

INCARNATION OF SANT SAT GURUS

4. When Radhasoami Dayal has revealed His own secrets, and promulgated Sant Mat for the salvation of Jivas, He will certainly devise means for its smooth continuance through someone. In other words, the line of Gurumukh-Sant Sat Guru will ever continue. The day there is a change in this Mauj, it would amount to the cessation of Radhasoami Faith itself. But this does not seem to be the Mauj at present. It is neither mentioned in any discourse nor has it been heard from the lips of any Sant. Soamiji Maharaj has said in His discourses that a successor is appointed and this shall be fulfilled.

Answer—A Swatah-Sant does not descend below third Til. A Gurumukh, however, descends up to the heart-centre and purifies the creation thereof. The rest of the creation up to the lowest centre at the rectum, is sanctified by His diffused spirituality. Referring to a discourse of Maharaj Saheb, Babuji Maharaj said that it was not the time for the advent of a Swatah Sant. Gurumukh-Sants will continue to come one after another. Soamiji Maharaj will incarnate Himself in a royal family as an Emperor with Huzur Maharaj as His son. Thus there will be the advent of Swatah Sant only once. Till then there will be no Swatah Sant.

25 (1)—It is absolutely wrong to say that a (Gurumukh) Sant cannot manifest in Radhasoami Faith at this time. I have definitely heard from Huzur Maharaj that it is the Mauj and ordainment that स्वतः संत Swatah Sant will come again in this world only once.

IMPORTANCE OF SANT SAT GURU

33 (2)—The Supreme Father has incarnated as Sant Sat Guru and is helping Jivas to perform devotion. In order to render help to the denizens of this world, He must be present in human form. Otherwise, devotional practices cannot be performed. He is surely present, but where He is, it is futile to cogitate and argue.

34 (3)—A small piece of iron gets magnetised when placed near a big magnet. In like manner immense benefit is derived by coming in contact with Sant Sat Guru. We have to keep a very strict vigilance over our mind even while the Sant Sat Guru is present. Then how much more care is necessary during interregnum? But instead, day in and day out, we remain engrossed in worldly affairs, securing comforts, achieving material prosperity and indulging in sundry useless activities. If offered fifteen free hours out of twenty-four in a day, we would still busy ourselves in worldly activities. If there is any deficiency, we try to make it up. If there is the slightest discomfort, we try to remove it and work for achieving comfort.

HOW FAITH PROTECTS US

54 (1)—It is the mind that reaps the fruit of कर्म Karmas (actions). When, however, Surat asserts itself, Karmas are eradicated. We should take it that every circumstance and situation we are placed in, is fraught with some परमार्थी Parmartha (spiritual) good. When Karmas come into play, it is not necessary that they are all being annihilated and eradicated.

If we have such a strong love and faith in the Supreme Father, it is immaterial whether we perform Abhyas (spiritual practices) or not. The Supreme Father is the Prime Mover. When He considers it necessary He will enable us to perform spiritual practices. Frictions and quarrels, honour and dishonour, riches and wealth, all are by His Mauj and ordainment. Nobody can harm us. Never will such an act be performed by us, as may be detrimental to our Parmartha परमार्थी (spiritual) interests. If under the impulse of Karmas, vile and base thoughts arise, let them do so. None of them will cause any great loss to our परमार्थ Parmarth. On the other hand, such thoughts will help awaken and enhance yearning. And this yearning will gradually lead us to engender love. Love is the essence of the Supreme Father. What remains to be accomplished when love has been engendered? We get abode in the Holy Feet. The Supreme Father alone is our prop and reliance.

This love and faith will lead us to the Holy Feet of the Supreme Father one day.

62 (5)—Above the sixth Chakra is a small opening, so small that it cannot be seen even with the help of a microscope. On crossing it दर्शन darshan (glimpse) of ज्योती Jyoti is had. Jivas reach there after death, but they cannot stay on. They are lacerated and hurled down because of their attachments and desires. The followers of Radhasoami Faith are however afforded special care and help there. During the course of their withdrawal in Pind, they get help in an imperceptible way. But on ascension above the sixth Chakra this help and assistance becomes perceptible. No Jiva can proceed without such a help. Radhasoami Dayal will take care of His devotees and make them fit to stay in सहसदल कँवल Sahas-dal-kanwal in full consciousness.

64 (1)—As long as our mind is imbrued with worldly desires, we cannot have दर्शन darshan (vision) of the Supreme Father. No other desire than that for His darshan should remain. Of course, there is no harm in having legitimate desires so long as we are in this world. Useless desires for name, fame and wealth should not imbrue the mind. We should beg of the Supreme Being for the Supreme Being Himself.

66 (3)—Darshan of the Supreme Father can be had only in the human form, and in no other form. Even Brahm cannot have it. He has to function within the limits of the powers granted to him.

DESIRES IN THE WORLD

When the objects of sensual pleasures are present before us, it is the fear of penal laws etc. which controls our conduct. But the moment we are sure that no body is watching us or would ever know of our actions, we indulge in pleasures with impunity. If there were no fear and we were free to do as we like, our actions would be at par with those of brutes. Law is, therefore, essential to check improper behaviour. But this cannot stop it altogether.

72 (2)—The force of desire is very great. No man has ever been born on this earth who could resist the temptation when the objects of enjoyments are present. Of course, he may desist for the time being for fear of law, but when the desire has gathered momentum no sermon or law will hold him back.

74 (4)—Everybody's mind is full of incalculable desires. It would create utter chaos if we could come to know of another's mind. He who is completely detached from body and mind has full knowledge of others' minds. One who has gained some experience and is engaged in the devotional practices of getting release from body and mind, also knows others' minds to an extent. Otherwise generally it is not so.

75 (5)—Apart from the desire for name and fame, the desire for wealth and woman is very strong.

EFFECT OF SANT SAT GURU'S DISCOURSES

83 (7)—All these discourses are आकाश वाणी Ākāsh-vānī (voices from the heaven, revelations) as they have been delivered from the high planes occupied by Sants. Here आकाश Akash does not refer to sky or heaven near about the earth or the heart plane. So long as we are on the lower plane we cannot derive full benefit from these discourses. Hence the necessity of their explanation, elucidation and annotation in Satsang. Unless we act upon these discourses and mould our life accordingly to some extent, they remain a sealed book. They would prove of no use, even if they are read or heard hundreds of times. Discourses of Sants are unfathomably profound. One may drink of them to heart's content, be it in drops, tumblerful or more. All drink it, though in varying quantities, according to their deserts.

85 (9)—If the discourse is from a higher plane it will definitely produce its effect on the listener (devotee), and he will instantly feel an urge to apply himself to Parmarthi (spiritual) endeavours.

109 (5)—Fitted and deserving for Parmarth are those who are humble and meek. They realize that their stay in this region can, in no way, be advantageous to them. They accept the सरन Saran (protection) of merciful Sants and believe that their redemption and salvation are entirely in the hands of Sants, and Sants alone can make them fit. When such Jivas were born on the earth, the Supreme Father Radhasoami Dayal incarnated Himself as Sant Sat Guru on the Jānmāshtmi day and by enabling them to perform devotion, He is taking them to His Original Abode.

DEVOTION

110 (6) — **Bhakti** (devotion) is such a blessing as removes all evils of Kal and Karma. Radhasoami Dayal shall redeem all according to their fitness. Those who have attached themselves to Param Guru Radhasoami Dayal, shall definitely be taken to the Original Abode. This announcement was made on this very day.

117 (7)—Radhasoami Dayal helps through the medium of the current of spirit. Hence it is by the performance of Abhyas (spiritual practices) with firm faith in the omnipotence of the Supreme Father, that the path of दया daya (grace and mercy) will open and the devotee will be able to curb the forces of Mana and Maya (mind and matter). If attention is focussed on Radhasoami Dayal and concentration (of spirit current) is also achieved, Karmas will be eradicated and exhausted with ease and facility. Otherwise only that much daya (mercy) will be shown as is allowed in the case of worldly Jivas and one will have to undergo pain and suffering in the process of eradication of Karmas.

118 (8)—So long as the mind is tied to the world, grace and mercy seem to affect the devotee adversely. He feels the pinch. But the true Dayá lies in effecting the release of Surat from the stress of mind and matter by the process of eradication and exhaustion of Karmas. If the spiritual practices are continued and devotee goes on surrendering himself to Radhasoami Dayal, there would be little or no suffering in the process of eradication of Karmas. It would be like the storm which comes and passes away. If one has one's gaze on

121 (3)—The distance from the heart centre to the seat of Surat is the same as from the earth to that moon which is beyond this sun and which is supplying energy to it. When the flow of spirit current to the heart centre is minimized by performing spiritual practice and we get somewhat detached from that centre and acquire the ability to stay at the seat of Surat, the process of release from pain and pleasure of this world will commence. The Surat, which is, at present, like a flickering lamp, will gleam into a big dazzling sun by the performance of Abhyas (spiritual practices). Its diffused light and spirituality coming down to the heart centre will be sufficient to carry on the functions of the physical body. Then no pain and pleasure will be felt. That is why the devotees, who are located on that plane (the seat of spirit at the third Til), are called Mahátmás.

124 (1)—For the sake of darshan (vision) of the Supreme Father, we will have to sacrifice all that we value, such as wealth, family, power, authority, etc. But how can we part with them when we hold them so dear that we swear on them every now and then? Of course, we are forced to give them up as a consequence of our Karmas and at the time of death. But if we go on gradually renouncing them of our own accord, it will be considered as Bhent or offering to the Supreme Father.

128 (5)—At the time of death, we have to leave everything, but it simply contributes to eradication of Karmas. In the case of a devotee, besides eradication of Karmas, he has the advantage of enhancement of his Bhakti as a reward for the offerings he makes. Withdrawal of his attention from all sides at the time of death is the surrender of everything in the Feet of the Supreme Being.

HOW TO MEDITATE PROPERLY

139 (1)—The imitation in articulate speech of the Dhun (sound) resounding in Radhasoami Dham is “RADHASOAMI”. The splendid refulgence of this Dhun underwent changes due to its assuming covers from Agam Lok as the creation proceeded further. Down at this plane of ours it is RADHASOAMI as expressed in speech. Unless RADHASOAMI Nám is repeated methodically at the seat of Surat, full benefit cannot be derived. Sumiran or remembrance of RADHASOAMI Nam will engender love, provided it is performed with fear, faith and love.

140 (2)—Fear is of two kinds. One keeps a person away from the object of fear, while the other makes him feel that if he does not act in a particular manner, he would invoke harm on himself. This latter kind of fear (awe) will generate love and faith and will lead to spiritual endeavours. The Sumiran of RADHASOAMI Nam should, therefore, be devotedly performed on a higher plane with love and devotion, in accordance with the teachings of the Sant Sat Guru.

141 (3)—Performance of Sumiran (repetition) of RADHASOAMI Nám at the proper plane (viz., at the seat of Surat) establishes a link with higher regions and the devotee begins to receive help and succour from there. He is awakened at the seat of Surat and is detached from the world and its objects. This withdrawal and concentration is particularly helpful in the initial stage of spiritual practices. Hence, Sumiran of RADHASOAMI Nám is the foundation of spiritual progress.

142 (4) —The next important practice is that of Dhyán (contemplation) of the countenance of Sant Sat Guru. Impressions of countless worldly forms made on the mind-sky become kinetic, diverting the attention of the devotee. When intense love for Sant Sat Guru is engendered, these vicious impressions are automatically set aside and, by and by, they are completely obliterated. Only the form of the Guru remains enshrined in the mind-sky and it helps to perform Surat Shabd Yoga

143 (5)—When the practice of Dhyán (contemplation of the form of Sant Sat Guru) has attained sufficient stability, the Shabd (sound) which is just behind the bodily form will manifest itself. The spirit will then be elevated along the current of Shabd.

148 (4)—By the elevation of spirit internally to higher centres, the powers of the deities of those regions are imbibed. When Shibboji reached Trikuti, for six months she kept on saying, “I am Brahm and the creator of this universe”. She used to speak the language of the lord of Trikuti. If at such a time the Sant Sat Guru is not met with, unfavourable consequences may follow, because besides Sant Sat Guru there is none to guide the practitioner onward.

149(5)—Those who have become one with the deities or gods of lower centres by performing their devotion and worship, are possessed by them. Such people can perform wonderful acts within certain limits. But it is a great obstacle in the path of Bhakti (devotion). In order that facility in the performance of devotion may be obtained, all grades of ego of the heart centre shall have to be sacrificed.

THE SUBJECT OF FAITH

164 (1)—People say that faith begets success. They seem to think that one would achieve success in one's mission irrespective of the nature of faith one has. It is quite wrong. A person who performs contemplation of an idol, feels a sort of subtle pleasure or special bliss within, and after death, he abides in similar bliss because of his feeling of unison with the idol. This cannot, however, secure him release from the mind and matter or redemption of soul. What he gets is location in the subtle creation above this material world ; but he has to come back to the lower creation after the enjoyment of the pleasures is over.

165 (2)—Similar is the case with the followers of Christ. They claim to establish a link with his subtle form through faith. They will find abode in higher or lower (gross or subtle) regions according to the degree of faith they have developed for Christ. But they will have to come down again when they have enjoyed pleasures obtainable in those regions. Therefore to think that such a belief can help secure salvation of soul, is wrong and delusive.

166 (3)—Those, who have been initiated into Radhasoami Faith but who have performed no spiritual practices, i.e., who have not established a link with higher regions by elevating their Surat (spirit) in subtle form, will, in their next life, be located at a place where they can get the benefit of Satsang, and thus strengthen their faith. Also, the Karmas, which obstruct their ascension to higher

regions, are brought to the surface and eradicated. By enabling them perform अभ्यास Abhyás and spiritual endeavours and by infusing into them higher spirituality, Radhasoami Dayal will lift their Surat and stay it in the higher regions. It is mainly through His mercy that this process will be brought to a successful completion.

WHY WE CONTEMPLATE SAT GURU'S FORM

167 (1)—The Supreme Being is spirituality personified. The manifest form of that spirituality in us is Shabd (sound). Access to that Shabd can be had through devotion to Guru, because Shabds of all the regions are fully manifest within Him and His manifest form is also the embodiment of Shabd. Therefore contemplation of Guru's physical form amounts to the contemplation of His Shabd-form. And it is through this form that the Supreme Being can be met. Outward activities like idol-worship, recitation, etc., are all infructuous.

168 (2)—Shedding all doubts, when we receive initiation with love and faith, Guru's feet are implanted in our heart from that very moment.

Whether we perform Abhyas or not, Guru keeps on casting His influence on our Surat in a subtle way. Surat itself is all-knowledge. The impression produced on our Surat by Guru is so subtle that we may not know of it because of the coarse covers of the mind, but it shall sooner or later make us perform Abhyás and spiritual endeavours. Even so, the Holy Feet should always be remembered because this remembrance is verily the service and devotion to Guru every moment. Our heart is filled with ecstasy on union with the Holy Feet, and, if separated, we become restless and uneasy. If we keep on remembering the Holy Feet inwardly, we may do anything outwardly, it will not entangle us. Such a remembrance is nothing short of Abhyas. In fact it is more than Abhyas and shall, one day, so connect us with the Supreme Being internally that nothing more will remain for us to do because the Supreme Being is all-love and His remembrance signifies love.

AWAKENING FROM THE DREAM

184 (6)—Man is thus quite helpless. He cannot apply himself to Parmarth either in pleasure or in pain. He cannot help performing Karmas (actions). Thus he himself goes on putting strong noose round his neck, and in consequence suffers much. There is only one way of riddance. He should reach the place wherefrom this world appears to be a dream. If a person dreams that a lion has caught hold of him or that somebody is about to strike him with a sword, the only way to escape this painful situation is that he should wake up. This world is like a dream. If a man happens to wake up, the sufferings of the world would at once cease.

185 (7)—This awakening cannot come all at once. It should be practised gradually with patience and faith. By doing this for a very long time, the devotee will reach a stage from where the world would appear like a dream. In other words, he will realize that his location is in an alien region and that his real abode or home is somewhere else. The knowledge of the internal path can never be gained by us until and unless someone comes down from above and discloses it.

186 (8)—By scrutinizing the evils of the mind one should go on discarding them one by one and make endeavours to rise above the present plane of location. There is no other way to get rid of pain.

187 (1)—Radhasoami Dayal's mercy is everywhere and on everybody. No being or region is devoid of it. Spirit is the life of all, and since it is present everywhere, mercy is also there. However, the recipients of special grace are those who have given up adherence to Kal and Maya, and accepted the Saran (protection) of Radhasoami Dayal.

KARMIC LAWS RELATED TO HEALING

191 (2)--The laws of Karmas are inexorable. Many a Mahatma is said to have brought the dead to life. That is true. But all this is according to the laws of Karmas. Of what kind or nature the internal power or spirituality of the Mahatma who performed that sort of miracle was, to what centre or level he had to bring down his spirit-current and what consequences thereof he had to suffer, are the questions which, if answered, can explain the laws of Karmas.

192 (3)—If a person is abruptly freed from the Karmas he is undergoing, the redeemer would have to take upon himself his Karmas. A child of three or four years fell seriously ill in the time of Soamiji Maharaj. He was the only son of his parents. When all hope of his survival was lost, Soamiji Maharaj was approached with the request to grant him life. Upon repeated requests Soamiji Maharaj said that He could do so by adding a few years from His own life; there was no other way.

193 (4)—When by performing internal practices, union with the sound current within is established, the sprouting of new twigs of Karmas stops forthwith and those that have come out will soon wither away. Internal practices can be performed only when the mind has been reformed and corrected by गढ़त Gadhat.

GREATNESS OF THE HUMAN FORM

202 (2)—The physical body cannot exist if the spirituality were not to come down and diffuse in it. The whole of the creation is the work of spirit currents. The material world, also, is the result of spiritual currents and is maintained by them. Inert matter is devoid of centres.

203 (3)—In human body, all the centres of Pind, Brahmand and Dayal Desh are so formed that they can be awakened and the powers of the respective deities can be attained. Thus, the Surat awakening one centre after the other, can reach its Original Abode ultimately. That is why human body is unique. In animals, the lower three centres are distinctly formed but the rest are jumbled at one point, at the heart centre. In vegetables all the centres are merged in one point. They cannot be awakened.

204 (4)—After a change of high magnitude, a new activity can proceed uninterruptedly only if a curtain be dropped over past Karmas, deeds, conditions, etc. Otherwise no new activity will be possible. At the time of death when total withdrawal of Surat takes place at the sixth centre, a great change takes place there. A curtain is dropped over and memory of the present existence is lost. There is great good hidden in it. It is only because of the curtain of oblivion that new life is so full of zeal and enthusiasm.

HUMAN CONSCIOUSNESS AT HEART REGION

209(9)—In wakeful state the seat of the conscious entity of man is at the heart-centre and all activities are carried on from there. At that centre he is called a जीव Jiva. The teachers of many faiths and religions have declared the seat of the soul at the heart-centre, while some others at the throat centre. According to Sant Mat the seat of Surat (spirit) is at the sixth centre. दसवाँ द्वार Daswán Dwár (the tenth orifice) of Sants is in सुन्न Sunn while that of other faiths is at the sixth centre.

211 (1)—Unchecked downward flow of spirituality results in the death of physical body. In the same way, if Sants, Sadhs and Mahatmas continue to remain at higher planes, their body cannot last long. That is why they take seat at the third Til, from where the functions of the body can be properly controlled and carried on, and at the same time they can visit higher regions.

214 (1)—घर छूटा फिर मिला जुगंत “I got back to my Original Home, which I had left ages ago.” The path leading to the Original Home is endless. That is why it has been said in Sar Bachan Poetry, “चली जाय मारग बे अंत I traverse a path which has no end.” The path from the heart-centre to Radha-soami Dham is endless, and can never be covered without the grace and mercy of Sat Guru.

SECRETS TO SUCCESSFUL MEDITATION

216 (3)—Strong foundation should be laid for proceeding on this path. One should apply oneself to the Sumiran (repetition) of Name in right earnest, and with diligence and sincerity. If Sumiran is performed correctly and vigorously, Dhyan (contemplation) of the Form would become easy. If the Form is contemplated with love and yearning one shall have darshan within as is said in the following couplet :—

विरही जन कोई जाने रोती ।
जस दर्पन में दरस दिखाय ॥

“The secret is known only to a love-sick. He beholds the Form within as in a mirror.

217 (4)—If the contemplation of the Form of Guru is performed properly and methodically, Shabd will become audible simultaneously. It will become possible to cross the region and ascend by means of Shabd current to the higher one. Shabd is so mighty an essence that no evil can stand before it. All the worldly desires present within the mind or suppressed and concealed by the mind, shall be brought to surface by Shabd. It will thus be possible to locate and eradicate each desire one after another. When the mind becomes clean and free from dirt of worldly desires, we shall be able to apply ourselves to Shabd (sound) practice properly; Surat will get absorbed in Shabd and will assume the form of Shabd. Therefore, in order that full benefit from Abhyas may be derived, we must take to Sumiran (repetition) of the Name diligently, considering it as the first step in Parmarth (spiritual progress).

THE SANT SAT GURU

224 (1)—राधास्वामी घरा नर रूप जक्त में, गुरु होय जीव
चिताये “Radhasoami has assumed human form in
this world. As Guru (Supreme Guide and Pre-
ceptor) He awakens Jivas”. This Shabd (hymn) of
Sar Bachan Poetry explains the principles of
Radhasoami Faith in a nutshell.

225 (2)- The Guru coming down from the
Original Home, passes through all the regions, and
finally takes location in the human body. All the
stages and planes of creation being open to Him.
He has access to every one of them. He takes with
Him all those who understand and follow His dis-
courses. There are those who after attending
Satsang for some time, engender so much love and
devotion for Him that they find it hard to live
without His darshan. They soon realise that all
the pleasures, comforts, etc., of this world are in-
significant and meaningless. They have no craving
for them.

231 (2)—We can meet the Supreme Being only
when we yearn and pine for Him from the inner-
most recesses of our heart. Our yearning, at
present, is only superficial. We can engender true
longing and yearning for Him only when all the
covers are removed, and at that moment our cry
for His darshan will definitely bear fruit. At
present, we are lovers and the Supreme Being is the
beloved. But when all the covers are removed, it
will be seen that the Supreme Being is equally our
lover and is equally anxious to meet us. Presently,

234 (2)—To assume human or animal form or still lower form in creation is determined entirely by one's fund of spirituality. The seat of Surat (spirit) in human body is at the sixth ganglion (third Til). In the state of wakefulness, the spirit current descends to the heart-centre and carries on the functions of the body and the world.

236 (4)—A force at a higher centre is always present at the centres below it, though concealed within covers. There is no exception to this rule. The Holy Name RADHASOAMI is present everywhere, in the innermost recesses of every thing.

238 (6)—The spirituality of Surat, after its descent to a lower region, is partially conscious — as much as is necessary for it to function at that region or centre. The rest of its spirituality is lying unconscious or latent in the region above. Parmarthi activity consists in awakening that latent spirituality at the various stages so that it gets the bliss thereof.

240 (1)—The spirit-force descends upto a point where it can function in full consciousness. For instance, if an animal be placed in human body it will lose consciousness and will not be able to do anything because its spirituality is less than that of a man. Similarly, if a man's Surat be raised to the fifth or the sixth centre, he would become unconscious and all his activities would stop. Every human being acts in full consciousness at the heart-centre according to his mental make up; he can do nothing contrary to this.

NATURE OF THE MIND

244 (2)—The plane of mind is very impure. Currents of lust, anger, greed, infatuation and ego are flowing there with great force. There is nothing but impurity. All activities originating from here are alike. The worship at this centre is not that of the Supreme Being, but of Kal. Some people saw light there and took it to be the manifestation of the Supreme Being. They felt satisfied.

246 (4)—People, at the plane of mind, think whatever they are doing by the intelligence and power bestowed upon them by the Supreme Father, is quite enough. They think it futile to do anything of a higher order. In other words, they think that acts of benevolence or public welfare performed by them are enough and proper, they need do nothing more. People, engrossed in and satisfied with such activities, are prey to gross errors and delusions. Kal has spread his vicious net of intellect and learning to keep them tied to this region, so as to make them serve his own end.

247 (5)—There is only one way to get out of this net, which lies in listening to the words of Sants with love, grasping their import and making endeavours to break through the net.

DAYAL DESH (HIGHEST SPIRITUAL REGIONS)

254 (1)—The creation of Dayal Desh was brought about by Surat and Shabd, that is, by the current emanating from the Ocean. As the current and Ocean are one and the same, no endeavour is at all necessary for obtaining bliss and knowledge in Dayal Desh.

255 (2)—The difference between the Abode of the Supreme Being and the creation of Dayal Desh below it, is that while the former has no beginning and end, the latter has beginning but no end. It is never subject to dissolution.

260 (7)—The action in Dayal Desh — if action it can be called at all — is automatic and complete in itself without any need for effort or exertion. The spirituality in that region is fully conscious, kinetic and active, but action there is quite different from action here. Dayal Desh would appear to be a region of no activity as compared to this region of ours. We have to employ the language and terminology of this region to explain the condition (of bliss and joy) prevailing in Dayal Desh, but, even then, it cannot be explained fully.

285 (1)—There are no individual entities in Anami Pad. Anami Purush is absorbed in Himself. An exact description of that region is impossible. Except bliss, pleasure, love and knowledge, there is nothing. Nám manifested below Anami Pad. Individuality is there but it is totally different from that at the plane of mind. The latter is motivated

THE SAT YUGA OR GOLDEN AGE

273 (1)—Sat Yuga can be compared to childhood when physical rigour is the predominant factor. Surat does not descend in any appreciable measure to the plane of Antahkaran and so the powers of the plane of Antahkaran are not awakened. Evil propensities, though present in seed form, do not manifest themselves in a child. Only सात्त्विक Sâtvik (good and innocent) attributes are manifest. The evil tendencies multiply as age advances. Of course, certain children exhibit evil tendencies from a very early age but even in them good prevails over the evil. In the same way Satoguna dominated in Sat Yuga. It does not, however, mean that people were free from evils. Evil Karmas lay hidden in them.

274 (2)—In Sat Yuga which was the childhood of creation, physical powers were in sway. As such, physical (gross) activities were mainly in vogue in all rituals and observances. The elements—ether, air, fire, water and earth, of which the human body is made, were the chief objects of worship. The inert matter that we observe, was not worshipped. The deities of the five elements, who have greater spirituality and are in an awakened state were worshipped. Further the aim was fixed at पितृ लोक Pitra Lok (mid-heaven) and rituals and observances were performed to attain it.

275 (3)—Subtle Karmas lie hidden under gross Karmas. Unless they are eradicated, ascension to higher regions cannot be effected. Sat Yuga, Tretá Yuga and Dwapar Yuga were not appropriate for the eradication of subtle Karmas. As such, there was no necessity of adopting the Isht of higher regions.

LIBERATION OF SOUL

289 (5)—Human form is a replica of the entire creation. The six lower centres are in a kinetic form in man while the powers of higher regions exist in latent form and can be awakened (through spiritual practices). This is not so with the denizens of any higher or lower regions. In them only one centre out of the (set of) three is fully awake for carrying on the business of life, while the two lie dormant. The remaining centres are so mixed up at one point that they cannot be awakened (by any practice). Salvation of soul can therefore be worked out in the human form only.

272 (11)—After the lower mind has been annihilated, consciousness of the higher planes will be awakened. A person, undoubtedly, suffers at the time the powers of body and mind are crushed. He may cry and pray as much as he likes, but the Supreme Father has to bring out some Parmartha good. The devotee will therefore have to undergo hardship and suffering. The Supreme Father, of course, defers for a time the suffering that is unbearable, but the devotee cannot attain bliss of a higher order unless he passes through such conditions.

301 (1)—The seed of Dayal Desh has to be sown in Surat in order that it may proceed there. For this, the first prerequisite is that the Jiva should feel attracted when the secrets of that region are revealed to him. Secondly, he should engender love for Radhasoami Nam. If he does not possess these two qualifications, he is under a very heavy load of Karmas.

302 (2)—After a link is established with the Supreme Father, it matters little if a Jiva is led astray for a time being under the force of his past Karmas. The seed of Sat Desh sown in him will sooner or latter free him from the influence of those Karmas, and enabling him to perform devotion, will definitely take him to the Abode of the Supreme Father one day. The Jiva with good Sanskar on coming in contact with the Supreme Father, is easily detached from worldly pleasures ; he feels no interest in worldly objects.

303 (3)—To love Radhasoami Nam is to love Surat Shabd Yoga. Radhasoami and Surat Shabd are one and the same. Radha is the Prime Surat and Soami is the Prime Shabd. One, who does not engender love for Radhasoami Nam, is unfit for initiation into the Faith. Initiation of such a person will serve no useful purpose. He will put an outward show (of love and faith) for sometime and will then go away. What is initiation ? The first step for establishing a link with the Supreme Father.

305 (5)—The body is of Maya and this mind is of Kal. Kal and Maya could not evolve this creation by themselves. They needed Surat (spirit entity) for the purpose and also for their own sustenance and existence. That is why, in their own interest, they keep the Surat tied down here at all costs. For taking Jivas out of this net, Sants prescribed भक्ति वर्ण Bhakti Varna only, and discarded all वर्ण Varnas of the past.

SOAMI JI MAHARAJ'S ADVENT IN THE WORLD

310 (1)—Radhasoami Dayal took immense pity on Jivas and incarnated Himself on this earth. Never before was such boundless grace showered on them. As a matter of fact, true Basant season never came till then, and autumn continued throughout. That is, the cycle of pain and pleasure had been going on. But now the opportunity of repairing to and abiding in the topmost region has arrived. This is बसंत Basant. Who can sing its praises ?

311 (2)—Surat is entrapped here in the desires for the objects of mind and matter. To take it out, i.e., to turn these companions (desires and inclinations) inwards to finally merge in the Holy Feet of the Supreme Father is what is called आरती Arti.

312 (3)—“सुरत शब्द की रेल चलाई Radhasoami Dayal has laid out the railway line of Surat Shabd”. Science of Astrology is based on the movement of the higher moon to which this solar system of ours is subordinate. In olden times, a practitioner attained the status of a Yogi on gaining access to that (higher) moon. But the progress through the Yogic practices was slow as the movement of a bullock-cart. It required thousands of years to achieve the goal, viz., the status of a Yogi. Still, that was not true Parmarth. For achieving true Parmarth, Soamiji Maharaj has, now, laid out the railway track of Surat Shabd Yog. The path of true Parmarth can now be traversed in a short period.

So fast is the speed with which the devotee can effect his ascension to higher regions internally, that even the illustration of railway train falls short to convey the idea. The analogy has been drawn only to show the difference. The expanse of Maha-sunn is described as seventy Palangs, while that of Triloki is only one Palang. In short, no measurements known to this earth of ours, can give us even the remotest idea of the expanses above, which can be traversed by Surat Shabd Yoga only — and by no other means.

313 (4)—How can the spirit-entity be taken to the Original Abode in the course of four lives, if the expanses of higher regions were not to be traversed at the speed indicated above? What a great favour and दया Daya (grace and mercy) Radhasoami Dayal has showered on Jivas by taking incarnation on this earth !

319 (6)—At the time of initiation the spirituality of Sat Desh is infused in Surat. Later on, as Karmas are eradicated, the devotee goes on acquiring the ability and strength to perform the spiritual practices.

WHY WE MUST SURRENDER EGO

327 (4)—Worldly people are unable to give up reliance on their own strength and to resign to the will (pleasure) of the Lord. They exercise free-will, which has a limited scope like that of a cow tethered to a rope.

328 (5)—A true devotee has no reliance on his own self. He completely relies on the Mauj (ordainment) of the Supreme Father, and, as such, considers failures, sufferings, fear, etc., that come his way, as acts of His grace and mercy.

332 (4)—The persons relying on their own will-power and physical exertions get their ego strengthened so much so that they have to descend to lower regions. संकल्प Sankalp and विकल्प Vikalp arise in accordance with the filth (of ego) filled in the mind. Anything obtained by will-power, no doubt, affords external pleasures but it becomes the cause of downfall ultimately. He, who depends and relies on his own will-power and physical exertions will not give up efforts even if he fails hundreds of times. One who has ceased to rely on his own efforts will, after his failure for a second time, take it as the Mauj of Supreme Father and will give up further endeavours in that direction. It is only when the currents of ego dry up that the Jiva will be able to accept the benign protection of Sants and rely on their दया Dayá (grace and mercy). Humility comes when ego disintegrates.

339 (3) -It is by the performance of सेवा Sewa (service and devotion) to the Sant Sat Guru, that a Jiva's karmas pertaining to the two lower centres will be eradicated and the Surat will acquire the ability to perform practices pertaining to the sixth centre.

SOUND PRECEDES FORM

341 (1)—Form is preceded by sound ; it is the manifestation of sound. Behind form is hidden or lies the Shabd (sound). There can be no form without sound. Hearing is the primary sense and the sense of sight comes after it. Thereafter are the senses of smell, taste and touch. Every form is made according to the rule cited above. For example, if sand is placed on a drum and sound is produced near it, the particles of sand will get arranged in a particular form.

342 (2)—In the state of wakefulness Surat descends to the heart centre, and, in that of dream at the throat centre. Here, mind and Maya are predominant. Therefore, performance of spiritual practices at these centres only strengthens the powers of mind and Maya rendering the ascension of spirit entity difficult. Whereas, at the sixth centre, Surat is in an awakened form. Hence, Abhyas performed at the sixth centre will help in the elevation of the spirit entity.

IMPORTANCE OF 'SAT GURU OF THE TIME'

345 (2)—True Guru of the time is indispensable for spiritual regeneration. Unless He imparts instructions and applies a tug on Surat, it is beyond the power of Jivas to achieve anything by themselves. Luqman was the most eminent physician of his time but nobody can now be cured of disease by uttering his name. Similarly, no progress can be made by reading the compositions of Gurus and Mahatmas of the past. Unless the Jiva comes in contact with the true Guru of the time and takes His सरन saran, he cannot be cured of his malady. The Jiva should engender love for the Guru before he can adopt His सरन saran.

359 (1)—This region is not of Surat but of Mana and Maya. Surat is an emanation from the Supreme Father. Its true abode is in the region of the Supreme Father. But the Jiva, seated at the plane of mind where there are only errors, delusions and forgetfulness, fails to realise this truth. Even if he is told of his error, he forgets it after a short while. There is no pleasure in the objects of mind and Maya ; pleasure lies in Surat itself. To forget this fact and cherish hopes and desires for worldly objects and make endeavours for procuring them, taking them to be the source of pleasure, are nothing but delusions. To feel contented with material objects and not to seek out the way to everlasting bliss is negligence. So long as our activities are confined to the plane of mind, there is no chance of escape, because these activities, according to laws of actions and reactions, give rise to new Karmas. And, Surat can never escape this illusion and delusion and negligence of its own accord. There is no means of escape.

360 (2)—He who has escaped from Mana and Maya can also save others from them. Such a one is Sant Sat Guru. Unless He is met, whatever activities are performed in the name of Parmarth will only result in greater and greater attachment for the objects of Mana and Maya. The mind is wholly absorbed in outward activities. None except the Sant Sat Guru can turn it inwards. When the Jiva takes the सरन saran of Sant Sat Guru and as it goes on getting strengthened, force of Karmas begins to diminish and further Karmas cease to arise. Formerly, the Jiva was a puppet in the hands of Kal and Maya, but now he gets out of their hold. That is, Kal can no longer make the Jiva dance to his tune. Radhasoami Dayal now arranges for the release of Jiva by Himself paying off the debt of Kal.

440 (4)—When Guru descends from His abode, He goes on assuming the forms of all the regions he passes through. The form He has assumed on this plane of ours is gross, but His inner centres are all open and He can visit the corresponding regions at will. In the beginning when a Satsangi closes his eyes in contemplation, he views the glimpses of the same form which he has seen here at the plane of the mind. Darshan of the real form of Guru can be had at the third Til and that Form is not man-made. Guru Himself has chosen to assume it of the material of that plane. Thus when the practitioner crossing one sphere after the other, reaches Sat Desh, he realizes that his own form, Guru's form and that of the Supreme Being are one and the same.

441 (5)—Now let us come to the second part of the doubt in respect of the practice of contemplation. There is no question of getting entangled in or developing allurements for the forms of intermediate regions because right from the very start the goal is fixed at the highest and the topmost region, and moreover, the Guru having access to all the regions is there (to guide the practitioner at every stage).

MIND AND EGO ARE OF KAL

375 (1)—Surat has no desire of its own, its real form being love, serenity, contentment and bliss. Because of deficiency in spirituality it assumes covers of mind and develops ego. And that is the beginning of all evil. It begins to think that it must do things by itself in order to accomplish something, and thus takes upon it all sorts of worries and responsibilities. This ego of mind leads Surat to assume a physical body of Maya (matter). Each form or body has an individuality of its own and has to feed itself in order that it may exist and survive.

378 (1)—Kal succeeds in gaining an upper hand over Surat when the latter assumes ego of the mind. In other words, Kal tempts it to indulge in activities pertaining to the plane of ego. The result is that Surat begins to feel inebriated with worldly objects and pleasures. So long as a desire for ~~the~~ these worldly pleasures is present, no love can be engendered for the Guru or Supreme Being. When a person realises that worldly pleasures are full of woe and he cannot attain true bliss in them, the ego of mind loosens a bit and becomes weak. This gives rise in him to a desire to meet the Supreme Father. As worldly desires decrease, his love for the Guru is enhanced. In the beginning regard for Guru, Satsang and Parmarth will be on the plane of intellect and understanding only. As time passes, it will go on helping the devotee make Parmarthi endeavours. As love and faith are awakened and are enhanced, worldly objects and pleasures will begin to appear insipid and tasteless.

379 (2)—When initiation is received at the hands of Sat Guru, a link is established between the spirit entity of the initiate and the Supreme Father. But so vast is the ocean of worldly existence, that it is very difficult to get across. Even after some progress has internally been made by performing Abhyas, Maya can, at times, gain the upper-hand and become so dominating that the practitioner will begin to feel that his whole Abhyas has been brought to naught and he is unable to fight against the forces of Mana and Maya (mind and matter). At such a time Sat Guru imparts him fortitude and courage to continue his spiritual practices.

380 (3)—The blasts of mind and Maya will continue for a long time and the devotee will be unable to take a single step forward without the help of Sat Guru. Mind and Maya have their sway in Brhamand too but not as much as in Pind. There is some ease there in comparison to Pind. Even then the region of Brahmand cannot be crossed over without the help and assistance of Sat Guru. When the forces of mind and Maya are sufficiently reduced and the grip of body, mind and wealth on the devotee is loosened, that is, when attachment for these fails to hurl the devotee down while performing Abhyas, it may be inferred that their toll has been paid off.

386 (3)—Some people revere Soamiji Maharaj more than Huzur Maharaj because of their blood relationship. It is nothing but ignorance on their part. Truly, Soamiji Maharaj and Huzur Maharaj were one and the same. One current descends from Dayal Desh and halts at the third Til. It does not descend below; the functions pertaining to Pind Desh are carried on by its diffused spirituality. The other current of the same essence as the first one with no difference whatsoever, accompanies it and is made to descend to the lowest centre. This second current remains unaware of its true form and spiritual powers during the course of descent. It alone possesses the power to clear up the path (of salvation) by subduing the forces of Kal; other Surats are weak and cannot do so by themselves. The first current seated at the third Til, helps this second current in its arduous task of ascension and eventually raises it up. At that time all the Surats on the earth get attracted upwards according to their fitness. Such a course is absolutely necessary in the scheme of salvation and has therefore been adopted. Now, it can be understood that there is absolutely no difference between the two currents. To show more respect for one and less for the other is only ignorance.

387 (4)—Gurumukh has nothing to do by way of his own salvation. He takes upon himself the burden of redemption of Jivas and descends to this earth for subduing the forces of Kal and rendering the journey homeward free from obstacles. Those who love him and also those who come in his contact, are all redeemed. All connected with him in any manner are easily pulled up in the process of his ascension. It is for this reason that in one of His letters to Huzur Maharaj, Soamiji Maharaj had written to him, "I look forward to you for this earning."

THIRD EYE SEAT OF THE SOUL

396 (3)—The seat of Surat is at the third Til. Two currents emanate from there in the form of a bow and go to both the eyes and a third one passes through the spinal cord. Though the seat of Surat is at the third Til, the centre of its action is the plane of अंतःकरण Antahkaran. At higher centres, viz., throat and third Til, it passes into the states of dream and sound sleep and as such cannot remain kinetic there. To rise in full consciousness upto the point where death ensues, constitutes true Parmartha activity. In other words, two currents of the eyes should be withdrawn and focussed within at the third Til. Such a change is impossible to achieve unless the outward tendencies and inclinations of heart centre are stopped. The company of Sat Guru and His service are very helpful in turning the currents inward, provided He is present on this earth and the devotee is lucky enough to meet Him. If He is not present, the company and service of His devotees is also helpful in achieving this end slowly and gradually.

398 (5)—Crucifixion and resurrection of Christ refer to his spiritual practices, by which he reached and crossed the third Til, the portal of death, where the three currents meet in the form of a cross or trident. The narration of Christ's crucifixion without, as recorded in history, may or may not be correct. What is of importance is that he first withdrew his spirit currents and focussed them at the sixth ganglion and then went up.

424 (1)—The outer eyes are the doors to see the outer creation, so the third eye or the inner eye is to see the regions of Brahmand and Dayal Desh. If our inner eye opens, we can see the celestial creation above. The human body is a perfect microcosm of the entire creation from the highest region to the lowest. As the doors within open up, the knowledge of the inner secrets goes on revealing itself.

425 (2)—At the third Til is the स्वरूप Swarúp (real form) of Surat, at the throat ganglion is its रूप Rúp (image), and at the heart centre is its मूर्ति Múrti (gross form), while in the lower three centres is its प्रतिमा Pratimá (shadow) only.

426 (3) – What is the function of Guru ? He checks us from indulging in outward activities, and directs our attention to internal activities establishing our link with higher centres. He thus elevates us to the third Til where Surat has its true form. On reaching there, we can perform true devotion.

THREE IMPORTANT THINGS A SATSANGI SHOULD REMEMBER

444 (1)—The pleasures of this world are experienced at अंतःकरण Antahkaran plane and our mind and attention remain inclined towards them all the time. The following three things should be remembered in order to control the downward tendencies of the mind.

- (1) Inevitability of death.
- (2) Transitory nature of worldly pleasures, and remembrance of life after death.
- (3) Offering thanks to the Supreme Being.

445 (2)—We should always remember that one day we have to die and so be in readiness to meet death when it comes. To avoid pain in our last hours, we should make endeavours and practise concentration of attention at the third Til.

446 (3)—With the realization that this world is unreal and a fraud, the mind begins to feel inclined to Parmarth. When reliance on wealth and property, kith and kin, and body and mind (vigour and intellect), is shattered and a longing for Parmarth awakens accompanied by right understanding, the mind will definitely make endeavours for attaining Parmarthi (eternal, everlasting) bliss and happiness.

447 (4)—We should always remember to thank Radhasoami Dayal for saving us from terrible situations in the past. We should think of His mercy again and again and enhance our love for Him. By His very nature He is looking after us all, but to remember special occasions of His grace and to feel overwhelmed by His mercy, is particularly beneficial for a devotee.

453 (3) —The human form bears the impress of Sahas-dal-kanwal. That is, this form is determined and cast or shaped in accordance with the Shabd of Sahas-dal-kanwal. As a matter of fact, Shabd is the root cause of form. When grossness is removed to such an extent that one becomes fit to receive the impress of Sahas-dal-kanwal, one is born in human form. At the time of death man's Surat recedes back to Sahas-dal-kanwal, the source and reservoir of its origin. In other words, the cycle ends where it begins.

The form of a Sant is made of internal Shabd and not external Shabd. Hence in His person the Shabd is in an awakened form ; mind and Maya act subservient to Him. In the case of Jivas mind and Maya are active and Shabd is in a hidden and unawakened form. While in a Sant the forms and Shabds of all the regions right up to the Abode of the Supreme Father are manifest. Hence the Karma (action) of having darshan of a Sant constitutes a lasting and unfading impress on the mind. When the time of fruition comes, it will eradicate and annihilate all other Karmas and will one day take the devotee to the abode of the Supreme Father. In the beginning the effect of this noble Karma (action) will be in a subtle, imperceptible form but as time passes, it will gain momentum.

469 (5) – We can have no knowledge of the Supreme Being, who has evolved this creation, unless He assumes form and comes here. He is the Real Formless. Though He has assumed form, the Formless is present within Him. We can never know of His secrets and the way to meet Him, unless He comes here and assumes human form. Without this, the door leading to the Real Formless would ever remain closed. Therefore, in the beginning, contemplation should be performed of the physical form of the Sant Sat Guru and not the formless and the impersonal.

EFFECT OF LISTENING TO INNER SHABD

470 (1)—There is none except Shabd which can purify the mind. When it comes in contact with Shabd it becomes steady and quiet. The purity attained by any other means than Shabd will not be stable any lasting. The withdrawal of the mind within reduces its outer grossness but it is not dependable, because impure activities of a gross character will commence again. Only Shabd can thoroughly purify the mind because on merging in it, the force of the currents issuing from the mind is reduced and they are brought under control. If, sometimes, the currents become too strong, Guru will save the devotee from their onslaughts in His mercy, but such grace is showered on those alone who are under His सरन Saran and who have engendered firm faith in Him. He grants them His दर्शन darshan and saves them from impure currents. The current of His mercy, working secretly, develops a feeling of revulsion for worldly objects and pleasures. This sort of protection is vouchsafed to those who have been considerably shorn off their Karmas. As regards the Jivas whose load of Karmas is so heavy that they have identified themselves with Karmas and are not prepared to listen to any counsel, the current of mercy does not interfere nor is there any necessity for it, the first requisite being the reduction of the load of their Karmas. For this, it is necessary that a situation is created or a circumstance is brought about in which they are made to see and realize for themselves that worldly pleasures ultimately breed suffering. Thus these Jivas are convinced of their futility and they are led to give them up of their own accord. Till such a situation comes to pass, it is better that these Jivas are left to suffer the consequences of their Karmas.

KAL CANNOT CREATE SPIRITS

478 (2)—Kal and Maya are not endowed with any energy or power to evolve creation by themselves. They can only prepare outer bodies or covers. They cannot create Surat (spirit entity) which is the real essence. It is for this reason that Kal had to pray to Sat Purush for a very long time before Surats were sent down along with the current of Ādyà to his domain.

480 (4)—Location of a Jiva in a particular body is determined by the desires born in him out of Kal's जामन Jàman (seed)). When the desires are over, that body perishes. In this way, the cycle of जामन Jàman, birth, life and death, that is, the transmigration of soul in higher and lower forms of life has been going on from times immemorial.

481 (5)—It takes a very long time to exhaust the seeds of desires. A new जामन Jàman can be administered only when the evil propensities of the mind have been considerably diminished and have become quite feeble and weak. When such a time comes Radhasoami Dayal, in His Mauj, chooses to incarnate here in human form to sow His seed in the Jivas. The previous जामन Jàman, viz., that of Kal, was destructible. Being on the outer cover, its action remained confined to outer body only, whereas the seed sown by Sants is deep-rooted and permanent; it is administered on Surat and is of the same essence and nature as of Surat. It will, one day, definitely take Surat to the august presence of the Supreme Father and confer on it everlasting bliss.

489 (4) -The true form of Surat is of white lustrous refulgence. It is endowed with the essence of love and devotion. Its very inherent attribute is to perform worship of the Supreme Creator. Its prime duty is to perform devotion to Sat Purush Radhasoami Dayal. But that is possible only when it is relieved of the pleasures of mind and body. So long as it takes pleasures with mind and body it can never pay heed to any counsel. It is very necessary for traversing on this path that the debt of Kal is paid off first. Then only can we succeed in effecting elevation to higher regions. Kal has so well spread his net that it is well nigh impossible for us to get out of his clutches. So long as we remain allured by the pleasures of mind and body we cannot hope to meet the Supreme Father. How can we tread on that path unless a longing for meeting Him is engendered in us? Further, our mind should also be made soft and subtle. As regards the senses, we should adopt a very stiff and stern attitude towards them particularly when we find them inclined towards worldly pleasures. We should remain firm, and should not be carried away by the temptations offered by mind and Maya. A very strict watch should be kept over mind until it is completely vanquished, for there is no knowing when it may drag us down. Therefore, the company of those who are more advanced (spiritually) should always be sought.

SUBLIMITY OF NAME

503 (1)—RADHASOAMI Name is supreme. When one has understood the efficacy of this Name, there remains nothing to be learnt. It is true that a person is said to have adopted this Name, the moment he is initiated into its secrets. But to adopt this Name with heart and soul is another thing. It should be enshrined at the innermost core. Thereafter, mind and Maya cannot deceive the Jiva any more. To attain faith and love of this order is really something very laudable. If there is anything worth learning, it is RADHASOAMI Name. We all will have to learn It.

504 (2)—Some people say that RADHASOAMI Name is 'Varnátmak¹', and not 'Dhwanyátmak¹'. This notion of theirs is erroneous. Actually, RADHASOAMI Name is ध्वन्यात्मक Dhwanyátmak. The वर्णत्मक Varnátmak form (imitation in articulate speech) is only लखायक lakhàyak (pointer or indicator) of Its Dhwanyátmák form. For instance, the sound of bell is Dhwanyatmak while "Ding Dong" or "टनटन Tan Tan" is its Varnatmak form. The day-to-day business of life is carried on through Varnatmak expressions. We also use Varnatmak name of the Dhwanyatmak Name. The real Dhwanyatmak RADHASOAMI Name can be perceived by spirit entity alone. We can hear its ध्वनि Dhwani (resonance) only when our Surat awakens.

INCARNATIONS OF KAL

519 (12)—Religions which are the products of human intellect stand nowhere. They are in the dark in regard to the knowledge or whereabouts of their own and of the Supreme Creator. If the secrets of the Supreme Creator could be known by any stretch of imagination or speculation, where was the necessity for Him to incarnate Himself in human form? In reality, His secrets can be had only when He assumes human form and Himself gives them out.

529 (4)—The religions promulgated by the various preceptors are based on their inner revelations and are therefore true up to the respective grades and goals they had attained. Christ professed to be the son of God and said that he had come with His message. He took upon himself the load of Karmas of all those who engendered faith in him and also took them to the abode of his Lord. *Protanto* it is correct, but which Deity he called his Lord is a different thing. It was possible for him to free his followers of the load of Karmas. But, after his death, even the sort of release, referred to, ceased for want of a successor of his status (duly surcharged with the same spiritual powers).

530 (5)—To regulate the rise and fall or the ascent and descent of a Jiva in the scale of creation in accordance with his Karmas is a function assigned to an ordinary spirituality which has nothing to do with the work of salvation. Salvation lies in Surat's reverting to, and finding abode in, the Mansion of the Supreme Creator. An incarnation of the grade of which the redemption is to be effected must come down to this plane. This also explains why the incarnation of Lord Krishna endowed with all the sixteen कला Kalás (emanations, attributes) came last of all, after the incarnations of lower order had taken their turn. There would be no need of

incarnations, could salvation be effected without them.

531 (6) The object of incarnations is to maintain the equilibrium of this creation and take the fitted and deserving Jivas to the regions from where the incarnations emanate. In previous Yugas the incarnations had the former end in view because the spirituality of Jivas had degraded to such low planes that the earth was infested with demons and fiends. Their destruction and the maintenance of creation demanded the advent of the incarnations.

532 (7) – So long as the activities of mind and Maya were in full swing, the incarnations from the purely spiritual regions did not come here for carrying on the work of redemption. The incarnation in the person of Krishna was that of पारब्रह्म Pár-Brahm (the highest deity of the second grand division of creation). Thereafter came the incarnations of Sants. With the ego of the mind considerably diminished (with lapse of ages) the time is now ripe when the Surat can be freed from the clutches of mind and Maya and be taken to the august abode of the Supreme Being.

533 (8)—The other object of the incarnations of Kal was to keep the Surats tied down within his domain. The very habitation of Kal's domain is due to the presence of spirit entities therein. The food we take and the pleasure we derive, gives nourishment to the mind. In the same way, Surats are the

objects of nourishment for Kal. Of course, He cannot devour the purely spiritual form of Surats, the covers on them are a source of pleasure and nourishment to him.

HOW THE JIVA FORGETS THE PROMISE
MADE IN THE WOMB

537 (1)—The Surat which is about to assume a human form stays in Sahas-dal-kanwal, in a state of conscious absorption, with a subtle link established with the corresponding body (foetus) in the womb. As a result of the dazzling refulgence of the region of Sahas-dal-Kanwal, a knowledge of Karmas (actions performed in the past lives) flashes forth, and Surat takes a solemn resolve to remain alert and cautious in its dealings in the world so as to avoid pain and suffering. But the moment it passes down through the tunnel of third Til before its birth, a cover of forgetfulness is cast over it. And so it forgets all about the promise it has made.

538 (2)—Which form or body will be assumed is determined by the Karmas of each individual Surat. The form of cow is sacred, and Hindus do not permit cow-slaughter. It is because our forefathers knew that after getting the form of a cow, the spirit entity comes to human life. As a rule it is a sin to kill any creature, but to kill a cow is particularly forbidden for the reason stated above.

539 (3)—Animals act like machines. The faculty of discrimination is not awakened in them. Human form is the one which occupies the central position. Parmarthi activities can be performed in this frame only. It is the frame of the noblest order. Even the gods and denizens of Brahmánd if they are desirous of going still higher, shall have to assume human frame. The heavens above this earth are only resorts of reaping the fruits of virtuous actions.

OPPOSITION TO THE TRUE FAITH

542 (1)—In order to start and establish Satsang, Soamiji Maharaj had initiated in the Faith even those who were not deserving and fitted. Such people had no love for RADHASOAMI Name then, nor was it ever engendered later. A few out of such people emerged and posed as gurus. They established their own sects under the banners of such names as Sat Nam, Satguru Ram, Panch (Five) Nám, Dhára Sindh Pratáp, and started preaching Parmarth.

543 (2)—Soamiji Maharaj has sung of the efficacy of RADHASOAMI Nám everywhere in His Bani (poetic composition) and has concluded each and every Shabd (hymn) with the praise and eminence of this Name. There was none even in His family who could engender love and faith in this Name. And also, the masses were orthodox. If He had introduced RADHASOAMI Nam openly, it would have embittered His domestic life. Therefore, on the last day of His earthly sojourn, He gave out, “Radhasoami Faith has been started by Sálig Ram (Huzúr Maháráj) and you should let it also continue.” Huzur Maharaj alone had recognized that Soamiji Maharaj was the Incarnation of RADHASOAMI.

544 (3)—Two of the sects had already come into existence in the life-time of Soamiji Maharaj. “Dhara Sindh Pratap” is of recent origin, but its seed was sown at that very time. It has germinated now. Dhara (current) came down from above, formed a Sindh (reservoir) below and showed its Pratáp (refulgence) at the region of

Trikuti. “Dhara Sindh Pratap” is, therefore, a faith of Kal. The current which attracts upwards from below is known as राधा Radha, whereas the current which pulls down from above is धारा Dhara. And thus Dhara Sindh Pratap is a name of Kal.

545 (4)—From the time Radhasoami Faith was introduced, His Mauj has been looking after it in such a way that its object may be fully achieved. Due care and protection will, surely, be vouchsafed as and when necessary.

546 (5)—Kal has been trying, under one pretext or the other, to oppose this Faith for the sake of his own sustenance and existence. During the time of Soamiji Maharaj, Kal had come in open and put up as much resistance as he possibly could. As Satsang gains momentum, Kal will exert his might.

POWER OF RADHASOAMI NAME

574 (1)—Soamiji Maharaj has given out in unequivocal terms in His Bání (poetic composition) that Sat Nam came into existence afterwards. Only RADHASOAMI Nam was there in the beginning. But in spite of this, people still continue to adhere to Sat Nam how can they be redeemed? RADHASOAMI Nam is such an efficacious weapon and passport that whosoever engenders firm faith in IT, is sure to attain the Original Abode; he is very fortunate indeed. A person with RADHASOAMI Nam firmly implanted in his heart, may not be able to devote himself to Abhyás at present, but he shall achieve the goal nevertheless. He will also be able to convince others of the superiority of this Nam.

578 (5)—In the times of Soamiji Maharaj there were hardly three or four true devotees who had unshakable faith in RADHASOAMI Nam. Had Soamiji Maharaj given out RADHASOAMI Nam openly, who would have heard and believed Him? Who would have given up adherence to Sat Nam and adopted RADHASOAMI Nam? Therefore, Soamiji Maharaj had said about Huzúr Maharaj who was the निज नामो Nij Námí (embodiment of RADHASOAMI Nam), that whosoever had anything to ask, must refer it to Salig Ram (Huzúr Maharaj). He had also warned that Radhasoami faith which had been introduced by Huzur Maharaj should also be let to continue. The underlying idea was that the people of His time who were not prepared to give up Sat Nam, were warned not to oppose RADHASOAMI Name and Faith.

579 (6)—We do not mean to calumniate anybody. What we say is to enhance love and faith of those who have adopted the Isht of RADHASOAMI Nam and who come here to attend Sat-sang. We have nothing to say against those who have not adopted this Nam nor are prepared to give up slavish adherence to their prejudices. It is not our intention to convert them. But truth has to be spoken out. It cannot be concealed or suppressed in any way. Of course, Soamiji Maharaj Himself,

who spoke out so openly, kept back so many things. The secrets, which He enjoined on us not to disclose, cannot be fully revealed. In fact, we shall never do so. However, when filled with uncontrollable zeal for this Nam, we speak out many things which ought not to have been said.

580 (7)—Really speaking, the members of Sants' family do not have such love and faith in RADHA SOAMI Nam as they should. Being impressed by the outward show of devotion and enthusiasm of those who are Satsangis only in name, they seek their company. Although Soamiji Maharaj has not said this openly, He has simply alluded to the point, yet there is no ambiguity about it. We do not mean to say that we should bear hostility towards such people. Our relation with them should be cordial as with others who are neither Satsangis nor have love and regard for RADHASOAMI Nam. We should never harbour any ill-will towards anybody. But we cannot have for them the same feeling of love and affection we have for true Satsangis. Those, who have, of their own accord, engendered love for Radhasoami Dayal and have taken His refuge, are recipients of His special grace. How can the same grace be showered on others? But everybody receives His grace according to his fitness. The Supreme Father bears no grudge against anybody. But there are many grades in love. We should love all, without harbouring malice against anybody.

638 (4)—Soamiji Maharaj used to recite Japji and other holy books of Nanak Saheb, and initiate people in Sat Nam. The reason was that not a single soul was there among those who surrounded Him, who could recognize His true identity. Who would have come to Him, had He preached about RADHA SOAMI Nàm and Dhám ? Even the members of His family were followers of Nanak Saheb. Under the circumstances, there was none to appreciate His Bani surcharged with Love. People came and listened to Him only for the sake of Prashad (distributed at His place), otherwise who could come to His doors ? None but Huzur Maharaj, who himself was an embodiment of Radhasoami, could recognize Soamiji Maharaj as Radhasoami. His form and that of Huzur Maharaj were one and the same. Huzur Maharaj recognised Him and worshipped Him as Radhasoami.

639 (5)—Soamiji Maharaj had said that His faith was that of Sat Nam and Anami. But if the verses following the description of Sat Nam and Anami are perused, it becomes clear that He had described Radhasoami Dhàm as the beginning of all. It has also been mentioned that Sat Nam and Sat Lok were created afterwards. If a correct appraisal of the Bani is made, it will be found that the faith propounded by Soamiji Maharaj is Radhasoami Faith. The region of Sat Purush shall have to be passed through on way to Radhasoami Dham. The form of Sat Purush is also a manifestation of Radhasoami.

640 (6)—Soamiji Maharaj had observed, “Radhasoami Faith has been introduced by Salig Ram (Huzur Maharaj). You should let it also continue”. The reason was that, under the conditions prevailing in those days, nobody would have listened to Him, had He taken upon Himself the charge of revealing the Supreme Nam. He had, therefore, perforce to say that Radhasoami Faith was introduced by Salig Ram (Huzur Maharaj), who was of the same essence, as He Himself. Those who had true love and faith in RADHASOAMI

Nam could also recognise Huzur Maharaj. There were others who had no love for RADHASOAMI Name. Those, who came in contact with them, have also not been able to engender love for RADHASOAMI Nam even to this day, as is the case with the followers of Dhárá Sindh Pratàp of Gwàlior. Whenever there is an occasion to speak of RADHASOAMI Nam and Its glory, naturally, the defectors have to be spoken of.

641 (7)—Those who have no love for RADHASOAMI are not fit to show their faces. Such people are rare as can recognize Sants. As mentioned above, only Huzur Maharaj was the One who, in fact, recognized Soamiji Maharaj. Besides Him, three or four other devotees could also recognize Soamiji Maharaj. The rest were like members of a marriage party. Gradually, they all will be recipients of grace and mercy, and will one day be groomed to become bridegrooms.