

SAR BACHAN RÁDHÁSOÁMÍ

(Poetry)

OF

PARAM PURUSH PURAN DHANI

SOAMIJI MAHARAJ

(Part I)

Translated into English Prose

by

S.D. MAHESHWARI, M.Sc.

Personal Assistant to Babuji Maharaj

RADHASOAMI SATSANG

Soami Bagh, Agra (India)

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SOAMIJI MAHARAJ
1818 - 1878



HUZUR MAHARAJ
1829 - 1898



MAHARAJ SAHEB
1861 - 1907



BABUJI MAHARAJ
1861 - 1949



SANT DAS MAHESHWARI
(1910- 1983)

Maharaj Saheb and Babuji Maharaj had prayed to Huzur Maharaj to write some book in English ooRadhasoami Faith. Huzur Maharaj observed that as both of them were M.A.'s in English Literature, they should themselves write. Maharaj Saheb dictated one book in English known as "Discourses on Radhasoami Faith" but left its last chapter on "Karams (actions)" incomplete due to His failing health and eventual departure to His Original Abode. Babuji Maharaj did not write any book. Sant Das Maheshwari M.Sc. alias Sant Das Ji, Personal Assistant to Babuji Maharaj, wrote mainly in English, translated into English the entire literature of the Radhasoami Faith, including Soamiji Maharaj's "Sar Bachan Radhasoami Poetry", brought out many original books and also completed the chapter left incomplete by Maharaj Saheb, thus fulfilling the mission which Huzur Maharaj had assigned to Maharaj Saheb and Babuji Maharaj.

He brought out the esoteric meaning of the great Indian epic Ramayan in 1952 in Hindi under the title of 'Ramayan ka Gurh Rahasya'.

While translating, into English, the elucidation of *Japji* as given out by Soamiji Maharaj, Sant Das ji revealed the names of the heavenly spheres, which Soamiji Maharaj had not then disclosed in His Mauj.

TRANSLATOR'S NOTE

"Sar Bachan Radhasoami Poetry" is the most important treatise on Radhasoami Faith, being the original and authentic exposition of the principles of the Faith, the genesis and evolution of creation, the status and position of other religions vis-a-vis Sant Mat, the scope and method of devotional practices as enjoined in the Radhasoami Faith and their efficacy as compared with the Yogic and other practices taught by other faiths, and the necessity for the advent of the Supreme Being as Sant Sat Guru in this world for effecting the emancipation of the soul, and the need for opening up a royal road of Surat Shabd Yoga for taking the Jiva to the Inaccessible Region.

"Sar Bachan Radhasoami Poetry" is in two parts, consisting of forty two Bachans or chapters. The first part begins with the most High. It opens with the sublimity and efficacy of RADHASOAMI Nam, the true, real and Dhwanyátmak Name of the Supreme Being:

*RÁDHÁSOÁMÍ Nám whoever recites
gets across the ocean of life;
his troubles vanish, bliss abides
and gone's complete all strife.*

In the domain of Kal and Maya, the Jiva is utterly helpless. He is badly engrossed in passions and

desires. The Supreme Father Radhasoami Dayal in His unbounded grace and mercy reveals the secrets of His August Abode, and saves the Jiva from the clutches of Kal and Maya. The second part of "Sar Bachan Radhasoami Poetry" is a vivid description of the Jiva's homeward journey, with all the details of the regions and stages on the way. It is an account of his rising from below and merging in the Ultimate. It opens thus—

Was created a Chaupar of four species of life.

The scripture closes with a strong, positive note—

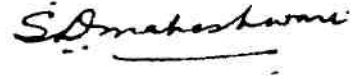
RADHASOAMI HAS NOW DEVOURED ALL
meaning that Radhasoami has emancipated all.

The editing of the manuscript was done by Huzur Maharaj, second Sant Sat Guru of the parent line of the Radhasoami Faith. The preface to the scripture was also written by Him. The first edition of the scripture in Hindi was published in January 1884. A.D. under the joint authority of Huzur Maharaj and Lala Pratap Singh Seth, the youngest brother of Soamiji Maharaj. On the title page of the first edition is written—

Published
under the joint authority of
Rai Salig Ram Bahadur
the chief and most devoted disciple
and
Lala Pratap Singh Saheb
the youngest brother
of
Radhasoami Saheb

The first edition of the English translation of "Sar Bachan Radhasoami Poetry" is being brought out by the undersigned on 24 August, Monday, 1970 A.D. the day of Soamiji Maharaj's annual Bhandara.

Soamiji Maharaj, the incarnation of the Supreme Being Radhasoami Dayal, was born on Monday, Janmashtmi, the eighth day of the dark half of the month of Bhadon in 1875 Vikram, corresponding to twentyfourth August, 1818 A.D. Janmashtmi of the Vikram calendar and twentyfourth August of the Gregorian, seldom fall together and that too on Monday. It is a rare and unique coincidence that the first edition of the English translation of this scripture is brought out also on a day which is Janmashtmi according to Vikram calendar as well as the 24th August, a Monday of the Gregorian calendar.



Janmashtmi, Samvat 2027 Vikram,

Monday, 24th August, 1970 A.D.

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राधास्वामी दयाल की दया
राधास्वामी सहाय

**RADHASOAMI DAYAL KI DAYA
RADHASOAMI SAHAI**

GRANT
MERCIFUL RADHASOAMI
THY
GRACE & PROTECTION

**RADHASOAMI DAYAL KI DAYA
RADHASOAMI SAHAI**

BHOOMIKA

(Preface)

Originally written in Hindi

by

*Rai Salig Ram Bahadur alias Huzur Maharaj,
the second Sant Sat Guru of the Radhasoami Faith*

1. This scripture was written to the dictation of Huzur Radhasoami Saheb Himself. He had no intention to compose any Bani.¹ But some devoted Satsangis² and Sansangins³ persistently beseeched Him, and He was pleased to accede to their prayer.

2. Soamiji Maharaj was born at Panni Gali in the city of Agra, at half past twelve on the night of the eighth day of the dark half of the month of Bhádon, Samvat 1875 of Vikram calendar (corresponding to August 1818 A.D.) Since the tender age of six-seven years, He started explaining Parmarth⁴ of the highest order to selected men and women.

1. Sacred writing in verse. 2. Followers or devotees of the Radhasomai Faith. 3. Women-devotees of the Faith.
4. Religion.

3. . Soamiji Maharaj had no Guru, nor did He receive instructions in *Parmarth* from anyone. On the other hand, He explained *Parmarth* to His parents and a number of Sádhus¹ who came to Him.

4. For about fifteen years, Soamiji Maharaj used to shut Himself up in a room which is within another room. He was all the time absorbed in the bliss of *Surat Shabd Yoga*². He would not come out for two or three days at a stretch; He would not even feel a call of nature.

5. For more than a year, some Satsangis and Satsangins had been imploring His august graciousness for the establishment of general *Satsang*²¹. Soamiji Maharaj accepted their prayer. He was pleased to start delivering regular discourses on, and giving initiation to Parmárthi⁴ Jivas into, Sant Mat⁵ at His residence, on the *Basant Panchami* day in Samvat 1917 Vikram (February 15, 1861 A.D.) This Satsang continued day and night for over seventeen years. About three thousand persons were initiated into Sant Mat, Radhasoami Faith. They were mostly Hindus from different Provinces (States). Some Mohammedans, Jains and Christians were also initiated. About two or three hundred of them were Sadhus and the rest were house-holders. Those who devoted themselves of *Abhyas*⁶ with zeal and earnestness, came often to Soamiji Maharaj for His Darshan⁷ and for taking further instructions in the performance of Abhyás and understanding its secrets

1. Recluses, 2. Yoga enjoining Spirit and Sound practice,
3. Association or meeting or congregation of devotees,
4. Religious minded, 5. Religion of Sants (Saints). 6. Devotional exercises, Spiritual practices. 7. Interview,

and mysteries. On realizing the immense powers of Soamiji Maharaj in their devotional practices and experiencing His internal grace and mercy, they were deeply impressed, and they engendered profound love for and faith in His Holy Feet. At present, there are about a hundred men and women engaged in the devotional practices of the Radhasoami Faith at Agra; about forty are Sadhus. These Sadhus had renounced the world in search of Parmarth. On hearing of the glory and eminence of Soamiji Maharaj, they came to His august presence, received initiation from Him, and applied themselves to Abhyás. When they experienced some bliss in Abhyas and Satsang, they stayed permanently at Agra. These Sadhus are now living in Radhasoami Bagh (Soami Bagh) which is at a distance of about three miles from the city proper. Some Satsangis who are householders reside in the house of Soamiji Maharaj in the city. They are engaged in devotional practices.

6. Radhasoami Faith is also known as Sant Mat. In the past, the teachings of Sant Mat were imparted only to the deserving few; people, in general, remained unacquainted with it. Its practices were performed through the medium of Pranayam¹, the restraints which it calls for, are too rigid to be observed, and even involve the risk of life. Few, therefore, dared to tread that path. Now Huzur Radhasoami Saheb (Soamiji Maharaj), in His grace and mercy, has introduced such an easy method of *Surat Shabd Yoga* that everybody, man or woman, young or old, who has true yearning and zeal, can successfully perform it.

1. Practice of restraining or suspending breath.

7. No one had, in the past, introduced such an easy mode of spiritual practices. For this reason, the internal practices of all the extant religions of the world have lost their importance. Their followers are now simply engaged in outward worships, rituals and observances. They are wholly ignorant of the true Supreme Being, the Abhyas by which He could be attained and the secrets of the path and intermediate stages.

8. Three essentials of the Radhasoami Faith are *Guru*, *Nám* and *Sang* (i.e., *Satsang*), and these are the means of salvation. First of all, Guru must be true and perfect, that is, He must be Sant Sat Guru. Hereditary or family gurus would not serve the purpose. Secondly, *Nam* (Name, Word) must also be true and real, and of the highest stage. One must be initiated into the secrets of that *Nam* and its *Nami* (Deity). Conventional names would not be of any help. Thirdly, one must get true *Satsang*. *Satsang* is of two kinds, internal and external. Internal *Satsang* consists in raising the spirit inward and upward and uniting it with the Holy Feet of *Sat Purush Radhasoami* or in turning the attention in that direction. External *Satsang* consists in listening to the discourses, getting *Darshan* of true and perfect Sant or Sadh, who is the incarnation of Sat Purush, and in rendering whole-hearted service to Him. By attending *Satsang* and performing Abhyas for some time, one would clearly observe a change and improvement in one's condition and spiritual advancement.

1. Darshan = Seeing, looking, observing; sight, vision, look, view; going into the presence of, visiting, an interview.

9. The other so-called Parmarthi¹ activities, such as pilgrimage, fasts, worship of idols, recitation of hymns, *Japa*² and *Sumiran* (repetition) of conventional names would not produce the desired elevation of spirit. As these activities do not affect *Nij Mana* (higher mind) and *Surat* (spirit), one's condition will not improve. Of course, some outward joy or satisfaction may be felt, but ego will get strengthened.

10. *Surat*, which is an emanation from *Sat Purush Radhasoami*, is a mighty essence (in this body) through the potency of which the whole of our body, mind and all the sense organs are performing their respective functions. Sants exhort *Jivas*³ to be most careful about this essence, and turn it towards its true source and reservoir. When this is done in right earnest, transformation and advancement would come about automatically and the world and its objects would begin gradually to appear insignificant and worthless. The seat of this essence (*Surat*) is behind the eyes. From there, it spreads and permeates the whole body, vitalizing all physical parts and limbs. The source and reservoir of this essence is the *Adi Shabd* (Prime Sound).

11. The *Adi Shabd* is "SOAMI", the Creator of all. The *Adi Surat* (Prime Spirit or Current) is His first manifestation, and is called "RADHA". They are also known as *Shabd* and *Surat*. As these Currents came down, other Shabds originated from *Adi Shabd* and other Surats (spirits) emerged from *Adi Surat*, and *Surat* emanated from *Shabd*, and *Shabd* from *Surat*, and so on, taking their location at their respective planes.

1. Religious, spiritual. 2. Muttering prayer. 3. Human beings.

12. The importance of Shabd has been stressed in every religion. But a detailed description of Shabds is nowhere to be found. For this reason people are ignorant of Shabd. Now Radhasoami Saheb (Soamiji Maharaj) has given out in clear terms the details and secrets of Shabds (sounds) of different heavenly spheres in this scripture.

13. These are explained below :—

The origin of all is *Radhasoami*, the Supreme Being. In His region, Shabd is infinitely subtle. There is nothing in this world which resembles IT. *Sat Purush* originated from this Shabd.

First is the Shabd of *Sat Purush*. It is also known as *Sat Nam* or *Sat Shabd*. By His omnipotence were evolved *Sohang Purush*, *Par-Brahm*, *Brahm* and *Maya*.

Second is the Shabd of *Sohang Purush*.

Third is the Shabd of *Par-Brahm*, which maintains and sustains the creation of the three Loks (worlds).

Fourth is the Shabd of *Brahm*. It is also called *Pranava*. This Shabd created subtle or *Brahmandi* Veda and *Ishwari Maya*.

Fifth is the Shabd of *Maya* and *Brahm* which evolved the material for the creation of Triloki (the three worlds), and the Akáshi Veda.

Below the Shabd of *Maya* appeared the Shabds of *Bairat Purush*, *Jiva* and *Mana* (mind).

14. In these times, those who speak of Shabd

Abhyas, have knowledge of the Shabds of lower regions only; they are not at all aware of the Shabds of higher regions. Some take the Shabd of Bairat Purush to be the creator of all, while others speak of the Shabd which is an admixture of the Shabds of Maya and Brahm; even then, they are ignorant of its origin and efficacy, and of the actual methods by which it can be attained. All these Shabds are described in detail in "*Sar Bachan Radhasoami*" (*Poetry*).

15. Radhasoami Faith or Sant Mat is the path of *Bhakti* (devotion). It stipulates sincere love for and faith in the Holy Feet of the true Supreme Being. It is also known as *Upasana* and *Tariqat* (worship .and devotion). Emphasis is laid on Sant Sat Guru or Sadh Guru or Their real Shabd forms.

Sant Sat Guru is He who has reached Sat Lok and Radhasoami Abode. *Sadh Guru* is He who has attained *Brahm* or *Par Brahm* stage, and the devotees who have not yet reached this stage are called *Sadhs* or *Satsangis*.

The real form of Sant Sat Guru and Sadh Guru is Their Shabd form. They assume human form for the purpose of imparting spiritual training and doing good to Jivas, and effecting their salvation. If it is believed that a certain personage is a perfect Sant or a Sadh, then no difference need be made between Him and Sat Purush (or Par-Brahm). Therefore, whenever such a personage makes His advent, His devotees treat Him as Sat Purush (or Par-Brahm) and worship and render service to Him, and perform His Arti the same way as they would if they had actually met the

Supreme Being. By rendering service to Him, having His Darshan, listening to His discourses, engendering love for and faith in His Holy Feet, and performing the practices taught by Him, *Jiva-Atma* or *Surat* (spirit) will get detached from the snares of *Mana* and *Maya*, and will ascend to heavens and beyond, and will merge in the internal form or Shabd and will secure true and perfect salvation.

16. A seeker must find out the perfect Sant or Sadh; he should continue his efforts till he meets Him. If he comes across any of His Satsangis or devotees, who has been fully benefited by His Darshan and Sewa (service) and, having been initiated in Shabd Marg¹, is performing Abhyas, the seeker should engender love for such a devotee. He should learn from him the secrets of the path, the stages thereon and the method of performing Abhyas (devotional practice). He should commence this practice, adopting the Isht² of the Holy Feet of Radhasoami who is the Lord of all. Every Parmarthi should have a firm determination to reach there. If his love, yearning and faith are sincere and firm, the true Supreme Being would, in His grace, grant him His Darshan one day, and complete his task.

17. RADHASOAMI Nam was revealed by the Supreme Being Himself. When the humble devotees of Soamiji Maharaj, as a result of their successful Abhyas (devotional practices) and Satsang, came to realize His exalted position and immense spiritual powers, and when He too, in His grace and mercy, enabled them to recognize Him, they started addressing Him

1. Surat Shabd Yoga. 2. Goal

by the appellation of RADHASOAMI, the Name of the Original Abode from where He made His advent to this world, for showering His grace on Jivas in this Kali Yuga.

18. The principles prevalent among the followers of Upáśná and Tariqat (worship and devotion) cult, are also observed in Sant Mat. No distinction is made between the perfect Sat Guru or Preceptor and the Supreme Being. Hence Sat Guru is addressed by the appellation, which is the true and real name of the region, whence He is pleased to come here. Radhasoami and Surat Shabd have the same connotation. As ocean is to its waves, so is *Shabd* to its *Dhun* (resonance), and what a beloved is to a lover, Shabd is to Surat.

19. The followers of this Faith, who practise Surat Shabd Yoga would, in a short time, come to realize what a rare and precious gift they have secured. They would see for themselves that their salvation is being worked out day by day. The goals, status, source, origin, reach and access of all the extant religions of the world, will automatically be revealed or unfolded to them.

20. This Faith and its Abhyas are meant specially for those who have a longing for meeting the true Supreme Being and who are sincerely keen about the welfare and salvation of their souls. It is not intended for, nor would it appeal to, those who are after the objects of the world, name, fame, and learning, and for whom religion is only a means of livelihood. On the other hand, they would try their utmost to calumniate

and ridicule these teachings, the reason being that they are afraid lest, by acting upon them, they be deprived of worldly and sensual pleasures and their livelihood may be affected. They would make every effort to retard the propagation of this Religion, so that those whom they have kept under delusions and entangled in various kinds of worship and made the source of their livelihood, may not leave their fold, and their worship and income may not be affected.

Radhasoami Satsang,
Soami Bagh, Agra (India),
January, 1884 A.D.

TRANSLATION

OF

**SÁR BACHAN
RÁDHÁSOÁMÍ**

(Poetry)

OF

SOAMIJI MAHARAJ

Part I

MANGLACHARAN

Benediction; prayer for the success of anything;
pronouncing a blessing; wishing joy, congratulation

राधास्वामी नाम, जो गावे सोई तरे ।
कल कलेश सब नाश, सुख पावे सब दुख हरे ॥ १ ॥

(1)

RADHÁSOÁMÍ Nám whoever recites,
gets across the ocean of life;
troubles vanish, bliss abides,
and gone's complete all strife.

(2)

Such is this unfathomable Name
that to none ITS secrets are known,
he who comes to know the same
is no more on the earth born.

(3)

By reciting RADHÁSOÁMÍ Nám
let thy life most fruitful be;
this is the true and real Nám
keep IT innermost within thee.

(4)

Wondrous is SOAMI's grandeur;
except RADHA, the Spirit Prime,
no one can see the splendour,
supreme, spiritual, sublime.

(5)

In form and state not manifest
is RADHASOAMI Nam in that place;
there none can reach and rest
without His mercy and grace.

I pay my obeisance before Radhasoami by whose
 grace and mercy, innumerable Jivas are being
 awakened. (6)

I bow again and again before Sat Guru and before the
 Lotus Region and Satnam. (7)

He is the beginning of all, but Himself without a beginning.
 He is Anám since times immemorial. He has
 come here from His august abode as Sant
 Incarnate. (8)

He has launched a boat in the ocean (of existence) to
 enable Jivas to get across. He mercifully takes us in
 the boat. (9)

He convinces the Jivas of the efficacy of Shabd and
 discloses to them the secret of Surat. He saves them
 from Karam and Bharam (rites and rituals, illusions
 and delusions) (10)

*/ bow before Him ten million times. I prostrate myself
 before Him thousand million times, and again prostrate
 hundred thousand million times. I have found
 RADHASOAMI. The very Spring and Fountain-head
 of Bhakti (devotion) has been revealed to me. (11)*

He teaches a unique mode of Bhakti (devotion), of which
 the Vedas and other scriptures had no idea. (12)

Sat Purush abides in the fourth Lok. There, Sants dwell
 in everlasting beatitude. (13)

The secrets of that abode are revealed by perfect
 Guru. There resounds a wonderful melody of the *Bin*
 (harp). (14)

Beyond is the Darbar (sphere) of Alakh Purush,
which can only be perceived by Surat (or spirit
entity). (15)

Above that is Agam Lok which is unique. Only Sant-
Surats enjoy that bliss. (16)

From there is visible the eternal terrace of the most
marvellous mansion of the Supreme Father
RADHASOAMI DAYAL. (17)

My Surat is now in an exalted state of ecstasy; it has
merged in Anami Purush. (18)

BACHAN 1

संदेश SANDESH (MESSAGE)

ADVENT OF PARAM PURUSH PURAN
DHANI RADHASOAMI AS SANT
SAT GURU FOR THE
SALVATION OF JIVAS

This is to communicate to the *Adhikaris* (deserving persons) the message that the Supreme Being Radhasoami, finding the humanity badly confounded and in great distress, manifested Himself as Sant Sat Guru. In His unbounded mercy, He revealed the mysteries of His own sphere and the mode of attaining it by means of Surat Shabd practice. It behoves Jivas to develop love for His Holy Feet.

By the performance of this practice, the mind will get subdued. There is no other way in this Kali Yuga for purifying and quieting the mind and raising it to higher regions. The goals of all the religions prevalent in this world reach up to the first or, at the most, the second stage of Sants. If the Abhyás of Surat Shabd Yoga is performed methodically, the mind and spirit will be purified, and, catching hold of Shabd, will ascend to celestial regions represented in the human microcosm. Leaving Pind, the region of nine

orifices, they will reach Brahmánd, i.e., *Trikuti*. There the spirit will part company with the mind, and proceed further. Experiencing the bliss of Sunn and Maha-Sunn, the spirit will have Darshan of Sat Purush in Sat Lok, of Alakh Purush in Alakh Lok, and of Agam Purush in Agam Lok. Finally, it will reach the Nij Dham of RADHASOAMI. It was from this place that the spirit originally descended. It got entangled in the snares of Kál, laid out in Triloki (three worlds or Loks). It will get back to its original abode.

A practitioner of Surat Shabd Yoga will pass through Vishnu Lok, Shiv Lok, Brahma ká Lok, Shakti Lok, Krishna Lok, Rám Lok, Brahm and Pár-brahm Pad, Nirván Pad of Jains, the region of Lord God of the Bible, the region of the Christ and the regions of Malkoot, Jabroot and Láhoot of Mohammedans, all situated below Sunn. Experiencing the bliss of these regions, the spirit will enter into its *Nij Desh* (Original Home) by the grace of Sants.

Shabd 1

चलो री सखी मिल आरत गावें ।
 ऋतु बसंत आये पुरुष पुराने ॥ १ ॥

- Come my dear companions, let us sing Arti. In this season of Basant (Spring), the Purush (Supreme Being), the Ancient of ancients, has graciously made His advent here. (1)
- He reveals the secrets of Alakh and Agam. He declares His Name RADHASOAMI. (2)
- He has opened the rail track of Surat Shabd Yoga. He takes Jivas to Agam Lok, the inaccessible region. (3)
- He daily holds Satsang, where the praises of RADHASOAMI are sung every moment. (4)
- Let us offer our hearts to Him in perfect devotion. He cuts away the snares of Kál and drives away the afflictions caused by him.. (5)
- He is the infinite and omnipotent Being. May I fix my eyes and continue gazing at Him. (6)
- I am suffering from intense *Virah* (pangs of yearning), as if my heart has been pierced with a dagger. (7)
- I cannot be at rest until I get His Darshan face to face. The whole world and all that pertains to it appear like poison to me. (8)
- Radhasoami is a reservoir of Amrit (nectar). I will be

satisfied only if I am allowed to drink it to my heart's content. (9)

Nothing pleases me except Radhasoami. The four Loks (regions) are of little avail to me. (10)

I have discarded all Gyan (knowledge), Dhyan (contemplation), Jog (meditation) and Vairag (renunciation) as worthless devices. (11)

I am like a Chakor¹ and Radhasoami is like the moon to me. *Satnam Anami* does not attract me. (12)

A fish cannot live without water. A black-bee cannot stay in tranquillity without lotus. (13)

A Papihá² remains thirsty without Swanti³ rain. A mother cannot bear separation from her son. (14)

This exactly has been the state of my restless trepidation. None understands, whom should I confide to ? (15)

It is Radhasoami alone who can bestow any gift on me. There is no other being so omniscient. (16)

If there is such an exclusive Bhakti (devotion), it shall cut asunder all sorts of bondages of this multi-coloured mind. (17)

I always sing the praises of Radhasoami in all gratefulness, I sacrifice my heart at His Holy Feet. (18)

1. A kind of bird said to feed upon moon beams. 2. A species of cuckoo. 3. Rain which falls when the moon is in the fifteenth lunar mansion.

How far should I describe His unbounded *Mehar* (grace)!
New waves of *Daya* (mercy) flow from Him every
day. (19)

How can worldly people understand His beatitude! It
is the *Hans Jivas* (high class spiritual beings)
who appreciate it and attain peace. (20)

My luck took such a favourable turn this time that
I have come under the protection of Radhasoami.(21)

Vast reservoirs of Bhakti (Devotion) and Prem (Love)
have opened up. Myriads of Jivas are now being
redeemed. (22)

Praises of Radhasoami are resounding in all the four
directions. It seems as if the region of Kal would
be depopulated. (23)

My merciful Soami (Lord) has, in His *Mauj* and pleasure,
ordained that those who become *Din* (humble)
will be redeemed. (24)

I, a worthless slave at His Holy Feet, give assurance
of redemption to all the Jivas. (25)

Withdraw your Surat (spirit current) from all directions,
fix it at the Holy Feet and enjoy the infinite bliss
of *Ami* (ambrosia). (26)

How should I describe the grandeur of the Sabhá
(congregation) of Hansas? There raineth showers
of Shabds. (27)

There are flashes of lightning and the resounding of
thunder. What more should I say about that wondrous
glory ? (28)

The streams of *Banknal* are gushing forth. Rivers of
Sukhmana have washed away the bridge of
 delusions. (29)

At *Trikuti* I cleanse myself of all impurities, and at
 Man-Sarovar I am rid of all perversity. (30)

My Surat (spirit) attaining the status of a *Hansa*, merges
 in the inaccessible Shabd of the region of *Sunn*
 and penetrates further. (31)

I reach the top of *Maha-Sunn*. Radhasoami is pleased
 with me. (32)

I open" the window of *Bhanwargupha* and hear the
 voice of *Sat Purush*. (33)

Hansas come forward to receive the new entrant (Surat).
 They have come to take me to *Alakh Lok*. (34)

The paragon Surat goes in and gets Darshan of *Alakh*
Purush. (35)

Songs of congratulations are being sung there. All
Hansas (denizens of *Alakh Lok*) jointly perform
 Arti. (36)

I effect my ingress into *Agam Lok*. Secrets of *Agam*
Purush are revealed to me. (37)

No one has revealed the secrets of that region. Rare
 Sants have spoken about it in a Gupt (hidden)
 way. (38)

Taking pity on Jivas, Radhasoami has now revealed
 the secrets openly. (39)

O unfortunate Jivas! Listen to me. Radhasoami will
augment your fortune. (40)

Hurry up, run up, hold fast to His Holy Feet. Accept
His *Saran* in the way you can. (41)

You will not get such an opportunity again. Somehow
or other accomplish your task right now. (42)

Give up all rituals, observances and hypocritical
activities. Elevate your Surat and penetrate into
Brahmand. (43)

When your Surat attains full concentration and with-
drawal, you will reach Sat Lok, the eternal
region. (44)

From there you will run to Alakh Lok, and then penetrate
into Agam Lok. (45)

You will get Darshan of Agam Purush, and your Surat
will assume a wonderful form. (46)

There are rows and multitudes of Hansas (celestial
beings) living in perfect harmony. (47)

The whole region is dazzling with the light of millions
and billions of suns and moons. How should I describe
the infinite refulgence of that region? (48)

There are beds of lotuses and fringes of dazzling
pearls all round. (49)

Music of merriment is resounding everywhere, and
innumerable pools of Amrit (nectar) are overflowing
there. (50)

The ground (if it can be called a ground at all) is
 studded with emeralds, diamonds and rubies. Suns
 and moons form a canopy there. (51)

Where lies the throne of Radhasoami, Hansas congregate
 in all majesty. (52)

The whole region abounds in fascinating grandeur.
 The songs of blissful rejoicings are being sung in
 ever-increasing ecstasy and joy. (53)

Such is the unique region of Radhasoami. He
 grants abode to His Nij Bhakts (special devotees)
 in IT. (54)

Shabd 2

राधास्वामी धरा नर रूप जगत में ।
 गुरु होय जीव चिताये ॥ १ ॥

Radhasoami has assumed human form in this world.
 As Guru (Supreme Guide and Preceptor), He
 awakens Jivas. (1)

Those who understand and follow His teachings, are
 blessed with His company and association. (2)

By attending Satsang of Radhasoami, they enjoy true
 bliss and become contented. (3)

They love the Guru as a Chakor loves the moon. (4)

Without Guru, they have no rest or peace even for a
 moment. Constantly uneasy lie their souls. (5)

When fortunately they get Darshan of Guru, they are supremely exhilarated and feel elated like a tender calf in the company of the mother-cow. (6)

The *gurumukhs* (special devotees) who have developed such an intense love for Guru, are taken in His special protection. (7)

They are rendered forgetful of their attachment to the body and of the pleasures of the senses, in a moment. (8)

The form of Guru is enshrined in their hearts. Really, they are with Guru all the twenty four hours. (9)

Those who perform such a devotion, attain the bliss of Nám. (10)

They repeat the Holy Name in the manner a thirst-maddened Papiha cries for Swanti rain. (11)

[The thirst of the bird Papiha is allayed only by the drops of Swanti rain - the rain which falls when the moon is in the fifteenth lunar mansion. If it does not rain, the bird goes without water the whole year. It will not drink from pools, lakes, rivers, etc. Thus the Swanti rain is the very life and breath of the bird. So it constantly calls out in very sweet and pathetic notes "Pee kahan, Pee kahan,....where is the beloved? Where is the beloved ?) Another peculiarity about this bird is that it does not come down to the ground, always remains on trees. In this couplet stress is laid on constant Sumiran (repetition) of the Holy Name with an ardent longing at a higher centre., viz., the third Til, which is at the top of Pind.]

When, by constant repetition of Nam, their Surat is awakened, they hear Shabd internally. (12)

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 (True Abode), the Radhasoami Dham. (13-14)

They get *Poora Ghar* (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. (15)

(BACHAN 2)

ATTRIBUTES OF RADHASOAMI NAM

राधास्वामी नाम, सिफ़्त करूं इस नाम की ।
सुनो कान दे आन, भिन्न भिन्न वर्णन करूं ॥ १ ॥

Listen to me. I give out the attributes of RADHASOAMI
NAM. I describe each attribute separately.

First Attribute

The Holy Word RADHASOAMI comprises of five letters
of Hindi alphabets, and ten of Persian. (1)

IT discloses the mystery of five holy Shabds or Names,
and grants ascension to ten regions. (2)

Second Attribute

I have described the first attribute. I now give in detail
the second attribute. (3)

RADHA is the name of the Dhun (Reverberation) and
SOAMI is the Shabd (Sound). (4)

Know that Dhun and Shabd are one and the same,
like water and its wave. Make no distinction between
the two. (5)

Third Attribute

I now speak of the third attribute. Hear me
attentively. (6)

RADHA is the lover and SOAMI the beloved. (7)

RADHASOAMI sings of the union of Surat and Shabd.
This attribute, too, I have described. (8)

Fourth Attribute

RADHA is the Name of the *Adi* (Primal) *Surat* and
SOAMI is the *Adi* Shabd. (9)

RADHA and SOAMI form an inseparable pair like
Surat and Shabd. Know that both Radha and Soami
are one word RADHASOAMI. (10).

As Surat dallies with Shabd, so does RADHA abide
in close union with SOAMI. (11)

Know that RADHA and SOAMI are two, viz., Surat and
Shabd. But they unite as one in Sat Lok. (12)

BACHAN 3

IN PRAISE OF
PARAM PURUSH PURAN DHANI RADHASOAMI
WHO INCARNATED HIMSELF HERE AS
SANT SAT GURU
FOR THE REDEMPTION OF JIVAS.
IMPORTANCE OF LOVE FOR AND FAITH
IN HIS AUGUST FEET.

(1)

*RADHASOAMI Nám whoever recites,
gets across the ocean of life,
troubles vanish, bliss abides,
and gone's complete all strife.*

(2)

*Such is this unfathomable Name
that to none ITS secrets are known,
he who comes to know the same
is no more on the earth born.*

Shabd 1

अकह अपार अगाध अनामी ।
सो मेरे प्यारे राधास्वामी ॥ १ ॥

- Indescribable, infinite, unfathomable and Anámi
(Nameless) is my beloved RADHASOAMI. (1)
- He is of wondrous form, eternally immersed within
Himself in rapturous bliss. Such is my beloved
Radhasoami. (2)
- In Agam Lok He assumed the form of Agam Purush.
Such is my beloved Radhasoami. (3)
- Then He became Alakh Purush in Alakh Lok. Such
is my beloved Radhasoami. (4)
- In Sat Lok my beloved Radhasoami assumed the name
and form of Sat Nám Sat Purush. (5)
- In Bhánwar-guphá, the *Antar-Jami* (all-knowing) presi-
ding deity is none else than my beloved
Radhasoami. (6)
- He halted at Mahá-Sunn. Such is my beloved
Radhasoami. (7)
- In Sunn, He became the Imperishable Deity. Such is
my beloved Radhasoami. (8)
- In Gagan Mandal (Trikuti), He is Omkár Purush, who
is without desires. Such is my beloved
Radhasoami. (9)
- Still lower down, He assumed the dark bluish form of
Niranjan. Such is my beloved Radhasoami. (10)

Descending to the heart centre, He became subject
to desires. Such is my beloved Radhasoami. (11)

He, however, reduces the evil propensities associated
with the plane of senses. Such is my beloved
Radhasoami. (12)

Assuming the physical form and body He
awakens the humanity. Such is my beloved
Radhasoami. (13)

He has assumed the form of three Gunas¹ in this
world. Such is my beloved Radhasoami. (14)

But like Alalpakhsh² He flies up. Such is my beloved
Radhasoami. (15)

He repairs to His original abode (Anámi Pad). Such
is my beloved Radhasoami. (16)

Then He becomes Anami Purush, as He originally
was. Such is my beloved Radhasoami. (17)

How can I describe His eminence? So great is my
beloved Radhasoami. (18)

Again and again I pay obeisance to Him. He is my
beloved Radhasoami. ,(19)

Yogis³ and Gyánis⁴ did not know His secrets. Such
is my beloved Radhasoami. (20)

1. The preservative, the generative and the destructive qualities, called Sato-guna, Rajo-guna and Tamo-guna. 2. Alalpakhsh is a fabulous bird. It lays eggs in the sky, but the young birdling that comes out in the course of descent, flies up without touching the ground. 3. Ascetics; hermits. 4. Philosophers.

Brahma¹, Vishnu¹ and Mahesh¹ remained ignorant as they could not know Him. Such is my beloved Radhasoami. (21)

Gaur², Sávitri³ and Lakshmi⁴ had no knowledge of His exalted status. Such is my beloved Radhasoami. (22)

Shesh⁵ Ganesh⁶ and Kuram⁷ were all ignorant about Him. Such is my beloved Radhasoami. (23)

Rishis⁸ and Munis⁹ like Narad¹⁰ all went astray and could not know Him. Praised be my beloved Radhasoami! (24)

Sankádik (the four sons of Brahma) and the deified ancestors knew not my beloved Radhasoami. (25)

Gods and goddesses badly missed my beloved Radhasoami. (26)

Ishwar and Parmeshwar (God and Great God) remained in a state of delusion. How great is my beloved Radhasoami ! (27)

The Veda's¹¹, Puráns¹² and other revealed religious books are ignorant of the religion propagated by my beloved Radhasoami. (28)

The sun, the moon, the stars and the heavenly

1. Three deities of the Hindu Trinity, entrusted with the work of creation, preservation and destruction, respectively. 2. A name of the wife of Shiva. 3. A name of the wife of Brahma. 4. A name of the wife of Vishnu. 5. Deity of Sahas-dal-kanwal. 6. Shiva's son, the deity of the Guda chakra, the ganglion at the return. 7. Deity of Trikuti. 8. Sages. 9. Ascetics; hermits. 10. Name of a celebrated Deva-rishi (deified sage). 11 The sacred scriptures of the Hindus. 12. Books of Hindu theology and mythology.

beings have no knowledge of my beloved
Radhasoami. (29)

Nor Allah¹, Khudá², Rasool³, and Máni⁴, had any
knowledge of my beloved Radhasoami. (30-31)

The Gangá⁵ and the Jamuná⁶ knew not the Truth as
revealed by my beloved Radhasoami. (32)

The whole world is lost in pilgrimages and fasts,
and rituals and observances, O my beloved
Radhasoami ! (33)

All the three worlds are being crunched by Kal, O
my beloved Radhasoami ! (34)

None can understand Thy words, O my beloved
Radhasoami ! (35)

Words are inadequate to express Thy eminence,
O my beloved Radhasoami ! (36)

May I remain absorbed in the bliss of Thy Darshan,
O my beloved Radhasoami ! (37)

May I ever remain attached to Thy Feet, O my beloved
Radhasoami ! (38)

May my eyes be ever absorbed in Thy Darshan, O
my beloved Radhasoami ! (39)

1. Name of God. 2. God. 3. An apostle. 4. Founder of the sect of Manichaeans. He flourished in Persia in the third century A.D. He taught a dualism derived from zoroastrianism, viz., man's body is the product of the kingdom of darkness (evil), but that his soul springs from the kingdom of light (God). Evil is perpetually striving to drag man down, while God (Christ) continually tries to save him. 5. The river Ganges. The Ganges personified as a goddess. 6. Name of a river, the twin sister of Jam or the god of death.

Praised be my beloved Radhasoami who gives out
the secrets and mysteries of the inaccessible region
in His discourses. (40)

My beloved Radhasoami shows the path of Surat Shabd
Yoga. (41)

I remain absorbed within on getting initiated into the
secrets of the path by my beloved Radhasoami. (42)

Because of the grace of my beloved Radhasoami,
no harm can ever come to me. (43)

I am devoted to my beloved Radhasoami like a faithful
wife to her husband. (44)

O my beloved Radhasoami ! Look at me, I am lost
in Thy love. (45)

Jama or Kal can claim nothing from me because of
my beloved Radhasoami. (46)

I am being cleansed of all stains and impurities, as
I have come under the protection of my beloved
Radhasoami. (47)

For lives together I remained in delusion, till I met
my beloved Radhasoami. (48)

The whole world now knows that my luck has been
awakened. Praised be my beloved Radhasoami! (49)

Passion, anger and avarice have all been driven away
by my beloved Radhasoami. (50)

All the snares of Kal and Maya have been cut asunder
by my beloved Radhasoami. (51)

By the grace of my beloved Radhasoami, I have attained
the abode where resounds the wondrous resonance
of Shabd. (52)

I have now become a slave of Sant Sat Guru who
is my beloved Radhasoami Himself in human
form. (53)

Again and again I bow in obeisance before my beloved
Radhasoami. (54)

O my beloved Radhasoami ! Thy Dhám (Abode) is
the most high and exalted. (55)

Thy exalted position and power is a strange story as
I have heard, O my beloved Radhasoami! (56)

Thou art my beloved Radhasoami ! I am mad after
Thy Nám (Name). (57)

Thou hast subdued Kal and driven him away, O my
beloved Radhasoami ! (58)

I sacrifice myself at Thy holy feet, O my beloved
Radhasoami! (59)

I am filled with immense joy when I sing Thy praises,
O my beloved Radhasoami ! (60)

O my beloved Radhasoami! I feel exhilarated on seeing
Thy glorious form. (61)

O my beloved Radhasoami! I am a Chakor and Thou
art like the moon. (62)

I am madly in love with Thee, O my beloved
Radhasoami! (63)

Every moment I yearn for Thy Darshan, O my beloved
Radhasoami ! (64)

I am lost in the rapturous bliss of Thy discourses, O
my beloved Radhasoami! (65)

O my beloved Radhasoami! Thou art like Swánti rain,
I am an empty shell, humbly waiting to receive
the rain drop. (66)

Inscrutable are Thy ways, O my beloved Radhasoami! (67)

O my beloved Radhasoami! Thou art the doer and
dispenser of all. (68)

As a thirst-maddened Papihá longs for Swánti rain,
so do I for my beloved Radhasoami. (69)

O my beloved Radhasoami! Thou art like a
magnet and I am hard iron, being attracted towards
Thee. (70)

O my beloved Radhasoami! I am a Mrigni (female deer)
and Thou art like the music of the pipe. (71)

O my beloved Radhasoami! I am a fish and Thou art
like water to me. (72)

Neither Ram nor Krishna knew Thee, O my beloved
Radhasoami! (73)

Neither Sita¹ nor Rukmin² and Pat-ráni³ heard about
my beloved Radhasoami. (74)

Christ, Moses, Mary and Máni⁴ failed to find out my
beloved Radhasoami. (75)

1. Wife of Ram. 2. Wife of Krishna. 3. The principal wife of
a king. 4. Founder of the sect of Manichaeans.

Kulkar and Murá Devi Ráni (gods and goddesses of the Jains) could not get access to my beloved Radhasoami. (76)

Nor could the divinely and godly Personages like Kutub¹, Paigambar², Gaus³ and Rabban of Jews meet my beloved Radhasoami. (77)

What could Hindus and Muslims know about my beloved Radhasoami ? (78)

The earnest devotees like Dhruva and Prahlad could not know my beloved Radhasoami. (79)

Neither there is earth nor sky in the abode of my beloved Radhasoami. (80)

Neither there is air nor water or fire in the mansion of my beloved Radhasoami. (81)

Neither there are the three Gunas nor the subtle Tattwas in the region of my beloved Radhasoami. (82)

The abode of my beloved Radhasoami is beyond the regions of Atmá (soul) and Parmátmá (God). (83)

Left far below are Sunn and Mahá-Sunn from the region of my beloved Radhasoami. (84)

Bhanwargupha and Sat Lok are below. Higher is the Abode of my beloved Radhasoami. (85)

My beloved Radhasoami is beyond Alakh and Agam Loks. (86)

1. A title or degree of rank among the religion of mendicants.

2. Prophet, apostle. 3. A title of Mohammedan saints.

3]	Radhasoami	[51
There is no trace of any thing else in the region of my beloved Radhasoami.		(87)
Unfathomed and unfathomable is the glory of the sphere of my beloved Radhasoami.		(88)
The six Shástras (sacred books of the Hindus) and Adi Purán (scripture of Jains) know nothing of the region of my beloved Radhasoami.		(89)
Not only beyond the three Loks (worlds) but also beyond the fourth is the Abode of my beloved Radhasoami.		(90)
Pandits ¹ , Bhekhs ² and Shekhs ³ could not know my beloved Radhasoami.		(91)
I dedicate myself whole-heartedly at the Holy Feet of my beloved Radhasoami.		(92)
It is only when I have cast off all passions and desires that I met my most beloved and exalted Radhasoami.		(93)
Thus purified I ascend to Trikuti and find my beloved Radhasoami		(94)
I go on penetrating and reach the highest region where I meet my beloved Radhasoami.		(95)
I become happy and get absorbed in the highest bliss when I meet my beloved Radhasoami.		(96)
Barriers, wherever they exist, are removed because of my beloved Radhasoami.		(97)

1. Learned men. 2. Ascetics 3. Doctors of Muslim religion and Law.

The three Yugas (Sat Yuga, Tretá and Dwápar) have passed. My beloved Radhasoami has made His advent in this fourth Yuga (Kali Yuga). (98)

He gives out His secrets and accepts me in His protection.
Such is my beloved Radhasoami. (99)

Like the refulgent sun, my beloved Radhasoami has dispelled all darkness and put an end to the night. (100)

By the grace of my beloved Radhasoami, myriads of suns rise within me. (101)

None knew or knows the glory and eminence of my beloved Radhasoami. (102)

My beloved Radhasoami dwells within me. Every part of my body is animated with His love. (103)

Forget I may my whole self, but I will never forget the Holy Feet of my beloved Radhasoami. (104)

O my beloved Radhasoami! May I keep Thee enshrined in the innermost corner of my heart. (105)

O my beloved Radhasoami, bless me so that I may never be separated from Thee and may I ever enjoy Thy company. (106)

O my beloved Radhasoami! Thou hast driven the malediction of Kali Yuga. (107)

As the moon is to Kumodini, so is my beloved Radhasoami to me. (108)

[Lotus expands its petals during the day time and closes them in the night. While Kumodini (also a variety of lotus)

expands its petals during the night, when there is moonlight,
and closes them in the day time.]

Radhasoami has graciously come to this world in human
form as Guru (Sant Sat Guru). Praised be my
beloved Radhasoami! **(109)**

Shabd 2

मैं प्यारी प्यारे राधास्वामी की ।
गुन गाऊँ उनका सार ॥ १ ॥

- I am the darling of Radhasoami. I sing praises of
Radhasoami. (1)
- I am the darling of my beloved Radhasoami. I look
at His face and keep gazing at His eyes. (2)
- I am the darling of my beloved Radhasoami. I make
His discourses my life and support. (3)
- I am the darling of my beloved Radhasoami. With
great care I perform all His Séwás. (4)
- I am the darling of my beloved Radhasoami. I always
remain in His august presence. (5)
- I am the darling of my beloved Radhasoami. Having
a glimpse of His holy feet, I have become His
humble servant. (6)
- I am the darling of my beloved Radhasoami. I have
adopted His protection this time. (7)
- I am the darling of my beloved Radhasoami. He has
showered unbounded grace on me. (8)

- I am the darling of my beloved Radhasoami. I have
been rid of all worldly attachments. (9)
- I am the darling of my beloved Radhasoami. I have
severed all family ties and worldly relations. (10)
- I am the darling of my beloved Radhasoami. I care
not for the ignominy of the world. (11)
- I am the darling of my beloved Radhasoami. I follow
His guidance. (12)
- I am the darling of my beloved Radhasoami. By His
grace, all my passions and desires have been
annihilated. (13)
- I am the darling of my beloved Radhasoami. He has
cleansed me of all impurities. (14)
- I am the darling of my beloved Radhasoami. Jealousy
and envy have been cast off from my heart. (15)
- I am the darling of my beloved Radhasoami. All conceit
and egotism have fled away from my heart. (16)
- I am the darling of my beloved Radhasoami. Purification
of my inner being has been effected. (17)
- I am the darling of my beloved Radhasoami. I have
ascended higher, reverting back along the current
coming from above. (18)
- I am the darling of my beloved Radhasoami. I have
now left the confines of the nine orifices. (19)
- I am the darling of my beloved Radhasoami. I have
got across to the other side. (20)

I am the darling of my beloved Radhasoami. I
have subdued the mind, and ascended to
Chidákásh¹. (21)

I am the darling of my beloved Radhasoami. I see
the glory of the third Til, flashes of the dazzling
flame and the blooming flowers of five colours. I
enjoy this extraordinary spectacle. (22-25)

I am the darling of my beloved Radhasoami. I now
stroll Kanj (Sahas-dal-kanwal). (26)

I am the darling of my beloved Radhasoami. I grace-
fully pace higher up. (27)

I am the darling of my beloved Radhasoami. I ascend
up and open the gate to Banknál. (28)

I am the darling of my beloved Radhasoami. I witness
the glorious scenes and spectacles in Trikuti. (29)

I am the darling of my beloved Radhasoami. I ascend
to Sunn and come to Daswán Dwár. (30)

I am the darling of my beloved Radhasoami. I play
grand games in Maha-sunn. (31)

I am the darling of my beloved Radhasoami. I hear
a melodious tune in Bhanwarguphá. (32)

I am the darling of my beloved Radhasoami. i
open the doors and enter *Amar Pad* (immortal
region) (33)

1. Chidákásh— The sky which is beyond the sixth centre
and below Sahas-dal-kanwal.

I am the darling of my beloved Radhasoami. I hear
the incessant reverberation of the Bin (harp). (34)

I am the darling of my beloved Radhasoami. I have
left Kal below and got the company of Dayal. (35)

I am the darling of my beloved Radhasoami. I am
intoxicated with the ecstasy of Shabd. (36)

I am the darling of my beloved Radhasoami. By catching
hold of the Shabd current I reach Alakh Lok. (37)

I am the darling of my beloved Radhasoami. I secure
the treasure of Agam Lok. (38)

I am the darling of my beloved Radhasoami. I have
got the glorious Darshan of Radhasoami. (39)

I am the darling of my beloved Radhasoami. All sourness
of my heart has disappeared. (40)

I am the darling of my beloved Radhasoami. My boat
has safely come ashore. (41)

I am the darling of my beloved Radhasoami. I have
been relieved of the heavy burden of sins of innumerable
lives. (42)

I am the darling of my beloved Radhasoami. I have
subdued Maya and all her allurements. (43)

I am the darling of my beloved Radhasoami. I have
effaced the dark clouds of Karams and
Bharams. (44)

I am the darling of my beloved Radhasoami. I
have now found my निज दिलदार Nij Dildár (true
Beloved). (45)

I am the darling of my beloved Radhasoami. I have
become a garland round His neck. (46)

I am the darling of my beloved Radhasoami. All my
opponents have given up in despair. (47)

I am the darling of my beloved Radhasoami. I have
now taken a strong vow not to drift with worldly
currents. I remain vigilant day and night. (48-50)

I am the darling of my beloved Radhasoami. Darkness
has disappeared, and light has dawned on me. (51)

I am the darling of my beloved Radhasoami. I am
thankful to Him again and again. (52)

I am the darling of my beloved Radhasoami. I sacrifice
my body and mind to Him. (53)

I am the darling of my beloved Radhasoami. He has
taken me across by the internal path (of Surat
Shabd). (54)

I am the darling of my beloved Radhasoami. He has
adorned me in this manner. (55)

I am the darling of my beloved Radhasoami. The Name
RADHASOAMI is now my life and sustenance. (56)

I am the darling of my beloved Radhasoami. I have
repaired to my निज घरबार Nij Gharbár (Original
Abode). (57)

I am the darling of my beloved Radhasoami. I keep
on gazing at His face. (58)

I am the darling of my beloved Radhasoami. I now
love His Sewá with heart and soul. (59)

I am the darling of my beloved Radhasoami. I find abode
in the निज बस्ती Nij Basti (the true habitation). I
have left the wilderness (this desolate world). (60)

I am the darling of my beloved Radhasoami. I hear
Shabd attentively and play in Sunn. (61)

I am the darling of my beloved Radhasoami. I now
hear the melodious sounds of किंगरी Kingri and
ipt Sarangi (the fiddle and the violin). (62)

I am the darling of my beloved Radhasoami. I have
annihilated all snares of Kal. (63)

I am the darling of my beloved Radhasoami. My
entanglement in the world has diminished. (64)

I am the darling of my beloved Radhasoami. Giving
up egotism, my Surat has now begun to soar
high. (65)

I am the darling of my beloved Radhasoami. I have
killed लोभ Lobh (avarice) which is a notorious
liar. (66)

I am the darling of my beloved Radhasoami. मोह Moh
(attachment to worldly objects) which does not see
beyond the skin, has also run away. (67)

I am the darling of my beloved Radhasoami. काम Kám
(passion) has been put to utter shame. (68)

I am the darling of my beloved Radhasoami. I have
conquered the forces of Kal and Maya. (69)

I am the darling of my beloved Radhasoami. I now
see beautiful flower gardens within. (70)

I am the darling of my beloved Radhasoami. I have cut
asunder all snares and traps of Kal and Maya. (71)

I am the darling of my beloved Radhasoami. I hear
an impressive symphony within me. (72)

I am the darling of my beloved Radhasoami. My Surat
now feels highly exhilarated. (73)

I am the darling of my beloved Radhasoami. I
have attained the source, and given up the
branches. (74)

I am the darling of my beloved Radhasoami. I am
now ready to ascend upwards. (75)

I am the darling of my beloved Radhasoami. The lion
(Kál) ran away on seeing the jackal (Jíva). (76)

I am the darling of my beloved Radhasoami. I have
now fastened the dagger of Shabd to my belt. (77)

I am the darling of my beloved Radhasoami.
Guru has equipped me with such a sword of
Shabd. (78)

I am the darling of my beloved Radhasoami. My brave
Surat throws an open challenge and marches
on. (79)

I am the darling of my beloved Radhasoami. On hearing
the war cry, the forces of करम Karam take to
their heels. (80)

I am the darling of my beloved Radhasoami. भ्रम
Bharam (delusion) also flees, when Shabd begins
to resound. (81)

I am the darling of my beloved Radhasoami. Fear of
Jama has disappeared from my mind. (82)

I am the darling of my beloved Radhasoami. My Surat
now reaches Gagan. (83)

I am the darling of my beloved Radhasoami. My inner
being is flooded with immensely bright moon
light. (84)

I am the darling of my beloved Radhasoami. My Surat
ascends higher and higher up. (85)

I am the darling of my beloved Radhasoami. I remove
the massive barrier of Sunn. (86)

I am the darling of my beloved Radhasoami. Shorn
off the burden of covers, I am now in high
spirits. (87)

I am the darling of my beloved Radhasoami. I hear
the Dhun (sound) of Rárankár within me. (88)

I am the darling of my beloved Radhasoami. I fill my
jars with अमी जल Ami-jal (nectar-like water), and
thus become a celestial water-carrier. (89)

I am the darling of my beloved Radhasoami. All worldly
bondages and ties have been cut asunder. (90)

I am the darling of my beloved Radhasoami. I enjoy
a season of eternal spring. (91)

I am the darling of my beloved Radhasoami. There
is now no fear of autumn visiting me. (92)

I am the darling of my beloved Radhasoami. Guru
has graciously taken me in His lap. (93)

I am the darling of my beloved Radhasoami. He has enabled me to hear the धुन Dhun (sound) of ओंकार Omkár. (94)

I am the darling of my beloved Radhasoami. I perform various kinds of सेवा Sewá (services). (95)

I am the darling of my beloved Radhasoami. He has relieved me from the drudgeries of the world. (96)

I am the darling of my beloved Radhasoami. I have now been equipped with the weapon of love and devotion. (97)

I am the darling of my beloved Radhasoami. All rubbish which lay stored within me has been removed. (98)

I am the darling of my beloved Radhasoami. My Surat now proceeds along the current of Shabd. (99)

I am the darling of my beloved Radhasoami. I have sacrificed my body and mind to Him. (100)

I am the darling of my beloved Radhasoami. I ascend to भँवरगुफा Bhanwarguphá and hear the melodious music of the Bin (harp) of सत्तलोक Sat Lok. (101)

I am the darling of my beloved Radhasoami. I cross the regions of Alakh and Agam. (102)

I am the darling of my beloved Radhasoami. Radhasoami has taken me ashore. (103)

I am the darling of my beloved Radhasoami. I now wholly dedicate myself to Him. (104)

I am the darling of my beloved Radhasoami. I

have secured the bliss of Nám which is now my sustenance. (105)

I am the darling of my beloved Radhasoamí. I have now discarded all formal rites and rituals. (106)

I am the darling of my beloved Radhasoami. All worldly objects and pleasures have become morbid for me. I now no longer care for them. (107-108)

I am the darling of my beloved Radhasoami. On hearing the resonance of Shabd, my mind has become steady. (109)

I am the darling of my beloved Radhasoami. I have attained unbounded bliss. I have adopted मौन 'Maun' (observance of keeping silence), and do not utter a word. (110-111)

I am the darling of my beloved Radhasoami. I have today attained the Essence of essences. (112)

I am the darling of my beloved Radhasoami, who is the Creator of all. (113)

I am the darling of my beloved Radhasoami. I always remember Him. (114)

I am the darling of my beloved Radhasoami, around whom Hansas, in rows, sit in a spirit of adoration. (115)

I am the darling of my beloved Radhasoami. I have now attained unbounded bliss. (116)

I am the darling of my beloved Radhasoami. I have today severed all connections with others. (117)

I am the darling of my beloved Radhasoami. I love
my Guru intensely. (118)

I am the darling of my beloved Radhasoami. I have met
Radhasoami, who is the greatest benefactor. (119)

I am the darling of my beloved Radhasoami. I have
today adopted and accepted His gracious protection
and care. (120)

I am the darling of my beloved Radhasoami. I have
cast off all burdens. (121)

I am the darling of my beloved Radhasoami. Leaving
three regions below, I have attained the fourth. (122)

I am the darling of my beloved Radhasoami. He has
made me give up all useless dealings. (123)

I am the darling of my beloved Radhasoami. I have
completely subdued my mind. (124)

I am the darling of my beloved Radhasoami. I have
entered the दरबार Darbár (court) of Merciful
Radhasoami. (125)

Shabd 3

राधास्वामी नाम सुनाया राधास्वामी ।
राधास्वामी रूप दिखाया राधास्वामी ॥ १ ॥

Radhasoami has revealed the Name RADHASOAMI.

Radhasoami has showed the form of Radhasoami. (1)

(When the Supreme Father Radhasoami Dayal incarnated Himself
as Sant Sat Guru, He disclosed that His name is RADHASOAMI.

To those who followed Him and practised His Abhyas, He showed the form of the Supreme Father Radhasoami Dayal.]

Radhasoami has imparted the knowledge of Radhasoami Dham. Radhasoami has introduced the game of Radhasoami. (2)

Radhasoami has united us with Radhasoami. Radhasoami has promulgated the religion of Radhasoami. (3)

Radhasoami has enabled us to serve Radhasoami. Radhasoami has given us the secrets of Radhasoami. (4)

Radhasoami has caused the overflow of the मौज Mauj of Radhasoami. Radhasoami has described the attributes of Radhasoami. (5)

Radhasoami's praises I sing by uttering RADHASOAMI RADHASOAMI. I proclaim the greatness of Radhasoami by singing RADHASOAMI RADHASOAMI. (6)

Radhasoami has composed the आरती Arti song of Radhasoami. Radhasoami has lighted the flame of RADHASOAMI Nam. (7)

Radhasoami has revealed the secrets of Radhasoami. Radhasoami has given out a clue to Radhasoami. (8)

Radhasoami is Surat, and Radhasoami is Shabd. Radhasoami has made audible the sound of RADHASOAMI. (9)

Radhasoami has made us associate with Radhasoami. Radhasoami has dyed us in the colour (love) of Radhasoami. (10)

Radhasoami has enabled us to understand Radhasoami.

Through Radhasoami we have come to know
Radhasoami. (11)

Radhasoami is the sun, as well as a ray of the sun.

Radhasoami is the ocean, as well as a drop of
the ocean. (12)

Radhasoami is the moon, as well as the phases of
the moon. Radhasoami is the गगन Gagan (firmament),
as well as the गिरा Girá (Shabd, sound) resounding
there. (13)

Radhasoami is the earth and Radhasoami is water.

Radhasoami is fire and Radhasoami is air. (14)

Radhasoami is three (i.e., three Gunas) and Radhasoami
is four (i.e., four Antah-karans). Radhasoami is one
(i.e., Sat Purush Radhasoami). Radhasoami is two
(i.e., Radhasoami is Brahm and Maya). (15)

Radhasoami is seven (two eyes, two ears, two nostrils
and one mouth), Radhasoami is twenty (ten senses
and their ten deities). Radhasoami is one thousand
(Sahas-dal-Kanwal of one thousand petals).

Radhasoami is ten (Daswán Dwár) (16)

Radhasoami is in the eyes and Radhasoami is at
the third Til. Radhasoami is in Sahas-dal-kanwal
and Radhasoami is in Sunn (pertaining to Sahas-
dal-kanwal). (17)

Radhasoami is Omkár and Radhasoami is Rárankár.

Radhasoami is Sohang and Radhasoami is Satt
Purush. (18)

Radhasoami is Alakh Purush, and Radhasoami is
Agam Purush. Radhasoami is Param Purush
Radhasoami. (19)

Radhasoami speaks about the glory of Radhasoami.
Radhasoami sings the praises of Radhasoami. (20)

Radhasoami shows the true essence of Radhasoami.
Radhasoami enables us to engender love for
Radhasoami. (21)

Radhasoami enables us to worship the Feet of
Radhasoami. Radhasoami removes the barriers
and opens the door to Radhasoami. (22)

Radhasoami reveals the Shabd of Radhasoami.
Radhasoami shows us the region of Radhasoami. (23)

Radhasoami makes Radhasoami manifest Himself.
Radhasoami beholds the refulgence of
Radhasoami. (24)

Radhasoami alone can recognise Radhasoami. Radha-
soami opens the secrets of Radhasoami. (25)

Radhasoami is Purush (the presiding deity) and
Radhasoami is also the region (abode). I recite
the Name RADHASOAMI. I contemplate the form
of Radhasoami. (26)

Radhasoami is the song. Radhasoami is the sound.
Radhasoami has made us sing the song of
Radhasoami. (27)

Radhasoami has established the supremacy of
Radhasoami. Radhasoami has enabled us to
develop love for Radhasoami. (28)

Radhasoami has churned milk, and made butter.

Radhasoami is also the churning stick. Radhasoami
is the beginning as well as the end. (29)

Radhasoami is also the middle or intermediate. Radhasoami
pervades and permeates all. Radhasoami is जुक्ति
Jugti and जतन *Jatan* (Surat Shabd Yoga). (30)

Radhasoami is रतन *Ratan* (jewel). Radhasoami is
लाल *Lai* (ruby). Radhasoami is दयाल *Dayal* (merciful).
Radhasoami is कृपाल *Kripal* (compassionate). (31)

Radhasoami has made us obey the orders of
Radhasoami. Radhasoami has awakened in us,
love for Radhasoami. (32)

Radhasoami is the husband. Radhasoami is the father.
Radhasoami is the Guru. Radhasoami is the
Sant. (33)

Radhasoami is अजर *Ajar* (undecaying). Radhasoami
is अमर *Amar* (undying). Radhasoami is Pár-Brahm.
Radhasoami is Brahm. (34)

Radhasoami has awakened us. Let us meet Radhasoami.
Radhasoami, by His grace, has enabled us to
gain access to the region of Radhasoami. (35)

Radhasoami has taught us the Bhakti (devotion) of
Radhasoami. Radhasoami has enhanced love in
us for Radhasoami. (36)

Radhasoami has granted love in our hearts for Radhasoami.
Let us utter Radhasoami again and again. (37)

Radhasoami has enabled us to understand Radhasoami.

The eminence of Radhasoami is too exalted to
be estimated. (38)

All नियम Niyams (modes and methods) are included
in devotion to Radhasoami. Radhasoami is religion.
All religious activities are covered by the practices
taught by Radhasoami. (39)

Radhasoami is food and Radhasoami is partaker. Union
with Radhasoami can be attained by following the
spiritual practices promulgated by Radhasoami. (40)

Radhasoami is night and Radhasoami is day.
Radhasoami is to be remembered every hour, every
moment. (41)

Radhasoami is sun-shine, Radhasoami is shade. Radhasoami
is the sun, Radhasoami is the moon. (42)

Radhasoami is the object of recitation of repetition.
Radhasoami is the object of meditation and
contemplation. Radhasoami is the light of the eyes.
Radhasoami is the heart. (43)

Radhasoami is within, Radhasoami is without. Radha-
soami is unmanifest, Radhasoami is manifest. (44)

Radhasoami is in the firmament above. Radhasoami
is on the ground. Radhasoami pervades all. Radhasoami
permeates all. (45)

Radhasoami is the gift, Radhasoami is the giver.
Radhasoami is the cause and Radhasoami is the
doer of all. (46)

Radhasoami is the boat and Radhasoami is the boatman.
Radhasoami is the Creation, Radhasoami is the
Creator. (47)

Radhasoami is the sight, Radhasoami is the object
of sight. Radhasoami is the fast and Radhasoami
is the pilgrimage. (48)

Radhasoami is the Veda, Radhasoami is the holy
scripture. Sing Radhasoami, and let others sing
Radhasoami. (49)

Radhasoami is supreme, above all. Radhasoami is
infinite. Worship Radhasoami, and let others worship
Radhasoami. (50)

Radhasoami is without any support. Radhasoami is
the support of all. Radhasoami is अगम *Agam*
(inaccessible). Radhasoami is अग्राध *Agadh*
(unfathomable). (51)

Radhasoami is supreme, Radhasoami is infinitely
supreme. Radhasoami is the lotus. Radhasoami
is the भौरा *Bhonrá* (the humble black-bee). (52)

Radhasoami is there, Radhasoami is here. Radhasoami
is uncreated, Radhasoami is pristine beauty. (53)

Radhasoami is the source, Radhasoami is the
branch. I sing Radhasoami. Let us all sing
Radhasoami. (54)

Shabd 4

राधास्वामी आय प्रकट हुए जब से ।
राधास्वामी नाम सुनावें तब से ॥ १ ॥

Ever since the advent of Radhasoami into this
world, He has been preaching the Holy Word
RADHASOAMI. (1)

- I repeat the Holy Name RADHASOAMI whole-heartedly.
I am blessed with the Darshan of Radhasoami in
human form. (2)
- I behold Radhasoami with my eyes. I hear Radhasoami
with my ears. (3)
- I keep on uttering Radhasoami with all my heart. I
keep on hearing Radhasoami with my soul. (4)
- I adopt RADHASOAMI Nám with my life and breath. I
accept RADHASOAMI Nam with all my senses. (5)
- I use my feet to walk to Radhasoami and my hand
to serve Radhasoami. (6)
- With all my body, I keep company of Radhasoami, I
sit near Radhasoami with awe and reverence. (7)
- I have adopted the इष्ट Isht of Radhasoami. I keep
singing Radhasoami with enthusiasm. (8)
- I utter Radhasoami Name with every breath. My
remembrance of Radhasoami is increasing every
moment. (9)
- I do not forget Radhasoami from the heart of my
hearts. I cannot separate myself from Radhasoami
even for a moment. (10)
- I behold the Form of Radhasoami with both my eyes.
Love of Radhasoami has taken deeper root in
my heart. (11)
- Radhasoami spoke to me one day. I have dedicated
myself to Him from that day. (12)

Radhasoami saves us from जम Jam (the angel of death). How and to whom should I speak of the eminence and glory of Radhasoami? (13)

Radhasoami has saved me from all illusions and wanderings. Radhasoami has relieved me from observance of rites and rituals. (14)

Radhasoami has made me abide in His Holy Feet. Radhasoami has made His advent from the inaccessible region. (15)

Radhasoami has converted me into a Hansa from a human being. Radhasoami has showered blessings on me from His निज घर Nij Ghar (Original Abode). (16)

Radhasoami has disclosed the inner secrets right from the highest region. Radhasoami has rid me of all egotism. (17)

Radhasoami has extricated me from the world, and made me His own. Radhasoami has saved me from the snares of the world. (18)

Radhasoami has steered me across this ocean of life. I have developed intense love for my Guru, the Supreme Being Radhasoami. (19)

I am a Chakor to Radhasoami, the moon. I am a lotus to Radhasoami, the sun. (20)

[Chakor is a bird possessing very conspicuous eyes, fabled to subsist upon moon beams, Lotus is always eager for the sun. It expands its petals when the day breaks and closes them when the sun sets.]

I am a Kokil to Radhasoami, the mango. I am a
Bhonrá to Radhasoami, the lotus. (21)

[Kokil is an Indian cuckoo, frequently alluded to in Hindi poetry. Its musical cry inspires tender emotions in the heart of lovers. It is enamoured of mango.]

Bhonra (black-bee) is so enamoured of lotus, that it turns round and round over it, shortening its circle all the time, till, at last, towards evening, it sits on the lotus, and when the sun sets, the flower closes its petals, and the Bhonra remains imprisoned within the petals the whole night.]

I am the sun, Radhasoami is the sky. I am a snake,
Radhasoami is the gem on my head. (22)

[Certain snakes are said to be endowed with a glittering gem on their heads. To enjoy the refulgence of the gem on its head, the snake takes it out and places it in a secluded place. It moves about merrily, all the time gazing at the gem. If, by any device, the gem is removed, the snake collapses instantly, in restless trepidation. The gem is the life of the snake. Similarly, Radhasoami Dayal is my life and support. I cannot live even for a moment without Him.]

I am a child, Radhasoami is my mother. I am a son,
Radhasoami is my father. (23)

I am an afflicted person. Radhasoami is my sole consolation. I am a Chakvi, Radhasoami is the refulgent sun. (24)

[Chakvi, the female bird is separated from its mate, Chakva, the male bird, at sun set each evening. They meet again the next morning at sun rise. So, the Chakvi passes the whole night in yearning for sun-light.]

I am afflicted with the pangs of separation from

Radhasoami. I am enamoured of the gracefulness
of Radhasoami. (25)

Radhasoami has enabled me to perceive Shabd by
means of the practices taught by Him. I have
attained Radhasoami Nám by devout devotion. (26)

I am the lover. Radhasoami is the Beloved. I am
fish, Radhasoami is the current of water. (27)

I am an egg, Radhasoami is the tortoise. I am just
a wave, Radhasoami is the ocean. (28)

[Usually, eggs are hatched by the mother sitting over
them. But, in the case of a tortoise, the process is quite
different. The mother tortoise lays eggs on the ground
and goes back to water. She does not come out to hatch
them. She, however, keeps an eye on them. Her attention
does the work of hatching. Similarly, although, being engrossed
in the world I am far away, yet, the most merciful Radhasoami
is taking proper care of me.]

I am an empty गगरी Gagri (pitcher), Radhasoami is
water. I am a bow. Radhasoami is the arrow. (29)

[An empty pitcher is an ill omen. But when filled with
water, it is considered a good omen. I am useless and
insignificant. When I joined Radhasoami's fold, I attained
my true embellishment.]

I am a forest, Radhasoami is the lion, the king of
the forest. I am a mere body, Radhasoami is the
soul, imparting life to the body. (30)

I am a tree, Radhasoami is the fruit on it. I am a branch,
Radhasoami is the flower blooming on it. (31)

I am a दीपक Deepak (an earthen bowl containing oil
and wick), Radhasoami is the flame. I am a sea,
Radhasoami is its source. (32)

I am the earth, Radhasoami is the rain falling on it. I
am a warrior, RADHASOAMI Name is my
sword. (33)

I am a body, Radhasoami is its eyes. I am a tongue,
Radhasoami is speech. (34)

I am heavy iron, Radhasoami is a light boat. I am a
beggar, and Radhasoami is a wealthy सेठ Seth. (35)

I am a सोपी Sipi (an empty shell), Radhasoami is the
स्वाँति Swánti rain. I am enthralled by the gracefulness
of Radhasoami. (36)

[Rain, falling into a shell, when the moon is in the fifteenth
lunar mansion, turns into a pearl.]

I have won the battle (against Kal and Maya) with
the line of action taught by Radhasoami. I am
fully satisfied with Radhasoami. (37)

I am a food article and, Radhasoami is salt, making
it tasteful. I am a seed bud, Radhasoami is air,
vital to its germination. (38)

I am a star, Radhasoami is the firmament. I am a
Kumodini, Radhasoami is like the moon. (39)

By the grace of Radhasoami, I began to rise up from
the घट Ghat (Pind). I cling fast to the Holy Feet
of Radhasoami. (40)

Radhasoami has rid me of hypocrisy. Radhasoami
has enabled me to cross the third Til. (41)

Radhasoami helped me ascend to Banknál quickly. I

enter औघट Aughat (internal path to higher regions)
and secure the gateway to Radhasoami Dhám. (42)

[The human body excluding the limbs, has been likened
to two Ghats or jars, meeting at the neck. The torso,
portion below the neck, is called घट *Ghat*, and the caput,
portion above the neck, is औघट *Aughat*, a jar or vessel
put upside down. It is called निज घट *Nij Ghat*, the real
vessel, as spiritual centres are located therein.]

Radhasoami enables me to open the door to Trikuti.
At Mán-sarovar lake, Radhasoami transformed me
into a Hansa. (43)

I ascend to Mahá-sunn with the help of Radhasoami.
Radhasoami has cleansed me of all evil
propensities. (44)

Radhasoami unites me with Sohang Purush. I reach
Sat Lok in the company of Radhasoami. (45)

By His मौज Mauj (grace), Radhasoami shows me Alakh
Lok. By His sheer चौज Chauj (mercy), Radhasoami
shows me Agam Lok. (46)

My Surat sees the graceful form of Radhasoami. I
am now in love with the human form of Radhasoami,
viz., the Sant Sat Guru. (47)

I merge myself in the Holy Feet of Radhasoami. I
attain salvation by adopting the protection of
Radhasoami. (48)

I enter Radhasoami Dhám majestically. Radhasoami
has embellished me. (49)

Radhasoami has embraced me lovingly. I have come

to know the secrets of Radhasoami in the Satsang
of Sant Sat Guru. (50)

I have got across because of my love for, and attachment
with, Radhasoami. Radhasoami has now washed
away all my evil propensities. (51)

With whom shall I compare Radhasoami? He has liberated
me from all forms of life. (52)

I have found Radhasoami with great hardship. I have
met Radhasoami after great efforts. (53)

I drink nectar of the Dhun of Radhasoami and quietly
become one with Him. (54)

Shabd 5

राधास्वामी लिया अपनाय सखी री ।
शोभा अद्भुत आज लखी री ॥ १ ॥

O my dear companion ! Radhasoami has graciously
made me His own. By His grace, today I witness
His majestic grandeur. (1)

I hear the most sublime discourses of Radhasoami. I
recite the most adorable Name RADHASOAMI. (2)

I behold the inaccessibly exalted Radhasoami Anami
(Nameless Being). How can words describe the
high status of Radhasoami ? (3)

I touch the Holy Feet of Radhasoami. I enshrine
Radhasoami within the core of my heart. (4)

In the company of Radhasoami, I cut asunder the
snares of the world. By my association with Radha-
soami I curb Kal. (5)

Radhasoami has extricated me from this world.
Radhasoami has made me a Hans (swan) from
an ugly Kág (crow). (6)

Radhasoami has imparted a unique message. The
moment I utter the Holy Word RADHASOAMI, all
my doubts and misgivings are dispelled. (7)

Radhasoami has taken me in His lap. Radhasoami
will also redeem you. (8)

Repeat the Holy Word RADHASOAMI all the time. Recite
RADHASOAMI all the twenty four hours. (9)

Radhasoami dwells in my heart every moment. To
whom may I speak about the grace and mercy of
Radhasoami ? (10)

None can, by himself, associate with Radhasoami. No
one can imbibe the colour of Radhasoami. (11)

With whomsoever is Radhasoami pleased, Radhasoami
blesses him with His company. (12)

How can one proceed internally without the grace and
mercy of Radhasoami Dayal and comprehend the
Radhasoami Faith ? (13)

Radhasoami speaks about the fourth Lok (Sat Lok)
Radhasoami discloses Alakh Lok. (14)

Radhasoami makes the inaccessible accessible. You
will now attain Radhasoami Dhám. (15)

You have this time met Radhasoami by your sheer
good luck. Hold fast to Him right now, otherwise,
when will you do so ? (16)

Enhance your love for Radhasoami every moment.
Behold the splendour of Radhasoami every day. (17)

Radhasoami has assumed human form in this world.
Radhasoami drives away Kal, the cheat. (18)

Forsake not the protection of Radhasoami. Worship
always the Feet of Radhasoami. (19)

Utterance of the Holy Word RADHASOAMI wipes out
all sins. Radhasoami has churned all the centres
represented in the human body. (20)

Believe that the रूप Rup (Form) of Radhasoami is
शब्द Shabd. Listen to Radhasoami Shabd with your
Surat. (21)

In the company of Radhasoami, subdue your mind.
Radhasoami beheads Maya, the serpent. (22)

Never again will you come across a Guru like Radhasoami.
Radhasoami does not forsake him whom He has
taken in His सरन Saran (shelter). (23)

Who can describe the grandeur and greatness of
Radhasoami ? Even the Vedas (books of knowledge)
and Shesh (the thousand tongued serpent) have
not been able to do so. (24)

Radhasoami, who has been so far unknown, has now
manifested Himself in human form. Radhasoami
has now imparted all His secrets and mysteries
to me. (25)

Radhasoami shows me a flower garden within. Radhasoami
opens all doors, and removes all barriers. (26)

Radhasoami enables me to subdue the mind by a
subtle device. Radhasoami enables me to ascend
to Gagan in no time. (27)

In the company of Radhasoami I get to the region of
Sunn. Turning away from the world, I have adopted
the colour of Radhasoami. (28)

Radhasoami today fills the pitcher of my Surat. Radhasoami
shows me a wondrous city. (29)

I am mad in love with Radhasoami. I have seen all the
grandeur and refulgence of Radhasoami. (30)

My good fortune has awakened. I have come in contact
with Radhasoami. By associating with Radhasoami,
I have become immortal, immune from the cycle
of births and deaths. (31)

By adopting the Saran of Radhasoami, my love has
grown intense. Radhasoami has enabled me to
listen to the unique Kingri (fiddle). (32)

Radhasoami has made me His own. Radhasoami has
saved me from the entanglements of the world. (33)

Radhasoami has enabled me to realize that this world
is unreal like a dream. I no longer toil and moil
for worldly prosperity. (34)

Always utter the Name RADHASOAMI. Keep your
eyes steadfastly fixed on Radhasoami, for His
Darshan. (35)

Do not divulge to anybody the secrets, given out by
Radhasoami. Without Radhasoami, you will get
lost in the world. (36)

Radhasoami has given me the ornament of Shabd.
Radhasoami is the moon which will not be
eclipsed. (37)

In the company of Radhasoami, you will not suffer
pain, you will always be happy and gay. (38)

Radhasoami has bestowed supreme bliss on me.
Radhasoami has helped me cross the ocean of
life. (39)

Radhasoami has freed me from rituals and observances.
I lick the Holy Feet of Radhasoami. (40)

I perform Arti of Radhasoami every day. I always cherish
instructions of Radhasoami at heart. (41)

I keep my love for Radhasoami alive and fresh. I
always recite Radhasoami Nám. (42)

I follow the behest of Radhasoami. Now I meet
Radhasoami in Dhyán. (43)

Ever since I received the प्रशाद Prashad (holy food)
of Radhasoami, I have been cleansed of all
impurities. (44)

Tell me, O dear ! How can I sing the praises of
Radhasoami ? Radhasoami has shown me the alley
in the sky (the path leading to higher regions). (45)

Radhasoami has stirred me to gird up my loins.
Radhasoami has made me cling to the Dhun of
Radhasoami. (46)

Radhasoami has accomplished my task in every way.

Radhasoami has given me a unique equipment. (47)

The Abode of Radhasoami is *very* high. I have repaired to that Region and got Darshan of Radhasoami there. (48)

The glory and grandeur of Radhasoami is unique.

My eyes remain fixed on Radhasoami's lovely Form. (49)

Radhasoami effects redemption of Jivas. Radhasoami has incarnated Himself here as Sant Sat Guru. (50)

Radhasoami Mat (Faith) is a unique religion. Radhasoami has now revealed the most sublime mysteries and secrets. (51)

Radhasoami does not count upon Brahm Gyán (knowledge of Brahm) as a thing of any value. Radhasoami attaches no importance to Yoga and Dhyan (practices of olden times by which the knowledge of Brahm was attainable). (52)

Radhasoami does not prescribe the worship of Rám¹, Krishan², Brahma³, Vishnu⁴, Shiva⁵, Ganesh⁶, Gaur⁷ and Shesh⁸. (53-54)

1. Seventh incarnation of the Hindus. 2. Eighth incarnation of the Hindus. 3. One of the three deities of the Hindu Trinity, entrusted with the work of creating the world. 4. Name of one of the principal Hindu deities regarded as the Preserver. 5. Name of one of the gods of the Hindu Triad, the deity of destruction. 6. Son of Shiva, the deity of the lowest centre, at the rectum. 7. Name of the wife of Shiva. 8. Name of a celebrated mythological thousand headed serpent.

Radhasoami does not approve of करम Karam and धरम Dharam (acts and duties as prescribed by old scriptures). Radhasoami considers जप Japa¹ and तप Tapa² illusory. (55)

Radhasoami does not attach any spiritual value to pilgrimages or fasts. Radhasoami does not attach importance to Shastras and Smritis. (56)

Radhasoami attaches no sanctity to the sun or the moon. Radhasoami does not believe in the sanctity of the Gangá³ or the Yamuna⁴. (57)

Radhasoami saves Jivas from adherence to traditions and observances. Radhasoami does not admit of any type of superstitious beliefs. (58)

Radhasoami does not approve of idol worship. Radhasoami denounces the worship of the पित्र Pitras (ancestors). (59)

Radhasoami enjoins upon you to perform Guru Bhakti (devotion to Guru). Radhasoami prescribes Bhajan of Nád (sound practice). (60)

Radhasoami exhorts you to attend Satsang. Radhasoami attaches importance to the Guru of the time. (61)

Radhasoami makes no distinction of caste and creed. Radhasoami treats a Hindu and a Mohammedan alike. (62)

1. Old method of repeating holy names and Mantras. 2. Old method of practising penances. 3. The river Ganges, 4. Name of a river.

Radhasoami does not approve of caste sysem.
Radhasoami says all this is false. (63)

Radhasoami has promulgated the mode of Bhakti.
Radhasoami lays emphasis on sincere devotion
to Guru. (64)

Radhasoami does away with the Vedas and other
revealed books. Radhasoami lays stress on the
words of Guru. (65)

Radhasoami shows the Supreme Father Himself in
the person of Murshid or Guru. Radhasoami teaches
the worship of Guru. (66)

Radhasoami does away with Rozá¹ and Namáz².
Radhasoami discards Masjid³ and Baang⁴. (67)

Radhasoami does not approve of pilgrimage to Kábá⁵.
Radhasoami does not prescribe the Quran⁶ and
Wazifá⁷. (68)

Radhasoami enables a devotee to hold his mind
steady. Radhasoami enables him to control his
passions. (69)

Radhasoami elevates Surat (spirit entity) to heavenly
regions. Radhasoami shows us the Arsh (Chaitanya
Akásh, spiritualized sky) within ourselves. (70)

Radhasoami raises Rooh (spirit entity) to higher
regions. Radhasoami enables us to meet Khudá
within us. (71)

1. Fasting. 2. Prayers. 3. Mosque. 4. Call to prayer prevalent
among Mohammedans. 5. The mosque of Mecca. 6. The
sacred book of the Mohammedans. 7. Daily prayers.

Radhasoami assigns a high status to a फकीर Faqir (Sant). Radhasoami says that prophets cannot attain that position. (72)

Radhasoami shows us the seven heavens or regions. Radhasoami gives out the details of the stages through which a Faqir (Sant) passes. (73)

Radhasoami prescribes the practice of Surat Shabd Yoga. Radhasoami enables Rooh (spirit) to hear Shabd (sound coming from heavenly spheres above). (74)

Radhasoami churns Surat and Shabd. Radhasoami speaks of Surat and Shabd. (75)

Radhasoami speaks of अनहद शब्द *Anhad Shabd*. Radhasoami enables a devotee to catch hold of the eternal sound. (76)

Radhasoami has come from Prime and Original Abode. Radhasoami reaches the Highest Abode. (77)

Know that the very starting point of Radhasoami Faith is the final goal of all other religions. (78)

What Radhasoami calls the first stage on the journey homeward, is the सिद्धान्त पद *Siddhant Pad* (goal) of all other religions. (79)

Radhasoami Faith is the highest and most exalted. I have now come to realize this about Radhasoami Religion. ' (80)

Radhasoami describes the seven stages or regions. Radhasoami gives out the details of each stage. (81)

The status of Radhasoami is the highest and the most exalted in every respect. My Surat is tenaciously attached to the Holy, Feet of Radhasoami. (82)

Radhasoami abides in Hairat¹ Dhám. Radhasoami gives out unique Nám. (83)

Radhasoami is magnet, I am iron. The moment I saw the Rup (Form) of Radhasoami I was attracted to and became enamoured of Him. (84)

Radhasoami is the भृंगी Bhringi. I am an insect. Radhasoami has relieved me of all pain and suffering. (85)

[When an insect is caught by a Bhringi (a large black-bee), the latter stings it. The insect, giving up all struggle, becomes passive though not dead. The Bhringi then makes the insect hear its humming sound. The result is that the insect is converted into a Bhringi in course of time.]

Radhasoami reaches the highest and farthest region. Radhasoami has Himself given out the secrets of His own region. (86)

Radhasoami is lotus, I am a भौरा Bhonrá (black-bee), mad after Him, Darshan of Radhasoami has made me bloom. (87)

Do what Radhasoami ordains. Place your head at the Holy Feet of Radhasoami. (88)

There is none who can be compared with Radhasoami. By adopting the Saran of Radhasoami, Jivas secure redemption. (89)

I live on by gazing at the Form of Radhasoami. I drink the nectar of the Holy Name RADHASOAMI. (90)

1. Astonishing, amazing.

In the company of Radhasoami, I explore heavenly regions within me. In the company of Radhasoami I get a glimpse of His Mauj. (91)

In the company of Radhasoami, I now concentrate my spirit at the third Til. In the company of Radhasoami, I hear the reverberations of Shabd. (92)

In the company of Radhasoami, I pierce through the third Til, and proceed further. In the company of Radhasoami, I penetrate heavenly regions and meet Him. (93)

In the company of Radhasoami, I see Jyoti (of Sahasdal-kanwal). In the company of Radhasoami, I learn the secrets of Sunn (below Sahasdal-kanwal). (94)

In the company of Radhasoami, I enter Banknál. In the company of Radhasoami, I ascend to Gagan (Trikuti) and feel elated. (95)

In the company of Radhasoami, I attain Daswán Dwár (the tenth door). In the company of Radhasoami, I ascend to Mahá-sunn. (96)

In the company of Radhasoami, I dwell in Bhanwar-guphá. In the company of Radhasoami, I become attached to Sat Nám. (97)

In the company of Radhasoami, I perceive Alakh. In the company of Radhasoami, I speak of Agam. (98)

I am imbued with the colour (love) of Radhasoami. I find abode in Radhasoami Dhám. (99)

I do what Radhasoami ordains. I hold fast to Radhasoami. (100)

I dearly observe the graceful activities of Radhasoami.
I have gained admittance into Radhasoami's
mansion. (101)

The splendour and grandeur of Radhasoami is unique.
I remain standing humbly in the august presence
of Radhasoami. (102)

Radhasoami is seated majestically on the throne. Radha-
soami burns away hardest of sins and evils. (103)

Radhasoami is now granting pardon to Jivas. Radhasoami
has now become my beloved spouse. (104)

Radhasoami has become exceedingly compassionate
and merciful. By Radhasoami's grace Jama and
Kal have been annihilated. (105)

Radhasoami has now made me अमर (Amar (immortal)).
Radhasoami has granted me abode in His eternal
region. (106)

I sing in gratefulness the praises of Radhasoami all
the time. Radhasoami is my father, Radhasoami
is my mother. (107)

Radhasoami has detached me from all. Radhasoami
has shattered my reliance and dependence on the
world and its objects. (108)

BACHAN 4

THE GLORY AND IMPORTANCE
OF DARSHAN OF PARAM PURUSH PURAN
DHANI RADHASOAMI AND THE
EXALTED STATE OF LOVE AND
BLISS WHICH HIS DARSHAN BRINGS IN.

Shabd 1

देओ री सखी मोहिं उमंग बधाई ।
अब मेरे आनन्द उर न समाई ॥ १ ॥

O Sakhi (friend)! Congratulate me heartily. My heart
is now overflowing with joy. (1)

Again and again I gaze at Radhasoami and feel exhi-
larated. The elegance and beauty of His counte-
nance is not possible for me to describe. (2)

I have prepared a Tháli (platter) for performing Arti.
Saturated with love, I am singing His praises. (3)

My attachment to the Holy Feet of Guru has grown
intense. I am filled with great joy. (4)

I fail to describe how pleasant this auspicious occasion
is! The Surat - Hansani¹ has been completely
enamoured. (5)

The Shabd Guru has enabled me to hear the Dhun
(sound) of Gagan (Trikuti). The current of Ami (Amrit,
nectar) is coming from the highest region. (6)

My brother! How am I to describe this merrymaking?
Every part and pore of my body is drenched in
bliss. (7)

However, I have given some idea in writing, which the
disciples of my Guru alone will appreciate. (8)

Radhasoami announces that His sway prevails in all
the four Loks (regions). (9)

The Bin (harp) of Satnám is resounding and the
mighty Kal falls into a state of swoon. (10)

Alakh and Agam shower grace and mercy on me.
Radhasoami has graciously granted me His
Darshan. (11)

Shabd 2

आज बधावा राधास्वामी गाऊँ ।
चरन केवल गुरु प्रेम बढ़ाऊँ ॥ १ ॥

Today I sing the praises of Radhasoami in profound
thankfulness. I enhance my love for the Lotus Feet
of Guru. (1)

1. Feminine gender of Hansa.

I am now filled with immense happiness. I have fixed
the Rúp (Form) of Radhasoami in my heart. (2)

I am today favoured with a unique fortune. The Darshan
of Radhasoami has nursed my mind. (3)

The perfect Sat Guru has embraced me. Radhasoami
has showed me a unique spectacle. (4)

Anhad Shabd resounds within me. The glory of
Radhasoami has dawned upon me. (5)

My most profound and sublime luck has awakened.
My mind now feels elated on uttering RADHASOAMI
Nám. (6)

The massive doors to चैतन्य आकाश Chaitanya Akásh
(चिदाकाश Chidákásh) have opened for me. I have
got Darshan of Radhasoami. (7)

How should I describe His majestic grandeur? I gaze
at Radhasoami with my eyes wide open. (8)

I am sustained by Darshan all the time. I sing praises
of Radhasoami every moment. (9)

Singing His praises, my mind is highly exhilarated. I
now fondly cherish the hope of attaining the Holy
Feet of Radhasoami. (10)

I am as happy in the company of Radhasoami as a
fish is in water. I cannot leave His refuge. (11)

I always play with Radhasoami. He has removed all
delusions and illusions. (12)

Purified, I stick fast to the Holy Feet of Radhasoami,
who is inaccessible and unapproachable. (13)

Festivity and rejoicing are going on all round. I merrily
sing songs of thanksgiving before Radhasoami. (14)

This is a unique song of thanksgiving, I have sung
before Radhasoami. By withdrawing within from
without I have won the pleasure of my Lord,
Radhasoami. (15)

Shabd 3

आज मेरे धूम भई है भारी ।
कहूँ क्या राधास्वामी रूप निहारी ॥ १ ॥

Today I am in a state of supreme exhilaration. How
should I describe the रूपRúp (Form) of Radhasoami
I have seen? (1)

The सुखमन Sukhman (middle) current has begun to
function. I perform Arti of Radhasoami. (2)

My Surat is drenched in the colour of love. In the
company of Nirat (the faculty of discernment), I
now recite the Name RADHASOAMI. (3)

I go to Sunn and imbibe the Shabd resounding
there. I place my forehead at the Holy Feet of
Radhasoami. (4)

What a rare Arti (prayer) am I singing ! The rever-
berations of Radhasoami Nám have now become
dear to me. (5)

How can one know of the most exalted status of
Radhasoami? Inscrutable are His ways! (6)

Freeing myself from the bondages of body and mind,
I ascend to the eternal terrace of the most marvellous
mansion of the Supreme Father Radhasoami Dayal,
where lies His throne. (7)

I wait upon Him day and night. Radhasoami has given
me अमीरस Ami-ras (nectar) for my sustenance. (8)

My most exalted fortune has now awakened. I have
been enabled to see the majestic splendour of
Radhasoami. (9)

Who is lucky enough to get inner light? Radhasoami
has bestowed a great boon upon me. (10)

Shabds of heavenly regions are constantly resounding
within me. Radhasoami has made me His own. (11)

I discard the Shabd coming from इडा!rá (left side) and
search for the Shabd coming from पिंगला Pinglá (right
side). I ascend to शिखर Shikhar (top) and hear the
reverberation of Radhasoami Nám. (12)

I come to the region of Sohang (Bhanwarguphá) and
hear the Bansí (flute). I get a clue to the unique
status of Radhasoami. (13)

The Holy word RADHASOAMI is such an effective
dagger that Kal is vanquished and Karams are
destroyed. (14)

The Surat-Panihári reaches Satt Sar (the lake of Sat,
Truth, Spirituality). Radhasoami fills my Gagrí
(pitcher) to the full. (15)

[Panihari or Paniharín is a poetic expression for spirit
entity. It suggests a village woman, usually newly married

or a virgin carrying a pitcher or pitchers of water on her head at the crack of dawn. To keep balance, she walks with slow regular steps in a perfect rhythmic gait, looking extraordinarily beautiful and charming, while stepping on zigzag footpaths in green fields studded with pearls of dew amidst the twilight of the rising sun. The sight of a Paniharin feasts poetic eyes and is considered very auspicious. Paniharin stands for a true and perfect natural beauty. The spirit entity on reaching spiritual regions, begins to attain its true Rup (form), uncontaminated with mind and matter.

[For Gagri, pitcher, see couplet 29, Shabd 4, Bachan 3, supra].

My Surat becomes a Hansani, beloved of the Hansas (denizens of Sat Lok). She drinks nectar of Radhasoami Nám. (16)

I fail to describe the greatness of Radhasoami. I have performed Arti of Radhasoami. (17)

Shabd 4

जुगनियाँ चढ़ी गगन के पार ।
सुनी राधास्वामी धूम अपार ॥ १ ॥

The seeker-Surat ascended beyond Gagan (Trikuti) and heard the constant resonance of RADHASOAMI Nám. (1)

The loving Surat, on reaching Daswán Dwar, experienced happiness. Radhasoami vanquished Maya, the cheat. (2)

The keen-nosed Surat observed the मलयागिरि Malyá-giri,

the mountain abounding in sandal trees, and inhaled sweet fragrance emanating from there. She obtained RADHASOAMI Nám, the essence of all. (3)

The wise Surat saw the current of Shabd. Radhasoami sang the Mallár¹ Rág. (4)

My Surat has become Bairágin, i.e., indifferent and disinclined to worldly desires and passions. She has made the Holy Feet of Radhasoami her support and sustenance. (5)

The beloved Surat went on, following the Holy Name. She majestically attained the nuptial bed prepared by Radhasoami. (6)

By Mauj, she arrived at the Abode of my Lord, Radhasoami. She offered her entire self to Him. (7)

There I witnessed His true glory and grandeur. She adored the Holy Feet of Radhasoami again and again. (8)

She went on, peeped through the window, and got Darshan of the beatific form of Radhasoami. (9)

She reversed the direction of the current flowing from eyes. She touched the Feet of Radhasoami. She gave up Ahankár (egotism). (10)

Radhasoami has cast such a benign look on her that all the evils of her mind have departed. (11)

She has now no worldly desire left in her. Radhasoami

1. Mallar = Name of a musical mode, sung during the rains. Idiom — to sing a mallar means to be merry.

has removed all doubts and misgivings from her
mind. (12)

Radhasoami has struck with such a sharp-edged sword
and has used such a strategem that the mind
has been killed. (13)

Radhasoami has carefully shot an arrow at the hind
(Maya); she ran away from the field, vanquished. (14)

What a wondrous spectacle I behold! Radhasoami
showed me a garden of flowers. (15)

Here, there and everywhere, flowers of Shabd have
blossomed. I am now enamoured of Radhasoami. (16)

In His region, Shabd is resounding incessantly.
Radhasoami has adorned my Surat. (17)

Shabd 5

राधास्वामी का दरस मैं आज करूंगी ।
पल पल छिन छिन पार रहूँगी ॥ १ ॥

Today I will have Darshan of Radhasoami. All the
time I will keep myself on the other side (beyond
the region of Pind). (1)

I will keep away from the snares of the world. I will knock
down Kal and Karam and kick them away. (2)

I will elevate my Surat, and station it in higher regions,
where I will take stroll. (3)

I will hear an endless melody there, and enjoy the
bliss of Shabd. (4)

Thus getting strength, I will catch hold of the Feet of
Guru with a firm resolve. I will play in Sukhmaná
(the middle current). (5)

I will easily enter into Banknál (the crooked tunnel).
I will then go to Tirikuti and hear the sound of
Om. (6)

I will go to Bhanwarguphá beyond Sunn and Mahá-
sunn. I will stay in Sat Lok. (7)

I will daily hear Shabds of Alakh and Agam. I will
touch the Holy Feet of Radhasoami. (8)

Shabd 6

देखत रही री दरस गुरु पूरे ।
चाखत रही री प्रेम रस मूरे ॥ १ ॥

I am gazing at the countenance of the perfect Guru
and enjoying the bliss of love. (1)

The majestic grandeur of Sat Guru is indescribable.
The Anhad Shabd is resounding within. (2)

The drop (spirit entity) leaves Pind, the unreal world,
and ascends higher, and reaches the ocean of
the refulgence of Sat (Truth). (3)

When I hear thunder in Gagan (Trikuti), my yearning
is awakened; and coward mind becomes brave
and courageous. (4)

I have enshrined the Lotus Feet of Guru in my heart.

Tamo-guna is being crushed and getting pulverised
every moment. (5)

Sat Guru has cast His glance of mercy upon me.
The wheel of Kal is now broken. (6)

My Surat merges into समुन्द सौत Samund Sot (region
of Sunn). I see beautiful nymphs in the Mánsarovar
lake. (7)

I elevate my Surat and get to Sat Nám (Sat Lok), and
then I attain the Holy Feet of Radhasoami. (8)

Shabd 7

गुरु के दरस पर मैं बलिहारी ।
गुरु के चरन मेरे प्राण अधारी ॥ १ ॥

I sacrifice myself at the Darshan of Guru. The Holy
Feet of Guru are my life and breath. (1)

His Bachans (discourses) are the embellishment of
my heart. The countenance of Guru I keep on
remembering day and night. (2)

O my darling! Associate with Guru every moment.
Behold Him with your eyes and merge in Him. (3)

Fix your Surat in Guru's Dhám. Ascend to Neel Shikhar
and look at Shyám (Kál). (4)

You will see the white resplendent sun and hear Anhad
Shabd. (5)

You will hear the melodious Murli and Bin (flute and harp);
you will receive unique bliss and happiness. (6)

Rare Sants have disclosed these secrets. You also go
to and accept the Saran (refuge) of a Sant. (7)

A fish becomes one with water, and a Chakor (bird)
fixes its gaze constantly at the moon. (8)

Should you love Sat Guru the same way, by engendering
faith in Him, your inner self will be illuminated. (9)

But what can you do without the requisite *Bhag* (fitness)?
This requisite fitness, too, will be gained by the
grace of Guru. (10)

Radhasoami has indicated the true method of awake-
ning the *Bhag* (fitness). Cultivate love for His
Holy Feet. (11)

Shabd 8

गुरु का दरस तू देख री ।
तिल आसन डार ॥ १ ॥

Take your seat at the third Til and have Guru's Darshan
there. (1)

Always hear Guru's Shabd. By attaching yourself to
Him, you will be able to annihilate all desires. (2)

The Swarúp (Form, Countenance) of Guru is highly
pleasing and supremely refulgent like the sun. On
seeing the sun, lotus expands its petals. And on

seeing the lotus with petals expanded, the Bhonrá (blackbee) becomes enamoured of it. You should love your Guru just as Bhonrá (black-bee) loves the lotus and the lotus loves the sun. (3-4)

The hearts of those who have not been fortunate enough to receive Gyán (knowledge) from Guru, remain shrouded in darkness. (5)

They have not met a perfect Sat Guru. They remain wandering in the snares of the world. (6)

Luckily I have met the Sat Guru. I sacrifice myself at Him. (7)

I gaze at the Swarúp (Form) of Guru the way a Chakor gazes at the moon. (8)

Sat Guru is Shabd-swarúp, that is, Shabd incarnate. His abode is in higher regions. (9)

You are also Surat-swarúp, that is, your real form is also Surat, (not body or mind); follow Guru. (10)

Guru's Rúp (Form) is in the eyes. Open your eyes. (11)

Guru's Shabd is in the inner ears. Listen to the Shabd (sound) coming from Gagan. (12)

Radhasoami is revealing the secrets of the real path. (13)

Those who are fortunate enough to follow it shall cross the ocean of existence. (14)

BACHAN 5

SECRETS OF THE PATH. THE GLORY
OF SAT LOK. THE MAJESTIC GRANDEUR
OF THE TRUE FORM AND TRUE ABODE
OF PARAM PURUSH PURAN DHANI
RADHASOAMI

Shabd 1

आरत गावे सेवक तेरा ।
संशय भ्रम ने चित्त को घेरा ॥ १ ॥

- This Sewak (servant) of Thy Holy Feet sings Arti
(prayer). Doubts and delusions have confused his
mind. (1)
- O Soami! Now shower such grace that my doubts
are removed, root and branch. (2)
- Thus cleansed, may I apply myself to Shabd and rest
in Daswán Dwár (Sunn). (3)
- Beyond is the vast expanse of Mahá-sunn. If it be
Thy Mauj, I proceed thither. (4)
- Ahead is the window to Bhanwarguphá, where the
Dhun of Sohang is resounding day and night. (5)

Reaching there, I partake of the bliss of that region,
and elevate my Surat further. (6)

Next is the region of Sat Nám and Sat Shabd, termed
the fourth Pad (Region) by Sants. (7)

The beauty and elegance of Hansas (denizens) cannot
be adequately described. Each has a lustre of
sixteen suns and moons. (8)

How am I to describe the wondrous Form of the Deity
of the region? Each hair has the resplendence of
ten million suns and moons. (9)

Gracefully designed and decorated are the *Dweeps*
(islands) in each of which lives a Hans. (10)

Huge reservoirs of *Ami* (Amrit, nectar) are overflowing
there. The *Darshan* (vision) of Sat Purush is the
sustenance of the Hansas. (11)

Every day new spectacles are witnessed there. How
should I describe the glory of that region! (12)

Beyond is Alakh Lok. Giving up subtle I-ness, my
Surat goes there. (13)

How can the brilliance of Alakh Purush be described?
Thousand million suns and moons look dull in
comparison. (14)

Each Surat has a lustre of ten million suns. Such is
the form of Surats there. (15)

My Surat gracefully steps forward and reaches Agam
Lok. I observe the grandeur of that region. (16)

Unique is the majesty of Agam Purush. The resplendence exceeds a hundred thousand million suns. (17)

Beyond it, is Anámi Purush who is Akah (indescribable) and Apár (infinite). (18)

Save Sants, no one has access there. Sants call it निज घर *Nij Ghar* (the True and Original abode). (19)

O Soami! You have given out the most sublime secret. (20)

Now, also be pleased to indicate how I can reach there. Do awaken deep longing and yearning in my heart. (21)

Soami has pointed out the method of Surat Shabd Yoga, and cautioned that it is not possible to reach there without Dayá (grace and mercy). (22)

Have no doubt about the efficacy of Surat Shabd Yoga. Merge your Surat in Shabd slowly and gradually. (23)

Soami has repeatedly enjoined upon all to practise Surat Shabd Yoga regularly. (24)

The Arti (hymn of prayer) is now over. Sant Mat has been fully explained. (25)

Shabd 2

आज आरती इक कहूँ भारी ।
सुमिरन राधास्वामी करूँ अधारी ॥ १ ॥

Today, I am performing a grand Arti; my support is Sumiran (repetition) of RADHASOAMI. (1)

The pupil of the eye is the Tháii (platter) for Arti,
and Jyoti the lamp. Overflowing with love, I come
before Soami. (2)

I am having Darshan of Radhasoami with my eyes. I
enshrine His Rúp (Form) in my heart. (3)

I was Chakvi and Sat Guru was the Chakva. When
the night (of ignorance) fell, I was separated from
Him. (4)

[See note to couplet 24, Shabd 4, Bachan 3 above.]

I was plunged into darkness. I remained restless on
this end. My Sat Guru, my Lord, is on the other
end. How could I join Him? I did not find the
way. (5-6)

Separated from my Beloved I was writhing in
agony every moment. How am I to unite with my
Lord? (7)

Extremely restless and impatient, I called out Soami.
He took me in His care. (8)

By His grace, the night was soon over, the day broke
and the sun rose within me. (9)

I was lying void below the region of the eyes, namely,
Pind. Guru revealed to me the book telling of the
other side, namely, Brahmand and Dayal Desh. (10)

I removed the barrier and met the Guru, who enabled me
to embark on the internal path of Parmáarth. (11)

My Surat went in and mingled with Shabd like iron
filings attracted to and joined with a magnet. (12)

Concentrating my Surat, I peeped through the door
and penetrated the eye of the needle. (13)

How can I describe the spectacle I witnessed on
penetrating within? It concerned the region
unapproachable. (14)

The omniscient Sat Guru knows it. Or, one to whom the
Sat Guru reveals these secrets, will know it. (15)

I penetrated beyond the third Til and heard the Dhun
(sounds) of the bell and the conch. (16)

I saw the sun and the moon on either side. I also saw
Sukhman in the middle, and sky and stars. (17)

I penetrated further, and reached Banknál (the
crooked tunnel) where Kal has spread his extensive
net. (18)

Proceeding onward, I arrived at Trikuti. I beheld the
red sky and heard the Dhun of Omkar. (19)

Then, I went to Sunn, Daswán Dwár, and bathed in
Mánsarovar with Hansas. (20)

That region is Sait (white), full of bright moon light. (21)

I ascended to Shikhar (top) and got across Mahásunn. (22)

I opened the niche of Bhanwarguphá, and heard the
sound of Sohang and Murli (flute). (23)

Beyond the square, I entered Sat Lok. I got Darshan
of Sat Purush and heard the Bin (harp). (24)

Each hair of Sat Purush has the brilliance of ten
million suns and moons. (25)

With the permission of Sat Purush, I went quickly to
Alakh Lok. (26)

Thousand million suns and moons look pale before
the refulgence of this region. (27)

With the permission of Alakh Purush I proceeded further
and met Agam Purush. (28)

The resplendence of each hair of Agam Purush exceeds
the light of a hundred thousand million suns and
moons. What more can be said of the infinitely
vast region of Agam Lok? (29)

I went further. Both Surat and Nirat merged in the
निज पद *Nij Pad*. (30)

[That faculty of spirit which is ever ready to be absorbed
in the bliss and joy of any centre or region is called
"Surat". While "Nirat" is that which awakens the desire to
leave that bliss and joy, and yearns for that of the higher
centre or the region. At each and every centre, Surat
and Nirat faculties go on asserting themselves, till the
spirit of the devotee finally reaches Radhasoami Dham,
the Nij Pad and the Highest Region. There, Surat and
Nirat become one.]

That *Nij Pad* is Radhasoami Dhám. Again and again
I utter Radhasoami. (31)

How should I describe the grandeur of that Dhám
(Region)? Each cordon of the palace is ornamented
with hundred million suns and moons. (32)

Palaces are bedecked with billions and billions of
jewels. I cannot adequately express the magnificence
of that Dhám. (33)

I saw billions and trillions of suns and moons round
the throne. (34)

The Swarup (Form) of Supreme Father Radhasoami
is indescribable, unsurpassed and unrivalled. (35)

What illustration should I give about the glory and
majesty of Radhasoami? Digits have all been
exhausted. (36)

I have dwelt on this most excellent Arti. I can say no
more. I am now the foremost. (37)

Shabd 3

नगरिया झांक रही मैं न्यारी ।
गुरु ने मोहिं दीन्ही अचरज तारी ॥ १ ॥

I look at a wonderful city. Guru has equipped me
with a master key. (1)

I have heard Anhad Shabd and seen the most
wondrous form. (2)

What is to be said of the great favour Guru has done to
me! I have become the darling of Radhasoami. (3)

I have left the alien region, and have found abode in
the mansion of Radhasoami. (4)

O my brother! How can I dwell upon the glory of
Guru who gave out these secrets to me. (5)

I have now devoutly taken Saran of Radhasoami.
Insignificant that I am, how can I describe His all
round exalted position? (6)

I am fortunate that Shabd appeals to me. I have enjoyed
the bliss of Nám and am engaged in working out
my salvation. (7)

On coming in contact with the Sukhman (middle current),
my Surat was purified. It went on proceeding further
and ascended to नभ Nabha (sky). (8)

I withdrew the spirit current from the two eyes and saw
Jyoti. My Surat entered Sahas-dal-Kanwal. (9)

I left Shyám (black spots or pupils of the eyes) and
beheld the *Sait*¹ *Rup*². I passed through Banknál
and came to Trikuti. (10)

I heard the melodious sounds of Ong and thunder,
and saw the red morning sun. (11)

I reached Sunn and bathed in the Mánsarovar lake.
I heard the melodious sounds of Rárang and Kingri
(fiddle). (12)

I became a Hans and went ahead. On passing through
Mahá-sunn, my Surat was highly embellished. (13)

I heard the sound coming from Bhanwarguphá, and
soon reached there. The sweet notes of the Bansri
(flute) and the sound of Sohang are resounding
all round. (14)

From there I rushed up and reached Sach Khand. I beheld
the marvellous Rup (Form) of Sat Purush. (15)

1. White, illumined. 2. Form.

My Surat was highly enraptured on hearing the Bin
(harp). The great kindness shown to me, cannot
be described. (16)

Guru showed me Aiakh Lok. I lifted the curtain and
entered Agam Lok. (17)

From there was visible the Dhám of Radhasoami. I went
higher up and got merged in His Holy Feet. (18)

I prepared a wonderful Arti. Gracefully decorated is
the mansion of my beloved Lord. (19)

I took my seat there and got Darshan of Radhasoami
in full splendour. I am filled with love and
ecstasy. (20)

All my companions congratulate me jointly. Today my
life has become truly fruitful. (21)

Both Brahm and Maya are put to shame. Kal is crestfallen
and Karam has withered. (22)

Yoga practices and Gyán Márg (the religion of Vedant)
are miserably exhausted. None got even an iota
of the sublime secrets described above. (23)

Sant Mat, which teaches Surat Shabd Yoga is the
only true religion or path. (24)

The Vedas cannot attain the glory and supremacy of
Sants. Radhasoami has now disclosed the real
position. (25)

Shabd 4

गुरु मता अनोखा दरसा ।
मन सुरत शब्द जाय परसा ॥ १ ॥

Unique is the path shown by the Guru. My mind and
Surat have come in contact with Shabd. (1)

I have seen great scenes and spectacles within. My
Surat has become a celestial water carrier. (2)

I have drunk Amrit (nectar) to my heart's content. My
body and mind have become शीतल Shital (cool,
happy and contented). (3)

Thieves (the five evils, viz., Kám, Krodh, Lobh, Moh
and Ahankár) have given up robbery. Their dwellings
have been burnt. (4)

Sáhus (faculties of piety, patience and forgiveness,
contentment, discrimination, humility and submis-
siveness) which command respect, have awakened
within me, and are vigilant and watchful. My love
for Shabd has increased. (5)

I feel pleasure in singing the praises of Shabd. Following
the Dhun (sound), I elevate my Surat to higher
regions. (6)

A dazzling flame has burst out and lotuses have
blossomed forth within me. (7)

I have opened the window to celestial regions. I now
hear the sound coming from Sukhmaná or the middle
current. (8)

I went up to Banknál (crooked tunnel), opened the

door and reached. Trikuti. My Surat became अमोल
Amol (priceless). (9)

Like a Tamolí, my Surat now sorts out the Shabd
coming from the middle or the right side, and
discards those coming from the left. (10)

[A Tamoli is he whose business it is to sell Pan (betel
leaves). He keeps on sorting out the fresh bands from the
rotten ones.]

What should I sing of the glory of the *Guru Pad* (Trikuti)!
Every moment I am enhancing my enthusiasm. (11)

सुर Sur (gods), u Nar (human beings) and मुनि Muni
(sages) could not fathom the status of my Guru.
This is an indescribably wonderful story. (12)

I went to Sunn and merged in the Shabd. I heard the
wonderful Kingri (fiddle). (13)

I then reached Mahá-sunn. By the Dayá (grace) of
Guru, I witnessed a wonderful spectacle there. (14)

I proceeded to Bhanwarguphá and united my Surat
with Sohang Purush. (15)

Entering Sat Lok, I realized that *Sat Guru Pad* alone
is true. What should I say about its status, glory
and eminence? (16)

There are rows and rows of suns and moons. I beheld
all these and went onwards. (17)

I got Darshan of Alakh and Agam, and then I met
Radhasoami, my goal. (18)

This is the *Param pad* (the highest and most exalted stage). None had spoken of IT. (19)

Neither the Vedas nor other religious books had described IT. Nor Yogis and Gyánis reached IT. (20)

I have been a recipient of this priceless boon. Even among Sants, it has been the privilege of only some rare Sants to hint about IT. (21)

My beloved Radhasoami is Param Dayal (Supremely Merciful). He has made me enriched. (22)

I perform His Arti and offer both my body and mind at His Feet. (23)

This is my prayer that I may ever remain in the fold of this most sublime Faith. (24)

I am fortunate that I am devoted to the Holy Feet of Radhasoami. (25)

When I learnt to recite and utter RADHASOAMI Nám, all pleasures of the world began to appear tasteless and insipid. (26)

Guru has reversed the downward flow of my mind. He has directed my Surat upwards, and put it on the straight path to Param Pad. (27)

My task has been fully completed. I have become the dust of the Holy Feet of Radhasoami. (28)

Shabd 5

सुखं समूहं अंतरं घटं छाया ।
आरतं सामां आनं सजाया ॥ १ ॥

It is all happiness within me. I have made preparations
for the Arti ceremony. (1)

Immense joy and bliss have filled my heart. My attention
is riveted to the Holy Feet of the Guru. (2)

I got Darshan of Guru, and sang His glory. His peerless
countenance has settled in my eyes. (3)

The sun of love has arisen within me and has dispelled
the darkness of illusions and delusions. (4)

My good fortune has awakened that I have contacted
Anhad Shabd, and have bathed in the current of
Sukhman and have thus performed pilgrimage
internally. (5)

I have turned the pupils of my eyes towards Sahas-
dal-kanwal. Giving up the company of mind, I rushed
upward with Surat. (6)

I fail to describe the great happiness I experienced
on beholding Jyoti and Niranjana. (7)

I heard the sounds of the bell and the conch and
saw suns, moons and stars. (8)

I opened the door to Banknāl and ascended to Trikuti
and there came in contact with Guru's Shabd. (9)

Trikuti is the region of the sun. It is the origin and
source of the Vedas. The name of its deity has

the quantity of half a short syllable, i.e., its deity
is OM or Omkár Purush. (10)

On ascending to Sunn Shikhar, I heard the sound of
Rárang. Kál and Máya both were subdued. (11)

Here, I beheld the fully-shining white moon, and drank
Ami (Amrit, nectar) from Mánsarovar lake. (12)

I developed friendship with Hansas, and heard the
incessant sounds of the Kingri and the Sárangi
(fiddle and violin). (13)

I perceived hidden sounds in Mahá-sunn. Mahá Kál
became helpless. (14)

I enjoyed showers of Amrit (nectar) in Bhanwar-
guphá, and heard sounds of Sohang and Bansri
(flute). (15)

My Surat ascended and addressed Sat Purush. I took
my seat in Sach-Khand. (16)

Sat Purush kindly equipped me with a दुरबीन Durbeen
(telescope) and enabled me to see the grandeur
of Alakh Lok. (17)

Agam Purush then rained *Ami* and revealed the
secrets of Radhasoami. (18)

This is the *Bhakt Dham* (the region and goal of
devotees). I performed Arti of Radhasoami and
pleased Him. (19)

I was the recipient of an infinitely great boon. I am
rid of pain and suffering. I got absorbed in the
bliss of Shabd more and more intensely. (20)

Karams of innumerable births were eradicated. Kal's
debt was nicely paid off. (21)

I bowed my head at the Feet of Radhasoami. I enshrined
the form of Radhasoami in my heart. (22)

Giving up evil propensities, I brought my mind round.
I held fast to Nám (Name, Word), and discarded
Kám (passion and desires). (23)

I have firmly imbibed Sil (piety) and Chhimá (patience
and forgiveness). I made my mind soar high like
a bird. (24)

Guru, the Bhringi (large black-bee), has awakened
this Keet (insect). I am now firmly attached to the
Feet of Radhasoami. (25)

BACHAN 6

ARTI (HYMN OF PRAISE AND SALUTATION)
AT THE HOLY FEET
OF
PARAM PURUSH PURAN DHANI
RADHASOAMI

I now sing Ártí of Sat Guru. I recite Arti
full-throated. (1)

Arat Bani (a chain of Ártís) is given
below. Various kinds of Ártís have been
composed. (2)

Satsangis should attentively listen to
what Radhasoami says in these Shabds
(hymns). (3)

Shabd 1

हे राधा तुम गति अति भारी ।
 हे स्वामी तुम धाम अपारी ।
 राधास्वामी दोउ मोहिं गोद बिठारी ॥ १ ॥

O Radha! Your status is most sublime. O Soami!
 Your Dhám (Abode) is Apár (infinite). Radhasoami
 has taken me in His lap. (1)

I catch hold of the feet of Radha. I take the Saran of
 Soami.
 I have become the darling of Radhasoami. (2)

Radha takes pity on me internally. Soami redeems
 me openly. Radhasoami has brought about my
 reformation. (3)

I utter Radha every moment. I fix my gaze at Soami.
 Radhasoami has graciously made me His own. (4)

How should I proclaim the attributes of Radha? The
 glory and eminence of Soami are indescribably
 infinite. Radhasoami has now graciously embellished
 me. (5)

The effect of Darshan of Radha is profoundly deep.
 I am enamoured of Soami on hearing His discourses.
 Radhasoami has now redeemed me. (6)

By the support of Radha, my mind is subdued. By
 the strength of Soami, I ascend to higher regions.
 Radhasoami has showered immense kindness on
 me. (7)

I perform Arti of Radha with all decorum. I perform
 Arti of Soami in a dignified manner. I have resolved
 to perform Arti of Radhasoami. (8)

I adore the feet of Radha. I wash the feet of Soami.
The feet of Radhasoami are now my prop and
support. (9)

Radha casts Her glance of compassion on me. Soami
showers unique grace upon me. Radhasoami has
done me favour. (10)

I put garland round Radha's neck. I apply Shital Tilak
to Soami's forehead. I have today performed
Radhasoami's Poojá (worship). (11)

[Tilak means a mark or marks made with eye-earth, sandal
wood or unguents, upon the forehead and between the
eyebrows. Shital means cool. Sandal wood paste, when
applied to skin, has a soothing effect, Tilak with sandal
wood paste is called Shital Tilak.]

I bring victuals before Radha and place the Thai
(platter) before Soami. Radhasoami has graciously
accepted my offering of Bhog (food). (12)

Radha puts on अमर चीर Amar Chir, Soami puts on
अजर वस्त्र Ajar Vastra. The glory of Radhasoami
is indescribable and incomprehensible. (13)

[Dress for women is called चीर "Chir" while that for gents
is called वस्त्र "Vastra". Amar = undying. Ajar = undecaying.]

Arti of Radha is in full swing. Soami is now very
much pleased. I fall prostrate at the feet of
Radhasoami. (14)

Radha grants me Prashád of Dayá. Soami does me
special favour. I have sacrificed myself at
Radhasoami. (15)

I first perform the Arti of Radha, and then of Soami.

I have completed Arti of Radhasoami. (16)

Radha graciously allows me admittance into Her Dhám
(abode). Soami takes me under the protection of
His feet. Radhasoami has redeemed me and
accomplished my task fully. (17)

Shabd 2

राधास्वामी मेरे सिंध गंभीर ।

कोई थाह न पावत बीर ॥ १ ॥

My Radhasoami is a profound ocean of serenity, which
none can fathom. (1)

It abounds in jewels and invaluable rubies of Shabd. (2)

My Surat frolics there like a fish. The dark Kál has
been subdued. (3)

The current of love is gushing within me. Those who
associate with me can partake of the bliss. (4)

Turning the pupils of the eyes and withdrawing the
spirit current from there, my Surat proceeds and
sees the dazzling flame. (5)

I open the gate of Sahas-dal-kanwal and penetrate
inside. When I cross Banknál (the crooked tunnel),
Avidyá (ignorance, Maya) is paralysed. (6)

I remove the Chakra (wheel, snare) of Maya and easily
get Darshan of Brahm. (7)

I hear the incessant resonance and awaken Shabd
within. (8)

I now sacrifice my body and mind on Guru. I shall
never get tired of singing His praises. (9)

How am I to recount the glory of *Guru Pad* (Trikuti)?
I dedicate myself to Guru every day. (10)

I keep Guru's form or image enshrined in my heart.
I open the inner gate of the mind. (11)

Guru takes me in His company and shows me the
Rúp of Sat Purush. (12)

Guru shows me gardens of lotuses and lets me frolic
in the company of Hansas. (13)

I cannot describe the bliss I am experiencing. My
Surat is drenched in the bliss of Darshan of Sat
Purush. (14)

Amrit is raining continuously and its currents are rising
and flowing every moment. (15)

The mind has drowned. Surat has awakened. Darkness
of ignorance has been dispelled. (16)

Some noble and loving devotees behold these spectacles
and frolic in the company of the Beloved. (17)

On hearing the voice of Guru, I laugh in ecstasy. I have
secured abode in the Holy Feet of Radhasoami. (18)

Every moment my love is enhanced. The image of
Guru looks wonderful. (19)

I am so absorbed in bliss that I lose my consciousness

of sight and breath and have become oblivious
of my body and mind. (20)

The countenance of Guru is very pleasing to me. I am
enamoured of Him as a Chakor is of the moon. (21)

Radhasoami has granted me a state of ecstasy.
Becoming the dust of His Holy Feet, I have ascended
high. (22)

Shabd 3

आज दिवस सखि मंगल खानी ।
मैं राधास्वामी संग आरत ठानी ॥ १ ॥

O Sakhi (friend)! This day is very auspicious. I have
resolved to perform the Arti of Radhasoami. (1)

I make a platter of my body and mind, and a lamp
of Virah (yearning). I prepare a flower garland of
Surat, Nirat and Dhun for the Arti ceremony. (2)

I rise to Gagan (Trikuti) and Shikhar (Sunn), and
behold wondrous scenes. In the company of Hansas,
I see Mahá-sunn. (3)

I now cling fast to the Holy Feet of Radhasoami and
sing His Arti. He is the beloved of my soul. (4)

Every moment I behold the graceful form of Radhasoami.
I offer my body and mind to Him. His Name dispels
pain and suffering. (5)

Again and again, I behold the beauty and charm of

my Beloved. I sacrifice my body and mind at Him.
He casts away all troubles and miseries. (6)

How can I express the pangs of separation from the
Beloved? None can understand the paroxysm I
am afflicted with. (7)

Burning in the fire of Virah (yearning), I apply the
flame to the world and set it on fire. (8)

Except Radhasoami who is there to support me? All
the four Loks are of no avail to me. (9)

I am the body and Thou, the breath. There is no
hope of life without Thee. (10)

Thou art the cloud, I am a peacock. On seeing Thee,
I shout in delight. (11)

I am a Bulbul, Thou art a garden of roses. I am a
Qumri, Thou art a tall and graceful tree. (12)

[Bulbul=(In Persia and Arabia) the Nightingale; a certain
melodious bird resembling the Nightingale; (in India) the
fork-tailed shrike. Qumri—A turtle-dove, a ring-dove.]

Thou art the moon and I am the night. Light and
lustre I get from Thee. (13)

When waves rise from the ocean of love, all Bharams
(prejudices and adherence to meaningless tradi-
tions) are washed away. (14)

The habitation of Kám (passion) and Krodh (anger)
is demolished. Worldly hopes and ambitions depart
from my body. (15)

Lobh and Moh (avarice and attachment) are all cast

away. Desires for pleasures are eradicated from
my heart. (16)

Great Vivek (true discrimination) now reigns within
me. All the tenants (parts) of the body have become
happy. (17)

I am a Dási (servant, worshipper) of the Holy Feet of
Sat Guru. He has fulfilled all my aspirations. (18)

What should I say of His eminence and glory! I have
now come to know Anhad Shabd. (19)

My Surat ascends to Brahmand and leaves behind
this hollow Pind (body). (20)

I secure a seat in Gagan-Mandal (Trikuti), and proceed
to the mansion of Sunn. (21)

I come to know of the secrets of Dasam Dwár. I
remove all thorns of Karams. (22)

Getting rid of Karams, I journey on to Nij Ghar निज घर
(original Home). I drive away Maya, the cheat. (23)

I witness the wonders of Mahá-sunn. How should I
describe that ancient region? (24)

Lion and serpent are on guard there like sentinels.
No one can cross that region without the help of
Sat Guru. (25)

Further inside, there is dense darkness. It is only
⁴⁹illuminated by the presence of Shabd Guru. (26)

Beyond Jhanjhri (latticed screen), I see a Jharokhá
(open door or arch), about which Sants have
spoken. (27)

On the right is the way to अचिंत द्वीप Achint Dweep,
on the left is सहज दीप Sahaj Dweep. (28)

Proceeding in between the two, my Surat ascends
to Bhanwarguphá, the presiding deity of which is
Sohang Purush. (29)

I meet Sohang Purush and then perceive the Dhun
of Sat Nám. (30)

I hear the Dhun of Alakh Purush. I speed on to Agam
Purush. (31)

I take my seat in Agam Lok. This is the real Treasure
House. (32)

There is one more stage; and that is the absolute
and final Anámi beyond all description. (33)

My Arti (prayer) is now over. O Soami! Have mercy
upon me. Thou art my prop and strength. (34)

Shabd 4

आज साज कर आरत लाई ।
प्रेम नगर बिच फिरी है दुहाई ॥ १ ॥

I have today made preparations for Arti. Announcement
has been made in the city of Prem (Love). (1)

Pain and agony have vanished altogether. I have met
my Radhasoami I was separated from. (2)

My heart is the platter and my Surat, the wick. I light
the flame of Shabd every day. (3)

I perform the Arti standing before the Lord. My love
and enthusiasm increase every moment. (4)

It is being proclaimed by the beat of drums in the
domain of my body that the thieves have fled
helter-skelter and their oppression has been
diminished. (5)

Serenity and forbearance have now assumed charge.
Passion and anger have been vanquished. (6)

The Lord has now shown great mercy. I also offer
myself at His Feet. (7)

I now place myself under the protection of Radhasoami.
O Omniscient! Keep me with Thee for ever. (8)

None else have I save Thee. I worship Thee all day
and night. (9)

None else do I know except Thee. I adore Thee at
heart every moment. (10)

I am a fish, Thou art like an ocean. I am filled with
ecstasy in Thy company. (11)

I am a Papihá (bird). Thou art like a cloud of Swánti
rain. I am a recipient of happiness. Troubles and
miseries have vanished. (12)

Thou art the moon. I am an humble water lily absorbed
in Thy remembrance all day and night. (13)

I am on the earth; Thou shinest in the heavens above.
How can I meet Thee? (14)

I wish I may ascend and rush to Thee, with my Surat
and Nirat. I shall so attach myself to Thee that I
may never be separated. (15)

I am faithful and devoted to the Holy Feet of my
Guru Radhasoami. O my Lord! Do save me now
from the treacherous Kal. (16)

Because of my confidence in Thee, I have become free
from care. I have no doubts or misgivings in my mind
now. (17)

O Soami! Thou hast infused courage in me. I have
knocked down Mana¹ and Máya² and have won
the battle. (18)

The store house of hypocrisy has been reduced to
ashes. The forces of Moh³ which encamped within
me for long, have now run away. (19)

! now ascend to the fortress of Trikuti and gain sway
over Sunn Shikhar. (20)

The vast expanse of Mahásunn falls on my way. By
the grace of Sat Guru, I cross it. (21)

1 majestically enter the palace of Bhanwarguphá.
Ascending to Sat Lok, I announce loudly my arrival
there. (22)

In Alakh Lok, my Surat is befittingly adorned. In a
moment I run to Agam Lok. (23)

How shall I describe the grandeur of the throne of
flowers, whereon Radhasoami has placed His holy
Feet! (24)

Mind. 2. Unreality, illusion. Matter. The personified will of Brahm
or Kal in Brahmand and Pind. Personification of riches.

3. Darkness or delusion preventing the discernment of truth,
leading men to believe in the reality of worldly objects and to
addict themselves to sensual enjoyments.

I move forward and stick fast to His holy feet. How
should I describe the indescribable? (25)

I have now completed the Arti. I have said about the
secrets of the Inaccessible. (26)

By placing the dust of the Holy Feet of Radhasoami
on my head, I have repaired to my Nij Ghar (Original
Abode). (27)

Shabd 5

यह आरत दासी रची, प्रेम सिंध की धार ।
धारा उमँगी प्रेम की, जा का वार न पार ॥ १ ॥

*This Arti has been composed by Surat-dasi who is a
current from the ocean of Prem (Love). The current
now overflows and it is endless and limitless. (1)*

*Standing before Thee, I pray aloud, Why am I deprived
of attendance at Thy court, O Lord! (2)*

*None else is generous like Thee. Thou hast redeemed
all. But, the turn for redemption of this sinner
has not yet come. (3)*

*I yearn for Thy Darshan the way a Chakor yearns for the
moon and an oyster yearns for a drop of Swanti rain
and a peacock for clouds and thunder. (4)*

*Thou art the lamp and I am a moth. Over Thee I
have burnt myself to ashes. (5)*

*Thou art the Bhringi and I am an insect captivated by
Thee. I have met Radhasoami, the All-wise. (6)*

Thou art the sandal-wood tree and I am a snake
coiled round it. In association with Thy feet, I have
attained peace and serenity. (7)

Thou art the ocean of which I am a wave. From Thee
I rise and in Thee I merge. (8)

Thou art the Sun and I am Thy ray. From Thee I
emanate and in Thee I recede. (9)

Thou art the pearl and I am the thread. Never do I
forsake Thy company. (10)

O Radhasoami! Now shower mercy. Thou art all-knowing,
and present in every heart. (11)

Thou art the moon and I am its phases. My wax and
wane depend on Thee. (12)

I am a child and Thou art my parent. Day and night
I play in Thy lap. (13)

My eyes are the platter for performing the ceremony of
Arti, my sight is its lamp and my eye-lashes stand
like the sticks in Arti, i.e., I look intently at Thy
countenance without letting my eyelids close. (14)

In the lamp thus formed, I now pour the ghee of tears
of love, and perform Thy Arti. (15)

The sounds of the bell and the conch and the wonderful
melodies of the Bin (harp) and the Bansri (flute)
are heard. (16)

The sounds of the Tál (cymbal), the Mridang (double
drum) and the Kingri (fiddle) become audible and
those of the Dhol (drum) and the Pakháwaj (tabour)
resound every moment. (17)

Rains of ambrosia fall in thousand of torrents. The Gagan
Mandal¹ revolves like a spinning wheel. (18)

Again and again I dedicate myself to Thee. The splendour
of Arti is now very great. (19)

The grandeur of the scene is beyond description.
Satsangis sing Arti (Shabd or hymn) in chorus. (20)

Diamonds and rubies are being flung all round as
token of devotion. Strings of gems and pearls
abound. (21)

Fruits and flowers (of spiritual sounds) abound there
where Radhasoami has His throne. (22)

I behold Radhasoami all the time. My body and mind
feel highly elated. (23)

Now is my Arti completed. Bless me with the Prashad
of ambrosia. (24)

Unfurleth itself now the banner of Love high up in the
Gagan. Cometh now the resonance of the sound
from the Inaccessible Region. (25)

Shabd 6

आनन्द मंगल आज साज सब आरत लाई ।
राधास्वामी हुए हैं दयाल काल डर दूर बहाई ॥ १ ॥

Today it is all happiness. All have come to perform the

1. Gagan Mandal literally means the celestial sphere. Gagan—The sky, heavens, the expanse above. Mandal—A circle, sphere.

ceremony of Arti. Radhasoami has showered His grace and mercy. Fear of Kál has been removed. (1)

Sukhman is made the Thai (platter) for Arti and the door to Banknál is opened. The moon is made the bowl and the Sun, the flame. (2)

Surat and Nirat present the Bhog of Ami (Amrit, ambrosia). A white canopy is spread, and the melodious Shabd of Sunn is heard. (3)

Karams are totally effaced. Songs of congratulation are sung in Sunn. Soami is graciously pleased to show His wonderful form. (4)

The inaccessible sound of Sat Nam has penetrated into my heart. The praises of Sat Purush are being sung in each and every pore of my body. (5)

Renouncing family and breaking off from the world, I have attained *Param Pad* (Highest Abode). Day and night I sing RADHASOAMI RADHASOAMI. (6)

My mind is now absorbed in the bliss of love. I cannot express myself. Satsangis sing the Arti in chorus, unmindful of their body and mind. (7)

Soami has shown compassion, and awakened Surat. Sat Guru has given out secrets of the inaccessible Shabd. (8)

I sing Arti with redoubled enthusiasm. The Dhun¹ of five Shabds has become distinctly audible to me. (9)

1. Sound. Sub-tone of Shabd or Nam.

Shabd 7

करूं आरती राधास्वामी, तन मन सुरत लगाय ।
थाल बना सत शब्द का अलख जोत फहराय ॥ १ ॥

I perform Arti of Radhasoami whole-heartedly with my
body, mind and Surat. True Shabd forms the platter
wherein unfurls the dazzling flame like a flag. (1)

All the Hansas are participating in the ceremony. They
are having Darshan face to face. Radhasoami
has graciously shown the inaccessible and
unapproachable. (2)

The sounds of the bell, the conch and the drum are
constantly reverberating. The sphere of Omkar Purush
is echoing with loud thunder of clouds. (3)

The region of Sunn is echoing with the sounds of
the wonderful Kingri and Sárangi (fiddle and violin).
Each hair of Sat Purush has the resplendence of
crores of suns. (4)

There are gardens of lotuses with soft humming sound
of Bhonrás all round. I am having Darshan of the
Purush, sitting majestically on a white throne and
casting His benign look all round. (5)

The court of the Purush is resounding with the music
of the Bin (harp) and the Bansri (flute), hearing
which, Hansas feel exhilarated. They drink the choicest
Ami-ras (nectar). (6)

The glory of the hall of festivity of Sat Purush is wonderful
and unsurpassed. Hansas are enjoying its pristine
elegance and beauty. (7)

The Arti is now complete and I am at rest. I make
obeisance at the Holy Feet of Radhasoami
myriads of times. (8)

Shabd 8

सुरत सखी आज करत आरती ।
शब्द गुरु मन अपने धारती ॥ १ ॥

The Surat¹ Sakhi² today performs Arti. She has enshrined
the Shabd-Guru within her. (1)

When I lighted the lamp of Nirat³, Maya wept and
Kal pined away in grief. (2)

The moment I took the platter of Birat⁴ and Bibek⁵
in my hands, मदMad and मोहMoh (ego and attach-
ment) bent down their heads in surrender. (3)

True humility and submissiveness have become part
of my nature. Hypocrisy and duplicity have been
cast away. (4)

With the lamp of love and devotion, I came before
Soami to perform His Arti. (5)

1. Spirit. 2. A woman's friend or companion, a female friend or
confidante. 3. See "Surat, Birat and Nirat" in Article 6, in the book
"Teachings of Radhasoami Faith based on Babuji Maharaj's
Discourses". Nirat=Discriminating power of Surat (spirit) which
awakens the desire to leave the bliss and joy of any centre and
yearns for that of the higher centre. 4. Birat=The faculty of
discrimination. 5. True knowledge, discretion.

I moved the platter of Arti and brought my mind under control. Calling aloud Radhasoami Radhasoami....I proceeded towards the region from where the sound of thunder comes. (6)

As the sound of a great magnitude arose in me, my heart was filled with intense fervour and yearning. (7)

With anguish and grief, my heart was rent, breaking into pieces, and then only was I blessed with the Darshan of Radhasoami. (8)

With such great hardship I got the Darshan of my Beloved. All Karams and Bharams were annihilated. (9)

The stream of love and devotion flowed, and the bundle of Kám (passion) and Krodh (anger) was snatched away. (10)

The pitcher of pride and ego was broken, and I was rid of all mundane desires. (11)

The five Tattwas, twentyfive Prakritis and three Gunas were knocked down. (12)

Thus relieved, my Surat advanced to Gagan Mandal (Trikuti), and laid siege to Kal Mandal (the territory of Kal). (13)

Having conquered the fortress of Sunn, I resolved to attain the inaccessible region. (14)

I am iron and Radhasoami is Páras. By a mere touch of His, I became fit to get entrance into Nij Dhám (Original Abode) (15)

[Paras (touch-stone) converts iron into gold]

I am a snake and Thou art a gem (fixed on my head). In Thy
lustre and refulgence lies all my happiness. (16)

I am a lotus and Thou art the refulgent sun. When I
see Thee, I am filled with joy. (17)

I am a lake and Thou art a wonderful lotus. Because
of Thee, I look beautiful and elegant. (18)

I am a Hans and Thou art a lake, I pick up pearls
and enjoy Thy profundity. (19)

I am thirsty and Thou art a stream of Amrit (nectar)
to slake my thirst. I am pinched with hunger and
Thou art a great store-house of food. (20)

I have sung such a wonderful Arti that tears of love
and yearning gushed forth like a river. (21)

I have burnt all dirt and impurities. I have swept clean
the chamber of my heart. (22)

There is no greater sufferer of the pangs of separation
from the Beloved. I have discarded all thoughts
about my position and status. (23)

I have set fire to my dwelling, and taken an inflamed
stick in my hand to reduce to ashes all that comes
my way. I have abandoned all the three worlds in
a moment. (24)

I have heard the Shabd of Sat Lok. I have now
pulverized Kal. (25)

I have found abode in the Holy Feet of Sat Guru. I
now enjoy perpetual bliss. (26)

I cannot describe that pure spiritual joy just as a
dumb person is unable to describe the taste of
sweets. (27)

Shabd 9

भर भर प्रेम आरती गाऊँ ।
नई उमंग अब चित्त समाऊँ ॥ १ ॥

With every-surging waves of love, I sing Arti. My heart
is filled with renewed zeal and enthusiasm. (1)

In the ocean of Bhakti (devotion) has arisen a mighty
wave which has yielded pearls of Prit (love). (2)

My Surat, exhilarated and delighted like a fully-bloomed
Jasmine, has taken the jubilant Nirat in its company
in the ceremony of Arti. (3)

I put a garland round the neck of the Shabd Guru and heard
the-wonderful sound in Gagan Mandal. (4)

I wore costumes of five colours; viz., yellow, white,
red, green and black. (5)

I saw gardens of five coloured flowers and was extremely
elated. (6)

My heart was illumined by the light of Jyoti (flame)
First I saw श्याम Shyám (black) and then took to
सेत Sait (white). (7)

On hearing Anhad Shabd (incessant sound) in Gagan
(first heavenly sphere), my surat was delighted. (8)

By sorting out the sounds of the bell and the conch
on the right side, I opened the passage to Banknál
and penetrated into it. (9)

I performed the first Arti in Trikuti where Guru Swamp
(form of Guru) is visible. (10)

The second Arti was of Sat Guru which my wise and
intelligent Surat performed on reaching Sat
Lok. (11)

Thirdly, I performed the special Arti of Radhasoami,
on beholding His Form in Radhasoami Dham. (12)

How should I sing His praises! I ever remain devoted
to His Holy Feet. (13)

Unique is the glory of Radhasoami Dham which I
have seen. It beggars all description. (14)

Radhasoami is the Supreme Being. How should I
describe His unique grandeur! (15)

Shabd 10

सुरत आज लगी चरन गुरु धाय ।
श्याम तज सेत ग्राम ठहराय ॥ १ ॥

Today my Surat eagerly attaches itself to the Holy
Feet of Guru. Quitting Shyam (dark place), I take
location in the Sait-grám (the white village, Sahas-
dal-kanwal). (1)

I enter Banknál (crooked tunnel), and then ascend to
Trikuti. (2)

A wonderful lotus has blossomed within me. I put up
a flag of victory in the Sait-Pad (white region,
i.e., Sunn). (3)

Hansas are playing on musical instruments. Guru has
enabled me to witness such spectacles. (4)

Ever new musical notes are being heard and the secrets
of Akshar Purush are unfolded. (5)

I get to Mahá-Sunn; and in Bhanwarguphá, I hear a
melodious sound. (6)

When I see Sait-Padam (True Lotus, Sat Lok), all
doubts and misgivings are annihilated. My Surat
applies itself to the sound of the Bin (harp). (7)

I behold Alakh and Agam, and beyond them, I find
Radhasoami Dham. (8)

There, I perform such a grand Arti and Radhasoami
is pleased with me. (9)

How should I describe the glory of the spectacles I
witness there? It is beyond description. My Surat
is smiling all the time. (10)

I disclose in confidence the activities of grace and
mercy of Radhasoami. He is pleased to embrace
me. (11)

I have completed this Arti. What can I sing in praise
of Radhasoami? (12)

I have been admitted to the Param Pad (August Abode).
Kal has been driven off. The Vedas are also put
to utter disgrace. (13)

To none were these secrets revealed. Radhasoami
has graciously given them out now. (14)

I now sing His Arti. Radhasoami has awakened my
Surat. (15)

Yoga¹ and Gyán² have withered and faded away. Some
rare Sants have revealed the secrets. (16)

Radhasoami has shown a unique spectacle. I have
merged in the Holy Feet of Radhasoami. (17)

Shabd 11

चरन गुरु हिरदे धार रही ॥ टेक ॥
भौ की धार कठिन अति भारी ।
सो अब उलट बही ॥ १ ॥

I have implanted the Holy Feet of Guru in my heart.
The stubborn current flowing downwards in the body
has now been reversed. (1)

Who but Guru can take care of the mind? Surat has
now merged fervently in Shabd. (2)

For innumerable lives, I wandered in delusions. Nobody
came to my rescue and held me by the arm. (3)

This time, Sat Guru, in His unbounded grace and
mercy, has met me and initiated me into the secrets
of Shabd. (4)

1. The system of philosophy established by Patanjali.

2. Vedant Shastra.

I leave nine orifices and attach myself to the tenth
door. I churn the Shabd of Sunn, and obtain
butter. (5)

With the help of the Guru, my boat is now fast moving
to the other end. Verily, I have been a recipient
of an unimaginably great blessing. (6)

What should I say! I do not possess the requisite
fitness to describe it. Suffice it to say that my
Surat has become one with Shabd. (7)

To experience or realize the bliss of higher regions,
is a separate matter. None except Sants can
describe it. (8)

I ascend to Sunn Shikhar, see Mahá-Sunn, and encamp
in Bhanwarguphá. (9)

I visit Sat Lok, and get admittance into Alakh and
Agam Loks. (10)

I proceed onwards with Surat and Nirat and merge
in the Holy Feet of Radhasoami. (11)

Here I prepare a grand Arti, the requisites for which
are intense love and yearning. (12)

Kal and his emissaries have been driven away. I have
taken Saran of Dayal (Merciful). (13)

The Merciful Lord looks elegant and majestic; He has
put on the dress of five colours. In other words,
He has graciously incarnated in human body made
of five Tattwas (elements). (14)

For the sake of Jivas, He has come here from His
निज भवन Nij Bhawan (original abode). By His

grace, milk is coagulated into curd, the curd is churned, and butter comes out, which only rare Gurumukhs or devotees taste and enjoy. **(15-16)**

[The three lower centres of Pind contain poison or brackish water, and the three upper centres, water. While the first heavenly sphere of Brahmand contains milk, the second, curd, and the third, viz., Sunn, contains butter. By churning poison or water nothing will be gained. Practices pertaining to centres of Pind will confer no spiritual benefit. Radhasoami Dayal has graciously promulgated special spiritual practices pertaining to higher regions of Brahmand and Dayal Desh. So, the changing of the direction of the stubborn current flowing in the world actually consists in withdrawing the diffused spirituality, concentrating it at the top of Pind, and elevating it towards Brahmand and Dayal Desh. The spiritual practices of Radhasoami Faith commence from the top of Pind, the third Til.]

Radhasoami calls out to Jivas to perform spiritual practices of ascending to the *Nij Dham* (Original Abode). (17)

Shabd 12

अपने स्वामी की मैं करत आरती ।
कुल कुटुम्ब सब अपना तारती ॥ १ ॥

I perform Arti of my Soami and open the way to salvation for my kith and kin. (1)

I thump the head of Kal and Karam. I tear to pieces the mantle of worldly attachment and affection in a moment. (2)

Merrily and cheerfully I enshrine Soami in my heart. I annihilate all maladies and evils in a moment. (3)

- I prepare the platter of love and fervour and light the
lamp of Darshan and piety. (4)
- I offer Bhog (food) of reverence and devotion. I sing
a song of Dhyan and meditation. (5)
- I gaze at the countenance of the Lord with my eyes
without letting the eyelids meet. (6)
- I am enamoured of the image of Soami. I am an
attendant at the door of Soami. (7)
- I keep my attention fixed on the Holy Feet and thus,
do I get the position of an attendant. (8)
- I quit Shyam (third Til) and Kanj (Sahas-dal-kanwal),
and take my Surat to Sait Padam (Sat Lok). (9)
- I elevate my Surat to heavenly spheres above and
merrily see the scenes of pristine purity. (10)
- I behold the Holy Feet of Radhasoami, and sacrifice
my body and mind before Him. (11)
- My Arti is complete. I have got admittance into the
court of Sat Guru. (12)

Shabd 13

आरत गावे दरसो अपनी ।
छिन-छिन राधास्वामी राधास्वामी रटनी ॥ १ ॥

- Darso (de-sirous of Darshan of the Lord) sings his
Arti. Every moment he is uttering Radhasoami
Radhasoami. (1)

He made the platter of learning (knowledge) and
kindled the flame of Abhyás (devotional practice).
On acquiring discernment, he adopted the Saran
of Radhasoami. (2)

He made earnestness his pen, and love his inkpot.
He inscribes Radhasoami again and again, and
chants IT within his heart. (3)

He learnt Pársi (Persian) and Angrezi (English). By the
grace of Radhasoami his intellect grew keen. (4)

He realized that the whole world is an illusory fabric
and that Radhasoami Nám is the only Truth. (5)

His spirit got elevated, and the doorway to infinite
Shabd opened. Perverse thinking was overcome
and the mind was subdued. (6)

Love-laden clouds gathered all around, and the
reverberations of Anhad Shabd began to pour down
like rain. (7)

The sun and the moon became invisible, and the
Sukhmana river gushed forth. (8)

The door opened and the inner sky became visible
within; and the heart felt elated at seeing Sunn,
the top of Brahmand. (9)

Childhood passed in sports, but the true game has
been shown to him now only. (10)

The Lord has now showered His immense grace, and
the Arti of Darso is now over. (11)

Shabd 14

एक आरती कहूँ बनाई ।
राधास्वामी हुए सहाई ॥ १ ॥

I hymn a song of Arti. Radhasoami has become gracious
upon me. (1)

Peace and tranquillity are the platter for Arti, and
Sat Mat (true understanding) the flame of the lamp.
Pearls of समता Samtá (equanimity) and शील Shil
(good disposition) are placed in the platter for
offering. (2)

I make a garland by threading jewels and place it
round the neck of Soami. (3)

I bring the platter full of diamonds and rubies. I offer
jewels, gems and emeralds as Bhent. (4)

I put on costly costumes and jewellery. I apply fragrant
paste of sandal and other ingredients to my
body. (5)

Thus decorated, I come to Soami the way a black-
bee comes to a lotus. (6)

I stand before Him with the platter of Arti in my hands. (7)

I am extremely delighted on performing the Arti I sing
many *Rags*¹ and *Ragnis*² or musical modes. (8)

Musical instruments are being played in the heavens.
My enthusiasm gets fresh impetus. (9)

1. Rag—A musical mode. There are six Rags. 2. Ragni—A
modification of Rag. There are thirty six Ragnis, five or six
being assigned to each Rag and personified as his wives.

I come across the sources of fire, air and water elements.
Leaving them below, I advance onwards. (10)

On crossing the sources of the elements, I see suns
and moons. I leave them also and enter into
Sukhmana, the middle channel or current. (11)

I am exhilarated on seeing Jyoti (flame). I see the
invisible Niranjana. (12)

My Surat hears the sound of the bell and is drawn to
that of the conch. (13)

Passing these, I remove the barrier of Bankna (crooked
tunnel), go to Trikuti, and perceive the Dhun of
Om. (14)

The spiritualized sky of Trikuti calls out in a thunderous
tone, "O Surat! Welcome, welcome! I sacrifice myself
before thee, I dedicate myself to thee." (15)

Witnessing these scenes, I proceed further, and reach the
lake at Sunn, abounding in lotus flowers. (16)

I am extremely happy to be in the company of Hansas.
I now get to Maha-sunn. (17)

I go to Sohang Purush in Bhanwarguphá, hear flute
and am much delighted. (18)

From there, I ascend to Sat-Pur (Sat Lok), and meet the
perfect Sat Guru. This region is अधर Adhar, existing by
itself, not resting on any prop or support. (19)

अ a = not

*TT Dhar = ground

अधर Adhar = not on ground, without prop
or support. Pind and Brahmand are धर
Dhar, whereas Sat Desh is अधर Adhar.

I hear various notes of the Bin (harp). Sat Purush
equips me with a telescope. (20)

I penetrate into Alakh Lok, and the next moment I
am in Agam Lok. (21)

I behold the region of Radhasoami. What should I
say ! It is a unique abode. (22)

I have said all I had to say. I have now completed
the Arti. (23)

Radhasoami has become gracious upon me. He has
enriched me with His Prashad (blessing). (24)

I now offer diamonds and rubies (Shabds of spiritual
regions) and consider body, mind and riches too
trivial to be offered. (25)

Shabd 15

आरत करूँ आज सतगुरु की ।
तन मन भेंट चढ़ाऊँ अब की ॥ १ ॥

Today I perform Arti of Sat Guru and dedicate my
body and mind to Him. (1)

I give up attachments of all, and cultivate love and
affection for the Holy Feet of Radhasoami. (2)

I perform Sumiran of the Holy Name regularly. I apply
myself to Anhad Shabd with love and yearning. (3)

Hearing Dhun (Shabd, sound), I go on advancing. I
learn about the Shabd of Sahas-dal-kanwal. (4)

Having perceived Shyam Sait (Third Til and Sahas-dal-
kanwal), I proceed further and enter Banknal. (5)

From there, I reach the region of Trikuti. I call aloud
Ong Ong in unison with the Shabd or sound
reverberating there. (6)

The reverberation of Rárankár Shabd is audible at
the shore of the Mansarovar lake. I see a large
gathering of Hansas there. (7)

The सैत पद Sait Pad (the region of Sunn) is very
profound. Surat and Nirat go inside this region,
and attain stability. (8)

I am rid of pain and suffering of recurrent births and
deaths. Here, milk is separated from water. (9)

Having seen and sojourned in the region of Sunn or
Daswán Dwár, which is the आत्म पद Atma Pad (spirit
pole), I prepare myself to cross Mahá-Sunn. (10)

Dense darkness prevails in the region of Mahá-sunn.
I cross this region with the help of Sat Guru. (11)

In a moment, I reach Bhanwarguphá and catch the
Dhun (melodious sound) of the Bansri (flute). (12)

I hear the loud sound of Sohang Sohang, and see
Hansas of lustrous forms. (13)

I proceed from there and come to the अमर पद Amar
Pad, the immortal region. Satnám and the sound
of the Bin (harp) become audible. (14)

I reach the entrance of Alakh and Agam, and enjoy
the wonderful drink of Ami-ras (nectar). (15)

I rush on, and merge in Radhasoami Dham. (16)

My Surat performs the अभेद आरती Abhed Arti, the
meaning and explanation of which can be given
out by Sants only. (17)

[आरत Árat consists of आ á + रत rat. आ á means to
come and रत rat means to be absorbed. Abhed means
unified, indistinguishable. On reaching and merging in the
Highest Region, the Surat becomes indistinguishably unified
with the Supreme Father Radhasoami Dayal. Abhed Arati
signifies total identification of the worshipper with the
worshipped.]

There is neither Thai (platter) nor lamp nor wick. I
sing the songs of Arti with great devotion. (18)

I worship and serve the Holy Feet, drink Charnamrit
(the nectar of the Feet), and eat Prashad with
great elation. (19)

All the time, I behold the Rúp (Form) of Radhasoami.
I enshrine Radhasoami in my heart. (20)

My Surat has been awakened in the company of
Shabd. It is my great good fortune that I have
met Radhasoami. (21)

Shabd 16

राधास्वामी दया प्रेम घट आया ।
बंधन छूटे भर्म गँवाया ॥ १ ॥

By the Daya. (grace) of Radhasoami, a spark of love has
been kindled in my heart. All worldly ties and bondages
have been cut and delusions removed. (1)

I have seen Jyoti and perceived soothing Shabd. My
Surat has merged in Gagan Mandal (Trikuti). (2)

Saturated with love and yearning, I have become
oblivious of myself. I have surrendered my body,
mind and riches and all. (3)

The question of my honour and protection now rests
with Thee. I only cherish that my head may always
rest at Thy holy feet. (4)

I perform Sumiran of the Holy Name day and night.
I have got the golden opportunity of uniting myself
with Shabd. (5)

I wish I may always be gazing at the loving face or
countenance of my dear Guru. I dash down Kál
and Maya. (6)

May I be singing the hymn of Arti with love! May I
abide near my Guru, without letting any distance
occur in between. (7)

The stream of love and yearning is swelling within
me. Surat and Nirat are ascending higher and
higher every day. (8)

Errors, delusions and deceptions, all have fled away.
Love for the Holy Feet of Radhasoami is
enhanced. (9)

Shabd 17

प्रेम प्रीत घट धार ।
आरती राधास्वामी कीजे ॥ १ ॥

- Perform Arti of Radhasoami with love and affection. (1)
- The mind enamoured of Maya, is seated within the body. You should apply your Surat to the Holy Feet (2)
- Hold the platter of उमंग Umang (fervour) and kindle the flame of विरह Virah (yearning) in your heart. (3)
- When Sat Guru becomes Dayal (merciful) and showers Dayá (grace and mercy). He will grant you the gift of Shabd. (4)
- By catching hold of Shabd, ascend to the sky, i.e., to Sahas-dal-kanwal and Trikuti. Then go to Sunn and drink Amrit (nectar). (5)
- Stay at Mánsarovar and enjoy playful activities with Hansas there. (6)
- Enter into the Kanwal (lotus) and get to the Sait Pad (Sunn). (7)
- Cross the region of Maha-sunn by the grace and mercy of Sat Guru. (8)
- In Bhanwarguphá, hear the wonderful Bansri (flute). (9)
- Apply your Surat to the Dhun (sound) of Satnám and Bin (harp). (10)
- Behold the Darbar (court) of Alakh Purush and Agam Purush. and be filled with Prem (love). (11)

Your Surat will become a Suhagin and Kal (Satan)
be rendered powerless. (12)

[Suhagin is that married woman whose husband is alive,
and who is beloved of her husband. For innumerable births,
the Surat has been in Brahmand and Pind, under the
sway of Kal, who is acting as her lord. Kal having been
vanquished, the Surat reached her original home in Radhasoami
Dham and became a Suhagin.]

The deception of Kal will be wiped out. Your Surat
will feel elated all the time in the company of
Purush (Supreme Being). (13)

It is by the kindness and favour of Sants alone that
Surat can return to her original home. (14)

Do attend Satsang and be a .recipient of the drops
of ambrosia. (15)

Enshrine the Holy Name RADHASOAMI in your heart. (16)

Complete the Arti and be drenched in bliss. (17)

Shabd 18

तिल भीतर दिल जोड़ ।
कँवल में आसन करिये ॥ १ ॥

Collect your mind at the third Til, and take your seat
in Sahas-dal-kanwal. (1)

Turn your inner eyes skywards within, and behold the
flower garden of Jyoti. (2)

Anhad Shabd is audible. Let your inner self or your
interior be filled with joy. (3)

Surat has ascended to Shikhar (Sahas-dal-kanwal) and is going through Banknal (the crooked tunnel). (4)

When a Bhanwara (black-bee) gets to lotus, it rests there, so the mind on reaching the Kanwal or lotus of Trikuti, stops there fully contented. (5)

The Dhun of Rarankar is heard, and the forces of Kal are vanquished. (6)

By the grace of Sant Sat Guru all centres within have been opened. (7)

This is the path of the निज पीव Nij Piv (True Beloved). No body can find it except by good luck. (8)

Be a recipient of higher powers, and play the game of Prem (love). (9)

Behold the internal spectacles, and let the stream of Ami (nectar) flow. (10)

For the sake of Nij Bhaktas (real and special devotees), this new religion has been promulgated. (11)

The Vedas are ignorant of this secret. Jivas are wasting their time in the ceremonial acts and rites recommended by the Vedas. (1?)

This is the Nij Márg (true and special path to salvation) of Sants, which can be found in Satsang only. (13)

Perform the Arti of Sat Guru and win His pleasure. (14)

By the Dayá (grace and mercy) of Radhasoami, attain Pooran Pad (final and ultimate goal). (15)

Shabd 19

उमँग आज हुई हिये में भारी ।
सरन में राधास्वामी जाय पूकारी ॥ १ ॥

Today my heart is filled with great enthusiasm. I
have placed myself under the protection of
Radhasoami. (1)

If I receive Thy infinite मेहर Mehar (grace and mercy),
I may perform Arti in various ways. (2)

Radhasoami is pleased to cast a merciful glance on
me, and bids me to hold the platter in my hands
and perform the ceremony of Arti. (3)

He directs me to behold lovingly the third Til with my
Surat, and, opening this window, to go beyond. (4)

Accordingly, I penetrate into Nabh (Sahas dal-kanwal) and
see Jyoti (flame). I see stars and hear Shabd. (5)

Passing through Banknal, I ascend to Trikuti, and hear
the Dhun of Akshar Purush in Sunn. (6)

I open the gate and reach Maha-sunn. I hear the
great melody of Bhanwarguphá. (7)

I come to the अमर अटारी Amar Atari (immortal terrace)
of Sat Lok, and touch the Feet of Alakh Purush
and Agam Purush. (8)

This is the special Arti of Radhasoami, which can
be properly performed only by an exceptionally
noble Surat. (9)

The unique current of Prem (love) is flowing from

there. Surat comes in contact with Shabd, and
attains serenity. (10)

Surat is dyed in the Holy Name and witnesses a
wonderful bloom of spring. Surat rests in rapturous
bliss after completing the task. (11)

Without Sant Sat Guru, none can know the secrets.
All labour hard in vain and remain on this side
(i.e., in the region of Maya). (12)

Radhasoami has favoured me with a great blessing.
He has showered extraordinary मेहर Mehar (grace
and mercy) on me. (13)

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Shabd 20

सुरत आज चली आरती धार ।
गुरुन पै चली आरती धार ॥ १ ॥

Surat today sets out for performing the Arti of Guru. (1)

She adorns herself with jewellery and ornaments of
various kinds. (2)

She has the ear-ring of the mind, the mantle or wrapper
of attention and the nose-ring of yearning. (3)

She has the नौगरी Naugri¹ of love, the चुटकी Chutki² of
alertness and the बिछुआ Bichhua³ of reason. (4)

1. Naugri = A bracelet consisting of nine precious stones
set in gold. 2. Chutki = A ring worn by women on any
of the toes (except the great toe). 3. Bichhua = A ring
worn on the (little or great) toe.

She has the finger ring of five Mudras¹ and the हार
Hár (necklace) of the purity of heart. (5)

She has the कर्णफूल Karan-phool² of grace and mercy
of Guru. Thus adorned, she enters the Darbar (court)
of Guru. (6)

She has the छन्न Chhann³ of discernment, the
पछेली Pachheli⁴ of knowledge and the Nau-nag⁵
of renunciation of the nine doors, i.e., the body
or Pind of nine orifices. (7)

She makes a पचलड़ी Pachlari⁶ of the five Tattwas
(elements), and sees a सीसफूल Sisphool⁷ in Gagan
(sky). (8)

She wears the बैना Baina⁸ and hears the बैन Bain
(sound) of Anhad Shabd. She wears चन्द्रकला Chandra-
kala and opens the door to Chandra, i.e., the moon
of the sixth Chakra. (9)

(Chandra means moon or moon of the sixth chakra. Chandra
or chandra-kala is the name of an ornament worn on the
forehead.)

1. Mudras = Postures of Hatha Yoga. 2. Karan phool = An ornament for the ear consisting of a hollow cone of gold which is fixed as a pendant to the ear ring. 3. Chhann = A bracelet worn with Churies, the Churies being on each side and the Chhann in the middle. 4. Pachheli = A kind of bracelet worn with Churies, the Churies are worn nearest to the hand). 5. Nau-nag = An ornament worn on the upper arm consisting of nine precious stones set in gold 6. Pachlari—A necklace of five strings. 7. Sisphool—An ornament for the head (worn by women). 8. Baina—An ornament worn by women on the forehead.

She wears जुगनी Jugni¹ and develops जुग Jug (attachment) with Sat Guru. She goes through the आरसी Arsi (ring with mirror). (10)

(Jug means a pair, a term used in the game of Chausar when two or more pieces come together on the same square.)

She wears अनवर Anwat,² and the बोट Bót (way) is opened internally. She sees Jyoti (flame) in the temple. (11)

She sees झूमर Jhoomar³, नगीना Naginā⁴, and झुमका Jhumká⁵, and begins to move with stately steps. (12)

She wears गुलूबन्द Gulu-band⁶ of Sumrian and हंसली Hansli⁷ of Shil⁸. (13)

Pulverizing मोह Moh (attachment), she wears तोरा Torá⁹ round her neck. Wearing सतलड़ Satlar¹⁰, she follows Sat (Truth). (14)

She wears घुँघरू Ghunghru¹¹, झाँझ Jhánjh¹² and पाजेब

1. Jugni—An ornament of the shape of a betel leaf, worn on the breast or the front part of the neck. 2. Anwat—A ring generally furnished with little bells, worn by women on the great toes. 3. Jhoomar—An ornament consisting of a number of chains forming a fringe which is attached to the top-knot of a woman's head and falls on the forehead.
4. Nagina—A ring, especially, a signet-ring. 5. Jhumka—A bell shaped pendant of an ear-ring. 6. Gulu-band—A small rectangular plate of gold studded with gems worn on the front part of the neck.
7. Hansli—A collar of a gold worn round the neck as an ornament. 8. Shil—Virtue, piety. 9. Tora—A gold chain for the neck
10. Satlar—A chain or necklace of seven strings or rows, 11. Ghunghru—A small bell, a string of small bells worn round the wrist or ankle. 12. Jhanjh—Cymbal, a hollow tinkling anklet.

Pá-zeb¹ and hears the jingle, and also sees light
and refulgence within. (15)

She puts on बाँक Bank² and enters Banknál. She has
टीका Tiká³ of trust and reliance. (16)

She wears a छल्ला Chhallá⁴ and enters the third Til.
She wears a कड़ा Kara⁵ and penetrates within,
making a loud sound. (17)

She wears a चम्पाकली Champakali⁶ and beholds unique
buds and petals of lotus. (18)

She wears a चौकी Chauki⁷ and sees the Chauk⁸ of Sunn,
beyond the region of thunder and lightning. (19)

She wears a छब्बा Chhabbá⁹ and puts her mind and senses
under control (mind+5 senses = 6) and then wears a
लटकन Latkan¹⁰ of लटक Latak¹¹ (20)

She wears a बेसर Besár¹² and her Surat gets to the
bank of सर Sar (Mánsarovar lake), and befriends
with Hansas. (21)

1. Pa-zeb—An ornament worn on the feet or ankles (consisting of a chain with small bells attached). 2. Bank—A semi-circular armlet. 3. Tika—An ornamental patch of gold or a jewel worn on the forehead. 4. Chhalla = A plain ring of gold worn on a finger or toe. 5. Kara—A massive ring of gold worn on the wrists 6. Champa—The tree bearing a fragrant yellow flower. Champa-kali—A necklace composed of small ornaments in the form of a bud of the Champa flower. 7. Chauki—A square pendant of a chain, worn on the breast. 8. Chauk—A quadrangle, a square, a courtyard. 9. Chhabba—A pendant of six strings. 10. Latkan—Anything hanging, an ear-drop, a nose-ring; a pendant. 11. Latak—Absorption in love. 12. Besar—small heavy nose-ring.

Passing through Mahá-sunn, she ascends to Bhanwar-guphá and hears the Murli (flute). There she wears a Bhanwar-kali¹. (22)

Hearing Dhun (Shabd, sound), the नार *Nar* सुनार *Sunar* (noble and virtuous Surat) goes to Sat Lok and meets Purush. (23)

[Nar or Nari means woman, female, wife; and Sunar means a clever woman, a good housewife.]

Surat performs the Arti of Sat Purush, with a platter of Sat and Sohng in her hands. (24)

She kindles a dazzling flame of myriads of suns and moons. (25)

Radhasoami bestows Pooran Pad (ultimate and final region) and Pooran Prashad (perfect and complete blessing) on her. (26)

Her joy knows no bounds. As a token of thanks-giving, she scatters diamonds and rubies at the Holy Feet. (27)

& & &

Shabd 21

गुरुमुख प्यारा गुरू अधारा ।
आरत धारा री ॥ १ ॥

The darling devotee, who has reliance and trust on the Guru alone, resolves to perform Arti. (1)

1. Bhanwar-kali—A turning movable ring.

- I lovingly looked up to Charan (Holy Feet) and adopted
Saran (protection) of Guru. I adorned myself with
Shabd. (2)
- I discarded worldly attachments and cried aloud in
Virah (pangs of separation from the Beloved). I
have adorned my Surat. (3)
- I drove away Kal and curbed my mind. I burnt away
sensual pleasures. (4)
- I rose to Gagan (Trikuti) and obtained NAM (Name).
I, then, went to Sunn. (5)
- I opened my inner eye, and beheld the infinite form
and expanse. (6)
- I unlocked the shutters, and removed the barriers of
the *Shyam Dwara* (the region of Kal). (7)
- I beheld the Deity of Sunn. I vanquished Karams in
the white arena (Sunn). (8)
- I made the great current of Ami (ambrosia) my food
and sustenance. (9)
- I strolled the vast courtyard, and enjoyed its singular
scene. (10)
- I selected and imbibed the right sound, and got
admittance to Guru's Darbar (court). (11)
- I held the dagger of Shabd in my hand. The mind
was vanquished, and stepped out of the way. (12)
- I am the darling of Guru. I have been awakened by
the Holy Name. I have become a great warrior in
my battle with the mind. (13)

I arrived at a region where the sound of Omkar is audible, and the red sun is visible. I then heard the playing of the चिकारा Chikará (musical instrument like fiddle with four or five wires and horse-hair for string). (14)

Thou art दीनदयारा Din Dayará (merciful to the humble). By removing the noose of Kal and Maya, Thou hast done good to me. (15)

I am fallen, degraded and worthless. I am burdened with sins and blemishes. (16)

I feel proud of my body (i.e., I am so foolish as to consider my bodily form to be my true fo'm). I am lustful. I am a liar. I have been thrown into a desolate place. (17)

Being engrossed in uncouth लोभ Lobh¹ and bull-like मोह Moh², I have lost my faculty of discernment. (18)

However, I have now separated myself from all, and am Thine and Thine alone. I place my head at Thy Holy Feet. (19)

Although I am steeped in desires for the pleasures of the body and am irregular in observing rules of conduct, yet, Thou hast kindly redeemed me. (20)

I ascended to Sahas-dal-kanwal and Trikuti, and then opened Daswan Dwar (the tenth door). (21)

Beyond Sunn, I came across the darkness of Mahá-sunn, and then I saw light in Bhanwargupha. (22)

1. Greed, avarice. 2. Darkness or delusion of mind preventing the discernment of truth leading men to believe in the reality of worldly objects, and to addict themselves to mundane or sensual enjoyment.

Beyond Bhanwargupha, I had Darshan of Sat Purush,
and attained the fourth Pad or Lok. (23)

I went to Alakh and Agam, and sacrificed my body
and mind before them. (24)

Both Surat and Nirat moved onward and arrived at Nij
Dhám (the true and real abode) and found निज सार
Nij Sar (the Essence of all essences). (25)

I perform Arti and enhance my love. Fie on the world!
Fie on the whole world. (26)

I have found Sat Guru Radhasoami. I surrender myself
to Him. (27)

What can I say? I cannot express myself. I am now
with Radhasoami. (28)

Shabd 22

जीव चिताय रहे राधास्वामी ।
सतपुर निजपुर अगम अधामी ॥ १ ॥

Radhasoami, who dwells in Sat Lok and Radhasoami
Dhám and Anámí Pad, is awakening the Jivas (1)

Blessed are they in whose house Radhasoami has
set His feet. (2)

Who can describe the glory of this occasion? Brahma,
Vishnu and Mahesh are vanquished. (3)

Jivas accomplish their task and become happy by
performing the Arti of Guru. (4)

With Guru has come a host of Hansas (worthy and gifted
souls). They are all welcomed and garlanded. (5)

They are all pleased with the food and dresses they are offered. They appreciate the feeling and sentiments of love and affection. (6)

The true and perfect Sat Guru is pleased with the service and devotion of Jivas. He grants them admission to Sat Lok. (7)

The disciple gets worldly prosperity, i.e., plenty of food and wealth and off-spring or progeny and the pleasures of the world along with spiritual progress, (8)

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. (9)

His Surat remains pure in the company of Guru with his attention steadfastly fixed at the Holy Feet. A contact is established with Shabd. (10)

Guru, out of His Daya bestows all these gifts. The disciple knows not what to pray for. (11)

When Sat Guru showers His grace, He enables the devotee to perform devotional exercises even without his asking for it. (12)

The unique gift of नामNám and अनामAnám. has been bestowed by Sat Guru Himself in His love. (13)

Nothing now remains to be given. Oh brother! Sat Guru Himself is now yours. (14)

Radhasoami pronounces this benediction that True Name may ever help and protect you. (15)

BACHAN 7

BINTI AND PRARTHNA (PRAYER)
AT THE HOLY FEET OF
PARAM PURUSH PURAN DHANI
RADHASOAMI

Shabd 1

करूं बीनती दोउ कर जोरी ।
अर्ज सुनो राधास्वामी मोरी ॥ 1 ॥

O Radhasoami! I beseech Thee with folded hands to
hear my prayer. (1)

Thou art Sat Purush and Sat Guru, the Munificent
Lord. Thou art the parent of all the Jivas. (2)

Be gracious enough to make me Thy own, and extricate
me from the snares of Kal. (3)

Sat Yuga, Treta Yuga and Dwapar Yuga have all passed.
None knew about the path of Shabd. (4)

In Kali Yuga, the Soami (Lord) has taken pity on
Jivas, and has openly given out the secrets of
Shabd. (5)

He has incarnated Himself here for effecting liberation
of Jivas. He takes them across the ocean of worldly
existence. (6)

Releasing me from the thralldom of the three worlds,
He has granted me abode in the fourth Pad (beyond
Pind, And and Brahmand). Now I realize the status
of Sat Nam and Sat Guru. (7)

The first stage is illumined by the Jyoti (flame). The
second stage is Gagan. Beyond is the third stage
of Daswan Dwar where is visible the moon (8)

Beyond Trikuti, Sunn and Maha-sunn, is the throne
with the umbrella of the Sovereign in the region
of white resplendent light and incessant Anhad
Shabd. It is to this Sovereign that I address my
prayer. (9-10)

May I be the recipient of happiness here and hereafter.
O Lord ! Grant me abode in Thy Holy Feet. (11)

Shabd 2

रोम रोम मेरे तुम आधार ।
रग रग मेरी करत पुकार ।
अंग अंग मेरा करे गुहार ।
बन्द बन्द से करूँ जुहार ।
हे राधास्वामी अधम उधार ।
मैं किंकर तुम दीन दयार ॥ १ ॥

O Radhasoami! Deliverer and Liberator of the fallen!
Thou art my sole prop and support. Every hair

and vein, every joint and part of my body calls
Thee for help. I am the most insignificant slave.
Thou art Din Dayal (Merciful to the lowly, Cherisher
of the poor). (1)

My mind and senses are full of evil propensities. The
body is also tied to the world. I am wholly drifting
in the current of the world. Thou alone art my
Redeemer. O Radhasoami! The Reservoir of
happiness! I am most fallen and degraded, badly
engrossed in the world. (2)

O Giver of all gifts! Extricate me from the entanglements of
the world. Thy bounty is exceedingly great. Thou art the
ocean of mercy. Thou art the succour and support to
Jivas. Except Thou, there is none to take care of them.
O Radhasoami! I adopt Thy Saran (protection). I am
fallen, mean and worthless. (3)

This is my prayer that I may ever enjoy the protection
and support of Thy Holy Feet ; I may never be
separated from Thee; I may always enshrine Thee
in my heart ; Thy Holy Feet may be my prop
and support. O Radhasoami! Thou art infinitely
boundless. Be kind enough to show me Thy *Nij
Darbar*. (4)

If Thy graciousness were to take into account my
actions, then I am not worthy of finding a place
or location at Thy door. Thou art profoundly calm
and serene, and far above this turbulent world; I,
on the other hand, am being drowned in the ocean
of this world. O Radhasoami ! Help me reach the
shore. Thou art the perfect boatman. (5)

I am a thief, slanderer and egoist. I am treacherous, perverse and liar. I am engrossed in passion, lust, anger and attachment. How far should I go on recounting my faults and blemishes? I am full of evils. O Radhasoami! Pardon me and grant me liberation posthaste. (6)

Thy glory and eminence is boundless. Shesh, Ganesh, Maya, Brahm and the incarnations, are all unable to describe it. They are drifting in the current of Kal. O Radhasoami! Thou art beyond all. Thou art the support of all these. (7)

I sacrifice myself at Thy Holy Feet. I do not possess the requisite fitness to look at Thy refulgent form. Thou art an infinitely vast reservoir of refulgence before which suns and moons have no locus standi. O Radhasoami ! Who can adopt the support of Thy Darshan, without Thy grace and favour? (8)

Thy Name RADHASOAMI constitutes my lineage as well as my family. I keep on uttering RADHASOAMI RADHASOAMI. This keeps me ever vigilant and watchful. O Radhasoami! I can grasp Thy teachings only by Thy kindness (9)

Thou hast incarnated Thyself as Guru, and come to the world for the salvation of Jivas. By assuming human form. Thou hast conferred a great benefit on the humanity. Thou art my most munificent Sat Guru. O Radhasoami! Thou hast removed the barriers and opened the gateway to Shabd. (10)

Unique are the acts of Thy grace. None can describe them. They are boundless and limitless. To whom Thou showeth, he alone sees. None can

perceive and appreciate them without Thy help.
 O Radhasoami ! My Guru! Except Thou, who can
 emancipate me? (11)

Shabd 3

करूं बीनती राधास्वामी आज ।
 काज करो और राखो लाज ॥ १ ॥

Today I pray to Radhasoami to accomplish my task
 and protect my honour. (1)

I am Thy slave. I pay obeisance to Thy Holy Feet.
 May I secure admittance to Agam Lok and Anámi
 Pad. (2)

How long should I go on praying? O Soami! I am
 under Thy Saran (protection and care). I offer
 myself to Thee in entirety. (3)

I know not even how to pray. I only adore Thy Holy
 Feet (4)

I look to none else except Thee; nor dost Thou have
 a सेवक Sewak (servant, disciple) worthless like
 me. (5)

I am quarrelsome. Thou art Radhasoami. Omniscient
 and All-knowing that Thou art, Thou hast united
 me to Thy Holy Feet. (6)

Shabd 4

स्वामी सुनो हमारी बिनती ।
मैं करूँ तुम्हारी बिनती ॥ १ ॥

O Soami! I pray to Thee. Listen to my prayer. (1)

Count not my faults and blemishes. I am wasting my
human life and noble faculties I am endowed with. (2)

I am worthless, harsh and gone astray. I am a destitute,
always engrossed in worries and anxieties. (3)

I hear of Thy great eminence. Thou art giver of all
things, Dayal (Merciful) and Nij Sant (Special or
Rare Sant). (4)

I am always entrapped and ensnared by perversity
and folly. But Thou art most powerful and wise. (5)

I am afflicted with the pangs of separation. I am worried
how to get across the ocean of existence. (6)

May Thy Graciousness make my Surat noble and
sincere, so that I may be firm in the Saran of Thy
Holy Feet. (7)

May all Karam and Dharam (adherence to acts and
duties prescribed by old scriptures) be split and cru-
shed like pulse. Mould me into a noble devotee. (8)

May I be detached from the desire for name and fame, for
which I suffer sickness, sorrow and pain. (9)

BACHAN 8

EMINENCE OF RADHASOAMI AS SAT GURU

Shabd 1

गुरु गुरु मैं हिरदे धरती ।
गुरु आरत की सामाँ करती ॥ १ ॥

Guru and Guru alone do I keep in my heart. I make preparations for performing the Arti of Guru. (1)

My Guru is a Perfect Being and Disposer of destiny. To His Holy Feet is my mind devoutly attached. (2)

Inscrutable are the ways of my Guru. None but Guru do I recognise. (3)

I do not recognise Brahma, Vishnu, Mahesh, Ishwar, Parmeshwar, Shesh, Ram, Krishna, ten incarnations of Brahm, Vyas, Vashishtha, Adi Kumari (Adya), Rishis, Munis, goddesses, gods, pilgrimages, fasts, rituals, Jogis, Jatís, Tapis, Brahmcharis, Janak, Sanak, Sanyasis. Atma, Parmatma, Akshar, and Nih-Akshar. (4-8)

I know neither Satnam nor Satnam-Anami. All that
which people describe in the books, matters little
to me. (9)

I salute all with folded hands. But none is equal in
status to Sat Guru. (10)

Through the grace of Sat Guru have I come to know all; but
for Guru how could I have known them? (11)

It is Sat Guru who imparted knowledge about each
one of them and thus the exact position and status
of each was known. How can then any of them
be regarded as superior to Guru? (12-13)

Guru revealed the sphere of each one of them and
also their respective positions in the scale of
creation. (14)

That is why Sat Guru is the creator as well as the
dispenser of all. (15)

So the eminence of Sat Guru is very great and no
one else can be considered equal to Him. (16)

When a Jiva accepts the Saran of Guru, his adherence
to traditional rites and rituals and to illusions and
delusions is gone. (17)

The path shown by Guru becomes true Karam and
Dharam (religious code) for him. (18)

Whatever a disciple does in obedience to Guru, will
merit Bhakti (advancement in devotion). (19)

You should, therefore, first search for Guru. You should
find out the Guru who can tell you of "Shabd". (20)

There is none equal to such a Guru. What else remains
to be done when one has come in contact with
Him? (21)

Hence, I am convinced that one should serve none
but Guru. (22)

Kal and Karam cannot overcome one who has firm
faith in Guru. (23)

Such a devotee has sway over all and he has none
to fear. (24)

Many a high and great soul is redeemed through asso-
ciation with Gurumukh (the chief disciple of the
Guru). Gurumukh is superior to all of them. (25)

Exalted most is Gururnukh's role,
Gurumukh redeems many many a soul. (26)

How far may I sing the greatness of Gurumukh? None
understands it. To whom should I explain? (27)

Kal has spread his net wide in the world. Jivas are
constantly moving in the cycle of Chaurási
(eightyfour). (28)

If they wish to get out of the cycle of eightyfour, they
should serve Gurumukh and follow His ways. (29)

They should give up all other activities, and should
engage in service and devotion to the Shabd-
Guru. (30)

People may reside in Káshi¹ for millions of lives and

1. The modern city of Varanasi, a most important place of pilgrimage
of Hindus.

engage in study and recitation of the Vedas¹, Jap², Tap³, and checks and restrictions of various kinds. They may become ascetics and busy themselves in the pursuit of learning. They are blind followers of the bygone personages whom they never saw with their own eyes, and of whose greatness they have only read in the books. They are all in delusion. (31-34)

If anybody now tries to give them correct advice, they feel mortified in giving up their adherence to old prejudices, beliefs and traditions. (35)

People are engaged in the outward acts of worship of Shiva, Vishnu, Ram, Krishna, goddesses, Ganga or Yamuna. Some are idolators. Some go on pilgrimage to the four Dhams or places, viz., Badrinath⁴, Dwarka⁵, Jagannath⁶ and Rameshwar⁷. Some visit Mathura⁸ and Gokul⁹, and are followers of Murári¹⁰, Madan¹⁰ Mohan¹⁰ and Kunjbihári¹⁰. Some belong to the sect of Ballabhacharya¹¹. Some wear rosaries of beads of Tuisi (holy basil) round their necks. Some live according to established rules of conduct. Some pray at sunrise, noon or sunset. Some present libations to the gods, or

1. The sacred scriptures of the Hindus. 2. Counting silently the beads of a rosary, etc.; muttering prayers. 3. Austerity, penance.
4. A town and temple in the Himalayas. 5. Name of a sacred place of Hindus situated near the mouth of the gulf of Kachchh, on the western coast of India (it was the capital of Krishna and supposed to have been submerged in the sea). 6. Name of a celebrated idol, and of a temple near Cuttack, in Orissa.
7. The ridge of rocks extending from the southern extremity of India towards the island of Sri Lanka. 8. Birth place and early residence of Krishna, a favourite resort of Hindu pilgrims.
9. The residence of Krishna during his youth. 10. Epithets of Krishna. 11. Name of a celebrated founder of a Vaishnava sect of Hindus.

to the names of deceased ancestors. Some perform the ceremony of Gayá¹ to enable the dead to secure location in heaven. Some repeat Gáyatri² Some surrender their all to priests. Some read and recite Gitá³ and Bhágwat⁴ Some hear tales from the Puráns⁵ regularly. (36-41)

The followers of Dádu Sáheb, Nának Sáheb, Kábir Saheb and Paltu Sáheb are all slaves of traditions. They do not make any search for the true Guru of the time. (42-43)

None can attain Bhakti (love and devotion) without the help of the Guru of the time, and none can enter Sat Lok without Bhakti. (44)

This precept is meant for those Jivas in whose heart a spark of love and yearning has been kindled. (45)

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. (46-47)

My teachings are not meant for those people, for they are the victims of worldly desires. (48)

Some are deeply involved in family affairs, Some are running after wealth, and name and fame. (49)

Because of fear of worldly people, they do not give up adherence to rites and rituals. They do not cultivate love and faith in Sat Guru. (50)

1. A celebrated place of pilgrimage, among Hinduism in Bihar.

2. A sacred verse from Rig Veda. 3. Certain sacred writings.

4. One of the eighteen Purans. 5. Certain well known sacred works of Hindu theology and mythology.

Devotion to Guru has been preached for those who
are lovers and are filled with yearning. (51)

A devotee cannot attain his object until he meets the
Guru of the time. (52)

First step is the Bhakti of (or devotion to) Guru, second
is that of Surat and Nam. (53)

Until one's devotion to Guru is perfected, one's mind
and desires cannot be brought under control. (54)

And unless the mind is curbed, Surat cannot be purified.
Without purification, how can Surat rise and apply
itself to Shabd? (55)

Such a Bhakti is attainable by attending Satsang and
performing Sewa of Guru. (56)

One should try every moment to secure the pleasure
of Guru and work hard for it. (57)

When the Guru is dear to the devotee and the devotee is
dear to the Guru, the devotee will get भक्ति पदार्थ Bhakti
Padārath (gift of devotion) and *Pooran Daya* (grace
and mercy in its fullest measure). (58-59)

Even such an occasion will also come about by Guru's
kindness. Without grace and mercy, it is like feeding
with false hopes and expectations. (60)

*Whether a Hindu or a Muslim, a Christian or a Jain,
without Guru Bhakti, none can attain peace.* (61)

First essential is devotion to Guru. Without Guru Bhakti
nothing will be achieved. (62)

What all the religions lack is that they do not give priority to devotion to Guru, but resort to other ways and means. That is why they fail to attain the real object. Their followers are shallow-minded. (63-64)

Apply yourself firmly to devotion to Guru. All other things come in its train. Without devotion to Guru, worldly attachments can never be severed. (65)

Get the coarser bondages of the world severed by devotion to Guru and subtler ones by adherence to Nam. (66)

How can the subtler ties be eliminated unless the coarser ones are broken ? Therefore, it is incumbent upon all to engage in devotion to Guru every day (67)

Devote one life to devotion to Guru; attain Nam (i.e., Trikuti) in the second life; reach Mukti Pad (i.e., Sunn) in the third life; attain Nij Dham, the final abode, in the fourth life. (68)

Now I carefully perform Arti of Guru. I made the platter of my body and the lamp of my mind. (69)

I kindle the flame of devotion and offer Bhog. (food) of love and affection. I fix my eyes on Darshan and direct my attention to the Holy Feet. (70)

In this manner, I perform Arti. May the perfect Sat Guru help me. (71)

Shabd 2

गुरु मिले परम पद दानी ।
 क्या गति मति उनकी करूँ बखानी ॥ १ ॥

I have met the Guru who is the bestower of Param Pad (Highest Abode). How should I describe His ways and status? (1)

Ignorant as I am, I know not His eminence. Without His grace and mercy, how can I recognise Him? (2)

His reach and position are beyond the ken of the Vedas. His secrets and mysteries cannot be known by Gyan (philosophical studies) and Yoga (old yogic practices). (3)

His abode is far away beyond their reach. They are all under the sway of Kal. (4)

The abode of the Merciful is inaccessible and infinite. It is beyond and distinct from three Sunns. (5)

[The first Sunn is the boundary between Pind and Brahmand, the second is known as Daswan Dwar and the third is Maha-sunn, the boundary between the first and the second grand divisions of creation.]

None knows the secrets without the Sant Sat Guru. He comes from that Abode and reveals the secrets. (6)

I am also a Das (slave, devotee) of His Holy Feet. I have faith in Him and cherish the hope of being admitted to His Abode. (7)

He initiated me in Surat Shabd Yoga, and graciously made me His own. (8)

I daily practise this Abhyas (Surat Shabd Yoga). One day, I will get Shabd in its true and real form. (3)

My Sat Guru is Param Dayal (supremely merciful). I perform His Arti, and become enriched. (10)

With the Thai (platter) of Atma (soul), the flame of Parmátmá (God), and the मोती Moti (pearl) of Satnam, I perform the ceremony of Arti. I am filled with love and affection. I am happy in the company of Sat Guru like a fish in water. (11-12)

This Arti is now complete. Nothing remains to be said. (13)

Shabd 3

गुरु प्रीत बढ़ी चितवन में ।
सुर्त खँच धरी चरनन में ॥ १ ॥

My love for Guru has grown intense. I withdraw my Surat and place it at the Holy Feet. (1)

The form of Sat Guru has captivated my eyes. My love is enhanced every moment. ,(2)

I offer myself to Sat Guru who has vouchsafed His protection to me. He stretched His arms to receive me and endowed me with strong devotion. (3-4)

I now perform His Arti and offer my body, mind, riches, and everything to Him. (5)

I do not believe in anyone but Guru. Except Nam, I know no haven of rest. (6)

There is no one else but Guru. Whatever Guru ordains
shall come to pass. (7)

Guru is the Doer and Dispenser of all. Guru is the Acharya
(the Supreme Preceptor) of all the Jivas. (8)

Guru is the support of my life. He alone will effect
my liberation. (9)

None is so dear to me as Guru. Guru alone will bring
about my reformation. (10)

Guru alone dwells in my heart. Seeing this, Jama and Kal
are put to shame, and they run away. (11)

My heart is illumined by the splendour of Guru. All
evils are warded off. All the three kinds of suffering
are removed. (12)

[Three kinds of suffering are: one due to the body, another
caused by providence, like calamity, etc., and a third
arising from existence in, or from contact with, the world.]

Enhancing my love and zeal, I perform Arti, and get
drenched in bliss. (13)

I am dependent on Guru the way a fish is dependent
on water. Nothing more remains to be done
now. (14)

I have met Radhasoami, the Guru. I drink the nectar
of His Holy Feet, and remain contented. (15)

Shabd 4

आज मेरे आनन्द होत अपार ।
आरती गावत हूँ गुरु सार ॥ १ ॥

My joy is unbounded today. I sing Arti of my Guru. (1)

I have adorned myself with unique love. Sat Guru
sits majestically, in the dress He has put on, i.e.,
in the human form He has assumed. (2)

I fix my gaze on Him with rapt attention. I sing His
praises again and again. (3)

O friends! Come ye, one and all. Brushing away all
dust and dirt (of the world), let us join and sing
His praises and engage in His Darshan. (4)

My Guru is majestically seated on a Palang (bed,
bedstead). I am extremely fortunate today. (5)

I am always in the august presence of my Guru. I
rely wholly on His Holy Feet. (6)

I seek not favour from any other quarter. I have tena-
ciously attached myself to Guru. (7)

I offer my body and mind to Guru. I am quite alert to
His behests. (8)

Guru has annihilated all my Karams. He has taken
me across on His boat. (9)

Guru has enabled my Surat to hear the Shabd current.
I ascend to Gagan, and reach the abode of the
creator. (10)

I quit Pind, and ascend to the top (Sunn). The mist
being removed. I become pure. (11)

I hear the resonance of Nam, and the melodious sound
of the flute. (12)

Surat and Nirat go on penetrating within with greater
vigour. I get across the fourth Region (Sat Lok). (13)

I get Darshan of Radhasoami. I now remain in His
august presence all day and night. (14)

Shabd 5

आरत सतगुरु की अब करहूँ ।
छिन छिन सुरत शब्द में धरहूँ ॥ १ ॥

I now perform Arti of Sat Guru. I apply my Surat to
Shabd every moment. (1)

I make all preparations for the ceremony of Arti. I hold
the platter of *Sucheti* (vigilance) in my hand. (2)

[Suchet Singh was the name of the eldest son of Chachaji
Saheb.]

I kindle the flame of *Sujani* (wisdom) and behold
Sudarshan (beautiful and handsome Form) within. (3)

[Sujan Singh and Sudarshan Singh were the names of
the second and the third sons of Chachaji Saheb]

Satsangis are all *Sumeet* (good friends). *Pratap* (good
fortune) has smiled upon them and they have
conquered the mind. (4)

[Sumeet Singh was the eldest son of Suchet Singh. Pratap Singh (alias Chachaji Saheb) was the youngest brother of Soamiji Maharaj.]

I offer Bhog (food) with devotion and love. I fetch
water from the ocean of Ami (nectar). (5)

When Sat Guru takes His seat on the throne and
delivers discourses, both Jyoti and Niranjana are
put to shame. (6)

I move the platter of Arti before Sat Guru. He casts
a benign glance at me. (7)

How should I sing His praises ! I again and again
devote myself to the Holy Feet. (8)

I am extremely worthless and humble and meek. Sat
Guru has been kind and merciful from time
immemorial. (9)

He has initiated me in the perfect path of Surat Shabd
Yoga. The sound of drum has become audible
within me. (10)

Shabd is constantly resounding. Ascending higher and
higher Surat and Nirat are now getting awakened.
(11)

I bathe in Triveni (confluence of three currents) and merge
the subtle mind in the region of Sunn. (12)

I complete the Arti in all respects. Radhasoami has
showered immense grace and mercy upon me. (13)

Shabd 6

गुरु की आरत ठाँऊँगी ।
गुरु की सरन सम्हारूँगी ॥ १ ॥

- I will perform Arti of Guru. I will adopt the Saran of
Guru. (1)
- I will sing the praise of Guru. I will wash the Holy
Feet of Guru. (2)
- I will sacrifice my mind before Guru. I will always
associate with Guru. (3)
- I will ward off Kal and overpower Karams in no time. (4)
- I will enshrine the Form of Guru in my heart and
enjoy the bliss of His Darshan all the time. (5)
- I will hear His discourses and act accordingly. I will
elevate my Surat to Gagan. (6)
- I will ascend to Sunn and awaken the Shabd thereof.
I will hear the incessant resonance of Daswán
Dwár (tenth door). (7)
- I will merge in Sat Lok. After effecting this ascension
in Abhyás, and experiencing bliss, I will come back
to the world. (8)
- I will bring the members of my family to the Holy
Feet of Guru. (9)
- I will teach them the ways of love and devotion, and
make them perform Arti of Guru. (10)
- I will get my dead ancestors redeemed. I will thus
prove the futility of the ceremony of Gayá. (11)

[Gaya is a celebrated place of pilgrimage among Hindus.
A surviving relative of a dead person performs certain
ceremony there, called the ceremony of Gaya, expecting
thereby to secure location in heaven for the dead ancestor.]

I will remove their illusions and delusions. I will help
them get rid of wanderings and entanglements in
false beliefs. (12)

I will purify their intellect. I will make them firm and
strong in their adherence to Sant Mat. (13)

I will concentrate my Surat at the centre of the eyes,
and translate it to Sahas-dal-kanwal. (14)

I will get Darshan of Jyoti (flame), and merge in Shabd. (15)

I will open the door to Banknál, and take my seat in
Trikuti. (16)

I will bathe in Mánsarovar, and hear the Sárangi
(violin). (17)

I will get across Mahá-sunn, hear the sound Sohang
coming from the flute of Bhanwarguphá. I will
unravel hidden sounds and mysteries. (18-19)

I will rush on the way to Sat Lok, and realize the
true Nám Pad. (20)

By means of a telescope, I will behold Alakh, and
go there. (21)

I will ascend to the inaccessible mansion of Agam. I
will not reveal the mysteries of that region. (22)

I will now prepare for Arti and enhance my love. (23)

I will light the lamp of Surat in the platter of Bhakti (devotion).
 I will sing the hymn of Arti before Radhasoami, and
 get to *Param Pad* (the Original Home). (24-25)

& \$ &

Shabd 7

गुरु आरत बिधि दीन बताई ।
 मोह नींद से लिया जगाई ॥ १ ॥

- Guru explains to me how to perform Arti. He awakens
 me from the stupor of infatuation. (1)
- He reveals to me Anhad Shabd, and turns my Surat
 from this side to that. (2)
- My inner eye is opened and I get Darshan. I am thrilled to
 come to *Nij Ghar* (true and real home). (3)
- I make a platter of Mánsarovar and a lamp of the
 moon for Arti. (4)
- I prepare for Arti with gusto and zeal. *Anhad Nad*
 becomes audible within me. (5)
- I score victory over the mind, the arch enemy. सुमत
 Sumat (good understanding) has dawned and दुरमत
 Dur-mat (folly) has vanished. (6)
- I devote myself to Guru's Holy Feet. I attain Sat Lok
 by His Dayá (grace and mercy). (7)
- Spiritual link being established, I ascend higher and
 higher. My mind is in high spirits at the prospect
 of uttering the Holy Name RADHASOAMI. (8)

Shabd 8

गुरु चरनन पर जाऊँ बलिहार ।
जिन घट जोत दिखाई सार ॥ १ ॥

I sacrifice myself at the Holy Feet of my Guru, who
has enabled me to behold Jyoti (flame) within
myself. (1)

Darkness is gone, and there is light now. I enjoy the
blissful company of Guru. (2)

I recognize none but Guru. Entanglement in rituals
and delusions, as well as doubts and misgivings
have all vanished. (3)

I fix my gaze at the Holy Feet of Guru, and sacrifice
all, my body, mind and riches, before Him. (4)

How should I describe the eminence of Guru? I keep
my Surat attached to the Holy Feet day and night. (5)

I make ornaments of the glory and majesty of Guru. I use
Surat as hammer and the mind as anvil. (6)

I melt Moh (attachment, fatuity) in the कुठाली Kuthali¹
of चित्त Chitt (attention). I blow air, through the
pipe of mouth, on the fire of विरह Virah (pangs of
separation) to make it aglow. (7)

I draw wire through the जंजीर Jantri² of Prem (love)
and give twist to Surat and Nirat. (8)

1. A crucible, an earthen pot or vase for melting gold, silver, etc.

2. A perforated plate of steel through which ingots of gold,
silver, etc., are drawn into wire.

I make तोड़ा Torá¹ and put it round the neck of Guru.
I feel extremely elated to see the fascinating form
of Guru. (9)

I make a बाजूबंद Bazu-band² of love, and कड़ा Kara³
of faith and belief. (10)

I make an अंगूठी Angoothi (ring) of my अंग Ang (body), and
set it with jewels and diamonds of the Holy Name. I
offer it to Guru to wear it on His finger. (11)

Radhasoami is Din Dayal (merciful to the humble). I
perform His Arti with care and attention. (12)

Shabd 9

गुइयां री गुरु समझ सुनावें ।
प्रेम भरी सखियां मिल गावें ॥ १ ॥

O गुइयां Guiyan⁴! Guru is imparting proper understanding.
Sakhis, filled with love, are singing in chorus. (1)

He gives out the secrets and mysteries of inaccessible
regions, and teaches the practice of Surat Shabd
Yoga. (2)

Those who have love and yearning, will apply themselves
to this path. (3)

1. A gold or silver chain for the neck, a collarette usually
consisting of four or five separate chains. 2. Ornament
worn on the arm, armlet, bracelet, 3. A massive ring of
gold or silver worn on the wrist or ankles. 4. Playmate.

They will cultivate love for Sat Guru and enjoy the bliss of Nam. Their latent spirituality will awaken and they will get admittance into the Highest Region. (4)

Who can describe the good luck of those who have been attracted to the Holy Feet of Sat Guru! (5)

Sat Guru will reveal the secrets of the internal path and make the अनहद शब्द Anhad Shabd of Sunn audible to them. (6)

Sat Guru bestows सो पद "SO" *Pad* (True Region) on His devotees, which Yogis¹; Yatis² and Naths³ all failed to realize. (7)

He will enable Surat and Nirat to recognize Sat Nam and Sat Lok. (8)

Pointing out Alakh and Agam, He will indicate the indescribable Anami (Nameless Being). (9)

This अभेद Abhed status is not known to any one. Only some rare Sants know it. (10)

[On reaching Anami Pad, Surat can, at will, merge in the Nameless Being or retain its separate entity and enjoy the bliss of His Darshan. These two states are known as अभेद Abhed and भेद Bhed respectively.]

"That "So" *Pad* (True Region) was easily attained by me. To whom shall I say about it? (11)

1. Yogi = One who performs the practice of mastering the six nervous centres of Pind. 2. Yati = One who has renounced and controlled passions. 3. Nath = Followers of Gorakh Nath.

I now complete this Arti, and enshrine Radhasoami
in my heart. (12)

<i ^ i)

Shabd 10

प्रेमी सुनो प्रेम की बात ॥ टेक ॥
सेवा करो प्रेम से गुरु की ।
और दर्शन पर बल बल जात ॥ १ ॥

O Premi (lover)! Hearken what I say about Prem (love).
Engage yourself in the Sewa (service) of Guru
with love, and devote yourself to His Darshan. (1)

The discourses of beloved Guru should be as dear
to a devotee as the lisping of a child is to its
mother. (2)

Guru should be as dear to a Gurumukh (devotee) as
a loving woman is to a passionate lover. (3)

Be never oblivious of Guru, whether you are eating
or drinking, walking or moving, sleeping or wak-
ing. (4)

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. (5)

A गुरुमुख Gurumukh who has developed so intense love
for Guru is verily a worthy recipient of Parmarth. (6)

So long as one has not developed such love, one is
only greedy and covetous. (7)

He is aमनमुख Mana-mukh wandering here and there
like a rolling stone belonging to none. How can
he attain Parmarth? (8)

Radhasoami now enjoins upon you to hold the arm
of Sat Guru and seek His protection. (9)

Shabd 11

गुरु मेरे जान पिरान, शब्द का दीना दाना ।
शब्द मेरा आधार, शब्द का मर्म पिछाना ॥ १ ॥

Guru is my life and breath. He has granted me the gift of
Shabd. Shabd is my prop and support. The true worth
of Shabd has dawned upon me (1)

What should I say about the efficacy of Shabd. Shabd
comes from the inaccessible region. Without Shabd,
all Jivas wander in darkness. (2)

They are engaged in the worship of water, stones and
books. They belong to मन मत Man-mat¹, they work
under the dictates of the mind. They will be tossed
about in the cycle of births and deaths. (3)

Without the practice of Surat Shabd Yoga, a Jiva
remains afflicted with all sorts of troubles and
miseries. Without the Sewa (service) of the Sat
Guru, he will be nowhere. (4)

O you ignorant one! What else will Sat Guru teach and

1. Religion in which mind, and not the spirit, is an active
participant.

preach except the secrets of Shabd (viz., Surat Shabd Yoga)? Remember, if your mind and senses are not under control, you will be crunched by Kal. (5)

Seek the protection of Radhasoami. You will be saved in every way. He will instantly shower His grace and mercy upon you and enrich you with the treasure that is inaccessible and unapproachable. (6)

Shabd 12

गुरु चरन बसे अब मन में ।
मैं सेऊँ दम दम तन में ॥ १ ॥

The Holy Feet of Guru are enshrined in my heart. I worship them within me every moment. (1)

I have developed love for the Dhun (Shabd, sound) within. I have got to the first Sunn, viz., the great expanse beyond third Til. (2)

The anguish of passion and lust has been replaced by शील Shil (good disposition) and छिमा Chimmá (patience and forgiveness). (3)

Anger and avarice have also fled away. Egotism and infatuation have left. (4)

Five Shabds have become audible. The mind has easily renounced worldly pleasures. (5)

With the grace of Guru, light has dawned, and the world has now become alien. (6)

I have discarded all external activities and have
directed my attention inward. (7)

Guru has afforded such a unique happiness as can-
not be described. (8)

The worldly Jivas are all unlucky. They are simply
wasting their human life. (9)

Why do they not cultivate love for Guru? Why do they
remain a slave to जम Jama (Kál)? (10)

But who cares to listen to me? I keep mum. (11)

Strengthen your faith in Guru Mat (religion of
devotion to Guru). Care not for others. (12)

Go to Trikuti. Ascend to Sunn. (13)

Remove the barrier of Maha-sunn. Enter the market
of Bhanwargupha. (14)

You will then get to the mansion of Satt Purush and
hear the Dhun of the " बीन Bin (harp). (15)

You will hear the Shabds of Alakh and Agam. Even
hundred thousand millions of suns and moons look
pale before the refulgence of those regions. (16)

You will then meet your beloved Radhasoami. Noth-
ing can be said about Him, except that He is
Anámi अनामी (Nameless Being) (17)

My Arti is unique. Some rare darling Surat will
understand it. (18)

This unfathomable secret has been imparted to you,
which none knows except Sants. (19)

Jivas of the world, who are given to rituals and observances, are blind. They have all been ensnared by Kal. (20)

You should not talk to them about this profound Faith. It should be kept hidden from them. (21)

Practise the Abhyás of Surat Shabd Yoga. Apply your body and mind to Sumiran (recitation of the Holy Name). (22)

Go on beholding the countenance of Guru. Listen to the sound of अनहद शब्द Anhad Shabd every day. (23)

Cultivate a keen desire to attend Satsang, and do so whenever you can. (24)

I have learnt the Holy Name RADHASOAMI. This is the highest and noblest teaching. (25)

Shabd 13

सतगुरु सरन गहो मेरे प्यारे ।
कर्म जगात चुकाय ॥ १ ॥

O my darling ! Adopt the Saran of Sat Guru so that the toll of Karams be paid off. (1)

The whole world is lost in errors and delusions. Nobody likes to listen to this unique advice. (2)

They are all unlucky, under the sway of Maya. Nobody can attain this high status. (3)

Those who are recipients of the grace and mercy of

the Supreme Creator, will alone like to partake of
this अमृत Amrit (nectar). (4)

How far should I go on dwelling upon this high
position? Only rare Gururnukhs understand and
appreciate it (5)

Nothing is pleasing to them except the Holy Feet of
Guru. They are absorbed in this bliss. (6)

On getting Darshan of Guru, they forget all about their
body. How could they be then aware of what is
inside and what is outside? (7)

What should I say of those persons who are so deeply
absorbed in love? (8)

They do not find this bliss in Yoga, Gyan and Bairag¹
which are, in fact, all dry. (9)

Only some blessed devotees and lovers will be
recipients of this precious gift. (10)

Radhasoami says that some rare Gurumukh alone
will sing this Arti. (11)

Shabd 14

गुरु सरन आज मैं पाई ।
मेरे आनन्द अधिक बधाई ॥ 1 ॥

Today I have come under the Saran (protection and
care) of Guru. My joy knows no bounds. (1)

1. Renunciation.

I have found Guru, the ocean of kindness. Songs of
congratulations are being sung inside and out-
side my house. (2)

Guru is परम पुरुष Param Purush (Supreme Being)
and सुख दाता Sukh-dátá (conferer of happiness).
I am strongly attached to His Holy Feet. (3)

I engage myself in devotion to Guru day and night. I
sing His praises with my heart and soul. (4)

I apply my Surat to the Darshan of Guru. I enhance
my love for Him. (5)

When I fix my gaze at the countenance of Guru, I behold
the refulgence of myriads of suns and moons. (6)

I announce openly that there is none equal to my
Guru. (7)

O my brother ! Hold fast to the Holy Feet of Guru.
You have been endowed with the noble human
form. Why do you go astray? (8)

Engender love for Guru and make your life truly fruit-
ful. This world is unreal like a dream. (9)

Life in this world is like a dark night, which can be
illuminated if the moon of Guru's image rises. (10)

When the moonlight of Guru's discourses shines in your
heart, you attain serenity and calmness. (11)

There is none greater than my Guru. All are over-
whelmed by Kal. (12)

Only a rare Gurumukh (devotee) will seek Sat Guru.

Manmukhs (those under the dictates of their minds)
are all slaves of Kal. (13)

They only talk of the importance and greatness of Guru,
but have no love for Him in their hearts. (14)

They wander under the sway of delusions and errors.
They do not apply their mind to Guru. (15)

I consider such Jivas unfortunate, I do not recognize
anybody except Guru. (16)

I now perform Arti of Guru and hold fast to the Holy
Feet of Radhasoami. (17)

Shabd 15

गुरु चरन धूर कर अंजन ।
हिये नैन खुलें मन मंजन ॥

Let me use the dust of the Feet of Guru as collyrium.
Then will my inner eye be opened and mind purified. (1)

All darkness will be removed and the sun-like reful-
gent रूप Rup (image) of Guru will illumine my
heart. (2)

This will increase my love for Guru and enhance my
zest every moment. (3)

My Surat will ascend to Trikuti, meet Guru, and
hear the Shabd of the *Sat Guru Pad*, i.e. of Sat
Lok. (4)

That Sat Guru is now in this world awakening the
erring humanity. (5)

What should I sing of the glory and eminence of Sat
Guru. He is effecting the regeneration of fallen
Jivas. (6)

Mana and Maya try their best to keep Jivas in their
snares but they are kicked away by Sat Guru. (7)

I am a slave of the slaves of Sat Guru. I devotedly apply my
body and mind to His Sewa (service). (8)

I am low, sinful and unclean. Sat Guru has taken me
in His lap and made me His own. (9)

Guru has made my life fruitful. I behold His most
charming and handsome Form. (10)

This Arti (hymn of praise) was sung by दोना Doná.
So says Radhasoami. (11)

[Dona=(1) Name of a devotee. (2) Literally means
two i.e., Surat and Ntj Mana.]

Shabd 16

मैं कौन कुमति उरझाना ।
गुरु दरस छोड़ घर जाना ॥ १ ॥

How foolish I am that I give up the Darshan of Guru
and go back to my house (to attend household
duties)! (1)

- What should I do now to get Guru's Holy Feet
implanted in my heart ? (2)
- Where can I hear such discourses, and sow the seed
of Parmarath in my heart ? (3)
- I am day and night in gloom. Why should I leave the
bliss of the Holy Feet? (4)
- Human life is not to be obtained again. Why should
I drown myself in the world ? (5)
- Now I have decided never to leave the company of Sat
Guru. I will sever ties with my body and mind. (6)
- I will eradicate Karams by the strength of Guru, and
vanquish Kal by attending Satsang. (7)
- If Guru grants me His grace and kindness, this
difficult task can be accomplished. (8)
- My only desire is that I may never be separated from
the Holy Feet of Guru. (9)
- The past Sants as well as the Vedas have ranked
none greater than Guru. (10)
- All sing the praise of Guru. This humble and meek
Jiva has come to know of this fact. (11)
- My love and yearning for the Holy Feet of Guru has
grown intense. I cannot describe the grandeur of
even a nail of His toe. (12)
- Crores of suns and moons look dull in comparison
with the refulgence of His nail. (13)
- The sun and the moon remove external darkness, while

the Holy Feet illumine the heart and help the
devotee thread pearls within. I devote myself to
the nail of my Guru. **(14-15)**

I now perform the Arti of Guru and apply my mind to
the service and devotion of His Holy Feet. (16)

O Sat Guru! Turn my Surat from this side to that. I
am now going to my house. But I pray call me
back. (17)

O Radhasoami! Listen to this prayer of mine.
Release me from the fetters of worldly
attachments. (18)

I am a slave of Thy slaves. One word from Thy holy
lips will emancipate me. **(19)**

Shabd 17

काल ने जगत अजब भरमाया ।
मैं क्या क्या करूँ बखान ॥ १ ॥

Kal has badly beguiled the world. How far should I
go on describing it ? (1)

He has laid stress, in Kali Yuga, on the practices of
yore. (2)

Ignorant Jivas, fond of amusement, are entangled in
the worship of water and stone. (3)

The intellectual and conceited have become slaves
of learning. (4)

Rest of the Jivas, who are of a mediocre class, are engrossed in Japa¹, Tapa², Vrat³, Sanjam⁴, and other delusions. They get roasted in the practice of penance amidst five fires. (5-6)

Look at the tricks of Kal, some are tied by hands and others by feet. He has deluded all. To none has he shown the right path. (7-8)

Moved by this pitiable plight of Jivas, Sant Sat Guru manifested Himself in the world. (9)

He taught service and devotion to Guru, importance of Nám and the necessity of attending satsang. (10)

He laid stress on these three methods. Consider all other methods as useless. (11)

Know that the study of the Vedas⁵, Shastras⁶, Smritis⁷ and Puráns⁸ is mere waste of time. (12)

Pandits⁹ and Bhekhs¹⁰, for the sake of their earning and livelihood, criticise Sants. (13)

Sants explain the truth to Jivas for their good. But Jivas, conceited as they are, do not accept those teachings. (14)

They hanker after wealth, name and fame. They are denuded of Parmáarth (religious understanding). (15)

1. Japa = Repeating in a murmuring tone passages from scriptures. 2. Tapa = Devout austerity, mortification etc. 3. Vrat = Fasting. 4. Sanjam = Restraint. 5. Vedas = Scriptures of Hindus. 6. Shastras = Religious treatises. 7. Smritis = Books of codes of laws. 8. Purans = Mythological stories. 9. Pandits = Family priests. 10. Bhekh = Ascetic, recluse.

They wander in the cycle of transmigration, and again
and again fall into the four kinds of species. (16)

They study the books of the past Yugas¹ such as,
Vedánt², and Nyáya³. (17)

They neither possess the means (calibre) nor the requisite
fitness to study the scriptures, but they are proud
of their learning. (18)

They do not study the teachings or religion prescribed
for the present times. Therefore, they fall into the
mire below. (19)

Know that humility and true Guru Bhakti (devotion to
Guru) constitute the religion of this age. (20)

Achieving purification and steadiness of mind,
ascend to Gagan by the path of Shabd. (21)

Attain the regions of five Shabds by practising Surat
Shabd Yoga internally. (22)

Go on ascending, step by step, by the practice of
Shabd, and reach Sat Nám Sach Khand. (23)

To this end, first of all, perform devotion to Guru. All
else comes afterwards. (24)

Enshrine the image of Guru in your heart and
cherish love for Him as a Chakor does for the
moon. (25)

1. Yugas = Ages. 2. Vedant = The last of the six principal
systems of Hindu philosophy. 3. Nyaya = One of the six
religious philosophical systems of the Hindus.

So long as you are not able to engender such love,
you should continue with the same method as
prescribed above. (26)

When Guru Bhakti (devotion to Guru) is perfected,
your Surat will ascend to higher regions. (27)

Those who work hard at Shabd Yoga without devo-
tion to Guru, are foolish. (28)

Shabd will become audible by the grace and kind-
ness of Guru. He is all-powerful. He draws your
Surat upwards. (29)

Without *Gurumukhta* (devotion to Guru), Surat will
never rise, nor will Gagan be pierced and Nám
obtained. (30)

Gurumukhta (devotion to Guru) is the base and foundation.
Other methods are only branches or auxiliary. (31)

Guru should be dear to a devotee as a son to his
mother, a woman to her passionate lover, water
to fish, and Swánti rain to Chátrik (Papihá bird).
Then only can progress be expected. (32-34)

I have said all that I have to say, it is now up to you
to accept it or not. (35)

This is the Arti of a Gurumukh. Only a Gurumukh
will testify to it. (36)

Radhasoami has laid stress on Bhakti (devotion) to
Guru. Therefore, perform Guru Bhakti. (37)

Devotion to any one else should be discarded. Why
do you get yourself plunged in Chaurási? (38)

Radhasoami declares that no activity is at par with
devotion to Guru. (39)

Contemplate the form of Guru every day. Always hear
Guru's Shabd with your ears. (40)

Eyes, ears and heart, all three should be spotlessly
clean like a crystal palace. (41)

Radhasoami repeatedly stresses the importance of
Guru Bhakti (devotion to Guru). (42)

BACHAN 9

IN PRAISE OF
SAT GURU
AS THE EMBODIMENT OF SHABD

Shabd 1

धन्य धन्य धन धन्य पियारे ।
क्या कहूँ महिमा शब्द की ॥ १ ॥

Blessed is my darling Shabd. What should I say about
the efficacy of Shabd ! (1)

Those alone who have come in contact with Shabd,
realize the greatness of Shabd. (2)

Shabd protects me every moment. There is nothing
like Shabd. (3)

Those who do not know the superiority of Shabd,
remain wandering in delusions. (4)

Blessed are those who have found the Guru who teaches
Shabd Yoga and who have cultivated love for Shabd.
Those who are engaged in the practice of Shabd
(Surat Shabd Yoga) are extremely fortunate. (5-6)

- The mind cannot be controlled without Shabd Abhyas.
Therefore, endeavour in applying your Surat to
Shabd. (7)
- What for were you granted human form if you do not
acquire the wealth of Shabd? (8)
- Shabd is resounding every moment within you. Why
do you not listen to it? (9)
- To get an inkling of Shabd, you must meditate in
seclusion. (10)
- Give up sloth, slumber and laziness. Apply yourself
vigorously to Shabd. (11)
- Five Shabds are resounding in the inner recesses of
every being; find them out. (12)
- Guru has imparted the knowledge of Shabd to you.
Meditate upon Shabd. (13)
- I have disclosed the secrets of various Shabds. But
pity it is that nobody pays attention to Shabd. (14)
- Those who did not ascend to higher regions by means
of Shabd, have wasted their life. (15)
- Radhasoami has said enough, He now keeps mum.
No one can catch hold of the current of Shabd
without requisite fitness. (16)

Shabd 2

शब्द ने रची त्रिलोकी सारी ।
शब्द से माया फैली भारी ॥ १ ॥

Shabd has created the three worlds. The entire expanse of Maya is due to Shabd. (1)

Shabd has created And¹ and Brahmand². Shabd has brought into existence the seven Dweeps³ (islands) and the Nau-khand⁴ (nine continents). (2)

Shabd sustains the three Gunas or qualities (Satoguna, Rajoguna and Tamoguna or Vishnu, Brahma, and Shiva) and the creation brought about by them. Shabd maintains the earth and the heavens. (3)

Jiva and Brahm both have emanated from Shabd, and so also have the sun and the moon. (4)

Shabd has created Sunn and Maha-sunn as also the fourth Lok (region). (5)

Shabd is reverberating within everybody. Shabds of Alakh and Agam are wonderful. (6)

Nothing is devoid of Shabd. Shabd fills all space. (7)

What should I say in praise of Shabd! I enjoin upon you to contact with Shabd somehow. (8)

Guru now impresses upon you that none can help the Jivas except Shabd. (9)

1. Egg-shaped regions of the three gods. 2. Regions of the universal Mind. 3. According to Hindu sages, the terrestrial world is divided into seven divisions, all situated round the mountain Meru, like the petals of lotus flower, and separated from each other by a distinct ocean. 4. One of the seven Dweeps or islands, referred to in foot-note No. 3, is Jambu Dweep which is further divided into nine continents, known as 'Nau Khand'.

Apply your Surat to Shabd lovingly. Shabd alone is
Chetan (spiritual). It illumines your inner self. (10)

Practise Shabd Yoga every day. Without Shabd
your egotism cannot be removed. (11)

Keeping your mind under restraint perform Shabd Abhyas.
Kal, Karam, etc., are subdued by Shabd. (12)

My dear, hear me. Merge your Surat in Shabd. You
can never be redeemed without Shabd. (13)

Shabd is ringing within you. Hear it with rapt attention. (14)

Take your Surat to Gagan Shikhar (Trikuti and Sunn), where
Dhuns (Shabds) are reverberating melodiously. (15)

If longing for Shabd is engendered, all pleasures of
the world will become insipid. (16)

None has listened to the real Shabd. That is why all
are subject to recurrent births and deaths. (17)

Sants have promulgated the path of Shabd. Save Sants,
no one knows the secrets of Shabd (18)

Without Shabd, you will be in great distress. Catch
hold of Shabd. Why labour in vain? (19)

Concentrate your Surat and apply it to Shabd. This is the
secret openly disclosed by Radhasoami. (20)

Shabd 3

सब की आदि शब्द को जान ।
अंत सभी का शब्द पिछान ॥ १ ॥

Know ye, that Shabd is the beginning and the end of all. (1)

The three loks (worlds) and the fourth Lok, all have been created by Shabd. (2)

Both Shabd and Surat are like two currents. They are the Pran (breath) of Anami Purush. (3)

All vitality is derived from Shabd and Surat. Without Shabd, there is no existence. (4)

Shabd, in an unmanifest form, is Anám¹ and in a manifest form, it is Nam. (5)

Whether Nam or Anam, it is all Shabd. If there were no Shabd, everything would disappear. (6)

Just as fire is latent in stone, so is Shabd in Anam. Both Nam and Anam are of the same form. (7)

Shabd is the cause, and Shabd, the effect. Shabd has created all that exists. (8)

Shabd assumed the form of Agam, and then that of Alakh. Shabd is Sat Nám and Sat Shabd. (9)

Shabd is Nih-akshar (Maha-sunn). Shabd is Akshar (Sunn). Sohang and Rarang, both are Shabd. (10)

Ong and Niranjana are Shabd. There is Shabd of Brahm as well as of Maya. (11)

Shabd is जीव Jiva. Shabd is also सौव Siva (i.e., whom Jiva serves or worships). From Shabd emanated Surat, and from Surat emanated Shabd. (12)

1. Nameless. Without Nam or Name.

ओत OT and पोत POT are nothing but Shabd. High and low, both are Shabd. (13)

[What merges in ओत OT is termed पोत POT. What absorbs पोत POT, is known as ओत OT. ओत 'OT' attracts and supports all and पोत 'POT' forms the circumference within which all is encompassed and held.]

Shabd is Sewak (one who serves), and Shabd is also Soami (Lord, Master). Shabd is अंतरजामी Antarjāmi (knower of all). (14)

Shabd does not die. Shabd is अमर Amar (undying). Shabd does not decay. Shabd is अजर Ajar (free from decomposition). (15)

Guru and Dās (disciple), both are Shabd. All hopes and expectations are false without Shabd. (16)

Shabd is imperishable. It is the body which perishes. Nothing can be gained without Shabd. (17)

All Sants have spoken of Shabd as the essence of all. Without Shabd, one cannot get redemption. (18)

Shabd is deep, Shabd is profound. Without Shabd, one cannot attain the abode of eternal rest and peace. (19)

Without Shabd none can be steady. Without Shabd, all religious pursuits are useless. (20)

Shabd will remove all shackles. Shabd will eliminate all physical and mental pain. (21)

Shabd is the fish and Shabd is the water. Kabir Saheb speaks of Shabd. (22)

Guru Nanak speaks of Shabd, so does Tuisi Saheb. (23)

Shabd is the वस्त्र Vastra¹ and Shabd is the चीर Chira²

Shabd is the butter, and Shabd is the essence. (24)

Search within your body and you will find Shabd. Shabd
is in Sahas-dal.kanwal and Trikuti. (25)

Without Shabd all Jivas are captives, bound and tied. You
will get Shabd, if you contact a Faqir (Sant). (26)

Shabd is the bass (in music), or the left. Shabd is the treble
(in music), or the right. Without Shabd, all activity is
vain like the churning of water. (27)

Catch hold of Shabd, and all becomes yours. He who
is in contact with Shabd, is rich. (28)

Shabd is the emperor and Shabd the minister.
Radhasoami says that one should try to understand
this secret. (29)

Shabd 4

गुरु की दया ले शब्द सम्हार ।

गुरु के संग कर शब्द आधार ॥ 1 ॥

Relying on the grace and mercy of Guru, grasp Shabd
firmly. In the company of Guru, make Shabd your
support. (1)

Shabd will redeem you. Without Shabd you will be
buried along the currents of eighty four. (2)

1. Gents' dress. 2. Ladies' dress.

Practising Shabd Yoga is the only real activity. Shabd
will lift you to Daswán Dwár (tenth orifice, Sunn). (3)

Engender love for the Guru who is an adept in Shabd
Yoga. Discard all other activities. (4)

There is no one else but Shabd to steer you. Shabd
alone does good to all. (5)

There are Shabds and Shabds. Guru will impart to
you true knowledge of different Shabds. (6)

Fix your Surat at the third Til. You will then come in contact
with Shabd, and your anxieties will be removed. (7)

Shabd will take you out of the world. Apply yourself
carefully to Shabd. (8)

Make Shabd alone your sustenance. O my friend!
None can be saved without Shabd. (9)

Shabd will banish all egotism. Shabd will cast off all
evils. (10)

I repeatedly impress upon you that except Shabd,
there is no essence or reality. (11)

Do not sit idle. Apply yourself to Shabd. Get across
in the boat of Shabd. (12)

Blessed are those whose hearts have been illumined by
Shabd, and who have the Support of Shabd. (13)

You also rise by hearing the resonance of Shabd. Shabd
will then become a garland round your neck. (14)

Catch hold of Shabd, and leave the rest. Without Shabd,
there is no salvation. (15)

You ignorant one ! Learn the secrets of Shabd. Why are you going astray under the dictates of mind? (16)

Withdraw your Surat at the third Til. The current of Shabd is on the right side. On the left side, are the snares of Kal. Leave the Shabd coming from the left. Listen carefully to the sound of the bell and the conch, beyond which is the Shabd of Omkár. (17-18-19)

Hear Rárankár in Sunn, and the melodious flute in Bhanwarguphá. (20)

In Sat Lok, hear the Dhun of the Bin (harp). I will not disclose the Dhuns or Shabds of Alakh and Agam. (21)

Radhasoami has revealed the secrets in detail. Now grasp the significance of this revelation, and always keep it in your mind. (22)

Shabd 5

शब्द बिना सारा जग अंधा ।
काटे कौन मोह का फंदा ॥ १ ॥

Without Shabd, the whole world is groping in the dark. Who can cut asunder the noose of Moh (infatuation)? (1)

Without Shabd, all efforts are futile and all the Jivas are in bondage. (2)

Shabd is the sun. Shabd is the moon. Without Shabd, a Jiva remains unclean. (3)

Without Shabd, all are steeped in ignorance. Shabd is the preceptor as well as the precept. (4)

If you apply yourself to Shabd, you will be a recipient
of bliss. Sans Shabd, everything is blasphemy. (5)

Therefore, engage in the practice of Surat Shabd Yoga.
Think of no other practice. (6)

Learn the secrets of Shabd from Guru and then merge
in Shabd. (7)

Shabd illumines the path to higher regions. Peep into
the city of Shabd. (8)

Shabd is distinct and separate from all. Shabd
accomplishes everybody's task. (9)

Know that Shabd is the essence of all. Take to Shabd
and you will be redeemed. (10)

O friend! Perform Shabd practices. Subdue Kal by
Shabd. (11)

See the stages of Shabd within yourself. By the practice
of Shabd, behold the Beloved. (12)

Shabd effaces the lines of Karam. Shabd unites you
with Shabd. (13)

Without Shabd, all knowledge is superficial and all
meditation hollow and sham. (14)

O ignorant one! Do not give up Shabd. Radhasoami
warns you again and again. (15)

Shabd 6

शब्द की करो कमाई दम दम ।
शब्द सा और न कोई हम दम ॥ १ ॥

Devote yourself every moment to Shabd. There is no friend like Shabd. (1)

Hear Shabd by closing your ears. Follow the incessant resonance of Shabd. (2)

Shabd will free you from egotism. Contact the current of Shabd and you will attain stability within. (3)

You will see the dazzling light and then remain absorbed in sound every moment. (4)

You will give up all pleasures and become detached from the world. You will ascend, and hear a deep sound. (5)

Guru enjoins upon you to remain firmly absorbed in Shabd. You will then hear a sound like बम बम Barn-Bam. (6)

[बम बम Barn-Bam is the sound of the region of Shiva, just above the third Til. Shiva is always saluted or addressed as Barn-Bam Mahadeo.]

Your Surat will go up merrily, reach Sunn and hear the melodious music. (7)

You will hear a heavy sound. What should I say about the efficacy of Shabd? It is very great. (8)

Whatever I may say, is inadequate. This matter is like a sealed book. How can I say it openly? (9)

Your Surat will gain access to Adhar (the region resting on no support) and enjoy the close company of her Beloved. (10)

All the darkness and impurity of the heart will vanish. Shabd will be raining constantly with a soft pattering sound. (11)

The light will spread within you. Ami-ras (nectar) will be dripping like dew. (12)

All efforts of the mind having failed, it is in despair. Now the balm of Dhun is applied to Surat. (13)

I surrender myself whole-heartedly to Guru. Radhasoami gives such discourses one after another. (14)

Shabd 7

शब्द संग बाँध सुरत का ठाट ।
बहे मत जग का चौड़ा फाट ॥ १ ॥

In the company of Shabd, withdraw and concentrate your spirituality. Do not drift in the world, which has a vast expanse. (1)

Without Shabd, you cannot find the way Home. Stages of Shabd are to be found within yourself. (2)

Be allied to Shabd and then repose in peace on the cot of the six Chakras. (3)

Ascend to Gagan, and taste Ami-ras (ambrosia). Without Shabd, there is no other straight path. (4)

Fill the pitcher of your mind with Shabd. Shabd alone
can eradicate Karams. (5)

Without Shabd, you are wandering homeless. Get detached
from the world by associating with Shabd. (6)

Shabd removes the barriers. In the company of Shabd,
you can peep into the vast courtyard. (7)

Always sort out the right Shabd (sound). Drink the
nectar of Shabd yourself, and distribute it to
others. * (8)

Then you will strike the pate of Kal. In the company
of Shabd, there will remain no aré Ánt. Radhasoami
proclaims that Shabd opens साँट Sánt. (9-10)

[Below Sat Desh, Surat, Mana and Maya, are just together,
all three of them. This is called साँट 'Sánt'. Lower down,
they are twisted. This is called आँट 'Ánt'. At the third
Til, they are twisted and intertwined in a knot गाँठ (Ganth).
Thus there are Sánt, Ánt, and Gánth.]

Shabd 8

सुरत अब शब्द माहिं नित भरना ।
करो यह काम और नहिं करना ॥ १ ॥

Now apply your Surat to Shabd regularly. Always perform
Surat Shabd practice. Do this alone and do not
attend to any other activity. (1)

Behold a shining lotus in the sky above. Then see
the dazzling Jyoti (flame). (2)

Reverse the direction of your Surat (spirit) and Mana (Mind). Enter Sukhmana (middle current) and then turn upwards. (3)

Abandon Irá (the left side), and join Pinglá (the right side). Withdraw your Surat (spirit current) and proceed. (4)

Catching hold of the sound, meet the presiding deity of the region, from whom the sound is emanating. Give up pride and egotism. Stop going astray. (5)

See the wonderful spectacle in the dome. Hear Ong and thunder. (6)

Arrive at the shore of Mánsarovar lake in the region of Sunn, become a Hansa, and feed upon pearls all day and night. (7)

Your Surat will attain its true home and be absorbed in the bliss thereof. (8)

May you ever partake of the bliss of that region. This is the Mauj of Radhasoami Dayal. (9)

Shabd 9

धुन सुन कर मन समझाई ॥ टेक ॥
कोटि जतन से यह नहीं माने ।
धुन सुन कर मन समझाई ॥ १ ॥

When one begins to hear Shabd, one's mind is brought under control. By no other means will it come round. (1)

- Yogis are engaged in Yoga practices, and Gyánis in acquiring Gyán. (2)
- Tapsis dissipate themselves in Tapa (penance), and Jatis in Jata (curbing their sense and passions). (3)
- Dhyánis who are engaged in mental contemplation suffer jolts. (4)
- Pandits who read and recite the Vedas, will be dispossessed of their power of learning. (5)
- Intellect and cunning will be of no avail. The learned will repent their conceit. (6)
- No other practice is efficacious. Apply yourself vigorously to the practice of Shabd (Surat Shabd Yoga). (7)
- When Guru, well-versed in the secrets and mysteries of Shabd, is met, the disciple will have longing and yearning for Shabd. (8)
- When one practises Surat Shabd Yoga, then only one's mind will become somewhat steady. (9)
- Nothing can be gained by *envy*, greed or hypocrisy. One has to surrender one's body and mind. (10)
- A covetous and hypocritical person can never contact Dhun (Shabd). (11)
- This Dhun or Shabd is of the Highest Region. Only a Sant soldier can contact it. (12)
- He will control the mind and mount on it. He will lay siege to the fortress of Gagan (Trikuti). (13)

He will cross the moat round the expanse of Sunn,
and come to the border of Maha-Sunn. (14)

He will then break open the gate of Bhanwarguphá.
The crystal palace of Sat Guru will become
visible. (15)

The spectacle of that region is wondrous and astonishing.
There each ray has the light of crores of suns
and moons, and illumines घट *Ghat* and औघट
Aughat. (16-17-18)

This is a strange sight. Only a Gurumukh devotee
can enjoy it by reversing and turning his spirit
current. (19)

How far should I describe that glory? Whosoever attains
Sunn Samádhi or Chaitanya Samádhi (state of
conscious absorption), can know what it is like.
But then he cannot describe it, just as a dumb
person is unable to describe the taste of sugar
he has eaten. This is an indescribable and unique
story (20-21)

Radhasoami has revealed the secrets openly. (22)

अनहद बाजें बजें गगन में ।
सुन सुन मगन होत अब मन में ॥ १ ॥

The mind is now delighted to hear Anhad Shabd re-
sounding in Gagan. (1)

Guru has made this Dhun (Shabd) audible to me within
my body or Pind. Let me also apply my Surat to
the sound of thunder. (2)

I have killed the lion, and conquered this jungle. I
have come in contact with Shabd after the lapse
of many a Yuga. (3)

I have applied myself to Shabd so intently that its
Dhun (resonance) has now begun to reverberate
incessantly in every nerve of my body. (4)

Hearing Shabd, I go to Sunn, and turn out all ghosts
and goblins (evils). (5)

My Surat will never come back to these regions of
evils. By the grace of Guru, I have contacted Shabd
within myself. (6)

All suffering has been removed by Shabd. I am now
wide awake. The world appears to me unreal like
a dream. (7)

I now daily hear Shabd in this mansion (body or Pind).
All the time, I am engaged in this practice. (8)

I get gems of Shabd within me and proceed onwards
from one Shabd to another. (9)

Crushing passion, I seize the current of Shabd. Radhasoami
addresses all and gives out this teaching. (10)

BACH AN 10

A DEFINITION OF SHABD OR NÁM

Shabd 1

नाम निर्णय करूं भाई ।
दुधा विधि भेद बतलाई ॥ १ ॥

- My brother ! I am going to define NAM (Name). It is of two kinds. (1)
- They are Dhwanyátmak Name and the Varna form of the Dhwanyátmak Name. I give out details of both these kinds. (2)
- What is uttered by tongue may be termed as Varna or Akshar. (3)
- What is spoken and reduced to writing is termed Vamátmak. (4)
- This Varnatmak (Varna form of Dhwanyátmak Name) is लखायक Lakhayak (pointer or indicator) of Dhun (sound). But without perfect Guru, nothing can be achieved. (5)

['Varna' means a letter, character, sound; and 'atmak' is a suffix meaning, with, consisting of, made and composed of. VARNATMAK, therefore, means a Varna form or imitation in articulate speech of DHWANI (Dhun) or a DHWANYATMAK Name. For instance, 'OM' when uttered orally, is the Varna form of the Dhwanyatmak Shabd 'OM' resounding automatically in the region of Trikuti. Thus, when the Shabds of higher regions or regions above the eyes are expressed on this plane in speech or in writing, that expression is the Varna form (in the form of the letters of alphabet or the form composed in the letters of alphabet) of the Dhwanyatmak Shabd of the respective region. This Varna form is, as Soamiji Maharaj calls it, लखायक 'Lakhayak' (pointer or indicator) of the Dhun or Dhwanyatmak Shabd of which it is the Varna form.

The Varnatmak of the Dhwanyatmak (i.e., the Varna form of the Dhwanyatmak Nam), although it comes to be written or uttered by tongue, should not be confused with mere Varnatmak or Vaikhari names, that is, mere conventional names which are also written and uttered, but have no connection whatsoever with the nature of the things, objects and personages denoted by them, or are merely descriptive of certain attributes of the objects or personages signified by them. One is Lakhayak (pointer or indicator of the Dhun or the Dhwanyatmak Shabds of regions above the eyes; the other emanates from Nabhi Chakra (centre at navel), passes through heart and throat centres (ganglia at heart and throat) and comes out of the mouth for carrying on the day-to-day business of life, and has no connection with the Dhun at all. The former is called the Varnatmak of the Dhwanyatmak or the Varna form of the Dhwanyatmak or only Dhwanyatmak; the latter is a pure and simple Varnatmak name. The former, if repeated or recited in the prescribed manner, can establish a spiritual rapport between the devotee and the self-resounding Dhun, of which it is the LAKHAYAK.]

If one comes in contact with a Guru, who is an adept in the secrets of Nám or Dhun (Shabd), one's Surat, by the help of Dhun, can unite with the

Dhuni (the Being or the Purush), from whom that
Dhun is emanating. (6)

If one finds Soami, He will show that Nám (or Word)
and Námi (the Purush, whose Nám it is) are one
and the same. (7)

One starts with the Sumiran of the Varnátmak or the
Varna form of a Dhwanyátmak Name. In the end,
one meets the Dhwanyátmak Námi (the Being or
Purush). (8)

Cleanse your Surat (spirit) and mind with Varna (Varna
form of the Dhwanyátmak Nám). Then, ascend to
Gagan, and catch Dhun (Shabd) (9)

Dhun (Shabd) and Dhuni (The Purush or Being) are
one and the same. Perceive Shabd by your
Surat. (10)

When Shabd and Surat become one, you will per-
ceive Dhwanyátmak Name. (11)

But how can one attain this state without Guru and the
performance of practices taught by Him. (12)

He, who has love and yearning, is fortunate; he is a
gurumukh. (13)

I have described Nám (Name) and Námi (the Deity
whose Name it is) and explained the secrets of
perceiving the अभेद Abhed (indistinguishable). (14)

Everything depends upon the Mauj of Guru. He can
transform anybody He likes, into a gurumukh
(devout disciple and devotee). (15)

A Gurumukh offers his body and riches to Guru, he loves
Him with his निज मन Nij Mana (higher mind.) (16)

He then applies himself to Dhun (Shabd), and then gets rid of the three Gunas, i.e., he gets beyond the sphere of the three Gunas. (17)

I have described the distinction between 'Varna' and 'Dhun'. They are also called Vách (gross, phenomenal, visible, manifest) and Laksh (subtle, noumenal, invisible, unmanifest, formless, incorporeal). (18)

Vách is Varnátmak, and Laksh is Dhun which is one with the Dhuni. (19)

Bhekhs (ascetics) and, in fact, the whole world are entangled in the Varna (Varnátmak form of a Name). Only a Sant knows the secrets of Dhun (Dhwanyátmak Name). (20)

Bhekhs dissipate themselves in repeating Varna (Varnátmak form). They get nothing at all. (21)

Since they are not initiated in the secrets of Dhun or Shabd, they cannot gain the fruit or bliss of the Dhwanyátmak Name. (22)

Though they may utter Nám thousands and lacs of times a day, their inner eye shall never be opened. (23)

Darkness of ignorance will not be removed. They will be led astray by मोह Moh¹, मद Mad² and काम Kám³. (24)

1. Fatuity, infatuation; fascination, allurement; affection, love. Darkness or delusion of mind preventing the discernment of truth, leading men to believe in the reality of worldly objects, and to addict themselves to mundane or sensual enjoyment. 2. Ardent passion, desire; lust; sensual enjoyment; pride, arrogance. Intoxication, inebriety, drunkenness; madness, insanity, frenzy. 3. Inclination, wish, desire, longing, inordinate desire; sexual passion; lust; love of pleasure; the object of love or desire.

The reason is that they could not understand and grasp the significance of Dhun and Dhuni (the Deity from whom emanates the Dhun or Shabd) nor did they take to Surat Shabd Yoga. (25)

They did not meet a Guru who knows the secrets of Dhun and who may enable them to perceive Dhun (Shabd, sound) and to get rid of ailments and maladies. (26)

Kál has destroyed their intelligence. They have wasted their human life. (27)

Out of compassion, Sants address these Jivas, but they do not listen. (28)

Sants give out the secrets of the five Dhuns (Shabds) and teach Surat Shabd Yoga. (29)

Sants give out the details of Dhuns and their forms and regions. (30)

Sants teach the practice of Surat Shabd Yoga. But Jivas do not listen to what Sants say. (31)

Sants raise the Surat of Jiva to Gagan and make Shabd audible to him within himself. (32)

When the Surat reaches Brahmánd, it begins to perceive Shabd. While in Sahas-dal-kanwal, it has some inkling of Shabd. (33)

The Surat ascends to Banknal, rushes to Trikuti and gets access to Sunn or Daswán Dwár. (34)

The Surat is delighted to see the spectacle of Mahá-sunn and it then hears the Shabd of Bhanwarguphá. (35)

The spirit entity then reaches Sat Lok, which is *Amar Pad* (everlasting region) and *Mool* (origin or source) of the creation of पिन Pind, अंड And and ब्रह्मांड Brahmand. It hears the sound of the Bin (harp). (36)

The spirit entity then beholds Alakh and Agam also, and ultimately meets the मूल नाम *Mool Nam* (the Origin and Source of all Names). (37)

I now give out openly that RADHASOAMI is that मूल नाम *Mool Nám*. You should grasp the significance of this revelation. (38)

& & &

Shabd 2

नाम रस चखा गुरू संग सार ।
काम रस छोड़ा देख असार ॥ १ ॥

I experienced the bliss of Nám, in the company of Guru. I gave up pleasures of the world, realizing that these are transitory and unreal. (1)

Having curbed my mind, I got dyed in the colour of Nám. I burnt क्रोध Krodh (anger) and adopted छिमा Chhimá (patience and forgiveness). (2)

Today I obtained the treasure of Nám. I cast off Lobh (avarice, greed) realizing that it is कंगाल Kangál (poor). (3)

When I ascended to Akásh (sky), I attained Nam; I saw light and the darkness of Moh (attachment, infatuation) was gone. (4)

In Trikuti, I was delighted to receive the wealth of
 Nám. I abandoned Ahankár (pride, egotism) and
 became happy. (5)

I heard the Dhun of Nám in Sunn or Daswán Dwár.
 Beyond Mahá-sunn, I attained *Nam Pad*. (6)

In Bhanwarguphá, my Surat heard the Shabd of Sohang
 and the melody of बंसरी Bansri (flute), and received
 sustenance from them. (7)

In the company of Nám, I reached the fourth pad,
 and then went to Alakh Lok. (8)

Adorning myself with Nám. I arrived at Agam Lok,
 and then, met the Most Excellent, Eminent and
 Illustrious Name RADHASOAMI. (9)

Making a bonfire of the world, attend Satsang. Your
 घट Ghat or inner self will be illumined. (10)

मान Man and मद Mad (pride and arrogance) will both
 be vanquished. In नाम पद Nám Pad, your Surat
 will put on a garland of Nám round its neck. (11)

Sants give out these teachings. But the Bhekhs do
 not accept them. They are foolish. (12)

Pandits (the learned) and Yogis (Yoga practitioners)
 remained on this end. They could not cross over
 to the other side. Gyánis (sophists) remained lost
 in their sophistry. (13)

Only some rare Sants have access to the inaccessible
 regions. They have penetrated the barrier at the
 third Til. (14)

Sants describe the stages of Nám as they see with their eyes. There is no confusion and ambiguity. (15)

They have lifted the curtain, and revealed Nám. I explain this to you out of love. (16)

Seek the extremely munificent Sat Guru. You will get redemption. (17)

You will then be initiated in the Most Supreme Nám. Withdraw your spirituality and proceed upwards. (18)

Like a fish, ascend upwards, against the current. Like a spider, hold fast to the thread, and return along it. (19)

Kal feels tired and exhausted and Maya feels ashamed because I do not pay attention to them. (20)

My Surat has now attained her Nij Gharbár (the Original Home) and met the Supreme Being, Radhasoami. (21)

BACHAN 11

IMPORTANCE OF SATSANG AND REVELATION OF SATNAM (TRUE NAME)

Shabd 1

कहाँ लग कहूँ कुटिलता मन की ।
कान न माने गुरु के बचन की ॥ १ ॥

How far should I go on depicting the crookedness of
Mana (Mind)? It pays no heed to the words of
Guru. (1)

Love has disappeared, and devotion is eclipsed. Instead,
the reservoir of enmity and jealousy has opened. (2)

Maya has employed her trickeries and fraud. Kal has
spread the cover of darkness, ignorance and impunity.
The result is, Satsang appeals to me on mere
intellectual and theoretical grounds; forbearance
and reliance on the Mauj of Guru have completely
vanished. (3-4)

It is difficult to describe the state of affairs. The effect
of Kali Yuga is manifest. (5)

Satsangis are brothers and sisters, being disciples
of the same Guru. But quarrels and disputes occur
daily among them. (6)

Kal thus plays his trickeries and fraud, and gets entrance
into Satsang. (7)

When Kal fails in his attempt otherwise, he manages
to find his way into Sewá (service) in Satsang. (8)

Kal gets hold of everybody's mind by employing his
trickeries in Sewá. (9)

Kal has so misguided Satsangis that when Guru
admonishes them, they feel peeved at heart. (10)

They pay no attention to the admonitions of Guru.
Again and again, they follow the dictates of their
mind. (11)

They find fault with Guru. Thus Kal succeeds in taking
them to Chaurási again and again. (12)

They attended Satsang for a long time, but no benefit
has accrued to them. (13)

I now pray to Sat Guru, to subdue Kal and correct
my mind. (14)

Kal is not stronger than You. Be pleased to cut off
the noose of Jama. (15)

May Satsangis develop strong love for Your Gracious
Feet and may their minds become pure and clean. (16)

Banish enmity and malice from their hearts so that
they may enjoy bliss together. (17)

May Satsangis live together in harmony and always
love one another. (18)

This is now the ordainment for all. Those, who do
not follow this, are under the sway of Kal. (19)

Those who obey My order, shall be admitted to the
Darbár of Sat Guru. (20)

Always pay heed to this advice of Guru and correct
your understanding. (21)

Those who are under the sway of Kal, will not accept
my advice. (22)

Now have no anxiety or worry. Utter True Name every
moment. (23)

Consider yourself to be most abject and insignificant. (24)

Why do you take airs? Are you not aware that death
is hovering overhead all the time? (25)

Have you not seen how a destitute beggar behaves
in a meek and humble way in this world? (26)

Anyone may say harsh words to him, but he does
not take ill at all. (27)

What have you achieved by attending Satsang for
such a long time when your mind has not become
humble and meek like that? (28)

It now behoves you to cultivate humility. (29)

Beseech humbly, fall at the feet of, and maintain cordial
relations with brother Satsangis. (30)

If a Satsangi is displeased with another, he should
persuade him, implore him with folded hands and
fall at his feet. (31-32)

And if that Satsangi is still not willing to be reconciled,
he is a sinner against Sat Guru. (33)

How can the malady of one who is consumed with
jealousy and rancour be cured? (34)

The only remedy is that either he exercises his faculty
of discrimination and brings his mind round, or
Sat Guru showers His Dayá (grace and mercy)
on him. (35)

Without Sat Guru's Daya nothing can be achieved,
and without discrimination bad habits cannot be
changed. (36)

If Sat Guru is pleased to take pity on him and showers
special Dayá (grace and mercy), his दुरमत्त Dur-
mat (evil and malice) will be driven away. (37)

How can the malady of a person who is humble outwardly,
but harbours malice within, be cured? (38)

Now such a person should try to discard insincerity
and hypocrisy and cultivate virtue. (39)

If he finds himself unable to accomplish this, he should
pray to Sat Guru for help. (40)

He should frankly confess his insincerity and
hypocrisy. He should engender love and faith in
Satguru and lay bare his faults and shortcomings
before Him. (41)

He should disclose his sins and blemishes to Sat
Guru, and, again and again, beseech Him to forgive
him. (42)

O Soami! Cleanse me of my falsehood and guile. I
am powerless. Redeem me. (43)

It is only if You are extremely gracious that my hypocrisy
and insincerity will be removed. (44)

There is no other remedy. Without Dayá, nothing can
be of any avail. (45)

Hypocritical mind is within everyone. It holds all in
its grip. (46)

Jiva attends Satsang, though, internally, he cherishes
love and regard for the world. However, by the grace
of Guru, this hypocrisy will be removed. (47)

He who does not lay bare his faults and shortcomings
before Guru, and claims himself to be sincere, is
doubly sinful. He can never be mended. (48-49)

He is not fit for Satsang. He is suffering from an
incurable malady. (50)

But if he comes in contact with the omnipotent Sat
Guru, bows his head at His Holy Feet and
attaches himself to Satsang, he will gradually be
relieved. (51-52)

If one gets the benefit of Satsang, all his impurities
will be washed away. (53)

How should I sing the praises of Satsang! No other
method is so efficacious. (54)

Sants say that, in Kali Yuga, there is no means of salvation except Satsang. (55)

Other religious deeds, penances, worship and charity, only strengthen ego. (56)

Further, if these activities are not performed correctly, the result is the reverse of what is expected of them. (57)

For this reason, Sants have declared that Satsang is superior to all other practices. (58)

Now I tell you what Satsang is. Satsang is where praises of Sat Nam—Sat Purush are sung. (59)

The fourth Pad (Sphere, Region) is known as Sach Khand. It is beyond Mahá-sunn. (60)

Only Sants have spoken of Mahá-sunn. (None else knew about it). Mahá-sunn is beyond Akshar. (61)

That Akshar is the origin of the Vedas. The Vedas could not know what exactly Akshar is. (62)

They said that whatever they knew, was not Akshar. That is why they have called it Neti, Neti, i.e., not this, not this. When the Vedas had no knowledge of Akshar, how could they know what is beyond it? (63)

The Vedas and all other revealed books stopped on the way. They remained here below Akshar and Sunn. (64)

None knew what is beyond Akshar. Sants alone have disclosed it. (65)

Yogeshwars and Vedántis reached only up to the Laksh
Swamp of Akshar. (66)

Satnám-Satlok, about which Sants have spoken, is
beyond all these. It is not correct to say, based only on
intellect, that all are one and the same. (67-68)

Sants have declared unequivocally that Vedánt Mat
is a snare of Kal. (69)

*Sants have termed Vedant Mat as Kal Mat (religion
of Kal). Sat Nam—Sat Purush is far away from
Vedant Mat (or Kal Mat). (70)*

*All the prevalent religions of the world are Kal Mat
(religions of Kal). The religion of Sat Nam—Sat
Purush is Dayal Mat (religion of Dayal, Merciful
Lord). (71)*

I now tell you about Sat Nám. I will reveal all its
secrets in detail. (72)

अंड And and ब्रह्मांड Brahmánd were not created then,
nor did three Loks (worlds) and nine Khands
(continents) exist. (73)

Brahm, Atmá, Pár-Brahm and Parmátmá did not exist,
then. (74)

Nor did then exist gods, goddesses, सुर Surs
(angels), नर Nars (human beings) and मुनि Munis
(divine beings). There was none to be worshipped
or served. (75)

Kal and Mahá-Kal and Sunn and Mahá-Sunn had not
come into existence. (76)

There was neither earth nor sky, neither the Vedas
nor the Purans. None knew Vedant and its Siddhant
(goal). (77)

How far should I emphasize that no creation had been
brought into existence at all. (78)

Only the Anám (Nameless), Amáyá (sans Máýá), Himself
was there, immersed in His own rapturous bliss
and love. (79)

There issued forth His Mauj (current of overflowing
Love) accompanied by a great Dhun or Sound,
which announced Sat Nám (True Name) and Sat
Shabd (True Shabd). (80)

Sach Khand was brought into being by this great
Dhun (Shabd). The boundary of this Mandal (sphere)
extended up to the farthest limit of the reverberations
of this Dhun (Shabd or Sound). (81)

Hansas and their dwellings known as Dweeps
(islands) were created, and also the sixteen sons
(emanations). (82)

In this way was Sat Lok created. Upto here, i.e., up to
Sat Lok—Sat Nám, He Himself is present. (83)

This state continued for innumerable Yugas. All were
enraptured in the bliss of Sat Nám. (84)

The creation up to Sat Lok—Sat Nám is Satya (True),
i.e., permanent and everlasting. Then the lower
creation was brought into being. (85)

One current emanated from there. Another current
mingled with it. (86)

These two currents took their location at Sunn and created the region of Purush and Prakriti. (87)

Sants have termed them as Jyoti and Niranjana. They are the same as Maya and Brahm. (88)

They are also called by the names of Shiva and Shakti. This state continued for a period of innumerable Yugas. (89)

These two currents brought forth Brahm Shrishti (creation of Brahm or Brahmánd). Even this fact is not known to anybody. (90)

Then Brahm kept himself aloof from there, and busied himself in the Dhyán (contemplation) of Sat Nám (or Sat Purush). (91)

The work of creation was then embarked upon by Maya. She created three sons, viz., Vishnu, Brahma and Mahádev. (92)

These three sons of Maya (i.e., the three gods) brought into existence नर सृष्टि Nar-Shrishthi (the creation of human beings). They created Vedas, which laid down ceremonies, rituals, rites, etc. (93)

And all engaged themselves in these activities. Thus सुर Surs (angels), नर Nars (human beings) and मुनि Munis (divine beings) all became subservient to Kal. (94)

Gyánis and Yogis have wasted their lives in Gyan and Yoga. But they could not be free from entanglements and misapprehensions. (95)

They did not know the secrets of Sat Purush. They tied themselves to the Ved Mat (religion of the Vedas). (96)

Sant Mat (religion of Sants) is far above them. How can they know about Sant Mat, which is the Origin and Source of all? (97)

Therefore you should keep the company of Sants and give up that of others. (98)

The company of Sants is called Satsang. If you come in contact with a Sant, you can get back to Nij Ghar. (99)

Now I disclose the Dhun of Sat Nam (Sat Lok). There, the Bin (harp) and the Bansri (flute) resound. (100)

in the city of Kal, you will hear music at all times. This music comes from the left side. (101)

The Dhun or Shabd of Sants is distinct and separate from it. He who goes to the fourth Pad (sphere, region), will find it. (102)

I have described the difference between Kal Shabd and the Shabd of Sants, and thus I have explained what Sant Mat or religion of Sants is. (103)

I have left nothing unsaid. He, whose inner eye is opened, can perceive the reality. (104)

Only a selected few can find out the real thing, by the grace of Sants. Without Sants, nothing can be gained. (105)

Sants have given out the essence. But the ignorant

*do not accept it. Without love and faith in Sants,
how can they get to Nij Ghar?* (106)

*Therefore, it is enjoined upon you to cultivate love for
Sants, and devote yourself earnestly and firmly to
them. Leaving aside all rituals, observances and
delusions, merge your Surat in Shabd.* (107)

*By reciting Radhasoami Nam
Let thy life most fruitful be;
This is the true and real Nam,
Keep it innermost within thee.* (108)

When you join the Satsang of Soami, you will be initiated
in the secrets of Nam (Name or Word). (109)

BACHAN 12

IMPORTANCE OF BHAKTI (DEVOTION)

Shabd 1

भक्ति महातम सुन मेरे भाई ।
सब संतन ने किया बखान ॥ १ ॥

My brother! Listen to the importance of Bhakti (devotion).
All Sants have testified to it. (1)

The path of Bhakti alone is Guru Mat (Sant Mat). All other
religions and paths are false and guileful. (2)

Without Bhakti, they are all hollow and sham, covers
without the kernel. (3)

Therefore, hold fast to Bhakti and give up shrewdness
altogether. (4)

Devotion, affection and love are three different words,
but they denote one and the same thing. (5)

Bhakti and Bháo (devotion and love) constitute गुरुमत
Guru-Mat. All else are मन-मत Man-Mat. (6)

[Religions in which मन Mana or mind is an active partner, are Man-mat. While that in which spirit is the active participant, is गुरु मत Guru Mat or सत मत Sant Mat.]

In Guru, the Current of Shabd or Spirituality is flowing from above unobstructed, from the Feet of the Supreme Father Himself, and consequently, His company is the easiest and most practicable way for the Jivas to contact this current and to achieve Uddhar (salvation). Therefore, Sant Mat is called Guru Mat.]

The essence of Átmá and Parmátmá is Prem (love).

Sat Nám (True Name) is the embodiment of Bhakti (devotion). (7)

Bhakti भक्ति (devotion) and भगवंत Bhagwant (the Supreme Being) are one. Sat Guru is the embodiment of Prem (love). (8)

You are also Prem (love) in essence, so are all Jivas. (9)

But there is one difference. Somewhere it is a drop, elsewhere, a wave. (10)

At one place, it is ocean of Prem (Love) and at another, it is the source and fountain head of Prem (love). (11)

At one place, it is इच्छा Ichchá (desire) which is predominant, and at another, it is माया Máyá which is powerful. (12)

At one place there was a little of Máyá, and that too was purified because of its association with the ocean of spirituality. (13)

In the Source, there is no Máyá. There, it is all Prem (love) (14)

He is an immense Reservoir of Prem, having no beginning and no end. (15)

Only Saints have access there and none else. It is the Abode of Sant Sat Guru. (16)

Such is the greatness of the path of Prem and Bhakti (love and devotion) that if you adopt it, it will take you to the reservoir of Amrit (ambrosia) (17)

First of all you should perform Bhakti of Guru. Then will you attain Nám. (18)

Sing the Arti of Guru, so that He may be pleased with you. He will grant you the treasure of Prem. (19)

Radhasoami proclaims that then you will be a recipient of भक्तिदान Bhakti Dán (gift of devotion). (20)

Shabd 2

जगत भाव भय लज्जा छोड़ो ।
सुन प्यारे तू कर भक्ती ॥ १ ॥

Give up the fear and regard for the world. Heed what I say, perform Bhakti. (1)

Banish fear and regard for caste and colour. Heed what I say, perform Bhakti. (2)

Fear not friend or foe. Heed what I say, perform Bhakti. (3)

Forsake fear of your parents. Heed what I say, perform Bhakti. (4)

Do not be afraid of your wife and children. Heed
what I say, perform Bhakti. (5)

Do not be afraid of your brothers and nephews. Heed
what I say, perform Bhakti. (6)

Have no fear of your mother-in-law and father-in-law.
Heed what I say, perform Bhakti. (7)

Fear not your daughter-in-law and son-in-law. Heed
what I say, perform Bhakti. (8)

Cast off fear of your friends and acquaintances. Heed
what I say, perform Bhakti. (9)

Have no fear of kith and kin. Engage in Bhakti. (10)

When you have resolved to apply yourself to Bhakti, have
no fear of them. You should perform Bhakti. (11)

Should you fear the ignorant and foolish who are un-
aware of the secrets? Perform Bhakti. (12)

Let your mind be free from fear of all these people.
Listen to me, my dear, perform Bhakti. (13)

An anchorite of one sect feels bashful on seeking
one of another sect. Such people are imperfect.
They should perform Bhakti. (14)

So long as you are not free from fear of all, you are
imperfect. So, perform Bhakti. (15)

Honour or dishonour whatever befalls you, consider such
to be the Mauj, and keep on performing Bhakti. (16)

Derive strength from Guru, to face all sorts of situations.
I tell you, my dear, perform Bhakti. (17)

Nobody can cause you any harm. Why do you fear?
Perform Bhakti. (18)

Nothing happens without the Mauj (ordainment) of
Guru. I tell you my dear, perform Bhakti. (19)

You are imperfect in your Bhakti. That is why you
falter. What more should I tell you? Go on performing
Bhakti. (20)

Slowly and gradually you will gain stability. There is
no other remedy but to perform Bhakti. (21)

One day your imperfect Bhakti will become perfect.
Give up hypocrisy and engage in Bhakti. (22)

Insincere Bhakti will not do. Perform true and sincere
Bhakti, no matter if it is imperfect. (23)

Radhasoami graciously declares that you should perform
Bhakti in whatever manner you can. (24)

Shabd 3

धोखा मत खाना जग आय पियारे ।
धोखा मत खाना जग आय ॥ १ ॥

My dear! Do not be deceived on coming into this world.
I caution you, do not be deceived here. (1)

Consider none to be your friend. All are Thugs, out
to strangle you. (2)

When you proceed earnestly on the path of Guru, they
feel alarmed and come forward to stop you. (3)

They make all sorts of caustic remarks to create confusion
and misapprehension in your mind. (4)

Beware of them. They are your enemies, though they
pose to be your well-wishers. (5)

Your good or harm is none of their concern; they
only cling to their own selfish ends. (6)

You, too, are sagacious and dear to Guru. Mingle
with them but keep your attention steadfast in the
Holy Feet of Guru. (7)

They, too, would be benefited in this way. And at the same
time, your Bhakti would suffer no set-back. (8)

Those who are averse to Guru-Bhakti and Nám and
remain intractable, should be discarded with tact
and humility. There is no sin in it. (9-10)

But cultivate friendship with those rare ones who are
well disposed towards Guru-Bhakti and Nám. (11)

Radhasoami enjoins upon you that you should engage
in Bhakti again and again. (12)

Take all possible care that Bhakti receives no setback
or any account, otherwise, you shall have to repent
a lot. (13)

BACHAN 13

CHARACTERISTICS OF A PERFECT GURU AND TRUE PARMARTHI

Shabd 1

गुरु सोई जो शब्द सनेही ।
शब्द बिना दूसर नहिं सेई ॥ १ ॥

- He alone is Guru who is attached to Shabd (spiritual sound). He adores none but Shabd. (1)
- The perfect Guru is He who is absorbed in Shabd. Make yourself the dust of His feet. (2)
- Do not apply other tests. Do not see His merits and demerits. (3)
- Learn the secrets of Shabd from Him and perform the practice of Shabd with your heart and soul. (4)

SÁR UPDESH (TRUE TEACHINGS)

Test of a Parmárthi

Listen with attention to what I say in detail. These

*teachings are for those Jivas who are imbued
with love for the Supreme Father.* (5)

A parmartha is he who, being fed up with sensual
pleasures, longs for Parmáth. (6)

He has no affection for wealth and progeny. He does
not hanker after worldly objects. (7)

He is not a slave of his body and senses. He has
lost sleep, hunger and lethargy. (8)

With his heart pierced by the arrow of the pangs of
separation, he roams about in search of a true
Sádh and Guru. (9)

Whenever he meets a Sádh or Faqir, he serves him
and endeavours to please him. (10)

Even if he comes across a hypocrite or an imposter,
he serves him as if he were a true Sádh. (11)

He has respect and regard for recluse and ascetics.
He washes their feet and partakes of their
Parshád. (12)

Sat Guru Himself would come to meet such a Parmartha. (13)

When he hears the discourses of Sat Guru, love and
devotion swell in his heart. (14)

When he enhances his love for Sat Guru, he receives
His grace and mercy. (15)

MODE OF DARSHAN

He should daily have दरसन Darshan and परसन Parsan
(seeing and touching) of Sant Sat Guru and should
enshrine His most attractive form in his heart. (16)

He should drink His चरनामृत Charnámrit and eat His प्रशाद Prashád. He should banish egotism from his mind and apply himself whole-heartedly to these activities. (17)

MODE OF SEWA

The devotee should serve Sat Guru with body, mind and riches, and consider Him as Sat Purush. (18)

SEWA BY BODY

He should daily perform Arti and cast off काम Kám (passion), क्रोध Krodh (anger) and मद Mad (arrogance) from his mind. (19)

He should massage the legs and feet of his Guru, fan Him, grind flour for His bread and fetch water from the well for Him. (20)

He should clean the gutter, sweep the house and should bring earth for the use of his Guru, by digging it from a pit. (21)

He should attend on his Guru while He is washing His hands and brushing His teeth with a twig, which he has cut from a tree. (22)

He should rub the body of his Guru with उबटन Ubtan (a paste composed of one or other kind of meal, turmeric, oil and perfume) for cleaning the skin, and assist Him in bathing. He should offer a towel to his Guru for wiping His body and assist Him in wearing Dhoti¹. (23)

1. Dhoti = A cloth worn round the waist, passing between the legs and tucked in behind.

He should wash His Dhoti and towel and draw comb through His hair to remove knots. (24)

He should help Him put on cloths and apply Tilak¹ on the forehead. He should prepare food and place it before Him. (25)

He should help Him wash His mouth, and should prepare हुक्का Huqqá (hubble bubble), make bed for Him and then offer prayer to Him. (26)

He should receive the spittle in a spittoon, and drink it all. (27)

He should perform all kinds of services, high or low, as occasion demands. (28)

He should not hesitate to perform any Sewá, he should do whatever Guru orders. (29)

SEWA BY RICHES

Sewa performed by money consists in utilising it in the service of Guru. (30)

Guru is not hungry for your money. He has the wealth of Bhakti of Nám. (31)

But He confers spiritual good on you, by making you give away your wealth to the hungry and thirsty. (32)

You get His grace for nothing, if you please Him. (33)

His pleasure is a great boon. It amounts to the special grace of the Supreme Creator Himself. (34)

1. Tilak = Mark or marks made with coloured eye earths, sandal wood, or unguents upon the forehead and between the eye brows.

SEWA BY MIND AND INTELLECT

The devotee should have Darshan and then listen to the discourses. He should ruminate over them every day. (35)

He should pick out the essence, and then digest it as mental and spiritual food. (36)

Thus nourished, he will grow strong. He will not care for worldly fear and shame any more. (37)

Know that Guru Bhakti is love for Guru. First it is at the mental level but when Surat is imbued with it, it ripens and becomes mature. (38)

This love goes on taking deeper roots in the inner recesses of the devotee. Ultimately, he loses himself completely in the love of Guru. (39)

The form of the Guru would be as dear to the devotees as the husband is to a loving wife and the running stream of water to a fish. (40)

This is how a devotee should attend Satsang and associate himself with Sat Guru. Then will he reap the real benefit of Satsang. (41)

Being pleased with the devotee, Sat Guru bestows on him the gift of Nam. The devotee should, with all humility, enshrine Guru's Nam in his heart. He will then realize the true efficacy of Nam. (42)

SEWA BY SURAT AND NIRAT,
I.E., INTERNAL ABHYAS (PRACTICE)

The devotee should sit in a secluded place, turn his senses inward and perform Abhyás. He will attain peace of mind. (43)

He should withdraw the two petals (the currents flowing to the two eyes from the focus), and advance to Gagan. He will hear Shabd and feel delighted. (44)

He will behold Jyoti flame (in Sahas-dal-kanwal), the Sun (in Trikuti), and the Moon (in Sunn). (45)

He will reach Sat Lok and settle there. On hearing the incessant resounding of Shabd, his Surat will smile in ecstasy and bliss. (46)

He would then realize the glory and greatness of Sat Guru, by whose grace, he heard the Dhun of the Bin (harp). (47)

He meets Alakh, Agam and Anámi. He now sings the glory of Radhasoami. (48)

Shabd 2

घर आग लगावे सखी ।
सोई सीतल समुंद समावे ॥ १ ॥

He who sets fire to his earthly home, merges in the cool sea. (1)

He loosens the knot that ties the spirit to inert matter.
He merges the drop in the sea. (2)

He waters the garden of Surat Shabd and enjoys flowers and fruits. (3)

He opens the lock to Gagan Mandal (Trikuti) and gets लाल Lál and जवाहर Jawáhar (rubies and gems), i.e., the sounds of that region. (4)

He peeps into the mansion of Sunn Shikhar and beholds
marvellous spectacles. (5)

He bathes in the pure stream of the Mánsarovar lake. (6)

He enjoys "delicious fruit in the company of Hansas.
He expresses utter aversion for this world. (7)

He pierces the barrier of Mahá-sunn and proceeds
to Bhanwarguphá. (8)

He reaches Satnám Pad (Sat-Lok) and rapidly advances
to Alakh and Agam. (9)

He meets Sat Guru Radhasoami, and thus returns to
his true home. (10)

Shabd 3

गुरु चेला ब्यौहार जगत में ।
झूठा बर्त रहा ॥ १ ॥

The relationship between Guru and Chela, as is prevailing
in the world, is all hypocritical. (1)

To whom should I speak? Nobody is sincerely
engaged in search. All are drifting in the current
of deception. (2)

The Guru hankers after money, name and fame. The
Chela, for his selfish ends, has got himself tied
to the so-called Guru. (3)

The true path of Surat Shabd remains concealed. (4)

Both Guru and Chela are imposters and hypocrites.

Both will go to Chaurási. (5)

If one comes in contact with a Guru who is an embodiment of Shabd and an adept in the practice of Surat

Shabd Yoga, one can get across. (6)

A true Chela (disciple, pupil) is he who is ~~सुरतवंत~~ Suratvant (i.e., whose Surat or spiritual force is emerging)

and a true lover of Supreme Father. (7)

Such Guru and Chela are rare indeed.

By Mauj alone can they meet. (8)

If a Guru is not conversant with the secrets of Surat Shabd, renounce him forthwith. It will be a good

riddance. (9)

Radhasoami says that if you understand these discourses,

your task can be accomplished. (10)

Shabd 4

सतगुरु खोजो री प्यारी ।

जगत में दुर्लभ रतन यही ॥ १ ॥

My dear, seek Sat Guru. He is a rare jewel in the world. (1)

With whomsoever He is pleased, He would grant him His Darshan. (2)

By having His Darshan, one gets to Sat Lok, true region of Sat Nam. (3)

- True and real Nam is obtained from Sat Guru alone.
Without Him, all Jivas drift downstream. (4)
- Jivas are roaming in the cycle of births and deaths.
They eat, drink and make merry, developing pride
and egotism. (5)
- The malady of arrogance and pride is spreading far
and wide. Those who consider themselves big,
shall suffer. (6)
- He who is humble and meek at heart, will get his
Surat merged in Shabd. (7)
- Without Shabd, the whole world is groping in the
dark. Without the Saran of Sat Guru, all are in
delusion. (8)
- Those who learn the secrets of Shabd and practise
Surat Shabd Yoga, would get the Essence. (9)
- Sat Guru is He who is absorbed in Shabd. This is
the true test of Sat Guru. (10)
- Open your eyes and you will find Him near at hand.
What more should I say? I have disclosed enough.
Now it all depends upon your luck (fitness) my
dear. If you do not recognise Him, the cycle of
Chaurasi awaits you there. (11-12)
- What Radhasoami wanted to say He has said and
has said it well. (13)

BACHAN 14

CHITÁONÍ (ADMONITION)

Part 1

Shabd 1

धुन से सुरत भई न्यारी रे ।
मन से बँधी कर यारी रे ॥ १ ॥

Surat separated from Dhun (Shabd), and became attached to the mind by befriending it. (1)

Entangled in the snares of the world, she engaged in fruitless pursuits. Destitute and homeless, she roams. (2)

She pays no heed to the teachings of Guru. She indulges in the pleasures of the senses, which are full of venom and evil. (3)

In vain, she is taking up a burden. She will have to undergo punishment at the hands of Kal. (4)

She is undergoing great pain and misery. Sat Guru now addresses her thus. (5)

My dear, listen to what I say. Turn within yourself and behold light. (6)

Enjoy the great bliss of Shabd. Ascend and open
the shutters of Gagan (Trikuti). (7)

There is no refuge except Guru. Radhasoami alone
can accomplish your task. (8)

Shabd 2

सुरत तू कौन कहाँ से आई ॥ टेक ॥
जगत जाल यह मन रच राखा ।
क्यों या में भर माई ॥ १ ॥

O Surat! Who are you and whence have you come?
This world is a net spread by the mind. Why do
you get entangled in it? (1)

You are a ray from the Purush (Supreme Being) and
an inhabitant of the purely spiritual region. Kal
has put a noose round your neck. (2)

Turn back and go to your Home, by the grace of Sat
Guru and in the company of Sádhs (those who
are engaged in Parmath). (3)

Listen to Anhad Shabd within, says Radhasoami. (4)

Shabd 3

झँझरिया झाँको विरह उमगाय ॥ टेक ॥
मन इन्द्री घर बास बिगाना ।
या में रहो अलसाय ॥ १ ॥

Moved by the pangs of separation from the Beloved,
 peep through the latticed screen. You are unnecessarily idling away your time amidst the mind and the senses which are the aliens. (1)

The perfect Sat Guru gives you the secrets of your true home. Stop wandering. You have got an opportunity to escape, this time. You will not have it again. (2-3)

Now press the fat Til (sesamum seed), extract oil and kindle the flame within you. (4)

[If you penetrate third Til, you will be a recipient of the current of ambrosia and will be able to get Darshan (vision) of Jyoti (flame).]

Radhasoami says that this is the first stage in the process of ascension to higher regions. (5)

Shabd 4

करो री कोई सतसँग आज बनाय ॥ टेक ॥
 नर देही तुम दुर्लभ पाई ।
 अस औसर फिर मिले न आय ॥ २ ॥

Now attend Satsang carefully. You have been endowed with the precious human form. You will not have such an opportunity again. (1)

The pleasures derived from wife and progeny, wealth and property and name and fame ultimately turn painful. (2)

Therefore, keep yourself aloof from them and adopt Saran of Guru, and attend Satsang. (3)

I have awakened you. All worldly paraphernalia are
transitory like a dream. (4)

False is your body, false your wealth. False is your
mind which is so strongly attached to them. (5)

Only Satsang, Sat Guru and Nám (Name of the
Supreme Being) are true. (6)

O, ye gently one (Surat), act upon what I say, and
you will be released from the cycle of births and
deaths. (7)

Radhasoami counsels you to ascend to नभ Nabh (first
heavenly sphere) and to penetrate into Shabd. (8)

Shabd 5

सुरत तू क्यों न सुने धुन नाम ॥ टेक ॥
भूल भुलइयाँ आन फँसानी ।
क्या समझा आराम ।
भला तू समझ चेत चल धाम ॥ १ ॥

O Surat! Why do you not listen to the Dhun of Nám?
Do you think you are in peace and comfort? You
are lost in a labyrinth. Awake, take warning and
proceed towards your true home. (1)

Pleasures of mind and senses are the net spread by
Kal to entangle you in. (2)

O my dear! Get out of this net, and run away. Sat
Guru discloses all the secrets. (3)

Hurry up. Place yourself under the protection of Sat Guru. You will not get such an opportunity again. (4)

Your stay in the body is for four days only. Thereafter, you will again fall in the cycle of births and deaths. (5)

Therefore, listen to what I say. Give up मोह Moh (attachment) and काम Kám (passion). (6)

But the crazy mind turns a deaf ear to this advice and remains engrossed in the pleasures of the senses. (7)

What can the feeble Jiva do so long as Radhasoami Dayal does not accord His help? (8)

Shabd 6

जाग चल सूरत सोई बहुत ।
काहे को पूंजी अपनी खोत ॥ १ ॥

O Surat! You have had enough sleep. Now get up and proceed. Why do you waste your capital here? (1)

Come under the protection of Sat Guru. Hold fast to Nám and get rid of all evils. (2)

Kal strikes at you every moment. Associate yourself with Shabd, and throw away the load of Karams. (3)

Why do you not wash off the impurities of your mind now? Why do you not merge your Surat in Shabd? (4)

Behold the marvellous Jyoti (flame) within yourself.

Radhasoami has opened the spring of Bhakti. (5)

Shabd 7

हित कर कहता सुन सुर्त बात ।
गोता मत खा मूर्ख साथ ॥ १ ॥

O Surat! Hear me, I tell you for your own good. Do not get drowned with the foolish mind. (1)

You are drifting day and night with Kám (passions and desires). You have been endowed with this human body after innumerable wanderings in the cycle of births and deaths. (2)

Anchor your boat to the घाट Ghát¹ of Sat Guru, viz., Satsang, and thus save yourself from the trap and treachery of Jama (Kal). (3)

Give up thoughts and vagaries of the mind. Entertain no thought of high and low (such as caste, creed, family, lineage, etc.). (4)

It is a great obstacle. It pollutes intelligence and understanding. But, what can be done, nobody listen to me? (5)

If Sat Guru grants you His special favour, you can be initiated in the secrets of Nám, and then you can hear the internal sounds. (6)

1. Water-side landing place.

Radhasoami discloses this marvellous secret. When you join Satsang, you will get the Saran of Sat Guru. (7)

Shabd 8

हे सहेली अब गुरु के मारग चलना ।
मन मारग छिन छिन तजना ॥ १ ॥

O friend! Follow now the guidance of Guru and keep away from the path of मन Mana (mind) every moment. (1)

Give up the pleasures of the senses. Hear the Dhun (Shabd) and ascend along it to नभ Nabh (sky, heaven). (2)

Why do you allow yourself to be consumed in the fire of the world? Do not allow yourself to be devoured by infatuation, vanity and arrogance. (3)

Slowly and gradually perfect the alchemy (process of conversion of dross into prime element) of NAM. This is how you will get across the ocean of life. (4)

Act according to the advice of Radhasoami and you will have no fear of Jama. (5)

Shabd 9

क्यों फिरत भुलानी जक्त में ।
दिन चार बसेरा ॥ १ ॥

Why do you wander deluded in the world? Your stay
here is for four days only. (1)

All those who surround you are selfish. (2)

Mother, father, wife and son, none will be true to you. (3)

There is none except Sat Guru who can grant you
liberation. (4)

Without Nám, all Jivas roam about in the cycle of
eightyfour. (5)

Adorned with the crown of Surat on the head, the
mind ascends high with the dignity and grandeur
of a bridegroom. On meeting the bride-like
captivating Dhun at Trikuti, it stops there. (6-7)

Perform Dhyán (contemplation) of Radhasoami morning
and evening. (8)

Shabd 10

सुरत तू दुखी रहे हम जानी ॥ टेक ॥
जा दिन से तुम शब्द बिसारा ।
मन संग यारी ठानी ॥ १ ॥

O Surat! I know you are unhappy here, ever since
you parted company with Shabd and engendered
friendship with the mind. (1)

You are tied to the foolish mind and the body. You
are allured by the pleasures of the senses. (2)

Members of the family and other relations are all
tormentors. But you are lost in their company. (3)

You are Chaitanya (spirit, true and real) while the
rest are all Jarh (matter, transitory and perishable).
Why do you identify yourself with them? (4)

Therefore, come to your senses and proceed homeward
this very moment. Otherwise, you will have to wander
in the four Kháns.¹ (5)

Attend Satsang, endeavour to get access to True Abode
and cultivate love for Sat Guru. (6)

Sat Guru will impart the knowledge of the jewel of
Nám. Turn round and ascend to the sky within. (7)

Do this much now. Sat Guru will take care of the rest. (8)

Act upon the ordainment of Radhasoami, you will be
relieved of pain, and get happiness. (9)

Shabd 11

सुरत तू कौन कुमति उरझानी ॥ टेक ॥
मन के साथ फिरे भरमानी
गुरु की सुने न बानी ॥ १ ॥

O Surat! What folly is this on your part that you are
going astray in the company of the mind? You do
not listen to the words of Guru! (1)

1. All varieties of life on this earth originate in four different ways or forms, viz., (i) born from an egg, e.g., a bird, a fish, a snake, a lizard, etc., (ii) born from the womb, e.g., man, animal, etc., (iii) generated by warm vapour or sweat, e.g., lice, etc., and (iv) sprouting or germinating from the earth, e.g., plants and minerals.

- You are allured by wealth and woman. Day and night
you keep company with them. (2)
- Kal has cast this net of Moh (attachment) and thrown
the grains of the pleasures of senses. Jivas are
being entrapped therein like birds. (3)
- You are ignorant and have become a victim of greed.
It will cause you great harm. (4)
- I now tell you clearly that none other than the Guru
can save you. (5)
- Annihilate worldly ties and bondages, and forget
about the comforts of body and mind. Engender
love for Guru. (6)
- Get the alchemy of Nám from Him. You will be relieved
from all troubles and tribulations. (7)
- You will then get detached from the body, and ascend
to Gagan. (8)
- Radhasoami enjoins upon you, my dear, to save your-
self from the onslaughts of Jama. (9)

Shabd 12

जग में घोर अँधेरा भारी ।
तन में तम का भंडारा ॥ १ ॥

- The world is pitch dark and the body is full of vice
and evil. (1)
- The states of wakefulness and dream are both marked

by forgetfulness. The ignorant Jiva is lost in a
labyrinth. (2)

He has become an alien here. He has lost memory
of his original home. (3)

He is wandering in different Kháns (species), assuming
various bodies fruitlessly. (4)

All the time he is sad, undergoing suffering and pain.
Who is there to listen to his wailings? He cries
in vain. He will be cast into hell and suffer the
tortures at the hands of Jama. (5-6)

After innumerable wanderings, he got the noble human
form. But alas! he is smitten here by the mind
and senses. (7)

Sant Sat Guru admonishes him again and again, and
shows the path to the tenth door. (8)

But he does not pay attention to His words. Again
and again, he rushes towards the nine doors. (9)

He sticks to customary observances and wastes his time
in fruitless pursuits. He does not understand Surat
Shabd Yoga, by which he would be redeemed. (10)

He will gain nothing by churning water; he does not
care to churn milk. (11)

How far should I go on relating his misfortunes? He
indulges in outward activities (such as rites, rituals
and observances). (12)

He does not apply his mind to the internal practice
of Surat Shabd Yoga. (13)

The learned devote themselves to the Vedas, religious books, codes of laws, mythological stories, etc. (14)

But without Sat Guru and Surat Shabd Yoga, no one can cross the ocean of life. (15)

I tender you the most beneficial advice, my dear, now accept and act upon it. (16)

Radhasoami says, "Raise your Surat to the gate of Nabh (sky, heaven)". (17)

Shabd 13

चल री सुरत अब गुरु के देश ।
जहाँ न काया कर्म कलेश ॥ १ ॥

Come along, O Surat, to *the Guru's place, where there is neither body, nor Karam (activity) nor pain or anguish. (1)

The body, the mind and the senses, all constitute an alien country. Give up your attachment to Pind or body. (2)

Listen attentively to the message of Guru. Catch hold of Shabd by your Surat and run towards the final abode of rest and peace. (3)

Brahma, Vishnu, Gaur, Ganesh, Narad, Saraswati and Shesh have no place there. (4)

Only Sants have access to that Region. He alone will reach there, who is a recipient of Sat Guru's Dayá (grace and mercy). (5)

Kál and Karam are powerless. Kál's teeth are broken
and his sting cut off. (6)

Now I salute Sat Guru who is Radhasoami, the
perfect Master and the sole Lord of true wealth
(Surat). (7)

BACHAN 15

CHITÁONÍ (ADMONITION)

Part 2

Shabd 1

चेत चलो यह सब जंजाल ।
काम न आवे कुछ धन माल ॥ १ ॥

Proceed carefully, this world is a snare. Your wealth
and property will be of no avail. (1)

Hold fast to the Feet of Guru, take the support of
Nám and attend Satsang. Give thought to this
matter. (2)

Your mind is under the sway of passion and anger.
You are put on the wrong path by your Karams
(actions). (3)

What more should I speak of the plight of this mind?
It is overcome with grief and illness. (4)

You see with your own eyes that Jama and Kál are
devouring Jivas, and the whole world is full of
pain and affliction. (5)

Even then you do not awake, and try to shield yourself.
The terrible Kál is striking Jivas every moment. (6)

Sat Guru Radhasoami Dayal, in His grace and mercy,
redeems Jivas by taking them in His Saran (care
and protection). (7)

Shabd 2

लाज जग काज बिगाड़ा री ।
मोह जग फन्दा डारा री ॥ १ ॥

Fear and regard for the world mar progress, and
attachment for the world is a noose. (1)

Attachment to the family causes distress. Although a
high-born maiden, Surat is married to Kal. (2)

Karma (action) has put a noose round your neck and
Jama heartily laughs at you. (3)

You never think of your death; you feel attached to
body. (4)

You are swallowed up by pride and egotism. You have
taken a heavy load of Karmas on your head. (5)

By attaining human form, you won the game, but ultimately
lost it because you did not take steps to curb
mundane desires. (6)

Radhasoami enjoins upon you to make right
endeavours. (7)

Improve your lot in the company of Guru. Enjoy the
infinite bliss of Nám. (8)

Shabd 3

मत देख पराये औगुन ।
क्यों पाप बढ़ावे दिन दिन ॥ १ ॥

Do not find faults with others. Why daily add to your own sin? (1)

Why do you unnecessarily make others sad? Why not give up your own blemishes one by one (2)

Do not buzz all the time like a fly, otherwise you will receive injury and suffer loss every moment. (3)

Always behold in others merits and virtues; you will be a recipient of bliss every moment. (4)

I now enjoin upon you to hear me attentively and act upon my advice. (5)

I have laid the *modus operandi* of Hansas. All Sants have said so. (6)

Now, follow My precepts, or you will have to beat your head in utter repentance. (7)

Do touch the Holy Feet of Radhasoami. This is the noble advice I tender to you. (8)

Shabd 4

मुसाफिर रहना तुम हुशियार ।
ठगों ने आन बिछाया जाल ॥ १ ॥

O traveller! Beware! Swindlers have spread their nets. (1)

Do not travel alone on this path. Without the guidance
of Guru, you will not get through. (2)

Cheats and swindlers will rob you of your capital,
and enslave you. (3)

They have held up the whole world. In the absence
of Guru, all are being looted. (4)

O my friend! Pay heed to my words. Shun the company
of swindlers, and catch hold of Guru's hem. (5)

There is no protector other than Guru. I repeat it again
and again. (6)

Engender strong love for Guru, and you will be taken
to your destination. (7)

The essence of all endeavours is to cling to the Holy
Feet of Guru. It will detach you from the pleasures
of the senses. (8)

These pleasures of the senses are the swindlers; they
are swindling Jivas. Radhasoami enjoins upon you
to come under His Saran, and He will save you.
Make Nám your constant companion and you will
attain salvation. (9-10)

Shabd 5

मित्र तेरा कोई नहीं सँगियन में ।
पड़ा क्यों सोवे इन ठगियन में ॥ १ ॥

Among your associates and companions none is a

friend. Why are you asleep in the midst of these
robbers and cheats? (1)

Awake and attach yourself to Satsang. Guru will then
dye you in the colour of pure Nám. (2)

Wealth and property will be of no avail to you. Give
them up instantly. (3)

Accomplish your task while it is still day-time, for
ahead is the night dark. (4)

You will not get this human form again. You will wander
in the wilderness of Chaurási. (5)

Serve Guru. Secure His pleasure. Conform to this
mode of conduct and behaviour. (6)

Bear in mind that except Guru, you have no friend. (7)

Do not get entangled in the meshes of the world.
Keep yourself engaged in Bhajan (devotion,
prayers) day and night. (8)

Accept the precepts of Sádharma and Guru and remain
indifferent to the world. (9)

Give up cunning and craft. Why do you plunge yourself
into a deplorable condition? (10)

Perform Sumiran and serve Guru. Elevate your Surat
to higher regions this very day. (11)

Otherwise, कल Kal (tomorrow), काल Kál will settle
accounts with you. There, you will be thrown into
the fire of hell. (12)

Take heed right now. It is not known what may happen
next moment. (13)

Radhasoami explains this to you. One admonition should
be enough for your correction. (14)

Shabd 6

मौत से डरत रहो दिन रात ॥ टेक ॥
एक दिन भारी भीड़ पड़ेगी
जम खूदेंगे धर धर लात ॥ १ ॥

Be afraid of death day and night. One day a crowd
of mourners will gather at your place. The agents
of Jama (Kál) will trample you. (1)

You give no thought to that day. You are lost in plea-
sures now. (2)

One day, four pall-bearers will take you to the
crematorium on a bier. (3)

Brothers, kinsmen, relatives, will all be following the
bier as mourners. (4)

They will place you at the crematorium. Your wife will
wail and mourn with her hair dishevelled in
agony. (5)

Here, you will be burnt in fire. There, you will find
abode in hell. (6)

As you do not now heed the advice of Sat Guru, you
are ruining your life both in this world and in the
world hereafter. (7)

On that day, you will repent very much. At present,
you are doing harm to yourself. (8)

Your youth is gone and old age has arrived. How
long will the world keep you company? (9)

Take warning. Bow down your head at the Holy Feet
of Guru. (10)

Radhasoami has now explained you everything. (11)

Shabd 7

बँधे तुम गाढ़े बंधन आन ॥ टेक ॥
पहले बंधन पड़ा देह का ।
दूसर तिरिया जान ॥ १ ॥

You are tied to gross bondages. The first bondage
is body, the second is of wife. The third bondage
is son, and the fourth is of grandson. (1-2'

Your grandson may have a grandson; thus, there will
be no end to your bondages. (3)

I need not describe other bondages such as wealth,
property and business. (4)

You are tightly bound fourfold, fivefold and sevenfold. (5)

How can you now secure release? You are tied to a
heavy stake. (6)

You cannot be released except by death. While alive,
you do not heed advice. (7)

Worldly honour and family prestige constitute the
strongest of all shackles. (8)

You do not give up old traditions and customs because
you fear that if you do so, your worldly status
might get a set back. (9)

How far should I relate your sufferings and misfor-
tunes? You are destined to wander in the form of
a ghost or goblin. (10)

You have taken this transitory world to be a reality.
How can you then attain Nám (Word)? (11)

Fetters are put on your Feet. You are handcuffed.
Your neck is chained. You are imprisoned in a
black hole where your sufferings are worse. (12)

The wicked Kál has tied you down in various ways.
But you feel merry and remain submerged in the
world. (13)

You are a fool to take pains for pleasures. What should
I say to such a conceited fellow? (14)

Be ashamed of your conduct. Have some sense of
decency and good name. Otherwise, you will have
to undergo punishment in hell. (15)

If you now adopt the Saran of Radhasoami, you will
get some gift from Him. (16)

Shabd 8

चेत चल जगत से बौरे ।
कपट तज गहो गुरू सरना ॥ १ ॥

Awake! Leave the world. Give up hypocrisy. Take Guru's
Saran. (1)

Steeped in sensual pleasures, you have become thought-
less, negligent of your real interest. You are wandering
here and there. In the end, you will have to beat
your head in despair and repentance. (2)

Why are you wasting yourself after family and kinsmen?
You will gain nothing. (3)

They will keep company for four days and then leave
you in the lurch. (4)

Beware of the deceitful world. Save your capital¹.
Gird up your loins for journey upward. (5)

Join the company of Guru, and holding the sword of
Nám in your hand, start on the journey. (6)

Bend the bow of Surat in Gagan and shoot arrows
of Dhun (sounds). (7)

Thus escaping the onslaughts of Kál, come to the
Holy Feet of Radhasoami. (8)

Shabd 9

तजो मन यह दुख सुख का धाम ।
लगो तुम चढ़ कर अब सतनाम ॥ १ ॥

O mind! Leave this region of pain and pleasure. Ascend
and come in contact with True Nám. (1)

1. Spirituality.

Your stay in the body is for four days. Thereafter you
have to depart from this hamlet. (2)

Wealth, wife, sons and grandsons will be of no avail. (3)

Two currents, of incoming and outgoing breath, are
flowing continuously. A day will come when there
will remain only the carcass. (4)

This body is like a leather bag for carrying water. It
is discharging foul matter all the twentyfour
hours. (5)

You are heedless and careless. You do not pay attention
to the true and real Shabd. (6)

Maya in the form of a woman is following you. Why
do you not give up Kám (lust and passion). (7)

But you cannot get rid of her without the grace and
mercy of Guru. Therefore, go on uttering Guru's
Name. (8)

Enshrine the form of Guru in your heart and keep
your mind under restraint and check. (9)

He is merciful and compassionate. He would feel pity
for you and help you every moment. (10)

Abstain from भोगBhogs (pleasures). Why do you invite
illness for yourself? There is no comfort in it. (11)

O dear! Act upon Guru's advice. Then will you secure
peace and rest. (12)

He will remove all your troubles and miseries, and
grant you abode in the eternal region. (13)

Radhasoami enjoins upon you to seek Nij Nám. (14)

Shabd 10

देखो सब जग जात बहा ॥ टेक ॥
 देख देख मैं गति या जग की ।
 बार बार यों वर्ण कहा ॥ १ ॥

Lo! The whole world is drifting. Seeing this pitiable condition, I caution you again and again. (1)

In all the four Yugas, you have been subject to transmigration, undergoing severe pains and the torments of hell. (2)

Innumerable lives have been spent in suffering and pain. Nowhere could you secure peace for a moment. (3)

You suffered from disasters and adversities, as a result of your good and evil acts, and because you did not fall at the Holy Feet of Sat Guru. (4)

Now you have been blessed with this human form. You should engage in Bhakti, so that the Karmas (effects of good and evil acts) be eradicated and washed away. (5)

Negligence on your part this time, will not be forgiven; you will have to undergo all sorts of troubles. (6)

Give up negligence, forget the world and drink the beverage of Nám. (7)

Serve Guru with awe and reverence. This is the secret Radhasoami has disclosed. (8)

Shabd 11

कोई मानो रे कहन हमारी ॥ टेक ॥
 जो जो कहूँ सुनो चित देकर ।
 गौं की कहूँ तुम्हारी ॥ १ ॥

- Mind my words. Hear attentively what I say. It is for
 your own good. (1)
- You are imprisoned in the world like a parrot caught
 in a trap. (2)
- Like a monkey, you are foolish enough to put yourself
 in the trap. (3)
- You are caught here like a fish which, for the sake
 of taste, gets its heart pierced. (4)
- As a male elephant, seeing a fake female elephant,
 puts himself in bondage, so are you enticed in
 this world. (5)
- How long should I go on repeating that cruel and tortuous
 Kál has entrapped you in various ways? (6)
- You are ignorant; you do not know his stratagem and
 trickery. He has caught you by fraud and force. (7)
- You do not pay heed to the mode of escape. Then
 how can you effect your release? (8)
- Sant Sat Guru is your benefactor. But you do not
 associate with Him carefully. (9)
- He is merciful. He will show you the way to secure
 release, and effect your redemption. (10)

He will cut asunder the ropes of five Tattwas and three
Gunās, which have kept you in bondage. (11)

Removing all doubts and misgivings from your mind,
take to His company. You will then attain a unique
status. (12)

Consider the allurements of the world to be deceptions;
you have become a friend of the foolish mind. (13)

Shun its company every moment, otherwise, it will
take the very life out of you. (14)

You will be thrown far away from your home and tossed
about in the cycle of births and deaths. (15)

You will be in a very sad plight. Who will take you
out from there? (16)

Therefore, you should act upon the advice of Radhasoami,
which He gives after due consideration. (17)

Shabd 12

अटक तू क्यों रहा जग में ।
भटक में क्या मिले भाई ॥ १ ॥

Why do you remain entangled in the world? What
will you gain by your wanderings? (1)

Get alerted in your mind and seek your spiritual welfare
in Satsang. (2)

When the fire of Virah (pangs of separation from the
Beloved) starts burning within you, remove the impurity
of worldly association. (3)

Develop attachment for Sat Guru. You will get absorbed
in Shabd. (4)

You will be released from recurrent births and deaths
and will find abode in the eternal region. (5)

Your latent भाग Bhág (spiritual fitness) will be awakened,
you will be initiated in the secrets of Nám (Name,
Word) and get to the Dhám (Region) of the Supreme
Being. (6)

Kál has robbed the whole world and is leading all
Jivas astray. (7)

Nobody is afraid of death, which is inevitable, nor of the
torments and tortures at the hands of Jama. (8)

मोह Moh (fascination for the world) has put the noose on
all. लोभ Lobh (greed, avarice) has devoured all. (9)

How can you be awakened? You do not seek the
company of Guru. (10)

काम Kám (desire, passion) and क्रोध Krodh (anger)
lead Jivas to undignified and unbecoming
activities. (11)

There is none, except Guru, whom you may call your
own and who can cut this net. (12)

Kith and kin, friends and relatives are all selfseekers.
They will not come near you, if you not have
money. (13)

How far should I admonish the mind? It allows these
very persons to claw your flesh. (14)

Guru and Sádth repeatedly warn you. But you do not
trust them. (15)

Radhasoami says that without grace and mercy nobody
would listen. (16)

Shabd 13

मिली नर देह यह तुमको ।
बनाओ काज कुछ अपना ॥ १ ॥

You are blessed with the human form. Do something
for your real good. (1)

Do not get lost in the world. Know, it is unreal like
a dream. (2)

Your body and dwelling are all transitory and perishable.
Why do you dissipate yourself in delusions? (3)

Jivas are lost in infatuation. None can escape Kal's
clutches. (4)

The fire of mundane desires has consumed the whole
world. All are being roasted in it. (5)

There is no way out. All are thrown in the fires of hell. (6)

Day and night, they are being consumed, thereafter,
they will be condemned to recurrent births and
deaths. (7)

They will remain wandering from one species to
another. They will not be at rest anywhere. (8)

The pain they suffer, cannot be described, (9)

Out of pity, Sant Sat Guru gives out the practice of
Sumiran (repetition) of the Holy Name. (10)

But Jivas do not follow His path and adopt Surat
Shabd Yoga. (11)

Without Sat Guru and the practice of Surat Shabd
Yoga, they cannot get rid of transmigration. (12)

But how far should I go on stressing this upon them?
They do not listen to me. (13)

They are all मनमुख Man-mukhs (ego-centric, selfwilled).
They are constantly subjected to pain, because
they do not care for Guru's precepts. (14)

They do not serve Guru, but demand regard and service
from others. (15)

They do not care for their spiritual welfare. They will
have to burn in the fires of hell. (16)

Radhasoami has given this special discourse. Try to
understand its import, and act upon it. (17)

Shabd 14

यहां तुम समझ सोच कर चलना ॥ टेक ॥
यह तो राह बड़ी अति टेढ़ी ।
मन के साथ न पड़ना ॥ १ ॥

Conduct yourself cautiously and prudently in the world.
The path is crooked, strewn with obstacles. Do
not be swayed by the dictates of mind. (1)

The ocean of worldly existence is very deep. How
can you get to the other side without the help of
Guru? (2)

Love Guru as intensely as a lustful man loves his
sweet-heart. (3)

Associate with Guru. Remember Him all the time.
Cling to His Feet sincerely. (4)

Give up fraud and hypocrisy. Follow Guru's precepts. (5)

Be always fearful of Kál. Death may come any moment. (6)

O wanton mind! Come to your senses and remain
vigilant as you take each breath of your life. Repeat
the Name RADHASOAMI every moment. (7)

Negligence in this life will bring torments and harass-
ments in future and you will be unable to mend
your mistakes then. (8)

Whatever you have to accomplish, accomplish it now.
Do not rely on the future. (9)

Desire not the pleasures of the world, nor be affected
by its sorrows. (10)

Welcome the hour of trouble and calamity, for then
one comes to remember and utter the Holy Name
every moment. (11)

While in affluent circumstances, one always remains
negligent and careless. One is carried away by
the waves of the mind. (12)

Therefore, attend Satsang with care and vigilance,

and you will get across the rivers of pain and
pleasure. (13)

Realize your real form within, and then proceed further
with your Surat. (14)

Radhasoami enjoins upon you to ascend and meet
Shabd Guru. (15)

Shabd 15

मन रे क्यों गुमान अब करना ॥ टेक ॥
तन तो तेरा खाक मिलेगा ।
चौरासी जा पड़ना ॥ १ ॥

O mind! What makes you proud? This body of yours
will mingle in dust and you will be thrown into the
cycle of Chaurasi. (1)

Be humble and meek at heart. Avoid Kám (desire,
passion) and Krodh (anger). (2)

Engender love for and faith in Guru. Prepare the elixir
of Nám within yourself. (3)

Do not act upon the dictates of your impure mind.
Treasure Guru's precepts in your heart. (4)

Your stupid mind does not take the Saran of Guru. Be-
coming more and more greedy, it gets surfeited. (5)

Do not follow the dictates of your mind. If you do so,
you will be lost in the world. (6)

You have to deal with your stupid mind very carefully.
Do not forget the Holy Feet of Guru. (7)

Fix the countenance of Guru in your eyes. Ascend to higher regions by means of Surat Shabd Yoga. (8)

Perform Sumiran of RAD HAS OAM I, and keep in your mind whatever He says. (9)

Shabd 16

जोड़ो री कोई सुरत नाम से ॥ टेक ॥
यह तन धन कुछ काम न आवे ।
पड़े लड़ाई जाम से ॥ १ ॥

Connect your Surat with the Holy Name (NAM). The body and wealth will not serve your purpose. You will be confronted by Jama (angel of death). (1)

You have now a golden opportunity. Protect yourself from heat and friction, and be calm and cool. (2)

Perform Sumiran and Sewá of Sat Guru. Turn away your mind from desires and passions. (3)

Control your mind and senses as much as possible. Drink from the cup of Guru (Shabd current which is full of Amrit). (4)

You will gain equanimity and get to higher regions. You will be released from the shackles of the mind. (5)

Give up laziness, perform Bhajan, and get out the domain of Kal. (6)

With every breath, offer prayers to Guru. It is He alone who will liberate you from the physical body. (7)

There is no other remedy so effective as the repetition
of RADHASOAMI Nám which you should do day
in and day out. (8)

Always associate with Sádhs in a spirit of love and
devotion. Avoid the company of worldly people. (9)

Radhasoami enjoins upon you to attach yourself to
True Name. (10)

Shabd 17

जगत से चेतन किस विधि होय ।
मोह ने बांध लिया अब मोहिं ॥ १ ॥

How am I to be awakened from the world? Moh (attach-
ment) has now tied me tightly. (1)

I am being put in stronger chains and tighter noose. (2)

Nets are now spread wide, and I have started developing
taste for the pleasures of the world bit by bit. (3)

Suffering will follow all this. But nobody is there to
tell about it. (4)

One day, a crowd of mourners will gather at your
place. You suffer pains of various kinds. (5)

You will then repent. But at present, you are not in a
mood to listen to the advice. You are wasting your
precious time. (6)

You do not think of your death. You are passing your
days and nights in negligence. (7)

You follow the dictates of your mind. You are day
and night paying the toll of Karams. (8)

At night, you stretch yourself and sleep in comfort
knowing not what may happen the next morning. (9)

Kal has subdued you by giving you a sound beating,
and Karams have trampled you badly. (10)

Tamo-guna (darkness, ignorance, passion) has clouded
your inner vision. You have lost all memory and
knowledge of your true home. (11)

Sant Sat Guru is awakening you, but you do not heed
His words. (12)

You do not perform Bhajan and Sumiran, nor do you
inculcate love for the Holy Feet of Sant Sat
Guru. (13)

Imagine how you can escape from Jama's onslaughts.
You are, day and night, engrossed in pleasures
and sorrows. (14)

Except Guru, who can redeem you? You have become
a prisoner in many ways. (15)

Without Satsang and Nám, you can never get to your
true home. (16)

Radhasoami has sung the praises of Satsang and Nám.
Come under the Saran of Sant Sat Guru. (17)

Shabd 18

कुमतिया बैरन पीछे पड़ी ।
मैं कैसे हटाऊँ जान ॥ १ ॥

The vicious mind is after me. How can I get rid of it? (1)

My mind never heeds Sat Guru's precepts, it rather shows Him arrogance. (2)

By its intellect soiled with Kám and Krodh (desires, passions and anger), it wants to test Guru. (3)

It does not serve Him nor develops faith in Him. On the contrary, it expects respect from Him. (4)

The mind does not realize its own condition. Then, how can it find the haven of peace? (5)

Day and night, it wallows in Lobh (greediness, cupidity) and Moh (attachment, infatuation). (6)

How can it understand the principles of Sant Mat when it puts forward its own reasoning. (7)

With such Jivas, Sants keep mum. These Jivas are causing harm to themselves. (8)

All the Jivas are slaves of perversity and vice. How to describe the state of their degradation? (9)

Those who are recipient of grace and mercy, accept the Saran of Sat Guru, and they alone recognise Him. (10)

Giving up reliance on their own wisdom and cleverness, Jivas should consider themselves to be ignorant. (11)

Then only will Sat Guru be pleased to initiate them
into the secrets of True Home. (12)

He will free them from perversity and vice and attach
their Surat to Shabd. (13)

All Sants have declared that, without Shabd, salvation
of soul is impossible. (14)

Radhasoami also says the same. He who accepts
His words, is wise indeed. (15)

Shabd 19

सोता मन कस जागे भाई ।
सो उपाव मैं करूँ बखान ॥ १ ॥

O dear brother! I tell you now how to awaken the
dormant mind. (1)

I took to pilgrimage, also observed fasts and acquired
learning and wisdom. (2)

I performed Japa and Tapa, practised restraints of
various kinds and observed silence. (3)

I also took many other measures but this mind was
not awakened. (4)

Ultimately, after great search, I found the Sant Sat
Guru, who gave out the following method. (5)

Attend Satsang, serve Sat Guru and surrender your
body and mind to Him. (6)

Ascend to Gagan, hear the Shabd of Sat Guru and
carefully direct your attention to Him and His
Shabd. (7)

Slowly and gradually, the mind will be awakened.
You will begin to realize that the whole world is
perishable. (8)

The Surat will get the help of the mind. Both will
reach their respective destinations. (9)

Whatever, other methods may be tried, without Shabd,
the mind cannot be awakened. (10)

I have given out this method after due consideration
for the correction of the mind. (11)

It is sheer waste of time to take recourse to other
means. They will not lead you home. (12)

Without Sant, all are going astray. Nobody can find
Shabd. (13)

Again and again, I stress the importance of Shabd.
You should apply your Surat to Shabd. (14)

You will find abode in your true home. You will be
released from the cycle of recurrent births and
deaths. (15)

Radhasoami says that without the Saran of Sat Guru
all remain wandering in various species of
existence. (16)

Shabd 20

खोज री पिया को निज घट में ॥ टेक ॥
 जो तुम पिया से मिलना चाहो ।
 तो भटको मत जग में ॥ १ ॥

Seek the Beloved within yourself. If you are anxious to meet your Beloved, do not stray in the world. (1)

Pilgrimages, fasts, rituals, observances, etc., detain you on the path. (2)

So long as you do not find the perfect Sat Guru, you will remain steeped in sin. (3)

You will never be favoured with the nectar of Nám. You will remain drifting in various species, such as birds, etc. (4)

Pandits (learned), Qázis (judges, those who administer Muslim Law), Bhekhs (anchorites) and Shekhs (Muslim divines) are all misled at every step. (5)

You will not find your Beloved in their company. You will meet your Beloved if you associate with a Sádhi. (6)

These persons are lost in the desires for pleasures of the world. Errors, doubts, suspicions and misapprehensions have sunk deep into their veins. (7)

Without a Sant, nobody can learn the secrets of the Path.. He impresses upon you the necessity of detaching yourself from the world. (8)

As long as you do not meet a Sant, you will be deceived by the world. (9)

If you take the Saran of Radhasoami, you will merge
in the refulgence of the dazzling Jyoti (flame). **(10)**

Shabd 21

गुरु कहें पुकार पुकार ।
समझ मन कर लो सुमिरनियां ॥ १ ॥

Guru repeatedly enjoins upon you to reconcile your
mind and devote yourself to Sumiran (repetition)
of Radhasoami Nám. (1)

With every breath, your capital is being reduced and
your life is being spent away. (2)

You have got an opportunity of sitting on a throne.
Give up the habit of rummaging in rubbish. (3)

The path of salvation of soul is now shown by Guru.
Catch hold of Shabd disclosed by Guru. (4)

Apply your Surat to Shabd. Always wait upon and
pay homage to Guru. (5)

Get His Dayá (grace and mercy) every moment. Accept
Saran (protection and care) of His Holy Feet. (6)

He initiates you in the secrets of the higher regions
represented in the human microcosm. Catch hold
of Shabd, and get across the ocean of life. (7)

When once you are assiduously engaged in the work
of salvation of your soul, you will no more pay
attention to the affairs of the world. Your Surat
shall ascend to the Amar Pad (Sat Lok). (8)

Those who associate with Guru, get rid of recurrent
births and deaths. (9)

The world is a snare, leave it. Try to understand the
reality. Then will you be released from Chaurási. (10)

Attend Satsang. Cultivate love for Guru. Elevate your
Surat and behold the celestial spectacles unfolded
to you as in a mirror. (11)

Hear the Shabd of Gagan (Trikuti). This is what you
have got to do. (12)

Reach the Region which is independent of any prop
or support. The knot of body and mind will be
loosened and opened thereby. (13)

You will not find anybody here who is truly happy.
Therefore, act according to Guru's instructions. (14)

The fools are caught in the meshes of pain and suffering.
Why do you get yourself entrapped with them? (15)

Give up thinking in terms of 'mine and thine'. Adopt
the Saran of Radhasoami. (16)

BACHAN 16

CHITÁONÍ (ADMONITION)

Part 3

DEVOTION TO SAT GURU

Shabd 1

यह तन दुर्लभ तुमने पाया ।
कोटि जन्म भटका जब खाया ॥ १ ॥

After wandering through crores of lives, you have now
got this human form, which is a rare asset. (1)

Do not waste it. Take care. Apply yourself to devotion
every moment. (2)

If you were to perform Bhakti (devotion), it must be
of Guru. You should get initiation in Shabd Yoga
from Him. (3)

If one does not know Surat Shabd Yoga, one is a
false Guru. (4)

Guru is He who is absorbed in Shabd. He does not
perform any other practice. (5)

I have disclosed the Shabds of Gagan (Trikuti), Sunn,
Bhanwarguphá, Sat Lok and Agam Lok. (6-7)

I have explained fully how to recognise a Guru, leaving
no ambiguity or doubt. (8)

The Perfect Guru is He who performs Surat Shabd
Yoga. Become the dust of His Holy Feet. (9)

Do not apply other tests for recognising Him. Look
not for merits and demerits in Him. (10)

After getting initiated by Him in the mysteries of Shabd,
practise Surat Shabd Yoga whole-heartedly. (11)

Have some pity on your soul. Save it from trans-
migration. (12)

Otherwise, you will be subjected to all kinds of torments in
hell, and be burnt in fire pits again and again. (13)

Worldly pleasures will last only for four days. Thereafter,
you will undergo pain and suffering. (14)

Moved by your miserable plight, I caution you again
and again. (15)

I am filled with compassion for you. Awake and arise
my dear. Guru will help you. (16)

Worship none but Guru. Have His Darshan, and attend
on His Holy Feet. (17)

Worship of Guru includes the worship of all, just as
the ocean embraces all rivers. (18)

If one worships Guru, undoubtedly one worships all
gods and goddesses, Ishwar (God) and Mahesh

(Shiva), Sun and Shesh (thousand headed serpent),
Gaur (Shiva's wife) and Ganesh (Shiva's son), Brahm
and Pár-Brahm, Satnám, the three worlds and the
fourth Dhám (Dayal Desh). Do not have any doubt
about it. (19-20-21)

Hence I repeatedly applaud the Bhakti of Guru every
moment. (22)

Become a gurumukh (devotee of Guru). Carry out His
behests. One who has taken Saran of Guru, gets
across the ocean of life in no time. (23)

How am I to sing the praises of Guru? There is none
equal to Him. (24)

All religions have laid down the worship of Guru. Those
who are antagonistic to Guru, will find no resting
place anywhere. (25)

Worldly pleasures and enjoyments, and power and
position are secured by wealth or through the kind-
ness of rulers. (26)

Do you not dance attendance on officials in order to
obtain wealth, honour and position? (27)

You carry out their orders so meticulously that you
neglect even your meal and sleep. (28)

To what use did you put the wealth so amassed?
You squandered it for securing name and fame
in the world. „ (29)

I have emphasized the transitory nature of the world,
it lasts for four days only. (30)

It is for this perishable wealth that you serve authorities
with such meticulous care and attention as can
not be described. (31)

But you neglect the service of Guru, which would bring
you help and succour at all times and in all
circumstances. (32)

Days, fortnights, months and even the whole year,
pass, and yet there is no yearning in your heart
for the Darshan of Guru. (33)

How can you then hope for the salvation of your soul?
You have to abide in hell, suffering pain and torments
on all sides. (34)

Think over the matter. Who will help you in that condition?
You do not engender love for Guru. (35)

If you do not believe this, you should consider the
matter from a different angle. (36)

You are, at all times, afflicted by diseases and sorrows.
Know that they are the messengers of death. (37)

Death is inevitable. It devours all Jivas. (38)

This death will come to you also. One day Kal will
make an assault on you. (39)

Take some measures to ward off that calamity. Wealth
and position will not be of any help. (40)

If you were wise, you would have made good use of
your riches. Good use lies in spending the riches
in the service of the Spiritual Guide. (41-42)

Guru is not hungry for your money. He has the wealth
of Bhakti and Nám. (43)

But in order to do you good, He makes you spend
your money on the poor and needy. (44)

You secure His grace at no cost, if you win His
pleasure. (45)

It is really a great boon if Guru is pleased with you,
for His pleasure means the pleasure of Sat Purush
Himself. (46)

Whosoever secures the pleasure of Guru, is above
all. (47)

If Guru is pleased, the Creator is pleased. Kal and
Karma can do no harm. (48)

The position of Guru is acknowledged by all. The old
sages, such as, Shuk Deo, Narad and Vyás, have
sung His praises. (49)

You should, therefore, win the pleasure of Guru. It is
no good pleasing others. (50)

If Guru is pleased with you, not the slightest injury or
harm can be caused to you, not a single hair of
yours can be touched, even though the whole world
is displeased with you. (51)

He who pleases all others, but has enmity with Guru,
and speaks ill of Him, and takes Him to be a
human being, is obviously bringing his own ruin.
He shall be thrown into hell to suffer tortures
there. (52-53-54)

You should, therefore, try to see things in their right
perspective. Somehow or other, seek the pleasure
of Guru. (55)

Family and kinsmen cannot help you at all, nor can
the people of your caste and community be of
any help to you. (56)

They keep you company for four days only. They are
selfish to the core. (57)

Do not be afraid or regardful of them. Apply yourself
whole-heartedly to Guru Bhakti. (58)

Guru will help you here and hereafter. Even the creator
(Kal) is afraid of Him. (59)

Family and kinsmen will do no good. In their company
you will be hurled into hell. (60)

Associate with them only to the extent it is necessary.
If you are excessively attached to them, you will
have to suffer much. (61)

Therefore, attend Satsang, serve Sat Guru, and get
Nám Padárath (bliss of Name) every moment. (62)

There is nothing like Guru, Nám and Satsang. (63)

These three would accomplish your task. Your Karmas
would be eradicated and you will secure admittance
to the Original Home. (64)

Accept these words, otherwise you will have to repent
in the end. (65)

Wealth and honour will do no good. Power and pelf
are not everlasting. (66)

Therefore, perform Bhakti and make your life fruitful. (67)

Shabd 2

भेद आरती सुन सखि मो से ।
प्रकट बनाय कहूँ अब तो से ॥ १ ॥

O friend! Listen. I explain to you how to perform Arti,
in clear terms. (1)

First, you take into your hands a platter of सरधा Sardhá
(faith). Then place Ghee (rarified butter) of Prem
(love) in the lamp, and light up the wick of सम
Sama and दम Dama (control over senses, internal
and external). (2)

Withdraw from the world and its pleasures. Then, you
can renounce Kám (desire, passion) and क्रोध Krodh
(anger) in a moment. (3)

Sing the song of Surat Shabd and join your चित्त Chit
(attention) to the Holy Feet of Guru. (4)

Radhasoami will then shower His grace and mercy
upon you, and will one day grant you abode into
the Region of Nij Nám (Radhasoami Dhám). (5)

Fix your gaze on Guru and move the platter in a circle
and bring your body and mind under control. (6)

Prepare yourself for the journey to the Pooran Pad
(Perfect Abode). Merge your Surat in True Name. (7)

1 sang Arti with love and devotion. I turned away
my mind from the affairs of the world by Shabd
Yoga. (8)

Shabd 3

सोचत कहा सखि करले आरत ।
फिर नहिं ऐसा समय परापत ॥ १ ॥

What are you thinking about, my dear? Why do you not perform Arti? You will not get such an opportunity again. (1)

But, my friend, what can I do without the requisite strength? My body and mind are very unsteady. (2)

However, maintaining patience, I take the necessary course of attending Satsang, and approach Soami. (3)

When the merciful Sat Guru showers grace and mercy, the wanton mind will be brought under control in a moment. (4)

He will place the platter of Shabd in the hands of Surat, and kindle the flame of Prem. (5)

When thus you perform Arti, you will attain Mukti Pad. (6)

Believe this is true. Consider the Lord to be omnipotent. (7)

Offer Bhog (food) to Him, and then partake of the Prashád and Charnámrit, and thus train your mind. (8)

Recite the True Name RADHASOAMI; you will then attain Sat Lok. (9)

BACH AN 17

CHITÁONÍ (ADMONITION) TO BHEKHS

Part 4

Shabd 1

तुम साध कहावत कैसे ।
मैं पूछूँ तुमसे ऐसे ॥ १ ॥

I ask you, how do you claim to be a Sádth? (1)

You have not given up pride and anger, nor can you
tolerate harsh words. (2)

You are neither kind at heart nor gentle in speech.
There is no trace of compassion in you. (3)

You do not worship anybody, but you get yourself wor-
shipped by others. You beg and amass money. (4)

You have not given up Kám (desire, passion) and
Lobh (greed, avarice). You are being crushed by
Moh (attachment) and Irshá (jealousy). (5)

You do not perform Bhajan and Bhakti. You will never
be spared by Jama (the angel of death). (6)

You have relinquished your home. You have also relinquished your avocation. You are a shirker. (7)

You aimlessly roam about from place to place. You have donned the clothes of a recluse, but your conduct is'most unbecoming. (8)

You are engrossed in fraud, trickery and hypocrisy. Before householders, you feign to follow religious observances and rules of conduct. (9)

You would eat रोटी Roti (toasted cake) in Chauká¹ only. You make distinction between ordinary Roti(a cake of flour or meal toasted on an earthen or iron dish or plate) and पूरी Puri (the same fried in Ghee or oil). (10)

You do not possess right understanding and thinking, nor have you come in contact with a perfect Guru. You have fear and regard for householders. (11)

The feet of Sants are holier than all the sixtyeight places of pilgrimage. The ground which they tread becomes hallowed. (12)

You are given to observances and delusions. Why do you dub yourself as Sád'h? (13)

You assume the appearance of a Bhekh (recluse) and dupe the world. Kal has played a trick upon you. He has employed you for deceiving people. (14)

Now come to your senses and devote yourself to Satsang. Be afraid of the torments of hell. (15)

1. The space in which a Hindu cooks and eats his victuals.

Practise renunciation. Engender love and yearning.
Perform Bhakti (devotion), and run away from the
world. (16)

Curb your mind. Restrain your senses. Apply your
Surat to Shabd coming from above. (17)

And you will become kind at heart and pure of intellect
and get rid of the deceitful mind. (18)

What more should I say? One word is enough for an
Adhikári (fitted for true Parmáth). (19)

Those who are shameless and hypocrites, and are over-
come by mundane considerations, are like demons
and brutes. How can they grasp the reality? (20)

Radhasoami now sums up that only the Hansa Jivas
will accept Him by His discourses. (21)

Shabd 2

शब्द की करी न कोई कमाई ।
फिर मर्म कहाँ से पाई ॥ १ ॥

You have not practised Shabd. Then how can you
know the Reality? (1)

This Shabd comes from the Region which does not
rest on any support. What is the use of harping
on hearsay? (2)

If you had turned your Surat (spirit-current) inwards, you
would have received secrets of that Region. You
would have stopped talking. You would not have

been pleased with anything but Shabd. (3-4)

You do not firmly cling to Shabd. Your mind is, therefore,
always unsteady. (5)

if you had contacted Shabd, your mind would have
been intoxicated with its bliss. (6)

You would not have applied yourself to anything except
Shabd. You would have discarded all mundane
desires. (7)

You would have engendered love for Him who
describes the efficacy of Shabd before you. (8)

You have not grasped the true importance of Shabd.
What you say is all fiction. (9)

If you had loved Shabd, you would not have cared
for name and fame. (10)

The state of your mind would have been quite different.
Your Surat (spirit-current) would not have gone
downwards. (11)

You may talk much, but you cannot practise Shabd. (12)

Those who practised Shabd, my dear, their Surats
got unattainable bliss. (13)

The whole world appears to be insipid and tasteless
to them. Shabd alone is the best and the highest
of all. (14)

Radhasoami give's out this teaching. Those who follow
it, will enjoy the bliss of Shabd. (15)

BACHAN 18

DEVOTION TO SAT GURU

Shabd 1

गुरु करो खोज कर भाई ।
बिन गुरु कोई राह न पाई ॥ १ ॥

- Adopt Guru (spiritual Guide) after thorough search.
Nobody finds the right path without Guru. (1)
- Jivas are drowned in the ocean of life. They find no
one to save them. (2)
- Learned people of the world, ascetics, Yogis, Gyánis
(wise) all have failed. (3)
- They do not engender love for Sants. How can they
be redeemed? (4)
- They are lost in pilgrimage, fasting and penance. They
are puffed up with learning. (5)
- They did not get even a particle of the bliss of Bhakti
(devotion). They failed to take the Saran of
devotees. (6)

They did not know the secret of Bhakti, because they
did not accept Guru as Sat Purush. (7)

Guru redeems all those who worship His Holy Feet. (8)

Your face is always turned away from Guru. You act
under the dictates of your mind. (9)

You are lost in Karams (rites and rituals). You are not
making any fruitful use of the human body. (10)

Come to your senses. Associate with Guru and
engender love for Him. (11)

Radhasoami repeatedly emphasises that those who
make endeavours shall attain a high status. (12)

Shabd 2

गुरु की कर हर दम पूजा ।
गुरु समान कोई देव न दूजा ॥ १ ॥

Worship Guru every moment. There is no deity equal
to Him. (1)

Attend on the Holy Feet of Guru. Sacrifice your body
and mind to Him. (2)

Have His Darshan with your eyes. Listen to His Bachans
with your ears. (3)

By the strength of Guru, subdue your mind. By the
help of Guru, kill Kal. (4)

Guru came here as Brahm. He explained the status
of Par Brahm. (5)

Guru revealed Satnam Pad and gave clue to Alakh and Agam. (6)

Radhasoami assumed the form of Guru. The Nameless and Impersonal Supreme Being is not superior to Guru. (7)

Shabd 3

गुरु ध्यान धरो तुम मन में ।
गुरु नाम सुमिर छिन छिन में ॥ १ ॥

Enshrine the form of Guru in your heart. Utter the Name of Guru every moment. (1)

Sing Guru and Guru alone. He will then help you. (2)

Without Guru, nobody can reach any stage high or low. (3)

It is the Guru who revealed to me the secrets of higher regions, and raised my Surat to Sunn. (4)

Guru enabled me to behold the spectacles of Mahá-sunn and Bhanwar-guphá. (5)

Guru took me to Sat Lok, and then enabled me to meet Alakh Purush and Agam Purush. (6)

Guru gave out all the secrets. It is through Guru that I came to know of the secrets of the Supreme Father Radhasoami. (7)

Shabd 4

गुरु चरन पकड़ दृढ़ भाई ।
गुरु का संग करो बनाई ॥ १ ॥

- Cling fast to the Holy Feet of Guru, and associate with Him. (1)
- Let the discourses of Guru be your support and sustenance. Intently gaze at Guru's countenance. (2)
- The status of Guru is very high. Sing the hymn of His praises. (3)
- Enshrine Guru in your heart so that Kal's influence may be effaced. (4)
- Give up Asá and Mansá (desire and longing) for sensual enjoyments and run away from the world. (5)
- Cherish desire and longing for Guru's Shabd and Holy Feet. (6)
- Turn away your desires and inclinations from the pleasures and objects of the world, and apply your mind and senses to the Guru. (7)
- Remember Guru all day and night. Remember none else but Guru. (8)
- Even while breathing and eating do not forget Guru. Sing the praises of Guru every moment. (9)
- Guru is your benefactor. Save Guru none is your friend. (10)
- Guru will save you from the noose of Jama. Guru will impart to you the secrets for securing true happiness. (11)

Guru will take you across the ocean. He will take
care of you every moment. (12)

Guru will look after you, in the manner, a tortoise
hatches its eggs. (13)

[See Note to couplet No. 28 of Shabd 4 of Bachan 3.]

There is no saviour like Guru. Family and kinsmen
are all like snakes. (14)

Therefore, never forsake the company of Guru. Turn
your mind away from wealth and women. (15)

Guru Bhakti (devotion to Guru) always confers happi-
ness. Without Guru, even your own mind and intellect
bring you pain and sorrow. (16)

Have faith in Guru. Swim across the world by the
blessing of Guru. (17)

Guru will remove your vanity, infatuation and arrogance.
Desire, passion and anger will become afraid
of you. (18)

By the grace of Guru, greed and avarice will be cast
off, and Máyá and Mamtá¹ will be vanquished. (19)

If you rely upon Guru, no one can get an upper hand
over you. (20)

You will receive the alchemy of Nám from Guru. The
witch of desire will run away. (21)

1. Mamta = Cupidity; attachment; covetousness.

Take Guru's Chamámrit¹ and Prashád² with love; all troubles will be over. (22)

Sacrifice your body and mind before Guru. Behold the form of Guru in your Hridaya (heart). (23)

Guru is the giver. Guru is bountiful. Worship Guru every moment. (24)

Guru is Satnám Sat Purush. Guru is also Alakh Purush and Agam Purush. (25)

Radhasoami is the Name of Guru. By worshipping Guru, attain Nij Pad (Original Abode) and enjoy eternal and perfect bliss. (26)

Guru is Antarjámi³ in every way. Sing the praises of and contemplate the form of RADHASOAMI. (27)

Shabd 5

सतगुरु का नाम पुकारो ।
सतगुरु को हियरे धारो ॥ १ ॥

Utter the Name of Sat Guru. Enshrine Sat Guru in your heart. (1)

1. Charnamrit = Water sanctified by washing the feet of Sant Sat Guru. The wash of the feet of Sant Sat Guru.
2. Prashad = Sacrament. Eatables, garlands, clothes and other articles distributed after being sanctified by Sant Sat Guru.
3. Antarjámi = Knower of the inner parts or of the heart. Knower of the interior. Providence. Deity. Pervading the inner parts. The Supreme Spirit. The Supreme Spirit guiding and regulating the creation below, checking and regulating the internal feelings.

Have trust and reliance on Sat Guru. And then you
need not feel dejected. (2)

Sat Guru will protect and nourish you every moment.
He will remove your arrogance. (3)

Always remember the Holy Feet of Sat Guru. Do not
be displeased with Him. (4)

Now hear about the status of Sat Guru from me, although
words are too inadequate to give even the remotest
idea of His power and eminence. (5)

He will pull you out of the nine apertures and seat you
at the tenth. There, your duality will be over. (6)

He will give you the drink of the nectar of Shabd
and save you from the torments of hell. (7)

He will unfold the secrets of the inaccessible region
and give out all the details of the path. (8)

Those who associate with Sat Guru, are never afraid
of the world. (9)

Those who are antagonistic to Guru, drown in the
ocean of worldly existence. (10)

They wander in the cycle of transmigration, suffering
pain in every life. (11)

You should ponder over the matter. There is none
equal to Guru in the whole world. (12)

Those who take to Guru Bhakti (devotion to Guru),
secure access to Nij Darbár (Real Home). (13)

Those who do not hold Guru Bhakti dear, are losers
and beaten, even after having won the game. (14)

[To be blessed with the human life is tantamount to winning
the game. And to waste it by not applying it to Sat Guru
Bhakti, is losing the game.]

It is a' great thing to be a lover of the Holy Feet of
Guru. It cannot be described in words. (15)

Those who love Guru very dearly, are instrumental in
getting salvation for all their kith and kin. (16)

Blessed are the parents of those who, renouncing
everything, engage in Guru Bhakti. (17)

Those who patiently put up with the calumny at hands of
worldly people, are recipients of happiness. (18)

Those who value worldly honour and fame, will fail to
perform Guru Bhakti. (19)

A warrior does not turn back from the battlefield. A
faithful wife burns herself on her husband's pyre. (20)

If the warrior turns away, he is dubbed a coward. If
the faithful wife turns back from the cremation
ground, she will be born as a scavenger in her
next birth. (21)

The bird Papihá does not break its vow. A moth consigns
itself to the flame. (22)

As water is dear to fish, so is Sat Guru to the
Gurumukh. (23)

Verily, a devotee of such a higher order is a rare
find. He is the recipient of Guru's favour in full
measure. (24)

Radhasoami says that Guru Himself will come to
awaken such a devotee. (25)

Shabd 6

सतगुरु कहें करो तुम सोई ।
मन के कहे चलो मत कोई ॥ १ ॥

Do what Sat Guru orders you to do. Follow not the
dictates of your mind. (1)

The mind turns you away from Sat Guru and leads
you to perdition. (2)

It will whirl you in the wheel of Kal and entangle you
in the meshes of worldly attachments. (3)

The mind is an arch-enemy, take it not to be your friend. It
will keep you away from Guru Bhakti. (4)

It will throw you in the whirlpool of desire, passion
and anger, in the company of your wife, son, riches
and family. (5)

It will lead you astray through desires for the pleasures
of senses, and destroy your Bhakti and capacity
for discernment. (6)

As long as the beloved Sat Guru is not met, you will not
get rid of the tricks and pranks of the mind. (7)

How far should I describe the fraud, atrocity and trickery
of the mind. Even the sages and holy men could
not know them. (8)

Therefore, seek the true Sat Guru. Without Sat Guru
none can be saved. (9)

There is no friend like Sat Guru. He alone can wash
the impure mind clean. (10)

I am very lucky, for I have become the darling of Sat
Guru. (11)

What can the worldly people know about the eminence
and glory of Sat Guru? Even the Vedas and other
revealed books do not know it. (12)

Gyánis (learned) and Yogis all got tired and exhausted
in their efforts, but none could understand the
grandeur and glory of Sat Guru. (13)

Therefore, I lay stress on the Saran of the Sat Guru.
I perform His Arti every day. (14)

When I lovingly perform Arti, all my kith and kin will
be redeemed. (15)

I now prepare for Arti. Radhasoami has showered
grace on me. (16)

Radhasoami is supremely gracious and merciful. I have
been greatly enriched by performing His Arti. (17)

अरे मन रंग जा सतगुरू प्रीत ।
होय मत और किसी का मीत ॥ १ ॥

O mind, get dyed in the colour of love for Sat Guru.
Do not make friend with anybody else. (1)

Shabd 7

Keep this advice in your mind. Without Guru, all activities are wrong and improper. (2)

Go to Guru and beg for His Prashád. Cast off all impurities, and remain free from Máyá. (3)

Subdue your mind which is the root of all evils. Apply your Surat to the practice of Shabd. (4)

Subdue worldliness, and ascend sky-wards. Follow this precept of Sants. (5)

Utter Guru's name with your heart and soul. Go on enhancing your love for Him every moment. (6)

Radhasoami sings this special song. Give up trickeries of the mind and affection for the objects of Máyá. (7)

Shabd 8

गुरु की मौज रहो तुम धार ।
गुरु की रज़ा सम्हालो यार ॥ १ ॥

Conform to the Mauj (will) of Guru. Comply with the pleasure of Guru, dear friend. (1)

Whatever Guru does, consider it to be in your interest, and whatever Guru orders, follow it with care and attention. (2)

Adopt the attitude of gratefulness; whatever pleasure and pain He dispenses for you, are for your good. (3)

Remember, admonition and chastisement are in fact,
marks of His affection; look upon all the pleasures
of the senses as disease. (4)

What else should I say? I am grateful to Guru every
moment. Except Him, there is none who can do
anything. (5)

Let neither troubles afflict you, nor pleasures inebriate
you. (6)

Do not forget Him at any time. Rely on Him amidst
pain and pleasure. (7)

Guru and Shabd are the true friends. There is none
else. Keep them always in your mind. (8)

Guru is Sat Purush; Guru is the Creator. He would
one day steer your ship across. (9)

Except Him, there is none in this world. Sacrifice
your mind and spirit at His Feet. (10)

He always looks to your good; He is the protector of
your mind and body. (11)

Enshrine Him in your heart gratefully; He will remove
your troubles completely. (12)

But what can He do when your own mind is so worth-
less? You do not turn away from the currents of
venom (sensual pleasures). (13)

Again and again, you fall a prey to pleasures. You
do not listen to His beneficent advice. (14)

That is why you are penalized; even then you do not
listen, impudent as you are. (15)

Endure whatever befalls you now. Go and pray to
Guru. (16)

Run and cling fast to Him; He alone would help
you. (17)

There is no other door to knock at. Be alert. Cling
to His Feet carefully. (18)

You have committed sins day and night; you have
not acted upon the advice of Guru. (19)

Hence you are subjected to pain and affliction. It is
He alone who will rescue you! (20)

Be with Radhasoami; then only will you gain access
to the inaccessible Shabd. (21)

Shabd 9

आज सखि काज करो कुछ अपना ।
गुरु दरस तको छोड़ो जग सुपना ॥ १ ॥

O my friend! Do something today to do good to your
soul. Look steadfastly at Guru. Give up the world
which is unreal like a dream. (.1)

Otherwise, you will have to repent and come to grief.
You will suffer great many torments in the domain
of Jama, viz., hell. (2)

Listen attentively and accept the words of advice.
Apply your Surat to Shabd. (3)

Otherwise, you will die and be born in the four species

of life again and again. Pay, oh, do pay heed to
what I say. (4)

Give up pride and vanity and apply yourself to the
Dhyán of the Holy Feet of Guru. (5)

Without Guru, who else is there to come to your help?
Without Nám, who will take you across? (6)

Complete your task today, and run away with Guru.
Your throne and crown lie unoccupied. (7)

Make acquaintance with Shabd, and adorn your Surat.
Abandon worldly honour and reputation. (8)

Cleanse your mind and Surat in the company of Guru,
otherwise, your covers will not be removed. (9)

Shake off impurities by the help of Guru. Give up pleasures
of the world, for they are like itches. (10)

Radhasoami warns you that if you do not accept this
advice, you shall suffer. (11)

Shabd 10

गुरु दरियाव चलो सुत सजनी ।
मन की लहर सम्हार ॥ १ ॥

My noble friend, curbing the vagaries of the mind,
come to the Satsang of Guru. (1)

Be alert and win the battle. This opportunity will not
be available again. (2)

Your fortune has been enhanced by the kindness of
Guru. Bathe in the current of Amrit (nectar). (3)

Pick up pearls. Attain the status of a Hansa
(celestial being). Ascend to Sahas-dal-kanwal,
beyond *And*. (4)

Survey every part or division of the expanse of
Brahmand with your own eyes. (5)

Your Surat will go beyond the Kanwal (Sahas-dal-
kanwal), open the door to Trikuti, and reach the
region of Sunn. (6)

You will proceed to your home with a lamp in your
hand, removing the darkness pervading your inner
recesses. (7)

Catching the reverberations of Shabd coming from
above, you will move like a spider upwards along
the thread (current) of Shabd. (8)

Beyond the ocean (of three worlds) is the सेतु पद
Sait Pad or Sunn which is distinct (from the
lower creation of three worlds). On crossing Sunn,
you will hear the resonance of the Shabd of
Bhanwarguphá. (9)

Sat Shabd (Satnám, Sat Lok) is the support and sustenance
of the Shabd of Sunn. You will secure entrance
into Sat Lok which is Guru's Darbár. (10)

Absorbed in the love of Sat Guru, you will become
oblivious of the world. (11)

Sár Shabd (Satnám, Sat Lok) receives splendour and
refulgence from Anámi, where there is no Nám

(Shabd) and Rup (Form). (Shabd and Rup are hidden in the Region of Anami, above Sat Lok). (12)

The Nij Dhám (Special Abode) of Sants is above Alakh and Agam. On reaching there, your Surat will get true embellishment. (13)

Radhasoami is the sovereign of अचलAchal (unchangeable) region. I sacrifice myself at His Holy Feet. (14)

I perform this Arti of my Guru and penetrate from this end to that. (15)

& & &

Shabd 11

नैन कँवल गुरु ताक ।
अरे मन भँवरा ॥ १ ॥

O my Bhonrá like mind (enamoured of lotus), gaze at the lotus eyes of Guru. (1)

[See note to copulet 21, Shabd 4, Bachan 3]

Purify yourself. Be calm and cool. Listen to Anhad Shabd. (2)

Your fortune will be brightened up if you traverse internally. (3)

The region of Trikuti is echoing with the rumbling of clouds. Like a peacock, be thrilled to scream and dance in joy. (4)

Let your Surat break open the door of नभNabh (Sunn) and announce its victory with an uproar. (5)

When you come to the सेत पद Sait Pad (Sat Lok),
Kal is vanquished. (6)

Radhasoami gave His Darshan to the Jivas in the
form of Sant Sat Guru, and turned their minds
and Surats upwards and inwards. (7)

Shabd 12

सतसँग करत बहुत दिन बीते ।
अब तो छोड़ पुरानी बान ॥ १ ॥

You have been attending Satsang for long. It is now
high time that you give up your old habits. (1)

How long will you go on acting hypocritically towards
your Guru? You should now recognise the exalted
position and status of Guru. (2)

Consider not Guru to be a human being. He is the
very life and soul of Sat Purush. (3)

Persuade your mind as best as you can. Do accept
this truth. Have firm faith in Him and contemplate
His image. (4)

Out of sheer grace and mercy, He delivers discourses.
He is the Perfect Being, the Nameless One. (5)

Guru has assumed the human form. He will effect
your salvation somehow or the other. (6)

Serve Him. Worship Him. Consider Guru Nanak, Kabir
Sat Nam and all Saints to be included in Him.
Your task will be accomplished by Him. Stop wandering.
Give up vanity. (7-9)

Do not miss this opportunity. You will not meet a
personage greater than Him. (10)

If you miss the Guru this time, you will have to wander
in the four categories of life. (11)

You will not find such an exalted Guru again. Do accept
my advice at this very instant. (12)

Why do you pride yourself upon reading books and
singing hymns. (13)

This pride has ruined you (in the past), and is still
causing you great harm. (14)

I, therefore, tell you, my dear, that this utter carelessness
is not good. (15)

Be quick. Give up hypocrisy. Engender love and faith
in Guru. (16)

If even now you do not come round and accept my
advice, you know well what will befall you. (17)

You are under Kal's sway. It is for this reason that
your mind does not reconcile to those words of
advice. (18)

If you keep on associating with Guru and attending
His Satsang, it is possible that slowly and gradually
your mind may reconcile itself to Parmārth. (19)

One thing I know my brother!
You are a confirmed infidel. (20)

Radhasoami declares that such Jivas will remain in
distress. (21)

BACHAN 19

DEVOTION TO GURU AND NÁM

Shabd 1

COMMANDMENTS

चेतो मेरे प्यारे तेरे भले की कहूँ ॥ १ ॥

- Arise and awake, my dear. I say this for thy good. (1)
- Search for the perfect Guru. I say this for thy good. (2)
- Look for the Guru who is absorbed in Shabd. I say this for thy good. (3)
- Serve that Guru. I say this for thy good. (4)
- Drink His Charnámrit (the wash of His Feet). I say this for thy good. (5)
- Partake of His Prashád (food sanctified by His touch or tasting). I say this for thy good. (6)
- Perform His Arti. I say this for thy good. (7)
- Sacrifice body and mind to Him. I say this for thy good. (8)

- Follow His precepts. I say this for thy good. (9)
- Secure His pleasure. I say this for thy good. (10)
- Perform Bhajan every day regularly. I say this for thy good. (11)
- Have compassion for all living beings. I say this for thy good. (12)
- Injure none. I say this for thy good. (13)
- Pass not sarcastic remarks. I say this for thy good. (14)
- Utter not harsh words. I say this for thy good. (15)
- Make all happy. I say this for thy good. (16)
- Drink deep of the nectar of the Holy Name. I say this for thy good. (17)
- Cultivate tolerance and forgiveness. I say this for thy good. (18)
- Be contented, discreet and thoughtful. I say this for thy good. (19)
- Give up licentiousness and anger. I say this for thy good. (20)
- Drive away greed and attachment. I say this for thy good. (21)
- Be humble and unassuming. I say this for thy good. (22)
- Engender love for Sants. I say this for thy good. (23)
- Do not eat much. I say this for thy good. (24)
- Keep awake during Satsang. I say this for thy good. (25)

Shun name and fame. I say this for thy good. (26)

Annihilate desires for sensual pleasure. I say this for
thy good. (27)

Acquire equanimity and self-restraint. I say this for
thy good. (28)

Do not give up devotion and renunciation. I say this
for thy good. (29)

Contemplate the form of Guru. I say this for thy good. (30)

Utter nothing but the Name of Guru. I say this for thy
good. (31)

Praise Guru day in and day out. I say this for thy
good. (32)

Enhance your love for Guru. I say this for thy good. (33)

Pilgrimages and idol-worship are delusions. I say this
for thy good. (34)

Forget that thou belongest to a high caste or clan. I
say this for thy good. (35)

Adhere not to the past ones. I say this for thy good. (36)

Follow the Guru of the time. I say this for thy good. (37)

Guru's Feet are the place of pilgrimage. I say this
for thy good. (38)

Service to Guru is real fast. I say this for thy good. (39)

Guru's teachings constitute true knowledge. I say this
for thy good. (40)

- All other knowledge is hypocrisy. I say this for thy good. (41)
- Give up adherence to traditions and observances. I say this for thy good. (42)
- Act up to Guru's words. I say this for thy good. (43)
- Do not follow Gyán-márg. I say this for thy good. (44)
- Hold fast to the path of devotion. I say this for thy good. (45)
- Follow the path of Surat Shabd. I say this for thy good. (46)
- Raise thy Surat to the third Til. I say this for thy good. (47)
- Then proceed to Trikuti. I say this for thy good. (48)
- Enter the tenth aperture, viz., Sunn. I say this for thy good. (49)
- Come up to Bhanwarguphá. I say this for thy good. (50)
- Effect entrance into Sat Lok. I say this for thy good. (51)
- Attain Alakh and Agam. I say this for thy good. (52)
- Adore the Holy Name Radhasoami. i say this for thy good. (53)
- Put an end to all wanderings and entanglements. I say this for thy good. (54)
- Stick tenaciously to Guru. I say this for thy good. (55)

Shabd 2

गुरु का ध्यान कर प्यारे ।
बिना इसके नहीं छुटना ॥ १ ॥

O dear! Perform Dhyán of Guru. You cannot be liberated
without it. (1)

Be dyed in the colour of Nám and you will attain Nij
Dhám (Original Abode). (2)

Adopt the Saran of Guru firmly. Without this, your
task will not be accomplished. (3)

Why cherish (worldly) name and gain,
When pay back you have to again ? (4)

Whatever Karams (actions) you perform, you will have
to undergo their consequences. (5)

Take courage and free yourself from the entanglements
of the world, somehow or the other. (6)

Those who have subdued their minds, are verily brave. (7)

Your mind is your arch enemy. It*is difficult to subdue
it. (8)

Pursue it tenaciously. Leave all other efforts. (9)

First, engender love for Guru, and then apply yourself
internally to Shabd. (10)

Act upon these two injunctions of Mine. You need
not make any other efforts. (11)

When you have succeeded in vanquishing your mind,
raise your Surat to Gagan (sky, heavenly regions). (12)

Apply yourself to this activity alone. All other activities of the world are false and useless. Discard them all. (13)

Radhasoami lays stress on the Saran of Nám. (14)

Shabd 3

गुरु बिन कौन उबारेगा ।
नाम बिन कौन सुधारेगा ॥ १ ॥

Who else but the Guru will emancipate you? Who else but the Nám will reform you? (1)

Without Bhajan, who will secure release for you? Without Saran, who will mend and correct you? (2)

Without longing and yearning, who will pray earnestly? Without pain or affliction, who will remember the Name of the Supreme Father? (3)

Without Shabd, who will embellish you? Without Satsang, who will take care of you? (4)

Who will crush Kaí and how will Karams be eradicated and exhausted? (5)

A Sant will come to your help and rescue. Some Bhakt (devotee) will burn both Kál and Karams. (6)

The task of the devotee will be accomplished by Satsang .only. But he has to sacrifice his body and mind. (7)

He alone will adopt Nij Nám and redeem the world. (8)

He will effect regeneration of Jivas. He will remove their pride, egotism and infatuation. (9)

He who sincerely takes the Saran of Sat Guru, will alone behold the Nám Pad (Region of Nám). (10)

He who praises Radhasoami, will secure admittance into that Region. (11)

Shabd 4

गुरु . बिन कभी न उतरे पार ।
नाम बिन कभी न होय उधार ॥ १ ॥

Without Guru, you can never be redeemed. Without Nám, you can never secure the salvation of your soul. (1)

Without Satsang, you can never get to the reality. Without Prem, you can never meet the Beloved. (2)

Without Surat Shabd Yoga, you can never rise to Gagan. Without Dayá (grace and mercy), the massive barriers will not open. (3)

Without Surat, Shabd cannot be contacted. Without Nirat, Dhun (Shabd) cannot become your prop and support. (4)

First of all, engender love for Guru. Then can you drink the nectar of Nám, by subduing your mind. (5)

Quit this world, taking it to be Kal's domain. Come to the abode of the Dayál (Merciful) and make your life fruitful. (6)

In the company of Guru, you will attain the status of Sant. You will contact Shabd and get admittance to the fourth Pad (Region). (7)

Radhasoami has spoken of things most sublime.
One who listens to and acts upon them, will be redeemed. (8)

Shabd 5

सुरत धुन धार री, तज भोग निकाम ॥ टेक ॥
दारा सुत धन मान बड़ाई ।
यह सब थोथा काम ॥ १ ॥

O Surat! Listen to Dhun (Shabd, sound). Give up pleasures of the world, which are worthless. Wife, progeny, wealth and name and fame are of no avail. (1)

Worldly honour and reputation will bring you no comfort and peace. (2)

If you engage in Bhakti (devotion) to Sat Guru and drink the bliss of Nám you will secure entrance into the eternal region. (3)

If you attend Satsang whole-heartedly, you will attain Sat Nám. (4)

Raise your Surat to higher regions where Dhun is audible all the time. (5)

Then you will make your human life truly fruitful and you will find rest and peace in Shabd. (6)

The drum of breath is beating perpetually as a warning
to eventual departure from here. (7)

Radhasoami has provided a boat. Get across the
ocean of Universe free of any charge. (8)

Shabd 6

सुरत सुन बात री ।
तेरा धनी बसे आकाश ॥ १ ॥

O Surat! Hear me. Your Lord dwells high above. (1)

Forsake the company of this paramour (mind). Behold
the refulgence of your beloved Lord. (2)

Follow Guru, and you will find abode in the unchange-
able region. (3)

Take the Saran of Sádḥ, so that you may get an
abode in Shabd. (4)

The body, you are caged in, belongs to Kal. Why do
you cherish hopes and expectations from an
alien? (5)

The noose of the pleasures of the ten senses has
been put around your neck. (6)

You are tied down to nine apertures. You have no
rest even for a single breath. (7)

Open the tenth window, and enjoy true bliss. (8)

The perfect Sat Guru gives you this advice. You should
believe Him and accept His words. (9)

Utter the Holy Name RADHASOAMI. All Karams will
be eradicated. (10)

Shabd 7

सुरत क्यों हुई दिवानी ।
तेरी बिरथा बैस बिहानी ॥ १ ॥

- O Surat! Why have you become mad? Your life is
being wasted. (1)
- You are passing your days in worldly enjoyments and
sufferings; you will go empty handed. (2)
- You will suffer tortures in hell and then fall into the
cycle of transmigration. (3)
- Who will help you there? You should accept my advice
now. (4)
- Engender love for Guru. O brother, do what He bids
you to do. (5)
- Unite your Surat with Shabd. Practise this Yoga every
day. (6)
- Your lot will improve day by day. Kal will not then
harass you. (7)
- You will enjoy the indescribable bliss of Shabd. The
mind will easily turn away from the pleasures of
the world. (8)
- You will rise upwards from the sixth centre and secure
access to Sahas-dal-kanwal. (9)

The moment you get beyond the sixth Chakra or the third Til, you will see lightning and hear the resounding of Anhad Shabd. (10)

Suns and moons will then become visible. Your mind and Surat will come in touch with Sukhmana (the middle current). (11)

You will see the marvellous form of Guru, the refulgence and glory of which cannot be described. (12)

When Guru manifests Himself in human form, He draws and raises your mind. (13)

He helps you proceed further. Your mind, asleep for ages, will then wake up. (14)

Passing through Banknál, you will come to Trikuti and then to Sunn, and see the Mánsarovar lake. (15)

The region where Hansas (celestial beings) abide in all gracefulness, is extremely fascinating. (16)

The melodious Kingri (fiddle) is audible there, hearing which, your Surat will get intoxicated. (17)

You will go to Mahá-sunn, where Achint Dweep has been carefully designed. (18)

On seeing Bhanwarguphá, illumined by the white refulgent sun, you will become detached from all. (19)

You will prepare yourself for the fourth Pad (Region), you will hear the melody of the Bin (harp). (20)

You will behold Alakh and Agam, and get Darshan of Radhasoami. (21)

His glory and majesty beggar all description. He has done a lot for a poor and destitute person like myself. **(22)**

Shabd 8

बिरहनी गुरु की सरन सम्हार ॥ टेक ॥
या जग में कोई मीत न तेरा ।
करो नाम आधार ॥ १ ॥

- O Virahni (sick' at heart)! Take Saran of your Guru.
In this world, there is none who is your true friend.
So stick to Nám. (1)
- Join your Surat (spirit-current) to Shabd. Barriers will
be removed and doors to higher regions will be
thrown open. (2)
- Mire of Kám (desire, passion) and Krodh (anger) will
be removed and you will bathe in the pure current
of spirituality. (3)
- Anhad Shabd is resounding in Gagan Mandal (Trikuti).
Hear it and make it your support. (4)
- Without Sant, no one can reach the ultimate and final
goal. Therefore, follow a Sant. (5)
- Radhasoami is your well-wisher. He addresses you
for your own good. (6)
- He who accepts His words, will merge in the Ultimate
Goal, and come to know of the most sublime
secrets. (7)

Shabd 9

सुरत संग सतगुरु धोवत मन को ॥ टेक ॥
 प्रीत प्रतीत बढ़ावत छिन छिन ।
 भेट चढ़ावत तन को ॥ १ ॥

By associating with Sat Guru, Surat washes her mind,
 enhances love and faith every moment and
 surrenders the body. (1)

Thus purified, Surat enjoys the bliss of Shabd, and, turning
 upwards, ascends to the region of thunder. (2)

She withdraws from the five senses, twentyfive Prakritis
 (properties) and three Gunas (qualities). (3)

She becomes absorbed in Dhun (Shabd) and does
 not disclose the state of bliss to anybody. (4)

How can she disclose it to those who have never
 tasted and experienced this bliss? (5)

Pandit (learned), Gyáni (wise) and Bhekh (ascetic)
 are all deluded. They are engaged in pilgrimage,
 fasting, rites, etc. (6)

How can they get this most excellent bliss of Shabd?
 They are always busy in spreading the net of
 delusions and illusions. (7)

Who will explain all this to them? They do not heed
 the words of Sant. (8)

The six Shástras (books or systems of philosophy),
 Smriti (ancient codes of laws) and Purán (books
 of theology and mythology), all follow the beaten
 track. They do not give up old practices. (9)

They worship Shiva, Shakti and Ganesh. Who is to point out to them their mistakes? (10)

They teach the worship of Vishnu, the sun and various gods. (11)

They have no idea of Guru Bhakti (devotion to Guru) and the eminence of Sants. (12)

They do not heed the counsel imparted to them for their good. Why should I then care for them? (13)

Radhasoami points out the way. Catch hold of Dhun (Shabd) within you. (14)

Shabd 10

गुरु घाट चलो मन भाई ।
सुरत चदरिया लेव घुलाई ॥ १ ॥

O my mind! Go to Guru-ghát¹, and get the sheet of your Surat washed clean, with the soap of Sewá, the rubbing of Darshan, the water of Prem, the Reh² of Bachans, the Bháthi³ of faith, and the fire of Virah (pangs of separation). (1-3)

Remove dirt and impurity by squeezing and rinsing it in the. river of Bhakti (devotion), flowing day and night. (4)

1. Ghat =A-place for washing clothes, on the bank of a river or tank. 2. Reh = Fossil alkali, used for washing and making soap.
3. Bhathi = washerman's boiler or copper.

When the sheet of Surat is thus cleansed and bright-
ened, the mind puts it on with great delight. (5)

The mind and Surat go up in the company of Shabd
and arrive at Trikuti. (6)

The Surat ascends to Sunn and attains the status of
a Hansa. In Mahá-sunn, she attains a still more
radiant form. (7)

She hears 'Sohang' in Bhanwarguphá, and 'Sat Sat'
in Sat Lok. (8)

Meeting Alakh and Agam, she merges in the Holy
Feet of Radhasoami. (9)

Shabd 11

तू देख उलट कर मन में ।
क्यों फिर भटकता बन में ॥ १ ॥

Turn and look within yourself. Why do you wander
about in the wilderness? (1)

Guru exhorts you every moment to perform Sumiran
day and night. (2)

Enshrine the image of Guru within yourself and make
your wanton mind steady. (3)

Then direct your Surat towards the door to higher
regions, and penetrate the third Til. (4)

Sit quietly there, i.e., in Gagan, and apply your mind
to the current of Shabd. (5)

- Fix your Surat in Sunn. Do not wander about in the regions of the three Gunas (qualities). (6)
- Why do you fall a victim to the forces of evils and vices? (7)
- Your life has been wasted in deceptions and delusions. Now, search for Shabd. (8)
- Always move in the company of Sant. Do not run after wealth, honour and reputation. (9)
- Control your mind and senses. Engage yourself in this effort only. (10)
- In course of time, you will be able to subdue your mind and senses; and then you will hear Nád (Shabd). (11)
- Thereafter, it will not take long to awaken your latent spirituality. You will be immersed in the bliss of melodious Shabds (sounds). (12)
- Now, fall at the Holy Feet of Radhasoami. He will accomplish your task in a moment. (13)

Shabd 12

सुन रे मन अनहद बैन ।
घट में मठ निरखो नैन ॥ १ ॥

- Listen to Anhabd Shabd. See the macrocosm in the microcosm within you. (1)
- Apply yourself to Shabd Abhyás taught by Guru. Enjoying the bliss of Shabd, go on penetrating within. (2)

- Turn round the wheel (above third Til) and Shabd will
become audible to you. (3)
- Sat Guru says that without Nám, you cannot secure
access to higher regions. (4)
- Now attend Satsang and adopt the Saran of Guru. (5)
- Know that the pleasures of the world are diseases
and the desire for wealth and property is a source
of misery and pain. (6)
- Vast is the ocean of worldly existence. All are getting
drowned in it. (7)
- Without Guru, nobody can get across. Without Nám,
none can be steady and patient. (8)
- Now, take care of Surat, so that you may contact
Shabd. (9)
- You are led astray by pains and pleasures of body,
mind and senses. (10)
- You have wasted your life in following the dictates of
ego and self. You never cared to know about your
Creator. (11)
- Now think over the matter calmly and control your
mind somewhat within yourself. (12)
- Then only your Surat can meet Shabd. This is what
Radhasoami says. (13)

Shabd 13

गुरु कहें जगत सब अंधा ।
कोई गहे न घट की संधा ॥ १ ॥

- Guru declares that the whole world is blind and ignorant.
Nobody cares to know what is within. (1)
- All are lost in outward í (worldly) activities. No one
adopts internal Shabd (sound). (2)"
- Their minds are absorbed in the pleasures of the world.
As a consequence of their Karams, they are under-
going great ups and downs all the time. (3)
- Ensnared by Kal, Jivas have become dirty. (4)
- Guru repeatedly enjoins upon them to seek Shabd
within themselves. (5)
- But they do not pay heed to Guru's बैन Bain (words).
Then how can their inner eye be opened? (6)
- Only some rare deserving Jiva will follow the words
of Guru. (7)
- The mind plays trick and creates confusion when one
takes to Guru's advice. (8)
- Kal shows his trickeries to Jivas and deceives them
in one way or the other. (9)
- Kal does not allow them to perform Guru Bhakti. He
creates obstacles in various ways. (10)
- Sometimes, Kal beguiles Jivas in the form of a friend,
at other times, he acts as an enemy giving
threats. (11)

Sometimes Kal inflicts illness on Jivas. He spreads his nets in various ways. (12)

Jivas thus cannot enjoy the bliss of Shabd. They are always in troubles of one kind or the other. (13)

He, on whom Guru is kind and gracious escapes the onslaughts of Kal, by applying himself to Shabd. (14)

He, who has experienced the bliss of Shabd, will not be affected by the fire (pain, sorrow, anguish) of the world. (15)

Only Guru Bhakti (devotion to Guru) is सांची Sanchí (true and reliable). All else is कांची Kanchí (imperfect and incomplete.) (16)

Those Jivas who have taken the Saran of Radhasoami, shall be redeemed. (17)

< * & x >

Shabd 14

सुरत नहिं चढ़े कहा करिये ।
पिंड नहिं तजे झुरत रहिये ॥ १ ॥

The Surat does not ascend. What should be done?
So long as it does not quit the body, you will remain in grief. (1)

The mind does not come round. It is steeped in perversity and error. It is being consumed in the fire of sensual pleasures. (2)

Under the sway of Karams and three Gunas, the Jiva

is always in a state of fear. He undergoes pain and pleasure. (3)

Take Guru's Saran and place your head at His Holy Feet. There is no other remedy. (4)

When the nectar of Nám has saturated your घटGhat (inner being or self), withdraw your Surat and raise it to Gagan. (5)

Only Sant Mat is true; it takes your Surat to Shabd. Do adopt it. (6)

Your mind will rise and stop at Gagan (Trikuti). Your Surat will unite with Shabd and enjoy its bliss. (7)

In Sunn, you will make an inquiry regarding onward journey (through Mahá-sunn). You will reach Home and enjoy perfect happiness and bliss. (8)

Utter Guru's Name and the mind will be curbed. The task will be completed when the Surat gets to Sat Lok. (9)

The true home is beyond Alakh and Agam. Settle down at the Holy Feet of Radhasoami. (10)

Shabd 15

गुरु तारेगे हम जानी ।
तू सुरत काहे बौरानी ॥ १ ॥

We know Guru will redeem us. O Surat! Why are you agitated and demented? (1)

- Cling to Shabd firmly. Kal can cause no harm to you (2)
- Lose your identity in Shabd. Listen to none else. (3)
- Adopt Guru Mat. Give up all illusions and delusions,
doubts and misgivings. (4)
- Ascend to, and take your seat in the inaccessible
and unapproachable Region called Radhasoami
Dhám. (5)

Shabd 16

गुरु क्यो न सम्हार ।
तेरा नर तन बीता भर्म में ॥ १ ॥

- Why do you not take the Saran of Guru? Your human
life is being wasted in delusions. (1)
- Why do you lose your capital in the company of wife,
son. family, etc., who are all Thugs? (2)
- Why do you not ponder over the fact that the world
is unreal? (3)
- The mind is a fool. It is allured by the world. How
can it extricate itself from these meshes? (4)
- No remedy can be effective without Guru. One may take
any measure, one will only tire oneself out. (5)
- O friend! Stick to Nám. Have patience and withdraw
within. (6)

Look to the Mauj of the Beloved. Whatever He
ordains is for your good. (7)

Yhur intellect is soiled, your mind unsteady and wavering.
That is why you lose. (8)

You are not aware of the secrets, so you are getting
entangled in the net of delusions and deceptions. (9)

Know that there is no friend and helper except Guru,. (10)

Remember the high and exalted status of Guru. Join
your Surat to Nij Shabd. (11)

There is none except Shabd which can liberate you
from this noose. (12)

Therefore, open the door to Shabd with the master-
key provided by Guru. (13)

No one can detain a गुरुमुख Gurumukh. He will effect
his entry into the mansion. (14)

A मनमुख Man-mukh, on the other hand, will go astray.
He will rise and fall again and again. (15)

A Man-mukh will not secure a resting place. How far
should Guru explain these things? (16)

A Man-mukh will not give up the dictates of his mind.
He will blame Guru (for his failure). (17)

He will not adopt the path and method shown by
Guru. (18)

Then how can a Man-mukh accomplish his task? He
will be pushed and jostled about by Jama. (19)

Radhasoami, therefore, enjoins upon you to convert
your antagonistic mind into a friend. **(20)**

Shabd 17

मन मारो तन को जारो ।
इन्द्री रस भोग बिसारो ॥ १ ॥

Curb the mind and control brutish tendencies. Give
up the pleasures of the senses. (1)

Exercise control on slumber and idleness. Listen to
Shabd intently, in the company of Guru. (2)

Attend Satsang, and have Darshan of Guru daily. (3)

Why do you allow your mind to get the upper hand
on you every time? Banish worldly desires. (4)

Cast off all these delusions. Then will you see your
home. (5)

Ascend and open the door to Gagan (Trikuti). Enter
Daswán Dwár (tenth door). (6)

Then, get across Mahá-sunn and see the refulgence
of Bhanwarguphá. (7)

Then you will find most adorable Satnám. Go on to
Alakh and Agam. (8)

By the grace of the most munificent Sat Guru, you
will enter Radhasoami Dhám, which is boundless
and infinite. (9)

Shabd 18

धाम अपने चलो भाई ।
पराये देश क्यों रहना ॥ १ ॥

O brother! Make for your true and real home. Why
stay in an alien land? (1)

Go on accomplishing your own task. Do not get
involved in the aliens' job. (2)

(Work out the salvation of your Surat. Do not get engrossed
in the activities which strengthen the body and the mind,
for that is the work of Kal and Maya, who are aliens.
That is not your work.)

Enshrine the Name of Guru within and proceed onward.
This is the real earning which you will carry
with you. (3)

The world is all round dirty. Get yourself washed. Act
upon this advice. (4)

The pleasures of the world are transitory. Give them
up one by one. (5)

Adopt firmly the Saran of Guru. Do this and do it
vigorously. (6)

Steady your mind and Surat within. Look up to Gagan
and catch the Dhun. (7)

You cannot be free by any other measure. You have
been badly entangled in the meshes. (8)

Guru now graciously gives His teachings. Accept His words and act accordingly. (9)

Why are you wasting your life for nothing? Nowhere will you be able to achieve your object. (10)

Withdraw your diffused spirituality, and concentrate it at the focus of the eyes. (11)

Duality, viz., the feeling of mine and thine, will disappear here. Fix your gaze at the Jyotí (flame). (12)

Quit the Shyám (black), the third Til, and hold on to the Sait (white), Sahas-dal-kanwal. Hear the Dhun by straining your Surat. (13)

Enter Banknál and get on to Trikuti. (14)

Then secure entrance to Sunn, and let your Surat bathe in the Mánсарovar lake. (15)

The vast expanse of Mahá-sunn is dark. From there, proceed to Bhanwarguphá. (16)

Gracefully enter the fourth Lok (Sat Lok) and hear melodious बीन Bin (harp). (17)

Beyond Alakh and Agam will be seen a marvellous mansion. (18)

There, you will meet Radhasoami and become most delighted. (19)

Shabd 19

समझ कर चल जगत खोटा ।

मान मद त्याग मन मोटा ॥ १ ॥

Proceed carefully. The world is a place of fraud and deception. Give up pride and egotism. The mind is very gross and coarse. (1)

Give up Khudí (self, ego). Perform devotion, or you will suffer loss and be beaten with clubs. (2)

Attend Guru's Satsang. Swing your Surat to Gagan (sky, heaven). (3)

Be delighted within. Conquer the fort of Trikuti (4)

Your relation with your kith and kin is for four days only. Why do you forget yourself in their company? (5)

Perform Bhajan internally and take the Saran of Guru's Holy Feet. (6)

There is no true companion except Guru. Sit near Him and pulverize your mind. (7)

He will accomplish your task, and unburden you of your load of sins. (8)

You will then be dyed in the colour of Nám. Lie down on the bed of Shabd. (9)

Your dormant lot has brightened greatly. Your mind has become a parrot of the heavens. (10)

It had been sleeping for ages. It has now awakened in a moment. (11)

Ponder over the true nature of the world. There is no reality in it. It is all hollow. (12)

Turn away from the world, and churn your mind. Why do you waste your precious time? (13)

Guru has now showered His grace upon you. He has put Kal on the wrong track. (14)

Radhasoami says to you, "I invite you to Sat Lok. Come along." (15)

Shabd 20

अरे मन देख कहाँ संसार ।
झूठे भर्म हुआ बीमार ॥ १ ॥

O mind! Look at the world. What is it worth? You are here entrapped in illusions and delusions. (1)

You are full of evil tendencies. Adopt measures to cast them off. (2)

You will then realize this world to be unreal and hollow. Carefully stick to the Holy Feet of Guru. (3)

You will be initiated by Him in the most sublime Nám. You will then see the way to Moksh (emancipation) within your घट Ghat (inside). (4)

Begin to follow Shabd. You will find that it is the essence of all essences. (5)

Why are you wandering in the regions below the eyes?

Peep through the window of the third तिल Til, and
get on to the other side. (6)

You will learn the mode of devotional practices from
Guru. Without His assistance, this door or window
cannot be opened. (7)

Curb your mind, and apply your Surat to devotional
exercises with love and affection. (8)

Your Surat will then proceed with the Dhun to the
region where Amrit (nectar) is dripping every
moment. (9)

Drink the bliss of Nám and be vigilant. Riddhi¹ and
Siddhi² will be standing at your door. (10)

Do not accept them (Riddhi and Siddhi). Keep on
going onward. (11)

Proceed and attain the Darbár of Radhasoami which
is the goal and essence of all spiritual endeavours
and internal practices. (12)

Shabd 21

अब बही सुरत मँझधार ।
गुरु बिन कौन लगावे पार ॥ १ ॥

Surat is drifting in the mid-stream. Who else except
Guru can ferry it across? (1)

1. Prosperity personified as the wife of Kuber, the god of riches. 2. Supernatural power or faculty.

Jiva is grossly attached to the world. Who can release
him except Nám? (2)

Jiva does not make Nám his prop and support. He
does not engender love for Guru. (3)

He has incurred a heavy load of Karams. Kal has
got all the Jivas in his strong grip. (4)

Nobody befriends a Sádḥ. All have developed conceit
and egotism. (5)

All are in error due to their base understanding. They
never care for good counsel. (6)

Though endowed with the precious human form,
nobody is vigilant enough. All run after pleasures,
and become unmindful and negligent of their
real interest. (7)

The mind has cast a net in the world, into which all
have ultimately fallen. (8)

Radhasoami calls on you loudly to carefully grasp
His Holy Feet. (9)

BACHAN 20

THE PRACTICE OF SURAT SHABD YOGA

Shabd 1

चलो री सखी आज पिया से मिलाऊँ ।
तन मन धन की प्रीत छुड़ाऊँ ॥ १ ॥

Come along my friend. I will today unite you with the
Beloved and enable you to give up attachment
for body, mind and riches. (1)

I will enable you to secure release from the attach-
ments of wife and son and hear the wondrous
Shabd of Sunn. (2)

I will seat you on a high celestial throne and confer
on you the sovereignty of the three worlds. (3)

I will enable you to bathe in Triveni and release you
from the hold of mind which is drifting towards
Máyá. (4)

I will save you from the wheel of Kál in no time, and

take you to Nij Ghar (Original Home), after eradicating Karams. (5)

After crossing the regions of Mahá-sunn and Bhanwar-guphá, I will enable you to have Darshan of Sat Purush. (6)

The Purush will give you such a telescope that you will penetrate beyond Alakh and Agam. (7)

Your Surat will then recognize the region of Radhasoami. All speech and description end here. (8)

Shabd 2

जागो री सुरत अब देर न करो ।
चालो री सुरत अब गगन चढ़ो ॥ १ ॥

O Surat! Wake up. Make no delay. Come on and ascend to Gagan. (1)

Run away from the world, and meet the Beloved. Apply yourself to Shabd and enjoy the bliss. (2)

Look up. Awaken 'Nirat'. Peep, and behold the form of Guru. (3)

Bathe yourself and fill in water, and contemplate the form of Guru. (4)

Sing the praises of Guru. Embark on Journey homeward. Be happy in the company of the beloved Guru. (5)

Behold the latticed screen and utter Nám. Leave

Banknál. Catch hold of Dhun coming from Gagan
(Trikuti). (6)

Leave Sunn, go to Mahá-sunn and halt at Bhanwar-
guphá. (7)

Be drenched in the bliss of Satnám in Sat Lok. Find
abode beyond Alakh and Agam. (8)

Recite RADHASOAMI RAD HAS OAM I, repeatedly.
Much have I said. Let us now stop. (9)

Shabd 3

भक्ति अब करो मेरे भाई ।
प्रीत अब धरो मेरे भाई ॥ १ ॥

O my brother! Perform Bhakti and engender love for
Radhasoami. (1)

You have a marvellous opportunity. Radhasoami has
now graciously come here. (2)

Make a fence of Sewá and Darshan. Let plants of
Shabd grow and bloom. (3)

Brandish the sword of Surat and cut off the head of
Kál. (4)

Effect your ingress into Sunn where bright moonlight
is visible. (5)

Quit Shyám (black), meet Sait Pad (Sunn) and lovingly
enter Daswán Dwár. (6)

Pass through Mahá-sunn and break open the door
to Bhanwarguphá. (7)

Merge in the Shabd Pad (Sat Lok), and sing the
praises of Alakh Purush and Agam Purush. (8)

Radhasoami has revealed the inaccessible and
unapproachable. Complete Saran has now been
adopted. (9)

Shabd 4

चेतो रे जम जाल बिछाया ।
काल कूल चक्र चलाया ॥ १ ॥

Beware. Jama has spread his net, and Kál has put
his wheel in motion. (1)

Take Saran of Sat Guru. You will be saved from
Chaurásí. (2)

Turn back and withdraw within yourself. You will enter
the eye of the needle. (3)

Catch hold of your mind and withdraw it inward. You
will hear Anhad Shabd. (4)

Follow in the direction of Jyoti. You will behold
Niranjan. (5)

Ascend to Banknál and penetrate Trikuti. You will attain
Átma Pad in Sunn. (6)

Leave Kal's boundary. You will enter Dayal Desh. (7)

Establish a link with Sant, and you will be able to

break open the portal to Gagan (sky, heavenly region). (8)

Crack the whip of Nirat. The horse of Surat will gallop. (9)

Shoot the arrow of Surat. The whirl of Bhanwarguphá will rotate. (10)

Go on merging into Shabd after Shabd. You will attain Param Pad. (11)

Hear the melodious Bin (harp). Your Surat will be absorbed in its bliss. (12)

Now meet the Beloved, and you will behold the Sat Roop (true form) of your Surat. (13)

See the refulgence of Alakh. You will enter Agam Lok. (14)

Radhasoami has enriched me. I place my head at His Holy Feet. (15)

Shabd 5

भजन कर मगन रहो मन में ॥ टेक ॥
जो जो चोर भजन के प्रानी ।
सो सो दुःख सहें ॥ १ ॥

Perform Bhajan and be happy within. Those who shirk Bhajan will have to suffer. (1)

They will be overpowered by sleep and laziness. They will remain steeped in doubts and misgivings. (2)

They will get pushes and jolts from Kam (desire, passion)

and Krodh (anger), and will drown into the river
of Lobh (greed, avarice). (3)

They do not engender sincere love for Guru nor do
they hold firmly to the cord of Nám. (4)

Day and night, they burn in the fire of Trishná (passions
and desires), and are hurled down into the hell
below. (5)

They become inimical to Sants, and indulge in wrong
dogmas. (6)

They do not know the importance of Satsang. They
always behave and act blindly like a flock of
sheep. (7)

They desire money, honour and pleasures. Hence, they
remain overwhelmed by illness and sorrow. (8)

These unlucky and unwise persons are simply wasting
their human form. (9)

They always behave in this manner. How can I convince
them? (10)

They do not heed what Sádḥ and Guru say. They obstinately
stick to the dictates of their minds. (11)

Know they are like donkeys and dogs. They uselessly
fill their bellies. (12)

Hurled into hell, they will repent a lot. But who will
be there to listen to their lamentations? (13)

For countless lives, they will remain in Chaurásí. They
will not get the human form again. (14)

You are blessed with this precious human form. Behave
in such a manner that you may save yourself. (15)

Adopt Saran of Sat Guru this time. Your task will
then be accomplished. (16)

Sat Guru kindly gives you advice for your good. But
you do not listen to Him. (17)

Blind and deaf you are moving here like a destitute
fellow. All your family members and relations are
spelling your ruin. (18)

Accept this advice. Attend Satsang. Your ears and
eyes will open. (19)

You will behold the dazzling flame and hear the wonderful
Dhuns internally. (20)

You will go to Sunn and bathe in Trivení, picking up
diamonds, pearls and rubies. (21)

When you ascend to pass through Mahá-sunn, Sat
Guru will accompany you. (22)

When the flute of Bhanwargupha becomes audible to
you, Kál will dash his head in utter despair. (23)

(Maha-sunn is the final stage of Kal and Maha-kal. Without the constant company and assistance of Sat Guru, it is not possible for the spirit entity to pass through this impregnable region. The moment the flute of Bhanwargupha, the first spiritual region on the journey homeward, becomes audible to the Surat, Maha Kal knows that the spirit entity has escaped his region. He admits his defeat and dashes his head in utter despair.)

Your Surat will then go to the Darbár (court) of Sat
Purush, and hear the Dhun of the Bin (harp). (24)

Having received a Dúr-been (telescope), you will march
on to Alakh and Agam. (25)

From there, you will proceed further and merge in
the Holy Feet of Radhasoami. (26)

You attain the final abode of rest and peace, sustenance
and support. The bliss of that region cannot be
described in words. (27)

Shabd 6

कोई सुनो हमारी बात ।
कोई चलो हमारे साथ ॥ १ ॥

Hearken me, and come along. (1)

Why do you fall a victim to the treachery of Kál, and
are getting yourself kicked by Jama? (2)

Proceed towards Gagan; the doors of higher regions
will be opened. (3)

Resolve to tread the internal path and you will be released
from the reversed position you are in. (4)

Fill the jar of Surat with the bliss of Shabd. Ascend
to Banknál and open Sukhmana. (5)

I have tasted the wonderful bliss of Nám. I now sleep
comfortably on the खाट Khát (cot). (6)

The knot of चेतन Chetan (spirit) and जड़ Jarh (matter)
has been untied. The mind turns heels over head
like a rope-dancer. (7)

I see the Mánsarovar lake of vast dimensions. The
barrier to Sunn is removed. (8)

Kal is beheaded. The hard and difficult knot of Karams
is untied. (9)

The bliss of the region of Sunn is distributed as if a
market of Shabd was opened in the heart. (10)

मोह Moh (attachment, infatuation and ^ Mad (pride)
run away helter-skelter and I find my beloved Sat
Guru. (11)

I am now happy as a child who finds his parents. It
is not meet to describe this further. (12)

Maya can now cause no harm. She fell down like dry
leaves from the tree. (13)

Karam has been defeated. In Sunn a melodious Dhun
is heard. (14)

My link with Pind has been severed. Guru has shown
me a wonderful illumination. (15)

I have attained peace. I have now no doubts or
misgivings. (16)

Guru has granted the gift of Prem. My Surat has
become one with Shabd. (17)

I now day and night remain absorbed in Shabd. I cannot
part with the bliss of Shabd any more. (18)

I now sing the praises of Guru every moment. I am
free from bodily ties and bondages. I have attained
Amar Pad (Sat Lok). (19)

The sound of Nám is coming from the Highest Region.
The whole firmament is moving like a spinning wheel. (20)

Radhasoami has graciously placed His hand on my head. I will never forsake His company. (21)

Shabd 7

नाम धुन सुनो शब्द धुन गुनो ।
गगन चढ़ चलो प्रेम लौ लाय ॥ १ ॥

Listen to the Dhun of Nám and ponder over it. Enhancing your love and zeal, ascend to Gagan. (1)

Associate with Guru. Mix with Sádhs. Always be vigilant and attentive. (2)

Steady your mind. Take the Saran of Guru. Hold fast to the Holy Feet and taste the unattainable nectar of bliss. (3)

Be patient. Cultivate humility. Burn Krodh (anger). Be calm and cool. (4)

Crush the forces of Kal. Go to the region of Dayal (Merciful) Get into Param Pad (Highest Region) and be delighted. (5)

The Journey will commence when the door of घट *Ghat* (inner recesses) opens. You will enter the third Til and get to Shyám Pad. (6)

You will seek सैत पद Sait Pad (region of luminous

rays), behold Jyoti (flame), contact Sukhmana and enter Banknál. (7)

The Dhun of the conch will become audible. Apply your Surat assiduously to it. Secrets and mysteries will then be unfolded and Nád or Anhad Shabd will be audible. (8)

Surat will ascend to Sunn, bathe in the Mánsarovar lake, attain the status of a Hansa and rush to the moon. (9)

Surat will go on penetrating, reach Mahásunn, come to the special path, and become a swift winged bird. (10)

Surat will penetrate the fort of Bhanwarguphá, and hear the sound of Sohang Sohang and the melody of the flute. It will taste the ambrosia of that region. (11)

Surat will enter the fourth Pad, viz, Sat Lok, engender love for Sat Purush, and hear the true sound of the Bin (harp). (12)

Surat will come to Alakh, witness the wonderful panorama of Agam, go to the true Home, and complete its task. (13)

Only the final and ultimate region now remains. Its secrets which were Gupt or hidden so far have now been revealed. I go to RADHASOAMI, and place my head at His Holy Feet. (14)

Shabd 8

खोलो री किवड़ियाँ चढ़ो री अटरियाँ ।
 सुरत न टरियाँ करो शब्द संग रलियाँ ॥ १ ॥

Open the door. Come to the balcony. Let not your
 Surat get dissipated. Let it enjoy the company of
 Shabd. (1)

Learn the secrets and mysteries. Be free from death.
 Make your life fruitful. Awaken Nirat. Peep into
 the lane of Guru. (2)

Let your Surat rush forward. Adopt Saran. Be delighted
 in the bliss of Nám. (3)

Seek pristine purity. Ward off Jama (the angel of death).
 Get rid of the thoughts and reveries of the mind.
 Unite with Radhasoami Shabd. (4)

Shabd 9

लोभ री खूबनियाँ काम री दलनियाँ ।
 क्रोध री दगनियाँ मन संतोष मिलनियाँ ॥ १ ॥

Throw away Lobh (greed, avarice). Crush Kám (desire,
 passion). Burn Krodh (anger). Be contented, and
 practise patience. (1)

Wash off impurities. Ascend to Gagan. Be relieved
 of anguish and pain. Hold fast to the Holy feet of
 Guru. (2)

Cast off egotism. The three Gunas will flee away.

Apply yourself to Parmárh vigorously. Be alert and awake day and night. (3)

Sing the praises of Guru. Rush to Dhun or Shabd. Extinguish the fire of anger and lust. Radhasoami will give tranquillity and impart rest and repose. (4)

Shabd 10

गुरु कहें खोल कर भाई ।
लग शब्द अनाहद जाई ॥ १ ॥

Guru enjoins upon you to apply yourself to Anhad Shabd. (1)

Without Shabd, there is no other remedy by which you can escape from the pitcher of the body. (2)

Guru shows you mansion within mansion, and gives out secrets of the five different sounds resounding in their five respective spheres. (3)

Now apply your Surat to Dhun or Shabd, and repair from this home to that Home. (4)

That Home is Agam (inaccessible) and Apár (infinite), and beyond Daswán Dwár (tenth door). (5)

Elevate your Surat within yourself, and open the tenth door, and then hear Sat Shabd (which is audible above Pind and Brahmánd). (6)

Without the grace and mercy of Guru, you cannot find it (Sat Shabd of Sat Lok). Unless you practise Surat Shaba" Yoga in right earnest, you cannot attain it. (7)

Withdraw your Surat and raise it to Gagan, and hear
Shabd. This is the करनी Kami (spiritual endeavour)
you have to make. (8)

But when the wanton mind does not become steady,
how can purification be attained? (9)

Practise Surat Shabd Yoga and give up all other
endeavours. (10)

Have firm faith in the efficacy of this practice. Never
forsake it due to sloth. (11)

This is Sant Mat, and the essence of all teachings. (12)

Radhasoami has revealed this secret and explained the
essential tenets. You should accept the same. (13)

Shabd 11

चढ़ झाँको गगन झंझरिया ।
धँस देखो श्याम सुन्दरिया ॥ १ ॥

Ascend to Gagan (sky, heaven), peep through and
enter the latticed screen and see Shyám Sunder
(dark and beautiful), i.e., the third Til. (1)

Then behold the dazzling flame. Subdue pride, egotism
and attachment. (2)

All impurities will disappear, when Surat contacts and
merges in Shabd. (3)

Behold the lotus of Trikuti, and hear the sound of
Sunn. (4)

There, Surat will begin to appear in its pure form.

You should stick to this very practice. (5)

When Surat catches hold of Shabd, the deceitful Maya

runs away. (6)

This unknowable secret is now given out by

Radhasoami. Follow His precept. (7)

Shabd 12

घुमर चल सुरत घोर सुन भारी ।
अरी सतगुरु संत पियारी ॥ १ ॥

O Surat! Darling of Sat Guru! Turn and hear the constant

reverberations of Shabd. (1)

Your stay in this world is for four days only. Why do

you take up so much burden? (2)

Guru repeatedly asks you to befriend and associate

with Shabd. (3)

Give up all sense of "meum and tuum". And let your

Surat march to the inaccessible regions. (4)

This is not the work of worldly people. Some Gurumukh

(devotee) alone can undertake to do it. (5)

Man-mukhs (persons following the dictates of mind)

will lose the game. Attend Satsang. All evils will

vanish. (6)

Nám alone is pure. All else is saline. Make Nám

your prop and support. (7)

This unique Surat Shabd Yoga has been revealed
now. The Vedas and other revealed books did
not know about it. (8)

Now, take my advice. Give up negligence; and be
vigilant. (9)

Disgorge passions and desires, and then bathe in
the cool stream. (10)

When you bring under control both Mana (mind) and
Maya (matter), Kal and Karam will automatically
be vanquished: (11)

Your Surat will then embark upon the journey royal,
and go straight to the mansion of Sat Guru. (12)

O Surat! You are the darling of Agam Purush. You
have now become dear to all. (13)

Enhance love in the company of Sat Guru. You will
see the refulgence of Shabd within you. (14)

The current from Mánsarovar is flowing. Radhasoami
is imparting this knowledge. (15)

Shabd 13

चढ़ सुरत गगन की घाटी ।
क्यों जले भरम की भाठी ॥ १ ॥

O Surat! Ascend to the alley of Gagan. Why are you
getting yourself consumed in the furnace of doubts
and misgivings? (1)

Why do you go Kal's way? Remove the covering of
hypocrisy. (2)

You have become enamoured of the pleasures of the
world. Remember, one day you have to mingle
with dust. (3)

Make purchases from the shop, as it were, of Sat Guru,
Withdraw inward and remove the inner curtains. (4)

Now, make preparations for the journey of Surat. Close
the account of Karams. (5)

Loosen the knot and remove barriers. Ascend to Nabh
(sky, heaven) and see the crystal clear courtyard.
You will disengage yourself from the world and
feel detached. (6-7)

The mind will come round forsaking duplicity. Kal will
be subdued posthaste. (8)

The flame has been kindled in the घट Ghat (inner
recesses). I have become a minstrel at the court
of Radhasoami. (9)

Shabd 14

मन घोटो घट में लाई ।
मन आसा सब मिट जाई ॥ १ ॥

Rub and pulverize your mind within. Thus will all its
desires be effaced. (1)

Hear the Shabd (sound) coming from the heavenly spheres
above, and the Surat will be delighted. (2)

When thoughts and vagaries of the mind are removed,
you will attain purity and steadiness. (3)

When you give up desires for pleasures, your mind
will apply itself more assiduously to Sumiran. (4)

When impure desires and base carvings are cast off
from your mind, you will have Amrit (nectar) to
drink to your heart's fill. (5)

The efficacy of Surat Shabd Yoga is beyond description.
The moment you succeed in curbing your mind,
your Surat will merge in Shabd. (6)

When Sat Guru is pleased with you, you will hear
Anhad Shabd within. (7)

The sun will rise within you. Thereafter, the flame of
moon will be kindled. (8)

I sing the greatness of Sant Mat. Shruti (Vedas) and
Smriti (codes of laws) all pale into insignificance
before it. (9)

I resolve to perform Arti, and make all preparations
for it. (10)

I place all the things before Guru. He is very gracious
with me. (11)

I sing the hymn of Arti. Guru now helps me. (12)

I am fortunate to be called "Guru Charnan Das"
(a slave of the Holy Feet of Guru). I feel highly
honoured. (13)

I meditate upon the Holy Name RADHASOAMI and
behold very wondrous spectacles. (14)

Shabd 15

घन गरज सुनावत गहरी ।
अब सूरत सुन सुन ठहरी ॥ १ ॥

A loud roar is audible within. Now Surat has become
steady. (1)

My mind has given up all baneful desires. O Surat!
Ascend and stay up there. (2)

Vast is the expanse of Mahá-sunn. It is enveloped in
darkness. (3)

On crossing this region, my Surat enters the Sait
Kanwal (white lotus, i.e., Sat Lok), and truly becomes
Dásí (servant, worthy recipient of a gift) of Shabd
Guru. (4)

O Sakhi (friend)! Listen to me. Sants daily visit that
region. (5)

When you have become one with the Shabd of that
region, your victory (over Kal and Maya) is
celebrated. (6)

Those who fall at the Holy Feet of Radhasoami, are
freed from the cycle of Chaurásí. (7)

Shabd 16

सुरत तू चढ़ जा तुरत गगन को ।
लखो जाय पहले जोत निर्गुन को ॥ १ ॥

O Surat! Ascend quickly to Gagan (sky, heavens, regions above). First, behold the Nirgun Jyoti (the flame, beyond three Gunas or qualities). (1)

Quit the whole expanse of Sargun, made of three Gunas (qualities). Cut the noose of three Gunas. (2)

Leaving Nirgun, march onward, and come up to Mahá-nirgun. (3)

Quitting this, hear the Dhun or sound of Sunn. You will thus realize the teachings of Sants. (4)

From there, you go to Mahá-sunn, beyond which, you behold the region of Sohang. (5)

Your Surat will attain the Satnam Pad, and then, touch the feet of Alakh and Agam. (6)

Radhasoamí has revealed the secrets of "Nij Ghar" (Original Home), and has done away with the cycle of births and deaths. (7)

Shabd 17

त्याग चल सजनी जग की धार ।
बहे मत या में दुख अपार ॥ १ ॥

O Sajní¹, Discard the current of world, do not drift with it. It will bring you untold pain and misery. (1)

1. A virtuous woman, a sweet-heart, a female friend.

Associate with Sat Guru by your Surat. Get both body and mind dissolved in Shabd. (2)

Drink the nectar of association with Sat Guru all the twentyfour hours, and be careful and vigilant. (3)

Hold fast to the door of Gagan. Cultivate love for Shabd now. (4)

Radhasoami cautions you to ascend to Trikuti carefully. (5)

Shabd 18

सुरत अब चढ़ो नाम रँग लाग ।
जगत सब सोवे तू उठ जाग ॥ १ ॥

O Surat! Be dyed in the colour of Nám and ascend to higher regions. The whole world is asleep. You awake. (1)

Your lot will be wonderfully brightened; you will hear the melody of Anhad Shabd. (2)

O my dear! you will attain true renunciation (detachment) from the world; and develop great love (attachment) for Dhun (sound). (3)

Hopes and frustrations and likes and dislikes of the mind, will all go away. Ascend to Nabh¹ and kill the black cobra. (4)

Daily play Holi² with Sat Guru. All desires will be snapped like a thread. (5)

1. Sky Chidakash. Sahas-dal-kanwal. 2. See "Holi and" "Holi Khelna" at pp. 106-107, "Glossary of Radhasoami Faith".

I am now fearless. I am not afraid of Jama (the angel of death). I have joined the company of Hansas (celestial beings) and have driven away ugly crows (evil propensities). (6)

I am now purified. All blemishes have been removed. Radhasoami has bestowed on me the bliss of Shabd. (7)

Shabd 19

हँसनी क्यों पीवे तू पानी ॥ टेक ॥
सागर क्षीर भरा घट भीतर ।
पीवो सूरत तानी ॥ १ ॥

O Hansan¹ (Surat)! Why do you drink water? An ocean of milk is within you. Withdraw inward and drink deep. (1)

Let the world go its way. You enter Nabh and behold the inner scenes. (2)

Enshrine Guru's image in your heart. **Why** do you move like a destitute fellow in the company of the mind? (3)

Guru will accomplish your task. Hear Anhad Shabd. (4)

The whole world is under the sway of rituals and delusions. Why should you also behave the same way? (5)

Why do you mix poison with Amrit (ambrosia)? Take care of Surat and attend Satsang. (6)

1. A female swan.

Your abode is in the Highest Region. Why are you
tied to the body? (7)

Hurry up. Ascend. Radhasoami exhorts you. (8)

Shabd 20

हँसनी छानो दूध और पानी ॥ टेक ॥
छोड़ो नीर पियो पय सारा ।
निस दिन रहो अघानी ॥ १ ॥

O Hansaní (Surat)! Separate milk from water. Discard
water, and drink nectar to your heart's content. (1)

Remain concentrated within by means of Jugti (Bhajan,
Dhyán and Sumiran) and Jatan (efforts), and let
your Surat be absorbed in Shabd. (2)

Control eating, drinking, sleep and laziness, and hear
Shabd (sound) coming from the heavenly regions
above. (3)

You will not get such an opportunity again. If you fail,
you will remain wandering in the various species
of life. (4)

O Sakhi! Accept what Guru says. He teaches you
because you are His. (5)

Withdraw the current of the five senses. Annihilate
desire, which brought you in the world. (6)

Discipline your mind, rise to Gagan and hear Anhad
Shabd. (7)

Shabd reverberates within you. Why are you slack? (8)

Radhasoami gives you the call by delivering nectar-like discourses. (9)

Shabd 21

सुरत को साथ छबीली हो मगनी ।
चदरिया धोय अधर में जा रंगनी ॥ १ ॥

O Chhabílí (handsome darling)! Steady your Surat and be delighted. Wash your mantle clean and dye it in the colour of higher regions. (1)

Burn all Karams. Set fire to your habitation (body, mind and senses). Give up pride and egotism. Remove all obstacles. (2)

Stop sleeping. Keep awake in the night. Guru gives these instructions. Obey Him. Apply yourself to devotional exercises. (3)

O Sajní (noble friend)! Listen. Take Saran. Implant the Holy Feet in your heart. O Surat! You are located in Pind. Accept what Radhasoami says. (4)

Shabd 22

सुरत अब सार सम्हालो नाम ॥ टेक ॥
चेत चलो तुम जग से अब के ।
फिर औसर नहीं पाम ॥ १ ॥

O Surat! Adopt Nám. Awake, and leave the world this time. You will not get such an opportunity again. (1)

Perform Guru Bhakti. Engender love for Him. He will accomplish your task. (2)

He will reveal the secrets of Nám, raise your Surat and help you reach Nij Dham. (3)

You will enjoy bliss and happiness and abide in peace and comfort. (4)

Radhasoami says that you will be released from Shyám (black) and attain Sait (white). (5)

Shabd 23

चमन को चीन्ह री बुलबुल ।
खिले जहाँ बहुत से गुलगुल ॥ १ ॥

O nightingale! Recognise the flower garden, where a great variety of flowers are blossoming. (1)

Come along and live in close association with Guru. Go on elevating your mind and Surat. (2)

Collect your diffused spirituality and be whole-heartedly attentive. You will gradually merge in Jyoti. (3)

Remove the two slabs or curtains, and behold the thousand-petalled lotus of Sahas-dal-kanwal. (4)

Peep into the creation there, then dwell freely and openly. Pass over the bridge and get across. (5)

There, whiffs of sweet fragrance of sandal are enjoyed,
and Surat and mind are cleansed of impurities. (6)

The obstacles created by Kal will disappear, and
then, your Surat will apply itself wholeheartedly to
Shabd. (7)

Extricated from the mire of Karam, you will proceed
on and meet Radhasoami. (8)

Shabd 24

धुन में अब सुरत लगाओ ।
शब्दा रस पी त्रिप्ताओ ॥ १ ॥

Apply your Surat to Dhun and be absorbed in the
bliss of Shabd. (1)

Turn the currents of the senses inward and concentrate
the diffused mind. (2)

Shun the poison of the three Gunas. Turn inward.
Cast off laziness and enhance your longing and
yearning. (3)

Bring your mind round. Do not let the obstacles of
लय Lai and विक्लेष Vikshep overcome you. (4)

(Sometimes during spiritual practice, the practitioner loses
consciousness, as a result of overpowering drowsiness, very much
like sleep. This obstacle is technically termed as "Lai" or "Lava".
"Vikshep" is a sudden distraction of attention, or violent jerk.)

Catch hold of Shabd and leave the rest. You have to
perform this practice daily. (5)

Think of nothing except Surat Shabd Yoga. Check your mind and rush to Nabh, (sky, heavens). (6)

Fix your Surat at the third Til. Perform Abhyas vigorously and break open the gate to Sahas-dal-kanwal. (7)

You will have Darshan of Jyoti and Niranjana. Go on contacting Shabd after Shabd. (8)

Enter Banknal (the crooked tunnel). Conquer the fort of Trikuti. (9)

Penetrate into Sunn and let the spectacles thereof unfold themselves to you. Awaken the Shabd of that region also. (10)

Surveying the region of Mahá-Sunn, go on penetrating further till you fully effect your ingress into Bhanwarguphá. (11)

Then proceed to Sat Lok, and from there ascend to Alakh Lok. (12)

Then, enter Agam Lok, Finally, unite with Radhasoami. (13)

Shabd 25

दुलहनी करो पिया का संग ॥ टेक ॥
दुलहा तेरा गगन बसेरा ।
तू बसे नइहर अंग ॥ १ ॥

O bride (Surat)! Live in the company of your Beloved.
Your bridegroom abides in Gagan, while you reside
in the house of your parents, i.e., in Pind. (1)

Go to that city with Guru, and then you will imbibe
the colour of Prem. * (2)

This youth of yours will soon be gone. You will then
be in distress. (3)

Therefore, take to the path of Parmarth right now
and with zeal and enthusiasm. (4)

Your bridegroom is absorbed in the bliss of Nám.
Fly like a kite to Gagan. (5)

Give up all desires. Get the string of your Surat tied
to Guru. (6)

Drums are sounding at the gate of your Beloved. A मुँहचंग
(Munh-chang) Jew's harp is also being played. (7)

Radhasoami has given out the whereabouts of your
Beloved. Go to Him, catching hold of the current
(which is coming down from Him). (8)

Shabd 26

घट में चढ़ खेल कबड्डी ।
स्वान ज्यों चूसे मत विष हड्डी ॥ १ ॥

Play the game of कबड्डी Kabaddi¹ in your घट Ghat²
Do not lick poisonous bone like a dog. (1)

1. Kabaddi is a boys' game resembling "Prisoners' base" Kabaddi
Kabaddi is the cry of the boy who runs out to touch or capture
an adversary. 2. See "Ghat" at the bottom of page 91 in "Glossary
of Radhasoami Faith".

Subdue the mind and ride on Kal's back. Go on uttering the Holy Name, and touch the पाला Pálá¹ (partition line). Leave the region of the three Gunas (qualities). (2)

Repair to your true home by means of Surat. Surpass all. Stand first. Don't lag behind. (3)

Check the waverings of mind and gather your diffused spirituality. Eradicate deep-rooted ममता Mamtá (affection for world and its objects). (4)

Catch Kál by his beard and cut it. Renounce all objects of pleasures. Do not be deceived by the mind. (5)

Throw away all desires of the world, and let your Surat be fixed at the Holy Feet of Guru. (6)

Climb the ladder with the help of RADHASOAMI Nám, and Kál will be baffled. (7)

Shabd 27

कोमल चित्त दया मन धारो ।
परमार्थ का खोज लगाना ॥ १ ॥

Be gentle of disposition and compassionate at heart and seek Parmáarth. (1)

Quit the plane of sensual pleasures. Always apply your Surat to Shabd. (2)

1. Pálá is a line of earth etc. made by children to separate the two sides in the game of Kabaddi or "Prisoners' base".

You will get the essence from Guru. Enhance your
love for His Holy Feet. (3)

Catch hold of the Shabd current coming from inaccessible
regions and apply your Surat to it. Be absorbed
in this (inner) Satsang always. (4)

Your Surat rises above, and peeps through the door
to नभ Nabha; it then beholds अंडा Andá (egg-
shaped sphere) of three Loks (of Shiva, Brahma
and Vishnu). (5)

Beyond अंड And, you will go into ब्रह्मांड Brahmánd,
and see the lotus blooming in the Mánsarovar lake
in the region of Sunn. (6)

Now all the tricks of Kal will prove ineffective, and
your Surat will bathe in Mánsarovar lake. (7)

You will proceed and go ahead beholding the form
of Akshar Purush. The alien region will be left
below. (8)

When you soar high, the antiquated and old mansion
(Pind) will be left below. (9)

As you proceed towards the Highest Region, the
Shabds of different intermediate regions become
audible. (10)

What your Surat now sees on its onward journey cannot
be known to anybody except Sants. (11)

The spectacles and creations of those regions cannot
be described in words. People talk higgledy-
piggledy. (12)

Báchaks or sophists rely on their intellect. But without performing devotional exercises, no one can understand correctly. (13)

The position and status of Sants is known to Sants alone. Who else can recognise them? (14)

Give up your cleverness. Accept the words of Sants as true and authentic. (15)

Sants say what they see with their own eyes. Why do you strain your intellect in vain on hearsay? (16)

Radhasoami declares that the status of Sants is known only to a 'confidant' of the Lord. (17)

Shabd 28

गुरु बचन कहें सो सुन रे ।
अब सतसंग में चित धर रे ॥ १ ॥

Hear the discourses of Guru. Attend Satsang carefully. (1)

You have been initiated in the imperishable Nám. Cling fast to IT by your Surat. (2)

Guru will elevate you to higher regions. Be prepared to go with Him. (3)

Your spirituality is very much diffused. Guru will correct your blemishes. (4)

He will kill Kal. He will remove your egotism and haughtiness. (5)

Apply your Surat steadfastly. Your transmigration will
come to an end. (6)

Tell your beads by uttering RADHASOAMI Nam. Hold
the key provided by Guru. (7)

Know the secrets of अनहद शब्द Anhad Shabd. Disperse
the clouds in Gagan. (8)

Shoot the arrows of विरह Virah (yearning). Hear the
घोर Ghor (roar), and proceed to Mánsarovar. (9)

Find abode at the Sunn Shikhar. Hearing Shabd, proceed
to Sat Pur. (10)

Then, get to Alakh and Agam. Beyond is the Radhasoami
Dham, the Eternal Home. (11)

Daily sing this hymn of Arti. Radhasoami will shower
His grace and mercy on you. (12)

Shabd 29

सुरतिया गगन चढ़ाड़लो मीत ।
मिटाड़लो सकल भ्रम भौ भीत ॥ १ ॥

O friend! Raise your Surat to Gagan, and be free
from all fears, doubts and misgivings. (1)

Leave this house and go to the mosque at higher
regions. Hear the Bang¹, and meditate upon the
One who is undecaying and unconquered. (2)

1. Bang = The call to prayer by the muazzim from the minarets
or towers of the mosques : the crowing of a cock.

Enjoy the bliss of Nám. This is the gist of Guru's teachings. Sing wondrous songs to the accompaniment of music of Shabd. (3)

Let your mind remain absorbed, adopting the ways of Guru. Cultivate love for Him. (4)

Conquer and disperse the forces of Kal and Karam, and cast off delusions. (5)

Hear the sound in Sunn, free from Maya. Receive प्रशाद Prashád from Sants. (6)

Adopt the Saran of Radhasoami. Make elixer of Nám internally. (7)

Shabd 30

सुन री सखी चढ़ महल बिराज ।
जहाँ तेरे प्रीतम बैठे आज ॥ १ ॥

O Sakhi (friend)! Come and take your seat in the palace. Your Beloved is awaiting you there. (1)

Enjoy bliss. Run away from the world. Sit on the throne and reign. (2)

Join the assembly of Hansas, and accomplish your task. (3)

Give up all other considerations, and seize Guru's Holy Feet. Clean the mirror of your heart. (4)

Sift and winnow the grain of Dhun (sound), in the winnowing basket of Surat and Nirat. (5)

Thank your great good fortune that you have got all
the accoutrements. Sat Guru has bestowed on you
the Crown and the Throne. (6)

All the three worlds stand exposed before you. You
will rise to the fourth Lok and enjoy the happiness
of sovereignty. (7)

As you are a recipient of this gift of Radhasoami,
nothing detrimental can happen to you any more. (8)

BACHAN 21

ह्रिदायतनामा

HIDÁYATNÁMÁ

(ESOTERIC INSTRUCTIONS)

REVELATION GIVEN OUT IN THE COURSE OF TEACHINGS IMPARTED ABOUT THE VALUE OF ASSOCIATION WITH, AND SERVICE OF, THE PERFECT GUIDE, AND ABOUT THE DIFFERENT GRADES OF ADEPTS, AND INSTRUCTIONS ABOUT THE PRACTICE OF SHABD, AND THE SECRETS OF SHABD MÁRG, (YOGA) WITH DETAILS OF THE STAGES ON THE JOURNEY TO THE HIGHEST REGION.

This discourse is meant for those who are desirous of finding the Supreme Being, and who are true seekers and want to know which religion is the highest and which path is the most sure and direct. They should minimise their worldly attachments. In other words, leaving the care for wealth, wife and children to fate they should give paramount importance to the company of saintly persons. And out of saintly persons, the

company of that Adept should be adopted, who is a practitioner of Surat Shabd or of दृष्टि Drishtí (sight), that is to say, who is conversant with the technique of the Yoga of Surat Shabd, has perfected the practice of withdrawing the spirit currents from the pupils of the two eyes, and of uniting them; and who performs the practice of raising the spirit, by hearing, internally, celestial sounds. In case an Adept of this class is not available, they should search out one who performs the practice of 'striking the solar plexus with Name' (repeating the Holy Name in a particular manner at the heart centre), or one who performs the practice of 'breath control'. The company of such a person would also purify the heart, curb evil propensities and confer some inner joy. But the ascension of the spirit can be achieved through the practice of Surat Shabd Yoga alone. It behoves the seeker to develop love and devotion for such a personage, to perform His service with zeal, to solicit His attention and kindness by rendering service of all kinds with body, mind and wealth, and to gaze at His eyes continuously for an hour or two, without letting the eye-lids close, as long as possible. The duration of this practice should be prolonged day by day. Whenever He casts His benign gaze on you, your heart will be purified. When, in His grace, He initiates you into the secrets and methods of the practice referred to above, your spirit will begin to catch hold of the celestial sounds. You should perform this practice daily, twice, four times or as many times as you find time. If your mind gives rise to delusions and wanderings, prayers should be offered to Sant Sat Guru and the practice should be performed with greater effort. Guru's kindness and your application

would certainly result in progress day by day. It is not proper to be hasty or impatient, because haste makes waste, and is characteristic of the devil.

Whatever is achieved gradually is beneficial, and whatever is acquired pronto does not last, because such an acquisition is the gift of Satan. Whatever is obtained from the Merciful Guru endures. All this refers to external modes of devotion. The inner state and the stages to which Sants have access are described below.

When your eye turns inward in the brain and you see the firmament within, and your spirit leaves the body and rises upward, you will see the *Ákash* in which is located *Sahas-dal-kanwal*, the thousand petals of which perform the various functions pertaining to the three worlds. Its effulgence will exhilarate your spirit. You will at that stage, witness *Niranjan*, the lord of three worlds. Several religions which attained this stage and took the deity hereof to be the lord of all, were duped. Seeing the light and refulgence of this region they felt satiated. Their progress was stopped. They did not find the guide to higher regions. Hence they could not proceed further.

At the apex of this *Ákash*, there is a passage which is very small like the eye of a needle. Your *Surat* (spirit) should penetrate this eye. Further on, there is *Banknál*, the crooked path, which goes straight and then downward and again upwards. Beyond this passage comes the second stage.

Trikuti (region having three prominences) is situ-

ated here. It is one Lákh¹ Yojan² in length and one Lákh Yojan in width. There are numerous varieties of glories and spectacles at that plane which are difficult to describe. Thousands of suns and moons look pale in comparison to the light there. All the time, melodious sounds of Ong Ong and Hoo Hoo, and the sounds resembling thunder of clouds, reverberate there. On attaining this region, the spirit becomes very happy, and purified and subtle. From here onward, it becomes cognizant of the spiritual regions.

After having enjoyed the bliss of this region for some time, the spirit goes up one crore³ Yojans and reaches Sunn, the third stage. Mohammedan Faqírs (Saints) have called it "Láhoot." It is indescribable. Here, the spirits enjoy great beatitude. The refulgence of this region is twelve times that of Trikuti. Pure pools of ambrosia, called मानसरोवर "Mansarovar", abound here. There are innumerable flower pots and gardens. Spirits, like beauties, dance at various places. There are pleasing and sweet victuals, all savoury and fresh, and sonorous and musical strains can be heard everywhere. All this bliss can be experienced by the spirit only when it reaches there. It cannot be described. At every place, fountains of nectar are at play; in other words, pools of nectar are overflowing and streams of nectar are gushing out. How can one describe the splendour and decoration of this region? There are platforms of diamonds, beds of emeralds

1. A hundred thousand. 2. A unit of a measurement of distance. Commonly, it is reckoned to four Kos or nine miles. According to some it is equal to one thousand Kos or two thousand miles 3. Ten millions, one hundred lakhs (lacs.)

and plants of jewels, all studded with rubies and precious stones. Bejewelled fish, swimming in pools there, display their beauty and ornamentation and their glitter and sheen attract attention. Beyond this, there are innumerable palaces of crystals and mirrors, in which spirit entities reside at their respective spots, as allocated by the Lord. They witness and exhibit ever changing revels. In Hindi, they have been described as हंस मण्डली "Hansa Mandlies"¹. The decoration and embellishment of these regions can be appreciated only by seeing them. The entire creation there is purely spiritual. It is free from material constituents. The denizens, there, are spiritual and free from physical taints. Full particulars of these regions are known only to Sants. It is not meet to describe them in greater detail.

Having sojourned there and having enjoyed the glory thereof for a very long time, the spirit of this Faqir moved on, in accordance with the instructions of the Guides. After traversing five arab² and seventy five crore yojans upward, the spirit entity effected ingress into the bounds of हाहूत Háhoot and witnessed the panorama of that region. There an expanse of ten Neel³ is enveloped in darkness. The depth of this dark region cannot be fathomed. The spirit went down one kharab⁴ yojans, still the bottom was nowhere to be found. Then the spirit turned upward and proceeded on the path chalked out by Guru. It was not considered advisable to go down right to the bottom of this region This region is called महासुन्न Mahá-sunn. There are four extremely subtle sub-

1. Congregation of Hansas. 2. One thousand million. 3. Ten million. 4. Hundred thousand million.

regions there, the secrets whereof have not been revealed by any Sant. There are prison cells for the condemned spirits ejected from the court of the True Supreme Being. Although these spirits are not subjected to any trouble and they perform their functions by their own light, yet, as they do not get Darshan of the Lord, they are restless. However, there is a way of their remission also. Whenever Sants happen to pass that way with spirits reclaimed from the lower regions, some of these spirits fortunately get Their Darshan. Such spirits go along with the Sants who very gladly take them to the court of the Lord and get them pardoned.

The spirit, thereafter, went to हूतल हूत Hootal Hoot, which, in Hindi, has been described as Bhanwar-guphá. There is a rotating swing here which is all the time in subtle motion, and the spirits ever swing on it. All round, there are innumerable spiritual islands from which the sounds of "Sohang Sohang" and "Anáhoo Anáhoo" rise all the time. Spirit entities playfully and rapturously enjoy these sounds. Other characteristics of this region cannot be reduced to writing, as they can be realized by the spirit only when it reaches there by performing Abhyás. Hence it is necessary to continue the practice of this mode of devotion and it is called the Shabd (sound) practice. Do not give it up.

Having witnessed spectacle of this region, the spirit entity proceeded upward and went on ascending. Whiffs of scents of various kinds and sweet fragrance of sandal were enjoyed by the spirit and the melodies of flutes were heard, while it proceeded

onward. On crossing this plane, the spirit entity reached the outpost of Sat Lok, where melodious sounds of "Sat.Sat" and "Haq Haq" were heard coming out of the Bin¹. On hearing this, the spirit penetrated further rapturously. There rose to view silver and golden streams full of nectar, and vast gardens, each tree thereof being one crore-Yojans in height. Crores of suns and moons hang from them as flowers and fruits. Innumerable spirits and Hansas sing, chatter and play on those trees like birds. The wondrous beauty of this region is ineffable. While enjoying it, the spirit entered Sat Lok and came into the presence of Sat Purush.

Now as regards the glory of the person of Sat Purush, each hair of His is so brilliant that crores of suns and moons look pale in comparison. When such is the refulgence of each hair, how is it possible to describe the glory of all His hair, and where are the words to describe the beauty and glory of His entire person? How can one describe His eyes, nose, ears, face, hands and feet? They are all nothing but refulgence; even to describe them as oceans of refulgence does not give even the remotest idea.

The expanse of Sat Lok is one padam² Pálang, a Pálang being equal to Trilokí³ in vastness. Hence it is difficult to imagine the stupendous vastness of Sat Lok. There dwell spirit entities called Hansas who enjoy the Darshan of Sat Purush, hear the music of the Bin and partake of ambrosial food.

After witnessing the glory of this region, the spirit

1. Harp. 2. One thousand billion. 3. Three worlds.

proceeded to Alakh Lok and got Darshan of Alakh Purush. The expanse of this region is one sankh¹, and each hair of Alakh Purush has the effulgence of arab kharab suns.

Thereafter the spirit entity went on and attained Agam Lok, which is Mahá Sankh² Palang in expanse and the magnitude of the person of Agam Purush equals a crore Sankhs. The forms of Hansas of this region are amazingly wondrous, and the state of ecstasy and bliss that obtains there passes description. The spirit entity sojourned there for a long time and, on going beyond, it got the Darshan of Radhasoami, that is, Anámí Purush, and merged in Him. Radhasoami Dhám is boundless, infinite, endless and immeasurable. It is the निज स्थान *Nij Sthan*, the special resting place of Sants (Faqírs). That region is the *Ultima Thule* of all Sants and all speech and description end here. I also conclude here.

So great and exalted is the status of Sants (Faqírs). Hence, how can the followers of all those who stopped at the very first stage, calling it limitless and boundless, be convinced of the existence of these higher regions? No one but Sants and perfect Faqírs knows them. Only those who have met Sants and Faqírs can be convinced about the existence of these regions, provided that they have faith in Their words. Neither the Prophet nor Vyás and Vashishtha knew of these regions. Hence no Hindu or Muslim can believe in their existence. It is not desirable to tell them about this, because they

1. Hundred thousand billions. 2. Sankh is a hundred thousand billion. Maha means great. Hence Maha Sankh is still greater than hundred thousand billions

are faltered by the teachings of the prophet and Quran, and Hindus are slaves of Vyas, Vashishtha and the Vedas. They cannot even tolerate hearing these words. As such, communication of this revelation will do good only to those persons who have faith and belief in the words of Sants and who accept that the status of Sants is exalted above all and that Sants are, in fact, the creators of Khudá and Parmeshwar (God). For this reason, this secret should not be divulged to any one until and unless his faith and conviction have been ascertained as conforming to what has been stated above.

GHAZALS

ASCENSION OF ROOH (SPIRIT, SURAT)
TO SAT LOK AND WITNESSING
SPECTACLES ON THE WAY

Ghazal¹ 1

हे गुरु मैं तेरे दीदार का आशिक जो हुआ।
मन से बेज़ार सुरत वार के दीवाना हुआ॥१॥

O Guru ! I am enamoured of your Darshan. I have
become disgusted with my mind. I sacrifice my
Surat at Your Holy Feet. (1)

O My Beloved ! One glance of Yours has completely
unsettled me, rendering me desperately restless
like Majnún² in love with Lailá. (2)

I am sick at heart. There is no remedy for me except
Your Darshan. Your voice alone will act like soothing
balm on my lacerated heart. (3)

1. An ode. 2. Name of a celebrated Eastern lover whose
amours with Laila are the subject of a famous Persian
poem.

The lustre of Your face has illumined my heart. Thousands
of suns and moons feel ashamed before Your
radiance. (4)

A lover attains celebrity by falling at the feet of his
beloved. Such is the way of the world and such
is the practice of this age. (5)

All worldly thoughts and desires have vanished from
my mind. I am filled with intense longing for Your
Darshan. (6)

Lo ! My fortune has brightened, for my Surat has
united with Guru's Holy Feet. Piercing the sphere
of the moon, it forthwith entered Gagan. (7)

I withdrew inward and heard sweet celestial music.
Both Hindus and Mohammedans appear heretical
to me. (8)

Ghazal 2

अर्श पर पहुँच कर मैं देखा नूर ।
काल को मार कर मैं फूँका सूर ॥ १ ॥

On reaching the Arsh (sky, heavens, Sahas-dal-
kanwal), I saw light. I vaquished Kal and blew the
trumpet. (1)

When my Surat began to ascend, I became oblivious
of my body. I repaired to my original seat. (2)

Now I take out of the crowd those who are the lovers
of the Beloved's lane. (3)

Listen with care to what I now say : Withdraw your
Surat, elevate it and hear the resounding of Shabd
within you. (4)

There are flower-gardens and Satsang within your head.
Take stroll there and get dyed quickly in the colour
of Guru. (5)

Withdraw the spirit current from the pupils and do
not open your eyes. Ascend and open the door
to Akásh (heavens). (6)

When your Surat ascends within, you will take stroll
inside your body and witness the bloom of spring (7)

It will be a wonderful stroll for you within. You will
find the earth above and the sky below. (8)

Passing through Banknál, my Surat proceeded onward
and reaching Trikuti, met Guru. (9)

How am I to describe the beauty of the red morning
sun, each ray of which has the refulgence of a
thousand suns? (10)

Proceeding further, my Surat reached Sunn and heard
the melodious sounds of Kingrí and Sárangí (fiddle
and violin). (11)

Pools of Amrit (nectar) were visible on all sides. The
denizens of that region, called Hansas, pick up
and feed upon pearls. (12)

Leaving Sunn, I went further ahead and reached
Mahásunn, from where the Shabd of Sohang can
be heard. (13)

What should I say about that region? He alone knows
it who has been there. (14)

The whole passage is enveloped in darkness. It can
be crossed only in the company of Sat Guru. (15)

I crossed the vast expanse of Mahásunn in the company
of Sat Guru. Seeing Him, Kal was stunned. (16)

My Surat ascended and rushed to Bhanwarguphá
and heard the sound of Sohang. (17)

Having witnessed the glory of this marvellous region, I
opened the window and proceeded within. (18)

Further ahead, I rushed to Sat Lok and fed upon
nectar. (19)

Higher up are the regions of Alakh and Agam, beyond
which is Radhasoami Nám. (20)

This region is Akah, Apár and Anám, (indescribable,
infinite and nameless). Except Sants who else can
have access there? (21)

This place marks the end of all secrets and mysteries.
All speech and description end here. I also conclude
here. (22)

Ghazai 3

निज रूप पूरे सतगुरु का ।
प्रेम मन में छा रहा ॥ १ ॥

Love for the Nij Rúp (real Form) of Sat Guru pervades
my heart. His discourses are like a current of nectar.
As I listen to them, I bathe in ambrosia. (1)

Ever since I came in His Saran and placed the dust
of His holy feet on my head, all the darkness and
impurities of my mind vanished. (2)

His charming face, stately figure, graceful gait and
majestic refulgence are piercing my heart. (3)

When I attended the Satsang of Sat Guru and heard
His discourses, both the world and the worldly
religions appeared false and flimsy and I did not
at all feel sorry for missing them. (4)

The hidden mysteries of Pind, i.e., the human microcosm,
unfolded themselves before me. By the grace
and mercy of the perfect Guru, my task is being
accomplished. (5)

When my Surat caught hold of Shabd, it at once ascen-
ded to Ásmán (heavens). It became fit to stay there.
All griefs and sorrows were now gone. (6)

सुर्त आवाज को पकड़ के गई।
नभ पै पहुँची व जानकार हुई ॥ ७ ॥
देखी वहाँ पर अजब नवीन बहार।
और अनुभव जगा सरशार ॥ ८ ॥

It went ahead catching hold of the sound. It reached
Sahas-dal-kanwal and got acquainted with the
secrets. (7)

It saw there the marvellous and novel bloom of spring. It
developed intuition and was absorbed in bliss. (8)

Pain and suffering of recurrent births and deaths and
also all troubles and miseries were gone. (9)

When I posed a question to Sat Guru, all inner secret
and mysteries were revealed to me. (10)

I left the mortal body. Kal, too, admitting defeat, kept
away from me. (11)

As soon as I ascended to Ákash (sky, heavens), all
my Karams and activities came to an end. My
Surat became the creator (12)

When my Sat Guru became merciful to me, I went
and met Him in His region and my separation
from Him ended for good. (13)

What do the observers of rituals, followers of religious
codes of conduct and the utterers of prayers know
of this? Only those who perform spiritual practices
know the secrets and mysteries. (14)

The learned and the intellectual all remain ignorant.
They know nothing of the inner secrets. (15)

People of the world remain steeped in doubts and delu-
sions. They are Báchaks (quibblers), and are mere
talkers, unable to meet the perfect Guru. (16)

They alone are fortunate who have met Sat Guru. All
others will remain entangled in discussions and
argumentations. (17)

Sat Guru Radhasoami has showered His grace and
mercy on me. My luck for repairing to the Highest
Region has now awakened. (18)

सूची-पत्र सार बचन छंद बंद पहला भाग

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