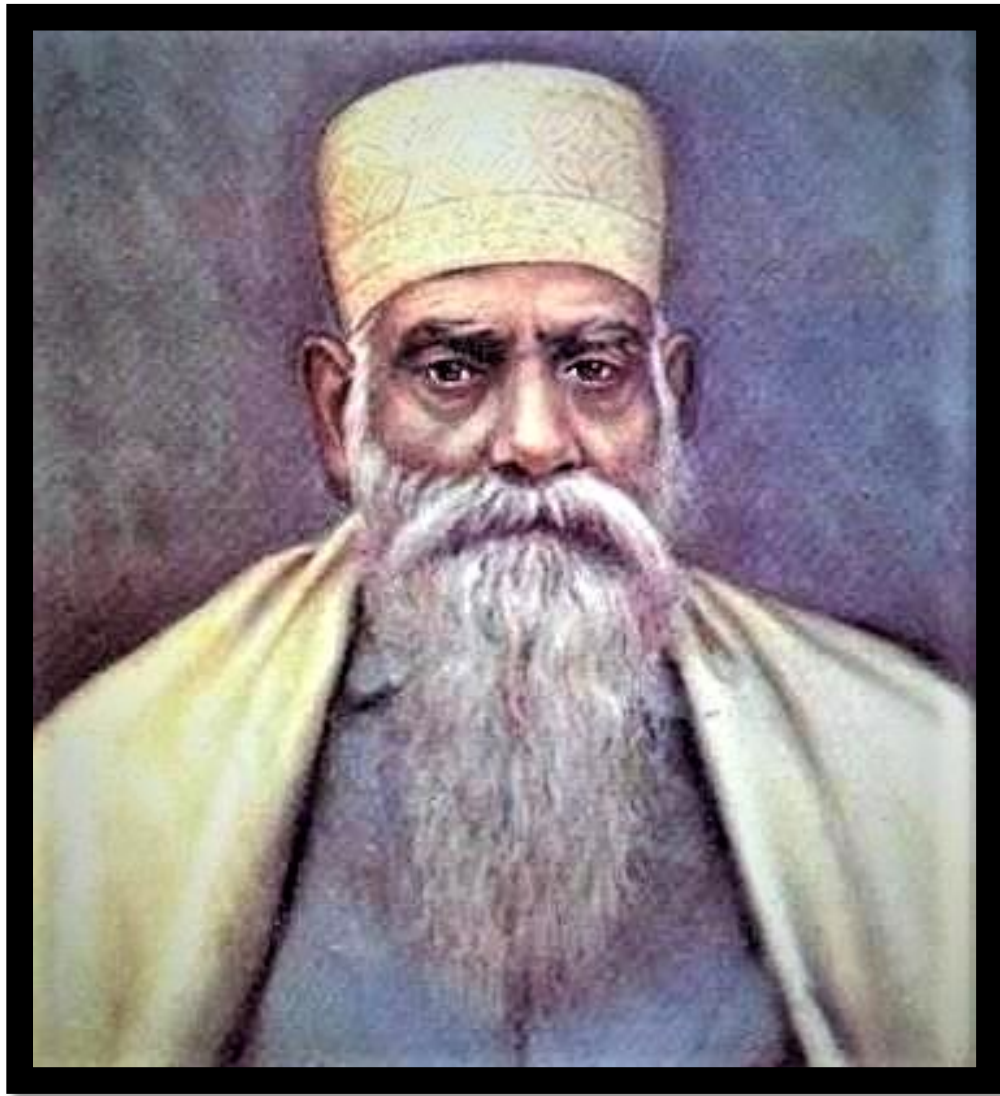


BABUJI MAHARAJ'S DISCOURSES



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SURAT SHABD YOGA

24 (10)—The Surat-Shabd Yoga of Sants is a path of love. Through love can one reach the region of Sants which is beyond Pind and Brahmánd. All types of attachment and affection which here go by the name of love are nothing but a kind of infatuation associated with this plane. What Sants have described as love does not exist here at all. That perfect love will become manifest only when Surat reaches the region of Sants. Spontaneous and automatic attraction is called love. To be absorbed in one's own attraction constitutes love. Surat is the entity which is स्वरत Swarat meaning absorbed in itself (स्व Swa means self and रत rat means absorbed). According to Sant Mat, the practice meant for attaining this very condition of 'Swa-rat' (self-absorption) and perfect love constitute Parmarth, that is, the supreme object or the highest of all purposes and interests. By other methods, one may attain a higher region and supernatural powers, but without the practice of Surat-Shabd Yoga, attainment of, and success in Parmarth is not possible. In love alone lies the power to tear asunder and eliminate all opposition and resistance howsoever strong, and steer clear of them. Kal and Maya cannot stop it.

34 (1)—Ever since Surat descended to this region, it has all along dwelt in a body and mind of one kind or the other, and it does so even now. They are all its enemies. The various organs, which go to form the physical frame or the body, are all the enemies of Surat. None of them is helpful in the matter of Surat's repairing to its original abode, and they all tend to block its way and stop it. Its associates and companions are all its enemies. Things have come to such a pass now that Surat has become oblivious of its very existence. Within the innermost recesses, of course, it does have that awareness, but, at the plane and in the form in which it is functioning it has no such awareness at all. It assumed the ego of the mind and took its seat in the body, and got lost.

HUMAN MICROCOSM

100 (1)—The human body is a replica of the entire creation. Right from the lowermost region, which is the base of the creation and where spirituality is extremely deficient or just sufficient to create forms, up to Radhasoami Dham, the entire creation is present on a small scale in the human body. In the human body, all impressions or orifices, viz., Chakras, Kanwals and Padams are so formed that the essence and spirituality of all the corresponding Loks, regions and spheres is present there. If any Chakra, Kanwal or Padam is awakened and opened, a current from the corresponding region can descend through a nerve which is located there, and one can establish a link with that region of the creation. What is meant by awakening and opening a centre is that one can proceed there in a conscious state and can maintain full consciousness when one reaches there. This privilege, of all Chakras, Kanwals and Padams being present and being so formed that they can be opened through Abhyas, is available in the human frame only. Such is not the case anywhere else. Everywhere else three Chakras, three Kanwals or three Padams, which are kinetic, are, of course, formed separately and their activities go on, but the remaining Chakras, Kanwals and Padams have coalesced at one point and they cannot be awakened or opened. In all cases, activities go on at three centres, at a time. The activities of the three Chakras or three Gunas, viz., those of creation, preservation and

destruction or elimination of the refuse matter accumulated after the processes of creation and preservation, will be noticed in each and every particle or atom.

PERSISTENCE IN ABHYAS (MEDITATION)

456 (5)—Satsangís generally complain that they meet with no success at all in the practice of Sumiran, Dhyán and Bhajan, that they cannot apply their mind or find any bliss, and they do not seem to be making any progress. Is the getting of bliss in Sumiran, Dhyán and Bhajan such a simple

and easy matter ? One has not yet risen from plane of Antah-karan and one wants to get bliss in Sumiran, Dhyán and Bhajan, how is such a thing possible ? One will be able to apply one's mind to Abhyas and derive bliss therefrom only when one, with intense love and enthusiasm, directs one's attention to the third Til and, stabilizing it there, performs Sumiran, Dhyán and Bhajan. If one sits down for Abhyás casually, and in the same way and with the same attention with which one attends to one's worldly affairs, neither will the mind apply to Abhyás nor can one get bliss in it. Reveries pertaining to the plane of Antah-karan and connected with old habits will arise.

457 (6)—Undoubtedly, this is a very difficult task, but it cannot be given up on that account. He, who is really hungry or thirsty, goes on making efforts for procuring bread and water. He does not give up if he cannot get them. In much the same manner, if a true longing for, and a sense of need and dependence in respect of, Parmarth and the welfare of one's soul have grown in one and if the understanding has dawned on one that one's life itself depends on this, then one will not give up and sit idle, no matter how difficult the task may be. Hence, it is incumbent upon every Satsangi and Parmárhí to go on performing Sumiran, Dhyán and Bhajan regularly and with enthusiasm, no matter whether the mind applies to them or not and, to the extent possible, to continue to direct his attention bit by bit to the third Til and make it stay there. It is like filling an ocean drop by drop,

459 (8) When one's attention starts getting fixed at the third Til to some extent and one begins to attain some stability there, all the baser desires pertaining to the plane of Antah-karan will automatically go on getting eradicated one by one. One will then come to have an abhorrence for worldly habits, dealings, wealth and property, etc. and one will automatically develop detachment and renunciation in respect of them. This is natural detachment and renunciation, and this alone is reliable and beneficial for Parmarth. To leave one's hearth and home with just a loin cloth on is no detachment and renunciation.

SPIRITUAL DIFFERENCE BETWEEN MEN AND WOMEN

350 (9)—Similarly, the status of male and female beings cannot be one and the same. Man cannot give birth to children. This is the work of females. People are not aware of the true secrets and the true state of affairs, nor can they understand them if they were explained to them. The higher centres in a female being are less developed as compared to a male human being. All Chakras, Kanwals and Padams and centres are there, but the centres above Daswán Dwár cannot be awakened in a female form. That is why ascension above Daswán Dwár cannot be effected in a female form. This natural distinction between male and female human beings cannot be removed. Of course, this is certainly true that some women are more intelligent and more proficient in arts and sciences than men, but not all, only a few of them. This can be no argument for the status of man and woman being equal. People are directing all their energy in making man and woman equal. There are many such wrong notions prevalent these days.

363 (12)—When the forces of Kal and Maya became exhausted and worn out after the Jiva's long sojourn in this creation and the momentum of Karmas decreased and only their last vestiges remained, then only Sants made Their gracious advent here as preceptors and gave out the path of true Parmarth and doing good to the soul and initiated Jivas in this path. When the link of Karmas is

broken from its source and their influx ceases, then comes the time for the residual Karmas to come into play. Even after the current of Karmas has broken and the fresh influx of Karmas has ceased, the residual Karmas are so numerous that they can make the Jiva engage in all kinds of activities in this region for crores of years and their liquidation or complete exhaustion is more or less impossible. There is only one way for the eradication of Karmas and it is that one should adopt the Lord's Saran. Like an oyster waiting patiently for the Swánti drops with its mouth open, one should remain truly humble and receptive for mercy to descend. When a true sense of need for, and dependence on mercy develops, then alone will mercy be showered ; and, true supplicatory attitude and dependence on mercy will grow only when one becomes completely fed up and disgusted with the world. One will not supplicate for mercy

714 (1)—Karmas are of two kinds. The first is pre-creational Karma, which is called Ádi (original) Karma, and the second is the individual Karma of the Jiva. One is Karma of Brahmandi Mana (Universal Mind), and the other, that of Pindi Mana (individual mind) and the Jiva. In the creation evolved by internal attraction of love, the resistance and inertness are totally absent. That region is free from Karma, that is, there is no Karma in that region. That creation was evolved by drawing upward from below. Karma first originated at the stage where inertness and resistance developed, and that was the Ádi (original) Karma of the creation. This creation came into being as a result of the current coming down from above and by the sowing of seed, and as such one's taking abode in the mother's womb became a part of the creational process. According to Yogeshwar Gyanis, abode in the

mother's womb takes place in the lower regions, and not in Brahmand. But according to Sants, abode in mother's womb started from where centrifugal force originated and the current descended below. When the current descends from above and the genitals receive and accept it, then only is the creation evolved, and it is in this way that the creation of Pind and Brahmand came into being, which is defiled. It has a very pure and unalloyed form just below the region of Sants from where the current of centrifugal force first issued forth. As descent below continued, inertness, resistance and all kinds of evil went on increasing. But the seeds of evil and depravity had their origin at that very stage from where the current of centrifugal force first emerged, that is, where Mahá Kál and Ádyá became manifest.

101 (2)—Below the centre at the rectum lies the part of the creation called 'hell'. Pitch darkness prevails there. Light there is, too, for without light or spirituality, no form can at all develop, but it is very much attenuated or deficient. There is great darkness at the three lower centres — at the rectum, the genitals and the navel — and beastly activities are carried on there.

102 (3)—Bhairav is the deity of the centre located at the genitals. Inside the temple of Kal Bhairav at Káshí (Váránasí), where the idol of Bhairav is kept, there is utter darkness. In front of the idol, a small sooty lamp burns whose smoke fills the entire space, and the form of the idol is extremely terrible, frightening and depicting anger. In short, outwardly, these people have, to the extent they could, imitated the darkness which prevails at these three Chakras and the cruel and fearful images of their deities. Though these people are now doing things in accordance with old manners and custom, they know nothing about the significance of their practice but the darkness which prevails in the temple of Bhairav has reference to this very aspect. There are many Bhairavs, Bhairavís, Jognís and so on, like the काल भैरव Kal (dark) Bhairav, the भूत भैरव ghost-Bhairav, etc. Those persons, who are strongly inclined towards these three lower Chakras, are, more or less, like beasts. Though human in appearance, they cannot be included in the category of human beings. One becomes a human being on rising to the heart-centre.

SAT NAM VS. RADHASOAMI NAME

806 (12)—Though the previous Sants had given out the secrets only up to Sat-Nam, they were nevertheless, aware of the Highest Abode. In those days, befitting the times, it was not the Mauj for disclosing any higher secret and, accordingly, they did not publicly give out the secrets of the Highest Abode, but they have certainly hinted at it in their compositions. Kabir Saheb has said 'I am in the know of the secret of the Highest Abode, but the command to me is to disclose the secret only up to Sat-Nam'. He has hinted at RADHASOAMI Nam in the couplet given below—

कबीर घारा अगम की, सतगुरु दई लखाय ।

उलट ताहि सुमिरन करो, स्वामी संग मिलाय ॥

Saith Kabir, "The true spiritual guide has shown the घारा Dhára (Current) of the inaccessible; transpose it, affix it to Soami, and then perform the repetition".

at that time at least. Even now there are persons who are slavishly adhering to Sat Nam and the Sumiran of five Names. They are incapable of having faith in and love for RADHASOAMI Nám. There will be many among these Jivas who will never go to Sat Lok or Sat Desh at all. They can never accept RADHASOAMI Nám. Whatever might have been the beneficent consideration with which Soamiji Maharaj revealed the secrets of Sat Nam and initiated them into it, He, nevertheless, observed in unequivocal terms that since the advent of Radhasoami Dayal on this earth, no one can go up to Sat Lok without adopting the Isht of RADHASOAMI Nám. As it is, there is no antagonism between RADHASOAMI Nám and Sat Nam. Sat Nam is also a form of Radhasoami. From Radhasoami Dhám to Sat Nam, His form is fully manifest and it is also said that our Isht (goal) is Sat Purush Radhasoami. But if one thinks that one would reach Sat Lok by adopting Sat Nam, that is, of course, not possible now. Even if one wants to attain Sat Lok one shall have to adopt RADHASOAMI Nám. Without this, perfect salvation cannot be attained nor can the task be fully accomplished.

624 (11)—In short, the contemplation of the Form of the Guru and Sumiran of RADHASOAMI Nám are performed from the very beginning, and just as one need not change Form, so also, there is no need to change Name from plane to plane. In case one does not have love for the form of Guru, one can contemplate the form of a higher region but one will experience difficulty and much delay in achieving success. By contemplating the Form of Guru

the path is traversed very smoothly, and much help is received, and the task is accomplished quickly. Likewise, Sumiran of the Names of the respective regions can also be performed, but the Sumiran of RADHASOAMI Nám will be very easy of performance. It will vouchsafe help, and the path will be traversed at a rapid pace. This is that Name before which Kal and Maya tremble. Kal and Maya are rendered impotent and helpless before this Nám (Name). This Nám is the Supreme Mantra.

This is the true, real and Dhwanyátmak Name of the Supreme Being. This Name has not been coined or given by anybody, rather, the Supreme Being Himself proclaimed His own Name RADHASOAMI and made IT audible to others. The reverberation of this Name is going on in ITS own sphere and also within the innermost recesses of the entire creation. 'RADHASOAMI' is the सर्व Varna

only. Man is located in this three-dimensional creation. Through whatever powers of knowledge, instruments and apparatus, like senses, intelligence, etc. he has at his disposal, he can ascertain the nature of things in this three-dimensional world alone. No matter what inventions and discoveries are made by science, it is not possible to know of the conditions prevailing beyond this solar system by means of the intellect of the mind. Above this sun, there is a moon, of which scientists know nothing at all. It is several times more luminous than this sun. It has been referred to by Yogis and those engaged in internal practices, as is evident from the statement that Mohammed made his ascension by bifurcating the moon and he had Darshan of Jyoti like the light emanating from a screened lantern. Below the moon, is the sun, below which is the earth and other planets, etc. In this way, there are nine planets, and all of them taken together is called a sphere or system, which is under a Brahm. Like this, there are innumerable systems or spheres and sets of three worlds, and there are countless Brahms.

THE WORLD IS A DARKER REGION

367 (16)—This world is a deadly poison. The Jiva keeps on gulping cups after cups of poison. Never mind if he cannot give it up, but he should at least realize that he is taking deadly poison and may the Lord have mercy on him and help him to give it up. If at least this much thought is there, he will pray to the Lord, and by His mercy, he will give up the poison slowly and gradually. If his love and affection for the world does not diminish, he cannot be a recipient of the mercy of Guru nor will the association with a Sadh be agreeable to him. And, without these, the mind, asleep for ages, cannot awaken. The way to gain consciousness from a state of unconsciousness and to awaken spirituality lies in seeking Guru's mercy and in associating with Sádhs.

388 (2)—This longing is a jewel, as it were. Highly fortunate indeed are those Jivas in whose heart a true longing for meeting the true Lord has grown. No matter if there is only a particle of it now, it will one day slowly but surely make one denounce the world. If that longing dawns in the fullest measure, one can reach Sat Desh right now. If, along with a whole multitude of worldly desires stored within just a particle of it is there, even then, there can be a way out, that is, one can start practising Parmarth successfully. Slowly and gradually, that longing will go on getting strengthened and worldly desires getting eradicated.

393 (3) -- He, who is a true Parmárthí, does not care at all for the world. He puts up with everything, not caring whether he gets name and fame or dishonour and humiliation. And when he is able to do this, he will also be able to stand the blows which the body and mind have to experience in the withdrawal of Surat. If he has made the world his darling and is afraid of it, he can never practise Parmarth. If he cannot bear the stress and strain of the world, how can he put up with the blows which are given to the body and mind in the course of Surat's withdrawal ? One cannot have success in Parmarth as well as in one's worldly affairs at the same time.

HIGHER SPIRITUAL PRACTICES

4—Shabd looks at things absolutely impartially and as a witness. There should be an intense feeling of renunciation in respect of this world and a deep love for Shabd in order that Shabd-Abhyás may be successfully performed. If desires of any kind are lurking in the mind, they will become manifest as soon as the Jiva is face to face with Shabd.

5—Dhyan is somewhat easier than Bhajan (sound practice) but, unless there is deep love, reverence and affection for Guru's form, neither will that form attract the Jiva at all, nor will he be drawn towards it. As far as the result is concerned, Dhyan and Bhajan are equally efficacious. In Dhyan, Guru's form becomes manifest and then draws the Jiva to Shabd, for, this form of Guru and His true form, which is Shabd form, are one and the same. The true form of the Sant Sat Guru is undoubtedly Shabd. Deep love for Guru's form will be generated only when all worldly attachments, ties and desires slacken and become weak.

6—Compared with Bhajan and Dhyán, Sumiran is easy and everybody can practise it. Practice of Sumiran is possible even in the absence of reverence and love of that order. If one practises Sumiran, thinking it will be for one's own good and regarding it as one's duty, one can be benefited up to a certain extent. In Sumiran, not that much of love, reverence, faith and affection is necessary, but love for Nám is a must, though one can carry on even if there is some deficiency in it.

7—Amongst the three modes of Abhyas, namely, Bhajan, Dhyān and Sumiran, it is up to anybody to devote longer time to that mode to which his mind applies more readily and give less time to the other two modes, though he should continue with the practice of all the three modes daily. Sumiran should be performed as much as possible, vigorously and with ardour. As a result of rubbing and polishing with Nám, the mind will become purified, and all desires and bondages will be eradicated. By the Sumiran of Nám, love in Guru's form will be engendered and it will be possible to practise Dhyān and Bhajan, too.

Sumiran even from a lower centre, and the way to do so would be to start with the sound र Rá from the navel or heart-centre and to finish with मी Mi at Sahas-dal-kanwal or at Trikuti. If necessary, one can practise Sumiran in this way, too, taking the precaution, however, that the repetition of Nám is completed beyond the Pind, either at Sahas-dal-kanwal or at Trikuti. In Sant Mat, no mode of spiritual practice is enjoined which starts in the region of Pind and also terminates in Pind itself. If the repetition of Nám is started in Pind in order to reduce the forces of the evil tendencies of the mind, it is terminated in Brahmānḍ only. If it is terminated in Pind itself, no benefit will be derived, rather, there will be harm and further progress will be stopped. If the repetition of Nám is confined to Pind itself, the powers of the lower centres will degenerate, and this will have its effect on the body. If one exerts oneself too much, one may contract some disease. Those who practise Sumiran in this manner usually fall victims to respiratory troubles, severe constipation or some other disease of like nature. Everybody should examine and weigh his condition and then proceed.

SUFFERING AND PAIN

52 (4)—The first reason for pain and suffering afflicting us is that Karmas have assumed the Prárabdh form and have reached such a stage that they cannot be eradicated unless they make a show of their prowess and their fruits are reaped. This will certainly entail pain and suffering for they will have to be eradicated only by reaping their consequences. Those Karmas, which have not yet reached that stage and are in a Sanchit or accumulated form, will be more or less eradicated internally during Abhyás.

55 (7)—The fourth reason is that nothing can be accomplished without taking Saran. It is not possible to take Saran unless Karmas have been eradicated, and Karmas cannot be eradicated unless Saran is taken. To be able to take Saran and for Saran to become firm, the incidence of adverse situations is a must, so that, through them, one may have an experience of the care and protection vouchsafed by the Guru.

58 (10)—Because of the reasons mentioned above, pain and suffering, ups and downs, shocks and mishaps befall the Jiva. For the sake of Parmarthi progress, it is necessary that they should come to pass, but the Jiva becomes restless and bewildered on their account and starts complaining. This gives rise to aversion for the Lord and Satsang. This is a very serious obstacle. One will not derive full benefit or effect of Satsang if one merely attends it at scheduled hours as a matter of routine. If one harbours a grievance at one's heart, one will have Darshan, listen to discourses and attend Satsang only superficially, and will not be able to penetrate within. Therefore, one should always remain happy and pleased with the Lord, so that one can have access within and can perform Sumiran,

Dhyan and Bhajan successfully. These practices are extremely easy and full of bliss and pleasure. The reason why one does not get any bliss from them and cannot apply oneself to them is that one harbours some grievance against the Lord and attends Satsang only as a matter of routine and does not imbibe its benign effect. If the mind is shorn of all grievances and complaints, one will experience great joy, instead of pain, in these practices.

62 (4)—It is the body and mind which feel pain and suffering. Surat does not say that it feels any pain. When Surat emerges, that is, when it merges with Shabd, it experiences great happiness and bliss, of which no idea can be formed here. Great joy is experienced when spirituality is extricated from the covers in which it was encased. When Surat emerges in its entirety and reaches Dayal Desh, it will have such great joy, happiness and bliss that, on experiencing them, it will break forth :

भूल गई दुख, सब सुख लेत

(*S. B. Poetry 2, XXXV/26, 9*)

Having obtained full bliss, I have forgotten all past sufferings.

63 (5)—The little pain and suffering that it had to undergo as a result of coming here in the creation will be like an experience in a dream. Just as no effect of a dream, however dreadful, persists when a man wakes up, so also, when Surat fully merges in Shabd, the conditions through which it passed during its sojourn in this creation will have left no effect on it, nor will it remember them. Here, a faint memory of a dream remains because, after the dream, Surat descends to the plane of the body and mind, but, when Surat becomes completely free from body and mind, this much effect, too, will not remain and, in comparison with the happiness and bliss that it will then experience, all pleasure and pain of this region will fade into insignificance. It is a

65 (7)—Kal and Maya cannot devour Surat. They get nourishment by feeding upon the body and the mind. It is a law that a thing which is of the same essence as one,

can be one's food. Surat is not of the same essence as Kal and, hence, Kal cannot devour it. Surat is of the same essence as the Lord. This is why it has been said :

राधास्वामी खा गये सबको अब ही

(S. B. Poetry 2, XLII/4, 4)

Radhasoami has now devoured all.

Radhasoami will devour all Surats. Essences of like nature have attraction for each other. All Surats are under the influence of Radhasoami Dayal's attraction of love and, being drawn to His holy feet, they will attain perfect happiness and bliss. There is no pain in Surat's withdrawal and extrication, rather, there is great happiness. Pain is caused only in the change and disintegration of body and mind, because their death is brought about by Kal. Kal kills by poison. Death brought about by poison is painful. The Lord 'kills' by administering nectar. Killing by nectar does not mean that death or termination of body ensues, but that Surat is withdrawn and extricated by letting it drink nectar repeatedly. In killing by nectar, no force has to be applied, nor pain is caused. Although the word 'killing' has been used, it is not killing at all, rather, it is giving true life. To liberate Surat from the thralldom of body and mind is to impart life to it. Radhasoami Dayal does not kill anyone. To kill or give punishment is an attribute of Kal. With the Lord, there is mercy and nothing but mercy.

239 (20)—Kal creates a number of obstacles, causes illness and bereavement, roasts the Jiva in the fire of the three kinds of afflictions, viz., those of the body and the mind and those caused by external agencies, keeps the Jiva agitated all the time and inflicts great pain on him, but if, by the grace and mercy of Radhasoami Dayal, the Jiva's faith and trust in Him remains firm, never waning or wavering, the obstacles put by Kal and Karma will not be able to do any harm.

THREE GRAND DIVISIONS OF CREATION

87 (2)—There are three grand divisions of creation. In one of them, there is pure and unalloyed light. There is no darkness and nothing but light prevails there. Second is Brahmand where, there is, of course, no pure and unalloyed light but there is a preponderance of light which is mixed with some dark rays. Third comes Pind Desh, where light is very scanty and there is a preponderance of dark rays. Our earth is located in Pind Desh, and darkness prevails here. Further down, it is all the more dark. The amount of light there is extremely meagre.

88 (3)—Gyan or knowledge goes with light. Here, we have very little of knowledge. We can neither see objects beyond a certain distance, nor can we have any knowledge of them. Whatever knowledge we do acquire is, in reality, of no value. Light and knowledge are enhanced with ascension upward, and darkness and तम Tama (ignorance) go on increasing with descent farther and farther down.

89 (4)—Three things are there, viz., प्रकाश Prakásh (light), धुंधुकार Dhundhukár (haziness) and अंधकार Andhkár (darkness). Dhundhukár means a kind of mistiness or dimness. Dhundhukár is not darkness. The Lord or Purush is in a state of उन मुन सुन Un Mun Sun, that is, He is absorbed within Himself, is in a state of चैतन्य समाधि Chaitanya Samádhi (conscious absorption), and is a Samooh (focus) of great refulgence. That refulgence is such that IT sees ITSELF. The spirituality which was present there in the Bhás (diffused portion) was also very refulgent but it was not of as great an intensity as that of the Samooh of Purush. Hence, as compared with the Samooh of Purush, it was less spiritualized and had less refulgence; in comparison, it was hazy, but not dark. Darkness originated later on, after descent to some lower plane. It is a law that if there is Samooh (focus), there will be a Bhás (diffused portion), too. The Bhás is less luminous than the Samooh. By a continuous withdrawal of light and spirituality from the Bhás, Samoohs (foci) went on being formed one after another and, in this manner, the creation was evolved.

PROCESS OF BIRTH AND DEATH

minutest particle. Between the foetus which is being formed in the womb and the Surat which is to come later on and take its seat in the body, a subtle link is established by which the foetus receives nourishment and is reared. When it grows into a fully developed body, the Surat comes and takes its seat at a particular point in the body which Mohammedan Faqírs have described as नुक्ते सुवेदा Nukte Suvedá and Sants have called Tísrá Til (third eye). The child is born when Surat takes its seat there. After it has taken its seat, its currents slowly and gradually issue forth and spread throughout the body and, simultaneously and to the same extent, the body starts functioning.

128 (10)—When the child is born, it can neither see nor hear. Slowly and gradually, all the organs start their respective functions, and it takes a period of about twentyfive years for the body to be fully developed and for all powers and functions to become manifest. The point where Surat takes location in the body is the point of birth; birth takes place when Surat comes over there. Similarly, when Surat recedes from that point, death ensues. No matter whether pulse beats, breathing as well as heart beats stop, death will not supervene unless and until Surat recedes from that point. Mere cessation of the functions of the body, outwardly, does not mean that death has occurred. On administering chloroform, all sense and feeling is lost, but there is no death. Similarly, all functions are suspended in a state of unconsciousness, but one does not die. The same point is the portal of death. It is there that the Cross lies. When Surat crosses that point, death occurs. On reaching there, all die.

129 (11)—There is no greatness in dying on reaching that point. If one remains alive on going to the point where all die, and one proceeds beyond that, then only one attains greatness and one becomes Mahátmá (great-soul) and Áchárya (preceptor). जोग नेत्र Jog Netra (eye of Jogí), शिव नेत्र Shiv Netra (eye of Shiv), ब्रह्म रंध्र Brahm Randhra (aperture of Brahm's region) and the Cross of Jesus Christ refer to the same portal or point. When a person proceeded further and higher from that point by performing spiritual practices, he attained a status befitting the stage he reached and he was called a being of spiritual attainment of that order. The knowledge which he acquired there was revealed by him in books. He imparted secrets up to that region to his followers and disciples and, having initiated them in spiritual training, made them perform spiritual practices. Those, who put in spiritual endeavours and performed Abhyas, also reached that region. In short, whatever has

146 (9)—Many people say that in the withdrawal of Surat one feels as if one is losing one's very life. In fact, Surat-Shabd Abhyas is highly pleasant and bliss-affording. The withdrawal of Surat into Shabd is essentially life-giving and life-sustaining. There is immense happiness and bliss in the ascension of Surat. If one feels pain in the performance of this Abhyas, it means that one has not yet acquired tenderness of heart. There is more of grossness, impurity and unsteadiness.

406 (3)—Until such time that Surat has gained access beyond the third Til, pure intelligence will not be awakened. When it reaches Sahas-dal-kanwal, and one can see the refulgence as well as the assembly and congregation thereof, one will be ashamed of this region, and then only will one be saved from the delusion and deception created by Mana and Maya here.

THE RADHASOAMI FAITH

404 (1)—It is extremely difficult to understand Sant Mat or Radhasoami Faith properly. So long as one does not reach beyond the third Til, one can neither understand this Faith in right perspective, nor can its sublimity or greatness be implanted in one's mind. Below the third Til, Mana and Maya dominate and exercise control over Surat to such an extent that there is no question at all of Surat's remembering its true region. Surat has got so badly engrossed and implanted in the mind, here, that no trace of it can be found. It has more or less disappeared. Though it is Surat that provides all the energy, the sole active agent here is the mind. By its very nature, the mind is inert. It functions after getting energy from Surat and whatever it does is for the sake of its own pleasure. The body, too, does that very thing by which the mind gets pleasure and delight and both of them are pleased. Just as the mind is pleased after a good meal, so the body is delighted, too, that is, the body is elated and it blooms like flowers blossoming forth in spring. There is, thus, a mutual relationship between body and mind. Each of them acts for its own pleasure and also for that of the other. There is no trace of Surat, and so long as it does not emerge to some extent, Radhasoami Mat cannot be understood.

405 (2)—This body is a store-house of darkness. This region is one of darkness and chaos. Such darkness also prevails on the intelligence of the inhabitants of this region that, in this state of chaos, there is no utterly vile and bad thing which the Jiva cannot and does not do. When his Surat reaches Sahas-dal-kanwal beyond the third Til, he will be ashamed of the vile activities which are going on in this region of darkness and chaos. It has been said

730 (1)—Beastly and insane persons can never be brought round through love and affection. If somebody is like a vicious bull and he is mildly and affectionately told that the Jiva or soul resides within him and so does it within the person whom he is out to harass, and that he should desist from such things, he will never understand. In a lunatic asylum, hundreds of mad people are kept confined in cellars, but as soon as they are taken out, they do nothing but mischief. They can never be persuaded through love and affection. They can be made to understand only by whipping and lashing. If one could be convinced through love, why, then, Kal and those Surats which had Kal's attributes in them should have been hurled down below? Does Sat Purush find pleasure in inflicting pain on others? If any such remedy could prove effective and the effect could be produced through love, it would be a reflection on Sat Purush that He did not try this remedy and He, unnecessarily, drove out Kal and sent the Surats down. Who else has greater love and affection than Sat Purush? He is verily a reservoir and an ocean of love.

740 (11)—All religions declare their respective goals to be non-violent, but a great difference exists in this respect. Sat Desh alone is the region of true non-violence. In the creation of Kal and Maya, complete non-violence is to be found nowhere. On reaching the region of one's goal, one's relation with its denizens may be one of non-violence, but it is not so with the creation below that region. The relation with the lower creation is one of violence. Kal himself, who is the architect of this creation, derives pleasure by inflicting violence. He brought about this creation by resorting to force, violence, cutting and peeling, and these constitute the order (or the moral code) of this region. The strong derive pleasure by ousting the weak and by using force against them.

741 (12)—The people of a country which rules over another country may behave amongst themselves with all nicety, and without any violence and may appear to be totally free from any blemish, but when the occasion arises for them to deal with the people of the subject country, they behave as if they are dealing with slaves. This element cannot vanish from this region. It is all right so long as the situation is of 'give and take'. A man in power will be very kind and sympathetic towards the man under his subjection, but when the latter tries to break loose from under his authority and rule, he will, in a fit of anger, assume a horrible form and devour the man under subjection.

742 (13)—Kal arranges for, and actually confers all possible happiness, pleasures and comforts on his subjects, but only for so long as the latter remain his subjects. As soon as a Jiva decides to leave his region, there is no injustice and tyranny which Kal will not resort to. With all his might and main, he will try to stop Surats leaving from his region but the Surat which is about to return to Sat Desh and which has come in contact with Sat Guru will escape, piercing his belly. So long as Kal's debts remain unpaid, Surat will, of course, have to stay here, but as soon as the toll is paid off, it cannot stay here even for a moment.

RADHASOAMI NAME

298 (7)—Amongst the Sants who came here prior to the gracious advent of Soamiji Maharaj as the incarnation of Radhasoami Dayal, some, in their compositions, have hinted at RADHASOAMI Nám, and Kabír Sáheb, in fact, has referred to IT in absolutely clear terms. Generally, those Sants gave out the secrets of Sat Nam only and initiated people in it for the reason that when Radhasoami Dayal would make His gracious advent here, He would Himself openly give out RADHASOAMI Nám. Those people who are adhering blindly to Sat Nam and do not develop faith in RADHASOAMI Nám, Dhám (abode) and Mat, have very poor luck at present. A very small capital of spirituality has fallen to their lot. Their dormant luck has not yet awakened. But if, after receiving initiation in Sat Nam from the All-powerful Being, they are engaged and continue to engage in the prescribed practices then, one day love and affection for RADHASOAMI Nám will also develop in them, and then only will they be able to proceed to Sat Lok, but never before that. By adopting RADHASOAMI Nám does not mean that one should become antagonistic to Sat Nam. As has been stated above, Sat Nam is also His form, but adopting the Isht or fixing the goal of reaching the holy feet of Radhasoami is a must.

300 (9)—So long as one's slavish adherence to past beliefs is not shattered and removed, one cannot adopt any thing new. If one is to adopt the Isht (goal) of RADHASOAMI, one has to rid oneself of one's love for all other Ishts and so long as adherence to everything else is not removed, the Isht of Radhasoami cannot be adopted in the right perspective. There cannot be two Ishts (goals). There can be only one Isht. But this does not mean that one should be antagonistic to anyone. What is meant is only this, that there should be no love and affection for others. There should be love for RADHASOAMI alone.

HOW TO ESCAPE TRANSMIGRATION

546 (9)—One will have extricated oneself from the transmigratory cycle of eightyfour if one has developed love for Radhasoami Nám at the portal of Pind or higher up, i. e., the plane from where Surat begins to assert itself. Such a person would never assume the form of a ghost, goblin, fiend or beast. Abhyas of Sant Mat, too, starts from the portal of Pind and its modes and methods are also different. By performing Abhyas, one should so substantially elevate oneself to the third Til that one is able to stay there after death. The region between the plane of Antah-karan and the third Til is within the range of transmigratory forms. In other words, if one is located at the plane of Antah-karan, or at any plane below the third Til, one is likely to go down to a beastly form or that of

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a ghost, goblin, etc. but he, who has developed love for RADHASOAMI Nám from any plane whatsoever, and has adopted the Lord's Saran, and has also received initiation in Radhasoami Mat, will, generally, not assume a beastly form or that of a ghost, goblin, etc. Such a mishap rarely happens and that too due to some special reason. If somebody still has such a huge store of Karmas that they cannot be eradicated without his assuming a lower form of life, he will be made to descend, but he will be liberated from there soon. It is quite possible that he may secure release from there in five-ten years but, otherwise, one has to remain in those forms for hundreds and thousands of years.

SMALL PORTION OF SPIRIT IN THE WORLD

lot or destiny. That portion of Surat which is kinetic and which is functioning at the plane where Surat has taken its halt in the course of its descent, constitutes one's Bhág. The lower the descent, the greater the deficiency in spirituality, that is, lesser the portion which is kinetic or active. Even in the human form, which is superior to all other forms, a very small amount of spirituality has fallen to one's lot for functioning here. It is that spirituality which constitutes one's Bhág or lot. This does not mean that spirituality has become weak or exhausted but that the spirituality which is functioning is very little and only that much of it is kinetic; the rest is all lying dormant. To awaken that dormant portion constitutes the enhancing of one's Bhág or lot.

405 (2)—This body is a store-house of darkness. This region is one of darkness and chaos. Such darkness also prevails on the intelligence of the inhabitants of this region that, in this state of chaos, there is no utterly vile and bad thing which the Jiva cannot and does not do. When his Surat reaches Sahas-dal-kanwal beyond the third Til, he will be ashamed of the vile activities which are going on in this region of darkness and chaos. It has been said

406 (3)—Until such time that Surat has gained access beyond the third Til, pure intelligence will not be awakened. When it reaches Sahas-dal-kanwal, and one can see the refulgence as well as the assembly and congregation thereof, one will be ashamed of this region, and then only will one be saved from the delusion and deception created by Mana and Maya here.

40 (13)—It is the Supreme Being who has sent the Jiva here, and it is He who has arranged for his return. It is to achieve this end that pain and suffering in this region are justified. Crimes and atrocities are being perpetrated day and night. People are cutting each other's throat. All this has a purpose. This is what it should be in this region and under these circumstances. The Supreme Being, of course, is all-love. In His region, there is nothing but love, grace and mercy. And for this reason, the purpose behind the creation evolved by Him cannot be the infliction of pain and suffering which the Jiva is undergoing at present. In fact, the true object of the creation is that the Jiva is freed from all suffering and attains supreme and everlasting bliss. Indeed, the creation has been evolved for the maximum benefit of all Jivas. And in this scheme of things, the Lord had no motive of His own to fulfil. He is absolute and does not depend upon anything. Nor did He evolve the creation after any thoughts and deliberations which, really, have no place in His region. As a matter of fact, thought originated from where the feeling of separate interests of individual entities, and the desire to fulfil one's own purpose, came into being.

483 (3)—Sants declare that if you wish to leave this region of error and delusion, and escape from Kal, Karma, conflict, affliction, pain, suffering, etc., you should unite with the current of life, of nectar, of Shabd and of light, which is coming from within. Externally, if you engender love for and form a link with the personage in whom that current is manifest fully or partially, or with those who are striving to establish a contact with that current, the power of your Surat will awaken and go on merging in that refulgence. Internally, you should withdraw and concentrate your mind and Surat at the point up to which you can maintain consciousness, viz., at the plane of Surat, and should apply them to the current of Shabd coming there.

319 (2)—True Satsang is that which is graced by the presence of a true Sant Sat Guru or a Sadh Guru or a Mahatma, that is, a Purush having high spiritual status. In the absence of a Purush or Being of such attainment, one who is performing internal Abhyas under His guidance, can also serve the purpose in some measure. When the Jiva finds such Satsang, he should establish his connection with it, and with fear, love, reverence and devotion, he should engage in the activities of true Parmarth.

920 (18)—If there is at all any replica of the Supreme Being anywhere, it is in the human body. A replica of the entire creation is present in the human form on a small scale. That is why it is called 'the noblest and the most excellent of created beings and the human incarnation'. This is the only frame in which spiritual endeavours can be conducted. Even if gods and angels wish to ascend to higher regions, they will have to assume human form and perform the necessary spiritual endeavours. All other forms are only for reaping the fruits of Karmas. Spiritual progress can be made in the human form alone. That is why it has been said that it is a matter of great fortune that one has attained the human form; do not let it go waste. One should make it fruitful which consists in taking back one's spirituality to its source and reservoir. This is what emancipation means. If one does not accomplish this task even on getting human form, one will go to perpetual hell. Perpetual hell does not mean that one will never again get the human form. One will attain this form again, but after a very very long time.

PAYING OFF KARMA

424 (3)—Those whose time of release from this region has drawn near, especially, those who have received the protection of the Lord, are very soon redeemed from here. Such Jivas are always overwhelmed by pain, suffering and calamity of some kind. This, however, does not suggest that, because they have taken the refuge of the Lord, they have to face this kind of situation or their pain and suffering is enhanced. On the other hand, the load of their Karmas is being quickly lightened and, as far as possible, Radhasoami Dayal, by His grace, grants them concession and relief in the eradication of their Karmas and in going through the state of pain and suffering. He further arranges for the release of the Jiva from here as quickly as possible. If, in this process, the Jiva has to pass through a state in which he is subjected to some pain, pressure and thrust, there is nothing bad about it. It is a sign of a quick settlement of accounts with Kal and Karma.

425 (4)—Pain and suffering are like heat. The heat affects the body and the mind. By the grace of Radhasoami Dayal, there may be a condition in which, outwardly, a Jiva may be experiencing great heat and suffering, but within, he realizes great calm, bliss and ease. The Lord, by His mercy, can release and send down such a cool current within that body and mind will be cooled and Surat will be exhilarated. Devotees, who have made some progress in Abhyas, do have

PORTALS IN THE HUMAN BODY

724 (4)—In the human form, Surat takes its location at the sixth Chakra, the top of the Pind, and from there its current descends below and carries on the functions of all the Chakras. The formation and functioning of the human body are not possible without Surat's taking its location at the sixth Chakra. That the Surat enters the body and the body starts functioning, suggests that the skies of all the Chakras have begun to resound with the reverberations of their respective sounds. First, Shabd reverberates in the sky of each Chakra and it then comes out and spreads in the Vaikhari (physically audible) form, and then only the corresponding Chakra starts functioning outwardly. If Shabd does not first reverberate at any Chakra, no activity pertaining to that Chakra will become manifest outwardly. Likewise, the sounds of the Kanwals, whose reflections these Chakras are, and also the sounds of the Padams whose reflections the Kanwals are, begin to reverberate and resound, though in a hidden form. If the sounds do not reverberate in Padams and Kanwals, there will be no reverberations in the six Chakras of Pind, too. Reverberations are going on in all the regions through which Surat has passed in the course of its descent and where it has left some of its energy. The practices for making this hidden phenomenon visible and reverberations audible can be performed only in the human body, provided that a contact is made with Sants. For this reason, great is the glory of the human body, and to be blessed simultaneously with the company of a Sant is a rare phenomenon, indeed very difficult of attainment.

THE '5 ENEMIES' OF THE SOUL

726 (6)—In the human body, the seat of Surat is at the third Til, but, on descending to the plane of Antah-karan and being subservient to the mind and the senses, it has become entangled in worldly pleasures and has begun to indulge in evil propensities and also to function in this world by getting diffused here. In other words, on descending to the plane of Antah-karan, Surat has undergone diffusion and expansion, and has become entangled in worldly relations, e. g., with brothers, friends, kinsmen, community, family, etc. It indulges in all the five evils, viz., passion, anger, greed, infatuation and egotism. The root of all this is egotism. In short, Surat has become entangled in the activities of Mana and Maya in which there is absolutely no essence or reality.

Guard yourself against enemies like passion, anger, greed, infatuation and egotism. If the flame of anger is shooting forth anywhere, leave that place and save yourself, for, if you see that fire or, if the voices charged with anger reach your ears, a feeling of anger will surge in you also. Hostility, antagonism, jealousy and feeling of revenge will be created in you, too. You should earn your bread only by honest means and dealings, and by the sweat of your own brow. Do not desire worldly gain and honour, for they shall have to be given back, repaid, so to say. Do not be greedy, for, when a greedy person develops a strong urge to get some object, he does not bother to think whether or not he is snatching away somebody else's due in grabbing that object, or, whether or not in getting it, he is encroaching on the right of someone else. A greedy person would not hesitate to resort to coercive measures to get wealth. You should thus guard yourself against each and every evil tendency and keep a very careful watch over the senses of sight and hearing. If you do keep an all round vigil over them, performance of Abhyas according to the method enjoined by Sants will result in the two currents of your two eyes joining and becoming one at the third eye located within; the inner or the third eye will also be opened and the refulgent form of Sant Sat Guru will be visible there. In like manner, you should take care of the sense of hearing, that is, the two ears. When the currents from the two ears withdraw and become one at the third ear located within, the internal ear will be opened, and you will hear the Shabd of the Lord.

753 (2)—In this world, a great many people are in a state of misery. There are thousands and hundreds of thousands of widows each having two or three daughters of marriageable age, but they do not know from where to get their food nor do they have a place to live in. They are extremely miserable and humble. There are patients lying in hospitals, with no one to enquire about their well being. Some have no money, others have lost their wealth. Someone is issueless, another's son is dead. They are all deeply afflicted and are very humble. The Supreme Being cannot be met through this kind of humility. These persons have no desire for His Darshan. They have a longing for the world and its objects. From this, it should not be inferred that they have incurred His displeasure or receive no mercy from Him at all. All are recipients of His general mercy. He accords help to each and everyone. It is He who has given man air, water, etc., which are the main prop of his life. Man has to make no efforts to procure them. It is the Supreme Being, again, who has endowed man with powers and faculties by dint of which he can make a living smoothly. In this sense, the Supreme Being's mercy envelops all, but the special mercy can only be bestowed on those who are truly desirous of meeting Him. The benefactor or helper of those, who long for worldly riches and wealth, is the deity or god who is in charge of fulfilling such materialistic desires and who grants everybody the fruits of his Karmas.

754 (3)—The test of true humility would lie in the answer to the question whether these people would have remembered the Lord or not, and whether they would have thought about the welfare of their soul or not, if they had been in affluent circumstances and were not stricken by illness or if their spouses were alive and they were not in the grip of the kind of misery which has overtaken them now. Of course, if one takes a round on the public thoroughfare, calling out loudly if there was anybody who wanted to have the Darshan of the Supreme Being, many will come forward and say that they would. However, such a desire on their part is similar to the attitude of a person who goes to the cinema every evening but, just for a day, visits a temple or

a mosque, instead. The Supreme Being cannot be met in this way.

POWER OF RADHASOAMI NAME

765 (14)—The devotee is provided with the great touchstone of RADHASOAMI Nám. Only what stays before this Nám is to be relied upon. Any form or Shabd originating from the impulse of Kál will disappear on the utterance of this Nám. RADHASOAMI Nám is the Supreme Mantra (formula). None amongst Kal, Karma, ghost, goblin and divinity can stay before this Nám. It has often happened that so long as the Jiva had not joined Radhasoami Faith and adopted the Saran of Radhasoami Dayál, no god or ghost or goblin ever came forward to take care of him. But as soon as he adopted RADHASOAMI Nám, the tutelary god, who is wicked and depraved, started disturbing him. The tutelary god of some are Jakhaiyá¹, Bhawání², Káli³ and Durgá⁴, while of others, it is Chandiká⁵, etc. Kal does not want any Jiva to get out of his jurisdiction. Hence, whenever he finds that Surat is about to escape from his clutches, he puts in many kinds of obstacles. But nobody can do any harm when an unflinching faith and confidence in the holy feet of Radhasoami Dayal has been engendered. The moment Radhasoami Nám is uttered, all will turn tail and disappear. There should be unshakable love and faith in this Nam.

783 (8)—There is a different Mantra for each separate Chakra and its deity, the repetition of which awakens the principal power or deity of the Chakra concerned. RADHASOAMI Nám is the Supreme Mantra. It is the Mantra of the region which is farthest of all other regions and is above them all. It is the Mantra of the highest abode. It is for this reason that neither does everyone develop faith in this Nám, nor is success in the practice of Surat-Shabd Yoga apparent very soon, as in the case of Abhyas pertaining to the lower Chakras.

THE YUGAS (AGES) ON THE EARTH

798 (3)—Evils and maladies cannot be rooted out from this world. One may wish to reform the world, clear it of all thorns and spikes and turn it into a comfortable place, but this is not possible. There have been, and there can be aggravation and amelioration thereof, but to root them out altogether would be impossible. The very means and methods of obtaining true deliverance from this world and its troubles are altogether different. None can escape from these troubles while living here. Some ignorant persons say that they would do this or do that, or, for that matter, they would put an end to their life. What would matter if they were dead? They have to be born here again and undergo the same hardships. Theirs are just idle talks.

799 (4)—In Sat Yug, there was more happiness and comfort, and people's conduct was Sato-guní and pure to some extent. Proportionately, to a greater extent, are pain, suffering and impurity rampant now, in Kali Yug. Many are at pains to revive the conditions as prevailed in Sat Yug, but this can never be. Those, who waste their time in such useless pursuits instead of devoting it to the practice of true Parmarth, are ignorant.

800 (5)—Everything goes on changing in accordance with the times and Karmas. At one time, there is deficiency in one thing and abundance of another at other time. In Sat Yug, the element of Sato-gun and purity of conduct were particularly predominant. That does not, however, mean that those Jivas had their location at a pure plane. After all, Sato-gun, too, is nothing but one of the three Gunas which originated from Maya. The nature and disposition of people was then Sato-guní due to the predominance of Sato-gun.

No reliance can be placed on this sort of disposition. It has no value whatsoever. At one time Sato-gun predominates, at another, Rajo-gun or Tamo-gun, and, in accordance with them, प्रकृतियाँ Prakritis (nature and disposition) change. The cycle of three Gunas and twentyfive Prakritis goes on. Those were the times, that belonged to the earlier periods of the world when Mana and Surat had not descended to a very low level. Due to this there was some purity of thought and action, but Jivas were on the steps to descending below.

801 (6) - After the completion of the cycle of Karmas and births and deaths in a given stage, there was greater descent during the stage that followed. As a result of continued descent in this manner, Mana and Surat have gone down very low in the scale of creation in Kali Yug, which has now set in with great vehemence and tumult. As time passes, Kali Yug will unfold itself with greater force and fury. Kali Yug is, indeed, a horrid period. Jivas will be afflicted with greater pain, suffering and sorrows in future than what they are experiencing now, and conditions will be terrible. If one is unable to practise Parmarth now, *a fortiore*, it would be altogether impossible to do so in the days to come, and thus the practice of Parmarth does not seem to be possible at all. Hence, it would be absolutely baseless to think that we should first finish this task and that, or such and such betterment should first be effected in the conditions prevailing here, and only then we would apply ourselves to Parmarth whole-heartedly. This kind of thing is an obstacle put forward by Kal who, by hook or by crook, keeps the Jiva away from true Parmarth. All should beware of this.

802 (7)—Of course, the force and fury of Kali Yug will go on increasing but, ultimately, will attain the limit, after which, Kal's force will diminish and, outwardly, too, better conditions will come to prevail. At present, Kali Yug has manifested itself with great force and Jiva's condition has become very much wretched, but since Sants have been making their advent at regular intervals, spirituality has been on the increase and, to the same extent, Kal is also putting in, and will continue to put in, obstacles with all his might and main, but after a certain period or stage, his power will get exhausted and, by the grace of Sants, the time of happiness and comfort will come back again.

PREVIOUS LIVES

847 (16)—The Jiva has been here for innumerable lives. Four Yugas make one चौकड़ी Chaukrí, and many such Chaukrís have passed. What does it matter if the Jiva does not remember even one of his past lives ? The gist of impressions of them all remains stored within, being instrumental in giving rise to one's likes and dislikes. When the Jiva realizes that in spite of his being in this region for times immemorial his real objective has not been achieved, that Mana and Maya have all along kept him entangled in their net, and that he has remained under their subjugation all the time, only then will he become indifferent towards this region, and be determined to leave it, getting ready to take to the activities of true Parmarth in right earnest. The following has been said in respect of a Parmárthí.

848 (17)—One has to meet a true and perfect Guru. One's task will be accomplished only if one contacts Him. Only he can awaken others who is himself awake. The spirituality within us here is lying dormant. He who is awake and conscious himself, can arouse that dormant spirituality of ours to consciousness.

849 (18)—He, who is fully awake and all-consciousness and has come down from Sat Desh, which is beyond the intermediary region, is a Sant. He who descends from or has access up to the intermediate region, is called a Sadh, and whoever has reached the top of the Pind, is a Mahatma.

SANT MAT THE ONLY TRUE RELIGION

857 (1)—The secret and whereabouts of Surat were first revealed by Sants. Sant Mat claims that, prior to the advent of Sants, the secret of Surat was not disclosed by anybody. All were ignorant of it. There can be no compromise on this issue. One may or may not accept this, but it is quite true.

858 (2)—The preceptors of all religions led their followers to the direction of the region from which Surat had descended in the beginning, but none reached the goal. All stopped *en route*, at one stage or another. None reached the original source of Surat. The reason for this is that none was aware of the secret of Surat. The very form and condition, which came into being as a result of the admixture of Surat and Mana, has been described by all religions as Átmá and Parmátmá, as रूह Ruh and जान Ján or as the spirit and soul. Scientists, here, only recognize mind and matter. They have started regarding the mind itself as the soul. Actually, what exist are matter and spirit. Mind and matter

are one and the same. Scientists have drawn wrong conclusions and inferences because of their ignorance.

859 (3)—Social religions have no value whatsoever and they need not be taken into account at all. All revealed religions are true up to the stage from which their promulgators had come down. The secret given out by them up to that stage is correct, but it is not so, higher up. It is not true that all Ácháryas, Pirs, Paighambars, Kutubs, Auliyás, etc. descended from the same plane. They all came from different planes in accordance with the Adhikár of the Jivas of those times, and disclosed the secret only up to the region whence they had descended.

865 (9)—There are many who, even after joining Sant Mat, say that Surat Shabd Yoga has been in vogue in all Ages. It would not be right to say so. This only shows that these people have not understood Sant Mat properly nor have they adopted it in right earnest. Soamiji Maharaj has declared in unequivocal terms,

सतजुग लेता द्वापर बीता, काहू न जानी शब्द की रीता ।
कलियुग में स्वामी दया विचारी, परघट करके शब्द पुकारी ॥

(*S. B. Poetry* 1, VII/1, 4-5)

Sat Yuga, Treta Yuga and Dwapor Yuga have all passed. None knew about the path of Shabd. In Kali Yuga, the Soami (Lord) has taken pity on Jivas and has openly given out the secrets of Shabd.

1071 (42)—The world is so perverse that it calls him a holy man and a man of God who is an arch fanatic. Instead of finding out the secret of the region of the origin of a religion and performing practices leading up to that region, people observe external rites and rituals to some extent. When some of them become fanatically attached to that religion, they perpetrate all sorts of atrocities in the name of religion. They are extolled and are considered to be the most devoted followers of that religion. All these perverted and obnoxious features reflect the monstrosity of Kali Yuga.

1155 (2)—The religious preceptors and practitioners of old had no inkling whatsoever of the topmost region. By the Abhyás enjoined and practised by them, one could, at the most, gain access up to the top of Brahmánd, and some did gain access there. In Sant Mat or Radhasoami Mat, secrets of the topmost region are now given out and one can reach that region by resorting to spiritual practices as enjoined therein. Radhasoami Dayal Himself made His gracious advent here as an incarnation and He takes Surats to the topmost region by according them His own strength and support.

on them and reach the sun. In like manner, the Chakras, Kanwals and Padams have in them the ákash (skies) of the corresponding spheres. As Surat, by performing Abhyas, acquires the subtlety of the sky of one sphere after another, it will gain access to all those spheres in turn and, in this way, it can ultimately reach the highest abode. In other words, these Chakras, Kanwals and Padams are the doorways through which one can have glimpses of and access to the corresponding spheres. This kind of privilege is not available in any other physical frame than that of a human being. It is for this reason that man is described as the noblest and the most excellent of all created beings, another reason being that he has greater intelligence and understanding than animals.

ATTRIBUTES OF THE SUPREME BEING

1098 (3)—The Lord is perfect and sufficient in Himself. He is merged and absorbed in Himself. He is the reservoir and fountain-head of spirituality, bliss and love. The Lord is unfathomable, infallible, infinite, endless and limitless. He needs no space. He, who requires space, cannot be endless and limitless. The Lord is beyond time, period and age. Time and space came into being at a later stage. The fact that a creation with beginning as well as end was evolved out of something which had no beginning appears to be inconsistent and self-contradictory but, according to Sant Mat, a reasonable explanation of everything can be given and all questions can be answered, provided one listens to it patiently and impartially, and tries to understand it.

1164 (11)—The name of the purely spiritual region is ‘Sat Nám’ and ‘Radhasoami’. Sat Purush Radhasoami is our Isht or goal. RADHASOAMI is the Dhwanyátmak Name of the highest region. This Name is resounding in the innermost recesses everywhere. No idea or knowledge of that Dhwanyátmak Shabd can be formed here. We can utter its वर्ण Varna form. The letter or combination of letters in which that Shabd finds its closest expression is its Varna. Varna does not mean any acquired or conventional

name. Where there is no difference between the Nám (name) and the Námí or the object whose Nám it is, that is, when the Nám and the Námí are indistinguishable or inseparable from one another, it signifies Dhwanyátmak Nám. ‘RADHASOAMI’ is the Varna of the true Dhwanyátmak Nám. This Nám is replete with great power of attraction. By the utterance and repetition of this Nám internally, the two currents from the two eyes will withdraw and unite at the third Til. One will experience bliss and joy when those two currents converge there. One will feel intoxicated and elated. One will develop a taste for this kind of intoxication and ecstasy, and it will become one’s prop and support.

Below the third Til, is the earth, of which the third Til is the mansion without support. Uptil now, the Jiva's flag-staff was planted on the earth. Only its flag used to flutter occasionally at the mansion of the third Til. Now that more than half of his Surat has reached the third Til and come to stay there, he has taken out, as it were, the flag-staff of Bhakti from the earth and planted it on the sky of the third Til and, catching hold of Shabd there, has ascended to Mahákásh or Trikuti. The sky at the plane of Antah-karan is dark. Some light is, of course, there but in comparison with the refulgence of higher planes, it is nothing but darkness. At the third Til, there is चिदाकाश Chidakásh (spiritualized ether or subtle Ákash or sky which vitalizes the entire lower creation), and in Trikuti, there is महाकाश Mahákásh (the greater sky).

64 (3)—The human body is so formed that the Chakras, Kanwals and Padams corresponding to all the spheres in the creation are present in it. Out of them, only three Chakras are kinetic at present, performing their respective functions but the remaining Kanwals and Padams have been formed distinctly in such a way that they, too, can be made kinetic by means of Abhyás (devotional exercises). In animals, the lower three Chakras are separately formed, through which all the vital functions of their life are being carried out, but the rest of the Chakras, Kanwals and Padams are jumbled in one point and cannot be made kinetic. In the vegetable kingdom, the functions pertaining to the lower three Chakras, namely, reproduction, assimilation and excretion, are going on but, even those Chakras are not separately formed. In inert matter, also, the activities of these three Chakras are going on, in an even more crude manner.

65 (4)—An animal acts instinctively and more or less unknowingly but a human being works with understanding and purpose and in possession of his senses. There is a deficiency of spirituality in animals, so much so, that the spirituality present in them is not sufficient for the human frame, which demands spirituality of a higher intensity. The human form occupies a central position in the scale of creation. It is endowed with centripetal force which attracts inwards and

upwards, as well as centrifugal force which drags one down, and both the forces are active. However, in spite of the human body being all bones, flesh, blood, etc., some part of it is extremely subtle, delicate and vivified, though some are not so. The white matter of the brain is more vivified than its grey matter. The white matter corresponds to Dayal Desh, and the grey matter, to Brahmand. The head has two lobes and the fissure between the two consists of such delicate material that a slight shock or injury to it would lead to fatal consequences. Even a friction caused by a hair hurts the eye-ball, but it has no effect on the skin of the heel.

66 (5)—The statement made above that ‘all the Chakras, Kanwals and Padams corresponding to all the spheres are formed in the human body’, does not mean that all those spheres are actually present in the human body in a miniature form. If there is a slit or hole in a wall of a dark room, the rays can find access within and the sun can be seen, though neither the wall is the sun nor is the hole. If one can make oneself as subtle as the rays, one can ride on them and reach the sun. In like manner, the Chakras, Kanwals and Padams have in them the *ákásh* (skies) of the corresponding spheres. As Surat, by performing Abhyas, acquires the subtlety of the sky of one sphere after another, it will gain access to all those spheres in turn and, in this way, it can ultimately reach the highest abode. In other words, these Chakras, Kanwals and Padams are the doorways through which one can have glimpses of and access to the corresponding spheres. This kind of privilege is not available in any other physical frame than that of a human being. It is for this reason that man is described as the noblest and the most excellent of all created beings, another reason being that he has greater intelligence and understanding than animals.

67 (6)—From the Parmarthi point of view, worldly knowledge and understanding have no value whatsoever. One thing is discovered today and, next day, something contrary to it is found out. Controversies and disputes are matters of daily occurrence. From the time that this world

or the earth came into being and so long as it exists, the true and perfect knowledge of anything has neither been, nor will ever be, discovered. A Jiva has no access beyond the plane of Antah-karan. Whatever discoveries are made are all within the range of the heart centre which has many facets or aspects. When a particular aspect or facet becomes active, discoveries, learning, knowledge, inventions, sense of beauty, civilization, reforms, etc., conforming to that facet, come into play. At that time it appears as if the kind of discoveries made and the knowledge acquired, were unprecedented and the ancestors were all ignorant. There is an acme of progress and achievement. After the acme has been reached, a cataclysm sets in, and all reforms, civilization, discoveries, history, etc., are destroyed. No record of them even remains. Nothing can be known about them. Geology and archaeology fail to determine their age or time. The activities of another facet then start, and discoveries are made in accordance with it. They are confined within the limits of the plane of Antah-karan and do not go beyond. But such is the vanity of man that he thinks that he has discovered almost everything and, if he could make just one more discovery, he would, in no way, be inferior to God. But God, also, has so arranged things that a discovery made later on runs counter to one made earlier, and people, in the conceit of their learning, remain as ignorant as ever.

WHAT HAPPENS WHEN A CHILD IS BORN

73 (5)--In the above context, it may be mentioned that the Surat of one, who is going to be born, is located in Sahas-dal-kanwal before birth. Surat has to stay there before Jyoti for a certain period in order that it may be vivified. When it is vivified to a particular degree, it descends and takes its seat at the third Til and, as soon as it does so, breathing starts. A link is maintained between the embryo developing in the womb and the Surat, which is now located in Sahas-dal-kanwal and will later on occupy it. The foetus receives nourishment from the same Surat. If anything goes wrong with the link or the link is broken, abortion takes place or the child dies in the womb. The Surat hatches the foetus like an egg, and when the time is ripe, Surat descends and takes its seat in it, that is, the child is born in the fulness of time.

292 (1)—Inner secrets and meanings underlie whatever has been said in Sewá Bání (hymns on service and devotion). Had they no inner meaning, where is the Mánsarovar mentioned in this couplet to be found here? Getting absorbed in the current of love and elevating one's Surat to the extent possible to Daswán Dwár, whatever service is rendered to Radhasoami Dayal is the true service which alone is acceptable to Him. Through that Sewa only will love awaken and be enhanced, and Surat will proceed and ascend within. This is the way to render service. Lost in love and emotion while rendering the service, if water is fetched and Radhasoami Dayal is helped to take His bath with it, that water is equivalent to the water of Mansarovar, and with that water alone will He take His bath. After helping Radhasoami Dayal to take His bath, His body is wiped with a towel. In doing so His body is touched, and this gives the kind of great delight to the devotee, which the fish feels in water. Radhasoami Dayal is an unfathomable ocean of love and is of the form of love. The body He has assumed here is also of the form of love. The water which, after touching that body which is of the form of love, comes to one is also ambrosia and all-love. Drinking that water and touching His body, which is all-love, Surat becomes absorbed in ecstatic delight like fish in water. This bliss and delight can be obtained only if Sewa is performed after getting one's Surat located in some degree in Daswán Dwár, and one becomes so utterly lost in the act of Sewa that one loses awareness of one's own body.

293 (2)—If, by Sewa, you can remove all your attachments and bondages just as dirt is removed from the hair by combing and they are rendered clean, all your worries and miseries will vanish.