

Babuji Maharaj



Return To Sat Desh

Babuji Maharaj was the 5th Sant Sat Guru of the authentic Soami Bagh parent lineage in Agra, India. He was born in 1861 as *Madhav Prasad Sinha* in Benaras – the same city and year Maharaj Saheb (3rd Sant Sat Guru) had been born, and the same year Soami Ji Maharaj (1st Sant Sat Guru and August Founder) began public Satsang. Soami Ji Maharaj's elder sister 'Sardhoji' had prayed to Him that a gifted devotee could be born in her family. Not only did Radhasoami Dayal grant her request, but He sent a Sant Sat Guru all the more. Babuji Maharaj was the last of the five *Nij Anshas* who had incarnated in the world with the August Founder and was the beneficiary of all Their Spiritual Currents after having attended all Their Satsangs. Soami Ji Maharaj had once proclaimed to Babuji's mother (niece and daughter of His sister), ***"This boy will redeem you from the world"***. Huzur Maharaj (2nd Sant Sat Guru) had given Babuji Maharaj the Parmarthi name of "Prem Adhar", and He was greatly loved by Radhaji Maharaj as well.



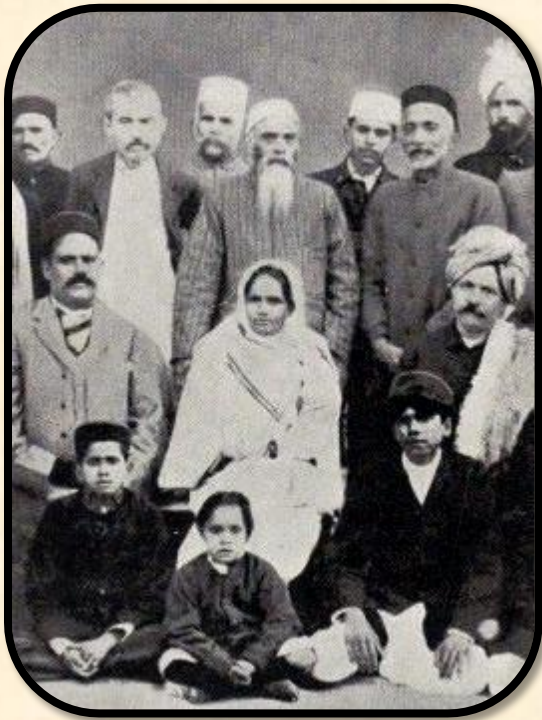
In this restored image we see a young Babuji Maharaj, barely a child, standing beside Soami Ji Maharaj signifying just how favored He was by the August Founder and had many times been in His presence. Not surprisingly, in 1874, He was initiated into the Radhasoami Faith by Soami Ji Maharaj Himself when He was a mere teenager. This would prove to be a pivotal event in Babuji Maharaj's life that would forever forge His destiny, and in the end He would become the longest-reigning Param Sant Sat Guru of the Radhasoami Faith until He left His mortal coil in 1949.

For several years following the departure of Soami Ji Maharaj in 1878, Huzur Maharaj would periodically check on Babuji's spiritual progress, but for the most part stayed aloof during His educational years. When Babuji Maharaj had befriended Maharaj Saheb at school, the latter had no idea of the religion or spiritual practices His friend had followed, nor was it the *Mauj* (divine will) at this time for Him to discover it. Both future Sant Sat Gurus graduated from college with honorary M.A. degrees, both had married young and had families, and both went into government service at the Accountant General's Office together.



Huzur Maharaj had referred to Maharaj Saheb and Babuji Maharaj as "Companion Spirits" and had appointed them both "Joint Presidents" of the Allahabad Satsang that would last some 40 years before Babuji Maharaj moved permanently to Soami Bagh during the latter part of His life. In truth, it was these two powerful Sant Sat Gurus who were most responsible for bringing the Radhasoami Faith and Sacred Teachings into the 20th century, and were the impetus behind the first English authored Sant Mat books and translations of the Saints' Discourses to the western world.

After Maharaj Saheb left His mortal coil in 1907, a great void entered Babuji Maharaj's life, particularly when He had returned to work at Allahabad without His beloved friend and Sat Guru. Eventually He started giving Satsang again at Buaji Saheba's (4th Sant Sat Guru) request, who is seen in the picture sitting below Him. Babuji Maharaj would assist Her until Her departure in 1913.



It was during this period that Babuji Maharaj came in contact with an affluent American satsangi named Myron Phelps (standing left of Babuji Maharaj), whom He had initiated at Allahabad and had taken notes of His discourses during the years 1913 to 1914 at their private carriage outings. These discourses would later be published as *Phelps' Notes*, which Babuji Maharaj had masterfully dictated entirely in the English language. It is regarded by many to be one of the greatest metaphysical masterpieces on Sant Mat ever written that vividly describes the creational spiritual hierarchy, the true reason for mankind's spiritual fall into the lower material regions, and the higher principles of the Radhasoami Faith.

All of the passages quoted in this treatise are from Phelps' Notes. They essentially highlight Babuji Maharaj's most esoteric teachings from this amazing work and present them in an illustrated format. Very little of the original text has been edited, but is compiled together under specific subjects and presented as extensions of those subjects. For instance, whereas we might find Babuji Maharaj speaking on a particular spiritual theme in various sections of the Phelps' Notes, these are combined together, or presented in a Q & A format, along with highlighted quotations to make the subject matter perhaps more discernable.

Sat Desh comprises the *Six Upper Regions of Creation* that far transcend the lower mental planes – i.e., causal, astral and material – generally known to the world. They are 100% Spiritual. In other words, unlike the lower regions, they do not contain any course matter in them and thus the true origin of spirit and its final resting place or salvation. If the reader can imagine a Spiritual Hierarchy of multiple dimensions, spheres or realms, eighteen in total, and that our earth is near the bottom of this hierarchy, along with the celebrated 'heaven' and astral planes revealed by the world's religions; and at the top of these multiple realms is Sat Desh, where the Saints have told us Infinite Refulgence, Boundless Love, Perpetual Bliss and Indescribable Beauty are the order of the day. Even this would not give us a semblance of the greatness and unsurpassed magnificence of Sat Desh that is wholly unknown by the various spiritual paths taught in the world today, with the notable exception of the Radhasoami Faith.

The Saints have revealed that there are **Three Grand Divisions of Creation**, each having six regions, and that we as human spirits have been imprisoned within the lowest of these or 'Pind': 1.) **Sat Desh** (100% Purely Spiritual) 2.) **Brahmand** (Spiritual-material) 3.) **Pind** (Material-spiritual): *"The region of Sat Desh, the six highest spheres, in these spirit was so nearly of the highest tension that it only needed to be awakened and touched by the Supreme Spirit to gain stable equilibrium, an unchanging condition for all eternity... [Below Sat Desh] there was the region where spirit was so far depleted that it could not be given an unchanging form, that is, it must suffer exhaustion. This is Brahmand and Pind [causal, astral & material regions], the theatre of change. This grand truth has never been grasped and enunciated by the promulgators of any religion except those of the Radhasoami Faith."*

It was because of the *spiritual deficiency* we as 'jivas' had following our inception, where we could not be conscious in the regions of Sat Desh due to our impurities, that we were made to descend into the lower material regions of 'Pind'. And, in most cases, it is here we have been for millions of years, throughout several Yuga cycles. Babuji Maharaj tells us, *"In initiating creation, the object which the Supreme Father had in view was to restore as far as possible the condition and full consciousness and bliss to depleted spirituality below Him which by reason of its depletion had lost consciousness. Otherwise, the depleted spirituality would remain eternally unconscious with no participation in the bliss of the higher center. A being whose nature is all love can have no aim except bliss for all... The creation of lower planes as a theatre for the restorative process was therefore necessary."*



Babuji Maharaj

Creation of Spirit



“The Supreme Father is a vast homogeneous Ocean of Pure Spirit. He is perfect, sufficient in Himself to Himself, in an ecstatic state of Love and Bliss. Before creation, He alone was conscious. There was none but He to see and none but Him to be seen. There was only the Lord immersed in His own Rapturous Bliss. His primary characteristic was LOVE; not, however, for any other being, for there was no other. All was directed inwards, towards Himself. Love was the essence of His nature, ever active and not requiring any object for its expression. He was [and is] nothing but a Vast Reservoir of Love and Bliss.”

“The existence in the being of the Supreme Father of a region where spirit was highly concentrated, necessitated the existence also of a more or less depleted region, a region from which spirit had been to a

greater or lesser extent withdrawn by the action of the forces of concentration. This condition of depletion of spirit resulted, as will be shown, in the individualization of separate entities and in the higher and lower creations, including the genesis of mind and matter, which are each a spirit in lesser or greater degradation owing to attenuation.”

“This less dense spirituality, not having the same degree of tension as the spirituality of the concentrated pole, being of lower quality, could not unite with the latter. It remained, as it were, suspended therein. As vapor of water when drawn up into the atmosphere does not become air, nor does the air change in any respect, but the two remain separate because they are different. So the higher and lower spirituality remained separate, essentially unchanged by the association.”

“Agam Purush, the first created being, as will be further explained, was evolved as a child is brought forth from the mother’s womb. That is, the depleted spirituality was thrown down in the fullness of time, as the child developed is ejected from the womb. There was also another reason. At the feet of the Supreme Father lay that other spirituality of still greater depletion, which could not respond to His attraction. He desired that this also should share in His bliss. To this end, it was His Mauj [divine will] that the work of creation should be inaugurated.”

“In initiating creation, the object which the Supreme Father had in view was to restore as far as possible the condition of full consciousness and bliss to the depleted spirituality below Him which by reason of its depletion had lost consciousness... This restoration to consciousness could not be affected by at once imparting higher spirituality to the entity of lower spirituality. High spirituality bestowed on an entity whose spirituality is of lesser intensity will only cause misery to the latter. If a cow were endowed with the spirituality of a man, only misery could result to the cow... The creation of lower planes as a theatre for the restorative process was therefore necessary.”

“The lower portion of the region of equilibrium became the location of the Brahmands [spiritual-material regions], a part of the second or lower creation; while the region of the greatest depletion became the location of the Pinds [material regions], also a part of the lower creation. In one of the Pinds our world is located. Now, the depleted spirituality which had remained unmoved by the attracting force of the Anami Purush had become individualized and the whole region was filled with individual spirits lying in a comatose and an unconscious state. The primary purpose of the issuing current and the work of creation

which it was about to inaugurate was to awaken these spirit entities to full consciousness. The individualization of these spirits, originally an undivided portion of the Supreme Being, came about in this way."

"All separate individualities must have covers. Without covers [or bodies] spirit entities of like spiritual tension on the same plane would merge with each other. Thus only can separate individuality be preserved. Radhasoami Dayal is the only being who has no cover."

DIVINE SOUND



COMMUNICATED BELOW

"So, in the fullness of time, a great commotion occurred at the point of touch between the Supreme Being and the region of the depleted spirituality, bursting forth as Sound [Shabd]. The Sound formed a reservoir, or ovoid, which was the beginning of the manifested body of the Lord, the manifestation of the unmanifested Anami Purush (nameless being). The manifested merged in the unmanifested and was not separated from its infinitude. Anami Purush underwent no change. This was the beginning of time. Before, there had been nothing to mark time.

The ovoid emitted a vast Spiritual Sound, the same Sound which had preceded its formation and which gave it form. Anami Purush first manifested Himself as Sound then as Form. Sound is subtler than form. The Supreme Father was in absolute silence. There was no sound. But

when He wished to communicate with the spirits which lay below Him, He put forth Sound."

"The Shabd [Spiritual Sound] is the 'word' of St. John. It is also, no doubt, what the Christians have termed the Holy Ghost, that is, the spiritual current which connects the Father with the Son. The 'Son' being the jiva, who by gaining communion with his God while in the body had earned the right to the designation of the Son."

"The reservoir was an Ocean of Love. As it resounded, it overflowed. The Sound which proceeded from it was the uproar accompanying the overflow of All-Embracing Love. This spontaneous over-flow from the Ocean of Love was an immense wave of grace to bless all beings. It is called Mauj. Its Name is also Radha. It is an overflow of Grace and Love, an overflow produced by the Ecstasy of Love. As a drinker desires others to partake of his happiness of intoxication and for the time is disinterestedly generous, so it was the Mauj of the Supreme Father that all should share in His bliss. Love is the first attribute of the Supreme Father, if that which is His essence can be called an attribute."

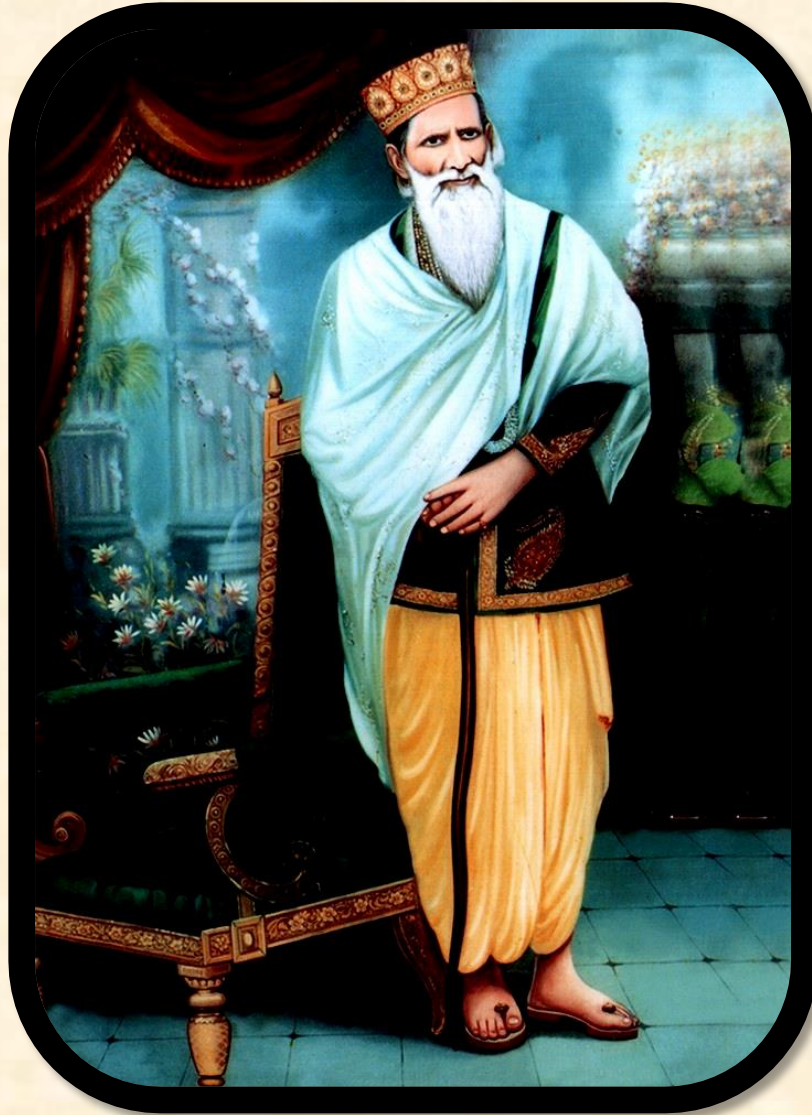
The current which proceeded from the ovoid as it overflowed consisted of the spirituality which had been drawn up from below into Anami Purush. It then descended for the purpose of effecting creation. But for this store of spirituality, the work of creation would never have begun. As the ovoid was the first manifestation of the 'body' of the manifested Lord, so the current was His 'breath'. Only when the current issued (when breathing began) did the work of creation commence."

A distant illustration may be taken from the birth of a child. Before birth, the jiva [human spirit] is in a condition of conscious absorption in Sahas-Dal-Kanwal [astral region]. When the spirit enters the body, all the organs are in an embryonic and undeveloped state. Only after the child begins to breath does action begin."

"Thus a great proportion of the spirits in the region affected by the vibration of the current and the attracting influence of the ovoid, were awakened and both covers and spirits in full consciousness became fully permeated with the Love, Bliss and Intelligence of the Supreme Father. Thus was the creation of the first region or sphere initiated."

But many of the spirits of this region could not be awakened in this manner. The subsequent history of these will be taken up hereafter."

‘RADHASOAMI’



Manifested Name of the Supreme Being

“As the ovoid form expressed ‘including, embracing and enveloping’, so did the sound which can vocally be most nearly approached by the syllable ‘Soa’. It was followed by a sound symbolized by the syllable ‘Mi’, indicating that all the spiritual forces are turned towards the center. When the Supreme Father manifested Himself, He declared by the Sound which issued from Him, ‘I envelop and attract all’, ‘All depends on me’, ‘All is protected by me’ (Soa), ‘All is included in me’ (Mi). Thus, the Supreme Father declared His own nature.”

“The outward flowing spiritual current also gave rise to a dominant spiritual sound. By its vibration was given forth a vibration sound,

which is best expressed vocally by the syllable 'Ra'. The subsequent motions of the spirit entities and covers inward and upward gave rise to a sound which may be vocally symbolized by the syllable 'Dha'. The sound therefore indicates the inclusion of the awakened spirits. It is not so broad as the sound 'Mi' of Soami, which indicates the inclusion of all. The sound of the current was therefore 'Radha'. This united to the sound of the ovoid 'Soami', represented the full initial creative act and therefore became the appropriate Name of the Creator... the Name became RADHASOAMI. The current is the link between the devotee and the Lord and hence to him the current must come first. It alone will take him to the Lord.

Thus, Radhasoami Himself proclaimed the Supreme Name. None else can fully realize it. The Supreme Father has ordained His Name to have such efficacy that whoever listens to it with love (for unless one has love nothing can be done) the Name will one day carry them to the Radhasoami Pad, where they can fully enjoy perfect beatitude. When the real greatness of the Name dawns upon the spirit (it cannot dawn upon the mind) love will awaken in him, a love of such a character as that which a newly married bride feels when her whole body is electrified, every hair stands on end and every pore opens with the sensation at the touch of her husband. Such will be the effect of the Name."

[It's important to note that Babuji Maharaj, along with the other Sant Sat Gurus, had stated that the Radhasoami Mantra is not just a symbolic vocalization of the Name of the Supreme Being, but can actually be heard in the highest spiritual regions by adepts during their out-of-body meditations. For this reason, it is the most important link to the Supreme Being and the salvation of all who have faith in It.]



Life in Sat Desh



The Samadh of Soami Ji Maharaj at Soami Bagh in Agra, India. Babuji Maharaj had once declared that if there was a replica of Sat Lok anywhere on Earth it was and is Soami Bagh.

“The out-flowing current from the ovoid produced a powerful vibration which broke up the covers and freed the spirit entities, while the ovoid which had become the centre of attraction, as also the current, exerted a tug upon them... Those of great spiritual intensity were drawn into the ovoid and became, as it were, cells in the nascent body of the Lord. They did not, however, lose their own individuality.”

“The awakened spirits of the region created under the attracting influence of the first ovoid, Radhasoami Dham or Pad, are called ‘Param Hansas’. They are divided into two classes by a difference analogous to the rudiments of sex. It has been said that although the sex distinction is not marked in the purely spiritual regions, those may be grouped in a male class in whom the sound action predominates; the remaining spirits might come under the category of a feminine group in whom the spirit action is predominant. It is, however, necessary to

observe that the two classes should in no circumstances be held to be associated with any sex functions such as are found in this world.”

“The dwellers in Sat Desh possess no instruments of action as hands, feet, tongue, etc... Everything is resolved into sensation. The form somewhat resembles the human form, but the senses are greatly developed and the parts of the form associated with them are also further developed. The faces are most radiant. Thus the Hansas are said to have each the radiance of twelve suns.”

“It cannot be said that there is absolutely no motion there, but such motion as there is may rather be likened to expansion of sensation... As the dwellers in Sat Desh have no instruments of action, there can be no work there. This, according to modern notions, negates the idea of happiness, for there is no idea more deeply ingrained than that happiness depends upon employment of work. But where is the object of work? Is it not to secure the means of happiness? Would any work be undertaken if happiness were assured without it?

In a place where happiness in its highest form is the free possession of all, where the pleasures of all - the senses are freely available in the purest and most concentrated form, what room is there for work? There each is open to the other, and each beholds and delights in the joy of others which he sees. The happiness of each is in the happiness of all. Very unlike are these conditions to those prevailing among us, where nobody knows what is in the mind of another; where, in spite of the closest friendship between any two, the heart of each is unknown to the other, and each is living and working in a separate world of his own.

It is said that space does not exist in Sat Desh. The meaning of this is that not only bodies but space itself is intelligent. Of this we have no conception. There is everywhere diffused spirituality and there are centers of spirituality; the latter are the inhabitants of the region. The diffused spirituality is highly conscious and intelligent and is the medium by which sensations are conveyed. There is also diffused spirituality here, but besides being of a much lower intensity, it is clogged and obstructed by physical matter and mind. But in Sat Desh there is no such resistance.”

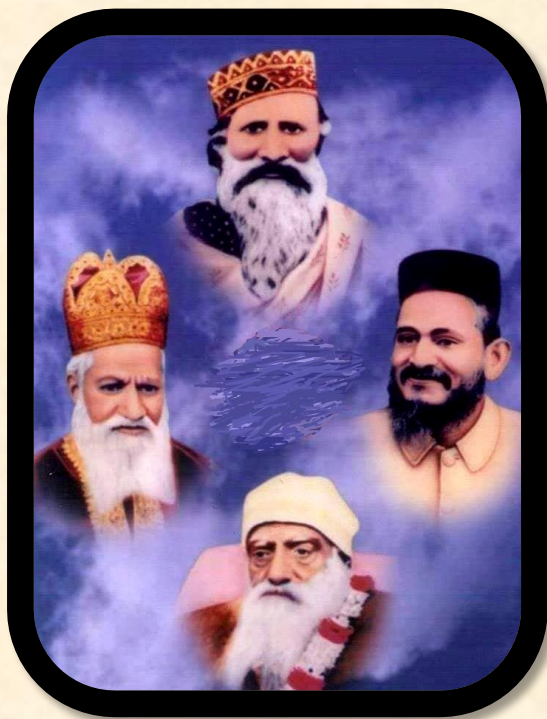


“The action of the diffused spirituality of Sat Desh may be understood by the analogy of the human body. There is in the body diffused spirituality by which the functions are maintained; and the spirit in the spirit center of the body learns what happens at the extremities of the body by transmission through and by diffused spirit from the extremities to the center.” To further illustrate this teaching, Babuji Maharaj had also used the analogy of the sun, which at its center is the most intense as the rays that emanate from it are diffused by the time they reach us. In a similar way is the spirituality of our own body and the spirituality of those in Sat Desh.

“Yet it should be said that as there are different grades of spirit in the different regions of Sat Desh, their diffused spirituality is of graded intensity and its less intense phases does offer a subtle resistance, so that an inhabitant of a lower region of Sat Desh does not have the complete and comprehensive cognizance possessed by the inhabitant of the highest region.”

“Full consciousness of Anami Purush, as well as of the universe, is only possessed by Param Hansas who are in the fourth degree of union with Radhasoami Dayal. The consciousness of the other dwellers in Sat Desh, however, both as to the Anami Purush and the universe acting through the presiding deities of their spheres is only a little less. Because of the various grades of spirit in Sat Desh, it should not be concluded that there are any impurities in the spirits of those regions. The quality in every case is the same pure spirit, but the quantity of the spiritual force possessed by the different individual entities varies.

To illustrate this difference, if a number of lights of varying brilliancy were to be caused to approach an immensely more brilliant center, the stronger lights would come nearer and yet be separately distinguishable than the weaker, though the quality of the light is the same in all. The bliss of the lower regions of Sat Desh is as satisfying to the spirits of those regions as that of the highest region to the spirits there. Love there does not demand the exclusive possession of its object as it does here. The Supreme Father has the power of satisfying the love of innumerable number of devotees. He is a Boundless Ocean of Love.”



“The diffused spirituality of a Saint acts much in the same way as the spirituality of an ordinary man. His state of sleep is similar, He dreams and passes into unconscious state; but all this relates to the human form supported by the diffused spirituality. The higher center is always illumined. His physical form will be subject to like passions and desires as that of the ordinary man. There is the difference, however, in that the spiritual current is always awakened in Him and regulates the action of the lower form.”

“Soamiji Maharaj on the day of His departure told His disciples that His spirit was in the lap of Radhasoami Dayal in Radhasoami Dham, that it had been there for some days; that He had come to give them a message. He meant that His diffused spirituality was so strong that notwithstanding the transfer of its center to Radhasoami Dham it maintained the body in the same way to all appearances as does the whole of the spirituality of an ordinary man. Only Saints in the Sayujya or fourth, or most intimate degree of union with Their presiding deity, have this power. The other inhabitants of Sat Desh of course have inner spirituality of the same quality but their kinetic [active] spirituality is not so high.”

Babuji Maharaj had also maintained that the dwellers in Sat Desh can perceive things happening anywhere and everywhere by virtue of their Superior Spirituality, which they are able to send to any region: ***“Thought travels on this plane with great facility. You think of New York and you are there. But the things which come to your mind are not present events, but past events of which you knew. That is, you cannot put yourself in present communication with New York or send a part of your spirit there to perceive present events. Were your spirituality strong enough to do this, as you do with regard to your hand or foot, you would be able to perceive what is happening there now. Your thought would be illumined and space would be annihilated. Something of this sort is what is done by the dwellers in Sat Desh. But even thought is a clumsy instrument in comparison with spirit.”***

“In a general way we may say that spirits in Sat Desh perceive as we do. They are spiritual forms. They speak through the medium of spirit. All the five senses are developed and used. They also take spiritual

food. Just as on this plane there is a material current through the body on which the body is nourished, so there, spiritual body is maintained by a spiritual current, which is called 'amrit' and which comes from the presiding deity of the sphere, that is from Radhasoami Dayal in the case of the Radhasoami Pad, from Agam Purush in the case of the Agam Lok, and so on."

"Sensation in Sat Desh, which is sometimes referred to as the 'Bliss of the Saints', is derived from the play of the senses in their highest and keenest form in the highest condition of what we call excitement; that is, keenness of sensation. Anand (Bliss) is said to be Anant (Endless). That is, the sources of joy are illimitable. The most lovely forms are seen for beauty increases as life ascends and the impress of the spirit on the form becomes greater. As the human form is more beautiful and attractive than of any animal, the spiritual form is by far the most beautiful of all. Similar is the case with the other sense perceptions; each is in the full play of its highest and purest activity. Under the stimulus of the constantly flowing spiritual current from the presiding deity, which supplies spiritual sustenance to the spiritual bodies, the highest degree of keenness, of Ecstasy of Perception is reached, and Bliss in the Highest Degree results from and accompanies such perception."





"The most ravishing music is heard. Each being gives out its peculiar musical note, a shabd [sound] of its own; but the shabd of each is in tune with that emanating from the presiding deity of the sphere. Similar is the case with the other sense perceptions; each is in the full play of its highest and purest activity. Under the stimulus of the constantly flowing spiritual current from the presiding deity, which supplies spiritual sustenance to the

spiritual bodies, the highest degree of keenness – of ecstasy of perception is reached, and bliss in the highest degree results from and accompanies such perception.

On this plane, we feel that there should be a constant change. The program of diversion must be re-ordered every day or it falls flat. Nothing is so appalling as monotony. All is so imperfect and deficient that in weariness of it we seek something different. But if sensations were perfect there would be no necessity for change. The same program might be continued forever. Take all the pleasant sensations which you know, suppose them not marred by the imperfections and impurities of material instruments, suppose that they have no imperfections and inadequacies and hence acquire no staleness by repetition then imagine that you have those forever, what more could you ask?

We crave for excitement, but excitement if you analyze it is only keenness of perception. Our perceptions are blunted by the dullness of the instruments. Where no instruments are needed, perception is direct and immediate, and at its highest state of 'excitement'. Palling of sensation is due to the impurities present. It is an established law that impure sensation cannot be enduring. But for this law there would be a continuous and permanent degradation; for on account of our dissatisfaction of being unable to get the keenness of perception which we desire, we are driven to seek grosser and grosser friction with matter and descend lower and lower... On its own plane, where spirit is able to cognize without any interventions, its perception is infinitely more refined and elevated than anything of which we can here conceive."



“But the dominant feeling in Sat Desh is LOVE. Indeed, the essence of Spirit is LOVE. Its perfect existence is the perfect expression of LOVE.”

On this plane we cannot conceive it as it is. Here only a faint and imperfect expression of love is possible. There can be no contact between spirits here. They depend upon instruments of gross matter for all external expression.

We know only of rivulets and tiny currents of attraction to various objects and persons; and yet such love as we feel is the source of the greatest happiness known to us. We can from that conceive what bliss results from the unimpeded exchange of love between beings whose absolute nature is love. The waves of love proceed one after another throughout the entire spiritual region. They are, as has been said, the respiration of Anami Purush – the current of Surat [spirit] corresponding to exhalation. And the response is universal and simultaneous. All spirits there feel alike. The same impulse in all rises simultaneously. There is no opposition, because the beloved fully satisfies each. To the question whether there is monotony of character amongst spiritual entities, or whether they differ from one another, the answer is that there is infinite variety.



In another important respect, the outlook upon existence of the dwellers in the highest region of Sat Desh differs materially from that of those below them. They have no sense of ‘infinity’. All is or may be known to them. The conception of infinity is merely the sense of incapacity due to inability of mind to grasp that which is above its limitations. These limitations are the ‘dimensions’ or categories of the mind... Only when

all these are passed and the spirit reaches Radhasoami Dham [region] will the sense of infinity disappear. Then all becomes known. Nothing is infinite in the sense of unknown or unknowable.



We on this plane have passed three of these limitations and all below us is within our comprehension. The fourth dimension is the commencement of infinity to us. Now we are bound by cause, time and effect only because these are the limitations of our mind. The sense of restriction upon our conscious grasp is imposed to impart the sense of inability to master the plane above us. To him who has gone up, all that was above is now below, falls into the hollow of this consciousness and he laughs at his own folly. So, infinities after infinities become finite, until at length all that remains is Absolute Knowledge, Absolute Bliss and Absolute Love.”

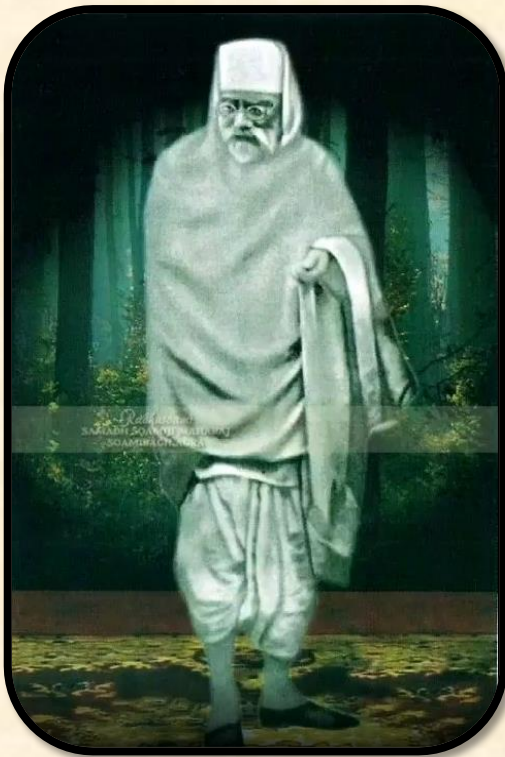
“The relations of higher and lower spheres in the matter of limitations may to some extent be crudely suggested by the following illustrations. Consider the field of the senses of a grasshopper. How limited it is as compared with that of a man. Again, suppose a man seated in a room. He cannot see the objects outside the wall. But if he is given the faculty called perception in the fourth dimension, physical objects are no longer a barrier to him. The walls of the room disappear and he sees the objects which are beyond them.

Again, my conception of distance, space and the like depends upon the comparison I make between the reports of my senses under various conditions. Distances are known to me in terms of the time which is required for me to traverse to them, and so on. But suppose I were able to change my mode of locomotion. Light travels at the rate of 186,000 miles a second, so rapidly that miles have been dropped in computing great distances and ‘light years’ substituted as the working unit. Still more swift is thought. It occupies apparently no time in passing to the most distant objects. It may be remembered, too, that the thought mechanism which we know is comparatively gross and coarse.

That of Brahmand [astral and causal regions] is far more subtle. Now suppose that one could substitute the mechanism of thought for the

means of physical locomotion upon which one must now rely, and be present with one's perceptions along with one's thoughts at the goal of the latter. How enormously the field of one's perceptions would be multiplied and how the conceptions of space and time would be revolutionized.

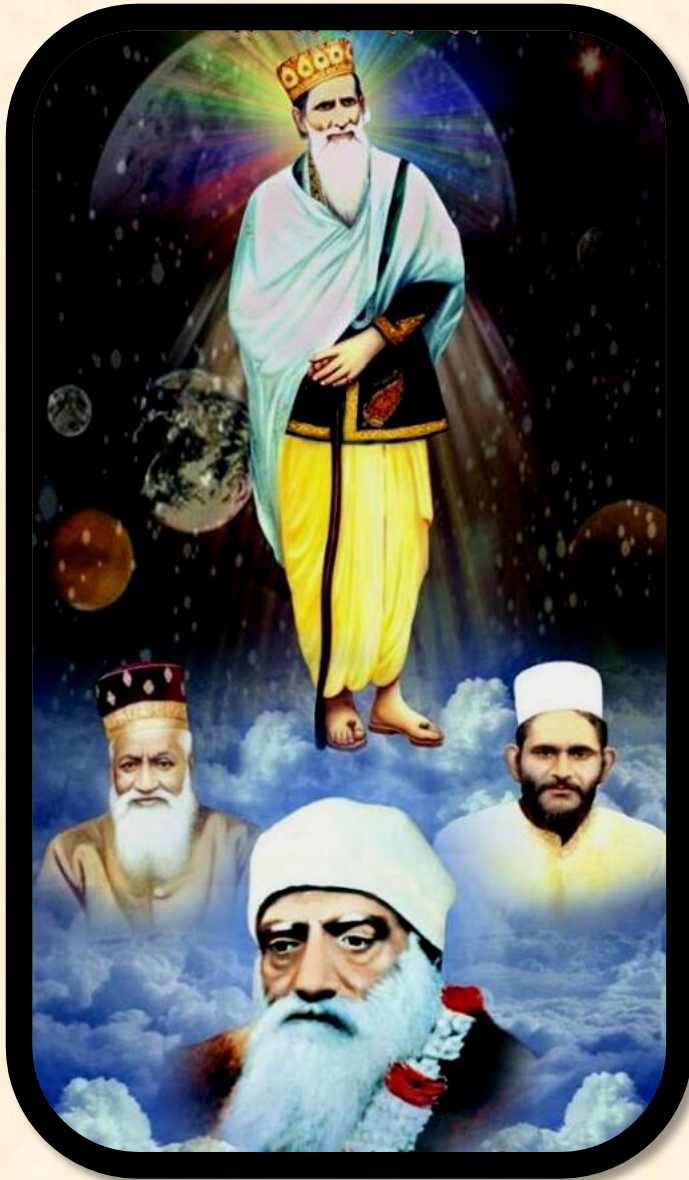
This will give some crude notion of the **Expansion of Consciousness** which takes place as the limitations which obtain here fall away one after another, as the higher planes are reached. We spoke of perceiving in the fourth dimension, which means that solid matter has become permeable; that is, one limitation has fallen away. In the same way, many other limitations fall away and the range of perceptions is enormously increased. It may well be that the field of perception of the dweller in Brahmand seems unlimited in comparison with that of a man. The contrast is emphasized as one proceeds higher."



"Spiritual consciousness always was and always will be. We, who are in a world where all things begin and end, cannot conceive that. All we can do is push the limit further and further away. If we could conceive of the past, present and future as one in consciousness, that would convey something of a notion of the infinite consciousness. But with reference to creation, the infinite consciousness has the idea of beginning and ending. There was a time when the creation was not. It began and in part it will end and in part it will not end.

To the question whether the great beings who dwell in Radhasoami Dham are themselves 'infinite' in our sense of the term, the reply is that **there is nothing beyond the reach of the spiritual consciousness.** Such a thing would be of no use. In that sense, spiritual consciousness is infinite where it exists; that is, it has no limitations. It goes everywhere where anything is. Time and space do not exist for it, that is, do not limit it. It cognizes instantly without being barred by time and space. In that sense, **Radhasoami Dayal and the great beings closely associated with Him are 'infinities'.**"

“These great spirits have never been through the evolution of the lower regions, having existed from all eternity in their present locations, as has been explained. But They have descended when that was necessary in order to impart a new access of spirituality to the lower regions. In the course of time, the lower regions grow old, lose their youth, their ‘joyousness’, so to say, and get into a state where they are unable to produce conditions of adequate happiness. Then there must be a new wave of spiritual force that life may go on. This condition reaches its climax as the time of conjunction of each lower region with Sat Desh approaches and then some great spirit in Sayujya (intimate union with the divine) associated with Radhasoami Dayal, His son in a special sense, volunteers, as it were, to descend to that region. He is a mighty spirit, and a great wave of spiritual force descends with Him and revivifies it. This is the incarnation of the Sant Sat Guru.”



“The Divine Plan of Salvation has for its first step securing the association of the perfect teacher with those jivas who are prepared to profit by it. For this purpose, the Supreme Father sends great spirits closely associated with Himself to take up their residence on earth in human bodies at proper time... He has provided that the spirit [of the jiva] should be impregnated by the seed of His own superb spirituality.

This impregnation is received on initiation into the Faith, which He also established as an instrument for performing the work of helping those fallen spirits to regain their exalted position. This they can now do, though only with the constant help and direction of a Sant Sat Guru who comes as the representative on earth of the Supreme Father.”

Reincarnation of Jivas



Why do we not remember our past lives?

“The cutting of recollections of past lives in the present life is necessary to the present life, or else the latter could not take the course which it takes without that recollection. Consider how impossible it would be for you to live over in the same way the preceding years of your life with your present knowledge. Could you possibly give to the various pursuits which then engaged your attention that whole-hearted devotion which was necessary to make them fruitful? Obviously not, as the things which you then considered as important, you have now come to regard as unimportant and the reverse. But in order that karma should be exhausted it was necessary that your life should have been lived as you actually lived it. The case would be similar if you remembered past lives to this. So too your conduct in this life would be bound to be influenced by the sentiments of the past lives if they were remembered. Suppose for instance that your mother of this life was your son of your past life, would it be possible to give her the reverence due to a mother if you remembered your past life?”

“If an old man were told to commence his life anew from his childhood with all the experience and knowledge acquired during his lifetime, would he be able to live that buoyant life which he enjoyed when he had no experience of life? Never. Similarly, if he knew of his past life and its associations in his present life, he would find life not worth living; a sort of curtain, so to say, is put over the consciousness of his past life.”

“To suppose that human beings and other jivas are allotted but a single short span of earthly life is an assumption which wholly negates the possibility of comprehending the rationale of existence. Were this true, nothing could be more just than the condemnation which we are considering; and the God of this or any other exclusive faith would stand convicted of a partiality, injustice and fatuity of even far greater enormity than is asserted. But the face of the continuity of the invisible life through a succession of temporary forms – that is of reincarnation or re-embodiment - wholly destroys the basis of this criticism.”



While reincarnation for many has been proven to be a reality, Soami Ji Maharaj, Himself, had stated that life on earth is more “unreal like a dream”. Similarly, Babuji Maharaj in His ‘Discourses’ (Vol. IV) had said that when we reach the place after death where we are aware of our past lives, it will be like we are watching a movie of someone else and not ourselves: ***“When the Jiva reaches higher regions, they can be reminded of the experience of millions of previous lives. But all this will appear as a dream. Whatever one sees in a dream appears to be true at the time, but in the wakeful condition it turns out to be an illusion.”***

“The sojourn of Surat [spirit] in this world and the vicissitudes which it experiences here are all like a dream. Just as one remembers nothing about a dream on awakening, so also, on transmigrating from one body to another one forgets all about one’s previous body. All impressions are obliterated like those on water.

Surat here is in a state of hypnotism under Kal and Maya [Satan and Matter]. The mesmerist orders the subject to swim on dry land and the latter starts moving his hands and feet. These are all artificially created conditions. When Surat is withdrawn to higher regions and is rid of Mana and Maya, it will forget all about such conditions. It will get deliverance from them forever.” - (quoted from Discourses IV, #73 and #95)

Does our spirit retain consciousness of its past birth after death?

“It does retain consciousness, but very feeble. When after death it is taken before ‘Jyoti’ [the light or flame], which is necessary if it assumes human form in its next birth, all its past associations with mind and world are revived and the spirit is then hurled down below. It can call to memory all its births when it reaches a certain stage but at that stage the association with mind and matter in past births will appear as if they were associations made by some other entity and not by itself. In the association with mind and matter, depletion of the stock of spirit continuously takes place, but for retaining human body a minimum degree of spirit at the spirit center is necessary; if the spirit center itself descends downwards with the spirit, then it takes the form of lower animals.”

“Spirit leaving Sat Desh has come here with a credit balance, but with demand of pro-notes of Kal and Maya against it, or so many I.O.U. documents (Adi Karma) against it. When payment of these demands of I.O.U. documents is made, the credit balance is gradually reduced and ultimately indebtedness sets in. At this stage, the court ward comes in and takes responsibility for payment of debts. In other words, at this juncture, Sant Sat Guru steps in putting a check to future indebtedness and takes all the liabilities upon Himself. The credit balance increases, and after paying the residuum of debts, the spirit is liberated and taken back to Sat Desh free of all demands and liabilities.”



Are worldly relationships such as family and friends carried up to Sat Desh?

“Spirit entities who have entered Sat Desh from below can recall their previous existences at an intermediate stage before reaching Sat Desh, but have little interest in pursuing it, for the associations and attachments of those existences were based for the most part on bodily and mental characteristics which disappear with body and mind. The activities of those existences seem to the spirit to have been, as it were, the activities of some other person.

The conception that lower world relations can be carried up to Sat Desh imputes more or less a degradation of condition there. In fact, those relations are all gone and are replaced by LOVE in its true sense, which embraces all. ‘Self’ as we know it has disappeared, so that each spirit entity feels for all others the same love which he feels for himself. Moreover, such a notion is impossible of fulfillment since there are many past lives but only one Sat Desh.”

Where do the faithful followers of various worldly religions go after death?

“The objection to importing the associations of this life into heavenly life does not hold with those religions whose teachings do not go beyond Pind Desh [the material realm], and for the most part their heavens are very earthly. But as a matter of fact, the devotees of those religions do realize what they desire. This they



experience either in Swarga – a region of considerable purity of life and where enjoyments though sensuous are refined – or in an intermediate region very like the earth, though of subtle matter, to which the jivas who perform formal worship with real devotion go. There they continue essentially the earthly life, worshipping as before in mosques, churches or temples... Here they remain as spirits do in Swarga until the merit or

devotion which brought them is exhausted.” Babuji Maharaj and the Sant Sat Gurus had stated that the souls that go to these temporary heavens, which are all in the lower mental regions of Kal, after exhausting their devotion or favorable karma there, are then thrown back down again into the world of transmigration. Thus, there can be no permanent salvation in such regions and this cycle only repeats itself.

Fall of the Soul



“From the reservoir of spirit known as Agam Purush, the current of a slightly lower degree of spiritual tension than when it issued from the first ovoid proceeded. By its vibrating action, the spirits round-about were awakened and by the attracting power of Agam Purush, also acting on its own level slightly lower than that of the region above, they were drawn towards the center. The creation of ‘Agam Lok’ was then initiated and went on in quite the same manner as the Radhasoami Pad. The awakened spirits of this creation are called Param Hansas.”

“The current proceeded from Agam Purush as far as it could advantageously go... and became the kaya of ‘Alakh Purush’, the presiding deity of that sphere. The awakened spirits of this sphere are also called Param Hansas. Similarly, three more creations followed at successively lower levels – those of Anami whose presiding deity is ‘Anami’, ‘Sat Lok’ whose presiding deity is ‘Sat Purush’, and ‘Bhanwar Gupha’ whose presiding deity is ‘Sohang’. The awakened spirits of these three lower regions are called Hansas.”

“The first creational process stopped at Bhanwar Gupha [the lowest region of Sat Desh].”; “The unreduced material or unrecovered gold of the first creational process consisted of vast numbers of relatively weak spirit entities which still remained unconscious. The attracting force had not been able to release these entities from their covers.”

***“The creational process had awakened all spirit entities [‘Param Hansas’ and ‘Hansas’] to full consciousness, which enabled them to remain permanently in Sat Desh. Those alone having too tenuous a spirituality to become conscious in Sat Desh were unfit to remain there unless their quality of spirit could be raised. It was with the object of raising the spiritual status of at least a portion of these entities so that they could return to and remain permanently in Sat Desh that the Supreme Father planned and ordained the creation of the lower regions as a theatre for their discipline and final redemption. It was all to the minutest details, His plan we are assured, but in the sketch which is given to us of the events as they transpired, the chief actors seem to act on their own initiative.*”**

The relation to each other of the various grades of spirit entities which originally occupied Sat Desh may be thus indicated - there were first those in which the spirit had the upper hand of the cover [or body]. The harmony and sympathy between them was complete, but the spirit was, as it were, the senior partner. These entities responded to the attracting force the touch of love applied to them in Sat Desh and awakened, as has been described.

There were, secondly, a vast number of entities in which there was substantially a ‘tie’ between the spirit and the cover in which neither had the upper hand. These were unable to respond to the attracting force and remained unconscious. They constituted the superior portion of the residue, and it was for the purpose of restoring them to conscious existence in Sat Desh that the Supreme Father determined upon the second creation.”

“It is a law that the spirit can develop its full potentiality only in the region of its origin. Hence these entities will not be able to express all the potentialities of their nature until they return to the higher regions... That they will return to Sat Desh - all adherents of the Sant Mat [i.e., Radhasoami Faith], so far as regards themselves at least, should entertain no doubt.”

Advent of Kal & Maya



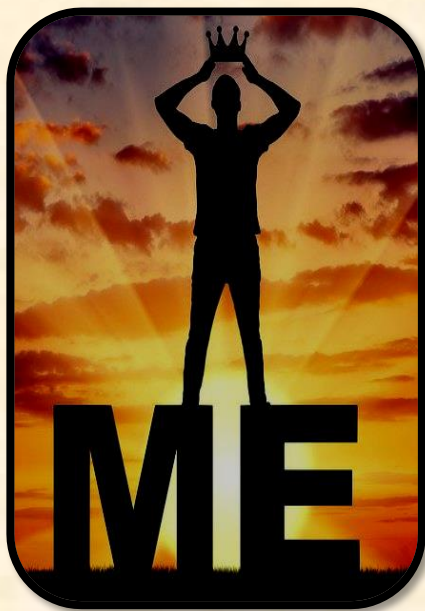
[From a simple understanding, Kal and Maya are one and the same as Satan and Matter, while it was the former that was allowed to take our 2nd class spirits down to the lower worlds and imprison us for a time in his creation. This was allowed by the Supreme Father because we could not be conscious in Sat Desh, and because of His profound love for us, being that we possess His same spiritual essence. Also, with the purpose of leaving our impurities in the lower regions by augmenting of our own spirituality in each of our four lifetimes, via initiation in the Radhasoami Faith and association with Sant Sat Guru, that we would eventually be fit to return to Sat Desh permanently in Perpetual Bliss.]

The literal meaning of Kal is 'Time', and it was this being and energy force that descended, along with Maya, from Sat Desh to create and rule over the three lower worlds of change. Prior to this, Babuji Maharaj tells us that in Sat Desh, *"There had been no self interest, no resistance, no opposition, for the interest of all had been regarded as the same. The good of all had been the only motive felt by each individual. But now, opposition, repulsion, self-interest, characteristics which in the lower regions further developed, became dominant and began to develop."*

"Kal [Satan or the negative power] was the chief exponent of these new conditions. The tendency was expressed in the predominance of the covers in those entities from which he sprang. He looked first to his own welfare. He consulted and sought to forward what he considered his own interests in opposition to the interests of others. Love was present

in his nature, as it is indeed in that of all beings, but it was in him a minor key, not the controlling dispassionate note which it was in those spirit entities who were in harmony with the conditions which prevailed in Sat Desh.

He [Kal] had indeed a great fund of love and spiritual force; but with all that



he was self-seeking, calculating and where his own interests were at stake, unscrupulous. With him and the jivas allied with him in nature in whom the influence of the covers [or bodies] was strong, originated the standard of action that 'Might is Right'. When all was love and attraction inwards, Kal did not manifest. But when the force of love failed to draw the object of attraction inwards, the un-attracted object became Kal and the reflection, 'What shall I do?' was the first thought. Until then there had been no thought, for all was one in sympathy and harmony. With the emanation of Kal came 'kalpana', thought.

Yet Kal was a great being of great power of resistance, of overcoming opposition, of compelling obedience, of great determination and unyielding persistence and therefore well fitted to discharge the functions which fell to him in his subsequent career. Spirit, on the contrary, always shrinks from opposition and retreats before it. Kal found himself out of place in Sat Desh. Its environment was uncongenial to him. He did not regulate his actions by the motives which prevailed there. He did not, as did the other dwellers in Sat Desh, find his chief pleasure and delight in devotion to and exchange of love with the Supreme Father... Because of the relative deficiency in his spirituality, he may be likened to those men of low instincts who may be jovial and happy among themselves but who are very uncomfortable if you put them in better surroundings. He said to himself, 'It is better that I seek another place where I can create a dominion for myself.'

It should also be observed that Kal had sympathy with the lower regions because of the deficiency of the spirituality which characterized him as well as them. This desire which took possession of Kal was in harmony with the will of the Supreme Father and Kal went forth into the lower regions. He became, as will be seen, the most conspicuous actor in the creation which followed, and the ruler of the realm which came into existence."



“Maya or Adya accompanied Kal in his egress from Sat Desh. She was a great being allied to the current of Surat and representing the feminine phase of the spirit. She had less spirituality than Kal. Maya was the origin of matter. As long as spirit had the upper hand [over the bodies or covers] Maya did not appear. But when the intensity of the spirituality diminished at the lower boundary of Sat Desh, Maya appeared, first as a mist. Afterwards, she threw off the exceedingly fine and subtle particles which were the predecessors of ions, atoms and molecules.”

“Color first appeared with Kal and Maya. Before the emanation of Kal and Maya, all had been white. The Kal current was a bluish tint, that of Maya, of a greenish yellow.”

“Kal and Maya had impurities – they had dark rays and therefore were not all white. If the sun’s rays be decomposed by the spectrum and the dark rays shut out, the brilliance of the white rays will be greatly increased. This will suggest how the light of Kal and Maya is debased by the impure elements it contains. The light of creation decreases with descent until a region is reached at the bottom where there is substantially no light and no life, though the rudiment of light is present since there must be some light in everything which is visible.”

SPIRITS NEEDED BY KAL

“The vast number of spirit entities constitution, the 2nd class above referred to, in which there was an equilibrium between the spirit and the cover, were sent out in the company with Kal and Maya. These spirit entities were necessary to Kal because they would enable him to populate his new dominions with a superior order of inhabitants; and their going was in the best interests of the entities themselves and in harmony with the will of the Supreme Father, since He proposed by the aid of the experiences which they were to encounter below, to rid them of the unspiritual tendencies which encumbered them, to supplement their deficient spirituality and then to bring them back to Sat Desh to remain there forever in full consciousness and bliss.”; “It was as a part of this array of spirit entities that we, the greater part of the inhabitants of

this and the inhabitants of the other worlds in Brahmand and Pind, came into the lower regions, where we still are... Those who come into the Faith at this time are undoubtedly among the 'Elect', that is among those whose origin is Sat Desh and who are on their way to return there. They can only be satisfied by reaching the feet of Radhasoami Dayal. The present followers of the Faith are its vanguard. They are those who have spiritual strength sufficient to overcome great opposition, and the force of whose conviction is sufficient to carry them onwards. The masses will follow."

Nature of Kal and Man



"Kal was impelled to embark upon the work of creation by several considerations, (1) the wish to establish his own dominion; (2) the necessity of satisfying the sense of want... and (3) he was conscious that, while possessing much spirituality, he required more for the extent of enjoyment which he craved, for spirituality alone is the source of pleasure. A new creation would bring down spirituality from above, and from this current he could make appropriation for his own use.

'FIVE ENEMIES' OF SPIRIT

Desire, being the first step; and Appropriation of that which belongs to others, the second. Thence arose the several sub-currents of Lust, Anger,

Greed, Attachment and Egotism, which characterize and mould the nature of man. That is, you desire the possession of another, you meet the opposition in securing it which gives rise to anger; from the sense of possession arises the desire for more; by the feeling of satisfaction and self congratulation which follows the successful acquisition, egotism is fed. These currents and sub-currents arose in, and permeated and characterized, the dominion of Kal because of their being inherent in his own nature, and in those spirit entities who came with him and who populate his domain.

Kal operates by force and by producing fear. Only a temporary rule can be based on force and fear. These are not true and lasting principles. Love, attraction, is the true basis of sovereignty. There can be no true and permanent rule unless its basis is love... Kal represents opposition, disruption, compulsion. Were the universe left to him, it would disintegrate.”; “Some of Kal’s incarnations, such as Krishna, have inculcated high principles and ideals, but they have all exercised destructive powers... The Saints have never destroyed. They have made Their conquest only by Love.”

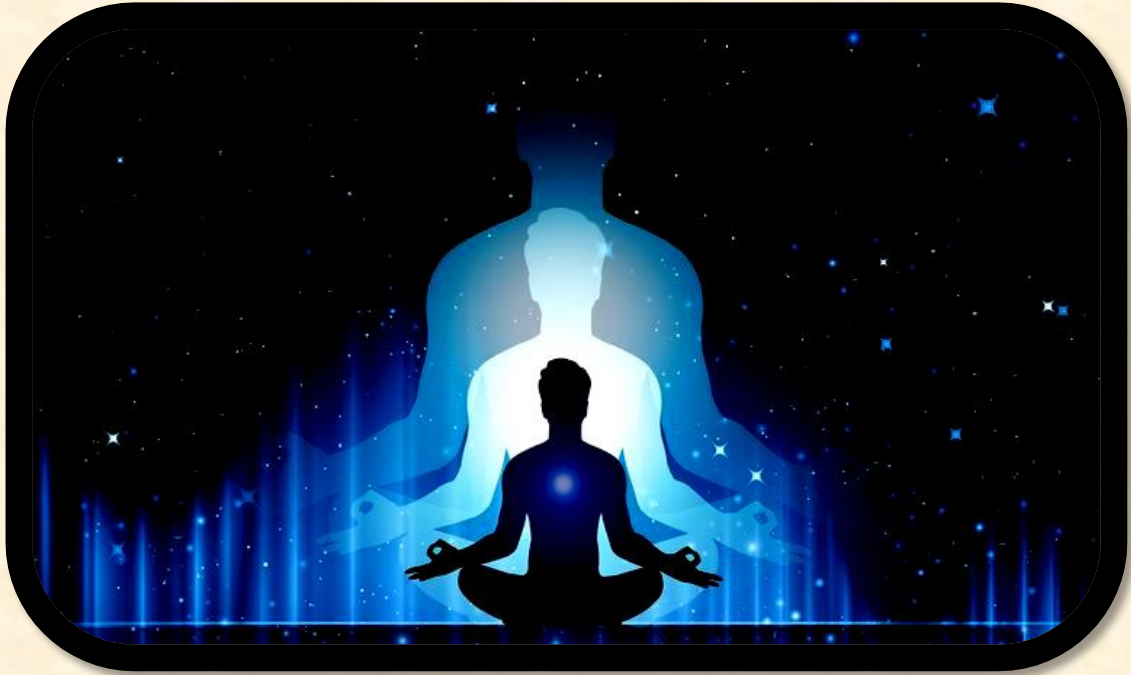
“The rule of Kal is penal and temporary. The reason for its existence primarily is only the benefit of those jivas who could not be reclaimed by love and for whom it was necessary to pass a period of time under penal servitude, and who after having derived from their penal tutelage the benefit which it was intended to confer, are to be taken back to the Domain of Love. Kal has power only over those jivas who are sympathetic with him. When a jiva turns to the Supreme Father by taking refuge in the Radhasoami Faith, Kal’s dominion over him [or her] terminates. At least they will incur no further obligations to Kal and every day will see a reduction in those which already exist.”

KAL CAN NEVER RETURN TO SAT DESH

“Kal and Maya are wholly kinetic [active] in the lower regions and are therefore located in them for all eternity. Their nature can fully express itself where it is and there is therefore no need for them to seek another or higher location; nor have they any wish to do so. If they had, it would indicate the capacity for going higher. There cannot be a desire without the possibility of fulfillment.

Such too, is the status of the presiding deities of the various regions and the Hansas and Param Hansas [of Sat Desh], the original inhabitants of those regions. Their energy is fully kinetic and they are located [there] for eternity.”

Creation of Brahmand & Pind



“Kal and Maya did not have of themselves sufficient spiritual energy to create. They were obliged to seek the aid of Akshar Purush, a spiritual deity of high order who had taken part in the subsidiary creation of Maha Sunna... Maha Sunna is a vast region separating Sat Desh and Brahmand.”

“Akshar Purush, the imperishable deity [of Sunn, 3rd spiritual region], had taken his seat at the top of Brahmand and on the advent of Kal and Maya united with them in the work of creation. The history and structure of Brahmand and Pind, which together make up the lower or second creation, are treated somewhat cursorily by the teachers of the Radhasoami Faith as being of less interest and importance to the jiva than the Higher Regions which are to be his permanent abode.”

“The creation of all in Brahmand and in Pind was simultaneous. One did not evolve from the other. Substantially, all existed at first as now, though there have been some changes. For instance, the mammoth and other animals of the past have dropped out, though animals related to them remain and there have been changes even in the human form. Such changes will always go on, but in its essential features, creation will always remain what it originally was.”



***“The mind and matter of the lower regions originated in covers [or bodies] which were shaken off by the entities about which they had formed and which did not recover consciousness on association with other entities. Being no longer vitalized by spirit entities, they appeared as mind and matter.*”**

In Sat Desh, spirit had absolute continuity. It had nothing corresponding to atoms, molecules or ions. But in the lower regions, there came a point where on account of its depletion the intensity of spirituality was diminished.”

“It should be stated that in the lower creational process no new spiritual entities were produced. This was beyond the power of Kal and Maya. New spirits can be produced only when Shabd and Surat [Sound and Spirit] are united in intimate union as in the Higher Regions. The spiritual germs existed independently of Kal and Maya. The latter could produce only covers, or bodies, and even in this they required the aid of a purely spiritual power which was supplied to them from the creation of the macrocosm by the great spiritual center, Akshar Purush, and for the creation of the microcosm by the spiritual force of the individual jivas.”

***“Thus Kal and Maya were dependent, so far as the creation of the macrocosm was concerned, upon the spiritual power of Akshar Purush; and as far as it concerned the creation of the microcosm upon the spiritual force of those entities which accompanied them from Sat Desh; or which were existent in the lower regions before the advent of Kal and Maya therein, and were awakened during the second creational process in much the same manner as the superior jivas were awakened in Sat Desh during the first creational process.*”**

These latter jivas which had their origin in Brahmand and Pind [i.e., causal, astral and material regions] are for the most part the lower orders of creation. Their progress is very slow, consisting of one step for each successive Maha Yuga [millions of years]. They cannot, however, pass above Brahmand; their origin being lower, they are not fitted for higher regions. Dwellers in the highest region of Brahmand [Sunn or

Daswan Dwar], on the borders of Sat Desh, become immortal; but above them is a lock or barrier which cannot be passed by them.



Most of the inhabitants of Brahmand are mortal, that is their bodies die at the dissolution of Brahmand though they do not suffer the alternation of birth and death during the continuance of Brahmand. They die but once after the vast duration of Brahmand. That death, however, is a real death. The jiva goes through the awakening creational process of succeeding evolution similar to that which he experienced in the present evolution.”

“The gist is – and it is fundamental and most important – that the final location of every spirit must be in that plane where the perfect development of all its powers is possible and this plane must be that of its origin. It cannot go above that plane and it cannot be finally located below it. It only descends below it for the purpose of training to fit it for its final location.

The spirit entities which came out of Sat Desh with Kal and Maya were given bodies in Brahmand and after the creation of Pind, descended in due time and according to the individual requirements into that region. During their long residence in the lower regions, they had chiefly occupied human bodies, the lower forms of life being for the most part animated by spirit entities which were awakened in the lower regions in the course of the second creational process. They are therefore of a much lower order than those entities which descended from Sat Desh. The latter have at times, however, descended into lower than human forms [i.e., transmigration] – in the cases where their condition became such as to make the lower forms of life necessary to their progress, as will be explained hereafter.”

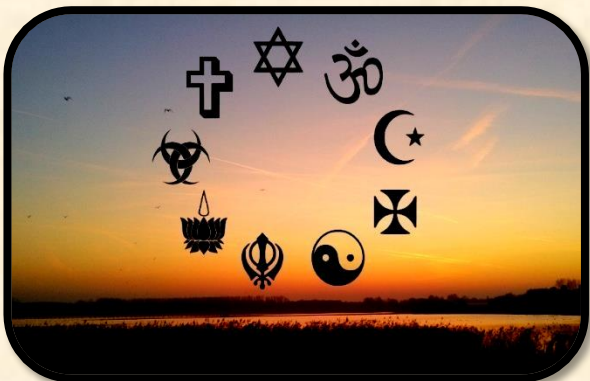
“During the time of a Sant Sat Guru many inhabitants of Brahmand take birth in Pind, in order by the grace and assistance of Sant Sat Guru to rise to higher regions. But to enable them to do this, their origin must have been above Brahmand.”



“It is said that the present Maha Yuga is approaching its termination, which will occur at the end of the Kali Yuga [present era] of the Hindu chronology. The Kali Yuga is also the period in which the Saints descend to carry out the preparation referred to. It commenced, according to the Hindu sacred books about 5000 years ago and has still something over 400,000 years to run.”

“In the past yugas it was possible to reach the higher regions of Pind and Brahmand by the forms of yoga [meditation] then in vogue, but that is not a possibility now. In the Kali Yuga, the old forms of yoga are no longer effectual. Only by Surat Shabd Yoga can any of the higher regions or even the top of Pind Desh be reached.”

“The reason for the existence of the diversity of religions, which at one time or other have had vogue in the world, now becomes clearly apparent. There are a great number of presiding deities and hierarchical powers in various successive higher regions. Prophets and teachers who had reached by spiritual practices one or the other of these realms and avatars who came down to earth as messengers from them, each taught (as he indeed believed) the realm with which he was familiar to be the final goal and its presiding deity to be the supreme lord.”



“Other religions [excluding Sant Mat] are powerless to assist the aspirant for real salvation. They had their use in times that are passed but all are worthless as regards assistance for reaching the final goal. They were instruments of Kal, not of Radhasoami Dayal, and therefore cannot aid us in reaching Him.”

“Kal and Maya contain very powerful spirituality, but in comparison with the purely spiritual regions, they are as darkness and death is to light and life.”; “Similarly, this world is also a jail with the kingdom of Satan or Kal over it.”; “Kal is a jailor who proposes to keep jivas within his grasp as long as possible. All activities which tend to ameliorate [or improve] the status of this he encourages; but those which have for their object escape from them, he opposes. The philanthropist plays on Kal’s side of the game.”

Is God Not Everywhere?



***“To the objector, who says that God is everywhere and that it is not necessary to go elsewhere or seek the aid of others to find Him, it may be replied – **there are many gods within you**, each ready to appropriate your devotion and unwilling to let you go beyond him. How can you distinguish between them or direct your effort aright, unless you are informed in advance about them?**”*

You are in the land of your enemies. The mind which is the chief of these is the active member of the firm of which you are a sleeping partner. You are in a prison, at the bottom of it. What chance have you to get out by your unassisted efforts, alone? How will the undoubted fact that the Supreme Father is also present in you, help you unless you avail yourself of the means of escape which He has provided?”

Can the deities worshipped by the various world religions effect salvation?

“Kal in some of his forms is the god of all the older religions. The Vedas [the Hindu Bible] emanated from Trikuti [causal region]. The ancient rishis and sages went no higher than this, with the exception of certain great

yogeshwars like Vyas and Vashishta who attained the highest region of Brahmand; but they too remained under the sway of Kal.



Christ and Mohammed stopped somewhat short of Trikuti. Of the two, Christ's attainments were evidently the higher. He crossed the sixth chakra in the macrocosm, the top of Pind. This is indicated by the importance he attached to the cross as shown by his own words and many associations. The inner meaning of the cross is the intersection of the three spiritual currents at the sixth chakra [or third eye]. Christ raised his spirit to this cross and by doing so gained access to higher regions and to stores of force which enabled him to revive the physical body after his death."

"The ancient sages -- Buddha, Christ and Mohammed -- undoubtedly thought that they were pointing the way to the highest sphere and to the final liberation, but they were the victims of delusion. Sat Desh was wholly unknown to them. It was known to none except to Kal himself, by whom the secret was jealously guarded even from his sons Vishnu, Brahma and Mahadeo."

Why doesn't Sant Mat promote or perform worldly miracles?

"Faith founded on miracles is not the result of development of the inner nature, it is imposed from without by a show of power which for a while over-awes the mind, but which does not long continue its effects. Therefore, Sant Sat Guru never performs miracles. They are only resorted to by lower incarnations.

Sant Sat Gurus develop and strengthen the inner nature and by that growth cause faith to spring up. It is a slow process but its effects are permanent. But the disciple can be nourished and encouraged by miracles internally by apposite [appropriate] and impressive spiritual experiences, and these are constantly occurring, and in fact indispensable to the establishment of unassailable faith."

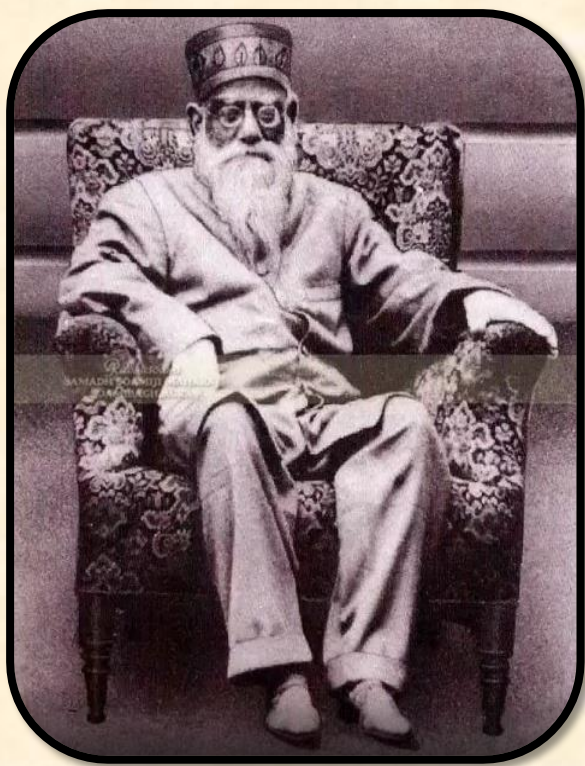
Divine Plan of Salvation



"Sat Desh is that part of creation which will not end. That is to say, the comatose spirituality of Sat Desh was of such a high degree that once awakened, or attracted it, has remained and will remain so forever. Its previous condition was unstable, for spirit cannot always remain unconscious. If by any process or under any circumstances a condition of absorption or loss of individual consciousness transpires, it is certain that condition cannot be permanent because it would mean a waste of spiritual force, which cannot be. There had to be a change from the unconsciousness which preceded creation. But that change having been made, a stable and permanent condition resulted for Sat Desh.

Not so, however, for lower regions [Brahmand and Pind]. Owing to greater depletion the inertia was too strong to be overcome there. Its germ

remains, which will ripen and send the lower creation back into the pre-creational state at last, though after an inconceivable lapse of time. Attraction can only predominate for a time, vast though that time is. So, the Brahmands and Pinds must end. That part of creation will return to the pre-creational state." Babuji Maharaj is here referencing what the Sant Sat Gurus have referred to as the 'Great Dissolution', which the world is now entering into, along with the astral and causal regions above it. The Saints very incarnation and manifestation in this world, in fact, signified the beginning of this process, and why it is crucial for everyone today to come to the Radhasoami Faith while there is still time to do so: *"For a time, the status of jivas of such high attainments [such as yogeshwars] is above death; but until Sat Desh is attained there is no certainty for a jiva that he will not fall."*



"The [Spiritual] Path can be shown only by one who knows it, that is, by a Sant Sat Guru and it is one of His great functions to establish a relation between the disciple and the goal. This He does by virtue of His own relations to those regions, as He refers to them in knowledge based on His own experience. The places which He mentions are real to Him and by impressing them on the spirit of the disciple, He establishes between them and the latter a subtle spiritual bond, slight in the beginning it is true, but absolutely real which will later serve to guide and assist the disciple in their progress."

For establishing this connection two things are necessary: (1) The words must be from a Perfect Guru, that is, they should be real and based on actual knowledge; and (2) the Guru must be able to influence the spirit of the disciple. This He can do because He has access to all spirits and the spirit of everyone is conscious within."

"The most important part of the Supreme Father's plan of salvation is played by the Sant Sat Guru. It is indeed true that spiritual growth is only possible through the influence of a Sant Sat Guru... There must be a desire for spiritual growth (for nothing can be accomplished without desire) and there must be present a Sant Sat Guru to satisfy that desire"

by imparting spiritual food. The first meeting of the jiva with the Sant Sat Guru affords the spirit, spiritual food for the first time."

"The Supreme Father takes care that at the proper time the jiva is brought into contact with the Sant Sat Guru and the latter by His association imbues him [or her] with His own exalted spirituality. Thus, and in the course of their progress upwards, the jiva makes good their expenditure of spiritual force in their downward course through matter and further acquires sufficient augmentation to make up the deficiency which prevented their spirit from recovering consciousness in Sat Desh. By this access of spirituality they are enabled with the help of the Sant Sat Guru to make the arduous ascent to Sat Desh, and by it also, they will be qualified to remain there."

"The stock of spirituality that spirit brought with it at the time of creation in this sphere is by itself, unaided, incapable of liberating

itself from the worldly ties and environments of Mind and Maya. The attainment of this object, impregnation and infusion of spirituality of Sat Desh is necessary and this can be gained by association with Sant Sat Guru, who alone can infuse and impregnate this seed of spirituality of High Order, which ultimately makes the spirit entity fit to reach Dayal Desh - the seed of which Desh is sown by the

Sant Sat Guru in the spirit

entity. The seeds take very long to germinate and the process of germination is not only slow but imperceptible... The germination of seed takes place in Pind, growing into plant at Sahas-Dal-Kanwal. It buds in Trikuti, flowers in Sunn and bears fruit in Sat Lok."

"When the Karma is still further reduced and the spirit strengthened by association with the Sant Sat Guru, the seat of consciousness is transferred from Pindi Mana (lower mind) at the heart, to Nij Mana (higher mind) at the Third Til, or pineal gland. Then the jiva first becomes capable of true devotion and grows those wings of love which are needed to carry them across the vast expanse of Brahmand."



TRUE SALVATION OF SPIRIT

“Owing to the depletion in their spirituality, the spirit entities which descended from Sat Desh were burdened with a multitude of tendencies which have been described already as characterizing the nature of Kal to whom these tendencies were in fact akin in essential character, though they possessed a store of latent spiritual energy which Kal does not... It [spirit] had in itself potentialities which cannot be expressed elsewhere but in Sat Desh. In this fact lies the reason for its ability to return. Were the entire jiva potentially kinetic in the lower regions it would always remain in them, because it would have no potentiality requiring or justifying its going elsewhere. Thus, the weak jiva having in them the potentiality of the Higher Regions will pass by Kal, Maya and all the presiding deities of lower creation.”

“After due initiation [in the Radhasoami Faith], the redemption of the devotee is assured. No failure or back sliding is possible... The promise has been given that all will be accomplished within the period of four lives.”; “At the time of death [of a satsangi of the Faith], the Guru receives the spirit and locates it on the level to which the feeble current of the devotee’s spirit reached during their lifetime.”



Babuji Maharaj

(1861-1949)