

WHY WE MUST FIND SAT GURU OF THE TIME

SOAMI JI MAHARAJ

(‘Sar Bachan Prose’)



“He who will sincerely seek the Sat Guru shall, without doubt, find Him.” / “Sat Guru is Nitya Avtar, that is, always present in this world as incarnation.”

“Those who believe in the religion of Vedas will not attain even the region of the Vedas without the Sat Guru of the time. For this reason, it is essential to seek the Perfect Sat Guru of the time.”

“Unless and until you are firmly attached to the Perfect Guru of the time you will never be saved from Chaurasi (transmigration). And even if you profess to follow bygone Sants and rely on them, but do not have faith in the Perfect Sat Guru of

the time... you shall not escape Chaurasi; for the Sants who have lived in the past have given the same instructions - take the Saran (shelter) of the Perfect Satguru of the time so that you achieve your object.”

“For in all respects the perfect Sat Guru of the time is the highest. From those who have passed away, even though they were great and perfect, nothing can be gained now. Whatever will be gained, it shall be from the Sant Sat Guru of the time.” / “So long as you do not serve the Guru of the time and engage in Sumiran and Bhajan of Name, you will never attain the Name.”

“Those who have been born as human beings but do not make a quest for the Sat Guru shall go to Chaurasi. They shall not get human form again. For this reason, now is the opportunity to work for attaining salvation. If this opportunity is lost, it will not come again.”

“So long as the Sat Guru is not met with the internal secrets cannot be known.” / “It is impossible to attain the goal without the Sat Guru of the time. Whether one has spiritual yearning or not, Sat Guru is necessary.” / “In all cases, it is the perfect Sat Guru who is all important. It should therefore be understood that without meeting Him no one can attain salvation.”

“The past Sants, gurus, incarnations, prophets and gods cannot offer guidance now nor can they show their Nij Rup (Real Form). Therefore, a seeker cannot have genuine faith in and love for them. Even if there be real love, there will be no progress and he will remain as he was. At the most there will be some purification of the mind, but the seat of the spirit would remain unchanged, i.e., the spirit would not be elevated... In short, it is impossible to attain true love and Parmarth (spirituality) without the grace and guidance of Sant Sat Guru of the time.”

“It is necessary to seek a perfect Sat Guru and accept Him. Perfect Sat Guru is one who has reached Sat Lok (5th spiritual region) and is in communion with Sat Purush. He is called a Sant.”

“No one seeks or has faith in Satsang which is the quintessence of all. What such persons consider as Satsang is, in reality, no Satsang at all. Satsang means association with Sat Guru... Sat Guru is Sat Purush Incarnate. Therefore association with Him alone is Satsang. The rest is all wrangling. They would never lead to salvation.”

“A true seeker should find out a living Sant or Sadh wherever He may be, remain in His company... One who desires to have communion with the Lord must seek Sat Guru in the person of Faqirs and Sants.”

“Real and true Parmarth (spirituality) can only be achieved through the perfect Sat Guru. Hence the necessity for an aspirant to search such a guru. Those who are content with owing allegiance to the departed are not truly desirous of meeting the Lord, and such they shall not have His Darshan (vision) either. It is necessary to seek a perfect Sat Guru and accept Him.”

“Only those who have met the Sat Guru, who is Shabd Incarnate, have heard the Anhad Shabd (Heavenly Sound). None else can have access to this path.” / “It therefore behooves the spiritually inclined persons not to engage themselves in anything but devotion to Sat Guru or search for Him, for by no other means can the mind be purified in this age.”

“Those who have affinity with Sat Guru are the recipients of His grace and even Kal is afraid of them... Therefore, all should seek the protection of the Sat Guru of the time so that in this life as also in life beyond, they may enjoy His protection and care.” / “Blessed, indeed, are they who happen to meet with the Sat Guru of their time and come to have faith in Him. They alone reap the full benefit of human existence.”
“And so long as the merciful Sant is not found, he should not adopt anyone else as his Guru.” / “They may have faith in the past Sants only so long as they do not meet the perfect Guru of the time.”

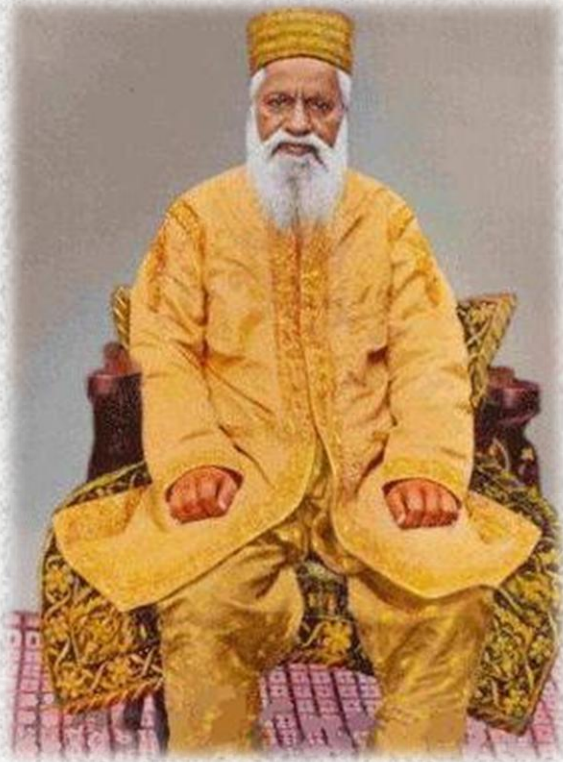
“He alone will appreciate the value of the Sat Guru of the time. While those who are false and insincere will always remain in delusion and will wander about in pilgrimages, fasts and idol worships and believe in those who are dead and gone. They will not understand the greatness and importance of the Sat Guru of the time.”

“For the Supreme Being Himself has laid down this law that those who go to Him through the Sat Guru shall meet Him, while those who are without a guru shall not get admission into His Darbar.” / “Without the mercy of the Sant Sat Guru of the time, nothing will be gained. It is only when you serve Sat Guru of the time and gain His favor that something will be achieved.”

“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... Therefore, an earnest and zealous devotee ought to devote himself to the Sat Guru manifest, i.e., the Sat Guru of the time.” / “So long as the perfect Sat Guru is not met, search for Him should continue. In this pursuit even if a person dies it does not matter; for he will be born in human form again and will surely meet the Sat Guru... if the desire is keen enough, he will meet Him in this very life.”

“Be it known to all that the only deliverer from the cycle of births and deaths and bestower of the region of eternal bliss and the One to take Jivas to the highest mansion is the Sant Sat Guru... Only those, who believing in this Bachan, seek the Sat Guru (of the time) are worthy of being His and they alone will meet the Sat Guru.”

“Even if the whole of one’s life is spent in the quest for Sat Guru, there is no harm. On the contrary, there is enormous gain, for it entitles one to rebirth in human form.” / “But the real recognition of Him comes when He (the living Sat Guru) is pleased to reveal Himself. There is no surer way of recognizing Him.”



“Great is the necessity of the Sat Guru of the time in Sant Mat or Radhasoami Faith. Without Him, no one can learn the secrets of the Supreme Being, the Path, the method of proceeding on that Path and the rules of conduct which must be observed by a devotee...”

“Whosoever has earnestly embraced Radhasoami Faith with the object of achieving perfect salvation of his soul and attaining the supreme and everlasting bliss, after securing deliverance from the pains and pleasures of the physical body and cycles of births and deaths, should search out a guru who is conversant with the secrets of Shabd and who himself performs its practices.”

“According to Sant Mat perfect salvation is not possible without a Sant Sat Guru. So it has been emphasized that he who wishes to adopt a guru or wishes to know the secrets of the true Lord and His real abode and the means to complete his journey thereto, must find out and accept the protection of the Sant Sat Guru or a Sadh Guru.”

“A mention is now necessary of those high souls or adepts through whose intercession a Jiva can attain true salvation. They are called Sant Sat Gurus and Sadh Gurus... So long as a Jiva does not meet either of these two high souls (adepts), and practice Surat Shabd Yoga under His guidance and with love and yearning, he cannot by any means attain true liberation and true redemption. Therefore, it is appropriate and necessary for all those who are desirous of salvation, to seek a Sant Sat Guru or Sadh Guru and come under His protection and recite His Banis (holy books) and perform the practices taught by Him.”

“Sant Sat Guru is the Incarnation or the Representative of the Supreme Being Himself, and He is never separated from Him. Even if He appears temporarily separate from the Supreme Being, it is only for the benefit of the Jivas but, in reality, He is never separate. He is here and also there under all circumstance, i.e., the current or connection of His spirit

more or less is always fixed in the Feet of the Supreme Being. Nobody except the Sant Sat Guru, His Sadh or His devotee, can give out the secrets of the Supreme Being and of His abode. No one else can explain, to the satisfaction of a true and devout seeker, the rationale of the Surat Shabd Yoga.”

“It is, therefore, necessary for everyone desirous of his true salvation and spiritual welfare to find out Sant Sat Guru, attend His Satsang, receive initiation from Him and begin the Abhyas of Surat Shabd Yoga... He alone is true Guru who imparts the secrets of Shabd, illumines the inner-self by manifesting it within, and takes the Jiva to the real Sat Pad. None else can be called a true Guru.”

“Pure Parmarth (spirituality) cannot be attained without the help of true and perfect Guru. It is, therefore, incumbent upon all those who desire to perform Bhakti (devotion) of the true Supreme Being, first to seek the Sat Guru. On meeting with Him, they should learn from Him the secret of the Original Abode and of the Path leading to it and how to traverse the same. Then they should commence practicing the Abhyas (meditation). As far as possible, they should get their doubts, delusions and misunderstandings removed by attending His Satsang.”

“Those Abhyasis (practitioners of Surat Shabd Yoga), who have not met with the Sant Sat Guru but have been initiated by a Satsangi of His, will attain purification and elevation with Pind Desh (material regions) only. The ascension beyond Pind Desh is not possible without the help and grace of Sant Sat Guru. When they acquire Adhikar (fitness), they will surely come in contact with the Sant Sat Guru.”

“Satsang is attendance on the Sat Guru, hearing His discourse, reading His works, and performing acts of faith and charity inspired by love for and a desire to approach the Supreme Being. This is external Satsang. Internal Satsang is the application of mind and spirit to the sound current at the time of practice and an effort to raise them to higher spheres.” - (‘Mat Prakash’)

“The Sant Sat Guru is an invaluable jewel in this world. Verily he is fortunate, who finds and comes to recognize Him, by His grace to some extent. Of course, He is present within everyone by His Nij Rup (Real Form), i.e., His Shabd Form. But until He is met with in the human form, secrets cannot be learnt fully. His Real Form cannot be recognized without performing some Abhyas (internal practice). It is, therefore, imperative for true Parmarthis to search for the Sant Sat Guru.”



“When the Sat Guru of 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 time. They will have to willy nilly accept it in the next life.”

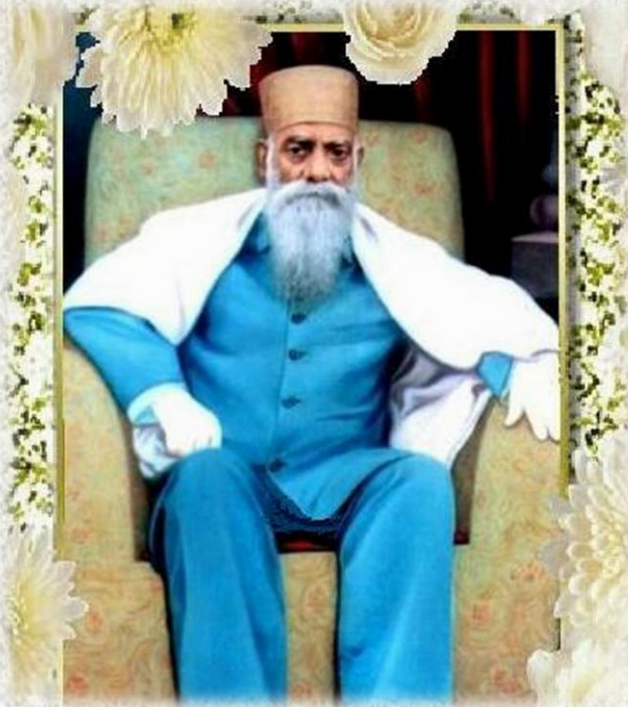
“When the Supreme Being chooses to shower His special grace on the Jivas, He incarnates Himself as a Sant. Very fortunate are they indeed who had

Darshan (vision) 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.”

“Such pure and true devotion, which leads the devotee rapidly on towards the object of his devotion, can be generated by a living adept (i.e., Sat Guru) alone and not otherwise... So long as the adept is alive, His spirituality is kinetic (active) on higher planes, and He can extend help (of course spiritual) even when the disciple is away from him at a distance... Continuous internal progress is only possible when the succession of one adept after another is continuous...”

“Dhyan (inner-contemplation) of the Sat Guru of the time should be performed, because His form is kinetic (active). 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 Dhyan. 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.”

BABUJI MAHARAJ ('Discourses')



“Without adopting the Saran of the perfect Guru of the time, Jiva’s task can never be accomplished. Nothing will be gained by adhering to past spiritual guides... Great is the need and importance of the Guru of the time. Without the Guru of the time, no progress is possible.”

“It is not possible that there should be no one in the Radhasoami Faith to sustain it and keep it going. It is certainly true that this Faith cannot continue without the guidance of an Adept... So long as the time is not ripe for functioning openly, He (Sat Guru

of the time) will certainly remain unmanifest, but will accord help and support incognito. He will continue to function through someone. At no time shall the Radhasoami Faith be without an Adept. It can never go on along the lines of other faiths and religions in which traditional sermons and discourses are given by someone acting as a priest.”

“Sant Mat is also called Guru Mat. Without such a Guru no progress is possible. There were gurus and incarnations previously also, but they could not take their disciples above the source of their origin. No spirit can soar to a higher center without the help of a guru of that center, or the Lord of that center incarnating in the human form... To come in contact with the Sant Sat Guru who is in touch with the Prime Shabd is virtually to come in contact with the Lord Himself, as the Guru is in union with the Prime Shabd or the Lord.”

“According to Sant Mat no ascension of the spirit is possible without a living adept. To provide the spirit with a spiritual medium for its upward journey is simply an impossibility without the help and guidance of a living Sant Sat Guru. To establish a connection with an adept of the highest center is necessary.”

(‘Phelps Notes’)

***“The divine plan of salvation has for its first step securing the association of the perfect teacher with those jivas who are prepared to profit by it. For this purpose the Supreme Father sends great spirits closely associated with Himself to take up their residence on earth in human bodies at proper time. He has provided an incarnation in whom a portion of His own essence or a direct emanation from Him takes form and who by becoming subject to the conditions of the material world and combating and overcoming those conditions, gives aid by sympathetic influence to all the spirits similarly placed.*”**

Second, He has provided that the spirit should be impregnated by the seed of His own superb spirituality. This impregnation is received on initiation into the Faith, which He also established as an instrument for performing the work of helping those fallen spirits to regain their exalted position. This they can now do, though only with the constant help and direction of a Sant Sat Guru who comes as the representative on earth of the Supreme Father. The strenuous and powerful opposition of Kal cannot be overcome without His aid... the Guru must be able to influence the spirit of the disciple. This He can do because He has access to all spirits and the spirit of everyone is conscious within.”

“The Supreme Father takes care that at the proper time the jiva is brought into contact with the Sant Sat Guru, and the latter by His association imbues him with His own exalted spirituality. Thus, and in the course of his progress upwards, the jiva makes good his expenditure of spiritual force in his downward course through matter and further acquires sufficient augmentation to make up the deficiency which prevented his spirit from recovering consciousness in Sat Desh. By this access of spirituality he is enabled with the help of the Sant Sat Guru to make the arduous ascent to Sat Desh, and by it also, he will be qualified to remain there... When Karma is still further reduced (in the disciple) and the spirit strengthened by association with the Sant Sat Guru, the seat of consciousness is transferred from Pindi Man (lower mind) at the heart to Nij Man (higher mind) at the Third Til or pineal gland. Then the jiva first becomes capable of true devotion and grows wings of love which are needed to carry him across the vast expanse of Brahmand”

“The most important part of the Supreme Father's plan of salvation is that played by the Sant Sat Guru. It is indeed true that spiritual growth is only possible through the influence of a Sant Sat Guru. Rapid progress can only be made by work in His presence and in His service.”