

PREM PATRA RADHASOAMI

Vol. VI

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

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By reciting Radhasoami Nam,

Let thy life most fruitful be.

Being the only true Nam,

Keep It innermost within thee.

PREFACE

The Prem Patra was a fortnightly periodical containing the discourses dictated by Param Purush Puran Dhani Huzur Maharaj, the second Sant Sat Guru of the Radhasoami Faith. It is in six volumes. The English version of the sixth volume is now being presented.

The sixth volume of Prem Patra (original) also contained excerpts selected by Huzur Maharaj from the Ghat Ramayan of Param Sant Tulsi Saheb of Hathras. These excerpts have not been translated, because our Satsangi brethren in the U. S. A. and other western countries have yet to be provided with the translations of the complete works of the Sant Sat Gurus of the Radhasoami Faith. The discourses of Maharaj Saheb and Babuji Maharaj in Hindi contain vital matters for Satsangis and practitioners of Surat Shabd Yoga. For the benefit of Satsangis, who cannot understand Hindi, it is necessary that these

discourses are translated as early as possible. By Mauj, a time may, however, come sooner or later, when poetical works of the Radhasoami Faith and some of the works of previous Sants are also translated into English.

August 30, 1964

S. Omaheshwari

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during the period 1st May 1898 to
15th December 1898*

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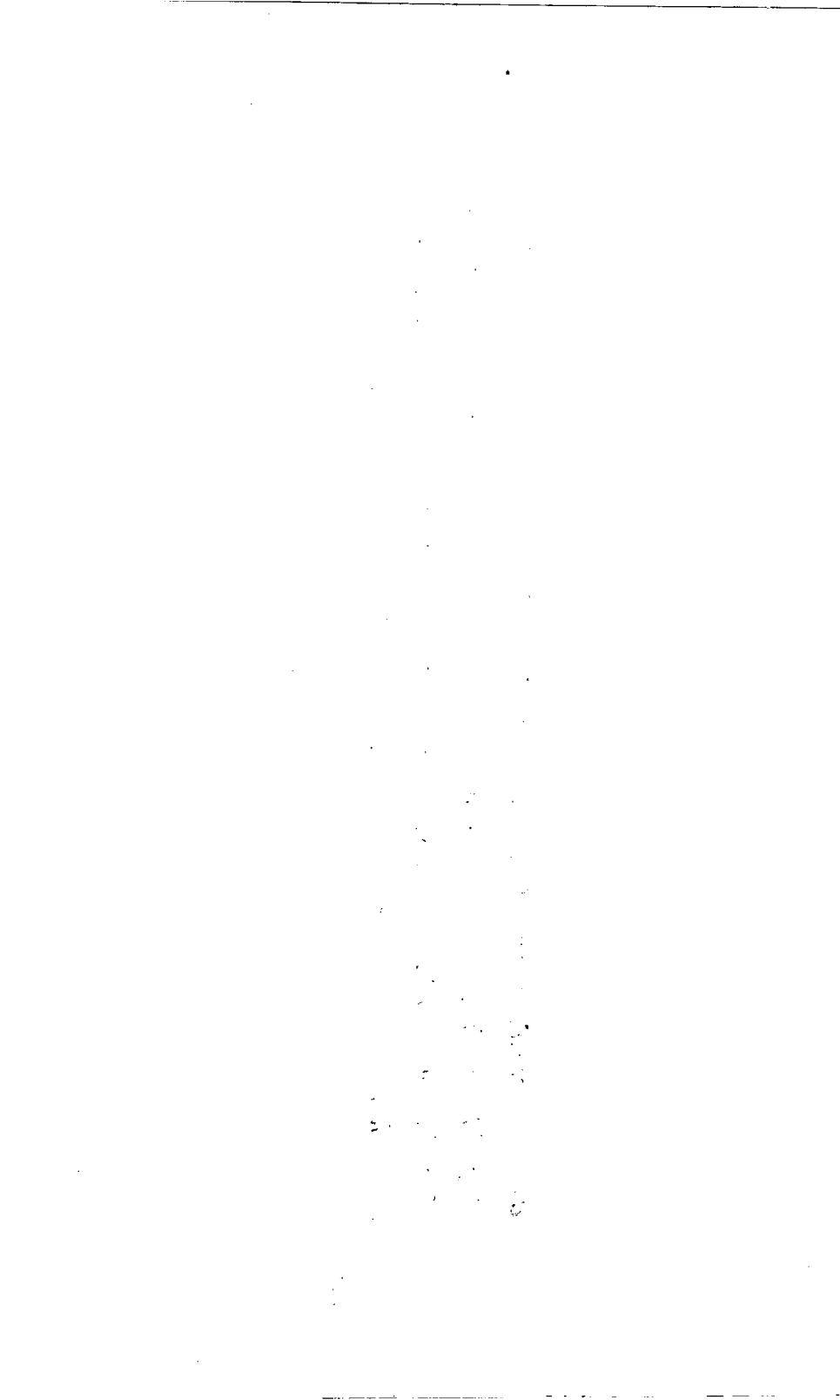
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By Radhasoami's special Grace and Maui, is this fortnightly Prem Patra issued.

May faith unshakable, and devotion deep, in His Holy Feet, be continued.

May Satsangis, with ever new bliss in Sumiran, Dhyan and Bhajan, be filled.

May they all sing praises of Radhasoami with their hearts joy-thrilled.





HUZUR MAHARAJ



Radhasoami Dayal Ki Daya Radhasoami Sahai

PREM PATRA RADHASOAMI

PART 6

Translated into English from the original (in Hindi)

Discourse 1

DESPITE JAP AND TAP, JIVAS COULD NOT SECURE DELIVERANCE IN THE PAST. NOW, ON ENGENDERING SOME LOVE FOR HIS HOLY FEET, RADHASOAMI DAYAL, IN HIS IMMENSE GRACE, EASILY GRANTS THEM SALVATION. THE FORTUNATE ONES ESTABLISH SOME SORT OF CONNECTION OF LOVE WITH HIM OR THE SANT SAT GURU OR HIS LOVING DEVOTEES; AND THE UNFORTUNATE INDULGE IN OPPOSING AND SLANDERING HIS DEVOTEES.

1. In the past ages, people used to undergo a lot of physical and mental

hardship in the performance of external Parmarthi activities. Still nobody could secure true salvation of his soul. Nobody got out of the region of Maya.

2. Some were given to *Jap*, i. e., *Sumiran* or repetition of *Nam* (Name) with the tongue or breath. While others applied themselves to *Tap*, i. e., they underwent various forms of physical penances, for example, performing penance during the hot season amidst five fires (placed respectively east, west, north and south, the sun overhead being the fifth), lying in water as an act of penance, standing or sitting in a particular posture, suspending themselves upside down, observing silence, etc. There were yet others who wasted their time in effecting purification by *Dhoti*¹, *Neti*² and *Basti*³ practices (Hath Yoga). But this purification could not last because within the next twentyfour hours faecal matter etc. again accumulated in the system.

3. Besides, some used to fast with great austerity. They abstained from food and

(1) Swallowing a lace, and after drinking water, pulling it back. It cleanses the stomach and intestines. (2) Passing a thread through the nostrils and taking it out of mouth, thus cleansing the passage joining the two. (3) Taking in water through the rectum and throwing it back. It cleanses the lower intestines.

drink for different periods from a day to twentyone days or even more. They underwent great hardships so much so that some even lost their lives in this act. But they did not give up these practices. They took to these penances in the hope of securing happiness after death.

4. In short, people engaged in more austere penances and practices and underwent greater hardships than those described above. For example, they went on pilgrimages, prostrating themselves in adoration at every step. They remained naked all the year round, enduring sun, rain, cold, etc. But they did not know the secrets of the Supreme Being, nor could they learn how to get access into His Dham (Region).

5. The by-gone Yogeshwars and Incarnations have spoken very highly of the *Ashtang Yoga** (Eight-fold Yoga). This is a difficult practice of controlling *Pran*(breath). They have described it as the chief practice for attaining to *Brahm Pad* (Region of Brahm). But this proved so very difficult that nobody could perform it properly and successfully, except some *Ishwar-koti Jivas* (Jivas having the status of Ishwar or Brahm

*See paragraph No. 203 of the book "Truth Unvarnished".

or God). Hence, all remained confined to the lower regions. They could not reach *Brahm-Pad*.

6. Observing Jivas in such a pitiable condition, the Supreme Being Radhasoami Dayal graciously manifested Himself as Sant Sat Guru. He gave out the easy method of Surat Shabd Yoga for the salvation of the Jiva.

7. It is not an easy matter to elevate *Surat* and *Mana* (spirit and mind) with the help of Shabd. Even this practice requires renunciation from the world and its pleasures, and intense love for the Holy Feet of the Sant Sat Guru and the Supreme Being Radhasoami Dayal. But Radhasoami Dayal has, in His *Mauj*, very graciously ordained that he who sticks to this *Abhyas* and goes on performing it as much and as best as he can, will be saved from *Chaurasi* and will be located in some high and happy region after death, by His special grace and mercy. Such a soul will, thereafter, assume human form twice or thrice, whenever the Sant Sat Guru manifests Himself in this world. He will then be attracted to the *Satsang*, would perform *Abhyas* and would be taken to the निज घर *Nij Ghar* (Original Abode).

8. Never before was such immense Daya (grace and mercy) showered on the Jiva, nor is there anybody else who is competent to do so. It is up to the Supreme Being and Omnipotent Radhasoami Dayal alone that He, in His Mauj, can effect salvation of the Jiva in the easiest possible manner. Who can adequately thank Him for such an immense grace and mercy or who can perform Abhyas so as to be worthy of His grace and munificence ?

9. Besides this, the Supreme Being Radhasoami Dayal has laid down another extremely easy way for effecting salvation of the soul. By following this, everyone, even though he may not be able to attend Satsang and perform Abhyas as much or as correctly as he should, can become fit to receive some Daya and get salvation in consequence. The process of his salvation would thus be commenced; and eventually he would be entitled to get entry into the Highest Region.

10. That easy method is as follows. After hearing of the glory and eminence of the Supreme Being Radhasoami Dayal and the Sant Sat Guru, the Jiva should engender some love for Him and establish connection with Him and His Satsang. According as

the love for the Holy Feet and Satsang develops, the Jiva will attain to internal purification. The Nam, i. e., the Holy Feet, will be implanted in his heart, and their remembrance will go on increasing.

11. Gradually this attachment will minimise other worldly attachments and ties and would grow to such an extent that intense love for the Holy Feet will be engendered in the heart. This will detract him from all other sides, and take him to *Nij Dham* one day.

12. He who happens to engender even the slightest love for Radhasoami Dayal and Sant Sat Guru, will also be saved from the Chaurasi (the cycle of the eightyfour). He will be located in a region of happiness; and after taking three or four births, he will, by the Mauj and Daya of Sant Sat Guru, be also taken to the *Nij Dham*.

13. People do have love and affection of some degree for various persons and objects in the world. Hence they are very well familiar with the ways of love, and can act accordingly. It is not at all difficult for them to engender some love and affection for the Holy Feet of Radhasoami Dayal and Sant Sat Guru.

14. It should be realised that, besides Satsang and Abhyas, Radhasoami Dayal has revealed an easy method for the salvation of the common people. Whosoever engenders some love for Sant Sat Guru with *Dinta* (humility), can acquire fitness for the salvation of his soul.

15. Besides this, the Supreme Father Radhasoami Dayal has been pleased to show great mercy in another way. Supposing a person has no love and affection for Him or the Sant Sat Guru but is attached to His sincere Satsangis, i. e., loving devotees and being a relative of a Satsangi or a devotee, loves him, or observing his Bhakti, develops feelings of Parmarthi love for him. Such a person would also be benefited more or less to the same extent as one having love for the Holy Feet of Radhasoami Dayal. Thus His Daya (grace and mercy) of this kind is unbounded, inasmuch as Jivas, even though they do nothing to deserve it, are included in the fold of those meriting His grace. They are, in this way, made fit for special grace and mercy, i. e., perfect salvation eventually. Such grace and mercy was never shown to the Jiva before, and, except the Supreme Being Radhasoami Dayal, no one can do so.

16. He is indeed unfortunate who fails to appreciate and take advantage of this exceptional grace shown to the Jiva in these times. Still more unfortunate is he, who, instead of inculcating love and regard for the Supreme Being Radhasoami Dayal, bears enmity and indulges in slandering Him and His Satsangis. He will have to suffer awful pains in this life and after. Even in his case, Daya (grace and mercy) will lead him on to the right path and make him fit for salvation after he has undergone some punishment.

Discourse 2

**FEAR KAL AND KARAM. COME UNDER
THE PROTECTION OF THE SUPREME
BEING RADHASOAMI DAYAL AND
SANT SAT GURU. RUN TOWARDS
HIS HOLY FEET.**

1. Kal and Karam are very powerful. They have overpowering influence over this region.

2. They torture and trouble the Jiva in various ways. No power or ingenuity of any kind can avail against them.

3. How Kal and Karam inflict woes and miseries on the Jiva is detailed below:-

- (a) Natural calamities, such as, (1) untimely or heavy rains, (2) untimely or excessive hail storms, (3) untimely or heavy snowfalls, (4) earthquakes, (5) hurricanes, (6) pestilence or epidemic, (7) lightening and thunder and (8) drought or famine.
- (b) Worldly calamities, such as, (1) bodily diseases of various kinds, (2) bereavement, (3) loss of wealth and property, (4) wars, (5) loss of life and property due to railway accidents, (6) loss of life and property due to sinking and destruction of ships, (7) loss of life and property due to house collapse, (8) loss of life and property by fire, (9) loss of life and property due to theft and decoity, (10) quarrels arising from differences, anger, enmity and greed, (11) poverty and indigence and (12) evils of the mind, bad society and undesirable activities.

4. From time to time, Jivas have to undergo these calamities and misfortunes either individually or collectively. All have to suffer helplessly. In spite of their weeping and wailing, nobody can render them any help, except in rare cases.

5. People say and believe that all these woes and miseries are the consequences of man's past and present Karams. Nobody is, however, competent to obliterate these Karams, nor does anybody tell how they could be eradicated. Jivas, therefore, feel very much distressed and helpless.

6. Sant Sat Guru graciously gives out the modes of practices and other observances. If Jivas believe in His Bachans, and, getting initiation from Him, perform Abhyas whole-heartedly, in some manner, and engender love for and faith in the Holy Feet of the Supreme Being Radhasoami Dayal, the gradual eradication of their past and present Karams would be possible. They may also be saved, to some extent, from the calamities described above.

7. There are two avenues of escape from these calamities, depending upon one's love, faith, devotion and practices. In other words, one can get immunity from these calamities according to one's intensity of devotion.

8. The first is that one may not at all be visited by serious calamities. Or one gets them in very little measure, but this too is done by grace.

9. The other is that, whatever the calamity, one is not at all affected by it internally. Or, one is affected very little by it. In other words, the current of *Prem* (love), *Daya* (mercy) and *Mehar* (grace) go on affording internal serenity and power of endurance.

10. Except Sat Purush Radhasoami Dayal who has manifested Himself in this world as Sant Sat Guru and His *Jugat* (method or Abhyas) there is no other way of eradicating Karams and removing or mitigating afflictions. There is no mention of that जुगत *Jugat* in any other religion.

11. There are some जतन *Jatans* (endeavours or remedies) applied by Jivas for removing or reducing certain afflictions. They are all banal and worldly. They do some good sometimes. But, in most cases, they are wholly ineffective.

12. According to Radhasoami Faith, many Karams can be eradicated and weakened by attending Satsang and performing Abhyas. Some of them are weakened by grace and mercy, so that they affect the Jivas very little.

13. The effect of grace and mercy is clearly seen at the time of death of a Satsangi. In other words, the effect of

Karams is felt very little, and that of grace and mercy is visible to a great extent. Due to this, the Jiva, when departing from the body, becomes extremely happy and delighted. This is clearly reflected on his face.

14. There are some who would not accept this fact. They should understand that the pain and anguish pertaining to the body and world are due to the bondage of the Jiva. This bondage is created by the spirit entity taking location in the eyes in the wakeful state. Hence, whosoever knows the mode of translating the spirit entity from the region of eyes, can save himself from pains and pleasures, to the extent of his progress in Abhyas, by withdrawing the spirit from its seat to the Holy Feet.

15. It is well known that in the state of dream and deep slumber nobody feels pains and pleasures of the body and the world. This happens in the wakeful condition only. The remedy as laid down by Sants is to apply the mind and spirit to *Shabd* and *Swarup* (Guru's Form) and withdraw them from the plane of wakeful condition. This practice of withdrawing the spirit and translating it to the *Nij Ghar* [Real Home] is not found in any religion except the Radhasoami Faith. Hence, it is obvious that

only he who joins Radhasoami Faith and commences the *Abhyas* of *Surat Shabd Marg* with sincere love and faith, will be saved from every kind of affliction and misery, nay, even from the awful torments and agonies of death. He will, one day, reach the *Nij Ghar*, which is the *Dham* [Abode] of the Supreme Being Radhasoami Dayal and the region of supreme and everlasting bliss and happiness. He will thus attain to the state of supreme bliss.

16. Various are the ways in which Radhasoami Dayal effects the deliverance and release from the thralldom of Kal and Maya, of all those of His children who have sincerely come under His Saran [protection] and are performing the *Abhyas* of *Surat Shabd Marg* as much as they can. In other words, by enabling them to apply to internal and external Satsang, He effects the eradication of their past and present Karams. By this, purification is effected and the Surat is made fit to proceed to its Original Home. These Karams fructify either in the process of their eradication, or at the time of *Abhyas* etc., or while performing acts of Bhakti [devotion] or in the course of wordly activities. But the Daya [grace and mercy] of Radhasoami Dayal is all along

with the devotee. By Mauj, things take shape internally and externally just as it is His pleasure to eradicate his Karams with ease.

17. In accordance with the nature of one's Karams, one has to suffer pains and pleasures to a greater or lesser extent. One has also to endure fear and uneasiness of the mind. But the result is not devoid of purpose. That is, the anxiety and worry and fear and trouble experienced by the mind and body, effect some purification, withdrawal and exaltation of the mind and spirit, or cut asunder and loosen bondages, or create indifference and apathy for the world and its objects.

18. This is how Karams, which would have unfolded in future lives, are exhausted in one life, nay, even in a short period by the grace and mercy of the Sant Sat Guru and Radhasoami Dayal. This is not possible without special grace and mercy. In fact such expeditious eradication of Karams is done in the case of special devotees among the deserving Satsangis. In the case of others, this is done gradually, according to their power of endurance, condition, association, the way of life and conduct, etc.

19. All those, who have accepted the Saran of Radhasoami Dayal, must have faith that by His grace He would gradually or expeditiously, as deemed fit and proper, eradicate all past and present Karams, purify them, and take them to निज घर Nij Ghar, one day.

20. When Radhasoami Dayal starts the process of eradicating somebody's Karams or effecting his purification, he does not feel that his purification is being effected. On the contrary, he feels that some misfortune has come or is about to befall him, affecting his Parmarth as well as the world. Nay, even according to the ordinary rules of conduct, his behaviour appears wrong and undesirable. Therefore, he feels much worried and uneasy. He fails to perceive the hand of grace and protection. Or else, he feels that the All-powerful Radhasoami Dayal is not bestowing any attention on him. It, however, sometimes happens that when that particular condition ends or is about to end, the Jiva perceives clearly that all that came to pass from the very beginning to end, as well as its result, was brought about by His special grace and mercy. And it was good for him.

21. Sometimes it so happens that the Jiva does not realize that the Daya [grace and mercy] of Radhasoami Dayal is working. So he feels that he is being pressed from all sides, and that Radhasoami Dayal is not giving any attention towards his welfare. He thinks that Radhasoami Dayal is not advancing even his Parmarth for which he has been yearning fervently. But in reality the facts are otherwise. He is advancing his Parmarth in every way and effecting his purification by various means. But it is not deemed proper to let him know this. In every matter, He alone knows what is best. The Jiva is not fit to understand the same immediately. Of course, as time passes, he may understand it by and by.

22. It behoves every true devotee, who has accepted the Supreme Being Radhasoami Dayal to be Omnipotent, Omniscient, Well-wisher, Sat Guru, Master and Lord, to consider that whatever comes to pass, whether rough or smooth, or pleasant or unpleasant, proceeds from Him. If he is unable to bear it, he should pray at His Holy Feet alone, for the grant of grace and mercy and the power of endurance. He should not, however, expect an

immediate answer, but wait for some time. He will certainly get some inkling of grace and mercy.

23. If at any time, the devotee does not perceive grace as he desires, but hardship and trouble continue, even then he should consider this to be the Mauj of Radhasoami Dayal. He should conform to this condition as best as he can. In such circumstances Radhasoami Dayal will certainly grant some power of endurance, and effect some amelioration in the hardship and trouble.

24. When overwhelmed with strains and stresses, there is no refuge except in the Holy Feet of Radhasoami Dayal. It is, therefore, proper and essential that Jivas should run to the Holy Feet, internally as well as externally and seek shelter there. Thus they will surely receive some succour.

25. It appears desirable at this stage to remind the followers of the Faith that they have already surrendered their body, mind and wealth to the Holy Feet of the Supreme Father Radhasoami Dayal as far as they could. Therefore it is not right for them to mind any apparent or real loss

or gain. But in the present age, people are extremely weak. They are involved in poverty and worldly troubles. Hence their complaints and requests are tolerated. But they must take care that, if in any matter, their wishes are not fulfilled, they should not turn away from their Master, Radhasoami Dayal, and lose faith in Him. The worldly people endure hardships and troubles after weeping and wailing. It is, therefore, proper for Satsangis as well to conform to Mauj. They should endure hardships and troubles, as far as possible, with reliance on His Daya. They should expect special grace and mercy in future, because hardship is always followed by smooth/ness. It has been said in the following verse :—

दया भली न असाध की ।
 भली संत की त्रास ॥
 जो सूरज गरमी करे ।
 तो घन बरसन की आस ॥

Dayá bhalí na asádh kí.
 Bhalí Sant kí trás.
 Jo sūraj garmí kare,
 To ghan barsan kí ás.

Translation : An act of kindness is not good, if it proceeds from an evil minded person. But the

dreadful act of a Sant is welcome. For when sun causes a lot of heat, it is a promise of rainfall.

Radhasoami Dayal has been pleased to say that there is beneficence in the anger of Sants, but kindness of fools is full of treachery.

Discourse 3

ASCENSION TO HIGHER REGIONS AND RESIDENCE THERE NOT POSSIBLE WITHOUT REDUCING WORLDLY INCLINATIONS AND EVIL TENDENCIES OF THE MIND. RELYING ON GRACE AND MERCY, A PARMARTHI SHOULD FIGHT VALIANTLY AGAINST MIND, ITS AGENTS AND SENSES, AND SHOULD CURB AND ERADICATE IMPURE IMPULSES. BY GAINING VICTORY OVER THEM, THE MIND WILL REST AT THE PLACE OF ITS ORIGIN, THE SURAT (SPIRIT) WILL PART COMPANY WITH THE MIND THERE AND PROCEED TOWARDS SAT PURUSH RADHASOAMI DESH (REGION)

1. The Jiva, right from the time of his birth till he joins Satsang, is brought up in the company of the worldly people. He has dealings and contacts with them. His mind is, therefore, saturated with worldly habits and ambitions, and his life, conduct and way of thinking are moulded accordingly.

2. All the worldly habits and dealings are full of self interest. Everybody is mindful of his own selfish ends ; none cares for others at all. Man does his best to gain his ends, without regard to any one else's interest.

3. Some of the acts performed by the worldly people are necessary but in most cases, they are unnecessary and are actuated by vanity. In their performance, they display their pride and egotism. They become quickly pleased or displeased according as their object is fulfilled or not.

4. Such people are ignorant of the real state of their own mind. But they are apt to find fault with others. They quickly lose their temper over trifles, and accuse and complain against others.

5. The worldly people calumniate some and eulogise others. This is generally

done without proper enquiry and thought. They do not mind at all if their actions would harm others.

6. The worldly people have one great defect. They readily believe if anyone speaks ill of others and begin to act up to it to some extent. Without verifying it, they give publicity to it. In case some one disbelieves or repudiates it, they do not accept his words.

7. It is a peculiar trait of the worldly people to be jealous of others. They envy the advancement and progress of others, even though they are their near and dear. Nay, in the latter case, the envy and ill-will are all the more pronounced. They are sure to criticize, taunt and find fault with them. In short, they cannot tolerate the prosperity and advancement of another person.

8. When the worldly people suffer a little trouble and hardship, they feel perturbed and complain against God and other persons. They have hardly any forbearance and patience. They instantly have recourse to remedial measures, even if these measures are opposed to the established rules of conduct and to religion.

9. The worldly people do not have full faith and confidence. So long as their purpose is served, they remain faithful. But if there is any set-back, they cease to have faith. In some cases, however, they behave properly due to fear.

10. In order to defend them and to gain their object, the worldly people do not hesitate to tell lies. They are not afraid of falsely accusing, taunting or defaming one against whom they have ill-will and enmity. But this is not the general rule. Persons of high character eschew such acts ; even average men are generally afraid of doing so.

11. The worldly people have very little attraction for that Satsang which lays stress on the glory, love and secrets of the Supreme Being. On the other hand, they hear with avidity stories, anecdotes and tales of wars and strifes.

12. The worldly people do not like to spend money on true Parmarth. But when they are faced with trouble or when they are impelled by desires for name and fame or when they have some worldly object in view, they spend money willingly.

13. The worldly people are very easily impressed by the holy hypocrites who

masquerade in a variety of ways and torment their bodies. They eagerly run for their *darshan* and service. But they do not feel at home in the association of true Parmarthis, nor do they have affection for them.

14. This is a brief account of the habits and nature of the worldly people, (acquired by associating with the worldly). If one is lucky enough to join the Satsang of Sants, these habits might very soon be changed and one would act and behave like true Bhakts (devotees) and Premi Jans (lovers).

15. Without the Satsang of Sants and of devotees who practise internal Abhyas, worldly habits and nature cannot be transformed. Hence, it is advisable for every person who is truly desirous of the welfare of his soul to find out and join the Satsang of Sant or of His loving devotees. He should increase his spiritual fitness by their Daya (grace and mercy). He should listen attentively to, and ponder over, their Bachans (discourses), and act upon them to some extent. After getting initiated, he should begin practising Abhyas as well. Gradually purification will be attained and love for the Holy Feet of the Supreme Being will be engendered.

16. Without attending Satsang, doubts and misunderstandings cannot be removed, nor can the coarse bondages of the world be cut asunder, nor the love for and attachment with the world and worldly people be reduced.

17. Whosoever by reflecting on the condition of the world as revealed since the birth of a person to his death, becomes sincerely anxious to work out his spiritual welfare, will hear Satsang discourses very attentively. Contrasting the condition of his mind with what he hears in Satsang, he will immediately remove his useless and improper habits and attachments. He will similarly try to effect his internal and external purification,

18. When, as a result of attending Satsang, love is engendered for the Holy Feet of Sant Sat Guru and the Supreme Being, the internal Abhyas of the Surat Shabd Marg will be performed somewhat correctly and successfully. By experiencing internal grace and mercy, love and faith in the Holy Feet will be enhanced.

19. The world, its paraphernalia and pleasures would appear to be paltry and insignificant to such a Satsangi. He will,

day by day, get away from these things. He would be impressed more and more with the glory of Parmarth.

20. Imbued with grace and mercy, it will be possible for such a Satsangi to fight down obnoxious habits and impulses, and to root them out, or to weaken them to such an extent that they do not disturb his Abhyas.

21. Greater and greater will be the grace and mercy of Sant Sat Guru and the Supreme Being, on such a Satsangi. His love and faith will also be enhanced day by day.

22. It is beyond the power of Jiva to fight against Kal, Karam, Mana and Maya. But by the Daya [grace and mercy] of Sant Sat Guru and the Supreme Being Radhasoami Dayal, he can remove them. Whosoever is the recipient of such grace and mercy, will, one day, go beyond the regions of Maya, and get admittance into the Nij Dham. He will become happy for ever.

Discourse 4

**FOLLOWERS OF RADHASOAMI FAITH
SHOULD NOT HAVE ANY DOUBT ABOUT**

**THEIR SALVATION. RADHASOAMI
DAYAL WOULD, IN HIS GRACE AND
MERCY, ACCOMPLISH THIS.**

1. He who has accepted Radhasoami Faith and, after due initiation, is practising Surat Shabd Abhyas should, under no circumstance, and, at no time, entertain any doubt about his complete salvation, nor should he feel despondent on any account whatsoever.

2. Such is the Daya and Mauj of Radhasoami Dayal that whosoever accepts His Saran (protection), and, for the welfare of his soul, sincerely holds fast to His Holy Feet, is protected and taken care of by Him in every way. He approves of the Bhakti and Bhajan which a devotee is able to perform. In recompense He grants him Daya. In other words, at the last moment, He Himself takes care of his Surat (spirit), grants him *darshan*, makes him hear Shabd, raises his Surat from Pind and locates it in a higher and happier region. Later on, the devotee takes birth in human form once, twice or thrice as may be necessary. Coming in contact with the Sat Guru, he performs spiritual practices to complete his task. He is thus taken to the Nij Dham [Original Abode].

3. There are those who are under the protection of the Supreme Being Radhasoami Dayal. They are sincerely humble and submissive. They attend Satsang and perform Abhyas with love. Being pleased with such Jivas, He has accepted them as His own. With respect to these persons, the Supreme Being Radhasoami Dayal said on several occasions and it is also written at numerous places in the holy books that He Himself takes care of them. He makes them perform spiritual practices. They are thus fitted for sojourn in happier regions. Ultimately He takes them to Nij Dham.

4. But the mind is so constituted that when a devotee is not able to perform the spiritual practices as ordained or when he gives rise to frivolous and improper impulses and desires, he forthwith begins to entertain doubts and misgivings about his salvation. He feels distressed and afraid lest, under these circumstances, Sat Guru Radhasoami Dayal might not grant him salvation. If the mind frequently lapses into such a condition and the Jiva feels helpless, then disappointment overtakes him to some extent. He begins to think that because his mind is full of such dross,

and now and then it leans towards the world and its pleasures, which he is unable to check, how can he be made fit for location in a high and pure region ?

5. In such a predicament, no word of consolation and comfort can give peace and satisfaction, and allay sloth, indifference and dejection, unless one notices some improvement in the condition of one's mind or perceives, by special grace and mercy, some progress in one's Abhyas.

6. When Jiva realizes his faults, and tries his best to remove them but fails to do so, he feels helpless and prays for Daya. In case Daya is not immediately perceived he feels disappointed.

7. The evil tendencies which exist or arise in the mind, are due to the desires for the pleasures of the world. These desires are covertly or overtly ingrained in the mind. Hence the effect of Daya (grace and mercy) on such a Jiva would, in the first instance, be to root out or to eradicate these desires after they are fulfilled. It is then that internal Abhyas would be performed correctly, or purification and progress noticed internally. Therefore, when, in response to the prayer of such Satsangis, Daya is showered on them, they are unable

to realize it. Hence, due to their ignorance, they are unnecessarily distressed and dejected.

8. It is very difficult to be aware of the existence of *Bāsná*¹ (desire). It is very subtle. It manifests itself in the innermost recesses, suddenly, like a flash of lightning. Excepting a Satsangi, who constantly keeps a vigil on his mind and senses, nobody can notice or check the hidden Basna from manifesting itself. Sometimes even a Satsangi is unable to know when it would manifest. The reason is that so long as even the slightest or the subtlest desire for pleasures lurks in the mind, the mind and intellect are swayed by it, and lose themselves in its upsurge. In order to enjoy it, they are engrossed in it.

9. Hence, the *Basna* and its impulses will not be minimised until complete or a palpable purification is achieved internally. In other words, the mind must be disgusted with the *Vishaya*² *Bhog* (pleasures) of the

(1) Basna —A wish, desire, expectation or inclination left in the mind by past good or bad actions, which therefore produce an impulse or a craving for worldly pleasures.

(2) Vishaya —Objects of the senses which are five in number viz, Rup or form, Ras or taste, Gandh or

world and indulgence, because they are detrimental to his Bhakti and Abhyas. Otherwise, the mind and senses will be carried away by those impulses, and cause distraction in Abhyas. If the Abhyasi is not alert and vigilant he will not be even aware of this condition. On the contrary, he would think that he was performing Bhajan and Dhyān for long. If the Abhyasi is alert and vigilant, he will at once curb and remove the impulses. Even then there is the possibility of his mind being carried away along some of these currents while he does not become aware of it for some time.

10. There are very few Satsangis who can keep a watch over their mind and senses. This is not an easy task. This will be acquired to some extent by continued practice for a pretty long time. For acquiring complete control, considerable time will be necessary.

11. A sincere Parmarthi, who is really anxious for his spiritual welfare, should listen the discourses in Satsang with great care and attention. He should then and there contrast his condition with them.

smell, Sparsh or touch and Shabd or sound corresponding to the five organs of senses, viz., eye, tongue, nose, skin and ear.

At other times, he should keep a strict watch on his *Basna* (desires) and impulses, and see whether they are proper or improper. If they are improper, he should consider them as baneful and curb them the moment they arise in the mind. He should not allow their currents to flow. It is thus that after some time, he can acquire some control over his mind and senses. This will be achieved by hearing the discourses in Satsang and performing the practice of Sumiran and Dhyan.

12. For properly checking these impulses it is necessary that one is somewhat detached from pleasures and is afraid of indulging in them. Otherwise, the mind and intellect will be involved in the sensual enjoyment towards which they are attracted. The spirit current will thus be wafted along the waves of Maya.

13. It appears necessary to emphasize that purification of mind and senses, proper understanding and comprehension, and sharpness of mind and intellect, cannot be achieved without carefully attending Satsang for some time. No Satsangi can otherwise know what his Parmarthi duties are, how he should behave in matters connected with Parmarth and Bhakti, and how far it is necessary to detach himself

from the world and its affairs so that he may correctly appraise Satsang and internal Abhyas.

14. Some Satsangis are endowed with quick comprehension, thoughtfulness and luminous understanding. If they attend Satsang for some time, and fully understand the ways of Parmarth, they can derive more or less the same benefit from daily and regularly reading and reciting Bachans and Banis as another person would from actually attending Satsang. In other words, they can, at their homes, practise the exercise of purifying the mind and senses, and curbing the *Basna* [desires] and impulses. Other Satsangis of lower status can also be benefited by their association.

15. One who is sincerely desirous of acquiring true Parmarth and the *darshan* of the Supreme Being Radhasoami Dayal, would surely be disgusted with or indifferent to the world and its pleasures to some extent. The Anurag (love) for the Holy Feet and Bairag [indifference] from the world will easily advance a devotee in Parmarth. He will get the *Darshan* of Sant Sat Guru and His grace and mercy.

16. The great advantage that accrues from Satsang is that a Parmarthi can

observe there the understanding, comprehension and behaviour of loving devotees of various degrees. Thus in their association, he can easily perform devotion and Abhyas more or less correctly. In other words, he succeeds in quickly and easily correcting and mending his mind and senses and acquiring proper understanding and behaviour.

17. In the company of loving devotees, a Parmarthi can easily perform the most difficult service and undergo the severest mental or physical restraint. Similarly, understanding and prejudices can also be easily changed in their company. In other words, the esteem for the world and attachment to it would be reduced. The value and desire for Parmarth would be enhanced.

18. Hence the great importance of Sang [association]. All matters, whether temporal or spiritual, are facilitated in association, i. e., by associating with the worldly people one becomes worldly and by associating with Parmarthis one becomes Parmarthi. Similarly, by performing the internal practice of Shabd, one can be transformed into Shabd by coming in

contact with *Shabd-rupi Sat Guru* (Sat Guru who is the embodiment of Shabd).

19. It behoves every Satsangi to keep the above discourse in mind. Whenever he gets an opportunity to attend Satsang even though for a few days only, he should avail of it. By observing the condition of true Parmarthis and loving devotees, he should reform his ideas and behaviour. In case Satsang is not available, he should daily read and recite Radhasoami Dayal's Bachan and Bani carefully and attentively with their elucidation given in other books such as Prem Patra etc. In their light, he should examine and correct his behaviour. Purification can be effected in this way as well. By the grace and mercy of Radhasoami Dayal and the Sant Sat Guru, his love and faith will go on increasing, and, one day, his task will be completed.

20. There is no harm if a Satsangi feels uneasy and unhappy off and on, because he does not get bliss and joy internally, as he desires. The constraint engenders *Virah* (pangs of separation) and effects some purification. It will last for a time. The mind will be pleased when by grace it gets some bliss thereafter. When grace

and mercy are experienced, new waves of love and faith surge up. This cycle recurs occasionally in the case of practitioners.

21. The Supreme Being Radhasoami Dayal is omnipotent. At all times He watches and protects His children. He will never deny His grace to anybody, provided the Satsangi has some yearning or love for His Holy Feet. He should always keep Him in his remembrance by performing Sumiran, Dhyan, Bhajan and recitation and reading of the Bani every day. He should never be despondent, because His Daya, on the Jivas in this age, is limitless and boundless.

22. The more the Parmarthi Jivas find that they are weak and helpless the more should they strengthen their Saran of the Almighty and cling fast to His Holy Feet. Then there would not be the slightest doubt in their salvation. This they will realize to some extent in this very life. On observing or hearing about the condition of Satsangis at the time of their death, they would be fully convinced that Radhasoami Dayal would take care of and protect them in every way when they leave their body.

Discourse 5

HE, WHO HAS ACCEPTED SARAN (PROTECTION) OF RADHASOAMI DAYAL, MUST CONFORM TO HIS MAUJ. HE SHOULD BE AFFECTIONATE TO LOVING DEVOTEES AND KIND TO ALL OTHERS.

1. Radhasoami Dayal is Supreme Being and Omnipotent. The entire creation exists and is sustained by Him. The creation of Dayal Desh and Brahmand depends on the Current that originates from His Holy Feet and passes through Sat Lok. Similarly the functioning of Pind Desh is carried on by the currents issuing forth from Trikuti and Sahas-dal-kanwal. All these currents are inter-dependent, i. e., the higher current supplies energy to the lower.

2. Whenever Radhasoami Dayal comes to the world as Sant Sat Guru for bestowing salvation, all the forces from top to bottom behave according to the Mauj ordained by Him. So also when He leaves behind His special *Ansh* or emanation for the उपकार *Upkar* (good) of Jivas, His Mauj acts as before or when He sends down such an emanation His Mauj acts through Him.

The Mauj of Radhasoami Dayal manifests itself through the Sant Sat Guru every where in creation. There can be no change in this.

3. Under the circumstance, it is proper and necessary for a Satsangi of the Radhasoami Faith to conform to Mauj as much as he can. If by Mauj there is hardship, he should try to put up with it. In case he is unable to do so, he should pray at the Holy Feet of the Sant Sat Guru and Radhasoami Dayal for its mitigation or for the grant of power of endurance.

4. A Satsangi of the Radhasoami Faith should carefully note that willingly or unwillingly, he has to conform to Mauj. The worldly people put up with it weeping and wailing. The wise do so after thoughtfully taking account of the pros and cons of the matter. The loving devotees, however, do so, considering it to be the will and pleasure of their Lord. Some immature devotees, however, begin to complain in such circumstances. But when they come to know with what purpose it was ordained, they feel ashamed of their conduct and pray for forgiveness.

5. The reason why Mauj works in a particular way is not given out at the

moment. If it were known, there would be no difficulty in conforming to it. The good of a Satsangi lies in suffering. Why he was subjected to trouble, is revealed at the proper time. Then he is also fit to appreciate it.

6. A devoted Satsangi would not feel sorry or offended nor would he accuse and complain if he has formed the habit of resigning to Mauj and of trusting and relying on Mauj and Daya in all matters. Whatever he does, he depends on Mauj. Whatever is happening in the world he takes it to be the work of Mauj. Of course, when he is unable to bear, he prays for Daya (mercy). Then Mehar (grace) vouchsafes him the capacity to endure with resignation.

7. If a devoted Satsangi has love and affection for Sant Sat Guru and Radhasoami Dayal as stated above, he would also have affection for loving and devoted Satsangis. He would look upon the rest of the world with compassion.

8. The state of a house-holder Satsangi's mind is always changing. Sometimes he is happy and sometimes he is in anxiety and worry. This condition relates either

to himself, his property and his Karams, or to the Karams of his dear and near ones. There would be some difference in both the cases. He cannot rely on and resign to Mauj in both the cases. As regards himself, he can resign to the Mauj of his Beloved Lord. But in the case of others who are not devotees, Karams play a dominant role. They suffer for their past or present Karams. This cannot be altered, because they cannot get internal help.

9. A perfect Parmarthi is proficient in devotion and Abhyas. In all circumstances he abides by Mauj, and by applying his mind to the Holy Feet in adversity, he escapes to some extent from the onslaught of Karams. The less his attachment to his family and kinsmen, the less does he suffer pain and pleasure, worry and anxiety on their account. But he, who is not so spiritually advanced, does feel disturbed, although only for a while.

10. In short Jiva is totally weak. By himself he cannot perform internal and external Bhakti as he must. Of course, by the Daya of Sant Sat Guru and Radhasoami Dayal, he can do everything correctly. The Sant Guru and Radhasoami Dayal take care of all the affairs of a devotee,

who sincerely relies on Their Mauj and Mehar (grace) in all matters, and at all times (present as well as future), and who does not make a show of his powers or egotism in any matter. If there is any deficiency, loss or harm, one should consider that it is also by Mauj. Whether one is able to comprehend the good involved in it or not, one must take it for granted that it would result in the correction of one's mind and removal of one's pride and egotism, and the desire for name and fame.

11. The Supreme Being Radhasoami and Sant Sat Guru are Dayal (merciful) and know fully well the weakness and helplessness of the Jiva. They approve of the spiritual efforts the Jiva is able to put in and shower grace on him. They help the Jiva in every way, to attain salvation, and to complete his task one day. Hence, no one should despair of receiving Their grace on account of his faults and infirmities. On the other hand, finding himself infirm and weak, he should cling more firmly to the Holy Feet and strengthen Saran. Radhasoami Dayal and Sant Sat Guru will always accord him help when he needs it, pointing out his faults when it is proper and have them removed.

12. A Premi Satsangi, who has love for and faith in the Holy Feet of the Supreme Being Radhasoami Dayal and Sant Sat Guru, is bound to have love and affection for those who are devoted to Radhasoami Dayal and Sant Sat Guru, and who are ever striving for augmenting their love and faith in the Holy Feet. These Premis and Bhakts will be dearer than brothers of flesh and blood. By associating with them, Prem and Bhakti will be advanced day by day.

13. A Premi Parmarthi sees that it is the *Anshas* of his beloved Radhasoami Dayal that function everywhere. Irrespective of whether these *Anshas* are attracted towards their *Anshi* Radhasoami Dayal or not, the Premi Satsangi looks upon them with kindness. Although he cannot love and associate with them, he feels compassion on their condition. He is ever ready to help them in their redemption. He never wants to cause loss or harm to them, even though they, in their ignorance, may cause harm and trouble to him. He, of course, does adopt ways and means to correct them and to bring them on the right path. For this purpose, he may administer threats, or frighten them or cause some anxiety and

worry or make a show of some harm or loss to them, etc., etc.

14. Under no circumstance, it is proper and desirable to exert pressure or force or any undesirable influence on any person or to offer bait or to entice or induce him or to cause loss to him for the propagation of Parmarth, i. e., the Bhakti Marg (the path of devotion). One may just explain matters and point out that by remaining entangled and engrossed in the world and its pleasures, great harm and trouble would be caused to him. He, who accepts advice and shows inclination to join Bhakti Marg (the path of devotion), should be accorded necessary help. But he, who does not accept the advice, and unnecessarily argues, should be left alone. One should await the Mauj of Radhasoami Dayal and Sant Sat Guru.

Discourse 6

LOVE FOR AND FAITH IN THE HOLY FEET OF THE SUPREME BEING : DETACHMENT FROM THE WORLD AND ITS OBJECTS AND PEOPLE.

1. The creation has been evolved by Prem or the force of attraction and cohesion.

Hence this force manifests itself in the beginning of all functions.

2. Unless a person is inclined towards or interested in or attached to another, he would never turn to or establish contact with him.

3. Similarly, one would not work hard and devise measures for accomplishing a task or securing an object, unless one is keen about it.

4. Likewise, when some persons meet or form an association, they have some common object or are attached to one another. This may either be due to natural relationship or with a view to gaining some common ends.

5. In the world there are ordinary activities such as profession, business and social intercourse, and activities of an extraordinary character such as new discoveries, new science, new mechanical appliances, new manufacturing devices, new activities, etc. All these activities are carried on by love or the force of attraction. This force may also be termed as urge, application, attachment, nature (or habit), bondage or desire. Without this

force nothing can be done patently or latently.

6. It is because of this force, viz., love and zeal that man toils and moils and undergoes all sorts of hardships and tribulations. Prompted by greed (i. e., desire for gaining name and fame, honour and prestige, and wealth and property), he even sacrifices his life..

7. Urge and application, desire and inclination and attraction are imbibed in association. One begins to feel inclined and interested in the manner one's associates act and behave.

8. This is the reason why, every boy and girl imbibes and develops worldly desires day by day in the company of worldly people who form the majority. Once attachment with the world becomes strong, nobody listens attentively to the words of Parmarth (spiritual regeneration) as to how to escape from the meshes of the world. On the other hand, he advances arguments and exercises his intellect to support the importance and superiority of the world and its activities. He does not believe in the words of Sants.

9. People are so much engrossed in the world that they do not realize the fact that this world is perishable and full of deception and that perfect and lasting happiness cannot be attained here.

10. Very rare are those who, on observing the condition of the world and the pitiable and miserable plight of Jivas, would learn the whereabouts of the region of supreme happiness and the way to reach there.

11. The Sant Sat Guru is the *Nij Putra* (Special Son) and *Nij Musahib* (Special Companion) of the true Supreme Being. Seeing the pitiable plight of the Jiva, He declares that the *Nij Ghar* (Real Home) of the Jiva is the Radhasoami Dham, which is an abode of supreme happiness and everlasting bliss. It is free from woes and miseries and pangs of births and deaths. This world belongs to Maya and Brahm. For ensnaring the the Jiva and keeping him in thralldom, they have brought forth variegated creation. It has, therefore, become difficult to secure release. If Jivas desire to be free from the cycle of births and deaths and pains and pleasures (necessary accompaniments of the assumption of human bodies) they should

come under the Saran (protection) of the Sant Sat Guru. He is the Lord of Nij Dham (Original Abode) and He can, in His grace, take the Jiva also there. He can extricate the Jiva from the thralldom of Brahm and Maya and their creation. If Jivas do not act up to this discourse they will keep on wandering in high and low forms of life in higher and lower regions. They will have to take birth again and again and undergo pains and pleasures and the pangs of recurrent births and deaths.

12. This message of special grace and mercy was given out by the Supreme Being Radhasoami Dayal Himself when He manifested Himself in this world as Sant Sat Guru. Sants, who are His *Nij Anshas*, also say the same thing. Fortunate indeed are they who accept these words. Their liberation from the body and world is effected day by day.

13. Those who, on observing the state of affairs of the world, seek Parmarth (spiritual regeneration), are, by Mauj, attracted to Sant Sat Guru or His Satsang. They alone listen attentively to Bachans, and accept them.

14. It is the Jivas of the above category who fear death and the pains and pleasures

concomitant with the assumption of human bodies. The Sant Sat Guru admonishes them thus. Just as all worldly tasks are accomplished by putting in hard labour and evincing interest in them, similarly Parmarthi activities which consist in reverting to the *Nij Ghar* [Original Abode] will properly be achieved only when there is true yearning and longing for the *darshan* of the Supreme Being Radhasoami Dayal and His Nij Dham as also sincere fear of recurrent births and deaths and the cycle of pains and pleasures.

15. This yearning and longing will divert the Jiva from the world and the worldly people, and attach him to the Holy Feet of Sant Sat Guru and the true Supreme Being. As he obtains bliss and joy in the Abhyas of Surat Shabd Yoga, his attachment with the world and its objects will be reduced.

16. Material objects and sensual pleasures are great temptations. They attract the mind and sensess and twine them so closely together that it is difficult to loosen and free them. Hence the mind will not be sincerely detached from worldly objects and pleasures until it gets

appreciable bliss and joy internally, or until it is convinced that it would get it.

17. This transformation can be effected only by associating with Sants or their loving devotees, because they are attached solely to the Holy Feet of the Supreme Being Radhasoami Dayal. Considering worldly pleasures to be base and perishable, they have either discarded them or minimised indulgence in them.

18. A person can be weaned away from the pleasures of the world, if he receives a serious shock, or undergoes calamity or illness, or suffers due to indulgence in the world and its pleasures. But this is not reliable, because whenever some great pleasure or objects of Maya are made available, one forgets grief and suffering, and applies oneself to them as before.

19. Hence, it is the unalterable command of Sants that true renunciation from the world and its pleasures cannot be achieved except by the Satsang of Sants and the internal Abhyas of the Surat Shabd Yoga, which translates and elevates the spirit to higher regions.

20. The Satsang of Sant Sat Guru and His loving devotees will, day by day, enhance

one's love for and faith in the Holy Feet of the Supreme Being Radhasoami Dayal and Sant Sat Guru. Other affections and attachments will proportionately be diminished.

21. True love unites the lover with the beloved one day. If spirit and mind are inclined and attracted towards the Holy Feet, they will leave Pind, [and enter into Brahmand. There the spirit will part company with the mind and will go to *Nij Desh* and secure a resting place in the Holy Feet of the Supreme Being Radhasoami Dayal. This is true salvation and redemption.

22. This cannot be done in a moment. The condition of the mind and spirit will be transformed gradually by Satsang and internal Abhyas. Love will be generated and enhanced in the Holy Feet and detachment will be secured from the world. One day, the Surat (spirit) will thus be separated from the entire creation and will rest in Radhasoami Dham.

Discourse 7

VOTARIES OF BHAKTI MARG AND
INTERNAL ABHYAS, SHOULD ACCEPT
THAT THE SUPREME BEING

RADHASOAMI DAYAL IS *EK-DESHI* (CONFINED TO ONE REGION) AS WELL AS *SARVA-DESHI* (OMNIPRESENT), ELSE IT WOULD BE DIFFICULT TO GET ADMITTANCE INTO HIS *NIJ DHAM*. THIS IS NOT A MERE FORMAL ARTICLE OF FAITH, BUT, IN FACT, THE TRUE SUPREME BEING HAS MANIFESTED HIMSELF AS SUCH.

1. All the religions prevalent in the world at present, believe the Supreme Being to be *Sarva-Vyapak* (Omnipresent) and *Sarva-Deshi* (all-pervading). For this reason, they have very little faith in meeting Him by proceeding to His Region.

2. Those who regard the Supreme Being to be *Sarva-Deshi* (present everywhere) cannot perform Dhyan at a particular centre in the microcosm, as, in their view, no particular region can be assigned to Him. This is the reason why their Dhyan cannot be practised properly.

3. Generally, people consider the Supreme Being to be all-pervading, like Akash (sky). They take Akash to be His emblem and contemplate upon it. They also contemplate upon some light, such as sunshine or moon-light, and take it to be *Chidakash* or *Chaitanya Akash* (spiritualised sky). In

this Dhyan the attention is focussed at some mental plane, either at the heart-centre or the third Til or Trikuti, without knowing the secrets of the region, of the Deity and of the path.

4. In such a practice of Dhyan, the mind is, of course, concentrated to some extent. It is delighted to see the light. Many Gyanis and Sufis got intoxicated and lost themselves in this very delight. But this is not lasting and cannot be relied upon, particularly under stress and strain.

5. In creation there are two main factors, viz., *Chaitanya* (spirit) and *Jarh* (matter), i. e., *Maya*. In consequence there are three regions, viz., (1) Nirmal Chaitanya Desh, (2) Chaitanya and Maya Desh, divided into two divisions, one of which comprises *Shuddh* (pure and subtle) Maya and is known as Brahmand and the other of *Malin* (impure) Maya and is known as Pind, and (3) Maya Desh, which is denuded of creation of any kind. Corresponding to the above, Sants have divided the creation into three grand divisions ; first is the Nirmal Chaitanya, i. e., the Sat Purush Radhasoami Desh where there is Chaitanya and Chaitanya (spirit and spirit) alone without any kind of admixture ; second is the *Nirmal*

Chaitanya and *Shuddh Maya Desh* (pure spirit and Maya region), called *Brahmand* ; and third is *Nirmal Chaitanya* and *Malin Maya Desh* (pure spirit and impure Maya region) called *Pind*.

6. Thus *Nirmal Chaitanya Desh* (the purely spiritual grand division) is the *Nij Desh* (Real Abode) of the Supreme Being, where there is absolutely no admixture. Anybody, desirous of meeting Him, has to go there. In the second grand division there is the admixture of Maya, i. e., the *Chaitanya* (spirit) is wrapped in covers which are made of the material of Maya. The *darshan* (vision) of the *Nirmal Chaitanya* (pure spirit) cannot be had in this grand division. It is only the covers that one would see here. But he, who has penetrated all the covers, has gone beyond the bounds of Maya and has seen the Supreme Being, can, of course, have His *Darshan* everywhere. Without removing the covers and performing *Abhyas* nobody can have the *darshan* (vision) of the true Supreme Being. In the third grand division of creation, Maya is predominant. It is very difficult to get the *Darshan* (vision) of *Chaitanya* (spirit) in this region.

7. As stated above, according to Sants, the Supreme Being is *Ek-deshi*, as well as

Serva-deshi. Without accepting Him to be *Ek-deshi*, it is not possible to translate and elevate the spirit and to cross the limits of Maya. Therefore, the *darshan* (vision) of the true Supreme Being cannot also be had. It is thus quite clear that except Sants no one could correctly understand the secrets of the Supreme Being, nor has anybody secured access into His August Abode. Nobody has gone across the bounds of Maya.

8. Besides the two main divisions (regions), there are several sub-divisions in Maya Desh. Accordingly, there are stages on the path, called *Chakras* (ganglions) or *Kanwal* (lotus) ; and the Shabd of every region is different and distinct. He, who is desirous of having the *darshan* of the true Supreme Being, can learn the secrets of the path, its stages and Shabds. He can, by performing Abhyas of the Surat Shabd Yoga, easily cross all the regions within the bounds of Maya and go beyond. On getting the *darshan* of the true Supreme Being, he can become happy for ever. But in a religion which does not possess and impart the knowledge of the path and the stages thereon, there can be no translation and exaltation of the spirit entity. Therefore, access into

the Nirmal Chaitanya Desh, the Dham of the Supreme Being, cannot be secured.

9. This is the reason why the secrets of the true Supreme Being, viz., who He is, what His form is, where He is and how He can be attained, are not revealed in any of the extant religions. None of them gives out such an easy mode of translating and elevating the spirit entity, that can be followed by everybody.

10. These religions have, of course, laid down many ways for attaining Mukti (redemption). But they count only as Shubh Karams (good and desirable acts). The result of these actions does not manifest in this life. In other words, nobody perceives his liberation from bondages; nor does he realise the bliss of liberation.

11. The Yoga Shastra (the Yoga philosophy) has prescribed Pranayam¹ for penetrating through the six Chakras (ganglions) in Pind. But this practice of restraining and elevating Pran (breath) is too difficult and risky to be performed correctly and successfully by anybody. The observances and abstinences prescribed therein are so stiff and rigid that householders cannot follow them in the least.

1. Restraining or suspending the breath during the mental recitation of the names or attributes of a deity.

12. Vedant Shastra (Vedantic system of philosophy) describes that Jiva and Ishwar have three forms each. These six may be considered as bodies or covers. But Pranayam has been given as the only Abhyas for penetrating through these covers.

13. Some have prescribed the practice of Mudras¹. Mudras are not as difficult as Pranayam. The range of Mudras is however confined to the six Chakras (ganglions) only. Hence, the Abhyasi (practitioner) of Mudras does not and cannot go beyond the limits of Maya.

14. The complete revelation of the secrets and mysteries of the true Supreme Being, His Nij Dham (August Abode) and the path leading thereto are not found anywhere except in Sant Mat or Radhasoami Faith. Nay, no other religion has given out the secrets and the method of even attaining to the deity referred to as Ishwar, Parmeshwar, Brahm, Par-Brahm or Khuda.

15. The truth is that any religion which does not explain the difference between Dayal (the Merciful) and Kal (the Satan), and gives no clue to Nirmal Chaitanya Desh

1. Modes of intertwining the fingers in religious worship.

(the purely spiritual division) which is beyond the bounds of Maya, is a religion of Niranjana or Kal Purush. Its Siddhant (the goal) is within the region of Maya. Hence, complete salvation of the soul cannot be attained by it under any circumstance.

16. He who is desirous of his true and complete salvation, should join Radhasoami Faith and attend Satsang for some time. Getting initiated into the Surat Shabd Yoga, he should practise it. He should strengthen the Saran of Radhasoami Dayal, who, in His grace and mercy, will complete his task, i. e., take him to the Nij Ghar (Real Home) one day. That region is free from births and deaths, pains and pleasures, and woes and afflictions, pertaining to the physical body. There the bliss is everlasting.

17. The Supreme Father Radhasoami Dayal has graciously rendered the Abhyas (practice) of Surat Shabd so very easy of performance that householders and recluses, males and females, young and old, all can easily perform it. They can realise its result within themselves very soon. After performing this practice for some time, they can perceive the grace, mercy and

protection of the Supreme Being Radhasoami Dayal, internally as well externally. Thereby they will be fully convinced that they would attain to perfect salvation.

18. Jivas are very weak. Householders are particularly involved and entangled in various bondages and desires. It is, therefore, very difficult for everybody to work for his salvation. But Radhasoami Dayal, in His grace and mercy, can make anybody perform what He deems proper and necessary, and, in His bounty, accomplish his task. Such grace and mercy was never shown to the Jivas uptil now. In fact, this cannot be done by any body except by the Supreme Being Radhasoami or by the Personage whom He may give this authority.

19. Extremely fortunate are those who have come in the presence of Radhasoami Dayal, or having joined His Satsang and received initiation in Surat Shabd Yoga, are performing its Abhyas, and are engaged in strengthening their Saran. They will get admission into the Nij Dham in one, two, three or four lives, and attain to supreme and everlasting bliss.

Discourse 8

SAT GURU IN THE HUMAN FORM AND HIS LOVE AND FAITH ARE THE FIRST ESSENTIALS. THEREAFTER THE FORMLESS SAT GURU, VIZ., THE SUPREME BEING, WILL BE MET WITH.

1. All Jivas in this world are devoted to Name and Form. The entire creation of this world has form. All the forms, whether Chaitanya (spiritual or animate) or Jarh (inanimate), have distinct names.

2. It is not every body who can comprehend an object, which is formless, invisible or very subtle, and has even no name. Nay, it is even difficult to believe in its existence.

3. There are objects which cannot be seen at all in this world. Their existence is inferred from their functions only. But the objects whose functions are not manifest or distinct, cannot be known at all.

4. The entire creation of this world is Sthul (gross, physical, material). Its subtle and ultra-subtle forms are contained in the Sthul form. Unless one, whose inner eyes can see, secures access into the sphere

of the subtle or ultra-subtle forms, one cannot see them.

5. The learned and intelligent can have some inkling and idea of the *Sukshma Swarup* (subtle forms) of two or three grades. But nobody can have any idea of the *Maha Sukshma Swarup* (subtlest form) and of the real Formless and Nameless.

6. There are three grand divisions with further sub-divisions in the creation. This Lok (world) is in the third grand division. Therefore, the denizens of this Lok, whether learned and intelligent or not, can have no knowledge of the creation of the first and the second grand divisions.

7. Nay, they have very little information about the higher planes of even this Lok. For, nobody except the Yogis, who elevated their Pran and went beyond the sixth Chakra, could know about the inner path and the stages.

8. Yogeshwar Gyanis performed the Abhyas (practice) of Pran and Shabd, and went beyond several stages in the second grand division. They have alluded to the secrets of those stages in their *Bachans* and *Banis* (writings). But the secrets of the

first grand division were not known to anybody except Sants. For, Sants are the Khas Musahibs (Specical Companions) of the Supreme Being, and have come here from that very Dham, for the benefit and salvation of the Jivas or souls.

9. How can one know the secrets of the Highest Region, the Dham of the Supreme Being Radhasoami, those of Brahm and Par-Brahm Pads situated in the second grand division, and even of Atma and Parmatma, the high regions in the third grand division, without the help of one who knows all these regions ? As Sant Sat Guru knows the secrets of all the three grand divisions, no Jiva, unless he meets with Him, can know the secrets of the path, the three grand divisions, and their subdivisions, and the method by which the path can be traversed and the spirit entity elevated.

10. Whenever the adepts of the first or second or third grand division, called respectively Sant Sat Guru, Yogeshwar Gyanis and Yogis came to the world, they gave out the secrets of their regions to the Adhikari Jivas (fit to receive). For the translation and elevation of the spirit, the Yogis and Yogeshwars promulgated

Pranayam Yoga and the Sant Sat Gurus promulgated the Surat Shabd Yoga.

11. The practice of Pranayam is very difficult and risky. Its rules of conduct and abstinence are very difficult. It cannot be properly performed by anybody. Ascetics find themselves helpless and powerless in its performance. As for the householders, particularly the women, they are simply incapable of attempting it. Thus, no Jiva, except a few Ishwar Koti Jivas (having affinity with Ishwar), reached the regions of Parmatma or Par-Brahm. All remained involved in Karam and Dharam (rituals and ceremonies).

12. The second grand division is the region of pure spirit and subtle Maya, and the third grand division is that of pure-spirit and gross Maya. Yogis and Yogeshwar Gyanis, who, by performing the practices of Pranayam, gained access into the higher regions of the third and second grand divisions, called respectively Parmatm-Pad and Par-Brahm-Pad, remained confined within the limits of Maya. They could not go over to the Region of Sants. Then what would be the position of those who are ignorant of the higher stages in the third and the second grand divisions, and who

did not learn and practise the Abhyas of translating and elevating the spirit and mind ? All these persons remained entangled and engrossed in Jap, Tap, pilgrimages, fasts, idol worship and various other Karams (acts) under the hegemony of Brahmans and Bheshas (who are themselves ignorant of the real Parmarth). Therefore, they remained subject to births and deaths in higher and lower forms and regions as usual. None of them secured true salvation or redemption of his soul.

13. When the Sant Sat Guru manifested Himself, He revealed the secrets of the Surat Shabd Yoga. But very few accepted His Bachans or revelations, as all were engaged in outward activities. As Pranayam was then held in high esteem, the Abhyas of Sants was also practised with Pranayam. Hence it became difficult, and all were deprived of its benefit.

14. The Supreme Being Radhasoami Dayal was pleased to take notice of this condition of the world. He saw that no Jiva was proceeding towards his real home. All were gliding along to Chaurasi and wandering therein. Therefore, He, in His grace, manifested Himself in the world as Sant Sat Guru and taught the practice of

Surat Shabd Yoga, without the help of Pran (breath). He made the Jiva generate love for His Holy Feet. He explained the superiority of Sant Sat Guru and His Satsang over idol-worship and pilgrimage. He declared that Satsang is the real place of pilgrimage, and, by dipping in its holy waters, i. e., by attending Satsang, one can attain to internal and external purification very soon. He deprecated the worship of idols which do not speak or move or remove doubts and misgivings. Instead, He inculcated the love for the Sant Sat Guru by which the spirit and mind can obtain bliss and joy in internal Abhyas, ascend to higher regions, and get detached from the world easily.

15. Those, who listened to this Bachan attentively and understood and accepted it fully, instantly realised the benefit of internal Abhyas. Their love for and faith in the Holy Feet was awakened and increased.

16. The Abhyas taught by Radhasoami Dayal is so very easy that it can be easily performed twice or thrice every day by all, be they young or old, females or males, ascetics or householders. They can also easily develop love for the Holy Feet of Sant Sat Guru. All are familiar with love

and affection. They are all, more or less, attached to wife, children, wealth, property, household effects, etc. Everybody instinctively knows how to engender and develop love. Hence, nobody need be taught or explained how to love the Sant Sat Guru.

17. Love does not proceed from one side only. It is also difficult to maintain it uniformly. However, when it springs from both sides, it grows very rapidly and the bliss and mutual feelings of love also increase daily. For this reason the love for an idol cannot be relied upon. It neither grows nor confers any bliss and joy. On the other hand, if one engenders love for the Holy Feet of Sant Sat Guru, who is Chaitanya and Almighty, one would, by gradually increasing one's fitness, receive His grace in return. He will bestow on one His intense love internally and externally. One's condition will then easily be transformed, i. e., detachment from the world and love for the Holy Feet will go on increasing.

18. When the Sant Sat Guru draws a Jiva to His Satsang and bestows on him the love of His Feet, He, in the very beginning, gives out the secrets of the Swarup (Form)

of the Supreme Being. This Form is also the Nij Rup (Real Form) of the Sant Sat Guru and is present within everybody. The Sant Sat Guru instructs him to show love both to the external and internal Swarup (Form). Thus he progresses in his Abhyas (spiritual practices). He is required to engender greater love for the internal Swarup (Form), so that he may one day merge in the Real Formless Form.

19. Hence he, who is keen about his true liberation and salvation, should join the Sant Sat Guru's Satsang, engender intense love for Him, listen attentively to His discourses and ruminate upon them. He should thus improve his understanding, apprehension and mode of life. He will then be able by grace to proceed internally, and gradually to get across the bounds of Maya, and to secure a permanent resting place in the Holy Feet of the Supreme Being Radhasoami Dayal.

20. The Form of Sant Sat Guru is Chaitanya. Whosoever entertains love for Him, will secure the salvation of his soul. While, he who loves and worships stone and metal idols, or relics, or books, will just reap the fruit of Shubha Karams (good acts) to the extent he applies his body,

mind and wealth. But he will not attain salvation.

21. Love for idols is not reliable at all. Generally, idols are set up for incarnations and gods. By hearing or reading about their doings, people begin to regard them as Parmeshwar (God). But idols cannot advance that love or faith in the least. On the contrary, when varying aspects of their mode of life and actions are taken into consideration, all such love and regard disappear. But as regards the Chaitanya Swarup, viz., the true Guru, He removes all doubts and misunderstanding by His Bachans (discourses). He awakens, in the devotee, greater love for the Nij Swarup (Real Form) by making him perform the internal Abhyas.

22. The Supreme Being is *Anam* (Nameless) and *Arup* (Formless). The Jiva is His *Ansha* (particle, emanation, projection). Unless and until the Jiva is freed from the body, mind and senses, and secures exit from the region of Maya, and becomes *Videh* (independent of bodies), and reaches the Dham of the Supreme Being, i. e., the Nirmal Chaitanya Desh (the purely spiritual grand division), which is absolutely free from the admixture of Maya, he cannot be

released from recurrent births and deaths, and the bondages and woes and afflictions of bodies, nor can he attain to the state of supreme bliss.

23. Jivas are so much engrossed in Maya, and are in delusions and illusions to such a great extent that no one remembers his true parent, the Supreme Being Radhasoami Dayal, and His Nij Dham. So much so, that if anybody gives out secrets and speaks of the Nij Ghar (Real Home), Jivas do not believe his words. Instead of agreeing with him and showing love and regard for him, they oppose him. Then how can their Uddhar (salvation) be effected ?

24. No one is competent to take the Jiva on the path of salvation or to enable him to perform Abhyas, except the Supreme Being Radhasoami Dayal and the Sant Sat Guru, when He appears in human form in the world, and initiates Jivas in the Surat Shabd Yoga and gives out the secrets of Sat Purush Radhasoami Dham and guides them on. So, if the Jiva disbelieves Him, what other course is left for the salvation of his soul ? This is why vast multitudes belonging to the various religions are going down in Chaurasi.

25. It is the rule that unless a person meets with one who knows the secrets of a particular region or of some branch of learning or art, he cannot get access into that region or gain mastery over that knowledge, learning, art or skill. Hence he who desires to achieve complete salvation cannot do so unless he crosses the bounds of Maya.

26. The Supreme Being is beyond all creations and is *Anam* (Nameless) and *Arup* (Formless). It follows, therefore, that all *Nam* (names), *Rup* (forms) and creations were brought into existence by the currents or rays of that very *Arup* (Formless) and *Anam* (Nameless). Hence that Formless cannot be attained without going beyond all the subtle, subtler and subtlest creations which are located above the region which the Jiva occupies. It is absolutely necessary to learn the secrets of the path, stages thereon, and the *Nam* (names) and *Rup* [forms] evolved in the course of the descent of that *Adi Dhar* (Prime Current) at different levels, and to traverse the path accordingly. Without this, it is impossible to attain communion with any *Arup* (formless). These secrets cannot be revealed by anybody except the Sant Sat Guru who resides in that region and knows its secrets. None else can render any help on the path.

27. Until a devotee meets the Sant Sat Guru in the human form, engenders love for and faith in His Holy Feet and receives His grace and mercy, he cannot know the secrets of the Nij Ghar and of the true Supreme Being. He cannot apply himself to the internal practices, nor can he reach His Abode.

28. The *Nij Rup* (Real Form) of the Sant Sat Guru is *Anam* (Nameless) and *Arup* (Formless). The same manifests in the form of Shabd. Shabd is also *Arup* (formless) and *Nirankar* (incorporeal) and is everywhere and within everybody. The Sant Sat Guru establishes the communion of the Jiva with the *Dhun* (reverberation) of this Shabd. He elevates his Surat within and enables him to enter Nij Dham.

29. Before creation, there was nothing but *Anam* and *Arup*. When it was the Mauj to evolve creation, a current in the form of Shabd originated from this *Anam* and *Arup*. Thus the entire creation is of Shabd. It is *Arup* (formless) and *Nirankar* (incorporeal). This Shabd Swarup will take the Jiva to the *Arup* and *Anam Pad* (Region of the Nameless and Formless). This Shabd Swarup is the Swarup of the Sat Guru, of all the *Pads* (regions) and of all the Jivas. Externally,

the Sant Sat Guru explains the secrets of Shabd and how to practise it, and takes the Jiva inwards. Internally, the Shabd Guru attracts the Surat (spirit) towards higher region, viz., the Nij Dham. He helps the Surat to assume His own form and takes it to the Holy Feet of the Supreme Being Radhasoami Dayal. It is thus evident that no Jiva can accomplish his task without the help of the Sat Guru in Human Form externally, and without the grace and mercy of the Shabd Swarup Sat Guru internally. Both the Swarups (Forms) are one and the same. Being in communion with the Shabd Swarup Sat Guru, the Jiva can get some idea of the *Arup* and Supreme Being, and perform His Dhyan. In no other way, can he form any idea of the *Arup* and *Anam*. Some persons hold that the *Arup* and *Anam* can be met with in this very region, without traversing the path and performing the Abhyas of the *Surat Shabd Marg*. According to their understanding they establish connection with the Jarh (lifeless) or Chaitanya Akash (spiritualised sky), and in their ignorance they took it to be the *Arup* and *Anam*. But they could not achieve the salvation of their soul.

30. *Arup* and *Swarup* (formless and form) exist at every stage. The Shabd

Swarup (having form of Shabd) is called *Vachya*. The Arup and Nirakar (formless and incorporeal) is called *Laksha*. But the intermediate Laksha (Nirankar) Swarups, met with on the way, are not real Arups (Formless). They have the germ of Maya in so very subtle form that it cannot be felt by Abhyasis unless they go higher up.

31. According to Sants, the real *Arup* (Formless), absolutely free from any form or shape, or even the outline of any kind, is beyond all regions and stages. Those who took the *Laksha Swarups* of various regions within the limits of Maya, to be Arup and Anam, and in this belief stopped somewhere on the way, will, after a lapse of time, be again subjected to metempsychosis. They would not be released from recurrent births and deaths. In short, for the reason that they did not meet with the Sant Sat Guru, such people became victims of deception, and remained stuck somewhere in the way. They did not attain to the salvation of their soul.

Discourse 9

IT IS WRONG FOR THE VACHAK GYANIS TO ACCLAIM AND CONSIDER THEMSELVES TO BE BRAHM, UNLESS THEY

REALISE HIM WITHIN THEMSELVES BY PERFORMING ABHYAS.

1. Gyanis¹ and Sufis² of these times are simply learned persons and have shaped their understanding by acquiring knowledge from books. They say that they, all animate beings, and in fact the entire creation, are Brahm and Khuda (God). This statement of theirs is only verbal for they utter such things without having obtained the *darshan* of Brham within themselves. They are, therefore, Vachak³ Gyanis and Vachak Sufis.

2. True Gyanis and Sufis had access to *Brahm Pad* (region of Brahm) and got his *darshan*. From that stage they said that they were Brahm ; and this was correct. But the statement of those persons who are seated at the plane of mind and senses, that they are themsleves Brahm, is unwarranted and wrong.

3. It is regrettable that Vachak Gyanis and Sufis never introspect. If they did so,

1. Those who possess religious wisdom. 2. Those of a peculiar sect of Mohammadan devotees, said to be free thinkers or pantheists in matters of religion ; outwardly they conform to the Mohammad's creed, but are looked upon with great suspicion by the more orthodox. 3. A speaker, a reader.

they would know their own real condition, how and where their mind is entangled and how it is affected by trifles. Then they would not give out openly that they are Brahm.

4. No doubt, Brahm is everywhere. But in this region of Maya, he is enveloped in innumerable covers. His real form is hidden. Hence, unless one penetrates these covers by the performance of spiritual practices, one cannot get the *darshan* of Brahm.

5. True Gyanis performed the Abhyas of Pranayam, elevated their mind and spirit beyond the six Chakras and had the *darshan* of Brahm. But the practice of Pranayam is so very difficult and risky that it cannot be performed (by anybody, particularly householders and women. Hence neither Bhesh ascetics) nor householders could attain salvation.

6. The Supreme Being Radhasoami Dayal observed the pitiable plight of the Jiva. No one was able to repair to the Nij Ghar, the Abode of the Supreme Being, whence the Surat had descended originally. All were roaming about in the region of Maya. Therefore, He incarnated as Sant Sat Guru and gave out the easy mode of

effecting the salvation of soul. This mode is known as Surat Shabd Yoga. Householders and ascetics, men and women, can all perform this Abhyas (practice) easily and realize its benefits instantly.

7. He, who joins Radhasoami Satsang, gets initiated and begins the Abhyas of Surat Shabd Yoga, can reach *Brahm Pad*, cross the bounds of Maya, and, one day, get the *darshan* within himself, of Sat Nam and ultimately of the Supreme Being Radhasoami Dayal. Thereafter, he will not utter the words, "I am Brahm or Sat Purush or Radhasoami".

8. One, who, on attaining *Brahm Pad*, stays there, will not achieve complete salvation. As long as one is confined to the region of Maya, one will remain subject to recurrent births and deaths, even though, they may take place after a long interval. But if one gets access into *Sat Lok* or *Radhasoami Pad*, one will attain to the state of supreme and eternal bliss.

9. It is, therefore, proper and necessary for all persons, particularly Vachak Sufis and Gyanis to accept the Saran of the Supreme Being Radhasoami Dayal and to commence the Abhyas of Surat Shabd Yoga. By this they will attain to complete and

true salvation in one, two, three or at the most four livas. Those who would not do so, will keep on wandering in higher and lower regions and forms of life within the limits of Maya. Nobody must utter the irresponsible words, "I am Brahm", so long as he does not reach *Brahm Pad*.

10. Even *Brahm Pad* will be attained only by performing Surat Shabd Yoga. In this age, the elevation of the mind and spirit to higher regions is absolutely barred by means of any other Abhyas. Nobody can perform any other Abhyas correctly and properly.

11. *Siddhis* and *Shaktis* (supernatural powers), purification, vision of light, etc., can be had by performing some other Abhyas at the navel and the heart centres. But the elevation of the mind and spirit beyond the six Chakras is not at all possible without practising the Abhyas promulgated by Radhasoami Dayal. The salvation of the soul is not possible by any other method. On the other hand, if one devotes oneself to *Siddhis* and *Shaktis*, one would descend to lower regions.

Discourse 10

**PREM (LOVE) AND GRACE NECESSARY
FOR OBTAINING SARAN AND PERFORM-
ING/KARNI (SPIRITUAL ENDEAVOURS)**

(1) SARAN

1. Saran means complete surrender of the Jiva to the Omnipotent Lord, and humility and dependence on His Holy Feet. The Jiva should not rely on his own strength nor be proud of possessing it. On the other hand, considering himself to be extremely weak and worthless, he should cling fast to His Holy Feet and seek His refuge. In the matters of his spiritual regeneration and salvation, he should not look up to or expect from any one else, except the Omnipotent.

2. "Omnipotent Lord" refers to the Supreme Being Sat Prurush Radhasoami Dayal and the Sant Sat Guru. He is present within everybody. As Sant Sat Guru, He presides over Satsang and imparts spiritual knowledge.

3. Saran cannot be obtained without attending Sant Sat Guru's Satsang and performing Abhyas of the Surat Shabd Yoga for some time. In other words, by attending Satsang, understanding will be improved.

Thereafter the worldly ties will be relaxed. By performing internal Abhyas, love and faith will be awakened and generated. By experiencing grace and mercy internally and externally, love will be engendered, and complete faith will be generated in the Holy Feet.

4. He, who is endowed with Saran, as stated above, looks up to the Mauj of his Sat Guru Soami in all matters, be they Parmarthi (spiritual) or Swarthi (temporal). He relies on grace and mercy. By Mauj all his affairs are straightened to some extent. If something happens that is not to his liking, he takes it to be the Mauj, and reconciles himself to it as best as he can.

5. The Surat of such a person is imbued with ever increasing and fervent longing for repairing to the topmost region, and getting there the *darshan* of the Supreme Being, his true Parent, Radhasoami Dayal. At the same time, he finds that his inner progress is smooth and his love is on the increase.

6. This kind of Saran is granted by grace and mercy. By grace a Jiva comes in contact with the Sat Guru and His Satsang, and he is able to make spiritual

progress in accordance with His Bachan and Updesh (instructions). He also gets internal and external experiences. His faith in the Holy Feet of the Supreme Being Radhasoami Dayal and the Sant Sat Guru goes on increasing daily. His Saran is strengthened and his eagerness for *darshan* is awakened and increased.

7. Some persons learn the mode of practices from books or otherwise, and begin performing Abhyas accordingly. They regulate their conduct in conformity with these writings as they understand them. But unless grace and mercy of the Sant Sat Guru are with them, their object will not be achieved. That is, they will not be able to perform the Abhyas of Surat Shabd Yoga correctly. They will be beset with obstacles on the way, which would detain and frighten them, and cause all kinds of thoughts to arise in the mind. This would make their mind unsteady and impure, so that they would not be able to perform Abhyas and make internal progress.

(2) KARNI (Spiritual Endeavours)

8. Karni refers to the following :—

(i) To attend Sant Sat Guru's Satsang, to listen attentively to the

discourses, to ruminate upon them, and to regulate the understanding, conduct and life accordingly. (ii) Thereafter, to get initiated into Surat Shabd Yoga, and to perform its Abhyas with love and yearning, and to awaken and elevate the mind and spirit and to realize bliss as much as possible. (iii) To perform Bhakti, i. e., to render Sewa (service) to and inculcate Dinta (humility) in the Holy Feet of the Supreme Being Radhasoami Dayal and Sant Sat Guru and to work earnestly to secure their pleasure. (iv) To conduct oneself with love and affection towards devotees, and to render service to them whenever an opportunity presents itself. As regards all other Jivas, to show them kindness and sympathy. (v) To remain anxious for Uddhar. To watch and mould the mind and senses so that they may not cause obstruction in salvation, and block the path to Radhasoami Dham.

9. The above Karni cannot be performed without the grace and mercy of Sant Sat Guru and Radhasoami Dayal. He, who

is able to do so, should be considered as extremely fortunate.

10. He, who succeeds in doing the above Karni, is always sincerely *Din Adhin* (humble, meek and submissive). He finds out his shortcomings and tries to remove them. He always prays at the Holy Feet of the Sant Sat Guru and Radhasoami Dayal for greater grace and mercy.

11. He is always grateful to Sant Sat Guru and Radhasoami Dayal for grace and mercy, and for his good fortune. He is happy and sanguine about receiving greater grace and mercy and advancement.

12. He is alert in Sewa. He yearns to engender greater love for the Lord and to render Sewa to Him. He is always helpful to true Parmarthis.

13. He is very careful to enhance love and faith in the Holy Feet every day and to see that there is no slackness in it. If, by chance, due to any machination of Maya or Kal, he becomes indifferent, then by the Sant Sat Guru's grace and mercy he is soon rehabilitated on reading and recollecting Bachans and Banis, and recollecting the experiences of grace and mercy received internally and externally in the past.

Observing his shortcomings and faults, he feels ashamed, and repents and prays for grace and mercy in future.

14. Such a Karni helps the devotee on his path and secures for him an abode in the Nij Dham. The Sat Guru's and Radhasoami Dayal's grace and mercy are always with him and enable him to achieve his objective.

Discourse 11

SUPREME BEING IS PRESENT WITHIN EVERYBODY. BUT ONLY A GURU GYANI (ONE WHO HAS RECEIVED GYAN, I. E., KNOWLEDGE FROM THE TRUE GURU) CAN REALIZE HIM.

1. According to the Sant Mat, the Supreme Being is present within everybody, and His August Abode is the Highest of all.

2. Other religions also say so ; they all say that the Supreme Being is present everywhere. Hence He must also be within everybody. But the secrets and whereabouts of His region have not been clearly given in any religion.

3. Of course, in the religion of Hindus, it has been clearly stated that the Nij Dham

(Real Abode) of the Supreme Being corresponds to the top of the head in the human microcosm and that the seat of the Jiva is in the eyes.

4. Yogis have given details of the path upto the sixth Chakra (ganglion). Yogeshwars have spoken of three more Kanwals (stages or regions) above six Chakras. Saints alone have disclosed the secrets in full detail of three more stages or regions beyond these, which are called "Padams". Now, in the present age, the Supreme Being Radhasoami Dayal, having manifested Himself as Sant Sat Guru, has revealed the remaining last three regions or stages, and the Nij Bhed (special secret) of the Supreme Being very clearly.

5. This Nij Bhed (real secret), and the details of the path and the stages thereon and the easy method of traversing the same, have been fully explained by the Supreme Being Radhasoami Dayal. This practice can easily be performed by everybody, male or female, young or old, householder or ascetic. The practitioner can see, while alive, his salvation being worked out by the Abhyas of the Surat Shabd Marg.

6. The secrets of higher regions and the mode of Abhyas have not been given in any religion. Except the Sant Sat Guru and the Supreme Being Radhasoami Dayal, nobody is acquainted with them. In the present age, the Supreme Being, in His extreme grace and mercy, manifested Himself in this world and revealed these secrets. He, who accepts His word, will easily attain to salvation; otherwise he will always wander in Chaurasi.

7. Besides the Supreme Being Radhasoami Dayal and Sant Sat Guru, they, who have come to the Holy Feet with love and devotion, and, having attended Satsang for some time, have received initiation in the Surat Shabd Marg, are also familiar with this Gupt Bhed (confidential mode of practices). This is the *Nij Updesh* (True Teaching) of Radhasoami Faith. These persons alone are called Guru Gyanis because they have received Gyan (knowledge) from the true Guru. They know the true Guru, i. e., the Shabd which is reverberating within everybody, in higher regions. In other words, they, having been initiated, have commenced the Abhyas.

8. The real form of the Jiva is enveloped in many covers, in this body. The outward

form is *Sthul* (physical or gross). Within it is the *Suksham Rup* (subtle form) which experiences the phenomenon of dream. The *Karan Sharir* (causal body) which is further inside, is the plane or region of deep slumber and rest. Beyond these three forms is the *Turiya Rup* of the Jiva. Currents descend from here to the Pind and vivify the entire frame.

9. Just as there are three *Swarups* (forms) or *Awasthas* (conditions) of the Jiva, there are also three *Swarups* of Ishwar or Brahm, called Maya Sabal¹, Sakshi¹ and Shudda Brahm¹ or Par-Brahm.

10. The region of Sants which is the Nij Dham (Real Abode) of the Supreme Being Radhasoami Dayal, is very far, far beyond the regions of Brahm and Par-Brahm. This shows how utterly mistaken and misguided are those who seek Him in idols, pilgrimages, relics, books, buildings, rivers and wells. They shall never be redeemed.

11. The real form of the Jiva is hidden in the body. Ishwar and the Supreme Being, who are said to be present every-

1. See "Sakshi" in the Glossary of the English Version of Sar Bachan Prose.

where, are also hidden within the innermost recesses of every Jiva. Obviously, therefore, the understanding and intelligence of those who wander about and misguide others should be pitied. They do not at all exercise their discretion, nor do they judge whether such activities are good or bad. In their prejudice, ignorance and short-sightedness, they are merely following and perpetuating old traditions. If anybody were to explain to them what is to their good, viz., the internal secrets and the truth as revealed in Radhasoami Faith, they would not listen to him. Nay, they would run away. This is an index of their misfortune that they choose to remain tied to imitations and delusions.

12. These people appear outwardly to worship idols of Ram, Krishna, Shiva and Shakti. But in reality, they are antagonists of the real forms of these incarnations and gods, which are present within them. For, if anybody were to speak to them about the secrets, whereabouts and glory of the real form they would not listen to his words at all and call him a calumniator of idols. They would create trouble and mischief for him. This shows that they are in fact opponents of incarnations and

gods, and not their devotees. How is it possible to redeem them ?

13. It has been clearly stated in the eleventh chapter of the Bhagwat¹ that Krishna could not take his devotee Udho to his region without practising Yoga. What can, then, an idol of Krishna grant to its worshippers, particularly when they are the opponents of the real form of Krishna ? Thus all idol-worshippers, excepting those who are ignorant and sincere at heart and are imbued with a sincere desire of attaining to the real form, go to Chaurasi. They suffer the consequences of their actions in higher and lower forms and regions.

14. The Supreme Being Radhasoami Dayal will, in His grace and mercy, see that the simple, innocent and sincere devotees who worship idols in their ignorance, come in contact with Sant Sat Guru or Sadh Guru or His Satsangis. Enabling them to receive initiation in the true Marg and practise Abhyas, He will grant them a resting place in His own region.

15. It is, therefore, proper and necessary for every Jiva who desires to

1. Name of one of the most celebrated of the eighteen Purans. It contains many events of the life of Krishna and stories of love and devotion to him.

secure true salvation, to find out in Radhasoami Satsang true Supreme Being, His Nij Dham and how to meet Him. He will learn full secrets and method there. By the grace and mercy of Sant Sat Guru, and the performance of Abhyas of the Surat Shabd Yoga, he will one day reach Nij Dham and become happy for ever. He will then get absolute freedom from the woes and miseries of Kal and Karam and the cycle of births and deaths.

Discourse 12

BHAKTI IS DEAR TO THE SUPREME BEING. IT SHOULD BE DIRECTED TO THE SAT GURU ALONE, BECAUSE DEVOTION TO ANYBODY ELSE IS NOT ACCEPTABLE TO HIM. AND JIVAS ARE FIT FOR BHAKTI.

1. The Supreme Being Radhasoami Dayal is the Bhandar (Fountain-head) of Prem. Jivas are His *Anshas*, i. e., rays. They too are Prem Swarup (having the form of love).

2. Dinta (humility) and Sewa (service) are the expressions of Prem. A person cheerfully renders Sewa (service) to one whom he loves. He behaves humbly, affectionately and like a needy person.

3. The Supreme Being is the reservoir of Prem (Love) and the essential attribute of all Jivas is also love. All like love and affection. So much so, that even animals, be they ferocious or poisonous, are tamed by affection. They love him who loves and serves them. They dance at his bidding.

4. Thus, love is dear to all persons. Whosoever shows love and affection and renders any service to them and their family members, is very dear to them. In turn they also love and befriend him and confide in him.

5. All activities of the world are carried on by love and inclination. Man tries to do and obtain what he likes. If he does not like a thing, he pays no attention to it.

6. In this world nobody meets anyone or serves him if he has no love for him. How can then the Supreme Being Sat Purush Radhasoami Dayal, as also the deities of the intervening stages, such as Sohang Purush, Akshar Purush, Omkar Purush and Niranjana Jyoti (also called Shiva Shakti) be attained without love, humility and service? As love and affection are dear to all the Jivas, they are also dear to the Supreme Being and the deities of various intermediate stages.

7. That religion is, therefore, sham and hollow which does not inculcate the Bhakti of the Supreme Being and give out His secrets and whereabouts and explain the method of translating and elevating the spirit to Him. That religion will do no good to anybody.

8. The Sant Sat Guru is the Nij Putra (Special Son), Nij Pyara (Special Beloved) and Nij Musahib (Special Companion) of the Supreme Being. Whenever it is proper, He manifests Himself in the world under the orders of the Supreme Being, starts Satsang and teaches Surat Shabd Yoga. He Himself performs Bhakti (devotion), and thus sets example of Bhakti to the Jiva. He takes those to the Nij Ghar (Real Home) who accept His Bachans (words). His manifestation in the world is only for the good and salvation of the Jiva.

9. The Bhakti of incarnations, gods, by-gone Mahatamas and devotees is prevalent in this world. Generally, people install idols, imitations, relics or books for this purpose. But they are ignorant of the Truth. They neither search for nor wish to find it. On the contrary, if anybody were to explain to them the secrets of the True One, they quarrel with him.

10. As these people are ignorant, obstinate and blind adherents of traditions, they are not fit to receive the teachings of Sants. But he, who has sincere longing to realize the Supreme Being, and to rest in His Nij Dham, would be attracted to the Satsang of Sants. By inculcating Dinta (humility) and performing His Sewa (service) and Abhyas, after due initiation, he will, by the grace and mercy of Sat Guru, get out of the region of Maya and rest in Nij Dham one day.

11. Loving devotees congregate in the Satsang of Sants. They openly act in the ways of devotion, and do not have any fear or sense of shame on account of the worldly people. Hence when a true Parmarthi joins the Satsang of Sants, he easily identifies himself with loving devotees and joins them in their devotional activities and thus augments his good fortune. Day by day, he enhances his Adhikar (fitness) for receiving grace and mercy.

12. The "Bhakti" referred to above implies true love and yearning for the *darshan* of the Supreme Father. This must be augmented day by day, so that it takes the devotee to the *Dhur Pad* (Highest Region) one day.

13. Without Satsang and the grace and mercy of the Sant Sat Guru, such a Bhakti and Prem cannot be engendered in the heart. Hence, all Parmarthis, desirous of performing the Bhakti of the true Supreme Being, should find out and join the Satsang of Sants, i. e., of Radhasoami. By Sant Sat Guru's *darshan* and performing His Sewa, they should enhance their Bhag (spiritual desert).

14. In Radhasoami Faith, the form of devotion is like this. In the wakeful condition the devotee has his seat in the eyes. He performs devotion to the spiritual current which flows from higher regions. And this current is Bhakti. By listening to the Dhun or sound accompanying this current (Bhakti), the devotee translates and raises his spirit and mind, from the Til. When he gets access into the region from where the Adi Dhar (Prime Current) of Shabd, Prem and Nur (Light) has issued forth, he attains union with his Bhagwant, i. e., His Pritam (Beloved). Thus Bhakt (devotee), Bhakti (devotion) and Bhagwant (Beloved) or object of devotion, who appear to be three distinct entities, become one. In other words, Bhakti is completed on reaching the *Dhur Pad* (Highest Region). There

the Bhakt (devotee) merges in the Bhagwant (Beloved). But whenever he so desires, he can enjoy the bliss of His *darshan*.

15. There is no referen/ce to this kind of Bhakti in any religion. Whatever others preach about it is an outcome of intellect and superficial love. This love is dissipated in the worship of idols or of an impersonal God. This sort of love is of little good. It cannot take the lover to the Beloved, unless he is initiated in the secrets and the modes of devotional practices.

16. Idol-worshippers never think of meeting with their Isht (Deity), because they take the idol itself to be all in all. If anybody gives out the secrets of the real Deity, they quarrel with him. How can this kind of Bhakti be of any help at the time of death and thereafter ?

17. Chaitanya is in a hidden state in idols, books and relics. It can never manifest itself and speak. But the Sant Sat Guru is the manifest form of Maha Nirmal Chaitanya (highest form of pure spirituality), viz., Sat Purush Radhasoami Dayal, and also that of the Chaitanya mixed with Maya, viz., Brahm and Par-Brahm and Atma and Parmatma. To see Him is to see Sat Purush Radhasoami. Prayers offered

to Him can be conveyed to Brahm and Par-Brahm Pad and to the Feet of Sat Purush Radhasoami Dayal.

18. Hereditary gurus, Bhesh¹, Pandit¹ and the learned are all ignorant of the secrets of the Supreme Being. Their religions do not speak at all of translation and elevation of spirit. As they accept Brahm to be all-pervading or present everywhere, they hold that there can be no question of coming and going elsewhere for meeting with Him.

19. But, in reality, the Supreme Being is *Ek-deshi* (manifest in one region) as well as *Sarva-deshi* (Omnipresent). Therefore, unless a person translates and elevates his spirit, he cannot get out of *Sarva-deshi* regions and reach *Ek-deshi* Region, where the Supreme Being Radhasoami Dayal is in Maha Nirmal Chaitanya Swarup. Therefore he cannot be released from the bounds of Maya and the cycle of births and deaths.

20. This is why Bhakti and Prem are dear to the Supreme Being Radhasoami Dayal. But "Bhakti" and "Prem" for the Holy Feet of Sant Sat Guru alone are

1. See "Bhesh" and "Pandit" in the Glossary of the English Version of Sar Bachan Prose.

acceptable to Him. He does not accept devotion to anybody else. As devotion to another would not be linked to the Holy Feet of the Supreme Being, there can be no response from Him. Such devotees cannot get the *darshan* of the real form in imitations or idols, or within themselves. Of course, they can get the reward for their Shubha Karams (good acts).

21. Sants, as also Mahatmas, say that only the loving devotees will enter the Darbar (Court) of the true Supreme Being, be seated in His august presence and enjoy the bliss of His *darshan*. Rest of the Jivas who are engaged in various forms of Parmarth, will mostly be rewarded for their Shubha Karams with happiness for some time. As they are not imbued with the desire for His *darshan*, and as they do not wish to meet with Sant Sat Guru, they cannot secure admittance into His August Mansion.

22. The true and perfect lovers of the Lord, after reaching a particular stage, become the beloved of the true Supreme Being. They become so dear to Him that He does not like, at any time, to part with them. Whatever they do or wish is acceptable to Him. In other words, the Mauj

of the Supreme Being and that of these loving devotees become one. These loving devotees are the most beloved of the Supreme Being and are called Mahboob-i-Ilahi (Beloved of God). They alone attain to the status of Sant and Param Sant. This is the acme of Bhakti. This is attained by those extremely rare devotees who have no desire of any kind, but to meet with the Supreme Father.

Discourse 13

SATSANGIS SHOULD NOT GET ANGRY WITH ONE ANOTHER IN THE MATTER OF SEWA (SERVICE), BECAUSE ANGR IS A MOVE OF KAL. IT SHOULD BE REMOVED BY EXERCISING FORBEARANCE. IT IS NECESSARY TO LISTEN ATTENTIVELY TO, AND UNDERSTAND THE BACHANS IN SATSANG, AND TO ACT UPON THEM. THIS WOULD IMPROVE THE MIND, REMOVE DIRT AND PURIFY IT.

1. Kal cannot have sway in Satsang. But in the matter of Sewa (service) of the Sat Guru, he influences the disciples, and creates anger, enmity and jealousy among them.

2. Suppose for instance that a man usually performs a particular Sewa. Another person happens to perform the same Sewa without his permission. The former, therefore, takes it to heart and considers that day to be wasted. The reason is that he was very much attached to that Sewa. He was therefore displeased with the latter that he took up his Sewa without his permission.

3. There are only a few Sewas. Satsangis perform them with zeal. A man is sustained by the Sewa which is entrusted to him. At the appointed time, he attends to it with avidity.

4. If anybody interferes with other person's Sewa, it is considered as an encroachment. That person expresses his genuine displeasure and warns the intruder not to do so in future.

5. Different Sewas are assigned to Satsangis in the same way as work is distributed in courts and offices.

6. The Sant Sat Guru does not Himself assign the various Sewas to Satsangis. The Sewa which a Satsangi performs eagerly, is considered to be his Sewa. He attends to it at the proper time every day without

fail. As far as possible, even during illness, he performs his Sewa himself.

7. In this view of the matter, it appears reasonable for a Satsangi to feel hurt and aggrieved if his Sewa is snatched away even once. But Sant Sat Guru says that Satsangis should always be patient. Whenever they are overwhelmed by anger or enmity, they should consider it to be an instrument of Kal, and as far as possible, remove it. In other words, if a Satsangi has intentionally or unintentionally snatched away his Sewa for the first time, he should politely warn him not to do so. In case, however, somebody humbly requests for an opportunity to perform a certain Sewa, he should cheerfully permit him to do so, so that it may develop his Bhag (spiritual desert). Such a course will enhance mutual love and regard, and anger and enmity will not arise.

8. Anger and enmity are surely the instruments of Kal. They create wrangling and ill-feeling in Satsang. If they are not checked there would be quarrels and disputes. And this would be a matter of great shame for the Satsang.

9. Sant Sat Guru, therefore, repeatedly warns Satsangis to guard against anger,

enmity and jealousy and to mind their own Parmarthi activities. If a person insists on, or humbly requests for something, it should be granted. Subsequently, he may be told not to do so in future. If a person is very eager to perform Sewa, he should choose that Sewa which is not being done by anyone else. This would obviate the necessity of snatching away anybody's Sewa, and there would be no anger or enmity.

10. Satsangis should bear in mind and take heed that they do not indulge in anger, enmity and jealousy, as it would cause inconvenience to the Sat Guru. The persons concerned as well as others would be in trouble. It is the worldly people who get enraged on trifles and begin to quarrel. If a Satsangi also behaves in the like manner, it means that he has not yet been impressed by the Bachans and is, therefore, not fit for Satsang. But Sant Sat Guru, in His magnanimity, does not remove such persons from the Satsang, so that they may also be corrected, after rebukes and reproofs.

11. Howsoever dirty and vicious a person may be, his purification and correction are possible only in Satsang. Nowhere else can he be corrected ; nay, he will

become more impure. Therefore, as far as possible, no one should be expelled from the Satsang. If the most depraved person remains in true Satsang, he would be reformed one day and his understanding and behaviour would be changed.

12. It is necessary to understand fully what Satsang is, so that one may not be deceived. Satsang is the company of the Sant Sat Guru. In Satsang the true Supreme Being Radhasoami Dayal, His Dham and Name are extolled and glorified. The method of augmenting love, and of traversing the path, and details of the path and the stages thereon, are described. The perishable and deceptive nature of the world and all that pertains to it are explained in clear terms.

13. He, who attends Satsang carefully and ruminates upon the discourses, will certainly improve to some extent. He will have some love for the true Supreme Being. His love for and faith in the Holy Feet of the Sant Sat Guru will go on increasing.

14. In short, the nature and behaviour of a Satsangi will improve by attending Satsang and performing Abhyas. When he observes the conduct and way of life

of Satsangis, he will repent sincerely and will gradually give up evils of his own accord. He will have ever-increasing love and attachment for Sant Sat Guru, Shabd, Satsang and loving devotees.

15. What the world needs badly is true Satsang. It is for want of Satsang that people do not improve. The so-called Satsangs pertaining to other religions generally recount historical events, stories, quarrels, disputes, wars, etc. At times they speak of measures for the correction of the mind. These things do not contribute to the enhancement of love for and faith in the Holy Feet of the Supreme Being.

16. True and perfect Satsang is one which is presided over by the Sant Sat Guru or the Sadh Guru. They have brought their mind and senses under control in all respects, and are absorbed in the love of the Supreme Being. They graciously transform a sincere seeker into a loving devotee. If a sincere seeker gets the *darshan* of the Sant Sat Guru and of His devotees and observes their way of life, he would himself become a devotee. As love for the Holy Feet rises in his heart, his evil habits and propensities will be removed. He will be completely purified one day and will secure abode in Sat Lok.

Discourse 14

DESIRE FOR PARMARTH LIKE THAT FOR THE WORLD, MUST BE STRONG. THEN IT WILL DO SOME GOOD. IF THE WORLD AND ITS PLEASURES ARE DEAR, THERE CAN BE NO SPIRITUAL UPLIFT. IN THE FIRST PLACE, THE JIVA DOES NOT DESERVE THE SATSANG OF SAINTS. IF HE ATTENDS SATSANG FOR SOME TIME, THEN WILL HE BE ABLE TO UNDERSTAND BACHANS (DISCOURSES). HE WILL TAKE SOME TIME TO ACT UPON THEM.

1. In this world, Swarth, i. e., worldly activity, takes precedence over Parmarth and is held dear. Parmarth which is really essential, is not considered of much consequence. Jivas care very little about it.

2. Majority of the people does not consider Parmarth to be at all necessary. Therefore deliberately, they do not perform any kind of Parmarthi activity.

3. Some people perform Karams (rituals and observances), pilgrimage, fasting, idol worship, reading and recitation of books, telling beads, etc. They do not find out what the idea underlying these activities is; what their advantages are and

what the correct way of doing them is. Such people take pride in the fact that they are great devotees and worshippers.

4. Some literate persons having read tracts containing the principles of Vedant, began to consider themselves to be Brahm. They dismissed the Bhakti and worship of the real Brahm and of incarnations. They did not perform any Abhyas for attaining purification and for elevating the mind and spirit. Hence their plane of action did not change, i. e., they remained tied to the mind and senses. They continued to stick to the world, more or less, as before.

5. Very few persons were real seekers of true Parmarth. In quest of Parmarth, they reached the Satsang of Sants, i. e., Radhasoami Satsang, by the grace and mercy of the Supreme Being Radhasoami Dayal. They were overjoyed to learn the secrets and whereabouts of the true Supreme Being and His Dham, the description of the path leading thereto and stages on it, and the method of translating and elevating the spirit internally. They got themselves initiated and began practising Abhyas.

6. On hearing the Bachans of the Sant Sat Guru, these Jivas learnt that unless the

desire for meeting with the true Supreme Being is stronger than all worldly desires, one will not obtain proper internal bliss and benefit of Parmarth, nor will one make speedy progress.

7. Undoubtedly, one will be benefited and advanced in Parmarth in proportion to on's application. But whosoever wishes to accomplish his task quickly and completely, shall have to develop Anurag (love) and Vairag (detachment) to attend Satsang, perform Sewa and Abhyas, etc., with greatest fervour and effort.

8. In the Radhasoami Faith one is not required to renounce household and profession. But all the devotees are repeatedly asked to work for attaining Guru-mukhta. Guru-mukhta means that the desire to meet with the Supreme Being in the Highest Region should dominate over all other desires. Even while leading a life of householder, this object can be achieved by the grace of the Sant Sat Guru and Supreme Being, provided one is keen about it.

9. Except an Adhikari, i. e., a sincere seeker and true Parmarthi, none else is fit for the Satsang of Sants. As long as the world and its pleasures are dear, one cannot

cherish the commands of Sants for renouncing the world and engendering love for the Holy Feet nor would one like to hear such Bachans again and again in Satsang nor can one apply oneself to the performance of the Abhyas of Surat Shabd Yoga.

10. If, by Mauj, a person comes to Satsang and stays there, then, of course, the condition of his mind can improve by hearing Bachans in Satsang. He will gradually acquire love for the Holy Feet and renunciation from the world. He will gain strength by observing the love and yearning of loving devotees. In a few days, he will also come in the category of true lovers. He will accomplish his task sooner or later.

11. Great is the importance of the Satsang of Sants. The topics discussed and the secrets revealed there are not to be found in any of the extant religions of the world. This is why true and complete salvation is not possible there.

12. But the people of the world, and their spiritual guides, viz., Pandits and Bhekhs do not appreciate the importance of Satsang. Instead of joining it with enthusiasm and humility, they, in their ignorance, slander it. They stop others

from going there by intimidating them in various ways.

13. This state of affairs is due to the fact that they attach inordinate importance to the world, property, name and fame. They have taken to Parmarth as a means of livelihood, name and fame. They engage in Parmarthi activities superficially, in such a way that their followers may be pleased with them. They do not care at all for the pleasure or displeasure of the Supreme Being. In fact, they are atheists.

14. How can these people apply themselves to true Parmarth, and where is the ability in them for the Satsang of Sants ? Nay, they are not even fit to be told anything about it.

15. It is not in the competence of Brahma, Vishnu, Mahadeo, Shakti, Ishwar, Parmeshwar, etc., to save Jivas from Chaurasi. Sants alone are empowered to do so. It is, therefore, proper and necessary for all to search for and find out the Satsang of the Sant Sat Guru, who is Nij Putra (Special Son) and Pyare Musahib (Beloved Companion) of the Supreme Being Radhasoami Dayal. They should attend Satsang and perform Sewa for some time and thereby develop their Bhag

(spiritual desert). Getting properly initiated they should perform Abhyas of Surat Shabd Yoga. This will enable them one day to secure a resting place in the Nij Dham, and to get absolute freedom from the cycle of births and deaths by the grace and mercy of the Supreme Being Radhasoami Dayal and the Sant Sat Guru.

Discourse 15

A SINCERE PARMARTHI OBEYS THE ORDERS OF HIS GURU. HE CONTROLS HIS MIND. BUT OTHERS FOLLOW THE DICTATES OF THE MIND, AND ARE MISLED.

GURUMUKH

1. He who is a true seeker and a sincere Parmarthi will search for the Sat Guru and join His Satsang. He will not at all get peace and satisfaction any where except in the Sant Mat, i. e., Radhasoami Faith.

2. A devotee attends Satsang carefully for some time. He hears and ruminates upon the discourses, and moulds his conduct accordingly. Thereby he will come to realize, to some extent, the glory and eminence of Sat Guru and Satsang. Even

this thing will effect improvement in his outlook and understanding.

3. When, on being graciously initiated into Surat Shabd Yoga by the Sat Guru, the devotee applies himself to its practice, he will obtain some bliss and joy. He will experience the grace and mercy of the Supreme Being Radhasoami Dayal and Sant Sat Guru internally as well as externally. This will enhance his love and faith. He will perform the Sewa of the Sant Sat Guru and loving devotees with zeal.

4. When the devotee experiences grace and mercy internally and externally in every way, his love and faith in Sat Guru will be enhanced. He will give priority to His Mauj in all matters. As far as possible, he will act in accordance with the directions of the Sat Guru, so that there may be no set-back in his progress.

5. Besides, a sincere Parmarthi will always examine the trend of his mind and senses. Satsang and Daya will, as far as possible, bring his mind and senses under his control, and will not allow them to assert themselves.

6. While leading the life of a householder, it is not necessary for a devotee to

antagonize the mind and senses and to deny them pleasures altogether. If he does so, it will not conduce to his expeditious and smooth progress. His mind will always trouble and beguile him.

7. A thoughtful and intelligent Parmarthi should be careful not to long for any pleasure. He should indulge in them prudently, if available *An-ichhit* and *Par-ichhit*.

8. अनिच्छित *An-ichhit* pleasures are those which are made available to the devotee without his desiring for the same. परिच्छित *Par-ichhit* pleasures are those which others secure for him, and request him to accept them.

9. The mind has been rambling in delusions of the world and engrossed in pleasures all these innumerable births. It cannot give up pleasures all at once, nor can it desist from raising desires. But a sincere Parmarthi, by the help of Satsang, his devotion and the grace of the Sant Sat Guru, can render the mind weak and impotent to some extent. By fully disclosing the real nature of the world and its ultimate end, he can make the mind indifferent to the world. At the same time he can attach it to the Sant Sat Guru and

Radhasoami Dayal. He can thus gradually bring his mind under control. When the mind is charged with Prem to some extent and realises some bliss of higher regions in Abhyas, it will be detached from the world of its own accord. It will apply itself to true Parmarth with keenness and fervour and will go on making progress day by day. The value and importance of the world and its objects, family and kinsmen, wealth and property, etc., will be diminished in the eyes of the devotee.

10. The worldly pleasures and the products of Maya cannot accompany the spirit and mind in their ascent to higher regions. The Surat does not stand in need of them in higher regions. It is, therefore, improper for the devotee to be attached to them, except to the extent it is necessary. They cause obstruction in the ascent of the spirit and mind.

11. Nothing that has been created can reach the Dham of the Supreme Being, nor can it stay there. Therefore, as a sincere Parmarthi goes on enhancing his love for the Holy Feet of Radhasoami Dayal, he should get internally detached from the creation and its objects, be they of any region. Otherwise, his progress will be

very slow like that of ignorant people, and he will receive jolts in the way.

MAN-MUKH

12. In the case of some persons, joining of Satsang is merely a matter of chance. They are still fond of the pleasures of the world, and are eager to enhance them. They take various measures for acquiring them. Such persons will always be strongly inclined towards mind and matter. They will pay very little attention to Parmarth. Hence, their activities are termed as *Man-mukhta*.

13. When persons of the above category happen to get pleasures of the world in abundance, they slacken their attachment to Parmarth, or give it up.

14. Such persons are able to make very little or no effort for obtaining spiritual bliss and joy. They are unable to follow correctly the instructions of Sat Guru and Satsang for the correction of mind and senses, and for making progress in Parmarth. If they are pressed hard, they would leave Satsang and go away. No wonder if they speak ill of Satsang.

15. These persons scarcely adopt those ways of devotion and love which are not to

the liking of the worldly people. While in their company they talk disparagingly of them.

16. In short, these people attach excessive importance to the world, its objects, customs and manners. They feel mortified if they have to give up these things. However, if they continue to attend Satsang, the Sant Sat Guru, in His Grace and Mercy, will gradually mend and correct their mind. He would grant them some love of the Holy Feet, and admit them into the category of loving devotees.

17. Those worldly people, i. e., Manmukh Jivas, who do not join the Satsang of Sants, or come in contact with the Satsangis of Sants, will continue to wander in the cycle of Chaurasi. They will suffer pains and pleasures consequent upon the assumption of physical bodies. They will remain subject to woes and worries of recurrent births and deaths.

18. The outward activities prevalent in the extant religions of the world, are merely Shubh Karams (good acts). There is nothing to correct the mind and senses. On the other hand, these activities nourish the mind and senses, and enhance the desire for pleasures. In the circumstances,

how can the worldly people be made fit for true Parmarth, which is available only in the Satsang of Sants ?

19. Some persons who perform internal practices, do so at the naval or heart centre or Trikuti. But they are absolutely ignorant of the secrets of the path and the stages thereon. These practices do not at all result in the elevation of the mind and spirit. Many of them simply close their eyes or keep them open and perform Dhyān haphazardly. There is very little withdrawal of the spirit current in this practice. But these people become extremely proud of what they do. They think that they have known what was worth knowing and that they have accomplished what had to be accomplished.

20. If these persons are told about Sant Mat or higher regions, they pay no attention at all. They have no faith in the words of Sants.

21. What has been stated above, also applies to the leaders of their faith. They are totally worldly-minded and are eager for worldly prosperity only. Instead of showing affection, they bear enmity to Sants. They prevent people from going to their Satsang, by calumny and slandering. They

know that if people join the Satsang of Sants in large number, their prestige and earnings would be affected, and their hypocrisy and falsehood would be exposed.

22. Such gurus are meant for the worldly people. Hence, it is necessary and proper that they be there. They take the service of body, mind and wealth from the worldly people and prevent Man-mukhs from coming into the Satsang of Sants. The pure Parmarth of Sants is thus saved from pollution.

Discourse 16

HE WHO ATTENDS SATSANG SINCERELY WILL SURELY IMPROVE. HIS DESIRES WILL GRADUALLY BE FULFILLED OR ERADICATED. WHILE THOSE WHO DO NOT LISTEN TO BACHANS ATTENTIVELY OR ARE NOT PREPARED TO FOLLOW THEM, WILL NOT BE BENEFITED, EVEN IF THEY ATTEND SATSANG ALL THEIR LIFE. FOR, IT IS EASY TO HEAR AND UNDERSTAND BACHANS, BUT NO BENEFIT CAN BE DERIVED WITHOUT ACTING UPON THEM.

1. He who is sincerely devoted to Parmarth and has a burning desire for his

spiritual regeneration will find out and join the Satsang of Sants. He will carefully do *darshan*, listen to Bachans, and will resolve to follow the instructions that have to be followed.

2. By thus attending Satsang daily, the sincere Parmarthi's undesirable attachment to persons, objects and the world will be reduced. His love for the Sant Sat Guru, His loving devotees and the Holy Feet of the Supreme Being Radhasoami Dayal will be enhanced.

3. When one, on being properly initiated, performs Surat Shabd Abhyas, some internal bliss and joy will be had. Some grace and eminence of the Supreme Being will be witnessed. Love and faith will be enhanced. In proportion to this, one would feel detachment towards the world and its pleasures.

4. The above condition indicates that a devotee has made progress. This is brought about by Satsang. The test of a true religion consists in that the mind is gradually detached from the world and its pleasures, in which all are otherwise engrossed and also that love for and faith in the Holy Feet of Sant Sat Guru and

Radhasoami Dayal go on increasing internally as well as externally.

5. A sincere Parmarthi goes on gradually eradicating all worldly desires with the exception of those which are necessary. If the Sat Guru, in His Mauj, provides the wherewithal to fulfil some of his desires, he enjoys them with restraint, and is not attached to them. For, as one's Surat and mind ascend to the higher regions, one finds the pleasures of the lower regions to be stale and insipid.

6. Some persons are not imbued with true longing for Parmarth. They join Satsang on hearing its praise or in the company of some relation or friend. They correctly observe the outer forms of devotion in association with others. But they do not pay proper attention to the discourses nor are they determined to act upon them.

7. A sincere Parmarthi, who has thoroughly understood the Faith does not fear the worldly people. He would not feel any sense of shame on their account. But the people referred to above are very much afraid of slanderers and the worldly. If the latter coerce and compel them, they would even give up Satsang.

8. If, however, such persons luckily stick to Satsang for some time, then, by associating with true and sincere Parmarthis, they would imbibe something of true Parmarth. By hearing discourses and performing internal Abhyas they would also improve a little. They will then realize the importance of Satsang and the Sant Sat Guru to some extent. Accordingly, their faith will also be enhanced.

9. The importance of Satsang is very great. He who joins Satsang with sincerity is purified, in the same way as iron turns into gold by contact with पारस Paras. In other words, his worldly nature and habits would become Parmarthi.

10. Some persons do not attend Satsang carefully. Even if they remain in Satsang for years, they would not improve. The reason is that they are not keen on following the discourses and improving thereby. Such persons are blots on the good name of Satsang.

11. Man's company is a great boon. He can teach animals to act and dance. How incomparably great is the glory of the Satsang of Sants. Howsoever impure and dirty a Jiva may be, THEY make him pure and clean by graciously delivering

discourses and keeping him in THEIR company. There is nothing to wonder about it. When ferocious beasts and poisonous reptiles can be trained, it is not difficult at all to reform and purify a man.

12. It is, therefore, proper and necessary for every person, desirous of his good, temporal as well as spiritual, to join the Satsang of Sants. Whenever an opportunity presents itself, he should attend Satsang, listen to the Bachans carefully and get himself reformed.

Discourse 17

MIND IS CARELESS AND NEGLIGENT. IT IS ATTACHED TO THE PLEASURES OF THE WORLD. WITHOUT SATSANG AND GRACE OF THE PERFECT GURU, IT CANNOT IMPROVE. THEREFORE, SATSANG OF THE PERFECT GURU OF THE TIME SHOULD BE ATTENDED WITH LOVE. HIS BACHANS SHOULD BE FOLLOWED AS FAR AS POSSIBLE. THEN ONLY WILL THE TASK BE ACCOMPLISHED.

1. The mind is careless and negligent. It is engrossed in the world and the objects of Maya. Through the ten sense organs, it is always enjoying pleasures, or thinking of them.

2. Mind, as it is, is not fit for Parmarth. But if, by Mauj, it gets the benefit of Satsang, and the Sant Sat Guru casts His merciful glance on it, then, of course, it can become Parmarthi.

3. Minds of all human beings are worldly, because, from the very beginning, they associate with the worldly people, and the world alone is of importance in their eyes.

4. If a person, by grace, attends Sant Sat Guru's Satsang and hears discourses attentively, he will be filled with the desire to find out the Supreme Being Radhasoami Dayal. By due enquiry and investigation into the truth, his understanding will develop day by day. His attachment with the world and its objects will be loosened. He will begin to realize the importance and supremacy of the Supreme Being Radhasoami Dayal and the company of loving devotees.

5. Since innumerable births, the mind has forgotten its original abode. It has got entangled in the world. Its attachment to family, kinsmen, wealth, property, pleasures, etc., has become very strong. This attachment cannot be broken or left off all

of a sudden. But by attending Satsang, it can gradually be uprooted.

6. When, on reading or listening to the discourses of Sants, a person is filled with the desire to hear, understand and follow the discourses more and more, Radhasoami Dayal will attract him to Satsang, afford him an opportunity of hearing discourses, transform his condition in conformity with the discourses, lead him on by granting him some bliss and joy of Bachans and Abhyas, and augment his love and affection by granting him grace and mercy and protection internally and externally.

7. The above applies to Adhikaris of the highest order. Mediocre and inferior Adhikaris join the Satsang of Sants after seeking or hearing about its glory. By attending Satsang for a time, they come to realize the importance of the Sant Sat Guru and His Bachans. Thereafter, their love and regard for the Holy Feet and Satsang go on increasing. On getting initiated and performing Abhyas with keenness and fervour they get some bliss and joy, and their love and faith are enhanced.

8. In this way, Jivas of every category can, on joining Satsang, have internal experiences. They can enhance their Bhag

(spiritual desert) according to their fitness. A Jiva, of whichever category he may be, on joining Satsang, will certainly receive grace and mercy one day. The path to his salvation will be cleared.

9. Satsang is like a deep river. Howsoever impure and dirty a Jiva may be, if he enters it, he would certainly become pure one day.

10. Wherever else a man goes he would become still more impure day by day. This is so because everywhere the influence of Kal, Karam, Mana and Maya, five evils and ten sense organs predominates. They cannot be resisted by anybody. Due to this, all are under the sway of Mana and Maya, and are advancing the prosperity, glory and stability of the world.

11. Sants, therefore, exhort the Jiva again and again to go on attending Satsang of the Sant Sat Guru and performing the internal Abhyas of Surat Shabd Yoga, as far as possible. If it is done, the task will be completed in two, three or four lives, i. e., abode in the Highest Region will be secured and freedom from recurrent births and deaths and woes and miseries will be had.

Discourse 18

**DINTA IS DEAR TO SAT GURU. WHOSO-
EVER ACCEPTS HIS SARAN WITH
TURE HUMILITY, IS REDEEMED.**

1. The Supreme Being Sat Purush Radhasoami Dayal and Sant Sat Guru like Dinta. He who humbles himself sincerely for the welfare and salvation of his soul, will consider Radhasoami Dayal and Sant Sat Guru, to be all-powerful and will accept their Saran. Sant Sat Guru, by His grace and mercy, will fulfil his object.

2. Jiva is not capable of determining what is good for him. Nor can he appreciate the ways of devotion by simply observing others.

3. Hence, the entire welfare of the Jiva depends on the grace and mercy of the Sant Sat Guru. He extricates him from the clutches of Mana and Maya and takes him to his abode in the manner He deems proper.

4. But it is incumbent upon Jivas to join Sant Sat Guru's Satsang and listen to His Bachans carefully. As far as possible they should act upon the discourses which are intended for their guidance. They

should enhance their love and faith. It is thus that they would become dear to Sat Guru and deserving of His grace and mercy. They will accordingly receive grace.

5. The indication of grace and mercy is that fresh waves of love arise in the heart of the devotee. He is ever anxious to serve the loving devotees. Such a condition will last till his desire to render Sewa is fulfilled. Thereafter, he will not be much inclined towards external activities. Nor will he devote himself to them at the instance of others. He will exclusively cling to the Feet of Sant Sat Guru, and enhance his love and devotion. He will advance in internal Abhyas and devotion to Sat Guru. He will continue to serve His loving devotees with great affection.

6. Whether man or brute, all, in the world, like humility. Man tames and trains ferocious beasts and poisonous creatures, and makes them act and entertain.

7. As Dinta (humility) and Sewa (service) please all beings, it follows that they must be so to the Supreme Being, the Sant Sat Guru and loving devotees as well.

Hence, those desirous of their spiritual welfare and of getting access into the Nij Dham, should find out the Sant Sat Guru, join His Satsang, receive initiation from Him, and pray at the Holy Feet and perform Arti. They should perform internal and external Sewa and thus awaken their dormant spirituality. It is in this manner that the task of the Jiva will be accomplished beautifully.

8. Many proud, conceited and professional persons willingly and humbly serve those in authority or possessed of wealth. But they are arrogant to the Sat Guru and do not even wish to have His *darshan*. Nay, they indulge in calumniating and slandering Him and His loving devotees for nothing, and thus prevent others from going to Satsang and to the Sant Sat Guru. Outwardly, these people are respectable and worshipful of the worldly. But their inside is utterly dark. In the end, they will go to Chaurasi because of their ignoble acts. Until they meet with Sant Sat Guru, and perform internal Abhyas and Bhakti, they can never attain Uddhar. They will, in no way, secure admittance into Nij Ghar (Radhasoami Dham). Those who associate with such people, will also go to Chaurasi. They will be denied Uddhar (salvation).

Discourse 19

GURU IS SUPERIOR TO HARI, BECAUSE GURU EFFECTS SALVATION, AND HARI ENTANGLES IN THE WORLD.

1. The Supreme Being Radhasoami Dayal graciously assumes the form of Sant Sat Guru for the salvation and good of the Jiva. Who can describe the glory of that form, those times and the good fortune of those who are attracted to His Holy Feet ?

2. The Nij Rup (Real Form) of the Supreme Being Radhasoami Dayal is beyond Pind and Brahmand, at the top of the first grand division. That Form, and that Region cannot be described. Nobody is even aware of that Desh (Region) and that Swarup (Form). No one is competent to reach and see that distant Region.

3. It was a measure of extreme grace and mercy that the Adi (Prime), Anadi (Eternal), Akah (Indescribable) and Apar (Infinite) Swarup descended and assumed the form of Sant Sat Guru for the salvation of the Jiva. Who can describe even an iota of this grace, and express gratitude for

the same ? One only marvels and wonders.
There is no limit to this grace and mercy.

4. That Swarup (Form) whose *darshan* was extremely difficult, nay, impossible to have, may be seen by everyone in the Human Form. His grace and mercy can be easily obtained by a little Dinta (humility) and Sewa (service).

5. Nobody got even an inkling of the Abode of Radhasoami Dayal, although thousands, nay, innumerable persons, laboured hard and lost their lives in the attempt to unravel the mysteries. How fortunate are those who get the *darshan* of Radhasoami Dayal in the present age easily, without desire and effort !

6. And how unfortunate are those who, in spite of this opportunity, were deprived of *darshan* and Satsang of Radhasoami Dayal ! Instead of singing His praise and glory, they indulged in malicious and false slandering.

7. Whosoever realizes the importance of this Swarup (Human Form) ever so little, begins his march to salvation. While he, who feels contented with the worship, Sewa or remembrance of the invisible and formless Supreme Being, is misled and

remains void in all respects. The Supreme Being Himself has said and ordained that He would grant His *darshan* to him alone who approaches him through the perfect Guru. He protects Him in every way. But those who are adherents of the invisible and formless Supreme Being, and do not direct their attention to the Guru Swarup (Supreme Being in the Human Form), shall never get admittance into His *Mahal* (Mansion). It is necessary to correct and purify the mind and spirit, before they are elevated. But this cannot be done by anybody except the Sat Guru. Hence, no Jiva can go beyond the three Loks (regions) without the grace and mercy of the Sat Guru.

8. The condition of the mind and spirit of those who associate with the Sat Guru, listen to His *Bachans* attentively, and have His *darshan* with love, will be transformed very soon. Their worldly and evil tendencies will be eradicated and Parmarthi nature inculcated. Their attachment with the world and its objects will be loosened. The love, faith and *Saran* of the Sant Sat Guru and Radhasoami Dayal will be strengthened.

9. He who has realized the eminence of Sant Sat Guru and recognised Him to

some extent, will gradually give up undesirable activities, and adopt good ways. When, in course of time, purification has been effected fully, he will be dear to the Sant Sat Guru. By His grace and mercy, he will then easily be detached from the world.

10. He who contemplates upon the invisible and formless Supreme Being, will never see that Form. This contemplation will not produce such an effect upon him as to arouse in his heart fear of and faith in the Supreme Being and Sat Guru. And how can the mind and spirit be corrected in the absence of fear and faith ?

11. The reason why the Nij Swarup does not appear and Dhyan (contemplation) is ineffectual, is that these people do not have a Guru. Whatever they do is imaginary based on book knowledge and intellect.

12. These persons cannot humble themselves before the true and perfect Guru. In their arrogance, they do not inquire about the correct method of Dhyan. For this reason, they remain entangled in imaginary Dhyan of the imaginary Swarup (Form). In the end, they get nothing.

13. Sant Sat Guru says that it is necessary and proper for all to join the Satsang

of the true and perfect Guru. If fortunately the Sant Sat Guru is present and manifest, they should lovingly serve Him with body, mind and riches, as much as they can. They should deem themselves lucky that they got the rare and inestimable *darshan* of the Sant Sat Guru without any effort on their part. The only way they can express their appreciation of this *darshan* is that they should attend Satsang, perform His Bhakti and develop their Bhag (spiritual desert) as much as possible.

14. Those who do not recognize the eminence of the Guru are extremely unlucky. They shall wander in Chaurasi again and again. Some ignorant people think the Guru Swarup to be perishable because it is composed of bones, flesh and skin and as such it cannot be permanent. Therefore they think that the Dhyān of this Form can do no good. They should know that although the physical form is perishable, its *Akar Swarup* (subtle form) can always be present in the *Chaitanya Mandal* (spiritual sky). This Guru Swarup goes on becoming subtler and subtler in higher regions. Hence, those who contemplate upon the Guru Swarup, really contemplate upon and keep with them this subtle form. The subtle form is not perishable or

changeable. It will surely take the practitioner to the Nij Swarup (Real Form) one day. Since this secret is not known to the people, their Dhyan is मन-मत *man-mat* (the practice of Dhyan in which mind, and not spirit, is the active participant).

15. The Nij Swarup (Real Form) of the Supreme Being is निरंकार *Nirankar* (without form or outline). He has no रूप *Rup* (form), रंग *Rang* (colour) and रेखा *Rekha* (outline), and is beyond them all. Hence unless one goes beyond all the Swarups (forms) of the intermediate regions which were created by the आदि धार *Adi Dhar* (Prime Current) in its descent, one can, under no circumstances, have the *darshan* of the Nij Swarup (Real Form).

16. Hence only those who are initiated in the Radhasoami Faith and perform internal and external Bhakti, will get access into Sat Lok and get the *darshan* of Sat Purush. Thereafter, they will get *darshan* of the Nij Swarup of Radhasoami Dayal. This Swarup has absolutely no Rup (form), Rang (colour) and Rekha (outline or demarcation). There they will attain to the state of supreme bliss.

17. So, unless one comes in contact with the Sat Guru, learns the particulars

of the path and how to proceed on it, and receives the assistance and grace of the Sat Guru, one cannot meet with the internal Swarups (forms) and ultimately the Nij Swarup (Real Form).

18. In the context of the salvation of the soul, it is necessary that the Supreme Being must be present in the form of Guru and His importance is upheld. Nothing can be achieved without His grace and help. In other words, the ways of devotion and Abhyas cannot be learnt. Love for and faith in the Supreme Being and Sant Sat Guru cannot be engendered and enhanced. Internal and external experiences of grace and mercy cannot be had. The above mentioned things are required for the generation of faith and zeal. In their absence, there can be no withdrawal and ascension of mind and spirit.

19. Some outward activities are prevalent in all the extant religions. But there is very little reference to internal practices. If there are any internal practices anywhere, they are confined to lower centres and regions. There is very little elevation of mind and spirit. Due to this, very few secure admittance into Brahmand. No one can go beyond the limits of Maya.

20. Hence the great importance of Guru for all, at all times and in all circumstances. The importance of Hari or Brahm is much less than that of the Guru. Hari entrusts Jivas to the care of Brahma, Vishnu, Mahadeo and Shakti, after sending them into the world. He entangles them in various objects and pleasures of Maya. They have to undergo all sorts of pains and pleasures. They are subjected to transmigration and have to suffer the consequences of their Karams (actions). They are unable to find a true well-wisher and redeemer. Hence they always undergo pains and pleasures and cannot get out of the meshes of Maya.

21. On the other hand, the Guru graciously redeems the Jivas who are engrossed and entangled in the world. And herein lies His importance. He changes the plane of action of Jivas through discourses and initiation and performance of Abhyas. He takes them to Brahmand and then to Radhasoami Dham. Kal, Karam, woes, miseries, births and deaths do not exist in that region. On reaching there the Jiva gets the *darshan* of his true parent Radhasoami Dayal, and attains to the state of supreme bliss.

Discourse 20

SO LONG AS THE KNOT OF JARH (MATTER) AND CHAITANYA (SPIRIT) IS NOT LOOSENED, THE MIND WILL INDULGE IN EVIL TENDENCIES TO SOME EXTENT. WHEN THIS IS DONE BY INTERNAL ABHYAS, ALL EVIL TENDENCIES WILL DISAPPEAR.

1. चैतन्य Chaitanya and जड़ Jarh have formed a knot at the centre where Surat (pure spirit) came in contact with Mana and Maya (mind and matter) and descended along with them. That is the region of त्रिकुटी Trikuti.

2. As they descended lower and lower, there were further admixtures. New knots came into being at every subsequent region.

3. The seat of the spirit in the wakeful state is at the plane of eyes. Here the Surat Chaitanya is deeply mixed up with Mana, Maya, five evils and ten sense organs, so much so that the Jiva is utterly helpless in subduing them.

4. All Jivas are, therefore, at the mercy of the current of Mana and Maya and desires and impulses.

5. Whenever one gets an occasion to listen to the discourses, one realizes the

extent of ignorance and carelessness prevalent in the world. One also realizes that the mind and senses cannot stop or check these currents.

6. There are some who observe the state of affairs of the world critically. They also exercise control over their mind and senses, in order that they may behave properly. They feel very pleased when they come to the Satsang of Sants. They see that Satsang provides for opportunities for the recognition of the true Supreme Being and the attainment of salvation of the soul. Therefore they engender love for and faith in the Holy Feet of Sant Sat Guru, with great fervour and humility. They daily add to their *Bhag* by attending Satsang and performing Sewa and Abhyas.

7. The greatness of Sant Sat Guru is indescribable. Merely a glance of His, full of grace and mercy, can attract any kind of Jivas to His Holy Feet. By granting them a spark of love and yearning, He can enable them to accomplish their task.

8. The knot of जड़ Jarh (matter) and चैतन्य Chaitanya (spirit) formed in the course of descent of the spirit cannot be untied without the grace and mercy of the Sant Sat Guru. When He, in His grace and

mercy, withdraws and elevates the mind and spirit, the currents of mind and Maya would, of their own accord, be separated from the current of Chaitanya (spirit) and instead of subordinating the spirit current they would revert along with it to the place of their respective origin.

9. All the evils caused by the concentration of the currents of Maya, will be rendered weak, nay, they would disappear on the dispersal of these currents. The benevolent tendencies created by Satsang and Abhyas would be enhanced day by day. They would purify the Jiva and augment his love and faith.

10. The mind, spirit and senses of a true Parmarthi are corrected in Satsang very easily, smoothly and expeditiously. By graciously granting him love, the connection of his spirit is established with the Holy Feet of the Supreme Being Radhasoami Dayal. Everybody, desirous of true Parmarth, can, by attending Satsang for a few days, observe this for himself, internally and externally.

11. This is all due to the grace of the Sant Sat Guru. He, who is desirous of his true salvation, must find out and join Satsang as soon as possible, and increase

his spiritual fitness. Getting initiated into the ways of devotion and Abhyas, he should commence the practices. He should engender love and faith in the Holy Feet of the Supreme Being Radhasoami Dayal, and the Sant Sat Guru, if He is fortunately met with. He should see for himself how he is protected, internally and externally, by His grace and mercy.

12. A Jiva has sincerely accepted the Saran (protection) of the Supreme Being Radhasoami Dayal and Sant Sat Guru. He sincerely performs the Abhyas taught by the Sant Sat Guru as best as he can. It is certain that He would complete the task of such a person in whatever way He deems fit and proper. He would one day take him to His own abode and grant him stay there permanently. That region is free from deceptions and the miseries of Kal, Maya and Mana.

परम पुरुष पूरन धनी, राधास्वामी नाम ।
तिनके चरन पदम पर, कोटि कोटि परनाम ॥

Param Purush Puran Dhani
R A D H A S O A M I Nam
Tinke Charan Padam par
Koti koti p a r n a m

Translation :—

O Being th' Supreme and Lord th' Perfect
R A D H A S O A M I—the Name Thine,
At Thy Lotus Feet, with humble respect,
Billions and billions of obeisance mine.

(Prem Bani Part I)

भक्ति दान मोहि दीजिये, गुरु देवन के देव ।
और नहीं कछु चाहिये, निस दिन तुम्हरी सेव ॥

Bhakti dan mohin deejie
G u r u Devan ke Deva
Aur nahin kachhu chahiye
Nis din t u m h r i Sewa

Translation :—

O Guru ! Lord of Lords ! bestow on me the
gift of devotion.

I desire nothing but constant service at
Thy Holy Feet.

(Kabir Saheb)

मैं तो चकोर चंद राधास्वामी ।
नहीं भावे सतनाम अनामी ॥

**Main to chakor chand Radhasoami
Nahin bhave Satnam Anami.**

Translation :—

As is moon to chakor,
So is RADHASOAMI to me ;
Please me no more
Satnam and Anami.

(S. B. Poetry I/I, 12)

॥ दया ते से कीजे कारज पूर ॥
 रहै नित वरन कवल की धूर ॥

Dāyā tē seē keējē kārājā pūr
 Rahun nit Chāran Kanwal kī dhūr

Translation :—
 —: 1183131871 :—

May my task, by Thy grace, with success
 Accomplish my object today meet.

May ever I remain th' dust of Thy Lotus
 Feet.
 the thy Throne and Crown

(s) 1183131871 (Prem Bani Part 2, IX/20, 15)

आज काज कर गुरु सँग भाज ।
सूना पड़ा तेरा तख्त और ताज ॥

Aj kaj kar Guru sang bhaj
Soona para tera takht aur taj

Translation :—

Accomplish thy object today
And with Guru flee away,
For unoccupied and unworn
Lie thy Throne and Crown.

(S. B. Poetry XVIII/9, 7)