

# Discourses of MAHARAJ SAHEB



*Translated in English by Soami Bagh, Agra, India*

**RADHASOAMISATSANG**

**SOAMI BAGH, AGRA (INDIA)**

## DISCOURSE 1

### BONDAGE OF THE BODY

1 - Very great is the bondage of the body. Total is the captivity and strange the curtain. The apertures formed in the body also open outward. The doors to the internal apertures are totally blocked. Heavy barriers have been imposed; it is difficult to penetrate them. The captivity is very great, indeed. Surat (spirit), which is an emanation from the Supreme Being, has got into this captivity and is becoming one with the body and the mind. When the mind, which has been asleep for ages wakes up, then of course emancipation of Surat can be effected.

*“The Guru helps you proceed further. Your mind, asleep for ages, will then awaken. Passing through Banknal, you will come to Trikuti and then to Sunn, and see the Mansarovar lake. The region where Hansas (celestial beings) abide in all gracefulness, is exceedingly fascinating.”*

(S. B. Poetry 1, p. 477, cs. 14-16)

2 - It is not only one or two Surats, but innumerable Surats, which have been imprisoned, nay, this region as a whole is in captivity. This captivity has been imposed by Kal. The entire creation brought about by him is in captivity. When a being or denizen of Sat Desh makes his advent here and gives out the secrets thereof and takes the Surats there with him, then, of course, release from this captivity can be attained. Otherwise, it is not in the power of anybody to get release from this prison-house by his own strength and exertions. Such a being who is a denizen of Sat Desh is called a Sant-incarnate. When this earth comes in front of Sat Lok, a Sant-incarnation takes place. It is then that Jivas are redeemed. This region is an alien region, a stronghold of Kal. Detach yourself from here, fix your attention within, penetrate the Til (third eye) with the help of Virah (yearning) and Prem (love), unite with the Holy Feet, listen to Shabd, drink nectar, leave this region and repair to that above. This is what constitutes Sant Mat. The rest are all Kal Mat or Mana Mat.

4 - The mind, which is an emanation from Kal (the negative power) and is his advocate, is always after the Jiva. It is not easy to get rid of it. Unless the Jiva adopts Saran (shelter) of Sants, his task cannot be accomplished. Also, there should be no undue haste in the matter. Progress is made gradually. Actually, progress is made at a great speed, but as the Jiva expects his task to be accomplished instantly, the progress appears to him to have been delayed. He should go on attending Satsang and performing Abhyas patiently. He can be redeemed from the ocean of existence only when all worldly hopes and desires are given up and a longing to reach Sat Desh is engendered.

5 - Kal has badly beguiled the Jivas. He has kept all entangled in outward rites and rituals. Even if he revealed any internal secrets at any time, they too were concerned with regions within his own jurisdiction. He kept hidden the little knowledge he had of the region beyond, viz., Sat Desh. All the Jivas are entangled and lost in pilgrimage, fasting, idol worship and knowledge and learning. They have no knowledge as to where their true abode is and how it can be attained. On seeing the Jivas in such a plight, Radhasoami Dayal graciously incarnated Himself as Param Sant and made His advent here. He revealed His own secret Himself.

*Kal has badly beguiled the world. How far should I go on describing it?*

(S. B. Poetry 1, p. 202, c. 1)

## DISCOURSE 2

### PARMARTHI LONGING

6 (1)-What is the essential requisite for the correct performance of Parmarthi activities? The answer is quite clear - one should have a longing for Parmarth (spirituality) within. One may live in the world and also engage in the activities of the body and the mind, but there should be a Parmarthi longing all the time, never allowing worldly desires to gain the upper hand.

7 (2)-Mere intellectual understanding or conviction will not serve the purpose. One should actually feel the need and importance of Parmarth. For instance, a woman's love essentially centres round her husband, but there are her mother-in law, father-in-law, brother-in-law and sister-in-law in the family. Her behavior with them is also one of service, respect and love, but the chief object of her love and adoration remains her husband. The attachment she develops for them is due to her love for her husband. If the husband asks her to accompany him to some distant land, she instantly gets ready, regardless of all her connections with the other members of the family. Similarly, although a devotee lives in this world, yet it is the love of the Lord that always remains uppermost in his heart and he has no love for or attachment to any other being or object.

*“By grace, the disciple gets worldly prosperity, i.e., affluence in food and wealth and oft-spring or progeny and the pleasures of the world along with spiritual progress. Such, however, is the grace of Sat Guru that no attachment is felt for the world and the disciple does not get entangled in it. His Surat remains pure in the company of Guru with his attention steadfastly fixed at the Holy Feet. A contact is established with Shabd. Guru, out of His mercy, bestows all these gifts. The disciple does not know what to beg for.”* (S. B. Poetry 1, p. 210, cs. 8-11)

8 (3) -Because of worldly desires and inclinations, Surat (spirit) has got entangled in the body. When Parmarthi longing becomes predominant in it, it will become free from bondages, attachments and the body, and on attaining an incorporeal state it will merge in the formless. There are many people who come even to Satsang cherishing such worldly hopes and desires that their marriages be solemnized and they be blessed with a son. Even while paying obeisance at the Holy Feet, they internally pray that they may get a male child. When they offer Bhent, they pray for such things internally. Imagine then, what benefit can such Jivas derive from Satsang, when desire for the enhancement of wealth and progeny is so deeply embedded in them?

*So mad are the people of the world  
That love and devotion, they know not these.  
If cometh one, will one beg for a son,  
Do bless me with this, O Guru please  
Woe-afflicted cometh another,  
Mercy on me do have Oh please  
A third one cometh to beg for wealth,  
Offering a rupee to accept O please!  
Seeketh a fourth one wedding solemnized  
As if these all would the Guru please.  
None in fact is a seeker of Truth,  
All are but clinging to unrealities.  
Sayeth Kabir, Listen O Sadhs please,  
What can be done to the blind as these?*

9 (4)-A person may not be able to perform Bhajan, Dhyan and Sumiran (spiritual practices) correctly, but if he is imbued with a Parmarthi longing then he has verily become the Lord's own. He is the trusted one. Mercy and protection are always with him. In Rajasthan many women are married

by proxy to their husband's dagger or Dupatta<sup>[1]</sup>. Though they have never seen the faces of their husbands, they resolutely observe the vow of fidelity. In a like manner, if a devotee has not yet met the Lord, he should, nevertheless, cherish no desire other than meeting the Lord. If any other desire is there, the vow of Pativrata (fidelity) is not perfect; an element of infidelity still persists in him.

There can be no meeting ground between a Pativrata (faithful wife) and a Vyabhicharini (a woman of loose character). The former has only one husband, while the latter has many. A faithful wife adores her husband alone. She does not like the presence of any one else. A lion's cub does not eat grass even if it has to starve for days together.

O Lord! Thou art the only Master to a Pativrata. Save Thee, she has none. All the twenty-four hours she remembers Thee alone. She is blest with eternal union with Thee.

A Pativrata (faithful wife) goes on adoring her Lord. She has unflinching faith in Him. Absorbed, as she is, in the thought of the Beloved, her attention is not diverted to any other direction.

(Sant Sangrah Part 1, pp. 43-45, cs. 1, 4, 10 and 17)

10 (5)-What is the aim and object of worldly people? Only enhancement in wealth and progeny! Those who have adopted the Isht (goal) of gods and incarnations are taught that they cannot secure salvation unless they have a male off-spring. They are thus led to entertain worldly hopes and desires even after their death. They bargain with the deity of their worship that if they beget a son they will make an offering of five rupees to him. All the faiths and religions prevalent these days are outright self seeking and entrapping.

11 (6)-What worldly tendencies are lurking within can be realized during Bhajan (inner-sound practice) or in the state of dream. For example, take the case of Moh (attachment). If one is attached to one's wife, one definitely thinks of her during Bhajan and dream. But when cleansing or purification has been effected, one will no longer be reminded of any one, nor will one feel upset over others' sorrows and sufferings. In this way, one can judge what desires are lurking within.

12 (7)-Total negligence or indifference is also not desirable since one has to carry on with worldly activities as well. Just as we weigh a thing in a balance, so also should we weigh Parmarthi desires and worldly attachments, one on each side of the balance. If at present the pans are not evenly balanced, they will eventually come to balance each other, but if the pan on the side of worldly attachments weighs heavier, then one is bound to be deceived. It shows that one's inner self is filled with worldly desires. One who is filled with worldly desires shall remain deprived of the Lord's Darshan in spite of one's engaging in Bhajan and Satsang day and night.

13 (8)-Even if a devotee is quarrelsome by nature or has any other defect, it does not matter. There are women who are shrewish and whose activities are unsystematic, but who are very staunch in observing the vow of fidelity to their husbands. Similarly, if a devotee is very quarrelsome, but if his longing for Parmarth is true and sincere and he has no desire other than meeting the Lord, then his vow of fidelity is perfect. Such a devotee alone is the darling soul. He is the beloved devotee of the Lord.

A Pativrata (faithful wife) may be dirty, dark, clumsy and ugly, but she is a paragon of noble qualities. I can sacrifice crores of beauties on a faithful wife's appearance.

A faithful wife may be uncouth and ugly and wear a necklace of glass beads, but she outshines other women, like the sun and the moon.

A woman of loose character seeks sensual pleasure all the twenty-four hours. How can the Lord be pleased without sincere devotion, asks Kabir.

14 (9) - To err is human. Who is free from errors? If one has not committed a sin in the present life, one might have done so in one's previous lives. Hence, all errors and mistakes are forgiven. Look at Valmik. He was a fowler. There is no deed more heinous than fowling. But what spiritual status he attained later on is well known to everybody. He composed the great epic, the Ramayan. In short, one is made the Lord's own if there is a Parmarthi (spiritual) longing in one, no matter if one has some blemish or defect. On the other hand, if one is bereft of a Parmarthi longing and entertains some other desire within, one shall remain deprived of the attendance at the true Darbar (Court) of the Lord even if one attends Satsang, renders service and remains near day and night. One has no access there

He (Kal) was deeply engaged in the Sewa (service) of the Purush, but inwardly he was cherishing some other desire. He disclosed his mind thus, "O Sat Purush! O Merciful and Giver of all things! Grant me sovereignty over a separate domain, and furnish me with the seed of Surat. Life in the region of Yours does not suit me. Your region is not to my liking". Hearing this, the Purush replied, "Get out from this place. You are a nuisance here".

(English Prem Bani, p. 308, cs. 23-27)

### DISCOURSE 3

#### EMINENCE OF UPASNA (WORSHIP)

15 (1) - Very exalted is the status of Upasna (worship). To contemplate with love and affection the form of one's Isht constitutes Upasna. Even if one's Surat and mind withdraw and one derives pleasure and bliss, but if there is no Bhakti or Prem (love or devotion), all one's activity will fall in the category of Karma (endeavor). It will not be considered as worship.

16 (2) - In the beginning, of course, Karma is necessary, Karma is fundamental, but its aim and object should be Upasna (worship). There are gradations in it. First, there is endeavor and then follows worship. Everybody can introspect and verify whether the Parmarthi activity he is engaged in is Karma or Upasna if there is love, the activity will fall into the category of Upasna, otherwise, it is Karma. Full cognizance of Mauj (divine will) also dawns on one only when Upasna begins. A devotee always acts in such a way as may win the pleasure of the Lord.

17 (3) -- To make endeavors is necessary and obligatory. An oyster's job is to open its mouth and it is for the Lord to pour down rain. If one does not even open one's mouth, or make endeavors, how will mercy descend? When a devotee unites with the current of the Holy Feet, his Surat gambols in the current of nectar, like fish in water. In short, all Parmarthi activities performed without Preen are dry and vapid.

All endeavor is dry and tasteless without love. It is not to my satisfaction in the least. Grant me the bliss of Shabd within.

(Prem Bani Part 3, XX / 6, 1)

18 (4)-On whomsoever the Lord chooses to confer His special grace, He bestows on him a particle of Prem (Love). This gift is at the discretion of the Lord. Except Radhasoami Dayal it is not within the power of anybody to bestow the wealth of Prem. Pleasure and bliss are inherent in Prem. He, who is intoxicated with Prem, forgets all about Karni (spiritual endeavors). What is Karni to such a one, after all? Nothing but to wait in expectation, like an oyster waiting for the drop of Swanti rain. In short, to remain hopeful is the Karni of a devotee.

19 (5)-When Prem (Love) dawns, all evil tendencies like Kam (lust), Krodh (anger), etc. are destroyed. Only the Beloved remains and the rest is all burnt away. So long as there is no love, it is like beating about the ant's hill. The snake is sitting inside; it should be killed. Unless love is engendered, the snake, viz., the mind, is not subdued. When love dawns, all evil propensities within are annihilated.

Love is the flame, which when kindled within one's heart, burns away all except the Beloved. When one is imbued with love, everything else is discarded. Only the Beloved remains, all else drifts away. All praise to thee, O Prem (love) ! Thou art pure and unalloyed. Besides the Beloved, thou hast burnt all.

(English Prem Bani, p. 292, cs. 137-139)

20 (6)-So long as ego is rooted in one's mind, there is no Upasna (worship). One has not yet come in the grip of the falcon of love.

The bird of mind continues to fly in the sky of passions and desires, until it is gripped by the falcon of love. Where falcon dwells, no other bird stays. Similarly, when love is awakened in the heart, there is no room for Karma (action).

(Sant Sangrah Part 1, p. 97, cs. 42-43)

21 (7)-Ego or pride is of many kinds - of caste and community, of lineage and pedigree, of position and authority, of talent and skill and of Parmarthi endeavors: Except the Supreme Being Radhasoami Dayal there is none in the three Loks who has the power to subdue ego and pride.

It is easy to abandon gold, easy to forsake woman but difficult to give up pride, ego and jealousy. What of it, if you have given up Maya ? You cannot give up pride. Pride has lowered many a Muni (sage). It devours all.

(Sant Sangrah Part 1, p. 108, cs. 1-4)

Blacken the face of ego and set fire to the sense of honor and prestige. Banishing these evils, devote yourself to Nam. Ego and pride are the bitches in the court of Dharam Rai. They are destroying the whole world. Drive them out with the stick of humility.

(Sant Sangrah Part 1, p. 76, cs. 3-4)

22 (8)-If a devotee is endowed with any talent, skill or strength, they all are but the gifts from his Beloved. If he has ego in him, it will have to be annihilated. It is beyond the power of a Jiva to annihilate ego by himself. Radhasoami Dayal goes on snatching away his ego in all possible ways by subjecting him to quarrels and wranglings, shocks and jolts and to repeated blows.

Sat Guru protects and nourishes you every moment. He removes your ego. Always remember the holy feet of Sat Guru. Do not get annoyed or displeased with Him.

(S. B. Poetry 1, p. 416, cs. 3-4)

23 (9)-So long as the root of the tree is not cut, new twigs and leaves continue to sprout forth. If the tree is to be totally destroyed, its root should be cut first. Again, when the central bead of a rosary is removed, all other beads fall apart automatically. In the same manner, Radhasoami Dayal first strikes at the ego which is the root of all evils. It is on this that He has His eye all the time.

24 (10)-The reason is that when the Jiva indulges in other evil propensities, he repents within afterwards and considers himself unworthy. This helps exhaust the evil propensity within. But when somebody praises him, he feels puffed up. This, on the contrary, results in the diffusion of his Surat outside. There is no remedy for it except the benign eye of Radhasoami Dayal. If some other person calls him worthless, he starts quarrelling; but if one really considers oneself to be unworthy, one should not become angry.

25 (11)--In truth, one's ego is annihilated only when one comes in contact with a Perfect Guru. If, on the other hand, one meets a false guru, the latter will flatter and entertain one. He who is a true Guru sometimes treats the Jivas with love and affection, and at other times He applies pressure on them and thrashes them. In short, when devotion is awakened, a devotee throws away his ego by repeatedly plucking it with both the hands.. Gradually, he reaches the stage of Upasna (worship).

#### DISCOURSE 4

##### ASCENSION OF SURAT IS NOT EASY COMPARED WITH BHAJAN, THE PRACTICES OF SUMIRAN AND DHYAN ARE EASY OF PERFORMANCE.

26 (1)-Often Satsangis think that just as they attend to their daily worldly business, they can also perform Parmarthi activities quite easily, but they are wrong. When Surat withdraws a little during fever, one is rendered totally helpless. Surat has not yet withdrawn from the plane of Antah-karan (heart region). When its withdrawal takes place it will amount to treading the very path of death. At present, one has no knowledge of the pain and suffering one has to undergo in traversing that path.

27 (2)- It is good to hear Shabd (inner-Sound) or get bliss or have occasional glimpses of higher regions, but from this alone one should not conclude that one's task has been accomplished. Learning A B C helps in reading books. It does not mean that one's task is accomplished by a mere knowledge of the alphabet and one should feel satisfied. Similarly, listening to Shabd etc., is helpful but the task one has to do is to effect withdrawal of one's Surat and mind from each and every pore and nerve of the body as at the time of death, and this has to be done during one's lifetime. All have to pass through this condition or process one day. Only a true Parmarthi knows what pain one has to undergo at the time of death. He alone endures every kind of embarrassment and wretchedness, nay, he even remains prepared to forsake his body.

28 (3)-It does not matter if one feels contented on getting wealth and authority in the world, but to feel satiated in Parmarth on securing a little of bliss or on listening to Shabd is very harmful. It is a very difficult and dangerous path. One will have to undergo the process of death while alive before one can become a Sadh. Only when one does away with one's vigor and strength that one will submit, "O Lord! I am powerless. If Thou dost not help me I cannot proceed even a step further". When one is thus humbled and becomes helpless, one prays from the innermost recesses of one's heart and cries out for help like a drowning person. Only a spiritual practitioner knows of the agony he has to suffer, the rest are unaware of it.

The night is dark and sinister waves are rising and I am caught in a whirlpool. This is the condition I am in. What can those, who live on the shore and have not been overtaken by such a calamity, know anything about it?

29 (4)-Worldly people are totally unaware of that suffering; even many Satsangis do not know what suffering the elevation of Surat entails.

39 (5)-The mind is so vicious that it does not want to sit for Abhyas (meditation) at all. At the time of Bhajan (sound practice) one feels itchy or a mosquito bite in one part or the other of the body or one comes to think of some other work to be attended to. One should control the mind with some amount of severity and the day the mind plays greater mischief one should sit in Abhyas for two hours at a stretch instead of half an hour, or should just remain sitting with eyes closed, taking care that one does not become drowsy; then also the constituents of the mind will be shattered.

31 (6)-In Dhyan, there is coolness, purity and composure, and love is aroused. Guru's form is the key, as it were, to open the inner lock.

*"If you do not become oblivious of the key provided by the Guru, the inner lock will be opened in a moment."*

(S. B. Poetry 2, p. 242, c. 11.)

*"Therefore, open the door to Shabd with the master key supplied by the Guru."*

(S. B. Poetry 1, p. 462, c. 13)

*Kabir says, "Shed all fear, O Hans (devotee), I shall show you the key to open the lock."*

(Sant Sangrah Part 2, p. 83, c. 5)

32 (7)- Without love, Dhyan cannot be performed correctly. That is why greater emphasis has been laid on performing Sumiran of Nam (repetition of the Holy Name). With Nam, there is Nami (deity). Access to Nami can be had through Nam.

When I got a glimpse of the splendid refulgence of the Holy Name, I sacrificed my heart and soul at the Name of the Guru. The thirst of the thirsty was quenched by the current of Nam (Name). Such is the nectar-like sweet water of Nam! There is no difference between the Nam and the Nami (Supreme Being). The refulgence of Nam displays the splendor of the Beloved. You will see the lovely face of the Beloved if you apply the rub-up of Nam to your heart daily and regularly. If your heart is imbued with the remembrance of Nam, surely you are in the company of the beloved Lord. Associate with Nam, if you want to have Darshan of the Supreme Being. Union with Nam is union with the Supreme Being. You will have access into the Abode of the Lord if you soar high by the support of Nam. Never get tired of Sumiran of Guru's Nam. If you engender love for Nam, you will be blessed with the love of the Lord.

(English Prem Bani, pp. 289-290, cs. 114-121)

33 (8)---A devotee should imbibe Nam in his breath, and perform worship and repetition of Nam constantly. When Sumiran (repetition) of Nam is perfected, Dhyan (inner-contemplation of Sat Guru) will also be performed correctly. Then it is up to the devotee to perform Sumiran separately or along with Dhyan. Sat Guru is of the form of Shabd. Therefore, in contemplating Guru's form, one will also be associating with Shabd at the same time. The three -- Nam (Name), Rup (Form) and Shabd - merge into one in each region, one after another. Also, it has been said in unequivocal terms that --

The form of the Guru is enshrined in their hearts. Really, they are with Guru all the twenty four hours. Those who perform such devotion, attain the bliss of Nam. They repeat the Holy Name the way a thirst maddened Papiha cries for a drop of Swanti rain. When, by constant repetition of Nam, their Surat is awakened, they hear Shabd internally.

(S. B. Poetry 1, pp. 44-45, cs. 9-12)

First, when one performs Sumiran of Nam, love for Guru will be awakened, and then will Shabd become audible.

34 (9)-Often people do not perform Sumiran (repetition of the Holy Name). They lay more stress on Abhyas from the very beginning. The result is that they either become of the form of ego or they begin to pose as adepts, or turning cold and indifferent they give up the spiritual practices. In short, nothing can be accomplished by one's own efforts. Shabd too will become audible by the grace of the Guru. So long as Gurumukhta (devotion to Guru) has not developed, Surat's ascension can never take place.

Those who work hard at Shabd Yoga without devotion to the Guru, are foolish. Shabd will become audible by the grace and kindness of the Guru. He draws your Surat upwards. Without Gurumukhta (devotion to Guru), Surat will



never rise, nor will Gagan be pierced and Nam obtained. Gurumukhta (devotion to Guru) is the root and foundation of all. Other methods are only branches.

(S. B. Poetry 1, p. 265, cs. 28-31).

## DISCOURSE 5

### THE SPIRITUAL EXPERIENCE ONE HAS IN THE BEGINNING IS NOT ENOUGH.

35 (1)- The spiritual experience one may have in the practices of Sumiran, Dhyan and Bhajan in the beginning should not be taken as full and complete. Rather, one should remain hopeful of getting more and more of internal realization. If one has no internal realization at all then it is Bachak-Gyan. It is knowledge theoretical, but not realization; such a one is given to learning but not devoted to practices. As one makes headway in Abhyas, one will go on having ever-new experiences. It is with a definite purpose that the whole of the secrets have not been revealed in the Bani. As one advances internally, the secrets will unfold themselves to one automatically, stage by stage. A partial realization is not enough. One should always remain hopeful of getting more and more realization.

36 (2)-Whatever has been said in the Bani is no mere verse-making. As far as possible, things have been described in a nut shell, and not by way of elucidation or elaboration. One will realize this when one becomes मुरीद Murid. Murid means dead. When the current of Surat penetrates the third Til, Sophistry. Theoretical, academic and bookish knowledge as opposed to knowledge resulting from self-realization and spiritual practices, one becomes dead, as it were. One will become a Murid when one gets detached from the body, and to some extent from Karmas, and penetrates the third Til.

37 (3)-Certain practitioners of Sant Mat on hearing the different Dhuns (sounds) within begin to pose as adepts, like many Sadhds who are getting themselves worshipped. Acquisition and display of Siddhi Shakti (supernatural powers) as prevalent among certain religions is strictly forbidden in Sant Mat. This aspect of Kal is very subtle and a practitioner of Sant Mat must avoid it by having internal spiritual realization.

38 (4)-Another net cast by Kal is that he sets up two or three persons to praise the Jiva, and the latter gets puffed up by their praise and flattery. This keeps his attention diffused and spreading outward. It is with regard to this that it has been said,

Put up cheerfully with the reproof, rebuke and admonition by the Guru. Leave aside the flattery of the fools.

(English Prem Bani, p. 283, c. 62)

He who sees his own faults and blemishes, will soon become perfect and reach the end of his journey. But an ignorant person who considers himself to be perfect, will ultimately lag behind on the path of Truth.

(English Prem Bani, pp. 284-285, cs. 78-79)

39 (5)-In short, Sant Mat is the true and real path - difficult and arduous, as well as straight and easy. No one can understand it. It has been said

The hidden mysteries of the human microcosm unfolded themselves to me. By the grace and kindness of the Perfect Guru, my task is being accomplished. When my Surat caught hold of the Dhun (sound), it at once ascended to the Asman (sky, heavens). It became fit to abide there. All sorrows and griefs were annihilated then.

40 (6)-When the hidden mysteries of Pind unfolded themselves, then only Surat, catching hold of the Dhun (sound), ascended upward. Now, ask these people what do they know about Pind, how was the creation evolved, and what powers are at work? They know nothing. They only acquire a little Siddhi-Shakti or the power of artful display of trickery and become self-styled Mahatmas (high souls). For example, a certain person tells an examinee that he will pass the examination. When the examinee actually gets through, he instantly develops faith in that person and the latter becomes an acknowledged Siddh (miracle-man) in no time. All such people are ignorant. They have absolutely no idea of what Sant Mat is.

## DISCOURSE 6

**ONE SHOULD TALK ONLY TO HIM WHO CAN UNDERSTAND HINTS. ONE WHO NEITHER CATCHES HINTS NOR UNDERSTANDS WORDS, NEED NOT BE TOLD ANYTHING.**

(Sant Sangrah Part 1, p. 60, c. 12)

41 (1)-He who is intelligent understands by hints but a fool does not, even if one tries hard to convince him. It is better to keep mum with such fools. He who has no knowledge of the opportune moment nor of the mood of the officer while dealing with him is a fool. Before making any submission to the officer, one should always keep in mind his mood and look for the right moment.

42 (2)-Anecdote -- There was a certain king. Once his queen said to him how great an injustice it was that the poor gate-keeper who kept watch and worked day and night, got only four rupees per mensem, whereas the chief minister who did almost nothing and only worked a bit here and a bit there for an hour or so was paid two thousand rupees; why so? The king replied "All right, my queen, let me show you some fun". He sent for the gate-keeper. When the gate-keeper came, the king said to him that he had heard that the bitch at the gate had given birth to pups. He asked the gate-keeper to go and see. The gate-keeper came back submitting that it was indeed so. The king then enquired how many pups were born. The gate-keeper replied that this he could not tell. The king asked him to go back and count their number. On returning, the gate-keeper said they were four. The king then enquired about their sex. The gatekeeper replied he did not see that. He was sent again. On coming back he replied that two were male and two female. The king then enquired about their colour. The gate-keeper said that he did not observe it. He was sent again. He came back and said they were black and white. The king asked how many were black and how many white? The gate-keeper said that this he did not count. He was again sent. On returning, he said that two were white and two black. The king further enquired whether the males were white or black? The gate-keeper answered that he did not see that. In short, the gate-keeper came and went a number of times. Thereafter, the king summoned the chief minister and told him that it had come to his knowledge that the bitch had given birth to pups. He asked him to go and find out. The minister went out, and on his return submitted that four pups had been born, two were dogs and two were bitches, the dogs were white and the bitches black, and such and such arrangement had been made for their maintenance. Thereupon, the king asked the queen if she had marked the difference. The gate-keeper was like an ox, who acted only in the manner he was pushed, whereas the minister gave answers to all the queries without being asked, and he also made all the necessary arrangements. The queen admitted, "Undoubtedly there is a lot of difference in understanding by hints and understanding by spoken words. A hint is enough for the wise, while for the foolish, even spoken words are useless".

43 (3)-He, for whom the discourse is being delivered, will catch the hint if he is wise. He, who is ignorant will enquire from others as to whom the discourse is meant for. As it is, the light of the

discourse spreads in all directions, but at times a discourse is meant for some particular person, but very few grasp the hint. As a matter of fact, the entire operation is being conducted through signs and hints. Our grasping power being poor, we do not understand.

44 (4)-When Huzur Maharaj used to say something by way of hints, the Satsangis who heard Him considered it to be correct at that time, but later when they dispersed their mind played tricks and eventually they acted as per the dictates of their whims and caprices. This is not right understanding. How can mercy descend on such Jivas?

They never care to realize the will and pleasure of the Guru. How can grace and mercy of the highest abode descend on them ?

(S. B. Poetry 2, p. 195, c. 15)

45 (5)-So long as one is given to doubts and misgivings, one is under the sway of the mind. If the current of Prem awakens, all one's activities would become right, and one would even forget all about one's body and mind. Otherwise, one's condition will continue to be dull and dry.

46 (6)-Anecdote - Guru Amar Bas's daughter, who was a devotee, was one day bathing him. A nail protruding from the wooden stool pricked her so badly that blood started streaming out, but the daughter was so deeply absorbed in Sewa (service) that she was not even aware of it. The Guru noticed it and was greatly pleased and graciously told her to ask for any boon she wanted. The daughter prayed that the Guruship should remain within the family and that it should not go to anybody else. "You wretch", remarked the Guru, "What have you asked for? Anyway, your desire is granted". His son-in-law succeeded Him as Guru. Only one aspect of the story should be taken into account. In short, one should serve the Guru in such a way that one may forget all about one's body and mind and the Guru may become pleased.

47 (7)-Kal creates fear and confusion in the Jiva in many a way. For example, if one is afraid of a dog, the agents of Kal assume the form of a dog and frighten him. At such a time, one should contemplate the Guru's form and fix one's gaze on it. This will make Kal's agents take to their heels.

48 (8)-Anecdote - There was a fowler. Once he was caught in a storm in the midst of a forest. There happened to be a cottage of a hermit, who had access up to Brahm Lok. The fowler took shelter there for two hours and remained engaged in the Darshan of the hermit. When the fowler died, the messengers of Yama (god of death) took him away and said to him that he had spent two hours in the Darshan of the hermit and the rest of his life he had committed sinful acts. He, therefore, had his option to first undergo punishment for his sinful acts or have Darshan of Brahm for two hours. The fowler replied that he would have Darshan of Brahm first, and would see to other things later on. Yama's messengers brought him in the presence of Brahm. He had an inspiration within that if he continued to have Darshan with fixed attention, he would remain seated there and be saved from the miseries of hell. He did so. The messengers of Yama raised a lot of hue and cry from outside, but he turned a deaf ear to it all. Eventually, they became helpless, and went away.

49 (9)-Whenever any obstacle comes one's way, one should perform Sumiran of Nam and Dhyana of Guru's form, but such is the state of affairs that if a dreadful form were to appear, all will lose control over their bowels and bladder and will run away helter skelter, losing all faith in the Guru. It has been said in the Bani

Do not forget Him even for a moment. Rely on Him amidst pain and pleasure.

(S. B. Poetry 1, p. 423, c. 7)

50 (10)-What behooves one is to set aside one's own intellect and learning, and to strengthen one's remembrance of Guru and attachment, Saran and love and faith in Him, for the Guru will take care of one in every way. If somebody is fond of eating and delicious dishes are placed before him, he will be saved if he then performs Sumiran of Nam. But, if, on the other hand, he continues to give rise to desires for delicacies and derives pleasure from such desires, then what can be done ?

Tongue relishes all - sweet, sour and salt. What watch can be kept at all, when the watch-dog joins hands with the thief?

(Sant Sangrah Part 1, p. 122, c. 1)

When one oneself lays down arms, who will then fight the battle ?

51 (11)-Anecdote - Louis XIV of France was a great coward. When the actual time for fighting came, his General advised that the battle should be fought; only his orders were awaited. The king did not pay heed and remained immersed in licentious activities. He gave orders for assault, only when half his army had been slain. The result was that he lost the battle.

52 (12) - Lord Krishna had told Arjun that it was he who would fight the battle, but he would get it done through Arjun. So also, it is the Guru who fights with Mana (mind) and Maya (matter), but He accomplishes it at the hands of the Jiva. If the Jiva himself surrenders arms and joins hands with the enemy, the Guru will then do nothing.

53 (13)-Guru exhorts the Jiva in every way through hints and spoken words, but if the Jiva does not understand in any way, it cannot be helped.

## DISCOURSE 7

### SO LONG AS SPIRIT-FORCE HAS NOT AWAKENED, A STATE OF UNCONSCIOUSNESS SUPERVENES DURING SLEEP OR ABHYAS.

54 (1)-All one's tendencies disappear during deep slumber, and a state of unconsciousness supervenes. Similarly, if one's spirituality is not awake, one is overtaken by unconsciousness when one rises from one centre to another in Abhyas, and the desires hidden within become manifest.

55 (2)-Anecdote - There was a certain Abhyasi of a lower order. Once he happened to fall into a state of trance. Others taking him to be dead buried him. The ground where he was buried came to be dug after a lapse of two years. When, as a result of receiving blows on his head in the process of digging, he regained his consciousness, he started crying "the horse, the horse...", because he had been cherishing within a desire for some horse at the time of passing into the state of trance.

56 (3)-In short, one can make no spiritual progress and will get stuck on the way unless one's spirituality has been awakened. The Sunn located below the region of Sahas-dal-kanwal is also spiritualized. When the Surat reaches there, the desires hidden within the Jiva are vivified, and he has to assume a body again according to those desires. He becomes unconscious on reaching that Sunn and forgets everything about this world. He becomes helpless and his condition becomes one of Laya (unconsciousness).

57 (4)-One will be able to avert the state of unconsciousness and to proceed within at will and in full possession of consciousness only when one adopts Saran of a Perfect Guru, attends His Satsang and becomes Surat-want, that is, when one's spirituality emerges and awakens. So long as one

depends on one's own strength and exertion, one will have to suffer jolts and shocks and the goal will not be achieved.

58 (5)- All the other religions of the world are confined to the world external. A complete knowledge of inner secrets has nowhere been revealed, nor is anyone aware of them. This body is a vessel, as it were, wherein lies the path of the internal journey. There are apertures within it. Just as in Pind, one gains knowledge of this world when the current reaches the outer apertures, so will one obtain inner knowledge when one penetrates through the inner apertures. This soul has descended within at the time of birth, and it is within that it proceeds at the time of death or during Abhyas. Close these outer apertures and open the inner ones, proceed in the company of a guide, vanquish the forces of Kal and Karma, and then see with your own eyes your redemption being worked out in your life time.

If you are a traveler on the inner path, keep the company of a perfect Guide (Guru).

(English Prem Bani, p. 278, c. 19)

Do not proceed internally without the Guru, because this journey is full of woe and danger. If the Guru's protection be not with a person, Kal and Karma will beguile him. Come, therefore, under the protection of Sat Guru; the object will not be achieved through a false guru.

(English Prem Bani, pp. 277-278, cs. 9-11)

## DISCOURSE 8

### ADMONITION

59 (1)-This region is an alien one;. Nothing here is of an abiding character. As leaves are shed off during "the fall, so also, Jivas keep on dying. Nothing of this world accompanies the Jiva, everything is left behind. Grief and sorrow are prevailing everywhere; nobody is happy.

I see no man happy. Whomsoever I meet is unhappy.

(Sant Sangrah Part 2, p. 77, c. 1)

No peace in world nor pleasure in heaven Nor is bliss eternal in Brahmand even. As far as Maya's sway exists That far Jama's noose persists.

(Prem Bani 4, XXXIX/17, 1)

60 (2)-Those who are true devotees live in this alien land like wayfarers. On learning the secrets of earthly and heavenly creations, they are led to ponder as to how refulgent must be that Creator who has evolved this creation, made the sun, the moon and the stars, created Brahmand and the purely spiritual region, and the Hansas ever feeding on ambrosia and frolicking in blissful ecstasy. Thinking that he, who even after assuming the human body did not have the Darshan of such a Supreme Creator is as good as he was never born in this world, true devotees develop indifference towards the world and are filled with love for the Holy Feet of the Supreme Being.

61 (3)--Reading and rumination are easy, but to control the mind, which is full of desires, and to proceed and ascend within is an extremely difficult task.

Reading and cogitating and being clever are easy, but to annihilate desires, to control the mind and to raise Surat upward are extremely difficult.

(Sant Sangrah Part 1, p. 94, c. 20)

62 (4)-A piece of iron is attracted and repelled unless it comes very near a magnet and is fully within its field. There are two currents in a magnet, one comes and contacts the iron first, and then the other exerts attractive pull on it. Similarly, the current of Shabd also has two kinds of power, one of inward tendency and the other of the outward, known as sensory current and motor current respectively. Unless Surat comes face to face with Shabd, a devotee remains subjected to occasional fall and descent during Abhyas. But when he fully comes within the range of Shabd, that current pulls him up and attracts him easily.

63 (5)-Force should never be applied in Abhyas (meditation), in the way some people do in trying to turn their pupils inward. This is useless, and nothing can be gained by it. Surat itself is of the form of attraction. When it reaches near the centre it will automatically penetrate the aperture; it will not do so by applying force. One should, therefore, fix one's Surat (spirit) and mind at the third Til with natural ease. In other words, if one concentrates one's attention, it will automatically result in withdrawal and attraction, and Surat will penetrate within. As a magnet attracts iron, so will the current of Shabd attract Surat automatically. Surat has only to come in alignment with that current. How can a magnet attract iron unless it comes before the magnet?

64 (6)- Love will dawn when one contacts the current of Shabd. Love is like steam. An engine ceases to work without steam, so also, no internal progress can be made without love. Love is a gift bestowed by the Supreme Being. He gives it to anyone He likes. Everyone should develop a longing for receiving that gift. All Parmarthi activities are aimed at obtaining that gift. When the wings of love come out, one will leave this mortal region and will soar high to the everlasting and imperishable region.

## DISCOURSE 9

### BLISS AND PLEASURE ARE INHERENT IN SURAT. THE PATH TO BE TRAVERSED LIES WITHIN.

65 (1)-Pain and misery are caused when चेतन्य Jad (inert matter) mingles with चैतन्य Chaitanya (spirit). Pain and suffering, and birth and death exist wherever there is जड़ता Jadta (inertness) or Maya (matter). Where there is no trace of Maya, there exist everlasting bliss and pleasure, and undying and imperishable happiness and ecstasy. So long as desire is rooted within, one continues to wander in the cycle of transmigration in this mortal region. As branches and leaves sprout again in a chopped off tree, so also the evil tendencies of mind get revived, and one has to assume a body befitting one's desires, undergoing the same hardships and sufferings, unless the desires are completely annihilated.

66 (2)-The mind is a seeker of pleasures. It is enmeshed here in worldly pleasures. When it gets Parmarthi bliss, then will it withdraw from here and incline towards Parmarth. As it is, even the pleasure available here does not exist in worldly things or objects; it lies in Surat. But the Jiva thinks that the pleasure lies in material objects, just as a dog chewing the bone is under the impression that the pleasure lies in the bone, though, actually, it is the pleasure of the blood coming out of its own jaws in the process of chewing the bone. If a sleeping person is given Laddus (sweet balls) to eat or if some member in the family dies or if one is engaged in some conversation while taking food or if one's attention remains diverted to something else, then no pleasure is derived. This shows that pleasure lies in the spirit and not in any material object. Further, worldly pleasure is one of admixture

and not pure and unalloyed. Beyond the region of Maya, that is, in the purely spiritual region, there is unalloyed bliss and happiness. One should make endeavors to attain it.

67 (3)-He, who is a sincere seeker will definitely go about making enquiries as to where the purely spiritual region is, what the path and mode of journey are and who the traveler is. A religion which offers no satisfactory answers to these queries is false. Saints graciously declare that the path lies within. From the state of wakefulness one goes into the state of sleep and deep slumber, but one becomes unconscious on reaching there. Similarly, during Abhyas (spiritual practice), one has to proceed along the same path whilst maintaining full consciousness and alertness.

68 (4)-Catch hold of the current of Shabd, contemplate the form of the Guru, perform Sumiran (repetition) of Nam. This is what constitutes the mode of Sant Mat. It is a Sahaj Yoga, not Hatha Yoga. By all means, one can lead the life of a householder and can carry on with one's avocation and profession. There is no need to retire to the forest. Only turn your attention inward and give up worldly desires and inclinations.

## DISCOURSE 10

### ATTENTION

69 (1)-Where there is attention, there is pleasure, and where it is wanting, there is dryness and vapidity.

70 (2)-It is when the mind applies itself to an activity that the task in question becomes pleasing and agreeable, otherwise, it is drudgery. Take, for example, gamblers, drunkards and debauches. Their attention becomes so much absorbed in their respective enjoyments that they even forget to take their food and to attend to the call of nature, and when these enjoyments are about to come to an end, they only wish for their continuance for sometime more. They really feel grieved at heart on leaving them.

71 (3)-As against this what is the condition of Parmarthi? They keep a time piece before them when they sit for Abhyas. They open their eyes within three minutes as if three hours have passed. They feel greatly burdened and uncomfortable. The reason is that their attention does not apply to Abhyas. When a Parmarthi begins to feel grieved at the end of Satsang and Abhyas, the way a gambler, a drunkard or a debauch feels at the termination of his enjoyment, then only it should be inferred that the mind and the senses of the Parmarthi which had so far been deriving pleasure from external objects, have now turned inward and started securing bliss within.

72 (4)-Forcible application to, and imitation out of envy and jealousy in Parmarth will not serve the purpose. Parmarth is accomplished through love, longing and zeal. One should engage in Parmarthi activities to the extent of only one fourth of the love and zeal one has within. If, on the other hand, one carries out such activities to the extent of four times the love one has within, one will soon break down and give it up.

73 (5)--None applies his attention to Parmarth as a gambler applies that to gambling. The gamblers actually implore people, fall at their feet and give them their own money to induce them to gambling. When one develops a similar taste and longing for Parmarth, then will one perform Parmarthi activities with alacrity, and only then will one succeed.

74 (6)-Question : What is the difference between thought and attention?

Answer : Thought is an attribute of mind, while attention is that of Surat, and is above thought.

75 (7)-Anecdote - In America, a woman was working in a field. Her child was lying on the ground. By chance, there came an eagle and flew away with the child. The woman under the emotion of her affection never gave it a second thought and ran after the eagle. Her attention was so much riveted on the child that she was not aware of anything around her. Like wind, she covered miles and miles of uneven land, until she climbed a high hill and picked up the child the eagle had placed there. When she climbed down the hill and reached the plain, she was seen crying 'My child, my child, where is my child? The people around pointed out that the child was already in her lap. She could believe it only when she came back to her senses. In short, so absorbed was she in the child that she had become unmindful of what she had been doing. This goes to show that attention is beyond or above thought.

## DISCOURSE 11

### DESIRE

76 (1)-So long as the root of desire is present, there is no escape from the cycle of transmigration. Sometime or other the desire is bound to manifest itself.

77 (2)-As far as possible, one should go on withdrawing one's attention from the world. Fruits of Karmas and desires of innumerable lives are plaguing the Jiva. In accordance with them, he remains subjected to delusions and wanderings, assuming different bodies. When worldly desires and inclinations are gone and his attention turns towards Parmarth, then only it is possible for him to have a way out, otherwise, it is not possible to avert the transmigratory cycle so long as the seed of desires and inclinations is present. It is because of desires that the Jiva has to undergo pain and pleasure.

If you had no desire for the pleasures of the senses, then, who would have dragged you into this inn of thieves, viz., the world ? Your very desires are of the form of pain and pleasure. Your mind itself is Kal and constitutes a net. Your attachment to the world calls you to the cycle of 'mine and thine'.

(English Prem Bani, pp. 287, 288, cs. 104-105)

78 (3)-A perception of desires can be had in the state of dream where one has all the freedom. One's true condition is revealed in dreams, because there one is without any pressure or restraint. So long as one is here, exercising checks and restrictions on one's conduct by using one's discretion in wakeful condition, one's sincerity and uprightness cannot be relied on. In dream, one's condition shows itself in its true colors.

79 (4)-Besides, there are hidden desires lurking within in seed form, of which one is totally unaware at present. Desires and inclinations accompany one even after one's death. When a dying person expresses a desire to eat a particular thing, that thing is definitely given to him, with the idea that he may not carry that desire with him, as otherwise he shall have to be born again on that account.

80 (5)-The mind is a seeker of sensual pleasures. It feels pleasure in worldly objects. Hence, it remains inclined towards the world. Likewise, once it gets a taste of the inner bliss, it will become inclined towards Parmarth. As one derives pleasure when the current of Surat contacts the worldly objects through sense-organs, so also one gets internal bliss when Surat comes in contact with the current of spirituality within.

81 (6)-A gambler and a drunkard find so much pleasure in gambling and drinking that they even forget their food and to attend to the calls of nature. What kind of Parmarth is that wherein attention



of that order is not generated ? That Parmarth alone is true in which bliss and ecstasy increase day by day. Then, as each day passes one's attention will withdraw from the world and apply to Parmarth more and more. And, as a gambler and a drunkard attend to their routine affairs and business when need be, though their attention remains riveted on gambling or wine all the time, so also the devotees attend to their professions and avocations according to their needs and requirements, but their attention remains all the time fixed on the Lord.

82 (7)-As the body and mind become frail and inactive in old age, so also desires and inclinations become feeble and weak by performing devotion, but no reliance can be placed on that so long as their root is there, for, new leaves and offshoots come out again, making the desires fresh and green, as it happened in the case of many Rishis and Munis (sages and ascetics).

83 (8)--Anecdote --- The sage Shringi<sup>[2]</sup> used to live alone in a forest, subsisting on air and licking the tree once a day. King Dashrath<sup>[3]</sup> was issueless. His family priest Vashishthaji<sup>[4]</sup> advised him that he could have a son if he performed religious rites in the prescribed manner which none could conduct except the sage Shringi. The king declared that whosoever brought the sage to him would be rewarded with a platter full of gems and diamonds. A prostitute said that she would do so. She went to the forest and found the sage absorbed in deep meditation. She coated the particular spot of the bark of the tree, which he used to lick, with a bit of gur (raw sugar) with her finger. When the sage licked the tree he got a taste of gur. Previously, he used to lick the tree once only, but that day he did so twice, the next day thrice and so on. Thus the relish and taste increased and he began to regain his strength. The prostitute who used to sit there in hiding, next placed Halud<sup>[5]</sup>, which the sage started taking in small quantities each day. The result was that his lean and thin body became strong and full of energy. The woman was at hand, and the usual things started. Two or three sons were born. Under some pretext, the prostitute said to the sage Shringi that they should go to the royal court as their children were starving in the jungle. The poor sage went with her. He seated his two sons on his shoulders and led the third one by the hand. The prostitute followed him. In this condition the sage reached the court of King Dashrath and conducted the sacrificial rites. However, when somebody there passed a taunting remark, the sage came to his senses and realized that Maya had looted him. Instantly, he ran away leaving his sons behind.

84 (9)-Anecdote - The sage Parashar made amorous advances to the harlot Machhodri in a boat. The harlot said that there was still day-light and people could see them. With his Siddhi-Shakti (supernatural power), the sage changed the daylight into darkness of night. The sky became overcast with clouds. The harlot then pointed out that her body emitted the foul smell of fish. The sage changed the stench into sweet fragrance. The result was that Vyasji<sup>[6]</sup> was born of Machhodri.

85 (10)-Anecdote - There was a great ascetic engaged in religious penance in a forest. One day Maya, assuming the form of a woman, went to him and said that a lion had devoured her husband in the jungle and that she was feeling frightened all alone. She prayed to him. that if he could kindly allow her to stay there for the night, she would leave in the morning. The ascetic consented, and bade her to shut herself up in the small room and to bolt it from inside. He warned her not to open the door even if he himself came and asked her to do so. She agreed to that. When the ascetic sat for performing Abhyas, the beauty and form of the woman began to rotate before his mind. She had made a deep impress upon his heart. Her form kept on coming before his eyes. The current descended below. The ascetic gave up Bhajan and stood up. He asked the woman to open the latch. She refused, saying that he himself had bidden her not to open it, and asked why he was then going back on his word. The poor ascetic then grew so passionate that he broke the roof and jumped down into the room. The next day he had to cross the river with the woman seated on his shoulder. She struck him with her heels to her heart's content, remarking that he was a vicious horse and for him she had prepared an iron bridle, that he had always been eluding her advances but now see how she had succeeded in overpowering him and riding on his back. On hearing this the sage came to his senses, and ran away leaving the woman behind.

86 (11)-Anecdote - It is said of Muchhandarnath<sup>[7]</sup> that someone told him one day that the pleasure and thrill of royal power and grandeur is very sweet. Muchhandarnath expressed his desire to have a taste of it. Having the status of a Yogi, as he already was, and being endowed with the power of transferring his soul to another's body, he entered into the body of a dying king, instructing his disciple Gorakh Nath that if he became too much engrossed in sensual pleasures and forgot himself, he should come on the spot and pronounce a certain Mantra. The dying king became alive and got up rejuvenated. All the queens rejoiced at it. For one year Muchhandarnath lived with them enjoying all kinds of sensual pleasures, fearing, of course, lest some day Gorakh Nath might appear on the scene. He, therefore, ordered that no Yogi with slit ears (as Gorakh Nath was) should be allowed to enter the city. Muchhandarnath was very fond of listening to music. Therefore, the disciple Gorakh Nath learned the art of singing and of playing on musical instruments, and reached the royal court in the company of other singers and musicians. There, when he pronounced the Mantra, Muchhandarnath came to his senses, and re-entered his previous body. In short, the desire of enjoying sensual pleasures was present within him and it manifested itself that way.

87 (12)-Anecdote-Indra, the king of gods, grew enamoured of Ahilya, the wife of sage Gautam<sup>[8]</sup>. He was unable to win her. Knowing that Gautam used to go to bathe in the river after 3 A.M., Indra one day ordered the moon to shine at midnight at that part of the horizon where it would shine at 3 A.M. He also ordered the cock to crow at midnight. Both of them complied. Sage Gautam, thus being deceived, got up at midnight and went out as usual to the river for the bath. Indra, assuming the guise of a cat, entered the hermitage of Gautam. When Gautam returned, everything became known to him. He cursed the moon that it would henceforth bear a mark of infamy, and his wife Ahilya that she would turn into a stone. To the cock he said that the Hindus will not keep it in their homes. On Indra he pronounced the curse that as, being overpowered by one Kam Indriya (sex), he had committed such a heinous sin, he would, henceforth have a thousand such sex organs on his body.

88 (13)-Narad Muni met with a similar fate. He was proud of having become Indriya-jeet (one who has conquered all the senses). He went to Vishnu and said so. Vishnu said that he was very much pleased to hear that. On his return from there, he saw that a big Swayamvar<sup>[9]</sup> was being held. He participated in it. He thought that the princess would surely put the garland round his neck. He proudly asked her to have a look at him. But, she paid no heed to him and put the garland round another's neck. Narad was proud of his handsomeness. Somebody then showed him a mirror. He found that his face had changed into that of a pig. He felt very much ashamed and ran away displeased.

89 (14)-Anecdote - Shiva also fell a victim to such misfortune. His wife Parvati was a paragon of beauty and attraction. Leaving her, he ran after the bewitching form of Maya when he saw it. On realizing that it was nothing but Maya's wiles, he cursed his Isht Dev (deity) that like him he would also have to run after a woman. This led to Ram's incarnation in Treta Yug<sup>[10]</sup>. Ram had to wander from woods to woods in search of Sita. Likewise, Brahma was also beguiled. Savitri was his daughter, who later on became his wife. That is why the worship of Brahma is discarded.

Maya, the consort of Brahm or Kal, has looted the market. She looted heaven and looted hell, creating a great tumult in all the three worlds. She seduced Brahma, seduced Mahadev and ran after Narad. She brought ignominy to the sage Shringi and had complete hold over the sage Parashar<sup>[11]</sup> as if she had penetrated deep into his belly. She beguiled the preceptors, beguiled Yogis and is now contemplating to beguile Yogeshwars. But, saith Kabir, "I am saved by the grace and mercy of the Lord. I have got through by catching hold of the current of Shabd. Listen, 0 practitioners ! Beware of this cheat (Maya)".

Maya is a cheat, cheating the whole world. I pay obeisance to the Master who has dodged Maya who is cheating the whole world.

(Sant Sangrah Part 1, p. 99, c. 1)

Kabir says that fascinating Maya is alluring the cunning and the shrewd. Even if you flee away, she follows shooting all sorts of arrows to entangle you.

(Sant Sangrah Part 1, p. 101, c. 19)

Kabir says that bewitching Maya is sweet as sugar. By Sat Guru's grace I was saved, otherwise, she would have brought me ignominy.

Kabir says that this alluring Maya is like a dark flame, robbing the sleepers (negligent ones), leaving them weeping and wailing for their belongings.

Kabir says that Maya is like a demoness devouring one and all. But were she to face Sants, They will surely uproot her teeth.

(Sant Sangrah Part 1, p. 102, cs. 20-22).

Applying Kajal (collyrium) to her eyes, dressing her hair and dyeing her hands and feet with henna, the tigress has devoured the whole world.

(Sant Sangrah Part 1, p. 104, c. 4)

90 (15)-At times, strange thoughts and desires become manifest during Abhyas, and one gets bewildered as to what the matter is, as previously one had no such desires or inclinations. How is it that they are now arising and making their appearance. But, one need not worry and become upset, as the hidden desires present within are thus brought to the surface and exhausted.

91 (16)-The more one performs Abhyas and Dhyana of the Guru's form, the more is one's impurity removed. Just as husk is separated from grain by means of a winnower, so also when one performs Dhyana of the Guru's form, the dirt or filth of one's desires and inclinations is removed by the winnower of the Holy Form. So long as the seed of desire is present within, it is dangerous and is likely to create an obstruction. Till then one cannot be relied upon. In short, the root of desire present within is bound to crop up one day.

Chamariya Chah (desire for the comforts of body) is deep rooted in me. How can Guru come and dwell in my heart? I am daily visited by pains and pleasures. I have to undergo the consequences of Karmas. Purity is fleeing. Love and devotion do not stand firm, love and yearning are being turned out. What can I do? There is no remedy except that the Guru extends His protection. Without Nam, there is none to help. I now take Saran and attend Satsang, and day and night keep on applying myself to Shabd. When Radhasoami casts His benign glance upon one, the Chamariya Chah (desire) flees away from within.

(S. B. Poetry 2, pp. 190-191, cs. 1-7)

Chah (desire) is like a low-caste woman, meanest of the mean. You would have been a true and perfect Brahm if Chah (desire) had not intervened.

"None in the world has been able to vanquish the mind, verily, none could vanquish it. A sage like Shringi, untouched by sensual pleasures, was beguiled in the forest by the woman sent by king Dashratha to fetch him to Ayodhya. Learned Parashar who subsisted on air and dry leaves soon began to indulge in amorous talks with a prostitute when duped by her. Indra, the king of gods, who had the constant company of a pure and virtuous wife, became enamoured of Gautam's wife, so say the scriptures. Why did Shiva, who had a wife like Parvati of unparalleled beauty, waver at all,

and at the sight of another woman feel elated, bursting forth with a thrill ? The same is true of Brahma, born of a lotus, who is called the creator of this world. Kabir says that the Jiva can find no peace unless the mind is vanquished.

## DISCOURSE 12

### **HE, WHO CHERISHES A TRUE LONGING FOR MEETING THE LORD, SURELY GETS HIS DARSHAN, SOONER OR LATER.**

92 (1)-He, who is innocent and artless and cherishes a true longing for meeting the Lord, cannot be restrained by anything, no matter if he is beset with difficulties and obstacles and troubles and obsessions. The current of mercy instantly descends to take care of him and to protect him. If there be a true Lord, He is sure to hear some day the prayer of one who calls Him sincerely from the bottom of one's heart. Just as the mother suckles the child the moment she hears its cry, so also, the current of the Holy Feet is ever ready to feed its children with nectar; only one has to call out sincerely.

Seek the Beloved within yourself. If you are anxious to meet your Beloved, do not wander about in the world.

(S. B. Poetry 1, p. 386, c. 1)

93 (2)-Where there is devotion, there is the Lord. A devotee conforms to the Lord's Mauj in adverse circumstances, and thinks that whatever happens, is by the Mauj of the Supreme Being and that he himself has no strength. He considers himself lowly and powerless. In order that one may act in such a way, one has to acquire Sanskar. Sanskar means that the heap of hay is there, only a spark is required; or the seed is there, it has only to be sown. In the case of a hard-hearted person or one of poor Sanskar, it will of course take a long time to till and sow; and association of the Guru is also needed.

Though your mind be hard as a rock or marble, it will become a jewel in contact with the Guru. If you want to see the Supreme Being, go and sit in the presence of the Guru. (English Prem Bani, p. 278, cs. 13 & 15)

94 (3)-The service rendered to Sat Guru when He is present in bodily form, is service rendered directly to Radhasoami Dayal. In the absence of Sat Guru, service rendered to His Sadhus and loving devotees is also reckoned as service to Radhasoami Dayal.

95 (4)-"Interregnum, so to say", is also beneficial, as the loving devotees then meet together and discuss new points and subtleties, and, also, the association of loving devotees helps one engender Prem. One will have Darshan of the Supreme Being when one has sacrificed one's body, mind and riches.

96 (5)-Anecdote - There was a devotee having a very strong desire to have Darshan of the Lord. He resolved that he would sacrifice his body, mind and riches to anyone who helped him get Darshan of the Supreme Being. A thief came forward and assured him that he would help him get Darshan of the Lord. The poor devotee was overjoyed to hear this. He sold all his household belongings to raise money. The thief asked him to pack the money in a bundle and accompany him to the open fields. When they reached a well on the outskirts of the city, the thief told the devotee that he would get Darshan of the Lord if he peeped into the well. As the devotee, with great ardor and zeal, began to peep into the well, the thief pushed him into it, but such was the grace of the Lord that the jolt the devotee received caused his Surat to withdraw, and he had Darshan of the Lord within. The thief was about to run away with the booty when the omniscient Lord appeared there in the guise of a rider on horseback and, catching hold of the thief, took him to the well and asked him to call the person he had pushed inside. Recognizing the voice of the thief, the devotee was overjoyed and paid him respectful

salutation with folded hands. The Lord said to the devotee that the fellow was a thief, the one who had pushed him into the well and had taken away all his money, why should he then salute him? The devotee replied that the thief was his Guru. Had he not met him, he would never have been able to get Darshan of the Lord. In short, the devotee was pulled out of the well, and both had the intuition that the rider was none other than the Lord Himself in disguise. They both were ordered to proceed to a certain place and attend the Satsang of a perfect Guru there, and then will their redemption be granted.

97 (6)-The point to be stressed is that he, who is sincerely desirous of meeting the Lord, is sure to get His Darshan sooner or later, and his residual Karmas are eradicated by enabling him to attend Satsang and perform Abhyas. Thereafter, the Supreme Being grants him abode in His own region -- the region of pure spirituality.

## DISCOURSE 13

### THE WAY THE CURRENT OF SURAT WORKS

98 (1)-How the current of Surat functions within the body and how its spirit-force is gradually enhanced, is an imperceptible phenomenon. Therefore, one should go on attending Satsang and performing Abhyas patiently, and should conform to Mauj in all conditions, favorable or unfavorable. One day the task of all will be accomplished and their redemption effected.

99 (2)-Three currents of mind and Surat are diffused throughout the body, two in the eyes, which are endowed with the powers of understanding and knowledge, and the third one passes through the spinal cord in the back. These three currents are known as Ingla, Pingla and Sukhmana. The two currents coming to the eyes are like the two कर Kar or hands. To reverse them and to contact the current of spirituality coming from above the third Til, constitutes touching the Holy Feet, and this signifies offering of true prayer or obeisance.

O Radhasoami ! I beseech Thee with folded hands to hear my prayer.

(S. B. Poetry 1, p. 213, c. 1)

Merely to fold one's hands outwardly is not the idea.

100 (3)-The main current in the middle has created the body and the Chakras therein, and the entire working of the body is carried on by means of this very current. One does not know at present how it functions within the body. One will come to know of it when one gains access to the sixth Chakra.

101 (4)-Before some illness, noxious matter gradually keeps on accumulating in the body, unnoticed. When the time is ripe the disease erupts all of a sudden. Take, for example, tuberculosis. The body and blood go on wasting and Surat keeps on receding, but the patient remains unaware of all that. Likewise, Surat's energy also goes on increasing imperceptibly, and one comes to know of it only when the time comes. If it becomes cognizable here at a lower plane, one will exhaust it in external activities. For this reason, one is kept unaware of it, and one finds oneself utterly inane and jejune and empty and void. But when one gains access to the plane of Surat, one becomes aware of the enhanced spirituality and of one's love and faith in the holy feet of Radhasoami Dayal. One then also comes to know of the secrets of the nature and functioning of the mid-current in the body. 102.(5)-Let us take the example of a child. He gets nourishment here every day and his body grows as each day passes. His sex also keeps on developing, but he remains unaware of it, and it is only when he

attains puberty that the passion becomes fully manifest. In the same way, one's spirituality goes on increasing through Satsang and Abhyas, but it becomes manifest only when Bhakti reaches perfection.

103 (6)-Such a gift will be bestowed and is being bestowed on all those who have adopted Radhasoami Dayal's Saran. Care of all is being continuously taken and progress is being effected in a hidden manner. Of course, one has to bear the consequences of one's Karmas, but mercy and protection is vouchsafed therein also. One should not lose heart. The Lord Himself is looking after everybody by His true form.

104 (7)-When Surat penetrates the covers, it will contact the current of spirituality. Love and faith will then be awakened and enhanced. These covers will break open by means of Abhyas. One should continue to perform Abhyas and attend Satsang regularly, with reliance on grace and mercy. The task is accomplished gradually.

105 (8)-Surat's speed is immeasurably great. The sun, the moon and the stars visible here are all below the third Til. Astronomers say that there are stars whose light takes three hundred years to reach the earth, whereas light travels so fast that it covers a distance of one lac eighty-six thousand miles per second. The speed of electricity is the greatest amongst all Mayak (material) powers. As regards Surat, its speed is immeasurably great but one cannot know of it.

106 (9)-If one is travelling in a train with all the doors and windows closed, one can only hear the dronish sound but can have no idea of the speed, so also does the progress of an Abhyasi take place.

107 (10)-It does not matter if one sees no suns and moons, rather it is a matter of great mercy that one sees nothing. This happens in the case of true devotees and Surats of high status; their ascension takes place imperceptibly. When they gain access to Sat Lok, beyond the region of Maya, all their internal barriers open up; the working of the entire creation becomes visible; there is great illumination within all of a sudden.

108 (11)-Often Satsangis complain that they find no spiritual progress. They ought to observe the condition of others and see how much they themselves have changed. Progress does continue to take place; as noxious matter accumulates in the body, so does spirituality go on accumulating, and ascension takes place within when the time comes.

109 (12)-The current coming to the eyes withdraws during Abhyas. The mid-current does not withdraw. It is only when ascension takes place wholly or one dies, that a commotion occurs in the mid-current. In other words, when it withdraws and recedes, death ensues.

110 (13)-When Abhyas reaches perfection, that is, when spirituality is enhanced and the mid-current also withdraws and one gains access to the plane of Surat, the hidden mysteries of Pind unfold themselves and the nature and working of all the Chakras becomes known to one.

The hidden mysteries of the human microcosm unfolded themselves to me. By the grace and kindness of the Perfect Guru, my task is being accomplished. When my Surat caught hold of the Dhun (Sound), it at once ascended to Asman (sky, heavens). It became fit to abide there. All sorrows and griefs were annihilated.

(S. B. Poetry 1, p. 534, cs. 5-6)

111 (14)-When one comes to realize that Radhasoami Dayal is the sole doer and dispenser of everything, that He makes one dance in whatever way He chooses, that whatever is happening, it is all by His Mauj, and that nothing can happen without His Mauj, then will one conform to the Mauj under all circumstances, good or bad, nay, one will even offer thanks wholeheartedly, and, giving up all one's

strength and exertions and intellect and learning, one will take His refuge in every respect.. One will become बलहार Bal-har (dedicated and surrendered) when one loses all one's बल Bal (strength)

112 (15)-One should go on making endeavors. As one makes efforts in worldly matters, so also must one make endeavors in Parmarth. Whether He keeps us happy or sad, in whatever condition He keeps us, that alone is right and proper and therein lies our good. We should remain satisfied in all kinds of situations - favorable or unfavorable. It is not a thing which can be accomplished in haste. Even if one is taken there in a hurry, one shall fall down again, because the noxious matter is still present. Therefore, one should go on performing Parmarthi activities with patience. Radhasoami Dayal is merciful; one day He is sure to steer everybody across.

## DISCOURSE 14

### WHAT IS THE OBJECT OF ABHYAS

113 (1)-All the four methods - Sumiran, Dhyan, Bhajan and reading of the holy books have the same end in view - that Surat which is diffused in the body withdraws and penetrates the third Til and then, catching hold of the current of higher spirituality coming from above, traverses the path internally. When withdrawal takes place by performing Sumiran through the instrumentality of Surat, the latter will at once penetrate the third Til, and Shabd will automatically begin to resound and the Rup (form) will become manifest. This is the easy mode of practice and RADHASOAMI is the Supreme Mantra (Name).

114 (2)-The Dhyan of Swarup (Form) should not be performed out of the fixed centre. Dhyan should be performed by fixing the Form of the Guru at the particular centre, viz., the third Til. As soon as withdrawal takes place, Shabd will at once become audible and the Form visible.

115 (3)-We should listen to Shabd the way we listen to a distant sound with keen ear and attention. Shabd should be listened to internally with fixed attention. While performing Shabd practice, attention will not remain steady if the practice of Dhyan (contemplation) is also resorted to at the same time. Therefore, Dhyan of Swarup (Form) should be postponed at that time. If, however, Dhyan of Swarup has been perfected, there is no harm in contemplating the Guru's Form simultaneously with the practice of Shabd, rather, that will be helpful. When thoughts and vagaries arise, one should perform Dhyan and Sumiran.

116 (4)-By listening to the recitation of zriafl Banff (poetical compositions of Sants), either attentively in the presence of Sat Guru or by fixing one's attention at a higher plane, the same benefit will be derived as accrues from the practices of Sumiran, Dhyan and Bhajan. The current of Surat or of attention residing in the innermost recesses, should not be allowed to drift in the current of Sankalpa Vikalpa (thoughts and vagaries), which is the current of Kal. Mental aberrations should be removed by means of Sumiran and Dhyan. Attention will get concentrated when the momentum of the current of Sankalpa Vikalpa diminishes.

117 (5)-The remedy thereof is scanty diet and visitations of pain and suffering, illness and hardships. There is light in heat, but without friction light does not become manifest. So also, the current of attention sheathed within the current of the mind, does not become separate and distinct, unless a rubbing of pain and suffering, pressing and squeezing, and pounding and thrashing, and checks and restrictions on appetite is applied to it. In other words, till then, the mind, which has devoured Surat, will not disgorge it.

118 (6)-The third Til is a जंत्री Jantri<sup>[12]</sup>, as it were. One will be able to pass through it only when the body is broken up and the mind is crushed fine.

When Surat passes through the जंत्री Jantri, my body breaks and the mind feels restless. How can I describe it ?

(S. B. Poetry 2, p. 474, c. 4)

119 (7)-If one desires that one may continue to perform Parmarth and, that simultaneously, one's Swarth (self interest) may also be accomplished nicely, then this is not possible.

You want the world, and also Darshan of the Lord. This is difficult. You are ignorant, my friend !

(English Prem Bani, p. 293, c. 143)

If one seeks the Lord and simultaneously this wretched world, too, then the two cannot go together. That would be only wishful thinking and sheer madness.

120 (8)-If one performs Abhyas day and night and does not attend to worldly affairs at all, then this also is certainly harmful, because when elevation of Surat takes place, blood and noxious matter of the body also rise with it and if they are not cast off by indulging in mundane activities, they will surely create trouble by remaining within at a higher plane. That is why Sants have approved of bodily Sewa (service) rendered to them and have chosen to lead the life of a householder. The only thing required is that one does not cherish a desire for worldly prosperity, rather, there should be true detachment from the world and love and longing for the Holy Feet within.

## DISCOURSE 15

### PATIENCE AND FORBEARANCE

121 (1)--He alone, whose Surat is awakened, is able to act guided by virtues and noble attributes.

122 (2)-Patience and forbearance are the essential requisites for Parmarth. Childishness, frolicsomeness, posing, pretence etc., are detrimental to Parmarth. How can he who is unsteady without, remain steady within? It is necessary that both the body and mind should be quiet and steady. Then only can one penetrate within.

Kabir says : "A moment's Sumiran, performed with whole-hearted devotion, with steady body, steady mind, steady tongue, steady Surat and Nirat, is far superior to the practices otherwise carried out for ages together.

(Sant Sangrah Part 1, p. 74, c. 21)

123 (3)-There are certain people who, as a nation, are fidgety and unsteady, such as the Western people. They cannot sit still even for a moment; all the time they keep on moving some part or other of their body. How can such people apply themselves to the practices of Sant Mat? So long as one is unsteady in the mind, one remains roaming about in delusion. It is when there is a decrease in the current of activities of outward tendencies that one's inclination will turn inward and one's nature will become Sato-guni (pure and good) and one's behavior will be marked by patience and forbearance.



124 (4)-Some are so short-tempered that the slightest provocation annoys them and they fly into rage. They should have borne it with patience and forbearance, and, considering it to be the Lord's Mauj should have conformed to it. They unnecessarily get into troubles and embarrassments and pay no heed howsoever repeatedly advised and counseled; their very blood is surcharged with mischief and viciousness. In short, fickleness and unsteadiness, both gross and subtle, will be pounded and crushed. By enabling one to perform Abhyas and by subjecting one to adversities, one's mind will be made pure and steady, otherwise, it can never stay within even for a moment, and will continue to be carried away by the senses.

125 (5)--Actually, the deficiency is of Sama Dama (checks and curbs). To control the mind is known as सम Sama and to control the body and senses as दम Dama.

A fickle mind and unsteady attention lead one to wander in this world for ever.

(Preli Bani 3, XXVIII/7, 1)

126 (6)-Patience and forbearance are a devotee's ornaments, as it were. Often these can be seen reflected in children coming from noble families, right from their childhood. So also, as Surat is an emanation from Sat Purush, it behooves it to have regard for its lineage and not to wander about and be deluded in mind's company. How disgraceful it is considered if a boy coming of a high family mixes with Chandu-addicts, gamblers and drunkards. In the same way, Surat is getting defiled in the company of the body, mind and senses. Unless it gets separated from them, it continue to remain grief-stricken in adverse circumstances and will become one with pain and suffering.

127 (7)-Whether one lives in Satsang or stays rear Sat Guru, nothing will be achieved if one has 10 Sanskar or Bhag for Parmarth. Many resided in the same lane where Huzur Maharaj lived, but they remained void, as they had no Bhag. Even if such people happen to live in Satsang, they cannot stand the beating and mending that goes on there. Tulsi Saheb has said.

Attending Satsang consists in subduing the mind and adopting the Saran of Sants with an abiding longing within for the Holy Feet. Very intense is the heat of the month of Jeth. (Reference is to the difficult path or ways of devotion). When one becomes humble and meek like a slave, says Tulsi, one will be able to vanquish the evil propensities of the mind. Then casting away delusions and illusions one will be able to engage in devotion and spiritual practices. One has to control the wanton mind and become dead while alive. Then will one's Surat, getting detached from the body, soar high all alone. Without the constant Darshan of the Beloved my mind is overtaken with the pangs of separation and is never at ease.

(Sant Sangrah Part 2, pp. 129-130, c. 12)

But what can be done? Nobody lets the heat of Jeth blaze up. No sooner beating and mending is applied than one seeks worldly support and protection and is ready to run away.

128 (8)-To become perplexed and turn antagonistic when placed in adverse circumstances is against the ways of Parmarth. It indicates that one is still seated at the plane of opposition. As far as possible, instead of perplexity and uneasiness there should be right understanding and right perspective.

If you yourself become involved, the whole world appears to be entangling you. if you yourself take steps to get out of the entanglement, you will be free from the world. This is the teaching of the true Guru.

(Sant San.grah Part 1, p. 95, c. 24)

129 (9)-The bondages are strong. As such, one feels frightened when faced with adverse circumstances. If one develops a habit of forbearance, endures with patience and fortitude and realizes that in this adversity lies one's good, the bandages will become loose, ego will go on diminishing, and one will feel grateful to the Supreme Being who has brought about these adverse circumstances, or to

the person who points out one's blemishes and shortcomings, and will consider him to be one's benefactor.

(Prem Bani 4, XL/42, 1)

O my dear friend ! Be kind enough to point out my shortcomings.

130 (10)-When one has developed that habit of enduring with patience and fortitude, then one holds dear and lovable even the person who mocks and jeers at one. This generates humility at heart. But the state of affairs should not be such that while one is enduring outwardly, the fire of anger is raging inwardly. However, those who are true and sincere, are the same both inside and outside.

131 (11)-The mind is fond of praise for itself. Worldly people get puffed up, but devotees, though imperfect, feel like weeping when praised; they remain in fear of being praised, and they hide themselves. Sadhs and Mahatmas remain cautious and alert; they are free from likes and dislikes and immune to praise and calumny.

132 (12)-It is advantageous to have some pressure on the mind. Women, who are independent and boys, who are not under control, are very often grossly ill-mannered and ill-behaved like monkeys. They need be chastised off and on. This will make the mind submissive, and will enable it to give up unsteadiness.

A dullard, outcaste, woman, drum and dumb beast deserve to be beaten or driven on.

133 (13)-As there are different kinds of people, so is there a variety of minds. Each one has his own individual mind. At different times, different traits make their appearance. For example, in some passion is predominant, while in others anger etc., which become manifest at appropriate time. Because of constant excitement, an irascible person has blood-shot eyes with a red angry look. On the contrary, the face of one having Sato-guni (good and pure) attributes reflects the refulgence of the Supreme Being.

134 (14)-In short, he, whose Surat is awake is soft spoken, kind-hearted, compassionate, patient and profoundly serene, harboring no ill-will or malice against anybody, as his eye and attention remain fixed on Surat, and not on the encasement or cover, viz, Mana and Maya (mind and body). His Kumat (baser understanding) is removed and Sumat (noble understanding) is awakened. A desire to mould his conduct on noble faculties and attributes arises in his heart the same way as he previously used to feel an urge to indulge in worldly tendencies and inclinations.

135 (15)-In the beginning, it is with the help of intellect and understanding that he adopts the attributes of forgiveness, contentment, compassion, humility, forbearance, patience and serenity in his conduct, but, later on when his Surat gets awakened he acts in noble ways, not only by remembering his conviction, but a natural urge asserts within him that he should always act with forgiveness, contentment, patience, forbearance, etc.

It is being proclaimed by the beat of drum in the city of my body that thieves (Kam, Krodh, Lobh, Moh and Ahankar) have fled; their vigour has decreased. Sheel (piety) and Chhima (patience and forgiveness) have come to prevail. Kam (passion) and Krodh (anger) have been vanquished.

(S. B. Poetry 1, p. 159, es. 5-6)

## DISCOURSE 16

### PAIN, SUFFERING, MISFORTUNES AND CALAMITIES ARE A MUST IN PARMARTH, AND THEREIN LIES MERCY.

136 (1)-In calamity lies real mercy. It awakens the power of discernment and one comes to know of the true nature of this world. On seeing the miserable plight of the world, one develops abhorrence for it, and engenders a true longing in one's heart for repairing to the Lord's Abode. On whomsoever the Lord chooses to shower His mercy, He creates for him uncongenial conditions, thereby rendering his mind shorn of all power and strength, and thus detaches him from worldly objects and pleasures.

137 (2)-Even if one performs Abhyas but has not yet undergone misfortunes and calamities, then that Abhyas is just rubbish, for the real object of developing indifference towards the world is not achieved thereby. Instead, on getting some bliss and pleasure and some contentment in Abhyas, one remains stuck where one is. This shows that visitation of pain and suffering and adverse circumstances is extremely necessary.

138 (3)--Whenever the Supreme Being chooses to bestow mercy, He gives pain and suffering. This enables one to know also of the progress one has made in one's Abhyas, and to realize as to what extent one's attachments have loosened and whether or not one maintains equanimity when overtaken by grief and suffering. Without going through adverse situations and sufferings, neither can Abhyas be performed correctly nor will any mending and purification of the mind be effected.

139 (4)-So long as the mind is not subjected to pressing and squeezing, its hidden impurity cannot be removed. It is only when the mind gets afflicted with sorrow, that it will grow indifferent towards the world, and will engender a true longing for repairing to the Lord's Abode. Therefore, the Supreme Being in His mercy and grace imposes sufferings and calamities on the Jivas, and to the chosen ones He gives Parmarthi longing and yearning. But the blessed ones who receive the gift of Virah (yearning) are rare. In fact their task stands almost accomplished.

140 (5)-Actually, one's grief is usually due to मानन Manan (one's own notions and prejudices). When one develops the understanding that pain and suffering are beneficial, then one puts up with misfortunes that befall one in a natural way, such as the affliction of the body one is attached to. The sorrow or grief lies with मानन Manan. Take, for example, sorrow caused due to one's deprivation of worldly objects. One can easily avoid it by developing the understanding that all objects pertaining to this world are perishable, that nothing is of avail here except a little bit of food and drink for one's sustenance. Acquiring this kind of understanding, one exerts oneself and attends to one's business only to the extent necessary, and the rest one leaves to Mauj. A devotee is thus saved from many a trouble and is not affected by them.

141 (6) However, it does not mean that one goes through pain and suffering all the time and gets no worldly objects at all. Whatever is necessary, the Lord does provide, but He snatches away and does not give what is detrimental to Parmarth. The devotee says, 0 Lord! I ask for that much only as is just enough for my family so that starve neither may I nor the Sadhu who passes by.

142 (7)-In short, Radhasoami Dayal gives pain and suffering only with a view to releasing one from the objects one is tied and attached to; and this should be considered as His special mercy.

143 (8) -Experience or realization is the main thing. The rest of the activities are all accompaniments and efforts. If one has understanding but does not perform Abhyas, or if one merely relies on hearsay but has no realization, then, it all amounts to nothing. To say by word of mouth, or to acquire the understanding only through conversation that pain and suffering are fraught with

advantage, is tantamount to crediting and debiting only the account book, with no cash in hand. But to have realization by actually undergoing a state of pain and suffering is a different matter altogether. The real benefit lies in experience or realization. When realization dawns, one will gladly welcome pain and suffering, and will not grieve over the loss of worldly things.

144 (9)-It should not be like this that when one fails to get worldly objects or becomes disappointed with the world, one says, "O, bang it all, Radhasoami Dayal will Himself take care of it". This is nothing but renouncing a thing one could not get, and amounts to shirking on the part of the mind, since hopes and desires are present within.

145 (10)-What is required is that one should see that no worldly hopes and desires remain there, and the mind becomes completely averse to worldly things and objects. Not only should one devastate one's own dwelling, but also that of the person who associates with one.

I have set fire to my dwelling. I hold a torch in my hand, and will also set fire to the dwelling of one who accompanies me.

146 (11)-When the mind becomes dejected, one says one will go and drown oneself in the Jamuna, or one will do this or do that, but all this is mind's cunningness. Actually, it is a deficiency of tolerance, and there is a purpose in it. Radhasoami Dayal knows very well where lie one's bondages and attachments, and He will break all the bondages slowly and gradually; it is not a matter of haste. He will feed this mind, tantalize it, and subdue it gradually, but subdue it He will definitely.

147 (12)-To sum up, much good accrues from pain and suffering. To realize this is also a part of Abhyas, and an essential part indeed.

## DISCOURSE 17

**JIVAS ARE UTTERLY INCAPABLE OF KNOWING THE HIDDEN SECRET OF THE LORD. TO DO SO IS IN THE POWER OF SANTs ALONE. THOSE WHO DO NOT SEEK THE TRUE LORD ARE IGNORANT.**

148 (1) -Radhasoami Dayal made His advent into this world assuming the form of Param Sant Sat Guru for the redemption of the Jivas, and Himself gave out the secrets of the creation. He effects their redemption by His grace and mercy without any कर्नी Karni (endeavors) on their part. All religions other than Sant Mat appear to be mere fun and a child's play as compared to it.

149 (2)-The Lord has located the sun, the moon and the stars so far away that it has not been within the power of man to know their secrets completely. In fact, the Mauj was such that the Lord kept His secret hidden. People tried their level best to know the secret of the heavenly creation, but they could not know it so well as it should have been done. One becomes dumbfounded to see even this very sun, moon and these stars, then how exalted will be their Creator who brought them into being and how vast will be His region, which is the region of pure spirituality, and how supreme will be the bliss and pleasure thereof! He in whom a desire for the Darshan of such a Creator does not arise, is a beast. It is immaterial whether he was ever born in this world or not.

150 (3)-They alone are the true Sadhs and loving devotees who are making endeavors to have Darshan of such a Purush, and who have traversed the path to some extent by performing Abhyas, and who long and love to meet that Creator. In how high an esteem are such people held who try and

discover something new in this world! Then how great should be the reverence for and the glory of those who are trying and making endeavors day and night to search the Lord, and who are Sadhs and Mahatmas endowed with an innate capacity to know the secrets of the creation!

151 (4)-But we people are ignorant. We know nothing about Parmarth. As a rustic has to be taught for sometime before he gets acquainted with the codes and manners, so also, the correct method of devotion is known only after attending Satsang and performing Abhyas for some length of time. There are many tribal people like Bhils who have no conception of wearing clothes. They are called again and again and are given clothes, yet, they do not wear them and run away. Likewise, in Parmarth, the Supreme Being, in His unbounded mercy, attracts Jivas, imparts instructions to them in every way and allows them to stay in Satsang, but even then, they do not pay heed and run away every time, never giving up their beastly disposition. This shows that the Jivas are very unfortunate and stupid. To Sadhs and Mahatmas all Jivas are equal, they cast their benign glance on all alike.

Sadh fosters both - one who comes with sincerity and the other who comes with hypocrisy.

(Sant Sangrah Part 1, p. 65, c. 20)

152 (5)-He, who has been blessed with Darshan here, will also get Darshan of the Supreme Being there.

He, who has Darshan here, gets Darshan there also. He who does not have Darshan here, gets it neither here nor there.

153 (6)-When the Supreme Being chooses to shower His special grace on the Jivas, He incarnates Himself as a Sant. Very fortunate are they indeed who had Darshan of Sat Guru even once, their blessedness is incomparable. The Darshan they had will never let them stay in the region of Maya, and will definitely take them to Sat Desh one day. Those who are asleep, that is, who are inattentive and careless know nothing about it, and that is why they do not attach importance to Darshan. But in the case of those whose Surat is awake, their mind and Surat instantly withdraw and get bliss and pleasure on having Darshan; they thank their good fortune, develop indifference towards the world, and love for the Holy Feet of the Lord dawns within them.

154 (7)-In short, blessed are they who have had Darshan of Param Sant Sat Guru Radhasoami Dayal or His Nij Ansh, and who have associated with Them. Their blessedness is unique and unparalleled, their task has, in a sense, been accomplished. It is beyond the power of Kal and Karma to stop them; their redemption has been effected. In His own mercy and grace Radhasoami Dayal bestows on them deep love and faith in His holy feet, and takes them to Sat Desh without any 'Karni' or spiritual endeavors on their part.

155 (8)-As regards spiritual endeavors, Jivas cannot make any. We can perform no Karni; we just attend Satsang a little, listen to **वाङ्मय** Path (recitation), perform Abhyas in a casual manner, and therein, too, we let reveries arise, - this is no Karni at all. Truly, it is by His mercy that Radhasoami Dayal redeems the Jivas, and also gets the Karni performed by them as He deems fit, otherwise, what power have they to do anything at all ?

156 (9)-Param Sant Sat Guru, who is the incarnation of Radhasoami Dayal, and His Nij Ansh or Musahib, in whom Radhasoami Dayal Himself resides, both are one and the same. Had He not come down to this plane, the hidden secret of the Creator would never have been revealed.

157 (10)-Even Brahma, Vishnu and Mahesh could not know the secret of the creation, nor could they get Darshan of the Purush (Supreme Being). Niranjan had instructed Adyd not to disclose to

them his own secret nor that of Sat Purush, because the work of the creation was to be carried out through them.

Niranjan separated himself from the rest. He put the burden of looking after the creation on them. He created a separate Dweep (island) for himself, and made vast extensions in it.

(S. B. Poetry 2, p. 420, cs. 45-46)

Nobody got Darshan of Niranjan. They all made conjectures. Then how can anybody have knowledge of Sat Purush ?

(S. B. Poetry 2, p. 431, c. 54)

It is for this reason that the religion of Sants remained concealed and hidden. The three Gunas (Brahma, Vishnu and Mahesh) do not accept Sant Mat, nor do the Jivas.

(S. R. Poetry 2, p. 431, c. 55)

158 (11)-The whole truth of it is that one's task will be accomplished when the fascinating form of Sat Guru becomes manifest within one's heart. In the mean time, one will occasionally hear Shabd and get bliss also. But the inner portal will one penetrate only when the fascinating form of Sat Guru becomes manifest. Sat Guru's form is the key, as it were, to open the inner lock.

If you do not become oblivious of the key provided by the Guru, you will open the inner lock in a moment.

(S. B. Poetry 2, p. 242, c. 11)

159 (12) -Radhasoami Dayal has graciously assumed human form to grant redemption to the entire humanity, nay, He has made the reflection of His form available even at the lower Chakras.

Still lower down, He assumed the dark bluish form of Niranjan. Such is my beloved Radhasoami. Descending to the heart centre, He became subject to desires. Such is my beloved Radhasoami. He, however, reduces the evil tendencies of Indri-centres (lower centres pertaining to senses). Such is my beloved Radhasoami.

(S. B. Poetry 1, p. 51, cs. 10-12)

160 (13)-Question- What is the form of Sat Guru like? Answer - The form of Sant Sat Guru is highly refulgent and most exalted: *"I behold the majestic form of Guru. I look intently into His eyes which are the windows leading to the Highest Region."* - (S. B. Poetry 2, p. 368, c. 1)

All Sants come from the same abode. There is no difference in Their internal form.

(Prem Bani 1, VIII 94, 2)

All Sants come from the Highest Abode and give out the secrets of the Supreme Being.

161 (14)-Question-How can Sants be recognized? Answer--How can the blind catch the one who has eyes and can see? This Jiva is blind. Therefore, the Supreme Being Himself enables him to recognize Him, for otherwise, it is beyond his power to do so.

162 (15)-All religions prevalent in the world have no locus standi. For example, the Christians say that this earth came into existence six thousand years ago. How absurd! Or, it has been mentioned in ~~तीरेत~~ Tauret (The Old Testament) that as Moses raised his hand towards God when the fighting was on, they eventually won the battle, but when he got tired of keeping his hand raised up, he lowered it, and

from that very moment they started losing the battle. The people, therefore, said 'raise the hand of the old man,' and when his hand was raised in the direction of God, they again started winning the battle. How absurd! The Hindus say that their boat of merchandise sank because they did not listen to the story of Sat Narayan, but when they started listening to the story, their boat was salvaged. Such fear is, of course, good, but to consider this alone to be Parmarth is the height of absurdity.

## DISCOURSE 18

**ONE SHOULD MAKE ENDEAVORS TO OBTAIN  
THE WEALTH OF NAM WITHIN. WORLDLY  
POWER AND Pelf HAVE NO SIGNIFICANCE  
WHATSOEVER. AT THE TIME OF DEATH ONE  
HAS TO LEAVE EVERYTHING HERE. ONE  
GAINS THE WEALTH OF SPIRITUALITY BY  
SERVING AND ASSOCIATING WITH THE  
TRUE GURU.**

163 (1)-He, who is aware of the essence of spirituality and who realizes it within, regards worldly power and pelf, honor and praise as utterly trivial, rather, he pays no attention to them at all. A fish frolics in water; without water it writhes in restless trepidation and cannot survive for a moment. So also, the devotee frolics all day and night in the bliss of ambrosia, and on drinking it, feels extremely happy and exhilarated, praises his good luck and thanks the Supreme Father. And when he gets the bliss and happiness of higher regions, this world appears to be a snare and a wilderness to him. He develops abhorrence for all worldly pleasures and objects. Such a stage is reached when intense love is engendered. This is all due to the power of spirituality.

164 (2)-Association or company is of paramount importance, and the stage, referred to, cannot be attained without the association of a perfect Guru.

This body is like a jar of poisons and the Guru is the reservoir of Amrit nectar. If you can find a true Guru even by offering your head, it should be considered cheap.

(Sant Sangrah part 1, p. 26, c. 16)

165 (3)-To a devotee, worldly people appear to be extremely contemptible and no better than beasts. If you call a person a donkey, he gets ready to quarrel, but little does he know that Kal is really joking with him by making him assume sometime the form of a donkey, sometimes that of a dog and sometimes that of a horse. 166 (4)- A devotee labors to attain the wealth of spirituality, whereas worldly people are running after Maya, toiling and moiling day and night. For example, soldiers lay down their lives to get wealth, name and fame, and a prostitute surrenders her body for the sake of transitory wealth. Then how much more efforts and endeavors will require for obtaining the true wealth, viz., the wealth of Parmarth? Save love for the Supreme Being and the bliss of His holy feet, no worldly object is to the liking of a true devotee. Except love, which is an attribute of the Lord, he does not relish any other virtue or worldly object.

167 (5)-When Abhyas has been performed for quite some time, worldly attachments will loosen, love will emerge and abhorrence for the world will develop. What of it, if one is a monarch? He is quite insignificant in the eyes of a devotee. At the time of death, one has to leave behind all property, pelf and power in this region itself.

168 (6)-When love awakens and one experiences bliss and joy, only then it is to be inferred that mercy has started descending on one. As it is, mercy is always there and it is still being showered, but the condition referred to marks the beginning of the attainment of an advanced stage. When one is a recipient of the exalted gift, one will become detached from the world. In short, one should get bliss and pleasure in Parmarth to such an extent that it overshadows worldly pleasure and happiness, and it is only then that one will become truly inclined towards Parmarth.

169 (7)-One is wonder-struck to see the nature and working of the cosmos. There is this earth, and above and below it are other Loks (regions), there being innumerable such earths and Loks. The conditions prevailing here are in themselves enough to leave one dumbfounded; then, what must be the nature and effulgence of the creation of higher regions! One will be struck dumb. What must that Supreme Being be like who is the author of this cosmos! Nobody cherishes a desire to have His Darshan. People are mad. They are feeling delighted in amassing worldly wealth which is not worth a cowrie<sup>[13]</sup>, and is absolutely insignificant. People bother the least about Parmarthi wealth, which is as precious as diamond. They amass one or two lakhs of rupees and then rest contented and elated. But this wealth will have to be left behind here. As a gambler stands up empty-handed at the end of the game, so will these people go from here after having emptied both the hands. They never think of this matter seriously.

170 (8)-To a devotee, the Lord shows a bit of the nature and working of the creation also. When he ascends from Pind into Brahmand, he comes to know of the hidden secrets and mysteries of the Lord.

When He revealed the hidden secrets and mysteries, my mind and intellect were captivated

(English Prem Pani, p. 125, c. 4)

171 (9)--Scientists have recently discovered a new element called radium. In all, there are eighty four elements. Scientists have been able to discover only seventy five so far; now this radium is the seventy-sixth. It emits heat and light all the time.

172 (10)-As heat and light are all the time emitted by radium, so also the currents of Prem (love) and Chaitanya (spirituality) flow out from the bodies of Sadhs and Sants all the time. As one feels the heat when one goes near the fire, so also, when one goes near Sants and Mahatmas, one definitely imbibes love, and one's spirituality is enhanced,

173 (11)-When, by good luck, one meets a perfect Guru, one should serve, Him with body, mind and riches. When He bestows mercy, one will get the gift of the wealth of Nam.

(Prem Bani 3, XV[[/14, 8)

What services should I render to please the Guru ? What love and devotion can I express ?

174 (12)-The greatest Sewa of Radhasoami Dayal lies in repeating His Name with love and affection through the medium of Surat again and again.

They repeat the Holy Name in the manner a thirst maddened Papiha<sup>[14]</sup> cries for Swanti<sup>[15]</sup> rain. When, by constant repetition of Nam, their Surat is awakened, they hear Shabd internally.

(S. B. Poetry 1, pp. 44-45, cs. 11-12)

175 13)-There is no Sewa greater than performing Sumiran of RADHASOAMI Nam. He, who remembers RADHASOAMI Nam all the time, has, verily, got the Holy Feet of the Lord enshrined in his heart. And this is the essence spiritual or the wealth of Nam.



## DISCOURSE 19

### THE EFFECT OF SANSKAR ON SWARTH AND PARMARTH. THE ERRORS AND DELUSIONS OF WORLDLY PEOPLE.

176 (1)- All the activities of worldly people, whether of Swarth (worldly pursuits) or Parmarth (spiritual knowledge), are determined by the fruits of their Karmas. One's nature and disposition are formed according to one's past and present Karmas. For example, some are thieves right from their very childhood, some appear to be very intelligent, gentle and of brilliant intellect, and some are so dull and stupid that they do not grasp anything even when they are repeatedly taught and explained, nor do they give up their obstinacy. This shows that the effect of past and present Karmas, i.e., of Sanskar (impression or influence), is enormous.

177 (2)-People are very calculating about loss or gain in their worldly matters. They do not go into any business in which they are likely to incur loss; they only do what is profitable, and for its progress they make all-out efforts day and night. What greater misfortune can there be than not to pause even to think whether the Parmarth one is engaged in is in anyway profitable to one or not?

178 (3)-Those, who are Sanskari (deserving) always keep on examining their condition but the undeserving ones do not come round nor do they give up their adherence to old prejudices and beliefs in spite of best counseling. Just as a margosa tree, no matter how well nourished with milk and Ghee (melted butter), can never bear sweet berries, so also, howsoever hard one may try to explain and give advice, it will have no effect on an undeserving person.

People tied to the world and to its pleasures and temptations, need not give up their old beliefs and prejudices, as these beliefs constitute their support and mainstay. My teachings are not meant for such persons, for they are the victims of worldly desires. Some are engrossed in their families; some are running after wealth, and name and fame. Because of the fear of worldly people they do not give up adherence to rites and rituals. They do not cultivate love and faith in Sat Guru of the time.

(S.B. Poetry 1, p. 227, cs. 46-50,

179 (4)-The worldly Jivas are totally unfit for Parmarth. Whenever Sants make Their gracious advent here and when such people come in Their presence, the seed of Bhag (good fortune) is sown in them, which will definitely sprout one day.

If Sants sow the seed of devotion in the heart of a Jiva, who is there powerful enough to destroy it? In course of time, the seed will take root and sprout. Whenever a Sant chooses to manifest Himself, the young sapling joins Him and remains in His Satsang. Nourished at the hands of Sat Guru, that plant would grow into a big tree, bearing exceedingly delicious fruits. The devotee would enjoy them by the grace and mercy of Sat Guru. The devotee's task is thus completed. He enshrines the dust of the Holy Feet of Sants in his heart. When the evil tendencies of the mind are crushed, he becomes a hero. Light and Shabd would become visible and audible within.

(S. B. Poetry 2, p. 405, cs. 31-34)

180 (5)--Some say that Ram, Krishna, Khuda and Bhagwan are one and the same. What a joke. Just ask them if the ganglions at the rectum, the genitals and the navel are one and the same? Why have Ishwar, Parmeshwar, Brahm and Par-Brahm been spoken of separately? What is the difference between Brahm and Par-Brahm? That which is beyond and above Brahm is called Par-Brahm. Also, there are said to be thirty three crores of deities, and also Laxmi Narayan; then, as the deity is, so is Narayan. Such type of misconceptions usually prevail among the vast majority of people. This secret has been openly explained in Sant Mat.

181 (6)-Sants say that the path lies within. One has to follow the same path that one traverses while going from the state of wakefulness to that of dream. In sleep, one traverses the path in a state of unconsciousness and has no control over oneself, while in Abhyas one proceeds with consciousness and in full possession of one's senses.

182 (7)-There are innumerable halting places and stages on the way, the power of each place or stage being different. In all, there are eighteen sub-divisions, there being three grand divisions, viz., Pind, Brahmand and Dayal Desh. Each of these has six Chakras or centres, which are the replica of six Chakras of the higher grand division. The highest and the topmost region is the Abode of RADHASOAMI. RADHASOAMI is the Name of the Supreme Being.

183 (8)-Shabd is resounding within everybody. Proceed within by catching hold of the current of spirituality; perform Sumiran of Nam; contemplate the form of Guru; listen to the Shabd within; and serve Guru. This alone is Sant Mat, and all the rest is illusion and delusion.

No one knows the power and wisdom of my merciful Guru. To whom may I disclose this secret? No one is ready to accept it. The whole world is full of darkness and tumultuous uproar of Maya. Kal and Karma are exerting their full force in beguiling the Jivas. Jivas are entangled in pilgrimage and fasting, and idol worship in temples. They seek Him in books, but no one finds His secrets and mysteries. Some observe silence. Some engage in ॐ Jap (muttering prayers). Some mortify themselves by standing amidst five fires. Some are busy in recitation, fire worship and sacrificial ceremony. Some lecture on Brahm-gyan. Some sing songs of gods and goddesses. Some meditate on Ram and Krishna. Some propitiate ghosts, goblins and spirits. Some take bath in the Ganga and the Januma. Some advocate almsgiving. Some feed the Brahmans (people of the priestly class) and Bhekhs (anchorites). Some recite sacred hymns for others. Some are engaged in contemplation. All these acts and practices of old are the snares of Kal and Karma. Jivas immersed in them are in a helpless condition, and are being deluded.

If you are keen about your salvation, seek the true Guru. Engender love and faith in Him and take the Saran of His Holy Feet. Adopt the Holy Name RADHASOAMI Enshrine the image of Guru in your heart. Get initiated in Surat Shabd Yoga. Daily sing the praises of Guru. Attend Satsang carefully. Engender love for Guru in your heart. You will be able to subdue Kai and mind, and to apply your Surat to Shabd. Guru showers His grace and mercy and vouchsafes protection to you every moment. He reverses and sets your mind right. Then you rush to Gagan (sky, heaven). Behold Jyoti (flame) in Nabh (Sahas-dal-kanwal), touch Guru's feet in Trikuti, hear the melodious violin in Sunn and bathe in the Tribeni. From there let your Surat proceed on and hear the sounds of Sohanga and the flute. Reach the Holy Feet of Sat Purush and hear Sar Shabd. Prepare the platter of the mind with the wick of Surat, and light the flame of Shabd. Sing the Arti (hymn) with love. Adorn yourself with the garments of intense love. Prepare Bhag (meal) of faith and devotion. Obey the behests of the beloved Sat Guru and thus win His pleasure. Rush to Alakh and Agam and attain the Home which is the beginning and end of all. Merge in the Holy Feet of Radhasoami. This is the Highest Region of Sants. Sing the praises of Guru who has enabled you to receive the grace and mercy of Radhasoami and attain Nij Desh (Original Region). You will then thank your good luck. - (English Prem Bani, pp. 43-46, cs. 1-17)

## DISCOURSE 20

### IN THE CASE OF A DEVOTEE, EVEN AN ADVERSITY TURNS OUT TO BE A BLESSING LEADING TO PARMARTHI GOOD.

184 (1) –Those who have joined Sant Mat and are sincere, having no other concern save the welfare of their soul, are the Lord's own. Whatever takes place in their case, is ordained by Mauj. For such a blessed one, even a worldly thing apparently unfavorable turns out to be favorable, resulting in Parmarthi good. None is more fortunate than him who is blessed with such mercy of the Lord.

185 (2) -Anecdote - Sur Das, who was of the status of a Sadh, loved his wife very much. Once his wife went to her father's house, situated on the other side of the river. Sur Das grew very restless, and in the zeal of his love he determined to cross the river. It being night, he mistook a floating corpse for a boat and rode it. On reaching near the house, he mistook a snake dangling by the wall for a rope and climbed up with it; help, and thus gaining entry into the house met his wife, but when she came to know of his adventures, she remarked that had he engendered such deep love for the Lord as he had for her, he could have derived some true and abiding benefit; what would he gain by loving a human being? The words pierced his heart like an arrow, and he said to his wife that from then on, she was his Guru. Renouncing everything then and there, he set out in search of the Lord. His wife and others then tried to persuade him to refrain from doing so, but he turned a deaf ear to all. While on his way, he came across a well where men and women were drawing water. His eyes fell upon a woman and he became enamoured of her. He asked her to give him some water to drink, which she did, but even then he did not stop following her. That woman and her husband both were devotees being initiates of a perfect Guru and engaged in his devotion. The woman narrated the whole incident to her husband. The husband told her that the poor fellow had set out in search of the Lord, and that being so, she should serve him and entertain him to the best of her ability. On being commanded by her husband, the woman began to serve Sur Das in every way. Struck by her sincerity and devotion, Sur Das was overwhelmed with shame, and felt so repentant for having looked upon her with lascivious eyes that taking a bangle from her and breaking it into two, he pierced both his eyes and became blind forever, saying to the woman that previously he had acknowledged his wife as his Guru, but from then on, she was also his Guru, as she had taught him the way to love the Supreme Being. That woman and her husband told him that it was by the grace of the perfect Guru that they had been blessed with such Bhakti, and they advised him also to take refuge of their Guru, so that all his evil tendencies might get eradicated and he might meet the Supreme Being one day. Sur Das did so and ultimately attained the status of a Sadh

186 (3)-When truly disgusted with worldly pleasures, one becomes indifferent like this, one will take to Parmarth sincerely. But the mind is so impudent, fearless and shameless that though it may feel repentant and ashamed and may even swear never to do a wrong thing again, it remains crooked like a dog's tail, which remains bent no matter how much one may try to straighten it. The mind may, for a while, develop hatred for a particular thing. but after an hour or two, it shamelessly gets ready to do the same thing over again. This is no true aver-sion. By feeling ashamed, repentant and remorseful, the mind gets cleansed and purified, but one, who does not develop aversion even by repentance, is extremely unclean.

187 (4)-Where Radhasoami Dayal holds His Satsang and Darbar, even adverse circumstances turn out to be favorable, and Parmarthi benefit accrues from them. But this does not mean that if one intentionally does something evil in Satsang, it will also turn out favorable and to one's advantage. One, who does such a thing intentionally, will be made to suffer.

188 (5)-At the present time, great is the mercy of the Lord on the Jivas. Satsang is being held at many places, and Radhasoami Dayal is Himself vouchsafing care and protection by His Real Form.

189 (6)-Actually, the true object of Parmarth is that Surat and mind may withdraw and bondages may be snapped. All other activities are secondary. He, in whom Prem is awakened, makes rapid progress when he joins Sant Mat. By attending Satsang and performing Abhyas regularly, purification will continue to take place and one day the Jiva will reach the Holy Feet of the Supreme Being.

## DISCOURSE 21

**ACTIVITIES OF WORLDLY PEOPLE ARE  
DETERMINED BY KARMAS, WHEREAS IN THE  
CASE OF PARMARTHIS, THE CURRENT OF  
MAUJ HAS ALSO A HAND IN THEIR ACTIVITIES  
AND HE, WHO IS A RECIPIENT OF MERCY, IS  
SUBJECTED TO SUFFERING AND MENDING.**

193 (1)-The activities of worldly people are determined purely by the fruits of their Karmas, whereas in all the affairs of Satsangis, Mauj also plays a part along with their Karmic fruits.

191 (2)-The current of spirituality coming from the highest region is called the current of Mauj. Those engaged in Surat-Shabd practice have their link somewhat already established with that current of Mauj. At the time of initiation, their connection is linked with the Holy Feet of Sat Purush. In other words, they are made to hold the hem, as it were, of Radhasoami Dayal. The greater the extent of contact established with that current, the greater the part Mauj plays, perceptibly or imperceptibly, in one's affairs.

192 (3)-As far as the sway of Maya extends, one definitely remains under the load of Karmas to a lesser or greater degree. In the purely spiritual region, which is without Maya, there is no Karma. When one secures access there, one's entire activities will be guided by Mauj and, there, the working of Mauj will be clearly perceptible. Fruits of Karma end in Trikuti. When one reaches there, one will become free from Karmas.

193 (4)-If Mauj intervenes, then unfavorable things become favorable even though no external factors or requisites are apparently present and there is no hope of any kind. And if Mauj is not there, a favorable activity turns out to be an unfavorable one, in spite of the availability of all external means and factors, that is, one becomes a pauper from a king, and vice versa. Take, for instance, Napoleon who was a lieutenant of an ordinary rank to start with, but because of his past Sanskar, how high he rose! There are many such examples.

194 (5) - Even the hardest of Karmas are eradicated by performing Surat Shabd practice. As regards Kriyaman Karmas, they are rendered ineffective and, if at all they have some impact, it is very nominal, as in the case where the seed is sown but the rains fail, the seedlings withering away no sooner than they sprout. So also Kriyaman Karmas, if manifest at all, do not have much effect.

195 (6)-When one's attachments, wherever formed or developed, are broken and one's Surat is withdrawn from these, one gets shocks and jolts. This causes pain and one becomes frightened. At that time, one should adopt the right understanding and thank the Lord that one's evil Karmas are being eradicated, and release from bondages is being effected.

196 (7)-If he, who is a recipient of the Lord's mercy, is about to get worldly objects or name and fame as a result of his past Karmas, the current of Mauj remains there for his protection and his mind is kept subjected to some or the other stress and strain so that it may not feel puffed up. Even in the affairs of worldly people who are blessed with His mercy and whose living and conduct is upright, the current of Mauj is more or less present. But those who are downright worldly and who remain engrossed in mundane matters day and night, only reap the fruits of their Karmas, and are carried away by them.

197 (8)-Parmarth is of primary importance. Swarth (self-interest) is secondary. First and foremost, the Supreme Being has His eyes on the spiritual welfare of the Jiva. He takes care of his Swarth next. There is no harm if one makes headway in Parmarth and his Swarth receives a setback. One should, therefore, make efforts and endeavors for Parmarthi progress as best as one can. The Lord also grants one worldly objects befitting one's Karmas. Hence, one should not worry about one's Swarth. Even if one's house is ablaze, one should keep quiet and be happy, rejoicing within. In fact, this is the bare truth, but as one is attached to the world, one feels pained over such a happening. One even takes a solemn vow not to become grieved over any harm or loss in future, yet, one tends to forget all about it. If one is convinced that there is a true Creator who is omnipotent and omnipresent, one should then rest assured that whatever He does, can never be without some Parmarthi purpose and advantage, and that there is sure to be some benefit in it. By adopting such an understanding one gets peace and consolation and is able to conform to Mauj, feeling less upset by the visitations of pain and suffering.

198 (9)-The Lord Himself grants to the devotee whatever is right and proper, but not more, lest the devotee may become entangled. Where grain is sown, chaff comes out automatically; grain is not sown to obtain chaff. Likewise, where there is Parmarth, the Lord Himself arranges for Swarth as well. However, Parmarth is not earned for the sake of Swarth. Swarth is like chaff and Parmarth is grain. Chaff is meant for oxen, while grain is for human beings. If there be chaff and nothing but chaff, or Swarth and Swarth alone, the mind which is like an ox, of course, gets nourishment, but Surat remains unfed.

199 (10) - All those who have adopted Saran (protection) of Radhasoami Dayal, are subjected and will remain subjected to beating and mending, and their cleansing and purification will be effected. Of course, one does not want to undergo pain and suffering, and one also says that one will duly perform Satsang and Abhyas, but गढ़त Gadhat (beating and mending) should take place. The goldsmith does not spare the ingot and starts with his work of hammering and beating, giving it the right shape. Then only an ornament is made. So also, all will be subjected to the process of hammering and mending at the appropriate time. And the one whose Gadhat (mending) is effected, is highly fortunate indeed.

200 (11)-There are gradations in Gadhat also. For example, some gold is mixed with clay matter and some is clean. In the same way, cleansing is done according as is necessary. But, one day all will be mended and corrected.

231 (12) Had the Supreme Being chosen to carry out mending openly, everybody would have started abusing and quarrelling with Him, rather, all would have considered Him to be their enemy. For this reason, He carries out mending in a hidden way.

## DISCOURSE 22

### SUFFERING SIGNIFIES REAL GRACE OF THE LORD. IT AWAKENS THE JIVA.

202 (1)-In this world pain and pleasure go together. Everybody aspires for pleasure, but adversity signifies real grace and mercy of the Lord. Adversity awakens the Jiva. At the present time, the Lord is showering His special grace and mercy.

203 (2)-In Satsang here, due to the departure of the Sant Sat Guru, a gloom has been cast over the Parmarthis who were mainly attached to His physical form. True Parmarthis are feeling great yearning and restlessness, which will prove to be highly efficacious in accomplishing their tasks.

True Parmarth consists in tearing asunder the covers of Maya which the Jiva has assumed. A moment's yearning and restlessness surpass a hundred years of Bhajan, because it removes the covers at a rapid pace.

204 (3)-On the other hand, at some places in the world, wars are being fought, and at others, famines and epidemics are raging. Six hundred thousand people are at present engaged in relief work. Plague is also on the rampage. There is no end to calamities. In short, the Supreme Being is showering His unbounded grace and mercy at the present time. He is effecting the spiritual uplift of the entire creation; rather, it is His very pleasure to do so. One should offer myriads and myriads of thanks to the Lord for this type of suffering and calamity. True Parmarthis do, in fact, pray that they may be blessed - with some suffering or the other all the time, so that their mind may continue to strive for meeting the Lord. Even worldly people shudder at the sight of different types of sufferings and calamities, and look for a region where they can find abiding peace and happiness, so that they may be saved from perpetual suffering.

205 (4)-Question - After the departure of Huzur Maharaj, certain Satsangis did not feel any unusual restlessness or yearning. They remained more or less unaffected. They had no longing for the Darshan (vision) of the internal form in His lifetime or after His departure either. What is the *raison d'etre* of this behavior?

Answer - There are three categories of Parmarthis (devotees). In the first category are those who are feeling great yearning and restlessness after the departure of Huzur Maharaj. They sincerely wish and pray that they may be granted some help and succor internally, if it is not the *Mauj* to grant it externally. This they are receiving by His grace, and their task is being accomplished. In the second category are those who have sincerely adopted the Saran of Huzur Maharaj and are convinced that, by His Shabd Form (internal form), He is with all at all times, and that He never repairs to His Original Abode. They are in a state of peacefulness; there is no apparent sign of restlessness for Darshan in them. In the third category are the debased ones who had no yearning in the time of Huzur Maharaj, nor do they have any at present. These Jivas will also be taken care of, but it will take time.

## DISCOURSE 23

### IT IS NECESSARY FOR SATSANGIS TO ENGAGE IN SOME PHYSICAL LABOUR

206 (1) -- It is necessary for Satsangis to exert themselves physically. Some Satsangis complain that they are so heavily burdened with office work that they are left with very little time for Parmarthis.

activities. But there is a purpose behind it, because the essence and substance of all that one eats and drinks rises to Manakash (mind-sky). From there it descends again, like the snow which turns into water and then into vapors to form clouds, which come down in the form of rain and get solidified again to form ice. In this body, some channels or outlets are gross, some are subtle. They are like a fountain with a thousand jets. When the essence or substance of the food intake descends, the spirituality also descends along with it to some extent. In case the substance gets diverted to some wider or grosser channel, spirituality will be wasted and evil propensities will also be generated. Therefore, a practitioner should continue to do physical labor so that the essence or substance of the food taken may pass out of narrow or subtler channels, resulting in lesser loss of spirituality. Besides, the Parmarthi activity, which the practitioner engages in after doing some physical exertion, will be more agreeable to him, and also humility will be abiding.

207 (2)- Question - But the more one attends to worldly activities, the more will one become attached to them.

Answer - An attachment for an activity is created when one derives some pleasure out of it. But a work done with a sense of duty and with a view to finishing it and getting away from it as early as possible, creates no attachment. Therefore, a Parmarthi should do his job diligently, considering it to be his duty. There is no harm in it. Rather, all should undertake some work requiring physical exertion. Of course, the purification of those who can put in greater endeavors in their Abhyas, can be effected by means of Abhyas alone, but it is difficult to perform Abhyas of that order. No force or energy in this gross creation can function directly without assuming a gross form. For example, we cannot take the work of grinding from water, or of killing from air, unless the power generated by water is transmitted to the grinding mill or the hand grips the sword to move it in the air. Similarly, Surat also cannot function directly unless it reaches the Manakash (mind-sky) wherefrom the currents flow downward. Care should be taken that the current of spirituality does not flow out in greater quantity through wider or grosser channels, such as those of Kam (passion) and Krodh (anger), etc.

## DISCOURSE 24

**AS PEOPLE ARE FOND OF SEEING OUTER  
SPECTACLE, SCENERY AND FEATS OF ART  
AND SKILL, SO SHOULD THEY CHERISH A  
DESIRE TO HAVE DARSHAN OF THE LORD  
WITHIN AND TO WITNESS THE INNER  
SPECTACLE.**

208 (1)-In this world everybody wants to see and meet the person who is famous for some accomplishment, art and skill or craftsmanship, such as an acrobat or an orator or someone very handsome or a balloonist or one who has invented a strange kind of bird with moving eyes and a bill through which it seems to talk, or devised an engine supplying energy to some instrument by means of pulleys and ropes or one who is about to set out for the polar regions. Everybody feels desirous and enthusiastic about meeting such persons. There are people who are so keen on exploring the polar regions that they do not mind spending money or leaving their wife and children behind, least caring for their own lives even. For instance, a certain gentleman here who was a superintendent of police, applied recently for going to the battle front. On his application being rejected, he forthwith tendered his resignation and proceeded to the war-front as a private. (2)-On seeing this creation and wondering how great and exalted its mechanism is, nobody develops the kind of ardor and zeal, referred to for having the Darshan of its Creator nor enquires as to where He is and what He looks like, though knowing that He is omniscient and omnipresent. None of us who have taken to Parmarth, appears to

be having true ardor and zeal of this kind. No one knows due to which past Sanskar and by what grace of Sat Guru one has been drawn to Satsang.

210 (3)-There is no doubt that the task of all those who have joined Satsang will surely be accomplished gradually, and all will one day be taken to the Prime Abode, but deep and perfect ardor and longing for meeting the Lord and for having His Darshan, will be felt only by some rare Surat-want Jiva who alone is a true lover and devotee. Nevertheless, even if a little thought of meeting the Lord keeps on arising off and on in the mind, the progress in Parmarth can be made at a rapid pace. The means for developing such ardor and zeal lies in attending Satsang and performing the practices as enjoined by Sants.

211 (4)-We, in Parmarth, are like rustics, and cats and dogs. What can the rustics appreciate if an account of some masterly work of art, skill and intellect is given or if some strange and novel machinery is placed before them? In like manner, neither can we comprehend this strange mechanism of the cosmos (Nature or Creation) nor do we have any ardor and zeal for meeting the One who is regulating it.

212 (5)-The reason why the Jiva has so little or no ardor and zeal at all for the Lord's Darshan, but for worldly funs and frolics he has so strong an inclination, is that he instantly gets absorbed in the creation of this region and begins to feel pleasure in it though, in reality, he is in no way benefited by it. Against this, in Parmarth, the Supreme Being has opened the Inner Book and disclosed everything, but the Jiva, being inclined outward, as he is, does not develop faith in His existence and omnipresence and in His being a reservoir of bliss.

213 (6)-If this Jiva were to think of this world, the sun and the stars as also of his own self, it would appear that everything is being governed by well defined laws, and how marvelous the parts of this great machinery or engine are, how every particle is charged with many different powers and energies and pleasures, how sublime and exalted the motive and purpose and workmanship are to be found in everything created by that omnipotent Lord. Learned scholars and medical men of this world are at a loss to understand how this human body itself functions; how every part of it is working in harmony with the other; which current is keeping the whole body going; and how each Chakra (ganglion) contains innumerable creations within it. They read and study everything, yet, in fact, they remain ignorant. They do not have any instrument at their disposal by means of which they can find out the secrets of the creation and of the human body (microcosm). Nothing can be known about it unless Anubhava (intuition) is awakened.

214 (7)-It is only Sants who have given out the secrets of the Creation, and the Jivas understood them a little at the time when they listened to them, but later they forgot. If Anubhava (intuition) is awakened, everything will be known automatically; there will be no need to teach or explain anything. This power can be acquired slowly and gradually by attending Satsang; and when one's inner eye is opened, one will come to know of everything in a moment. However, on seeing this vast cosmos and thinking of its workmanship and the laws that govern it, if an occasional thought of having Darshan of its Creator occurs to one's mind, it is very good, for it can speed up one's progress in Parmarth. The way to develop and enhance this ardor and zeal for His Darshan lies only in attending Satsang and performing the spiritual practices as enjoined by Sants, but the perfect ardor and longing for meeting the Lord can be found in some rare Parmarthi alone. No other thought or desire has a place in his heart.



## DISCOURSE 25

### SANT MAT ATTACHES NO IMPORTANCE TO QUICK AND ABRUPT ELEVATION OF SURAT.

215 (1)-No importance is attached in Sant Mat to quick and abrupt ascension of Surat (spirit) because it is followed by a state of unconsciousness. It is much more advantageous that one's ascension is effected slowly and gradually so that its bliss may be assimilated and one may also witness all the spectacles en route. Hence, it is not proper that some people make haste in the matter of ascension of their Surat. In abrupt ascension the link of Surat with lower centres or Chakras will not remain intact.

216 (2)-And what is important is that both the link and the ascension may be maintained simultaneously. In other words, even after one's ascension to the highest region, one's cord or subtle link with the lower centre, should remain intact, so that one may come down along it whenever one so pleases. Only that Surat which gains ascension in this manner, can become the कर्तार Karta (Redeemer, Prime Mover) because its pleasure and activity will reign supreme in the entire creation.

Radhasoami is there, Radhasoami is here. (S. B. Poetry 1, p. 84, c. 53)

217 (3)-If, however, Surat ascends all at once with its link with lower centres snapped, it will assume the form of Hans<sup>[16]</sup>, on reaching the higher regions; it cannot become कर्तार Kartar (Redeemer) as its link with the lower creation ceases to exist.

218 (4)-Often, worldly people acclaim that the Surat of such and such person got elevated all at once, but Sant Mat attaches no value to such persons. For this reason, Radhasoami Dayal effects ascension slowly and gradually of those of His children who have adopted His refuge, and He goes on granting them internal bliss according as their power of assimilation increases. If the father gives a rupee or a sovereign to his child, the latter would spend it on kite-flying. As such, so long as the child does not develop the capability of appreciating the value and worth of diamonds, sovereigns, money etc., these things are not given to him. Hence, no one need worry or make haste.

219 (5)-What is really of value is the bliss and pleasure derived out of the thing one procures. For example, if learning is acquired, then it is not the learning itself which matters so much as the pleasure and intoxication of learning. Similarly, in Parmarth also, the opening of a centre or witnessing of internal spectacles and scenery is not of so much importance as the bliss and intoxication of withdrawal and ascension, and if one continues to get this bliss to some extent, then this is the very object and purpose of practicing Parmarth, and one should feel satisfied with it. Besides that, one should also ponder over as to what the true form of the Supreme Being is. The Lord is all-bliss, immersed in His own rapturous bliss and is in a state of उन मुने Un Mun. And if this very condition, the practitioner also attains, then he should not complain, but rather, he should be happy that he is getting the desired result or fruit of Parmarth. It is a definite sign of grace if he does not get bliss all at once. One gets out of control and loses balance on getting even a little of bliss. What will be one's condition if a greater amount of bliss were to be granted all at once?

220 (6)-Question -- Although every effort is made to check the reveries of the mind that arise during Abhyas, complete success in it is not achieved; what is the reason?

Answer - The impressions present within manifest themselves as reveries during Abhyas. So, unless all these impressions are erased, reveries will continue to arise. It is great mercy that संचित कर्म Sanchit Karmas<sup>[17]</sup> are eradicated in the form of reveries arising during Abhyas, for, otherwise, they would cause

greater pain on assuming the form of प्रारब्ध कर्म Prarabdh Karmas<sup>[18]</sup>. The remedy is that one should perform Abhyas and attend Satsang carefully, and do away with reveries by means of Sumiran of Nam.

## DISCOURSE 26

### NECESSARY CHECKS AND RESTRICTIONS ACCORDING TO SANT MAT

221 (1) -According to Sant Mat, the abstinence required to be observed is that a householder should not cherish any desire to possess more wealth and worldly objects than what are just enough for the sustenance of his own self and his family, and he should spend his leisure time in studying the holy books and in engaging in other Parmarthi activities. And the Bhekhs (ascetics), who have renounced their hearth and home for the sake of meeting the Lord, should devote the whole of their time to Parmarthi activities. Whatever humble fare they happen to get, they should rest contented with it and should not cherish a desire for gaining name and fame in the world and for amassing wealth, otherwise, they will suffer more beating and drubbing, their responsibility being greater than that of householders.

222 (2) - Anecdote - It is said of a certain ascetic that he used to eat and drink a lot, torment people and do all sorts of mischief and villainy. A certain Mahatma advised him not to do so, as else, he would have to repent very much. But, that fellow paid no heed. At last he died, and on having been reborn as a bull, he again started vexing people of the same locality, there being no change in his nature and behavior. At last, the people, worried and helpless, made up their mind to catch hold of him and use him in tilling the land. He behaved wickedly there, too. Though subjected to severe whipping, he would sit down at each step. At last, the same Mahatma took pity on him and appeared on the scene. He said to the people that he would like to whisper some words into his ear. The people allowed him to do so, then Mahatmaji whispered in the bull's ear 'Hallo child, do you not feel repentant on your degraded condition even now. I used to warn you; you paid no heed'. Hearing this, the bull's eyes were filled with tears and he began to work properly. After a few days he died and by the grace and mercy of the Mahatma he was again blessed with the noble human form, and thus some work of regeneration of his soul was accomplished.

223 (3)-Those Bhekhs who set up their own sects or raise funds by lending money or try to acquire worldly knowledge and learning or extract money from people forcibly or resort to litigation, will meet the same fate.

## DISCOURSE 27

### TO ASSERT ONE'S EGO OR TO CHERISH A DESIRE FOR HONOUR AND PRAISE IN SATSANG IS NOT PROPER

224 (1)-If one is fast asleep and somebody comes and wakes one up, or if one is absorbed in listening to some melodious music and somebody distracts one, or if one is deeply engrossed in reading something and somebody disturbs him, or if somebody pulls the fish out of water and throws it on the ground, or if a child is sucking at the breast of its mother and somebody removes it from her, then, in all these cases, how annoying does the person causing interference appear to be, and how great a sin does he commit ? Likewise, at a place where Satsang of the Supreme Being is going on and the Jivas are engaged with ardor and zeal in performing Bhakti (devotion), if one goes there with a desire for honor and praise and makes a show of one's ego, then how odious he looks!

225 (2) - Egotism is the greatest flaw. Other faults and blemishes can be pardoned but ego is not at all acceptable to the Lord. It shall have to be reduced to naught. The Lord has turned it out from His Abode, then, how can He allow it to re-enter? And the Lord does give it a kick wherever it makes its appearance. This blemish or evil is present in all in a lesser or greater degree, but all should at least pray for forgiveness, feeling sorry and repentant for it, otherwise, how will their correction be effected?

## DISCOURSE 28

### KAL OFTEN CREATES DISTURBANCE IN SATSANG

226 - Kal cannot but create obstacles and disturbances. Whenever he finds pure and unalloyed Satsang going on smoothly, he gives rise to quarrels and conflicts. In the time of Huzur Maharaj also, such quarrels and conflicts did often arise. He is as, of course, an all-powerful Being. We should proceed very cautiously and should try to avoid each and every conflict. Even if somebody abuses us, we should forgive him. At present, we are having Sadh Sang<sup>[19]</sup>. As such it is all the more necessary to be cautious and alert.

## DISCOURSE 29

### THE WAY TO PURIFY AND STEADY THE MIND

227 (1) - All religions have prescribed some method or the other for purifying and steadying the mind. In some religions it is Pranayam, in some it is the practice of the Mudras and in others it is striking-at-the-heart, etc. In the Radhasoami Faith also, practices have been prescribed for bringing about purification and steadiness of the mind, but actually the essential requisite is the dawning of love. In other religions, some purification is no doubt effected, but love is not awakened. Love cannot be engendered without Satsang. Love signifies that one develops a keen desire in one's heart for having Darshan of Radhasoami Dayal, for hearing Shabd and for attending Satsang. In other words, one should not feel at ease without these things. In this world also, if there is love and affection between two persons, they do not get peace unless they see, meet and converse with each other.

228 (2)-Prem (love) is superior to Preet (affection) . It is Preet that will be bestowed first and the gift of Prem will be granted later. All that one may do will not be of much avail unless Preet awakens. Even if withdrawal of Surat takes place during Abhyas, that too is not of much use if Preet has not yet awakened. There should be pang and yearning within. When such a stage is reached, everything will be accomplished and all evil tendencies will be eradicated, and virtuous tendencies will automatically be generated

229 (3) - Vedantis were badly deceived. Love does not arise in their heart. When they call themselves Brahm, then who is there to be loved! But, they may be asked by what proof they came to know that they are Brahm and the world is unreal. It is only by seeing the perishable nature of the world that they call it unreal. In doing so, the mind, the senses and the instrument of intellect were employed, and the inference so drawn has the mind and intellect for its proof. But, the mind and intellect are the attributes of Antah-karan, and Antah-karan also becomes non-existent during the state of sound sleep. Therefore, the very instruments by means of which the inference was drawn -that this world is perishable or unreal and that they themselves were Brahm - are also perishable. How can the conclusion so arrived at be correct?

230 (4)-However, the conclusion as reached by ancient Gyanis, that this world is unreal and that Brahm is all-pervading, was not drawn through the instrumentality of this mind and intellect. After performing Abhyas they reached a certain point from where they saw that it was so. It is absolutely impossible to realize this unless qua Anubhav (realization) dawns.

231 (5)--Gyanis of today are purely sophists. They do not perform any Abhyas (meditation), etc. They only study the books of Gyan (knowledge), and declare themselves Gyanis. It is written in the religious books that the world is only a delusion. So, it is this word 'delusion' that has deluded them. But in those sacred books it is also mentioned that none is an Adhikari (fit) to read the scriptures without accomplishing the four Sadhan<sup>[20]</sup>. Nobody takes any notice of it, and the meditation and things like that which they perform, only pertain to the plane or this mind.

### DISCOURSE 30

#### THE MORE INTENSE THE SEARCH ONE HAS MADE AND THE HARDER THE LABOR AND TOIL ONE HAS PUT IN TO GET INITIATED IN SANT MAT, THE GREATER THE VALUE ONE ATTACHES TO IT.

232 (1) - In this world, when one makes a search for something and dedicates one's body, mind and riches to that end and when one succeeds in procuring it, how great a value one attaches to it then, and how dear it is to one's heart. Similarly, in Parmarth, the harder one seeks and the more labor one puts in for achieving the true essence, the more will one value Sant Mat. If one has not made any search nor sacrificed one's body, mind and riches for Parmarth but has come to Satsang by Mauj, then, after taking to Parmarth, one shall definitely make endeavors and sacrifices to achieve Parmarth and to understand the subtleties of the Faith, if one is true and sincere. In short, the point is that one does not value a thing much if one gets it without making any search and putting in hard labor, whereas a thing obtained after making intensive search and putting in much labor and toil, becomes very dear to one, and one develops attachment to it. Therefore, Parmarthis should go on applying their body, mind and riches to Parmarth and never sit idle, because if they become silent or inactive, there will be no difference between them and worldly people, inasmuch as worldly people also first adopt some religion in a casual manner and then sleep over it without making any further enquiry and endeavor. Such people are called टेकी Teki slavish adherents to old prejudices and beliefs), but a Parmarthis should not become a Teki.

233 (2)-So long as one does not find true Parmarth, one should go on making endeavors for seeking it, but when one finds it, one should practice it with one's heart and soul; one should make constant efforts in understanding and comprehending the faith, in performing Abhyas and in keeping a watch over one's mind and condition. If one does not do so, then it should be inferred that one's luck is very poor. However, if one continues to attend Satsang regularly, a desire for Parmarth will be gradually generated in one's heart, and then one will also start behaving in the manner of true Parmarthis. The engendering of this desire is in itself a bestowal of mercy, because the desire, when engendered within, will also get the necessary Karni (spiritual endeavors) performed.

234 (3)-Ours is a living Faith, and is not like other faiths. In all other religions, things are done by way of blind adherence to past beliefs and traditions. And if one engages in a similar activity in this Faith also, one shall achieve nothing though one may continue to adhere to it for a pretty long time. One's task will be accomplished to any appreciable extent only when one performs its practices with some anguish and pangs in one's heart. Without pang and true longing, nothing can be accomplished.

235 (4)-When the Jiva has joined true Parmarth, it behooves him to apply himself with heart and soul to comprehending the Faith fully and to having the refulgent Darshan of the Supreme Being. It is

very essential to examine the behavior of one's mind and to effect its mending and correction. Unless one keeps a watch over one's mind and gets ready to put up with everything, such as disease, bereavement, dishonor, poverty, etc, meant for one's mending and correction, how can one make any headway in Parmarth? One will have to bear with such situations, because, while in affluent circumstances, one remains happy and pleased, as also one's faith in the Lord abides and one also conforms to His behests and Mauj, but it is only when some adverse condition befalls one that it is realized how far one's love for the Holy Feet of the Lord is true, how far one can conform to His Mauj and to what extent one is attached to one's body, mind and wealth.

236 (5)-Nothing can be done unless one's bondages are cut asunder, and when the Lord will start breaking one's attachments, these things (body, mind, etc.) will receive jolts. Hence, a true Parmarthi should himself go on loosening his bondages and attachments; he should always make use of his intelligence, and should remain watchful as to what are those things to which he is deeply attached. He should go on loosening his attachments and bondages, taking the clue from the discourses delivered in Satsang, because, one day everything will have to be left behind, and if he does not himself act prudently, then, Radhasoami Dayal, who is concerned with the good and welfare of his soul, will take his treatment in His own hands, and will loosen his bondages and mend his mind in the manner He deems fit and proper. None will be spared after he has joined this Faith. Therefore, everybody should always go on making efforts and putting up patiently with every kind of adversity that comes his way, considering it to be nothing but the mercy of the Lord. Of course, if he finds it hard to put up with an adverse situation, he may pray in the Holy Feet for the power of endurance, but he should ever remain prepared to comply with Mauj. Whatever the Supreme Being ordains, He first ensures whether or not the Jiva can stand it. Errors and omissions will, of course, occur, but he should then feel repentant and be careful in future, praying at the same time in the Holy Feet for forgiveness. Thus will his purification be effected slowly and gradually, and his task accomplished.

237 (6)-At the time of death, Surat and the mind have to withdraw from the entire body and pass through a particular aperture. Worldly people suffer great pain and agony at that moment. Now, it is to be noticed that the same process has to be gone through in Radhasoami Faith during one's lifetime. If one does not perform this Abhyas with ardor and zeal while one is alive, one will have to undergo the same pain and suffering. Then what difference is there between one and the worldly people? Therefore, it behooves one to make this path clear before one's death, as also make one's mind subtle and fine so that one may enter that portal gladly at the time of death, and hearing Shabd and having Darshan of Swarup, may attain bliss of the highest order.

## **DISCOURSE 31**

### **IN REALITY, THE JIVA HAS NO LONGING FOR PARMARTH**

238 (1)-In reality, the Jiva has no longing for Parmarth (spirituality). Had there been a longing in him, he would have applied himself to practicing Parmarth with great ardor and zeal on coming to know of the secret of the Supreme Being and on finding the true Parmarth. Look how in this world people engaged in acquiring learning and knowledge devote themselves wholeheartedly to the enquiry of something new when they hear about it! How hard people try and how they run the risk of their lives to see new things and to explore polar regions! One does notice such ardor in people for worldly activities, but Parmarthi longing does not arise in them at all. The reason for it is that the mind is completely inclined outward. When a desire for some worldly activity arises, the mind does assist and cooperate, but it offers resistance to Parmarthi longing, and obstructs its path to the extent possible. When one shows such ardor and zeal for witnessing worldly trifles, how much more efforts and

endeavors should one put in to awaken the power of Surat, inasmuch as this power is the most exalted and has its sway over all, and the entire creation owes its origin, maintenance and sustenance to it.

239 (2)-Unless deep yearning and keen longing for Parmarth and for Darshan of the Lord are generated in one's heart, one can never have His Darshan, nor can one perform the practices of Radhasoami Faith correctly. But those blessed with such ardent longing and anguish are rare indeed. As for ourselves, we have no longing for Parmarth at all. To perform only a bit of Abhyas, and to attend Satsang by way of formality or routine is not enough. But Radhasoami Dayal, by His grace and mercy, is accomplishing our task slowly and gradually. Were He not there to keep an eye on us, we could do nothing.

249 3) -Kal Purush is also very powerful and he is continuously devouring all the Jivas. Maya, too, is very strong and powerful. They have created big snares of pleasures and enjoyments for the Jivas, from which none has the power to escape, as is evident from the accounts of past Mahatmas as to how they were stripped of all their attainments in a moment. What power have we to protect ourselves from the enemies so strong and aggressive? Radhasoami Dayal Himself saves His devotees, and He has ordered Kal not to give to the followers of this Faith any material object in excess of what is necessary for a living of an average standard, because if they get more of pelf and power, there is every danger of their also going astray.

241 (4)-The practitioners of bygone days, who relied more on their own efforts and exertions, and who did not adopt the Isht firmly, were badly beguiled by Kal and Maya, because they were like orphans. When we look at these things, it becomes clear how Radhasoami Dayal has been taking care of us, how He has graciously saved us from our arch enemies.

242 (5)-And in future also, it is He again who will save and protect us. It is His Mauj that Satsang be established and Jivas be granted redemption by enabling them to practice Parmarth. Therefore, one should not lose heart and one should perform Abhyas at least twice daily and also read the holy books. He, by His mercy, will Himself accomplish our task and will gradually enable us to make spiritual progress.

## DISCOURSE 32

### **KAL CAN INFLICT PAIN ON ANYONE HE LIKES WITHIN THE THREE LOKS, BUT HE CAN DO NO HARM TO HIM WHO HAS ADOPTED THE SARAN OF RADHASOAMI DAYAL**

243 (1)-No one knows what the hunter Kal, ready to shoot arrows, may do any moment. Nothing can be known of this destructive force. How can then one know anything of the omnipotent Lord who is the Savior?

244 (2) - Kal has his sway within three Loks (regions). He can do anything he pleases within these three Loks and in a moment he can inflict on anybody any amount of pain he likes; he does not want any Jiva to go out of his domain and jurisdiction. But Kal and Maya are afraid of Radhasoami Dayal, and they obey His commands. They can do no harm to him who has adopted the Saran (shelter & protection) of Radhasoami Dayal, nor can they stop him. Like a person having the king's warrant of authority with him cannot be held up on the way by any officers or magistrate though they may be against him. However, this much permission is given to them that they may realize tax on dutiable articles, if any, with the practitioner of Surat Shabd Yoga; and the dutiable articles in his case are worldly desires and attachments. Kal will definitely stop one who proceeds along with such articles, and

his realizing the tax consists in keeping one entangled in the object for which one cherishes a desire. He, who has no dutiable article with him will pass on undeterred. If somebody wants to conceal dutiable articles, then before Kal, he cannot. It is evident that Kal Purush, who is all-powerful within the bounds of the three Loks, can inflict whatever pain he likes on anyone. But over his head is Radhasoami Dayal and His command. He cannot inflict any great pain and suffering on those who have adopted His Saran, nor can he check and entangle them.

### DISCOURSE 33

#### IN PARMARTH ONE SHOULD NOT BECOME DISAPPOINTED, CONSIDERING THAT THE ATTAINMENT OF INTER CONDITIONS AND STAGES IS DIFFICULT.

245 (1)-When one sees a rope dancer giving a display of some strange feat of acrobatics or finds a great mathematician solving some knotty and difficult problem, one is struck with wonder and one thinks that it must be a very tedious job for them to do. Likewise, one is filled with great astonishment when one reads about the inner stages described in the Bani of Sants, as to how such stages are possible of attainment, and if at all that is possible, the task can only be accomplished with great difficulty. Pondering thus, one stops making any headway in Parmarth. This is how it goes with worldly people. And those, who have taken to Parmarth and are performing Abhyas, too, sometimes feel dejected as regards those conditions and stages, thinking that it is rather very difficult to attain them, but if one just thinks over it again, one will find that there is no cause for disappointment, for, in the beginning, everything- be it worldly or Parmarthi - proves a little difficult and painful, but after sufficient practice, the element of pain and drudgery disappears, rather, one enjoys it and derives pleasure from it. Therefore, one should go on performing Abhyas regularly. By continued application one will automatically attain the condition or stage which one used to wonder at previously. The acrobats or balloonists or those engaged in doing tedious activities, also continue with their practice right from the start and, when it reaches perfection, they find no difficulty at all in doing them.

246 (2)-The main idea of this discourse is that every work appears to be strange and peculiar in the beginning, but when the same is done regularly, it becomes easy in course of time. The setting in of frustration and despair is very bad in Parmarth. One should never become disappointed, because he, who becomes disappointed, can accomplish nothing.

247 (3)-He, who has joined Radhasoami Faith and has also, to some extent, understood its secrets, should go on performing Abhyas regularly. He should never feel disappointed. In one, two, three, or at the most in four lives his task will surely be accomplished, and all the stages of a Parmarthi as given in Bani will automatically follow, one after another.

248 (4)-It behooves a Parmarthi to practice certain abstinences which are very essential, because unless they are observed there can be no progress in Parmarth.

249 (5)-In the first place, he should be very careful about what his food and drink are. He should not use rich foods alike Ghee, dry fruits, etc. because they strengthen the body too much, and when the body gets filled with energy, the mind will surely become unsteady and one will naturally feel inclined to do new things. The waves of thoughts and vagaries arising in the mind will be so strong that one will not be able to still them and sit for Abhyas. Besides this, a Parmarthi should take two or



three morsels of food less than what his appetite demands. He should take ordinary and light fare, such as pulse, bread, rice, one or two vegetables. A practitioner should not unhesitatingly accept the food offered by each and everybody because the mind and body of those ascetics who accept food from all quarters grow very unsteady and robust. 250 (6)-Secondly, one should also exercise restraint in respect of association. A Parmarthi should not associate with worldly people, men of power and position, rich people, or those who hanker after worldly name and fame or who indulge in other worldly activities with utter abandon. If a householder has to associate with them on account of his vocation or social considerations, then, he should do so only to the extent necessary, never to join them in their other activities.

251 (7)-Thirdly, the thoughts and inclinations of a practitioner should also be proper. There should be no other desire left in him than to attain pure and unalloyed Parmarth. Worldly desires, such as those for material prosperity and name and fame etc., should be totally done away with. Only that much of desires should be allowed to arise as is absolutely necessary for a living of an average standard. Desires in excess of this will be detrimental to Parmarthi progress.

252 (8)--Those who are all right in their first two abstinences, viz., food and association, will also be all right or correct in their thoughts and inclinations and way of living, but if these two abstinences are not correctly observed, the thoughts and inclinations will also not be correct. These abstinences are very necessary in Parmarth. Besides these, there are other fine or subtle abstinences also which have got to be observed, but these three kinds of restraints referred to above, are very essential to start with. Great attention should be paid to them in the beginning. He, who pays no heed to the observance of these abstinences, will achieve nothing in Abhyas and remain blank, though the Lord will not leave him that way, and he will have to undergo pain and punishment. One should go on removing worldly desires and attachments gradually, and then Parmarthi desires will also have to be reduced, that is, one's condition will become such that one will not be attached to any Parmarthi activity in particular.

253 (9)-One who observes these restraints will find one's Parmarthi way smooth and easy, otherwise, one will have to suffer hardships. One should become totally indifferent towards all desires, and should not feel pain or pleasure in what may come to pass by Mauj. In other words, one's mind should become like a curried cane, which one may bend any way one likes, but such a stage will come about only when the plane of Surat changes.

## **PART 2**

### **TENETS OF THE FAITH AND THEIR ELUCIDATION**

#### **DISCOURSE 34**

##### **AN IDEA OF THE IMMENSE POWER OF SPIRIT-FORCE; AND ANSWERS TO THE QUESTIONS OF A CERTAIN SATSANGI.**

254 (1) -Spirit-force is very powerful. Though the Surat-essence, entangled in the body since its descent below, is in imprisonment, yet, its activity is so astonishing that it leaves one dumbfounded. All manifestations of सिद्धि शक्ति Siddhi Shakti (supernatural powers) are due to this spirit-force. Siddhi Shaktis are of many kinds :

- (1) 'Anima' or the power to become minute or small, such as to assume the form of a fly or a mosquito.



- (2) 'Mahima' or the power to grow and become large, such as to become an elephant or a demon.
- (3) 'Laghima' or the capacity to become light.
- (4) 'Garima' or the capacity to become heavy.
- (5) 'Prapti' or the ability to reach out for everything.
- (6) 'Prakamya' or the power to create, maintain and destroy all,
- (7) 'Shiva' or the power to have command over all.
- (8) 'Vashikaran' or the power of controlling the actions, feelings and desires of other persons.

255 (2)-When one realizes that Chaitanya (spirituality) which is like an atom or a particle, has in it so great a power that it is capable of transforming itself from a rye to a mountain and vice versa, one can form some idea of the power and omnipotence of that endless ocean of spirituality, and then one becomes convinced that whatever happens, happens by Mauj. One then conforms to Mauj under all circumstances as also realizes the omnipresence of the Lord. By attending Satsang and performing Abhyas regularly, one can have a perception of the immense power and omnipotence of the Lord.

256 (3)- In the beginning, when withdrawal of the spiritual current takes place during Abhyas, one feels as if one is losing one's very life, but when the current of higher spirituality comes from above, one gets bliss and pleasure and Shabd begins to reverberate. At that time, the music of joy and thanksgiving begins to resound within one, as it were.

Music of thanksgiving is ringing. I am filled with joy. Vairagya (dry renunciation) has fled away. With unalloyed love and devotion, Surat plays Holi with Guru.

(Sar Bachan Poetry 2, pp. 135-136, cs. 5-6)

257 (4)-Question - What is Shabd ?

Answer -The Dhun (sound) reverberating in the current of spirituality is called Shabd. But there is difference between Shabd and Shabd. There is the Shabd of a harlot. Then there is the Shabd of Sadhs and Mahatmas. There is a vast difference between the effects they produce. Similarly, there are Shabds of Kal and Dayal. Their secrets are given out at the time of initiation, as also an account of all the obstacles to be met on the way. Internally, the test thereof is:

The Shabd that draws you upward, know that that Shabd comes from the high. While the sound that gives rise to desires in you is the sound of Kal- which beguiles Jivas.

(English Prem Bani, p. 285, cs. 86-81)

There are Shabds and Shabds. So Guru cautions you to be on your guard.

(S. B. Poetry 1, p. 276, c. 6)

258 (5)-In Patanjali Shastra, ten kinds of Shabd have been mentioned, but it has not been clarified as to which Shabd is of Kal and which one of Dayal. Vedas and Shastras speak of प्रवृत्ति Pravritti and निवृत्ति Nivritti. but they mainly deal with Pravritti or the management and preservation of this world, and very little has been said about Nivritti (emancipation or liberation from existence). For instance, in the Vedas, there are eighty thousand Shlokas (stanzas) on Karma-kand, i.e., Pravritti, sixteen thousand

on Upasna (worship and devotion) and only four thousand on Nivrutti or Gyan, but Sant Mat deals with Nivrutti exclusively.

259 (6)-In Gita, Krishna Maharaj told Arjun to dissociate himself from and attain a stage beyond the jurisdiction of the Vedas which are not devoid of three Gunas, and to adopt his Saran alone giving up all Karma and Dharma (rituals and observances), as only then the task will be accomplished. So long as a man is engrossed in rituals and Upasana (worship) or Varnashram (caste and order), he is the slave of the Vedas, that is, he must obey the Vedic injunctions. When he reaches beyond Maya and the three Gunas, his feet are on the head of the Vedas. In other words, he becomes the master of the creator of the Vedas and his orders overrule those of the Vedas.

The Vedas are associated with three Gunas. O Arjun! get out of their bounds.

In other words, dissociate yourself, O Arjun, from the Vedas which are not devoid of three Gunas, and repair to the region where there is no trace of the Gunas.

So long as a man is engrossed in rituals of Varnashram, he is the slave of the Vedas, that is, he must obey the Vedic injunctions. When he reaches beyond Maya and three Gunas his feet are on the head of the Vedas. In other words, he who is proud of observing the rites and rituals of Varnashram is the slave of the Vedas, and he who is immune from these rites and observances, has his feet on the head of the Vedas.

All-pervading Brahm having the epithet of Sachchidanand <sup>[21]</sup> is both with and without Gunas (attributes). I say that Nam is superior to them both.

Superior to Brahm and Ram is Nam which blesses even gods who bless men.

Ram redeemed only one, the wife of a sage <sup>[22]</sup>. Nam has reformed innumerable sinners.

How can I describe the eminence of Nam? Even Ram could not do full justice to Its glory

Even greater than Ram is Ram's devotee. Such a belief do I hold, O' Lord !

The Nameless and Impersonal Supreme Being is not superior to Guru.

(S. B. Poetry 1, p. 410, c. 7)

No matter if it takes me crore of lives, I shall either marry Shiva or remain a maiden.

I will make endeavors for a crore of lives, and shall either wed Shabd or remain unwed forever. This is a line from the Ramayan. This is how Parvati expressed her desire to marry Shiva. So 'here, to meet the Shabd Guru, a devotee takes a vow likewise.

260 (7) -In short, people go on adhering blindly to what they have only heard or been told of the teachings of the Vedas and the Shastras, but how will the educated and the learned approve of the books meant for children? Great Pandits and Gyanis came to Sants, but all went convinced and satisfied. I am only a slave of Sants. Recently, all the great Pandits (learned men) of the town gathered at my place on the occasion of my son's marriage. I asked them what परमाणु Parmanu (an atom) is. They replied that परमाणु Parmanu (atom) is invisible and cannot be seen by these senses. I told them it was only a hearsay - a parrot's prattle. How can it be accepted or prove it with arguments? If परमाणु Parmanu (atom) is invisible, then what you say sitting at the plane of Antah-karan, is also not reliable. I am not speaking on any authority neither the Vedas and Shastras, nor Puran, Quran and Bible, nor Kabir Saheb, Shams Tabrez, nor even Radhasoami. Let me give you a self-evident proof about our Faith. You just listen. I explain on the basis of what can be seen with physical eyes.

261 (8)-Two things exist here चैतन्य Jad and चैतन्य Chaitanya (matter and spirit). As far as जड़ता Jadta or Maya (matter) extends, there is transmigration, because Maya does not stay in one form. Nirmal Chaitanya Desh (the purely spiritual region) is imperishable and everlasting, because Chaitanya always stays unaltered. All energies have currents associated with them, as also their respective reservoirs and sounds. Catch hold of the Dhun (sound) of the current issuing forth from the ocean of spirituality, and proceed on the path which one traverses during dream and at the time of death. There are three main factors here -- body, mind and Surat. All the three have their corresponding spheres in the macrocosm, viz., Pind, Brahmand and Dayal Desh. Each of them has six sub divisions, the sub divisions of one being the reflections of the sub-divisions of the other sphere above it. As the body has outlets or openings externally, so also, there are openings within. The dictum 'Pindeshu Brahmande' means that whatever exists in the creation outside, is present within the body of every human being on a small scale. For example, rays are coming from the sun. If one can become as subtle as the rays, one can reach the sun by catching hold of the ray. Similarly, one can reach the ocean of spirituality by catching hold of the Dhun (sound) of the current issuing forth from that ocean. Now, this account is to be found neither in the Shastras, nor in Quran nor in Bible. It is a self-evident proof based on natural phenomena and not on anything else. Hearing this, all those Pandits were silenced.

262 (9)—Question - How to catch hold of that current?

Answer- Perform Abhyas (meditation), and you will contact the current. As you see here with your physical eyes, so also if you open your inner eyes you will know of the conditions prevailing within. But that eye will be opened after much yearning and frustration. In other words, the eye will open up by and by and the progress will be slow and gradual. A child continues to grow up with each day, but the process of growth and development is so slow that he cannot perceive it. It is only when he attains puberty that he realizes he is no longer a child. This is what happens to the Jiva when his inner eye opens up fully, and this is what is called opening of the eye through yearning and frustration.

263 (10)-Question-The growth of a child is helped by massaging his body with oil.

Answer-Here also much oil is applied, the body is rubbed a lot with उबटन Ubtan<sup>[23]</sup>, and the milk of छठी Chhathi<sup>[24]</sup> is taken out, that is, egotism, the crushing of which is a very difficult task, is annihilated. In short, a lot of cleansing is carried out. People in general are under the impression that Satsangis here are quite happily and comfortably attending Satsang and enjoying Kachauris. But if you ask everyone in private, then you will know what the truth is, and how their very life is made to ooze out each day. In brief, all those sitting here are given a thorough massage, that is, they are subjected to a lot of Gadhat; and this is the proof of this Faith being true and sublime. Where no such thing takes place, and one is only accorded hospitality, that religion is not true. How abnormal one becomes as a result of a slight rising up of gas in one's system. If one's Surat were to be elevated without purification or गढ़त Gadhat (mending and correction), then what havoc is there which one would not create. Now, what can these learner men understand about these matters? Having acquired only a little of materialistic knowledge and learning, they make much show of it. But Sadhs and Mahatmas who are endowed with awakened intuition and within whom exists an ocean of Gyan (knowledge), tend to become more and more poised and serene. Worldly learning and intellect has no value to them.

This is a matter of actual practicing and not one of intellectual speculation. Give up intellectual wrangling, engage in spiritual activities, then you will be able to get at some reality.

(S. B. Poetry 2, p. 71, c. 148)

## DISCOURSE 35

### Y O G A

264 (1)-There can be no Gyan (knowledge) without Yoga (union). Spirit-force predominates over all; there is no power superior to it.

265 (2)-Similar praise has been sung of Yoga in Shastras also. But, people do not practice Yoga, they only read books and pose themselves as Gyanis. Yoga means union of one thing with another. In the outside world also, no knowledge of a thing, as to what it is and what its effect is, can be had unless there is a union with it. When the current of spirituality comes in contact with a thing through the sense organs, then only the knowledge of it is had, as also some of its properties like sweet smell, taste and flavor etc., become apparent. Similarly, the knowledge of the Supreme Being will be had only when one's current of spirituality contacts His spirit-force which has brought about this creation and which is sustaining everything and is the prime mover within everybody. As outside, one comes to know of the attributes of a thing after touching it, so also, the secrets of the creation are known by contacting the spirit-force of the Supreme Being internally. This is what constitutes true knowledge. And the knowledge which people give out about the Supreme Being as to how He evolved the creation etc. is all idle talk, because they have absolutely no knowledge of the higher spiritual current. What they say is only the result of their Antah-karan coming in contact with Mayak objects. As such, their Gyan (knowledge) is Mayak (pertaining to Maya) and जड़ Jad (inert). Gyan also carries the sense of wielding power over the object whose knowledge one acquires. For example, when people came to know of electricity, they also became able to exercise control over it. So also, when one acquires knowledge of the spirit-force of the Lord, one will become capable of wielding power over His creation as well.

266 (3)- Of all the powers existing in the creation, the greatest is that of the spirit, because, by inquiring into the laws that govern other powers, it exercises authority over them, and brings them to its use and derives benefit from them. It is not so with other powers. This establishes the supremacy of spirit over all other powers. If somebody says that there can be some greater power which can exercise control over Surat after making inquiry into the laws that govern it, though we may not be aware of that power, then he is wrong, because if that power, too, has the capability of exercising control after making inquiry, it cannot be said to be a power superior to Surat or spirit, because this very attribute is present in Surat already. It comes out to be a difference in degree only, just as this attribute is more pronounced in the reservoir of Surat than in the current. Besides, Chaitanya has Gyan or the capacity to inquire and know. If there be any other power superior to Chaitanya, it can be known only through Gyan, and hence, that power must be inferior to Gyan. This proves that there is no power superior to Chaitanya, and if we cannot have any knowledge of that hypothetical power, then, for all of us, the power of Surat stays supreme. In other words, our knowledge can extend only up to the power of the spirit, there being no other power superior to that of the spirit.

267 (4)-When it is the Mauj of Radhasoami Dayal to promulgate this Faith openly, the plane of location of all the Jivas will be changed. They will come to the plane of Prem (love) on receiving initiation itself. They will also be shown some glimpses of the internal spectacles. Then will one clearly understand the sublimity of this Faith and be able to realize how much grace and mercy Radhasoami Dayal is showering on His children. When one is able to so realize and perceive mercy, one will also become convinced about the omnipresence and omnipotence of Radhasoami Dayal and love will dawn on one. One will then wholeheartedly devote oneself to Bhakti (devotion), and it is then that one will clearly realize that some current is coming down incognito from above and all processes and activities are going on with its help alone, otherwise, one could do nothing. One will then consider oneself very low and degraded, feeble and powerless. All other religions have no inkling of the

activities of the current coming from above, but, on the other hand, they keep on asserting their ego with the result that no love is generated. The activities which generate love and do not boost up ego, constitute Guru Mat and those which lead to ego and do not awaken love, constitute Mana Mat.

## DISCOURSE 36

### PREDOMINANCE OF SURAT IN THE BODY. AN INCARNATION CAN TAKE OTHER JIVAS TO THE REGION UP TO WHICH HIS INNER DOORS ARE OPEN.

268 (1)-Three factors are clearly perceptible in this body. The first is Maya which is inert and motionless, second is the mind which gives rise to thoughts and reveries, and the third is Surat Chaitanya. Now, think of the power of Surat. In whichever body it takes its location, all other powers and forces assemble and work for the formation and preservation of that body. It is solely due to the presence of the current of Surat in the body that all beauty and comeliness are reflected on the face and limbs, which are like indices. When that current withdraws, all the beauty vanishes in a few hours, rather, the face turns dreadful.

269 (2)-Certain ganglia, called centres, can be clearly seen in this body, such as the centre at the rectum, the centre at the reproductive organ, that at the navel which regulates preservation, those at the heart and the throat, and the sixth Chakra. Above these, there are grey matter and white matter in the brain. Sants say that these two kinds of matter also have gradations and Surat, taking its seat at the sixth Chakra in between the two eyes, carries on the functions of this body and of the world. When Surat withdraws a little during the state of dream, all pain and suffering of the body and the world are forgotten. Even if somebody has died in the family, the pangs of bereavement are not felt during that time. Though in that state, also, pain and pleasure do exist, one there possesses greater power than here to create any state or condition one likes by means of one's imagination. When Surat recedes further to the state of deep slumber, one experiences even greater comfort. If in a particle of Surat so great a pleasure and relish exists, as in the case of the tongue, that people become entangled in that itself, then how much more bliss and ecstasy there must be at the seat of Surat and in its reservoir whence all the Surats have come down.

270 (3)-Now, it behooves each and every Jiva that on seeing the transitory nature of things in this creation, he should ponder whether or not there exists some region which is stable and on reaching where one may attain everlasting bliss and pleasure. In this world, pain and pleasure are caused by change in external form and condition of things. One feels pain or pleasure when the object to which the current of one's Surat or attention is more frequently and freely directed, undergoes a change. But this sort of change will continue to take place up to the limit of the region where there is admixture with Maya. Therefore, it is incumbent on one and all to make efforts and endeavors obtain true bliss and happiness on reaching the region of pure spirituality, where there are no mutations or changes.

271 (4)-On close examination it will be seen that two kinds of forces are at work in this creation. In the sun, for example, two forces are manifest; one is that by which its heat and light spread out and reach this earth through its rays; the other is that by which it attracts the earth and all other planets towards itself, due to which they all are revolving round it. Similarly, there are two currents coming within our body -- one is diffusing outside through the nine apertures, and the other is withdrawing and attracting inward. By means of this latter current which is exercising an attractive pull, we can reach the reservoir from where it is issuing forth. This current is also accompanied by a Dhun (sound) called An-had and आवाज़ेअस्मानी Awaz-e-Asmani (a voice from heaven). In Sant Mat, the mode and secret as to how one can proceed by catching hold of the Dhun is given out.

272 (5)- The Name of the Supreme Being is RADHASOAMI. This is not an assumed or acquired name or a name given by anyone. The Supreme Being has Himself revealed IT in these times.

273 (6)-Names are of two kinds. One is Varnatmak, which is an assumed or acquired name of any object, having no connection with the object, such as Roti (bread). The other is Dhwanyatmak in which there exists a natural and innate connection between the Nam (Name) and Nami (whose name it is), like the sound which emanates from a bell and is represented by 'Ding Dong'. It is thus that Sants have disclosed the Name RADHASOAMI on listening to IT internally. RADHA signifies the current which effects reversal, and SOAMI the reservoir. Everywhere, creation is evolved by means of current and reservoir. For instance, the sun is the reservoir and its rays are the currents which bring about creation here. In this way, everything, be it big or small, has its current and reservoir.

274 (7) - Surat has a natural affinity for sound, or instance, if some good music is being played somewhere, everyone stops to listen to it. Although all religions have attached importance to Shabd (Sound), its complete secrets and an easy mode of listening to it are explained in Radhasoami Faith alone. If abhyas (meditation) is performed after understanding the secrets, access to the Abode of the Lord will be attained and His Darshan will be had one day. It behooves all to cherish this desire.

275 (8)-In the human form, the seat of Surat is at the sixth Chakra. From there, the current descends to the plane of the mind, and carries on various activities in this world through the sense organs. Under this condition the current emanates from the seat of the mind, and all the higher doors or apertures remain closed. He, whose all inner doors or apertures are open and the current comes down within him straight from Dayal Desh, is called Sant-incarnate; likewise, if in one the current descends direct from Brahmand, one is called incarnation of Brahm.

276 (9)-The wave arising in the sea, flows miles into land without effecting any change in the sea. The wave is in no way separate from the sea, and it possesses the same properties as the sea. So also, Sants are the incarnations of the Supreme Being. To have Darshan of Sants is to have Darshan of the Supreme Being Himself. An incarnation can help the Jivas secure access to the region up to which his own inner doors are open.

## DISCOURSE 37

### THE NEED FOR PRACTISING PARMARTH, AND SCIENTIFIC PROOF THAT SANT MAT IS TRUE AND NATURAL

277 (1)-Every Jiva in this world toils for seeking pleasure and avoiding pain. Now, if it be proved that the soul is immortal and that it will continue to exist in some form or condition ever after leaving the body, how incumbent and propel it is to make endeavors and see to it that, after death, it abides in happiness and bliss. This body can continue for one hundred years at the most but where the spirit will go after that and what will happen to it, are the things that must be inquired into, and this is what constitutes Parmarth -- परम Param meaning the highest अर्थ Arth, meaning the aim or object.

278 (2)-Now, there are two ways of proving the immortality of the soul; one is practical and the other theoretical. The practical proof can be obtained by observing the events of daily occurrence in the world. People have often described here in this city, as well as at other places, the events of their past lives and the same have been verified. This shows that if the spirit has been in existence before, it will abide in some form in future also. The theoretical proof of the soul's being immortal is that, of each substance, like air, water, earth, etc., there appears to be a separate reservoir. As such, there must also be a reservoir of the energy or power that brought about the creation.

279 (3)-These days, people in western countries are given to making inquiry into psychical phenomena, and many societies have been established for that purpose. The conclusions they have

arrived at as a result of their investigations are exactly in accord with modern science, and they can in no way be wrong. These societies consist of members who are eminent scientists. One of them is a professor who has furnished a proof that spirit is eternal and imperishable. He is possessed of such power that any musical instrument, which he may choose to touch with his finger, begins to play of its own accord, and through trance, he can know of the events taking place at far off places.

280 (4)-Now, that it is thus proved that our soul is immortal, then how incumbent does it become on us that we should find out whether or not there is a region, where we can find bliss and bliss alone, and where there is no pain, suffering or affliction of any kind.

281 (5)-If the human system be examined closely, it becomes evident that there are three constituent parts in it. First is the body, which itself makes no चेष्टा Cheshta (motion). Second is the mind which gives rise to thoughts and reveries. Third is the Surat, which supplies energy to all. The mind is also a kind of instrument. Now, let us ascertain Surat's location in the body. If we examine the body from the soles of the feet to the crown of the head, it will be observed that there is no power of any high order present in hands and feet, because even if they are amputated one can still survive. In the trunk of the body the nervous centres begin, and as we go up towards the brain, they go on becoming very fine and subtle and of an increasingly higher order.

In the brain there is grey and white matter. Now, this body is a replica, on a small scale, of the entire creation, that is, the Supreme Being has made man after His own image. When the reflection of the sun falls on water or on some shining surface, the image of the sun comprising all its features is formed, so also, all centres of the entire creation are present in the human body. The Chakras formed in the trunk of the body are the replica of the creation of Pind, and they are linked with the outer spheres. The grey matter in the brain represents and is linked with the creation of Brahmand. The white matter of the brain is connected to purely spiritual region. If anyone awakens the powers of the grey matter by means of Abhyas, he can gain access to Brahmand. If, later, he awakens the powers of the white matter, his link can be established with the purely spiritual regions. The awakening of the powers is nothing but holding communion of the spirit current with higher regions at will. He who awakens the spiritual power, can gain control and authority over all and can do whatever he likes. For example, one who gains control over electricity can get from it any work which is possible and which one likes. So also, he who has awakened spiritual power, can create innumerable regions and spheres. That is why it has been said about Yogis that if they want, they can create some Lok and live there.

282 (6)-When the existence of the reservoir of spirit has been proved, and the link thereto is already present within, it is possible to obtain everlasting bliss by taking the current of spirit back to its reservoir. How great a pleasure each and every aspect of spirit, which is an emanation from that reservoir, affords that people are getting lost therein! This leaves no doubt that the said reservoir of spirituality is one of bliss. All the pleasure or bliss lies in the current of the spirit, because, when the spirit becomes detached from the body to some extent, as when chloroform is administered or one is fast asleep, the body becomes immune to all pain and pleasure.

283 (7)-The name of the Supreme Being is RADHASOAMI. SOAMI is the reservoir and RADHA is the current, which is directed towards the reservoir. In this creation it is observed that there is no functioning if there are no reservoir and current. For example, the flame of a lamp is the reservoir of light, and the rays emitted by it are the currents. If these two things are not there, there can be no light. This is how the pleasure and ordainment of the Lord is at work in this creation. RADHASOAMI Nam explains in one word how the Supreme Being acts by means of focus and current.

284 (8)-From the above elucidation it should be very clear that there can be no other Name of the Lord, more exalted and sublime. The names "Ram" and "Krishna" do not denote any such function. It is enough if an Abhyasi engenders faith by understanding this much significance or connotation of this

Name in the beginning. Later, as he makes headway in his practices, he will hear the Dhun (sound) of this Name within him. Sants have described that Dhun as RADHASOAMI Nam. As such, this Name is true and real. The sound of bell is not expressed by any word other than 'Ding Dong', and that of a whistle by the sibilant letter 'S' Just as the Dhun accompanying the sun's rays is the true and real name of the sun, so also, the real name of the Supreme Being is RADHASOAMI.

## DISCOURSE 38

### TO CURB AND CHANGE THE TENDENCY WHICH LEADS TO A DIFFUSION AND EXPANSION OF SURAT OUTSIDE, AND THEN TO ELEVATE IT TOWARDS ITS OWN REGION, CONSTITUTE THE AIM AND OBJECT OF THE RADHASOAMI FAITH

285 (1)-When the process of creation started in that portion of Anami Purush which was nearest to the refulgent portion and was covered with a very fine layer, three stages analogous to those of ice, water and steam came into being in that portion. The spirituality of the mist below it was always under an attractive pull upward, because it is the inherent tendency of Surat to soar upward within. But, because Maya has a downward inclination whereas Surat remains under the influence of upward attractive pull, Maya rose along with Surat up to a certain stage where it could reach, after which, again it was shed off and hurled down, forming bodies for the creation at lower levels.

286 (2)-But, in this third grand division where there is the predominance of the force and sway of Maya, Surat does cooperate with Maya for sometime towards the formation and growth of the body but owing to its inherent tendency, it again soars upward, and this is the cause of death. And since the subtle cover of Maya accompanies Surat to some distance and hurls Surat down towards its own domain, the cycle of birth and death goes on in this way. In other words, Surat does want to get attracted towards its own sphere, but Maya pulls it downward to its own domain. This state of affairs will persist as far as the creation of gross Maya extends, but in the creation of subtle Maya, the relation of Surat with Maya will become so nominal that it will no more be hurled downward along with Maya. Therefore, it is necessary that, casting off gross Maya, one should, by means of Abhyas, repair to such a region that Maya can no more hurl down Surat from there. It will then become very easy for Surat to effect its ascension from there towards its source or reservoir. But so long as access to Trikuti has not been gained, Maya will continue to dominate over Surat. Therefore, it behooves one to cut asunder gradually all the bondages formed as a result of the admixture of Surat and Maya, and thus effect one's purification. When complete purification has been effected, one will become fit for making ascension. The more the time it takes to break these ties, the more will be the delay in effecting the ascension of Surat. Therefore, by checking the tendency which leads to diffusion and expansion of Surat outside and by changing the course of that tendency, one should raise one's Surat in the direction of its true region. This is the very aim and object of Radhasoami Faith.



## DISCOURSE 39

### ABHYAS CONSISTS IN AWAKENING THE POWER OF SOME CENTRE OR POINT

287 (1)-Shabd is the current of spirituality; it is highly pure and of the form of bliss. Look at a healthy person. How handsome and happy he looks! In a state of perfect health, the current of spirituality passes, in full measure, to each and every part of the body. It is on that account that all beauty and hilarity are there. Then, how great bliss and purity it is possible to acquire on contacting the current of Shabd! One should wash the mind clean by rubbing it in that very current of Shabd. But the Shabd should be true and real, because there are different kinds of Shabds.

288 (2)-What, after all, does the performing of Abhyas mean? It means awakening the powers of some centre or point. The Chakras in the body are the nervous centers. Below them are the sense-organs where Surat has not even formed a centre but has only taken halt. Great pleasure and intoxication are derived even on awakening the powers of these sense organs, so much so, that people become absorbed in them. Still greater pleasure is derived on awakening the various centres in the body. How much more bliss and intoxication it is then possible to get by awakening the brain centres where nervous matter is more abundant as compared to the lower centres in the body. And this Abhyas is enjoined in Radhasoami Faith. When the current of electricity is made to pass through a piece of iron, the latter turns into a powerful magnet, called electro-magnet. Similarly, if the electricity of Shabd, which is much more powerful than gross electricity, is brought to the brain, how highly illuminated and powerful can the latter become and what a high order of pleasure of senses like seeing, hearing, etc., can also be obtained!

## DISCOURSE 40

### RADHASOAMI FAITH FURNISHES A CLEAR PROOF AS INTELLIGIBLE TO REASON. PERFECT HAPPINESS WILL BE ATTAINED ON REACHING THE RESERVOIR OF SPIRITUALITY

289 (1)-In other religions, such proof is neither furnished nor the activities enjoined in them prove of any help to the extent they should, at the time of distress, and that is why no love and faith is engendered in the Holy Feet of the Supreme Being. One should know that there are three main factors working in the human system. First is Maya, which is by itself motionless Second is the mind which gives rise to thoughts and reveries. The third is Surat which supplies energy to all. Each of these three has its own reservoir. The reservoir of Surat is the reservoir of spirituality and the abode of the Supreme Being.

290 (2)-There are three divisions of everything, viz, the north pole, the south pole and the intermediate region, and each division has further subdivisions in it. The six Chakras of Pind are only the reflections, their original forms being in Brahmand. Likewise, there are six sub-divisions in the sphere of Surat also, whose reflections are the six centres of Brahmand. This secret is not to be found in any religion. None has mentioned the final region and the means of journey for proceeding there. It is only in Ved Mat that Pran has been referred to as the means of traversing the path but to ascend along Pran is so difficult that no one at present can perform that practice, and assuming that one does proceed along Pran, one can, at the most, reach the region of Brahm, but there, also, one cannot get true salvation, because that region, too, is subject to dissolution at the time of Pralaya.

291 (3) -The preceptors of other religions, like Christ, succeeded in crossing Shiv-Netra (Shiva's eye), which is the point where three currents meet, and which is known as the Cross. Christ was resurrected. The spinal cord is the stake; and Ingla, Pingla and the Sukhmana constitute the Trishul. In these times, nobody practices even this much of Abhyas.

292 (4)-In Radhasoami Faith, the destination is the purely spiritual region and the means of journey is Shabd, there being no better means for this purpose than Shabd. Where melodious music is played, everybody stops to listen to it; nay, even animals become absorbed in it. Obviously, then, there can be no religion superior to Radhasoami Faith and Surat-Shabd Yoga.

## DISCOURSE 41

### MEANING OF CHAURASI (EIGHTY-FOUR)

293-A new discovery has recently been published in the 'Pioneer', which goes to prove that what Sants have said regarding Chaurasi (eighty four) is correct. Formerly, people were of the opinion that elements were transmutable, but afterwards it was thought that this was not so. Now, recently, a certain person has drawn a chart showing thirteen vertical lines and eight horizontal ones. The eight horizontal lines make seven compartments and thirteen vertical lines make twelve compartments. Thus  $12 \times 7$  comes to 84 squares. Then, assuming the experimental method to be wrong, he assigned weights to the elements theoretically and placed one element in each square, and after that, it could be seen that the elements were transmutable, thus proving the previous hypothesis to be correct. All the squares have not been filled in yet, but there is every possibility that they will be completed in due course and it will be proved that Maya originated at one place, viz., Trikuti, and there is, in reality, only one Tattwa or original condition of matter, as given out by Sants. Above Trikuti, there are three very subtle currents of the three Gunas, and then they intermingled, they gave rise to nine. Similarly, there are five Tattwas. By the action of the three Gunas and Jyoti and Niranjana on the five Tattwas separately, twenty five Prakritis were created. When three Gunas combined with them, it became seventy five, and when nine was added, it became eighty four. This is how comes the number 84. These eighty four subtle currents are present within. They cannot be eighty three or eighty five. They are not eighty four lakhs, but eighty four लक्ष laksh or subtle currents.

## DISCOURSE 42

### THOSE, WHO PERFORM THE PRACTICES OF PRANAYAM OR MUDRA, DO NOT KNOW WHAT THEIR GOAL OR DESTINATION IS.

294 (1)-A little purification of the mind is possible through the practices of Pranayam and Mudra etc., but those who perform these practices do not know what their goal is, and where it can be attained. They are like a person who is riding a horse, and whipping it all along, knowing not where it may take him to. First of all, one should ascertain where the imperishable and everlasting region is and how to attain it. Then should one start with Abhyas.

295 (2)-Three forces appear to be at work here. The first is of the Indriyas (senses), the second of mind, and the third of Surat. As such, they must be having their respective reservoirs, because

everything has its source or reservoir. In this way, there came to be three grand divisions of the creation, viz., Pind, Brahmand and Nirmal Chaitanya Desh. Nirinal Chaitanya Desh (the purely spiritual region) is imperishable and everlasting, and on reaching it, the Jiva will also become imperishable and immortal, that is, he will escape the cycle of birth and death.

296 (3)-The name of the Supreme Being is RADHASOAMI, and it is not a name given by anyone. The Dhun (sound) of this Name is resounding within, and the practitioner can hear it. The meaning or significance of the Name RADHASOAMI is that 'Soami' is the name of the Supreme Being and 'Radha' is the current which has emanated from Him and which evolved the entire creation. It is possible to reach Soami by catching hold of the Shabd which has all along been accompanying that current. Therefore, there can be no other method than Surat Shabd Abhyas to reach the imperishable and immortal region. He, who performs this Abhyas, will, first cross the six Chakras and conquer the region of death, and then, after making a sojourn in Brahmand, he will reach the abode of Sat Purush Radhasoami.

297 (4)-But from this, it should not be inferred that all these stages will be attained instantly. It all depends on the individual Adhikar, Prem and ardor of each Jiva. Somebody may take one life, another two lives and some three lives or at the most four lives to attain them, as is stated below :

Devote one life to devotion to Guru; attain Nam (i.e., Trikuti) in the second life; reach Mufti Pad (i.e., Sunn) in the third life; attain Nij Dham. the final abode, in the fourth life.

(S B. Poetry 1, p. 230, c. 68)

298 (5)-If one's Prem (love) is very deep, one will attain Nam in one life, that is, the task of two lives will be accomplished in one life only. If Prem is extraordinarily deep and strong, then each of the four lives will take the span of a year or two.

### PART 3

#### IN PRAISE OF SAT GURU AND SATSANG

#### DISCOURSE 43

#### INCARNATION OF RADHASOAMI DAYAL

299 (1)-When special grace and mercy was to be showered on the Jivas, Radhasoami Dayal incarnated Himself and assumed the human form. That time was auspicious and an occasion for great rejoicing.

300 (2)-Ram and Krishna, the incarnations of Brahm, were accepted and worshipped by people at large, because of their kingly power and authority. Radhasoami Dayal chose to keep Himself hidden. He did not make His manifestation public. When the functioning of Surat (spirit) is hidden, why should not the activities of the Lord be also hidden? The path shown by Ram and Krishna was mainly one of Pravritti, i.e., of ethical code for the management of worldly affairs. Sant Mat or the religion promulgated by Sants is exclusively of Nivritti, i.e., salvation of the Jivas.

3'11 (3)-When Radhasoami Dayal made His advent, He showered the gift of spirituality on Jivas. Those who are the recipients of special grace, go on enhancing the store of that spirituality by performing devotion. How can the good fortune of those be praised, who lived in the blessed company of Radhasoami Dayal and had His Darshan? Recollecting those blessed moments, they should

perform Dhyan of His Swarup (Form) and Sumiran of His Name and cogitate over His discourses and think of His acts of grace. This will be more beneficial than Bhajan.

302 (4) -The majority of the followers of Ram and Krishna do not have true and sincere feelings of devotion. On the other hand, when Radhasoami Dayal incarnates in some future time in a ruling family as a sovereign, the entire humanity will spontaneously come to develop sincere faith in Him.

Sat Purush assumed human form. As Sant, He became sovereign of the world. He categorically ordered that none shall be redeemed without Bhakti (devotion). None can swim across without devotion to Guru. None can go beyond without Guru Gyan.

(S. B. Poetry 2, p. 66, cs. 86-88)

303 (5)-The incarnations of Brahm came in a certain Yuga (Age) and then there was a gap; they came again in the next Yuga (Age). But Radhasoami Dayal, ever since He sent Param Sant Kabir Saheb to this region, has been continuously sending Sants and Sadhs, His own Sons and Courtiers, and He Himself also incarnated. Just as Krishna was the full incarnation of Brahm, similarly Soamiji Maharaj was the full and perfect Incarnation of Radhasoami Dayal. And the unbroken line of succeeding Sant Sat Gurus continues. Even at the time of His departure, He was graciously pleased to declare that no one should think that He was going away, nay, He would be with everybody and the flow of grace and mercy would continue, rather, in a greater measure. People celebrate Ram Naumi (the birthday of Ram), etc., with festivities as the day of Brahm's incarnation. For us, the day of the departure of a Sant Sat Guru is an occasion of great festivity.

304 (6)-Question : How is Daya (grace and mercy) showered in a greater measure at the time of departure of the Sant Sat Guru ?

Answer : When rainy season starts, it rains heavily. When the season is about to be over, it once again rains heavily. When king and nobles come, they distribute rewards. When they go back, they again liberally give to this man, that man and to each and everybody. In the same way, when the Sant Sat Guru departs, He appoints His successor and showers greater grace and mercy on the Jivas. Only one aspect of the analogy should be taken. One should pay attention to the useful point and need not wander about.

## DISCOURSE 44

### IN PRAISE OF SATSANG

305 (1)-By staying in a cool and good climate, one's body and mind become refreshed. Similarly, by sitting in Satsang where lovers and devotees practice withdrawal of their mind and Surat, one's Surat gains strength, and by virtue of the contact established with a somewhat higher spirituality there, one derives much pleasure and bliss and one's spirituality is enhanced. This is nourishment, as it were, for Surat. For recuperation of health people go to hill stations like Nainital etc., facing all kinds of hardships. Then how great is the need and importance of Satsang for enhancing spiritual power ? One should least mind the inconvenience or hardship that comes one's way in this regard, but nobody values Satsang. On false pretexts and excuses people stay back in their quarters, and do not come to Satsang even if they happen to live close by.

The fish is thirsty tho' living in water As I hear this I burst into laughter.

306 (2)-Some people living far off are, in fact, very near, while others living close by are in fact far away, because their mind and attention remain diverted to some other place.

Although a worthy devotee may be millions of miles away, the Lord remains enshrined in his heart. An unworthy person, although staying right at His door, is, in fact, millions and millions of miles away.

307 (3)--Many attend Satsang, and at the same time, they do not. They apparently seem to hear discourses but they are not prepared to accept and act upon them.

308 (4)-Gamblers and drunkards ruin themselves and put up with every kind of insult or disgrace but do not give up the thing for which they have developed a taste. Similarly, he, who has developed a liking for Satsang, does not care for anything or anybody despite the loss or harm he may incur, and the harassment he may be subjected to at the hands of his relatives and members of the family. But he, who has no ardor and zeal for Satsang, has placed a barrier, as it were, of worldly hopes and desires in between himself and the light and refulgence of the most magnificently shining Sun. As such, he remains deprived of benign grace and mercy. If there is any work of his caste or community, he immediately rushes to attend to it, caring the least for Satsang. He is a wretch; his mind is a thief. What can, then, be done ? How brave was Jivat Ram! Though himself a doctor, and both his lungs had been damaged, he never feared death and continued to attend Satsang regularly. Even on the day preceding his death, he was sitting in Satsang like a hero. The same was the case with Bool Chand. He never absented himself from Satsang up to the last moment of his life, and death, he regarded as home-going. He snapped all the ties and bondages during his very lifetime-such is the benefit of Satsang.

309 (5)-In short, the idea is that one should attend internal and external Satsang regularly. If it is not possible to attend internal Satsang, one must at least attend external Satsang. In this world also, if one is regular in attendance, the boss becomes kind and gives reward. Likewise, he, who attends Satsang, pleases the Lord and becomes a recipient of Parmarthi benefit. Listening to the recitation of holy books also alleviates one's illness and suffering, because one's attention gets absorbed therein. One, on whom the Supreme Being showers special grace, is first made to attend Satsang.

If he gets the Satsang-water, all his impurities will be washed away. How should I sing the praise of Satsang ! No other method is so efficacious.

(S B Poetry 1, p 308, cs 53-54)

Now I tell you what Satsang is. Satsang is where praises of Sat Nam - Sat Purush are sung.

(S. B Poetry 1, p. 308, c. 59)

Therefore, you should keep the company of Sants and give up all other company. The company of Sants is called Satsang. If you come in contact with a Sant, you can get back to Nij Ghar (Original Abode)

(S. B Poetry 1, pp, 313-314, cs 98-99)

People talk of 'Satsang' and daily attend Satsang but they do not derive any benefit. Great is the glory of Satsang, but there must be some Adhikari (deserving soul) to recognize the glory. As a routine, all attend Satsang ; but without requisite fitness, there can be no appreciable gain from Satsang. They come before Sat Guru in Satsang, but they do not grasp and imbibe what is said in the discourses, nor do they apply themselves to Darshan. How can such Jivas steer across ocean of life ? What can Satsang and Sat Guru do in their case ? They go to Satsang, but remain there as stone in water. They do not become one with Satsang like sugar in water. External Satsang or association should be such that nobody in the world is as dear as Sat Guru. Then only the devotee can apply himself to internal Satsang. His Surat will ascend to Asman (sky, the third Til) and resound there. He will then hear the resounding of Shabd in Sahas-dal-Kanwal and roaring in Gagan (Trikuti). The mind will sit on the throne, i.e., it will attain rulership and will be delighted.

(S. B. Poetry 2, pp. 400-401, cs. 19-27)

## DISCOURSE 45

### TO RECOGNIZE SAT GURU IS NECESSARY

310 (1)-The Maui or ordainment of Supreme Father is invariably just and proper in every matter. Nevertheless, the absence of Sant Sat Guru is a matter of great misfortune for the whole earth. His departure has made the whole world destitute, as it were. Sant Sat Guru is a priceless jewel in this world. To have His Darshan (vision), Charnamrit and Prashad amounts to having Darshan, Charnamrit and Prashad of the Supreme Being Himself. To offer Him garland and to perform His Arti is equivalent to offering garland to and performing Arti of the Supreme Being Himself. When we used to go to Agra, we had Darshan of Huzur Maharaj, heard His discourses, performed His Arti and partook of His Charnamrit and Prashad. All such blessings and benefits were available easily, but we did not value them, and we did not recognize the Lord who was present in the form of Sant Sat Guru. Now when Huzur Maharaj has departed, we feel the need and value of all that.

My dear, seek Sat Guru. He is a rare jewel in the world. With whomsoever He is pleased, He would grant him His Darshan.

(S. B. Poetry 1, p. 334, cs.1-2)

311 (2)-Just see how much Virah (pangs and yearning) do they, who had recognized Huzur Maharaj, have in their heart these days, and how much they are pining, and what their condition is. The departure of Huzur Maharaj has taken place in order to awaken in our hearts some Virah for the Supreme Being. There is much hidden good and Mauj in that. When Sant Sat Guru manifests Himself again, and we are able to recognize Him, how great would be the happiness and rejoicing? We should, now and then, pray at the Holy Feet of the Supreme Being for the manifestation of Sant Sat Guru. When Virah and yearning are keen and strong, Sant Sat Guru will graciously manifest Himself, and will quench the heat and burning of the Jivas by the showers of the ambrosia of His discourses.

Seeing me consumed in the fire of yearning, the Beloved came rushing and saved me by raining showers of love.

(Sant Sangrah Part 1, p. 54, c. 3)

312 (3)--All the delay is due to want of Virah in our own selves. Of course, it is essential to recognize Sant Sat Guru when He chooses to manifest Himself. But, it all depends on His grace and mercy, because who can recognize a king if he comes in disguise ? But, if the king so chooses, he can give a clue to his identity in every way.

313 (4)-Question : If a Satsangi develops faith in another that he is the Sat Guru, should he perform his Dhyani or not?

Answer : As Sat Guru first tests and examines the devotee, so should the devotee test and examine the Sat Guru before he takes up His Swarup for Dhyani, - just as we examine an earthen pot by patting and tapping it before we buy it. Also, we should never be in a hurry to change the Swarup unless we get internal and external proofs.

जब लग देखूँ न आने नैना ।  
कभी न मात्र गुरु के बना ॥

Till I see with my own eyes, I shall not accept Guru's words.

314 (5)-Question: There is no way by which we can test and recognize Sat Guru except that if we take Charnamrit and Prashad of the personage whom we believe to be Sant Sat Guru and if we derive

the same benefit as we used to from the Charnamrit and Prashad of Huzur Maharaj, then. we shall accept Him as Sat Guru.

Answer : Suppose we have some such idea about a particular Satsangi, but he does not give us his Charnamrit and Prashad, then what can we do ?

315 (6)-If we are convinced about somebody that he is the one who has captivated our heart and is hiding himself, then. we shall surely touch his feet and also take his Charnamrit and Prashad, and if he becomes angry, we shall gladly bear with his reproofs and rebukes, because in it lies the good of our soul. Hearing this, Maharaj Saheb withdrew His feet, and all the Satsangis present there flashed into smile.

316 (7) Question: What necessity has he, who had accepted Huzur Maharaj as his Lord and Guru, to adopt a second Guru ?

Answer : He, within whom the Swarup of Huzur Maharaj has become manifest, need not change over to another Swarup. When Huzur Maharaj chooses to manifest Himself again in a bodily form, there will not be any difference between the first bodily form of His and the second; by Shabd form both are one and the same. As such, one shall not be antagonistic towards the second form, but will gladly join His Satsang.

## DISCOURSE 46

### EFFECT OF ASSOCIATION

317 (1)-One definitely acquires and develops the nature and tendency of the person with whom one associates. For example, by associating with a Parmarthi, Sato-guni tendencies are awakened and Parmarthi desire is generated. By associating with Sadhs and Mahatma,, the withdrawal and ascension of Surat and the mind take place ; by associating with a gambler and a drunkard one also becomes a gambler and drunkard ; by looking at a child, the emotion of love is engendered; by seeing an enemy, the feeling of animosity and anger arises; by seeing worldly people and men of intellect and learning, worldly thoughts and desires arise. In short, company or association has a very powerful effect. One should always be watchful and careful about it. In Bachans and Bani also, one is enjoined to attend Satsang and to keep away from bad association

318 (2)-All impurities and evil tendencies are washed clean by Satsang. Even if the child plays naughty, love for him continues to fill the heart of the mother. Similarly, the devotion of a devotee, who attends Satsang, remains unaffected despite the blemishes and shortcomings present in him. Suppose, somebody is ill and he takes an intoxicant, he will surely become intoxicated. Similarly if a person with sick mind, attends Satsang, the latter will surely have its effect on him, though it will not be perceptible to him at this stage, nor will he feel benefited in anyway. As the power of the plane, at which he is presently seated, is awake and at work, the effect of worldly association and activities becomes perceptible instantly. On the contrary, the effect of Parmarthi association does not become apparent so quickly because the power of the plane at which that effect is transmitted is not awake at present.

319 (3)-The effect is definitely there, but one does not at present have the requisite fitness to perceive it. When a passionate man sees a young woman, his passion is aroused, but he, in whom this passion has not yet developed, remains unaffected; the passion is there but it is latent. One should have the requisite fitness in order to perceive the effect of Satsang. The effect will be clearly manifest

when the requisite fitness gains strength gradually. Even if one's Surat and mind withdraw, but one is without Preet (love), then there is still some deficiency, some kind of twist, or some curtain in between. The very object of Satsang is that Preet dawns and Prem is enhanced, and Surat and the mind, parting company with the body, repair straightway to सुंदर Sun-dar, viz., the gateway of the region of Sunn.

## DISCOURSE 47

### ON MERCY

320 (1)-When the current of mercy overflowed, Radhasoami Dayal made His advent into this world assuming the form of Sant Sat Guru for effecting the redemption of the Jivas. At the time of His departure from this world, He was pleased to observe that none should think that He was going away, rather, He was constantly present with every Satsangi, and He will vouchsafe greater care and protection to all than before, and that Satsang will make greater strides in future, and all the Jivas will accept Radhasoami Faith. And really, this is what is happening and it will continue to happen in future also.

321 (2)-Radhasoami Dayal has graciously started Satsang at different places. Where loving devotees congregate and sing the praise of Radhasoami Mat and discuss its subtleties, the Supreme Being is Himself present there by His Nij Rup. Sewa and other activities of Satsang going on there are all by His power, and through those to whom the Sewa or service of explaining the Faith has been entrusted, He renders help to other Jivas.

322 (3)-None, save Radhasoami Dayal, can be Guru or Sant Sat Guru. We all are brothers and sisters. We should not pin our faith on anyone of us as Guru. To think that such and such Satsangi is a loving devotee and that our task will be accomplished through him, is a sheer mistake or error on our part. That will be of no use. When Sat Guru was present in a manifest form, we had no value and regard for Him, nor did we try to recognize Him at all or to the extent we should have done. Better we had reduced ourselves to dust before Him. Even the place where Sat Guru manifests Himself becomes worthy of adoration. But the Jiva is not to be blamed; he is located in the region of errors and delusions. Nevertheless, we should go on praying with a sincere heart for the manifestation of Sat Guru. He will manifest Himself when it is His Mauj to do so. So long as it is not the Mauj, we should go on performing our practices patiently. The Lord has not gone away anywhere. Within every घट Ghat (body) He is ever present. By His Nij Rup, He is according help and granting progress to each and everybody to the extent it is deemed fit and proper. Those who have joined this Faith have not done so with a view to acquiring pelf and honor. Their aim should be only to do good to their soul. But, in Satsang, such Jivas are very few who have taken to Parmarth sincerely and in right earnest, least caring for their body, mind and wealth.

323 (4)-He, who somehow or other remains in attendance at the threshold of the Lord, that is, he who calls Him within, will surely be blessed with grace and mercy one day. The Lord knows that he is desirous neither of wealth, nor of honor and glory, nor of sensual pleasures, but that Parmarthi gain is his sole concern. Such a Parmarthi may or may not reach the threshold, but he will surely be blessed with grace and mercy.

324 (5)-It does not matter if the mind is at present filled with evil propensities --- this is so with everybody. Its very nature or constitution is like that. It is only the Mahatmas (great souls) whose mind is pure and unsullied. It behooves one and all that they should continue to make endeavors for engaging in Satsang and Abhyas. One day mercy will surely descend, and it will lead one to spiritual endeavors, thereby making one deserving of special grace and mercy. Without the grace and mercy of Sant, no one can get to the Original Abode.



Nothing can be gained without taking His Saran. Sant will also explain to you the mode of spiritual practices. But without His grace, it is all vain effort. Therefore, the foremost thing is the grace and kindness of Sant. Radhasoami calls upon you to take His Saran (protection).

(S.B. Poetry 2, p. 45, cs. 23-25)

325 )6)-The Lord knows well the inner condition of everybody. The day mercy descends, Prem (love) will instantly dawn and Surat and mind will begin to withdraw, and one's spiritual progress will be enhanced daily. In short, he, who has joined Sant Mat and is somehow regularly engaged in Satsang and Abhyas, and has no concern whatsoever with anything save the good and welfare of his soul, will surely be a recipient of Daya (grace and mercy), and one day his task will definitely be accomplished.

(English Prem Bani, p. 210, c. 1)

How can I describe the Grace and Mercy of Guru Satsang is now increasing daily.

326 (7)- Radhasoami Dayal, by His grace and mercy, has been sending down Sadhs and Sants here from time to time but the Jivas have got into a state of indescribably utter forgetfulness. A lunatic thinks that he is a king, and does not give up this notion despite the best attempts at making him understand. Even if he is divested of all his possessions and shut in a cell, he will still consider himself a king. Similarly, worldly people are mad; they keep on cherishing worldly desires. They have no value and regard for Sadhs and Mahatmas.

#### DISCOURSE 48

**WITHOUT PROOF THERE CAN BE NO FAITH,  
AND WITHOUT THE HELP OF THE PERFECT  
GURU, NO BODY CAN TRAVERSE THE PATH  
INTERNALLY. INFINITELY GREAT IS THE  
EMINENCE OF THE COMPANY OF A SADH.**

327 (1)-So long as one does not get some proof within, one's faith cannot be relied upon, and all the Parmarthi activity one is engaged in is included in Tek (customary observances)... The world is perishable, and nothing pertaining to it is dependable. One has to leave behind all wealth and riches here and nothing proves to be of any help at the time of death. The son of the Czar of Russia had met his death in the hut of a certain old woman in the midst of a forest. This was no mere chance-happening. There is some object or hidden good behind all that. Now, imagine that there was no body on this earth as mighty as the Czar of Russia. And when his own son met with such a fate and nothing in the world could prove of any help to him, where do others stand?

328 (2)-Faith, as it should be, cannot be engendered unless one has experience or realization within. As one proceeds towards a king's palace, one is filled with joy and happiness on the way. For example, on smelling fragrance and witnessing illumination etc., one is filled with peace and tranquility, so also, he, who proceeds towards the Lord's mansion, also finds great peace and exhilaration on the path. On hearing the resonance of Shabd, on being drenched in the showers of ambrosia, on feeding upon nectar and on seeing the refulgence, the traveler-Surat becomes extremely delighted and it praises its good fortune.

329 (3)-A companion is a must for undertaking the journey within. None has the power to fight Kal and Karma without the help of a perfect Guru. As such, Sat Guru's help is very essential; nobody can traverse the internal path, alone.

If you are a traveller on the inner path, seek a Perfect Guide (Guru). If you do not feel the presence of Guru within you, do not go forward alone. The way is blocked by Kal. Kal's Shabd will lure you to great trouble. Kal keeps on crying, "Hark, O Abhyasi ! Come towards me, here is the Shabd".

(English Prem Bani, pp. 278-279, cs. 19, 30-32)

330 (4) -When a king or a noble man gives rewards such as land and property to somebody, he first passes the necessary orders and then the gift is made over. It is only when the person gets the gift that he develops conviction. It is called ऐन उल यक्रोन ain-ul-yagin, i.e., faith and conviction on seeing a thing with one's own eyes. Similarly, here also when one gets some proof within, one feels a little peace and tranquility, but it is when one is blessed with the gift of Nam that one becomes truly convinced. True faith and conviction come about when there is a perfect union or merging of essence with essence. It is called हक्कूल यक्रोन Haqul-Yaqin, i.e., faith and conviction which an essence has for the same essence, viz., which Surat has for Shabd.

331 (5)-Radhasoami Dayal is now extending an invitation, as it were, to the Jivas to repair to their true home.

Radhasoami says to you, "I invite you to Sat Lok. Come along".

(S. B. Poetry 1, p. 469, c. 15)

332 (6)-Radhasoami Dayal has introduced a railway train of Shabd, as it were, to take Jivas back to Sat Lok. Whosoever wants can have the ticket and board it. It behooves a true seeker to weigh and examine what benefit he has derived from the Parmarth he has been practicing. If there is no benefit, he must make further inquiries. Just as students make an estimate of what they have gained from their studies or a person taking some medicine keeps an eye on the improvement in his condition, if any, and if there be none, he switches over to another medicine, or a businessman calculates his profit and loss, so also should a Parmarthi seek another religion if he finds that the religion he has adopted is doing him no good.

333 (7)-All other religions of the world do not teach the ways of Bhakti. On the contrary, they entangle one in the advancement of wealth and progeny, and strengthen one's love for the world. Such religions are Mana Mat and not Guru Mat. Great is the eminence of the association of Sadhs. Nanak Saheb, too, has said much in praise of संग Sang (association), Guru and Shabd.

Nanak says that the Vedas and other scriptures have no idea of the greatness of the Sadh who takes his seat at the sphere of Gagan and listens to Anhad Shabd.

Like the lotus and the duck living in water without getting wet, should one cross the sea or existence by the practice of Surat-Shabd Yoga.

(Japji, p. 25)

He who showeth mansions within mansions is the all-knowing Sat Guru. Five different sounds are resounding as the distinctive features of their five respective spheres.

(Japji, p. 88)

Sat Guru is the name of the Being who knows and recognizes Sat Purush. In His company, disciples get redemption. Nanak enjoins upon you to sing the praises of the Lord.

Nanak says, "He who adopts the Saran of Sants is verily rowed across the sea of existence, but the slanderer is born in this world again and again."

Washing the feet of a Sadh, drink the wash again and again, and surrender your mind to him. Take your bath with the dust of his feet and sacrifice yourself before him. Only the blessed ones get the opportunity of serving a Sadh. In the company of a Sadh they are absorbed in singing the praise of the Lord. A Sadh saves them from many a trouble and obstacle by keeping them engaged in singing the praises of the Lord and enjoying the taste and bliss of nectar. Nanak says "By adopting the Saran of Sants, I have secured all bliss and pleasure."

334 (8)--As nothing can be accomplished in this world without having a teacher or a preceptor, so also, in Parmarth there is the need of a Perfect Guru. Without the help of the Perfect Guru this mind will never abstain from its wickedness. The mind is like an untamed monkey, which does not behave properly so long as it does not come under the control of a master. In other words, unless the mind comes in the Saran of the Guru, it will not behave properly, nor will it act with love and faith.

You will not be able to subdue the mind by your own efforts. It will die under the shadow of the Perfect Guru. Therefore, come under His protection and cling fast to Him.

(English Prem Bani, p 282, cs 57-58)

335 (9)-In short, without proof or realization, faith cannot be engendered. Faith acquired without realization or proof is not valued. For example, he alone can value a diamond who knows its worth and price, for what value can a rustic attach to it who has no idea of its value?

336 (10)-In Parmarth, there is no perception or realization in the beginning, there is only understanding or conviction. When one comes to recognize the Perfect Guru, one will be filled with unbounded ardour and zeal and one will then start applying oneself to Parmarthi activities, like Bhajan, Dhyani etc., in right earnest. As centres need be awakened for carrying on every kind of work -- for internal Darshan, for example, the third Til is awakened so also, the centre of परतीत Partit (faith) should be awakened. That centre is हृदय Hirdaya (the heart).

## DISCOURSE 49

### SANSKAR

337 (1)-Sanskari is like the seed of a tree. When it comes in contact with air, soil and water, it germinates and sprouts and the tree begins to grow. At such a stage, is needed a gardener who may take care of it in every way and help in its growth and who may water the plant properly, protect it from cattle and other animals and remove the thorny shrubs that surround it, as also prune the surplus growth of branches off and on. Similarly, the Sant Sat Guru attracts Sanskari Jivas to His Satsang and watches over them and fosters them. He saves them from Kal and Karma and rids them of the evil propensities present within them. Sometimes, He sorts out their internal malady by subjecting them to sickness, sorrow and suffering.

338 (2)-This seed of Sanskar is also sown in the hearts of the Jivas at the hands of the Sant Sat Guru alone and, as such, He is the sole doer of everything, right from the beginning to the end. In other words, He makes a Jiva Sanskari, as also gets the necessary Karni (spiritual endeavours) and Bhakti (devotion) performed by him, and finally takes him to the Highest Mansion. All this seems to be accomplished by the Jiva, but actually, it takes place at the behest of the Sat Guru and by His Mauj. Although the power of germination and growth is latent in the seed, it cannot be fostered, nor can it bear fruits in the manner it should, without the help and watchful eye of the gardener.

339 (3)-Question : How did one acquire the Sanskar of coming in the august presence of Sant Sat Guru ?

Answer : This Sanskar also came about as a result of the Jiva's pre-creational Karma. The Jivas having more of the Surat Ang (element) in them, come before Sant Sat Guru, and then the seed of devotion is sown in them.

## DISCOURSE 50

### IF SAT GURU GRANTS HIS GRACE AND MERCY, EVERYTHING WILL COME ROUND

(S. B Poetry 2, p 28, c. 7)

340 (1)- Unless and until Huzur Radhasoami Dayal chooses to grant His grace and mercy, nothing whatsoever can be accomplished. By His grace and mercy everything can turn out right. And mercy and grace He will shower, only when the Jiva acts with a firm faith in and reliance on His grace and mercy and adopts His Saran with the conviction that whatever is done, is done by Radhasoami", that is, when he gives up all other sources of strength and support, and relies solely on the support of Radhasoami Dayal both within and without, like a child relying on his mother. The child frolics and plays about hither and thither, but whenever he turns, he turns to his mother. Though unaware of her affection towards him, he, nevertheless, looks to her for support. In the same manner, although the Jiva is not aware of the omnipotence and high and exalted status of his parent Radhasoami Dayal, and of His love and affection towards him, he should, nevertheless always seek His support under all conditions of pain and pleasure, regardless of his own faults and blemishes Radhasoami Dayal knows very well how great is the sway of Mana and Maya in this region, and that the Jiva is weak and helpless. As such, He takes no note of the errors and omissions of the Jiva, and showers mercy and mercy alone. Hence, one should give up all wanderings and entanglements and keep firm faith in His mercy, and should in no way let despondency get the better of one. Outwardly, the Jiva may make endeavors as he may like, but internally, he should depend on none save Him. When the mind becomes light and small, it will forthwith go and sit in the lap of Shabd. Radhasoami Dayal is Himself getting the necessary Karni (endeavors) performed, and one's mending and correction is also going on side by side.

341 (2)-Question: Then whatever our omissions and commissions be, He will pardon them

Answer : Undoubtedly, He will forgive them, but He will also give a slap if necessary.

342 (3)-So great is the grace and mercy of Huzur Radhasoami Dayal that all one's worldly affairs may go on smoothly and, at the same time, one's Parmarth may also continue to be accomplished as Guru Nanak Sahab has been pleased to observe-

पूरा सतगुरु पाइया ओर पूरी पाई जुक्त ।  
हसंदियाँ, खिलन्दियाँ, खवंदियाँ, पिवंदियाँ, बिच्चे पाई मुक्त ॥

“I met the Perfect Sat Guru from whom I learnt the perfect modes of spiritual practice. I attained salvation amidst merrymaking, amusement, eating and drinking.”

*“By grace, the disciple gets worldly prosperity, viz., affluence in food and wealth and progeny and the pleasures of the world along with spiritual progress. Such, however, is the grace of Sat Guru that no attachment is felt for the world and the disciple does not get entangled in it. His Surat remains pure in the company of Guru with his attention steadfastly fixed at the Holy Feet. A contact is established with Shabd Guru, out of His Daya, bestows all these gifts. The disciple does not know what to beg. When Sat Guru showers His grace, He enables the devotee to perform devotional exercises even without his asking for it. The unique gift of Navin and Anam has been bestowed by Sat Guru Himself out of His love. There is no other gift to be bestowed. Sat Guru Himself is now yours.”* (S.B. Poetry 1, pp. 210-211, cs. 8-14)

## PART 4

### THE MALADIES OF THE MIND, ITS CARE AS WELL AS MENDING AND REFORM

#### DISCOURSE 51

##### THE MALADY OF THE MIND

343 (1)-As there are fevers affecting the body, so are those affecting the mind. In the case of the former, the tongue becomes dry and loses taste, there is burning within the body and the current of Surat goes on receding from all the nine orifices. Physical health depends on climate, as also on food and drink. When there is a change, the toxic matter accumulates in a great quantity and, since spirituality is averse to matter, the current recedes, resulting in heat and fever. When that matter gets discharged, the current of ambrosia flows down again and health is restored.

344 (2)-Similarly, there is the fever or malady of the mind. When desires, cravings for sensual pleasures and impressions become excessive, deep and strong, their consequences become manifest. As a result, one finds Parmarth dry and insipid and the faith and devotion which one had before do not seem to abide any longer, the reason being that the spirit-current recedes as matter accumulates. When again that matter is discharged, the current of spirituality descends to the mind and mental health is restored, and as people feel more healthy and light after convalescence, so also, one feels more light and refreshed than before when one is rid of the malady of the mind. One acquires childlike innocence and simplicity and is filled with new waves of devotion.

345 (3) - One should go through the consequences of Karma with patience and forbearance. It is proper and desirable to go on with Sumiran, Dhyan and reading of the holy books. The poor Jiva, however, is helpless, he can do nothing.

What can the feeble Jiva do without the help of Radhasoami Dayal ?

(S. B. Poetry 1, p. 341, c. 8)

346 (4)-As one loses strength in the case of the fever affecting the body, so also, one becomes helpless when confronted with the fever of the mind.

#### DISCOURSE 52

##### THE HIDDEN GOOD BEHIND ADVERSE

## **CIRCUMSTANCES. TO CONSIDER THEM ADVANTAGEOUS**

347 (1)-The range of our vision is extremely poor and limited. It is confined to the present condition only. What lies beyond and after and what is to happen, we are not aware of. Adverse circumstances will surely come to pass on the path of devotion, and willy-nilly, one will have to endure them. When the Lord has made every provision for the Jivas in this world, there is no reason why a devotee should not be vouchsafed protection amidst pain and suffering. Hence, such adverse situations will not be without some hidden good.

348 (2)-Anecdote - There lived a perfect Guru. A certain person used to visit him, but that person was very skeptical. He used to ask the reason of everything. The Guru sent him to his chief disciple with a letter. In the letter, the Guru told the chief disciple that the person had his mind beset with doubts, and that he should be set right and his doubts removed. The man reached the disciple with the letter. The disciple told him not to question his actions for a month, after which period he would explain to him everything. The man agreed to it. One day the chief disciple asked him to go to the market and buy a shroud. He bought one. The disciple then asked him to keep it in the cellar, which he did. The man was at a loss to make out as to why this shroud had been bought when neither anybody was ill, nor dead. The next day the disciple asked him to go and buy all the marriage paraphernalia. That, too, the man bought. The chief disciple then solemnized the marriage of his son with great elation, and spent a lot of money, entertaining many people. When after the marriage the groom brought the bride home, he had an attack of cholera and died the same day. The chief disciple then asked the person to bring the shroud. The man was filled with rage and could not keep to his promise and burst forth, "You, wretch! You have been most merciless. When you knew beforehand that the boy would die, why on earth did you get him married? You have rendered the girl a widow for no reason or purpose, and spent so much money for nothing." The chief disciple answered that this girl had prayed to the Supreme Being that she might not become entangled in the world and she might always perform His Bhakti (devotion). Now what better home there is than ours where she can perform Bhakti, and as regards the boy, his life was destined to this much span only. As for so much money spent, it has been done because the boy was a denizen of the region of the Supreme Being where he was to repair, and also because such a devoted girl came to our house. It was an occasion for rejoicing and the money spent was a sort of offering. That fellow felt very much ashamed, and he resolved never to raise any more doubts again and to depend upon the Mauj of the Supreme Being.

349 (3)-The idea, in short, is that our vision is confined to the present only. We can understand only what lies before us at present. We are unaware of what good lies behind our present predicament. We can never conform to Mauj, so long as we resort to our wisdom and cunning. Instead of becoming reassured we feel dejected, and we remain deprived of the good an adverse situation is fraught with.

Conform to the Mauj (will) of Guru. Comply with the pleasure of Guru, dear friend. Whatever Guru does, consider it to be in your interest, and whatever Guru orders, follow it with care and attention. Adopt the attitude of gratefulness; whatever pleasure and pain He apportions to you, are for your good.

(S. B. Poetry 1, pp. 422-423, cs. 1-3)

## **DISCOURSE 53**

### **NEED OF GADHAT (MENDING AND CORRECTION) AND THE BENEFIT THEREOF**

350 (1)--In the beginning when a person joins Satsang, if he is able to attend Satsang and carry on with the spiritual practices well and if his worldly interests and affairs continue to be accomplished smoothly, he thinks that he has gained his object and rests contented. This is wrong. On the contrary, it is an obstacle from Kal. Where there is real progress, the physical and mental bonds will have to be

loosened, i.e., one will be subjected to scarcity and leanness in every way. One will be distressed of body, distressed of mind and distressed for want of money, but all this leads to one's mending and correction; and those who have come under the benign protection of the Lord will surely be subjected to mending.

351 (2)-This cup is bitter indeed, but made to drink will one surely be. The child may cry or yell, but the mother administers bitter medicine, for in it lies his good. The process of mending starts when the devotee has acquired sufficient strength. In this, too, Radhasoami Dayal exercises due care and skill. In other words, He applies the process of Gadhat (beating and mending) to a Jiva and then, suspending it for a time, He entertains him as if some balm were applied to his wound. Thereafter, He resumes the process of beating and mending at an appropriate time. What is meant is that the task cannot be accomplished without going through the process of Gadhat (beating and mending). But the Jiva considers it to be ill-grace and complains that hardness is being meted out to him. In reality, however, this is His special grace and a sign of one's spiritual progress.

352 (3)-One should compare one's past and present conditions and see whether there has been any change or improvement. When it is the Maui to change one's plane of location, then is one's correction undertaken, and one becomes perturbed and thinks that although one has done no wrong, why is one then given so hard a blow; but one should know that one is being dislodged from the plane at which one is seated at present. Had any sin been committed, there would not have been so much of heat and effervescence, nor would have the plane of location changed. It, therefore, behooves one to endure patiently when one is surrounded by adverse circumstances, and considering them to be to one's advantage, face them patiently. But, one's understanding does not come to abide at that hour; and if it does, no Gadhat really takes place. This is the preliminary stage. But when intuition dawns, one endures correction gladly. However, when the Lord sees that one cannot endure correction any longer and is very much distressed, He suspends the work of correction for the time being, and then Sant Sat Guru also departs. When in His Mauj, He chooses to manifest Himself again, the process of Gadhat restarts, befitting the grade of each.

“He gets the devotee's mind corrected and mended every moment. He is the friend and constant companion of the devotee. He forgives and pardons faults of omission and commission every moment. He is with the Jiva (devotee) day and night. How can this feeble and unsteady mind know of His exalted position and status?”

(S. B. Poetry 2, p. 241, cs. 6-8)

353 (4)-Those, who are true and sincere, do not give up Parmarth, though put to any amount of insult and dishonor, harassment and hardship, whereas hypocrites get ready to run away from Parmarth the moment something goes wrong with their comfort and Swarth.

354 (5)-When a well is sunk, the earth in some cases is so soft that water is struck only after a little digging, while in other cases the earth is so hard and rocky that water does not appear in spite of very deep digging. So also, there are some Jivas whose covers get removed after only a little of Gadhat (mending) and the current of spirituality or of Shabd and nectar becomes manifest. On the other hand, some Jivas are such that they remain unaffected though they may be subjected to any amount of Gadhat; they remain empty like an unreceptive brain or a barren land. What is meant is that he, on whom there are a greater number of covers, is subjected to greater amount of Gadhat and in him the current of spirituality makes its appearance after a long time, whereas only a little Gadhat is applied to him who has fewer covers over him, and it makes the current of nectar descend within him in a very short period of time.

## DISCOURSE 54

### THE EFFECT OF ILL-GAZE AND ILL-INTENTION AND THEIR REMEDY

355 (1)-What effect evil eye and evil intention have and what the remedy thereof is, is described below briefly. Those who are more modernized and have been exposed to new light, do not believe in the fact that somebody's gaze has its influence. They just eat and drink the way cats and dogs and other animals do. They are totally ignorant of what effect spirituality has and how great a force it is, nor do they have any knowledge of the functioning of Akash Tattwa (ether), then, what can they know about spiritual power. In mesmerism, the subject, on concentrating his attention, can establish contact with the spirit of the dead person at the plane at which it is located at present through the medium of any article used by the deceased. Similarly, when inordinate attention is directed to any article of food or drink, it is then influenced by the gaze. There are effects of gaze, both good and evil, and also of intentions.

356 (2)-It may be observed how great an effect evil propensities like Kam (passion) and Krodh (anger) etc., produce on another person. The current of anger, when it shoots out, instantly produces the same effect on another person and makes him flare up. When these impure currents can produce such effect, how much more effective the spiritual current must be. It so happened once that food had been served before a person, while another person was standing nearby. The latter told the former, "The food has caught my evil eye. Do not partake of it. If you don't believe me, you may place it under the stone slab there and see what happens". The slab broke into pieces when the food was placed under it. Had that person taken that food, it would certainly have produced a poisonous effect in his stomach.

357 (3)-Truly, an evil eye causes much harm and injury. The poisonous element is present there and it instantly produces its effect. In gambling, the attention which the two parties pay to their stakes is beyond description, as if their very life was on stake. The influence of another person's ego produced in any being or object is harmful. On the contrary, he, on whom the benign gaze of a Sant or Sadh is cast, derives immense benefit from it. It has been enjoined in Hidayatnama : "Have Darshan of the Perfect Guru with heart and soul continuously for an hour or two, that is, look into His eyes without letting your eye-lids close, for as long a duration as possible. This practice should be prolonged day by day. Whenever He casts His benign gaze on you, your heart will be purified instantly." Great effect is produced by the mere touch of Sants and Mahatmas. Hence, when baser Jivas having too much of Karmas come in the presence of Sants, They do not accommodate them into Satsang at once. As bad odour of filth spreads all around, so also does the effect of evil and base Karmas. The entire functioning is going on through the medium of currents.

358 (4)-In short, a Parmarthi should take care of three things. The first indeed is association, secondly, eating and drinking in the presence of others, or accepting anything from others, and thirdly, speech and conduct.

359 (5)-Many are given to useless talks -- talking to this person, that person, and so on. This causes a lot of harm to a Parmarthi. Those who are true and sincere, are very much averse to such gossips. They only speak what is proper and necessary, and then keep silent. If anybody comes and starts talking uselessly, they wish that he had better left so that they may fix their attention inward.

Talks and counter-talks beget grave poison. Passing opinion leads to disputes. Hence, keep silence, endure all and remain absorbed in the repetition of the sublime Name within.



360 (6)-As for food and drink, the Mahatmas of bygone days used to give to the devotees whatever little food they thought proper, and that is why they always used to have the devotees residing with them.

361 (7)-Besides, it is also very essential in Sant Mat to abstain from the following six things.

If you cherish Lord's Darsan, the six evils you must abandon gambling, thievery, treachery, usury, bribery, adultery.

(Sant Sangrah Part 1, p. 134, c. 21)

362 (8)-There are people who exact compound interest; there are others who take bribes. All this is forbidden for a Parmarthi. In short, if you are desirous of having Darshan of the Lord, and if you are a sincere seeker of Parmarth, you should always avoid the above mentioned six things.

363 (9)-Question : Does fault-finding have any effect on the fault-finder himself?

Answer : Of course, it does. The very same evil gets imbibed. An image is formed of the object that is photographed, so also, an impression of the fault or defect of others is formed when noticed with deep attention.

364 (10)-In the beginning it is necessary to form a right understanding of every matter, but this understanding does not abide. As water does not stay over a polished vessel, so also, the understanding acquired at the plane of Antah-karan slips off at the hour of need. Actually, it is only after realization has dawned that one will be able to take care of oneself.

## DISCOURSE 55

### OBSTACLES PUT UP BY THE MIND, AND THE WAY TO REMOVE THEM

365 (1)-Often, different kinds of reveries and other obstacles arise in the mind. The way they can be overcome will be briefly described here.

366 (2)-Doubt as to whether Radhasoami Faith is a true religion or not is the first obstacle. Whether the Guru is perfect and genuine is the second, and the mind's getting lax and slothful in Parmarth constitutes the third obstacle.

367 (3)-As regards the first obstacle, one can ponder over the matter in the light of the understanding one has acquired from Satsang and judge for oneself that in all the other religions of the world there has not been prescribed any mode of Abhyas or any internal spiritual practice, and in none of them the inner secrets have been revealed and explained in the way as done in the Radhasoami Faith; rather, they are not even aware of the secrets. From this, one can become convinced that this Faith is true and sublime. He, who has not yet acquired such understanding by attending Satsang as may enable him to so compare this Faith with other religions, does, of course, find it difficult, and this obstacle embarrasses him. The remedy thereof is Satsang - internal and external. 368 (4)-As regards the second obstacle, one should compare one's present condition and way of living with those of the past and find out how they have changed, because one's condition does undergo change on attending Satsang of a Perfect Guru, and the mercy and help one receives within convinces one that one has met a true Guru.

The laughing pomegranate makes the garden laughing, gay and blooming. Association with the Perfect makes one perfect.

(English Prem Bani, p. 279, cs. 25-26)

369 (5)-When the mind does not succeed with these two obstacles, the third one crops up, viz., one becomes lethargic in Parmarth and goes to sleep. For this, the mind should be asked how is it that it becomes indolent in and shirks from Parmarth wherein lies its real good, whereas with great pleasure and attention it attends to worldly affairs which it considers advantageous, such as office work etc.? One should argue and fight the case out with the mind, the way one debates with other people. When one discusses Parmarthi matters with some other person, how much help one gets within and how new things come to be revealed! Indeed, one wonders how things, of which one had no idea, occurred to one in the course of discussion! In the same way should one talk with the mind internally. One is sure to get mercy and help.

370 (6)-This mind is a काफिर Kafir (an infidel). It should be given a good fight. As the Pandits (learned) argue and quarrel with one another, so also, one should put up a tough fight with the mind. But, if one oneself associates with the mind and gets carried away by it, then it cannot be helped.

When the watch-dog sides with the thief, who is there to be watched against ?

(Sant Sangrah Part 1, p. 122, c. 1)

371 (7)-When some evil propensities of the mind gain the upper hand, one loses one's understanding and intellect, just as it happens with a wrathful person when in a fit of anger. Understanding is of two kinds, one, that comes of ordinary intellect, and the other, engendered out of realization. In the beginning ordinary intellect should be made use of. Later, when realization dawns, the mind will have no say and no obstacle will come in the way.

## DISCOURSE 56

### FORGETTING THE LORD DURING SEWA IS ALSO A KIND OF OBSTACLE PUT UP BY THE MIND

372 (1)-We now describe another aspect which was left out from the previous discourse on reveries and other obstacles put up by the mind. The strengthening of the outward tendency or inclination, be it even in Parmarthi activities, is harmful and injurious. For example, to cherish a desire for power and authority in the Sewa of Satsang or some such other work one is entrusted with, or to become totally engrossed in the Sewa of the Head of Satsang or in the personal or special Sewa of the Perfect Guru, which may fortunately be allotted to one, if He is present, and to forget the real object, constitute ignorance. The object of Parmarth is that Surat and the mind, which are at present getting diffused outside, should withdraw and ascend within. The modes and methods to achieve this end, are Satsang and Abhyas. Along with these, Sewa is also prescribed. If this object is achieved by performing Sewa, then it is all right, otherwise, the real purpose will be defeated. But, from this it should not be inferred that performing Sewa is of no avail. According as one's grade is, Sewa is also necessary and beneficial, but to consider this alone to be the be-all and end-all of Parmarth, and to remain engrossed in outward activities day and night, without giving importance to the withdrawal and ascension of Surat and mind is a gross misunderstanding on one's part.

373 (2)-Some keep their own Swarth (self interest) uppermost in Sewa. Great jealousy also finds place amongst one another. Changes in the allotment of acts of Sewa or taking away of any Sewa lead to antagonism and quarrels. That by which one wins the pleasure of the Soami is really Sewa. Be it

reproof, rebuke or humiliation, one should bear it cheerfully and not try to show off one's cleverness at all.

Put up cheerfully with the reproof, rebuke and admonition by Guru.

(English Prem Bani, p. 283, c. 62)

He who bears rebuff and disfavour at the hands of Guru is superior to all. I say so.

(English Prem Bani, p. 284, c. 71)

Enshrine in your heart the words of Sant do not turn your face away from Him. If you relish His words, whether soft or rough, they will strengthen your faith. Mind not if He speaks hot or cold He will surely save you from the hell-fire.

(English Prem Bani, pp. 276-277, cs. 1-3)

In His grace and mercy, He may give you honey. If He thinks proper He may give you poison. You should cheerfully and gratefully accept whatever He gives. You should drink it up and say, "Sat Guru be praised ! My Sat Guru be praised ! He shall surely redeem me from this thralldom".

(English Prem Bani, p. 276, c. 3)

He reproves, rebukes and admonishes me, but I place my head on His Holy Feet.

(S. B. Poetry 2, p. 127, cs. 7-9)

374 (3) -It is a usual practice with Sants to resort to chastisement and rebuke and to soft and harsh words. That is why They have also said in those terms in Their compositions. He, who prefers entertainment and hospitality and keeps his Swarth (self-interest) above everything and gets ready to run away the moment words of admonition are uttered, completely ruins his Parmarth, reducing it to dust, as it were. While other people are engrossed in worldly delusions and attachments, he is entangled in Parmarthi delusions and ties. He should carefully consider what his object of joining Satsang is, and whether the end in view is being achieved or not, that is, whether Surat and mind are withdrawing or not. If they are not doing so, he should make endeavors for that.

375 (4)- Actually, his bondages are not getting severed. Nor is any reduction taking place in his outward activities. Somewhere it is play, and somewhere else it is a fun. An occasional indulgence in play or fun would do no harm, but one should not take an outward activity to be of paramount importance.

376 (5)-Similarly, it is also improper that so long as one is entertained with food and drink, one feels ardor and zeal for performing Sewa, otherwise, one gets offended over a trivial matter and becomes indifferent to Parmarth. It has also been observed that if the work of making purchases from the market or of distributing Prashad, which one is entrusted with, is transferred to somebody else, one loses one's temper because the distribution of Prashad having been under his control, he could himself partake of it and also give it, as he pleased, to his friends and acquaintances. And if, at any time, this work is taken away from him, he gets upset and becomes dull and dry and says that the bliss and pleasure which used to be there do not obtain in Satsang now. The command is :

Subdue the mind and let the body wear out. Give up pleasures of the senses. Shake off slumber and sloth. Listen to Shabd internally, in the company of Guru. Attend Satsang daily and have Darshan of Guru.

(S. B. Poetry 1, p. 464, cs. 1-3)

377 (6)-Not an iota of it is there. On the other hand, one is making one's bondages stronger and more enduring. If the Sewa entrusted to one is taken away and allotted to another, one should feel happy to think that perhaps it is the Mauj to get one to apply within or that when it is the Mauj again, one will get back the same Sewa or some other Sewa. One should, under all circumstances, remain grateful.

378 (7)-Changes will surely come about. If changes can take place in the withdrawal of Surat and mind, that is, in internal practices, why should there be no change in outward activities, too? He, who is a true seeker remains happy in all circumstances, whether he is entertained or not, and gets some Sewa or not. He always keeps his own object in view, that is, gives paramount importance to love and faith and the elevation of the mind and Surat. He, of course, feels distracted if there is a setback in it. In the time of Huzur Maharaj, if somebody did not get Prashad (a morsel of food) someday, or if another person got it first, he would become angry and would not take food for days together. It really happened with many. There goes the Shabd (hymn)-

गुरु प्यारे सुनो क्यारि मेरी

(Prem Bani 3, XVII/8)

O Beloved Guru ! Hear my prayer.

Now, mark that, in the same Shabd, a true devotee himself prays-

मन को मारो इन्द्रि जारो । आसा मनसा सकल हरी ॥

(Prem Bani 3, XVII/8, 3)

Curb the mind, control the senses and annihilate all my hopes and desires. Those who are hypocrites are, on the other hand, strengthening the mind.

379 (8)-It also happens that if somebody is deprived of some Sewa he had been doing before and, later on, some other work is entrusted to him, he becomes irritated and refuses to take up that Sewa. This indicates that he still has the elements of arrogance and opposition within, for, otherwise, he would have gladly accepted it, and praised his good fortune that he got the Sewa again by Mauj.

Whenever you get an opportunity, perform His Sewa (service) with love and affection.

(English Prem Bani, p. 55, c. 4)

380 (9)-Question: As the child becomes angry over something, and if the same thing is given to him afterwards, he refuses to take it, so also, these people refuse to accept Sewa.

Answer : To that it has been said

You have been attending Satsang for long. It is now high time that you give up your old habits. How long will you go on behaving crookedly with Guru ? You should now recognize His exalted position and status.

(S. B. Poetry 1, p. 430, cs. 1-2)

381 (10)-If a child is playful and wanton, it does not matter; it is but natural. But, if some elderly person takes to playfulness and non-chalance, it amounts to insolence, which cannot be tolerated. If a student of the 'alphabet class' quarrels with his teacher and insists that he be taught the books meant

for B. A. standard, then he is ignorant. Likewise, he, who asks for a Sewa, for which he is not fit, is a fool.

382 (11)-The idea, in short, is that the aim and object of Sewa is that love may awaken for Him whose Sewa is performed and remembrance of Him may continue to abide, and not that jealousy, animosity, wrangling, indifference and dryness should develop. Actually, to perform Guru's Bhakti is a very difficult task.

It is easy to bear the severity of water and fire. Also easy it is to walk on the edge of a sword. But very difficult it is to maintain one's love unabated throughout. Guru Bhakti (devotion to Guru) is extremely difficult. It is like walking on the edge of a sword. Without sincerity no one can successfully perform Bhakti (devotion). It is hard to practise Bhakti of Guru. It is not a coward's job. He who severs his head with his own hand, attains True Name. So long as Bhakti is accompanied by a desire for reward, no Sewa is of any use. Says Kabir, how can He be met who is the true Lord and is beyond and above all desires.

(Sant Sangrah Part 1, pp. 50, 34-35, cs. 14, 5-7)

## DISCOURSE 57

### THE EFFECT OF HABIT AND THE WAY TO CHANGE A HABIT

383 (1)-Great is the effect of one's nature or habit. To change a habit is a very difficult task; it is like transforming a brute into a human being. As the twist of a rope, which has burnt away, persists, so also, though other evil tendencies are shaken off, one's nature does not change. The monkey in the circus is trained meticulously, yet, its monkeylike nature persists. When the moment arrives, it forgets all about the training it had, and its old nature gets the better of it. Similarly, the nature which is predominant in one definitely manifests itself and bears its effect sooner or later. For example, there are drunkards who swear again and again not to take wine any more, but when the time comes, they clean forget all about that. If a person is used to having a vein opened or bled at a certain time, the blood tends to flow in the direction of that vein at that time. In the same manner, the old habit of drinking wine which has sunk deep into their blood, does manifest and assert itself. It is as if their blood cries, rendering them helpless. People criticize and look down upon them, but they are unable to get out of the grip of their old habit. A few years ago, a certain gentleman had gone to Europe where he became addicted to drinking. The result was that he had a stroke and eventually died within an hour. People bring upon themselves wreck and ruin and get into heavy debts, but still they do not give up their bad habits.

384 (2)-In Varanasi, there was a certain person who was very fond of riding a horse. He got hold of a very sprightly horse, which he tried to mount. People tried very much to dissuade him from doing so, but he paid no heed. Death itself was hovering over his head; no sooner did he mount the horse than he had a fall and was dead. Out of greed, Ram Chandra ran after the golden deer without even thinking how could there be a deer of gold. Actually, when misfortune befalls, even those possessed of great patience and wisdom get befooled. In short, it is our duty to counsel and persuade our dear and near ones to give up bad habit, but if they pay no heed, they should be left alone.

Speak only to him who can understand and take the hint. Say nothing to him who follows neither hints nor words.

Radhasoami warns you that if you do not accept the advice, you shall suffer.

(S. B. Poetry 1, p. 427, c. 11)

385 (3)--The nature of a person who adopts the Saran of Sadhs and Mahatmas is changed in a manner such that either he is made to leave his mortal coil and is located at some higher plane for a change of climate, or by making him engage in Satsang and Abhyas and by applying the rub up of गढ़वा Gadhat, Sadhs and Mahatmas enable him to reach the portal of death whilst alive. It is thus that one's nature is changed. Persuasion does not work.

386 (4)-The mind behaves properly so long as there is fear or inducement. The moment they are gone, the mind again becomes crooked as before. So long as birds - for example, the parrot have the inducement of grain, or a monkey has the fear of rod, they behave properly; the moment the grain and the rod are withdrawn, they get back to their own nature forthwith. Though, while in the circus arena, the monkey is clad or dressed like a gentleman, it does not miss to snatch away things or to play mischief at the first available opportunity. Similarly, in the past, whenever Sadhus got the opportunity of moving out of Agra, they unhesitatingly started giving away their own Charnamrit and Prashad; they even accepted cash offerings and allowed themselves to be worshipped by people. Since that sort of latitude is no more given these days, they feel upset.

387 (5) - There is much harm in latitude and freedom. Greatness lies in keeping oneself saved even when in power and authority.

388 (6)-The more the people shake a tree laden with fruits, the more fruits does it shower. Similarly, the more one teases or harasses persons blessed with the fruits and flowers of Bhakti (devotion), the more kind, meek, humble and affectionate is the disposition that they present themselves with.

389 (7) - It is not the pleasure with the Lord to inflict pain or hardship. As there are no other means or methods, He takes recourse to them with a view to eradicating Karmas and changing the nature and habit of Jivas. It is beneficial to have some pressure exercised over the mind. The boy behaves properly so long as he remains in the presence of his teacher, but how frolicsome he turns the moment the teacher is away. Similar is the case with the mind. Nobody should think that his mind has come round.

Do not believe that your mind is dead. Sadhs are afraid of its vileness till their last breath. I thought that my mind was dead, but it turned more malignant and is still after me. Such is the wicked mind.

(Sant Sangrah Part 1, p. 52, cs. 6-7)

390 (8)-Just as in the battle, when Ravan's<sup>[27]</sup> one head was severed, ten more came up in its place, so also, in the case of the mind when one evil tendency gets eradicated, ten more emerge in its place. It should not be taken that a tree severed at the trunk, with its roots still retained, would not sprout forth again, for, when the time comes, new branches and green leaves come out. Likewise, none should believe that the mind is dead so long as the ego, which is the root of all evil, persists.

391 (9)-The remedy for subduing the mind and for changing one's nature is pain and suffering. Amidst pleasures and comforts, the mind becomes all the more strong.

“Welcome the hour of trouble and calamity, for, then one comes to remember and repeat the Holy Name. While in affluent circumstances, one always remains negligent and careless. One is carried away by the waves (thoughts and reveries) of the mind. Therefore, attend Satsang intently and you will get across the rivers of pain and pleasure.”

(S. B. Poetry 1, p. 376, cs. 11-13)

392 (10)-This alone is the means to awaken one's love and faith, and to change one's old habit. Everybody's nature will be got transformed, if not in this life, then surely in the next. In short, Radhasoami Dayal will accomplish one's task in four lives. When some purification is effected in the

first life, then will one become fit for ascension within. Save Radhasoami Dayal there is none so powerful as to bring about a change in the matter accumulated and in the nature acquired through innumerable lives. By associating with a Perfect Guru, one's devilish and brutish tendencies change, and one's love and faith are awakened. Then only one truly and sincerely surrenders one's body, mind and wealth to the Guru, and breaks forth-

What sacrifice shall I make at Your Feet, O Guru! My body, mind and wealth look too trivial. Surat, which is Your own essence and dear to You, is now entirely offered to You. Grant me Your grace and protection in any way You deem fit and proper. I beseech that I may ever remain at Your Holy Feet.

(English Prem Bani, pp. 99-100, cs. 7-9)

393 (11)-The mind is so impudent and obstinate that it does not come round howsoever much advised and persuaded. On the contrary, it is always ready to cause annoyance to Guru. It does not shun the company of the kith and kin with whom it has affection by habit, although it is only pain and suffering that it gets from them.

The unsteady mind does not come round. What should I do O Guru and Sadh daily advise and persuade me. I attend Satsang and apply my mind to it. On hearing discourses in Satsang, I feel repentant very much. But the mind puts me on the wrong track again and again.

(S. B. Poetry 2, pp. 189-190, cs. 1-3)

It tries to cause pain to Guru, for, due respect was not shown to it. Wife and sons use abusive language, and pull it by the moustache. But it puts up with their rebukes and scoldings every day and never turns away from them. Its attachment with them is as strong as an iron chain. O Mana (mind) ! awake now and give up brutish tendencies.

(S. B. Poetry 2, pp. 197-198, cs. 22-26)

## DISCOURSE 58

### THERE IS GRACE AND MERCY IN PRESSURE AND RESTRAINT

394 (1)-Surat is getting identified itself with the body and mind. If the current comes down from above, there is good health, ease and comfort, otherwise, there is restlessness and uneasiness. The planes of both body and mind are of deception. Descent and diffusion continue to take place. What is required is that there should be withdrawal and elevation within. For this reason, pressure is necessary, for, without pressure there can be no withdrawal. One should associate with him whose current of spirituality is turned inward, and if this is not possible, one should at least pick up a quarrel with a true Sadh.

A glance at butter is preferable to the actual taste of oil. It is better to pick up a quarrel with a Sadh (pious man) rather than make friends with an infidel.

(Sant Sangrah Part 1, p. 134, c. 19)

395 (2) -The reason is that the greater the emotion and force with which a Sadh speaks out, the more will be the flow of the current of spirituality from higher regions, quenching the fire in the person concerned. Water, though hot, does put out fire, as is said - "there is beneficence in the anger of Sants while even the kindness of fools is treacherous".

396 (3)--Great outflow and diffusion of one's Surat is caused when one is praised. Those, who are true devotees, burst into tears on being praised, and the Sadhs, of course, do not care for any praise. They are above likes and dislikes. Praise and abuse are alike to them.

397 (4)-It is easy to descend, but difficult to climb uphill. In other words, it is easy to let Surat flow outward and downward but difficult it is to elevate it within and upward. That is why a Satsangi is always kept under some pressure, that is, he is constantly subjected to stress and strain, and grinding and squeezing. He always remains surrounded and worried by paucity of money, harassment by kith and kin, quarrels and wrangling, illness, hardship, etc. This is what constitutes pressure and restraint, wherein lies the real grace for his protection. It is a matter of great regret, however, that one who has had repeated experiences of this, should put up complaints. Had there been no pressure on one, there would have been no trace of one's Surat. Freedom is very harmful and injurious, for, when free, the mind always remains diffused.

## DISCOURSE 59

### SUBJUGATING THE MIND AND SENSES, AND GIVING UP THE EGO

398 (1)-The methods laid down in other religions for subduing the mind and senses have their effect on the outer or grosser aspects; they have no effect within the innermost recesses. For example, in the case of a patient being treated for a boil, if only the externally accumulated pus is let out, and no measures are adopted to take the core out, then the boil will persist. In Sant Mat, arrangement is first made to eradicate the seed or root of all evils, and the mode and method prescribed in this Faith produces its effect within the innermost recesses, and not on the outer cover.

399 (2)-In all other religions one makes use of one's own bodily vigor and force to subdue the mind and the senses, which only strengthens the ego, but in Sant Mat, one has to do away with one's vigor and strength, and consider oneself powerless and dependent. This eradicates ego, the root of all evils. The All-powerful Being places His hand of mercy over one's head, and He alone eradicates one's Karmas, and it is then that one comes to believe that whatever happens is by the Mauj of Radhasoami Dayal, He being the sole doer of everything, and thus does one come to consider oneself humble, meek, lowly and ignorant. Thereafter, whatever one's activities be, they will be shorn of all egotism.

400 (3) --When one gives up one's ego,' one says and calls out "0 Radhasoami Dayal! there are no merits in me. I am worthless. It is You who have taken me in Your Saran, it is up to You to protect my honor; somehow or other You ferry my boat across".

I am an unworthy son, there is no doubt in it. No wonder, 0 Beloved, that You shower mercy on me. 0 Merciful ! pardon my faults. Take my miserable plight and humility into consideration. Faults came to be committed on the strength of my faith in Your mercy. 0 Gracious Lord ! forgive me, pardon me.

I am Yours, and You are mine. Relationship of Father and son should be maintained throughout. You are Father. I am like a child. Now shed Your mercy on me, humble and feeble as I am.

(English Prem Bani, p. 313, cs. 23-27)

401 (4)-When one is shorn of desires, one sees Radhasoami Dayal as the doer of everything everywhere, and feels exhilarated, but so long as I-ness is there, one continues to experience pleasure and pain by strengthening one's ego. In short, Radhasoami Dayal takes pity on the Jivas and eradicates their Karma; without taking their Karni (actions) into consideration, and, by grace and



mercy, takes them to the Original Abode, for the Jivas can do nothing by themselves. If Karni (endeavors) and grace were to be compared, it would be like comparing a particle with a mountain.

## DISCOURSE 60

### MANA (MIND)

402 (1)-This mind is very wicked and deceitful. It does not engender the love it should, and is inimical to humility. It never develops humility. Pride and ego are nourishment to it. It runs away from chastisement and rebukes. It gives rise to reveries during Bhajan. It is extremely fraudulent and beguiling. It has deluded all the three Loks. Rishis, Munis and all have been vanquished by it. None could escape it.

“Those who have subdued their mind, are verily brave. Your mind is your arch enemy. It is difficult to subdue it. Pursue it tenaciously. Leave all other efforts. First engender love for Guru, and then apply yourself internally to Shabd. Act upon these two injunctions of Mine. You need not make any other efforts. When you have succeeded in vanquishing your mind, raise your Surat to Gagan (sky, heavenly regions).”

(S. B. Poetry 1, p. 439, cs. 7-12)

He who fights with arrows and guns is no brave. Brave indeed is he who, discarding Maya (material prosperity), engages himself in Bhakti (devotion).

(Sant Sangrah Part 1, p. 51, c. 19)

All the three Loks were looted and the wealth of spirituality was taken away. Headless and invisible is the thief; no one could recognize it.

(Sant Sangrah Part 1, p. 93, c. 7)

The barren woman bore a child who is misguiding the entire humanity.

(S. B. Poetry 2, p. 47, c. 1)

403 (2)-It is beyond the power of anyone to overcome the mind without the help of Radhasoami Dayal. The poor Jiva is helpless and powerless, and possesses not the slightest strength to accomplish anything. Whatever takes place, does so by the Mauj and mercy of Radhasoami Dayal. He who has adopted the Saran of Radhasoami Dayal, does, of course, secure release from this mind. Save Radhasoami Dayal none has the power to bring about the mending and correction of the mind.

404 (3)-On seeing his correction and purification being effected, a devotee praises his lot that some of his past Bhag (good fortune) has awakened on account of which he has come under the benign Saran (protection) of Radhasoami Dayal and he is being released from this wicked mind, for, otherwise, he would have been lost completely in Chaurasi; and there would be no knowing as to where he would have had to go.

405 (4) -Those who have sought the refuge of Radhasoami Dayal, will be ferried across. The question of guarding a woman's honour rests with her husband, so also, it is for the Supreme Being to protect a devotee's honour. A devotee is protected and looked after every moment.

I am a Sewak (servant, devotee) of the Omnipotent Being. No harm can ever come to me. If a faithful wife remains unclad, or is left unclad, it is her husband who should feel ashamed.

If My devotee is in distress, I am distressed too. This is true of the past, present and future. Instantly will I make My appearance at the spot and dispel all his woes and sufferings.

(Sant Sangrah Part 1, p. 33, c. 17)

406 (5)-This mind seated within the body is extremely vile, deceitful and treacherous, and for its correction and mending, Satsang is the first thing necessary. Just as a washerman first rinses the dirty clothes in water, and thereafter, he thrashes them on stone, so also, the mind is first drenched in Satsang-water, after which, it is subjected to mending and correction, that is, rubbing and grinding, and then only comes out the filth of evil propensities accumulated within. Therefore, one should not get frightened amidst pain and suffering, rather, one should, feeling grateful to the Guru, advance on the path of Bhakti.

Kabir says that the mind has become dirty; it is full of evils. Think O practitioner, how to cleanse this mind. Guru is the washerman, disciple the cloth and grace of the Almighty the soap. Now wash it on the slab of Surat. And out comes the colour indescribably beautiful.

(Sant Sangrah Part 1, pp. 95-96, cs. 28-29)

Kabir says that he has now realized that the mind was a mountain. When the chisel of love was applied to it, then opened up a mine of gold.

(Sant Sangrah Part 1., p. 93, c. 13)

407 (6)-There are two aspects of मन Mana (the mind), i.e., कुमन Ku-Mana and सुमन Su-Mana or कुमत Ku-Mat and सुमत Su-Mat or worldly understanding and Parmarthi understanding. Kumat leads to passion, anger, etc. Sumat gives rise to serenity, forbearance, compassion and humility. By the words of noble understanding, will evil propensities be eradicated. Resistance and hardness are the tendencies of the mind, while timidity is the attribute of Surat. This mind is extremely crude, ignorant and inimical. It should be pulverized like henna.

Dash your mind down and reduce it to pieces. Having sown the seeds of poison why do you repent over the harvest ?

(Sant Sangrah Part 1, p. 92, c. 1)

## DISCOURSE 61

### PAIN AND SUFFERING AND DISEASE AND GRIEF ARE A MUST FOR SEPARATING SURAT FROM BODY AND MIND.

408 (1)-The object of Abhyas is that Surat may get separated from body and mind. This is achieved in three ways -- by impairing physical strength, by subduing the mind, and by putting a check on the senses.

409 (2)-For whom there is Mauj, his body is impaired through illness and by reducing his daily intake of food, and the mind is subdued and hatred is created for sensual pleasures through sorrow and grief, stress and strain and quarrel and wrangling. Such pain and suffering is not necessary for Sanskaris. Satsangis pray that their thoughts and reveries may be completely destroyed. For

reducing the diet, they need not fast for a week or ten days at a stretch. This would be sheer madness. The correct thing would be to eat less, so that the body may remain light. Also, one should divert one's desires from the world, and find out in what quarters and in what objects in the world, has one's attention become absorbed. One should also perform Sumiran for an hour daily.

410 (3)-When there is some pain and suffering, one complains that mercy has been withdrawn, and when there is all pleasure and comfort, one says that there is great mercy, but in fact when one is free from illness or suffering, the current of mercy gets withdrawn, as it were. Worldly people leave their wealth here, but he who has established a link with the current of spirituality, has, in a sense, been the recipient of such wealth as would abide forever. And as a fish frolics in water and cannot survive outside it, so also, he shall know no peace without the bliss of the holy feet.

Nothing is pleasing to them except the Holy Feet of Guru. They are absorbed in this bliss.

(S. B. Poetry 1, p. 254, c 6)

One should exercise forbearance while in pain and suffering, and should have the courage to endure sufferings like a hero, rather, one should cherish a desire that one's suffering may become twofold. One should never lose courage. 'If one asserts oneself with courage, God will certainly help one.

411 (4) He, who has taken to the path of Bhakti, will surely have to undergo pain and suffering, and that will be beneficial. As a mother allows her child to be operated upon, it being to his advantage, and although the child cries and yells, the doctor, nevertheless, gives the incision, so also, he, whose correction and mending is effected, may cry and fret and whine, but the Supreme Being goes on with His work all the same, because therein lies his good. And as one pays a handsome fee for a major surgical operation, so also, one ought to make a big offering at the holy feet of Radhasoami Dayal whenever a great suffering or calamity befalls one, or, in other words, one should offer a great many more thanks to the Lord, since greater pain and suffering leads to greater elimination of the noxious matter of the mind; and the hidden tendencies come out, and thus does Surat get separated from the mind.

412 (5)-In a business, one first invests one's own money, and then only one expects some gain; likewise, Darshan; of the Lord will be had only when we have first sacrificed our body, mind and wealth.

One who devastates one's dwelling, becomes a recipient of the infinite wealth of Guru's Prem (love of Guru).

(English Prem Bani, p. 291, c. 126)

When I made myself desolate, I saw habitation. When I annihilated myself, I saw existence. I found humility alone is the highest stage. As I ascended higher and higher, I could see how degraded and fallen I had been.

In the first instance, the giver was the disciple, who offered (sacrificed) his body, mind and ego, and then Guru became the giver, who bestowed Nam on the disciple.

(Sant Sangrah Part 1, p. 25, c. 6)

413 (6)-Question: Nanak Saheb has observed-

"I met the Perfect Guru from whom I learnt the perfect modes of spiritual practices and I attained salvation amidst merry-making, amusement, eating and drinking". But you say that one has to devastate oneself. Answer : To say so is

correct only after one has first surrendered one's body, mind and wealth. At the same time, Sants have also said Curb the mind, impair the body and give up pleasures of the senses. Keep off slumber and sloth and listen to Shabd intently in the company of Guru. Attend Satsang regularly, and have Darshan of Guru daily.

(S. B. Poetry 1, p. 464, cs. 1-3)

Why do you not grasp this ? You stick to one point and ignore the other. It is only when the aforesaid stage has been attained that one's Surat will rise up even when one receives jolts, and it will be attracted all the same even when one laughs and makes merry.

## DISCOURSE 62

### THE TREACHERY OF THE MIND AND ITS REMEDY. THERE IS GRACE AND MERCY IN PAIN AND SUFFERING. BY MAUJ, THE LORD ALSO ACCORDS THE POWER OF ENDURANCE.

414 (1) -When the body sustains an injury there is some power within, which counteracts the injury. It is the power of the mind,

415 (2)-To drag down the current of Surat to the plane of the mind and to function thereby is the activity of the mind, and to deflect the current of Surat from the plane of the mind is the function of Surat. The mind is seated within like a snake, which when teased even slightly, starts hissing. One's task would be completed only when this snake is vanquished.

416 (3)-The mind plays its tricks even in the guise of Parmarth. The test thereof is that any Parmarthi activity, which enhances spirituality, is an activity inspired by Mauj, whereas the activity which results in the depletion of spirituality is an activity inspired by the mind, for example, the idea arises in the mind that one should do some act of benevolence, viz., should awaken others and explain to them the subtleties of the Faith. If one remains engrossed in this very work without caring for the welfare of one's own soul, it is nothing but fraud on the part of the mind in the guise of Parmarth. Or, if there be some such Sewa wherein one's attention remains directed outward, and one becomes completely engrossed in Sewa outside, instead of withdrawing within, then this also is a kind of deception on the part of the mind. Or, if the mind does not succeed with any other bargain, it begins to pose as a guru, or taking itself for a Sadh, it begins to make a show of showering mercy on others, and the Jiva is carried away in this so-called current of mercy.

417 (4)-The mind is stuffed with noxious matter. As such, when anyone says anything against the mind, one gets into a fit of anger and the understanding one had adopted is forgotten. When this noxious matter is shed off, then only one's understanding will endure. So long as that matter is present within, one gets ready to smite like a snake on the slightest provocation.

418 (5)-The mind is convex in its nature and constitution; in its company the current of Surat is flowing out. When the direction of the mind changes, and it gets pressed into a concave shape, then will Surat turn inward instead of being carried away with the mind. Just as a magnifying glass, by virtue of its being convex, forms a focus outside and rays of light are also projected outside, but, when the glass-maker works at it, and by cutting and grinding, transforms it into a concave lens, the direction of light-rays changes from without to within and the focus also is formed within, so also when the mind is subjected to mending and correction and its direction changes inward, then will the focus be formed within and the current, instead of flowing out, will remain inward. At that stage, whatever one's behavior, the current of mercy will accompany it, so much so, that even one's anger will

be beneficial to others. It is for this reason that the saying goes that there is beneficence in the anger of Sants - because the direction of their mind is turned towards the internal current of mercy. When the direction of the inner current is turned upward, one's condition will be as described in the following lines :

I close not my eyes nor shut my ears, nor do I undergo any physical penance. Merrily I behold the beautiful Form of Soami with my eyes open. Hearing the Name with ears amounts to Sumiran and what I eat and drink amounts to worship of the Lord. To me, whether a habitation or a desolate place, it is just the same, and thus have I won over duality. Wherever I move, it amounts to Parikram<sup>[28]</sup> and whatever I do is Sewa of the Lord. Whenever I lie down it is obeisance to the Lord. No other god do I worship at all.

419 (6)-In short, the mind will be mended and turned inward only when subjected to adverse situations entailing pain and suffering. One should always introspect as to how far one's mind has loosened, and whether it becomes lean when rubbed and abraded, or continues to gather more of strength and hardness, instead. The mind should be kept under perpetual surveillance. Even if Satsangis sometimes do quarrel amongst themselves, they harbor no enmity and ill-will in their mind, and again become as friendly as before, like children who fight with one another, but again play together and have no grudge in their minds.

420 (7)-One should always be humble in one's behavior. In this world also, one behaves in all humility before persons through whom one's object is to be achieved. Similarly, for the sake of their own Parmarthi benefit, Satsangis should behave humbly with everybody with the hope that Radhasoami Dayal will, in turn, bestow mercy on them.

421 (8)-The nature and disposition of many a person is such that they get themselves identified with any reverie that arises within. At that hour, it behooves them to control themselves by means of performing Sumiran and Dhyan. Many of them are so pertinacious that they do not come round howsoever hard one may try to make them understand. Such people are awarded severe punishment.

422 (9)-Within a Parmarthi, a tug of war goes on perpetually; the evil propensities of Mana and Maya drag him downward, whereas the attributes of Surat - serenity, forgiveness, contentment, etc., pull him upward. This kind of tussle goes on within a practitioner. One may not adopt the understanding imparted in Satsang and mould one's behavior accordingly, nevertheless, impressions of the understanding are made within, which will surely produce their effect. He, who remains subjected to adverse situations, is, in a sense, blessed with the special mercy of Radhasoami Dayal. Considering it to be to his advantage, he should offer thanks to the Supreme Father and endure that pain and suffering gladly.

423 (10) The Supreme Father, by His mercy, also bestows on one the power to endure suffering and it is not that He lets all calamities befall one all at once. As a juggler, who gives a display of throwing big metallic spheres on his arms, first practices with small ones, and, slowly and gradually, as his sinews gain strength, he begins to throw bigger spheres, and does not feel pain at all, so also, the Supreme Being goes on enhancing the power of endurance through small doses of pain and suffering.

424 (11)-Before a patient is operated upon, all arrangements of nourishment etc. are first made in order that he may not get weaker; so also, when the Supreme Father undertakes one's correction, He bestows on one first the power of endurance, that is, He enhances one's spirituality. The Supreme Being does not interfere with the pain and suffering visiting one as a consequence of one's Karmas, but if such visitation happens to be harmful to one's Parmarth, He, by His mercy, turns an impaling stake into a thorn.

425 (12)-People are made to inhale Chloroform here to be saved of painful sensations, but what is required of a devotee is that he should, by 'inhaling the Chloroform' of Shabd, get his Surat separated

from the body and mind. If one gets perturbed and distracted when overcome by pain and suffering, it would mean that one still has ego in one, and one does not conform to Mauj. So long as ego is there, one cannot conform to Mauj, nor can Saran be adopted completely.

426 (13)-In brief, unless the mind is vanquished, Saran cannot be adopted; and unless Saran is adopted, redemption cannot be effected; and redemption will be effected only when Prem (love) dawns; and when Prem dawns then only can a perception of mercy be had; and when one is able to perceive mercy, one will sing the glory of Radhasoami Dayal and adopt His Saran wholeheartedly. This is the gist of what has been stated above. It should be well understood.

427 (14)-Even when a rope is burnt, its twist persists; similarly, the mind may be crushed to any extent, and though apparently it may become humble and subservient, the ego or I-ness persists and the crookedness is not removed so long as Maya exists. When the mind becomes exhausted and stops wandering about, then only will it seek Saran. In other words, when its inherent power of rushing towards the sense organs is withdrawn, then only will it revert within and conform to Mauj. As the hand can work only when energy comes down to it, and not otherwise, so also, the mind can do nothing if the energy from Surat were to stop coming.

428 (15)-The remedy for the mind's correction is Satsang, Abhyas and the rub-up through worldly afflictions and sufferings. The object behind the activities of worldly life is that one's Karmas may be eradicated and the impressions of Sanchit (accumulated) Karmas present within may be effaced. The load of Karma is very heavy. Like a thing buried under rock, Surat is burdened with a heavy load of Karmas. There is also the load of आदि कर्म Adi Karma (pre-creational Karmas) on it. Except Sat Guru none has the power to release the Jiva from the grip of Karmas.

May I meet a masterly Sant who may change the course of my Karmas. 'To change the course of Karmas' signifies that He, by sowing the seed of Sat Desh in the Jivas, takes them to Sat Lok.

I play freely in the region of Sunn and erase the Karma predetermined by Providence (Kal).

(English Prem Bani, p. 325, c. 17)

The Karma of Providence is the same as the prime Karma or the prime cover which envelopes Surat. One will become a बनिया Bania <sup>[29]</sup>(merchant) only when one's task is accomplished.

Mind, the merchant, is making preparations for weighing and measuring within.

(S. B. Poetry 2, p. 353, c. 1)

## DISCOURSE 63

**UPS AND DOWNS, HONOUR AND DISHONOUR,  
WHATEVER HAPPENS TO A DEVOTEE, IS  
ALL BY MAUJ, THE UNDERLYING  
OBJECT BEING TO EFFECT HIS CORRECTION**

429 (1)-Those who have taken to the path of Bhakti and have joined Satsang, have no scope even to breathe a sigh of relief and to question why and wherefore. Whatever happens in their case, is all by Mauj, and the ups and downs that befall them are meant for their correction. If the devotee is awake and alert, he can sense the hidden good, but the ignorant is only concerned with filling his belly.

A conscientious devotee is in a state of perpetual death, while an ignorant person acts recklessly. He never cares about the right or the wrong moment. He is only concerned with feeding himself.

430 (2)-Those who take to Bhakti in all sincerity, are often put to test by the Supreme Being. The resting is carried out in two ways one directly and the other through some medium or the instrumentality of somebody else.

431 (3)-In bygone days, the Perfect Guru used to test the disciple directly, but at the present time, such is not the Mauj. Hence, He carries out testing through somebody. For example, by Mauj, certain persons of crude nature are accommodated in Satsang, who often become instrumental in one's गढ़त Gadhat (mending and correction). If on any occasion there is confrontation between one and such person and, as a result, complaints against one reach the Perfect Guru, who, on the basis of the report, chastises and rebukes one, even then, one should think that all that happened was only by Maui for one's own correction and that such person must have been employed by Radhasoami Dayal as an instrument for one's correction. By adopting such an understanding, one's correction and purification is effected day by day, and one's impurity and unworthiness is done away with, and the noxious matter present within is eliminated.

432 (4) -When such an understanding dawns on one, one will harbor no ill feeling against a person of the kind mentioned above, rather, one will be thankful to him in all gratitude. In other words, he who is a sincere devotee, will consider such a person to be an instrument for his correction and will fall at his feet saying that through him Radhasoami Dayal chose to effect his reformation. But such an understanding does not always abide one often forgets about it, but there is no harm in it as sometimes there will be error and forgetfulness and sometimes there will be remembrance, and such conditions will continue to take place. There is mercy in it. If it is remembered all the time, there will be no गढ़त Gadhat, and the real purpose will be defeated.

433 (5)-Often, it is the Mauj for putting Jivas to test through humiliation without there being any apparent reason or ground for it. For example; one day the vegetable curry which came to be offered for the Bhog of Huzur Maharaj was so prepared of radish balls that somebody mistook it for a meat curry, and the news was in the air forthwith, Many people got into confusion. Although there was no question of any meat being there in the curry, people started calumniating.

434 (6)-The Supreme Being is omniscient and knows all, and it is by His Mauj alone that everything is taking place. When the Supreme Being is pleased, it matters little if others are annoyed or displeased. But he, who acts spitefully towards Guru, is punished at the hands of the agents of Jam.

If Guru is pleased, the Creator is pleased. Kal and Karma have no say. The eminence of Guru is acknowledged by all. Shuk Deo, Narad and Vyas have sung His praises. You should, therefore, win the pleasure of Guru. You will not be benefited by pleasing others. If Guru is pleased and all others wrathful, even then they cannot touch a single hair of yours. He who pleases all others, but has enmity with Guru, and is not afraid of calumniating Guru, and considers Him to be a human being - know that such a hell-bound person is bringing his own ruin. The Jama Doots [\[30\]](#) will inflict torture on him.

(S. B. Poetry 1, pp. 396-397, cs. 48-54)

435 (7)-A devotee should not mind honor or dishonor, whatever befalls him. Everybody relishes honor, but when one is subjected to dishonor, such is the nature of the mind that one gets ready to lay down one's very life as one cannot tolerate humiliation. A devotee should go on attending Satsang and performing Abhyas; gradually, the power of endurance will also be acquired and he will realize that he is not at all on a par even with one who, in the matter of devotion, is considered to be lowest of the low, like a sweeper. In other words, if one is eager to perform Bhakti, one will have to tolerate even a scavenger. Adverse circumstances, true and false, are sure to come to pass. It behooves one to endure them patiently and silently.

436 (8)-If, outwardly, one does not express resentment but, internally, harbors ill feeling, it amounts to the same thing. One has simply shifted from one cover to another.

Now be quiet and in His Saran take your seat. Obey His command and cling to His holy feet.

(English Prem Bani, p. 293, c. 68)

The digging is borne by the earth and the cutting and felling by the trees. But harsh words are borne by a Sadh alone. None else can do so.

(Sant Sangrah Part 1, p. 113, c. 14)

Honor and dishonor whatever befalls you, consider such to be the Mauj, and keep on performing Bhakti. Derive strength from Guru to face all sorts of situations. I tell you, my dear, perform Bhakti. Nobody can cause you any harm. Why do you fear? Perform Bhakti. Nothing happens without the Maui (ordainment) of Guru. I tell you my dear to perform Bhakti.

(S. B. Poetry 1, pp. 320-321, us. 16-19)

437 (9)-If one cannot put up with humiliation, it means that one's, Bhakti is still imperfect; but there is no harm in it. One day, imperfect Bhakti will become perfect.

You are imperfect in your Bhakti. That is why you falter. What more am I to tell you? Go on performing Bhakti. Slowly and gradually, you will gain steadiness. There is no other remedy but to perform Bhakti. One day, your imperfect Bhakti will become perfect. Give up hypocrisy; perform Bhakti. Insincere and hypocritical Bhakti will be of no avail. It does not matter if your Bhakti is imperfect. Perform Bhakti. Radhasoami Dayal graciously declares that you should perform Bhakti in whichever way you can.

(S. B. Poetry 1, .p. 321, cs. 20-24)

## DISCOURSE 64

### **EVEN IN PARMARTH, THE MIND WANTS THAT ALL WORLDLY PLEASURES MAY ALSO CONTINUE TO BE THERE AS THEY ARE, BUT THIS IS NOT POSSIBLE**

438 (1)-The mind, by its nature, wants to avoid pain and seek pleasure, and in Parmarth also, it wants that it may continue to have all worldly pleasures as usual, and Parmarth may go on being accomplished side by side, but this is not possible. Were it so, no worldly bondage, and wanderings and entanglements could be done away with because, when pleasure is there, one's hopes and expectations of the world cannot be given up, and the cause of recurring births and deaths will continue. For this reason, Radhasoami Dayal gets one's bondages and egotism broken in the way He thinks proper, sometimes through sickness, sometimes through grief and sometimes through disfavor. Hence, to conform to Mauj constitutes the greatest adornment for a Parmarhi. Whatever the circumstances, he should reconcile himself to them and carry on with his activities. He should have attachment for none. For example, if anyone of his kith and kin dies, he should keep mum considering it to be the Mauj of the Supreme Father. If he finds himself unable to endure any particular pain and suffering, he should pray that he may be granted the power of endurance. If he loosens all internal and external attachments and under all circumstances behaves humbly and uses kind words, he can even tame a lion. He should become like a seasoned cane, which can be bent anyway one likes, or as soft as carded cotton. In short, no entangle-ments and wanderings should be allowed to persist and the mind should be got corrected and mended as in the case of a certain Mahatma whose hand had got septic, later developing into gangrene infected with maggots, but who would not have it treated. One day, as



a few maggots dropped on the ground, the Mahatma picked them up and placed them back on the wound, saying that those had been getting nourishment there. At this, the Supreme Being was pleased and got his wound cured automatically.

439 (21),-The life of a Sadh should be that of serenity, forbearance and contentment, as described by Kabir Saheb in praise of a Sadh. He should always keep an eye on his faults and shortcomings.

## DISCOURSE 65

### THE PRESENCE OF A WORLDLY PERSON IS FOUND DETESTABLE IN THE COMPANY OF DEVOTEES

440 (1) - An illiterate person looks awkward in a society of learned men. Similarly, a worldly minded person looks detestable amidst devotees. Just as a rustic is not fit for a royal court, so also, the Jiva is unfit for admittance into the Darbar (Court) of the Supreme Being, as long as the uncouth mind is seated within him. It is only after the correction of the mind has been carried out over a certain length of time, that it can acquire fitness to some extent. And correction will be effected in Satsang alone.

441 (2)-Mere performance of Abhyas (spiritual practices) after getting initiated is not enough, just as by learning something in a primary school one cannot get acquainted with the codes and manners of a royal court. For this reason, Satsang, where correction can be carried out and where one can learn the ways of devotion, is more necessary than Abhyas. It is only when Satsang has been attended for quite a long period that some progress may be achieved. Indeed, there is no harm if one full lifetime is spent in attending Satsang. There are certain obstinate habits, prejudices and predilections which are so deep-rooted in the mind that they are eradicated only with great difficulty. Some odd habits of a rustic become so ingrained in his nature that they do manifest themselves off and on in spite of his trying to conceal them. If Satsang is attended carefully for long, then, of course, it is possible that the mind may be corrected to some extent. But we need not be worried on this account. Since we all have come under the benign protection of Huzur Radhasoami Dayal, He will surely get all the necessary Gadhat of ours effected. Only, we should have a firm determination. He will bestow all that is necessary.

442 (3)-Bhekhs (recluses, ascetics) stand in greater need of correction, because they have renounced their hearth and home for the sake of Parmarth (welfare of their soul), but they get greatly conceited because of their ochre-colored robes and the association of other recluses. What Parmarth (spiritual benefit) is attached to ochre-colored robes? Huzur Maharaj had turned many Bhekhs into householders or had made them live like householders, and also discard ochre-colored clothes for plain ones. The Bhekhs should also know that householders are not burdened with greater responsibilities. But since the Bhekhs have renounced their hearth and home it is incumbent upon them to have their mind mellowed and corrected completely and become true Parmarthis.

## DISCOURSE 66

### SANTS BRING ABOUT A CHANGE IN ONE'S NATURE BY ENHANCING ONE'S SPIRITUALITY AND GETTING THE NOXIOUS MATTER ELIMINATED

443 (1)--The colour and fragrance of any petals and flowers, for example, a rose, are due to the characteristics of the material constituting the tree or the plant. If the flower of any tree is of a fetid smell, its odor cannot be changed by applying scents, even if one wants to. If the colour and bad smell of a particular flower were changed, the flower that blossoms next will again have the previous colour and smell.

444 (2)-Similarly, the nature and disposition and the evil propensities manifesting in any human being are due to the characteristics of the matter present within him. Unless one is got rid of that matter and one's Surat-Chaitanya is enhanced by the grace and help of Sants, one's nature cannot change. According as one's spirituality is enhanced or noxious matter eliminated as a result of performing Abhyas prescribed by Sants, complete purification of one's inner self will be effected slowly and gradually. In other words, no evil propensity and desire or entanglement will be left within one any longer, and only then will Darshan of the Supreme Being be had, and the entire secrets of the creation will be revealed.

445 (3)-For this process of elimination and emancipation, Sants, in Their grace and mercy, also employ other means. For example, if They bestow pleasure on somebody, They also add some pain to it so that the poisonous or baneful effect of pleasure may not spread. The idea, in short, is that Sants bring about reformation of the Jiva by beating and hammering in the manner deemed fit and proper by Them.

## DISCOURSE 67

### IT IS AN ACT OF IMMENSE GRACE ON THE PART OF THE LORD THAT NO STRENGTH OF ANY KIND IS LEFT IN ONE

446 (1)--One should get convinced that one cannot do anything by one's own strength, and whatever happens, is by the Mauj of the Lord. This ego itself is the curtain which does not let one have Darshan of the Lord. And ego persists as far as Maya extends. But there are gradations in these covers or curtains. As the covers get broken, one's union with the Lord will go on being effected. Unless the plane of one's location changes, one cannot come to realize that the Lord is the Karta (doer) of everything, and when one's ego is done away with, one feels that all one's strength has exhausted. But, in reality, this is an act of grace, because so long as the curtain of 'you' and 'I' exists, the Supreme Being remains hidden, and there is hypocrisy. All worldly relations are hypocritical; they are all from behind covers.

447 (2)-If there is deep love and affection between two persons, it is only the mind of one which can unite with the mind of the other, and a thought arising in the mind of one will also arise in that of the other, but the soul (spirit) of one does not unite with that of the other. Actually, the spirit should get merged in the Supreme Spirit.

448 (3)-When in the world two friends having great affection for each other, meet, then how happy and overjoyed they become ! But, this meeting of theirs is one of कपट Kapat, meaning through the पट Pat or cover of काया Kaya (body), because externally, they can shake hands, but the rest remains hidden within covers. The meeting with the Lord can be had only when there are no covers at all. So,

unless Surat unites with Shabd, its very life, true union cannot be established. When a meeting, in spite of bodily covers intervening, affords so much pleasure, how much more bliss and intoxication there must be in Surat's uniting with Shabd. A crude example of that intoxication is the case of a man or an animal becoming so enraptured in listening to some music that he becomes oblivious of his body.

449 (4)-People are getting attached to various quarters through affection, and this very affection is pain-inflicting. Love for the Lord is everlasting, affording permanent bliss and happiness, whereas worldly love is perishable and a source of pain. If we meet somebody whom we love deeply but turn not towards him, then, how can he be pleased with us ? Similarly, if we love the Lord and we sit in Abhyas in order to meet Him, but, instead, become engrossed in worldly thoughts, then how can He be pleased with us ? Of course, the Lord does want that the Jiva should meet Him, because He is also giving a call to the Jiva within all the time, but the latter is getting dragged towards the world.

541 (5)-It is only when Prem (love) dawns that all task will be accomplished, and purification within will also be achieved, and no impurity of any kind will remain. This Prem is a gift from the Lord Himself and he, on whom it is bestowed, is highly fortunate, indeed. A particle of Prem is far superior to a hundred years of Bhajan and devotion. Much of one's task can be accomplished if even the slightest thought of the holy feet of the Supreme Being along with a bit of restlessness and yearning for His Darshan abides within one. One should pray for bestowal of such restlessness and yearning. He will grant it by His Mauj when He deems it fit and proper. Prem is such a rare blessing that sovereignty of the whole world looks insignificant and contemptible before it. When, gradually, one's inner self gets cleansed of all entanglements and desires, then only will Prem dawn. There should be no haste about it. One should proceed in whatever manner He directs - witnessing the spectacle on the way.

## DISCOURSE 68

### A PARMARTHI SHOULD ALWAYS HAVE VICHAR (THE RIGHT UNDERSTANDING)

451 (1)-**विवार** Vichar (right understanding) means **निरख परख** Nirakh and Parakh (discernment and discrimination). **निरख** Nirakh signifies observing a thing or activity and **परख** Parakh signifies judging whether it is proper or improper.

452 (2)-One should give up activities which are improper and useless, like getting unnecessarily involved in somebody's disputes and quarrels or becoming regardless of comforts of others for one's own selfish end, or depriving somebody of his dues and rights, or exacting money which is not due to one, or wasting one's time uselessly or making endeavors for earning more money than what is necessary for one's moderate living, or remaining worried over achieving name and fame etc. And things which are necessary and proper, should be attended to, to the best of one's ability, such as recitation of the Holy Books or to remain engaged in other Parmarthi activities in one's leisure time, to do good to Jivas to the best of one's power and ability, to always act with forgiveness and forbearance, to never indulge in show and display, to make use of all the noble faculties and to give up evil tendencies.

453 (3)-Such understanding should be kept in view always and not at the time of Satsang only. One may even get bliss in Abhyas, but if one does not maintain such an understanding, then that is not an activity right and proper for Parmarth. Such understanding will be abiding only when one considers Sat Guru Soami to be present over one's head all the time. Without such understanding and molding of one's life accordingly, one cannot derive as much Parmarthi benefit as one should, because unless the evil propensities are removed, purification of the inner self cannot be achieved, and unless purification

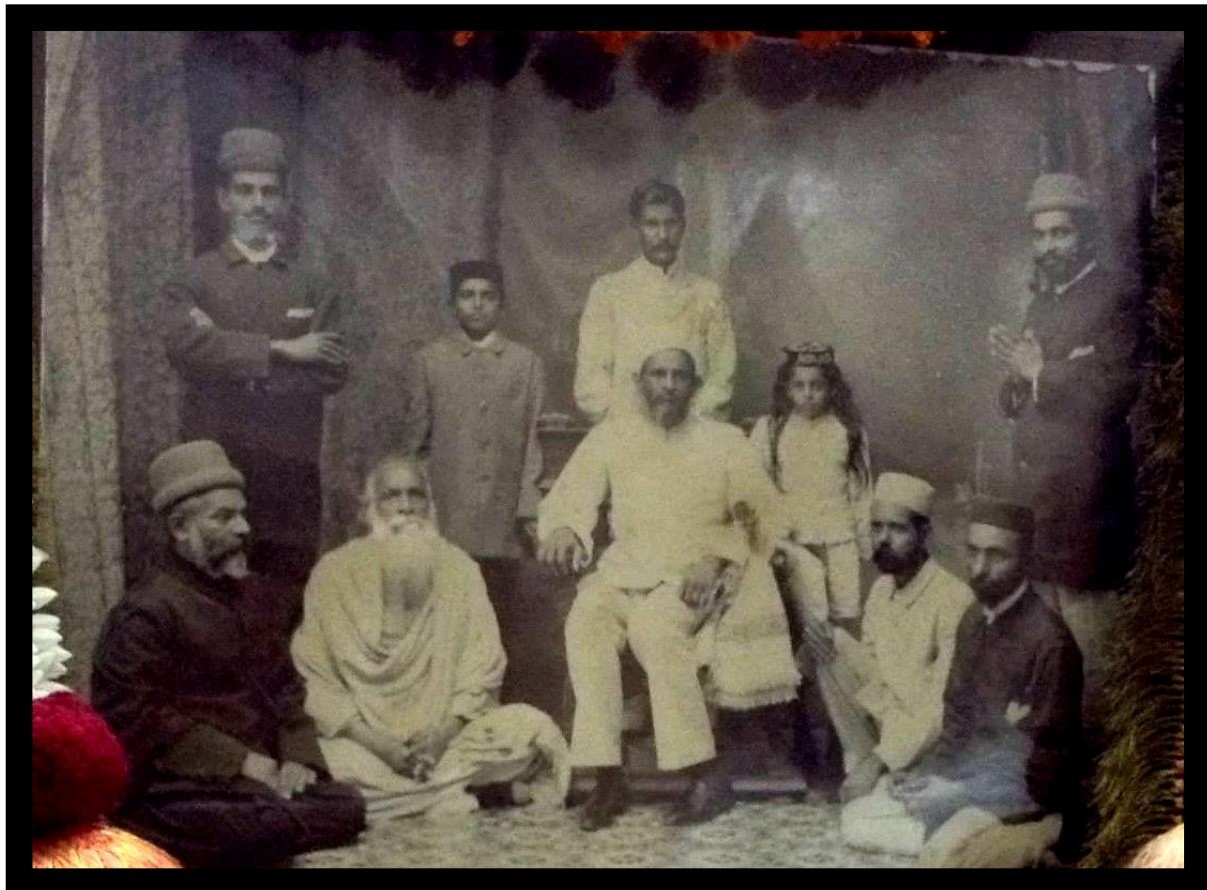
has been effected one cannot get unalloyed bliss. One does, of course, maintain this understanding to some extent during Satsang, but as soon as one is back home and an object of pleasure is placed before one, all one's understanding is forgotten.

454 (4)-Maintenance of such an understanding entails death, as it were, of the mind every moment. The mind shall have to be ground and pulverized, though it is a very difficult task to accomplish and one is always apt to commit errors and omissions. Nevertheless, it is an essential duty of a Parmarthi to look to his shortcomings, to consider them as such, and to make all efforts to remove them. Whenever one commits an error or omission, one should instantly repent over it and pray for forgiveness, and should get ready to remain alert in future. Such is the grace of Radhasoami Dayal over true Parmarthis that whenever there happens to be an emission or error, they come to realize it immediately. One should beg pardon for one's omission instantly, and not later on, after repenting.

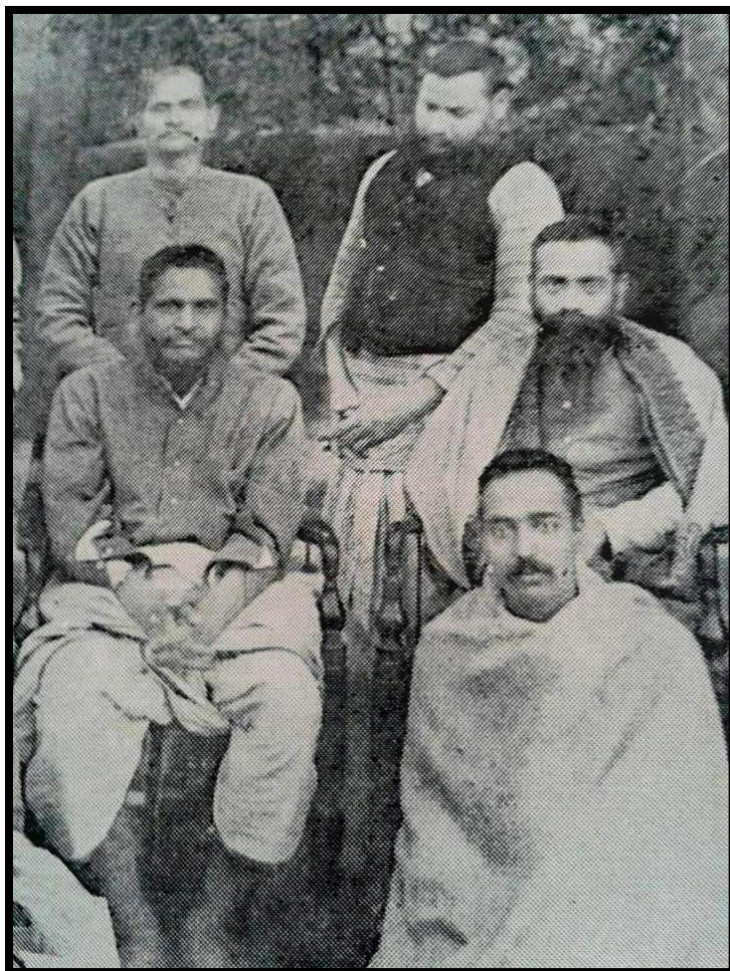
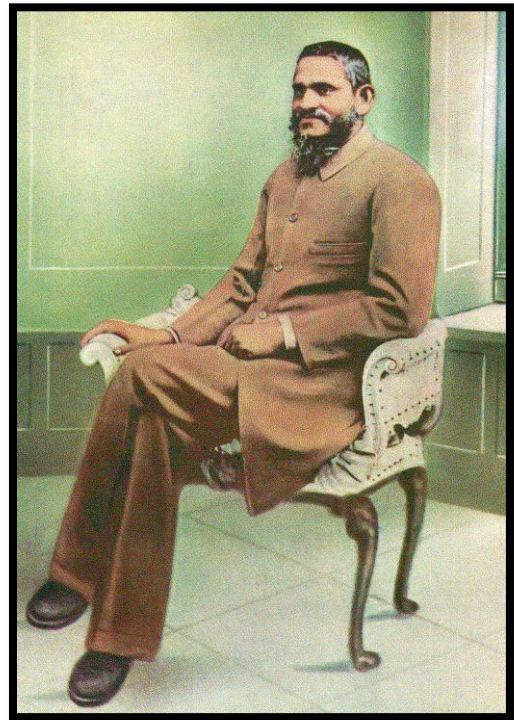
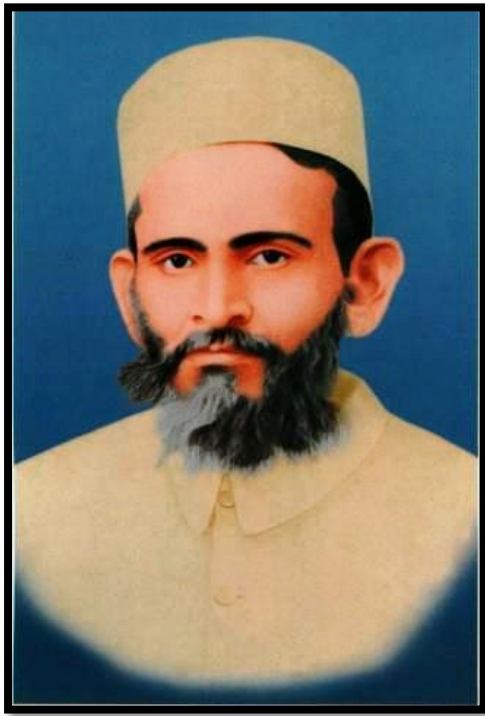
“Before and after the enjoyment of pleasures, I repent very much, but, at the moment, I fall a victim to the temptation.”

(S. B. Poetry 2, p. 203, c. 5)

455 (5)-The pleasures of this world are so tempting that all one's understanding and alertness does not help as it should. The moment one comes across pleasures, one gets engrossed in them. The mind gets annoyed over trifling matters, and in Satsang also an almost similar condition prevails. But the merciful Sat Guru carries on with one's correction by subjecting one to continuous reproofs and rebukes.







## DISCOURSE 69

### PARMARTHIS SHOULD CONFORM TO THE MAUJ OF THE SUPREME BEING

456 (1)-Prosperity or adversity, whatever befalls one, one should endure it cheerfully, considering it to be the Mauj (pleasure) of the Supreme Being. One should welcome it even if one is thrown into fire or pushed down hill. In short, one should remain contented with whatever comes to pass. When a Parmarthi has attained such a stage, his mind will become very serene and detached, as if relieved of all burden. He who has acquired this stage is a true Das (slave) and a true Sewak (servant). He will acquire the attributes of the Lord. One can then see how the Lord vouchsafes His care and protection to him every moment. How a mother takes care of her child! When cold wind blows, she covers him; when it is hot, she fans him, unmindful of her own comfort and sleep. All the time she keeps looking after him. If an insect or a gnat settles down on him, she drives it away, but the child is not aware of it. In the same way, the Supreme Father has ever been taking care of and protecting His children. Many a calamity He wards off before they come; and the Jiva is not even aware of them.

457 (2)-Verily, a true child is he who having discarded all other supports, relies solely on Radhasoami Dayal. Whatever pain and pleasure may come to pass, he still turns towards His holy feet. When it thunders, or a dust storm comes, or a frightening form appears, the child runs to his mother and clings to her. Similarly, a Parmarthi, when in trouble, should stick fast to the Holy Feet, viz., the current of spirituality of the Lord, present within. This is, however, not to suggest that he should give up making necessary and proper endeavors in his worldly activities also. He should take measures which are considered proper from the worldly point of view. But, internally, he should have the conviction that the doer and dispenser of all is the Supreme Being Himself. The result will, however, be according as His Mauj is the devotee should not allow himself to be identified with efforts. Efforts are only the medium for the manifestation of the working of Mauj.

458 (3)-If one contends that there is then no necessity of making endeavors as the Mauj itself will get everything done, then it too would be a gross mistake and contrary to Mauj, because the Supreme Being is hidden in the innermost recesses. As such, He likes that His functioning should also remain hidden. Huzur Maharaj has observed that whenever Sants choose to give effect to any activity, They ordain Their Mauj from Their own mansion (region); and from there, orders are issued to Kal and then his action extends to lower regions.

459 (4) - Question: How is it that the functioning is given effect to through Kal? Answer: If a person, who is friendly with a king, complains to him that the scavenger did not clean his latrine, then, in such a case, what the king would do is that he would pass orders to the person concerned and not that he would attend to this work personally. (This region is unclean like a latrine). When a king wishes to give reward or medal to someone, he does so according to the established procedure and through the officials concerned, instead of giving it personally. Even if the concerned authority happens to be displeased with the recipient of the reward, he will, nevertheless, have to obey the king's order. It will make no difference to the reward being received through the concerned officer. The Supreme Father acts according as it is proper and in the special interest of the Jiva. Though such an act may appear to be inconsistent, it is definitely fraught with some Parmarthi benefit of the Jiva.

460 (5)-Jivas, in the olden times, were of the status of Ishwar or Brahm. By virtue of their intense detachment, they could undergo great hardships and apply themselves to internal practices. But the condition of the Jivas of the present time is very delicate. Neither they have the detachment of that order nor the capacity to endure hardships. Therefore, Radhasoami Dayal, by His Nij Rup (hidden or internal form), is so ordaining His Mauj for the entire humanity that the purification of all the Jivas

may be effected and they become fit for joining this Religion. Wars, epidemics and famines, raging furiously these days, are the signs of such Mauj or ordainment.

461 (6)-This sort of activity cannot be carried out by the manifest form as effectively as by the hidden form. The reason is that the manifest form being visible, people would quarrel with Him, but they are helpless against the Gupt Swarup (hidden form). For this very reason, the Supreme Being keeps Himself always hidden. But He is omniscient, He sees all, and ordains what is proper. This process of cleansing is carried out through Kal. Hence the necessity of Kal, as has been said :

I created Kai with a definite purpose. Without Kai, Jivas have no fear. In the absence of Kai, Jivas would not value Dayal (the merciful Lord). Hence this Mauj. Now that I have turned out Kai from My region, he can never go there.

(S. B. Poetry 2, p. 99. cs 77.79)

## DISCOURSE 70

### WHEN BONDAGES ARE CUT ASUNDER, ONE FEELS GREAT BLISS, SERENITY AND CAREFREENESS

462 (1)-Bondages of every description should be broken - (1) of wealth, which includes all types of wealth, (2) of the mind, which stands for one's own mind and those of all related to one, (3) and of the body, which means one's own body and the bodies of one's relatives. In short, all bondages, sense of honor, prestige etc., as pointed out by Vashishthji, should be cut asunder.

463 (2) -Sometimes, under normal circumstances, the Jiva begins to think that his bondage to a particular thing has been broken, but it is only when some calamity befalls him that it becomes clear how strong was the bondage. A bondage should be considered to have been broken only when the Jiva ceases to feel any pain or pleasure by the presence or absence of, or by the loss or gain of the object of that bondage, just as one remains unmoved or unaffected by the pain and pleasure of others. Radhasoami Dayal will eradicate all these bondages slowly and gradually, sometimes through quarrels and conflicts and sometimes through suffering and sickness. In short, Radhasoami Dayal has at His disposal innumerable ways and means for breaking one's bondages, and in this manner the seed of attachment present within is slowly and gradually burnt away. For example, if a quarrel takes place in the family resulting in the breaking away of the members from one another, it breaks the attachment for the time being, and even if they join hands again, there is no harm in it since the root of the bondage, or attachment, has been weakened.

464 (3)-The physical bondage, of course, is stronger. The breaking of this bondage should be considered to have been effected only when one acquires such capability that one can withdraw the current of Surat from any part of the body at will, just as in a pump, water is drawn in and sent out at pleasure. Such capability will be acquired at an advanced stage of Abhyas. When this stage is reached, one will attain great bliss, serenity and a feeling of relief and contentment of the mind. When one will be in a position to conform to Mauj in every way, just as when the wound is incised and cleansed of all its pus, how comfortable one feels; the shooting pain one used to experience before is all gone. This is the benefit that accrues from Abhyas - that withdrawing all one's attention from outside, one applies it to Shabd within, and derives bliss thereof. This is what constitutes Abhyas, and by this alone will one break all bondages.

## PART 5

### HUMILITY, REFUGE AND LOVE

#### DISCOURSE 71

##### THE GLORY AND EMINENCE OF PREM (LOVE)

465 (1)-Prem (Love) is a unique essence. It is of the same essence as the Supreme Being, and it enlightens the heart, and makes it pure and cool. Animals are completely devoid of this essence, and if there be some at all, it exists in a very small measure. It is, of course, present in human beings, and is often called Moh (attachment). Even the human beings who are brutish or in whom brutish tendencies are predominant, have this attribute to a lesser degree, and that is called devilish passion. The more intense the spirituality, the more affection or Preet will one be possessed of, if it is mixed with impurity, it is called Moh (attachment), and the unalloyed affection is called Prem. A moth is enamoured of the flame; its Preet is inherent and natural. As soon as it sees light, its sight is captivated and it forgets itself. He who has such love for the Supreme Being, is a Premi (lover), and he alone is dear to the Lord. The Lord grants the gift of His own essence, viz., love, to one on whom He chooses to bestow His special mercy.

My love for Guru has grown very intense. I withdraw my Surat and place it at the Holy Feet. Darshan of Sat Guru has captivated my eyes, My love is enhanced every moment.

(S. B. Poetry 1, p. 233, cs. 1-2)

466 (2) -He, who is in love, does not look to comfort of his body and mind, rather, he becomes completely oblivious of his own self. If a person is sick and somebody whom he loves comes before him, then the sick person forgets about his sickness, rather, he feels relieved of the sickness; so also, on having Darshan within, a devotee becomes totally oblivious of himself, every part of his body becomes fascinated and enraptured in ecstasy, and nothing pleases him save the bliss of the Holy Feet.

Nothing is pleasing to them except the holy feet of Guru. They are absorbed in this bliss. On getting Darshan of Guru, they are rendered clean oblivious of their Pind (body). How can they be conscious of what is inside and what is outside ?

(S. B. Poetry 1, p. 255, cs. 6-7)

467 (3)-In the beginning, when the Jiva takes to the path of devotion, he is under the impression that engendering love is very easy, and that both his Swarth and Parmarth are being accomplished nicely. But, when the body, mind and senses get worn out and every bone is reduced to dust, as it were, then does he come to know what love is. Hafiz has said, *इश्क़आसां नमूद अव्वल, बले उफ़ताद मुश्किलहा* "In the beginning love appears to be a simple affair, but it turns out to be very hard and difficult later on".

Oh, were I to know this fact before that love entaileth such pain and sore, by beat of drum  
I'd have given a call that verily none should love at all.

468 (4)-In the love for the Lord, great struggle takes place within one's self. In this world, when one falls in love with somebody, all one's kith and kin get opposed to it. Likewise, in Parmarth, not only one's worldly relations but other relations existing within, such as Mana, Maya, Indriyas (senses), Kal, Karma and the five Doots (evils), also have to be fought against. [his is called Jihad i-Akbir, the 'great war'. As there have been battles such as "Hundred Year War", etc., so also, this is a struggle of



four lives. A Sati <sup>[31]</sup> and a hero lay down their lives in a moment, but a Sadh his to carry on with the struggle day and night till association with body and mind persists. Kabir Saheb has said--

*“The task of a Sadh is the hardest game, far ahead of and beyond the range of ascetic;, Satis and warriors. The fight of a warrior ends in a moment or two, the struggle of a Sati takes a moment only, but the Sadh has to struggle night and day till his last breath. Kabir says that if the Sadh loosens the reins of his mind, it instantly falls down back to the earth from the sky above.”*

469 (5) -It is not within the power of the Jiva to get detached from the mind which is habitually addicted to enjoyments, to cut asunder the bondage it has with the body and to carry on the struggle within. Krishna Maharaj had said to Arjun, "I will fight the battle, but do it I will through your hands". So also, the Supreme Being says that it is He who will wage this great war but the fighting will have to be done by the Jiva.

470 (6)-Grace and bestowal of grace alone accomplish the task. Such grace and mercy are bestowed in Sant Mat only, and nowhere else. It behooves the Jiva to keep on praying constantly at the holy feet of the Lord. An oyster in the ocean remains restless for the drop of Swanti rain, and keeps its mouth open all the time for receiving it, and that very drop of Swanti rain produces the pearl. Likewise, in Satsang-water, the Jiva should remain with his mouth, as it were, of yearning, open for the pearl of love, and as a Papiha constantly calls out for Swanti rain 'Pee Pyara <sup>[32]</sup> Pee Pyara, . .' so also should the Jiva engage in constant Sumiran of Nam for the nectar of the Holy Feet.

Repeat the Holy Name in the manner a thirst maddened Papiha cries for Swanti rain.

(S. B Poetry 1, p. 44, c. 11)

471 (7)-Repetition is of three kinds, viz., physical, mental and spiritual, that is, with the tongue, with the mind and with the Surat or spirit, respectively. The first kind of Sumiran amounts to chattering, as it were, and the second is not devoid of distraction and wavering of the mind, while the third brings in peace and serenity.

472 (8) -The capability of performing repetition with the spirit is there in the Jiva, but at present it is latent, and not awakened, just as all the potentialities are present in a child, but not awakened at that time. As food and drink, worldly objects and other paraphernalia are essential requisites for awakening bodily powers, so also, Satsang, Abhyas and Parmarthi activities etc. are the prerequisites to awaken spiritual power. These should be performed regularly without any break.

473 (9)-At present, the Jiva does not know what Sumiran by spirit really means. When a glimpse of Prem flashes in him, then will the repetition of the Name go on being performed automatically by the Jivatma (Surat), and then Shabd will become clearly audible. In Sar Bachan Poetry it has been clearly stated

*“When, by constant repetition of Nam, their Surat is awakened, they hear Shabd internally. They attain Guru's Shabd access to Trikuti, penetrate the Shabds of Sunn, Sat Lok, Alakh Lok and Agam Lok, and finally, secure admittance into Nij Pad (Real Abode), the Radhasoami Dham. They get Poora Char (final abode of rest) and attain Poori Gati (perfect salvation). Nothing remains to be said now as there is nothing beyond, RADHASOAMI, being the Highest Region.”*

(S. B. Poetry 1, pp. 45-46, cs 12-15)

In other words, on hearing first the Shabd of Sahas-dal-kanwal, then of Trikuti and then of other regions one after another, and simultaneously contemplating the Guru's form, drinking the bliss of ambrosia and witnessing the acts of grace, the Jiva finds abode in the Real Home.

474 (10)-Devotion or love should be unalloyed. Selfish, insincere and motivated devotion is of no avail. A true devotee desires nothing -- neither wealth, nor power, nor virtue or accomplishment, nor acquisition of supernatural powers, nor the opening of some stage, nor hearing of Shabd, nor attaining Sat Lok, nor Anami. He cherishes no other desire save Darshan of the Lord.

*"I cannot rest until I get His Darshan face to face. The whole world and all that pertains to it appear like prison to me. Radhasoami is the reservoir of Amrit (nectar). I will be satisfied only if I am allowed to drink deep of it. Nothing pleases me except Radhasoami. The four Loks (regions) are of little avail to me I have discarded all Gyan (knowledge), Dhyān (contemplation), Jog (meditation) and Vairag (renunciation) as worthless devices. I am like a Chakor and Radhasoami is like the moon to me. Satnam Anami does not attract me."*

(S. B. Poetry 1, p. 38, cs. 8-12)

475 (11)-This is what constitutes the gist of the whole thing, and all the rest are only accessories. This alone is what the devotee longs for and begs for. The question of engendering faith does not arise where union with the Beloved has been established. When the very Being, for whom faith is required to be engendered, has already been met, where is then the need for inculcating faith ? Only in the beginning, when contact has not yet been made, one is required to adopt faith and conviction. Faith or conviction is of three kinds, viz., इत्मुल यक्कीन faith born of intelligence, ऐन उल यक्कीन faith that comes about by seeing with the eyes, and हक्कुल यक्कीन faith developed as a result of essence merging into essence. The first is conviction through understanding, the second is conviction by seeing with one's own eyes, and the third is the conviction acquired when essence merges into essence; and then alone the conviction is true and complete.

476 (12)-All Sadhs and Mahatmas of old, such as Sur DAs etc., have said one and the same thing. Their compositions are replete with the Bhakti (devotion) of the Lord. What can worldly people understand about it? How puffed up a person feels when some prince happens to speak to him, though such talk may be of no importance at all. But one pays no heed to what Sadhs and Mahatmas say. In Western countries, women are dying to have an opportunity of dancing with the prince, and if any of them really gets a chance, she feels as if the ultimate aim of her life has been attained.

## DISCOURSE 72

### DINTA OR HUMILITY

477 (1)-Dinta (humility) signifies sincere eagerness like that of a patient in relation to a physician or of one in need of employment before an employer, because it is through them that one's object is achieved. Similarly, he, who is keen about the welfare of his soul, becomes truly humble before the Guru and the Lord. So long as the need is not felt, there can be no true humility also.

478 (2)- Dinta is the adornment, as it were, of Prem (love). Dinta is the opposite of ego. In ego, the mind has a tendency to diffuse and expand, whereas in Dinta, it withdraws and concentrates. So long as one is seated at the plane of ego, it is difficult to acquire Dinta. Just as one is apt to see and hear when the current of spirituality reaches the eyes and the ears, so also, pride is definitely given rise to at the plane of ego. Dinta should be such as may afford one exquisite enjoyment and bliss. Dinta is the Supreme Being's special gift and is bestowed on one who is under His benign mercy. Dinta and Prem are the synonyms of Vairag (detachment) and Anurag (affection). Dinta is a mine of serenity, forbearance, patience and compassion, that is, all these attributes accompany Dinta.

479 (3)-Humility pleases the Lord. If humility is sincere, you need not be anxious about the vagaries of your mind nor should you worry about the wherewithal's for the journey. The Lord says that if you come to Me, then you bring with you the thing which I do not have, and that is true humility.

480 (4)--As light is contained in heat, so is humility in devotion. But, just as light is not produced without friction, so also, Dinta does not come about without undergoing pain and suffering; and just as an engine does not work without steam, so also, progress within cannot be made without Prem and Dinta. The Lord is merciful to the humble; He showers mercy when the Jiva becomes humble. Humility should be like that of a hungry and thirsty beggar supplicating for a piece of bread, putting up with chiding and harsh words.

Know yourself to be most abject, degraded, fallen and insignificant. Why do you take airs ? Death is hovering overhead all the time. A destitute beggar behaves in a meek and humble way in this world. One may say harsh words to him, but he does not take it to heart. What have you achieved by attending Satsang for such a long time if your mind has not become humble and meek like that ? What you now have to do is to cultivate humility at heart.

(S. B. Poetry 1. pp. 304-305, cs. 24-29)



When I made myself desolate, I saw habitation. When I annihilated myself, I saw existence. I found humility alone is the highest stage. As I ascended higher and higher, I could see how degraded and fallen I was.

The malady of arrogance and pride is spreading far and wide. Those who consider themselves big, will suffer. He who is humble and meek at heart, will have his Surat merged in Shabd.

(S. B. Poetry 1 p. 335, cs 6.7)

481 (5)-It is easy to practice humility before the Supreme Being and before those who are superiors but it is difficult to behave humbly with those whom one considers inferior. Mercy descends instantly when one is humble before those who are lower in status. As eyes and ears are the media of seeing and hearing, so is humility a medium for attracting mercy.

482 (6)-Kal, by creating adverse situations, gives rise to confusion in the mind of the Jiva. It behooves the Jiva to stoop and be humble. This will break all implements of Kal, but if the Jiva remains obstinate and arrogant, Kal wins over.

Nanak says that one should always remain lowly like a tiny  Doob [\[33\]](#)grass. All other kinds of grass will be scorched away, but the  Doob grass will remain as green as ever.

483 (7)-As far as possible, one should consider oneself to be abject, worthless, poor, weak and powerless. Whatever strength, vigour and talents one is endowed with, all belong to Radhasoami Dayal.

I am faithfully devoted to the holy feet of my Guru Radhasoami. O my Lord! Save me from the treacherous Kal this time. Because of Thy support, I am now carefree. I entertain no fear. O Soami ! Thou hast made me bold to win the battle. I have vanquished Mana and Maya.

(S. B. Poetry 1, p. 160, cs. 16-18)

I am poor, infirm, wrathful, haughty and arrogant. I have now come to realize my shortcomings. But my Lord is Din-Dayal (merciful to the humble). He emancipates even the fallen and degraded ones like me.

(S. B. Poetry 2, p. 127, cs. 4-5)

484 (8)-He, who is without ego, is not afraid even of the kings.

485 (9)-Anecdote -- One day Alexander went to Diogenes and asked him if he was in need of anything. Diogenes replied that he only wanted him to go away, as his presence was too burdensome to him.

486 (10)-Anecdote - Likewise, Aurangzeb went to Sarmad. Sarmad used to remain withdrawn and absorbed within, with no clothes on. Aurangzeb enquired as to why he remained nude. Sarmad replied that those who are sinners are in need of clothes and those who are not sinners need not cover their body. Aurangzeb ordered that Sarmad be taken to the gallows with his eyes covered with a bandage. Sarmad said what purpose would be served by covering the physical eyes of one whose inner eye was open. At last, however, Sarmad mounted the impaling stake. Sarmad was the Guru of emperor Darn Shikoh, and had the status of a Sadh. He had no attachment to his body, and as such he gladly accepted impalement. He had also advised the emperor Dara Shikoh during battle to lay his head under the blade as that would eradicate his Karmas, since many people had been slain on account of him. In short, Sarmad never asserted himself, rather, he preferred Dinta.

487 (11) - Even animals are pleased with humility. If a dog coming from another lane or village, has his tail between his legs when before the local dogs, the latter, taking that he has become afraid of them, leave him alone, but if he does not have his tail between the legs, they take him to be haughty and fighting ensues forthwith. Even a ferocious beast like a lion can be tamed with Dinta, then why cannot a human being be pleased with Dinta? Behaving humbly is tantamount to pouring water over fire.

488 (12)-Dinta is of two kinds, one acquired through understanding, and the other natural and inherent. So long as one is seated at the plane of the mind and the senses, one's Dinta is that of understanding; when contact is established with the Holy Feet, the natural or inherent Dinta will emerge. Where there is ego, there is no humility.

This is the abode of love, not your aunt's house. You will be allowed to enter here only after you chop off your head and place it on the ground.

(Sant Sangrah Part 1, p. 37, c. 1)

Head stands for ego.

489 (13)-What is ego? To function from behind a curtain, to remain unaware of the current coming from above, and to think that it is my own power and that I alone am doing everything, constitute ego.

490 (14)-What is humility? To shift from one's own focus and to become subservient to another person, that is, to withdraw the current within, is humility. Expansion or diffusion of current without is called ego and the place where one carries on one's activities is known as 'plane of action.'

491 (15)-In Abhyas also, humility proves beneficial; applying one's strength and vigour is harmful. The current of one's Surat is flowing downward; it has to be reversed and elevated upward. By ego, the current of Surat gets diffused, and through Dinta it withdraws inward. Dinta should be such that one becomes dear to everybody, that is, one is liked and loved by everybody. One should consider oneself as किकर Kinkar (powerless to do anything).

Kabir says, give up ego and pride, and live like a piece of stone lying on a road. He who gives up greed, infatuation and desires, will attain the true Name. But what good is it to become a piece of stone if it causes pain to the wayfarer? A Sadhu should be like the dust of the road. But what good is it to become dust if it flies up and settles down on the wayfarer? A Sadhu should be like water having neither hands nor feet. But what good is it to become water, if sometimes it is hot and sometimes cold? A Sadhu should be like Hari or God. But what good is it to become Hari if He is the creator as well as the destroyer? A Sadhu should be such as becomes purified by adoring Hari (God) But

what good is it to become pure, if you remain fixed to one place ? He who is beyond the regions of purity and impurity, is a Sadhu rare to be found.

(Sant Sangrah Part 1, p. 53, cs. 11-16)

It is easy to forsake gold, easy to forsake woman; but difficult it is to give up pride, ego and jealousy. Of what consequence or value is it if you have given up Maya (riches), whilst you cannot give up ego ? Many a Muni (sage) had their fall because of their ego. Ego devours all.

(Sant Sangrah Part 1, p. 108, cs. 1-2)

What is the use of becoming great like a date tree which provides no shade to the traveller, and the fruits it bears are at a great height. Where there is ego, there is suffering; where there is doubt, there is sorrow. Kabir asks how to cure these four chronic maladies. Water does not stay at a higher level but flows down. Whosoever bends down can drink. The high up will go thirsty.

(Sant Sangrah Part 1, p. 109, cs. 6-8)

Worthwhile receiving is Sat Nam, and worth giving away is food. Humility is needed for getting across, and ego drowns.

Whilst cherishing the bliss of love, you also cherish a desire for worldly honour and prestige. Putting two swords into one and the same scabbard has neither been seen nor heard of. When I was imbued with I-ness, Guru was not with me. When Guru is with me, I-ness has vanished. The lane of Prem is very narrow and two cannot pass through it or co-exist there.

(Sant Sangrah Part 1, pp. 3940, cs. 17, 21)

## DISCOURSE 73

### WHAT IS THE SIGN OF TRUE LOVE?

492 (1)-Where there is true love, one feels restless unless and until one has seen the beloved, although there is no particular purpose to be served. For example, a mother's affection for her son is such that if he happens to be at a far off place, she pines to see him all the same, although she has no particular object behind it. Similarly, in Parmarth, where there is no trace of Swarth (self) and where one's love centres round Darshan and Bachan, one does not feel satisfied and at peace unless one gets them. This marks the beginning of Ishq (love).

493 (2)-In the world too, where there is love, one has no other desire or longing than seeing one's beloved; in other words, this desire remains predominant and there exists no selfish motive of any kind. Even the prophets who came down here have spoken highly of love, and those, who are true lovers in Parmarth, do get some succor from internal Darshan and Bachan.

494 (3)-When a lion's cub is tamed and brought up, it is not given raw meat and blood lest it may develop a taste and habit for it. So also, even in Parmarth, when Swarth finds a place, it becomes harmful. Eating and drinking, ease and comfort, pride and ego, and power and authority etc. are all Swarthi aspects. He who takes to Parmarth whilst cherishing a desire for those things is sure to realize his mistake sooner or later. If Swarth exists only to the extent necessary, then there is no harm, but Parmarth should remain the uppermost. If one has no other axe to grind, then one starts posing as a guru. In other words, to accept disciples and impart Updesh (initiation) to others, is also a kind of Swarth.

495 (4)-He, who is given to self-interest by habit, or is egoistic, never comes round, even if persuaded and counseled thousands of times. Unless his selfish ends are met, he finds no enjoyment. A

tame dog may be fed with Khir <sup>[34]</sup> and Puri <sup>[35]</sup>, yet, because of its old habit of eating meat, it does not feel at ease till it finds a bone from a neighbour's house and chews at it. It is for the Jivas belonging to the lowest grade that arrangements are made in Satsang for the fulfillment of their Swarth, such as food, drink, etc., but a change in these does take place later.

496 (5)--Externally, of prime importance are Darshan and Bachan and, internally, are Rup (Form) and Shabd. These very Rup and Shabd accompany one internally, and take one to the region of Anami where there is neither Rup nor Shabd. It behooves one to attain love. The Supreme Being is also of the form of love, and Surat also is of the same form. Both are hidden. But, at present, the Jiva has got identified with the body, mind and ego. When these covers are removed and when ego is sacrificed, the Jiva's own form, and the forms of Guru and Nam will become one and the same, and only Prem will abide. Nabhaji has said-

Bhakti (devotion), Bhakt (devotee), Bhagwant (Deity) and Guru are all one, although these are four different words. By making obeisance at His holy feet, all obstacles are cut asunder.

Sacrifice yourself at the feet of the Lord. The Merciful Lord existed when you did not. (English Prem Bani, p. 293, c. 151)

When love dawned, it rejected all others. Save the Beloved, all else drifted away. (English Prem Bani, p. 292, c. 138)

497 (6)-In brief, to have no Swarth, and to cherish a desire for Darshan and Bachan is a sign of true love. But one can achieve nothing by one's own exertions. The mother loves her child and, for that, she does not have to put in any efforts. The seed of love is present within her, which sprouts forth of its own accord. Similarly, Bhakti automatically sprouts in him, within whom exists the seed of Bhakti. Of course, for its growth and development, Abhyas is necessary, and this is what constitutes endeavours. But, all that will take place by grace and mercy.

Without the grace and mercy of Sant, no one can get the Original Abode. Nothing can be gained without taking His Saran. Sant will also explain to you the mode of spiritual practices. But without His grace it is all vain effort. Therefore, the foremost thing now is the grace and kindness of Sant. Radhasoami calls upon you to take His Saran (Protection).

(S. B. Pcetry 2, p. 45, cs. 23-25)

## DISCOURSE 74

### EMINENCE OF BHAKTI (DEVOTION) AND SARAN (REFUGE)

498 (1)-In Sant Mat, great importance has been attached to Bhakti; it is the sine qua non of Sant Mat. If there are all other attributes but no Bhakti, then there is nothing. And he, who has no virtues but is endowed with Bhakti, is possessed of all. He alone is a devotee and he alone is dear to Bhagwant (Lord). Even if one performs Surat Shabd Abhyas, but is devoid of this attribute, then one is empty and hollow.

Brahma, devoid of Bhakti (love for the Lord), would not be more dear to me than other Jivas are. But even the lowliest of the lowly, having love for the Lord, is dearer to me than my life.

499 (2)-A devotee follows the ways of devotion every moment. It means adoring the Holy Feet night and day, that is, cherishing a desire to abide in the Holy Feet, and not to attain Sat Lok or the region of Anami. Where there is a desire to attain some region or the status of a Sadh, there is no Bhakti but self-interest. This is called Parmarthi self-interest. But a devotee says that he wants neither the regions of Sohang, nor Rarang, nor Om; he only cherishes the Holy Feet.

Nothing pleases me except Radhasoami. The four Loks (regions) are of little avail to me. I have discarded all Gyan (knowledge), Dhyan (contemplation), Jog (meditation) and Vairag (renunciation) as worthless devices. I am like a Chakor and Radhasoami is like the moon to me. Satnam Anami does not attract me.

(S. B. Poetry 1, p. 38, es. 10-12)

500 (3)-It is a different game where the seed of Bhakti abides, and where it does not, there is something else. A particle of Bhakti or Prem accomplishes the task.

(Prem Bani 4, XLI/27, 2)

O Lord ! Be merciful to bestow a particle of Prem, and to make me Thine own completely.

501 (4)-If one has committed no errors of commission and omission but is devoid of Bhakti, even one's pardonable sins are not pardoned, but if someone has committed errors of commission and omission, but holds Bhakti uppermost, then, in that case, even one's unpardonable sins are pardoned, and one plays in the lap of the Supreme Father. Even a serious lapse on the part of a devotee at any time which brings on him disgrace is preferable if it results in Parmarthi good. Gautam's wife<sup>[36]</sup>, who was turned into stone, came to life when Ram Chandra touched her with his feet, and she praised her good fortune, for, had she not been disgraced, then how could she have got the touch of the Holy Feet ? If one has all the pleasures at one's disposal but is devoid of Bhakti, then it is all dust, and if one is afflicted with every kind of suffering, but has Bhakti within, one has all bliss.

502 (5)-Bhakti is of the form of Saran; where there is Bhakti, there is Saran. In Gina Krishna Maharaj has enjoined upon Arjun to give up all Karma and Dharma (rites and rituals) and to adopt His Saran alone.

Abandoning all paths, worldly and Vedic, come unto Me, and seek My shelter; I'll set thee free from all thy sins, worry not.

503 (6)-Arjun apprehends that if he abandons temporal and Vedic religions, he will incur sins. To this, Krishna Maharaj says in the second line of the verse--

From all sins will I set thee free O Arjun ! Thou needest not worry.

504 (7)-What is Saran? It is to become dependent on another, and he, who is so dependent, is a सरनागत Sarnagat (one accepted in Saran). To become dependent on another person for the care and protection of one's 'self' constitutes worldly Saran, and where the care and protection of 'self' is not one's concern, and where exists only the longing for meeting the Beloved, viz., the Supreme Being, it is Parmarthi Saran. The Supreme Being cannot be met anywhere, He only resides in the hearts of devotees. If you want to meet Him, go there. He is all-love and you will also become all-love.

Such is the glory and eminence of Prem and Bhakti (love and devotion). These are the reservoir of ambrosia. Drink from it.

(S. B. Poetry 1, p. 318, c. 17)

God said to the prophet, "I cannot be found on the earth or in the sky or in high and low places. I do not abide on Arsh and Kursi (heaven and empyrean). I always live in the hearts of devotees. If you would meet Me, go and beg of them".

0 Narad ! I live not in Baikuntha (heaven or paradise), nor in the hearts of Yogis. I live where My devotees sing My praises.

## DISCOURSE 75

### WHAT IS THE SIGN OF MANIFESTATION OF LOVE?

505 (1)-Remembrance is an indication of Preet (love). So long as there is no remembrance, there is no true and perfect Preet. When does one have such Preet? It is when Parmarth has produced its effect deep within one. Even if one attends Satsang, performs Abhyas regularly, and does some Sewa also, but there is not that remembrance within, then it all amounts to nothing. This indicates that Parmarth has not yet produced its effect. The sign of true love is that the prick of remembrance persists all the time. For example, when one goes to a far off place, one's attention remains directed to one's kith and kin. One wishes that one may finish off the work in hand quickly and go back home. A day appears to be as long as a year. Similarly, in Parmarth also, one should have deep yearning and constant pricking within for repairing to one's true abode. First of all, one should know of the whereabouts of that abode and the Supreme Being and later, one will have yearning and restlessness for meeting Him. Tulsi Saheb has said -

I am mad with intense yearning; tears are flowing constantly from my eyes. All the time the pain of separation from my Beloved is pinching me. I have become oblivious of my body and bearing.

(Sant Sangrah Part 2, p. 125, cs. 1-2)

Ask yourself if such an intense yearning has ever overtaken your heart ? Have you ever burst into tears?

None ever found the Beloved amidst merry-making. Whosoever met Him, met Him after great hardship. If He could be met amidst merry-making, who would have wept and wailed, waiting for the Beloved ?

(Sant Sangrah Part 1, p. 55, c. 10)

506 (2)-So long as there are hopes and desires for sensual pleasures within, such yearning and remembrance cannot obtain, and till then all one's Parmarthi activities will be counted as meritorious acts only, and not Upasna (worship or devotion).

507 (3)-In brief, it is only the Gurumukh who has such love and remembrance. He is a direct emanation from the Supreme Being and is His representative. Ordinary Jivas do not have this status. Preet is engendered in them only after they have engaged in Satsang and Abhyas for some length of time, whereas the Gurumukh is awakened the moment he comes before Sat Guru.

508 (4) -When do ordinary Jivas come to develop such Preet (love)? It is only when they are subjected to deep affliction and humiliation, and embarrassment and helplessness. When they become tight, distressed and broken in every way, then only they get scared of the world and turn their attention towards the Holy Feet. But such is the nature of the mind that it remains awake only so long as pain and suffering persist, and the moment they are gone, it forgets all its understanding and indulges in the same thing over again.

When frightened by pain and suffering, you devote yourself a little to Satsang, but as soon as the pain and suffering are gone, you give reins to your desires.

(S. B. Poetry 2, p. 195, c. 12)



509 (5)-Therefore, he who is the recipient of special grace and mercy of the Lord, remains ever subjected to the cycle of pain and suffering. When he is tightened by oppression and helplessness in everyway, then only his hopes and inclinations shift from the world and turn towards the Supreme Father.

Enshrine Guru in your heart so that Kal's influence may be effaced. Give up Aasa and Mansa (desire and longing) for sensual enjoyments and run away from the world. Apply your hopes and aspirations to Guru's Shabd, and fix your attention and inclination to the Holy Feet of Guru. Turn your inclination from the pleasures and objects of the world, and apply your mind and senses to Guru. Remember Guru day and night. Remember none else but Guru. Even while breathing and eating do not forget Guru. Sing the praises of Guru every moment.

(S. B. Poetry 1, pp. 412-413, cs. 4-9)

510 (6)-Guru is the name of the Supreme Being, and none else is fit to assume the position of Guru. Guru is he who shows light in darkness. Either the Supreme Being Himself is Guru or he, who is uniting and becoming one with, Him, can also assume the status of Guru. There is no difference between him and the Supreme Being. The Lord, in His own grace and mercy, came down here for the redemption of the Jivas, and if it be the Mauj, He will come again. The expression 'world' in the verse

"The beloved Guru today redeems the whole world",

(English Prem Bani, page 21, c. 1)

does not signify this earth only. The Lord will effect redemption of the entire creation as far as the region of Maya extends.

511 (7)-There are two kinds of Parmarthis one is Nirmal Parmarthis and the other is Swarthis Parmarthis, that is, one whose Parmarth is mixed up with Swarth. Huzur Maharaj did not even know how many windows there were in Soamiji Maharaj's room. In other words, He had no interest other than unalloyed Bhakti. The state of affairs with other Jivas is such that, to cite an example, so long as one has some kind of authority by virtue of some Sewa of Satsang entrusted to one, one displays great devotion and love, but when one is stripped of one's power and authority, one becomes vigourless as if one was devoid of all life, and all one's devotion vanishes into thin air. This shows that one is a Swarthis. Nirmal Bhakti (pure devotion) is that which is unmixed with or free from any guile or motive, and it alone pleases the Lord and is dear to Him. Off and on, the Lord also puts a devotee to test as to how far he is devoted to Satsang and how much he is entangled in his Swarth (self-interest). Because this is the true Satsang of the Supreme Father Radhasoami Dayal, He will definitely redeem the Jiva by subjecting his mind to stress and strain.

512 (8)-Question : Who is called a Gurumukh?

Answer : There is only one Gurumukh at a time.. Of course, he too is a gurumukh who holds Guru above all. But the One described in the verse -

Exalted most is the Gurumukh's role, Gurumukh redeems many many a soul; His glory and eminence no one knows How far and to whom may I disclose?

is someone else. He is a fear निज अंश Nij Ansh (direct emanation from the Supreme Being). First, there is the current of spirituality coming from the Supreme Reservoir and assuming the human form for functioning here. He is called an Incarnation. Then there is a direct emanation from that current. He is called the special son or representative of the Supreme Being. He is the Gurumukh. He attains the status of a Sant in no time by performing Abhyas and thereby removing the inner barriers.

513 (9)-Prior to the evolution of the creation, innumerable Surats enveloped in covers were lying unconscious. When the current emerged, it removed those covers and granted there location to those Surats which had the status of Hansas or possessed intense spirituality. The rest of the Surats came down to the lower creation. They are known as Jivas. But the Gurumukh is the Nij Ansh or direct emanation from the Supreme Being; he is of the same essence as the Supreme Being. He has special characteristics. He comes of the refulgent portion. Other Jivas are redeemed through him. In the following Shabd of Prem Bani, beginning with

Oh my mind ! engender love and make RADHASOAMI Nam thy prop and support",

(English Prem Bani, p. 320, c. 1)

it has been clearly stated that,

Param Purush Radhasoami has come to this world. He redeems all Hans Jivas, and, as regards others, He sows the seed of spirituality is them.

(English Prem Bani, p. 321, c. 4)

It means that He redeems those who are Hans Jivas, and in the rest of the human beings and other animate creation, He sows the seed of spirituality. Whenever Sants incarnate Themselves, Surats from higher region;, such as, Trikuti, Sunn and top of Sunn, accompany Them, as it is only then that they get an opportunity of going still higher.

514 (10)-The incarnation of Brahm is called कलाधारी Kaladhari<sup>[37]</sup>. Likewise, the Kaladhari of the Supreme Being is known as Gurumukh. He is possessed of all the powers and attributes of the Supreme Being. He is of the form of the Supreme Being Himself. All the Jivas are benefited through him. Those who have been attracted to Satsang particularly are taken to the Highest Region, while other Jivas in general are granted location somewhere in the islands of Sat Lok.

515 (11)-In Satsang if one poses oneself as a "Gupt Sant or Sadh" one is at liberty to do whatever one likes. But the fact is that a Gupt or hidden Sant never comes to Satsang; He has no need to attend Satsang. He is Himself in the know of all inner secrets, and His function is to maintain the spiritual equilibrium of the creation; He has nothing to do with the redemption of the Jivas.

## DISCOURSE 76

### PRE-EMINENCE OF PREM (LOVE)

516 (1)-Sant Mat is the path and religion of Prem. The repeated turning of attention towards a particular object or being constitutes Prem. He, who is imbued with Prem, never sits idle. He keeps on engaging in Bhajan, Dhyan, Sumiran, recitation of holy books and Parmarthi discussions. The Abhyas which has been enjoined is also a Sahaj Yoga (an easy mode of practice). Everybody can perform it easily. It is not Hatha Yoga, like Pranayam, practising of Mudras, or Newali Karma<sup>[38]</sup> etc. In all these, stress is laid on one's own vigour and exertions, whereas in Surat-Shabd Yoga, one has to withdraw and elevate one's attention within, with natural ease. One should be passive, that is, one should not assert one's ego. In the beginning, when the mind becomes tired or exhausted after having performed Abhyas, it will feel vanquished and give in, and only then will it depend on mercy. Thus, when the ego has been removed, then will Prem dawn.

517 (2)-Prem (love) should be such that one finds no peace all day and night; one's condition should be like that of an insane person who keeps on muttering all the time. When in the matter of worldly love, people bring ruin on themselves, then what kind of love is that if in Parmarth one does not devastate one's hearth and home. Worldly love has its effect at the plane of Antah-karan; Parmarthi love has it on the plane of Surat. A Jiva without love is as void as a temple without lamp, a face without eyes, night without the moon, vegetable curry without salt, an engine without steam, and a woman without her spouse. As the oyster in the sea pines for the drop of Swanti, so should one yearn for the drops of Prem in Satsang-waters. A match stick has its end tipped with igniting material, but there is no light without friction; so also, Prem should first awaken in Surat, and only then will one unite with the current of Prem, but Prem does not manifest itself because of the covers of five Doots and ego.

518 (3)-Prem is of two kinds-one developed through understanding and the other is innate, that is, one pertaining to the plane of Antah-karan and the other to the plane of Surat. So long as Prem is of the first kind, all Parmarthi activity is included in meritorious acts, and when innate Prem awakens, then begins Upasna or Bhakti.

519 (4)-The mind is a pleasure-seeker. In the world it does that work only in which it finds pleasure. Similarly, when it feels some pleasure in Parmarth, then it takes to Parmarthi activities gladly and with ardour and zeal. Prem is the essence. All the rest, viz., Jog (meditation), Bairag (renunciation), Gyan (knowledge) and Dhyan (contemplation) are only accessories, as clothes and ornaments are for decoration. Prem is the kernel, and the rest is all shell, devoid of the essence. Prem is grain, as it were, and the root of the tree, and all the rest husk and branches.

520 (5)-When one is enjoying a worldly pleasure, the person who interrupts and obstructs, appears very hateful, nay, an enemy. In like manner, the body, mind and senses, which are like covers, appear inimical to a loving devotee Prem dawns only when Surat has attained purification. If Prem has not yet dawned, then a follower of Sant Mat is first given a portrait, as it were, of Prem. Thereafter, he goes on repeating Nam all the time like a Papiha incessantly crying 'Pee Pyara Pee Pyara... ..' for a drop of Swanti. Application of force and any tug-of-war will be useless. Whatever is accomplished, it is accomplished through Prem. He, who moves in the company of a Chandu-addict, also becomes addicted to Chartdu<sup>[39]</sup>, so also, one becomes a Premi (loving devotee) by associating with Premis and devotees.

521 (6)-Worldly love is known as Moh (attachment), whereas Parmarthi love is called Prem. Worldly love pertains to the mind and Parmarthi love pertains to Surat. Prem is the wing, as it were, for soaring high. As a kite flies in the air with the help of a thread or cord, so does Surat descend by means of the current of Prem.

522 (7)-As the story goes, the parrot carries the message between the lover and the beloved, and love between the two is - engendered without their ever seeing or meeting each other, so also should love for Radhasoami Dayal dawn instantly on hearing about Him from Sat Guru. So long as such love has not been engendered, one should go on making efforts. When one becomes Suratvant, and one's Sanskar is awakened and Bhag lot) is enhanced, then one day such love will also develop in one.

A true Chela (disciple, pupil) is he who is Suratwant and a true lover of Supreme Father. Such Guru and Chela are rare indeed, and they meet by Mauj alone.

(S. B. Poetry 1, pp. 333-334, cs, 7-8)

523 (8)-In Sant Mat, importance is attached to Prem. Prem removes all evil tendencies, just as a spark reduces a heap of dry grass to ashes. If nothing but Prem prevails within one, then one need not worry about performing Bhajan.

Kindle the fire of Prem in your heart, and burn away the anxieties of Bhajan and devotion.

(English Prem Bani, p. 291, c. 134)

Even if one's living, conduct and spiritual endeavors are good, but one is devoid of Prem, then it is all dust and meaningless.

All Karni (spiritual endeavors) devoid of Prem is dry and vain. I do not like it at all. O Lord ! Be gracious to bestow on me the bliss of Dhun within.

This bliss and joy is not to be found in-Yoga, Gyar and Bairag (renunciation); they are, in fact, all dry. Only some fortunate devotee and lover will be recipient of this rarity.

(S B. Poetry 1, p. 255, es. 9-10)

I have become arty Das (servant, slave) of Radhasoami Gyanis and Jogis all grub up grass.

(S. B. Poetry 2, p. 346, c. 7 )

524 (9)-Rishis and Munis were all conceited and were devoid of love. That is why they remained deprived of admittance into the exalted Darbar of the Lord. Prem should be like that of a mother for her son, of Chakor for the moon, of a deer for music, of moth for the flame, of fish for water, of a passionate man for his woman, of Papiha for Swanti drop and of serpent for the music of a reed-pipe. When such Prem is engendered for Guru, then only some inner spiritual progress can be made.

Guru should be dear to a devotee as a son is dear to his mother, a woman to a passionate man, water to a fish, and Swanti rain to Chatrik (Papiha bird). Then only can progress be expected. I have said all that I had to say. It is up to you to accept it or not.

(S. B. Poetry 1, pp. 265-266, cs. 32-35)

525 (10) -The emotion and ardour of Prem (love) pertaining to Antah-karan plane has an outward tendency and, as such, is not reliable. On the other hand, Prem pertaining to the plane of Surat is centripetal and hidden; it goes on getting enhanced as each day passes, like the craving of drunkards for intoxicant. They become overwhelmed with intoxication and become absorbed and lost in it, so much so, that their languor and hangover, persist. So also, he, who has drunk the cup of Prem, remains engrossed, drowned and steeped in the bliss thereof all the twenty four hours.

Quaff the cup of nectar of Nam and be inebriated.

(Sant Sangrah Part 2, p. 76, c. 1)

Everybody talks of Prem (love), but none knows what love is. Love is that in which one remains drenched all the twenty four hours.

(Sant Sangrah Part 1, p. 37, c. 5)

526 (11)-To a jaundiced eye everything looks yellow, and to a drunkard, trees and other objects around him appear to be moving. In the same manner, to a lover, the Lord is visible and present everywhere.

In whichever direction I behold, I find Thee and Thee alone.

I am so deeply engrossed in the intoxication of love of my Beloved that I have no thought for anything else.

527 (12)-First, Virah (yearning) is engendered, and then follows Prem. There is burning in yearning, and coolness in Prem.

Seeing me burning in the fire of yearning, the Beloved came running and saved me by dropping showers of love.

(Sant Sangrah Part 1, p. 54, c. 3)

I wander about burning in the fire of yearning. I am deeply suffering the pangs of yearning. My burning is so intense that I am afraid of sitting under the shade of a tree, lest it may set fire to the tree itself. When Prem dawns, one's longing should be such that it may ever go on increasing, and one may never be at ease. I associate with Sadh and enjoy the bliss of Shabd to my heart's content.- I have developed intense love for the Holy Feet. I yearn for his Darshan. I am restless for repairing to the Abode of the Beloved. I daily have Darshan of Sat Guru. and thus make my mind patient and steady.

(English Prem Bani; p. 94. cs. 7-8)

If it be not in torrents of Prem, let the bestowal be in drops; even that will accomplish the task.

(Prem Bani 4, XLI/27, 2)

O Lord ! Be kind to bestow on me a particle of Prem, and make me Thine own in all respects.

528 (13)-In short, only he, who is the recipient of mercy, gets the gift of Prem. Nothing can be achieved by one's own efforts and endeavors. Effort is an activity of the mind; love, that of Surat. One should ever remain hopeful; all will be recipients of Prem one day. When one presents oneself in the court of a king with some presents and offerings, the king, in turn, confers on one more rewards and honors. So also, the Supreme Being bestows on him the wealth of Prem who regularly offers prayers at His holy feet and who cherishes a true and sincere longing for the welfare of his soul. The mode or means for this is Satsang. One should attend Satsang with concentrated attention as far as possible. One will definitely become the recipient of Prem one day.

## DISCOURSE 77

### DIFFERENCE BETWEEN THE ACTIONS INSPIRED BY LOVE AND THOSE INSPIRED BY SELF

529 (1)--A flower does not stand in need of people coming to know that it possesses fragrance; a flame does not want others to know that it is refulgent; a tree with its branches bending with the load of fruits does not have to let people know that it is fruit laden. In the same way, a person who is possessed of essence of love, does not want it to be known publicly that he is endowed with it. He remains absorbed within himself.

530 (2)-Just as the Supreme Being is absorbed in His own rapturous bliss, so also is His Nij Ansh, who is endowed with the essence of love; he remains absorbed and drenched in the bliss of his own love, humility and meekness. He himself does not display the attribute he is endowed with. However, when the fragrance of a flower is at its sweetest, it produces its effect on others automatically, in a natural way. Similarly, when the essence of love, he is endowed with, is overflowing, and when its fragrance spreads all over, people automatically get attracted to him.

531 (3)-When a magnet creates its magnetic field, particles of iron and steel near it, get attracted and drawn towards it automatically. When the field of action is formed of love present in one, that love itself attracts the Adhikari or deserving Jivas unto itself without being diffused or extended on its part. In other words, one oneself does not make any effort. The attribute is inherent in one, due to which Jivas get attracted. On the other hand, where there is a display of one's efforts and endeavors or

propaganda, there the action is of ego and not of love. When the flower blossoms, black-bees and honey-bees automatically come to imbibe its fragrance. Moths automatically fly to the place where a lamp burns. The flowers and the lamp do not call them. Similarly, he who is possessed of love does neither invite nor entertain anyone, but the Jivas are attracted towards him of their own accord.

532 (4)-Where there is show, there is ego and it is the activity of Kal. Those who are intelligent, are averse to exhibition and display. Some persons boast of their high pedigree and talents and feel elated. Such persons are of the meanest order and should be taken to be in the grip of egotism. On the other hand, one who is possessed of love, has politeness and humility. He conceals his virtues and attributes as much as he can. A devotee hides his attributes the way people keep their wealth, jewelry, etc., concealed from others. This is the difference between the activity inspired by love and that prompted by egotism, and this is the gist of this discourse.

533 (5)-When one is praised, one usually feels elated and puffed up. One bows before the flatterer for his appreciation of one's good qualities. But devotees, when praised, turn their face away from the admirers and even burst into tears and consider the admirers to be their enemy. The following is the mandate for a devotee :-

You should bear the rebukes and beatings by the Guru in a spirit of love, but you should throw dust on the praises by the ignorant.

(English Prem Bani, p. 283, c. 62)

## DISCOURSE 78

### MEANING OF THE SHABD NOW HAS USHERED IN THE MERRY SEASON OF BASANT

Now has ushered in the merry season of Basant (Spring). The mind, filled up with enthusiasm, clings to the holy feet of Guru. Having pity and compassion on Jivas, Guru has made His advent in the world and is letting the flower garden of devotion bloom. The clouds of Prem love are bringing in showers. New Dhuns of Shabds are becoming audible in the Era Ghat (within). All the Suhagins (loving devotees, Spirits) gather together to play wondrous Holi with Guru. They are scattering away their body, mind and riches as dust and preparing the colour of love and affection. They sprinkle this coloured water on the holy feet of Guru again and again, and feel delighted. They receive the **ਫਗੁਆ ਦਾਨ** Phagua Dan (gift of devotion) from Guru. Each and everyone gets his task accomplished. Radhasoami is kind and merciful to the humble. He attracts all to His holy feet.

(English Prem Bani, pp. 255-256, cs: 1-8)

Basant signifies finding abode in the ultimate region. The advent of the Supreme Being here as Sant Sat Guru and the Jivas' applying themselves to His holy feet with ardour and zeal constitutes the festive occasion of Basant. As fruits come up and flowers blossom at the time of bloom; so also, it is at that time only that the fruits and flowers of Bhakti flourish and as the season of festivity (Basant) is marked by showers, so also, at the time when Sant Sat Guru makes His gracious advent, there is a downpour of Prem within and new Dhuns of Shabd become audible.

535 (2)-As the woman blessed with spouse-hood is called a Suhagin, so also, all those Suhagins or loving Surats, who have met Sant Sat Guru, the Supreme Lord (husband), dally merrily at His holy feet, playing wondrous Holi with Him and participating in the bliss of Bhakti. As during Holi, dust is scattered, so do true devotees scatter away like dust their body, mind and riches; they sacrifice them at the holy feet of Sat Guru. As Phagua (present) is received after playing Holi with colored water, so also

do the devotees prepare the colour of love and sprinkle it on the holy feet of Guru, and feel delighted on engendering love for His holy feet, and accomplish their task by receiving Phagua or the gift of devotion. Radhasoami Dayal unites him to His feet who plays such Holi with Sat Guru, that is, engenders love for Him.

## DISCOURSE 79

### IMPORTANCE OF SARAN

536 (1)-Very great is the status of Saran. Very fortunate indeed are those who have been admitted into Saran. So long as there is bondage, the Jiva cannot adopt Saran fully. All pain and suffering are due to bondages. When Karmas are eradicated and purification is effected, the Jiva forgets all about Saran and starts applying his own strength and vigor. It behooves him to consider himself lowly, worthless, vile, base, powerless, dependent and gripped, enveloped and defiled by Mana and Maya, and he should feel sorry and repentant.

537 (2)-So long as there is egotism, there can be no Saran. It is very difficult to cast out one's ego, i.e., vanity of the mind. Just as the tail of a lizard keeps on twittering even after being cut off the body, and the twist persists even after the rope is burnt away, so also, all the other propensities of the mind die out, but ego does not. Therefore, Radhasoami Dayal, from the very start, kills the mind by repeated crushing and thrashing, rubbing and drubbing, digging and trampling, and by disgrace and humiliation. As a snake is caught hold of by the hood and is killed, so also, the head of the mind, viz., ego, is first cut off, because it is the root of all evils.

538 (3)-When one has taken Saran, one comes to realize that whatever happens, does so by the Mauj of Radhasoami Dayal. Then one says-

“Whatever is to be done, let Radhasoami do it all. None comes to my mind, and to none do I look at all.”

(S. B. Poetry 2, p, 192, c. 13)

539 (4)-But nothing will be achieved simply by bragging and talking; one should actually realize that one can do nothing, and everything takes place at His command. On whomsoever Radhasoami Dayal chooses to shower His special grace, He snatches away all his vigor and strength. He brings about his cleansing and purification by allowing the evil propensity, which is particularly predominant in him, to come into play. For example, if one is wrathful or lustful or has jealousy and animosity predominant in one, then, Radhasoami Dayal, by making one indulge more freely in that particular evil propensity, brings it out. The regret and repentance which follows afterwards, eliminates the noxious matter within one; and thus purification goes on being affected. However, one is led to think that one is lost and gone even more than before, but, in fact, it is grace, and one's cleansing is being affected.

540 (5)-A devotee who has discernment and discrimination, feels and finds himself enmeshed in ego and Karmas. Though he undergoes every kind of pain and suffering, he remains steadfast in his Saran. When he sees others also enmeshed likewise, he takes pity on them, wishing that those poor fellows may also come in the Lord's Saran somehow and attain freedom from the clutches of Kal and Karma. This desire on his part and his actions stemming from it, do not fall into the category of egotism.

541 (6)--In short, the status of Saran is very great. Even if one performs Abhyas, and also elevates one's Surat and mind to Gagan, but is devoid of Saran, then one cannot be granted access into Darbar ( the august presence of the Lord ). Brahm, for example, who is the lord of the three worlds, cannot gain access into Darbar, since he is not blessed with the Saran of Sat Guru.

Who is fortunate enough to perform the Arti of Sat Guru 7 Brahma and all other gods are longing to get this opportunity; they could not have it. Thirtythree crores of gods and a host of householders and homeless wanderers, Indra and great sages are in delusion. Without meeting Sat Guru, they could not get the knowledge of the true Supreme Being. They remain entangled in rites and rituals. Verily, those are very lucky who are under the Saran (protection) of Sat Guru.

(S. B. Poetry 2, p. 141, cs. 1-4)

542 (7)-When the Jiva becomes free from ego and I-ness, he will come to adopt true Saran, and only then will he know the secrets of the Supreme Father and consider Him omnipresent. Just as he who takes the shelter of the king, is not afraid of anybody, so also, when the Jiva adopts Saran of Radhasoami Dayal, he shakes off all fear in respect of Kal and Karma. He praises his good fortune and feels delighted.

Today I have come under the Saran (protection and care) of Guru. My joy knows no bounds.

(S. B. Poetry 1, p. 255, c. 1)

543 (8)-Saran is not perfect unless the debt of Karma is paid off. In other words, if Saran one adopts is proportionate to the extent one's toll of Kal and Karma has been paid off; and Saran will be imperfect inasmuch as the toll remains unpaid.

Adopt the Saran of Sat Guru, O my -dear, That toll of; Karmas be paid off clear.

(S. B. Poetry 1, p. 254, c. 1)

Let us take the Saran of Guru with care and attention.

(English Prem Bani, p. 203, c. 1)

These two Shabds (hymns) are very important; they contain the gist of this discourse.

## DISCOURSE 80

### FIDELITY -- OF WIFE TO HUSBAND AND OF DISCIPLE TO THE GURU

544 (1)-The example of a पतिव्रता Pativrata (a faithful and devoted wife) fits perfectly with a gurmukh. What is the wish and pleasure of the husband, is also the wish and pleasure of a Pativrata. She is ever unmindful of her own inconveniences and sufferings. She remains content with what pleases her husband, keeping remembrance of him in her heart all the time. So also, in Parmarth the Mauj of the Supreme Father is also the will and pleasure of the gurmukh; he remains contented with the Mauj and never gets perturbed at the time of pain and suffering, nay, he is not even mindful of his comforts and discomforts. He always remains immersed in the remembrance of the Lord; amidst favorable and unfavorable circumstances he gladly conforms to Mauj. It should not be that he conforms to Mauj because he has no option, while at heart he is not reconciled. If that be the case, he is of the second rate.

545 (2)-If a woman has money and jewelry and all the comforts and pleasures that her husband can provide, and hence she honors the wishes of her husband, but as soon as there is the slightest curtailment in these, she gets displeased, then this is not पतिव्रत Pati-vrat<sup>[40]</sup> at all. Similarly, if there is one who takes to Bhakti and expresses one's gratefulness only for so long as one has worldly objects



etc., but as soon as there is the slightest deficiency therein, one becomes forgetful and slack in devotion, and stops conforming to Mauj when overtaken by pain and suffering, then it is not गुरुव्रत <sup>[41]</sup> at all.

546 (3)-As a faithful wife lives in the house of her husband and remains contented with whatever things the husband provides her with, so also, to the Gurumukh, this world is the dwelling, as it were, of the Supreme Being, and whatever little bit He has given him, he remains satisfied with it and does not cherish any desire for more. The Gurumukh is the Nij Ansh (direct emanation from the Supreme Being). His status is very high, and innumerable Jivas are redeemed through him.

Exalted most is the Gurumukh's role, Gurumukh redeems many many a soul. His glory and eminence no one knows  
How far and to whom may I disclose ?

(S. B. Poetry 1, p. 214, cs. 26-271 )

547 (4)-Just as there are infidel women, so there are Manmukhs who join the Faith and after getting initiated, sever all connections with it. Some people have so quarrelsome and domineering wives that they leave Satsang because of them. For example, there was a certain person who ran away for fear of his wife, and also severed all connections with Satsang. Such Jivas are Manmukhs; they follow the dictates of their mind. They are sure to be deceived sooner or later, and they will remain wavering and faltering. When dull and dry and overtaken by pain and suffering, a Satsangi should examine as to how much love he has for the Supreme Being. He who obeys the commands of Guru will gain admittance into the mansion.

No one can detain a Gurumukh. He will effect his entry into the mansion straightway whereas a Manmukh will miss the path. He will rise and fall again and again. A Manmukh will have no place to settle in. How far should Guru explain these things ? A Manmukh will not turn away from the dictates of his mind. On the other hand, he finds faults with Guru.

(S. B. Poetry 1, p. 463, cs. 14-17)

548 (5)-This mind can never come round without being subjected to Gadhat (correction and mending), and Gadhat will surely take place. If one feels pained now in leaving certain worldly things and objects, then what will be one's condition at the time of death when one has to leave this place? Hence, Radhasoami Dayal will definitely bring about the mending and correction of the Jivas. In other words, their purification will be effected before their death. All their desires will be removed, and then will they be eligible for being located in higher regions.

549 (6)-The Jiva is given to forgetfulness, he falls again and again, and becomes engrossed in worldly pleasures, but Radhasoami Dayal graciously protects him and takes care of him. If Satsangis are elevated to higher regions without their correction and purification having been effected, then others will complain as to what their fault is that they are being deprived of such privilege. For this reason, correction of each and everybody will be carried out positively.

550 (7)-There are various types of correction, just as an ordinary stone is worked with heavy tools, while marble is shaped with finer tools, and still finer implements are used for working on gold and diamonds. Similarly, the correction of each one takes place in accordance with his Karmas. Devotees do not have to suffer much. The more their Bhakti becomes firm and strong, the more will their ego be removed and predominance of Surat will go on being established.

551 (g)--If at any time quarrel ensues between Parmarthis, some or the other Parmarthi good definitely comes out of it, For example, if, as a result of quarrel, somebody leaves Satsang, the

splendour of Satsang is enhanced all the more by his exit in the same way as other plants get better nourishment when the gardener weeds out grass from the garden. If a devotee ever commits an error or omission, he is filled with regret and repentance. This enhances his spirituality and in future he acts with alertness. When his cleansing and purification have been effected in all respects, then is the diamond of Shabd placed on the crown of his head. As the casket in which diamond is kept is lined with velvet etc. to ensure greater protection, so also, the being in whom the diamond of Shabd is placed, is looked after and taken care of in every way. No pain or grief can touch him. Actually, all pain and suffering is felt due to one's own defect and deficiency.

Its your own mind wherein the defect lies. In His company no pain even in dream arise.

(English Prem Bani, p. 115, c. 12)

552 (9)-A faithful and virtuous wife feels shy of other people. She never looks at another person's face, and keeps her own face covered. So also, a gurmukh keeps himself hidden and away from Kal and Karma; he does not indulge in evil propensities.

Like a devoted wife, I adhere to the holy feet of my Guru Radhasoami. O my Lord ! Save me now from the treacherous Kal.

(S. B. Poetry 1, p. 160, c. 16)

Come into my eyes. I shall close my eye-lids and hide Thee within. Neither I myself shall see anyone else nor allow Thee to be seen. A Pativrata looks on Thee alone as her Lord. She cares for none else. All the time she remembers Thee alone. She is blest with the eternal union with Thee.

(Sant Sangrah Part 1, p. 44, cs. 5 & 10)

A Pativrata (faithful wife) worships her husband, having trust and reliance on him alone. Her mind does not wander in any other direction.

(Sant Sangrah Part 1, p. 45, c. 17)

And it is a different case altogether with a woman who is corrupt, that is, who indulges in the evil propensities of the mind. If a married woman cohabits with another man and always thinks of her paramour, how can her husband be pleased with her ?

(Sant Sangrah Part 1, p. 88, c. 1)

Kabir says that a corrupt woman is after sensual pleasures all the twenty four hours. How can the Lord be pleased without sincere devotion ?

(Sant Sangrah Part 1, p. 89, c. 7)

553 (10)-Just as here, in Satsang, women are turned out when their children cry or make noise, so also, those Surats in Sat Lok in whom there was Maya, were turned out from there when Maya appeared, because their presence was discordant to the bliss and pleasure of the Hansas. Similarly, disturbance is created in the bliss and pleasure of Satsang here by the weeping and crying of children. When these women come to realize the loss they suffer because of their children, they will develop a dislike for them, rather, consider them as their enemies, and all their Moh art (attachment) will be shattered. Women have great attachment for their children. A woman who is childless is free, and men without children are sans any worry or care, but even those amongst them who keep on giving rise to worldly thoughts and reveries, fail to derive any bliss from Satsang.

554 (11)-The illustration of a Pativrata (devoted and faithful wife) cited above applies to the Gurumukh in all respects.

555 (12) -Anecdote -- A certain person enquired of Kabir Saheb as to who is called a Gurumukh. Kabir Saheb told him that he would show him by example. Hiding his shuttle behind his back, Kabir Saheb called his wife Loi and said, "Where have you kept my shuttle; go, search it out". Loi who was certain that she had seen the shuttle in his hand a short while ago, thought that he could never tell a lie, and it must be her own mistake, and, as such, she began to search it. Kabir Saheb said, "How can you see anything when it is night and dark? Light up a lamp and then look for it". Thereupon, although it was daytime, she lighted a lamp and went on with her search. Eventually, the shuttle was found out. Kabir Saheb then pointed out to the person that this is what Gurumukh means. Whatever Guru says, one should take it as true. Conditions of upsets and overturns come by Mauj to test one in this regard. They make this mind firm and steady.

556 (13) - Anecdote - This is about a woman whose husband was a leper and she was a Pativrata. She served him with body, mind and wealth. One day her husband chanced to see a prostitute and became enamoured of her. He asked his wife to take him to that prostitute's house, and she gladly carried him to the place on her shoulder. Worldly-minded women would lay down their lives at such a thing, but that woman had surrendered her body, mind and riches to her husband, and as such, she obeyed him very gladly. When they reached the prostitute's house, the Lord became pleased with her and she had an inspiration within that she might ask for any boon she liked. The woman said that whatever be the pleasure of her husband was also her pleasure. Then the husband had a similar inspiration. He said that the wish of his beloved, viz., the prostitute, would be his wish. Then the prostitute had the inspiration to ask for any boon she wanted. She thought that the entire city was full of her lovers and friends, and it would be a good thing if all were redeemed. On her mere asking, the whole of the city was granted salvation. Now, mark that the whole city was redeemed only on account of the glory of a single devotee; then why will they not be redeemed who associate and establish a link of love and affection with the loving devotees of the Supreme Father?

557 (14)-In short, be neither happy in affluent circumstances, nor pensive when overtaken by grief; conform to Mauj, have reliance on grace and mercy, remain indifferent towards the world, go on enhancing love and faith in the Holy Feet, strengthen the hope of finding abode in the True Home, leave this region, attain that Abode - this is what constitutes true Parmarth and true gain.

## DISCOURSE 81

**O MY FRIEND! LISTEN TO WHAT I SAY, I HAVE BECOME DUST OF THE HOLY FEET  
OF GURU. TO WHAT EXTENT CAN I DESCRIBE THE BLISS DERIVED IN THE  
COMPANY OF GURU? BUT, WITHOUT GOOD LUCK, NO ONE CAN  
GET THAT BLISS**

(S. B. Poetry 2, p. 324, cs. 1-2;

558 (1) --The devotee says, "I am the dust of the holy feet of the Supreme Being. Listen to what I say, O friends ! How can I describe the joy, pleasure and bliss, of the Holy Feet ? No one can get that bliss without good luck."

559 (2)-So long as there is ego, one cannot become dust of the Holy Feet. One is oneself present, and solidified, as it were, where there is ego. When ego is crushed, the mind will become pulverized, and then will one become dust of the Holy Feet, and when one has become the dust of the Holy Feet

one will conform to Mauj and be happy under whatever circumstances come to pass, favorable or unfavorable. Also, when one secures inner bliss, one will feel extremely exhilarated and will thank the Supreme Being, and one will then sacrifice at His Feet one's body and wealth and all that one possesses in this world. One will then not care even to cast a second look at the pleasures of this region.

560 (3) -In this world also, when somebody accords help, we feel obliged to him, and he appears very dear to us, similarly, when one receives help and support within and gets परमानंद Paramanand (supreme bliss), one offers thanks to the Supreme Father, and under all circumstances, whether of prosperity or of adversity, one does not feel grieved, rather, one considers it beneficial to oneself. One is convinced that whatever one's Beloved is pleased to do, must be fraught with some good. Nay, when one is overtaken by pain and suffering, one's love for the holy feet of the Lord gets strengthened all the more.

561 (4)-In this world also, where there is true love, one endures gladly all pain and suffering that comes one's way, and never feels grieved. On the contrary, whatever suffering one gets at the hands of the beloved, one considers it to be a boon, and the more one suffers in trying to meet the beloved, the more the beloved loves one. Similarly, here in Parmarth also, he, who has love for the Supreme Being, feels happy over whatever ups and downs befall him, never getting frightened or disturbed; if he gets perturbed, it means there is deficiency in his love. But he whose love is true and sincere, remains saturated with the love of the Lord day and night. Such love abides in him to some extent even when he is engaged in worldly affairs. After having finished his work, when he applies himself to the Holy Feet, he instantly gets absorbed and drenched in the colour of love. As the heart of a child remains imbued with the love for his mother all the time, and although he tends to become a little forgetful of it when he is at play, the cord of love remains intact, and the moment he comes to think of his mother, he runs to her and sits in her lap, and clings to her. Such love for the Supreme Being will be engendered when one becomes धूर Dhoor (dust) of His holy feet, which one will become only when the mind is चूर Choor (pulverized), and the mind will चूर Choor (pulverized) when आपा Apa (ego) is removed, and when the आपा Apa (ego) is removed one will become a सूर Soor (brave person), and then will one hear the तूर Toor (sound), see the नूर Noor (refulgence), meet the मूर Moor (the prime source, viz., the Supreme Being) and attain the पूरा पद Poora Pad (final and ultimate goal).

562 (5)-The Charans (Holy Feet) are located in Sahas-dal-kanwal. One will become धूर Dhoor (dust) of the Holy Feet only when one reaches there. When water is put on fire, it turns into vapour and then rises up. So also, when the mind is set on the fire of विरह Virah (yearning) at the plane of its present location, it will turn fine and subtle and rise upward, and will become धूर Dhoor (dust) of the Holy Feet on reaching Sahas-dal-kanwal. One will become fit when one subdues the mind by attending Satsang.

Attending Satsang consists in subduing the mind and adopting the Saran of Sants with an abiding longing within for the Holy Feet.

563 (6)-When he, who has become धूर Dhoor (dust) of the Holy Feet, pulls the string of the bow of Dhyān, that is, contemplates Guru's Form, and the moment the Form appears within, his Surat darts like an arrow and ascends within. As the target is first fixed before shooting an arrow, so is the Shabd of Sahas-dal-kanwal one's mark or target. One gets Darshan of Guru's Form in Trikuti; in Sat Lok one attains union with Sat Shabd, and then one merges in Radhasoami Dham on gaining access there. Trikuti, Sat Lok and Radhasoami Dham are the halting places, and Art1 is performed in all these three stages - of Guru in Trikuti, of Sat Guru in Sat Lok, and of Radhasoami Dayal in Radhasoami Dham.

564 (7)-The tendency of the mind is such that it keeps on running after sensual pleasures which are only trifles and of a very base nature; and it has no inclination whatsoever for securing pure bliss

within. What can, then, be done ? Really, this is due to one's deficiency in attending Satsang properly. As soon as one, whose mind has become somewhat **ਝਰਾ** Choor (pulverized), performs Dhyan of Guru, one comes in contact with Guru to some extent. One always finds Guru's protecting hand over one's head.

On my head is the protecting hand of Guru I am the slave of Guru.

(S. B. Poetry 2, p. 138, c. 3)

Guru has graciously placed His hand on your head. O mind, why do you worry?

(English Prem Bani, p. 252, c. 1)

And the condition of one, whose mind has not yet become pulverized, is such that sometimes one feels love and faith and, at other times, one becomes unsteady. If pain and suffering happen to be on the extreme, one loses all faith and conviction. Such conditions come to pass on one very often.

565 (7)-There are some who perform spiritual practices for one or two hours at a stretch but they either doze off or are given to thoughts and reveries of the mind during that period. People take them to be practitioners of a very high order, but, in fact, they are no better than a bullock of the oil press, which keeps moving round the press within the enclosure but thinks that he has covered quite a few miles.

What is the use of sitting in the posture of performing Abhyas, if the desires of the mind are not vanquished. It is behaving like the bullock moving round the press. Though it remains within the house, it considers that it has traversed fifty miles.

(Sant Sangrah Part 1, p. 100, c. 12)

In this way, neither Prem is awakened nor any progress made within, but on the other hand, one becomes proud and arrogant. If one can perform Abhyas correctly for two hours, one will get dyed in the colour of love. As compared to them, he is better who sits in Abhyas only for five minutes, but whose mind becomes quiet and steady, and who derives bliss the moment he fixes his attention at the Holy Feet.

566 (9)-Radhasoami Dayal has laid greater stress on devotion to Guru. By it, task is accomplished easily and love is enhanced. Those who are ignorant of the importance of devotion to Guru, and who perform Abhyas for two hours or more at a stretch like the bullock of an oil press are, in fact, wanting in Satsang.

First step is the devotion to Guru, second is the application of Surat to Nam. Until one's devotion to Guru is perfect, one's mind and desires cannot be pulverized. And unless mind is pulverized, Surat cannot be purified. Without purification how can Surat rise and apply itself to Shabd ? Such Bhakti (devotion to Guru) can be attained by attending Satsang and performing Sewa of Guru.

(S. B. Poetry 1, p. 228, cs. 53-56)

567 (10)-Where there is true love, one gladly endures all sufferings, and sacrifices love and affection for all other beings for its sake. For example, a henpecked husband does as his wife dictates. Even if she orders or puts a demand for something at dead of night, he does not find peace unless and until it is complied with. He sacrifices all love and affection for his blood relations like his mother, father and brothers. If his wife complains against them about anything, he instantly gets ready to quarrel with them. Such things do take place within the family very often, the reason thereof being one's love for one's wife. Similarly, he, who has love for the Supreme Being, endures all sufferings gladly, and

reconciles himself to all conditions, favorable or unfavorable, rather, he takes them to be a gift from his Beloved and breaks forth -

Thou art my Lord, and I am Thy slave. If Thou likest, Thou may impale me on the stake. If it pleases Thee, Thou may push me down a mountain. If Thou choosest, Thou may throw me into a river. If it be Thy pleasure, Thou may set fire around me. If wiliest Thou, Thou may allow Kal to pounce on me from all the ten directions. If Thou so likest, Thou may test me as gold on touchstone. I accept and submit to all these cheerfully.

(Sant Sangrah Part 2, p. 152, cs. 1-5)

568 (11)-Now mark, a devotee is prepared to undergo every kind of pain and suffering. What more is expected of him ? But, the Lord does not want the devotee to suffer that way. He only wants that a devotee should not raise worldly desires, should lead the life of a moderate standard, conform to Maui, and, be it prosperity or adversity, whatever befalls, should continue to perform Bhajan and devotion. Thus will the task be accomplished slowly and gradually. But, unless the mind is crushed and pulverized, one cannot become the dust of the Holy Feet. However, one has no say in it. It is the Lord's own gift and only a fortunate one becomes the recipient of it. So, one's Bhag (fitness) will also be enhanced by Guru slowly and gradually.

But what can the poor Jiva do without the requisite Bhag (fitness) ? This requisite fitness too will be gained by the grace of Guru Radhasoami has summed up the method in a nutshell by saying, "Cultivate love for His holy feet."

(S. B. Poetry 1, p. 124, cs. 10-11)

## DISCOURSE 82

### THE INNER SELF OF A BEING DEVOID OF LOVE AND YEARNING FOR THE LORD'S DARSHAN IS NO BETTER THAN A CREMATORIUM.

569 (1)-No better than a crematorium is the heart of one who, even on observing the phenomena of Nature as to how things are going on here on the earth and in the heavens above, is not interested to know who the Master of the creation is - where He is seated hidden from all, and how He can be met - and is not overtaken with love and yearning for the Darshan of such a Master. He is a human being in form, but in nature and disposition a brute.

A heart without love is like a crematorium. It is like the bellows of a blacksmith, which draw in and throw out air, without there being life in them. He who is unable to exchange love with the Lord cannot traverse the path of Nam. He is like a bullock in a man's clothing.

(Sant Sangrah Part 1, p. 3', cs. 9-10)

570 (2)-Worldly love is engendered easily, and it increases day by day. But, in Parmarth, it is rather difficult. At one time yearning is awakened, but at another time it vanishes.

The fire of yearning glows but soon vanishes. How can I maintain it ?

(S. B. Poetry 2, p. 189, c. 9)

571 (3)-But, this also is good. If it rains after a hot spell, it gets somewhat cool, and the thirsty Papiha gets its thirst quenched with the drops of Swanti. But, to become satiated in Parmarth, is harmful. Love and yearning should go on being enhanced day by day

I associate with Sadh and enjoy the bliss of Shabd to my heart's content. I have developed love for the Holy Feet. I am not at ease. Yearning arises and I retrain restless as to how to repair to the abode of the Beloved and be absorbed in the bliss of His Darshan all the time so that my mind may become patient and steady.

(English Prem Bani, p. 94, cs. 7-8)

572 (4)-Love and yearning do not awaken so long as there is attachment. It is also not a matter of haste The destination is a long way off, the oath is high above and the road is slippery. There s every danger of one's falling down.

The mansion of the Beloved is far and high up like the tall date-palm. If one climbs, one can taste the bliss of love, but is broken to pieces if one has a fall.

573 (5)--The bondage is strong. It needs a long time to be cut asunder. As a cow tethered to a stake moves about grazing hither and thither but is unaware of the stake, so also is the condition of a Jiva. As a ship moves on when freed from the anchorage, or a bird flies away when freed from the cage, or a balloon goes up when freed from the hold of the cord, or as a kite moves up in the sky, so does Surat soar high in the firmament when the bondage is cut.

In the colour of Nam is thy Bride-groom dyed Up in the Gagan <sup>[42]</sup>do thou soar like a kite.

(S. B. Poetry 1 , p. 509, c. 5)

574 (6)-The idea, in short, is that yearning should be embedded in Surat. Then only will there be union with Nam As the tongue waters or. seeing some eatables, so also is the exquisite bliss of the current of mercy or nectar coming from above and dripping within, but so long as hopes and desires for sensual pleasures exist, that current of ambrosia does not descend. As day and night cannot exist pari passu, so also, Nam cannot exist where there is desire.

Where there is desire, there is no Nam, and where there is Nam desire does not exist, just as the sun and night cannot exist side by side.

(Sant Sangrah Part 1, p. 105, c. 17)

575 (7)-Yearning and remembrance are the means to help one traverse the path and meet the Supreme Being. He who has yearning is a true disciple.

On meeting the Guru, a spark of the fire of yearning is placed within. Whosoever keeps this spark ignited is a true disciple.

He who is suffering the pangs of separation, only wants that his yearning may go on increasing, and it may never diminish He never makes any efforts to remove it, considering it to be a sign of mercy.

(Prem Bani 4, XLI/25, 3-5)

Thou hast showered great mercy on both. Thou hast placed a spark of the fire of yearning in my heart. Bestow Thy grace and mercy so that the fire of yearning may keep alight and may never die out. Burn away the dwelling of Maya, extricate my mind and elevate it to Adhar.

By the beat of drum it is now being announced in the city of love that no being who is jealous or envious need dwell here. Whosoever chooses to dwell here, should remain afflicted with the pangs of yearning for the Beloved and that none should treat him for his affliction.

I am mad with yearning, tears are rolling down constantly from my eyes. All the time the pain of separation from my Beloved is pinching me. I have become unmindful of my body. There is no sensation left in the body. The pangs of separation have rendered me oblivious of my life and existence. No amount of emotion is able to bring back consciousness; such is the moribund state of my mind. What medicine can the physician prescribe when he fails even to feel the pulse and diagnose my ailment? The wound is deep within the heart. How can I describe the pain? Sat Guru, the real physician, knows my ailment and He also knows the drug to cure it. Only he who himself is suffering the pangs of yearning can know of this ailment.

(Sant Sangrah Part 2, p. 125, Shabd 44)

576 (8)-As a moth becomes enamoured of the lamp and burns itself to ashes, so also, a Virahi <sup>[43]</sup>burns away his mind or self.

Thou art the lamp and I am a moth. Over Thee I have burnt myself to ashes. Thou art the Sun and I am Thy ray. From Thee I emanate and to Thee I recede.

(S. B. Poetry 1, p. 163, cs 5.9)

577 (9)-A moth is enamoured of the lamp; it does not go near sweets. So does a Virahi long to meet the Supreme Being alone, and he is not a customer of any material object. One should beg of the Giver for the Giver Himself, and should not be attracted to the gift, for if one cherishes the gift, one will get neither the gift nor the Giver. If one is desirous of securing some pleasure or acquiring supernatural powers or attaining any higher stage, then too, one is a Swarhi (self-seeker). All the Rishis and Munis wasted themselves away in the pleasure of their ego and in acquiring Siddhi-Shakti (supernatural powers), and they lost sight of the real essence. Such a love or attachment is like that of a prostitute who is concerned only with money, or like that of someone who is fond of clothing or outer coverings, and who remains unaware of the true essence or the essence of life.

578 (10)-A moth flies to the place where it sees the flame. It does not stop to enquire whether the lamp burns in a king's palace or in the hamlet of an indigent person.

Tulsi Saheb says that it makes no difference to the moth whether the lamp burns in the house of a nobleman or is that of an out-caste

(Sant Sangrah Part 1, p. 141, c. 5)

Likewise, he who is desirous of meeting the Lord, does not enquire whether the Guru is a Brahman<sup>[44]</sup> or Chamar<sup>[45]</sup> by caste. Bees gather where there is honey. The lamp does not call out to the moth and say 'Come to me, O moth! I am here'. Devotees automatically get attracted to the place where there is light, viz., Sat Guru, and worldly people, who are flies and owls, buzz about and fly away. The nearer to the lamp the moth reaches and the greater it feels the heat, the faster it flies to get consumed, never turning away; so also, a devotee endures gladly all the pain and suffering which befall him and never complains, rather, he advances more firmly on the path of devotion

A jealous or envious person has no pangs of love. The burning of a moth is not given to a fly.

(English Prem Bani, p. 294, c. 151)

When you call yourself a Soorma (brave), why should you fear? Stand steady in the battle-field and face the darts of arrows.

(Sant Sangrah Part 1, p. 51, c. 18)



Fighting between two forces, never to yield, leaves not a warrior the battle field. Within him neither the hope nor the desire lies whether he lives or whether he dies. Now there is no choice but to fight ; to turn back is out of question because you are far away from home. U brave one ! do not hesitate to place your head in the hands of the Lord.

(Sant Sangrah Part 1, p. 48, cs. 2-3)

The brave devotee has laid down his head and has given up hope for body and life. From a distance is Guru pleased to see such a devotee coming unto Him.

(Sant Sangrah Part 1, p. 49 . c, 6)

The brave goes to war and never turns his back. See not his face who marches onward but turns away.

(Sant Sangrah Part 1, p 50, c. 1 3)

579 (11)-As by throwing a spark on a heap of hay, all the rubbish is reduced to ashes, so are all the evil tendencies burnt away in the fire of love, and nothing remains save the Beloved.

Love is the flame which, when kindled within one's heart, burns away all except the Beloved When one is imbued with love, everything is rejected Only the Beloved remains, all else drifts away.

(English Prem Bani, p. 242, cs. 137-138)

The body is burning with the fire of yearning. All parts and limbs are restless. As the soul is absorbed in the Beloved, the inner recesses are vacant. So death goes back disappointed.

(Sant Sangrah Part 1. p 54, c. 2)

My Place is the Placeless; my Trace is the Traceless. In other words, my home is one which cannot be termed a home even. I he region where I am, is beyond the range of terrestrial and material creation and still higher up. The only clue about me is that I am imperceptible. I have no form, shape and colour. Neither I am the body nor even the life in it. All that I am, is the love for my Beloved. My very existence is love and love in all respects. 0 Shams Tabrez, see what an ecstatic bliss abides in this region and in this state - and I have become oblivious of my own self (being). I have no knowledge of anything other than this rapturous bliss.

580 (12)--As impure currents of Kam (lust), Krodh (anger) etc., arise from the mind, so do the currents of yearning and love emanate from Surat, but Surat has become absorbed in the covers of Mana and Maya. Light is latent in heat, and so is water in the soil, and the thief hides goods stolen by him. Unless rub-up is applied, the hidden things do not show up. So also, unless the rub-up of pain and suffering and beating and mending is applied to Mana and Maya, who have devoured Surat, they do not disgorge it. It is when Surat emerges that Prem dawns.

581 (13)-When any essence is extracted, fragrant particles fly off in all directions. Similarly, when Surat is infused in the higher चरGhat (plane) from a lower one, each and every aspect of the mind is done away with and old blood is changed into pure one. The blood of Sadhs and Mahatmas is pure, and by virtue of its being more spiritualized, if they touch an ailing person, he gets cured of the illness. Medical men opine that the blood of everyone changes every seventh year, but in Parmarth, one's old nature and habits are also made to change. Every part of the body is reduced to dust, as it were. To earn Parmarth is not an easy task; the milk sucked during the first six days of infancy is squeezed out.

Even the milk sucked during the first six days after birth will come out. You will get to the path, only if you lay down your head.

The flesh is gone; the bones only remain. The crows are casting their greedy look. It must be due to some ill luck of mine that the Master has not yet come.

(Sant Sangrah Part 1, p. 56, c 14)

O crow ! you are free to eat away the whole body, to pick out every particle of flesh and fibre, but I entreat you not to peck at the two eyes, as I still hope to see the Beloved. O crow ! I will take out my eyes and give them over to you, so that you may carry them to my Beloved, but first, let them have a glimpse of the Beloved, then you may eat them up.

I have burnt myself in the fire of yearning. There is no flesh left on my body. I will go on remembering and adoring the Beloved until my body is reduced to dust.

(Sant Sangrah Part , p. 57, c. 15)

O my noble mind ! In cherishing or cultivating Virah (yearning), all senses are lost, all flesh and bones are consumed and the body turns into crematorium, as it were, whilst alive.

(Sant Sangrah Part 1, p. 56, c 15)

I make the lamp of body and the wick of soul, and fill it with the oil of blood. Oh ! when shall I behold the countenance of the Beloved ?

(Sant Sangrah Part 1, p. 55, c. 7)

O my dear ! How can I survive without my Beloved ? My body and mind are getting consumed.

(S. B. Poetry 2, p. 129, c. 1)

582 (14).---A Virahi. (love-sick) remains worried day and night as to how to meet the Beloved. The pangs of separation from the Beloved keep on shooting up in the heart all the time. Darshan of the Lord is had when the heart is broken to pieces.

When shall I meet the Beloved Oh ! when shall I ? My heart is rending. When will that auspicious day come when I shall have His Darshan to my heart's content ? Without Darshan there is no peace. The mind is in restless trepidation. Charan Di s says that except the Guru's holy feet, what is there to remove my suffering ? The sigh that comes out is sorrowful and the breath is heavy. the face has turned pale, lips dry and the eyes are staring sadly. The flame of yearning is ablaze, heart is burning and the bosom is rendered perforated. I have gone mad. How can anyone understand the secret!

(Sant Sangrah Part 1, p 148, cs. 7.10)

Burning in the fire of yearning, I keep on wandering about. My burning is so intense that I am scared to sit under the shade of a tree, lest it may set fire to the tree itself.

When, with anguish and grief, my bosom burst into pieces, I was blessed with the Darshan of Radhasoami.

(S. B. Poetry 1, p. 170, c. 8)

583 (15)-When the snake bites, waves of poison surge in paroxysm. So also, pangs of yearning and agony keep on arising in the inner being of a Virahi all the time. Day and night, he is consumed in the fire of Virah; the afflictions of Virah are unbearable.

How can I express the pangs of separation from the Beloved ? None can understand the paroxysm I am afflicted with. The fire of yearning has consumed my body and mind. Ablaze with yearning I set fire to the world.

(S. B. Poetry 1, p. 155, cs. 7-81 )

Very painful are the pangs of separation from the Beloved. Only some rare sufferer will know the pain. When the snake bites, the venom spreads speedily, waves of it surging in paroxysms; reeling and whirling dizziness overtakes and one has no relish for food and drink Paroxysms of yearning arise as circles in a whirlpool and spread in all the ten

directions making my heart uneasy and impatient The restless trepidation within has left me on the point of shaking. It is very difficult to maintain love unabated. To inculcate love for the Beloved and to become a lover are tantamount to inviting death unto oneself. When one becomes dead, as it were, and mingles oneself with dust, one gets the certificate of immortality. Pangs of separation, ailment of body and mind, and pricking remembrance of Sat Guru keep me tossing about. Tulsi Sahib says that this path is very very difficult indeed. One has to dispose of one's head, chopped off the body.

(Sant Sangrah Part 2, p. 125, Shabd 45)

584 (16)-Many are under the impression that as they are attending Satsang and also performing some Abhyas, their Swarth and Parmarth both are being accomplished smoothly and one day their salvation will be worked out. But little do they know that Parmarth is dying whilst alive; it is not as easy as gulping दाल भान Dal Bhat (pulse and rice). One shall have to break off all relations, internal as well as external.

When Surat passes through the जन्त्री Jantri, my mind breaks and the body feels restless. How can I describe it ?

(S. B Poetry 2, p. 474, c. 4)

Subdue the mind and let the body wear out. Give up pleasures of the senses.

(S. B. Poetry 1, p. 464, c. 1)

He who sets fire to his dwelling, gets merged in the cool ocean.

(S. B. Poetry 1, p. 331, c. 1)

I have set fire to my own dwelling. I hold a flame in hand, and will also set fire to the dwelling of anyone who accompanies me.

585 (17)-In short, if one's dwelling happens to be on fire, one should rather rejoice over it, since the bondage is being cut asunder that way. One should attain such a stage. This is the bare truth. Those who have yearning and restlessness keep it hidden and do not go talking about it.

The fire is burning within the heart but the smoke is not visible outside. Either one who is burning perceives it or only he who has set the fire.

(Sant Sangrah Part 1, p. 58, c. 29)

One suffering the pangs of separation from Nam (Beloved) remains restless within the body and keeps on turning pale day by day like a betel leaf but nobody comes to know of it.

(Sant Sangrah Part 1, p. 55, c. 12)

There are six signs of lovers : deep sigh, pale complexion, wet eyes. If you ask what the other three signs could be, they are : talking less, eating less, and no sleep at all.

If lovers do not express by words of mouth, their faces show that they are absorbed in love.

When love is engendered in one's heart, one cannot hide it. If it is not expressed through speech, the eyes will express it through tears.

(Sant Sangrah Part I, p. 38, c. 141 )

586 (18)-The condition of a Virahi does not necessarily always remain one of sorrow and grief due to separation. When he gets Darshan of the Beloved, all his pain and suffering are gone, and he becomes absorbed in love

Music of joy and congratulations is being played. Vairagya (dry renunciation) has fled away. With love and devotion, Surat plays Holi with Guru.

(S. B. Poetry 2, pp. 135-136, cs. 5-6)

I met with the Perfect Sat Guru from whom I learnt the perfect modes of spiritual practice. I attained salvation amidst merry-making, amusement, eating, and drinking.

I shut not my eyes nor close my ears, nor do I undergo any physical penance. Merrily and merrily I behold the beatific form of Soami with my eyes open.

587 (19) First there is Virahi yearning), and then dawns Prem (love). The poor Jiva engenders love, and the Supreme Being gives him jolts; the object behind giving jolts is that the Supreme Being removes the ego of the Jiva.

Sat Guru nourishes you every moment. He removes your arrogance in every way. Always remember the holy feet of Sat Guru. Do not be displeased with Him.

(S. B. Poetry 1, p. 416, cs. 3-4)

588 (20)-Sat Guru in every way shatters and removes the pride deep rooted within one in respect of the body, mind, wealth, honour, position and authority and family, and of performing Abhyas etc.

589 (21)-As a husband desires his wife to love him alone and none else, so also, the Supreme Being wants that the devotee should love only Him, and not become attached to the body, mind and the senses.

If a woman known to be the spouse of a person shares the bed of another and has the thought of her paramour in her mind always, how can the husband be pleased with her ?

(Sant Sangrah Part 1, p. 88, c. 1)

590 (22)-As it is, everybody says that he performs Bhakti (devotion), but he will come to realize what Preet (love) actually is and how very difficult it is to maintain unabating love, when he takes a step forward on the path of devotion.

Oh ! were I to know this fact before that love entaileth such pain and sore, by beat of drum I'd have given a call that verily none should love at all.

In the beginning, love appears to be a simple affair but it turns out to be very- hard and difficult later on.

O brother ! To develop an attachment for. Guru is a difficult matter.

The path of love is not smooth and easy. It is easy to bear the severity of water and fire. It is also easy to walk on the edge of a sword But very difficult it is to maintain unabated love.

(Sant Sangrah Part 1, p. 50, c. 14)

All proceed to fight equipped with many a weapon. But only a rare one among them will be able to keep up the struggle before the Lord.

(Sant Sangrah Part 1, p. 50, c. 16)

He who fights with arrows and guns is no brave. Brave indeed is he who, discarding Maya (material prosperity), engages himself in Bhakti (devotion).

(Sant Sangrah Part 1, p. 51, c. 19)

None ever met the Beloved amidst merry-making. Whosoever met Him, met Him after great hardships. If He could be met amidst merry-making, who would have wept and wailed, waiting for the Beloved ?

(Sant Sangrah Part 1, p. 55, c 10)

This is the abode of love, not your aunt's house. You will be allowed to enter here only after you chop off your head and place it on the ground.

(Sant Sangrah Part 1, p 37, c. 1)

So long as you are afraid of death, you cannot be a true lover. The abode of Prem (love) is far off. It should be well understood.

(Sant Sangrah Part 1, p. 40, c. 23)

Kabir says, "Come to me only if you are prepared to cut off your head and place it on the ground to be trampled under your feet."

(Sant Sangrah Part 1, p. 42, c. 35)

To cut the head. and throw it away as a clod of earth suits only a brave. Such is the game to play for repairing to the Home.

(Sant Sangrah Part 1, p. 49, c. 10)

Shouldst thou cherish the desire to play the game or love, lay down thy head and come unto My lane. This is the manner of playing the game of love that either thou comest to Me or thou callest Me to thee. It is a peculiar characteristic of the game of love that I look at thee and thou lookest at Me. Fix thy gaze whilst thou so beholdest that all duality is gone and there remains only One.

## DISCOURSE 83

### THE SEED OF BHAKTI (DEVOTION)

591 (1) -The inclination of Surat is inward, but when the current descends to the sense organs, their functioning starts automatically, requiring no special effort, or, in other words, the tendency which predominates in one definitely asserts itself sooner or later. Take for example, a seed. The entire pattern of the tree is contained in it. When the seed is sown, the tree sprouts and grows according to that pattern. Similarly, the seed of devotion one is endowed with, does definitely manifest itself sooner or later.

592 (2)-The seed sown by Sants is highly efficacious. It has an affinity with and inclination towards Parmarth. One day it will definitely attract one to Satsang.

Who is there competent enough to destroy the seed of devotion which a Sant sows in the heart of a Jiva ? In course of time, the seed germinates. When Sat Guru re-manifests Himself, such a seedling joins His Satsang. Sant Sat Guru waters the sapling of devotion. The latter develops into a devotee like a grown up tree, bearing exceedingly delicious fruits which the devotee enjoys by the grace of Sat Guru. The devotee's task is thus completed. He enshrines the dust of the holy feet of Sants in his heart. When the mind is pulverized, the devotee becomes a hero. Light and Shabd become visible and audible within.

(S. B. Poetry 2, p. 405, cs. 31.34)

593 (3) -Later, when the gift of a particle of Prem is graciously granted to the Jiva, his task is accomplished, as if the tree of devotion has fully grown.

594 (4)-This will surely take time, but one should go on doing one's task patiently. Watering the plant, fencing and hedging around for its protection etc., are the arrangements which are taken care of by the Supreme Being Himself. These accessories constitute temperances and abstinences. Bhakti or love is the essence and reality. Slowly and gradually, the leaves and branches of the tree shoot out and, later, blossoms the flower of devotion. In other words, the form of the Supreme Being manifests within the Jiva.

I am a tree, Radhasoami is like a fruit on it.

I am a branch, Radhasoami is like a flower on it.

(S. B. Poetry 1, p. 90, c. 31)

Although all glory goes to the flower, the leaves of certain trees also are very fragrant.

595 (5)-The. earth cracks when the sapling sprouts. The heart likened to earth also cracks when the seed of Bhakti sprouts, and this is what is called the bursting of one's bosom. For that, it is first necessary to effect purification. As a farmer first prepares the field before sowing the seeds, for if he sows the seed without tilling the land, nothing will grow, so also, to prepare the soil of the heart, purification and love for Guru are the prerequisites. Hence, it is digging and shoveling that takes place in the beginning, and later, manure and water are given, which bring some coolness to the soil. But, when one is subjected to digging and shoveling, viz., correction and mending, one cries and wails. The earth is inert and cannot give vent to its troubles, but the Jiva can speak.

596 (6)-Some field or ground has more of gravel and stones in it, which may be likened to desires. It requires a greater amount of digging and shoveling, and the ground which is rocky, needs a different treatment altogether. From this, it is now evident that for the dawning of Prem, it is necessary that the ground of the heart should be cleansed first. In other words, one will be subjected to correction and mending first, and then will one become the recipient of the gift of Prem.

597 (7)-As the seedling sprouts first and then bloom the flowers, so also, Darshan of the Lord is had only after the curtain at the third Til is torn apart. In Nature, the seedling sprouts and the tree grows outward, while in Parmarth, the sapling grows within and upward. In short, the seed of Bhakti is paramount. This is what is known as Sanskar, Bhag or Fate. It is the Supreme Being Himself who gets every thing done. One person's Bhag is different from that of another. The task will be accomplished when one becomes the recipient of the gift of Prem; nothing will be achieved by one's own efforts and exertions. Karni (spiritual endeavours) will also become possible of accomplishment only by grace and mercy.

Grace and Mercy lead to spiritual endeavours, and the spiritual endeavours attract further grace and mercy. Mehar (grace) and Karni (spiritual endeavours) go hand in hand. Surat rises higher and higher, and gets full advantage.

(S. B. Poetry 2, pp. 403-404, cs. 16-17)

## DISCOURSE 84

### STAGES OF BHAKTI (DEVOTION)

598 (1) -As a child is dependent on his mother for all his needs, so also, a devotee, who is yet like a child, depends solely on the Lord.

599 (2)-Where there is mutual love, there is also hope of securing help and protection. For example, in the case of a small child and his mother, the child remains dependent on her only, and knows none besides her, and runs to her lap for support, whether in pain or in pleasure, while the mother is always eager to protect him. Similarly, a devotee, who is like a child, has the Supreme Being as his sole prop and support, and looks to Him for grace and help, in pain as in well as pleasure, and in Swarth as well as in Parmarth, and he does not like the help accorded by anyone else.

Says Tulsi Das Ji, "If anything is to be accomplished at all, it should be done through Sat Guru alone, or else, it had better be ruined completely, for whatever is achieved through anyone else deserves to be thrown into dust-bin with disdainful rejection."

600 (3)-The child often thinks that his mother is hard on him. When he is ill, she administers bitter medicine to him, but the medicine is given for the child's own good and recovery, and it does not mean any harshness on her part. Similarly, quite often in Satsang, 'conditions of adversity are allowed to prevail for eradicating one's Karmas and curing the malady of one's mind, but one becomes upset and thinks that one is being dealt with harshly, but, actually, in it lies mercy, and nothing but mercy.

601 (4)--There are also gradations in hardship, - one due to evil Karmas and the other ordained by Mauj.

602 (5)-In both the above types, mercy is always included. When the child indulges too much in frolic and play, the mother restricts him, and he really takes it as harshness, and if he ever gets a beating, he shouts and cries like anything, but in fact, all this is for his own good. The mother has no enmity against him, and her scolding and beating in no way affect her own love for him it remains as strong as ever - rather, she continues to love him even while thrashing him. Some children get annoyed and start grumbling, and some begin to wail and weep. Similarly, the Supreme Being does not like to inflict pain on His devotees, but if ever it is inflicted, it is only for their own good. Mercy and protection nevertheless remain behind all this.

If My devotee is in distress, I am distressed too. This is true of the past, present and future. Instantly will I make My appearance right at the spot and dispel all his woes and sufferings.

603 (6)-Some boys are such that if they want something and it is not given to them instantly, they get annoyed, and when the same thing is given to them again later on, turn their face and refuse to accept it. Similarly, when the Supreme Being showers mercy on the Jivas after subjecting them to reproof, rebuke and admonition, there are some who get sulky and refuse to accept it.

604 (7)-When does one become child-like in Parmarth? It is when one becomes solely dependent on the current of the Holy Feet. One becomes dependent when the current of the Holy Feet envelopes one in its fold, and then one gets the bliss of the Holy Feet at will, without performing Dhyana and Bhajan. Here also, when the child is in the womb, its body is formed with the mother's blood, and externally, the milk, which is the product of her blood, becomes the main food and sustenance for its growth and nourishment. Similarly in Parmarth, when the current of the Holy Feet envelopes one in its fold, and the bliss of the Holy Feet becomes one's food and sustenance and one comes under its influence, then does one become childlike. In the former case, the relation, both internally and externally, is of blood, whereas in the latter it is the relation with the current of spirituality or nectar.

And he, in whom the seed of devotion is present, definitely becomes a child one day, for without the seed a child cannot be born

605 (8)-To become child-like is the first stage. The second stage is that of wife and husband. It comes about when Bhakti (devotion) is in full bloom. As when a child grows up into a man, all his instincts and emotions, such as, passion, sexual urge etc., develop, so also, when Bhakti is in full bloom, Prem and other attributes are awakened. As man and woman unite, so does a devotee acquire the capacity to merge in his Beloved. So long as it is the childhood of devotion, the relation between the deity and the devotee is what obtains between father and son, and when Bhakti attains maturity, the relationship becomes that of wife and husband.

606 (9) - Generally, there are three kinds of relationship in Bhakti - the first is that of master and servant, second is of father and son, and the third is of wife and husband or of lover and the beloved. In the first kind, the Sewak (servant) has more of awe and reverence in his heart, in the second, there is reliance on grace and mercy, and in the third, Prem (love) is predominant.

607 (10)-At times, the child is prone to be inattentive also. Whilst playing he becomes forgetful of his mother. Likewise, one in the childhood of devotion, also pays more attention to certain worldly objects and affairs, and as the child asks his mother for playthings, so also, the devotee begs and prays for certain worldly things, and as the mother consoles the child, so also, the Sat Guru gives a patient hearing saying yes, yes, but. He does only that which is to the best advantage and in the highest interest of the devotee.

Whatever is beneficial to you in spiritual and temporal matters, He graciously ordains in His Mauj. O dear ! consider whatever He does both in your Swarth and Parmarth is for your good.

(English Prem Bani, p. 218, as. 3-4)

He lets His devotees play like children; and Himself is delighted to watch them like parent. As Shabd, He is the protector of **ਜਾਨ** Jan (life, spirit entity, Surat) and **ਪ੍ਰਾਨ** Pran (breath). He never gives up this aspect of His benignity. He so arranges matters that the mind gets corrected and mended every moment. He is the friend and constant companion of devotees. He forgives and pardons faults of omissions and commissions every moment. He is with the Jiva (devotee) day and night.

(S. B. Poetry 2, p. 241, cs. 4-7)

How can this unsteady mind know of His position and status ?

(S. B. Poetry 2, p. 241, c. 8)

608 (11)-Question : We have not yet attained childhood even. What then are we ?

Answer : You are in the stage of an egg.



## DISCOURSE 85

### WHO IS A GUILLESS DEVOTEE?

609 (1)--Those who are simple and artless are the recipient of special grace. He who is humble and submissive and is meek in his conduct, that is, whose Surat and mind always remain withdrawn and whose attention remains concentrated and who, though knowing and understanding each and everything, behaves like an ignorant person, and who by nature is tender and soft, is called a guileless devotee.

(Prem Bani 4, XL/17. 1-2)

The simple and guileless Surat, imbued with love, is pleasing the Guru every moment. Having become meek and humble, it has come to Satsang, and feels thrilled with joy on hearing Bachans.

610 (2)-The child remains with the mother. Even as he plays, the mother's milk remains his sustenance, and all the time his cord of love and affection for his mother remains intact, so also, when the devotee is in the region of the mother, that is, when he makes contact with the current of spirituality in the region of Brahmand and his cord of Surat remains linked with the Holy Feet all the time, and he daily feeds on ambrosia and lives in the company of Hansas or loving devotees, then only he can attain the stage of childhood. And so long as he has not become soft and tender like this, the 'mother' is far away and the 'child' is in an alien land.

611 (3)-Radhasoami Dayal vouchsafes His care and protection to his children located even in the lower regions. Just as the mother develops affection for the child even when he is in the womb and has not yet been born and is being nourished by her blood, so also he, who has not yet come in contact with the current of spirituality and has not gained access into Brahmand beyond Pind, is also taken care of and protected constantly.

612 (4)-He, whose love for the physical form of Sat Guru is true and perfect, has certainly access within. If he has not, it should be inferred that there is still some deficiency in his love. Simple and guileless devotees having access within, are more or less of the same nature as the simple and innocent Jivas here. Whatever one says, they are ready to accept; and they remember nothing. They are happy with the state the Lord keeps them in. They ever keep on looking to the Mauj, and depend on IT all the time, and behave as He ordains, and thus they become deserving of special grace and mercy.

## DISCOURSE 86

### EMINENCE OF PREM (LOVE)

613 (1)-Sant Mat attaches great importance to Prem (love). So long as there is no love, one's progress is checkered. He who is imbued with love, is, in a sense, on the path leading to the Lord.

614 (2)-Mana and Maya have no say over him within whom the Holy Feet of the Lord have been implanted. When the sun rises darkness is dispelled, so also when Prem dawns, all the is Doots (evil propensities) within the body flee away, and the light of serenity, forbearance and contentment comes to shine there.

By the grace of Guru, the sun has risen within. The world now appears to be alien.

(S. B. Poetry 1, p. 251, c. 6)

Thieves' have given up thievery. Their dwellings have been set on fire. Sahus<sup>2</sup> have awakened within me, and are vigilant and watchful. My lie for Shabd has increased.

(S. B. Poetry 1, p. 139, cs. 4-5)

It is being proclaimed by the beat of drum in the city of my body that thieves (Kam, Krodh, Lobh, Moh and Ahankar<sup>[46]</sup>) have fled; their vigour has decreased. Sheel (piety) and Chhima (patience and forgiveness) have come to prevail. Kam (passion) and Krodh (anger) have been vanquished.

(S. B. Poetry 1, p. 159, cs. 5-6)

615 (3)-Unless Prem dawns within the Ghat 'inner recesses), Mana and Maya continue to make one dance to their tune.

Listen, O my Beloved ! Without Your gift of Prem (love), this mind makes me dance to its tune. I am helpless before it and am badly 'engrossed in enjoyments.

(English Prem Bani, p. 324, cs. 11-12)

616 (4)---Even if one gets bliss, and one's Surat and mind withdraw, and Shabd becomes audible and suns and moons also become visible, but, if there is no Prem, all this is to no avail. Prem signifies contact with the current of spirituality, and such contact takes place in Brahmand, not in Pind. This contact will be had only after one has laid down one's head.

This is the abode of love, not your aunt's house where access is easy. You will be allowed to enter here only after you chop off your head, and place it on the ground.

(Sant Sangrah Part 1, p. 37, c. 1)

To sever the head and throw it away as a clod of earth behooves a brave. This is how one attains the Ultimate Abode.

(Sant Sangrah Part 1, p. 49, c. 10 )

617 (5)-Laying down the head signifies casting away one's ego; the curtain that intervenes between the Jiva and the Supreme Being is the सीस Sees (head or ego).

618 (6)-When the devotee gets Darshan of the captivating Form of the Supreme Being or when he contemplates IT, he becomes so much absorbed in IT that he becomes oblivious of his own self.

On getting Darshan (vision) of Guru, they are rendered clean oblivious of their Pind (body). How can they be conscious of what is inside and what is outside ?

(S. B. Poetry t, p. 255, c. 7)

619 (7)-If a devotee is conscious that he is having Darshan, then that, too, indicates a deficiency in his love. When the chamber of the heart is cleansed, then will the Holy Feet of the captivating Form of the Lord be implanted in it.

Cleanse the chamber of thy heart for the Master to come in, and keep the aliens apart to have Him seated within.

620 (8)-Love is engendered also by associating with loving devotees. Those who are true and sincere always like such company, while hypocrites remain antagonistic to devotees. As one imbibes worldliness by associating with worldly people, so also, in Parmarth one imbibes the effect of Bhakti by associating with devotees.

621 (9)-The Supreme Being Himself takes care A Swarth and Parmarth of true and sincere devotees all the time - first, of Parmarth, and then of Swarth. Such protection is vouchsafed to him who is devoid of ego. Where there is ego, there is endeavor; Prem and Mauj do not act there.

When there was ego, Guru was not with me. Now that Guru is with me, I-ness has vanished. The lane of Prem is very narrow, where two cannot be accommodated. (Sant Sangrah Part 1, p. 39, c. 21)

622 (10)-In short, the love for the holy feet of Radhasoami Dayal should be such as that of a Chakor for the moon and of a moth for the lamp.

I am like a Chakor and Radhasoami is like the moon to me. Satnam Anami does not attract me. A fish cannot rest without water. A black-bee cannot stay in tranquillity without lotus. A Papiha remains restless without Swanti rain. A mother cannot bear separation from her son. This exactly is the state with me. None understands, whom should I confide in ? (S. B. Poetry 1, p. 38, es. 12-15)

Thou art the lamp and I am a moth. Over Thee I have burnt myself to ashes. Thou art the Bhringi and I am an insect captivated by Thee. I have met Radhasoami, the most perfect Being. (S. B. Poetry 1, p. 163, cs. 5-6)

623 (11)-The goal should be fixed at uniting with the holy feet of Radhasoami Dayal. All one's Parmartha activities are included in Karma until union with the Holy Feet is attained. When union with the Holy Feet is attained, Prem will dawn, and then only will Upasna or Bhakti commence.

624 (12)-Question : What is the difference between Moh (attachment) and Preet (love)? Answer : Affection accompanied by an element of Maya is called attachment. Affection devoid of any element of Maya, i.e., affection for Chaitanya or spirituality, is Love. One develops worldly Preet at the plane of the mind, whereas Parmartha Preet is engendered at the plane of Surat. In Parmarth also, so long as one's plane of location has not changed, one's Preet, Pratit and Prem (affection, faith and love) are of the plane of the mind and not of the plane of Surat. This love of animal nature is not reliable; it becomes dry and insipid in a moment.

Love that changes every moment is no love. The unabating love residing deep within the heart is called true love.

(Sant Sangrah Part 1, p. 37, c. 5)

## DISCOURSE 87

### WHAT IS BHAKTI, AND WHAT IS THE FRUIT THEREOF?

625 (1) - What is Bhakti in the world and what its fruit is, should be understood first. Preet (affection), Bhakti (devotion) and Muhabbat (love) are one and the same thing.

Devotion, love and faith are three different words, but they denote one and the same thing.

(S. B. Poetry 1, p. 316, c. 5)

626 (2)-There are different apertures through which we can have perception or knowledge of worldly objects, for example, the eyes are for the knowledge of form, and the ears for the knowledge of sound. When, through the senses of perception, the current arising from the plane of Antah-karan reaches a particular sense organ, it is called love, and when contact is established with the object concerned, it is fruition of love.

627 (3)--Where there is love, the current descends to the organ concerned with great force and does not go back howsoever hard one may try. And it is also not necessary for a gross object (material object) to be present externally in order that love may find expression. For instance, the image of some external object is already present in the eyes, in which case, love awakens merely on thinking of that object. If the pleasure of external forms and sounds can be so great that people get absorbed and lost in them, then how much more must be the effect of the limitless and unbounded bliss of the inner Form and Shabd (sound) !

The souls of the dead will come up from their graves. Such is the internal music and melody !

(English Prem Bani, p. 285, c. 83)

628 (4)-A description of what Bhakti is in Parmarth and what its outcome is, will now be given. The Supreme Being is the reservoir of spirituality, and is of the form of Sat (Truth), Chit (Chaitanya and Spirituality) and Anand (Bliss). A perfect Guru is also of the form of Chaitanya (Spirit-force, Spirit, Spirituality) and He is the medium for meeting the Lord. To contemplate His countenance again and again is to establish a contact, as it were, with the Supreme Being Himself, and this is what constitutes His Bhakti. The religion which does not sing the glory of this medium, viz., Guru, is Bachak Mat , sophistry, theoretical and academical religion as opposed to self-realization) and Mana Mat (religion in which the mind, and not the spirit, is the active participant).

629 (5)-When the current concentrates at the Third Til, also called Shiv-Netra (Shiva's eye), Divya Chakshu (divine eye) and Gyan Chakshu (eye of knowledge), then knowledge of and union with the Chaitanya Swarup (Supreme Being) are attained, and this is the culmination of Bhakti. When the current unites with the Chaitanya Swarup only partially, it is Bhed Bhakti (imperfect devotion), and when it merges in its entirety, it is called Abhed Bhakti (perfect devotion).

630 (6)-Bhakti is of four kinds

- (1) Salok -Access to the sphere of one's Isht.
- (2) Samip -To be allowed location close to the presiding deity or the central power of that sphere.
- (3) Sarup - The assumption of the manifest form of the presiding deity.
- (4) Sayujya-A union with the deity's essence or Laksh Swarup. Complete identification with the deity or to merge in him completely is known as Sayujya Bhakti. With regard to this it has been said-

Bhakti (devotion), Bhakt (devotee), Bhagwant ( Deity) and Guru are one, although these are four different words. By making obeisance at His holy feet, innumerable obstacles are removed.

631 (7)-Now, a brief description is given of the obstacles that come in the path of Bhakti.

632 (8,-One should indulge in worldly affairs only to the extent necessary for bare existence, for, any excess therein is harmful; this is the principle. It can be realized clearly through experience. Take, for example, household duties, such as buying vegetables etc. from the market. One goes to the market, finishes the work and returns home. This does not lead to much attachment and entanglement of the attention of mind, for as soon as the work is over, one ceases to have any concern with it. But if a drama is being staged somewhere or there is a social gathering or meeting and if one goes there and attends to the proceedings with zeal and ardour, then, much harm is caused, as one's attention will gradually be distracted from

Parmarth and will remain engrossed in such gatherings. As a gambler or a drunkard or one carrying on a particular profession becomes, step by step, so absorbed that he forgets all about his necessary worldly duties, so also, if one, even after taking to the path of Bhakti, engages in any other activity on an immoderate scale, all one's Parmarthi activities will be suspended gradually. This is not the way of Bhakti (devotion).

633 i9) - It behooves a devotee to keep a constant watch over his mind, and to guard against getting entangled in useless work. This is what constitutes समाधानता Samadhanta (steady concentration of attention) whereas to have love and faith in the Holy Feet is known as श्रद्धा Shraddha (adoration). In short, one should, with Shraddha and Samadhanta, perform Surat Shabd Yoga, attend Satsang regularly, awaken and enhance one's Chaitanya (spirituality), open the inner door, and unite with the Holy Feet, and then only one can become a devotee.

634 (10)-What is the form of Bhakti ? As passion is aroused in a lustful person at the sight of a beautiful woman, so do the Surat and mind of a devotee withdraw instantly on having Guru's Darshan internally or externally, and his mind always remains absorbed in the remembrance of Guru. Save Darshan of Guru, nothing pleases him, as is said-

Guru should be as dear to a Gurumukh (devotee) as a lustful woman is to a passionate lover. Be never oblivious of Guru, whether you are eating or drinking, coming or going, sleeping or waking. The heart pierced by an arrow constantly throbs with pain. Exactly the same way, does a lover feel the pangs of separation from the beloved. A Gurumukh who has developed so intense love for Guru is verily a worthy recipient of Parmarth.

(S. B. Poetry 1, p. 248, cs. 3-6)

635 (11)- -There are four kinds of भाव Bhao (relationship) in Bhakti -- (1) पिता-पुत्र Pita Putra (father-son), (2) स्त्री-पति Stree Pati (wife-husband) (3) स्वामी-सेवक Soami Sewak (master-servant), and (4) सखा Sakha (friend). So long as union has not yet been achieved, it is the Bhao (relationship of father and son and when union is achieved, it becomes that of wife and husband. The Bhao of 'master and servant' signifies love engendered in the spirit of a slave, and Sakha Bhao suggests the relation of a friend with a friend. Of these, the Bhao of father and son is the best, but the status of a Gurumukh is distinct and apart from all. His is the status of total identification, his heart is pierced with the pangs of separation, and the heart breaks into pieces, as it were, as the current issues forth from the plane of Antah-karan. The moment he gets Darshan, his mind is captivated and he becomes totally oblivious of his own self.

(Prem Bani 3, XVIII/2)

The bright and attractive eyes of my beloved Guru have captivated my mind.

636 (12)-In short, one should minimize one's outward activities and turn one's attention inward, attend Satsang regularly, enhance love for the Holy Feet, and open the inner door. This is what constitutes the mode of Bhakti.

## DISCOURSE 88

### WHEN IS ONE ABLE TO ADOPT SARAN?

637 (1)-Unless the noxious matter of the mind is cast off and one's ego or vigor and strength are smashed by subjecting one to pain and suffering, one will never be able to adopt true Saran.

638 (2)-The mind is loaded with the noxious matter of Karmas and impurity. As such, the Jiva is helpless. Although he makes every effort and endeavor, thinks and ponders, repents and regrets that he will never do such a thing again, yet, he forgets all this, and the understanding he has developed proves of no avail. At times he even swears and makes promises and resolves, but he fails to keep them.

(Prem Bani 1, 11/3, 1-5)

0 Sakhi (friend) ! My mind is very ignorant. It does not listen attentively to Guru's words. Although it knows and understands, it becomes forgetful again and again, deviating from the mode of Bhakti. Many a time has it pledged but it is not ashamed of breaking the pledges. It is so arrogant, impudent and given to sensual pleasures that it has no feeling of awe and reverence for the Guru. I am helpless and do not know what to do. Who, save the merciful Guru, will take care of me ?

639 (3)-Thus, when the Jiva becomes helpless and realizes that it is beyond his power to fight out Mana and Maya, and when he is totally vanquished and exhausted after making efforts and endeavors on his own, then, having become tired of everything, he gives up his own strength and vigor and adopts Saran of Radhasoami Dayal, and says to Him 'whether You save me and protect me or You kill me and set me adrift, You may do whatever You like, but I am now in Your Saran'.

I make efforts for improvement, but fail miserably. Tired and vanquished, I now place myself in Thy Saran (protection). But this, too, I have given out by words of mouth only. Adopting Saran sincerely, has become difficult for me. So, even to say that I have taken Thy Saran is not true. Thy position and power are known to Thee alone. Do redeem me as Thou deemst fit and proper.

(S. B. Poetry 2, pp. 147-148, cs. 22-25)

640 (4)-The Jiva - also realizes how powerful Kal, Karma, Mana, Maya, as well as worldly desires and obstacles are, and that to face them, that is, to make efforts and endeavors, to feel sorry and repentant, and to apply checks and restrictions, really amounts to waging a war against the mind, and also that he is quite helpless in the matter. Indeed, it is only when he feels defeated by the mind and gives up his own strength and vigor, that he will be able to adopt true Saran of Radhasoami Dayal. Such a condition will also befall the practitioner, and Saran of this order will be adopted eventually.

641 (5)-If a person's inner self is still filled with noxious matter or filth, as it were, and he does not make any effort or endeavor to fight the mind, but from the very start says that he has taken the Saran of Radhasoami Dayal, and He Himself will subdue the mind, then, this sort of Saran is only deceit and falsehood and it is rooted in laziness, and it defeats the real purpose. The object of Saran being that one should exert oneself to the full, and when tired and vanquished, come to realize that it is beyond one's power to put up a fight against Mana and Maya. Then does one give up one's ego, strength, and vigor, and the rubbish and noxious matter within also gets eliminated. At this stage, one becomes scared of and unhappy with the world, and the load of one's Karmas is lightened. Unless the debt of Karma is paid off, Saran can never be adopted, as has been said in the following Shabd of Sar Bachan Radhasoami (Poetry).

642 (6) -

Adapt the Saran of Sat Guru, O my dear so that toll of Karmas be paid off clear.

(S. B. Poetry 1, p. 254, c. 1)

**Elucidation -** Take the Saran of Sat Guru after paying off the toll of Karmas. In other words, the Saran one adopts is proportionate to the Karmic debt one has paid off.

643 (7)-

The whole world is lost in errors and delusions. Nobody likes to listen to this unique advice.

(S. B. Poetry 1, p. 254, c. 2)

**Elucidation -** All are encased in the cover of Maya. Hence, there occur errors and delusions. The whole world is lost in them. Adopting the Saran of Sat Guru, which is a unique thing, does not seem to appeal to anyone.

644 (8)-

The whole world is unlucky, being under the sway of Maya. Nobody is availing of the status of being under the benign protection of Sat Guru.

(S. B. Poetry 1, p. 254, c. 3)

**Elucidation -** The Jiva, being under the sway of !Maya, does not seek the Saran of Sat Guru. Hence, the entire humanity is bereft of good fortune, and nobody attains the pure status which consists in adopting the Saran of Sat Guru.

645 (9)-

Those who are recipients of the grace and mercy of the Supreme Creator, would alone long for drinking this Amrit (nectar).

(S. B. Poetry 1, p. 254, c. 4)

**Elucidation -** But those, who are recipients of grace and mercy of the Supreme Being Radhasoami Dayal, cherish a longing for drinking the bliss of the nectar of the current of spirituality derived from the Saran of Sat Guru.

646 (10)-

How far should I go on singing in praise of thy exalted status which is known only to a rare Gurumukh ?

(S. B. Poetry 1, p. 254, c. 5)

**Elucidation -** How far can the greatness of such status be described? Only a rare one amongst the gurumukhs can understand it. (A gurumukh is he who attaches paramount importance to love for the Supreme Being in preference to all other worldly affections).

647 (11)-

Nothing is pleasing to the Gurumukh except the holy feet of Guru. He remains absorbed in this bliss.

(S. B. Poetry 1, p. 254, c. 6)

Elucidation - Nothing except the holy feet of Guru, pleases such a rare Gurumukh. He remains absorbed in the bliss thereof. By 'the holy feet' is meant, externally, the physical form of Sat Guru and, internally, the current of His prime spirituality that is, His Shabd form,

648 (12)-

On getting Darshan (glimpse) of Guru, Gurumukh is rendered clean oblivious of his body. How can he be conscious of what is inside and what is outside?

(S. B. Poetry 1, p. 255, c. 7)

Elucidation -- The moment he gets Darshan, he becomes oblivious of the Pind, that is, he forgets even his body. Then, what knowledge can he have of what is happening inside or outside his house

649 (13)-

What description can I give of such a Surat who is deeply imbued with the colour of love ?

(S. B. Poetry 1, p. 255, c. 8)

Elucidation - How can the condition of those, whose Surat is drenched in the colour of love, be described ?

650 (14)-

He does not find this bliss in Yoga, Gyan and Bairag which are, in fact, all dry.

(S. B. Poetry 1, p. 255, c. 9)

Elucidation -- Yoga means to reverse the current of Surat which is located in the two eyes and to elevate it and unite it with the current of spirituality coming from above. Bairag means to become detached from the world and to withdraw one's attention from sensual pleasures. Gyan signifies the faculty of discernment and discrimination. Even if one possesses all these three, but has not attained the bliss of the ambrosia of the prime current of spirituality, then all is in vain, and since these three are devoid of the bliss to be found in the current of spirituality, they all are dry and dull

651 (15)-

Only some fortunate devotee and lover will be recipient of this rarity.

(S. B. Poetry 1, p. 255, c. 10)

Elucidation - Even amongst the loving devotee! there is only some rare one who is specially the recipient of this bliss of ambrosia.

652 (16)-

Radhasoami says that some rare Gurumukh alone will sing this Arti (hymn or prayer).

(S. B. Poetry 1, p. 255, c. 11)

Elucidation - Radhasoami Dayal graciously observes that only some rare Gurumukh is able to describe the eminence of the bliss of love of attaining perfect union,



653 (17)-The idea is that unless the noxious matter accumulated within is eliminated, one will neither feel vanquished nor be able to adopt Saran, nor be rid of one's ego, strength and vigour. This ego constitutes a curtain or cover, as it were. It is अहंकार Ahankar. Humility will be engendered when ego is annihilated. When one becomes humble, one will come to realize the Supreme Being to be omnipotent. So long as Ahankar (ego) persists, one can never have Darshan of the Supreme Being.

654 (18)-Rishis and Munis of old, such as Shringi, Parashar and Narad etc. were all hypocrites and arrogant. It was with a view to shattering their pride that they were subjected to humiliation (ignominy). Darshan of Brahm also cannot be had unless the lower ego has been completely annihilated. Even Brahm does not approve of ego. It was for this reason that Rishis and Munis were made the laughing stock of all and were put to such shame that their shameful deeds are often quoted even today.

655 (19)-Devotees also undergo all sorts of sufferings. Sometimes it is through wrangling or dispute, and sometimes it is through disgrace and humiliation that their ego is annihilated. Quarrels and disputes with kinsmen and the consequent pain and suffering are an embellishment, as it were, of a devotee. This indicates Nij Daya (special mercy). Just see what difficulties and troubles were created for Meera Bai. The greater is one's devotion, the more are the quarrels and wranglings, pain and sufferings which are created for one, but they are not of such a nature as in the case of worldly people who fight with one another and go to a court of law; rather, they are such as lead to Parmarthi benefit. One will definitely be subjected to stress and strain in Satsang. Whosoever one may be, one will surely be mended and corrected there. Nothing will be accomplished without undergoing pain and suffering. And, at the same time, it is also not that care and protection are not vouchsafed. Radhasoami Dayal takes care of devotees in every way.

## DISCOURSE 89

REMEMBRANCE OF THE BELOVED IS PREM,  
AND THIS IS WHAT CONSTITUTES SUMIRAN  
AND DHYAN. SO LONG AS THE CURRENT  
OF MERCY DOES NOT DESCEND WITHIN,  
THERE CAN BE NO REMEMBRANCE. ONE'S  
OWN EFFORTS AND EXERTIONS  
ARE OF NO AVAIL.

656 (1)-Remembrance of the Beloved is what is known as Prem (Love). Prem will dawn in the wake of remembrance. Where there is remembrance, the Beloved is Himself present there, and when He is present, remembrance of Him also abides. Since the Beloved is the Supreme Being Himself, His remembrance means that His holy feet have become implanted, as it were, in one's heart. This keeps the devotee extremely happy and absorbed in bliss. Evil propensities in him go on being shed and the attributes of virtue go on taking their place. All Parmarthi activities bereft of the remembrance of the Beloved are dry and vapid. If there be remembrance, Parmarthi activities become fruitful also, that is, love dawns, otherwise, it is all empty and void.

657 (2)-In short, of all the efforts and endeavors which one makes, the remembrance of the Lord is most efficacious. When the current of mercy descends, one comes to remember the Lord. Until this stage has been attained, one's devotion is only effort and endeavor. Even if one performs Bhajan and one's Surat and mind also withdraw but if remembrance of the Beloved is not there, then all that is devoid of any merit. Such a Karni (spiritual endeavor) is devoid of Prem, and is only the shell or skin.

All Karni (spiritual endeavour) without Prem is dry and vapid; I find it tasteless and disagreeable outright. Be gracious to bestow the bliss of Dhun within.

658 (3)-Prem is of prime importance. To remember the Beloved all the time, constitutes the true mode of devotion. It is this that is known as Dhyan, and this alone is true Sumiran.

गुरु याद बढ़ी अब मन में । गुरु नाम जपूँ छिन छिन मैं ॥

(Prem Bani 1, VII/50, 1)

Now, remembrance of Guru has increased in my heart. I utter Guru's Name every moment.

While the devotee eats or drinks, moves about, sleeps or is awake, he does not become oblivious of Guru. He feels the prick as if his heart has been speared through. He feels the pain like an afflicted person. A gurumukh who has developed so intense love for Guru is verily a worthy recipient of Parmarth. So long as Guru is not held so dear to one, one is only greedy and covetous.

(S. B. Poetry 1, p. 248, cs. 4-7)

659 (4) -Dhyan (contemplation) is possible only when one gets Darshan of the Supreme Being or His incarnation in human form. Without Darshan, neither Dhyan can be performed nor love engendered.

660 (5)-The current of the higher region has not become manifest, as it were, within one who has no remembrance for the Beloved, while the current descending from Sat Desh resides within the Jiva whose attention remains directed towards the Beloved even if his status happens to be of a lower order.

661 (6)-One may make any amount of endeavors to withdraw one's Surat and mind and to open the third Til, but all will be in vain without the manifestation of the current of mercy within. Surat and mind will never withdraw, nor will the portal of the Til ever open simply by thinking and imagining. Since the Guru's form, which one contemplates, has been assumed by the Sat Dhar, its subtle form which manifests within one, does not pertain to the plane of the mind. This subtle form has also been assumed by the Sat Dhar. By enshrining that form within all the time, the lock of third Til opens.

If you do not become forgetful of the key, viz., the Guru, the inner lock will be opened in a moment.

(S. B. Poetry 2, p. 242, c. 11)

Kabir says, "Shed all fear, O Hans (devotee) ! I shall let you know the key to open the lock".

(Sant Sangrah Part 2, p. 83, 16/5)

Apply the key to the lock at Daswan Dwar, you will get Darshan of the merciful Lord.

Anhad Shabd is the capital, the key to which is in the hands of Sant.

(Japji, p. 66, lines 14-15)

Therefore, open the door of Shabd by holding the key, as it were, of the form of Guru. No one can detain a Gurumukh. He will effect his entry into the mansion.

(S. B. Poetry 1, pp. 462, 463, cs. 13-14)

662 (7)-Sat Guru is the medium, as it were, to meet the Supreme Being. The Supreme Being can never be met without the help of Guru. If one aspires to meet Him through Abhyas, it is impossible. Whatever is achieved, is achieved by the grace and mercy of the Lord, and nothing by one's own efforts and exertions. So long as one endeavors, it is only labor, as it were, and one only reaps the fruits of one's Karma (actions). What is required is that one should have yearning and pricking within, besides making endeavors. As the Papiha constantly cries out 'dear beloved, dear beloved... ..' day and night for the drop of Swati, so also, should one utter the Name of the Beloved all the time. The real benefit of Abhyas is that yearning and restlessness for meeting the Supreme Being may awaken within. So long as one performs Abhyas at scheduled hours as a matter of routine only, it amounts to nothing.

Prem knows no rules. When the mind is saturated with love, who cares to remember the day or date that may be auspicious?

(Sant Sangrah Part 1, p. 38, c. 12)

663 (S)-Question : How should Dhyān be performed? You have ruled out the importance of endeavors and spiritual practices? Answer : As a farmer is reminded of his fields and a miser of his wealth, so should one remember the Lord. This does not require any particular effort or endeavor on one's part.

664 (9)- The image of one whom we love always remains impressed in our hearts, and this is what constitutes Dhyān. In other words, love for and remembrance of the Beloved is known as Sumiran and Dhyān, and this is the aim and object of spiritual endeavors and practices. The efforts one makes, that is, one's closing the eyes and contemplating the form, also constitute a means for engendering that love. As a mother does not forget to breast-feed her child even when she is in pain and agony, or as a miser is reminded of his money all the time and he knows precisely how many of the coins are genuine and how many counterfeit, so also, if one keeps constant remembrance of the Beloved, no matter if one is in pain or in the midst of pleasure, it is real Dhyān.

665 (10)-In this world, people having mutual love do have some connection or the other between them, for it is only then that they can have mutual affection. Similarly, there should also be some inherent connection or some sort of Sanskar for engendering love for the Supreme Being. One's condition changes all the time in respect of worldly matters and sometimes there is pain and sometimes pleasure. The same thing happens in Parmarth also; sometimes one is dull and dry and at other times one feels love and faith. Even for a Sanskari, sometimes his Saran is becoming stronger, sometimes his Prem is increasing, sometimes Shabd is becoming audible to him, sometimes this is happening and sometimes that. Thus one's condition goes on changing. But the Supreme Being Himself takes care of such a Sanskari, for nothing is achieved through one's own efforts. However, this is not to suggest that one should give up all efforts and endeavors, for if one does not make efforts, one will become lazy. Such is the commandment that if one depends solely on Mauj and makes no endeavors, one will turn lazy. Hence, one should continue to make efforts, relying on Mauj as much as possible.

666 (11)-Talking of Mauj while one is seated at the plane of the mind and the senses is like one's claiming oneself to be a Brahm Gyani without attaining the region of Brahm. Brahm Gyanis were deceived and so also are those who rely on Mauj without making endeavors. So long as one has not reached beyond the plane of the mind and the senses, and cannot have realization or perception of Mauj, it is incumbent on one to continue making efforts and exertions. Efforts and endeavors are not devoid of ego. The Jiva thinks that it is he who does everything, but the Lord dislikes ego. In endeavors there are friction, heat and stress and strain, but nevertheless, one should go on making efforts, and leave the result to Mauj. If one has the requisite Sanskar, one's efforts prove fruitful, otherwise, nothing comes out. One should not make haste in the matter. As the physical body develops, so also does spiritual power. In other words, on getting Parmarthi nourishment slowly and

gradually, one continues to imbibe the love for one's Beloved and His remembrance goes on getting enhanced.

## DISCOURSE 90

**AS A WOMAN ADORNS HERSELF TO PLEASE  
HER HUSBAND, SO SHOULD A PARMARTHI  
EMBELLISH HIMSELF TO PLEASE  
THE SUPREME BEING.**

667 (1)-Forgiveness, forbearance and humility constitute the adornment of a Parmarthi. His behavior with everyone should be one of humility and meekness. Even if there is some quarrel and wrangling he should not give up humility and forbearance. If he has love and affection for everyone, love will sprinkle out of him and will also make others cool.

668 (2)-We, the children of Radhasoami Dayal, are smeared with mud and dirt. When the Beloved Father poured water, as it were, on us, that is, first showered His grace on us, the dirt swelled. After sometime He applied the rub-up of Puri Gadhat (beating and mending) and then again showered the water of mercy and we were thus purified. Then He wiped us dry, applied oil to the hair and dressed us up, and adorned us with ornaments, and thus giving us a shining and gorgeous look, and finally placing a crown on our heads, He took us in His own lap. Bestowing on us the gift of perfect Prem, He attracted us to His holy feet.

669 (3)-Jiva should become humble and pliable like a cane, which can be made to bend whichever way one likes, or like cotton, which when carded, becomes totally rid of seed or straw. No crookedness or obstinacy of any kind should persist in the Jiva.

## DISCOURSE 91

**THE AIM AND OBJECT OF BHAJAN AND SATSANG IS THAT LOVE FOR THE  
HOLY FEET OF THE SUPREME BEING  
MAY BECOME FIRMLY IMPLANTED IN THE HEART,  
AND ONE MAY NOT GET SEPARATED FROM  
THE HOLY FEET EVEN OR A MOMENT.**

670 (1)-To the Lord one should only pray 'I desire not any great knowledge and understanding, nor any high region, nor to witness the spectacle of the creation. Be gracious enough to bestow on me the love for Your holy feet only'.

Forget I may my whole self, but I will never forget the holy feet of my beloved Radhasoami.

(S. B. Poetry 1, p. 62, c. 104)

Keep me always at Your holy feet, and never separate me from them.

(Prem Bani 1, IV/6, 16)

May the boon be granted to this slave that he may never be separated from the protection of the Holy Feet.

671 (2)-He who begs so sincerely, is definitely granted the gift of love. The delay is due to the fact that our heart is not yet fit enough for refulgence of the Supreme Being to flash in it. The Lord will implant His Feet within our heart only when He has made it fit for Him to be seated there and our eyes fit to behold Him. This is the aim and object of all Parmarthi activities.

672 (3) -As after a rose-graft is planted, branches and leaves shoot forth, flowers blossom, the essence is then extracted from the flowers, after which the flowers and branches are of no use and the residue is thrown away, so also, in Parmarth, when one has attained union with the holy feet of the Lord and love for the Holy Feet has become firmly implanted in one's heart, other Parmarthi activities, such as, Satsang, Sewa, etc., are not of very much importance and they become only secondary.

## DISCOURSE 92

### DINTA (HUMILITY) IS AN ATTRIBUTE OF SURAT, AND AHANKAR (EGO) OF THE MIND

673 (1)-Within the innermost recesses, Surat is united with Shabd and is directed towards IT, whereas the mind rotates about its own centre, and is directed outward. What is meant by the centre is that the mind rotates round and round the object or thing from which it expects some gain or benefit or to which it is attracted and for which it has an attachment or of what it is proud. Since such is the true nature and character of the mind and Surat, they are opposite to each other.

674 (2)-It is observed that if a person is very proud, boastful, swaggering or is given to ostentatious behavior, people dislike him and, even without any provocation, one feels an urge to shatter his pride. The reason is that Surat has an inherent abhorrence for this particular tendency. Quite naturally, this tendency must also be distasteful to its Anshi, viz., the Supreme Being. As everybody likes Dinta, so also, it must be agreeable to the Lord. That being so, it is His Mauj that the ego of the mind must be cast off in whatever way possible. With this end in view, the mind is always kept subjected to beating and mending, and worries and anxieties, because Surat cannot come in contact with. Shabd, nor can Darshan of the Lord be had unless the ego of the mind is shattered and humility is engendered. Hence, this action of the Supreme Being is full of special grace and mercy, but the Jivas take it otherwise, as will become clear from the illustration that follows.

675 (3)-Suppose there is a cage having many compartments one above the other, each upper compartment being better and more comfortable than the one below it. Now, if there is a bird, such as parrot, in the lowermost compartment and we want it to go to the compartment above it, then it has to be pricked and gored, which, of course, is for the good of the parrot. Similarly, his body of ours has different compartments or divisions, and the mind is gored to rise up.

676 (4)-Apart from this, there is yet another method of inculcating Dinta, and it is this that love for the holy feet of the Supreme Being is engendered. When Prem (love) dawns, one will automatically become meek and humble, and one's ego will vanish completely. If the slightest sprinkling of love happens to fall on one, or if one is possessed of even an iota of yearning for His Darshan, it is extremely beneficial and will help one in accomplishing the task in a short time.

677 (.5)--Illustration of Dinta (humility): Take, for example, a child who is completely devoid of every kind of desire for honor and praise, and ego. How lovely he looks! Everybody picks him up in his lap. The reason is that his Surat is still in its original state to some extent, and is free from quarrel and wrangling which is a tendency of the mind. Surat is of the form of Dinta, Shabd, love and bliss, and is absorbed in itself, and all this is what constitutes the Lord's form also. When the curtain of the mind is removed, then only true humility becomes manifest. Here, on this plane, is the curtain of the

lower mind, and above it is the curtain of the higher mind, and further up, there is Maha-Kal, from where the Shabd अहम् Aham (meaning 'I') originated. Hence, unless Surat crosses the bounds of Brahmand, and goes beyond, ego, in one form or the other, will persist and admonition and chastisement will also continue in some measure.

678 (6)-Question : When Surat is of the form of Dinta and the Lord is also said to be of the form of 'Dinta', then how does it explain the saying of a certain Mahatma that the Lord wants the devotee to come unto Him with that thing which the Lord does not have, and that thing is true Dinta ?

Answer : The former stands for true and sincere eagerness and dependence, while the latter signifies being absorbed within one's own self. Ultimately, the result of both is one and the same.

### DISCOURSE 93

#### THE ENTIRE CREATION HAS BEEN EVOLVED AND IS BEING SUSTAINED BY LOVE. LIGHT AND REFULGENCE ARE ALSO FROM LOVE ALONE.

679 (1)--The light that we see in the sun and the moon is all due to the luster of love, and this sun and this moon etc., pertain to Pind only. Then how much more light and refulgence must there be in Brahmand! And the more light there is of love, the lesser will be the darkness of Maya. How very subtle is Maya near this sun and moon! Then, Maya in Brahmand must be extremely subtle. Where there is no Prem (love), there must be predominance of Maya, but where the refulgence of Prem prevails, the darkness of Maya cannot stay. In Sat Lok there is the ocean of Prem (Love), and whatever little Maya there is, it has also become of the same nature and character and as refulgent as the ocean itself. Then, what idea can be formed of the refulgence of the region of the Source and Reservoir of Prem itself? There exists not even the slightest trace of darkness.

683 (2)-How can the glory of him, within whom Prem (Love) has dawned, be described! When Prem dawns, all darkness is dispelled. In Banc (poetical compositions of Sants), it has been said that the body of each Hans has the luster of twelve suns and each Hansani has the luster of four suns. Prem or love prevails everywhere, and its light is present in the innermost recesses of everybody. But there is, of course, this difference that at one place it is just a drop, at some other place it is like a wave, somewhere else it is in the form of an ocean and at one place it is the सोत पोट Sot-Pot of Prem.

681 (3)-The light of Prem is present within each and everybody in the manner Ghee (rarified butter) is present in milk or fire in wood. Now, if Ghee has to be extracted from milk, the milk must be churned, and if fire has to be kindled in a piece of wood it would be necessary to bring it in contact with something which is already aflame. Such a thing or being is Sant Sat Guru. It is He, who would put the spark of love within one and again it is He, who would take the proper steps as and when necessary for making it burst into flames.

682 (4)-As effort is needed to kindle the fire, the piece of wood which is to be ignited has to be placed along with a burning log or, if the latter is not available, a few pieces of wood still glowing should be put together. By this also a flame would burst forth soon. "This has reference to Sadh-Sang (association of those engaged in devotional practices). By the association of Sadhs also love can be enhanced, but it is only through Sant Sat Guru that a speedy result will be attained.

## PART 6

### MISCELLANEOUS

#### DISCOURSE 94

##### DESIRE FOR OPEN PROMULGATION OF SANT MAT

683 (1)-Some Satsangis wish that Sant Mat (the religion of Sants) should be promulgated openly and some pamphlet should be issued. But such is not the Mauj for the present. The worldly people would not appreciate it. They will read it and, at the most, say that it is very extraordinary and then will put it quietly on the shelf.

684 (2)-The idea is that Sant Mat is meant for Adhikaris (fitted and deserving), not for the undeserving. In the past, only Adhikari Jivas were initiated into the secrets of Omkar, un-adhikaris were not. The Adhikar (fitness) of Jivas has not yet developed sufficiently for Sant Mat to be given out to them openly. There are already the Bachans (discourses) and Banis (poetic compositions) of Soamiji Maharaj and Huzur Maharaj and more will be made available at the proper time. But people will not be pleased. All their theories of science and philosophy will be exploded.

685 (3)-Westerners are not yet fit for Sant Mat. Outward tendencies are predominant in them, particularly, anger. They are immersed in delusions. When they join Satsang, they will create a great many complications and pose a lot. In other words, their mind will be given to much doubts and misgivings.

686 (4)-In Banis of Sants, there are some words which appear to be ludicrous. But every such word is full of deep meaning and significance, for example, the hymn beginning with-

I have seized the skirt of the Guru's garment. I will not let it go. I have tightly caught hold of it.

(S. B. Poetry 2, p. 354, c. 1)

It has been said in the hymn-

Now the log of Krodh (anger) is cut. The billygoat of Lobh (greed) is dead. I have killed the spider of the mind.

(S. B. Poetry 2, p. 355, cs. 6 & 5)

687 (5)-The idea is that Krodh (anger) is as dry as a log of wood. To overcome Krodh is like cutting a log of wood. Lobh (greed) means attachment to worldly objects. Just as a billy-goat wanders hither and thither picking up leaves, in the same way, Jivas too are desperately after worldly objects and pleasures, and pine with grief when they do not get them. Hence, not to eat leaves, that is, not to have desires for worldly objects, amounts to killing the goat of greed. The mind spreads its web like a spider. Turning the inclinations of the mind is killing the spider, as it were, of the mind.

688 (6)-The words used in 'Prem Bani Radhasoami' of Huzur Maharaj, though not difficult, are too full of esoteric meaning. What can the intellectuals know of things which are matters of inner realization? Here, there is no room for intellect and cunningness. Here, it is the game of love.

They weigh everything with their reason and intellect. They do not get at the reality. They remain wavering. This path is of Prem (love) and Bhakti (devotion), and consists in elevating Surat by means of Shabd.

(S. B. Poetry 2, p. 97, cs. 60-61)

689 (7)-Kabir Saheb has said

I regret I did not come across a person whose love for Shabd-Guru is akin to a deer's love for music, who, on hearing the pipe of the hunter, surrenders its mind and body and falls a prey to him.

(Sant Sangrah Part 1, p. 31, c. 1)

A deer is enraptured on hearing the pipe, and the hunter shoots the arrow. This is what a Parmarthi should be like; then can his task be accomplished. Until the internal and external bondages are broken, the Jiva cannot become fit for elevation. And whenever bondages are cut asunder, it is sure to entail some pain.

690 (8)-In no other religion of the world has any method been prescribed by which the mind is subjected to jolts. It is only the practices of the Radhasoami Faith that pound the inner core of the mind, and this frightens the Jiva. If he does not get frightened, but conforms to Mauj, believing that his task cannot be accomplished without the removal of the bondages in this manner, there is the possibility of his cleansing being effected quickly. If, on the contrary, the Jiva gets frightened and cannot endure, his purification would be carried out slowly and gradually. But whenever the cleansing is carried out, it will be carried out in this very manner. This religion can be promulgated openly, only when the purification of Jivas has been effected to the extent that they become capable of applying themselves to internal practices.

691 (9)-As a Bhringi (large black bee) remains in search of a Keet (insect), and by letting the Keet hear its own Shabd (humming sound), it converts the Keet into an insect of its own kind, so also, the Sants and Mahatmas of yore used to go about seeking Sanskari Jivas, and giving initiation to them alone, they did not impart instructions openly like Radhasoami Dayal who is bestowing His grace and mercy now on all and sundry, but now-a-days those who have received new light and education, have become slaves to learning and intellect, and they do not accept anything without verifying with the help of their learning and intellect. They do not value the teachings unless explained in their own terminology.

The wit of the wise has failed. The learned got nothing of true knowledge. Intellect and learning have been baffled. In vain do the intellectuals strain their brains and beat their heads to get the knowledge about Sants. They want to know Sant Mat by their intellect, thinking and reasoning. They can never succeed. They shall be duped again and again.

(S. B. Poetry 2, p. 71, cs. 143.145)

692 (10)-That spirit or spirituality is some energy altogether different, is not acceptable to the intellectuals and the learned. They contend that the combination of a few different kinds of energy produces a new energy called spirit, which becomes extinct after death. They are mistaken.

693 (11)-All the energies, such as heat, light, electricity, etc., have their respective reservoirs, and so, there must also be a reservoir of spirit (or, spiritual energy). Many such souls have been born these days as have given an account of their previous lives, and as such, it goes to prove that what intellectuals and learned men profess is wrong. Scientists assert that there is heat in the atmosphere and that is why there is burning sensation, but they are quite ignorant as to how it happens and what its cause is. They assert that gravity acts on mass. Ether has no mass, and gravity has no action on it. If everything could be shorn of mass, the force of gravity would become ineffective. How then can the force of gravity be superior to all other forces? Spiritual energy alone dominates over all and exercises control over everything.

694 (12)-Such people are only slaves to learning and they would not listen to what others have to say. They accept only when they are explained through the media of learning and intellect. Therefore, Sant



Mat is explained to them on scientific lines, using the terminology of their learning. The Sants of yore gave out discourses in simple language, but things will now be explained scientifically.

## DISCOURSE 95

### EXPLANATION OF BACHAN NO. 250 OF SAR BACHAN RADHASOAMI PROSE

695 (1)-In Bachan No. 250 of Sar Bachan Radhasoami (Prose), it has been stated that if a person has met the Perfect Sat Guru, performs His service, attends His Satsang and has love for and faith in Him, but before he fully achieves his object, that is, gets any inner realization, the Sat Guru departs, then he should, if he is keen to attain the goal, cultivate the same love for and faith in the succeeding Sat Guru, that is, the one appointed by the departed Sat Guru, and should perform His service, attend His Satsang and consider the departed Guru to be present in Him'. 696 (2)-By 'attaining the goal' is meant that Surat has effected its ascension within, substantially.

697 (3)-Further, in the same Bachan it has been said that 'as regards faith in the past Sat Gurus, it is infructuous for the reason that no love can be generated for them, since one has not seen them nor attended their Satsang. If one has not met the Sat Guru, there can be no devotion to His feet. Therefore, an earnest and zealous devotee ought to devote himself to the manifest Sat Guru, i.e., Sat Guru of the time, and should make no distinction between Him and the previous Sat Guru except as regards the bodily form, and thus have his work accomplished.,

698 (4)-The two parts of this Bachan appear to be somewhat contradictory to each other, and people argue over it and say that this Bachan is intended only for those who did not get Darshan of Sat Guru, and since they themselves had been blessed with Sat Guru's Darshan, Satsang and Sewa, it was not necessary for them to adopt a second Guru, but it is a mistake on their part to say so.

699 (5) - In this Bachan there is instruction for both, - those who met Sat Guru but could not attain the goal, and those who could not meet Sat Guru. 'Faith in the past Sat Guru is infructuous is an instruction meant for those who have not met Sat Guru. This statement appearing in the middle of the Bachan, though it refers to something else, is not without relevance to those who met Sat Guru but did not attain the goal. In fact, the two are very much interlinked. Had there been no such apparent lack of agreement between statements made in this Bachan, no elucidation would have been necessary. In short, those who have met Sat Guru but have not attained the goal, and also those who have not met Sat Guru, both are in need of the Sat Guru of the time.

700 (6)- Be it known that this Bachan is a reply to Lala Sudarshan Singh's question which he put to Soamiji Maharaj in a letter. Soamiji Maharaj asked Huzur Maharaj to draft a reply, and what Huzur Maharaj wrote in reply was read out to Soamiji Maharaj. On hearing it, Soamiji Maharaj said, "This is all right. Send it to Sudarshan Singh".

701 (7)- After the departure of Soamiji Maharaj, Satsangis started paying obeisance to Huzur Maharaj and regarding Him as Guru, but Huzur Maharaj would not approve of it. Then Lala Sudarshan Singh Saheb submitted to Huzur Maharaj that he had with him a letter written by His gracious self wherein it was stated that he who has not attained the goal, stands in need of the Sat Guru of the time. Lala Sudarshan Singh also produced the letter before Huzur Maharaj. This is the very same Bachan.

702 (8)- In this Bachan it has been given out in unequivocal terms that 'When the Sat Guru of the time departs, He appoints someone as His successor in whom He reincarnates', or in other words, He reincarnates in His Nij Ansh, not in anyone else. But people neither read nor like to read this Bachan. Out of obstinacy and for fear of loss of prestige, they do not obey it nor follow the Sat Guru of the time. They will have to willy nilly accept it in the next life.

703 (9)-Question: Some say that when Sat Guru departs, His Surat reverts back to Sat Lok. Then how can it enter another body wherein a spirit is already present?

Answer : Currents come one after the other from the reservoir in the same way as do the waves from the sea (you all saw at Karachi how waves follow one another). It is a different matter if the Current itself ceases to come, but that won't take place, since it has been ordained that the entire creation (humanity) will be redeemed.

The Beloved Guru today redeems the entire creation.

(English Prem Bani, p. 216, c. 1)

704 (10)- If one is desirous of recognizing the Sat Guru, one should associate with Him for some time. Of course, He does not show miracles. He can be recognized by the withdrawal and ascension of one's own mind and Surat. In Satsang, neither there is nor there ever was, any display of jugglery or legerdemain, although He does sometimes give indication of His eminence and greatness. If somebody wants to test Him he can do so in the manner as was done in the past in the times of Huzur Maharaj and Soamiji Maharaj, but out of obstinacy people do not follow that Bachan. They say that it is not the Bachan of Soamiji Maharaj. This is a mistake on their part. Its reply is contained in paragraph six and seven of this discourse.

705 (11)- Question: In this very Bachan it is written, "When the Sat Guru of the time departs, He appoints someone as His successor in whom He reincarnates, but when such is not the Mauj, He returns to His original abode". Huzur Maharaj must have appointed His successor at the time of His departure?

Answer : Yes, Sants are ever incarnate. There is no such time when Sants are not present here.

706 (12)- Question : This is true of hidden Sants. Why is the issue of manifest Sants being mixed up with that of hidden Sants?

Answer: After the departure of Sat Guru, one's elevation of Surat can be effected within Pind by means of Satsang and Abhyas even without a Sat Guru in manifest form and the task of the Jivas continues to be accomplished as before. We all are brothers, and we all attend Satsang and hold discussion together. Sat Guru also will manifest Himself when necessary.

## DISCOURSE 96

### PURE AND UNALLOYED UNDERSTANDING, AND COMPOUND IGNORANCE

707 (1)-Pure understanding as required in Parmarth is hard and difficult of attainment. To consider oneself perfect after having performed only a little of Parmarth is sheer stupidity and ignorance on

one's part. In other words, to be ignorant, and all the same to consider oneself all knowing, is what constitutes जहल मुरक्कब Jahal Murakkab (compound ignorance).

708 (2)-So long as the Jiva is seated at the plane of Antah-karan, where all the evil propensities of the mind are present, his understanding is childish and boorish. He should be asked "What do you preach and teach others ? It is none of your concern to try to make others understand; He, whose concern it is, will Himself do it. It behooves you to mind the welfare of your own soul".

709 (3)-In Parmarth, learning, intellect and cunning are of no avail. One should give up attachment to one's wife, progeny, and belongings for some time and apply oneself to Satsang diligently, then only will one come to know what Parmarth is.

710 (4)-There are some Sadhus and householders who, having acquired a superficial knowledge of a few things here and there get to preaching to others; they have not steadied their own mind but are ready to make others steady. They do not have water for themselves but are generous enough to distribute milk to others. Such people are often deceived. Learning, intellect and cunning are also an obstacle from Kal.

Knowledge and learning is also an object of pleasure. Attachment to it is not good.

(S. B. Poetry 2, p. 80, c. 37)

711 (5) -There is, firstly, a condition marked by zeal and ardor, that is, one in which the devotee sings the glory and praise of Radhasoami Dayal with natural zeal and ardor, which, of course, constitute His real Sewa (service or devotion). Such a devotee is a recipient of mercy. In this condition there is no trace of ego or I-ness and whatever happens, is all manifestation of Radhasoami Dayal's Mauj. But, the other condition is that of learning, intellect and cunningness. People take to hair-splitting of trifling matters; they would say, for instance, that Brahm is Maya Sabal (alloyed with Maya), he is this and that. These are all doings of the ego. Can this condition compare with the other ? Here, in the latter there is diffusion of ego, while in the former there is an expression of love.

(Prem Bani I, VII 1/ II 2, 4)

My mind has become enchanted on hearing Guru's Bachans. My love for the holy feet of Radhasoami has now enhanced.

712 (6)-In Persian, it has been said-

A person who knows nothing, yet thinks that he knows everything, ever remains in a state of ignorance, whereas a person who knows everything, yet considers that he knows nothing, gallops the stead of his joy into the firmament and attains everlasting happiness.

713 (7)-In short, the malady of जहल मुरक्कब Jahal Murakkab ( compound ignorance) is very grave. If nothing else, then one starts composing poetry and making rhymes. This is not the way of devotion. To perform Bhakti of Radhasoami Dayal, to behave in all humility, and to apply himself to internal and external Satsang, is what behooves a Satsangi. But, it is a different matter where Mauj is at work. There, one sees the Supreme Being everywhere, and the ego has no place.

## DISCOURSE 97

### DARSHAN OF THE INTERNAL FORM

714 (1)-Often Satsangis desire to have Darshan within. The desire is good, no doubt, but Darshan of the Perfect Guru can be had at a high plane only. Surat will be extricated when one's spirituality is enhanced, otherwise, one will fall ill or die.

715 (2)-Sometimes one gets Darshan in the state of dream when Surat is withdrawn to a greater extent. But the real Darshan is to be had at a stage still higher up. One should go on making prayers and supplications, which will be granted only when one has acquired the requisite fitness. That Darshan is never had at a lower plane. Whenever it is had, it brings about a cyclic change in the condition of one's Surat; a commotion sets in within the body. If one is taken ill so seriously that one becomes bed-ridden, one's body gets dried up, and the mind is pulverized to extreme fineness, or if the tightness of circumstances is such that one is so completely ruined that one's heart begins to palpitate and the bosom begins to tremble, then of course Darshan of the Lord can be had.

A sound of great magnitude arose within; heart overflowed with intense fervor and yearning. When the bosom burst, and the heart was broken to pieces, I was blessed with the Darshan of Radhasoami.

(S. B. Poetry 1, p. 170, cs. 7-8)

Withdrawal of the spirit-current is what constitutes bursting of the bosom, like the current receding during illness.

716 (3)- Therefore, it is better that one continues with one's spiritual practices at the plane where one is presently located. One should, of course, be hopeful of spiritual progress. When the time comes, one will have that real Darshan also. One should always cherish a longing within for the Darshan of that captivating and refulgent form.

Heart-ravishing is Your Nij Rap (Real Form). Let it be reflected in the mirror of my heart.

(English Prem Bani, p. 81, c. 4)

717 (4)-In this way, when one applies oneself to Satsang and Abhyas to some extent, one acquires the right understanding and comes to realize how tremendous the task is, and that whatever happens, does so by the grace and mercy of the Supreme Father, for otherwise, one is quite powerless. Whatever Parmarthi benefit one is getting at present, one should consider it as a piece of good luck and should, all the time, go on offering the Lord grateful thanks.

## DISCOURSE 98

### INDICATION OF PERFECT SANSKAR

718 (1)-Whether one has received initiation or not, but if one's Surat and mind withdraw and ascend to Sahas-dal-kanwal the moment one comes in the august presence of Sat Guru, it is an indication of perfect Sanskar. It is a different thing altogether. Withdrawal of Surat and mind taking place when one is afflicted with some disease, and one's body and mind wither away, and when each bone of one's body is reduced to dust, as it were, then it indicates a Sanskars of a lower category. If one engages in Bhajan, Satsang and Sumiran of Nam day and night, without there being any withdrawal of Surat and mind, then it is reckoned only as Karma. It is good, nevertheless, and one should go on doing that. One day, a state of withdrawal or concentration will also be attained. And he who has perfect fitness and whose spirituality is sufficient, is a Surat want; his withdrawal is effected

no sooner than he comes in the presence of Sat Guru and on getting Darshan within, his love and faith are awakened. Such a one is a Sanskari (fitted and deserving).

719 (2)-Question: Is Gurumukh alone such a Sanskari that his Surat and mind withdraw as soon as he gets Darshan of Sat Guru, or there are other Jivas also of this order?

Answer : There are others also, but very few.

## DISCOURSE 99

### WHAT CONSTITUTES CONFORMING TO MAUJ

720 (1)-To offer whole-hearted thanks with pleasure even under adverse circumstances, rather, to become so drenched and absorbed in the bliss of the holy feet of the Supreme Being that one becomes oblivious of pleasure and pain, is what constitutes conforming to Mauj.

In His grace and mercy, Sat Guru may give you honey. If He thinks proper He may give you poison. You should cheerfully and gratefully accept whatever He gives. You should drink it up and say, "Sat Guru be praised ! My Sat Guru be praised ! He shall surely redeem me from the ocean of existence."

(English Prem Bani, p. 276, cs. 7-9)

721 (2) -Anecdote - A man and a woman, both devotees, used to visit a certain Mahatma. They rendered him great service and performed his Bhakti (devotion). One day the Mahatma, with a view to testing them, said that he wanted an offering of their son; they should make the sacrifice by beheading the son with their own hands, but if any tears were shed, the sacrifice would be of no use to him. They both agreed to it with pleasure. When the boy was told about it, he too consented to it with great joy and happiness, rather, praised his good fortune that his body was being placed at the service of his parents and Guru. Thereupon, they presented themselves before the Mahatma. The mother held the boy by his hands and feet, and the father was about to strike with the sword when tears rolled down the cheeks from the left eye of the father. Instantly, the Mahatma said that the sacrifice had been defiled. The man submitted that his right hand was engaged in Sewa and the left hand was idle, and because of that his left eye was weeping. On hearing this the Guru was pleased and he saved the boy, and cast his benign glance on all the three of them.

722 (3)-The point to be stressed is as indicated below-

Honor or dishonor whatever befalls you, consider such to be the Mauj, and keep on performing Bhakti.

(S. B. Poetry 1, p. 320, c. 16)

One has to face dishonor and humiliation on the path of Bhakti, and hence the above statement. Where, then, is the room for why and wherefore ? One will have to regard honor and dishonor alike. Unto this it has been said

Know that the path of devotion is delicate. Neither is there desire nor desirelessness. What is there, is to be absorbed in the devotion to the Holy Feet.

(Sant Sangrah Part 2, p. 92, 2911)

723 (4)-There should neither be desire nor desirelessness, that is, neither attachment nor aversion, but only plain and simple nature. It is when one gives up all worldly hopes and expectations and becomes free from all desires that one will be able to conform to Mauj, otherwise, so long as there is bondage, one cannot conform to Mauj.

724 (5)-As the entire heap of hay is reduced to ashes on putting a spark of fire on it, so also, all the evil propensities get annihilated or are done away with where the current of Mauj is manifest. In such a case, one's behavior within and without will be alike. It should not be that one speaks about Mauj outwardly but, internally, one is ready to fire the cannons of anger and enmity.

725 (6)--The case of true devotees is quite different. As a cuckoo leaves its young one in the nest of a crow, and calls it away by singing her notes when it is grown up, so also, devotees are born and brought up in all parts of the world, but when the time is ripe, the Sat Guru makes His advent here and by imparting the secrets of Sat Desh, takes them away with Him.

726 (7)-In short, to conform to Mauj in adverse circumstances and to remain steadfast on the path of devotion is the task of the brave. And to those, who are cowards, Bhakti is pleasing only for so long as they are entertained and eulogized, but the moment their गढ़त Gadhat (mending and correction) starts taking place and things go against their wishes, they get ready to run away. That Bhakti is laudable which remains firm even in adverse circumstances, rather, in it the devotee forges ahead.

Love and devotion swell up like the rivers in spate during the rainy season, but that river alone is laudable which runs deep even in hot summer.

(Sant Sangrah Part 1, p. 34, c. 2)

It is hard to practise Bhakti. It is not a coward's job. He who severs his head with his own hand, attains True Name.

(Sant Sangrah Part 1, p. 35, c. 6)

## DISCOURSE 100

### THE EFFECT OF ABHYAS, AND OBSERVANCE OF NECESSARY CHECKS AND RESTRICTIONS

727 (1)- The effect of Abhyas is that the practitioner's Surat and mind should concentrate and withdraw. Tyag (renunciation), Vairag (detachment), Yoga, Gyan, Dhyan, honest and clean living are all accessories, but the real aim and object of Abhyas is that the withdrawal of Surat and mind should take place. Some practitioners get perplexed as to what the matter is that in spite of their getting internal bliss and the withdrawal of their spirit-current, they fail to have a clue or realize as to how further progress can be made and when the destination will be reached, as there is no end to the vagaries of the mind.

The ocean is unfathomable, and the waves arising within are endless. Darya Saheb says that save the Omnipotent, who is there to ferry one across this ocean ?

728 (2)-Some withdrawal also takes place in the case of poets who compose poetry. How greatly people honour them, and how great is the status of Yogis and Yogeshwars! The secrets of the three worlds are known to them whereas the reach of Sadhs and Sants is inconceivable, boundless and unfathomable.

729 (3)-People think that to gain access to the sixth Chakra is easy. Let them penetrate a little within, and then they will know it is not a child's play. One has to die whilst alive. Surat has to be extricated from every nerve, joint, pore and limb of the body, and from the heart, the vitals, the lungs and the liver and from wherever else it has become enmeshed. Which organ or aperture of the body is there from which Surat is not extricated at the time of death? During Abhyas, too, one has to tread the same path. This sort of condition takes place only when the ascension of the major part of one's Surat is effected. Guru is one's helper and He accords help to one now and then.

Kabir Saheb has said-

Do not waver, O Hans (devotee) ! Have trust in me. I will vanquish and annihilate Kal, and will ferry you across the ocean of existence.

O my Saheli ( friend) ! Do not be disheartened. I will show you this side as well as that side of the world. I will elevate your Surat along the current coming from above. I will ferry your boat across Shabd. Enshrine Guru in your heart. Hear resonance of the Dhun of Nam within yourself. Billows after billows rise again and again with limitless eddies whirling round. By grace and mercy, I reach Daswan Dwar. Radhasoami has ferried me across.

(S. B. Poetry 2, p. 237, cs. 3-7)

Fighting between two forces, never to yield, leaves not a warrior the battle field. Within him neither hope nor desire lies whether he lives or whether he dies.

(Sant Sangrah Part 1, p. 48, c. 2)

Now there is no choice but to fight; to turn back is out of question because you are far away from your home. O brave one ! do not hesitate to place your head in the hands of the Lord.

(Sant Sangrah Part 1, p. 48, c. 3)

This path is very crooked. None finds it smooth and easy. If the mind gives up its wandering, Darshan of the Lord will be had instantly.

(Sant Sangrah Part 1, p. 9F, c. 49)

Curb the mind and control brutish tendencies. Give up pleasures of the senses. Exercise control on slumber and idleness. Listen to Shabd intently in the company of Guru. Attend Satsang daily, and have Darshan of Guru.

(S. B. Poetry 1, p. 464, cs. 1-3)

730 (4)-They, whose spiritual advancement is the pleasure of the Lord, experience great heat at the time of withdrawal of their Surat. On going through the biography of Ramkrishna of Bengal, I came to know that he used to remain immersed in water up to his neck for some time during the day. The category of those, who are टेकी Tekis, that is, who perform a little of Satsang and Abhyas only as a matter of routine and keep lying like an ox, is different. The condition referred to above is in respect of those who make internal spiritual advancement.

731 (5)-Whenever one acquires the requisite fitness, one experiences bliss and withdrawal of the spirit current within. Only the valiant derives the thrill of the battle, not the coward. Similarly, a devotee alone finds pleasure in adverse circumstances and mental and physical afflictions, whereas a Swarhi ( self-seeker) runs away in fear. Bhimsen<sup>[47]</sup> found no pleasure unless an arrow had pierced his body; and Bhishm Pitamah<sup>[48]</sup> used to prepare a bed of arrows and sleep on it. This is valor or heroism.

732 (6)-The point being stressed here is that the secrets of the human microcosm are unfathomable and endless. Those wanting in the requisite fitness cannot understand this at all. Great many

observances and abstinences have to be practiced. One has to be very cautious even about eating and drinking. There was a certain person who gradually gave up taking food altogether. Formerly he used to take about a pound of food, then he came down to a half and then to a quarter, and then to one eighth. Eventually, he gave up food altogether, subsisting on milk only, but that, too, he relinquished after sometime, and subsisted on half an ounce of milk only. One day he got मलाई Malai (clotted cream) and gulped one pound of it. He went mad.

733 (7)-Similarly, a practitioner also has to be careful about eating and drinking. If he accepts any article of food from a worldly person or eats something not comprising his normal diet, it does surely harm him. As drugs and liquors are intoxicating, so also has food its intoxicating effect. If a practitioner takes too much of it, there is a danger of his going mad. When Mohammedans break their Roza (fast), they first take light drinks, then take one or two dried dates, and then gradually come to cereal food. If they take solid food immediately after their fast, there is a danger of its proving harmful.

## DISCOURSE 101

### FRUITS OF KARMA

734 (1)-When Karmas gather momentum, all sense and understanding vanishes and the poor Jiva becomes helpless; he cannot do anything. When a drunkard takes wine, he loses all sense and even becomes unmindful of his body, so also, the Jiva becomes helpless when the fruits (consequences) of Karma become manifest.

735 (2)-When the Jiva passes through the sphere where the impressions of Karmas lie, the fruits of the Karmas become kinetic and they have to be reaped. Kal, Karma, Mana, Maya and Indris (senses, internal and external), all have to be faced. One should always be careful, for there is no knowing as to when they would show up. Many such cases are known to Satsangis. When the fruits of Karmas become manifest and it is found that one is no longer fit to stay here, one is segregated from Satsang; when one's Karmas are exhausted one will come back to Satsang.

736 (3)-It is the nature of the mind to find faults with others and to overlook its own. Those who are sincere, feel very grateful if somebody points out to them their shortcomings.

(Prem Bani 4, XL/42)

O my dear friend ! Be kind enough to point out my shortcomings.

737 (4) - All the impressions formed within make their appearance at the time of death. This is what constitutes Dharma Rai-Is account-book or record. The cycle of Karmas is going on. When the Karmas of a region as a whole become kinetic, then epidemic, disease and violence etc. break out.

738 (5)-Question : For how many years does one have to suffer the consequences of Karmas?

Answer: There is no hard and fast rule about it. One suffers according as one's Karmas are. Some are made to leave the body as a consequence of Karmas. Some are thrown away from the Satsang. For example, some turn Christian, some join this religion or that, the condition of some becomes such that their mode and code of living, and their profession and avocation change completely. Although the Surat remains the same and the body is also the same, yet life with them has changed. When the toll of Karma has been paid off, they are attracted to Satsang again.



## PERCEPTION OR REALIZATION OF MAUJ CAN BE HAD ONLY WHEN EGO IS REMOVED

739 (1)-The Mauj of the Supreme Being is unique. He, who comes to realize and recognize it, becomes fearless and solely dependent on mercy. Thenceforth, his worldly dealings become confined to the bare minimum. To conform to Mauj is the gist of all, and the rest is all secondary. For him whose condition is like this, mercy is ever with him. The Supreme Being is the reservoir of mercy; in His region there is nothing but mercy. Pain and suffering that one has to undergo in accordance with one's Karmas are also aimed at effecting one's purification and correction. Protection is vouchsafed to everyone befitting the grade and status of each.

740 (2)-When one truly comes to realize Mauj, and sees the Supreme Being present everywhere and one's condition goes on changing. Mere intellectual understanding does not do. So long as one is hopeful of, and dependent on, one's own exertions and worldly help and support, one can never conform to Mauj. Mercy is always with one who has realized Mauj, though one might be committing errors of omission and commission at times. So long as there is ego, perception of Mauj cannot be had, and this very ego or pride of the mind is undesirable in the path of devotion.

O dear ! Give up pride and egotism, and keep the company of Guru. So long as you do not give up pride, you will be in trouble.

(English Prem Bani, p. 206, c. 1)

741 (3)-When one's ego is removed, devotion and humility are engendered in one. As the mother protects and takes care of her child, so does Radhasoami Dayal look after His devotee. When the devotee realizes that Radhasoami Dayal is bestowing mercy on him in spite of his being devoid of all merit and capability, he becomes truly meek and humble, and considers himself lowly and worthless, and offers his whole-hearted thanks. This offering of thanks is itself of the form of Prem and Saran. The devotee will be granted abode in the immortal region only after he has surrendered his body and mind. Radhasoami Dayal is a great giver of gifts and is extremely merciful, but He will bestow His mercy only when the devotee becomes meek and considers himself worthless.

742 (4)-Although Yogis and Yogeshwars had reached the top of the three Loks (worlds), yet, since they did not consider themselves humble and worthless, they remained deprived of admittance into the August Presence. For this reason, in the beginning, Radhasoami Dayal shows and convinces a devotee that he really possesses no merit and capability in him, and whatever Parmarthi practice, he performs, are only by the Mauj and mercy of the Lord. Thus, the root of his ego is severed and a perception of Mauj is had.

## DISCOURSE 103

### **WHEN A PERSON FEEDS A SADH WITHOUT ANY REGARD FOR HIM. HE IS, OF COURSE, BENEFITED BUT IT IS HARMFUL FOR THE SADH**

(Bachan No. 74 of Sar Bachan Radhasoami Prose Part II)

743 (1)-To feed a Sadh without love and regard for him means that if the person, who neither has any regard for Sadh nor is himself a devotee, that is, who is a worldly person, feeds the Sadh, then it is harmful for the Sadh, and, as for that person it is undoubtedly beneficial.

744 (2) - All the things that we touch or that are in our possession, imbibe some effect of our ego. Therefore he, who uses the articles that belong to another person, receives the impress of the latter's spirit through the medium of those articles. Now, if the latter person happens to be a Parmarthi, the former, by using his articles, will imbibe Parmarthi effect. Reciprocally, the spirit of the person using the articles will influence the spirit of the possessor through the medium of those articles. It being so, if the person who offers food happens to be a worldly person, the Sadhu (Parmarthi) who partakes of the food will also receive worldly effect. This is harmful for the Sadhu. But since the Sadhu is an Abhyasi (Parmarthi), the effect produced on the person who offers food will be Parmarthi. In this way, it is gainful to the worldly person and detrimental to the Sadhu.

745 (3)-The proof in support of the fact that all the things which are in our use or in our possession bear some impress of our ego is that everything is done with the energy supplied by our Surat, and as such, all the things that belong to us are an exchange of work done with the energy of our Surat. For example, if one gets a salary of fifty rupees per month, then this amount is equivalent to one month's labor put in with the energy supplied by one's Surat. In other words, work taken in exchange of fifty rupees is equivalent to the energy of Surat which has been spent. It shows that all the things we possess bear the effect of our spirituality on them, because the attention of our mind is attached to them.

## DISCOURSE 104

**FIRST OF ALL, ONE SHOULD HAVE A DESIRE  
FOR PARMARTH, AND THEN THE BLISS,  
OBTAINED AS A RESULT OF PERFORMING  
ABHYAS, BECOMES ONE'S PROP AND SUPPORT.  
LATER, FOLLOWS THE CONDITION OF  
INTOXICATION. THEREAFTER, WHEN  
ONE ATTAINS UNION, PREM (LOVE) IS  
ENGENDERED AND ALL THE BONDAGES  
ARE CUT ASUNDER.**

746 (1)-He, who is a true seeker, always remains in search of true Parmarth and of obtaining true benefit. He does not get peace unless and until he is fully convinced. This stage of enquiry and search is also good, and when one comes to know of the inner secret, one secures Parmarthi bliss and pleasure on performing Abhyas, which then become one's prop and support.

Go on making a thorough search for a Perfect Guru till you meet Him. The time passed in search is not wasted, it counts as time devoted to Sadhan (spiritual practices). When you meet the Perfect Sat Guru, serve Him with love and faith. He will then bestow on you the gift of Nam. Go on applying yourself to the spiritual practice of Nam. By the power of Nam, you will attain Mukti. Without Nam, you will be nowhere.

747 (2)-First of all it is necessary to have Parmartha desire. When the desire is strong and union is attained, then is engendered love. In the beginning, Satsang, Sumiran, Dhyān and Bhajan are performed as a matter of routine, but when Prem dawns, there is no need of observing the schedule, because one remains imbued with remembrance day and night.

Prem knows no rules. When the mind is absorbed in love, who cares to remember the day or date that may be auspicious ?

(Sant Sangrah Part 1, p. 38, c. 12)

748 (3)-So long as one adheres to schedule and is dependent on bliss, there is the strengthening of ego, as it were. As one takes food for the maintenance of one's body, and it imparts a feeling of tranquility and comfort, so also, in the beginning, internal bliss acts as one's prop and support, and when one does not get it, one feels perturbed, but that, too, is for strengthening one's ego. After that follows the state of a fish in water. One feels peace and contentment in the bliss and pleasure one obtains in the beginning. It is good to have peace, but one should not feel satiated. One ought to go on awakening longing and yearning.

I associate with Sadh and enjoy the bliss of Shabd to my heart's content I have developed intense love for the Holy Feet. I yearn for His Darshan. I am restless for repairing to the Abode of the Beloved. I daily have Darshan of Sat Guru and thus make my mind patient and steady. May my Surat soar higher and higher enjoying the bliss of the Shabd and beholding the spectacle of various celestial regions on the path and, in the end, may get rest and repose in Nij Ghar (Original Home).

(English Prem Bani, p. 94, cs. 7-9)

749 (4)- In Abhyas, one first gets bliss, which then disappears and one becomes perturbed as to what the matter is. Actually, it is a sign of mercy. It awakens yearning and craving and helps one proceed onward.

750 (5)-As a drunkard takes only a sip or two in the beginning, but goes on increasing the quantity gradually, so much so, that a stage is reached when the peg and the bottle always remain handy, so that he may gulp it whenever he likes. In like manner, a devotee should let his Surat have a taste of the bliss of nectar, and the pleasure and intoxication should go on increasing day by day, and he should remain constantly engrossed in Dhyān (contemplation) like a drunkard remaining drunk all the time. This signifies another stage.

751 (6)-In the former stage there is the nourishment of ego, and one's prop and support is bliss, whereas in the latter stage, one remains engrossed in Dhyān all the twenty-four hours. Prem is lying hidden farther ahead. In other words, this too is not the stage of perfect Prem (love). It is only on having Darshan that such Prem is engendered. Until such time that union is achieved, it is only the support of bliss.

752 (7)-First, there is desire, then comes indispensability or a sense of need, after which dawns a state of intoxication and, finally, love is engendered.

My love for Guru has grown very intense. I withdraw my Surat and place it at the Holy Feet. Darshan (glimpse) of Sat Guru captivated my eyes. My love is enhanced every moment.

(S. B. Poetry 1, p. 233, cs. 1-2)

753 (8)- In other words, when even the eyes which are having Darshan, have been captivated, what then remains is love, and nothing but love. This is the stage of perfect love.

I he red glow of my Beloved is visible everywhere. Wherever I glance I find my Beloved there. I went to see His red glow, and I became red myself.

(Sant Sangrah Part 1, p. 59, c. 2)

When Guru manifests Himself in human form, He draws and raises your mind. He helps you proceed further. Your mind, asleep for ages, will then awaken.

(S. B. Poetry 1, p. 447, cs. 13-14)

754 (9) - When the mind awakens, it will proceed within, the lock at the third Til will be broken, union with the Holy Feet will be attained and Prem will be engendered. The status of Prem or Ishq (love) is very high. There is no room, then, for ego. So long as one is located at the plane of Antah-karan or ego, one remains devoid of love and one's Karni (spiritual endeavor) continues to be of no avail.

(Prem Bani 3, XX/6, 1)

All Karni (spiritual endeavour) without Prem is dry and vapid; I find it tasteless and disagreeable outright. Be gracious to bestow the bliss of Dhun within.

755 (10)-One more aspect of love yet remains to be described, which is now being done briefly. It pertains to covers or vestures. There are five such vestures, out of which the vestures of the body and the mind are very strong, and these have to be removed. In other words, one's body and mind become shattered to pieces, each and every bone is reduced to dust, as it were, and the body, mind and senses wither away. Then does love dawn, Shabd becomes audible and internal elevation is effected.

I have met the most exalted Guru, who imparted secrets of the fourth Pad (Lok or Region). I will now enjoy the bliss of Shabd. I am afflicted with a lethal wound. My mind and body are being sawed. How can I keep alive ? I am despaired of life. Then Guru showers unique Daya (grace and mercy) upon me. He initiates me in Shabd. I elevate my Surat to the mansion in Gagan, where I go a-hunting all the time.

(S. B. Poetry 2, p. 348, cs. 3-7)

756 (11)-The wound outside is not permanent. When the spirit-current withdraws, Maya writhes and rolls restlessly, and that causes burning. When the current again descends, the burning vanishes and the wound is cured. As regards the inner wound, when the current of Nam or of higher spirituality contacts it, one finds peace and one's heart is filled with serenity.

May Sat Guru be pleased to look after we now, so that the wound of my heart be healed up ! May He bless me with the essence of the true and real Nam (Name) ! May I daily apply this balm of Nam to my wound ! May Radhasoami Himself treat me I offer myself as sacrifice to Him.

(S. B. Poetry 2, p. 130, cs. 5-7)

757 (12)-By mercy all attachments and bondages are cut asunder For instance, if one has great affection for one's son, then the son turns quarrelsome, and his behavior becomes uncontrollable, and he replies back on the face. On account of this, one feels aggrieved at heart and a feeling of hatred arises within instead of love.

758 (13)-If one happens to be inordinately attached to one's friends etc., then when one's attention withdraws from them also and turns inward, so much hatred for them is developed that all those friends and well-wishers appear to be the agents of Yama.

759 (14) -The idea, in short, is that one should go on making efforts and endeavors. Of course, nothing can be accomplished by one's own exertions, for everything is accomplished as a gift from the Lord and by His grace. Hence one should go on making efforts and endeavors relying on grace and mercy. One will oneself see one's salvation being worked out during one's lifetime.

## DISCOURSE 105

### POSTURE OF BHAJAN

760 (1)-There is no such posture of Bhajan in any other religion as has been enjoined in Radhasoami Faith. This posture is natural, and its hidden secret is that when one sits for performing Bhajan, one forms different circuits, as it were. The first circuit formed is from the feet to the back, the second from back to shoulders, the third from shoulders to ears and the fourth is from ears to eyes. At the time of descent, Surat came down circumambulating and forming circuits, and likewise does it ascend.

761 (2)-There are three currents in Pind, viz., Ingla, Pingla and Sukhmana. The subsidiary currents on the left and right withdraw first, and when these two currents meet at the seat of Surat, a single current proceeds from there.

762 (3)-As, when the two terminals of an electrical circuit are joined, the current of electricity flows, so also, when the two currents on the left and right meet at the seat of Surat and become one with Sukhmana, then the current rises upward.

763 (4)-The two ends on the left and on the right of the circuit make the two poles; one is positive and the other negative. When the circuit is completed, the current of electricity flows. In other words, in order that the current of electricity may flow, it is necessary to complete the circuit first; and the greater the number of circuits, the smoother the flow of the current.

764 (5)-The posture of Surat-Shabd Yoga, as prescribed by Sants, is inherently so very beneficial that many circuits in the body are formed and the current of electricity or spirituality begins to withdraw with ease, whether it may be clearly perceptible or not.

765 (6)-This posture is known as कुक्कुट आसन Kukkut Aasan<sup>[49]</sup>; it resembles the sitting posture of a hen. As every limb of the hen remains bent and folded in the sitting position, so also, all the limbs of a practitioner's body remain bent up whilst in the posture of Abhyas.

766 (7)-Bairigin<sup>[50]</sup> should be used only when one is physically weak and helpless.

## DISCOURSE 106

### AS THESE DAYS THERE ARE SCHOOLS FOR ACQUIRING LEARNING, SO ALSO SANTS HAVE FOUNDED A SCHOOL FOR IMPARTING TRAINING IN PARMARTH OR DEVOTION

767 (1)-The secrets of Radhasoami Faith as given out are abundantly clear.

768 (2)-People often describe the eminence of true Faqirs and say that on whomsoever they are pleased to cast their benign glance, his task is surely accomplished, but they do not know how those Faqirs acquire such powers. In Sant Mat, this power is awakened by the practice of Surat Chaitanya.

769 (3) - It takes a person many years even to acquire a little learning by continuous practice, and hence the power of Surat, which is of the most sublime kind and the attainment of which is not an easy task, will also be acquired fully in many years, nay, in several lives.

770 (4)-Question: At times the craving and yearning becomes too strong and one desires that spiritual power may somehow be attained quickly. Answer : He who has such craving and yearning in his heart is also furnished with a hot house within. As here, no fruit can ripen offseason but by rearing the plant in a hot house, supplying it with more heat, and by taking proper care of it, the fruit can be obtained earlier, and as a juggler sows the seed and produces a full tree in no time, so also, Sants accomplish the task quickly under special circumstances, but this applies to the case of specially deserving Jivas, for otherwise, normally, it takes four lives to complete the task.

771 (5)- Abhyasis are like students, the Sat Guru is like a teacher, and Satsang is like a boarding house.

772 (6)-Students prepare notes of what is taught to them in the class. And if something of it is not understood, they discuss amongst themselves and have it cleared outside the class. Similarly, if Abhyasis, out of fear and respect for the Guru, do not ask Him a certain question, they discuss it with other Abhyasis when they meet together and thus get their doubts and misgivings cleared.

773 (7)-Problems concerning boys can be understood by boys alone. If an elderly person were to intrude in their fold, they would run away out of fear. The teacher occasionally leaves the class room purposely to give the students an opportunity to discuss among themselves. The students have an open discussion among themselves. In like manner, the Sat Guru, when He deems fit, departs from the world, Satsangis feel shy and hesitant before Sat Guru. Hence, when He departs, they meet together and discuss and solve subtle points. This is known as साध संग 'Sadh Sang' (association with those who are engaged in devotional practices).

774 (8)-If any point is not clarified in this way, it is solved by intuition. Radhasoami Dayal is present within everybody and is rendering help and assistance internally by His Nij Rup. When it is His Mauj, He would again function openly in a manifest form. Students who create mischief in the absence of the teacher, are punished by caning and making them stand upon the bench. Similarly, Radhasoami Dayal chastises, admonishes and applies beating and mending to those Satsangis who, during the Interregnum, raise useless doubts and misgivings and sever their connection with Satsang. Just as in the absence of the teacher, students reprimand one another, pointing out that by neglecting their studies, they are wasting their parents' money to no purpose, in the same way, Satsangis also admonish one another.

775 (9)-It is indeed a-matter of great regret if one does not make spiritual endeavors even after acquiring a fair amount of understanding of the Radhasoami Faith. No one is asked to renounce one's hearth and home. One can, with pleasure, lead the life of a householder, carry on with one's usual avocation and also continue to perform Parmarthi activities. Only two things are forbidden, one is intoxicants, and the other meat. Also, one should abstain from the following six things-

If you cherish Lord's Darshan, the six evils you must abandon gambling, thieving, treachery, usury, bribery, adultery.

(Sant Sangrah Part 1, p. 134, c. 21)

and being a Satsangi, to indulge in such activities as are despised even by worldly people, is a matter of great shame.

## DISCOURSE 107

### PROGRESS CONTINUES TO BE MADE IN ABHYAS, THOUGH NOT FREQUENTLY PERCEPTIBLE

776 (1)-A person sitting on a machine generating electricity may not be feeling the passing of electric current through his body, though others may notice the luminosity of his hair at night and if anyone points his finger near his hair, a spark may also pass. Similarly, when the electricity in the atmosphere and the clouds has a great effect on the ship, flashes are seen to pass through the hull of the ship and the persons on board the ship.

777 (2) - Similarly, those engaged in spiritual practices go on making progress and acquiring the grace of the Lord, though this is not felt by them. But whenever special grace is bestowed, Shabd, all of a sudden, begins to resound within or a glimpse of the Swarup (countenance of the Sant Sat Guru) is had, and this occurs when the mind and attention become intensely steady and concentrated.

778 (3) -A person working on a live conductor is made to sit or stand on a stool having its four legs made of glass or ceramics (which are nonconductors of electricity). The Abhyasi (practitioner), in like manner, is made to sit on a stool, as it were, of which, the two eyes and the two ears constitute the four legs. And when these four are closed, the Shabd, full of grace, becomes audible. In other words, progress in Abhyas is definitely being made and the Grace and Mercy of the Supreme Father continues to be bestowed although the practitioner may not be feeling it frequently.

## DISCOURSE 108

### GRADES OF DAYA (GRACE)

779 (1)-Daya (Grace) of the first rate lies in this, that the devotee feels pleasure in Satsang and goes on getting detached from the world. His yearning or attending Satsang goes on increasing. He feels thrilled on hearing discourses and elucidation of the tenets and principles of the Faith or the genesis of the creation. He further cherishes the desire that more and more discourses be delivered so that the Faith may be explained more elaborately and he may fully comprehend it and develop a keen longing for the Darshan of the Supreme Father Radhasoami Dayal, and he may get more and more bliss in the Abhyas he is initiated in, so that his eagerness to devote all his spare time to Abhyas and Satsang may increase all the more. All this constitutes Daya (grace) of the first order.

780 (2) --The next grade of Daya is that in which the devotee takes pleasure in attending Satsang, has acquired some detachment from the world, has come to like the discourses of Satsang, desires to understand the subtleties of the Faith and has realized the importance of working out his salvation, but, notwithstanding that, his mind and Surat do not apply to Abhyas as they should, inspite of his sincerely wishing to obtain internal bliss and Darshan of Radhasoami Dayal Such a devotee is deserving of Daya.

781 (3)--In short, the engendering of a sincere desire for Parmarth is a true indication of Daya. It should be understood that the seed of Parmarth (spiritual welfare) has struck its roots. At some time, it will sprout forth with branches and foliage and will blossom and bear fruits.

782 (4)-A devotee who is a recipient of the Daya of the first order described above, should know that the seed of Parmarth has already sprouted and the branches and leaves are about to appear. If one is convinced at heart of the need and value of Parmarth and at times also feels an urge for performing Abhyas diligently, it also indicates that the root has struck deep in him and one day will certainly sprout forth and branches and leaves will come out.

**EVEN THE DEPARTURE OF SAT GURU HAS A HIDDEN GOOD BEHIND IT. IT IS A MATTER OF GREAT REGRET THAT EVEN AFTER BECOMING A SATSANGI ONE SHOULD INDULGE IN ILLEGITIMATE AND IMPROPER ACTIVITIES OR GET ENTANGLED IN KARAM AND BHARAM.**

783 (1) -Question : Satsangis, who, in the time of Huzur Maharaj regarded only the taking of Prashad and Charnamrit as Parmarth and who were graciously looked after by Him like small children, then could not get any help within. Now that Huzur Maharaj has departed, what should they do? They are yet in need of external help to a great extent like small children, whereas You say that they should apply themselves within. But, if a child, who subsists on milk only, is given bread instead, then how can he eat it?

Answer: He should drink the milk of Shabd within. If the child has sucked in too much milk, then the parents stop giving him milk for some time in order that the last feed may get digested. They let his body develop slowly and gradually, for if his body grows too fast, he will be called a monster. Similarly, when the proper time comes all external activities will be resumed.

784 (2)-Many Satsangis who used to dance before Huzur Maharaj and depend on Charnamrit and Prashad, now say that their spiritual progress has come to a standstill as Huzur Maharaj has departed. They are mistaken. His departure was by Mauj, and there was benefit in it. Had He not departed, then how could have Satsangis met together and the subtle points about the Name and Form etc. of Radhasoami Dayal could have been clarified?

785 (3)-Satsangis were becoming extremely extrovert and superficial. They blindly adhered to Charnamrit and Prashad. Hence, it was the Mauj to divert their attention inward. Now they may be asked how it is possible that when at the time they were knocking about their head in the world, the Lord pulled them out from there, accorded them protection and care, and attracted them to His holy feet, He will now forsake them.

786 (4)-How can they imbibe the colour of Satsang if, even after joining it, they do not give up their adherence to old beliefs and customs? Of course, what is necessary is not prohibited, such as attending funerals and marriages in one's caste and community, but to become entangled in activities such as observing Ekadashi<sup>[51]</sup> fast, auspicious dates and festivals and having superstitions for good and bad omens, for which there is no fear of one's community, nor is there anybody to take notice of what one does, nor there is any Parmarthi benefit achieved, is very improper indeed.

787 (5)-To become entangled in rites and rituals and delusions even after having a good understanding of the Radhasoami Faith is a matter of great shame. They may be asked if they have properly understood Radhasoami Faith, and if it is a true religion, then they should make spiritual endeavors as prescribed by it; but if they think it is false, they should give it up forthwith. Outwardly, they say that their Isht is Radhasoami, but inwardly, they worship gods and goddesses. How will mercy descend on such Jivas, and how will they be dyed in the true colour ? Just think, if a woman makes amorous advances towards another person right before her husband, then how can her husband be pleased with her?

If a woman known to be the spouse of one person shares the bed of another and has the thought of the paramour in her mind always, how can the husband be pleased with her ?

(Sant Sangrah Part 1, p 88, c. 1)

788 (6)-It is all right to speak the truth. Nobody should feel offended.



A Sadhu should be such as would speak the truth, no matter whether it results in severance of all connections or in union, for without plain speaking doubts and delusions cannot be removed

(Sant Sangrah Part 1, p. 115, c. 4)

## DISCOURSE 110

### WHERE THERE IS EGO, THAT IS, THOUGHT AND DESIRE, THERE IS NO ROOM FOR MAUJ TO FUNCTION AT ALL

789 (1)-One's activities and associates are in accord with the impressions and thoughts present within one. For example, in the case of a thief, his thoughts are about thievery and his friends and companions also are all thieves. Now, let us examine what the condition of a Parmarthi is. He can perform some Parmarthi activities only if the current descends, otherwise, he remains all dull and dry, that is, he has no desire of his own.

793 (2)-As regards worldly people, they stick to the thought that arises within them, and they become attached to it. But Sadhs and Mahatmas have no attachment. In their case, it is the current of Mauj which is at work. Mauj also functions, to some extent, in the case of their companions and associates. 791 (3) -How can there be any room for Maui where one's thoughts and impressions have become rigid, firm and strong? Mauj is, of course, at work in the case of one who is in a state of childhood, as it were, that is, where one is without hypocrisy, ego and pride. With such a one, thoughts come and go, leaving no attachment behind. In this way should thoughts and desires be carefully viewed and examined.

792 (1)-Electricity does not pass through an object which offers resistance, but breaks and smashes it. So also, the current of Mauj cannot flow within one who is filled with thoughts and desires, and to bring about destruction is not the Mauj. In any activity initiated by Mauj, there is no resistance.

793 (5)-In brief, everything depends on the advent of the current. If the current descends, one is treated in Satsang with love and affection, which ceases with the withdrawal of the current. With the advent of the current again, the same affection and hospitality is accorded, without even remembering why it had ceased, since the perfect Guru is above likes and dislikes. With Him, it is all working of the Current. But where there is attachment and desire in the mind, there is hatred and avidity.

The desire for the world blackens the mind. Beg of Guru for the Guru Himself. Do not entertain any other desire. The Lord loves you far more than what you love Him. But, you do not realize it. You do not know how He showers His grace and mercy on you.

(English Prem Bani, p. 294, cs. 154-156)

## DISCOURSE 111

### MAUJ

794 (1)-What the Mauj of the Supreme Being is, is also the Mauj of Sants. It is extremely difficult to realize Their Mauj.

795 (2) -By looking at the phenomena of Nature it is found that without there being any cause, factor or thought, there comes, all of a sudden such tumult or commotion that one ponders with wonder how great that Creator must be. One is at one's wit's end to witness calamities such

as droughts, fires, earthquakes, epidemics, etc.. In no way can the hidden object of the Creator be understood.

796 (3)-Similarly, if one tries to understand the functioning of Sadhs and Mahatmas, who are His beloved ones, then too one fails. It is given out in Bani that if one wants to examine Sants by applying certain tests mentioned in the books or by observing Their conduct and behavior, then one can never do so. Knowingly and on purpose, They exhibit a few such things in Their way of living and behavior that worldly people may keep away from Them.

797 (4) - Just as one single rotten fish infects the whole water, in the same way, if a worldly person sits in Satsang, he will pollute the entire Satsang. Hence, Sants deliberately allow Themselves to be calumniated, and that very calumny serves the purpose of a watchman.

But it is a very delicate matter because Sants allow Themselves to be calumniated. Sants have appointed calumny as watchman so that no one can enter Their Darbar (Court). A rare Jiva, whose heart is imbued with love and devotion, will not mind calumny. He will not pay attention to calumny. He knows that it is a device adopted by Sants.

(S. B. Poetry 2, p. 404, cs. 24-27)

Slander is Kotwal (watchman) of the market of love; it cleanses love of all its rust and brightens it up.

It has further been said -

No watchman is needed at the door of a Faqir. What is required is that a worldly dog may not cross the threshold.

798 (5)-Nobody can ever have an inkling as to for what good and with what Mauj the Supreme Being and Sants function. It is well nigh impossible to understand Mauj so long as one is seated at the plane of mind and intellect.

When He revealed the hidden secrets and mysteries, my mind and intellect were captivated.

(English Prem Bani, p. 125, c. 4)

He who first devastates his dwelling, becomes a recipient of the infinite wealth of Guru's Prem (Love of Guru).

(English Prem Bani, p. 291, c. 126)

Guru has said things which are seemingly contradictory. He has taught that one should behave like a simpleton.

(S. B. Poetry 2, p. 495, c. 1)

799 (6)-As a little child is taught to speak, so also is a devotee taught how to conform to Mauj. A child first calls पानी Pani (water) 'मम Mum', and then, when his understanding develops a bit, he calls it 'मानी Mani', and later on he calls it 'पानीPani' (water). Prior to this, the child is not able even to say 'मम Mum', he only wails and cries. The mother understands his need and gives him water. Similarly, in the beginning, a devotee talks a lot about 'Mauj', although he has no inkling whatsoever of what Mauj actually is.

800 (7)-The idea, in short, is that it is difficult to have a perception of Mauj and to conform to it so long as there is ego and one is within the fold of pain and suffering or Karma.

Conform to the Mauj of the beloved Guru. He always thinks of your good. He protects and supports you night and day. He casts off all the evils of your mind, such as ego, attachment, errors, delusions, etc. Whatever is beneficial to you in spiritual and temporal matters, He graciously ordains in His Mauj. O dear ! Know that your good lies in both.

Whether anything is agreeable or not to your mind, you should think that there is grace and nothing but grace in His Mauj. Live in the state He keeps you in, with thankfulness and gratitude. He who adopts such an understanding, will experience unbounded grace of Guru. Radhasoami is all-powerful. Cling fast to His holy feet with love. There is none like Him.

(English Prem Bani, p. 218, cs. 1-8)

## PART 7

### QUESTIONS AND ANSWERS

**Question 1 - How did Shabd (Sound) become manifest, and where was it prior to its manifestation?**

**Answer-** Shabd became manifest when the current issued forth from the reservoir. Prior to that it was present there in a latent state. Shabd is manifest where there is motion.

Just as fire is latent in stone, so is Shabd in Anam.

(S. B. Poetry 1, p 273, c. 7)

**Question 2 - Chaitanya (spirit) is pure and unalloyed, then how did it become impure?**

**Answer -** Just as water becomes dirty on falling to the ground, so does Chaitanya become contaminated on mixing with Maya (matter).

**Question 3 - What is Anhad Shabd?**

**Answer -** Actually, the correct word is 'Anahat'; that which is not produced by striking one thing against another, or which has no cause, that is, which is resounding automatically is called Anhad.

The beginning and end of that Shabd is बे-हद Be-had (boundless and limitless). Hence, it is called अनहद An-had (without limitation). (English Prem Bani, p. 287, c. 98)

The manifestation of spirit-force is called Dhwanyatmak Shabd or Nam, and the Shabd which can be expressed in speech or in writing is called Varnatmak Nam. The name given to someone after the specific acts performed by him is सिफाती Sifati (descriptive) and not जाती Zati (true and real), such as the names Girdhari, Murari, Gopal, etc. The name Girdhari was assigned to Krishna when he held the mountain on his little finger (गिरि Giri means a mountain and धारी Dhari means one who holds); he came to be known as Murari when he slew the demon Mura.; and since he used to tend the cows, he was called Gopal (गो Go means cows and पाल Pal means to tend). Great importance has been attached to Shabd in Patanjali Yoga Shastra, but there, it has not been clarified as to which Shabd attracts upward and which one drags downward.

The Shabd that draws you upward, know that that Sound comes from the High. While the sound that gives rise to desires in you is the sound of Kal, which beguiles Jivas.

(English Prem Bani, p. 285, cs. 86.87)

**Question 4 - How did Vikar (change) come about in Anami Purush?**

**Answer -** Actually, it is not a Vikar (change). The apparently deficient portion is also all-spirituality, but there is a difference only in intensity. A lighted lamp kept in broad day-light appears to be dark or

shorn of all light. Again, this sun of ours would appear dim before another sun a thousand times more bright, although both of them possess light and refulgence, and the difference is only one of intensity. Similar is the difference between the spirituality in the upper or refulgent portion of Anami Purush and the lower or less refulgent portion. The effect produced on the ज्ञाता Gyata (the knower; due to deficiency in spirituality constitutes विचार Vikar (change) or भ्रम Bharam (delusion) or माया Maya. That, too, is Chaitanya (spiritualized), but is less intense. There is, for example, a difference between the spirituality present in the soles or nails of one's feet and that present in one's brain. Mention has been made of आलमे सग़ीर Alam-i-Sagir (microcosm) and आलमे कबीर Alam-i-Kabir (macrocosm). In other words, the entire creation as existing outside has been reflected, on a small scale, within the body. Had there been no gradations or variations in spirituality, the creation could not have been evolved. Vedantis, who so much talk of Brahm, could not know of this variation or gradation in the intensity of spirituality; they thought spirituality to be homogeneous or uniformly distributed. This was a mistake on their part. Sants exhort that one should quit this region of deficiency and repair to the region of perfection. It is this which is called अद्वैत सिद्धान्त Advait Siddhant (monism).

Theoretical discussions, as to how the sun and the moon came into existence, what sort of conditions prevailed before creation and how certain forces are functioning here are held for the benefit of intellectuals of different types who come here. They are not convinced until they are furnished with proofs based on natural sciences. And for those who perform spiritual practices, discourses based on practical realization are delivered. But to engage in theoretical discussion also amounts to a sort of laying the foundation. Hence, there is no harm in conducting theoretical discussions occasionally. My part is that of a commission agent or a stock list, and it is by grace and mercy that I have been entrusted with this Sewa. I display goods to customers suiting their taste. If somebody goes to a jeweler and asks for vegetables, he turns him out; similarly, no attention is paid here to one given to rituals and delusions. Only for the sake of a genuine customer, discussions of every description are held.

**Question 5 - What is the difference between the emanations of Dayal and of Kal? Is redemption of the latter possible or not?**

**Answer -** Till such time that there was no creation, the Anami Purush was absorbed in Himself in His own rapturous bliss. As a snow-capped mountain appears to be covered by a haze or cloud, a portion of His spirituality was covered with a kind of mist (which was nothing but spirituality) at some distance from it. For a long time it remained in this state and the mist was under the attractive pull of the illuminated portion near it, and there was also spirituality within this mist. Then, when Mauj (wave arose from the ocean of Anami), the sphere of Agam Lok was evolved, and in this manner the current issued forth from there, evolving the creations of Alakh Lok and Sat Lok. Below this stage, the mist was gross and heavy. When the spirituality present in the mist went up under the influence of the pull the covers which enveloped it were cast off, but the former (the spirituality) not being fit for stay in Sat Lok was hurled down and it came to be known as Niranjan. Niranjan could not evolve any creation on his own. Hence, a second current endowed with seeds of Surats was sent down and these two currents together brought about the creation. The wave emanating from Niranjan, which is also endowed with some spirituality - as no activity is possible without spirituality - is an incarnation of Kal. And the Jivas having in them more of outward tendencies, Tamo-guna and evil propensities, are known as the emanations of Kal. Now, if these Jivas somehow come in the august presence of Sant Sat Guru, then the current of His highly intense spirituality can carry the feeble current of spirituality of these Jivas by wrapping it in Its own fold and their redemption may thus be effected, otherwise, it is only a lift of one grade, as normally takes place at the time of dissolution and great dissolution. An incarnation of Kal, too, can take one up to the stage or region to which he himself has access.

Jivas having affinity with Kal do not come in the presence of Sants, and this is how they can be recognized. Therefore, he who has joined Radhasoami Faith should have no misgivings whatsoever as

regards his redemption, because on whomsoever Sants cast Their benign glance, gets across this ocean of existence. Huzur Maharaj had even observed that countless Jivas staying near the place where Sants choose to reside are benefited and redeemed. Likewise, it has been mentioned in the discourses that if anybody offers a garment to Sants, all those associated with the production and making of the cloth will undoubtedly be redeemed. Rather, redemption, by one stage of the entire Triloki, that is, of each sphere comprising three sub-divisions, will be effected up to Sunn or Daswan Dwar. And of the Jivas having affinity with Dayal, some will be located in Sat Lok, some in islands created nearby, while some others will be elevated further with the help of a Durbeen (telescope), that is, the current coming from above. This will be due to the initial difference in the intensity of spirituality in the Surats. But when the Supreme Being Radhasoami Dayal Himself has been met, He will surely take the Jivas to the Highest Region; all should aspire for attaining the Highest Abode.

The mind, an off-shoot of Kal, is seated within everybody. When first it is subdued and killed, then will Surat, the emanation from Dayal, attain purification and be elevated to higher regions. The propensities of Kal are present within each and every one. Those who possess them in a greater degree are known as guff काल की अस emanations of Kal, and their mode of living, nature and appearance is also somewhat different. But there is no doubt in the redemption of the Jivas who happen to come in the august presence of Sants, no matter if such Jivas are the emanations of Dayal or of Kal.

**Question 6 - How did gradations arise in Dayal Desh when there is spirituality and spirituality alone in that region?**

**Answer -** As water and water-vapor, and gas a still subtler form of vapor, and snow and hail are all fundamentally one and the same, only being different in grades, so also should one think of the grades that obtain in Dayal Desh.

**Question 7 - Why is there no mention of Anami Purush in the initiation-papers?**

**Answer -** Mention of Anami Purush is there in the Sar Bachan Radhasoami (Poetry) :

As is the moon to Chakor so is to me RADHASOAMI For me there's no attraction for Satnam Anami.

(S. B. Poetry 1, p. 38, c. 12)

It was the Mauj to disclose only that much of the secret of the creation as is contained in the Prem Patras. If it be the Mauj in future, more will be revealed<sup>[52]</sup>.

**Question 8 - What is the need for the Guru of the time?**

**Answer -** Lugman Hakim was of course a very eminent physician, but of what help can he be to us now? There should be a physician of the time. Likewise, there is need for the Guru of the time. He, within whom Shabd has not yet become audible and Form not manifest, stands in need of Guru.

**Question 9 - Now that there is no manifest Guru, who is then according us help?**

**Answer -** Radhasoami Dayal is present in this region by His Nij Rup. This is why Surat and the mind get attracted and are withdrawn. This is a goof of the existence of the Lord. None but the Omnipotent Lord has the power to effect concentration and withdrawal of the mind and Surat. Greater mercy and help are being received now than before. Even when Sant Sat Guru was present in a manifest form, it was the Nij Rup that had been rendering help internally. Again, when it is His Mauj, He will manifest Himself in a physical form.

Question 10 - It is said that when the Sat Guru departs, He appoints someone as His successor, but till it is not the Mauj to function openly, He remains incognito. What then is the sign of a hidden Sant and when will He manifest Himself?

Answer - Huzur Maharaj might have sown the seed in somebody at the time of His departure. It is not known when it will mature. There are innumerable Trilokis. Perhaps, even at this moment, He may be present on some other earth and maybe Satsang is being held there more fervently than here. From there, He might be taking care of this earth also, just as other earths were taken care of in the time of Huzur Maharaj.

I have no knowledge of the signs that mark hidden Sants. Kabir Saheb has, however, said in praise of Sadhs-Kabir says that he would become the dust of the feet of the Sadh who neither amasses wealth nor has attachment for women.

(Sant Sangrah Part 1, p. 64, c. 12)

Devoid of envy and lust, serving the Lord with love, and keeping aloof from worldly pleasures - these constitute the creed of Sadhs.

(Sant Sangrah Part 1, p. 64, c. 6)

I cannot say when the Sat Guru will choose to manifest Himself. It would not be surprising if He chooses to manifest Himself after two hundred years, Sants have Their own measures of years and time.

Question 11 - To forsake one Guru and to adopt another amounts to taking another husband, as it were. How can it then be right to accept the succeeding Guru after the departure of the Guru by whom one had been initiated?

Answer - How is He another? He is the very same Guru. It is the Nij Rip that should be kept in view. So long as one's attention is confined to the physical form only, one sees two, otherwise, He is one and the same. If one's father is an Indian and if he puts on a European dress, does he become another person? He is very much the same father; the difference is only that of dress or cover. Or, it is like the water from the sea which previously used to flow into one river, but now it flows into another; the sea remains the same, the only difference being that of the outlet. In reality, it is the Nij Rup that is Guru. Unless one performs devotion to the Guru of the time, ones task cannot be accomplished.

Because of fear of worldly people they do not give up their old adherences. They do not cultivate love and faith in the Guru of the time.

(S. B. Poetry 1, p. 227, c. 50)

Devotion to Guru has been preached for those who have love and yearning for Him. A devotee cannot attain his object until he meets the Guru of the time.

(S. B. Poetry 1, p. 228, cs. 51-52)

Question 12 - What should be done if the Perfect Guru hides Himself?

Answer - One should search for Him, and when He is met, one should stick to Him firmly, 'Seek, and you shall find'. It is improper to develop faith in someone without knowing and verifying within oneself.

Question 13 - Nothing is within our power. If mercy is bestowed, then only can everything be accomplished.

Answer - Of course, it is not in the hands of the Jiva. He can do absolutely nothing. Everything is accomplished by mercy.

What can the feeble Jiva do until Radhasoami Dayal accords help?

(S. B. Poetry 1, p. 341, c 8)

If one is blessed with the requisite Bhag (fitness, luck), one meets the Perfect Guru automatically.

My Adi-Bhag has awakened that Sat Guru Himself came to meet me. He gave out the secrets and mysteries of Radhasoami Dham to me.

(English Prem Bani, p. 94, c. 4)

(Prem Bani 4, XLI/2, 12)

Immense grace in the beginning showered Thou, Why hast Thou become so hard, O merciful, now!

In reality, it is no harshness. This condition is also fraught with mercy, but the Jiva thinks that formerly mercy was showered, which has now been withdrawn.

Question 14 - It is said that the Sat Guru is present in His subtle form. Is it not true then that He can be present in a subtle form only when He is present on this earth in His physical form?

Answer - Yes, it is correct. Maybe He is present in Tibet or on some other planet. When Huzur Maharaj and Soamiji Maharaj were physically present on this earth, even then the other worlds were taken care of by the subtle form. Similarly, He may now be physically present on some other planet, and looking after this earth by means of His subtle form. When again it is the Mauj, He will graciously make His advent on this earth in human form, and will enrich everybody by His Darshan.

When Guru manifests Himself in human form, He draws and raises your mind. He helps you proceed further. Your mind, asleep for ages, will then wake up.

(S. B. Poetry 1, p. 447, cs. 13-14)

Question 15 - How are the Sat Guru and the Supreme Being present within everybody in a subtle form and in Shabd form, respectively?

Answer - The Sat Guru has free access to all the inner planes. As such, He is present at every plane in His Nij Rup or subtle form. A practitioner will get His Darshan at the plane to which he has gained access within. Likewise, the Supreme Being is present in His Shabd form on every plane. In other words, the Sat Dhar - or the current of spirituality with which the Dhun of RADHASOAMI Nam is reverberating within the Shabd of every region - is present in the innermost recesses of each sphere. He who succeeds in gaining access to any particular centre and in penetrating deep within the innermost quarters of that centre will be able to contact that Dhun.

Question 16 - "Soami" the Father, and "Radha" the Mother, were the incarnation of Radhasoami. Will there again be another incarnation of Radhasoami of like nature - as Mother and Father - or not?

Answer - The Sant Sat Guru is 'Radha' or of the form of the mother, and His Nij Rup is 'Soami' or of the form of the father. It is the mother who takes one to the father, so will the Sant Sat Guru take the Jiva to the holy feet of the Supreme Being. Internally, They are of the forms of 'current' and 'reservoir' and until They have effected the redemption of this entire region, They will continue to incarnate Themselves.

O Radha ! Your status is most sublime. O Soami ! Your Dham (Abode) is Apar (infinite). Radha and Soami both have taken me in Their lap.

(S. B Poetry 1, p. 147, c. 1)

**Question 17- Can Sadh Guru and Sant Sat Guru be present at the same time?**

**Answer- They can be present at the same time, but during that time, the Sat Guru will function in manifest form, while the Sadh Guru will remain hidden.**

**Question 18 - Who is called Sat Guru?**

**Answer- The personage in whom the current descending from Sat Purush is functioning with no barriers intervening between him and Sat Purush, is called Sat Guru, or the current of refulgence of the Supreme Being which dispels darkness and brings about illumination is called Sat Guru. Hence, Guru is the name of the Supreme Being. None else is entitled to the appellation of Guru.**

**Question 19 - How can the Sat Guru be recognized?**

**Answer - He alone is Sat Guru in whose association the mind and Surat withdraw, abhorrence for the world develops, love and affection for the holy feet of the Supreme Being are engendered, and one's plane of location goes on turning Parmarthi, and who Himself is absorbed in Shabd and also instructs others to apply themselves to the same. However, in the beginning, one should not regard any particular person as Sat Guru, but only as one's senior and an advanced practitioner of Surat Shabd Yoga, who accords help in Parmarth. Then as one makes headway in Parmarth (devotion), one's भाव Bhao (love and faith) for that personage will also go on increasing, and one day one will come to have perfect भाव Bhao of Sat Guru in Him. To accept Him as Sat Guru in the beginning is only an understanding which is not real. As regards external signs of His identity, He usually gives His Charnamrit and Prashad, allows the Jivas to perform His Arti, and delivers discourses. And His discourses, Darshan, Charnamrit and Prashad wield their benign influence, that is, one's Surat and mind withdraw to some extent, whereas such effect is not produced by the darshan, discourses, etc., of pseudo-gurus.**

**Question 20 - It has also been noticed at some places that persons who are hypocrites, start posing as Sant and Sat Guru to deceive people, and the people also begin to acknowledge them as such.**

**Answer - They can deceive only the simple and the innocent, but never those who are true devotees and Abhyasis because the latter find no peace unless and until their soul gets spiritual nourishment. A pseudo-guru is not in the know of the inner secrets and the special experiences the true devotees and Abhyasis are blessed with. Hence, all that a pseudo-guru says will fail to have any effect on the devotees, and as such he cannot deceive them. Besides, hypocrisy cannot last for long. It is soon exposed.**

**Question 21 - Will the followers of Radhasoami Faith also turn into it Tekis (slavish adherents of rites and rituals) after the departure of the Sat Guru, as happened in the case of those of other religions for want of the Guru of the time?**

**Answer - It is not the Mauj of Radhasoami Dayal that those who have adopted His Saran should become Tekis like the followers of other religions. Mahatmas of old used to disclose the secrets of one or two stages only. After their departure, their disciples became Tekis since they were unable to know of the secrets of higher stages. Radhasoami Dayal, from the very beginning, exhorted the Jivas to fix Radhasoami Dham as their final goal, and also revealed the secrets of all the stages on the way so that after the departure of the Sat Guru they may not stop at some lower stage and become Tekis. He also**



laid stress on the need and importance of the Sat Guru of the time. Indeed, every now and then, He manifests Himself as Sat Guru, vouchsafing protection to all devotees. He has given out in detail the points of difference between a true Guru and a false guru. For this reason, the followers of Radhasoami Faith can never turn into Tekis, and they will always continue to seek the true and perfect Guru.

Besides, Soamiji Maharaj was pleased to observe that He will some time in future incarnate Himself in a royal family, and Radhasoami Faith will then be promulgated for the benefit of all the Jivas in general. Kabir-Panthis and Nanak-Panthis have now become Tekis. There is no spiritual practitioner left amongst them now.

Each of the stars that we see here is a sun having its own creation, and there are countless planets like that of ours. If, for the time being, the Sat Guru has departed from this planet, then there is no doubt that He must be manifest on some other planet. The current of His mercy ever continues to flow, though we are not aware of it.

When, by mercy, Prem (love) awakens and Surat and Mana start withdrawing, then will this realization dawn on us. In short, by virtue of the presence of Abhyasis and perpetual manifestation of Sat Guru, the Radhasoami Faith will never become a ritualistic religion.

Question 22 - How does the current of the departed Sat Guru enter the succeeding Guru?

Answer - The current of the Sat Guru does not descend below the third Til, but sincere is the pleasure of the Lord that all the Jivas may be benefited and redeemed, the Gurumukh is made to descend down to the lowest centre. When the Sat Guru departs, the Surat of the Gurumukh, in its entirety, is located by Him at the third Til, and all the portals within him (the Gurumukh) are flung open. No difference whatsoever then remains between the Gurumukh and the Sat Guru. Since it is the Mauj that all the Jivas may be benefited through the Gurumukh, he is burdened with a greater load of bondages in order to make him stay here for quite some time, like a balloon tied down with strings to stop it from escaping into the sky above.

Question 23 - Whose Dhyān should be performed after the departure of the Sat Guru?

Answer - Dhyān of the Sat Guru of the time should be performed, because His form is kinetic. The reason is that the image of the form of the departed Sat Guru, which used to be reflected up til now in this region, is no longer kinetic here. When the Sat Guru of the time manifests Himself, that image automatically recedes from here and no difference, as regards the form in the spiritual regions, then remains, and Darshan of the Sat Dhar (Sat-Current) is had in the form of the manifest Sat Guru. But one thing should be clearly understood, and it is that one will gain nothing by sticking to any particular Satsangi and performing his Dhyān. One may derive some peace on account of one's attachment towards that person, but it does not mean that the person is a Perfect Guru. There are one or two such pseudo-gurus present even today who have been adopted by many as Perfect Gurus. Those people say that their spiritual progress is effected and the form of their guru appears within. But, as a matter of fact, they do not know what spiritual progress really is, and that the appearance of the Sat Guru's form within is not so very easy, and they also know not what the condition of the mind and Surat becomes when 'Sat Guru's form manifests itself within. What reliance can be placed on their faith? Actually, their Karmas are such that they have met a pseudo-guru, for such a guru forms a curtain, as it were, between them and the true Supreme Being. The worldly people also have taken Khuda or Ishwar to be the true Supreme Being. The reason is that their Karmas are so base that they are not yet fit to meet a Perfect Guru. Worldly people are given to blind following like the whole flock of sheep following the head-sheep. When Sat Guru departs, the Current is still there; it does not recede but remains 'withdrawn', as it were. If it were to recede from above the Pind, the whole work of redemption would come to an end. 'Withdrawal' signifies that the Current does not flow with as great a force as it does at the time of flow

tide in a river, like the river Hooghly. Rivers there are many, but great is the glory of that river which falls into the sea, and out of those, too, the glory of that river is still greater which is characterized by tides of ebb and flow. Similarly, great is the eminence of the Form in which the Current descends and functions - the Current is the same. Formerly it used to come into the river Hooghly, and now it comes into another river, the sea being the same. So also is the case with the Reservoir and the Current, the only difference being that of the channel or the body.

Question 24 - It is said that without Gurumukh, Sat Guru's functioning does not become as fully manifest as it should be, and mercy does not descend in the fullest measure. Is that correct or not?

Answer - Refer to the example quoted previously. Dharam Das was the Gurumukh (chief disciple) of Kabir Saheb, and Churaman was Dharam Das' son, but Churaman had no Gurumukh. Hence, the work of redemption ceased. The same thing happened when the succession of Gurumukhs ceased in the line of Guru Nanak Saheb. Dadiu Saheb's Gurumukh was Sundar Das. Succession to him and to Jag Jivan Saheb also ceased in a similar manner. But if, as per the ordainment of Radhasoami Dayal, the succession of Gurumukhs were to continue, then how will a Swatah Sant come at all? It is only when Soamiji Maharaj and Huzur Maharaj come once again as father and son in a ruling family, that Soamiji Maharaj will come as a Swatah Sant. So, at a certain time, even the advent of Gurumukhs will cease, but mercy will continue to be bestowed.

Question 25-What is the difference between a Swatah Sant and a Gurumukh?

Answer - A Swatah Sant does not descend below the third Til, and from there He functions, just as in the condition of trance or unconsciousness, one acts with the gross (physical) body from a higher plane. On the other hand, the Surat of a Gurumukh is made to descend up to the ganglion at the rectum. That is to say, the seed of Sat Desh is made to descend so low in the body, and thus it is that the whole creation is sanctified. This is the reason why the eminence of a Gurumukh is even greater than that of the Swatah Sant, because the Gurumukh's grace reaches the lowermost regions.

Exalted most is the Gurumukh's role Gurumukh redeems many many a soul. His glory and eminence no one knows  
How far and to whom may I disclose ?

(S. B. Poetry 1, p. 224, es. 26-27)

The Swatah Sant is One who has not been a disciple of anyone and whose inner portals are all open, that is, who has free access to all inner centres. He can carry on the work of redemption of the Jivas independently. He extricates His Nij Ansh, that is, Gurumukh, from Pind and locates him at the third Til. Then there remains no difference between Him and the Gurumukh.

Question 26 - Can spiritual ascension be effected without the help of Sat Guru?

Answer - In Prem Patra Part III, discourse No. 5, paragraph 89, and discourse No. 2, paragraph 6, it is clearly mentioned that purification and ascension within Pind can be effected without the help and Dhyān of the form of Guru, but to rise beyond Pind without the help and grace of Sant Sat Guru is not possible. Jivas are redeemed through Sants who lead the life of a householder, like Soamiji Maharaj, Huzur Maharaj, Kabir Saheb, etc.. Tulsi Saheb was not a householder, and as such, his mission ended after him, that is, he did not continue the work of Jivas' redemption as it should have been done otherwise. Soamiji Maharaj had no son, and this was so by Mauj. People are such that they are prone to adopting hereditary gurus. Hence, He did not choose to have any issue (son). When the articles and objects used by Sants are held in so high an esteem, then how much reverence must be shown to His son, who is His direct descendant and Prashad! But the condition of the Jivas is such that either they accept him as a Sant, or pick up quarrel with him, both of which are very improper.

Question 27 - Is it true that, without the Gurumukh, the splendour in the functioning of the Sat Guru is missed and grace and mercy are not showered the way they should be?

Answer - When the true seeker comes - the atmosphere of Satsang brightens up and the Sat Guru functions openly. Hence, the question of the manifestation of the Sat Guru may be deferred till the true seeker comes. In a shop, the agents and servants of the proprietor usually carry on the business, but when a big customer comes in, the proprietor himself comes out with the key of the cash box and deals with the customer. Similarly, the various places where Satsang is held, are like shops and branches and the proprietor makes his appearance only when the genuine customer comes.

Question 28 - Why does not Sat Guru manifest Himself?

Answer - Curb the mind, subdue the body, control the senses, engender love for Guru's holy feet and reach beyond Pind. The Guru will also become manifest then.

Question 29 - Assuming that the Sat Guru is present on this earth or even on some other earth, will He function openly only when the Gurumukh comes?

Answer - It is not like that. The work of redemption of Jivas is carried out even in the absence of Gurumukh. The giving of Charnamrit and Prashad starts even earlier, as they were available to some in private in the time of Huzur Maharaj before His manifestation, but full functioning, as it is, takes place only when the Gurumukh comes.

Question 30- If the current in Soamiji Maharaj and Huzur Maharaj was the same, what was then the difference between Them when both were present on the earth?

Answer - In an ocean innumerable waves arise, their water being the same, there is no difference in the waves. So also the reservoir is the same and the currents issuing from it differ in no way from one another. Now, it matters little as to which wave or current belonged to whom, for the nature and essence of all is the same. Or, suppose, one is able to speak today but tomorrow one is unable to do so; the spirit, nevertheless, is the same, only the organ of speech has been affected. Or, one's faculties may be directed in one direction today, but in another direction the next day. In this case, the speaker is the same, only his way of functioning changes. Hence, attention should be paid to the speaker, and not to his behavior and the way he functions.

Question 31 - Cannot the Sat Guru function without a Gurumukh?

Answer - Why not? Will Soamiji Maharaj not come again? Were it so, the advent of Swatah Sants would come to a stop. May be there is some Swatah Sant present even now as a child, who will manifest Himself when such is the Mauj. Swatah Sant does not descend below the third Til, and it is from there that He functions, but He makes His Nij Ansh descend up to the centre at the rectum, and that Nij Ansh is called Gurumukh. Through the instrumentality of the Gurumukh, the entire creation is benefited. Swatah Sant makes His advent to extricate the Gurumukh from Pind, and keeps a watch over him, and when the Gurumukh gains access to the third Til, he merges into and becomes one with the Swatah Sant. That is, the forms of the two become one and the same. Or, in other words, Surat is Gurumukh and Shabd is Guru, and actually both are the same. That is, at the place where the current takes its location, it is known as Surat and the current which functions is called Shabd.

Question 32 - In Soamiji Maharaj's time, when one Ansh was already present (in the person of Radhaji Maharaj), there was also a Gurumukh (in the person of Huzur Maharaj). That is to say, three currents existed simultaneously. How can that be?

Answer - What is there in it? Why only two? There can be as many as fifty; there is nothing unusual in it. Cannot a father have five or six sons?

Question 33 - What is the difference between Sat Guru and Surats that revert back to Dayal Desh?

Answer - Surats which are taken back there are the Hansas, whereas Sants are the incarnation of Sat Purush. Sants are, as it were, the kings, while Hansas are the subjects.

Question 34 - Can a Sadh Guru function in manifest form when Sat Guru is present?

Answer - No. Sadh Guru does not function when Sat Guru is manifest.

Question 35 - Can there be an aged Gurumukh? Is he not supposed to pass away earlier?

Answer - Why not (that) there can be an aged Gurumukh? It is not the grey beard that counts. The Gurumukh, even as a child, is mindful of his Parmarth, but the curtain of Maya is dropped over him. Rather, he is made to suffer entanglement in Maya even more than the other Jivas, and when he grows up and comes in the august presence of Guru, his Surat and Mana withdraw instantly and all secrets are automatically unfolded to him. And even if he does not meet the Guru, the withdrawal and ascension of his Surat within takes place of its own accord when he is grown up.

Question 36 - How can there be a Guru without a Gurumukh?

Answer - This is correct; one cannot become a 'father' or a 'mother' without a child.

Question 37 - Soamiji Maharaj was once pleased to observe, *"It is not known whether I am Guru or Rai Saligram (Huzur Maharaj) is My Guru"*. What is the significance of this utterance?

Answer - Dhar (the Current) is one and the same. There is no difference. Ansh (Nij Ansh) is first sent down below. When the same rises again to the third Til, no distinction then remains between the Nij Ansh and the Guru. Such a Guru and such a disciple are both rare.

A true Chela (disciple, pupil) is he who is Suratwant (i.e., whose Surat has awakened) and a true lover of Supreme Being. Such Guru and Chela are indeed rare, and it is by Mauj alone that they meet.

(S. B. Poetry 1, p. 333, cs 7-8)

Question 38 - These days certain Satsangis, particularly in the Punjab, are posing as guru after the departure of Huzur Maharaj. They openly give their Prashad and say that they have access to such and such centre and that Huzur Maharaj has manifested Himself in them. What is all this about?

Answer - This, too, is by Mauj, and is with a view to effecting correction of the Jivas. People were filled with a lot of ego and conceit and rancor and spite which is now getting exhausted. The sudden departure of Huzur Maharaj had definitely a great purpose behind it. Those who failed to apply themselves to and gain from internal spiritual practices in the times of Huzur Maharaj and considered only the taking of Prashad and Charnainrit as Parmarth, are now catching hold of any Tom, Dick and Harry and, installing him as a puppet, have started taking Prashad from him. But even those who are true Parmarthis, also cherish a similar desire that Sant Sat Guru may manifest Himself soon and that all the activities referred to may be resumed. But they at the same time do know that Sants are not made, Sants manifest Themselves of Their own accord when it is Their Mauj. This desire of theirs is not improper, but it should be understood that had it been the Mauj of Sant Sat Guru to manifest Himself so early, why would He have then departed at all? When He saw that the people were getting more inclined to outward activities which are so easy, and had become slack in performing internal spiritual

practices, then was such a Mauj ordained by mercy so that a longing and yearning for Darshan may awaken in them and they may be able to perform internal spiritual practices correctly. But the ignorant persons do not understand this, and they pose themselves as guru. But it does not matter. They, too, will be set right. Ultimately, they will be brought into the real Satsang after they have suffered jolts.

**Question 39-**How can the Tarang (wave) caused by the Supreme Being's Mauj be distinguished from the Tarang (reverie) of the mind?

**Answer -** The wave inspired by Sat Dhar should be taken to have been caused by the Supreme Being's Mauj, whereas a wave inspired by Kal Purush, giving rise to a desire for enjoying sensual pleasures, is a reverie of the mind. Parmarthi benefit invariably accrues from the current inspired by Mauj, whereas the reverie of the mind makes one inclined towards the world. It is possible for one to discriminate between the two if only one has established contact with the current of true spirituality. But as the current of Mauj is hidden deep within the innermost recesses and, again, it has to pass through the region of the mind in the course of its descent while the Jiva is located at a much lower level, it is difficult to discriminate between the wave inspired by Mauj and the reverie of the mind. However, a few signs will help discriminate between the two. Firstly, one should have an eye on the outcome of any activity, that is, if the result of an activity is such that it helps Parmarthi progress, then it should be taken as a Tarang or wave inspired by Mauj, and that activity which gives rise to a desire for enjoying sensual pleasures or for acquiring name and fame or from which a result contrary to Parmarthi interest accrues, is a Tarang (reverie) of the mind. Secondly, if the materials and objects necessary for the accomplishment of a certain task get accumulated automatically and one is able to perform that task with natural ease on getting the slightest inspiration, then it is by Mauj, provided there is nothing improper and contrary to Parmarth in it.

But sometimes, some Parmarthi good comes out of an improper Tarang also, as is evident from the story which Huzur Maharaj used to narrate about a certain disciple in whom the sex urge was particularly dominant, but whose Guru was a perfect Mahatma. One day the Mahatma gave some money to the disciple and asked him to visit a certain notorious locality. The disciple wanted to be excused, submitting that the sex urge in him was particularly strong. The Mahatma replied that it did not matter and that the Guru would vouchsafe protection. Eventually, the disciple came across a harlot there. He tried his level best to control himself, but the urge was so strong that he entered her room and paid her the fee, but right at the moment of the mischief, his Guru Maharaj appeared there. The disciple fell down at his holy feet, and thus both, the disciple and the harlot, were blessed with his Darshan and derived great Parmarthi benefit.

But these are oily rare exceptions. In the usual course, if some Parmarthi benefit accrues from a wave, then it should be taken to have been inspired by Mauj, otherwise, it is a reverie of the mind. And it behooves one to protect oneself from the onslaughts of the reveries of the mind by adopting the measures prescribed by Sants. Everything should be done under the refuge of Sants and by relying on Their mercy, so that no bondages may be created. It should be understood that all the Jivas are, in a way, under the Saran of the Lord, because no activity can take place without the current of spirituality taking part in it, but to adopt Saran in the real sense is to establish a link with that current and to come under its shelter.

**Question 40 -** Here, the creation was evolved when Adya, endowed with the seed of Surats, was made to descend from Sat Lok. This means that the Surats present here are the denizens of Sat Lok. Then how can they be taken to Radhasoami Dham, for Sants can take them back to that region only from where Surats have come down?

**Answer -** Huzur Radhasoami Dayal, who is all powerful, will take them to Radhasoami Dham by providing them with a Durbeen (telescope).

Question 41- As Sants live in Sat Lok like fish in water, then there must be innumerable Sants there?

Answer- Undoubtedly, They are innumerable, and all are parts, as it were, of the body of Sat Purush.

Question 42 - Both Kabir Saheb and Dharam Das were Sants. Then why did Dharam Das remain enveloped by the cover of Maya?

Answer - By Mauj, it was only to show for a few days how powerful Maya is, just as even the dazzling sunlight also becomes dim on passing through many covers. Also, Huzur Maharaj has graciously observed that Sants manifest Themselves at the appointed time. Their real Self always remains illuminated and awakened, although They come down and act like ordinary Jivas. But there is a vast difference between Their spirit-current and the current of other Jivas. Their light continues to shine as ever, just as the diffused light of the setting sun persists for quite a long time.

Question 43 - What is the difference between Jiva and Surat?

Answer - Surat, on descending to the plane of the mind, is called Jiva.

Question 44 - What does the word 'sing', occurring in the concluding couplet

Whosoever sings this hymn of Sewa ... of Sena Bani [\[53\]](#) signify ?

Answer - 'Singing' signifies the expression of one's internal state of rapture attained by performing all kinds of Sewa with Joke and ardour. It has been said- -

***RADHASOAMI Nam whosoever sings, gets across the ocean of life . His troubles vanish, bliss abides, and gone is complete all strife.***

(S. B. Poetry I, p. 31, c. 1)

Thus, 'singing' means that one should recite RADHASOAMI Nam with love and ardor in such a way that one may realize IT within; then surely all one's troubles will vanish. It is just like what happens in the case of a poet who, when he gets some inspiration within, sings it out to others.

Question 45 - It is said that when somebody comes before the Sat Guru, His reply reflects what is in his own mind. What is the reason for this?

Answer - The Sat Guru is like a six-faced mirror, that is, all the centres within Him are clean, with no impurity whatsoever. As one approaches a mirror, one finds one's own image reflected in it. So also, one finds one's own thoughts and views reflected in the Sat Guru, when one comes in His presence.

Depending on one's own ideas, one sees the image of the Lord.

As in thought-reading or mesmerism one can know about the inner condition of another person, similarly, whosoever comes before the Sat Guru he finds his own image reflected in Him as in a mirror. What is a mirror? It is that in which the image of an object is reflected. The senses are mirrors, as it were, and of these the eye, the ear and the tongue function exactly like a mirror. But the mirror of the eye can only reflect what it sees, that of the ear what it hears, and that of the tongue what it speaks or tastes. In brief, whosoever comes before Sat Guru has his image cast on Him, which is then reflected as it is, and as such, His reply is in harmony with his own desires and views. If at any time one came to Huzur Maharaj and started misrepresenting something, then He too showed complete agreement with

him, that is, He said what the other said but what He did say was not a lie, rather, a reflection only of what was before Him.

**Question 46 - On what principle have the divisions been made in Barah-masa (hymn on the twelve months)?**

**Answer -** The divisions are on the basis of the stages on the path of devotion or Parmarth. In Soamiji Maharaj's composition Barah-masa, the condition of pain and pleasure of the Jivas, from infancy to old age, has been described and it also contains the secrets of different regions and of the stages of the spiritual elevation of the Jiva. Besides, there is mention of a warning and admonition to Yvas that Karma and Dharma cannot be instrumental in effecting their redemption, of Jivas' attachment to pleasures of mind and senses, of the manifestation of Sat Purush Dayal and His imparting instructions in the path of Surat-Shabd, of the eminence of Satsang and devotion to Sat Guru and of the difference between the religions of Kal and Dayal. In the Barah-masa composed by Huzur Maharaj, there is a description of yearning and love, Satsang, Abhyas and ascension of Surat etc.

**Question 47 - When the secret of Nij Nam (the real Name) and Nij Swarup (the real Form) has been revealed, then what is the necessity of contacting and listening to other Shabds, such as the sounds of bell and Om, etc..?**

**Answer -** These sounds pertain to the outer covers. It is only when one can hear the outer Shabd that one can also penetrate within and contact the real Name and Form, and it is of paramount importance that one remains in constant company of the Form. The Name also has attraction, but the Form has a far greater power of attraction. The latter attracts and unites one with Shabd, and thus ferries one's boat across the ocean of existence. As, externally, the Sat Guru detaches one's attention from outer bondages and desires and draws one unto Himself, so also, internally the Form diverts one from the creations within and attracts one unto Itself, thereby saving one from subtle Maya Darshan of the Form is not had always. When, by grace, the lotus or Kanwal opens up, one has a glimpse of the Rup (Form), otherwise, the head of Kal and Karma is severed with the sword of Nam

(Prem Bani 3, XXXV I T I/13, 21)

Holding the sword of Nam in my hand, I fight with the n And, and eventually succeed in beheading Kal.

**Darshan of Guru's Form is had on reaching Trikuti**

You will see the marvellous Form of Guru, the refulgence and glory of which cannot be described. When Guru manifests Himself in human form, He draws and raises your mind. He helps you proceed further. Your mind, asleep for ages, will then wake up. Passing through Bank-nal, you will come to Trikuti, and then to Sunn, and see the Mansarovar Lake. The region where Hansas (celestial beings) abide in all gracefulness is exceedingly fascinating. The melodious Kingri fiddle is audible there, hearing which, your Surat will get intoxicated. You will go to Maha-Sunn, where Achint Dweep has been exquisitely designed.

(S. B. Poetry 1, p. 447, cs. 12-18)

On gaining access to Daswan Dwar (region of Sunn), one will attain the status of a Sadh; and then one is able to effect one's elevation unaided by the Guru. But on reaching Maha-Sunn, one is again in need of the Guru, for even Shabd gets lost in the pitch dark of that region. Just as the spider spins the thread from its own mouth and then climbs along it, so also, Surat proceeds upward by catching hold of its own current, and produces Shabd out of its own self. The practice of Surat-Shabd too in the real sense starts from Daswan Dwar. There, Surat has its Nij Rup (real Form). Parmarthi activities performed up to the stage of Trikuti are included in Karma (endeavor) only; Bhakti and Upasana (devotion and worship) commence thereafter.

**Question 48 - How do Sants take upon Themselves the Karmas of other Jivas?**

**Answer -** Suppose, there are two persons having great affection for each other. Now, if one happens to fall ill, and the other sits beside him, the currents of the two flow towards each other, that is the ailing person feels consolation on seeing the friend; whereas the latter feels pained to see his friend sick. Likewise, by virtue of the Jivas contemplating the Form of the Sat Guru, the latter takes upon Himself their ailment to some extent, and His spirituality is transmitted to them. Thus Sat Guru eradicates the Karmas of the Jiva quickly and speedily, that is, causes them to be blown off as if by the wind and no desire of any kind is left in the Jiva.

O my Guru! May I never have any desire, even in dream. ( Sant Sangrah Part 2, p. 173, c. 4 )

**Question 49 - What is the difference between a virtuous act and a sin?**

**Answer -** The ascension of Surat to purely spiritual regions constitutes a virtuous act, whereas the descent of Surat into the region of Maya is a sin.

**Question 50 - How are pain and pleasure defined?**

**Answer -** Perception by a spirit entity of forcible rejecting of spiritual current, whether partial or total, from a mental or material plane which it is occupying constitutes the sensation of pain. Perception by a spirit entity of concentration of spiritual current, whether partial or total, in a mental or material plane which it is occupying constitutes the sensation of pleasure.

**Question 51 - What is the difference between Sankalp Vikalp (objectless thinking) and Anubhav (realization)?**

**Answer -** Desire or reverie arising out of the cover or darkness in the body created by Maya is known as Sankalp Vikalp. The knowledge obtained through internal illumination of spirituality is called Anubhav (realization).

**Question 52 - Some say that the Vedas have not been revealed by Brahma, and that they have been composed by human beings. Is that true?**

**Answer -** No. The Vedas have not been composed by anyone else. Brahma has four mouths and the Vedas represent the Dhuns (reverberations) produced from those four. One of them deals with medicine, while others with avocations and the codes of household life etc., that is, all deal mostly with Pravritti (involvement or expansion in the world), while very little is said of Nivritti (release or final emancipation). Brahma, Vishnu and Mahesh are the three sons of Niranjana, and Jyoti, the fourth, who became the principal functionary is their mother. These four together have brought about the creation of the three Loks. Niranjana separated himself from them. Whatever little secret Niranjana knew about Sat Purush was kept hidden by him and he did not disclose it even to his sons, because he had to get the work of creation done by them. Just as people know very little about the sun of ours, so did Niranjana have a little knowledge of Sat Purush, which he kept concealed, and keeping himself aloof from the rest, he engaged himself in the Dhyana of Sat Purush. And whenever the need arose, he incarnated himself and came down to this region. The incarnation of Krishna was his perfect incarnation, endowed with all the sixteen Kalas (attributes). The incarnation of Ram was of twelve Kalas. while that of Parashurama, of eight Kalas only. Niranjana is also known by the epithet of Narayana.

The two Kalas (viz., Niranjana and Jyoti) together evolved the creation of five Tattwas (elements), four Khands (species, categories of life) and three Gunas (qualities). The three Gunas made a vast expansion and extension. They created Rishis and Munis (sages and saints), men, gods and demons. Egotism then increased much.



Jyoti joined with Brahma, Vishnu and Mahesh. The four together put the noose of delusions and entanglements round the neck of Jivas. Jivas now do not find the path to the true Supreme Being. Niranjan separated himself from the rest. He put the burden of looking after the creation on his sons. He created a separate Dweep (island) for himself, and made vast extensions in it. The island measures eight Palangs. He (Niranjan) began to perform Yog of various kinds. He took a long inward breath and raised it to Sunn. There was a resounding of Dhun, and the Vedas appeared. The Vedas came into the hands of Brahma, who, on seeing them, was much delighted. He pronounced them from his four mouths. Hence, there came to be four Vedas. Further, Rishis and Munis imparted various interpretations to the Vedas. People were led to rites, rituals and delusions, and various Smritis and Shastras (codes of laws) were created. Jivas were entangled in Karma and Dharma (religious rites and ceremonies). Nobody could know of Niranjan. Even the Vedas referred to him as Neti Neti (not this, not this).

(S. B. Poetry 2, p 429, cs 42-53)

**Question 53 - How did Mohammed bifurcate the moon?**

**Answer - It does not refer to this moon which we see here and which is only a satellite. Reference here is to the moon at the sixth Chakra which has relationship with the moon in Daswan Dwar, of which it is a reflection. Mohammed bifurcated it, that is, he ascended by piercing through that portal.** It has been said in Bani also

I saw the five elementary colors of the Tattwas, beheld the flashes of the lightening of the moon, and then forced open the third eye, viz., the portal of Brahmand.

Mohammed's spiritual access was up to a stage below Sahas-dal-kanwal. He heard the bell-sound from a distance, and had Darshan of Jyoti from behind the curtain, and he attained Meraj (ascension) by riding on Bury q, or by proceeding along the electric current.

**Question 54 - How is the practice of Pran performed?**

**Answer--Pranayam (breathing meditation) consists of many exercises, such as, Poorak, Kumbhak and Rechak, or the inhalation of air, retention of air and exhalation of air, respectively. In Pranayam, the suspension of the breath is resorted to in the main, but it cannot be performed by anyone in these times. Either the practitioner goes mad or ends up in death, because the checks and restrictions imposed by it are fraught with great danger. Pran is only Jad (inert), and is being vitalized by the energy of Surat. Though the range of Pran is up to Pranav (Trikuti), its current in this practice, is left behind below the sixth Chakra. Pranayam is like making one unconscious by hitting with a cudgel. As compared to this, it is by far quicker and easier to inhale Chloroform and become unconscious.**

**Question 55 - How can the Guru be recognized?**

**Answer - The Surat and Mana of one who has the right Sanskar, withdraw and concentrate instantly on having Guru's Darshan externally, and such a one is blessed with Darshan within. For others, it is by understanding and conviction, that is, by attending Satsang and listening to His discourses that they come to recognize Him. Thirdly, there are the innocent ones, who, by mercy, recognize the Guru on being blessed with internal proofs and Darshan.**

**Question 56 - It is our earnest desire that our task be accomplished quickly?**

**Answer - The task is accomplished in four lives.** This is not a long time. How much hardship practitioners had to face in bygone days? They had to practice penance for ages, and then only some rare Jivas succeeded in attaining the status of a Yogi. But these days such mercy is being showered that whosoever wholeheartedly sacrifices his body, mind and riches, has his task accomplished in no time, even while remaining in family.

Question 57 - How has the period of four lives been fixed for emancipation?

Answer - Three centres are covered in each life. The first life consists in covering the centres at the rectum, the genitals and the navel. At this stage, one still remains a man-brute. On attaining the heart-centre, one becomes a human being. The heart, the throat, and the sixth centre are covered in the second life. At this stage one attains the status of a Devata (god). Sahas-dal-kanwal, Trikuti and Sunn are covered in the third life. At this stage, one attains the status of a Hans. The attainment of Maha-sunn, Bhanwar-gupha and Sat Lok completes the fourth life. Here one attains the status of Param Hans.

Those who possess the right Sanskar (fitness), accomplish the task of two lives in one, and in the next life they begin the work of the third life. Many such Sanskaris (deserving and fitted people) are present. After death, Satsangis are undoubtedly taken to Sahas-dal-kanwal (astral plane) and beyond, and after being made to perform Bhakti there, they are again brought down here on this plane. When by performing spiritual practice they again effect their ascension, their location at the stage in question becomes stable. If somebody severs his connections with Satsang after receiving initiation and if he has not performed any Bhakti yet, or has merely had the Darshan of the Sat Guru, then the seed as it were has been sown in him, and in his next life will commence the first of the four periods.

Question 58-- -Does not illness create an obstacle in Bhakti?

Answer- During illness the Surat and the mind of a devotee withdraw and ascend even more, hence, there is no setback but only mercy in it.

Question 59-Under what circumstances is telling a lie permissible?

Answer- The lie which brings in peace and happiness is preferable to the truth which leads to conflict and trouble. For instance, there is a thief who is about to enter somebody's house, or there is a murderer who is after an innocent person, then to put them on the wrong track by telling lies would be no sin at all. It is preferable to telling the truth, in other words, it is no lie if it causes no harm to anybody and if one's intention is clear. But if somebody makes a vain boast by telling that his forefathers were so and so, and contends that there is no harm done to anybody by telling this, and as such, it is not a lie, then it amounts to outright ignorance and such a person is bound to be deceived.

Question - What is meant by Quami Karma (National Karma)?

Answer - When a heap of the noxious Karmas of the people of a village or town or locality simultaneously gathers momentum in the ethereal sky, its subtle influence descends in the form of epidemics, famines, and other calamities. This is known as Quami Karma (National Karma). If people of other countries or places also happen to die or perish there, they, too, have some relation or the other with the local people and that is why they come to be included amongst such people.

Question 61 - People say that in Satsang there is some magic, for whosoever goes there gets stuck there. Likewise, they criticize in many other ways.

Answer - Truth itself is magic; he who comes to know what the real secrets are instantly joins the Faith, but the ignorant think that it is some kind of magic. Those who are calumniators are the recipients of great mercy of Radhasoami Dayal. In a sense, they perform Sumiran all the time. Their feeling of antagonism is so great that the moment they hear the Name RADHASOAMI, their inner self starts burning, as it were. In other words, Maya burns away. Such Jivas become ardent Virahis in their next life.

**Question 62 - If one, by virtue of one's avocation, is asked to give one's opinion in a court case as to whether a certain person should be awarded punishment or not, and if one so opines that the person should be punished, then does this amount to committing a sin or not?**

**Answer -** If you feel that there is no harm in giving such an opinion, then it does not matter. If there is a bad character who causes much trouble to many, it is better he is punished. In short, there is no harm in saying what one thinks is right. Nobody gives an opinion unsolicited; what wrong there can be in giving opinion when it is sought? If some Satsangi is a judge, he has to give his verdict. There is nothing wrong if according to his judgment he even awards capital punishment to the guilty. But he, who is blessed with the grace and mercy of the Lord, is not placed in such a delicate situation as may sully his faculties and tendencies. Before I came to the holy feet of Huzur Maharaj, arrangements had almost been finalized for my appointment as Deputy Magistrate, but Mauj ordained it otherwise and I was saved. Also, a second occasion arose after I had come to His holy feet, but then too, it was averted by Mauj. What is meant is that the Lord does not allow him to be entangled in such things on whom He bestows mercy.

Out of all the government departments, office work is the best. It entails no anxiety or worry. Police service is very bad. The teaching profession is also good but, in it, one has to boss over students and one grows conceited on account of being a teacher.

**Question 63- Is corpulency (beefy body) harmful in Parmarth or not?**

**Answer -** It is not necessarily true that one with a fat body has a gross mind, too. There are many who are very lean and thin in body, but their mind does not give up its mischiefs. But, an extremely plump body is not good.

**Question 64 - What is Kam or Karma?**

**Answer -** Kam or Karma (endeavor) is a manifestation of spirituality.

**Question 65 - What is the Karma of Satsang?**

**Answer -** To listen to the recitations and discourses in Satsang attentively, to abstain from the pleasures of the mind and the senses, to perform Sumiran, Dhyan and Bhajan regularly, to serve the perfect Guru with body, mind and riches when He is met, and to control the waves and reveries of the mind constitute Karma of Satsang.

**Question 66 - Our mind does not at all apply to Satsang; what should we do ?**

**Answer -** Come back after having a trip around, then will your mind apply itself to Satsang. If your desire is sincere, the mind, feeling repentant, will apply itself to Satsang with greater fervor, since it is the nature of the mind that it never pays heed to anyone till it itself undergoes sufferings and learns thereby. If the Lord finds that if somebody's Karmas are too many, He leaves him alone. When again it is the Mauj, He effects his correction by enabling him to engage in Satsang and Abhyas.

**Question 67 - Our condition does not change and the mind does not come round inspite of our staying in Satsang. What should we do ?**

**Answer-** Reduce your intake of food by half and see for yourself whether or not your condition changes in six months' time. But it should not be like this that you fill your belly up to your nose at one meal and then claim that you take food only once a day. The moment food comes before you, you start swallowing it like an ox, with your whole attention riveted on it and you become identified with the

food itself; then you stretch your legs like a beast and fall asleep. Even a serpent also keeps lying like that after swallowing its food only once a day. And there are many worldly people, like those of the Brahman caste, who keep lying after taking food prepared from one and a half kilogramme of wheat flour and gulping two tumblerful of water at a time. If one takes only one meal a day in this fashion, it will not do one any good. This much will, of course, happen that the reduction in the quantity of food will enhance one's anger to some extent, but one's all other evil tendencies will loosen, and one's grosser tendencies will be shaken off. If one has an ardent longing for Parmarth, one should reduce the diet by one-half. It is the holy utterance of Soamiji Maharaj that anyone desirous of the bliss of Shabd should take food only once a day, and if one eats two or three times a day, one will never obtain that bliss. We had observed, Huzur Maharaj giving up food for several days together. He used to take very little food. For him, who possesses the requisite Sanskar (fitness), only a hint is enough, but he, who is an ox, does not understand howsoever hard one may try. The subtle part of the food we take goes to shape the inclinations and tendencies of our mind. If food intake is reduced, the evil tendencies will surely become lean and thin.

Question 68 - We are unable to reduce our diet in the usual course. May, by grace, some ailment befall us!

Answer - It is better that the diet be reduced of one's own accord rather than by any disease or ailment. There will be less illness if one eats less. There is always some Sanskar or the other of the Jiva which attracts him to Satsang. If he continues to stick to Satsang, his purification will one day be accomplished slowly and gradually. A piece of stone inside water is better than one lying outside, because the former is definitely cooler than the latter.

Stay and abide at the door of a Sant and, slowly and gradually, your task will be accomplished. Sacrifice your body, mind, riches and all to Him, and submit meekly to His reproaches and chastisements. Like a dog, eat what you get, and remain riveted to the feet of the Master. Leave not His door though you may be kicked and pushed thousands of times from there. Says Paltu D..s, your object shall be achieved if you endure and stick to all this

(Sant Sangrah Part 2, p. 166, cs. 1-4)

Question 69 - Has the debt, which remains unpaid in this life, to be paid off in the next life?

Answer - One has to pay off the debt up to the span of four lives. If one is not honest enough to repay the debt in the present life, then in some future life the debtor is born as a creditor, the creditor as his manager; and the latter misappropriates money or merchandise of the former. In short, he to whom the money is due, somehow realizes his money sooner or later, and thus the Karmic load of the debtor is lightened.

Question 70 - In the 'biography of Soamiji Maharaj', it has been mentioned that Soamiji Maharaj once observed, "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". What does that mean?

Answer - Sants usually do not say that They are Sants, and this statement of Theirs is correct, for Sants never tell a lie. What it really means is that the Nij Rap (Real Form) of Sants is in Dayal Desh, and Their heart-plane is located at Daswan-Dwar, just as the spirit form of Jivas is located at the sixth Chakra, or the third Til, and their heart plane at the solar plexus. Param Sant Soamiji Maharaj was the Incarnation of the Supreme Being Radhasoami Dayal; His heart centre was at Satnam Anami and His Nij Rup in the Highest Region of Radhasoami. Ordinarily, when a man speaks, he is seated at the heart-centre, which is the seat of the mind, and if, therefore, he says that he is not a Surat, he is right. Similarly, the statement of Sants that They are not Sant, is correct. So, whatever Soamiji Maharaj said is correct and right. Sat Lok was the heart-centre of Soamiji Maharaj. Hence, when He spoke, He spoke

from the plane of Satnam. His Nij Rup (Real Form) was Anami Radhasoami. It was in this sense that He observed that the Faith propounded by Him was that of Satnam and Anami. Or, in other words, His heart was located in Sat Lok, and, of course, His Nij Rup (Real Form) was in Radhasoami Pad<sup>[54]</sup>.

**Question 71 -** Sat Guru is the incarnation of Sat Purush. His current descending from Dayal Desh functions on assuming a gross body. In other words, the Current within all the succeeding Sants is the same, but Their physical appearances differ from one another. Why so? When it is the Sat Dhar which assumes the bodily form in each case, why are not Their external forms similar?

**Answer -** The body assumed by Sat Guru in any region is formed of the material of that region. Similarly, when Sat Guru incarnates Himself in this region, His form and appearance accord with those of His parents and family, kith and kin, and the race and the material and condition of the creation of that time. However, the physical bodies of His parents possess higher spirituality in them, and they are more clean and pure. Although Sat Guru's body is made of the material of this region and bears the effect of family relations, etc., His Surat remains uninfluenced by any of the aforesaid factors. One's caste or race also has its effects on one's physical body. Generally, the complexion of the Khattris (Soamiji Maharaj's caste) is fair, and the Kayasthas are wheat colored. Externally, only the faces, particularly, the eyes and the forehead of Sants resemble one another to some extent. If one looks attentively at the pictures of Huzur Maharaj and Soamiji Maharaj, one will find no difference in the eyes and foreheads of the two.

***“Behold the eyes and forehead of a Sadh. In Him dwells the refulgence and light of Sat (i.e., Sat Purush). Those who have Gyan (Knowledge) of the exalted position of Guru, an recognize Him by these signs.”***

(English Prem Bani, p. 280, cs. 38-39)

The brains of all Sants are alike. There may be a little difference up to the state of Branmand, but there is no difference in Sat Lok. In Trikuti, Guru's Form is perfectly and clearly visible. In short, the internal forms of all Sant Sat Gurus are one and the same. Their family characteristics are reflected in Their outer forms.

**Question 72 -** What is the difference between the entity and individuality of Sants?

**Answer -** There is no difference whatsoever in Their essence, but Their individuality is established by Their Currents being differently channelized; the channel through which the Current of a Sant Surat comes, represents His individuality. Water from the ocean is channelized into a number of rivers, but there is no difference in the essence of the water. It is only because of the channels that the difference is observed. Out into the channels, the waters (Sants) appear to be different as fish do, otherwise, They are one with the water.

**Question 73 -** What is Pralaya or dissolution?

**Answer -** When Maya (matter) re assumes the form of Parmanu (atom or molecule) from its present gross form, it is called Pralaya or dissolution. At the time of Pralaya and Maha Pralaya (dissolution and great dissolution), the Karmas of Jivas are not taken into account. Pralaya and Maha-Pralaya are governed by pre-creational Karma.

Question 74 - What benefit of assuming the human form is derived by the Surat of an infant dying immediately after birth?

Answer - Such a Surat was destined to assume the human form for that much duration only, as per its Prarabdh Karmas. This may indicate either a benefit to or a misfortune of the Jiva. If that Surat was a denizen of some high region and for some particular reason it was destined to assume the human form for that much period only, then, after death it goes back to the high region of its location. It is thus benefited. But if it happens to be an unclean Surat, then, after enjoying the good fortune of assuming the human form for a short duration, it again goes down to lower categories of life. This is, in a sense, its misfortune. In fact, it is mainly due to the fruit of Prarabdh Karma that one has to be born. Also there are some Karmic settlements with the parents too in it, but that is only to a small extent.

Question 75 - Why have Jivas, who have gained access to higher regions by means of Abhyas, to be brought down again in human form? Cannot their further ascension be effected from there itself?

Answer -- The practices for spiritual elevation cannot be performed in higher regions. They can be performed only in such a body which is a true replica of the entire creation and in which all the Chakras, Kanwals and Padams of all the three grand divisions are present with their respective powers such as can be awakened. This is not so with bodies in the higher regions. In them, some centres are correctly formed and the rest are only nominal in the form of just a line or a point bereft of any power of further progress or elevation. Hence, the Abhyas for effecting spiritual ascension cannot be carried out there. For instance, in this creation, all the beings have brain, but except human beings, other animate beings like animals, etc., have not been endowed with the faculty of understanding and reasoning although they, too, have brain. Therefore, they are unfit for performing Abhyas. A human being is seated at the heart-centre which is also the seat of the mind, and he alone can perform Abhyas, because within him exists a true replica of the entire creation in a systematic manner. That is why it has been said that God has created man after His own image. The pinnacle of this earth corresponds to the heart-centre in man, and therefore, all human beings existing upon this earth or other earths on the same level, are possessed of all the six lower centres in a serial order, and the higher centres, of which the lower six Chakras are reflections, are also present in a serial order.

Now, if we take the example of a Jiva located in the region which corresponds to the throat-centre, then, within the body of that Jiva, the three centres below the throat-centre, viz., the heart-centre, the navel-centre and the centre at the reproductive organ, will, of course, be in order. But the fourth one, viz., the ganglion at the rectum, will be marked only nominally in the form of a line, and not as a perfect centre. That being so, the corresponding centre of which the ganglion at the rectum is a reflection, will not be properly formed in him. Therefore, such a body cannot be a perfect microcosm of the entire creation. For this reason, the practices of spiritual elevation to higher regions cannot be carried out in such a body because if there is no foundation, how can any building be erected properly? This analogy also applies to the higher regions, one will have to come down and assume the human body to perform Abhyas for effecting spiritual ascension, and this is corroborated by the assertion made by the Mohammedans that the angels have no ganglion at the rectum. The human being, in whom the six Chakras are properly represented, is capable of performing spiritual practices although he may be crippled of any limb, that is, he may be lame, armless or blind. If even a single Chakra happens to be missing, he cannot stay in this body. A kite cannot be made to fly unless its string is tied down below. In the same manner, the presence of the lowest centre in the body is necessary for performing Abhyas.

In the Abhyas which devotees are made to perform here in Satsang, a link remains established below, by means of which they may be able to come down and again rise up. Hence, except in this region, performance of Abhyas is not possible in any other six centres of higher regions, though, of course, the faculty of comprehension and understanding is much more developed there owing to the subtlety of Maya. Therefore, Sants deliver discourses to Jivas located on the higher planes and

strengthen their love and faith. For the purpose of performing spiritual practices, they are brought down here again.

**Question 76 -** Too many thoughts and reveries arise during the practice of Bhajan. What is the reason for this?

**Answer -** The impressions of Sanchit Karmas formed within get vivified by the manifestation of Shabd current. They get exhausted by assuming the forms of thoughts and reveries. If one finds it difficult to apply one's mind to Bhajan, then one should perform Bhajan for a short while as a routine and devote more time to Sumiran and Dhyani. In other words, one should devote more time to that mode of Abhyas to which one is more attracted, and perform the other modes only as a routine. In the practice of Dhyani, the current of love is awakened and it puts covers over those impressions, as it were. In short, one should devote greater time to that practice which helps in the withdrawal of one's mind and Surat.

**Question 77 -** The Supreme Being is formless and all-pervading. In performing His Dhyani, the difficulty arises that Dhyani cannot be performed unless there is a form, and since the Lord is said to be formless, how can His Dhyani be performed and how can the all-pervading Being become confined to any single form?

**Answer -** Within the Jivas, all the portals leading to higher regions are closed. Only a faint current drips from above, as water oozes out in little drops from a river dam. Now, if anyone, with the help of spiritual practices, removing those barriers or awakening the latent powers of the centres in the brain, gains access within to the reservoir of pure spirituality, or if a wave emanating from that reservoir descends to this earth, known as Swatah Sant, all portals within whom are open - then both of Them should be regarded as the incarnation of the Supreme Being. Now, it should be understood that Dhyani signifies establishing a communion and hence, hearing of the Shabd reverberating within amounts to Arupi Dhyani (contemplation of the formless Supreme Being) because that Shabd is also formless and by listening to it, communion with the Supreme Being can be established. To perform Dhyani of the form which the Supreme Being has assumed as Sant Sat Guru, constitutes Swarupi Dhyani (contemplation of the human form of the Supreme Being).

In mesmerism, the subject, by touching the nail or hair of a person or any other object used by him, can establish a link with that person and can tell all about him; so also by means of Dhyani of Sant Sat Guru, communion with the Supreme Being is established. The material of which His body is made is extremely subtle and pure, and whatever things have been used by Him, such as, clothes, etc., are also sanctified, because they come in contact with that Spiritual Current of the Highest Region which descends straight within Him from the reservoir of pure spirituality. That being so, it is a matter of great good fortune to be a recipient of such Prashad, and that is why one should be full of respect and reverence before the photographs of Sant Sat Gurus. Such an attitude bespeaks love and respect; it does not mean seeking redemption through the portraits of Sant Sat Gurus. For example, when Lord Roberts came out victorious in a certain battle, countless garlands were offered to his portrait in Calcutta. This was only a gesture of respect and love. Similarly, offering garlands and paying obeisance to the photo of the Sat Guru is only an expression of love and reverence. All Jivas are like blind people who can grope their way here, but none can know of the inner path and secret unless the Sant Sat Guru chooses to reveal it. For this reason, the eminence of Sat Guru's Satsang, and contemplation of His form is great. Through Him will communion with the formless Supreme Being be achieved.

**Question 78 -** If one is not fortunate enough to get Sat Guru's Satsang, then what should one do?

**Answer -** All those who have come under the refuge of the Lord will definitely get internal and external Satsang sooner or later. Now, if someone asks how can Satsangis be accommodated in Satsang when their number increases to fifty or sixty thousand, the answer is that when countless

Surats will be taken to Sat Lok without any Karni (spiritual endeavor) on their part, innumerable islands will be created there and those Surats will be located in them; and they will be getting the bliss of the Darshan of the Purush and the sustenance of nectar, the only difference being one of distance, that is, of proximity and remoteness. So also, such instruments will be invented here as will enable Satsangis at any distance to have Darshan of the Perfect Guru (wherever He may be graciously present) simply by pressing a button, and His discourses will be clearly heard and the acts of His grace seen; the only difference will be that of distance.

Question 79 - Sants have fixed a period of four lives for complete emancipation. Is there any proof in support of this or is it just an utterance of Sants and we should therefore believe it?

Answer - There is no external proof. Of course, four Loks have been mentioned by Sants. Obviously, each of the Loks has relevance to one life. Only Sants know about the internal spiritual progress of Jivas. Jivas themselves, know nothing about it though, of course, they faintly realize it in their second life and to a somewhat greater extent in the third life. At present, a Jiva is only a Nar Pashu (man-brute). Then he will become Nar (man). In other words, he will be elevated to Sahas-dal-kanwal after completing devotion to Guru in one life. Then, by performing Abhyas in the second life, he will attain to Nam Pad, viz., Trikuti. In the third life, he will have access to Mukti-Pad, viz., Daswan Dwar, and in his fourth life, to Nij Dham, that is, Sat Lok.

The difference between 'brute' and 'man' referred to above is as follows. After each set of three Chakras, there is a vast plain by way of a barrier. In Chidakash, located in between Sahas-dal-kanwal and the sixth Chakra, are the regions of Brahma, Vishnu and Mahesh in the same manner as some regions are mentioned in the case of Maha-Sunn. The death of human beings ensues on passing through the third Til or the Shyam Dwara (black opening or aperture) above the sixth Chakra, whereas quadrupeds and other creatures die on crossing the heart-centre. In human beings, Surat's energy first comes to Manakash and from there it descends to the sense organs, and it is in this way that it carries on its external activities. In other words, energy is flowing continuously from the sixth Chakra, the seat of Surat in the human body. That is why man dies on passing through the sixth Chakra. But, in the animal kingdom, everything is governed by Manakash, and death ensues on the spirit of an animal being withdrawn there, that is, an animal is one in whom the spirituality of the heart-centre is at work.

Question 80 - What is the reason that, at the time of Abhyas, thoughts and reveries haunt us and we feel sleepy, and also drowsiness overtakes us during Satsang? How can we get rid of them?

Answer - The root cause of all these is impurity, which will be removed gradually by means of Satsang and Abhyas. Also, there is remedy for it; for example, when drowsiness sets in, one should wash one's face and walk a little, or while in Satsang, one should ask the brother Satsangi sitting next to one to give a pinch when one dozes off, or one may press one's tongue in between the teeth. As for reveries of the mind, the remedy would be to perform Sumiran audibly or recite some selected couplets from the Bani, etc. But, one can derive real benefit only when the impurity of the mind is removed. Hence, one should go on performing Abhyas and Satsang regularly and make no haste in the matter, rather, one should leave it to Mauj because if one makes haste and exerts oneself too much, it is possible that one may derive some benefit for the time being, but it will not be real. For instance, if faeces have dried up inside the bowels, water enema can bring about some cleansing and relief, but thorough cleansing will be effected only when some medicine is administered to soften the dried up faeces first, followed by another medicine to flush it down. This is how Sat Guru effects purification. For sometime in the beginning, He gives medicine aimed at softening so that the filth within may swell up, and then He effects complete purification. Sants very well know how to effect purification. By Mauj, a few such persons always remain in Satsang all the time as can carry out the correction and reformation of others and keep their mind under stress and strain; and such persons will always be accommodated in Satsang, because where there is a rose there must also be thorns for its protection,



and where there is honey, bees are always there By this process, Sadhs also are put to test, because he, who wants to have a rose, does not care for the thorns.

**Question 81 - Mahatmas have said that seclusion is highly beneficial, provided no other thought, save that of the Supreme Being, arises in one. And if there is seclusion externally but, internally, thoughts and reveries continue to arise, then it is an association of the devil and the mind. Do these thoughts and reveries which arise during Bhajan constitute association with the mind and Satan, or not?**

**Answer -** Undoubtedly, this is an association with the mind to some extent, and its range also is very vast, but it is due to Sanchit Karmas that thoughts and reveries arise, and such Karmas are eradicated at the time of Abhyas. If one is not carried away by the reveries of the mind, and does not oneself raise worldly desires at the time of performing Bhajan, then it amounts to struggling and fighting with the mind, and not associating with it. But if one gets lost in worldly desires while performing Bhajan, then, it is no doubt associating with the Satan.

**Question 82 - If some respectable Satsangi complains to an officer of the Satsang or to a loving devotee against another Satsangi, and if the latter Satsangi, in spite of his being innocent, is held guilty, then should that be considered as the fruit of his past Karma or what?**

**Answer -** If he has not committed any guilt and yet is held guilty, then it should be taken as the consequence of his past Karmas.

**Question 83 - From where has Maya originated?**

**Answer -** From Trikuti (causal region).

**Question 84 - Do worldly people hear Shabd when they die?**

**Answer -** They get such beating and thrashing on the way that Shabd is not audible to them They do pass through the third Til and also get the Darshan of Jyoti, but desires arising for worldly pleasures hurl them down instantly. Their Surats undergo merciless pruning on the way which is as sharp as the edge of a sword. But the followers of the Radhasoami Faith do not meet with such a fate; they hear Shabd clearly. He, who has heard the Holy Name RADHASOAMI even externally, is also saved.

**Question 85 - What does awakening of Surat signify?**

**Answer -** One's Surat is considered to be awakened to the extent one's covers have been removed.

**Question 86 - If one feeds others in the name of a dead person, does that do any good to his soul?**

**Answer -** Yes, it does. In fact, there have been many instances where the spirit of the dead person, in whose name food was offered, appeared in dream to the person who had given away the food and expressed its satisfaction and a feeling of comfort, confirming that the suffering which existed before was no longer there. The benefit to one who feeds is proportionate to the spiritual status of the person who is fed. In other words, he who feeds, derives the benefit of the region up to which the spirit of the person fed has access. Mercy is showered on him from the reservoir of that region. Now if one offers food to Sants and that food is utilized in the service of Their body, one is blessed with showers of mercy from the Topmost Region. More or less the same benefit accrues from feeding Sadhs; and when one feeds in the name of another person, a link is established with the spirit of that person wherever he may be, and he is benefited thereby.

**Question 87- Is it a sin to kill bugs and other insects?**

**Answer -** As far as possible, they should be only removed, but since the human frame is the best of all, it is not a sin to kill anything that does harm to it.

**Question 88 -** Sants have incarnated Themselves in India. What benefit can the people of the Western countries derive from that?

**Answer -** It is not only the Western countries but all the Loks (regions) that receive benefit of the lift by one grade by the incarnation of Sants. If there is anybody of good attributes and virtuous conduct in the Western countries his link with Satsang will get established.

**Grant Merciful Radhasoami Thy Grace and Protection**

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<sup>[1]</sup> 1. A cloth or shawl thrown loosely over the shoulders.

<sup>[2]</sup> Name of a saint (Rishi), son of Gautam.

<sup>[3]</sup> Name of an ancient sovereign of Ayodhya (the modern Oudh), and father of Ram.

<sup>[4]</sup> Vashishtha was a celebrated Rishi or inspired sage (the spiritual preceptor of Ram Chandra) ; he is also a Brahmadhik.

<sup>[5]</sup> Sweetmeat.

<sup>[6]</sup> Vyas is supposed to be the original compiler of the Vedas and Puranas; also the founder of the Vedant philosophy.

<sup>[7]</sup> A famous mendicant and Hath Yogi, the Guru of Gorakh Nath.

<sup>[8]</sup> Name of a celebrated Rishi, author of several hymns of the Vedas.

<sup>[9]</sup> The election of a husband by a princess or daughter of a Kshatriya at a public assembly of suitors.

<sup>[10]</sup> See Glossary of Radhasoami Faith.

<sup>[11]</sup> Name of a Hindu sage, the father of the Ancient poet Vyas.

<sup>[12]</sup> Wire drawing plate.

<sup>[13]</sup> 1. Sea-shell used as a monetary medium of exchange amongst primitive people.

<sup>[14]</sup> A tropical bird, a species of cuckoo.

<sup>[15]</sup> See Glossary of Radhasoami Faith.

<sup>[16]</sup> Denizen of the higher region,

<sup>[17]</sup> Accumulated Karmas.

<sup>[18]</sup> 2. The acts performed or committed in the past or present life, the fruit of which is to be reaped in the present life.

[19] 1. Association with Sadhs and devotees; association with those who are engaged in devotional practices.

[20] 1. See paragraph 59 of Sar Bachan (Prose), Part 1.

[21] See Glossary of Radhasoami Faith.

[22] Reference is to sage Gautam, vide paragraph 87 (12) above.

[23] Ubtan-A paste composed of one or other kind of meal, turmeric, oil and perfume rubbed on the body when bathing to clean and soften the skin.

[24] Chhathi-The sixth day after the birth of a child.

[25] A kind of pastry of flour and crushed pulse fried in Ghee or oil.

[26] S B Poetry 2, XXXI/6, 13.

[27] 1. Name of the ruler of Sri Lanka or Ceylon, and the famous chief of the demons whose subjugation and destruction by Ram, the seventh incarnation of Brahm, form the subject of the epic poem called Ramayan.

[28] Circumambulation. The going round a person or an idol by way of adoration.

[29] There is pun in the expression Bania. Literally, it means a merchant. It also means one who is accomplished and perfect. Banana in Hindi, means to do or accomplish and Banna means to get accomplished.

[30] Messengers of death, agents of Kal.

[31] Sati or Suttee : (1) An old act or custom of a Hindu widow willingly cremating herself or being cremated on the funeral pile of her husband as an indication of her devotion to him. (2) A woman cremated in this way.

[32] Dear beloved, dear beloved...

[33] Bent grass.

[34] Rice boiled in sweetened milk.

[35] A thin cake of wheat flour fried in Ghee.

[36] See anecdote 5, paragraph 61 (5) above.

[37] Endowed or charged with the powers and attributes of a deity.

[38] A practice of Hatha Yoga.

[39] An intoxicating drug made of opium,

[40] Loyalty or fidelity to the husband.

[41] Fidelity to the Guru, Faithfulness of a disciple towards his Guru,

[42] Sky

[43] Love-sick.

[44] A man belonging to the first of the four original castes of Hindus.

[45] A cobbler, a tanner.

[46] (1) Kam (passion), (2) Krodh (anger), (3) Lobh (avarice), (4) Mob (attachment), and (5) Ahankar (ego) are called the five thieves. (1) Piety (2) Patience and forgiveness, (3) Contentment, (4) Discrimination, and (5) Humility are called Sahus or respectables.

[47] Name of the second of the five Pandav princes. Literally means terrible, terrific.

[48] Name of the grand-uncle of the Pandavas. Literally, it means terrible, terrific.

[49] Kukkut means hen. Kukkut Asan means posture of a hen.

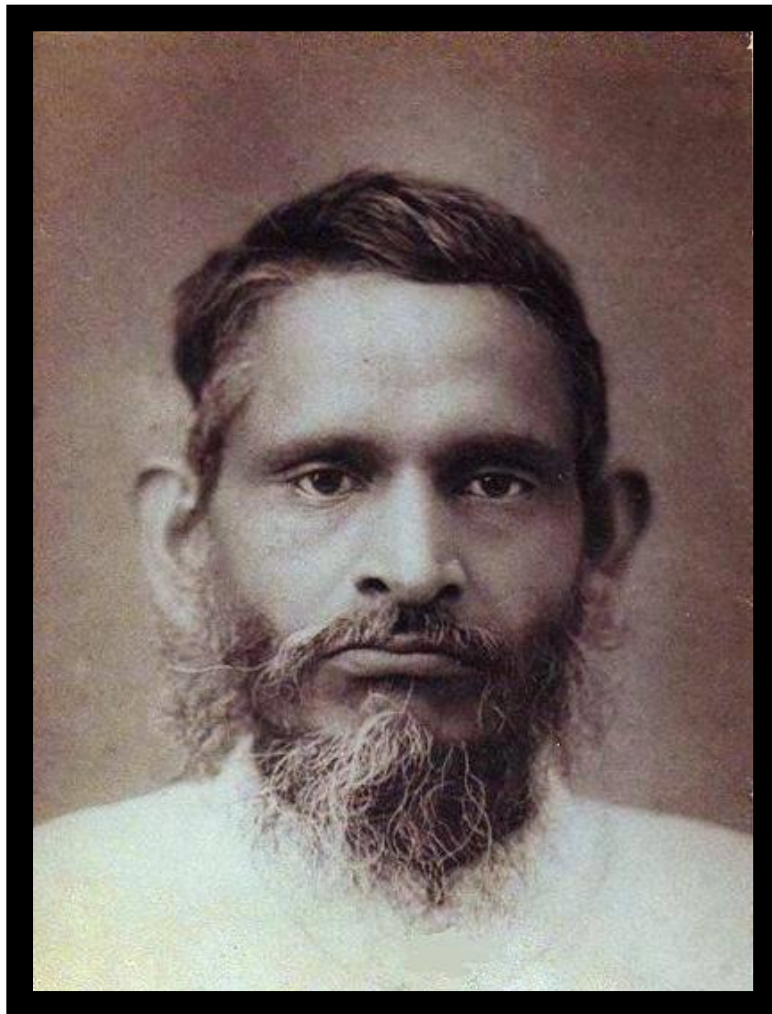
[50] A 'T' shaped apparatus or appliance on which a practitioner of Surat Shabd Yog places his elbows, when, due to illness or some other cause, he is unable to place them on his knees, sitting on feet, for Bhajan.

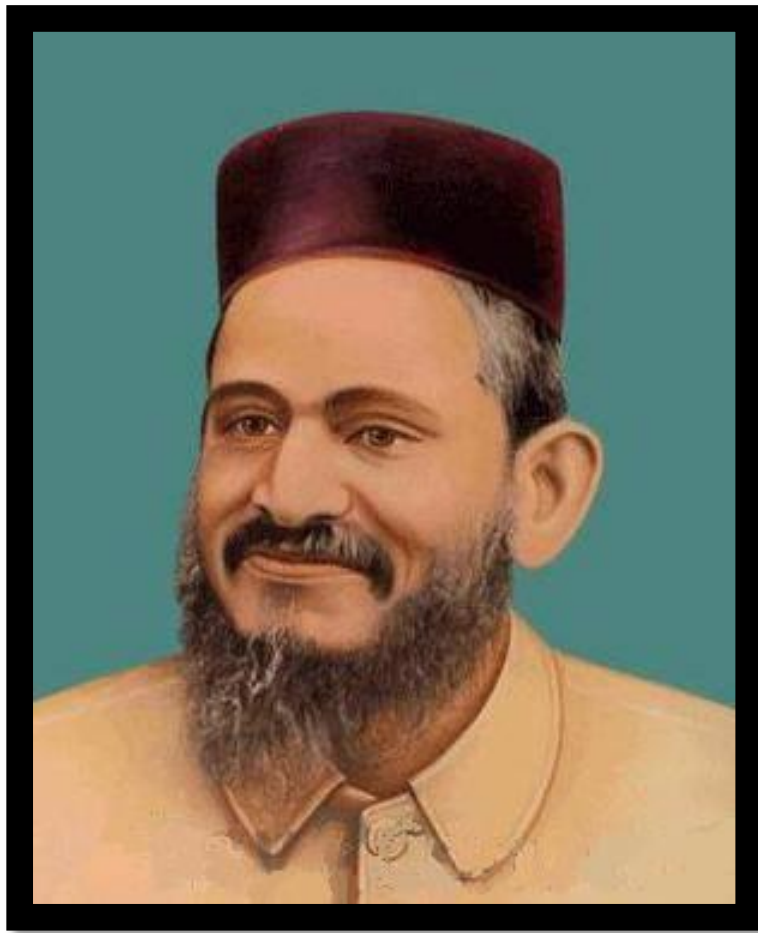
[51] The eleventh day of lunar fortnight.

[52] 1. For the elucidation of the difference between Radha. soami Anami and Satnam Anami: see Chapter 5 of Truth Unvarnished Part 2.

[53] 1. S. B. Pcetry 2, page 508, c. 25.

[54] 1. For further elucidation of the august utterance, read letter No. 409, R. S. Correspondence with Certain Americans vol. II.





**Maharaj Saheb (1861-1907)**

