

RADHASOAMI MAT SANDEŚA

BY

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**TRANSLATED INTO ENGLISH UNDER THE AUTHORITY
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SECOND REVERED LEADER OF THE RADHASOAMI FAITH

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PREFACE

The 'Radhasoami Mat Sandeśa' was first published in instalments in the 'Prem Patra', a fortnightly magazine in Hindi published in the time of Param Guru Huzur Maharaj, the Second Revered Leader of the Radhasoami Faith. His Holiness Huzur Maharaj was born in Pipalmandi, Agra on 14.3.1829 and He joined the Postal Department in 1847 and rose to be the first Indian Post Master General of the United Provinces in 1881. He succeeded to the Leadership of the Radhasoami Faith on 8.6.1878 and retired from Government service in 1887 and departed from this world on 6.12.1898.

The publication of the Fortnightly was started on 1.5.1893 and it continued till 15.12.1898, i.e. till 9 days after the departure from this world of Param Guru Huzur Maharaj. All the articles published in the 'Prem Patra' were from the pen of Param Guru Huzur Maharaj. The magazine was issued in lithographic print.

Later on, the issues of the Fortnightly were collected together, edited and published in six parts in book form under the same name. The book 'Radhasoami Mat Sandeśa' then appeared as Discourse 15 of Part II of Prem Patra. As this Discourse contained a very clear statement of the basic principles of the Radhasoami Faith and also contained answers to questions which trouble a seeker, it was published as a separate book by the name 'Radhasoami Mat Sandeśa'.

Certain technical Hindi words which could not be expressed correctly in English have been used in Original Hindi in the text of the translation and printed in italics

and explained in the foot-notes as far as possible. Explanatory foot-notes on certain other points have also been given.

It is hoped that the publication of the English translation of the 'Radhasoami Mat Sandeśa' will help English-knowing seekers of *paramartha* in understanding the Message and teachings of the Radhasoami Faith in sufficient detail and would be useful to Satsangis also in properly understanding the basic principles of the Radhasoami Faith.

DAYALBAGH, AGRA
23rd September, 1960

Gur Saran Das Mehta
President
Radhasoami Satsang Sabha

MAY THE MERCIFUL RADHASOAMI HAVE MERCY !
MAY RADHASOAMI HELP !



RADHASOMI MAT SANDEŚĀ

(MESSAGE OF THE RADHASOAMI FAITH)



The secret of the Religion of Saints is stated here in this book for the benefit of those people who are true seekers of the *Sat Pada*¹ (i.e. *Sat Lōka*²) and who have a true desire, accompanied with earnestness, for the complete and true salvation of their *Jiva*³, i.e. those who are true *paramārthis*⁴ and who have detached their hearts from the world to some extent.

What is Radhasoami Faith ?

1. Radhasoami Faith is known as the Religion of Saints⁵ and this very religion is the Religion of Truth, i.e.

1. i.e. the True Region or the Region of Truth. It is so called because it is eternal and changeless. 2. 'Sat Lōka' is the name of the 5th Region of the Nirmal Chetan Deśa (i.e. the Pure Spiritual Region) from above. 3. The word 'Jīva' is derived from the Sanskrit verb 'Jiv' 'to live'. Hence the word 'Jīva' stands for all living beings, though often used particularly for human beings. Here it is used as synonymous with 'spirit'. 4. The word 'paramārtha' is a compound of two words 'parama' (परम), i.e. highest and 'arth' (अर्थ), i.e. object or end of life. Spiritual development and realization of one's self and of the Supreme Being are considered the highest objects of man's life. 'Paramārthī' is one who aims to achieve this paramārtha'. 5. There have been many Saints in India, e.g. Kabīr Sahab, Nānak Sahab, Jagjīvan Sahab etc. As the teachings of the Saints are exactly the same as those of the Radhasoami Religion, the latter is also known as the Religion of Saints.

it enables man to know the Region of *Sat Loka* and also teaches its secret.

Attributes of the name 'Radhasoami'.

2. The word 'Radhasoami' is the name of the Supreme Being and the True Lord Who is the Creator of *Īsvara*¹, *Parameśvara*², *Brahma*³, *Para-Brahma*⁴, *Ātma*⁵, *Paramatma*⁶, God and the *Nirvana Pada*⁷.

3. This name has not been given by any person. It was manifested, through His Grace and Mercy, by the Supreme Being Himself. In other words, this Name is resounding spontaneously in high regions without the help of any tongue or instrument.

And lucky *Abhyasis*⁸ hear within themselves the sound of this Name.

4. Whosoever repeats this Name with love after learning the secret of the Deity bearing this Name and of His Region and of the path leading to that Region or performs *Sumiran*⁹ or *Dhyan*¹⁰ of the Name or concentrates his attention and hears internally the sound of

1. The word 'Īsvara' generally refers to Vishṇu, though in the Religion of Saints it often refers to 'the Deity of Sahasdal Kamal'.

2. The Presiding Deity of Sahasdal Kamal 3. Brahma is the Presiding Deity of Trikuṭī and is the Creator and the Supreme Being according to Hindu Religion. 4. Para-Brahma is the Presiding Deity of Sunn. 5. Whose seat is in Kanṭha-Chakra. 6. Whose seat is in the 6th Chakra. 7. The Region which is the destination of Buddhism and Jainism. 8. The word 'Abhyāsa' literally means practice. In the Religion of Saints, it refers to spiritual practices. One who is sincerely engaged in 'Abhyāsa' and has also made some progress in it is said to be an 'Abhyāsi'. 9. i.e. Repetition of a Holy Name. 10. i.e. Contemplation of a Holy Form or the Form of some high region.

this Name within himself would, with the Grace of the Supreme Being Merciful Radhasoami and of the Satguru¹, go beyond the *Bhava Sagar*² and would attain perfect bliss and would thus be saved from the afflictions of *Kala*³ and the pangs of births and deaths.

The meaning of the word 'Radhasoami'.

5. 'Radha' is the Name of the Prime Spirit (i.e. the Prime Sound⁴) which manifested from the Prime *Śabda*⁴ and 'Soami' is the Name of the True Supreme Being (i.e. of the Prime *Śabda*).

6. *Śabda* (i.e. Sound) is the first manifestation or expression of the Supreme Being and this is the Creator of the entire creation.

7. Or one may take it that 'Radha' (i.e. Prime Sound) is the name of that '*Chaitanya Dhara*'⁵ which emanated in the beginning of creation from the Nameless *Purusha*⁶, i.e. 'Soami' and is known as the Prime Spirit and the

1. 'Satguru' (Sat Guru) means True Guru or Preceptor.
2. The word 'Bhava Sāgar' is used in Hindu religion and also by the Saints for the material plane (this world) on which the spirits have their existence. 'Bhava' means 'creation' and 'Sāgar' means 'sea' or 'ocean'. The word is used for the material creation as it is as difficult for spirits to get out of it as it is for a man thrown into the sea to get out of it. 3. 'Kāla' or 'Kāla Purusha' is the name commonly used by the Saints for Para-Brahma, i.e. the Presiding Deity of Brahmāṇḍa. As he is engaged in the work of creation, His influence is always exerted against the release of spirits. 4. The words used in the text are 'dhun' (i.e. dhvani) and 'Śabda' respectively. Both words are translated into English by the word 'Sound' and it does not appear possible to bring out the distinction in English 'Dhvani' is Śabda when it manifests or becomes creative. 5. 'Chaitanya Dhāra' refers to the spiritual current, i.e. the Spirit Current. 6. i.e. the Supreme Being.

Name 'Soami' is the Name of that *Purusha*, (i.e. of the Supreme Being) who is Indescribable, Infinite, Unlimited, Unfathomable and Nameless and from Whose Feet the Original Current (i.e. the Prime Sound) manifested in the beginning.

8. The Original *Dhara*¹ (Current), (i.e. the '*Dhvani*' or Prime Sound), i.e. the Prime Spirit is the Creator of the entire creation and hence it is the Mother of the entire creation and 'Soami' (i.e. the Original *Śabda*) is the Father of the entire creation.

9. When this Sound, i.e. *Dhvani*, or *Dhara* (i.e. Current) turns back in the direction of Soami (i.e. *Śabda*), it is known as 'Radha' and also as the lover and the devotee, and *Śabda* (i.e. Soami) is known as the Beloved and the Lord.

10. As long as the *Dhara* or the '*Dhvani*' (i.e. sound) flows, this '*Dhara*' and *Śabda* appear to be two different things, but when this *Dhara* turns back and merges in *Śabda* (i.e. Soami), the two become one and then the distinction between the two disappears.

Brief Description of the Creation.

11. The Current which manifested in the beginning of the creation stopped after descending some distance and, focusing there, it brought creation into existence there. This Region is known as *Agam Loka*² and the *Dhara* or Current which came and stopped there is known as *Agam Purusha*. This is the Region of the 'August Portal' of Radhasoami.

1. 'Dhāra' means current. 2. 'Lōka' means region. 'Agam' means 'Unattainable'.

12. When the creation of *Agam Loka* had been completed, a current manifested from there also and descended from there and stopped at some distance and, focusing there, it brought creation into existence there also. This Region is known as *Alakh Loka*¹ and the name of the Current is *Alakh Purusha*.

13. A current issued from *Alakh Purusha* also and in the manner described above descended downwards and the Region where it stopped and focused and where it brought creation into existence, is known as *Sat Loka*² and the Current is known as *Sat Purusha*.

14. So far the creation had been all purely spiritual and Merciful Radhasoami Himself is present in these regions. There are no troubles caused by *Kala* in this Grand-division, nor are there any pains and miseries or births and deaths. All these *Lokas* are known as the Region of the Merciful or the Region of Saints or the Region of Pure Spirit. The light in this Region is white.

15. The process of creation stopped at this stage and for a considerable time this was the entire creation. The spirits abiding in this Region are known as *Hamsas*.³ An infinite number of spiritual spheres were brought into existence round these *Lokas* and *Hamsas* abide in them and enjoy feeding on Nectar and getting the bliss of the *daršana* of the *Purusha* of their particular *Loka*.

16. The Current mentioned in the preceding paragraphs is extremely subtle and it cannot be seen in any manner, nor can one have any idea of its form. For example, when a magnet is brought near iron filings, it

1. 'Alakh' means Invisible, i.e. which it is not easy to see.
 2. 'Sat', i.e. True or Eternal. 3. 'Hamsa' is the name of a bird which is said to be spotlessly white. Saints have used this word 'Hamsa' for a spirit which is absolutely pure. Hence 'Hamsas' are spirits in their purest form.

attracts the filings by means of its current, but the current issuing forth from the magnet is not visible. Even this example is not correct in all respects but has been given only to give an idea about the subtleness of the Current.

17. The *Chaitanya* below the Region of *Sat Loka* was covered with vapoury substance of a darkish colour and as the distance from *Sat Loka* increased, the vapoury substance also became denser and denser just as something is covered over with layer after layer.

18. From below the Region of *Sat Loka*, a dark current having a blue tint issued. This Current was also spiritual like the current of the higher regions. This current prayed to *Sat Purusha* for permission to bring into existence a creation like that of *Sat Loka*. It was then ordered to go to the lower region to bring out a creation there. The name of this Current is *Niranjan* (i.e. *Kala Purusha*) and on descending down, it came to be known in *Brahmanda* as *Para-Brahma* and *Brahma*.

19. This dark current came down but it could not bring out a creation like what the currents of the higher regions had done after focusing in their respective regions. It then again prayed to *Sat Purusha*¹ and asked for help. Then a second current having a greenish yellow hue was sent down from there. This current came down with countless spirit-entities within it and then this second current and the first dark current both together brought into existence the lower creation. The name of this latter current is *Jyoti* and *Adya*² and in the lower region, i.e. in *Brahmanda*, it became known as *Maya*.

1. 'Sat Purusha' is the Presiding Deity of Sat Loka.

2. 'Mâyā' is also known as 'Ādyā', probably because it is one of the first currents of creation.

20. First of all, these two currents created *Brahmanda*, i.e. they brought into existence the creation of *Brahma*. The vapoury substance in this Region was to some extent clear and subtle and hence the creation of this Region is also subtle.

21. Thus below the *Sat Loka*, a Region was created which should be considered as the Portal to the Region of the Merciful and there is a vast expanse below it which is known as *Maha Sunn*. It is like a barrier between the Regions of the Merciful and *Brahmanda* (i.e. the Region of *Brahma and Maya*.)

22. And thereafter *Niranjan* and *Jyoti* created three more Regions which are included in *Brahmanda*. The lowest of these three Regions is known as *Sahasdal Kamal*, where the form of *Niranjan* and *Jyoti* is manifest and this Region is the Destination of all the religions which are prevalent in the world. In other words, no description of the regions higher than this is given in the books of any religion. Only *Yogeśvara Jnanis*¹ reached the top of *Brahmanda*, i.e. they went up to two Regions higher than *Sahasdal Kamal*, but they kept the secret of those Regions hidden and only gave hints about them here and there, but none of them reached beyond *Brahmanda*, except the *Sant Satguru* who has descended from the *Sat Loka* and knows the secret of the entire creation.

23. Three currents *Sat*, *Raj* and *Tam*, which are known as the three *Gunas*² and also as *Vishnu*³, *Brahma*⁴

1. Jīānīs who have attained the status of 'Yōgeśvaras'. A 'Yōgeśvara' is one who has reached the Region of *Brahma*. 2. The three *guṇas*, viz, *Sattva* (सत्त्व), *Rajas* (रजस्) & *Tamas* (तमस्) in reference to man, represent the qualities of (i) equilibrium or goodness-mood or mood of righteousness, (ii) energy and activity or passion-mood and (iii) inertia and resistance to action or darkness-mood. 3. 'Vishṇu' represents *Sat* or *Satogun*. 4. 'Brahmā' represents *Raj* or *Rajogun*.

and *Mahadeva*¹, manifested from the Region of *Sahasdal Kamal* and they brought into existence the lower creation which is known as *Pind*² and includes the six *Chakras*.

24. This lower creation includes gods, human beings and animals and the entire remaining creation of the four varieties is also included. The vapoury substance here was very dense, i.e. *Maya* or matter was very gross and therefore the creation of this region is also gross.

25. And the names of the four varieties of life are:—

- (i) *Jeroj* - those born from placenta ;
- (ii) *Andaj* - those born from eggs ;
- (iii) *Svedaj* - those born from water or perspiration ;
- (iv) *Udbhij* - those born from the earth, e.g. trees etc. and also those extracted from mines.

26. In this Region, accompanying the subtle and physical bodies, there are five passions, viz, (1) *Kama* (i.e. Desire), (2) *Krodha* (i.e. Anger), (3) *Lobha* (i.e. Greed), (4) *Moha* (i.e. Attachment) and (5) *Ahamkara* (i.e. Egotism) and there are four *Antahkaranas*⁴ also, viz, (1) *Mana* (Power of thinking), (2) *Chit* (Power of memory) (3) *Buddhi* (Power of discrimination), (4) *Ahamkara* (Egotism) and there are ten sense-organs, i.e. five knowledge-senses, viz, (1) eyes, (2) ears, (3) nose, (4) tongue which tastes and (5) skin, and five senses of action viz, (1) hands, (2) feet, (3) tongue which speaks, (4) reproductive organ and (5) rectum. All these are like

1. Mahādeva (i.e. Śiva) represents Tam or Tamogun.
 2. i.e. the Material-Spiritual Division. 3. There are 3 Grand-divisions in the Creation, the lowest being the Piṇḍ. It has 6 subdivisions or Lōkas and the six nerve-centres in the human body corresponding to these Lokas are known as Chakras. 4. The human mind is said to have four faculties, known as 'antahkaraṇas'.

tools and have been provided in physical bodies in these *Loḥas* of subtle and gross creation to enable the bodies to discharge their functions.

27. And in these *Loḥas*, i.e. in the Regions of subtle and gross or physical creation, *Maya* has created many enjoyments pertaining to all these sense-organs, and the mind and the sense-organs are indulging in those joys and pleasures.

28. The Current of the Spirit, which has descended from the Highest Region, first of all gives life to the mind, and the current, which issues from the region of the mind after contact of the spirit with the mind, gives life to the senses, and the same current, by coming into contact with worldly enjoyments and objects, carries the perception of joy to the mind by means of the same sense-organs. The spirit and the mind, located as they are in the physical body in this material region, have been carrying on this activity through the senses.

The Essence of the Spirit and the Mind and their location in the Pind.

29. It should now be noted that the Current of the Spirit has come down from the Region of the Merciful and is an *Anśa* of *Sat Purusha* Radhasoami. The word '*Anśa*' does not mean that it is a part or piece of something. The use of the word '*Anśa*' simply signifies that the essence of the spirit is the same as that of the Supreme Being. That Supreme Being is present everywhere, though in one Region He is manifest and without any covers and in other regions He is hidden, i.e. concealed within layers or covers and these covers or layers increased in number as the distance from the Region, where He is manifest, increased. Just as in an onion

or banana plant, there is layer over layer and every inner cover or layer is softer, cleaner and finer than the outer layer or cover, in the same manner, layers or covers of vapour-like substance, i.e. *Maya*, cover the spirit, i.e. the innermost cover or layer is extremely subtle and fine and the second is less subtle and the third is still less subtle. Similarly, in the Region of coarse matter, layers or covers are coarse, i.e. thick and the spirit is hidden within them.

30. And the idea in the words 'manifest' and 'hidden', will become clear from the example of water which is manifest on this earth in one place, i.e. in the sea and everywhere else, i.e. on land, it is hidden, i.e. it is hidden under layers or covers. That layer or cover over water is 4 or 5 cubits thick in some places and in other places, it is 10 to 20 cubits thick and in some other places, it is 40 to 50 cubits thick and in some others even thicker than this, but water is present everywhere and yet it is not possible, without removing that layer or cover, to see it or to utilize it in any way.

31. The second current emanated from *Niranjan*¹ (Whose Region is in *Brahmanda* and Who is also omnipresent in the lower regions) and is known as the Current of Mind, and Mind is that in which there is commotion, i.e. in which impulses or thoughts arise. This Mind has become coarser and coarser downwards from one stage to another and it makes the senses function.

32. The third current emanated from *Maya*² whose region also is in *Brahmanda*. *Maya* also is present in all the lower regions and has become coarser stage by

1. The Presiding Deity of Sahasdal Kamal, the 4th Region of *Brahmāṇḍa* from below, is known as *Niranjan*. 2. *Māyā* is the 'Śakti' of *Brahma* or *Kāla Purusha*, the Presiding Deity of the entire creation of *Piṇḍ* and *Brahmāṇḍa*. It is the source of all creation on the physical and mental planes, i.e. of all creation where matter is mixed up with spirituality to a greater or lesser extent.

stage according to the thickness of the covers. It is from the substance of this *Maya* that the physical body and the senses etc. have been created and these are energized by the vitality supplied by the spirit, whose current spreads in the body through the mind.

33. The real seat of the spirit in the physical body is at the *Til*¹ which is situated at some distance behind the point between the two eyes and it has spread in the whole body from this very centre. In the wakeful condition, the seat of the spirit is in the two eyes. When the current of the spirit is withdrawn inwards and upwards, the physical body and the senses become useless, i.e. they altogether cease to function.

34. The seat of the mind is below the chest at the lower end of the sternum and it is from there that the current goes to the senses and then spreads to the entire body but as long as the current of the spirit does not come down from above to the seat of the mind, the mind is not able to function at all.

35. Different parts of the body have been created out of the Current of *Maya* which has become very coarse at many places and this *Maya* is present in the entire physical body.

Condition on withdrawal of the Spirit.

36. When the pupils of man's eyes are withdrawn inwards, man immediately becomes unconscious and his physical body becomes useless and so also the mind and the senses.

37. Similarly, when there is very great withdrawal of the Spirit Current, the man dies and if the withdrawal

1. i.e. the Third Til or 6th Chakra.

is comparatively less, the man becomes unconscious or he goes into sleep and thus becomes unaware of the physical world.

38. This proves that the entire functioning of the body depends upon the Current of the Spirit and it is clearly observed from the eyes how this Current comes down from above, i.e. from the brain, first to the eyes and then it spreads to other parts of the physical body and at the last moment, this Current turns back along the same path from its seat near the eyes and moves inwards and upwards and leaves the physical body, for, at the time of death, the withdrawal of the Current begins from the toes of the feet and gradually proceeds upwards and when the pupils of the eyes turn upwards, i.e. are withdrawn, death of the physical body takes place,

39, From what has been stated above, it is further established that when the spirit has its seat in the eyes in the wakeful condition, one experiences pains and pleasures of the physical body and the world and also anxieties and worries, but when even a little withdrawal inwards takes place, one does not remain conscious of either the physical body or of the world, nor do the pains and pleasures of the physical body and the world affect him. For example, when the doctors administer chloroform, the Current of the Spirit is withdrawn and then they operate upon the body but man is not conscious of this. This clearly shows that the body and the senses are lifeless and the spirit alone is vital and intelligent, and the body and the senses also get their life and intelligence from the spirit and when the connection with the spirit becomes loose or is broken, this body and the senses become useless or become dead.

40. It would appear from what has been stated above that if a person wants to escape, during his life-time, from the pains and pleasures of the world and the physical

body, he should follow such a method that he may, whenever he so likes, withdraw his spirit from the centre near the eyes inwards and upwards as much as may be desirable and necessary. He would not then be affected by the troubles and comforts of the physical body and the world.

Three Grand-divisions of the Creation.

41. The Saints have divided the entire creation into three Grand-Divisions and those three divisions are:—

(i) First Division—It is the Region of pure spirit, i.e. pure spirituality, and the *Loḳas* of that Division and the entire creation in those *Loḳas* are purely spiritual, i.e. subtle, and the entire Division is known as the Region of the Merciful and also as the Region of the Saints.

(ii) Second Division—As has been stated above, vapoury substance, i.e. *Maya*, manifested from below the First Division. All the colours from the red to the blue, i.e. all dark colours, are the colours of Mind and *Maya*. In this Division, subtle *Maya* envelops pure spirit in the form of covers or layers, i.e. the bodies in this Division are of subtle *Maya* and the spirit is located in these bodies and functions in that Region. This Division is known as *Brahmanda*.

(iii) Third Division—In this Division, the pure spirit is enveloped by the covers of gross *Maya* in addition to the covers of subtle *Maya* and on account of this reason the *Loḳas* here are gross and the creation also is extremely gross, i.e. physical. The six *chakras* of the *Pind* are included in this Division.

Condition of the spirit and its behaviour on this earth and how it can get out of this Loka.

42. This our earth is in the Third Division and for this reason the creation here is gross and the spirit is concealed within many covers. If the seed of any tree is examined, it will be found that there are many covers or layers over it and within those layers, there is the kernel of the seed and somewhere within the kernel of the seed is the seat of the spirit from where, at the time of germination, the germ sprouts, i.e. the first current issues forth and these covers or envelopes or layers are known as its body.

43. Similarly, the spirit of man is also hidden within many covers, i.e. bodies, viz, (i) the physical body, (ii) the subtle body and (iii) the causal body and every day the spirit moves within these three bodies.

44. It would be clear from what has been stated above that this Region is not the Region of the Spirit because it is the Region of *Maya*, and *Kala* and *Maya* dominate in this Region and the spirit is subservient to them. Although all work and activities in the Region are being carried on by the vitality supplied by the spirit, the tendency of the spirit is downward and outward here and therefore its currents flow here mixed with the currents of the Mind and *Maya* (i.e. matter) and the influence of mind and matter is predominant in them. The tendency of the *Jiva* is therefore largely towards the world and its enjoyments.

45. Hence as long as one does not come into contact or does not get the opportunity of associating with someone who may be the denizen of some higher region or who is proceeding in that direction and, after learning from him the secret of the path and the

method of proceeding on that path, he does not begin to turn away gradually from this plane or region, the power of mind and matter would not really be reduced till then, nor would his old habits, nature, desires and way of life which he had formed in the association of worldly people, change.

46. Associations, scenes and experience, in whatever company or profession one may be, exert great influence over man. In other words, a man's mode of life, his behaviour and desires would be in conformity with the society he keeps, with the things he sees with his own eyes and also with his experiences and sufferings, and he would work hard and make efforts with all his attention for the fulfilment of such desires as may be strong in his mind.

It is necessary to make effort for the achievement of eternal and perfect happiness and this is what is called Paramartha.

47. All the people are striving to obtain pleasures of the world and adopt ways and means to remove troubles. All the pleasures of this world are, however, enjoyments of the mind and the senses and are transitory, insignificant and gross, and even if anybody does get all these pleasures, most certainly he would have to leave them one day at the time of his death. And if at that time, the desire for those pleasures continues strong in his mind and if he has spent all his life in securing those pleasures, he would have to take birth in accordance with that desire and the nature and habits that he develops, and thus the cycle of births and deaths would in this way continue for ever and he would continue to suffer pains and pleasures and whatever efforts he may

make, he would never get freedom from the pains and pleasures of the physical body.

48. One should therefore understand that whatever happiness, knowledge, joys and pleasures there are, are all experienced with the help of the Current of the Spirit and if that Current does not participate or is withdrawn, all this happiness, joy and knowledge would disappear. When each single Current of the Spirit has so much joy and pleasure within it that men are entangled in them, how great would be the happiness, joy, bliss and knowledge of that Region of Spirituality, i.e. the Region of Pure Spirit, from which all the spirit-entities have descended ?

49. Hence, it is desirable for everyone, male or female, that he should make some effort at least to obtain that perfect bliss. And as he continues to make effort, he would ascend from this low region to higher regions and get special happiness and would gradually one day attain the Reservoir of Perfect and Eternal Bliss, and that Region also, which is the Reservoir of Pure Spirit, is eternal and the happiness there is also eternal.

50. Whosoever does not believe in this, would remain confined to this low region and would again and again suffer pains and pleasures by assuming physical body in higher and lower forms of life and in higher and lower regions and would suffer the results of his spiritual activities and *karmas* (i.e. actions) in those forms of life.

51. Moreover, man has three kinds of powers, viz, (i) powers of the physical body and the senses, (ii) powers of the mind and the intellect and (iii) powers of the spirit. Whosoever makes effort and awakens all these three kinds of powers is known as superior to all others and can attain a high region and can also learn the secret of the Supreme Being, while one who simply awakens the

powers of one kind, would get benefit to that extent only, but nobody can attain the status of a person who by means of practices, awakens the powers of his spirit and such a person would become dear to the Supreme Being and the entire creation would carry out his wishes

52. One can therefore understand that a person who has not awakened the powers of even the physical body and the senses, can work only as a coolie or can only plough fields and thus feed himself and his family with great difficulty and would remain ignorant like animals, while one who has awakened these powers e.g. one who has learnt tailoring, writing, photography music and playing on musical instruments etc. can get considerable benefit from his labour.

53. Similarly, he who awakens his intellectual powers and also acquires learning by study in school and repeated effort, secures a very high position in life as an officer, doctor, judge, *munsiff* or an honorary magistrate. It would thus be clear what a great benefit he gets from his labour and activities and how highly he is praised and respected by people. Moreover, he controls thousands and lacs of people.

54. And those who awakened their spirit, i.e. the powers of their spirit, by means of *Abhyasa*, e.g. Saints like Kabir Sahab and Guru Nank Sahab, incarnations like Lord Krishna, Shri Ramachandra and Mahatma Buddha, *Mahatmas* like Vyasa, Vasishtha etc., Prophets like Lord Christ and Prophet Mohammed and others, and *Auliyas*¹ etc. became recipients of great honour and fame. Men, women and children in different countries honour their name and consider their *Bani*² and discourses as means

1. The word 'Auliyā' is plural of the Persian word 'Valī'. 'Valī' is one who has attained nearness to God. 2. 'Bānī' is a word used collectively for the poetical and prose literature produced by a Saint or Sādh.

of attaining salvation for themselves and they worship them with very great faith and love and cherish their memory and though hundreds and thousands of years have passed, their Name and *Bani* even now produce as great an effect as they did in the past.

55. It should be noted that it is the duty of every man and woman that he should awaken at least to some extent all those three kinds of powers by means of continued practice.

56. These powers of those people who will not awaken them would remain dormant as hitherto and such people would be bereft of the benefit which can be had by awakening these powers and would thus remain unfortunate.

57. It is necessary for, and is also a duty of, every man to awaken to some extent the powers of the spirit at least from out of all these powers of different kinds because it is by doing so that it would be possible for him to achieve the ultimate good of his *Jiva* (i.e. the spirit) and to reach the Region of the Supreme Being and there attain perfect bliss, otherwise one would always remain entangled in this region of darkness (i.e. in the meshes of *Maya*) and undergo pains and pleasures in different physical bodies and suffer pangs of births and deaths.

58. Moreover, a perusal of paras 36, 37, 38, 39 and 40 would show that at the time of death the spirit returns by way of the eyes, i.e. when the pupils of the eyes turn upwards, death takes place. Now it is necessary and desirable for everyone, male or female, that he should try to open up this path, i.e. to traverse this path, as far as possible, before the time of death and should see for himself the creation there, and experience the majesty and glory thereof. And he should

during his lifetime experience, with his mind and spirit, to some extent the bliss and joy which one gets in a larger and larger measure while thus going upwards. If he does so, he would experience only very little grief at the time of his death and also at the time of great trouble or pain or worry and if he turns his attention inwards on such occasions, he would immediately get at least some relief.'

59. Such an *Abhyasi* would internally get the proof of the Grace and Mercy of the Supreme Being and also the proof of the Supreme Being remaining by his side and being Omnipresent and Omniscient and thus his love for and faith in the Holy Feet would go on increasing day by day and his worldly affairs also would easily be managed according to the Will and Pleasure of the Supreme Being and his mind would develop natural detachment from the world and its objects, and his devotion would go on increasing so that he would himself see his true salvation being achieved day by day.

60. This alone is known as true *paramartha*. It consists in the spirit being made to ascend by the path by which it had descended to the *Pind* from the Region of Radhasoami and then made to attain the Original Abode and after reaching the Holy Feet of Merciful Radhasoami, Who is the True Father and Mother of everyone, to get the joy of His *daršana* and bliss.

61. In the Religion of Saints, greatest importance is attached to the Supreme Being and He alone is worshipped. And that worship is not external. Striving to meet Him after learning His secret is His worship and increasing love for and faith in his Holy Feet day by day is devotion to Him.

And as the True and Supreme Being is present everywhere and human form is the best form of life in this Region, the manifestation of the Supreme Being is much greater in human form than anywhere else in this Region. Hence, whosoever desires to meet the Supreme Being or to see His refulgence and glory should try to learn His whereabouts and His secret and search for Him within himself, because the human form is a miniature of the entire creation and whatever creation exists outside is present within the human body on a small scale, just as there may be a big picture and there may be a small copy of it but everything is found in both the pictures, big and small, in right proportions.

62. Whatever external worship is there, is of the imitation or it is of the creation lower than man. The worship of Deities of these two kinds is far away from Truth, and if it has no connection with Truth, i.e. if the secret of Truth which is within man is not known, nor is one aware of the method of contacting the True Being, all worship is useless and meaningless, because one can never attain Him by such worship as long as one does not come into contact with One Who knows the secret, and does not learn the secret of the method from Him and then practise that method internally.

63. And that secret and that method, i.e. the method of *Abhyasa* can be found these days only in the Radhasoami Faith and no other religion even makes any mention of that secret and that method. And that method of *Abhyasa* is such that a boy, a youngman or an old man or man or woman, can perform its practice without any risk or danger or any obstacles.

64. In other religions, *Pranayama*¹ has been

1. 'Prāṇāyāma' i.e. control of the Prāṇas, generally known as breath control. Prāṇāyāma is one of the eight parts of the Ashtāṅga Yōga of Patanjali.

declared to be the best method or the best form of *Yoga*, but it is so difficult and dangerous that even ascetics cannot perform its practice successfully. Under these circumstances, householders and particularly ladies cannot obviously observe the restraints imposed by the system, and perform the practice of controlling the breath and making it ascend upwards. Hence such people cannot under any circumstances get salvation by following those religions.

65. The *Acharyas*¹ of these religions have taught that one should traverse the path with the help of the current of the *Pranas*², i.e. they have taught the *Prana Yoga*, but the Saints have suggested that one should traverse the path with the help of the Current of the Spirit. One should therefore consider whether the current of the *Pranas* or the Current of the Spirit is superior. During sleep, the current of *Pranas* continues to function but all the activities of the mind and senses are suspended and in the wakeful condition, when the Current of the Spirit focuses in the region of the eyes, all the functions of the body, the mind and the senses are resumed. This clearly shows that one who would proceed with the help of the Current of the Spirit in the direction of the Original Abode would easily reach there and his mind, senses and the body would soon be brought under control and there would be no danger or risk of any kind on the way, while it would be impossible for one who proceeds with the help of the current of *Pranas* to control his *Pranas* and make them ascend without observing those rules and restraints which are

1. The word 'Āchārya' originally meant 'one knowing or teaching the 'Āchāra' or rules of conduct. It has come to be used for a spiritual guide or teacher. 2. The Śakti or vital power (or vital airs) which keeps a man alive. Generally Prāṇas (vital airs) are considered to be five, viz, Prāṇa, Apāna, Vyāna, Udāna and Sāmāna. These function in different parts of the body.

very hard and difficult and cannot be observed successfully by a householder or even by an ascetic. Hence this path is altogether closed and people merely talk about or write regarding this practice. And even if some ascetic is able to perform this practice successfully to some extent, it is definitely impossible for other ascetics and all householders to perform it successfully. What is then the use of speaking about such a path? One cannot get the benefit of its practice by describing the method in books or speaking about it.

66. Hence it is necessary and desirable for every one, whether male or female, to believe in the efficacy of the practices taught by the Saints and to perform them as far as one can, because, without following this method, it is not possible to escape from the pains and pleasures of the world and of the physical body and the pangs of births and deaths, nor can true and perfect salvation (i.e. redemption) be attained.

Surat Sabda Yoga described.

67. *Abhyasa* or practice is known as the *Surat Śabda Yoga* and it consists in making the spirit contact the *Śabda* and then ascend upwards with its help. *Śabda* does not mean merely 'Sound' but it means the spiritual current, because wherever any current flows, it is always accompanied by sound. The current is not visible but one recognizes it by means of the sound which accompanies it. For example, the real form of man (i.e. his spirit) is not visible but when man speaks, it appears that the spirit is present within him and is functioning. This entire creation is functioning through the help of *Śabda* and this *Śabda* is an indication and manifestation of *Chaitanya* (i.e. Spirit) in the creation.

Where there is no *Śabda*, there is no *Chaitanya*, i.e. the spirit is latent there.

68. The object of making the *Chaitanya* spirit contact the *Chaitanya Śabda* is that the Spirit which is the Current of *Śabda* should be turned backward towards its Original Abode with the help of the sound current and there is nothing which can compare with sound for providing light and showing the way in darkness. If any man forgets his path on a dark night in the jungle and if on account of the sky being overcast with clouds, there be no light of any kind from the moon, the stars and lightning and there may be no torches etc., that man can reach a nearby village by listening to and following the direction from which the voices of the village people come.

69. Similarly, this sound of *Anhad*¹ *Śabda* which fills the being of every man and which always resounds without the help of a tongue or any other instrument comes from the Highest Region, i.e. from the Abode of the Supreme Being and stops at every Region on the way and again proceeds from there with the current issuing forth from that Region and is thus present in the entire creation all along from the topmost region down to the lowest region in a slightly modified form and pervades the human body. If anybody finds out the secret and details of this sound, i.e. finds out the details of the sound of different regions from one who knows the secret and, listening to it with one's full attention, starts on the path beginning from

1. Sound (Śabdas) are of two kinds, viz, those produced by the striking of one thing against another and others for which this striking of one thing against another is not necessary. The former are called 'Āhata' and the latter which reverberate of their own accord are called 'Anāhata'. All spiritual sounds are of the latter variety. The word 'Anhad' is Hindi form of the correct Sanskrit word 'Anāhata'.

the eyes, he would everyday get nearer and nearer to the Region from which that sound is coming and from there would contact the second sound and then proceed and thus, by traversing all the stages on the path, he would one day reach the Region of the Supreme Being Merciful Radhasoami.

70. The Supreme Being is Formless and Incorporeal. Nobody can contemplate on Him in any way but, with the help of the *Śabda* which has emanated from the Feet of the Supreme Being, the devotee can reach there because *Śabda* is the first manifestation and indication of that Supreme Being and just as the Supreme Being is Formless, the *Śabda* is also formless but it gives very great help during contemplation, i.e. it helps the devotee to reach his Deity. In this manner, the devotee, by contemplating on the Formless, can reach the Formless Region and certainly there is no other path or method at all for surely reaching there, direct and so easily and without any risk or danger, for no current has been created superior to the Current of the Spirit which is also the Current of *Śabda*. This Current of the Spirit is the creator and life-giver of all other currents. Even the current of *Pranas* is itself vital and active on account of the vitality which it receives from the Current of the Spirit, i.e. the Current of Life. Thus no other method superior to the method of the *Surat Śabda Yoga* has ever been devised, nor can it possibly be devised.

71. Everybody must be knowing that the attachment and love of *Surat* (i.e. the Spirit) for *Śabda* is natural and genuine. For example, a man may be going on some very urgent work but if he hears some good music on his way, vocal or instrumental, he would surely stop there for a short while and listen to it with eagerness and not only men but even animals love the sound of musical instruments and sweet voices and listen to them very

attentively and carefully and appear to be pleased. The reason is that Śabda is the Reservoir of the Spirit and the Spirit itself has the form of Śabda¹ and therefore its love and attraction for Śabda is natural and true. The spirit and the mind feel overjoyed on listening to sweet tunes and people follow from place to place singers and those who play upon musical instruments and sometimes they begin to dance with joy and even become unconscious when the joy is ecstatic.

72. Everyone, who is really eager, may perform the practice of *Surat Śabda Yōga*² for a few days, i.e. for about six weeks and examine and test it for himself, for the Radhasoami religion is a practical religion and not a religion in which cleverness in conversation or matters of learning and intellect may find a place. Learned people, on account of the pride of their intellect, do not care to listen, carefully and attentively and without prejudice of any kind, to the teachings of the Saints and therefore remain bereft of the real benefit and they do not know the secret of the True Supreme Being or of the path and the method to meet Him. They feel satisfied with mere talk and do not make any progress at all and they are proud that nobody knows as much as they do, though in reality they are quite unaware of the True Secret of the Supreme Being and of the Current of the Spirit (i.e. *Jiva* or *Surat*³) and *Śabda*.

73. Those persons who are true seekers and have an earnest desire for *paramartha* and have no attachment for any particular religion or method or any prejudice in favour of it and who are not so proud of their learning and intelligence as to think that they know and understand

1. The Prime Current of the Supreme Being manifested in the form of Śabda or Sound. 2. The Yōga practice by means of which the Surat, i.e. the spirit, is made to establish contact with Śabda. 'Surat' from Sanskrit 'Svarata', 'that which is absorbed in itself'.

everything, are fit for performing the practices of the Radhasoami Faith and only they would be happy to learn about the teachings and the secret and the method of the practices of the Radhasoami Faith and would believe in their efficacy with all their heart and, by acting in accordance with the teachings, achieve the desired result, i.e. they would in their own lifetime get proof of their true salvation and *Mukti*¹ being achieved and on reaching the Region of the True Being, get the bliss of His *daršana*² and would thus be saved from the pangs of births and deaths and the pains and pleasures of the physical body.

**Love and eagerness for paramartha are necessary
for a devotee of the Radhasoami Faith.**

74. No worldly activity, whatever it may be, can be accomplished properly without earnestness and love, i.e. as long as the mind and senses do not engage in any such activity with full attention, it cannot be accomplished well. How can then the search for *paramartha* and *Abhyasa*³ be carried out without giving full attention? Hence, it is necessary for a true *paramartha* of the Radhasoami Faith that he should attend the Satsang and perform the practices in an attitude of love, and it is only then that he would realize its benefit, otherwise, all his activities would be performed with indifference and he would feel no joy in them, nor would his love and faith increase.

75. Love which is accompanied by faith is more

1. i.e. salvation. 2. 'Daršana' refers to vision one may get on the spiritual plane. 'Daršana' may be of the Form of the Satguru or of the Supreme Being or of any Deity of some higher spiritual region. 3. Vide Note 8 on page 2.

dependable and can last longer and one can get great benefit from it and the Grace of the Supreme Being Merciful Radhasoami would also be available in large measure. This faith can be developed by attending Satsang.

76. 'Satsang' is association with the *Guru* or a *Sadh* and the *Guru* and *Sadh* should be a follower of the Religion of Saints, i.e. the Radhasoami Religion. In such a Satsang, there will be no mention of quarrels, disputes, stories, worldly entanglements and such other things and only the following matters will be dealt with:—

(1) Glory of *Sat Purusha* Merciful Radhasoami and the secret of the path and of the various stages and the method of traversing the path;

(2) Method of developing love for and faith in the Feet of Merciful Radhasoami and the *Guru* ;

(3) Engendering, in one's mind, of the condition of indifference to and detachment from the world and its enjoyments ;

(4) Description of those obstacles which the mind and *Maya* create to prevent an *Abhyasi* from proceeding on the path ;

(5) Description of the experiences which an *Abhyasi* gets at the time of Satsang and his *Abhyasa* ;

(6) Description of the ascent of the spirit to higher regions and the conditions therein.

77. If one sits in the Satsang and listens to the discourses with attention, many doubts and misgivings are removed and a *Jiva's* longstanding regard for and attachment in many things of the world also become weaker. In this way, *Jiva* gradually becomes fit for

1. 'Satsang' is 'Sang', i.e. association with 'Sat', i.e. with the *Sat Purusha* or the *Satguru*.

performing the practices of the *Surat Śabda Yoga*, while those who have not attended Satsang and have joined the Faith, i.e. have merely got themselves initiated after hearing about the superiority of the practices and have begun to perform the same, would not be able to perform the practices as successfully as they should, nor would they get any joy in them, for as long as doubts and misgivings are not removed and there is no internal purification, the mind and the spirit cannot engage in the practices with full attention and cannot perform them correctly.

78. In the same manner, when one sits in the Satsang and listens to the description of the Supreme Being Merciful Radhasoami and His Region and learns the secret of the path and the superiority of the *Surat Śabda Yoga* and thoroughly understands it with his intellect, he would then beget, in his mind, some faith in the statements of the Saints and it is only when, by performing the practices according to the degree of his faith, he would get joy as well as experience of the Grace of Merciful Radhasoami internally, that true love for the Lord would be engendered in his heart and his faith would also grow and then his eagerness for performing the practices would also increase.

79. Unless one has, to some extent, such eagerness, love and faith as are described above, it is very difficult to traverse the path internally or to receive any revelation of the Glory of the Lord, because as long as some eagerness, love and faith do not fill one's heart, his spirit, mind and the senses would not get concentrated and would not apply themselves to the practices, nor would he get any joy in them and therefore the *Abhyasi*, after performing the practices for some time, would feel weary and disappointed and will give them up and, considering the statements of the Saints as meant merely to amuse people, would discard them.

80. Love or affection is but another name of the Force of Attraction (i.e. *Quvvat-i-jaziba*)¹. It is on account of this force that the entire creation, which has come into existence through the combination of small particles and atoms, is being maintained and it is also on account of this force that all the bodies, i.e. all forms in the creation, are being maintained and are carrying on their functions. If there were no love, nobody would have contacts with other people, nor would he apply his mind to any work.

81. When all the functions of the creation are carried on through love, and, as a matter of fact, the entire creation is being maintained only through love, how can then the activities of *paramartha* by means of which the spirit (i.e. the *Anśa*²) strives to meet the *Anśi*³ (i.e. its Reservoir) be carried on without love and how can there be contact between these two without real eagerness?

82. The Supreme Being Merciful Radhasoami is the Reservoir of Love and the Spirit which is His *Anśa* or current is also Love. Hence, as long as the Spirit does not generate love, it cannot establish contact with its Reservoir. In other words, the activity which consists in traversing the path and reaching that Reservoir (and is known as the practice of the *Surat Śabda Yoga*) cannot be correctly carried on.

83. It is clear from the above statement that as long as one does not develop faith and devotion in his mind by attending Satsang and his doubts and misgivings are not removed, love cannot be engendered in his heart. It is therefore desirable and necessary for

1. Power of attraction. 2 & 3. 'Anśa' means an emanation ; 'Anśi' means the source of 'Anśa'. The relationship between 'Anśi' and 'Anśa' can be easily understood by taking the 'Anśi' as ocean or sun and 'Anśa' as drop of water or a ray of the sun respectively.

every true seeker and earnest *paramartha* that he should first attend Satsang of the Radhasoami Faith and carefully listen to the discourses there and understand them and thus get his doubts and misgivings removed and then start the practices. If he does so, he will experience its benefit soon and later on his progress day by day would also be maintained according to the intensity of his devotion.

Virtue and Vice (good and bad deeds) as understood in the Radhasoami Faith.

84. In the Radhasoami religion, good and bad deeds, i.e. virtue and vice, have been explained in such a manner that no doubt or occasion is left for any criticism by anybody. The followers of many sects and many religions have listed many things as virtues and many others as vices, but there is great disagreement between them, i.e. there are certain things which are considered as vices according to one religion or in one country but in another country and according to another religion, they are considered as virtues or in one and the same religion they are considered as vice at one time and as proper at another time. For example, killing of living beings is generally considered as cruel, but it is prevalent among meat-eaters. The killing of man is a sin, but in war it is considered desirable. It has been considered undesirable to forcibly take possession of the land and property of one's neighbour or to use force against him, but princes and kings feel enraged on trifling matters and attack weaker princes in their neighbourhood and take possession of their country and this action is considered as conquest. It has been considered a sin to take possession of anyone's property or touch the wife of another person, but kings, after gaining victory, generally order the plunder of

cities and then their army kills a large number of innocent men and women and plunders their property and criminally assaults women. Similarly, it has been considered improper to tell lies for one's own selfish ends, but in diplomatic activities of the princes, their representatives talk all sorts of things and misinterpret their correspondence in such a way that their meaning and purport are beneficial to their own side and all this is considered as wisdom and efficient working. Similarly, if a *Vakil*¹ or *Mukhtar*² can show white as black and black as white in civil or criminal suits with the help of law and the force of his arguments, he is considered as very intelligent and clever.

85. According to Radhasoami religion, any activity that may take the spirit to the Holy Feet of the Supreme Being Merciful Radhasoami is accepted as virtue and as a good act, and any activity that takes the spirit away or farther from Him is considered as vice and a bad act and these good and bad acts relate to individuals personally.

86. The Supreme Being Merciful Radhasoami is the Prime Source of everything. It is from His Holy Feet that the Current first issued and came down to the lowest point bringing creation into existence on its way. The spirit or current, the tendency of which, through the action of the mind and the senses, is outwards and downwards and which is engaged in outward and downward activities, would gradually get farther and farther from the Supreme Being, while the spirit which, after learning the secret and the method of the Religion of Saints, begins to turn its direction towards the Holy Feet of the Supreme Being and begins to perform the practices with sincere and strong determination to reach the August Presence of Merciful Radhasoami and to

1. Lawyer. 2. Lawyer of a lower grade.

have the joy of His *daršana*, would gradually get nearer and nearer to Him and would reach His Holy Feet one day. Performance of the practice of the *Surat Śabda Yoga* with such an attitude is a good act and also virtue.

87. Really good and bad acts are verily those which have been described above. Mention would now be made of such acts as pertain to man's mundane activities in this world and the criterion regarding these is that those acts which one does not like for himself, should not be liked by him in regard to others as well, i.e. he should himself behave towards others in the manner he wishes others to behave towards him. If one does so, he would not cause any grief or trouble to anyone and therefore this would be virtue and such acts would be good acts and acting against this principle would be vice and a bad act. In other words, it is vice to cause harm or grief or trouble to others by one's thought, word and deed for one's own personal comfort or selfish ends and it is virtue to benefit others or to make them happy without any selfish motive. If one cannot do any good or provide comfort to another person, he should not at least give any trouble either to anybody.

88. The Supreme Being would be pleased with the person, who would keep in view these two kinds of acts, good and bad, and behave intelligently, and would also grant him love and devotion, i.e. nearness to Himself and His own love, while the person who behaves against this principle would day by day get farther and farther from the *Darbar* of the Supreme Being and, living in the Region of Darkness, would suffer pains and pleasures in different forms of life in the cycle of births and deaths.

89. Very great emphasis is laid in the Radhasoami religion on the advice that the devotee should act according to the instructions given above and then his love and devotion would go on increasing day by day

and he would also get bliss and joy in his practices as well. If anybody deliberately shows carelessness in acting on these instructions, he would meet with trouble as a result of his actions and remain deprived to some extent of love in the Holy Feet of the Supreme Being.

True and Supreme Being does definitely exist in this creation and the Jiva. i.e. the Spirit, is His Ansa.

90. If anybody doubts that there is some True and the Supreme Being, he is told that the spirit is present everywhere, but it cannot perform any function without the help of a spirit more *chaitanya*¹ than itself. For example, *Chaitanya* is present on this earth also, but there can be no creation here without the light and heat of the Sun, nor can it be maintained and this Sun along with its family (i.e. its planets) is revolving round another Sun higher than itself and that Sun is the Centre of Attraction for our Sun, i.e. this our Sun is deriving vitality and energy from that Sun. This much we know from our knowledge of heavenly bodies and with the help of telescopes. The Saints further declare that beyond and higher than that bigger Sun, there are three other Suns, each bigger than the other and above all of them is the Abode of Radhasoami Who is the Lord of all and is the Original Source of everything. It is thus quite clear that there is one Lord over the other and Radhasoami is the Lord of all. The Radhasoami Region is infinite and unlimited and there is no region or creation beyond it.

91. Those who, on account of their ignorance and

1. The word 'Chaitanya' or 'Chetan' means Spirit or spiritual. Thus anything which is 'Chetan' or 'Chaitanya' would have the attributes of Spirit, i.e. it would be self-existent, all-intelligent and blissful.

lack of knowledge, say that there is no Supreme Being and that this creation has automatically come into being from matter (i.e. *Maya*) are greatly mistaken. It is quite evident from the functioning of their own bodies and of this *Loka* that the entire creation is connected with and all its activities are controlled from the highest and the loftiest region. Just as all the activity of the physical body depends on that current which descends from the highest point in the brain of man and spreads throughout the body with the help of the nervous system, in the same manner, entire functioning of this *Loka* and of the creation of other higher and lower *Loḳas* is carried on by the highest and the greatest Sun and that Sun is the Supreme Being and is Omniscient, Omnipotent and All-knowing, the Greatest Organizer, the Creator of all and the Supplier of Vitality to the entire creation, i.e. He is the Life of all forms of life. If no current would come from that High Region through all the intermediate regions, the entire creation would disintegrate and would come to an end.

92. It is quite evident from the creation of this *Loka* and also from the formation of the physical body that there is special skill, power, will and purpose as well as intelligence in the creation of every physical body and every part of it. How could these qualities then become manifest without there being an Omnipresent and Omniscient Supreme Being? Moreover, the influence of the Omnipotence of the Supreme Being over entire *Maya* and material substances and forces is clearly visible, i.e. all these have come into existence under His Orders and are even now dependent on His Orders and are everywhere acting in accordance with His Will and Pleasure and with the vitality derived from Him.

93. And the *Surat* (i.e. the Spirit) or *Jiva* is the *Ansa*

of that very Supreme Being. It may be observed that when the spirit manifests in any body, e.g. when the germ from the seed of any tree sprouts, i.e. the prime current of the spirit (in the seed) manifests, all the forces, e.g. force of cohesion and electricity, light and the five *tattvas*¹ and the three *gunas*², jointly attend to the needs of that body and engage in its development and maintenance with materials drawn from the atmosphere and as long as the spirit remains in that body, all of them work in harmony inspite of the fact that they are all opposed to each other and contrary to one another, and as soon as the spirit leaves the body, they immediately work in contrary directions and destroy the form and complexion of the body.

94. It is evident from the above statement that all the *tattvas*, *gunas* and forces are subservient to the spirit. Wherever the spirit manifests itself, all these things gather together and function in subordination to it and when the spirit leaves the body, they all disperse and merge in their respective elements. And as this spirit alone in this *Loĳa* is true and it is with the help of this spirit that the entire creation appears to be true, (i.e. all physical bodies are functioning), and this very spirit makes all bodies and forms *chaitanya* and it is only through its help that one experiences all joys, pleasures and ecstasy, this spirit is thus found to have the *Sat*³, *Chit*⁴ and *Anand*⁵ form. As the spirit is immortal and indestructible and *Śabda* is its manifestation, it is proved to be the *Anśa* of the Supreme Being Who is like an Ocean and also *Sat*, *Chit* and *Anand*. In other words, the essence of the Spirit and the Supreme Being is one and the same.

1. The five *Tattvas* or elements represent the five conditions of matter, viz, solid, liquid, gaseous, incandescent and ethereal.

2. Vide Note 2 on page 7. 3. i.e. self-existent. 4. i.e. all-knowing.

5. i.e. blissful.

95. When it is established that there is certainly a Supreme Being Who is *Sat*, *Chit* and *Anand* in form and Omnipotent and Omniscient, and *Surat* (i.e. *Jiva*) is His *Ansa*, this spirit would not get perfect bliss as long as this *Ansa* does not reach the *Ansi*¹, i.e. the drop does not reach the Ocean or the ray does not return to its own Sun and further that as long as it remains within the Region of *Maya*, the covers of *Maya* would continue to envelop it, i.e. the spirit will have to assume physical bodies and also to undergo pains and pleasures and the pangs of births and deaths in association with the bodies.

96. Hence, whosoever wants to escape from these troubles and to attain perfect bliss, must perform *Abhyasa*² according to the Radhasoami Faith, leave the Region of *Maya* gradually and proceed in the direction of his Original Abode and should not entertain any doubts regarding the existence of the Supreme Being, otherwise he will have to repent very much after death and the repentance felt at that time would be of no avail.

Worship of Deities, Incarnations and gods of lower grade, and its result.

97. Those persons who accept others, (i.e. gods and incarnations) as the Supreme Being and worship them, cannot achieve perfect and true salvation. And those who consider *Paramēśvara*, *Brahma* or God as the Supreme Being are also ignorant of the True Supreme Being Merciful Radhasoami and hence they also cannot get out of the meshes of *Maya* and cannot therefore escape from the cycle of births and deaths because

1. Vide Note 1 on page 36. 2. See Note 8 on 'Abhyāsi' on page 2.

Brahma and *Iṣvara* and *Parameśvara* or *Paramatma* are each an emanation of *Sat Puruṣa* Merciful Radhasoami and have close contact with *Maya*, i.e. they are, jointly with *Maya*, engaged in the work of creation. One who attains the Region or *Loḷa* of any one of them by performing devotion to them would become happy for a long time, but would not be able to escape from births and deaths.

98. Other incarnations, that there have been, were all incarnations of *Brahma* or *Vishnu*, and *Brahma*, *Vishnu* and *Mahadeva*, (i.e. the three *Gunas*), are very superior gods and other gods were created by them. Hence, whosoever performs devotion to any of them can reach his *Loḷa*, but their *Loḷas* are not eternal, nor is the creation there eternal and therefore, one cannot get freedom from births and deaths. The length of one's life in the *Loḷas* of the gods and incarnations is shorter than that in the Region of *Brahma* or *Para-Brahma* or *Śakti*, i.e. births and deaths take place sooner there and happiness also is lesser than in the higher *Loḷas*.

99. It is therefore desirable that if any person wants to engage in *paramarṥi* activities, he should discriminate very thoroughly and recognize his True Supreme Being and give up all prejudice in favour of others, and engage himself in the service of, and devotion to, the True Supreme Being. It is only then that he would get full benefit, because devotion and faith that one will have to develop would be similar in every case but the result or benefit in every case would be different.

100. And those who are not acquainted with the real form and the *Loḷa* of the Incarnation or the god they worship and are engaged in the worship and devotion of their imitations (i.e. idols) only and do not search for the real Deities, cannot attain the Truth. Hence, they cannot get as much happiness as those, who worship

the True Supreme Being, can achieve, because their objective is very low.

**Condition of the Sophists and Sufis.
They cannot get perfect Salvation.**

101. Those other persons who are known these days as *Jnanis*¹, learned people, *Vedantis*² or *Sufis*³ are also ignorant of the Supreme Being *Sat Purusha* Merciful Radhasoami. These people have come to know about the Region of *Brahma* from the writings and statements of old *Yogeshvaras*, *Vedantis* and *Jnanis* but not in all details. They only know that *Brahma* is present everywhere and that He is *Sat*, *Chit* and *Anand* and that He is free from *Maya* and that the entire creation is the form of *Brahma* or of *Atma* and therefore one has not to go anywhere or reach any place. With this much understanding, they firmly believe that they are *Brahma* and everybody else is also *Brahma* and they consider this sufficient for achieving salvation at the time of death (i.e. separation from the body). And by performing practices by some method for some time, they try to concentrate the mind and then think that they are among none of the things existing in the creation,

1. 'Jñāna' means knowledge, particularly, spiritual knowledge. 'Jñāni' is one who possesses 'Jñāna'. 2. The word literally means a follower of the Vedānta School of Philosophy, though people who merely declare the world to be unreal are generally called Vedāntis. 3. The Sufis have been a class of Muslim Faqirs who did not follow Islam strictly. They emphasized that only God-realized persons could help people to achieve salvation and therefore they held such persons in highest esteem. They also believed that performance of spiritual practices was essential. The teachings of Sufis are almost the same as those of the Religion of Saints. But now-a-days those who call themselves Sufis do not engage in any practices etc.

that they are neither any *Tattvas*, nor any *Gunas* etc. and they then think that whatever remains after eliminating all the objects is *Brahma* and that they themselves are that *Brahma*. This is what constitutes their *Abhyasa*. They do not believe in any method of making the spirit move internally and ascend to higher regions and they say that as *Brahma* is present everywhere, there is no need of making the spirit move or ascend to higher regions and they do not consider the *Surat* (i.e. *Jiva*) as separate from *Brahma* or as His *Anśa*. They consider it to be *Brahma* Himself.

102. *Yogeśvara Jnanis*¹ and *Vedantis*² who lived in the past performed the practices of the *Ashtanga Yoga*³ or *Pranayama*⁴ and thus lifted the *Atma* (i.e. the Spirit) above the physical body (i.e. above the six *Chakras*) and when, after ascending higher up in *Brahmanda*, they reached the Region of *Brahma*, they stated that *Brahma* is present everywhere. This statement of theirs which they made after attaining that Region was correct because the *Maya* of *Pind* and *Brahmanda* had been left below that region which was the Region of *Śuddha Brahma*⁵, from where nothing else (i.e. *Maya* etc. and its creation) except *Brahma*, is visible. Just as on ascending a high mountain, one does not see anything of the creation in the plains and sees only

1. Yogīs of a high order. Yogīs who reach Trikuṭī are known as Yōgeśvaras. Persons who have knowledge or Jñāna of Trikuṭī are known as Yōgeśvara Jñānīs. 2. Vide Note 2 on page 38. 3. The Yōga system of Patanjali is also known as Ashtāṅga Yōga, because it has ashta (eight) angas (parts), viz, yama (five rules of self-restraint), niyama (other five rules of self-restraint, mostly mental) āsana (prescribed posture), prāṇāyāma (breath control), pratyāhāra (withdrawal of senses from external objects) dhāraṇā (concentration of attention internally on something), dhyāna (the union of the spirit with the object concentrated upon) and samādhi (the state when the spirit becomes one with the Object of Devotion and loses its self-consciousness). 5. Brahma Who is free from Māyā,

vapours and clouds suspended in the atmosphere or if anybody dives deep into the sea or in some big river, he at that time does not see anything except water, similarly, *Yogeshvara Jnanis*, after attaining the Region of *Suddha Brahma*, saw *Brahma* only as omnipresent, and *Maya* and its creation which was lower down was not visible from there and the fact is that such is really the condition of one who reaches the Region of *Brahma*.

103. The condition of the *Jnanis*, *Vedantis* and *Sufts* of the present time is, however, very peculiar, because they have not performed any practices for making their *pranas* or their spirit ascend to higher regions within themselves, nor do they have the capacity or desire to perform these practices. They simply read or heard the statements of *Yogeshvaras* about their destination and believing in those statements, began to consider themselves as *Brahma Jnanis* and learned people and stopped at that. They paid no attention to those statements which the same *Yogeshvara Jnanis* had made regarding the practices of *Yoga* and various rules of self-control, i.e. they could not put in the necessary effort or perform the practices of the purification and subjugation of their mind and senses, i.e. for bringing them under control. They interpreted the statements about the objective of *Yogeshvara Jnanis*, which those *Jnanis* made after reaching their destination, as meaning that as *Brahma* is present everywhere, it is not necessary at all to perform any practices to meet Him, and did not follow those statements wherein the performance of the practices was enjoined.

104. *Yogeshvara Jnanis* have further clearly stated in their books that as long as the mind is not subdued and desire is not destroyed, the knowledge of the True Region cannot be achieved and that as long as the

four *Sadhanas*¹ are not perfected by any person, he is not entitled to read the books of *Jnana* and if anybody reads the books of *Jnana* without successfully performing the four *Sadhanas*, he would find his study of those books as fatal as poison, i.e. he would be committing suicide. And those four *Sadhanas* are:—

(i) *Vairagya*²,

(ii) *Viveka*³, and

(iii) *Shat Sampatti*⁴, which includes (a) *Sama*⁵, i.e. power of controlling the mind, (b) *Dama*⁶, i.e. power of controlling the external senses, (c) *Uparati*⁷, i.e. detachment from the pains and pleasures and desires of the world, i.e. indifference to them, (d) *Titiksha*⁸, i.e. power of enduring trouble and sufferings, (e) *Śraddha*⁹, i.e. true appreciation of and desire for *paramartha* and love for the *Guru* and *Mahatmas* and faith in them and in their statements (f) *Samadhanata*¹⁰, i.e. listening to the discourses of the *Guru* and *Mahatmas* carefully and with full attention and after enshrining them in one's mind, behaving accordingly, and

(iv) *Mumukshuta*¹¹, i.e. true and strong desire to achieve salvation, i.e. the ultimate welfare of one's *Jiva*.

105. One should know that perfection in these

1. Any action, practice or method resorted to achieve an object or accomplish something, is *Sādhana*. For achievement of True *Jñāna* or True knowledge, four *Sādhana*s have been prescribed. 2. Attitude of detachment from the world. 3. Power of discrimination between spirit and matter or true and false or right and wrong. 4. 'Shat Sampatti', i.e. six attainments. 5. State of equilibrium of the mind. 6. Control over or subjugation of the mind and senses. 7. Indifference to enjoyments and pleasures of the world. 8. Power of remaining unaffected by heat and cold. 9. Faith in Sages and Saints and in their statements. 10. Condition of the withdrawal of the mind from external objects and of its turning inwards. 11. Desire for salvation.

four *Sadhanas* and the subjugation of the mind and eradication of desires is not possible under any circumstances without the achievement of some detachment from the physical body, i.e. without establishing control over six *Chakras* of the physical body by performing the practices of *Yoga*. This is the reason why *Jnanis* of these days are known as Sophists and men of learning. In other words, they talk like perfect *Yogeshvaras* but the condition of their mind and senses and their behaviour and conduct are like those of worldly and ignorant people. If they had attained the bliss of *Brahma* or the bliss of *Atma*, they would have remained absorbed in that bliss and indifferent to every other thing and would not have wandered in fairs and for entertainments and for seeing places and buildings in different parts of the country, nor would they have collected money by begging from here and there for expenses on railway journeys or for *Bhandaras*¹. On the other hand, if they had a true desire for *paramartha* and some earnestness regarding achievement of the ultimate welfare of their *Jiva*, they would have searched for some Perfect *Guru* or *Mahatma* and, after living in His association with humility and submission, would have performed the practices for some time for making their spirit and mind ascend higher within themselves so that all the four *Sadhanas* could have been perfected by them, and the mind could have been subjugated and desires eradicated to some extent and thus they could have become entitled to listen to and understand the statements of *Jnana* or true knowledge.

106. It is however a matter of regret that these

1. Heads of Indian *Maṭhs* (Monasteries) and also *Sadhus* and householders etc. hold feasts to which *Sadhus* and *Faqirs* are generally invited. A feast like this is known as '*Bhanḍārā*'. The word '*Bhanḍārā*' has a special significance in the *Radhasoami Satsang*.

*Vāchak Jñanis*¹ (i.e. Sophists) have no knowledge even of the condition of their mind and senses and how these make them wander hither and thither, but if anybody cautions and admonishes them, these people get ready to fight and quarrel with him and if anybody wants to tell them the secret of the Saints and the method for making the mind and the spirit ascend to higher regions, they begin to argue with him and discard the advice given to them for the good of their *Jiva* and do not even care to hear it. These people have themselves been deceived and if anybody listens to what they say and believes them, he will also be deceived and will himself be an obstacle in the achievement of salvation of his *Jiva*, i.e. his own conduct would be suicidal for him.

107. It would appear after careful consideration that on account of matter coming in between (i.e. like screens), there are many grades in *Chaitanya*. In other words, the *Chaitanya* of the Highest Region is extremely pure and subtle, and downwards, from where *Maya* manifested itself, *Chaitanya* has become more and more impure at each stage according to the coarseness of matter or *Maya* at each such stage and the *Chaitanya* of this our earth is extremely coarse and impure, because it cannot by itself perform any function of the creation and is dependent on the *Chaitanya* of higher grade of the Sun. In the same manner, the *Chaitanya* of this our Sun is dependent on the *Chaitanya* of the Sun higher than this, i.e. this gradation of *Chaitanya* from ordinary to higher *Chaitanya* continues right from the bottom to the top within the limits of *Maya*, and beyond the sphere of *Maya* is the Region

1. 'Vāchak Jñāna' is that Jñāna or knowledge which is acquired merely by reading books and not as a result of performing any spiritual practices. Person who has this Jñāna (i.e. Vāchak Jñāna) is known as a Vāchak Jñānī.

of absolutely pure *Chaitanya*. One cannot attain true and complete salvation without reaching that Region. Thus the *Vachak Jnanis* who accepted *Chaitanya* as Omnipresent and did not consider it necessary to make any progress upwards, committed a very great mistake and they have deceived themselves as far as the salvation of their *Jiva* is concerned.

As the *Chaitanya* of this Region (i.e. *Pind*), on account of its association with coarse *Maya*, has itself become impure and is entangled in births and deaths, i.e. in the being and non-being of the creation, no spirit while living here (i.e. while staying in the physical body from where all the activities of the world are being carried on through the mind and the senses), can get freedom from births and deaths and pains and pleasures of the physical body and the world and this is why the condition of *Vachak Jnanis* (i.e. Sophists) does not change, i.e. the behaviour of their mind and senses remains like that of worldly and ignorant *Jivas*.

103. *Yogesvara Jnanis* have stated that *Brahma* has three Forms, viz, (i) *Maya Śabala Brahma*¹ Who, in association with *Maya*, is engaged in the work of creation, (ii) *Sākshi Brahma*² Who is giving help to *Maya Śabala Brahma* and, (iii) *Śuddha Brahma*³ in Whose Region *Maya* is extremely subtle and is present in seed form only and *Śuddha Brahma* is more or less unconnected with the work of creation, i.e. He is helping in an indirect manner only. Now if, as the *Vachak*

1. The word 'Śabala' means in Sanskrit 'spotted, variegated', etc. and even 'disfigured'. 'Māyā' Śabala Brahma' thus refers to 'Brahma who is mixed with Māyā' and therefore is not pure.

2. 'Sākshī Brahma' refers to 'Brahma' who does not directly engage in the work of creation, but remains as a Sākshī, i.e. witnesses only. Most probably this refers to Hiranyagarbha or Brahma at Trikuti. 3. i.e. Brahma Who is free from admixture of Maya. He is also known as Para-Brahma.

Jnanis (i.e. Sophists) assert, there is no difference in the nature of the omnipresence of *Brahma*, why did the *Yogeshvara Jnanis* speak of these forms of *Brahma* and why did they not stop in the Regions of *Maya Sabala Brahma* and *Sakshi Brahma* and why did they perform the practices of *Yoga* to go beyond the *Pind* into *Brahmanda* and thereafter ultimately rested only on reaching the Region of *Suddha Brahma*?

109. This clearly shows that Sophists are men of learning only, i.e. they simply read books of *paramartha* connected with *Jnana* and thereafter consider themselves as perfect and also as *Brahma*. They never performed any practices, nor do they perform any practices even now. Learning, i.e. knowledge without something practical, i.e. without performing *Abhyasa*, is worthless. Therefore these people, having performed no practices, remained deprived of the benefit of *Abhyasa* and thus became proud and boastful and thereby they struck at their own roots. In other words, as they considered the progress of the spirit internally to high regions as unnecessary, they have been treated as belonging to the group of ignorant and worldly people and even to that of *Jivas* of still lower grade, because worldly and ignorant people have at least some humility in their minds and hence if they come into contact with some *Mahatma*, they would, by accepting what the *Mahatma* says, become entitled to receive His grace and would thus open up the path of their salvation to some extent. On the other hand, these Sophists have become so egotistic and careless that they do not consider anybody equal to themselves and are not prepared to accept the advice of any person who may speak for their good.

110. It should be noted that these Sophists are almost complete atheists, i.e. when they consider themselves as *Brahma*, they do not stand in need of performing

service (*seva*) of anyone, nor any devotion. Thus the real *Brahma* who is the Creator and Sustainer of all the three *Lokas* is written off and His devotion is also discarded. It should therefore be clear that the religion which leads to such *Jnana*, i.e. understanding of the position, is no way better than atheism, because these Sophists accept service, and also devotion from other people, whereas they themselves do not perform service of or devotion to anybody and are actually opposed to devotion, and say that any person who engages in devotion would not get rid of births and deaths. They do not imagine that they will also have births and deaths, for they think that they would certainly get salvation on leaving the body. The real fact however is that they have not brought about any change in their life or created any such circumstances during their lifetime as may bring them nearer salvation. How can they then attain salvation after their death?

III. Some of the persons from among those who acquire some high position after studying in some school or college, study books of philosophy and medicine etc. and begin to doubt the existence of the Supreme Being and become inclined towards atheism. The condition of these persons also is like that of the Sophists. In other words, some of them consider that *Chaitanya* is omnipresent and that the creation manifested as a result of the contact of *Chaitanya* with *Maya*, but they do not consider that *Chaitanya* or Spirit as intelligent and as a force.

And some of them do not consider *Chaitanya* (i.e. Spirit) as something separate from *Maya*, i.e. matter. They consider it as merely the essence of *Maya* and say that when the *Jiva* dies, all the substances of *Maya*, i.e. *Tattvas* and *Gunas* etc. separate from each other and merge in their respective reservoirs and that intelligent

power, which had come into being as a result of the combination of these things, disappears or comes to an end and then no trace of the Self of man is left. Hence, whatever one does is all for one's comfort in this life and for providing comfort to others also. They do not believe in the need for doing anything more than this and consider those who are engaged in the *bhakti* (i.e. devotion) of the Supreme Being as ignorant.

112. All these religions have been started by *Kala Purusha* with the help of learning and intellect to delude the *Jivas* and to keep them ignorant of the True Reigon and those *Jivas* who possess similar mentality join such religions and deny the existence of the Supreme Being, i.e. they become atheists. They pass sarcastic remarks against all religions in which people believe in some God and they say that the *Acharyas* or Founders of those religions propagated those religions among ignorant people for acquiring name and fame and for their personal benefit and by creating fears and hopes in their minds, they inculcated in them very strong faith in their own statements to the effect that as a matter of fact there is no Supreme Being, that after death, neither *karmas*, nor their results survive and that there is neither any heaven, nor any hell etc.

113. These persons have accepted the enjoyment of the objects of *Maya* as ecstasy and bliss and they have considered that *Upakara*¹ consists in helping others according to one's capacity. This kind of understanding on their part is really regrettable, inasmuch as they see with their own eyes that all the activities of this creation are being carried on with the vitality of some Spirit or the other and that Spirit has its seat in some body

1. 'Upakāra' means good of others. As the greatest good consists in release from pain and suffering for ever, the Sant Satguru alone can do such good, i.e. real 'upakāra'.

or the other and functions from there and these spirits have, like the Sun and moon etc., manifested themselves and have existed in this manner since times immemorial and would continue so for unlimited time. Similarly, there appear to exist other regions above this our region and it is established on observing natural laws operating in regard to the management of heavenly and worldly affairs (i.e. in higher and lower creations) that all this arrangement is being carried on according to some established laws and has been so carried on for an infinite time and would so go on and that, in the management of the affairs of this world also, the work is done through some officer or agent. In the same manner, the management of a household is also effected through some elderly person of the family and as the activities of this world are believed to be an imitation or copy of the activities of the creation of higher regions, it is not possible that the management of the affairs of the creation of higher regions and in the same way, the management of the entire creation, could be carried on without some Supreme Officer or without the Supreme Being. Of course, there is one Officer or Master above the other and at the top of all and beyond all is the Region and the Seat of the Supreme Being. In the beginning, the work of creation began from there and all arrangements and laws etc. were also fixed from there. And as in each and every object of this entire creation, there appears to be some intention, purpose, natural laws and skill (which are all evidence of the existence of the Omnipotent Creator), those who believe that the creation came into existence of its own accord without any Creator being there, are obviously mistaken, but on account of their obstinacy, they do not want to accept this. So they will reap the fruit of this attitude at the time of extreme trouble in this life or at the time of leaving this body.

114. There are many such properly verified cases

in which a child after his birth described the events of his past life and when his statements were checked at the place where he had lived in his past life, every fact stated by him was found to be correct. Thus those persons who consider that the spirit does not exist after death are sadly mistaken. It is not desirable to go here into the details of this matter. Whatever has been written is quite sufficient for an intelligent Satsangi seeker and if they raise a debate and a dispute on this, they will not be satisfied by any arguments and it is useless to talk to them.

Paramartha activities of the Samajes (Societies).

115. The various *Samajes*¹ (i.e. Societies) which now-a-days² exist here and there in the country had learned and intelligent persons as their *Acharyas* or Founders. Those Founders, on observing the condition of the people of those days in which they left their own religion and joined or desired to join other religions because of their desire to have freedom in dining and in other matters etc., considered it desirable and proper for the time to permit such freedom and therefore, more or less following the principles and the rules of the *Vedanta Śāstra*, founded new religions and allowed freedom of every kind, e.g. in dining, drinking etc. and also in marriages, as among *Christians*. They freed their disciples from those outward ceremonies etc. which were prevalent from ancient times and which were considered by the people as part of their religion and in the continuance of which there was no worldly or spiritual benefit except harm and trouble, and they made people believe in one

1. Reference is to various Reformist Societies founded in the latter half of the 19th century in India, e.g. Brahmo Samāj, Prārthanā Samāj, Ārya Samāj etc. etc. 2. i.e. about 1894 when this was written, i.e. the last quarter of 19th century.

Supreme Being Who, according to the *Vedanta Śāstra*, is known as *Brahma* and taught them to sing songs in His praise and thanks-giving and to study religious literature and also prohibited people from worshipping imitations of Deities or idols etc. and put an end to visits to Holy places, fasts and worship of Incarnations and gods (i.e. of their idols) which was very generally prevalent and they instructed all those people, who had great enthusiasm for religion, to perform the practices of *Pranayama*, i.e. *Ashtanga Yoga*. However, as these practices are extremely difficult and the rules of restraint are also very difficult, there is no true follower of this *Yoga* in these Societies. There are some who consider *Brahma* as omnipresent like ether and contemplate on Him with eyes closed or open and without fixing any particular point internally or externally. This *Abhyasa* leads to some purification of the mind and those who feel attracted to the study of religion or to singing songs etc. are also filled to some extent with feelings of love at least for some time. But this state does not continue long, nor is any further progress possible merely by engaging in all these activities.

Only these *Sadhanas* (i.e. these practices) are followed in these societies for achieving salvation.

116. All these Societies are quite ignorant of the secret of the True Supreme Being and also of the *Abhyasa* (i.e. practices) for making the mind and the spirit ascend upwards. Hence, salvation or *Mukti*, leading to some region or the other, of the members of these Societies is not possible. Many people join these Societies merely to earn name and fame or for worldly benefits or to obtain freedom and there does not appear to be any real desire for *paramartha* in their hearts.

117. There is one other great defect in these Societies. They think that there is no need of a *Guru*,

nor do they search for a perfect *Guru*. The reason is that these religions have no knowledge of the internal secret and of the practices and therefore they do not stand in need of the help of a Perfect *Guru*, because in their religion only the study or teaching of books or singing of songs etc. is prevalent and there is no mention of the secret of the internal path or of the internal practices about which one may need to enquire from one who knows the secret and performs the practices. Their books contain only historical facts or description of the attributes or glory of the Supreme Being or problems of learning and intelligence or an account of the *tattvas* and *gunas* etc. which are engaged in the work of the physical creation. For this reason, whosoever has acquired usual traditional learning can study those books and can understand their meaning according to his intelligence. These people therefore do not know the worth of a *Guru* Who knows the secret and Who performs the practices, because they have no desire for the true salvation of their *Jiva* for attaining the August Presence of the Supreme Being.

118. Similarly, the *Śāstras*¹ of *Karma-kānda*² also mention about outward ceremonies only and how they are performed and therefore no need of a Perfect *Guru* is felt by them also. According to these *Śāstras*, it is sufficient that one may have as his *Guru* a man of learning who may study from books and then make people perform *havans*³ and *yajnas*⁴ etc. and *ḥarmas*

1. The word 'Śāstras' means anything that is taught and refers particularly to religious treatises. 2. The word 'Kāṇḍa' means section of a book. 'Karma-kāṇḍa' means that portion of the Vedas which deals with ceremonials, rites and rituals etc. It has thus come to signify all external religious ceremonies, activities etc. as opposed to Bhakti, i.e. devotion or Jñāna, i.e. True knowledge. 3. & 4. Havans and yājñas consist in offering fragrant things, cereals, fruits and ghee etc. in fire in the belief that these would thus reach gods. In yajñas, animals were also often sacrificed.

pertaining to births and deaths and to other occasions and who is known as an *Acharya*¹. Those people who are conversant to some extent with Sanskrit language can themselves perform all these *ḥarmas* by reading books. These people also, i.e. the adherents of *Karma-ḥanda*, do not appreciate the worth of the Perfect *Guru*, nor do they have in their mind any desire to search for true *paramartha*. They believe that salvation can be attained by performing *ḥarmas* only, but this is not correct, because unless one acquires true knowledge through *upasana*² (i.e. worship), salvation cannot be achieved. Moreover, according to the teachings of the Saints, even this *Mukti* or salvation that they can thus achieve is not complete. In other words, perfect and true salvation is not achieved even by true *Jnani*s who have acquired this *Jnana* by performing the practices of *Yoga* as long as they do not reach the Region of Saints beyond the Region of *Para-Brahma* after performing the practices according to the Religion of Saints. How can then the followers of *Karma-ḥanda* or those who are engaged in activities like idol-worship etc. attain true salvation?

119. It is evident from what has been stated above that Sophists and members of the *Samajes* (i.e. Reformist Societies) and also people engaged in *Karma-ḥanda* are quite ignorant of the internal secret and though *Śabda* has been praised very much in these religions and it is clearly stated that the word 'Om'³ manifested in the beginning of creation and the entire creation manifested through this word 'Om' and that this very word is the Source of

1. The word 'Āchārya' originally meant 'one knowing or teaching the āchāra or rules of conduct'. It has come to be used for a spiritual guide or teacher. 2. 'Upāsana' means 'sitting near' or 'staying near at hand'. It has come to mean 'service' and 'worship' of a Deity. 3. The name of the Presiding Deity of Trikuṭī.

energy and vitality of this creation of the three *Loḱas*¹ and also of matter, but these people do not search for the *Śabda*, nor do they inquire about the secret of the creation, i.e. inquire how the creation of the three *Loḱas* manifested from 'Om'. If this desire had existed in their minds, they would have realized the need of a *Guru* conversant with the secret of, and engaged in, spiritual practices.

120. It would appear after a little careful consideration and it is stated in the *Upanishads*² of the Vedas also that as long as the devotee does not first attain the *Śabda* 'Om', i.e. *Śabda Brahma*³, and then go beyond it, he would not achieve salvation contemplated in the Religion of the Vedas, i.e. he would not attain *Aśabda Brahma*⁴, because the *Śabda* 'Om' is known as *Mahat Tattva*⁵ and this 'Om' or *Mahat Tattva* itself is the source of matter of the creation of the three *Loḱas*. This secret was known to *Yogeśvara Jnanis* and they went beyond the Region of 'Om' by performing the practices of *Yoga*,

1. Three *Lokas* are (i) *Piṇḍ* (Material-Spiritual Division), (ii) *Aṇḍ* (*Lokas* of Śiva, Brahmā and Viṣṇu) and (iii) *Brahmāṇḍa* (*Sahasdal Kamal* and *Lōkas* of Brahma and Para-Brahma). 2. 'Upanishads' which are 108 in number, form part of the Vedic literature. 3. The word 'Om' has been considered as the essence of the Vedas and as such it is spoken of as the 'Śabda'. 'Śabda Brahma' therefore refers to the *Hiraṇyagarbha* Form of Brahma which is in *Trikuṭī*. 4. 'Aśabda Brahma' refers to 'Brahma' beyond 'Śabda Brahma', i.e. to 'Para-Brahma'. 5. 'Mahat Tattva' has been explained in *Sāmkhya* philosophy. The *Sāmkhya* recognizes two ultimate principles of creation, *Purusha* and *Prakriti*. From *Prakriti* came into existence *Mahat* which is the second category. This 'Mahat' is believed to be the Intellectual Principle of the creation and is the great source of 'Ahamkāra' and also of Mind. From these came into existence five *tanmātrās*, five organs of knowledge (*Jñānedriyas*) five organs of action (*karmendriyas*) and finally five *tattvas* or elements. Thus there are 24 categories (*Prakriti*, *Mahat*, *Ahamkāra*, Mind, five *Tanmatras*, ten *Indriyas* and five *Tattvas*), *Purusha* being indifferent and unaffected.

but the *Jnanis* of these days are quite ignorant of this path and its secret and they have no desire to find out the secret and to perform the practices of *Yoga*. According to their understanding based on learning and intelligence, they merely believe in the attainment of salvation after discarding one's body, i.e. they believe that salvation can be attained only after death, though this is a great mistake and error and is opposed to the statements of true *Yogeshvara Jnanis* and of the *Upanishads*.

121. Ordinary traditional learning can be acquired through *Gurus* devoted to learning and all these people do believe in such *Gurus*, but *Brahma-Jnana*¹ cannot be attained without the help of a *Brahma-neshthi*² *Guru*. True *Jnanis* have laid down three grades of *Brahma-Jnanis*³, viz, *Brahma-Śrotriya*⁴, *Brahma-Neshthi* and *Brahma-Santushta*⁵. *Brahma-Śrotriya* is a *Jnani* whose *Jnana* has been acquired through worldly learning. This is the first stage. Such a *Brahma-Jnani* cannot help *Jiva* in achieving his object (i.e. Salvation), as long as he himself does not perform the practices according to what he has read or heard. A *Brahma-Neshthi* is he who performs the practices and wants to reach the Region of *Brahma* by performing the practices, while a *Brahma-Santushta Jnani* is one who has attained the Region of *Brahma* and has attained perfect peace.

122. It should further be noted that all the *Jnanis* seen these days are men devoted to learning, i.e. they

1. Knowledge of *Brahma*, i.e. Spiritual Knowledge. 2. 'Nishṭhā' means 'firm position', 'certain knowledge'. Thus one who has 'Nishṭhā', as a 'Brahma-Neshṭhī' has, can be said 'to have established himself in *Brahma*' or 'to possess definite knowledge of *Brahma*'. 3. Those who have *Brahma-jñāna*, i.e. knowledge of *Brahma*. 4. *Śrotriya* is one who is conversant with knowledge of the sacred texts. 'Brahma-Śrotriya' is one who has acquired spiritual knowledge through study. 5. 'Santushta' means 'satisfied', i.e. one who has become quite contented on having attained *Brahma*.

have developed their faith in *Brahma* merely by reading books. Their belief in *Brahma* is based on learning and intellect and cannot lead to the ultimate welfare of the *Jiva* as long as one does not take practical action, i.e. does not perform the practices according to what one has learnt and that practice is internal *upasana* or worship of *Brahma*. In other words, this *upasana* consists in performing, with love and devotion, that practice which the Saints have taught in the present times and thus in getting beyond the *Pind* and ascending to the Region of *Brahma*. The reason is that the practice of *Pranayama* which was prevalent in the past cannot at all be performed by the *Jivas* of these days as the restraints etc. imposed by it are very difficult to observe.

Successful performance of the practices of these religions is not at all possible without the help of a *Guru* who is himself engaged in practices, i.e. is *Neshthavan*¹ or is a *Brahma-Santushta Guru*. It is thus quite clear that these *Vachak Jnanis* (i.e. Sophists) have remained entangled merely in learning and have never performed any internal practices and therefore they have not searched for a *Guru* who is engaged in the practices and if they do happen to meet such a *Guru*, they do not believe in what he advises, nor do they care to hear him. These people clearly act against the teachings of true *Yogeshvaras*, true *Vedantis*² and true *Jnanis* and also against those of the *Vedas*. Besides, they do not admit their mistake or error on account of the obstinacy and pride of their minds.

123. Generally the condition of the adherents

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1. One engaged in *Nishthā*, i.e. in practical performance of anything. Here it means 'one who is engaged in spiritual practices'.
 2. The word literally means a follower of the *Vedānta* School of Philosophy though people who merely declare the world to be unreal are generally called *Vedāntīs*.

of all religions is that they are behaving against the teachings of their *Acharyas*, i.e. they are entangled in things and activities of a lower order or delude people by inventing, with their mind and intelligence, new modes of external worship and have, for the sake of their livelihood, continued to conceal the truth so long and to such an extent that they themselves have become ignorant of those things and stand up in opposition to any person who may try to tell them about those things. And inspite of the fact that they themselves are ignorant and unaware of the teachings of their *Acharyas*, they declare the person, who wants to explain things to them, as a calumniator and teach the people wrong things and thus prevent them from proceeding on the right path, i.e. they have injured their own cause and injure the cause of others as well.

124. A true *paramartha* should absolutely avoid associating with such people or with people engaged in external worship, nor should he listen to what they advise. On the other hand, he should try to meet a *Neshthavan* or *Abhyasi Guru* (or a *Santushta Guru*¹ if he can come into contact with Him) and enquire from Him the method of the practices and should perform the practices, as much as possible, and obtain joy and bliss internally and thus observe his salvation being achieved in his own life-time.

How to recognize a Sant Satguru² and Sadh Guru³.

126. The following are the distinguishing marks of

1. i.e. Brahma Santushta. 2. 'Sat Guru' is True Guru or Guru having the status of Sat Purusha. 3. One who has reached the Region of Sunn, i.e. the Region of Para-Brahma, is known as a 'Sādh'. A 'Sādh Guru' is a Guru who has attained the status of a 'Sādh'.

the Sant Satguru and a *Sadh Guru* as laid down in the Radhasoami Faith :—

(a) He should be conversant with the secret of the *Surat Śabda Yoga* and also engaged in performing its practices and must be teaching the internal secret and the method of the practices and details of the names of the various Regions and the sounds or *Śabdās* pertaining to those Regions and must not be advising any other kind of practice.

(b) A feeling of solace and bliss should be generated in the heart of an earnest seeker immediately on listening to the discourses of the Sant Satguru or *Sadh Guru* and on seeing the condition of those engaged in practices, and as his doubts and misgivings are removed and he gets complete answers to his questions, his love for and faith in His Holy Feet should go on increasing and this faith should become stronger on getting internal experiences of the Grace of Merciful Radhasoami and his love also should go on increasing day by day. There is no other better way of recognition than this, i.e. hearing the discourses and learning the internal secret which would enable the seeker to believe, in his heart, that his spiritual objective would be achieved through Him.

(c) If anyone attends the Satsang of the Sant Satguru for some time day and night and observes His way of life, behaviour, mode of conversation, conduct and general bearing, he should day by day have more and more faith in the fact that the Sant Satguru is a Perfect *Abhyasi*¹ and that His way of life is

1. One who is engaged in performing Abhyāsa or has achieved his object by performing Abhyāsa. The word Abhyāsa literally means 'practice' but, in the Religion of Saints, it is used in a technical sense meaning 'spiritual practices'.

*Satoguni*¹ and that he would certainly be able to achieve success in *paramartha* through Him. No other marks of recognition, except those enumerated above, can be observed by anyone else except one who is engaged in performing the practices of the *Surat Śabda Yoga*, because the condition of an *Abhyasi* can be examined and judged by an *Abhyasi* only and by nobody else.

126. If anyone studies the characteristic qualities of *Mahatmas* as given in old books and wants to recognize or judge about a *Mahatma* or *Abhyasi* accordingly, he would not at all be able to do so because those who are indulging in *Kama*², *Krodha*³, *Lobha*⁴, *Moha*⁵ and *Ahamkara*⁶ and are entangled in the activities of their mind and senses and are unacquainted with the secret of the Supreme Being and of the method of meeting Him, are incapable of judging even to a little extent, the condition of those who are free from such entanglements or who have established control over their passions etc. (i.e. have subjugated them). Hence, these people are always deceived and shall continue to be so deceived.

127. It is therefore desirable for a true *paramarathi* that he should first judge Him only from His discourses. In other words, if there is a Personality whose *darśana*⁷, discourses and association engender fear and love in the Holy Feet of the Supreme Being and fill one's mind with thoughts of the great importance and worth of *paramartha* and gradually make the world and its objects appear more and more insignificant, tasteless

1. For 'Satogun', i.e. Sattva guṇa, see Note 2 on page 7. Life having the quality of 'Satogun' predominantly is 'Satogunī'. 2. i.e. Desire. 3. i.e. Anger. 4. i.e. Greed. 5. i.e. Infatuation. 6. i.e. Egotism. 7. 'Darśana' is the act, on the part of a seeker or devotee, of looking at the face of a Saint or Sādh. This activity is believed to help the devotee in concentrating his attention and in spiritual advancement.

and insipid day by day and make the mind gradually detached from the objects and things in which worldly people are entangled, it should be understood and believed that one would certainly be released from the world and its bonds through association with such a Personality and by His teachings and would attain the Highest Region and perfect bliss. One cannot know more than this about the success in *Abhyasa* and about the High Status of such a Personality as long as one has not himself performed *Abhyasa* for some time.

After one has ascertained facts in this manner, he should attend His Satsang for some time and when he has observed His way of life and behaviour to some extent, he should then have faith in Him as in a *Guru* and should engage himself in *paramartha* activities as far as possible according to His instructions and should pray for His Grace and that of Merciful Radhasoami for the removal of any difficulty he may be encountering. His object would thus be achieved gradually one day.

Some distinguishing marks of a true paramartha, and his nature.

128. It is desirable for every *paramartha* to examine the ways and vagaries of his mind by comparing them with the distinguishing marks given below :—

(1) A *paramartha* should be tender-hearted and sweet-tempered so that he may be harsh to none and may listen attentively to the troubles of an unhappy person and, if possible, help him according to his capacity, or at least be sympathetic, considerate and liberal towards him.

(2) His desire for *paramartha* should be true and

his search for it continuous and when he comes to know from where *paramartha* can be had, he should put a stop to all discussion and arguments about it and also give up prejudices and accept it with all his heart and a sincere mind, and perform the *Abhyasa* taught to him to attain *paramartha*.

(3) He should have full faith in the existence of the Supreme Being and new enthusiasm for performing acts of devotion to Him should fill his heart again and again.

(4) He should hold the person who gives information about the whereabouts of the true Supreme Being and His secret as dear to himself and he should, in all humility, associate with him again and again and, after learning from him the complete secret and the method of *Abhyasa*, he should start the practices as soon as possible and get some joy and bliss within himself.

(5) He should make it his habit to forgive others and to be tolerant towards others and, as far as possible, he should not be angry with anybody, nor should he quarrel or fight with anyone.

(6) He should entertain to some extent in his mind some dislike towards worldly-minded people and objects of *Maya*, i.e. his mind should not feel at ease and be happy on meeting them.

(7) He should resolutely decide not to feel shy and be afraid of worldly people in regard to the activities of true *paramartha* and, as far as possible, he should act accordingly.

(8) The desire to perform devotion earnestly to the true Supreme Being with his body, mind and wealth should always be present in his mind and, as far as possible, he should keep himself engaged in such devotion.

(9) He should, as far as possible, give preference to winning the pleasure of the *Guru* and the Supreme Being over winning the pleasure of any other person.

(10) He should keep his determination strong to bring his mind and senses under control with as much eagerness as possible.

(11) He should try to keep himself aloof, as far as possible, from all such things, ways and customs as may create any obstacles in his activities connected with his *paramartha*.

(12) On hearing the taunts of calumniators, he should act after proper thought and should try carefully to understand and think how far the calumnation is unjustified and how far justified and if it is justified, what harm is there or how much *paramartha* benefit is there in it. If he is not able to understand anything fully, he should inquire about it in private from a devoted Satsangi and thus satisfy himself and be content.

(13) He should not allow any feelings of pride or vanity of caste or wealth or official position or personal qualities to influence his mind, when he is engaged in *paramartha* activities and Satsang.

(14) He should keep his defects and faults in mind and consider himself a weak, insignificant and useless fellow and also believe himself to be so and should behave with love and humility towards all and continue making efforts to remove those defects.

(15) As far as possible, he should not allow feelings of jealousy, antagonism and anger to enter his mind and should not speak ill of any person to others in his absence, nor should he have the habit of listening to any calumnation of other persons.

(16) He should not unnecessarily be greedy, nor

should he ask for or take anything from anybody unless it is necessary.

(17) He should not engage in any activities for show in order to get praise. Such activity is considered useless in *paramartha*. He should engage, in whatever work or service (*seva*) he does, only to win the pleasure of the Lord, with humility in his mind and without any *ahamkara*.

Rules of self-restraint for an Ābhyasi of the Radhasoami Faith.

129. It is necessary for one, who joins the Radhasoami Faith and starts performing the practices prescribed by it, to observe the following rules of self-restraint to enable him to perform the *Surat Śabda Yoga* properly :—

(1) He should not take meat, nor should he take any intoxicant. Smoking is not included in intoxicants.

(2) He should reduce his normal diet by about one-fourth and should not eat fatty and tasty foods in large quantity.

(3) He should reduce his sleep also to some extent i.e. he should not sleep ordinarily for more than six hours.

(4) He should have contacts and relations with the people of the world only as may be necessary and should not develop much intimacy with them and should not interfere in anyone's worldly affairs, unless necessary.

(5) He should not entertain desires for worldly objects and for the enjoyments of senses, nor should he unnecessarily make efforts to get them and he should indulge in the enjoyments and objects of the world he gets with caution and only as much as may be proper.

(6) He should not allow useless thoughts about the world, its objects and enjoyments to enter his mind at the time of *Abhyasa* and if, on account of old habits, such thoughts do crop up in the mind, he should remove them as soon as possible, otherwise he would not get any joy in *Abhyasa*.

(7) He should have some fear of *Sat Purusha* Merciful Radhasoami and of the *Guru* in his mind and should consider that his welfare lies in winning His pleasure and that His displeasure would result in loss in *paramartha* as well as in worldly matters. He should increase his love for and faith in His Holy Feet day by day.

(8) He should not, as far as possible, have feelings of hostility or jealousy for anyone in his mind.

(9) He should engage in performing good acts as described earlier in paras 84 to 88 and should keep himself off from bad acts as far as possible.

(10) He should always have full faith in the Mercy of Merciful Radhasoami in his mind and should perform spiritual practices regularly twice or even more than twice every day and also engage in the *path*¹ (*pāṭh*) of Holy Books as this helps one in his practices and in controlling the mind and senses.

(11) He should always be eager to attend the Satsang and whenever he gets an opportunity through *Mauj*² to do so, he should attentively and carefully listen to the discourses and meditate on them and, after careful

1. 'Pāṭh' refers to recitation of the poetical pieces or reading of the prose compositions of Saints and Sādhs. 'Pāṭh' helps one in concentrating one's attention and in engendering feelings of love and devotion in his mind. 2. Any, even the least, commotion on the spiritual plane which results in any activity on the spiritual plane or even on the mental or physical planes is known as 'Mauj'. The word is thus used for the Will and Pleasure of the Supreme Being or the Satguru.

thought, select those things which suit his condition and begin to act and behave accordingly.

(12) He should watch the ways of his mind and senses, i.e. he should keep watch that his mind does not indulge in bad thoughts, actions or sins and he should see that he is not deceived by his mind and *Maya*, as far as possible.

(13) He should have love for true *paramarthis*, i.e. true devotees and when he meets them, he should associate with them with love and affection and receive them warmly and, if it be opportune, he should be hospitable towards them.

(14) He should be careful about his time and should see that, as far as possible, it is not spent in useless and undesirable activities and matters.

(15) When one has accepted the true Supreme Being Merciful Radhasoami as Omnipresent and Omniscient, he should accept, whatever happens to him in worldly matters and in *paramartha*, as having been ordained by His *Mauj* and, whether it is in conformity with his desires or not, he should conform to the *Mauj*, i.e. he should patiently bear adversity and in prosperity or happiness, he should not be forgetful of *paramartha*.

Summary of the Discourse.

130. As this Discourse has become very lengthy, it is desirable that its summary be given in a few paragraphs so that the real purport of this Discourse may be grasped readily by the readers and they may also remember it to some extent.

(1) The Radhasoami Religion is the Religion of Truth.

(2) The Name 'Radhasoami' is the Name of the True Supreme Being.

(3) This Name has not been given by any person but its sound resounds spontaneously in every region of the creation. In other words, it is a *Dhunyātma*¹ Name, and Saints, *Sādhs*² and loving devotees of the Lord hear it within themselves.

(4) The Name 'Radha' is the Name of the Prime Spirit Current which issued from the Supreme Being, i.e. from the Holy Feet of 'Soami' and 'Soami' is the Name of *Śabda*, from which the sound or current issued and that sound or current is the Spirit. Thus the meaning of the word 'Radhasoami' should be understood as *Surat*³ (i.e. Spirit) and *Śabda*.

(5) As long as one does not implant this Name together with its secret in his heart, he would not get full help in his practices, nor would he be able to proceed on his journey to the Original Abode unobstructed.

(6) The Prime Current which issued from the Feet of the Supreme Being Merciful Radhasoami is the Current of Light and Life and is the Current of *Śabda* and it is this Current which focused at different points and brought into existence the creation up to *Sat Loka*. And from there, two currents, viz, *Niranjan* and *Jyoti*, descended and created *Brahmāṇḍa*⁴ and then three currents (which are known as *Satogun*, *Rajogun*, and

1. 'Dhunyātma' name is that name of which 'dhun' or 'dhvani' i.e. 'sound' is the 'ātmā' or spirit i.e. essence. In other words, any name which represents a sound is a 'dhunyātma' name. 2. One who has reached the topmost region of *Brahmāṇḍa* is called a 'Sādhi'. 3. 'Surat', i.e. Sva (स्व) rata (रत), that which is absorbed (rata) in itself. This word has been used generally for 'spirit' by the Saints of India. 4. 'Brahmāṇḍa' i.e. the Spiritual Material Division or the 2nd Division of the creation.

*Tamogun*¹) descended from *Sahasdal Kamal* and brought into existence the Region of *Pind*. In brief, the entire creation has been brought into existence by the Current of *Śabda* and *Śabda* is the first manifestation of the Supreme Being and in every place *Śabda* alone is the indication and manifestation of *Chaitanya*², i.e. the Spirit.

(7) The resounding of *Śabda*, i.e. its Current, is known as *Surat* (i.e. Spirit) and both these two, i.e. *Surat* and *Śabda*, are carrying on all the functions and activities of the creation.

(8) In this our region also, the entire work is being carried on by *Śabda* (i.e. one who speaks) and *Surat* (i.e. one who listens).

(9) If the child, when it is born, produces a sound, i.e. if it weeps, it is considered to be alive and similarly, as long as man speaks, he is taken as alive, otherwise he is dead.

(10) The Current of the Spirit, after its descent, has taken its seat in the physical body at the Sixth *Chakra* behind the point where the two eyes meet and from there it splits into two currents and focuses in the two eyes during the wakeful condition and then engages in its activities in this *Loḳa*³ through the help of the mind and senses.

(11) The *Chaitanya* Spirit is an *Anṣa*⁴ of *Sat Puruṣa* Merciful Radhasoami and the mind is the *Anṣa* of *Niranjana*, (i.e. *Kala Puruṣa* or *Brahma*), and the senses and the physical body are the *Anṣa* of *Maya*, i.e. they are made out of its substance (i.e. matter).

(12) From its position between the eyes, the Current of the Spirit should be made to turn, with feelings of

1. i.e. Sattva, Rajas and Tamas, for which see Note 2 on page 7. 2. 'Chaitanya' or 'Chetan' means 'Spirit' or 'Spirituality' and it is self-existent, all-intelligent and blissful. 3. i.e. on this earth. 4. Vide Note 1 on page 27.

*birah*¹ and love, in the direction of the Original Abode, i.e. towards the Feet of the Supreme Being Merciful Radhasoami. It is only then that true and perfect salvation can be achieved and this is known as true *paramartha*.

(13) This turning of the spirit is known as the practice of *Surat Śabda Yoga* and the real object of the Radhasoami Religion is that the *Jiva*, i.e. the Spirit, which has remained separate from the Holy Feet of *Sat Purusha* Merciful Radhasoami for ages and is undergoing pains and pleasures here in association with the physical body, the mind and the senses, should be turned back and taken to its Original Abode, which is the Prime Source of highest bliss and where there is no trace of *Kala* or *Maya*, so that it may become immortal and changeless and blissful and may be saved from the troubles of births and deaths and pains and pleasures and sufferings of the physical body.

(14) The entire creation consists of three divisions, viz :—

(a) The *Nirmal Chetan Deśa* (i.e. the Region of Pure Spirit) which is known as the Region of Saints and also as the Region of the Merciful. There is no *Maya* in this Region and it is because of this that this Region is eternal and changeless and is the Source of Perfect Happiness and Perfect Bliss.

(b) The *Nirmal Chetan* and *Śuddha Maya Deśa* (i.e. the Region of the Pure Spirit and Pure *Maya*). It is in this Division that *Maya* first manifested itself but

1. The idea in 'birah' is that the devotee feels an intense yearning to have the darśana of the Satguru or to meet Him and this yearning is accompanied by an anguish and agony at its not being fulfilled or at delay in its being fulfilled. The hearts of true devotees are often filled with such feelings for the Satguru or the Supreme Being.

karmas, i.e. he would reach some place of happiness for a limited time and if he does anything wrong, he would have to undergo sufferings as a result thereof.

(21) Worldly activities can be performed only when the spirit is focused in the region of the eyes. In other words, it is only when the spirit, in the wakeful condition, takes its seat in the eyes that the mind and the senses are able to perform external activities. The Saints declare that the *Jiva* should, in whatever manner it may be possible, gradually move away from the eyes by performing devotion and the practices, i.e. he should start moving upwards and inwards and to the extent one does so, to that extent would his *karmas* produce lesser and lesser effect and would also be exhausted and gradually one day he would become *nihkarma*¹.

(22). The Saints have divided *Karma* into two categories, viz,

(a) *karmas* which concern a person himself and

(b) *karmas* which concern one's dealings with other people.

Karmas of the first category consist of those *karmas* which may lead one nearer to his Lord, the Supreme Being and they are really good (i.e. *paramartha*) acts and those activities which lead him away from the Holy Feet of the Supreme Being are really bad acts from a *paramartha* point of view.

The second category consists of those *karmas* by means of which one may, by his thought, word and deed, behave towards others as he wants others to behave towards him. These are good actions so far as worldly social relations are concerned and any action opposed to this principle is bad action from the point

1. 'Nihkarma', i.e. one who has no karma of any kind to account for or to suffer the consequences of.

of view of worldly social relations. It is desirable for *paramārthi Jivas* that they should regulate their actions in personal and social matters according to the principles described above.

(23) In other religions, external *karmas* have been emphasized in great detail. The reason is that the method of devotion to the True Supreme Being and its importance is not known to them, nor do they know anything about *Surat Śabda Yoga* by means of which one can very soon get out of the meshes of *Karma* and proceed towards his original Abode. If one remains entangled in *karmas*, his connection with *Kala* and *Maya* can never come to an end, whether he performs good social acts or bad social acts, and therefore release from births and deaths and pains and pleasures would not be possible in his case.

(24) The entire activity of all those religions in which only external worship or study and teaching of religious books is prevalent and which are ignorant of the internal secret, consists of social acts only, whether they be good acts or bad acts. Salvation cannot be achieved by means of such activity.

(25) If some internal *Abhyasa* is carried on in some religions and it consists of (i) *Sumiran*¹ of some *Varnātmaḥa* Name² or (ii) contemplation of the Form of some God, Incarnation or *Parameśvara* or (iii) the practice of *Mudras*³, and all this *Abhyasa* is confined to the six *Chakras* only, and the secret of the Region of Saints is not known, that *Abhyasa* too is not the right

1. i.e. Repetition of some Holy Name 2. The word 'Varnātmaḥa' refers to names which do not represent any sound i.e. 'dhvani'. They are simply formed by letters (varṇas) of the alphabet of a language. 3. The expression 'Mudrās' refers to certain practices, internal and external. The Mudrās are five, viz, Chācharī, Bhūcharī, Khecharī, Agōcharī and Unmunī.

method to attain salvation. Of course, those who perform such *Abhyasa* would be lifted up to some region of happiness for some time and would then again have to come down within the cycle of births and deaths.

26. Those people also who are known as *Jnanis* or *Vedantis* or *Sufis*¹ and consider themselves as *Brahma* but do not perform any practices to reach the Region of *Brahma* and are not acquainted with the secret of *Brahma* and the path leading to it, cannot escape the cycle of births and deaths. Such *Jnana* is known as *Vachak Jnana*, i.e. Sophistry. Man's condition cannot change unless his mind and spirit ascend to higher regions (as is possible by means of the practices taught by the Saints), nor can one attain the Region of *Brahma*, because the practice of *Pranayama* is not possible on account of its difficulty and this object cannot be achieved by any other practice. These *Vachak Jnanis* and *Sufis* do not accept the statements of the Saints on account of their pride for learning and intellect and therefore would remain empty-handed.

(27) Atheism and other such faiths, which have been founded by learned people, do not have anything in them pertaining to *paramartha*. They only teach *paropakara*² and deny the existence of the Supreme Being. How can these people then perform any devotion or spiritual practices? Their salvation is therefore not possible under any circumstances.

(28) When we carefully consider the conditions obtaining in the world, it becomes quite evident that there is definitely some true Supreme Being, because everything in this creation shows the skill, purpose and plan of the Omnipotent Creator. And this *Jiva* is an *Ansa* of the same Omnipotent Merciful Being, i.e.

1. Vide Note 3 on page 38. 2. i.e. philanthropy or doing good to others.

the essence of the Supreme Being and the *Jiva* is one and the same. Hence, those who do not believe in this, grievously harm their own interests and would repent at the time of their death.

(29) Those people who are entangled in visits to Holy places, fasts and worship of idols, temples, incarnations and gods and are unacquainted with the internal secret and the practices prescribed in the Religion of Saints, and who do not enquire about or search for these things, would also not get true salvation. They would, of course, get the reward of their *karmas*, but they cannot reach the *Durbar* of the True Supreme Being and, as a matter of fact, they would not even have the *daršana* of the real form of the incarnation or god as it exists in their *Loka* because they have not searched for the real incarnation or God in their lifetime and therefore, after their death also, they would have the *daršana* of the imitation only, provided they worship the idol with some faith and true earnestness, but if they have remained engaged only in customary outward religious activities, they would not attain even the unreal form.

(30) A true *paramartha* should search for the *Guru* Who knows the secret and Who performs the practices, and after recognizing Him to some extent, should apply himself to the performance of the practices of the *Surat Śabda Yoga* and should follow the rules of self-restraint taught to him and thus continue to correctly perform his activities accordingly. He would then be able to verify internally what the Saints have stated and would also continue to experience the Grace and Mercy of the Supreme Being within himself. In this way, his love for and faith in the Holy Feet would go on increasing day by day and he would attain the Holy Feet of the Supreme Being one day.

R. S.

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