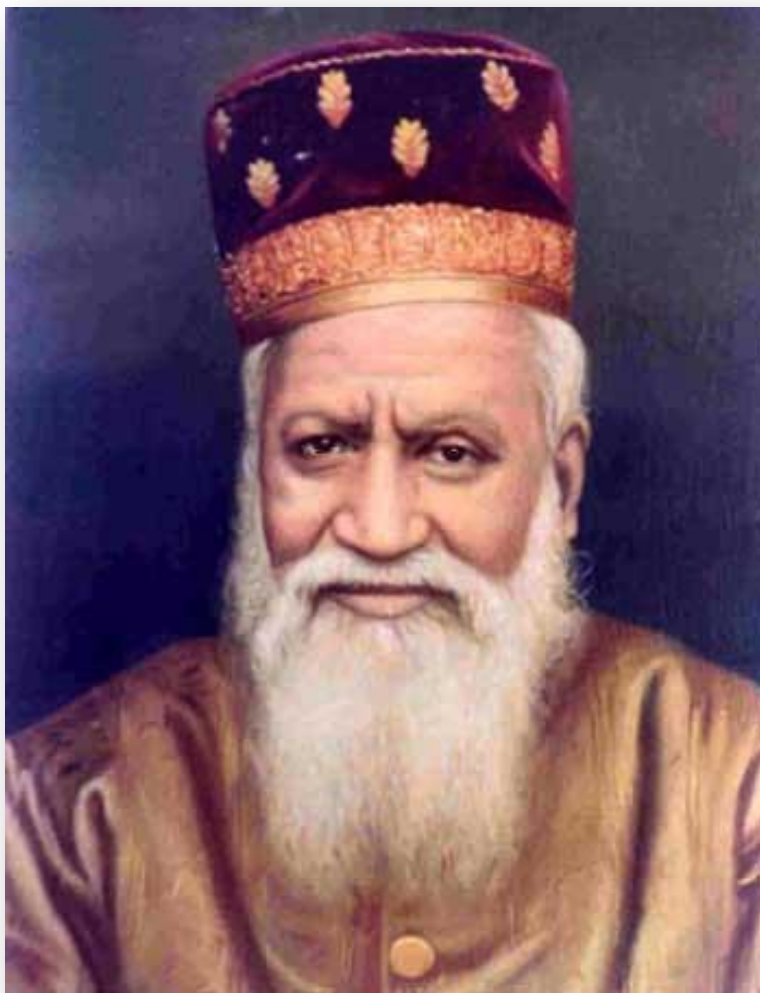


# Highlights of Prem Patra Discourses



## Huzur Maharaj

ENGLISH TRANSLATIONS BY SANT DAS MAHESHWARI

Edited and Compiled by Clay Guthrie

14. The Supreme Being *Rádhásoámi Dayál* is omnipotent and omnipresent. He is present within everyone and sees everything. He knows who performs devotion, internally and externally, with a view to having His *Darshan* and attaining His Real Abode. He Himself rewards such disinterested and unselfish devotion and service by granting His love. He gradually withdraws his mind and spirit and makes them ascend. He attracts them to His Holy Feet. In His grace, He, off and on, allows him some bliss of *Abhyás*. Whatever grace and mercy are experienced they are bestowed by the निज रूप *Nij Rúp* ( Real Form ), which is present within everyone. It is, therefore, proper and necessary for everyone to increase his love for and faith in the Holy Feet of *Rádhásoámi Dayál*, and to perform internally His service or *Abhyás* properly so that he may receive ever-increasing grace and mercy.

16. In every circumstance and in all matters the devotees of *Rádhásoámi* should conform to His *Mauj*, with full trust in His grace and mercy. They should always be grateful in sorrow and joy alike, believing that there must be some hidden good in all that come to pass. If at any time they find themselves unable to endure something, they should pray at the Holy Feet of *Rádhásoámi Dayál* for the grant of capacity to bear patiently. He will, in His grace, either enable them to bear or mitigate the suffering to some extent. In short, He will Himself take care, in whatever manner He deems fit and proper, of all those who have sincerely taken His *Saran* (refuge) and implicitly trust and rely upon Him. But he will release them from the bondages of body, mind, senses and the five passions, in such manner as may be desirable. This is absolutely necessary for true and perfect salvation. Hence no one must feel distraught when undergoing this, or turn away from Him. Otherwise the work of his spiritual regeneration will suffer. It will be delayed.

1. *Surat* or the spirit has really descended from निज धाम *Nij Dhám* (Original Abode), i. e., from the Feet of *Rádhásoámi Dayál*. It is principally seated at the top of *Pinḍ*, the sixth *Chakra*, which is situated inwards at the focus of the two eyes. From there, its two currents have proceeded to and taken location in the two eyes, bringing about the functions of the physical frame and the activities of the world. Attachment with body, family, pleasures and objects of the world have been formed. As a result of this, pain and pleasure are experienced. In other words, wherever there is attachment or self-assertion, there it is tied down. Any change in the circumstance and situation, therefore, affects the mind. Thus the cycle of pains and pleasures goes on.

2. The bondage of mind and spirit, referred to above and the cycle of births and deaths shall not end, until the secret of the Original Abode and the technique of the practices for return journey are learnt, and the practices actually commenced, with a firm determination to reach there. This can only be learnt from the *Sant Sat Guru* or the *Sádh Guru*. The homeward journey of the mind and spirit is possible only when the devotee commences the spiritual practices with intense longing and yearning.

38. *RÁDHÁSOÁMÍ* is the Name of the Supreme Being. His mansion is the highest of all. There is not the least trace of *Máyá* there. That mansion is beyond the three *Loks*\*. The current of आदि शब्द “*Ádi Shabd*” ( Prime *Shabd* or Sound ) issued from His Feet. This evolved the entire creation ; first of *Dayál Desh* and then of the three *Loks*. The image of *Rádhásoámi Dhám*, as well as of the entire creation, is present within all. In other words, every *Surat* ( spirit or soul ) can be in communion with the Holy Feet of the Supreme Being *Rádhásoámi Dayál*, through the current of *Shabd*, along which the spirit entity descended to the physical body or *Pinḍ*. The *Surat* can experience His grace and mercy internally in *Abhyás* and also at other times.

43. At the time of His departure, He ( *Soamiji Maháráj* ) was also pleased to declare that nobody should think that He was going away. He would be with every *Abhyási Satsangi*, and look after his welfare and advancement in a greater measure than before. It is, therefore, incumbent upon every loving devotee and practitioner of *Surat Shabd Abhyás* to engender deep love for the Holy Feet of *Rádhásoámi Dayál*. He should take *Saran* of His Holy Feet, and continue to perform his *Abhyás* properly and regularly as much as he can. He should go on experiencing His grace and mercy within himself.

44. *Rádhásoámi Dayál* was also pleased to pronounce that at the time of initiation into *Surat Shabd Yoga*, the devotee is made to catch hold of the hem of the garment of *Sat Purush Rádhásoámi*. Therefore, *Sat Purush Rádhásoámi Dayál* will keep on showering His grace and mercy on him who continues to perform *Abhyás* with love, and does not indulge in the vagaries of the mind as far as possible. In other words, He will see that his mind and spirit are gradually raised internally to higher regions. He will protect him against the impediments and obstacles created by *Kál* and *Máyá*.

45. All have to pay the debt of *Kál* ; they are burdened with their past *Karms*. But there are those who have earnestly taken the *Saran* ( protection ) of *Rádhásoámi Dayál*. They have become His *Sewak* in all respects, i. e., they do not owe spiritual allegiance to any one else. After attending *Satsang* they have cultivated love and faith in *Rádhásoámi Dayál*. In case of such devotees, *Rádhásoámi*

*Dayál* in His grace unites them with Himself. He looks after and protects them in every way. He exhausts and eradicates their *Karms* as quickly as possible. Augmenting their love and faith and advancing them in *Abhyás*, He ultimately takes them to His *Nij Dhám* ( Original Abode ).



50. It is desirable and a must for all those, who have joined *Rádhásoamí* Faith, to visit, if possible, *Rádhásoamí Bágh* ( garden ) in Agra at least once. They should reverently have *Darshan* of the Holy *Samádh* of *Rádhásoamí*

*Dayál* and His other relics, such as, पलंग *Palang* ( bed ), chair and *Bhajan Chauki* चौकी ( square and low seat or pedestal on which He used to sit while performing *Bhajan* ). They should touch these Holy articles with their forehead, and augment their spiritual desert. They should present flowers and garlands at the Holy *Samádh*. All the articles which were in His use, are charged with the current of pure spirituality of his Holy Feet. The water of the well in the *Rádhásoamí Bágh* ( garden ) is *Rádhásoamí Dayál's* मुखामृत *Mukhámrit* and चरनामृत *Charnámrit*, ( i. e., water sanctified by ablution & washing of Feet ). They must drink this water.

51. *Rádhásoamí Dayál* has Himself pronounced that whosoever visits *Rádhásoamí Bágh* ( garden ) shall derive benefit equivalent to that of *Bhajan* ( internal devotion ). He who performs *Bhajan* and *Dhyán* there, will be the recipient of added grace and mercy. He will acquire *Adhikár* ( fitness ) for special grace and mercy of *Rádhásoamí Dayál*.

## SOAMI BAGH

99. It is very essential and proper that a suitable building be constructed in memory of the August Founder of the *Rádhásoámi* Faith, and Revealer of *Surat Shabd Yoga*. This will enable the *Satsangís* of all the countries to assemble at the head-quarters of the Faith, where *Rádhásoámi Dayál* manifested Himself in the human form. They would meet there at some appointed time. Observing their love and devotion and spiritual progress, they would derive mutual advantage. There, they may also explain and understand the principles of the *Rádhásoámi* Faith. Thus they would strengthen the bond of love and fellow-feeling by cautiously giving out their spiritual experiences. This will augment their love and faith, mutual affection and spiritual unity. In this way they would all help in the propagation of their unique religion and its easy and unparalleled spiritual practice. For this purpose there can be no other suitable place than the *Rádhásoámi Bágh* ( *Soámi Bágh* ), where *Rádhásoámi Dayál* Himself stayed for some time, where His Holy *Samádh* has been erected and where His photo and other holy relics have been preserved.

## RADHASOAMI DAYAL & THE SANT SAT GURU

74. Hence it is obligatory on all *Satsangís* to engender, in their own interest, full and intense love for and faith in the Holy Feet of *Rádhásoámi Dayál*. As far as possible they should have full love and affection for the *Sat Guru Swarúp* as well. His bodily form should be considered as the embodiment of *Rádhásoámi Dayál*, Who, through His निज पुत्र *Nij Putra* ( Special Son ) or His निज धारा *Nij Dhára* ( Own Current ), is Himself present therein for externally helping them as much as possible, to achieve their object. Internally He is supporting them by His *Nij Rúp* ( Real Form ), i. e., *Shabd Swarúp*.

75. *Satsangís* should have full love and affection for the bodily form of *Rádhásoámi Dayál* by which He promulgated the *Rádhásoámi* Faith and gave out the easy method of raising the mind and spirit by means of *Surat Shabd*, which can lead to true salvation. They should be ever grateful to Him that for graciously continuing the work of initiating and redeeming them, He has been sending and producing *Sant Sat Gurus*, *Sádh Gurus* and *Premí Satsangís*. If *Sant Sat Guru* is ( पिता *Pitá* ) Father, then *Rádhásoámi Dayál* is the ( महा पिता *Mahá Pitá* ) Grand Father, because He is the creator of *Sant Sat Guru* and *Sádh Gurus*. It is by His *Mauj* and *Dayá* that they initiate the work of redemption. Depending on Him alone, they initiate people in the practices by which they could reach *Nij Dhám निज धाम* ( Original Abode ). They themselves belong to that *Dhám* ( Abode ).

76. *Sant Sat Guru* should be taken to be the *Nij Putra* ( Special Son ) of the Supreme Being *Rádhásoámi Dayál*. When one is able to recognise Him to some extent one should regard Him as *Pitá* ( Father ). As regards the Supreme Being *Rádhásoámi Dayál* ( Who is the Father of the *Sant Sat Guru* ), He should be considered as *Mahá Pitá* or परम पिता *Param Pitá* ( Grand Father ). In this manner, his love for both the *Swarúps* ( viz., the bodily form and the *Shabd Swarúp* ) will be sustained and developed.

77. The above distinction would be understood by one who has recognized the *Sant Sat Guru* to some extent. Otherwise, generally all *Satsangís*, whether initiated by *Sant Sat Guru* or by a *Satsangí* should have love for and faith in the Holy Feet of *Rádhásoámi Dayál*, Who is the Supreme Being and *Param Purush Puran Dhaní*. With love and affection for His *Shabd Swarúp*, they should zealously



apply themselves to the internal practices. Thus gradually, His grace and mercy will be experienced. If they have been initiated by the *Sant Sat Guru*, they would also realize His high status and eminence. They should be able to develop the love and affection for Him, which, having regard to the fact that He is the Special and Beloved Son of the Supreme Being *Rádhásoámi Dayál*, is due to Him.

### SECTION 3

#### INSTRUCTION FOR THE SATSANGIS OF RADHASOAMI FAITH

78. All those who join *Rádhásoámi* Faith and getting initiated into the practices of *Surat Shabd Yoga*, commence *Abhyás*, must consider *Rádhásoámi Dayál* as the Supreme Being, Supreme Creator, Omnipotent and the Source of Love and Knowledge. They should consider the August Personage, who promulgated the *Rádhásoámi* Faith, and taught the easy method of *Surat Shabd Yoga* for raising the mind and spirit, to be the Incarnation of the Supreme Being *Rádhásoámi*. They should engender intense love for and faith in both, and perform *Abhyás* with trust in and reliance on their grace and mercy.

79. The Supreme Being *Rádhásoámi Dayál*, in His *Nij Swarúp*, is the Doer or Creator and Master of the entire Creation. It is, therefore, the duty of all *Satsangís* to take sincerely the shelter and protection of His Holy Feet. They should depend and rely upon His *Mauj* and *Dayá* in all matters. They should consider Him alone to be their true Benefactor and Redeemer, and adopt His *Isht*. That is, they should firmly resolve to strive for reaching His Holy Abode. It is only then that the devotional practices will be performed successfully, some internal bliss will be



experienced, and, day by day, progress will continue and yearning will increase.

80. It is difficult to have the same deep love and affection for the *Guru Swarúp* ( physical form ) as for the Holy Feet of the Supreme Being, unless by attending *Satsang* for some time and performing *Abhyás*, His status is known to some extent. Hence if one sings the praise of the *Sat Guru* without recognizing Him, it is just what one has read or heard. Unless love and affection arises from the heart of hearts, one cannot perform *Bhakti* internally and externally as sincerely and appropriately as one should.

81. A *Satsangí* gets internal bliss and joy. In thankfulness, he is eager to render some *Sewá* ( service ) to *Rádhásoámi Dayál*. He should, therefore, serve the *Sant Sat Guru* or *Sádh Guru* and *Satsangís* in much the same manner as he would serve *Rádhásoámi Dayál*. For, *Rádhásoámi Dayál* has ordained that *Sant Sat Guru* is His *Nij Rúp* and *Sádh* and *Satsangís* are his physical form. Service to them would be reckoned as service to *Rádhásoámi Dayál* who in His grace and mercy, will reward him with *Bhaktí* and *Prem*.

82. Great importance has been given to the *Sant Sat Guru* in the writings of *Rádhásoámi Dayál*. Unless full love is engendered for the *Guru Swarúp Shabd* or the *Nij Swarúp*

cannot be attained. But this love is not possible to attain, unless some internal bliss is experienced by performing *Abhyás* and attending *Satsang* for some time, and the *Guru* is recognized to some extent. Until this is achieved, priority should be given to the love and affection in the Holy Feet of the Supreme Being *Rádhásoámi Dayál*.

88. When by the contemplation of *Guru's* Form, the mind and *Surat* are raised to or fixed at some higher centre, *Shabd* ( Sound ) will be heard clearly. By catching hold of its धुन *Dhun* ( resonance ), *Surat* will ascend swiftly.

89. Withdrawal and ascension in the lower region of the six *Chakras* are possible to some extent without the help and *Dhyán* ( contemplation ) of the *Guru Swarúp*. The *Dhyán* of the local deities can be of some help. But without the help of *Guru Swarúp*, ascension to higher regions with the help of *Shabd* alone is difficult.

90. To the possible objection that because the physical form of the *Guru* is perishable, its *Dhyán* is infructuous and it cannot vouchsafe full benefit, the answer is that the Form of the *Guru* which appears within a loving devotee, is one which the *Chaitanya* Omniscient Being Himself assumes. As this *Chaitanya* is imperishable, and is always with the devotee, His Form is also imperishable. Throughout the regions of forms it will always be with the devotee. That very Form will take the devotee to the Formless and unite him with IT. According as the spirit entity ascends to higher regions the Form of the *Guru* which accompanies him, will become subtler and subtler and more and more refulgent and ultimately it will unite the devotee with the Formless. There, the Form of the *Sat Guru*, His *Nij Rúp* ( which is Formless ) and also the form of the devotee, which is subtler and more refulgent in higher regions, will become one, viz., formless. Having become formless, the loving devotee will obtain the bliss and happiness of the *Darshan* of the Supreme Being *Rádhásoámí Dayál*.

152-(11) Everyone must perform this *Abhyás* for the welfare of his soul. The Supreme Father *Rádhásoámi Dayál* has, in His extreme grace, rendered it so very easy that everyone can perform it without relinquishing his profession, avocation and the life of a householder. He can realise its benefit in this very life. At the last moment, *Rádhásoámi Dayál* Himself appears internally, protects His devotees and takes them to a higher region of happiness. At that time, the *Surat* feels no pain in leaving the body. The bliss and happiness of the *Swarúp* and *Shabd* that it gets cannot be described. This is reflected on the face of the devotee for hours after his death.

153-(12) The easy method of elevating the spirit to the Original Home, as has been now given out by *Rádhásoámi Dayál*, was never given out before. Nor was such a grace, as is now showered on the *Jívas* by the Supreme Being *Rádhásoámi Dayál*, ever shown by anybody else. Irrespective of whether the devotee performed the *Abhyás* fully and correctly or not, and brought his mind and senses under his control to some extent or not, *Rádhásoámi Dayál* grants him *Darshan* and assists his soul at the time of his death.

163-(8) Now regarding those who have accepted the *Saran* of *Rádhásoámi Dayál*, and daily perform *Sumiran*, *Dhyán* and *Bhajan* with love and yearning, it is proper and necessary that, in conformity with the principles of the *Rádhásoámi* Faith, they do not raise unnecessary and useless desires for advancement and prosperity in the world. In the case of legitimate desires, they should depend primarily upon the *Mauj*. Whatever they do, they should leave the result to *Mauj*. It is all right to make proper efforts, but as regards results, one must not be particular about it. Whatever be the result by *Mauj*, one should accept and abide by it. If one does not do so, one's *Bhakti* ( devotion ) will suffer, and salvation will be delayed.

260-(1) There are *Jívas* who have come under the protection of the *Sant Sat Guru*, joined His *Satsang*, and received initiation in the practices of *Surat Shabd Yoga*. Nevertheless they cannot perform *Abhyás* correctly. Their mind wavers and raises all sorts of worldly thoughts.

263-(4) If they are unable to perform *Bhajan*, they apply their mind to *Dhyán* and *Sumiran*. And if the mind does not apply itself even to *Dhyán*, they perform only the *Sumiran* of the Holy Name *RADHÁSOÁMÍ* with love.

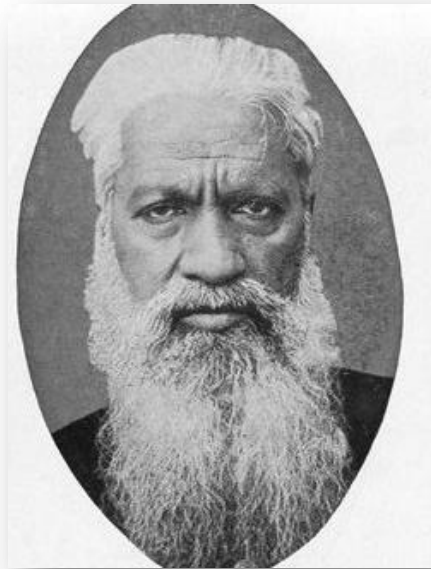
The *Abhyási* ( practitioner of *Surat Shabd Yoga* ) will experience bliss and joy as he hears *Shabd* and sees *Swarúp* or light on the way. He will perceive some grace and mercy of *Rádhásoámi Dayál*. This will enhance his love and faith ; and he will get detached from the world. As, by grace and mercy, he progresses in his *Abhyás* ( spiritual practices ), he will enjoy bliss and love and faith will be generated in him. For further elucidation, *Bánís* and *Bachans* should be referred.

324-(12) Except the *Sant Sat Guru*, none else is a true friend and well-wisher in this world. He protects the *Jíva* at all times. This is subject to the condition that the *Jíva* should sincerely accept the protection of the *Sant Sat Guru* as far as possible and begin to follow His instructions. To such a *Jíva*, He will impart His grace and mercy and make him perform necessary *Abhyás*. By attaching the *Jíva* to His Feet, He will loosen his bondages internally and externally. Such a *Jíva* will suffer very little agony and pain at the time of death. The *Sant Sat Guru* will, at that time, graciously grant His *Darshan*, attract his *Surat* to His Holy Feet, and locate it in some higher and happier region. Till the *Adhikár* (fitness) for gaining access into the Highest Region is acquired by the performance of *Abhyás*, the *Sant Sat Guru* will make the *Jíva* take birth in human form again and again. But in each subsequent birth, He will make the

*Jiva* perform *Abhyás* stage by stage and locate him in higher and happier regions. One day, He will take the *Surat* to the *Rádhásoámi Dhám*, and merge it in supreme and everlasting bliss. Complete release from births and deaths and pains and pleasures of physical bodies will be secured.

325-(13) The Supreme Being *Rádhásoámi Dayál* has showered this immense grace and mercy on *Jivas*, in the present age. This cannot be attained in any other religion. There *Jivas* suffer in consequence of their *Karams*, and the cycle of their *Chaurási* never ends. *Sants* alone can terminate this cycle in case of all those who come under *Saran*. Born in human form twice, thrice or at the most four times, they are made to perform *Bhakti* (devotion) and *Abhyás* (*Surat Shabd* practice), and taken to the *Nij Ghar* (Real Home). All the knots of *Jaṛh* (matter) and *Chaitanya* (spirit) formed at various stages are untied. In other words, as the *Surat* rises higher and higher, it is released from bonds of *Máyá*.





328-(16) The salvation of the soul can be very easily and graciously attained in *Rádhásoámi* Faith alone. It, therefore, behoves all those who are desirous of being saved from births and re-births and undergoing consequent pains and pleasures to join *Rádhásoámi* Faith, get initiated in *Surat Shabd Yoga*, strengthen the *Saran* of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, and begin performing *Abhyás*. They will thus be saved completely.

329-(17) The practices of *Surat Shabd Yoga* have been rendered so easy by *Rádhásoámi Dayál* that a boy, a youth, an old man, a male or a female, can easily perform them. One is not required to suspend, retain and elevate the breath in the practice of *Surat Shabd Yoga*. What is required is to listen intently and attentively to the *Shabd* ( Sound ) resounding within everybody at all times, after due initiation. Its effect and benefit will be apparent in a short time. Love for and faith in the Holy Feet of the Supreme Being and *Sat Guru* and also in this *Abhyás* will go on gradually increasing, and, one day, the task will be completed.

## SHABD (DIVINE SOUND)

336-(7) The *Ádi Dhár* ( Prime Current ) is the current of Spirit and Sound ; Sound being the first manifestation of *Chaitanya* ( Spirit ). Thus the entire creation has been brought about by *Shabd*. *Shabd* is manifest in some forms, and in others it is latent. *Shabd* or Sound is manifest in living beings. When a child is born, it, first of all, makes sound. This indicates that it is alive. When *Shabd* or sound ceases, a person is dead.

337-(8) The entire creation is comprised of currents. The current, which has descended to *Pind* and is located in the eyes, is the current of *Shabd*, light and life. He who is desirous of witnessing higher creations and reaching the region of the Supreme Being should catch hold of the current of *Shabd* and proceed within. Listening to the Sound accompanying the current of *Shabd*, he should journey onwards.

338-(9) There is no *guru* equal to *Shabd*. Nor is there anyone who can shed light, and guide, in the darkness, as is done by *Shabd*. Therefore one should get initiated in the method of *Shabd* practice and traverse the Path.

339-(10) *Shabds* of all the stages lying between the Abode of the Supreme Being and the seat of the spirit in *Pind*, are different. In order to proceed from one stage to the next, one has to catch hold of the *Shabd* of that region. In this way, catching hold of the *Shabds* of various stages, one has to proceed upwards. Similarly, one has to contemplate the form of a region ( or that of *Sat Guru* at

that stage ) and secure access to it. Thus, by the practice of *Dhyán*, it is possible to go to the second, third, fourth and fifth regions. The fifth is the stage where the *Ádi Swarúp* ( Prime Form ) manifested itself.

340-(11) The *Rádhásoámi* Faith alone describes fully the Path, the intervening stages, their *Swarúps* ( Forms ) and *Shabds* ( Sounds ). Initiation in these secrets, viz., the modes of practising *Dhyán* and *Bhajan* may be learnt from *Rádhásoámi Satsang*. No other religion prevalent in the world these days, gives out this secret and the easy *Abhyás* revealed by the Supreme Being *Rádhásoámi Dayál* when He appeared as *Sant Sat Guru*.



16. In every circumstance and in all matters the devotees of *Rádhásoámi* should conform to His *Mauj*, with full trust in His grace and mercy. They should always be grateful in sorrow and joy alike, believing that there must be some hidden good in all that come to pass. If at any time they find themselves unable to endure something, they should pray at the Holy Feet of *Rádhásoámi Dayál* for the grant of capacity to bear patiently. He will, in His grace, either enable them to bear or mitigate the suffering to some extent. In short, He will Himself take care, in whatever manner He deems fit and proper, of all those who have sincerely taken His *Saran* (refuge) and implicitly trust and rely upon Him. But he will release them from the bondages of body, mind, senses and the five passions, in such manner as may be desirable. This is absolutely necessary for true and perfect salvation. Hence no one must feel distraught when undergoing this, or turn away from Him. Otherwise the work of his spiritual regeneration will suffer. It will be delayed.

14. The Supreme Being *Rádhásoámi Dayál* is omnipotent and omnipresent. He is present within everyone and sees everything. He knows who performs devotion, internally and externally, with a view to having His *Darshan* and attaining His Real Abode. He Himself rewards such disinterested and unselfish devotion and service by granting His love. He gradually withdraws his mind and spirit and makes them ascend. He attracts them to His Holy Feet. In His grace, He, off and on, allows him some bliss of *Abhyás*. Whatever grace and mercy are experienced they are bestowed by the निज रूप *Nij Rúp* ( Real Form ), which is present within everyone. It is, therefore, proper and necessary for everyone to increase his love for and faith in the Holy Feet of *Rádhásoámi Dayál*, and to perform internally His service or *Abhyás* properly so that he may receive ever-increasing grace and mercy.

17. Covers are of three categories. The covers in the purely spiritual region, where it is all spirit, and no *Máyá*, are spiritual. Covers in the second grand division, the creation of ब्रह्म *Brahm*, are made of pure or subtle *Máyá*. In the third grand division of creation, the abode of gods or angels, human beings and the four forms of existence, the covers are of coarse *Máyá*. The covers of each category are further divided into three classes, viz., स्थूल *Sthúl* ( coarse ), सूक्ष्म *Súkshma* ( subtle ) and कारन *Káran* ( causal ). The *Sthúl* ( coarse ) cover of one region is much subtler than the *Káran* ( causal ) cover of the region below it. This is applicable to all.

19. The coverless spirit is absorbed in its own rapturous ecstasy. Wherever it is in covers, it has to function through the senses and enjoys the bliss of *Vishesh Chaitanya* ( higher spirituality ). But at the same time it has also to suffer pains and pleasures which are necessary accompaniments of covers. When a cover becomes worn out and is rendered unserviceable, the spirit discards it and assumes another cover. Thus the cycle of pains and pleasures, and births and deaths, continues for ever.

20. This state of affairs is found only in the region of *Máyá*, viz., in the second and the third grand divisions of creation. No change ever takes place in the first grand division, where the covers are spiritual. As the spirit is all-bliss, the spiritual covers are also blissful. This is why *Sants* repeatedly exhort *Jívas* to do their utmost to get access into *Dayál Desh*, beyond the region of *Máyá*. Then only will perfect and everlasting आनंद *Ánand* ( bliss ) be obtained.



Huzur Maharaj with Chachaji Saheb and other Satsangis and Sadhus in Radha Bagh

72. But one cannot all at once develop love for and faith in the *Sant Sat Guru* or the *Sádh Guru* unless one recognises Him as such to some extent. This recognition depends upon His grace and mercy. He may soon transform the condition of the initiate by granting him internal and external experiences and grant him some love provided he is sincere and an *Uttam Adhikárí*. In case the initiate is an *Adhikárí* of the second or the third category, he may improve after attending *Satsang* externally and performing *Abhyás* internally. In both cases, it is incumbent upon the initiate to have full love for and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and trust in His grace and mercy. By this he will get help, internally and externally, in all circumstances. Whenever he feels lack of warmth towards the *Sant Sat Guru* or the *Sádh Guru*, *Rádhásoámi Dayál* will help him, provided he continues to read and recite His *Bání* ( book ) and perform *Dhyán* and *Bhajan*.

1. The soul came into this world a long time ago. It has passed through innumerable lives. On account of innumerable associations and contacts, the mind has formed all sorts of characteristics and temperament. The result is that the *Jiva* has utterly forgotten his अंशी *Anshí*, the Supreme Being *Sat Purush Rádhásoámi Dayál*, and his Real Home. He has begun to consider this region as his real home, and the body as his real form, and the associates of this region as his dear ones. He works hard to obtain worldly pleasures, considering them to be the source of his bliss. When these pleasures are obtained, he feels exhilarated, and indulges in them. As a rule, he wants nothing but worldly prosperity and advancement.

2. The *Surat* has descended very low in the *Pind*, and has been enveloped by तमोगुण *Tamoguna*, i. e., forgetfulness, ignorance and misconceptions. If anybody spoke about the secrets and eminence of the निज घर *Nij Ghar* ( Real Home ), nobody would pay attention to it. The mind is filled with doubts and misgivings. They cannot be removed, nor can faith be generated in the words of those who preach the truth, except in:

2. *Satsangis* of *Rádhásoámi* Faith adopt the *Isht* ( goal ) of the Supreme Being *Rádhásoámi Dayál*. They take His *Saran* ( refuge ), and aspire after gaining access to the *Nij Dhám*. They go on strengthening and augmenting this desire day by day. They perform daily the practices for elevating their mind and spirit, as much as they can. Therefore their yearning to rise and ascend to higher regions is ever fresh in their mind.

3. The *Abhyás* of *Surat Shabd Yoga* is, in fact, the process of undergoing death while living. Just as,

at the time of death, *Surat* is withdrawn from the toes to the eyes, similarly withdrawal takes place in the performance of *Abhyás*.

4. As the spirit rises to higher regions, it is disgusted with the world, its objects and pleasures. Sensual pleasures become tasteless. The desire to proceed and revert to निज घर *Nij Ghar* ( Real Home ) goes on increasing. As by grace, *Shabd* is heard clearly or light and refulgence are observed, *Prem* ( love ) and *Umang* ( enthusiasm ) for *Darshan* and speedier uplift go on increasing. The body gets benumbed in *Abhyás*. The practitioner becomes oblivious of the world.

5. As the mind and spirit ascend eagerly, the bliss and joy of *Shabd* and *Rúp* are obtained in greater measure. Simultaneously, enthusiasm and eagerness are also increased. Thoughts and reveries of the world are warded off and removed altogether. The mind becomes pure and attention is steadied.

6. Love and yearning are the essentials of the *Rádhásoámi* Faith. The mind must be somewhat imbued with them. They are augmented by the bliss and joy of *Abhyás*. Then there is progress in *Abhyás* day by day. Faith and desire for *Darshan* will become stronger and stronger.

7. As the mind and spirit experience bliss and joy internally, detachment from and aversion for the objects and pleasures of the world are developed. Worldly desires are reduced. The yearning for *Darshan* is enhanced. Bondages of the body and the world are weakened.

8. Thus, by the performance of *Abhyás*, the mind and spirit will tend to withdraw inwards and rise upwards. Such an *Abhyásí* will find it easy to move on towards his Real Home, at the time of his death, when the spirit leaves *Pind* and naturally withdraws upwards. The practitioner will then easily proceed towards his real abode. He will experience great bliss and joy of *Shabd* and *Darshan*. The spirit will rise higher and higher with great zeal. It will be located in a higher and happier region, as *Sat Purush Rádhásoámí Dayál* and *Sant Sat Guru* may consider desirable.

9. The above applies to high class *Abhyásís*. As regards *Abhyásís* of lower category, even their *Surat* (spirit) will, at the time of death, enthusiastically ascend higher with the help of *Shabd* and *Swarúp* to a greater extent than ever before. Their *Surat* will be located in a region of happiness, i. e., *Sahas-dal-kaṇwal* or higher. The *Surat* of the *Abhyásís* of a higher grade, will however, be located in *Trikutí* or *Daswán Dwár* depending on their status. While those of the highest grade will be located in *Sat Lok* or *Rádhásoámí Pad*.

10. In short, the practitioner of the *Surat Shabd Yoga* — of whatever degree he may be — who has sincerely come under the *Saran* of *Rádhásoámí Dayál*, will not be located below *Sahas-dal-kaṇwal*. By the grace and mercy of *Rádhásoámí Dayál* and *Sant Sat Guru*, he will be located in higher and higher regions, according to his devotion, and will, one day, reach the Highest Region. This is perfect salvation.

20. It is proper for a follower of *Rádhásoámi* Faith to perform the maximum possible *Abhyás* every day without fail, with reliance and trust in *Rádhásoámi Dayál*. He should go on augmenting his love and faith by attending *Satsang*. He should not entertain any doubt or misgiving. *Rádhásoámi Dayál* will, by imparting him His own strength, make him perform necessary *Abhyás* and locate him in His own abode, one day. There the *Surat* will attain to supreme bliss, and get absolutely released from the pains and pleasures and the pangs of births and re-births. This is complete and perfect *Uddhár* (salvation). Whosoever thus keeps on performing *Abhyás*, will not get lower forms of life, i. e., his wanderings in the cycle of *Chaurási* will forthwith come to an end. Nobody should ever have any doubt about it.

(Vol. 4)

63-(4) The *Abhyás* given out by the Supreme Being *Rádhásoámi Dayál* and the *Sants* sent by Him, results in gradual withdrawal, concentration and ascension of the spirit. This is done in the same manner, as at the time of death ; the spirit recedes towards the brain from every limb and part of the body. When eyes are turned up, death takes place. As this *Abhyás* is performed properly, the bliss and joy of withdrawal and elevation of spirit are experienced internally. The ardour and zeal of the practitioner go on increasing as he gets *Darshan* (vision) of the *Swarúp* and of the light and refulgence, and hears



the *Shabd*. His spirit, being in a state of ecstasy, rises higher and higher. At the time of death, the spirit naturally withdraws and ascends with great force. Therefore the spirit will, at that time, receive much palpable help in its elevation and ascension. The Supreme Father *Rádhásoámi Dayál* by His *Nij Swarúp*, i. e., *Shabd* Form, and *Sat Guru Dín Dayál*, by His subtle form, will grant *Darshan* and take the spirit in His lap lovingly and affectionately to higher region of happiness and joy and locate it there.

142-(1) *Surat* is an *Ansha* ( particle ) of the *Mahá Chaitanya* Supreme Being *Rádhásoámi Dayál*. Since its descent from its *Nij Ghar* ( Original Abode ) into the region of *Máyá*, it has been undergoing births and deaths. *Máyá* has alternately been swallowing and disgorging it ( spirit ).

143-(2) Besides the pangs of recurrent births and deaths, the spirit has to undergo pains and pleasures, as a result of assuming physical bodies. Until and unless it goes beyond the region of *Máyá*, it cannot be relieved of these pains.

144-(3) The *Sant Sat Guru* alone can explain how to get rid of the bondage of bodies and cycle of births and deaths. It, therefore, behoves all to find out the *Sant Sat Guru*. When He is met with, they should commend their good fortune, perform His devotion and service with zeal and fervour, and daily apply themselves to the *Abhyás* taught by Him.

145-(4) Since the descent of *Surat Chaitanya* ( spirit ) into the second and third divisions of creation, ( the

regions of *Máyá* ), material covers have been laid on it. *Surat* has no affinity with these material covers. But because it considers them to be its own form, it has got entangled in them. If any pain or suffering is caused to the body, the *Surat* feels it and suffers in consequence.

146-(5) It is a mistake to identify oneself with one's body. For, when, during sleep, the spirit current is withdrawn from the eyes, connection with the body is relaxed, and the sentient entity does not feel the pains and pleasures of the body. It is, therefore, proper to take such measures as would remove this delusion.

147-(6) The measures referred to above, consist in getting initiated in the practices of *Sumiran*, *Dhyán* and *Bhajan* of the *Rádhásoámí* Faith, and performing the same, to some extent, every day. The mind and spirit of such an *Abhyási* ( practitioner ) will withdraw and rise towards the first region or *Sahas-dal-kanwal*. This will reduce his attachment with the world, its people and his own body. Love and faith in the Holy Feet of the Supreme Being will go on increasing.

148-(7) During the course of its descent, the *Surat* has been assuming bodies at every stage. On meeting the *Sant Sat Guru* and obtaining His grace and mercy, it will gradually revert, proceeding from one region to another. It will cast off and leave behind the bodies made of the materials of a particular region, when it leaves that region. Simultaneously, the tendencies pertaining to these bodies will also be left there.



Huzur Maharaj smoking huqqa