accomplished one day.

9. There are different grades of Jivas. Their ability and understanding vary according to the category to which they belong. They understand the discourses and instructions according to their capacity, which differs. It is obvious therefore that every one cannot understand rightly the internal instructions which are subtler than the discourses. Everyone's power of comprehension is different. So also, the mental and physical faculties vary according to the mode of living, behaviour and nature. All men are not alike, nor are their understanding and way of life. Therefore, they cannot understand the discourses and internal instructions equally well; there is bound to be difference. Hence the Almighty cannot help and guide every body, to the extent it is necessary, by His internal instructions or His impulse. For this reason, every body stands in need of the external help of a guide.

10. Moreover how is it possible for a man to know whether the internal voice is of the Almighty

or the ramification of his own mind and intellect or that of some disembodied spirit, such as, ghost or goblin or it is the voice of some agent of Kal ? In this matter, even Abhyásís (practitioners of the devotional exercises), who are under the protection of the Guru, are deluded. Then how can those, who have not got this protection, be free from doubts and misgivings, and be able to perform practices according to the instructions received internally, or understand them correctly ?

11. No activity, whether pertaining to the world or to Parmarth, can be performed properly without love and affection. Love and affection for any one cannot be engendered without seeing and hearing about him. And affection, based on hearsay only, cannot be augmented without getting Darshan and some help. Love for and faith in the Holy Feet of the Supreme Father will, in the first instance, be awakened on hearing about His glory and praise and thereafter it will increase by getting His Darshan and Daya (grace). Therefore, the love and faith, based on the Supreme Being giving internal instructions and impulses, cannot be of the same degree as the love and faith engendered on seeing Him, and getting palpable help from Him.

12. The practices prescribed for spiritual regeneration are so difficult that they cannot be performed properly without gaining control over the mind and senses. Sensual pleasures and material objects are so attractive that without the internal and external help, it is beyond the competence of Jivas to be detached from and disgusted

with them. Then how difficult it is for them to perform any deed properly and make progress day by day. So, whatever remedial measures are laid down in books are useless. No body can act up to them. This is why true salvation has become difficult.

13. Seeing the Jiva in such a forlorn and helpless condition, the Supreme Father Radhasoami Dayal incarnated Himself as Sant Sat Guru. Out of paternal love, He attracted them towards His Feet and in His grace and munificence implanted His love in their hearts. This was an act of His special grace. It is on account of love that one associates with and is attracted towards another. Therefore he, in whose heart the love for the Holy Feet of Radhasoami Dayal is generated, will alone, after being initiated into the modes of practices, be attracted towards Him. And being released from the cycle of Chaurási (eightyfour) and the regions of Kal and Maya, he alone will secure redemption.

14. It is obvious that Jivas are attached to various objects, pleasures, family, kinsmen, caste fellows, etc. Hence unless one detaches oneself from all and attaches oneself to a Manifest Form, it is difficult, nay impossible, to adhere to the subtle, more subtle and the Formless. That Chaitanya and Omnipotent Manifest Form who can detach Jivas from all and attach them to Himself, is none other than the manifest, true and perfect Guru. By His Darshan and Discourses, the love for the Holy Feet of the Supreme Father will be awakened and His eminence realized. His

bodily form and discourses will give considerable joy to the devotees. As his love for Him increases, so will he be gradually detached from the world. The same love will progressively be transformed into the love for His subtle, and more subtle form and then the Formless. The attention will thus be diverted from the manifest or physical form to some extent. In this way the devotee, having learnt the secret and mystery of the path and the technique of the devotional practices, will go on progressing every day towards the Holy Feet of Radhasoami Dayal, and will ultimately one day get into the Highest Region or Radhasoami Dham, and enjoy the bliss of His Darshan and attain true salvation.

15. The above is the only *modus operandi* by which a Jiva can attain to the Highest Region, because it is impossible to proceed and ascend if there is no love. Therefore it is essential first to engender love for the Holy Feet of the Guru. Such an enlightened being and Omnipotent Guide can be no other than the Supreme Being Himself, or one raised to this status by the Supreme Being Himself through His grace. It is, therefore, evident that unless the Supreme Being Himself incarnates in human form, the work of true salvation cannot be started.

16. Besides help by Guru Swarúp (Form), the Supreme Being does help Jivas secure salvation by His Nij Rúp as well. Those who have attained purification by attending Satsang, i. e., those who have traversed the path within themselves and have

been located at some high stage, will be endowed with the faculty to perceive the grace and help of the Supreme Father. By His grace He will Himself help them reach the highest abode guiding them through Guru Swarúp.

17. But so long as Jivas are located in the lower regions of माया Máya and तमोगुण Tamo-guna, they cannot perceive the current of दया Dáyá (grace) of the Supreme Father. Therefore the first stage of their purification and ascent to some high region cannot be accomplished without the help of Guru. In other words, they will first have to engender and develop love for the bodily form of Guru. This love will loosen their coarse as well as subtle attachments. Thereafter true and deep love for the Supreme Being will be engendered, which will take the सुरत Surat to its Original Abode, Radhasoami's Holy Feet.

18. It is quite clear from the above that it is absolutely essential that the Supreme Being reveals Himself in human form for conferring salvation on Jivas and lifting them up from the lower regions. This task of redeeming the Surat from lower regions cannot be performed except when the Supreme Being Himself incarnates as Sant Sat Guru in this world or He sends His Nij Ansh निज अंश endowed with His own powers.

19. Sat Guru gradually draws up Jivas, duly intertwining them in His Feet and instilling His own love in their hearts. No one can leave lower regions and reach higher ones without the love of the Sat Guru. It is, therefore, most essential that

the Supreme Being or His Nij Ansh (own particular emanation) comes down in this world as a Guru. His special grace and mercy for the redemption of Jivas consist in this that He grants them the gift of love, devotion and faith, He makes them perform the practices of Surat Shabd Yoga as much as is proper and necessary, He saves them from the whirl of Maya, Kal and eightyfour, He takes them to His own Abode and He bestows on them the Darshan of His Own Form, and thus saves them from recurrent births and deaths.

20. Those Jivas will also be redeemed who are in a very low category and are engrossed in the pleasures of mind and senses, but their purification cannot be effected without subjecting them to some pain and suffering. The pain and suffering, they have to undergo, are the beginning of grace. Just as a father or a teacher applies corrective measures to mischievous and naughty boys and forcibly moulds them to his own ways, similarly the Almighty Creator purifies the Jivas of low order by making them undergo sufferings, difficulties, troubles and poverty. It is then that they are fitted for performing Sewá (devotion) and Satsang of the Guru. Thereafter by the grace and mercy of the Guru, they are drawn up to a high stage. From there the Supreme Father grants them admittance into His Mansion, after making them perform Abhyás and increasing their love through His internal grace and mercy. This is true redemption and salvation.

Discourse 19

CHANGE FROM HERE TO THERE, i.e., TURN YOUR MIND AWAY FROM THE WORLD AND MATERIAL OBJECTS AND FIX IT IN THE HOLY FEET OF RADHASOAMI DAYAL, i.e., APPLY IT TO THE HOLY FORM AND THE CURRENT OF SHABD.

1. One, who is desirous of securing true welfare and salvation of his soul, can accomplish it only by joining the Sant Mat or Radhasoami Faith and performing the devotional practices of Surat Shabd. This object cannot be fully achieved by joining any other religion prevalent in the world.

2. The Mansion of the Supreme Father or the fountain-head of Surat is the Most High. The Prime Spirit-Current issued from there and took location in the course of its descent at different stages, evolving creations there. In Pind, it is located at the third Til and from there it is sustaining the creation of Pind. Its two currents have taken location in the two eyes and are performing the functions of the body and the world. The tendency of these two currents is outwards and downwards in Pind.

3. The currents which have spread downwards in Pind, have formed ties with the various parts of the body. Whereas those currents which flow outwards are attached to various kinds of pleasures objects, family, relatives, caste-fellows, etc. Because

of the shackles of its currents, mind and Surat are tied to and entangled in the world.

4. Mind is always giving rise to innumerable currents or impulses pertaining to sensual pleasures and name and fame in the world. For securing them it employs various methods and ways.

5. In the performance of these activities, if one causes happiness to others, one secures happiness in return. But if on the other hand, one causes trouble to others, one undergoes suffering. In short, the Jiva never gets out of the cycle of Karams (actions); he continues to roam about in higher or lower regions and forms of existence.

6. No one can get out of this whirl, which always operates in the regions of Maya, because the desire for getting physical bodies and sensual pleasure always holds him down in the lower regions, and in the various forms of life according to his Karams. In other words, because of his desires, the tendency and inclination of his mind and Surat are always downwards and outwards in the regions of Maya.

7. The various acts done in the world in the name of religion are all external and outward. If there is any internal practice at all, it is performed within, and is confined to, the six Chakras or centres of Pind. In some religions there are references to practices leading to stages beyond Pind in the lower regions of Brahmand; but the practices, such as Pránáyám etc., are so very hard and risky, that it is very difficult, nay impossible, for even an ascetic to perform them properly and correctly.

8. This is the reason why all are engaged in external Parmárthí activities. As these activities have no connection with the Abode of the true Supreme Being or with the Current coming from His Holy Feet within, they result in शुभ कर्म Shubh Karams (meritorious acts) only. It is not possible to secure redemption from births and deaths, and pleasures and pains, and to get ever-lasting and perfect bliss and happiness in the Holy Feet of the true Supreme Being.

9. Assuming that some one succeeds in crossing beyond the top of Pind and securing access into lower regions of Brahmand, he would, at the most, be happy for a considerable length of time, but he would not be completely free from birth and death. Hence no one can get true salvation in this way; no one will have Darshan of the true Supreme Being or get an inkling of His Abode which is beyond Pind and Brahmand and where there is no trace of Maya.

10. Feeling compassion on such a pitiable condition of the people of this world परम पुरुष पूरन धनी राधास्वामी दयाल Param Purush Púran Dhaní Supreme Father Rádhásoámí Dayál manifested Himself in this world as संत सत गुरु Sant Sat Guru. In His great munificence, He gave out easy mode of devotional practices by which true and perfect salvation can be attained. He explained the technique of सुरत शब्द योग Surt Shabd Yoga, which can be easily practised by an earnest seeker, be he male or female, young or old, literate or illiterate. He can gradually reach the Holy Presence of the Supreme

Father and be the recipient of perfect bliss one day.

11. The object underlying this practice is to divert upwards the current of mind and spirit which is flowing downwards and outwards towards the sensual pleasures and innumerable objects of Maya.

12. The Abode of the Supreme Father is the highest of all. The mystery and secret of the path and the details of the stages, i. e., the name, the form and the sound or Shabd of each and every stage, will be known from the teachings of Sants. One should concentrate the mind and spirit, and raise them within oneself with the help of Swarup (Form) and Shabd (sound) as taught by Sants.

13. Everything, in this world, is done correctly, if there is love and earnestness. In the same way, he alone is fitted to receive the teachings of Sants in whose heart love and sincerity have been ingrained by hearing of the magnificence of the Abode of the true Supreme Being. The current of his mind and spirit will easily rise upwards and inwards within.

14. Where there is excessive love and affection, people willingly go to meet each other. Similarly, if a person has developed love for the Holy Feet of the Supreme Father and has learnt the mode of devotional practices and the mystery and secret of the path and stages, his mind and spirit will surely begin slowly to traverse, with love and zeal, the path leading to his beloved true Supreme Father.

As he progresses on this path he will get more and more bliss on the way, i. e., he will occasionally get glimpses of light and hear melodies. His love and sincerity will thus go on increasing and he will make speedy progress.

15. As the devotee gets more and more of internal experiences and greater and greater bliss, his longing and yearning for the Darshan of the Supreme Father go on increasing. Accordingly his mind and senses are detached from the pleasures of the world, the world and its belongings become insipid, and the company of the worldly people becomes jarring. This is changing the course of mind and spirit from here to there.

16. A devotee who is imbued with sincere zeal does not feel the least difficulty in performing this Abhyas. On the other hand, he gets bliss and pleasure in it, experiences the Dayá (grace) of the Supreme Father, both externally and internally. Thus his faith and love will increase and will go on developing daily. Ultimately, having reached the Real Home, which is free from death and decay and is the reservoir of love and bliss, he will obtain the Darshan of his true parent, Radhasoami Dayal, and will merge in the ocean of bliss and happiness. There are no births and deaths and pains and sufferings there, as there is no trace of Maya in that region.

17. This world and the physical body are full of pain and pleasure. They are stuffed with excrement*

* excretions of the body, e. g., adeps, marrow, serum, semen, blood, foeces, mucus (of the nose), wax (of the ear), sweat, rheum, phlegm, tears, dandruff.

and urine. No body who dwells here can ever get permanent and ever lasting bliss and happiness. Therefore, Sants have graciously ordained that one, who wants release from pain and suffering and from births and deaths, should, as early as possible, begin detaching oneself from this Pind (body) and the world by the help and grace of Sant Sat Guru. Thereby he would, by the grace of Radhasoami Dayal, one day reach Dayal Desh, the abode of Sants which is beyond Pind and Brahmand.

18. It is observed that whatever activity, whether temporal or spiritual, a man performs or is capable of performing, is accomplished by his attention, which includes the current of mind and spirit. So long as attention flows towards the material objects, e. g., pleasures of senses, there is but the expenditure of the चैतन्य धार Chaitanya Dhár (the current of spirit), which establishes contact with and is tied to those objects of pleasures. Hence there will be pleasure and pain in their existence and non-existence respectively according to the intensity of attachment to them. If the attention be diverted from the objects which cause pain, that pain or suffering would be very much mitigated and if the attention be completely withdrawn, that pain or suffering would not be felt at all.

19. The excellence and superiority of the devotional practices of Radhasoami Faith lie in directing man's attention with ease towards the Reservoir of his सुरत चैतन्य Surat Chaitanya. That Reservoir is the store-house of bliss and happiness. So, when the attention is switched over to it fully,

some bliss and happiness are sure to be experienced, and pain and anxieties are forgotten.

20. One can instantly experience the effect of Abhyás (devotional practices) taught by Sants, if, in the midst of anxieties, worries, troubles, disease or ailment, one turns one's attention fully to (1) listening to the chanting or recitation from the holy books, (2) performing Sumiran of नाम Nám and Dhyán of स्वरूप Swarup at a higher centre or (3) hearing Shabd or (4) cogitating upon the discourses and talking about the past events relating to the association with and company of Sants and Sádhs. That is to say, his anxieties, worries, troubles, disease, ailment, etc., will surely be mitigated or lessened to some extent. Thus the effect of past Karams will be minimized. And if he continues to perform Abhyás, obnoxious and bad Karams will go on being eradicated and exhausted. In a few days, complete purification will be attained and, in future, bliss and happiness of Abhyas will go on increasing, Radhasoami Dayal's grace will be experienced and desire and yearning for Abhyas will go on mounting.

21. It should be noticed that all persons toil day and night throughout their whole life for removing pains and sufferings and for securing pleasures; Whatever pleasures are procured, are worthless and transitory. Although sufferings too do not stay permanently, yet some of them are such as cause pain throughout the life. It is, therefore, proper and desirable for everybody to devote as much attention as possible to securing pure and

ever-lasting bliss and happiness and removing or rooting out pain and misery once and for all. The practices for accomplishing this task are taught in Radhasoami Faith alone. They are so very easy that it is possible to perform them with only a little of sincere yearning which will go on increasing and will surely complete the task one day and will take the Abhyásí to his original abode and make him permanently happy and contented.

Discourse 20

BY TURNING AND GRADUALLY ELEVATING THE MIND AND SPIRIT INWARDS AND UPWARDS, BLISS AND PLEASURE WILL BE EXPERIENCED IN GREATER AND GREATER MEASURE, AND PAIN, SUFFERING, ANXIETIES AND WORRIES WILL BE REMOVED AND MINIMIZED.

IT IS, THEREFORE, PROPER AND NECESSARY FOR ALL TO APPLY THEMSELVES TO THIS ABHYAS FOR THEIR REAL GOOD.

1. In this world all are working and trying day and night for securing bliss and happiness. They are also constantly making efforts to escape from sufferings or to remove them. Whatever pleasures are procured here, all pertain to mind and senses, i.e., they are enjoyed by the mind and the senses. They are short-lived and ephemeral. As regards sufferings of a serious type, such as obstinate diseases and death, they are incurable and man

has to undergo them willy nilly. Even ordinary ailments cannot be removed or mitigated prematurely.

2. The worldly and sensual pleasures are worthless and perishable, because they are derived from material objects in which the spirituality is of a low order. This has been established that all pleasures, enjoyments, and tastes are experienced due to the presence of the spirit-current at the sense organs. Hence association of mind and spirit with the upward current rising from the plane of senses to higher regions will surely afford greater and unalloyed bliss, happiness and joy. At that time without having recourse to any other measure, bodily or mental suffering will be felt very little. It will be mitigated.

3. It is incumbent upon every person to devote great attention to learning and practising the spiritual exercises by which the direction of spirit, mind and senses be easily turned upwards to higher region and he may enjoy the bliss and pleasure of higher regions as long as he wishes and of his own accord. It is to be noted that this method affords greater and greater bliss and joy and at the same time mitigates worry and pain instantly. Thus it affords double benefit.

4. The method consists in fixing the mind and spirit at a high centre and applying the same attentively to the Holy Form (of Sant Sat Guru) according to the instructions laid down by Sants. They should be elevated along the current of Shabd which is resounding within every one at all times.

This is Dhyān and Surat Shabd Yoga. Param Purush Radhasoami Dayal has made it so very easy that everybody, be he child or youth or old, male or female, house-holder or ascetic and literate or illiterate, can perform it with ease and comfort, without any risk or danger, and can soon experience its effect and benefit within himself.

5. By performing this very practice, a person can raise his mind and spirit, stage by stage, and get out of the regions of Maya. He can secure true redemption from the bondages of body and the attendant pains and pleasures. Thus progressing upwards, he can reach the region of pure spirit and have the Darshan of his true parent, the Supreme Being, Sat Purush Radhasoami Dayal, and be freed from death and decay.

6. The above practice is not a magic or witchcraft. It consists in simply fixing the attention, by stages, to higher regions, which were evolved within every one during the course of descent of the spirit. One will secure bliss and joy to the extent one is able to apply one's attention to the internal Form or Shabd. Day by day, purification will be attained, the dirt and filth and impurities of the world will be decreased and the desire for the world and attachment to sensual pleasures will be diminished. Gradually the spirit will be released from the mind and senses and physical bondages, and get admittance into the region of pure spirit. True salvation and true redemption are attained on reaching this region. That is to say, one attains real freedom from births and deaths and secures

eternal and perfect bliss and joy, because this region is that of pure spirit and is full of the spirituality of the highest order. As the Surat is चैतन्य Chaitanya, सत Sat (truth), अमर Amar (undying), अजर Ajar (undecaying) and आनन्द स्वरूप Anad Swarup (all-bliss), no idea can be formed of the imperishable bliss and happiness of this region.

7. What has been stated above can be duly verified by an Abhyásí in this very life, by performing Abhyas for sometime. Some bliss and joy are obtained immediately on commencing this Abhyás. There can be no better proof of the superiority of this practice. The Supreme Father Radhasoami Dayal has been exceedingly munificent on the Jivas of these times that He has made this superiormost Abhyas so very easy that everybody can easily derive benefit from it.

8. It is now incumbent on Jivas to consider carefully wherein lies their real gain and loss. They spend their whole life in toiling and labouring hard for procuring pleasures and comforts of the world, which are all utterly insignificant and perishable. Then how very necessary and proper it is to apply themselves to work of attaining an everlasting and perfect bliss, so that they may become free for ever from pain and pleasure of recurrent births.

9. If any body anticipates with fear that as a devotee of Radhasoami Faith he may have to renounce his family and the world, then he may be disabused on this point. Whatever has to be renounced in this religion is mental. There is

not the least necessity of actually giving up family and profession. So long as an Abhyasi does not succeed in securing appreciable bliss and happiness of higher regions within himself, he will continue to discharge all his worldly obligations in moderation. When he attains to such an intense bliss that he can no more pay attention to the affairs of the world, the Supreme Being Sat Purush Radhasoami Dayal, in His own grace and mercy, will Himself so arrange his affairs, that he and his dependants are not put to any hardship.

10. It has been stated above that, in this world, certain hardships are of very severe type and certain diseases are incurable. They will also be very much ameliorated by the performance of Surat Shabd Yoga. That is, according as a devotee is able to elevate his mind and spirit to higher regions in the brain, above the plane of eyes, the anxieties, worries, pain and suffering, pertaining to body and mind, will be felt to a lesser extent.

11. It is observed that by diverting the attention, i. e., by turning it away from one thing and applying it to another, an instantaneous change can take place in the condition of an individual. For instance, a man is absorbed in anxiety and worry, and some one tells him something which is extraordinary. For the time this matter is talked about or discussed, his attention will be engrossed in it, and he will not be distressed by his anxiety and worry. Similarly, if there is sore or pain in some part of the body, but the attention of the patient is diverted to another matter, the pain will

not be felt much as long as the attention remains so diverted.

12. What is required in Radhasoami Faith is just to turn the direction of mind and spirit upwards within. The higher the region, the greater is the bliss and happiness thereof. On the other hand, in the regions lower than the seat of the spirit in Pind the bliss and happiness have gone on decreasing and pain and suffering have gone on increasing. Hence he who has acquired the capacity to divert and raise the mind and spirit, by Abhyas, may, whenever he wishes, secure greater bliss and happiness by ascending to higher regions, and may sunder himself from the plane of pain and suffering.

13. Thus by performing a single act, one may secure two benefits simultaneously, viz., reduction in, or complete annihilation of, pain, suffering, anxieties and worries, and procurement of greater and greater bliss and happiness at the same time.

14. It is necessary and proper for everyone in this world to acquaint himself with such a practice, because there is a cycle of pains and pleasures here and the Jiva has to undergo them. But different is the case of those who have been initiated into the practice of Surat Shabd Yoga of Sants and who practise it daily. They know the details of the heavenly spheres as represented in the human frame and the mystery and secret of the Supreme Father and have firmly adopted His Saran (protection). They can secure help within themselves at all times by the grace and mercy of the Supreme Father.

They can experience peace and strength within themselves whenever they are under the stress of pains and pleasures,

15. When a man is in pain or anxiety nobody can help him, nor can wealth and power avail him. In this state it is only the true Supreme Being who can remove suffering by His grace and mercy. But no religion has disclosed the mystery and secret of that Supreme Being in such clear and explicit terms that the Jiva could understand and comprehend the same, and while in difficulty, could pray to Him, in a manner that the prayer may reach Him and in response he may receive some grace from His Holy Feet, and may thus secure peace to some extent.

16. These secrets are clearly explained only in Radhasoami Faith. Not only this, but a subtle link of the spirit of a Jiva located in Pind, is established with all the higher regions upto the Holy Feet of the Supreme Father. He is taught to fix the abode of the Supreme Father as his goal and is initiated into the practices by which he can reach there. Whenever he wishes he can connect the current of his mind and spirit with the Current emanating from the Holy Feet, and traverse to the Supreme Abode to some extent. He can realize the benefit of performing this practice by securing some strength, peace of mind, bliss and joy. How great is this benefit which is not available to anyone in the world, except to a sincere and loving devotee who has received the secrets of Radhasoami Faith and its practice and is pushing on the path by

performing this practice and strengthening Saran of the Holy Feet !

17. Having understood this much, it is now upto the Jivas to accept or not to accept the teachings of Radhasoami Faith for the good of their soul in this life and hereafter. Nothing can be gained by applying force, compulsion or raising false hopes. A sincere Parmarthen whose heart is imbued with the love for and faith in the Holy Feet of the Supreme Being, to some extent, will be able to derive the above mentioned benefit by gradually performing the practices. Day by day He will experience the grace and mercy of the Supreme Being Radhasoami Dayal internally as well as externally in all his affairs, both spiritual and temporal. Then he will exult on his good fortune and will be sincerely grateful to Radhasoami Dayal. He will daily go on augmenting his love and faith, and will one day reach the Real Abode. Thus he will be released from pains and pleasures, i.e., from the region of Maya, and will secure everlasting and perfect bliss and happiness.

Discourse 21

LUMINOUS AND DARK RAYS, THE
MANIFESTATIONS OF CHAITANYA
(SPIRIT) AND JARH (MATTER) IN
BRAHMAND AND PIND. DESIRABILITY
OF ATTAINING TO PURELY
SPIRITUAL REGIONS WHICH ARE
EVER-LUMINOUS AND TOTALLY
FREE FROM DARKNESS, i.e.,
KAL AND MAYA.

1. There are two पदार्थ Padārths (substances) in Creation, चैतन्य Chaitanya (Spirit) and जड़ Jarh (Matter). Luminous rays represent Chaitanya while dark rays represent Jarh.

2. As the creation in Pind has been brought about by the commingling of Jarh and Chaitanya, the luminous and dark rays work together, so that at one time there is light, and at the other there is darkness.

3. Darkness symbolizes Kal. It is always beset with errors and delusions. This accounts for apathy and deception about Parmarth which is represented by light. Religious injunctions are apt to be overlooked and all sorts of doubts and misgivings arise in its performance. Due to this no body can recognize the true Supreme Being, or perform the practices for reaching His Holy Feet.

4. He, who by good luck comes in contact with the Satsang of Sat Guru, can get all his doubts and misgivings removed. True love for and faith in the Holy Feet of the true Supreme Being will go on increasing daily. This very love and faith will one day take the Abhyasi (practitioner) to the Holy Presence of the true Supreme Being in His Abode of perfect bliss and happiness, and liberate him for ever from births and deaths.

5. Every one should therefore withdraw from the mixed region of light and darkness, where forgetfulness and delusion abound. He should perform internal practices, with earnestness and zeal for gaining early access into the ever luminous region which is all spiritual. He who fails to do so,

shall always remain in the region of darkness, where there is very little spirituality. He will have to undergo pain and suffering of births and deaths in higher or lower forms of life. He will go on descending day by day to the regions of greater darkness, and proportionately ignorance, misery and trouble will increase.

6. There is only one real, easy and natural way of getting out of this region of darkness and going upwards to the region of light. This consists in moving towards higher regions by catching hold of the current of light which is the current of spirit. This current of light and spirit is the current of Shabd, life and nectar. One should catch hold of the sound, and proceed onwards within oneself in the direction from which the current of Shabd or light or life is coming.

7. It is not possible to reach the purely spiritual region along the current of light, with the help of the Holy Form alone. This will lead to one stage only and it will be difficult, nay impossible, to pass through the region of refulgent light. There are gradations in the intensity of light. In the region of Maya (Pind and Brahmand), these gradations are due to admixture of matter. It is impossible to cross all these gradations and reach the purely spiritual region of eternal light which is absolutely free from dark rays and Maya, without knowing the secrets of the path and the Holy Forms at the various stages and without performing Shabd Abhyas.

8. There is perpetual light in the purely

spiritual region. There is absolutely no darkness or Kal and Maya. The light there is pure white. That whiteness cannot be described in any way. This word cannot convey the idea of whiteness of that region.

9. In the purely spiritual region there is no colour, form and demarcation. It is all light. In the regions below Sat Lok, light is more or less alloyed with darkness.

10. Colours are to be found in Brahmānd and Pind Desh, the second and the third grand-divisions of Creation. They were produced by the admixture of Chaitanya and Maya, or luminous and dark rays. The first was red, then yellow and thereafter blue or black. These three colours are सतोगुण Sato-guna, रजोगुण Rajo-guna and तमोगुण Tamo-guna. Rest of the colours are the products of combination of these three main colours. The white colour in this world is comparatively pure, but this too contains dark rays. All the other colours have emanated from it.

11. The refulgence of light is so powerful that it is difficult to move and ascend along it. It is not possible for a novice to distinguish between its gradations and details. But, by catching hold of the current of Shabd, the Abhyasi can move on easily and cross the vast expanses of light and the various regions.

12. Dark rays are the manifestations of Kal and Maya. Therefore an Abhyasi should not halt at any stage where there is both darkness and light. He should continue his Abhyas and proceed

upwards with the help of Shabd and Swarup. This Swarup came into existence in every region on the descent of spirituality in the course of the evolution of creation and shall exist as long as the creation of a region exists.

13. The creation of Pind Desh or the third grand division is dissolved at the time of प्रलय Pralaya (dissolution). The effect of महाप्रलय Mahá Pralaya (great dissolution), which takes place less frequently, reaches upto Brahmánd. Beyond महासुन्न Mahá Sunn, there is no Pralaya. In other words, the creation above and beyond Mahá Sunn belongs to the first grand division of Creation, viz., the purely spiritual region and is free from change. This is the Desh of Sants. There is no Kal, suffering, birth and death.

14. The characteristic of darkness is that it envelops luminous rays, just as black cloth or blanket attracts light or electric current and absorbs them quickly.

15. Surat Chaitanya is luminous and Kal is dark. Hence in his own region Kal always swallows and disgorges the spirit. But he cannot assimilate it. The essence of Surat and darkness or Kal not being the same, they cannot become one. But darkness envelops the spirit. This is the reason why births and deaths take place quickly in the third grand division of Creation, where Kal and Maya predominate. Pain and suffering are also in abundance, because the nectar-like luminous rays are scanty. Dark or poisonous rays are in plenty and form covers on the luminous rays.

16. The function of Kal is to kill. He changes and disfigures everything. He is frightful. In fact, Kal can do no harm to Surat. He only devours the cover or body because it is made of the same material as he himself. This is why Surat is always afraid of Kal. It is a truism that darkness is frightful. Hence until the spirit gets out of the region of darkness, the sway of Kal, and enters the ever-luminous region of Sants, it cannot become fearless. In other words, the apprehension of births and deaths shall persist so long as the spirit remains within the realms of Kal.

17. Sants and, in particular, Param Purush Radhasoami Dayal, have given out in detail the secrets of Kal and the Dayal and their spheres. All the creation in the domain of Kal shall be dissolved at the time of Pralaya or Mahá Pralaya. It is, therefore, incumbent upon every Jiva to get out of the dominion of Kal somehow or the other. Otherwise, he will not be free from births and deaths. His Surat shall roam about in the lower regions, helpless and deprived of peace.

18. Hence it is necessary to join the religion of Radhasoami Dayal, to learn the secrets relating to the regions of Kal and Dayal Desh, to cross all the regions in the domain of Kal by performing devotional practices and to reach Dayal Desh, the purely spiritual division and ultimately rest in Radhasoami Dham. It is only then that the task will be completed, i. e., the true salvation and redemption will be secured.

Explanation of Shabd (hymn) 12, Bachan 41
Sar Bachan Poetry

निरखोरी कोई उठ कर पिछली रतियां ॥टेक॥
माया छलन तरंग मन रोकन ।
घट में कँवल खिलतियां ॥१॥

Nirkho ri koi uth kar pichli ratiyan,
Maya chhalan tarang mana rokan
Ghat men kanwal khilatiyán.

Translation :—

If Abhyas is performed at night, during the last three hours of the night before sunrise, one would acquire some ability to outwit Maya and to control the impulses of mind. One would also have Darshan of Kanwal (Lotus). 1

निर्मल सागर मीन मरम जस ।
न्हावत मल मल गतियां ॥२॥
Nirmal ságar meen maram jas
Nháwat mal mal gatiyán.

Translation :—

The spirit-entity would then, like a fish, take a dip in the ocean of peace and attain purification. 2

सिला उठाय कँवल दल फोड़त ।
तोड़त द्वार सुरत जहाँ बतियां ॥३॥
Silá utháya kanwal dal phorat,
Torat dwár Surat jahán batiyán.

Translation :—

Removing the barrier and penetrating the lotus at the third Til, i. e., crossing the third Til, the Surat heard the Shabd. 3

चमक जोत धारा धुन भकियां ।
 मन माया कूटत जहाँ छतियां ॥४॥
 Chamak jyoti dhárá dhun jhakiyán,
 Mana Maya Kootat Jahán chhatiyán.

Translation :—

Surat experienced the refulgent Jyoti (Flame) and the Current of Shabd. Mana and Maya beat their breasts in sorrow, because the Surat got out of their domain. 4

हरख हरख धावत पद उत्तम ।
 तम संसार सकल बिनसतियां ॥५॥
 Harakh harakh-dháwat pad uttam,
 Tam Sansár sakal binastiyán.

Translation :—

Surat gleefully moved onwards towards the exalted abode and the region of darkness of Maya was left behind. 5

मौज निहार पुरुष घर पावत ।
 धावत सुरत निरतियां ॥६॥
 Mauj nihár Purush ghar páwat,
 Dháwat Surat niratiyán.

Translation :—

In conformity with the Mauj of Radhbsoami Dayal, Surat and Nirat began to run towards Sat Lok. 6

पीवत अमी भकोल कँवल पद ।
 केल करत सत मतियां ॥७॥
 Peewat Ami Jhakol kanwal pad,
 Kel karat sat matiyán.

Translation :—

Surat goes on ascending, tasting Amrit (nectar) in the region of Daswan Dwar and continues its journey onwards dallying with Sat Shabd.

को कह सके नाम की महिमा ।
 संत बतावत जो गत पतियां ॥८॥
 Ko kah sake Nam Kí mahimá,
 Sant batáwat jo gat patiyán.

Translation :—

None can describe the glory and magnificence of the Nam of Sants. They alone explain its secret and character. 8

राधास्वामी कहत सुनाई ।
 मूल मिलो चढ़ हटियां ॥९॥
 Radhasoami kahat sunáí,
 Mool milo charh hatiyán.

Translation :—

Radhasoami Dayal explains and ordains that the मूल पद Mool Pad (Original Abode) should be attained after traversing the various stages on the path. 9

Discourse 22

CHAITANYA (SPIRITUALITY) SHOULD BE UNITED WITH VISHESH CHAITANYA (HIGHER SPIRITUALITY) AND MAHA CHAITANYA (HIGHEST SPIRITUALITY) AND NOT WITH SAMANYA CHAITANYA (DIFFUSED SPIRITUALITY) AND JARH (INERT MATTER)

“तू चेतन यह जड़ सब मिथ्या, क्योंकर मेल मिलानी”

YOU ARE CHAITANYA (SPIRIT, TRUE AND REAL), AND ALL JARH (MATTER) IS TRANSITORY AND PERISHABLE. HOW IS IT POSSIBLE FOR THEM TO BECOME ONE PERMANENTLY ?

(Sar Bachan Poetry)

1. Of all creatures in this world, man is most superior and highly spiritualised. Although with a view to getting some profit or some work done, he has dealings and comes in contact with those who are less spiritualised, yet he is always anxious to associate with those who are superior or equal to him. Not only this, every one is keen to meet and have dealings with one who is above all.

2. Men meet and have dealings with inferior beings only for the sake of taking some work, for some gain or material advantage. For example, man domesticates animals for milk, riding and carrying load, or taking hard labour. Similarly, birds are kept for their beauty, melodious voice, skill, fighting, etc. Insects, reptiles, etc., are also kept confined either for entertainment or for seeing and exhibiting their beauty. Trees and plants bearing fruits and flowers and timber are grown and looked after for their fruits, sweet smell, beauty or wood and timber. Various kinds of minerals and their mines are preserved and looked after for using their products and getting money from their sale.

3. In short, man associates with living beings and lifeless objects simply for taking some work

from them or earning money. He pays attention to or spends money upon them in proportion to the return expected from them. Beyond this, he has no desire to associate with them, or to expect anything from them.

4. But every one desires to see and meet with a person who possesses some special qualification or talent, or is superior to all others in some art, or is very wealthy, or weilds authority, or is of a noble rank or is ruler or is extraordinarily handsome. He feels highly elated and considers himself lucky on meeting such a person. In particular, people consider themselves to be important, if they have met with nobility and royalty. They gladly apply their body, mind and wealth for this purpose.

5. Whatever has been stated above, pertains to the world and whatever gain or pleasure is derived from it, is also worldly. Compared to Parmarth, all gains or pleasures of the world are worthless and perishable.

6. The value of Parmarthi gain and joy is so great that whosoever may really secure them in full will have no desire left for any other thing. All worldly pleasures and joys will appear insipid to him. A sincere and true Parmarthi attains such a position and status that no one in the whole world can claim equality with him. In other words, neither the pleasures, objects, authority, etc., of this world can allure a true Parmarthi, nor those of the higher regions can attract him.

7. A sincere and true Parmarthi is he who is a lover and devotee of the Supreme Being. Except

his beloved Supreme Being, nothing can catch his attention. He does not want to meet or love anybody except his beloved true Supreme Being. For, in his view, none is worthy of his love and affection except the true Guru by whose grace and kindness he has learnt the secrets and whereabouts of the Beloved and the path leading to Him. Hence he engenders love first for the Sat Guru and then for the true Supreme Being who is the Nij Rup (Real Form) of Sat Guru. This love goes on increasing day by day, till he gets Darshan of the true Supreme Being in His own mansion, where he secures perfect bliss. There is absolutely no pain and suffering and toil and anxiety there. This great reward is secured by a true Parmartha by applying himself to the pursuit of true Parmarth.

8. Nobody, in this world, calls on anyone unless he expects some benefit from him, or to have some work done through him, nor does he apply his body, mind and wealth there. How very surprising and regrettable it is that people, for their spiritual welfare, should humble themselves before Jarh Padarth (lifeless objects) and apply their body, mind and wealth in that connection! For instance, they worship idols made of metal or stone, and the relics, books or houses of a bygone Mahatama, and rivers. They consider certain trees and animals (which are much lower than man in the scale of creation) as superior to them and with a view to deriving spiritual benefit from them, they worship and visit them.

9. People, everywhere in the world, long for meeting such personages as are superior to them. They strive hard and put in efforts, and even spend money to gain this object. Therefore, there must be a keen desire to meet and please the Supreme Being. But it is surprising that people worship lifeless objects and brutes who can vouchsafe no reply or response, nor can they tender any advice or instruction.

10. This practice is generally prevalent among all nations and countries. But nobody expresses any disapproval, nor calls it undesirable. On the other hand they help it on.

11. This shows that people are generally devoid of a sincere desire for meeting with the true Supreme Being. Whatever (Parmarthi) activities they are seen engaged in, either consist in their adherence to the traditional worship prevalent in the family or are the outcome of the fear that if these activities are given up, they would suffer some worldly loss.

12. Nay, many races and peoples hold that the true Supreme Being cannot be known and recognised by anybody, nor can anybody reach His holy abode. Therefore they are all inclined to rituals and observances or to acts of philanthropy. The search for the Supreme Being and for the path leading to Him has been more or less stopped.

13. If the secret of and the knowledge about the Supreme Being and His abode have been disclosed to certain people, the modes of practices for attaining this, such as Pránáyám (control of
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breath), are so very difficult and full of risks that they cannot be performed by the house-holders ; and even the ascetics find it difficult to do so. This is another reason why the search for the true Supreme Being has been discontinued.

14. Thus, instead of the worship of the true Supreme Being, the worship of relics, houses, pictures and idols of incarnations, Mahatmas, prophets, holy men, etc. got currency everywhere. The generality was content with this only.

15. But one, who is a true seeker, has a yearning for his spiritual welfare, is earnestly desirous of meeting with his Creator, and is saddened on witnessing the condition and ways of the world, will never be entangled in the worships of the kind described above. Whatever Parmarthis pursuits he undertakes, he will do under the guidance of a चैतन्य पुरुष Chaitanya Purush (spiritual being), who is spiritually more advanced than himself. He will take instructions and guidance from Him and work out his salvation. Traversing the inner path, he will, one day, reach the Darbar of the true Supreme Being and thus make his life fruitful.

16. This discourse is meant for true Parmarthis of the above type only. Those, who have adopted same religious activities as the common people, due to ignorance, delusion or mistaken notions, but whose minds are imbued with sincerity and longing, are also true Adhikáris (fitted and qualified ones). On hearing this discourse, they will also be awakened from slumber. They will enquire and

find out the ways of true Parmath and begin to act accordingly. It is this class of Jivas who have been enjoined upon to search for a Chaitanya Purush who is spiritually higher than themselves. This Chaitanya Purush is the true Guru of the time. They should attend His Satsang, get initiated into the secrets and knowledge of the Most Supreme Chaitanya Purush, and commence working to attain His holy feet. They should go on traversing the path by increasing love for and faith in the holy feet and by experiencing His grace and mercy internally as well as externally. By and by, one day, the task will be completed.

17. These Parmarathi Jivas should know that they are Chaitanya and are of the essence of the imperishable Mahá Chaitanya Purush. In other words, their essence is the same as that of the Supreme Being. All the sensuous enjoyments created by Maya are Jarh (lifeless material) and perishable and have no real affinity with the Jiva. Hence they should partake of them with care.

18. Sensuous pleasures do afford food for the body, senses, and, in some measure, for the mind. But they can afford no sustenance or help to the spirit. On the other hand, he who indulges in these pleasures inordinately, makes his mind and spirit impure and weak. Laziness and Tamo-guna, i.e., intoxication of Maya, will increase day by day. The result will be that the Jiva will go on descending to lower regions and forms of life.

19. Therefore the Supreme Merciful Father and the Sant Sat Guru warn the true Parmarthis,

the devotees and lovers, that they are Chaitanya and the particle of the Mahá Chaitanya Supreme Being. They should establish connection with their true parent Mahá Chaitanya, and develop deep love for Him, so that they may reach the region of pure spirit, where there is no Maya, and attain the bliss of His Darshan.

20. They should day by day turn away from the pleasures provided by Maya. They should indulge in them only to the extent it is necessary, and just enough to enable them to lead a life of moderation. They should give up superfluity and extravagance, as far as possible.

21. Besides true Parmarthis, others who are capable of thinking and judging as to what is good and bad for them, are warned thus. When in all other matters they act only after weighing the pros and cons and always desire to associate with people who are better placed than themselves, rather those who are superior to all others, then why should they act so carelessly and indifferently in the matter of Parmarth? Why do they not care for their gain here and hereafter? Blindly following the ignorant people, why do they waste their body and mind and wealth in useless and worthless pursuits?

22. They should seek the company of those by whose Darshan and discourses, their mind and intelligence may be purified and the inner eye may be gradually opened, so that they may come to realise what stuff this world is made of and what immense benefit can be derived from true Parmarth.

They should adopt what is true, and discard what is deceptive and perishable so that they may not have to repent in the end, because repentance at that time would be of no avail. What they wish to accomplish, they should do in this very life. Nay, they should begin true Parmarthi activities when young, and see their efforts bearing fruit in old age. This would enable them to get an inkling of what they are to have after death and no doubt would be left about their salvation.

23. These teachings have been given out by Sant Sat Guru in His mercy. Those, whose salvation is near at hand, will accept them gladly. While those, who have yet to wander in the cycle of Chaurasi, will not accept them. But the seed of true Parmarth will be sown in them as well, and some time in future, twigs, leaves and branches will appear, and will gradually bear flowers and fruits. These Jivas will also become fit for the Parmarth of Sants.

Discourse 23

THE PRACTICE OF DHYAN IS EASY, WHILE BHAJAN OR THE SOUND-PRACTICE IS SOMEWHAT DIFFICULT.

1. Abhyásís often complain that their mind does not apply to Bhajan sufficiently well. Reveries and all kinds of thoughts cause much distraction. This is due to the fact that the mind has not yet attained necessary purification, i.e., it is full of desires for worldly pleasures of numerous kinds. When they sit in Bhajan and turn their attention

to the current of Shabd, which flows down from above, the thoughts and desires which happen to be predominant at that time arise in the mind. Instead of catching hold of the sound and rising upwards, the spirit descends lower down with great force along those thoughts and is so much entangled in them that an Abhyasi is not even aware of what he is doing.

2. The remedy lies in attending Satsang attentively, listening to and cogitating upon the discourses, reducing and removing unnecessary and superfluous desires from the mind and increasing love for and faith in the Holy Feet of Sat Purush Radhasoami Dayal. As the longing for progress in Abhyas and for securing Darshan increases and the mind is detached from the world and its pleasures, the mind and spirit will get purified. And when, at the time of performing Abhyas, Maya and Kal attract the mind and spirit by offering the bait of pleasures, the mind and spirit, having attained purity, will vigilantly ward off the thoughts and impulses of pleasures. They will continue their journey upwards as before, along the current of Shabd.

3. In order to attain purification, i.e., to decrease or remove the desires for pleasures, it is necessary to perform Abhyas with fervour and yearning daily for a considerable length of time. Even then, one or the other of the five senses or of the five evils would continue to be somewhat refractory. It takes a pretty long time to exhaust their momentum. When during the course of performing Bhajn, the impulses of

of Kam, Krodh, Lobh, Moh, Ahankar, etc., or those of any of the pleasures of senses, arise vigorously in his mind, it would be necessary and desirable for the Abhyasi to pay greater attention to Dhyān, He should perform Dhyān for a longer period, and Bhajan for a short time, i.e., only so long as he can do so with some purity of mind. The rest of the time allotted for devotional practices, should be devoted to the performance of Sumiran and Dhyān.

4. In the practice of Bhajan, one has to raise the mind and spirit along the current of Shabd which is flowing down from above. Hence when any impulse arises in the mind and its tendency is downwards, the current of the Shabd helps the descent of the mind and spirit with a strong hurl downwards. Hence it becomes difficult for the Abhyasi to maintain equilibrium.

5. On the contrary, in the practice of Dhyān, the currents of mind and spirit rise according to the intensity of one's love and yearning, from the heart centre, upwards to the focus at which Dhyān is performed, so that they might meet with the Beloved or have His Darshan or touch His Feet. In the circumstance, any other impulse or current cannot arise and push downwards, unless the Abhyasi himself gives up the practice of Dhyān and indulges in other thoughts. And if he does so, then his Dhyān and the yearning for meeting his Beloved will become illusive.

6. In short, strong desires, embedded in the mind, are awakened in Bhajan by the current of

Shabd (sound). While in the practice of Dhyān, the current of love and yearning, which arises from the heart, does not allow the waves of other desires to arise; it keeps them subdued and dormant. The greater the intensity of love, the feebler will be the other impulses. Hence an Abhyasi has the opportunity for performing Dhyān with ease. On the other hand, in the practice of Bhajan, it becomes difficult to curb the strong desires for pleasures, without having intense feelings of renunciation and detachment.

7. The sum and substance is that, in Dhyān, the Abhyasi progresses on with whatever love and yearning he has in his heart, without encountering opposition from desires. But in Bhajan, the opposing desires arise quickly, and gaining strength, they hurl down the current of mind and spirit of the Abhyasi instantaneously.

8. This is due to the fact that Shabd requires a higher degree of purity. As long as the impurity of desires for the pleasures of the world is present in the mind and spirit of the Abhyasi, Shabd manifests it instantly and hurls down the impure current of mind and spirit. In other words, Shabd pushes this current away from its presence.

9. There is facility in the practice of Dhyān, because the current of love and yearning, which rises from the heart and flows upwards, purifies and draws up the current of Abhyasi's mind and spirit, as the latter tend to flow along the current of love. The Holy Form strengthens the current of love and enhances the yearning and longing for

meeting the Supreme Being. According as this current of love and yearning rises up, the Abhyasi gets greater bliss and joy of higher regions. He experiences peace and contentment. As a result of this, impure desires are weakened and day by day there is greater progress in Abhyas. In other words, the Abhyasi can, with the help of Dhyān, take the current of his spirit from one region to another up to Sat Lok in गौण अंग Gaun Ang (subtle form).

10. Although the practice of Dhyān is comparatively easy, yet if there is no yearning for the elevation of Surat, and there is no love for the Holy Form, or if the mind and spirit do not rise and enjoy the bliss of higher regions, then also, thoughts of all kinds would arise in Abhyas. Until and unless, the Abhyasi is somewhat sincerely detached from the world, and is imbued with the true love for Sat Purush Radhasoami Dayal and Sat Guru, his mind and spirit would get involved in the thoughts of the world and fall down. Dhyān would not be performed properly, nor any bliss and joy be secured. Therefore, under all circumstances, some detachment from the pleasures of the world and love for the Holy Feet are necessary for the proper performance of Abhyas and for securing some bliss and continued progress. And वैराग Bairág and अनुराग Anurág (renunciation and love) can be engendered in the company of Sat Guru and Sadh. 'Sadh' refers to a true and loving Abhyasi (practitioner of the devotional exercises).

11. The practice of Dhyān is easy inasmuch as

it is performed with the help of the स्वरूप Swarup (Holy Form). Love for the Holy Form can be engendered quickly, no matter whether it is of the presiding deity of a region or of the Guru. It is obvious that if one has love for a person or an object, one's mind and spirit soon begin to flow towards the same. But in the practice of Bhajan, it is difficult to proceed towards the source of Shabd along the current of Shabd unless there is purification and strong love.

12. If by grace, one gets the Darshan of the internal Form, i, e., the Form of the presiding deity of a stage, off and on, in Abhyas, and even though it may not appear every day, some love can always be engendered by recalling it. On the other hand the physical Swarup of Guru is present face to face. Hence if one contemplates upon the Guru Swarup internally and if it appears occasionally, then great love can soon be engendered. Even if it does not manifest, some love can still be generated on recollecting the form, provided one has true love for it. It must clearly be understood that the Guru Swarup, which manifests itself internally, is not of flesh and bones, but is spirituality personified, because the Omniscient Being, for the sake of His lovers and devotees, assumes the form of Guru in spiritual regions. This चैतन्य Chaitanya and spiritualized Form will guide and help on the Abhyási all along. According as the Abhyasi performs Dhyán at a higher centre, this Form appears purer, subtler, finer and more refulgent. In short, Guru's Form will keep the company of the Abhyasi upto Sat Lok, continuously

helping in the concentration and elevation of mind and spirit.

13. This Guru Swarúp is in reality Chaitanya (spiritualised), imperishable and formless although it appears to have a form. If the Abhyasi has true love and adoration for the Guru Swarup, it will always be with him. No obstacles of Mana (mind) and Maya can stand in the way of the Abhyasi so long as the Guru Swarup is with him. Nay, as long as the Abhyasi's mind and spirit are engaged in the contemplation and meditation of this Form, no other thoughts of any kind can arise in his mind. Thus all obstacles of Maya, Mana, Kal and Karam keep away from the Abhyasi practising Dhyán.

14. When a true Parmarthis is in the presence of the Guru in Satsang, his condition undergoes change immediately; just on getting Darshan, love wells up in his heart and the worldly thoughts are at once dispelled from his mind. The longer he remains before the Guru, the longer are his mind and spirit drawn up and absorbed in Darshan and discourses, and gradual uplift to higher centres is also experienced. Hence when such an Abhyasi contemplates the Guru Swarup while practising Dhyán or Bhajan, he will internally experience exactly the same feelings which he does outwardly when in the presence of the Guru, i. e., love will well up, and the worldly thoughts and desires will be cast away. In such a condition he will secure unalloyed bliss and joy of Dhyán, and he will also hear the resonance of Shabd which is all the time present within him. At that time, the Abhyasi may, at will, either

hear the sound or enjoy the bliss of the Guru Swarup, or both.

15. All Sants, and Radhasoami Dayal in particular, have, in their बानी Bání, laid great stress upon engendering love. The idea is that the task can be accomplished quickly and easily with the help of love. Mere renunciation cannot afford so much advantage, nor can mere comprehension of the Faith confer such a benefit.

16. All activities in the world are going on because of love and desire. If one does not have any feeling of love or he has no interest in a matter, he can do nothing. For the real spiritual welfare of their soul, it, therefore, behoues all Jivas to develop true love for the true Supreme Being. But as the Supreme Being is formless, and no one can get His Darshan in the beginning, it is difficult to have love for Him. However, if one first develops love for the Guru Swarúp, and then tries to meet the Nij Rúp (Real Form) of the Guru, then, of course, love for the Formless will develop and augment gradually. A true Guru will, at the time of initiation, explain the secrets of that Nij Rúp (Real Form), which is indescribable, limitless and without form, colour and demarcation. In fact, that is the real form of the Guru, of the devotee and of the entire Creation. Having thus learnt the secrets and the stages of the path, the Abhyasi will begin progressing on the path. The love which he has developed for the Guru Swarúp, will itself be converted into the love for the Nij Rúp (Real Form), and will go

on increasing, In this manner, his task will be completed one day.

17. The defect common to all the extant religions of the world seems to be that either people got entangled in imitations and inanimate objects, such as, idols, pictures, relics, books, etc., and did not find out the truth or hearing and understanding something about the Formless Being, they thought that they themselves were that formless being and became complacent. Having no inkling as to where that Being resided and how to find Him, they believed the diffused spirituality of this material region to be omnipresent and thought they were one with it. Thus people of both the groups were deceived. They had the worst of both the worlds. Having failed to know the secrets of the Supreme Being, and to find Him out, they failed to attain perfect and everlasting bliss and joy. As regards this world, they could not be happy and comfortable because of their perverse acts. They did not escape the cycle of Chaurásí.

18. These persons talk of the high status of Guru. Ancient Ácháryas have also unequivocally stated this in their books. But, because these persons did not meet with such a Guru, they do not act up to it. This is why, they are devoid of love, and fail to reach the goal.

19. It is all right to talk of morality, religion, philanthropy, truth, etc. But to act and live upto them fully is not at all possible by any body without internal practices which may elevate the mind and spirit from the plane of senses to the

centre of Gyán (knowledge) and Prem (love) within. One may make a show of great renunciation once, but that condition cannot last, unless the plane of the entity is raised internally. Therefore, instead of laying emphasis on morality, religion, philanthropy, etc., something should be done for engendering love in the Holy Feet of the Supreme Father. One must cultivate and strengthen the desire and yearning for meeting Him in the region of pure spirit, free from Maya, beyond the entire Creation. Then one must commence the necessary internal exercises accordingly. By this, morality and other attributes will also be gradually developed in the Abhyasi of themselves. Love, which is the life of the whole Creation, and which abides in the purely spiritual regions alone, will manifest and purify and cleanse the Abhyasi of all blemishes and faults. Such an Abhyasi will secure entrance into the region of the Supreme Being and enjoy perfect and everlasting bliss and happiness.

20. This discourse does not mean that the practice of Bhajan is being banned or discouraged. The idea is that for correct performance of Bhajan, love and internal purification must first be attained. It must clearly be understood that whenever during Bhajan, unholy thoughts and sinful impulses arise again and again, this practice should be curtailed. Instead, greater attention should be devoted to the performance of Dhyán. The devotee should also peruse the verses, from the book, Sant Sangrah Part I, on Kám, Krodh, Mana, Máya, Sádih, subduing the mind, etc., comprehend their meaning

and purport carefully, upbraid the mind and make a firm determination that in future he will not indulge in these evils. He should engender fear in his mind of the displeasure of Radhasoami Dayal and Sat Guru, and the painful consequences of sinful acts, and caution his mind and incline it towards purity. When the mind has begun to act with love and chastity, the time for Bhajan may be increased to the extent it is desired, otherwise the practice of Dhyan should be continued as usual. After performing Dhyan thus, Bhajan may also be practised for some time.

21. The condition of some Abhyasis is such that whenever they sit for Bhajan, evil and improper impulses crop up in their mind, spoil their practice, and do not allow them to experience bliss. They are unable to curb those impulses, or being carried away by the thoughts of worldly enjoyments, they do not like to curb them. In such circumstances, the Abhyási should altogether stop the practice of Bhajan, or should perform it only for about ten minutes. He should daily recite verses from Sant Sangrah Part I on Kam, Krodh, etc. He should also read the hymn of "Commandments", viz. "cheto mere pyáre tere bhale kí kahún", twice daily. He should perform only Sumiran and Dhyan. Until his mind and spirit are purified by the practices of Sumiran and Dhyan, he should not perform Bhajan. He should act and behave in temporal as well as spiritual matters with great caution and fear, so that sinful acts are not committed by him, nor sinful thoughts

arise in his mind. If these instructions are not followed, great set-back would be caused to his spiritual progress.

Discourse 24

DEVOTION - TRUE AND HYPOCRITICAL

1. True devotion is true love, engendered in the heart of a true and sincere Parmartha, for the Holy Feet of the true Supreme Being, for obtaining His Darshan, which goes on augmenting in the company of Sat Guru or Sadh, i. e., lovers and devotees.

2. If the devotion to the Sant Sat Guru or the Supreme Being is for the fulfilment of some worldly object or for acquiring some supernatural powers (Siddhís and Shaktís) or under duress or due to fear of incurring displeasure of some person or under the apprehension of some harm being done to oneself or to please and flatter somebody, then it is hypocritical. Such a devotion or Bhakti will dwindle or disappear altogether when the desired object has been fulfilled or the pressure and the fear have been removed.

3. Sincere devotion, even though it be weak or imperfect, will go on daily increasing and perfecting by internal Abhyás (practices) and Satsang of Sat Guru and true devotees. Day by day, the grace of the true Supreme Being and Sat Guru will be showered upon him in greater measure. The sincere devotee will perceive that grace internally and externally. In other words, the devotee will get bliss and joy, and experience Dayá (grace) in his Abhyás. He will see the protecting hand of the Supreme Father, internally and externally,

4. On the other hand, a hypocrite will perform internal Abhyas very little. But he will pay great attention to and show great enthusiasm for outward activities. If his object is achieved to some extent, he will take it for Daya (grace), and will, in future, slacken his efforts or abandon them altogether.

5. The glory of Sat Purush Radhasoami Dayal and how to get His Darshan and attain to His Region are the only topics that are talked about in the Satsang of Sants. Supreme Being Himself is the guardian of this Satsang. Hence, those who are engaged in sincere devotion, receive palpable help, and make progress daily. While, those who are not sincere and act hypocritically are not allowed to stay in Satsang for long, in order that their continued stay may not pollute the Satsang. But it is intended that the seed of true Parmarth be sown in their hearts. Therefore, so long as they remain in the Satsang, even with an ulterior motive, their mind and intellect are corrected a good deal by means of discourses. If a person has some spiritual affinity, the Sant Sat Guru, by His own grace and mercy, dispels his insincerity and hypocrisy, and grants him the gift of pure and sincere devotion. Then, he, too, joins the true and sincere devotees, experiences bliss and joy of Abhyas, realizes the importance of unalloyed Parmarth, feels ashamed of, and repentant at, his past attitude and applies himself wholeheartedly to true devotion. The eagerness for pleasing the Supreme Being and Sat Guru, and attracting their kindness on himself, goes on increasing day by day.

6. There are four categories of devotees. *First is the Gurumukh* who has come to know and has recognised the Sat Guru to some extent, and is fully devoted to Him with body, mind and riches. *Second is a seeker of Parmarth*, who has come to the Holy Feet of Sat Guru with a true and sincere desire for his spiritual welfare, and by attending His Satsang, goes on daily increasing his understanding, love and application to Abhyás (internal devotional practices). *Third is an afflicted Parmarthi* who has come to the Holy Feet, being extremely unhappy and afflicted with some trouble or illness or calamity and worry. He begs that by His Daya (grace and mercy) his troubles may be removed. He avails of His Darshan and discourses with love and attention. When, by Mauj, his trouble or illness is removed, he applies himself to true and sincere devotion, having understood the glory and importance of true Parmarth. Then he also becomes one of the true Parmárhís (devotees). *Fourth is a Swarthi* or self-seeking person, who has come to the Satsang of Sants with an eye to some worldly advantage or selfish motive. He listens to the discourses carefully, and also performs with fervour all outer forms of devotion and service with the true devotees. When, by grace and mercy, his object is achieved to some extent, he also begins to perform true and sincere devotion with enthusiasm. Considering that the worldly gains and affairs are worthless and useless, he repents over his past insincere and selfish devotion and in future he engages in true and sincere devotion. Thus he,

too, joins the association of true lovers and devotees.

7. The reason for classifying afflicted and self-seeking persons as devotees is that some of them do begin to perform true and sincere devotion. Of course, many of them leave Satsang after their object has been gained. But the seed of Parmáarth is sown in their hearts also. This turns them into true devotees and brings them again in the Satsang after some time in this very life, and in any event they would become true Parmárthis and join the Satsang of Sat Guru and perform devotion in the next life.

8. It is proper for all to watch their mind and apply themselves to true and unalloyed Bhakti (devotion) of the Supreme Father and Sant Sat Guru. They should ask the Giver to give them nothing but Himself. They should not seek the gift except to the extent it is necessary for moderate living. If they do so, their mind and Surat will go on attaining purification and proceed inwards towards the Feet of Supreme Father. One day they would escape from the thraldom of Maya, and reach the purely spiritual region where they would secure perfect and everlasting bliss and happiness. If, however, they are after gifts, which are the products of Maya and cannot last for ever, then even if they receive some of these gifts they will not abide, nor will they afford the same degree of pleasure all the time. Hence those who hanker after gifts and disregard the Giver would ultimately

have neither, and the result of their insincere devotion would be naught.

9. All the pleasures of mind and senses are material and perishable and pertain to the region of Maya. Hence the person, who desires them or tries to secure them, would remain tied to the regions of Maya. He will never be released from the pains and pleasures of physical bodies and of births and deaths. It is, therefore, proper and necessary for all to desire the pleasures of the world and to preserve them only to the extent they are necessary. Knowing their real worth, they should not so set their heart upon them that they may begin to think that it is incumbent on them to desire for and procure them, and to keep this desire in the forefront, at all times, in Satsang and before the Supreme Being. Because, if they attune their mind and understanding like this, their spirit would always be alloyed with Maya, mistakes and delusions will go on increasing day by day, and they will never be able to understand the real importance and significance of Parmarth. This will do great harm to their spiritual regeneration.

10. Those who accept these teachings and begin to act accordingly will surely be the recipients of the gift of true Parmarth. They alone should be regarded as true Parmárhís. All those who do not wish to give up hopes and desires of the world and are engrossed in its pleasures and objects, are in fact worldly. So long as these people do not act upto the teachings of Sants, they will remain

entangled in the meshes of Mana and Maya, and will not secure salvation.

Discourse 25

SINCERE LONGING AND FEAR ARE NECESSARY FOR TRUE PARMARTH. IF THEY ARE LACKING, THEN WHATEVER IS DONE IN THE NAME OF PARMARTH, WILL BE ONLY AS KARAM; LOVE AND DEVOTION WILL NOT ACCRUE FROM IT.

1. On observing the variegated and strange phenomena in creation with multiple and various species of animate and inanimate objects, a thoughtful person would marvel at the skill and ingenuity of the Creator. Similarly, he would be struck dumb and filled with wonder and awe of the Creator when he considers how the sun, moon, stars and other heavenly bodies have, according to His fixed laws, been revolving for innumerable years and would continue doing so, and that some of these heavenly bodies take hundreds and thousands of years to complete their revolution. He will witness in celestial regions such wonderful sights of intense luminosity that he will be simply awe-stricken, because his sight is not even capable of enduring light and refulgence of a low order. On seeing the sights and creations of variegated forms and colours, he will long for witnessing the same at close quarters and desire that he may go on seeing the same all the time. Ultimately reaching the Holy Presence of the true Creator and Supreme

Being, he would crave to have the bliss and joy of His Darshan.

2. When such a thoughtful person contrasts the objects of this world which are perishable, with those of the other, he will forthwith begin to sink with terror within himself. Finding this world and its affairs unfit for setting his heart upon, he will begin to enquire for the region of the Supreme Being. He will like to find Him, to secure release from births and deaths and pains and pleasures and to attain the region of perfect and everlasting bliss and happiness.

3. When such a longing for witnessing the omnipotence of the Supreme Being and for having His Darshan is kindled in the heart and, on observing the condition of this world and its affairs, its pains and pleasures and births and deaths, when such a fear is produced in the heart of a person, he is surely in search of Parmārth and has true yearning for it. Such a seeker will, sooner or later, certainly meet the Sant Sat Guru who is in possession of the knowledge of the Supreme Being and who daily visits His region and enjoys the bliss and happiness of His Darshan. The Sant Sat Guru will initiate him into the modes of spiritual practices and the secrets of the path, and will, by His grace and mercy, show him the various spectacles in the way, and one day, take him to the Original Abode. One, in whose heart such a longing and fear, as described above, have been created, will alone seek the true Supreme Being.

With the grace and mercy of the Supreme Being and help of the Sat Guru, he will commence his journey.

4. When the Sant Sat Guru delivers discourses and gives out the secrets and methods of the internal path to such a seeker, he will certainly experience some bliss internally as well as externally, thereby enhancing his yearning and fear referred to above. This will make him perform the devotional practices more and more. In a short time, he will feel that his condition is undergoing change internally and externally and he will be elated.

5. Until such a longing and fear (or either of them) are engendered in the heart of a person, he would not feel pleasure in the Satsang, nor will he be inclined towards Abhyás. On the other hand, taking this world to be his real abode and this body to be his real form, he would be inclined towards pleasures, and this world would be dear to him. Hence he will have to suffer the pains and pleasures pertaining to the body, and the pangs of births and deaths.

6. This world, all its objects, its pleasures, this body, senses, etc., are perishable, i. e., their form and colour are undergoing change. In this world, the measure of pain and suffering is much greater than that of happiness. Even if all the pleasures and objects of this world are available to a king or a wealthy person, at the time of death, he shall have forcibly to leave them abruptly. This parting would cause great pain at that time. In future, he

will have to wander in high or low forms of life, and reap the fruits of present actions. In such a strait no body will help or protect him.

7. Hence it is proper and necessary for all to engender in their hearts some yearning for and fear of the Supreme Father Radhasoami Dayal for the welfare of their soul. They should perform, with love and fear, the spiritual practices prescribed in Sant Mat, for elevating their mind and spirit to Akásh and beyond. This would procure them grace and mercy of the Supreme Father Radhasoami Dayal and gradually begin the redemption of their spirit. One day they would reach the Highest Mansion and attain to perfect bliss and joy.

8. The Sat Guru and the Supreme Father Radhasoami will, by grace, gradually increase the love and faith of the person who has even a little of the same in his heart. When this love and faith become intense he will become fit to receive greater grace, and will, one day, reach the Highest Abode.

9. Such love, faith, devotion and fear will be engendered by attending Satsang and hearing the praise of the Supreme Being, Sat Guru and Satsang. It is in Satsang that one will hear and understand discourses on various topics, as a result of which, the impurities of the mind will be cast away, internal purification and light will go on increasing and attraction for undesirable places and objects will go on decreasing day by day.

10. If true fear of, or true love for, the Supreme Being has not been kindled in the heart, one would not be able to attend Satsang properly, nor would the mind apply itself to Abhyás. Hence even if these activities are performed, they would be done only in name or for show or with some ulterior motive. They would do very little spiritual good, because they fall under the category of Karams and not of acts of love and devotion.

11. Anything, done out of love and devotion without expecting any recompense or worldly object, is acceptable to the Lord. In return, one receives grace and mercy which augment love and devotion. The mind gets easily detached from the world and its objects.

12. But, if any Parmarathi act is associated with worldly desire and show or is done simply as a routine observance, then the mind and the spirit will not join in it and it will be devoid of Bhakti. Therefore its reward will be that of an ordinary act.

13. It behoves every Parmarathi to scrutinise his desires and his feelings of love to see that they do not arise out of, or are affected by, a worldly motive.

14. Whenever there appears to be such a doubt or apprehension, the devotee should, at once, cleanse his mind, i. e., he should eliminate worldliness from his Parmarathi desire and love. If this is not done, his Parmarth will be tainted and the

progress will not be as it ought to be. In other words, he will not receive the special love and grace of the true Supreme Being and Sat Guru. This itself is a great loss.

15. Whatever may be the cause of a fear, if it turns the Jiva towards Parmárth enabling him to perform some Parmárthí activity such as, Satsang, Sewá, Dhyán, Bhajan, Sumiran, पाठ Páth (recitation) etc., then they will all count as true Bhakti or devotion. The true Supreme Being Radhasoami Dayal and Sat Guru will accept all such actions as true Parmarth and reward him with love and faith. This gift will turn the Jiva into a true devotee and Parmárthí, accelerate his Parmárthí endeavours, and engender in his heart true love and devotion for the Supreme Being and Sat Guru. Blessed, therefore, is the fear that inclines the Jiva to Parmárth, and fortunate is he in whose heart it is generated. His Parmárthí task shall be accomplished one day.

16. The following couplet may be aptly quoted here :—

डर करनी डर परम गुरु, डर पारस डर सार ।

डरत रहे सो ऊबरे, गाफिल खाई मार ॥

Dar karní dar param Gur, dar páras dar sár.

Darat rahe so oobre, gháfil khái már.

This, rendered into English, is as follows :—

Fear is the endeavour; fear is the Supreme Guide. Fear is पारस Páras.* Fear is the

* Paras=The philosopher's stone which converts into gold any metal it touches.

essence of all. One who fears, shall be redeemed while the negligent will suffer.

The idea underlying this couplet is that fear is the real motive force. It will surely make a man perform Parmárthí acts and save him from evil deeds. Hence, fear is the very essence of Parmárthí endeavours. Guru Himself has assumed this form, taking location in the heart of a Jiva. He will enable him to discriminate between good and evil and put him on good deeds only. Fear will make him perform the सेवा Sewá of the Supreme Father with heart and soul. Fear will create and enhance love and faith. Fear will purify his mind, and convert him from steel into gold. Fear is the essence of all essences. It will purify the Jiva in all respects and take him to the Supreme Essence.

17. He, in whose heart such a fear has been created, will alone cross the limits of Máyá. He alone should be deemed to have been redeemed, because he will attain the purely spiritual region where there is no Maya. He will get the Darshan of the true Supreme Father Radhasoami Dayal, and enjoy perfect bliss and happiness.

18. On the other hand, in whose heart there is no fear of any kind, will be indifferent and negligent. He will not do what he should for his spiritual welfare. He will, therefore, be a loser, will have to undergo punishment for his sinful deeds.

19. Fear is of various types. In childhood, the fear of parents inclines the child to what is beneficial for him and protects him from harm. When he grows up, the fear of the teacher will do him good. It will sharpen his intellect and awaken his understanding and faculty of discrimination. After acquiring learning and intellect, the fear of authorities and his brotherhood will make him behave properly in society and world. When one knows, to some extent, the reality about the world, its perishable nature and worthlessness of its objects, the teachings of Sat Guru and His fear will make one turn one's attention to Parmarth, and detach one from the world and its pleasures. Finally, when the Jiva succeeds, to some extent, in performing the internal practices, the fear of the Supreme Being will attract his attention towards His Feet and will detach him from and make him indifferent to the world and its objects, which must be left one day. Then alone, his Parmarthi task will be successfully accomplished in every way, and he will become truly fearless.

20. He who has not practised the different kinds of fear enumerated above, and has been behaving wantonly, will not have any fear of the Guru and the Supreme Being also. Want of fear of the Guru and the Supreme Being will cause sure loss. On the other hand, whosoever has true fear of the Guru and the Supreme Being, will, one day, become really fearless of the entire creation.

21. The fear of parents, teacher, authorities and society is worldly. It is of course necessary for

proper behaviour in the world. But in Parmarth, the fear of the Guru and Supreme Father is enough. This will work complete redemption. To equate worldly fear with it or to neglect or not to pay proper attention to Parmarth or the commands of the Guru and the Supreme Being due to the fear of the world is highly improper and wrong. One who fears the world to this extent, shall suffer irreparable loss in his Parmarth,

22. It is necessary to state here that wherever the words "Guru" and "Parmarth" have been used in this discourse, they refer to true and perfect Guru and Parmarth, and such a Parmarth and such a Guru are only to be found in Sant Mat which alone is the true religion in the whole creation.

Discourse 26

INTERNAL AND EXTERNAL SATSANGS MUST BE PERFORMED CAREFULLY IN ORDER THAT THEIR RESULT AND BENEFIT BE PERCEPTIBLE

1. A true Parmarathi must attend Satsang carefully. He will then realize its benefit.

2. While attending the external Satsang, the devotee should look into the eyes of the Guru or Sádth (who is the President of the Satsang), no matter whether He sees him or not. Then, after a few minutes, he should fix his mind and attention at the mid-point between the two eyes, i. e., the

third Til. There is no harm if his eyes do not remain fully open during this practice.

3. By sitting in the Satsang with eyes thus fixed, the devotee will realise the bliss of Darshan, and get pleasure in listening to the discourses also, i. e., he will be able to understand the meaning and the purport of the discourses clearly and fully. The effect of the discourses will be much greater. He will like them.

4. Sitting in Satsang as described above is the Abhyas of Dhyān. Care should be taken that no other thought of any kind distracts the mind of the devotee. He should think that the discourses are meant for him and critically examine the condition of his own mind then and there in the light of these discourses. In other words, he should find out what undesirable tendencies dominate his mind or behaviour. Realizing the harm they are doing him, he must give them up sincerely. He should at the same time weigh and accept and adopt whatever appears commendable, good and desirable.

5. By this practice, the effect, on the mind, of the desire to give up evil tendencies and to adopt the desirable ones, is very much enhanced. Provided the cogitation upon the discourses heard in Satsang continues day after day, much purification of mind will be secured after some time. By repeatedly hearing the discourses, the power of discrimination will be acquired. The result of this practice will be this that besides Satsang, at other times also, the devotee will be able to detect the evil workings of

his mind and to correct and mend them. Gradually, by this practice, the vigilance and control will go on increasing, and negligence and indifference will go on decreasing.

6. When external Satsang has thus been performed for some time, the internal Satsang will also be performed somewhat correctly. In other words, at the time of performing Dhyān, the mind and spirit will leave their wanderings and distraction and be fixed on Swarúp (Holy Form) and Nám (Holy Name). Likewise at the time of performing Bhajan, the mind and spirit will be concentrated on the Shabd for some time. If thoughts or impulses of any kind do arise, the Abhyasi will soon become aware of them, and with a little effort control himself. In other words he will easily be able to remove such thoughts. In this way, the pleasure of the Abhyas of Dhyān and Bhajan will gradually begin to be felt, and future progress will be sustained.

7. As the Abhyasi has cultivated the habit of getting pleasure of concentrating and fixing his mind and spirit by attending external Satsang for an hour or two, he would surely, when away from the Satsang, be able to concentrate and fix his mind and spirit in the practices of Dhyān and Bhajan, according to his habit, and enjoy the bliss of Abhyás. This habit and this practice will go on strengthening as he gets joy and bliss, and his condition will go on improving day by day.

8. In the case of internal Satsang, the Abhyási has to take care and precaution that while performing

Bhajan, his mind and spirit are rivetted on Shabd, and during Dhyān, they are fixed on Nām and Swarūp and enjoy, to some extent, the bliss and pleasure of these practices. But this will be achieved when the Abhyasi applies himself to Shabd and Swarup, unburdening his mind of all thoughts and impulses.

9. If yearning is strong and there is some detachment from the pleasures of the world, the mind and spirit will soon turn inwards and apply to Abhyas. Otherwise, external Satsang, if performed as described above, will help in concentrating mind and spirit in internal Satsang. The internal Satsang will be performed somewhat correctly, and gradual progress will also be maintained in the future.

10. If sincere Parmārthís who have keen yearning and are also somewhat detached from the world, occasionally perform external Satsang, as described above, they will experience great bliss in both the Satsangs, internal and external. Their mind and spirit will soon apply themselves to Abhyas with fervour and eagerness. They will progress rapidly.

11. The condition of those Parmārthís who perform Satsang as described above, will surely be improved. They will imbibe the influence of Satsang. The result will be that their love for, and faith in, Sat Guru and the true Supreme Being Radhasoami Dayal, will go on increasing day by day. The world, its objects and its paraphernalia

will appear insipid day by day. Their attention will be withdrawn from them. They will engage in the world only to the extent it is necessary for leading a life of moderation. They will not indulge in useless desires and activities.

12. In this way such Parmarthis will day by day get nearer to the Holy Feet of the Supreme Being, and farther from the plane of action of mind and senses (viz., from the world).

13. This is the aim and object of Satsang and Parmarth. True Parmarthis will surely achieve it by the grace of the Supreme Father. They will themselves realize it fully. Others who closely associate with them will also come to know about it.

14. People, who surround a Parmarthis, cannot correctly appraise the love he bears for the Holy Feet of the Supreme Being. But they will certainly come to know to some extent that he is detached from them and from this world.

15. If these people have also a tinge of Parmarth, they will be pleased at this condition of their dear relative and love him all the more. On the other hand, if they are worldly minded, they will be displeased with him, speak ill of his Parmarth and will not co-operate with him.

16. Those, who attend Satsang, but do not have Darshan attentively or listen to discourses carefully, will improve very slowly and after a long time. Whenever they happen to grasp the purport of a discourse which produces some effect on them, they will apply themselves to Abhyás

diligently and attentively for some time, and will also derive some benefit. But when the effect of this discourse wears off, they will become slack in their endeavours. Then, again, after some time, when due to a large concourse of people and some prominent persons coming in Satsang, they happen to hear attentively some discourses, they will re-commence Parmarthi endeavours with fervour and yearning. But after a few days, they will again relapse into sloth. However, if, by Mauj, there is activity and briskness in Satsang, now and then, they will also become vigilant. Gradually they will apply themselves to Parmarth regularly and properly. Thus they will also be transformed and get imbued with ardour and fervour for Parmarth.

17. There are some people who at the time of discourse in Satsang think of something else or talk in whispers to others or they take a nap. The condition of such persons undergoes change after a very long time. At first, they will begin to apply their mind to Darshan and the discourses. Thereafter, their love and yearning will gradually increase, and their Parmarthi practices will be properly performed. Only then will they be really changed.

18. In short, until a Jiva attends Satsang attentively with sincerity, his mind, intellect and senses will not be corrected, nor will he be able to perform the internal Satsang, i. e., Abhyas, properly. Therefore, his old habits and inclinations will also not change. But even such Jivas, as

regularly attend Satsang every day, although they do not pay full attention to the discourses, are better than the worldly minded people. They will also be gradually transformed into devotees one day. Then, they will make endeavours correctly and have their task done by the grace of Sat Guru Radhasoami Dayal. On the contrary, the worldly people who never visit Satsang, will, day by day, get entangled in the meshes of Maya and descend into lower forms of life.

19. Immense is the greatness of true and perfect Guru, i.e., the Sant Sat Guru and His Satsang. Whosoever visits His Satsang, some how or the other, even for a few days, with some devotion, will pave the way of his salvation, with His grace. Nay, even if one attends Satsang, with love and faith for a day only and listens to the discourses, one's Karams will be reduced to some extent, and the seed of true Parmarth will be sown in one's heart. This will blossom and bear fruit some time in future. In other words, he will join the Satsang of Sant Sat Guru, perform His devotion, and be redeemed.

20. It is, therefore, proper and necessary for all to enhance their spiritual status by joining the Satsang of Sant Sat Guru. Those who are somewhat fit or deserving will perceive the effect of Satsang forthwith. They will join in performing Bhakti (devotion) with fervour and earnestness. As regards those who are not fit, the seed of parmardh will be sown in them by the grace of the Sant Sat Guru.

This will, in future, make them join in the performance of Bhakti and complete their task.

21. How can one praise Sants and their munificence! In their grace they bestow Bahkti even on their calumniators. Sooner or later, either in this very life or in the next, they attract them to their Satsang; and, by making them perform Bhakti and Abhyas, they take them to the Highest Abode.

22. So great is the grace and mercy of Sat Purush Radhasoami Dayal that He, not only grants salvation to him who sincerely accepts His Saran (protection), performs Bhakti and the practices of Surat Shabd Yoga, and augments his love for and faith in the Holy Feet, but He, by His grace, confers salvation on those who are related and attached to him, as for example, his mother, father, wife, children, brothers and sisters, and nephews and nieces. If some one of these relatives joins Satsang, he would perform devotion for himself and thus be entitled to special grace. In case of the relative who does not join Satsang, Radhasoami Dayal in His own munificence opens the way for his salvation, in consideration of the fact that he has served and associated himself with His true lover and devotee, and has off and on been helping him in his Parmarthi pursuits,

23. Radhasoami Dayal will extend His grace and mercy to the family-members and relatives, nay, even to the servants of a Satsangi, in proportion to his devotion in the Holy Feet and the extent of his reliance in Him.

24. Daya (grace) for spiritual well-being and happiness will reach even the distant relatives of the person whose devotion is intense. If any of his near relations, such as, father, mother, wife, children, brothers, sisters, paternal grand-parents, maternal grand-parents, father-in-law, mother-in-law, etc., is dead, the grace and mercy will reach the departed soul, wherever it may be located.

25. If the Bhakti of a person is complete in all respects, he will become तरन तारन Taran Tāran (the saved and the saviour), i. e., he will attain the status of a Sant or a Sadh, while alive. With the grace of Radhasoami Dayal, he himself will grant salvation to as many as he likes.

Discourse 27

JIVAS MUST PERFORM SOME INTERNAL PRACTICES OF CONTEMPLATION OF THE HOLY FORM AND LISTENING TO THE SHABD, AS TAUGHT BY SANTs, FOR SECURING ETERNAL AND EVERLASTING BLISS AND HAPPINESS, AND FOR ESCAPING FROM TROUBLES AND SUFFERINGS.

1. All persons want comfort and happiness. They are afraid of, and worried by, suffering. They gladly adopt the measures, that may be pointed out to them, for securing pleasures and alleviating pain and suffering.

2. There are various kinds of pleasures in the world. They are either sensual or mental, as for

example, wealth, name and fame, position of authority, etc. They are all perishable and subject to variation. None of them is a faithful friend and helper of the Jiva. They are of very little help and support in extreme trouble and adversity, and at the time of death. But people are so much engrossed in the enjoyment of these pleasures that they consider them to be their companions and source of comfort for the whole life and they do not seek and value true and imperishable happiness. They are therefore deceived again and again; and in the end they have to repent.

3. In the same way, people suffer various types of troubles, pains and calamities. Some of them are remediable to some extent; but in the majority of cases there is no remedy. Man feels extremely helpless, and has to undergo them. In utter helplessness, he wails and laments.

4. Taking pity on such a condition of Jivas, merciful Sants, in their munificence, explain that this world is a place of delusions and deceptions. The pleasures and enjoyments of this world are mean and perishable. They entice the Jiva and entangle him in material objects. He should, therefore, beware of them, and for the true welfare of his soul, seek and take some measures to secure true and perfect bliss and happiness in this very life. Its benefit can be realized, while living, to a certain extent. The fountain-head of that bliss and happiness exists within every one, which can be realized and felt at pleasure, by the performance of devotional practices for some time. Compared to

this, the pleasures of the entire world, which afford some thrill to the mind and senses, will appear to be somewhat degraded and insipid. The mind would be very little inclined towards them. On the other hand, day by day, it would like to work hard to augment true and perfect bliss and happiness. In trouble and suffering, that internal bliss and happiness would afford great help, and, at the time of death, it would be available to a much greater degree or in full measure, and the Jiva would be fully blessed and happy. No worldly happiness is or can be equal to this.

5. The reservoir of this bliss is within everyone. Its current is also flowing in the Pind. But the Jiva is not cognisant of it. Therefore, he cannot perceive it. On the contrary, he works hard to secure mean and perishable pleasures which are, to some extent, available through the senses from the various material objects.

6. It is obvious that whatever pleasure, joy and happiness are available, are really in the current of the Surat Chaitanya (spirit). It can very well be imagined how great and keen must be the bliss and joy of the Reservoir from which these currents have emanated. It is, therefore, essential and beneficial for every one to endeavour somewhat diligently and attentively to secure this bliss and joy.

7. Those, who do not work for securing perfect and everlasting internal bliss, or, not believing in the teachings of Sants, devote all of their attention to securing worldly comforts and pleasures, would,

when confronted by some great trouble or death, realize how greatly mistaken they were. They shall be subjected to all sorts of torments and woes at the hands of जम दूत Jama Doots (messengers of जम Jama or Death).

8. There is great deception in this world. People see that they are let down by their trusted relations and friends. They come to realize that they have no real helper who would treat them alike in prosperity and adversity. In spite of all this, they are inclined and drawn towards these very persons. Hence they have repeatedly to suffer the consequences of their actions, which make them happy and unhappy. They have to repent for their actions.

9. Some persons do not believe that there is great bliss and happiness within and for this reason they do not try to secure it. They must, however, know that they would receive palpable help while in trouble and suffering, and would not have to suffer torments and woes at the time of death, if they perform, with fervour and fear, the devotional practices, prescribed by Sants, for detaching mind and spirit from the plane of mundane activities, and elevating them to the highest region, i.e., the Holy Feet of the Supreme Father. It is natural for all to dread pain and suffering, and to try, as far as possible, to escape from them or to remove them.

10. If internal Abhyas is thus performed to some extent, mind and spirit will surely experience internal bliss and joy in course of time. As a keen

desire is created for the bliss and joy, greater attention will be paid to the performance of Abhyas. By getting bliss and joy, in greater measure, complete faith will be engendered in the teachings of Sants. Then, the Abhyasi will consider himself very fortunate and offer profoundest thanks for the grace and mercy of Sants.

11. The mode of practices propounded by Sants consists in raising to some extent the mind and spirit internally, by hearing the sound which is reverberating within and by contemplating the Holy Form. This practice should be performed daily. By the blessings of this Abhyas, purification will be attained day by day, love will increase for the Feet of the Lord, and bliss will also increase proportionately. This will surely lead the spirit to its original abode one day. There it will have the Darshan of the true Parent, the Supreme Being. It will attain to perfect and everlasting bliss. Then the Jiva will realize the infinite grace of Sants and the importance of the human form.

12. Progress towards the Real Home, the purely spiritual region, will be slow and gradual. It will take a long time. But, to the extent, one's mind and spirit rise inward or upward, one would go on detaching oneself from the world and its objects, imbibe the attributes of the Supreme Being, secure bliss and joy and be gradually free from anxieties, worries, fear, troubles, afflictions, etc. One day this would free the Jiva from fear and anxieties and he would not be affected by the pleasures and pains of this world.

13. The Abhyas of Sants is such that whosoever, being scared of the suffering of the world, tries to elevate his mind and spirit upwards internally with the aid of this practice, will instantly experience help to some extent. Just as a child, on being frightened or hurt, runs towards its parents, and, at once, gets protection and balm, similarly spirit can secure strength, bliss, succour and protection, on running internally towards the Holy Feet of the Supreme Being. It is, therefore, proper and essential for the happiness and welfare of every Jiva, to seek this source of help and succour, and to proceed on this path. By so doing, Jivas will be saved from the troubles and afflictions of this world and the torments of births and deaths, and will ultimately attain to perfect and everlasting bliss.

14. If, at any time, mind and spirit cannot apply to Shabd properly, Dhyan or contemplation of the Swarup or Holy Form should be performed at some higher centre or the attention should be fixed at that centre. By thus turning the attention upwards and fixing it there, some help will certainly be secured internally, by the grace of the Supreme Father.

Discourse 28

IMPORTANCE AND ADVANTAGE OF ASSOCIATING WITH SADHS WITH TRUE HUMILITY AND LOVE

1. It has been said that sins of innumerable births are destroyed in a moment in the association

of a Sadh. Apparently this is difficult. But on careful consideration, it will not seem to be surprising. A Sadh, having performed साधना Sádhná (spiritual practices), has realized and known परम तत्त्व Param Tattwa (सत शब्द Sat Shabd), and is absorbed in its bliss and joy. If one meets a Sádth with devotion, one would learn from him the principles and the mode of the spiritual practices by performing which, for a few days only, one's spiritual salvation would be worked out. If an अधिकारी Adhikárí (deserving person) fully understands these practices, and begins performing them, the sins of millions of lives, due to which he has been subjected to recurrent births in the world and wandering about, are destroyed immediately. In other words, having belief in the teachings of a Sadh, when he begins performing the devotional practices, his wanderings in the cycle of Chaurásí (eightyfour) end. The path leading to his original abode is opened and cleared. Hence the devotional practice (Abhyás) is the cause of eradication of all bad Karams. Such is the importance of association with a Sadh.

2. A Sadh is he, who, having performed the devotional practices, has completed his task. He can teach easy modes of spiritual practices to anyone, who associates with him with true humility and love. By performing these devotional practices, he can also one day attain the status of a Sadh. But he should behave with sincerity and love with him, i. e., he should do just as directed by the Sadh, and must not harbour any doubt, misgiving and lack of faith. Just as gold or silver or tin, when

melted and poured into a mould, takes the shape of the mould, in the same way, those who serve a Sadh with true humility, love and sincerity, are also transformed into a Sadh by his grace.

3. True humility consists in a seeker's need of true Parmarth just as a sick person needs a physician and medicine. He takes medicine etc. as directed by the physician. Again, he may be likened to a person in need of a job who humbles himself before his boss, carries out his orders and executes the job entrusted to him with heart and soul, and works hard to please him. He, who is in fact needy like this, will, with a mind to effecting his true and perfect spiritual regeneration, attentively listen to the teachings of a Sadh or a Sant, and accept them. He will follow them with heart and soul, i.e., perform the devotional practices properly. His capacity will, by grace and mercy, go on enhancing and, day by day, he will go on making progress. Sadh will one day make him like himself.

4. It is, therefore, proper for every one who has a sincere and strong desire for his spiritual welfare, first to search for a true and perfect Sant or Sadh, approach Him with humility and love and listen to His discourses and teachings attentively. He should test Him simply by hearing His discourses. He should see that His Darshan and discourses generate love in his heart for the Feet of the true Lord, and create indifference for the world and its objects to some extent and increase yearning for the Darshan of the true Supreme Being every day. He should make sure that by the

performance of the internal practices taught by a Sant or Sadh, his mind and spirit, being detached from the Pind and the world, day by day, rise towards higher regions within himself, he gets some bliss and pleasure of the devotional practices, and the love for the Holy Feet of the Supreme Being, and aversion from the world, are being increased. He should then conclude that the Personage, whose association has worked such a transformation, is surely a true and perfect Sant or Sadh and that by attending His Satsang and performing the modes of practices taught by Him, his task will, one day, undoubtedly be completed. In the beginning, this much recognition of a Sant or Sadh (which can be had by associating with Him for one, two or three months) is enough. This very recognition will go on increasing by longer association and performance of the internal practices. He will also know something about His status and height, and experience His grace and mercy. This very recognition and faith as well as his love and Saran will go on increasing and strengthening. Progressing thus, his task will be accomplished one day.

5. A true Parmarathi, who acts as directed above, should regulate his conduct and behaviour, both temporal and spiritual, in such a way that there is no set back in Parmarth and its progress. In other words, there must be progress in his Parmarathi meritorious acts. But he should not engage himself in such acts as are detrimental to Parmarth more than it is absolutely necessary and proper. He should continue to perform worldly

meritorious acts if he can. But he should not indulge in acts which are undesirable from the Parmarthi point of view

6. Parmarthi meritorious and non-meritorious acts are these. A Parmarthi meritorious act is one which puts a stop to the outward and downward flow of the currents of mind, spirit and senses, and reverses and raises them higher and higher internally with the aid of the Shabd and the Holy From, as given out by Sant Sat Guru or Sadh Guru. An undesirable act, from the Parmarthi point of view, is one which projects the currents of mind, spirit and senses downwards in the Pind and outwards in the activities and engagements of the world and the body.

- (i) In this connection, the Parmarthi should take care that all the affairs pertaining to his house-hold, family, avocation and profession, are attended to properly. Likewise all his physical needs should be met timely. It is also proper and correct to think about and plan these matters.
- (ii) One should abstain from such activities or discourses as are either useless or have no particular reference to oneself or to the members of one's family, or are such that one is not required to feel interested in them.
- (iii) It is not desirable to interfere with or to take interest in the affairs of others or to give one's time to useless talks with the people of the world.

- (iv) A Parmartha should not indulge in improper thoughts or take measure to achieve and accomplish them because these things are harmful.
- (v) Similarly one should not, as far as possible desire for the pleasures of the world and to work to secure them. But one may indulge, with moderation and caution, in अनिच्छित An-ichchhit pleasures (i. e., those pleasures which are made available without wishing for them) or in परिच्छित Par-ichchhit pleasures (i. e., those made available by others out of love and affection). One should not, however, indulge in them excessively nor should one wish that the same may be offered again.
- (vi) Relying on the grace and mercy of Sant Sat Guru, one should abstain from undue and improper indulgence and objects, even if they are अनिच्छित An-ichchhit and परिच्छित Par-ichchhit.
- (vii) If at any time a Parmartha happens to be in affluent and prosperous circumstances, he should take care that they do not cause setback to his Parmartha pursuits, or give rise to pride, and that he does not become careless and slothful.
- (viii) As far as possible, one should avoid strifes and quarrels. If they can be avoided by giving some money or by foregoing some dues then one should not hesitate to do so. As far as possible, disputes and differences

should be amicably compromised, so that legal action may be avoided, because such disputes ultimately result in much unnecessary expenditure and cause a great deal of unavoidable, trouble, anxiety and worry, on account of which there is much set back in the devotional practices.

- (ix) A Satsangi should not enter into useless discussions with ignoramuses regarding Parmarth and his Faith. If some body is not prepared to accept his views, he need not press or force him to do, or quarrel and wrangle with him. Rather, he should keep secret his Faith and its practices from such people.
- (x) A Satsangi should not become slack in his Parmarth because of taunts and calumnies of his friends, acquaintances and members of his caste or society. They are all ignorant, and their understanding of religion is that of babes. Therefore it does not behove the wise (i. e., those who possess correct understanding of Parmarth) to pay attention to what these persons say or talk about. One should avoid them or avoid close intercourse with them. But it is not proper to withhold their dues, merely because they cause trouble in Parmarth. A Parmarthi should forgive and forbear.
- (xi) A Satsangi should not mind those who put obstacles in his Parmarth or give wrong advice. But it is not proper to argue or sermonize with them.

7. Worldly meritorious and non-meritorious acts are described below :—

- (i) A meritorious act, from the worldly point of view, consists in, as far as possible, doing good to every body by thought, word and deed. If it is not possible to do this, then one should not, at least, cause harm to anybody. If, in this connection, bodily service has to be done or money has to be spent, one must not hesitate to do so, provided, this does not affect one's Parmarth.
- (ii) A non-meritorious act, from the worldly point of view consists in causing pain to anybody by thought, word or deed for some personal gain or for the benefit of a person's dear ones.
- (iii) There may be some people who feel unhappy because of the Parmarthi activities of a Satsangi. They tender wrong advice to the Satsangi, and feel unhappy because he does not accept it. They bear enmity towards him. In such cases, the Satsangi should try his best to assuage them by affectionately explaining the principles of true Parmarth (religion). But, if, due to their ignorance and obstinacy, they are not prepared to accept it, and unnecessarily feel worried and unhappy, then he should not take further notice of this matter. He should take it that their mind is to be mended and corrected in this way. By undergoing some pain and suffering, they are likely to attain

some purification in the future, and thus gradually to appreciate and realize the importance of Parmarth.

8. To sum up, a true Parmarthi should not allow any cause or circumstance to slacken his efforts in devotion and Abhyas. It is absolutely necessary to do what pleases the Guru and the Supreme Father, no matter whether it pleases or displeases the worldly people, who are slaves of their mind and are quite ignorant of Parmarth. In the matter of Parmarth, one should act without fear of the worldly people. This would benefit both, the Parmarthi and the worldly people, otherwise both will suffer.

9. The worldly minded people are always particular about their worldly interests. But they are utterly unmindful of their spiritual gain or loss. Hence it is undesirable to associate them in Parmarth or to accept their advice in this matter, Of course, in the affairs of the world it is desirable to consult them. Rather, it is better to leave the worldly matters to them, so that they may be satisfied, and refrain from interfering in his Parmarth.

10. If a learned or worldly-wise man remarks that it is necessary to study Sanskrit or any other branch of an art and science, for attaining Parmarth, he should be dismissed. For, true learning or knowledge is one imparted by the Guru. The perfect Guru has extracted the essence of all essences and has acquired the knowledge of the whole Creation, by His spiritual practices. Hence he is possessed of the capacity to work out salvation

of the soul in a flash. In a short discourse, He can impart to him full comprehension and understanding of the world and religion which the learned people cannot acquire even by reading thousands of books. The knowledge of the Beloved, the secret of the path leading to Him and the mode of practices of proceeding on that path have always been imparted by secret communication. These secrets have not been given in books, nor can they be reduced to writing. A perfect Guru, in a short time only, will explain selected matters and the modes of spiritual practices, which are the essence of all teachings, to a person who comes to Him with true humility and sincerity and attends His Satsang with love and devotion. By His grace, the perfect Guru will make him perform the devotional practices and thus disclose the secrets of the Creation. How can then a worldly learned man claim to be the equal of such a Parmarthi Abhyasi or discuss spiritual matters with him? A worldly learned man parrot-like repeats what he has read in books, but is ignorant of the internal secrets of the Creation. While a Parmarthi Abhyasi describes what he sees with his inner eyes. Thus these two are poles asunder. A worldly wise man is seated at the plane of mind and senses and talks like a blind man. An Abhyasi, on the other hand, relates what he sees with his spiritual eyes. A worldly learned man will never reach the real destination and will never be released from the cycle of births and deaths. While a Parmarthi and a lover of the Supreme Father will, one day, surely get

admission into the August Presence and have His Darshan. He will be freed from the cycle of births and deaths and will merge into a state of perfect bliss and joy.

Discourse 29

THE IMPORTANCE OF SURAT SHABD YOGA AND THAT OF THE GRACE AND MERCY OF SANT SAT GURU AND THE SUPREME FATHER, WHEREBY TRUE SALVATION IS EASILY ATTAINED.

1. In this world generally, and particularly at the present time, there is great misery and very little joy. All are doing their best to secure pleasure and ward off pain and suffering. But nobody has got unalloyed and lasting joy and happiness. Those who seem to be in great prosperity, are also not free from troubles, because ailments and sorrows are allotted to all, and no body can completely eradicate them.

2. Such a bliss and happiness, as may be everlasting and perfectly unalloyed, can only be obtained by the performance of the practices taught by Sants. These practices are spiritual, performed by internally raising the spirit to higher spheres.

3. The spiritual practises are the panacea for all troubles, however serious or severe they may be. These practices consist in elevating the current of spirit and mind to higher regions within. As mind and spirit rise higher, their attachments

with the body and the world are loosened. Therefore the pain and pleasure of the body and the world are felt very little.

4. There does exist an Omnipotent and Omniscient Creator. Sants have given out that His name is RADHASOAMI. This name was not given by any body. It is resounding in splendid refulgence in the higher spheres within the innermost recesses of every Jiva, of its own accord, without the aid of an instrument or speech. From the Feet of the Omnipotent Creator issued the current of spirit, which descending and halting at various places in the way, has taken location, inwards, at the mid-point between the two eyes, and is performing all the functions of this body by means of its currents which spread throughout the body. From this point the spirit current has bifurcated into two and located in the pupils of the two eyes and functions in this world through these two currents. By the association with mind and senses, the spirit has become strongly attached to all sorts of material objects, desires, family and kinsmen. It is affected by the changes in their condition as well as by the fulfilment or non-fulfilment of desires and hopes. In other words, it has to suffer pain and pleasure because of them.

5. Surat or spirit is really the embodiment of Anand (bliss and happiness). It is due to bondages, ties and desires that its condition is always undergoing change. The Supreme Being Radhasoami Dayal, however, assumed the form of Sant Sat Guru and, out of grace and mercy, gave out the secrets

of the heavenly regions, and taught such easy modes of devotional practices that by their performances Jivas can gradually loosen and reduce their bondages, escape from pains and pleasures of the world, and enjoy blissful ecstasy of Darshan of the Holy Form.

6. He who has faith in the teachings of Sants or the Supreme Father Radhasoami Dayal, and commences Surat Shabd Yoga, will be the recipient of some bliss internally. His love for and faith in the Holy Feet will go on increasing daily. His mind and spirit will accordingly be elevated with the help of the Holy Form and the Shabd. As they rise, they will be detached from the Pind Desh, and accordingly the pain and pleasure of the body and the world will be felt less and less and the unalloyed bliss and happiness will be experienced more and more.

7. He, who neglects this work, shall always assume bodies and undergo pains and pleasures. His actions will conform to the attachment he has with Jivas and material objects. He will get pain and pleasure accordingly. Due to this very tendency and to the desire for pleasures of this world, he will assume physical bodies in higher or lower regions, i. e., he will not be released from the cycle of births and deaths. No one will be of any help to him in his sufferings.

8. Hence, in order to escape pains and torments of recurrent births and deaths which have to be suffered on account of Karams, it is but proper and

essential for all that, for the good of their soul, they should cultivate love for and faith in the Holy Feet of Radhasoami Dayal and perform Abhyas of Surat Shabd Yoga and Dhyān of Sant Sat Guru.

9. In this world, all are toiling hard and putting in all sorts of efforts to secure pleasures and to avoid pains. These pleasures for which they are toiling, are all trifling and perishable. Whatever pleasures and objects are secured, one day they will all have to be left behind at death. This parting will be extremely painful. It is thus absolutely essential and necessary that, for securing unalloyed and everlasting bliss and for avoiding pain and suffering, all must perform the easy practices. By devoting only a little time to this Abhyas, great benefit can be derived by the devotee.

10. How can one extol the eminence and magnificence of the grace and mercy of the Supreme Father Radhasoami Dayal and the modes of practices known as the Surat Shabd Yoga, given out by him. Such grace and mercy has never been shown by anyone before. Nor has anybody ever taught such an easy mode of devotional practices that can be easily performed by house-holders, ascetics, men, women, young and old. Jivas can easily attain salvation by performing these practices. In the times gone by, Rishishwars,* Munishwars,* Yogis,* Yogeshwars,* and Auliyas* had promulgated very difficult practices which even ascetics

* See "Glossary" of the English Translation of Sar Bachan Prose.

could hardly perform. At the same time many risks were involved in them. They could not at all be performed by house-holders, particularly by women. Hence as regards their spiritual welfare they could not achieve anything. Of course, some of them did succeed in performing meritorious or good acts, in recompense of which they secured enjoyments for some time either in this world or in heaven and paradise, i. e., they enjoyed pleasures for some time and then again they had to take birth in this world of mortals. In short, they could not free themselves from transmigration.

11. Such is the efficacy of the practices given out by Radhasoami Dayal that if, after having understood the principle underlying them, a person performs them with love and fervour even for three days, the beginning of the salvation of his soul would be made. In four or five lives he would reach Sat Lok by securing the help and association of Sat Guru and performing these practices. He would thus become immortal and free from change or decay, and would attain to the state of everlasting bliss in Sat Desh which is free from death, misery and births and deaths.

12. The above can be explained by the following illustration. If once purgative is taken or veins are opened or leeches are applied, then during the same season or period, after a year or six months, the poisonous matter accumulated in the system or blood tends to flow and seeks outlet in the same direction. Such being the characteristic of blood or fluids, which, in comparison to Surat, are coarse, when the Surat Chaitanya whose abode is in the

highest region, once moves towards that region with love and yearning for three days, it will certainly tend to run, again and again, at times, in the same direction. Its tendency towards lower regions, the regions of Chaurásí, will accordingly be curbed. The Supreme Father Radhasoami Dayal and the Sant Sat Guru, whose Saran the devotee has taken, will help and rescue him, who, having understood the Radhasoami Faith thoroughly and having developed faith and belief in it, has commenced Abhyás. The cycle of Chaurásí will surely come to an end in the case of such a devotee by grace and mercy. Till he is fitted to enter into Sat Lok, he will be located in higher regions. His faith and love will go on progressing. He will continuously get human forms and in every birth he will meet the Sant Sat Guru who will make him perform Abhyas and Satsang. Thus he will one day reach his real home and attain to a state of everlasting bliss and happiness.

13. Such is the grandeur of the Surat Shabd Yoga that he who has commenced practising it, and has made progress to a certain stage in one life, will become cognizant of the same in his next birth as soon as he gets initiated by the Sant Sat Guru and begins to practise Surat Shabd Yoga. In other words, his Surat will soon rise to the stage he had reached in his previous life, and will, in the second life, start from that point. Thus, in every new life, he will go on progressively rising higher and higher, till his Surat reaches the region of the Sant Sat Guru, and becomes absolutely free. Thereafter,

there will be no further birth. He will become eternally happy by getting Darshan of the Supreme Creator, Sat Purush Radhasoami Dayal.

14. The superiority of the Grace and Mercy of the merciful Sant Sat Guru cannot be adequately described. A person comes under His protection with humility and love, attends His Satsang, gets initiated by Him after understanding the principles of His religion and the secrets disclosed by Him. He performs the Abhyas taught by Him, just for a few days only. Even then, at the time of his death (when the spirit is internally withdrawn upwards in natural course), Sant Sat Guru in His Grace and Mercy, grants him Darshan at the third Til, attracts his Surat to His Holy Feet, takes it to higher regions, and locates it at the appropriate place according to the keenness of his love and fervour and the progress he has made. There, He delivers discourses to him, and enhances his faith and love. Again, when the Sant Sat Guru is pleased to incarnate in the world and to establish His Satsang, He brings down that Surat into human form, and attracts it to His Satsang, where his faith and love are increased, and, by the performance of Abhyas, he makes progress. The final stage or destination being very distant, He will make him take birth again and again and perform Abhyas in each and every birth till he reaches the Original Abode. Whenever the spirit leaves the body, it is located in higher regions consistent with his attainments in his previous life. On reaching the

Real Abode, his task is completed, and no more is there any necessity of taking birth.

15. The purport is that Sant Sat Guru is so merciful that, until the Jiva attains the highest region, He continually confers on him human form, makes him perform Abhyas in each life, manifests Himself within him at the time of his death, takes him along with Him and locates him in higher regions. There, too, He takes care of him, i.e., He increases his love and faith by His Discourses. This added strength enables him, in the next birth, to perform the spiritual practices with greater and greater fervour. In this way, he gets admittance into the Highest Mansion one day. There he secures freedom from all cares.

16. The Mercy of the Sant Sat Guru is very great. It is beyond praise. No one has ever shown such Grace and Mercy, nor can anyone do so. Not only are those redeemed, who come under the protection of the Sant Sat Guru and serve Him with their body, mind and riches, but their near and dear ones are also granted salvation. A Satsangi and his kinsfolk are protected and redeemed according to his devotion. In other words, a Satsangi causes the redemption of his relations upto three or seven degrees, and if his devotion is of the highest order, then that of innumerable Jivas.

17. The degree of relationship referred to above are these. Three relationships include the devotee's parents, his maternal grand-father and grand-mother

and his father-in-law and mother-in-law. Seven relations include three generations of the devotee himself, two of his maternal grand-parents and two of his wife's parents. They are thus the devotee's father and mother, his grand-father and grand-mother, his children, his maternal grand-father and grand-mother, his maternal uncle and aunt, his father-in-law and mother-in-law, and his wife's brothers and sisters.

18. It would now be clear that the efficacy of Surat Shabd Yoga is very great. There is no other practice superior to this. This practice consists in proceeding to the Real Abode, riding on the current of Shabd, which is the current of life or spirit. The current of प्राण Prán is vitalized by the current of spirit. Similarly all of the currents which rise in the region of Máya, are vitalized and spiritualised by the current of spirit. As there is no other current superior to the current of spirit, there can be no practice, in the entire creation, superior to that of Surat Shabd Yoga. This is by far the easiest of all the practices, and totally free from risks and dangers so much so that children, the young and the old, can all perform it without any risk, while continuing to live the life of a house-holder, and carrying on their professions if they have a little of fervour and rely on the grace of the Sant Sat Guru. This practice was never disclosed before. Had it been so, the people of the past ages would not have wasted their time and energy in the performance of हठ योग Hath Yoga, प्राणायाम योग

Pránáyám Yoga, etc., without achieving their object, the true salvation of their soul.

19. Besides, there is yet another great advantage in the practice of Surat Shabd Yoga. One, who is engaged in this practice, can immediately secure, to some extent, some relief by internally diverting his attention to higher regions, while in the greatest of troubles, miseries, sorrows, fears and anxieties. In such misfortunes, none in the world can render any help. But the practice of Surat Shabd Yoga can help the Abhyasi according to his progress or advancement in his Abhyas (practices). This facility is non-existent in this world. But by the Grace and Mercy of the Sant Sat Guru even the lowest of Jivas, who comes under His protection, can obtain it easily. This is the greatest advantage of this practice.

20. Consider, how great is the Grace and Mercy of the Sant Sat Guru, that He, in His Grace and Mercy, grants salvation to him who comes under His protection, and also to his relations. The Sant Sat Guru by granting His Grace and Mercy to the Jiva makes him perform some Abhyas and translates his spirit to higher regions. In his next three or four lives, He helps him perform some devotional practices and takes him to the Real Abode, thus bestowing true and complete salvation on him. Never was such Mercy shown, nor can it be done by anybody except the Sant Sat Guru. In the by-gone days people, for hundreds and thousands of years, performed तप Tapa,* जप Japa,* etc., very

*. See "Glossary" of the English Translation of Sar Bachan Prose.

laboriously and underwent great hardships. But they got nothing except the ordinary recompense for their good or meritorious acts; nor did they secure true salvation.

21. If, in spite of such great importance and supremacy of the Surat Shabd Yoga and the Grace and Mercy of the Sant Sat Guru, Jivas do not come to have faith, and love and yearning, then it must be concluded that they are most unfortunate. They have affinity with Kal and Maya, due to which they will remain entangled in their regions and snares. They will again and again undergo births and deaths and wander in higher and lower forms of life. They will have to suffer pain and pleasure. Nobody will help them.

22. The Sant Sat Guru gives precept only. If anyone does not listen to what He says, He does not put pressure on him. He does not interfere with the freedom allowed to the Jiva by Mauj. One, who has faith in H.s words, and performs the Abhyas taught by Him, will attain to the Highest Region. One, who does not accept His words, will wander in the region of Kal.

Discourse 30

IT IS ONLY IN THE RADHASOAMI FAITH
 THAT THE REAL SECRETS ABOUT THE
 SUPREME BEING, HIS POWER AND GLORY,
 AND THE MODES OF PRACTICES TO
 ATTAIN TRUE AND COMPLETE SALVATION
 ARE GIVEN OUT: LEARNING AND

EDUCATION ARE NOT ESSENTIAL FOR UNDERSTANDING AND PERFORMING THOSE PRACTICES. THE SECRETS AND DEVOTIONAL PRACTICES TAUGHT BY THE RADHASOAMI FAITH CAN EASILY BE UNDERSTOOD BY MEN AND WOMEN EQUALLY, BE THEY LITERATE OR NOT, AND THE DEVOTIONAL PRACTICES CAN BE PERFORMED WITHOUT RISK OR DIFFICULTY, BY HIS GRACE AND MERCY

1. According to the Faith propounded by the Sant Sat Guru Radhasoami Dayal, there are three grand divisions in the creation. First is निर्मल चैतन्य देश Nirmal Chaitanya Desh (purely spiritual division) where there is nothing but चैतन्य Chaitanya (spirituality). There is no admixture of माया Maya (matter). This is called संत देश Sant Desh or दयाल देश Dayal Desh. At the top of this grand division is the August Abode of the Supreme Creator, which is endless and limitless. In the beginning, the spirit current emanated from here, and taking location at some distance, created the regions of अगम लोक Agam Lok, अलख लोक Alakh Lok and सत्त लोक Sat Lok.

2. Second grand division is called Brahmand. Maya, in its purest form, appeared here, and in conjunction with Chaitanya (spirit) brought forth creation here. ज्योति Jyoti and निरंजन Niranjan (the two emanations descending from Sat Lok) created various regions in this division.

3. Third grand division is that of निर्मल चैतन्य

Nirmal Chaitanya and मलीन माया Malin Maya (coarse matter). Here were created gods, human beings, demons and the rest of the चार खान *four Khan* (species), the brutes, birds, insects, worms, vegetables, etc.

4. It is in this grand division that man, taking abode in the physical body, has been attached to various objects, such as the pleasures of senses, family and kinsmen. He, who is himself liberated or one who, in His association, is sincerely trying to secure freedom, and is about to enter into the highest region, can liberate others from bondage and take them to the original abode, provided Jivas accept His teachings, i. e., act up to his instructions. They would, in their life time, share the experiences of the sincere and earnest Abhyásis (practitioners of devotional exercises). Thus their condition would also undergo change.

5. Sants say that the entire creation is full of currents. They are subtle in the subtle regions and have become gross in the regions of matter. Hence, spirit will revert along the current by which it has descended. This current is the current of light, life and Shabd (sound). One should, therefore, ascend to higher regions by hearing the Shabd (sound) of each and every stage because no guide and preceptor is as true and perfect as the Shabd. Shabd alone sheds light in darkness, shows the path and leads to the Highest Region.

6. By observing the birth and the growth of a child and the withdrawal of the spirit at the time of

death, it would be quite evident that the current of spirit descends from the brain and spreads to every part of the body, and in the wakeful state, it is located in the pupils of the eyes. The moment the pupils of the eyes are turned upwards a little, the body and the sense organs cease to function. If the withdrawal of the spirit, which takes place at the time of death, is practised while yet alive, the practitioner would realise that the bondages and ties, internal as well as external, are easily loosened by the performance of this practice. Pains and pleasures caused by worldly gains and losses and of the body, the family and the kinsmen, would be felt very little, and the practitioner would go on experiencing some bliss and joy internally.

7. Sants say that this world is perishable, nothing is permanent and stable here, and the pleasures of this world are also paltry. They cannot afford full satisfaction. Therefore, one should have but necessary and proper dealings in the world, so that one may not be strongly attached and bound to it. Otherwise, for the little pleasures one gets, one would have to suffer pain and trouble also.

8. It is necessary that every one must try to secure profound and durable happiness. This can be had only in Nirmal Chaitanya Desh (purely spiritual division of the creation) which is free from Kal and Maya. Therefore all should learn from Sat Guru, the practices for reaching that region, and perform the same. Then only it would be possible to secure some bliss and

happiness. This will, in its turn, awaken and strengthen the Abhyasi's love and faith, and take him to the Real Home one day.

9. Everybody should ponder over the facts noted below. They are matters of common observation, [and concern the daily life of an individual. Everyone should act up to the instructions and directions given by Sants, for his spiritual welfare as well as comfort in this world. Otherwise, much suffering and pain would be caused here and hereafter. Then it will be too late to do anything for removing the same; and repentance and sorrow would be of no avail. These matters are :—

10. The spirit or soul is a particle of or an emanation from the Supreme Creator Radhasoami Dayal, just like the sun and its ray. The economy of the entire creation is dependent on the spirit. The Supreme Creator, the Reservoir of all spirits, controls it. In every Pind or body, be it terrestrial or celestial, is seated a spirit entity which is performing its functions. This is seen with these eyes, in this world, from the time a particular body comes into being and grows and develops, throughout its existence, i. e., so long as the spirit remains in the body. Look at the seed of a tree. Since the time of its germination, i. e., the manifestation of the spirit-current, all the forces of nature (attraction, repulsion, construction, destruction, magnetism, electricity, light, etc.), five elements (ether, air, fire, water and earth) and three Gunas or qualities (Sato-guna, Rajo-Guna and Tamo-guna) which are represented by oxygen,

hydrogen and nitrogen gases; conjointly work for the formation, growth and maintenance of that body under the subordination of the spirit-force. As long as the spirit remains in the body, they are all at its service. The moment the spirit departs from the body, these forces begin to act against one another and destroy the form and complexion of the body, and merge in their respective reservoirs; only the dust, the effect of Prithvi Tattwa, remains. This very process is observable, as far as possible, with these eyes in the case of all living beings, from the time of their birth till their death. This is proof patent of the fact that the spirit is of the essence of that Supreme Creator, for its power is so very great that wherever and whenever it manifests itself, i. e., its first current issues forth, all the forces of nature and constituents begin to work harmoniously in its subordination. Hence the Reservoir, of which this spirit is a particle or a drop, must necessarily be the Creator and Regulator of all, the Omnipotent. The Name of that Supreme Creator is Sat Purush Radhasoami Dayal and this Surat or spirit is His essence.

11. Maya is a misty and inert substance. By the commingling of the spirit current and Maya, were produced five Tattwas (elemental conditions of matter), three Gunas (qualities) and various forces which constitute the materials and forces in the creation. In the course of its descent in the regions of Maya, the spirit has been putting on cover after cover, i e., Maya has formed covers over the spirit in layers; so much so that in this region, the spirit is located in

an extremely coarse cover and is functioning through it. Similarly, in the subtle or astral creation, called the region of dreams or आलमे मलकूत Alam-e-Malkut (the world of angels) it is functioning through subtler cover or body. Unless the spirit goes out of the region of Maya, i. e., beyond the third and second grand divisions of creation, it cannot get admittance into its Real Abode and attain perfect happiness.

12. The cover of Maya is called 'body'. The body is जड़ Jarh (inert material). For instance, when a man sleeps, he becomes oblivious of his body and this world. Also when an anesthetist administers Chloroform, the current of spirit recedes from the eyes (the seat of the spirit in the wakeful state). The surgeon performs operation, but no pain is felt. Similarly, if a person who is feeling agony, goes to sleep, he would not feel it. On the other hand, he enjoys pleasures through his astral body while in dream and does not feel the ailments and anxieties pertaining to the physical body. Similarly, when a man goes into sound sleep, the subtle body and its functions are also suspended. These illustrations establish that both gross and subtle bodies are mere covers, and that the essence or form of the spirit is quite distinct from them. Nay, they are vitalized by the spirituality or energy of the spirit-current and become inoperative on its withdrawal.

13. Whatever pleasures are available here, are enjoyed through the spirit-current. Should the spirit current not participate, there would be no

enjoyment and pleasure. From considering the state of dreams, it would be clear that all pleasures, enjoyments and tastes are in the current of the Surat Chaitanya (spirit), for, in that condition, one enjoys all the pleasures of the senses although there is no physical object present outside, nor do the coarse sense-organs function. It is, thus, established that all pleasures and tastes and the capacity for enjoying them are present in the current of spirit.

14. Now it is seen that all pleasures and tastes are present in the current of spirit, and spirit is just a particle of the Supreme Creator whose abode is in the first grand division of creation. He is like an infinite ocean there, and there is not the least admixture of the impurity of Maya (matter). How can then one form any idea of the bliss, happiness and joy of that region, which is infinite and limitless.

15. This world is the region of Maya. The Real Home of the Surat (spirit) is in the first grand division, the धाम Dhám (sphere) of Radhasoami. In the beginning, Jyoti Niranján, i.e., Maya and Brahm, begged of Sat Purush for the Surat (spirit) and brought it down. They (Maya and Brahm) kept it under the bondage of the body and the mind, and entangled it in the labyrinth of Karams (actions). They tied it to all sorts of desires of this world. The result is that it has to assume bodies again and again according to its Karams (actions) and desires, and has to suffer pain and pleasure due to its bondages and ties with the material objects and other beings. After leaving the body, if it

carries unfulfilled desires for the pleasures of the world, and considers the body to be its real form and the world to be its home, then it would again and again assume and discard physical bodies according to its predominant desires and inclinations. Thus the cycle of births and deaths will never end. The pain and pleasure consequent upon the assumption of bodies will have necessarily to be undergone. No one will be of real help in that predicament.

16. As long as the spirit entities were engrossed in the material pleasures in this world, Sat Purush Radhasoami Dayal did not give special attention to them. But when they began to be subjected to inordinate sufferings, Radhasoami Dayal Himself came down here as Sant Sat Guru. He gave out His message that this region is of Kal. He disclosed the secrets of the path and taught the practices of Surat Shabd Yoga for proceeding on the path to the Real Home. By His own grace He helped the spirits to gradually detach themselves from Pind and rise higher and higher. In His Grace and Mercy, He ordained the unique Mauj, that he who adopts His protection (Saran) and commences practising Surat Shabd Yoga lovingly and earnestly, would be saved and protected from all obstacles of Kal, Karam and Maya. Such a person is taken up from one stage to another, and so on, till he reaches the highest mansion and merges in the everlasting and perfect bliss of His Darshan and Holy Feet. Surat Shabd Marg refers to the current along which the Surat has descended. It will return

along this current, which is the current of spirit, life, nectar, light, and Shabd. In other words, one has to hear the sound and reach the place whence that sound emanates.

17. Jivas should ponder over what has been stated above. They must realize that they will have to leave this body and this world. If the desires for the pleasures and attachments for the body, are ingrained in them, they will certainly have to take another birth. Therefore, in order to escape pains and pleasures of recurrent births and deaths, and to secure perfect and everlasting bliss in the region of pure spirit, they must raise the spirit internally from the region of the eyes towards its Real Home, by the method taught by Radhasoami Dayal. If such Jivas are true seekers, they will, by Mauj, find out the Satsang of Radhasoami Dayal where they will also learn the modes of devotional practices. If they start practising the same with sincerity and love, Radhasoami Dayal, will, by His own grace and mercy, help them internally as well as externally. They will thus go on gradually traversing the path and will, one day, reach the Highest Region.

18. Those, who do not believe in this teaching and remain engrossed in the world and its pleasures, will continue, as usual, to undergo the pains and pleasures which are the necessary concomittants of assuming physical bodies. They will not get release from the snares laid out by Kal, because none but the Sant Sat Guru can take Jivas out of the clutches

of Kal to their Real Home. One may attain to any of the regions of the second and third grand divisions of creation, with the help of Yogis, Yogeshwars and other Mahátmás. But, after having enjoyed the bliss and joy of those regions for some time, one shall have to come down. In other words, one will not be freed from the recurrent births and deaths, and will not find abode in the Real Home, which is beyond the regions of Maya.

19. Those, who are given to fasts, idol worship, Japa, Tapa and other practices, and those who are devoted to worldly learning and knowledge, cannot get true redemption, by these activities, as these activities have absolutely no connection with the spirit current, which, descending from the brain, has been located in the eyes. Also these practices have no influence on the spirit-current. Hence these activities cannot be the means of redemption. Redemption or salvation consists in liberating the spirit entity from bondages and ties and taking it to its Real Home which is absolutely free from Maya. If the spirit remains tied to the body, the mind, and the world, and continues to be seated at the eyes, and does not move towards its own Real Home, how can it be liberated from the bondages and the ties, and how can the spirit and the mind ascend? Therefore, all the external activities which are in vogue these days in the extant religions of the world, can, at the most, amount to good and meritorious acts, as a result of which, one can get pleasures for some time. But, for true salvation, these activities can be of no avail.

20. The so-called internal activities of certain religions[for example, practices of repetition of name or Mantra, or Dhyān (contemplation) and inhaling or retaining of breath], which are not associated with the current of spirit, are also 'external' activities according to the religion of Sants. There are two घट Ghats,* one is connected with Pind comprising six Chakras, and the other is subtle or निज घट Nij (real) Ghat which is in the brain. The mouths of these two Ghats (or jars) join at the neck. The lower Ghat (i.e., torso) has its mouth upwards, while the other Ghat (i. e., head above neck) is turned upside down, i.e., its mouth is downwards. All the high class powers and faculties are in the निज घट Nij Ghat, and the throne of the Supreme-Creator and the seat of the spirit are also therein. Any practice, which is not connected with the निज घट Nij Ghat or which has no effect on the Nij Ghat, is external, and fit to be discarded. Such a practice does not produce any effect on the spirit, and cannot, therefore, be the means of securing true redemption.

*घट Ghat means (i) a water jar or pitcher and also (ii) the body, mind, heart and soul. The human body, excluding the limbs, has been likened to two Ghats or jars, meeting at the neck. The portion below the neck, i.e., torso, is called 'घट Ghat', and the portion above the neck, i.e., caput, is "अौघट Aughat", i. e., a jar or vessel put upside down. It is also called "निज घट Nij Ghat", i. e., real vessel, because the seat of spirit and higher spiritual centres are located therein.

21. There is no current superior to the current of spirit. All currents are subordinate to the current of spirit, i. e., they get vitalized by this current. Hence there is and can be no other method superior to the Surat Shabd Yoga for taking back the spirit to its Real Home, along with the current which is coming from above. It, therefore, behoves all to adopt only this method, the Surat Shabd Yoga, for the salvation of their soul. They should avoid all other matters and practices, otherwise they will be wasting their body, mind and wealth for nothing. They can at the most get some enjoyment for a short time. When the effect of the meritorious act due to which they got that enjoyment is over, they will again be involved in the cycle of births and deaths and wander in higher or lower forms of life and will suffer pain and pleasure according to their Karams (actions) and desires.

Discourse 31

ACCORDING TO SANT MAT, RADHASOAMI
PAD IS THE END AND THE GOAL OF ALL
AND IS LIMITLESS AND BOUNDLESS.
THERE IS AND CAN BE NO REGION ABOVE
AND BEYOND RADHASOAMI PAD.

1. Satsangi should have absolute conviction that Radhasoami Dhám is the begining and end of all; and beyond it there is no region, nor can there be any.

2. There are three grand divisions in the entire creation. The first is the Nirmal Chaitanya Desh

where there is nothing except Chaitanya or spirit. The second is the region of Brahm and pure Maya, called Brahmánd where Brahm or the Universal Mind reigns supreme. The third is Pind, i. e., the region of Jiva and Malín (impure or gross) Maya, where Maya is predominant.

3. Corresponding to these three main regions and the dominating factors therein, there came into being three divisions in the entire creation. These three divisions are to be found in every body, be it small as a particle or big as the sun. They are the "Head, Trunk and Feet", or the "Top, Middle and Bottom".

4. The topmost region in the creation is the fountain-head of the most supreme chaitanya (spirituality). The intermediate region is that of great spirituality, the Universal Mind, called Brahm. It was in him that the desire arose to bring forth a creation like that of Sat Lok or the highest division and to multiply. The पिंडी मन Pindi Mana (individual mind) is the tool or instrument of ब्रह्मांडी मन Brahmándí Mana (Universal Mind). The Feet or the lowest region is of Maya, where जड़ता Jarhtá (inertness) and तमोगुण Tamo-guna (inaction, indolence) abound. The body and its instruments, such as, sense organs, etc., are created out of the matter of this region.

5. Thus there are three principal factors in the whole creation. Pertaining to each one of them there is a separate region, in which that particular factor predominates. The three factors are these.

The first is the सुरत चैतन्य Surat Chaitanya (the spirit) whose real abode is the first grand division. This is the highest and the best. The second is the mind, the region of which is the second grand division, i. e., Brahmánd. The third is Maya, whose region is the third grand division, i. e., the Pind which is the lowest of all. By the commingling and admixture of these three factors were created and are being sustained the regions of the second and the third grand division. The first creation, however, is of pure spirit. There is absolutely no trace of mind and matter there. The covers on the spirit-entities of that creation are infinitely subtle and spiritual. There is no admixture of Maya there. That is why that creation is the most superior and is full of the bliss of the highest degree.

6. Each one of the three divisions has two sets, the higher and the lower. Each set consists of three sub-divisions. Thus there are six sub-divisions in each grand division. Accordingly Pind comprises six Chakras. Similarly Brahmánd consists of three sub-divisions of the higher set and three sub-divisions of the lower set, containing the real forms of the three गुण Gunas, viz., ब्रह्मा Brahmá, विष्णु Vishnu and महादेव Mahádeo. Likewise there are also six distinct sub-divisions in the first grand division. The highest of all the regions is infinite, endless and unfathomable, and is the निज धाम Nij Dham (Real Abode) of the Supreme Creator Radhasoami Dayal.

7. It is obvious that there are three factors in creation. In every living being, there are :—(1) the spirit, (2) the mind and (3) the body with sense organs, etc. All the functions are carried on by these three factors. The spirit or Surat Chaitanya is the creator and regulator or director of all. The mind gets energy or vitality from the spirit, and performs its functions, i. e., the activity of thinking, volition, reflection, imagination, etc. In other words, first an impulse or wave of desire arises in the mind in a latent form, and then, in response to that impulse, the body, its instruments of action, the sense organs, etc., function openly. Except these three factors there is nothing.

8. It has been shown that there is nothing except (1) the spirit or the creator, (2) the mind and (3) the body, senses, etc., and that there are separate regions appertaining to every one of them. It follows that beyond these three great regions or grand divisions, there can be nothing. Hence, it would be absolutely wrong and erroneous to assert that there can be any region or sphere beyond and above the Radhasoami Dhám (the sphere of Radhasoami). Radhasoami Dham is surely the end, the ultimate and final resting place and the fountain-head and source of all. There cannot be anything beyond it. That Dham (or Region) is infinite, limitless and unfathomable. There can be no gradations in that Region.

9. Therefore, all those who embrace the Radhasoami Faith, should try their best to

understand these Discourses, have complete faith in the Supreme Father Radhasoami Dayal, strengthen the desire to attain to His Holy Feet alone and apply themselves to the devotional practices. They should not entertain any such illusion that just as the goal of the Sant Mat is found to be higher than that of the Vedic religion, it is possible that, in the future, some other religion might declare its goal to be still higher. From what has been stated above, it should be abundantly clear that it is absolutely impossible that there could be any religion having its goal higher than राधास्वामी पद Radhasoami Pad (the sphere of Radhasoami). If any body extols his religion, alleging that there is a new region, which is still higher, he should be dismissed as a liar. In the first place, he would never be able to describe fully the details of the heavenly spheres and regions of Pind, Brahmand and Dayal Desh, because even partial secrets have not been fully described in any religion as has been done in the religion of Sants. However, if any one makes false claims and describes the secrets of the path, to some extent or upto certain stage, then it should be assumed that he has borrowed them from the books of the Radhasoami Faith. If his statements be analysed and scrutinised, his plagiarism and ignorance will be detected because he would not be able to describe the various stages in their correct order.

10. The secrets of the various divisions and subdivisions of creation were given out in great detail, in the present time, by the Supreme Creator

Radhasoami Dayal Himself, when He appeared here as Sant Sat Guru. Even none of the previous Sants revealed the secrets and details in so clear terms. Then how can anyone describe the same, unless he has learnt or heard the same from Sant Sat Guru Himself? It is, therefore, necessary to discard all doubts and misgivings, to have full faith and belief in the teachings of Radhasoami Dayal, to engender sincere and unshakable desire to reach His Holy Feet and to begin performing the practices of the Surat Shabd Yoga. Relying on His grace and mercy, inner progress should be made gradually. By the grace and mercy of Sant Sat Guru Radhasoami Dayal, the devotee would, one day, reach the highest abode and enjoy its ecstatic bliss, and rest there. A devotee of the Radhasoami Faith will pass through the goals of all the religions including that of the Vedic religion in his journey to the Highest Abode. Witnessing the spectacles of all these regions he will go on ascending higher and higher, till he reaches the Radhasoami Dham and attains to the highest state of perfect bliss.

Discourse 32

THE SPIRIT ENTITY CAN REACH ITS REAL HOME, THE RADHASOAMI DHAM, BY MEANS OF SHABD. BY OTHER MEANS, IT CANNOT REACH THE GOAL; IT WILL BE DETAINED SOMEWHERE ON THE WAY AND ITS TASK WILL NOT BE COMPLETED.

1. The current of spirit has to descend to all the sense-organs in Pind for enjoying pleasures and

carrying on the activities of the world. It is possible to withdraw the currents of spirit from these apertures, and anyone who wishes it can do so.

2. The apertures in the Pind (body) are nine in number, viz., two of the eyes, two of the ears, two of the nose, one of the mouth, one of the reproductive organ and one of the anus.

3. Though, in the wakeful condition, the current of spirit is present at, and functions through, all the sense-organs, yet its seat is principally in the eyes, for, even then, on a partial turning inwards of the pupils of the eyes, the body and all the sense-organs immediately become inactive.

4. From whatever aperture, one may begin withdrawing and elevating one's spirit, there must be some medium or vehicle. Without this, it would not be possible to turn in, withdraw and elevate the spirit.

5. Those, who proceeded from the चक्र Chakra at the rectum, employed the vehicle of प्राण Prán. This is a very tedious and difficult mode of withdrawing and translating the spirit. Regulation of conduct and abstinence required for practising this Yoga are also very rigid. It is impossible for householders to perform this practice. Besides, there are many risks and dangers involved in it. The slightest irregularity or non-observance of the rules may cause serious illness or death. For the same reason, this practice cannot be successfully performed by even the ascetics. The deity of the Chakra at the

rectum is गणेश Ganesh. Many people got entangled in the worship and contemplation of this deity, and remained at this Chakra. A few of the ascetics, who did perform the practice of Pran, to a greater or lesser extent, stopped at the Chakra at the navel, or the solar plexus or the throat. They were contented with whatever little supernatural power they acquired at any of these centres. Rarely any Abhyásí (practitioner) could gain access to the sixth Chakra, and one, who did so, was called a भक्तराज Bhakt-Ráj¹. Rarely any Abhyasis went beyond this point and merged into चिदाकाश Chidákásh². They were called योगीज्ञानी Yogi-Gyánís.

6. Some started their practice from the इन्द्रीचक्र Indri Chakra (the centre at the reproductive organ). and tried to proceed along the current of काम Kám (passion). Side by side, they performed the practices of controlling the Pran, to some extent. But this practice is so very rigid and difficult to perform that none of its practitioners (except a rare few) could reach the sixth Chakra or beyond. They dissipated themselves at the Indri Chakra itself. The practitioners of this centre or the worshippers of the deity of this centre are called बाम मार्गी Bam-márgís.³

1. Literally means a prince among devotees. 2. See "Glossary" of the English Translation of Sar Bachan Prose. 3. Followers of the left-hand ritual, i.e., the worship of the Shakti or Female Energy personified as the wife of Shiva (according to the grosser and degenerated system in which there is the eating of meat, the drinking of wines and other diabolical practices).

and Bhairví Chakra wálás.* In the present times, these people are entirely engrossed in external and outward forms of worship and activities, and indulge in undesirable practices as regards eating, drinking and other modes of life and behaviour. Not the least Parmarthis gain accrues from these practices. On the other hand, they entail loss and cause harm.

7. Some, by turning inwards the tongue and fixing it at the palate, and simultaneously reversing the current of spirit, tasted the nectar which is dripping there from above. They were contented with this much only, and thought this practice to be the means of securing redemption. They did not go further, and whatever bliss they got, they took it to be the bliss of आत्मा Atmá or the soul-realization.

8. Some practised inhaling air (Prán) through one of the nostrils inwards up to the eye-brows, retained it for a few minutes and then discharged the same through the other nostril. This much retention of Pran inside was considered by them to be कुम्भक 'Kumbhak'. The light they could see was considered by them to be the refulgence of Atmá or

* Bhairav==A form of Shiva (especially an inferior manifestaion of that deity); eight forms are enumerated, all of which allude to terrific properties of mind or body. Bhairavi==The wife of Bhairav; a particular form of Durga (a goddess of terrific form and irascible temper). Chakra==a mystical circle or diagram. Bhairavi Chakra walas==Bam-margis collect and sit in this Chakra or circle and then worship and indulge in bacchanal orgies.

soul. They were satisfied with this much bliss only. This practice comprises पूरक Poorak (inhaling the air), रेचक Rechak (exhaling) and कुम्भक Kumbhak (retention). These practitioners also did not make any further progress.

9. Some closed their ears and withdrew the spirit current. They heard a multitude of sounds, the अनहद घोर Anhad Ghor, which, according to Patanjali Shástra,* is of ten kinds. They were contented with this. On getting bliss of hearing the sounds, when their mind and senses became steady and quiescent, they experienced greater bliss of concentration, and went into a state of absorption (Samadhi). They considered this much bliss to be the bliss of Atma or soul-realization, and the state of absorption to be the goal or ultimate aim of their practice. They were quite satisfied with it, and did not care to investigate as to what sound was proceeding from what centre. The result was that their mind and spirit could not go beyond Pind, i. e., they remained confined within the six Chakras.

10. Some performed the practice of training the faculty of their sight, by keeping both the eyes open and fixing them at the tip of the nose or at a black point made on a white wall or at the flame of a lamp. They saw lights of various colours and acquired the power of seeing distant objects, and were satisfied. Yet others closed their eyes and fixed their sight at the mid point between the two eye-brows or a little above this point. They saw lights of five colours (of the subtle and luminiscent

* See foot-note on p. 26, Prem Patra Part 1.

forms of the five elements) or expanse of white light like brilliant moon-light. They considered this spectacle to be the bliss of Atma or the Darshan of Atma and were happy and contented. They made no further progress.

11. All these practitioners of different modes of Yoga were utterly ignorant of Sat Pad (sphere of Truth or Sat), because they did not meet with Sat Guru, who knows the secret of the highest abode and has access to the same. For this very reason they stopped after traversing some distance. Although these practices are of low order and their goals lie within the limits of maya, yet the practitioners did not reach and gain access even to those goals. The bliss, they acquired, was also of a low order and transitory. That is to say, whenever Maya exerted its powerful influence, they were carried away by it. Besides this, there is another great defect in these practices, inasmuch as they are devoid of Bhakti (devotion), i. e, they did not accept any one as their beloved or object of devotion and worship, nor did they know about his name and region. They considered Atma (soul or spirit) to be all-pervading and luminous and made efforts to merge therein. The fact is that the light, they saw, was either of the five elements or of the diffused rays of Atma (spirit) found in the lower regions. Only the Yogi-Gyánis succeeded in reaching the location of Atma or spirit, and in merging in Chidákásh, which is beyond the six centres of Pind. Yogeswar-Gyánis succeeded in crossing Trikuti and merged in महाकाश Mahá-kásh.

But the practitioners of both these categories reached their respective goals by elevating the Prán (breath current).

12. But, as the practices of Pran are very difficult and dangerous, very few of the practitioners could attain the status of a Yogi or a Yogeshwar. Rest of the lot remained somewhere within the range of the six Chakras. Sat Purush Radhasoami Dayal observed that this was the plight of those who performed some practices. As regards the common people, He saw them engrossed in external observances, such as, pilgrimages, fasts, idols, etc. He found the Báchak Gyánis (sophists) and Vedántis engaged in reading and inculcating book learning. He was, therefore, pleased to manifest Himself as Sat Guru and disclose the mode of Surat Shabd Yoga and Dhyán by which one can straight-away and easily reach the Highest Region. These practices can be performed easily, without risk or set back, by all, be they children, grown-ups or old, men or women, literate or illiterate, householders or ascetics.

13. An exposition of the Abhyas graciously revealed by the Supreme Being Radhasoami Dayal is given below. First, He gave out the secrets of the Highest Region with a detailed description of the intervening regions, beginning from the seat of the spirit in Pind. He, then, explained the Rup (form) and Shabd (sound) of each region, and enjoined upon the devotee to reverse and elevate the current of mind, spirit and sight with the help of Dhun (sound) and Rup (form). As the mind and

spirit move up, the practitioner will get bliss and joy, which will go on increasing. By the Grace and Mercy of Sat Guru and Radhasoami Dayal, the mind and spirit will gradually and easily be detached from Pind and rise to Brahmánd. The spirit will then part company with the mind, and proceed to the region of Sat Purush Radhasoami Dayal, which is its real abode and whence it descended in the beginning. It is only on reaching there, that it will attain perfect bliss. There is not the least trace of pain, grief, birth and death, and Kál and Karam, in that region.

14. A practitioner of the Surat Shabd Yoga will realize that his bondages and ties with the body, family, kinsmen, pleasures, and worldly objects, gradually get loosened and discarded. Proportionately his love for and faith in the Holy Feet of the Supreme Being, Radhasoami Dayal, will go on increasing daily. In short, he will see that his salvation is being worked out in this very life.

15. The great merit of this Abhyas (practice) lies in the fact that its guide and helper is Radhasoami Dayal Himself. A sincere practitioner does not have to undergo any kind of serious difficulty or hardship in the performance of this Abhyas. On the contrary, his yearning and longing for it go on increasing day by day. He experiences the grace and mercy and protection of the Supreme Being Radhasoami Dayal in all matters, external and internal. This experience augments and strengthens his love for and faith in Him. No doubts and

misgivings in respect of his true and complete salvation remain in his mind.

16. The spirit of a devotee of the Radhasoami Faith ascends to higher regions on its own current, i. e., the current of life or spirit itself. In the practices of all other religions, the medium of ascension is some current of Maya. It ends some where within the limits of Maya where births and deaths take place sooner or later. In short, even if these practitioners succeed in attaining the goal of their religion, they do not secure perfect and true redemption.

17. It should be borne in mind that the elevation of spirit is absolutely impossible by the practices of any religion, prevalent at the present time, other than the practice of Surat Shabd Yoga of Sants. The details of this method can be learnt only from Sant Sat Guru or Sadh Guru or a true and devoted Abhyasi Satsangi. There is no other way to know the secrets and the mode of practices for traversing the path. If anybody begins to practise Yoga of his own accord with reference to books or hearsay, he shall make no progress at all. On the other hand he will give up the practices shortly after sustaining shocks, deception and fright.

18. Hence it is not only incumbent on him, who is desirous of attaining true and complete salvation with natural ease, and who is disgusted with the world and its affairs, but it is incumbent on all, that they should, for the welfare of their soul, earnestly seek the protection of the Supreme Being.

Radhasoami Dayal. In other words, relying on His grace and mercy, they should begin practising, as far as they can, the easy mode of devotional exercises ordained by Him. By so doing, they will get some bliss and joy and, day by day, gradually progress in their Abhyas. Thus they will, one day, reach the Highest Region, and be free from all cares and fears.

19. Such is the superiority and supremacy of the Surat Shabd Yoga that he who performs it with love and yearning even for a few days and dies, will not go down in a lower form of life. In his next human life, he will be better placed and will join the Satsang of the Sat Guru. He will resume Abhyas from the point he had attained in his last birth. Until and unless he reaches the Highest Region, the Radhasoami Dham, he will go on getting births in human form, and will, with the grace and mercy of Sant Sat Guru Radhasoami Dayal, complete his Abhyas in three or four or five lives.

20. Another merit of the practice of the Radhasoami Faith is this that according as a person applies himself to it with sincerity and zeal and performs it properly, he will get bliss and joy. That is to say, he will realize the benefit of his work. The bliss and joy will, day by day, go on increasing so that his fervour, yearning and zeal will also go on increasing. New and fresh waves of love and devotion to Sat Guru and the Supreme Father, Radhasoami Dayal, will daily arise in his heart, and to that extent, he will get detached from the

world, its objects and pleasures. Thus he will easily acquire real and complete renunciation of the world, and love and affection for the Supreme Being. His task will be easily accomplished. By the grace and mercy of Sant Sat Guru Radhasoami Dayal, no obstacle of Kal and Maya will hinder his progress.

21. One more commendable quality of the Abhyas-taught in Radhasoami Faith consists in the fact that no one has to give up his avocation and family life. The practitioner of Surat Shabd Yoga will, in a natural way, get detached from and disgusted with the world, its pleasures and bondages, according as he progresses in his Abhyas (practices). His attachment to and desire for worldly objects will go on declining. Having attained this stage, it matters little whether he leads the life of a householder or that of an ascetic. No pleasure of the world can engross him. He will not be attached to them. On the other hand, the practices which are prevalent in other religions are so difficult that they require the practitioner to give up his family and avocation as soon as he begins performing them. This is the reason why house-holders have stopped performing any practice or searching for or enquiring about it. In other words, the path of their salvation has been completely blocked. In fact, the rules of conduct pertaining to the practices of other religions are so very difficult that they cannot be followed properly even by ascetics. Therefore it was rarely that any one of them proceeded a little on that path. He either got

exhausted or was hurled down due to the onslaughts of Mana and Maya. No one could accomplish his task. As no one got the Sant Sat Guru and learnt His devotional practices, they all remained deprived of reality and failed to attain true and complete salvation.

22. A follower of the Radhasoami Faith is required to observe only the following rules of conduct, (i) true yearning for the Darshan of Radhasoami Dayal and for securing ecstatic bliss in His region, (ii) desire for the worldly possessions reduced to bare minimum, just necessary for average living and weeding out unnecessary and improper desires, (iii) abstinence from animal diet and intoxicants, and (vi) not to cause pain to any body, internally or externally, for personal enjoyment and pleasure, or unnecessarily, or in an undesirable manner. Even if the longing and yearning are in no great measure, they will gradually increase by attending Satsang and performing Abhyas. The above rules of conduct will also be followed easily and will become natural. In this way, by the grace and mercy of Radhasoami Dayal, deepest longing and yearning and love will, one day, be attained. These will take the practitioner to the Highest Abode.

23. A devotee of the Radhasoami Faith will pass through the goals of all the religions, i.e., enjoying the bliss of all the regions, he will one day reach the Holy Feet of the Supreme Being and attain to the supreme bliss. The intervening regions are:— Shiv Lok, Brahm Lok, Vishnu Lok, Ram Lok,

Krishna Lok, Shakti Lok, Atam Lok; the stages of Parmátmá, Ishwar, Parmeshwar, Brahm and Pár-Brahm; the Nirván Pad and Shuddha Silá of Jains; the Siddhánt Pad of Buddhists; Malkút, Jabrút, Lahút, Arsh, Kursí, etc., of Muhammedans; the region of Christ and the Lord God of Christians; and Sat Lok, Sat Nám and Anámí of the previous Sants.

24. Such a high status can be attained by a practitioner of Surat Shabd Yoga by the grace and mercy of Sant Sat Guru and the Supreme Being Radhasoami Dayal.

25. It is worth noting that in all the modes of practices described above, the practitioner starts from one of the nine apertures, thereby concentrating and withdrawing only one of the currents of spirit. But in the practice prescribed by the Supreme Being Radhasoami Dayal, the practitioner starts from Sahas-dal-kanwal, the first heavenly sphere of Sants, (which is the ultimate goal of all other religions). With the aid of Rúp (Form) and Shabd (Sound), the entire current of spirit is withdrawn, concentrated and elevated. In other words, the spirit proceeds from its seat at the third Til. Moreover, at the very commencement of this practice, spirit begins to be withdrawn and abstracted from every part of the body and also the nine apertures. It is concentrated at the third Til, from where it ascends towards Sahas-dal-kanwal, Trikuti, etc. This is the practice whereby one can, by and by, reach the Highest Region and complete one's task.

26. The third Til, referred to above, is the tenth orifice or aperture of the Yogís, and according to Sants, this is the out-post of Pind, i.e., Pind is below this point and Brahmánd is beyond it. The devotional practices of the Radhasoami Faith begin from this point.

27. One, who has true yearning and practises this Abhyás with love and longing, will understand and experience the conditions of withdrawal, abstraction and elevation of spirit. He alone will perceive and realize that by performing these practices properly, the withdrawal and abstraction of spirit take place very quickly, and at that time, the whole body is benumbed.

28. Now, from what has been stated above, the eminence and superiority of the practices of the Radhasoami Faith over all other practices will be quite clear. The effect of these practices on the mind, the senses and the body is quick and complete. Because of his having come under the protection of Sant Sat Guru and the Supreme Father Radhasoami Dayal, the practitioner is not tormented by the obstructive activities of Kal and Maya. This benefit, ease and protection are not to be found in any other religion. Although the mind, senses and the five evils (Kám, Krodh, Lobh, Moh and Ahankár) do exert their influence, because of their old tendencies, yet by the help of the Sant Sat Guru's Satsang and the grace and mercy of Radhasoami Dayal, they become weaker and weaker every day. The devotee becomes more and more indifferent to and disgusted with the world and its

objects. Simultaneously love and humility go on increasing. As the spirit gradually covers the path, it gets out of the regions of Maya. Accordingly the bondages and ties of the world get loosened. As the spirit thus rises up, it experiences pure and unadulterated bliss and joy in greater measure.

29. The immense grace and mercy that has been shown to the miserable and helpless humanity in these times by the Supreme Being Radhasoami Dayal in revealing so very easy and perfect mode of practices, was never available before. Thankfulness and gratitude for this cannot adequately be expressed by anybody. To understand well, follow the teachings and perform the practices properly, are the only ways of expressing one's appreciation and realization of the wonderful and profound grace and mercy of Radhasoami Dayal. He, who does so, is fortunate and deserving of grace and mercy, because he will strengthen the Saran of Radhasoami Dayal, perform the practices and receive more and more grace and mercy. He will surely one day reach the Highest Abode and will complete his task. He will truly be saved from the suffering of Kal and metempsychosis, and will secure perfect and everlasting bliss.

30. Great is the eminence and glory of the Radhasoami Faith and its Abhyás. No practice of any description, prevalent in the world, can be equal to it. The reason is that the Supreme Being Radhasoami Dayal Him self is the protector of this Abhyás. It is taught by Sant Sat Guru who is the Incarnation, the Supreme Son and His own form.

He Himself takes care of those who seek His refuge. He purifies their mind and spirit every day, and redeems and lifts them. When such deserving Jivas are born in this world, He also incarnates Himself and establishes His Satsang to help them perform the practices and complete their task.

31. In the spiritual practices of other religions, the mode of practice is not so easy as in the Radhasoami Faith, the full secrets of the Highest Region and the path leading to it have not been given out, and there is no supreme personality to guide and help the practitioner, internally and externally. The practitioners of those religions make spiritual endeavours relying on their own strength and efforts. For this reason, they get deceived and stumble on the way. They stop somewhere due to exhaustion or fright after they secure some super-natural powers. Their further progress is blocked. In short, none went out of the region of Maya nor can anyone do so.

32. The entire creation has been evolved by the current of love and is being maintained and sustained by it. All activities and functionings of the creation and the Jivas are going on by love. One applies one's body, mind, wealth and other faculties only in whatever one feels interested or attached. In Radhasoami Faith, however, it is love alone which is of consequence. In other words, it is essential first to engender love for and faith in the Holy Feet of the Supreme Being Radhasoami Dayal and Sant Sat Guru. This love and faith is daily augmented by performing the devotional practices.

The longing and yearning for Darshan goes on becoming keener and keener, in proportion to the bliss and joy one gets in one's practices.

33. The religion, which is devoid of Love, is hollow and sham, so are also its practices. For this reason, the practitioners of other religions, who relied on their own strength or considered themselves to be Brahm, got stuck on the way; nay they did not even know the straight and direct path. They remained entangled in the snares of Kal and Maya, and could not get out of it.

34. There is one great defect in all other religions. In the first place, they do not attach importance to love; and if any one of them speaks of love, it is for idols, holy books, imitations or व्यापक चैतन्य Vyápak Chaitanya.* In return for this love there was no immediate or future gain. The result was that this type of love could not be of help in internal progress. Neither the secrets of the true Supreme Being nor of the path leading to Him was revealed. Besides temples, idols, books and other imitations, there was no mention as to what stage or region their deity occupied. Considering Vyápak Chaitanya to be all-pervading these religions thought it meaningless to elevate the spirit entity. Hence all remained confined within Pind and could not cross its boundary. They merged in the मनाकाश Manákásh (mind-sky). They had to wander in the world by assuming physical bodies again and again, according to their desires and Karams (actions).

* diffused or all-pervading spirituality, below Sahas-dal kanwal.

This woeful condition was due to the fact that they were un-initiated into the secrets of the Supreme Being, did not engender love for His Holy Feet and did not meet with a true and real Sant Sat Guru. In contradistinction to this, in Radhasoami Faith, one has first of all to search for Sat Guru and to engender love for Him and thereafter to engender love for and cultivate दीनता Dīntá (humility) in the Feet of the Supreme Being Radhasoami Dayal in accordance with the teachings imparted by Sant Sat Guru. This love is augmented by attending Satsang and performing Abhyas daily, which helps internal progress. By the grace and mercy of Radhasoami Dayal and Sant Sat Guru, the practitioner is able to ward off all obstacles, and secure perfect bliss and reach the sublime Feet.

35. Although the necessity and importance of guru have been described to some extent, in every religion, yet true loving devotion to guru is not to be found anywhere in these times. On the other hand, in the समाज Samájs (socio-religious organizations) established by the learned and wise, the need for a guru is not felt at all, nor is any importance attached to the high status of the guru. The reason is that these Samájs inculcate the reading and teaching of books and singing of hymns only. No internal practice is prescribed, except the haphazard contemplation of Vyápak Chaitanya. This much can be attained, without the help of an adept, by anybody, who can read those books. Because of the ease and freedom allowed by these societies, educated persons join them in large numbers. These people are ignorant of the whereabouts and secrets

of the true Supreme Being, and do not feel its necessity. That is why they can never appreciate the importance of, or recognise, a true and perfect Guru, who could give out full secrets, and the way to attain them.

36. In Radhasoami Faith, great stress has been laid on searching for a true and perfect Guru, and engendering true love for and performing sincere devotion to Him. This religion provides for meeting the true Supreme Being and reaching His abode. For this, is required a guru who is an adept and has already reached there or one who is proceeding on the path leading to it and is about to reach there. Without the help and guidance of such a guru, the practices taught by this religion cannot at all be performed. The Supreme Being and also Brahm, the Lord of the three worlds, have ordained that no one can gain access to their abode without the intercession of a perfect guru. As long as one does not contact perfect guru and perform Yoga Abhyas (the practices leading to union with deity), and acquire the characteristics, purification and the requisite mode of living by the grace of the perfect guru and by performing the Abhyas taught by him, one cannot get admittance in the abode of the Supreme Being or of Brahm and stay there.

37. When such is the real state of affairs, an intelligent, impartial, sincere and true Parmartha can very well understand that all those religions, in which the secrets of the internal (spiritual) path are not imparted and the method of elevating the mind and spirit is not taught, and the necessity of or

search for a guru, who can give out the secrets and methods, is not enjoined, are like husk devoid of marrow. They are totally devoid of the real understanding and recognition of the essence. Whatever activities are followed there are all superfluous and outward. How can then salvation be achieved and exit from the regions of Maya be obtained? These activities are, of course, meritorious acts and will bear fruit as such. But it is not possible to have the vision of the true Supreme Being and the joy and pleasure of His Holy Feet, which are experienced from the beginning by one who performs devotional practices.

Discourse 33

**MIND AND SPIRIT HAVE GOT ENTANGLED
IN THE PLEASURES OF THIS WORLD,
THROUGH THE NINE APERTURES.
THE DETACHMENT FROM THESE
BONDAGES WILL BE ACHIEVED BY
DIRECTING THE MIND AND
THE SPIRIT TOWARDS DASWAN
DWAR (TENTH APERTURE),
AND, WITH THE GRACE OF
THE SANT SAT GURU,
ACCESS TO ORIGINAL
ABODE AND ATTAIN-
MENT OF EVERLAST-
ING BLISS WILL
BE HAD.**

1. The current of spirit first formed a focus at the seat of the mind. There, it was divided into many currents which descended to the planes of

various senses. Again, currents ensued from there and established contact with the creation outside, the objects of pleasures and sensual enjoyments. The mind enjoys different kinds of pleasures through different sense-organs.

2. The enjoyment of each sense is considerable and the mind has become grossly attached to these enjoyments. It is firmly wedded to the various external objects through the sense-organs, so much so that it is affected by any change in their condition. It is not prepared to divert its attention, and feels extremely annoyed if forced to do so.

3. The currents, which issue from the sense-organs and get attached to the various animate and inanimate beings are shackles for the mind. Because of habit they have become so firm and strong that the mind feels very much pained if they are removed or broken. If any bond is loosened or broken all of a sudden, in the natural way, the mind becomes extremely unhappy and dejected. It laments and bewails, raises hue and cry.

4. The people of the world are so naive that they consider him fortunate and happy whose worldly bondages are strong and varied. The man himself feels elated because he considers these bondages to be the sign of good fortune. He heartily likes them and tries to multiply them. Although he suffers the slings and arrows of outrageous fortune every day, yet he is so much infatuated and engrossed that he has lost all provident care and caution. He does not pause to think of the calamity in which he

is entangled and of the future that awaits him and of the great hardship and trouble which he shall have to undergo.

5. If any one talks to such persons on Parmarth, and tries to awaken them to the reality of their degenerated condition, and warns them of the consequences of their actions, they feel amazed and pay no heed to such words. On the other hand, they feel hurt, because these words refer to the perishable nature of the objects and pleasures of the world and the faithlessness of the kith and kin and of the evil consequences of being attached to them.

6. Those people daily see with their own eyes the havoc caused by disease, bereavement, epidemic and death in this world. They observe people engrossed in all sorts of troubles, ailments, calamities, and distress. But they seem to be very little affected by them. They never ponder that one day they shall have to leave this world, body, home, family, kinsmen, wealth, property. etc., and that then they shall be subjected to great suffering. They do not think of what would happen after death, where they have to go, whether they would get pleasure or pain there and what provision they should make while living.

7. Jivas when born in the world, are all innocent and ignorant in the beginning. But as they associate with others, their condition and propensities go on changing. In other words, according to the company they keep or according to what they hear or observe how others act and

behave, they also begin to entertain hopes and desires. They work to obtain what they desire. If they succeed in their efforts, they feel elated; if not, they are dejected.

8. As regards Parmarth, in this world, there are all sorts of religions originated by mind and intellect or by Ishwar, gods and Mahátmas (the emanations of the Universal Mínd). Every one, according to his understanding, experience, desire and attainment, proclaims in various ways, that such and such activities would lead to happiness in future or that the devotion and service to Ishwar or a particular god or a certain Mahatma, would result in such and such good. Helpless people felt perplexed as to whom they should follow. Therefore, all of them began to act, more or less, according to what their caste-people and elders were doing. Nobody searched and enquired about such a one as could impart perfect and true understanding and knowledge. And if any body did apply himself to search, according to his understanding and knowledge, he devoted himself to the study of the writings of the learned and got entangled in still greater mistakes, so that it became still more difficult to get redeemed.

9. The long and short of the matter is that no one could find the secrets and whereabouts of the true Supreme Being nor could he know a sure and certain path to His original abode, by following which he could escape from pain and pleasure of assuming bodies and metempsychosis. All got there-

fore stuck in the practices evolved by mind and intellect. These practices cannot remove doubts and misgivings, nor can they cause release from pains and pleasures.

10. The fact is that Ishwar, Brahma, Mahatma and gods like Brahma, Vishnu and Mahadeo were themselves ignorant of the secrets of the true supreme Being Sat Purush Radhasoami Dayal. Hence their writings do not contain the secrets of the supreme Being, and the way to reach His abode. The secrets of the Brahm-pad (region of Brahm) that they gave out, and the practices of Pránáyám, etc., that they prescribed for attaining the same, are so very difficult, risky and dangerous and their rules and regulations so rigid that they could not be performed by house-holders or ascetics. Thus nobody attained anything or got nearer to emancipation. They performed some of the elementary practices only, and got a little of bliss and happiness or acquired supernatural powers. They felt satisfied and stopped somewhere on the way and could not proceed farther.

11. Many self-seekers have set themselves up here and there, as teachers, ready to preach religion. People suffered much in their association; and by accepting their teachings they were greatly deceived. As a result of this, if people now come across a person who is really in a position to give out the true path and secrets, they do not accept his statements at their face value. They entertain all sorts of doubts and misgivings and do not follow his teachings. They prefer to follow the old beaten

path and undesirable ways, and thus remain in delusion. Being un-mindful of their real good, they are slack in the search for a true Guru.

12. Those, who are ignorant and wholly worldly and are given to pleasures, engage themselves in pilgrimages, fastings and idol-worship. While others who acquired some learning and awakened their intellectual powers, engaged themselves in reading and propagating book knowledge. They merely talk. Although they acquired some understanding of Parmarth, they did not apply themselves to the performance of internal practices. Therefore the seat of their spirit did not change. They remained talkers only.

13. A few of these people, considering themselves to be Brahm, became totally negligent and fearless. Taking their behaviour and desires to be normal characteristics, they began to indulge with impunity in wandering, sight-seeing and pleasures. They taught this kind of Gyan to house holders also, and deflected them from the path of devotion and made them irreligious.

14. Some people engaged in Tapa¹, Japa¹ and various other practices, such as, Neti², Dhoti³, Basti⁴, assuming standing position, observing silence, lying in water, suffering the heat of five fires⁵, roaming about in pilgrimages, standing with

(1) See "Glossary" of the English Translation of Sar Bachan Prose. (2) Passing of thread through the nostrils and mouth. (3) Cleansing the intestines by swallowing a lace and bringing it out. (4) Enema. (5) A collection of five fires

head downwards in fairs and gatherings, sitting on nails, remaining naked and adopting many other postures for pleasing the worldly people. These practices are totally devoid of spiritual good. Some bodily cleanliness can of course be achieved thereby, otherwise they are the means of getting some money or popularity by entertaining people.

15. A number of people particularly those who received modern education entertained in their minds various doubts and misgivings about the existence of the Supreme Being and the soul. They became quite indifferent to religion, engrossed in eating and drinking, pleasures and recreations, family and kinsmen and wealth and property. They considered these things as the *summum bonum* of their life and felt quite satisfied with it. Considering Parmarth as a useless pursuit, they totally stopped paying attention to it. Preferring freedom of action, they fearlessly and without restraint, began to lead a life of their choice and to eat, drink and dress accordingly.

16. The Supreme Being Sat Purush Radhasoami Dayal saw this condition of the world, in which the regeneration of the soul was quite impossible. He was, therefore, pleased to manifest Himself as Sant Sat Guru. He graciously gave out the secrets of His Abode, of the path and of the intervening stages. He disclosed the easy

amidst which certain Hindu devotees perform penance during the hot season (viz., one fire placed respectively east, west, north and south of them; the sun overhead being the fifth); five mystic fires supposed to be present in the body.

mode of devotional practices by which the spirit entity could reach there without any hindrance. He very mercifully explained to the Jivas that the current of the spirit is flowing to the nine apertures of the sense-organs in this world. At each of the apertures the mind was getting some sensuous joy, taste or pleasure, and all have got lost in them. They became totally oblivious of the true bliss which is obtainable on turning the mind and spirit internally towards Daswán Dwár (tenth orifice). This bliss is pure, lasting and spontaneous and can be enjoyed at will. Because they could not learn its secrets, they remained ignorant of it. Thus they caused great harm to their soul.

17. Daswán Dwár refers to that orifice or aperture through which the spirit current descends from higher regions and enlivens or vitalizes the Pind and imparts strength to it. The same current branches off into nine, and separately takes location at the sense-organs and affords enjoyment of the objects of this world. When there is so much enjoyment in one current of the spirit that Jivas get lost in it, how great would be the joy and bliss of that whole current (of which these nine sub-currents are but ramifications, if it could be enjoyed without the intervention of material objects. Hence it is but proper and necessary for all to learn the secrets and whereabouts of that current, and to withdraw their mind, spirit and senses towards it to some extent. Then only will the importance of that current will be known. It will be realized that the supreme bliss is, at all times, present

within and can be acquired by performing the practices of applying mind and spirit to that current.

18. The current along which the spirit has descended is the current of life, light, nectar and Shabd. Radhasoami Dayal has ordained that the devotee should translate and elevate his spirit by catching hold of this current, viz., by listening to the internal sounds. In other words, one should first extricate one's spirit from the Pind Desh which is full of pain and pleasure and impurities. One should then elevate it to Brahmand and then beyond it to Sat Purush Radhasoami Dhám (region) whence the spirit descended in the beginning. Until this is done, true and perfect salvation will not be achieved. Redemption from the pains and pleasures associated with body, and release from the cycle of births and deaths, will not be achieved.

19. The current of spirit and mind is ever flowing out, through the nine apertures into this world, and getting some pleasure. It is, therefore, proper that spirit current be also raised towards Daswan Dwar, in the brain, after learning from the Sant Sat Guru the secrets and the method of proceeding on the path. Only then can one know of that profound bliss and joy, before which all the pleasures of this world would gradually become insipid. This bliss can be had at will, without toil and money. And then the mind and spirit will develop great enthusiasm and fervour for ascending to higher regions for securing this bliss and joy.

20. The practice of elevating mind and spirit referred to above cannot properly be performed without the help and grace of the Sant Sat Guru. Radhasoami Dayal has, therefore, laid great stress on first searching for Sant Sat Guru and engendering love for His Holy Feet with faith and reliance. His pleasure and attention must be secured by attending His Satsang, and performing His Sewá and Artí. When He is pleased, He would initiate the devotee into the Abhyas (praticce) of Surat Shabd. He would, by and by, be able to perform the same. In other words, the mind and spirit will, by catching hold of the current of Shabd, rise up from their seat at the eyes. Bliss and happiness will be experienced, according as the mind and spirit rise towards Daswan Dwar. Day by day bliss and happiness will go on increasing. The obstacles created by Maya and Kal, in the devotee's path will become weaker and will be ultimately removed through the grace and mercy of the Sant Sat Guru. His path will be traversed easily. Thus the spirit will, one day, extricate itself from the regions of Pind, Brahmand, Mana and Maya. It will reach its original abode where it will enjoy perfect and everlasting bliss.

21. Radhasoami Dayal has been graciously pleased to warn the Jiva that Maya and Kal have created all sorts of pleasures in this world for alluring and tempting the spirit entities. The spirit entity has been so much overpowered by the mind and senses that it cannot, by its own efforts, leave

the pleasures of this world. In spite of the admonition received by the Jiva, as soon as he comes face to face with pleasures, his mind immediately runs after and is engrossed in them. The current of spirit has also perforce to follow the mind. Hence, unless and until the Jiva secures the company and help and occasional protection of the Sant Sat Guru, it would be difficult, nay impossible, for him to get rid of the pleasures of mind and senses.

22. Those who are desirous of their redemption and emancipation should sincerely seek the Saran (protection) of Sant Sat Guru and Radhasoami Dayal, augment their love for and faith in the protection of the Holy Feet, perform the Abhyas of Surat Shabd Mārg as taught by Sant Sat Guru, and thus make good use of their life.

23. The only good that is to be derived from the human body is that one should find out the secrets and whereabouts of the Supreme Being and His abode, and with love and eagerness try to reach there. Else there is no difference between a man and a brute. In other words, if a man spends his whole life in toiling for securing the pleasures only, and is all the time imbued with desires for the same, his activity and behaviour are similar to those of brutes. He wastes his human life, which was endowed with the faculty and capacity for making progress towards the original abode. Those who understand this matter properly and accept the teachings of Radhasoami Dayal, and act up to them, will, one day, get perfect and everlasting

bliss. Otherwise, they will always be wandering in higher or lower regions and forms of life, and undergoing pains and pleasures.

Explanation of Shabd No. 16, Bachan No. 35,
Sar Bachan Radhasoami (Poetry)

Part 2

आरत गाऊं स्वामी सुरत चढ़ाऊं ।

गगन मंडल में धूम मचाऊं ॥१॥

Árat gáún Soami Surat charháún,

Gagan mandal men dhoom macháún. 1

I sing Ártí, i. e., the hymns of praises of Radhasoami Dayal, elevate my Surat to Gagan or Trikuti and listen to the reverberations of Shabd there, i. e., enjoy the bliss of that region. (1)

श्याम सुन्दर पद निरख निहारूँ ।

सेत पदम पर तन मन वारूँ ॥२॥

Shyám-sundar Pad nirakh nihárún,

Set Padam per tana mana wárún. 2

In the course of ascent to higher regions, I would see the श्याम सुन्दर पद Shyam Sundar Pad i. e., the Shyam Pad which is very Sundar or charming, and where there is the gateway of सुन्न Sunn or the चैतन्य मंडल Chaitanya Mandal (the region of pure spirit). Having reached श्वेत पदम Swet Padam, i. e., Sat Lok, I would offer or devote my body and mind to Sat Purush. In other words, being detached from body and mind, I get access into Sat Lok. (2)

बिन्द्राबन मथरा पद लीन्हा ।

गोकुल जीत कालिन्दी छीना ॥३॥

Bindrában mathurá pad leenhá,

Gokul jeet kálindrí chheená. 3

I churned the body which is made of a drop (of semen), and reached रकारपद Rakár Pad or Sunn. I got detached from the region of senses or sense organs. Kal's power was thus subdued or smashed. (3)

सुन्न महावन गिरवर चीन्हा ।
महा सुन्न जा अमृत पोना ॥४॥

Sunn mahá-wan girwar cheenhá,
Mahá-sunn já amrit peenhá. 4

I recognised Sunn which is महावन Mahá Vana (a great forest) and a lofty region or mountain. I proceeded on and reached Mahá Sunn and drank nectar there. (4)

धीरज थाल प्रेम की जोती ।
धुन विवेक घट मोती पोती ॥५॥

Dheeraj thál Prem kí Jyotí,
Dhun Vivek ghat motí potí. 5

I made धीरज Dheeraj (courage and patience) the platter for performing आरती Artí*, i.e., I set my heart at ease and took courage. I lighted the lamp of Prem (love), i. e., I augmented my love. I separated real spiritual sounds which are like pearls (from the superfluous or Kal's sounds). I then threaded the pearls, i.e., hearing the reverberations of spiritual sound, I moved onwards and upwards. (5)

विरह राग तज रंग लगाऊं ।
सुरत निरत ले शब्द समाऊं ॥६॥

*A ceremony performed in adoration of a god by moving circularly around the head of the idol a platter containing a burning lamp, incense etc.

Virah rág taj rang lagáún,
Surat Nirat le Shabd samáún. 6

Giving up hankering after the pleasures of the world, I would increase my love, and apply my सुरत Surat and निरत Nirat to Shabd. (6)

रास मंडल घट लीला ठानी ।
कालीनाथ निरख नभ जानी ॥७॥

Rás mandal ghat leelá thání,
Kálináth nirakh nabha jání. 7

Performing dance in circles within and curbing and subduing कालअंग *Kal Ang* (tendencies and inclinations of (Kal), the Surat went on witnessing the spectacle on the way and reached *Ákash* (high heaven) 7

घोर उठा अब गगन कुंज में ।
मगन हुई लख तेज पुंज में ॥८॥

Ghor uthá ab Gagan Kunj men,
Magan huí lakh tej punj men. 8

On reaching higher up, the reverberations of Gagan Mandal were heard; and the Surat was much pleased to have the Darshan of the Form of the region of Trikuti. (8)

मद और मोह हने और सूदे ।
मोहन मुरली बजी मन बोधे ॥९॥

Mad aur moh hane aur súde,
Mohan murli baji mana bodhe. 9

Pride, egotism, attachment and infatuation were removed. On hearing the charming and melodious sound of flute, the mind acquired proper understanding. (9)

गोपी धुन और शब्द ग्वाल मिल ।

सुरत गूजरी आई चल चल ॥१०॥

Gopi Dhun aur Shabd gwál mil,
Surat Goojri áí chal chal. 10

Hearing internally the Shabd and its Dhun (reverberation), the surat goes on ascending upwards. As it does so, the senses or sense-organs are cast off. (10)

खेलत कूदत शोर मचावत ।

दधि अकाश सब मथ २ लावत ॥११॥

Khelat koodat shor macháwat,
Dadhi Akásh sab math math láwat. 11

The mind, senses, etc., are all happy on imbibing the spirituality of the various regions and stages. (11)

पी पी चहुँ दिश होत पुकारा ।

सुन सुन राधा मगन बिहारा ॥१२॥

Pee pee chahun dish hot pukará,
Sun sun Rádhá magan vihára. 12

From all directions is heard the sound of "MY BELOVED SHABD GURU, MY BELOVED SHABD GURU". The Surat or spirit, which is ascending upwards, on experiencing or seeing this wonderful spectacle, becomes happy. (12)

स्वामी स्वामी धुन अब जागी ।

उमँग हिये में छिन २ लागी ॥१३॥

Soami Soami Dhun ab jágí,
Umang hiye men chhin chhin lágí. 13

Then the sound "SOAMI" is heard, and new waves of enthusiasm rise in the heart. (13)

जगत वासना सब हम त्यागी ।
 मन हुआ मेरा सहज वैरागी ॥१४॥
 Jagat vásná sab ham tyágí,
 Mana huá merá sahaj vairágí. 14

Seeing all this, I gave up the desires and cravings of the world and my mind became easily detached. (14)

कृपा करो अब राधास्वामी ।
 करत रहूं तुम चरन नमामी ॥१५॥
 Kripá karo ab RADHASOAMI,
 Karat rahún tum Charan namámí. 15

Oh Radhasoami Dayal! I beseech you to continue to accord me such grace and mercy; and I may keep on praying at your feet. (15)

मन को फेरो दीन दयाला ।
 छिन छिन निरखूं दरस विशाला ॥१६॥
 Mana ko phero Dín Dayálá,
 Chhin chhin nirkhún Daras vishálá. 16

Mend my mind in such a way that I may enjoy your Darshan every moment. (16)

अब तो लिये जात मोहिं खींचे ।
 मानत नाहिं डार मोहिं भींचे ॥१७॥
 Ab to liye ját mohin kheenche,
 Mánt náhin dár mohin bhínche. 17

At present, the mind is dragging me downwards, and does not listen to me. It is tormenting me. (17)

भक्ति पौध जो तुमहिं लगाई ।
 मेहर दया से सींचो आई ॥१८॥
 Bhakti paud jo tumhin lagáí,
 Mahar Dayá se seencho áí. 18

The sapling of Bhakti (devotion) planted by you, may graciously and kindly be watered by you. I pray you to see it grow and develop. (18)

मेरा बस मन से नहिं चाले ।
 बहुत लगाये इन जंजाले ॥१६॥
 Merá bas mana se nahin chále,
 Bahut lagáye in janjále. 19

My mind is not under my control. It has spread its net far and wide.

पर तुम समरथ पुरुष अपारा ।
 काटोगे हम निश्चय धारा ॥२०॥
 Par tum samarath Purush apára,
 Kátoge ham nishchaya dhára. 20

But I know that you, Sat Purush Radhasoami Dayal, are all-powerful. I am confident that you will surely cut this net asunder. (20)

अब आरत सब विधि हुई पूरी ।
 राधास्वामी रहै हज्जरी ॥२१॥
 Ab Árat sab vidhi hui poorí,
 RADHASOAMI rahún hazúrí. 21

This Árti is now over and my only prayer is that I may always be kept in your sublime presence. (21)

Explanation of Shabd No. 16, Bachan No. 41,
 Sar Bachan Radhasoami (Poetry)

Part 2

सुर्त बन्नी गुरु पाया बन्ना ।
 देख दरस छिन २ मन भिन्ना ॥१॥
 Surt banní Guru páyá banná,
 Dekh daras chhin chhin mana bhinná. 1

When the loving and devoted Surat met with its beloved Sat Guru, the mind, on having Darshan, became very very happy. (1)

तुरिया घोड़ी सहज सिंगारी ।
धीरज पाखर ता पर डारो ॥२॥

Turiyá ghorí sahaj singárí,
Dheeraj pákhar tá par darí. 2

The current of Turiyá, i. e., Chaitanya Átmá or spirit was made a mare. This mare was endowed with Dheeraj (patience). Sat Guru mounted this mare of Turiyá with courage and patience. (2)

चांद सुरज दोउ करी रकाबें ।
गगन जीन ता पीठ धरावें ॥३॥

Chánd suraj dau karí rakáben,
Gagan zeen tá peeth dharáven. 3

The stirrups were those of the moon and the sun, that is, of Idá and Pinglá. The saddle of Gagan or Chitanya Ákash was placed on the mare. (3)

बिजली पवन चाल चली घोड़ी ।
फेर लगाम एड दे मोड़ी ॥४॥

Bijlí pawan chál chali ghorí,
Pher lagám er de morí. 4

In this manner, riding the mare of Turiyá or the current of Chaitanya (spirit), Sat Guru proceeded with the speed of Bijli (electricity) and Pawan (wind). He put bridle on the mare, and turned its face towards the real abode, applying spurs to it. (4)

हीरे लाल झालरें मोती ।
माणिक पन्ना वारू जोती ॥५॥

Heere lál jhálren motí,
Mánik panná várún Jyotí. 5

I scatter diamonds, rubies, strings of pearls, jewels, emeralds and Jyoti Swarúp (which all refer to the Shabds and Forms of various regions) at the Feet of the Sat Guru. As the Surat rises higher up, the intervening stages and creations are left below. In other words, they are sacrificed or laid at the Holy Feet of the Sat Guru. (5)

ता पर बन्ना करी असवारी ।
बिजली चाल पवन धधकारी ॥६॥

Tá par banná kari aswárí,
Bijlí chál pawan dhadhkári. 6

Sat Guru, the bridegroom, rode on such a mare of Chaitanya Dhár (current of spirit), and the current moved on and ascended with the speed of Bijlí (electricity) and Pawan (wind). (6)

चल बरात पहुंची गगनापुर ।
बन्नी बन्ना मिले शिष्य गुरु ॥७॥

Chal barát pahunchí gaganá pur,
Banní banná mile shishya Guru. 7

The Sat Guru, the loving Surat and the members of the marriage party, viz., the Surats of other Satsangis and Satsangins, reached Trikuti, where the Sat Guru and the Sewak or the disciple met together. (7)

ब्याह हुआ और फेरे डाले ।
बन्नी ले बन्ना घर चाले ॥८॥

Byáh huá aur phere dále,
Banni le banná ghar chále, 8

The loving Surat, revolving or circling round Sat Guru (as is done in marriage) proceeded home with Him. (8)

घर में धसे मात पितु हरखे ।
प्रेम मगन मानो बादल बरखे ॥६॥

Ghar men dhase mát pitu harkhe,
Prem magan máno bádal barkhe. 9

When the Sat Guru and the loving Surat entered into Sat Lok, Sat Purush (the Parent of the entire Creation) was very pleased. Just as rain falls from clouds, love and bliss were showered on all. (9)

मोती हीरे लाल जवाहिर ।
बुआ बहिन मिल किये निछावर ॥१०॥

Motí heere lal jawáhar,
Buá bahin mil kiyé nichháwar. 10

Hansas and Hansanis showered pearls, diamonds, rubies and other jewels. That is, the reverberations of Sat Shabd, which are like diamonds, pearls and rubies, were showered on the Sat Guru and the loving Surat. (10)

करें आरत हंस बन्ना बन्नी ।
हंस पुकारें धन्ना धन्नी ॥११॥

Karen Árat hans banná banní,
Hansa pukáren dhanná dhanní. 11

Then the Sat Guru and the loving Surat performed the Ártí of Sat Purush Radhasoami Dayal with enthusiasm. Hansas, from all sides, began to congratulate them. (11)

राधास्वामी रलियां मन्नी ।
मगन हुए भैया और बहनी ॥१२॥

Radhasoami raliyán manní,
Magan huye bhaiyá aur bahiní. 12

Seeing this spectacle, Radhasoami Dayal became very happy and pleased. Hansas and Hansanis also joined the festivity and became happy. (12)

Discourse 34

ON HEARING OF THE GLORY AND
SECRETS OF THE SUPREME BEING
RADHASOAMI DAYAL, THE JIVA,
HAVING LEARNT THE MODES OF
PRACTICES FROM THE SAT GURU,
AND DULY FILLED WITH
LONGING LIKE A FORLORN
CHILD, MUST PROCEED ON
THE PATH WITH LOVE
AND YEARNING

1. When the Jiva has thoroughly understood and come to believe from discourses in Satsang, that Radhasoami Dayal is the Omnipotent Supreme Being, love for His Holy Feet and longing for His Darshan must be awakened in his heart. This love will enable him to perform Abhyas to some extent, after getting initiation from the Sant Sat Guru.

2. That Radhasoami Dayal is the Supreme Being and Omnipotent, is established from the following. On carefully observing the entire visible creation, it is noticed that there is some definite intent, purpose, design and system which regulate the various functions. This is enough to prove

the existence of a Being and Creator who is Omnipotent and has all knowledge of the present, past and future.

3. Besides, it is also observed in creation that because of the admixture and presence of covers of Maya (matter), gradations have come into existence in Chaitanya (spirituality). Where there is impure and coarse Maya (matter), the Chaitanya (spirit) is mostly enveloped in covers and therefore it is less manifest. On the other hand, in the higher regions where Maya is subtle and fine, the covers over the Chaitanya (spirit) are fine and therefore the manifestation of spirit is much greater. In short, the Chaitanya that creates and sustains the lower regions is dependent on that of the higher regions. So that, the Chaitanya of the lower regions cannot function until it receives the rays or currents of the Chaitanya of higher regions. Thus the Creation has been evolved and is being sustained by the superior-most Chaitanya of the highest region. That highest region is निराधार Niradhar (not requiring any support); it is not dependent on any thing else; it is infinite and unbounded. He is the Supreme Being Radhascami Dayal.

4. From what has been explained above, one would come to have belief in the existence of Radhascami Dayal and that it is only in His region that perfect and everlasting bliss can be obtained, because there is no Maya there and therefore there are no covers and consequent births and deaths and pain and suffering. One should then have a longing and yearning to get admittance, somehow or the

other into Radhasoami Dham, and to receive perfect bliss. This cannot be attained without the grace and help of the Sant Sat Guru. It is therefore necessary first to search for the Sat Guru. When He is met with, one should engender love for and faith in Him and get one's doubts and misgivings removed by attending His Satsang. One should then receive initiation into the secrets of the path and the modes of practising Surat Shabd Yoga, and, relying on His grace and mercy, begin to practise it. As one is able to perform the practices properly and make progress, one will go on securing bliss and happiness internally, and, day by day, one will get detached from the world and its objects. Also, as one experiences grace and mercy of Sat Guru Radhasoami Dayal within oneself, one's love and faith will go on strengthening and augmenting.

5. The impulses of mind and desires for the worldly pleasures, raise obstacles in engendering love and faith. These obstacles do not allow Parmarthi understanding and longing for Darshan to endure and grow. Hence they usually give rise to reveries or thoughts in Abhyas, and, do not allow the devotee to get proper bliss of Swárup (Form) and Shabd (Sound). They prevent the development of love and faith by giving rise to various kinds of deceptions. This is the reason why people are generally unhappy.

6. Radhasoami Dayal is the Supreme Being and all-powerful. He is the true parent of all. When an Abhyasi experiences His grace, mercy and protection within himself, he should engender

love and yearning for meeting Him just as a forlorn child has for his parents, or a wife has for her separated husband who is away, both being extremely unhappy and deprived of rest and comfort when separated from their loved ones. A true devotee considers this world as an alien land and is extremely anxious for and desirous of returning to his own home, the region of the Supreme Being Radhasoami Dayal. Howsoever prosperous and happy he may be in the world, he is always uneasy and restless because of the longing and yearning for meeting his beloved Father, Radhasoami Dayal. The mind and desires put very little obstruction in the practices of such a loving Abhyasi.

7. In fact, every Parmarhi, who has come under the Saran (protection) of Radhasoami Dayal must, to some extent, be anxious to and desirous of returning to his original abode, because, without such a longing and yearning, it is not possible to traverse the path and ward off and overcome the obstacles of Mana and Maya.

8. It is evident that greater the longing and yearning for Darshan in one's mind, the more easily and properly will one be able to perform Abhyas. Also, obstructions will not cause much trouble. Those, who are saturated with the desires for worldly pleasures, name and fame, will be slack in the performance of Abhyas. Their mind and desires will always put obstacles in their Parmarth.

9. It, therefore, behoves every Parmarhi to take a correct view of the world and its objects,

consider them as transitory, worthless, venomous and source of trouble and pain, and hence to engage himself in these things only to the extent it is necessary and not to allow the desire for their acquisition and enjoyment to grow inordinately.

10. This will be easily and quickly achieved in the company of loving devotees. Mundane disposition and habits will soon be changed by cogitating upon the Bání and Bachans (compositions and discourses) of Sants, and keeping vigilant watch over the mind and desires. Impulses of worldly desires and the flow of currents towards pleasures will gradually be curbed. Love for and faith in the sublime Feet of Sat Guru Radhasoami Dayal will go on increasing daily. Accordingly, Abhyas will be performed properly, and bliss and happiness realized and augmented internally.

Explanation of Shabd No. 1, Bachan No, 17,

PREM BANI RADHASOAMI PART III

गुरु प्यारे नजर करो मेहर भरी ॥ टेक ॥

Guru pyare nazar karo mehar bhari.

Translation :—O Beloved Guru ! Cast your glance full of grace and mercy on me.

मैं भई दासी तुम्हारे चरन की ।

सब तज तुम्हारे द्वारे पड़ी ॥ १ ॥

Main bhai dási tumhre Charan kí

Sab taj tumhre dwáre parí. 1

Translation : Having renounced all, I am now

standing at your door. I am a
slave at your Holy Feet. 1

तुम्हरे चरन की ओट गही अब ।
काल करम से नाही डरी ॥ २ ॥

Tumhre Charan kí ot gahí ab
Kál Karam se náhín darí. 2

Translation :—I have now sought refuge at
your August Feet. I am not
afraid of Kal and Karam. 2

जब से तुम्हरी सरना लीन्हीं ।
माया ममता सकल जरी ॥ ३ ॥

Jab se tumhrí Sarná leenhí
Máyá mamtá sakal Jarí. 3

Translation :—Since I have taken your Saran,
Máyá and worldly affections and
attachments have all been
burnt. 3

प्रीत प्रतीत बढत गुरु चरनन ।
जग से छिन छिन सहज तरी ॥ ४ ॥

Prit partit barhat Guru Charnan
Jag se chhin chhin sahaj tarí. 4

Translation :—Love for and faith in the Feet of
the Guru have been growing, and
I am being easily redeemed from
the world every moment. 4

शब्द भेद ले सुरत लगाऊ ।
सुन सुन धुन अब अधर चढ़ी ॥ ५ ॥

Shabd bhed le Surat lagáun
Sun sun Dhun ab adhar charhí. 5

Translation :—Having been initiated into the

secrets of Shabd, I am applying my Surat to it. I am now listening to the reverberations of Shabd, and my Surat is ascending higher and higher. 5

दरश दिखाय किया गुरु प्यारा ।

तन मन तज हुई आज छड़ी ॥ ६ ॥

Darash dikháy kiyá Guru pyára

Tana mana taj hui áj chharí. 6

Translation :—Sat Guru made me His lover by granting His Darshan. I have today shaken off the shackles of mind and body, and am free and un-encumbered. 6

राधास्वामी सत गुरु दीन दयाला ।

अब मोपे पूरन दया करी ॥ ७ ॥

Radhasoami Sat Guru Dín Dayálá

Ab mau pe púran Dayá karí. 7

Translation :—Radhasoami Satguru Din Dayal has now granted me His grace and mercy unreservedly. 7

SAYINGS OF BY-GONE MAHATMAS

1. What is the greatest misfortune ? It is to have an emotionless heart. What is meant by an emotionless heart ? To be oblivious of the Creator, and to hanker after the world.

2. People assert that they worship the Lord. But, in fact, they are worshipping their mind. They say that they depend on the Supreme Being, but they seek help from all and sundry. They offer thanks to some and complain against another.

3. Beware of the world, and save yourself from it. It has enslaved the learned, the intellectuals and the rich.

4. Three male devotees went to a female devotee and began to talk of true devotion. One of the male devotees said that his devotion is perfect and true who submits to the pain and suffering bestowed by his Creator. The female devotee remarked that that statement smacked of pride. The second devotee said that his devotion is perfect and true, who, when visited by any calamity, expresses thankfulness to his Lord. The female devotee asked them to say something better. Thereupon the third devotee said that his devotion is perfect and sincere who enjoys the calamity and misfortune bestowed by his Beloved. The female devotee asked them to say something still better. Then all the three male devotees requested her for it. She said that she considered his devotion to be true and perfect, who is so much absorbed in Dhyān and Darshan of his Beloved, that he is not aware of the suffering.

5. One, who receives Lord's favours, is often sad and melancholy. While he who is denied this, rolls in wealth and luxuries of the world.

6. It is easy to be attached to the world, but it is very difficult to get detached and freed from it. Whosoever is granted worldly luxuries and comforts, loses Parmarth hundred times thereof. Even if the world were all gold and Parmarth all dust, people ought to have preferred Parmarth to the world.

But how regrettable it is, that although Parmarth is all gold and diamond and the world all dust, yet people run after the dust.

7. One, whose mind does not at all join in the following three things, should be deemed to have been denied the grace of the Supreme Being. (1) Satsang and reading and recitation of the discourses and Bani of the Supreme Being.- (2) Sumiran and Bhajan of the Supreme Being. (3) The Dhyān of the Supreme Being.

8. There are three obstacles in Bhakti (devotion). They should be removed before full measure of internal bliss and Darshan of the Supreme Being can be obtained. First, the devotee should not feel elated even if he is given power and pleasures of this world and the other, because if he does so, he is greedy; and the greedy shall not be granted Darshan. Second, he should not be unhappy and sorry if the authority and pleasures of this world and the next, which he is enjoying, are taken away from him. If he does so, he is a hypocrite; and the hypocrites are not fit for Parmarth. Third, he should not be pleased and become complacent when praised and honoured. If he does so, he is shallow and is not yet fit for going to higher regions and receiving internal bliss.

9. Shah (King) Ibrahim, who had renounced the kingdom of Balakh and become a Faqir, related that once he bought a slave and enquired of him his name. He replied that his name was that by which the king was pleased to call him. To

the question what he would like to eat, the slave replied that he would eat what he was given. The king then enquired what dress he would wear. He replied that he would put on whatever clothes the king would be pleased to give to him. In reply to the question what work he would like to do, the slave replied that he would carry out the king's orders. The king then asked him what he desired. He replied that a slave should have no desires; his master's wishes should be his desires. Thereupon the king thought that he was also a slave of the Supreme Being, and that although a great part of his life was over, yet he had not learnt the ways of Charan Saran (surrendering to the Holy Feet of the Lord) and Bhakti (devotion). Thinking of this, the king wept bitterly.

10. Someone enquired of King Ibráhím as to how he passed his life. The king replied that he had adopted four principles. First, whenever he received some special Dayá (grace), he gratefully ran towards the Holy Feet. Second, whenever he happened to commit a sin he repented and prayed internally. Third, whenever he was visited by some calamity, he welcomed it with patience and forbearance. Fourth, whenever he was fortunate enough to perform Bhajan and Sewá properly, he proceeded on with enthusiasm.

11. One, who does not act up to his Guru's commands, shall never become a disciple. One, who fears his Guru and seeks only His protection, shall, one day, attain true salvation.

12. The Lord says that those who wish to meet Him, must bring a present that He has not got; and it is true humility.

13. Two things must be kept in mind. Firstly, the Supreme Being is Omniscient. Secondly, He sees whatever one does.

14. A disciple enquired of his Guru as to why he did not always get bliss in Bhajan and Sewa. The Guru replied that if the bliss were always available, there would be no yearning and eagerness; and, therefore, further progress would be stopped.

15. Those, who love the Lord, must possess the three attributes, viz., generosity, kindness and hospitality to true Parmárhís.

16. Good company is better than good deeds. Likewise bad company is worse than bad deeds.

17. If anybody gives you something, first thank the Lord, and thereafter the giver whose heart was moved by the Lord so that he was kind to you. If any misfortune befalls you, pray humbly to the Lord. If you are not able to bear the same patiently, the Lord will shower His grace upon you. Offer prayers immediately, because one who prays as a last recourse, is foolish.

18. Real devotion and service consist in having true fear of, sincere reliance on, and true love for the Feet of the Lord. True fear is to give up sins, sincere reliance is to be ever busy in the Bhajan and remembrance of the Lord, and true love predicates ever increasing longing and yearning for Darshan,

19. He who eats too much, is subject to following five troubles. (1) He does not get bliss in Bhajan. (2) His health is affected. (3) He has little of kindness. (4) Performance of devotion and service to the Lord is tiresome to him. (5) His mind is uncontrollable.

20. Be careful on three occasions, viz. (1) while doing something, because the Lord sees what you do; (2) while talking, because the Lord hears what you say; (3) while silent, because the Lord knows why you are silent.

21. The mind which is imbued with worldly learning, knowledge and cunning, is the most impervious. It is always involved in undesirable schemes and subterfuges, and does not accept the commands of the Guru and the Supreme Being, preferring its own wisdom and resources.

22. A Parmarthi should keep the following three things in mind. (1) If he cannot do good, he should not do harm to anybody. (2) If he cannot please anybody, he should not displease him. (3) If he does not like to praise anybody, he should not speak ill of anybody.

23. If a Parmarthi abstains from the following ten undesirable acts, he would escape the traps of Kal. (1) Avarice. (2) Egotism. (3) Pride. (4) Jealousy. (5) Trickery and hypocrisy. (6) Anger. (7) Gluttony. (8) Useless and improper talk. (9) Attachment to wealth and property. (10) Desire for name, fame, position and authority. On the other hand, if a Parmarthi adopts the following

ten good principles of conduct, he would please the Lord. (1) Repentance and prayer. (2) Patience and forbearance. (3) Resignation to the Mauj of the Lord. (4) Gratefulness for the Lord's gifts and grace. (5) Fear of the displeasure of the Lord. (6) Reliance on the grace and forgiveness of the Lord. (7) Renunciation. (8) Bhajan and Sewa of the Lord. (9) Friendly behaviour towards all. (10) Love for the Sat Guru and the Supreme Being.

24. One should remember the following five things. (1) Not to speak ill of anybody in his absence. (2) Not to expose anybody's secrets. (3) Not to tell a lie. (4) To obey the Sat Guru. (5) Not to steal either by thought or deed.

25. Satan went to Moses and said that he would like to teach him three things so that he might pray for the former. (1) Guard against anger and peevishness, because the Satan plays with a short tempered and shallow person, just as boys play with a ball and throw it in the direction they like. (2) Avoid a woman because of all the snares set by Satan in the world, the woman is the strongest and most unfailing. (3) Eschew greed and cupidity because the Satan spoils both Parmarth and the world of a miser.

26. It is difficult to redeem him who does not have contentment, fear of the Creator and yearning for His Darshan.

27. Someone enquired of a devotee why he did not marry. He replied that he did not have the strength to fight two devils, viz, his own mind and that of his wife,

28. Three actions should be avoided, even though they are likely to be of some good. They are (1) company of kings and nobles, (2) meeting a woman in seclusion, even if she is spiritually minded or it is for imparting religious instructions, and (3) credulity, because this causes great harm.

29. The ways of मनमुख Manmukh (who obeys the dictates of mind) and गुरुमुख Gurumukh are briefly described below. They would enable one to judge about one's own conditions.

- (i) In all his Parmartha acts, the aim of the Gurumukh is to secure the pleasure of the Sat Guru and Supreme Being. A Manmukh however seeks his own pleasure in all he does
- (ii) A Gurumukh endures hunger and thirst so that his Bhajan and worship may be performed properly. A Manmukh takes delight in eating and drinking like brutes, his mind does not apply to Parmartha. It is indolent.
- (iii) A Gurumukh is always thoughtful and has fear. A Manmukh daily multiplies his wants and desires. He is fearless and careless.
- (iv) A Gurumukh does not fear anybody except the Sat Guru. A Manmukh is afraid of all but the Sat Guru.
- (v) A Gurumukh has no expectations from anybody but the Sat Guru. A Manmukh expects from everybody excepting the Sat Guru.

- (vi) A Gurumukh sacrifices riches for Parmarth. A Manmukh barter Parmarth for wealth. He does not mind if he can secure wealth at the expense of Parmarth.
- (vii) A Gurumukh performs Bhajan and devotion and remains sad at heart. A Manmukh commits sins, and rejoices.
- (viii) A Gurumukh prefers seclusion and loneliness. A Manmukh enjoys crowd and noise.
- (ix) A Gurumukh ploughs and sows his field, but fears lest he might not harvest the crop. A Manmukh neither ploughs nor sows, but expects to harvest the crop and store the grain.
- (x) A Gurumukh is shy and modest. A Manmukh is impudent and shameless.
- (xi) A Gurumukh is taciturn, truthful and not easily offended. A Manmukh is talkative, easily grieved and false.
- (xii) A Gurumukh acts with deliberation and patience. A Manmukh acts thoughtlessly in a frenzy.
- (xiii) A Gurumukh is absorbed in Bhajan and Dhyān. A Manmukh sleeps and slumbers and wastes his time.
- (xiv) A Gurumukh is a well-wisher. A Manmukh is selfish.
- (xv) A Gurumukh is adored by all. A Manmukh is looked down by everybody.
- (xvi) A Gurumukh is contented with and thankful

for what the Lord has granted him. A Manmukh is dissatisfied and ungrateful.

- (xvii) A Gurumukh's heart is more tender than a flower. A Manmukh's heart is harder than stone.
- (xviii) A Gurumukh does not covet anything. He feels that the Lord has granted him enough for his requirements, and remains contented with it. A Manmukh is greedy. He is never satisfied. For this reason he is always unhappy and displeased.
- (xix) A Gurumukh does not use abusive language. A Manmukh usually utters abusive language, and is not ashamed of it.
- (xx) A Gurumukh is absorbed in remembrance and Darshan of the Sat Guru. A Manmukh is indifferent and devoid of zeal.
- (xxi) A Gurumukh's speech is soft and gentle because it is always imbued with the sublimity and the praises of Sat Guru. A Manmukh's speech is bitter because it always indulges in the good and evil things of the world.

30. A man can know his weaknesses in four ways; firstly, by attending the Satsang of the Guru who would be gracious enough to point out his defects; secondly, by associating with a well-wisher Satsangi who would, out of affection, point out his faults, and offer guidance; thirdly, by hearing of the words of a calumniator because the latter sees only the faults of others, and speaks them out

regardless of the feelings of others; and fourthly, observing carefully the condition of others, so that he takes care not to behave in a manner which he disapproves in others.

31. He is an egregious fool, who considers himself superior to others. He, who keeps an eye on his own faults, is indeed wise, because if he does not consider himself diseased, he would not submit to treatment. The fact is that man's mind is greatly diseased and it is necessary to remove this disease.

32. A Sadhu (religious-minded man), who goes to kings and big men, ruins his Parmarth, because in order to please them, he would say and do things which would displease the Lord.

33. Someone said to a Sadhu that he would like to attend his (Sadhu's) Satsang. The Sadhu replied that he would have to humble himself. Again he said that he wished to meet the Lord. The Sadhu replied that he would have to put up cheerfully with whatever misfortune and calamity befell him.

34. Just as a goldsmith puts gold into fire to test if it is pure or base, similarly the Sat Guru tests his devotees when they are in trouble and calamity.

35. A Sadhu, seeing an ailing man, prayed to the Almighty to be merciful. The Lord replied how else he could show mercy to him. It was through that disease that He was showering grace and mercy upon him. His Karams were such that

they could be eradicated in that manner only and he would progress internally while ill.

36. One, who always has some ailment, is surely the recipient of the grace and mercy of the Lord, because, due to this, he is saved from many sins. The Lord has ordained that He confers three gifts on His devotees, viz., poverty, illness and scorn and insult. It is through these means that He protects them.

37. Someone enquired of a Sadhu as to who should be called a Sadhu. He replied that he is a true Sadhu whose conversation and discourse have the same effect as performance of Bhajan; and thereby love of the Lord is generated in the heart and yearning is augmented. When he is silent, he is absorbed in Dhyān and contemplation. His looks are full of the feelings of renunciation, meditation and good counsel.

38. Somebody enquired from a Sadhu as to how he should conduct himself in order that the Lord may be pleased with him and befriend him. The Sadhu replied that the world and the worldly bent of mind should be regarded as enemies of Parmarth, then the Supreme Being would shower grace.

39. One, who adopts the following six rules of conduct is loved by the Sat Guru. Being saved from the cycle of eighty-four he will get admittance into His Mansion. These rules are :—(1) to recognise the Sat Guru and to carry out His behests, (2) to know the mind and to refuse to obey it,

(3) to know the Truth and to hold fast to it, (4) to know what is false and un-abiding and to keep away from it, (5) to understand the world, and to behave properly, i e., not to get entangled in it and (6) to know the value of Parmarth and to stick to it, i e., to regulate one's conduct and activities in conformity with Parmarthi principles.

40. Whatever objects the Lord has bestowed on you in this world, must have been given to others also in the past. When you are no more, the same will be given to someone else, Then why should you set your heart on such perishable things that have to be left one day? Your portion is limited to two daily meals and clothing. Why should you then dedicate your life for this much only? Why do you not try to meet the Sat Guru and secure that which is imperishable and a joy for ever.

41. A few minutes' service of the Supreme Father with love and faith is better than seventy years' service without love and faith

42. Parmarth consists in three things, viz., fear, hope and love. What is fear? It is to abstain from what is prohibited or forbidden in Parmarth. What is hope? It is to perform Bhajan and Sewa with application so that the real abode may be attained one day. What is love? It is to submit cheerfully to the ordainments of the Supreme Father.

43. Q. When does a devotee pray sincerely? When does he apply himself to Sewa and Bhajan with body and soul? When

does he sincerely leave evil tendencies of the mind ?

A. He does so when his mind entertains true fear or when his mind is imbued with deep love.

44. There is some hidden good in the Supreme Being's keeping Himself invisible. Similarly Sants or Faqirs, who know His secret, also remain incognito in this world. If it is His Mauj, they manifest themselves and give out His secrets.

45. Q, Who is really fit to receive initiation into the Parmarth of the highest region ?

A. It is he who is endowed with these three attributes :—(1) Freedom from greed, so that gold, silver and dust are the same to him. (2) He attaches no value to what the worldly say, so that both calumny and praise are equal. He is affected by neither. (3) He is as much pleased in denying the pleasures of mind, as the worldly people are pleased by indulging in them.

46. If a devotee is so much absorbed in the remembrance of the Supreme Father that he can not attend to his other duties, the Supreme Father Himself looks after them. He protects and takes care of His devotee in every way.

47. The glory and refulgence of the Supreme Father are present within. He sees whatever we do. A son does not misbehave before his father. Therefore it is proper that we should also be afraid

of indulging in evil thoughts and acts in the presence of our true father, the Supreme Being.

48. How are a sincere devotee and a hypocrite to be known ? The former acts alike internally and externally. There is no show or affectation in his behaviour. A hypocrite acts mostly for show and display. He has very little love for the Supreme Father. He is inordinately attached to wealth. That is why, his mind has two faces like a silver coin.

49. Special grace of the Supreme Father is on him who has true and sincere faith in His Holy Feet. This faith is the light which removes all that intervenes between him and his Supreme Father.

50. One has to cross four waters before one can secure true love and Darshan of the Supreme Father. They are these :—(1) This world; Vairag (dataachment from the world) is the boat to cross it. (2) Association of wordly people; by the company of the Sat Guru and by keeping aloof from the wordly people as far as possible, this water can be crossed. (3) The mind; this will be overcome by the performance of the practices of Sumiran, Dhyan and listening to the internal sounds with love. (4) Reveries and impulses arising in the mind; for crossing these hurdless, love of the Lord and concentration and application of the mind to the Holy Feet are necessary.

51. The heart of the lovers of the Lord is a chest which contains the secrets and love of the Lord. The Lord does not keep these invaluable

gems in a chest which contains the objects of the world. In other words, the true love of the Lord will find place in that heart alone, which is bereft of worldly desires. Only such a person will possess the knowledge of His secrets.

52. The eye which is not absorbed in beholding the glory and refulgence of the Supreme Father had better be blind. The tongue which does not take pleasure in singing His praises had better be dumb. The ear which is not absorbed in listening to the discourses of the Sat Guru and the internal sounds coming from the Supreme Father had better be deaf. The human body which is not engaged in the Sewá of the supreme Father is useless.

53. The past cannot come back. Hence nothing is more valuable than time. Its importance should never be lost sight of and no time should be wasted or spent in doing evil deeds. One should, as far as possible, spend one's time in the service, devotion and remembrance of the Supreme Father, so that one may secure benefit and bliss here and hereafter.

54. Whatever is done for the Lord, does not produce attachment, otherwise the mind will surely be attached to it. Hence without expecting the fruits of his labour, the devotee should act with reliance on the Mauj of the Supreme Father, so that the mind may remain detached. It is attachment which causes pains and pleasures.

55. There are those who believe that the

Supreme Father does exist, but they do not perform His devotion nor cultivate love for Him. They read the scriptures but do not act up to them. They enjoy His gifts but do not offer thanks to the Lord. They know that by performing Bhajan they would attain the regions of the highest bliss, but have no desire for it. They know that, without Bhajan, they would have to go to hell, or wander in the circle of eightyfour, but they entertain no fear in their mind. They know that Kal and mind are their enemies, but still they follow them. They know that death is hanging over their heads but they do not prepare for it. They have buried and cremated many, but they are not mindful of their own death. They find faults with others, but they do not remove their own faults. How can the Supreme Father accept the prayers of such persons ?

56. One who eats excessively or very little and one who sleeps very much or very little will never be able to devote to Parmarth properly. But one who observes moderation in eating and sleeping, will be able to achieve Parmarth effectively.

57. All sorts of desires and thoughts arise in the mind. They are difficult to check and control all at once. But by the regular performance of Abhyas (spiritual practices) daily, the mind would, after some time, be curbed, so that useless desires and thoughts would not arise in it. It is, therefore, imperative to perform the practices regularly every day, without fail. If one is very busy, one may put off unnecessary engagements, but one must not

miss the daily practices. One must perform Bhajan and Dhyān for some time every day.

58. He indeed is beloved of the Supreme Being, who does not bear enmity or jealousy towards anybody. He is friendly and polite to all. He is not strongly attached to any person or object. He has totally given up or is giving up egotism and conceit. To him rest or hard work makes no difference. Tolerance and patience are his habit. He is always desirous of meeting his Creator. He has somewhat subdued his mind. He has firm and strong faith in the true Supreme Being. He has sacrificed his mind and intellect at the feet of the Supreme Being.

59. Without the grace and mercy of the Highest Being, the perfect Sat Guru will not be met with. He is like a tree which bears fruit, so that He gives shelter and fruits. A land without such a tree is barren. It is not fit for habitation.

60. Even if the perfect Sat Guru does not care for you, you must not leave His company. When He speaks to someone else, you should think that He is talking to you. You should inscribe His words in your heart, because the Satsang of such Sat Guru is a great boon. If you continue to attend His Satsang, you will, one day, abide in the immortal and everlasting region.

61. Parmārth (spirituality) cannot be acquired without Sat Guru. But the disciple must also be fit. He should carefully and attentively listen to

His words, try to understand His discourses, and act up to them to some extent.

62. The august throne of the Supreme Being is within. One who seeks Him there, will have His Darshan. While one, who seeks Him outside, will never meet with Him. It is like searching a child here and there while it is in the house.

63. It is natural for the mind to identify itself with a work in which it takes pleasure. Therefore, one should not be attached to anything except the Supreme Being.

64. QUESTIONS & ANSWERS

Question 1. For what should one pray to the Sat Guru ?

Answer. For the gift of love and devotion in the Holy Feet of the Supreme Being.

Question 2. What is one's duty to the Sat Guru.

Answer. To obey His orders.

Question 3. How should time be passed ?

Answer. In the remembrance of the Supreme Being. One should, as far as possible, try to please everyone. The Supreme Being has ordained that He is pleased with him who pleases His creatures.

Question 4. What is best for a man to do ?

Answer. To earn Parmārth (welfare of the soul) ?

Question 5. What does Parmārth bestow ?

Answer. By Parmārth a brute is transformed

into a man, and a man into an angel. There are yet higher grades which are attained thereby. In short, gradually the Jivas come in the august presence of the Supreme Being and become dear to Him.

Question 6. How can the true Supreme Being be recognised ?

Answer. By taking refuge under Sants and performing Abhyás (spiritual practices) taught by them.

Question 7. What does the word 'world' denote ?

Answer. That which does not avail in the end, and keeps one away from the Creator, is the world.

Question 8. How to please the Supreme Being?

Answer, By securing pleasure of the Sat Guru.

Question 9. How to please the Sant Sat Guru ?

Answer. By engendering intense love for and firm faith in His Holy Feet, by acting up to His instructions, to the best of one's ability, and by surrendering body, mind and wealth to Him without hesitation.

Question 10. What is the best pursuit ?

Answer. To attend Satsang, to perform Bhajan (spirit-sound practice) and to derive benefit therefrom.

Question 11. What is the most harmful act ?

Answer. To forget the Supreme Being, and to desire wealth and pleasures.

Question 12. Who is a votary ?

Answer. One who considers oneself the lowliest and the humblest, and keeps oneself absorbed in the love of the Holy Feet of the Supreme Being.

दीन हीन जानो अपने को
निपट नीच मानो अपने को
Dīn hīn jāno apne ko
Nipat neech māno apne ko

Translation :—Know yourself to be the most abject and insignificant.

Question 13. How can this attribute be acquired ?

Answer. By the Satsang and grace of the Sant Sat Guru or the Sadh Guru provided one is sincere.

Question 14. How can a Jiva apply himself to the remembrance of the Supreme Being ?

Answer. By constantly keeping death in his mind and by the fear of Chaurásí (the cycle of eightyfour).

Question 15. How to reach the destination ?

Answers. By the performance of spiritual practices with patience for a considerable time.

Question 16. How to avoid a sin ?

Answer. By repenting after sin is committed and bewareing for the future.

Question 17. Who is liked by all ?

Answer. He who is humble,

Question 18. Who is brave and courageous ?

Answer. He who relinquishes the pleasures of the world and engages in the pursuit of Parmáarth (welfare of the soul).

Question 19. Who is a true benefactor ?

Answer. Sat Guru who protects you from vice and evil, teaches you virtue, and helps you in difficulty and trouble.

Question 20. How to avoid a Satsangi who commits wrong ?

Answers. Avoid his company and do not talk to him.

Question 21. What should I do so that I may have to depend on a physician very little.

Answer. Eat and sleep in moderation and keep busy in spiritual practices.

Question 22. What should I do that all may hold me dear ?

Answer. Tell no lies, break not your promise, hurt not anyone by deed and word, and be loving and humble to all.

Question 23. How many types of Sewá (service) are there ?

Answer. There are three types of Sewa, by body, by riches and by mind.

Question 24. What is the reward of Sewá (service) ?

Answer. Steadiness of mind, purity of heart and grace and mercy of the Sat Guru.

Question. 25. Who is brave ?

Answer. He who is not grieved or dejected by the loss of the world.

65. Great are the advantages of living in seclusion provided no thought other than that of the Supreme Being arises in the mind. The man, who is outwardly alone but whose heart is filled with the thoughts of the world, is in the company of the mind and the Satan.

66. One must not associate with these persons, viz., (1) a person who tells lies and is conceited, (2) an ignorant man who may cause you loss when you would otherwise gain, (3) a miser, who would not let you spend in good cause, (4) a vicious person who is mean and low, and is of no service in your hour of need, and (5) a cheat who may deceive you out of greed.

67. He who is very fond of preaching sermon to others but performs internal spiritual practices very little, is of low understanding. He is mentally blind, and ignorant. He simply wastes his time.

68. He who is enamoured of the world, shall never get the bliss of Bhajan. Kal deos not bother himself about a lustful man, for such a person will hardly be able to apply himself to unalloyed Parmarth.

69. It is more difficult to keep one's tongue under control than to protect one's riches. One should not utter inopportune words or speak ill of anybody.

बोली तो अनमोल है जो कोई जाने बोल ।
हिये तराजू तोल कर तब मुख बाहर खोल ॥

Bolí to anmol hai jo koi jáne bol.

Hiye tarázoo tol kar tab mukh báhar khol.

Translation :—Speech is invaluable, provided one knows how to make use of it. First weigh your words well within yourself and then open your mouth.

70. A female devotee used to pray thus. “O Supreme Creator ! whatever worldly possessions thou wishest to confer upon me, give them to those who are unmindful of Thee. Whatever pleasures of heaven and paradise Thou desirest to bestow on me, give them to those who hanker after them. I want Thee alone.”

71. Some one requested Sháh Ibráhím for religious exhortation. He said, “As long as you do not master these six things, your devotion will not be perfected. They are :—(1) Renounce desires for the pleasures of the world, and strive hard in Parmárth. (2) Desire not respect and honour in the world. Put up with calumny and disrespect. (3) Sleep little and keep awake. (4) Desire not wealth and property; be contented. (5) Give up hopes and ambitions of the world. (6) Commit no sin as far as possible. Pray to the Almighty to save you from sins, and to enable you to perform such acts as would secure His pleasure.”

72. He said to another, “If you can carry out the following five instructions, you are free to do whatever you like. Speak to your mind thus :—(1) “O my mind ! engage in the devotion and worship of the Creator, else do not eat what He

has provideed. (2) O my mind ! indulge not in acts forbidden by Him, else go out of His realm. (3) If you wish to commit a sin, do so where the Creator deos not see you. Else commit it not. (4) O my mind ! if you are not satisfied with the gifts the Creator has given, seek another who may give you more. (5) O my mind ! perform devotion before death overtakes you. Begin this work just now so that you may not have to present yourself before Dharam Rái (the god of death), and be saved from the torments of hell”.

73. He is mean who considers himself superior to all. Everybody praisises him who thinks that he is the most insignificant.

74. If you have a longing for meeting the Creator, also fear Him. To act against the dictates of the mind is most laudable.

सतगुरु कहें करो तुम सोई ।

मन के कहे चलो मत कोई ॥

Sat Guru kahen karo tum soí

Mana ke kahe chalo mat koí

Translation :—Do what Sat Guru orders you to do. Follow not the dicatates of your mind.

75. One who wants to know the Creator, should first relieve one’s mind of all worldly thoughts, remain engaged in His remembrance, be steadfast in His service and feel regret and penitence about one’s faults and lapses.

76. When the inner eye is opened, one would overlook all appearances. Except the Creator, one would see nothing.

77. Minds are of three types, viz., the mind which is dead, the mind which is negligent and diseased, and the mind which is healthy and sound.

The mind of the worldly people is dead, because it does not remember the Lord. The mind of sinners is negligent and diseased, because they sin. The healthy and sound mind is theirs who are ever vigilant. They fear the Creator, and remember Him.

78. Not a moment should pass without the remembrance of the Creator. Mind is a great cheat and hypocrite. It is always lying in wait for an opportunity to pounce upon the Jiva and cause him injury. If it gets the slightest opportunity, it does havoc.

79. Do not be angry with one who wrongs you, nor think of taking revenge. It is good for a Parmárthí to forgive, whereas it is harmful to be angry or to retaliate.

भलयनसे भला करन यह जग का व्योहार ।
बुरयन से भला करन ते बिरले संसार ॥

Bhalayan se bhalá karan yah jag ká vyohar
Buryan se bhalá karan te birle sansár.

Translation :—To do good to the good is the way of the world. To do good to an evil doer, is the attribute of a rare one.

80. A devotee, at the time of death, said to the Lord, “It is strange that a friend should take his friend’s life.” The Lord replied, “It is strange that a friend should run away from his friend’s

Darshan." On hearing this, the Abhyásí cheerfully submitted to death.

81. Very few, out of thousands, take to Parmarth, and out of hundreds of Parmárthís, a rare few will recongnize the true Supreme Being.

82. QUESTIONS & ANSWERS

Question. 1. Who is our true Supreme Being and Parent ?

Answer. Sat Purush Radhasoami.

Question 2. How can I believe It ?

Answer. Taking pity on Jivas, He Himself very graciously incarnated in this world as Sant Sat Guru and revealed His secrets. Belief and faith can be engendered by reading and studying His writings, compositions and discourses, in the same way as people have come to believe in Parmeshwar and Khudá (God) by reading and studying Veda, Purán, Quran and Bible.

Question 3. How can we believe that the status of Sat Purush Radhasoami is higher than that of Parmeshwar and Khudá (God) ?

Answer. By comparing the writings, compositions and discourses of Sat Purush Radhasoami with Veda, Purán, Qurán and Bible.

Question 4. Where should we search for the Creator when it is said that He is omnipresent ?

Answer. Search for your Creator within yourself, for if He is everywhere, He is also within you; nay, there He is nearest to you.

Question 5. How is He present within us ?

Answer. Just as fragrance is in flower, butter in milk and fire in wood.

Question 6. How to get His Darshan (vision) ?

Answer. You can have His Darshan by learning from the Sat Guru the modes of devotional practices and engaging in the same, just as butter is had by churning milk and scent is extracted out of flowers by repeated distillations.

Question 7. Why is it necessary to have His Darshan ?

Answer. Your Creator is like the sun. You get light or life from Him. As you approach Him nearer and nearer, more and more light you get. On the other hand, farther you go from Him, greater are the chances of your getting plunged into darkness. That light is highly spiritualised and blissful, and the source of all happiness. Darkness is unhappiness and Chaurasí.

Question 8. Where is the seat of the Creator in us ?

Answer. In your brain.

Question 9. What is the form of the Creator ?

Answer. He is Shabd, i.e., all spirit, light and love.

Question 10. What is our form ?

Answer. You are also Shabd, i.e., spirit, light and love.

Question 11. Then what is the difference between us and our Creator ?

Answer. Same as between a ray and the sun, and a drop and the ocean.