

THE DEATH EXPERIENCE

647 (2)—At the time of death, in delirium or dream, when the current of Surat recedes, the Jiva begins to see formidable apparitions like those of the messengers of Yama (God of death). If he yields to them, they succeed in dragging him on the path to Yama. But if he has love and faith in the Name and Guru and remembers Them at such a moment or gets darshan of Guru these dreadful scenes will disappear. There is nothing excepting Name and Form which can bestow peace. The dreadful forms will frighten the Jiva from a distance only, they dare not come near the Name or the Form of Guru. On the other hand, he who is inordinately attached to evil thoughts and ideas cannot be freed from their influence. He will descend down along the evil thoughts and forms appearing at the time of death, and undergo suffering. It, therefore, behoves a Parmārthi to banish from his mind all attachments and inclinations for worldly customs and observances (rites and rituals), and the idea of deriving pleasure out of them. He should develop abhorrence for them. Love and reverence for Name, Form and Shabd should go on increasing day by day. And this is the true test of spiritual progress. To engender love for the Supreme Being, one will have to break off with the world, for these two things cannot go *pari passu*. Those, whose Karams are good, can, however, carry on the both together, but they, too, should inwardly remain disinclined to the world and its pleasures. If the mental condition of a Satsangi is changed in the manner indicated above, it may be inferred that the Satsang he is attending, is a true Satsang conducted under the direct grace and mercy of Radhasoami Dayal.

655 (1)—Bliss of every description is contained in Surat, while the mind is the root cause of all suffering. So long as the mind is there we cannot escape pain ; it is impossible to attain independent and everlasting bliss. In spite of all the pleasures at our command at present, we shall have to suffer in the end. True bliss can be had only when the mind is vanquished. One of the epithets of the Lord is मनोहर Manohar, i.e., one who has vanquished the mind (mana). All pleasures obtained through the medium of Karmas (actions) will inevitably be followed by pain. Similarly, knowledge obtained through endeavour is nothing but delusion. There is pain and suffering up to the region where Karmas and delusions exist. We can get rid of them only when we find abode in the region of the Supreme Being, which lies beyond the domain of Kal. On reaching Sat Lok we shall get rid of the mind. This can be accomplished by no other means save the protection and support of Radhasoami Nam. Therefore, no amount of emphasis on this Nam can be too much.

657 (3)—The pleasures, which Kal confers on Jivas in his domain, ultimately turn into pain and misery. It is tantamount to fattening an animal with a view to killing it for flesh. All pleasures and comforts afforded by Kal in this world nourish the mind and body and serve as his feed. We may not have yet adopted Saran or humility of such a high order as is necessary to break through Kal's snares, but if we have engendered even a particle of true humility for Sat Guru, we are sure to be rescued from Kal's domain one day.

659 (1)—Jiva has no experience of true bliss that exists beyond the pleasures of body and mind of this region. As a matter of fact, it is impossible to have an experience of that bliss on this planet. Similarly, what is known as 'love' here is not true love. To call it Prem (I ove) is to belittle true love. Radhascami Dayal, having incarnated Himself here, has given out what true love and devotion are. No one knew about 'Love' before.

660 (2)—Surat had covers of Karmas on it. It could not stay fully conscious in Sat Lok and had therefore to come down. Unless these Karmas and covers are removed, 'love' is beyond our ken. It is only when Karmas are gradually exhausted and when only the nominal are left, that we acquire the ability to understand what 'love' is and also become अधिकारी adhikári (fitted and deserving of Parmarth). When Surat contacts and merges in Shabd, the true nature of love and devotion will dawn on it. The Supreme Father has Himself arranged for awakening this अधिकार adhikár, otherwise, Jivas, by themselves, are helpless. Because of the absence of such an arrangement, the religions of the past Yugas did not know of the essence of Love. Radhasoami Dayal, having incarnated here, has given out this new mode of devotion. It is not without reason that in one of the couplets is said, भक्ति सुनाई सबसे न्यारी "Unique devotion He has taught".

661 (3)—In this world love is enhanced by coming in contact with the object of love, but shortly afterwards it begins to recede. That is how worldly attachments go. On the contrary, love which a true Parmartha has for the Supreme Being or Guru goes on increasing day by day, it never decreases. It brings peace, happiness and contentment of a permanent nature. Also humility is engendered and enhanced.

HERE IS THE KEY TO OPEN THE LOCK

662 (1)—No progress can be made in Parmarth unless the senses of perception join the Surat in its endeavours. These senses have been spoken of as ‘सखी sakhi’ (friends and companions) as in “चलोरी सखी मिल आरत गावें Chalo ri Sakhi mil Árat gáven (O Sakhi ! Let us join and sing the Arti of Guru)” and “आओरी सिमट हे सखियों Áo ri simat he Sakhiyon (Come along my friends ! Let us withdraw inwards)”, and so on and so forth. Surat can traverse the path when all the senses of perception join and concentrate within. The organs of action are, of course, subordinate to those of perception but nevertheless if any one of them, at any time, is excessively inclined outwardly, it will prove detrimental to Parmarth. In past Yugas, the organs of action being very strong, great emphasis was laid on the means to control them first. The practices of Hath Yoga, Pran Yoga, Mudra, etc., were very difficult to perform. The senses of perception can never turn inwards if the organs of action fail to cooperate.

665 (4)—Highly efficacious are the practices taught by Sants. Spirit entity is the cause of three Gunas and five Tattwas. Shabd Tattwa is the cause of Surat Tattwa and Param Tattwa or Love is the real cause of Shabd Tattwa. Prem (Love) is the highest, and the cause of all Tattwas.

MEDITATION KEYS

666 (5)—The practice enjoined in Sant Mat (for achieving this object) has two parts. The first part which consists of Sumiran of Nam and contemplation of Form, helps in withdrawing and concentrating the spirit entity out of the gross region of Pind. The second part which consists of ‘Bhajan’ (sound practice), translates the spirit entity to higher regions.

667 (6) –Eye and ear are the main senses of perception out of the five. The rest (three) follow them, and no separate practice is required to train them. Among organs of action, the tongue is very important and is connected with the ear and eye in a specific way. When anything is uttered by tongue its form comes before the eyes automatically. For example, when we utter the word “horse”, we actually see a horse in our mental vision. Thus, the three senses of speech, sight and hearing are interconnected. Therefore Sumiran of Nam should be performed in the beginning. When it has attained perfection, darshan of the Form will be had. And when the practice of Dhyan has reached perfection, Shabd will become audible. In this way Sumiran is the prime requisite and has been spoken of as the key to open the lock. The key which Kabir Saheb has alluded to in the verse ‘I shall let you know the key to open the lock’, is none other than Sumiran ‘Radhasoami’ is such a miraculous Word that the fruits Its repetition bestows, are indescribably wonderful. When one experiences the true eminence of this Name, one will gladly sacrifice one’s entire self on it. It is the Name of True and Original Abode, which Radhasoami Dayal graciously revealed when He came here. Prior to this, Kabir Saheb and other Sants had disclosed the Isht of Sat Nam, on attaining which Surat obtains its true and unalloyed form.

702 (2)--Light or refulgence increases as we ascend to higher regions. Dark rays emerged below Sat Lok, but there is light too. At third Til darkness is not so intense as here. There is great light as compared to this region. Pind Desh, because of darkness in it, is likened to night. So long as Surat is tied to worldly attachments and infatuations she remains asleep in the night of darkness. It is a great boon to get the human body because the sounds of higher regions are resounding in it : and the fitness for hearing those sounds can be acquired in human body alone. The opportunity for hearing this celestial music is presented to Surat when the Sant Sat Guru is met.

704 (4)—The drums mentioned in the second couplet, refer to the Sounds of Trikuti. One hears the sounds of drums and various other musical instruments and beholds the beatific vision of Guru when one ascends to Trikuti. Therefore, it is said that amidst the resonance of these musical instruments Guru has come to take Surat — the bride. But she puts on a veil and covers her face. In other words, because of the covers of mind and matter cast over her she cannot have darshan of Him face to face. Therefore, she is addressed to shed off these covers to meet the Beloved eye to eye. The Beloved will see her and she will see the Beloved.

CAUSAL REGION

705 (5)—In the region of Trikuti, there is a beautiful refulgence of red colour forming, as it were, the Sehrá (crown) of the bridegroom, viz., the Shabd Guru. Two currents emanate from the sixth Chakra and go to the two eyes. These are the two hands. The sun and the moon or Irá and Pinglá or the right and the left currents are the wristlets. Darshan of Guru-Form can be had when the two hands (currents) are joined up as one and the devotee looks upward. The lighted sky at the third Til is the courtyard in which Guru amidst red refulgence, comes with great love to the bride—as is said in the line ‘He comes to my courtyard in full majesty.’

706 (6) — A mirror, if there be light, will reflect an image within certain limits but the mirror which Surat obtains at the third Til by joining the two hands (currents) there, is a perfect one. And when endowed with it, whatever she does is right, for she can, then, do nothing improper.

TRUE SPIRITUALITY

714 (1)—Huzur Maharaj used to say that it is incumbent upon every Sadhu¹ to (1) attend all the Satsangs (congregations and divine services) held in a day, (2) to engage in Abhyas for at least two to three hours daily and (3) to perform Sewa for three hours a day. For one, who does not earn a living, it is essential to work for three hours during the day, otherwise the body will grow fat and lazy. A practitioner of Surat Shabd Yoga should also work for two to three hours a day, because that would bring him down to the mental plane, which is very necessary to keep the physical balance (equilibrium). This also applies to the case of an Abhyasi of a high order. The body of one, who earns one's livelihood by the sweat of one's own brow, does not grow strong or gross.

723 (1)—Unless Surat is detached (from Mana and Maya), a person goes on acting according to his Karmas and reaping their fruits in the form of pain and pleasure. It matters little from Parmarthi point of view, whether he performs virtuous or sinful acts. In fact, virtuous (charitable, philanthropic) acts are more harmful, because pleasure derived from them, strengthens ego, which ultimately results in the descent of the devotee to a plane where indulgence in sinful acts becomes a matter of routine. On the other hand, after undergoing pain and suffering in consequence of one's sinful acts, one becomes humble and meek and develops detachment from the world.

726 (4)—When Surat has emerged from the pressure of Mind and Maya, it is adorned with the wings of Love and begins to soar. It does not, then, take long to effect its ascension to higher regions. Of course, the war with Maha Kal still remains to be waged, but the occasion for it never arises as Sat Guru keeps company with the devotee at that time.

741 (10)—As there are covers over the gross body, so are there over the subtle and causal bodies too. For carrying on its function, Surat first assumed causal body, then subtle body and last of all the gross body. After crossing over the causal body of Pind, one attains the gross, subtle and causal bodies of Brahmand. The purely spiritual region lies beyond them all.

742 (11)—He, who is desirous of traversing the path of Parmarth, must determine his Isht (goal) first. It should be fixed at the highest region. He should, then, enquire about the secrets of the path which lies within the innermost recesses leading to the Isht.

HIGHER AND LOWER REGIONS

746 (1)—The form of Guru is in Trikuti, that of Sat Guru in Sat Lok and Param Guru in Anámí or Radhasoami Dhám. Actually, all these are the forms of Guru. Sant Surat belongs to a very high region but on coming down here it assumes a gross form made up of this region, and that gross form is its form on this planet.

747 (2)—Likewise, the forms in higher regions are made up of the ethereal elements of those regions. The form or shape exists up to Daswàn Dwàr only. Beyond that, there is no form or shape. If it can be called form, it is all-spirit. In Daswan Dwar each Hansaní has the brilliance of four suns and each Hansa that of twelve suns. In Sat Lok each denizen has the refulgence of sixteen suns. The forms of Hans and Hansní are different in Daswan Dwar but not so in Sat Lok.

748 (3)—In the three regions of Agam, Alakh and Sat Lok is the form of Radhasoami ; the only difference being that of intensity of refulgence. The Anami which comes in between is above Sat Lok and below Alakh Lok. These regions were created afterwards ; they have beginning but no end.

749 (4)—Before creation there was धुंधुकार Dhundhukár (haziness), but it does not mean अंधकार Andhkár (darkness). From this Dhundhukar (haziness) light was withdrawn in the direction of the Supreme Source, forming centres, one after another according to the degree of intensity. The creation was thus evolved.

750 (5)—The pure light that pervades down up to Sat Lok (the purely spiritual division) is श्वेत shwet (of white refulgence). There are no dark rays. The colour changed to blue below Bhanwar-guphà. Dark rays emerged there and got mixed up with white light, with the result that the sky there assumed a somewhat bluish tint known as नीलाम्बर Nilámbar. At Trikuti, deep dark rays appeared. Sahas-dal-kanwal is termed as श्याम कंज Shyàm-Kanj (dark coloured lotus). Very great light or refulgence is there, but it is mixed with darkness. The Jyoti (flame) there, being yellow-coloured, is called पीताम्बर Pitámbar². चीर Chír³ is said to exist at third Til and अंबर Ambar⁴ below it. The hue of the Prithvi Tattwa is yellow, but the Pitambar (yellow) in Sahas-dal-kanwal is far more refulgent.

“RADHASOAMI FAITH HAS BEEN INTRODUCED BY HUZUR MAHARAJ.... ..”

751 (1)—One of the last utterances of Param Purush Puran Dhani Soamiji Maharaj on the day of His departure from this world is, “The Faith I had given out was that of Sat Nam and Anami. Radhasoami Faith has been introduced by Salig Ram (Huzur Maharaj). You should let it also continue.’”

752 (2)—This is true. The notes taken down by Babu Jiwan Lal are still preserved. But, who can understand the subtlety of the holy utterance? Should Soamiji Maharaj have Himself declared that He was the incarnation of Radhasoami and all must worship Him.? Only Huzur Maharaj had fully recognized Soamiji Maharaj and also made others recognize Him. That is why Soamiji Maharaj ordained to let Huzur Maharaj’s Faith also continue.

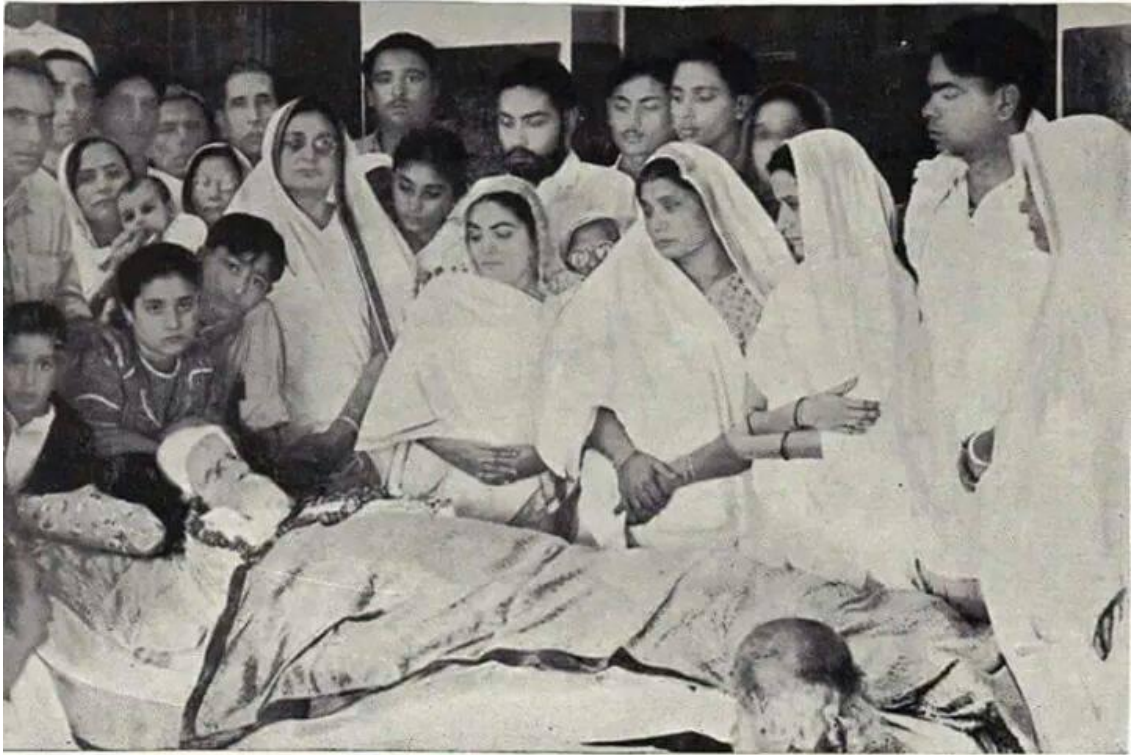
757 (7)—Radhasoami Name is the only sure weapon to subdue Kal. Therefore, Kal would leave no stone unturned to stop the propagation of this Name. He does not fear those who do not accept Sants' teachings. Within the families of Sants Themselves, Kal prevents members from adopting Sant Mat by creating confusion and conflicts. Radhasoami Dayal has given complete freedom to Kal to create whatever obstacle he can, but Jivas (devotees) of Sants will go straight to the Abode of the Supreme Being. Kal and Maya cannot block the path of such Jivas. Since the advent of Radhasoami Dayal, Kal cannot incarnate on this planet any more. But he employs those in whom his tendencies predominate, as his tools or agents and through them he creates opposition when Sants make Their advent here.



758 (8)—Kabir Saheb's son had started his own religion. Soamiji Maharaj's younger brother, who had received initiation from Him, also preached a separate religion under the banner of Satguru Ram. There are a number of schismatic groups and sects in Radhasoami Faith, each blowing its own trumpet. Why is that so? Simply because different tendencies of Kal have now come into play. Radhasoami Dayal will, however, take care of all.

759 (9)—Kabir Saheb has hinted about the regions above Sat Lok, although his stress has been on Sat Nam. He disclosed Radhasoami Name also in a hidden manner. He said that He had brought Supreme Command.

760 (10)—Sumiran of Sat Nam includes the Sumiran of all the five Names, and, therefore, there would be no necessity of repeating the five Names separately. Sumiran of Sat Nam leaves no ground for antagonism with the deities of lower regions, as they all are subordinate to Sat Nam. Radhasoami is the Name of the highest region. Repetition of lower names is no longer required when Sumiran of RADHASOAMI Nam is performed. Since the advent of Radhasoami Dayal, it is not possible to gain access into Sat Lok by any other means or Name except by RADHASOAMI.



Last Darshan of Babuji Maharaj (soon after His departure)