

RADHASOAMI FAITH

5. *Rádhásoámi* Faith was promulgated by the Supreme Being *Rádhásoámi Dayál* Himself when He incarnated here as *Sant Sat Guru*. It gives out the secrets of the Path and the intermediate stages thereon with their respective *Shabds*, in clear terms and detail. The modes of practices have been rendered so easy that children, young and old, men and women, can all perform them without any inconvenience. For the correct performance of this *Abhyás*, it is not necessary to relinquish one's home and avocation. This *Abhyás* can be performed correctly while leading the life of a householder, provided one has some eagerness for the *Darshan* of the Supreme Being and for the welfare of one's soul.

6. The *Abhyás* (practice) prescribed in the *Rádhásoámi* Faith, is performed internally within oneself. Except attending the *Satsang* of *Sat Guru* and loving devotees, and the recitation of *Bánis* (holy compositions), no external activities of any kind are in vogue.

7. Internal *Abhyás* (practice) consists of two parts. The first is the abstraction and withdrawal of the mind and the spirit and their concentration at the seat of spirit in *Pinḍ*. The second is the elevation of the mind and the spirit by hearing the *Shabd* (Sound) coming from the heavenly spheres above. The first is known as *Sumiran* and *Dhyán*, and the second as *Bhajan*. How to perform these practices is explained at the time of initiation.

8. Love is accorded prime importance in *Rádhásoámi* Faith. So long as a *Parmárthí* does not have some love for the Holy Feet of the Supreme Being and *Sant Sat Guru*, neither *Satsang* nor internal *Abhyás* of *Shabd* can be performed correctly and properly.

SHABD (DIVINE SOUND)

1. *Shabd* manifested first of all. The entire creation was evolved by it. As the current of *Shabd* descended, it stopped at various stages, creating spheres after spheres. Thus the creation came into being.

2. In the first grand division were created *Hansas* and *Param Hansas*. The second grand division is of *Brahm-shrishti*¹ and *Íshwar-koti*² *Jivas*. In the third grand division were created gods, human beings and creatures of *chár-khás*³.

3. *Shabd* refers to the Sound which accompanies the current of *Chaitanya* (spirit), This very Sound is called "Order", "Name", "Voice from Heaven", "Sound from the heavenly spheres above", "Word of God" or "Supreme Being".

4. The effect of this Sound is very great ; it is the manifestation of *Chaitanya* (spirit force) and the sign of its existence. Where there is *Shabd* (Sound), there the

Chaitanya (spirit) is manifest. Where the *Shabd* is latent, there the *Chaitanya* is also latent.

5. The *Shabd* of a region pervades the entire creation of that region. It regulates the entire function of that region.

6. An infant hears the *Shabd* or language of its father, mother, brother, sister, kinsmen, etc., and learns to act and behave accordingly. Similarly, the young ones of animals too hear the sounds of their parents and other members of the same species, and act as they do.

7. After hearing the words of their parents, children are able to hear those of the teacher. Thus they acquire learning and intelligence.

SURAT SHABD YOGA

10. *Surat Shabd Abhyás* consists in listening to the *Shabd* (Sound) coming from the heavenly spheres above, and thereby reaching the *Nij Dhám* (Original Abode) from where *Shabd* manifested in the beginning. In other words, by catching hold of the thread of *Shabd*, the *Surat* should go on ascending from one region to another.

11. Everywhere in the creation, the entire functioning is caused by *Shabd*, i. e., *Chaitanya* (spirit force). It is *Shabd* which endows one with love and knowledge, i. e., with understanding, comprehension and faith. It is again *Shabd* which gives rise to jealousy, antagonism and evil tendencies. For, all the creations of *Dayál* and *Kál* have been evolved and are maintained by *Shabd*.

12. He, who, on observing the passing nature of the world, feels disinclined to it and wishes to get released from recurrent births and deaths, and to secure rest in the region of supreme bliss, must adopt the *Saran* of *Sant Sat Guru*, and join His *Satsang*. He should understand the distinction between *Dayál* and *Kál*, leave the characteristics and the region of *Kál*, proceed towards *Dayál Desh*, and reach the *Nij Dhám* of the Supreme Being *Rádhásoámí Dayál*. Catching hold of the thread of the *Shabd* of *Dayál*, he should attain to supreme bliss. In other words, he should discard the *Shabd* of this region, which allures him to the objects of *Máyá* and entangles him in them. He should try to get out of the region of *Máyá* and repair to *Dayál Desh*, his *Nij Ghar*. By the grace of *Sant Sat Guru*, he will, one day, rest in the *Nij Dhám*.

39. *Surat* has descended from the *Dhám* (Region) of the true Supreme Being along the current of *Shabd* or *Chaitanya* (spirit). It is stationed in *Pind* in the region of eyes, from where it has spread to every part and limb of the body through *Chakras* (ganglions) and nerves. *Rádhásoámi* Faith lays down that it (spirit) should revert and proceed towards its Original Abode by hearing the

sounds and seeing the lights of higher regions. This would clear the way somewhat, before death. The soul would be attached to the spiritual sounds and forms. At the last moment the spirit entity would recognize the sound and form, proceed with avidity towards them, and attain to supreme bliss.

40. Those who do not follow the teachings of *Sants* and dissipate their life in the affairs and pleasures of the world, incline again and again towards *Pind*. But *Kál* pulls their *Surat* upwards. In this tug of war, they suffer violent jolts and jerks. According to their *Karams* and desires, they undergo great tortures at the hands of *Jam*. This is why their faces and features are spoiled and become dreadful.

41. It is, therefore, necessary for all to begin to proceed on the path on which *Kál* will take them at the time of death. They should, while alive, see the spectacles of Nature with their own eyes. They should get some knowledge of their own real form as well as that of the Supreme Being. Both are *Chaitanya* and *Shabd*. At the last moment, the *Nij Rup* will appear in great refulgence and glory and attract the *Surat* (spirit) towards it. The *Surat* will recognize this Form and feel pleasure and happiness. In great eagerness it would hold fast to the Holy Feet of the Supreme Being, and proceed towards higher regions, happily leaving *Pind* (physical body).

42. The practice of exaltation and elevation of *Surat*, taught in the *Rádhásoámi* Faith, is called *Surat Shabd Yoga*. The *Surat* is raised to higher regions by listening to sounds, and taken to the Highest Region, the abode of the Supreme Being, from where *Shabd* manifested in the beginning. It then attains to the state of supreme bliss. There is no other way, for approaching Supreme Being.

43. Those, who perform this *Abhyás*, will be happy in life, at the time of death and thereafter. Those who do not apply themselves to the performance of this *Abhyás*, will be unhappy in life, at the time of death and thereafter. The cycle of their births and deaths will never come to an end.

Section 7

NECESSARY INSTRUCTIONS

44. All are hereby warned that they should, for the welfare of their soul, perform some internal *Abhyás* of elevating their mind and spirit by listening to *Shabd*. They must perform *Abhyás* of the *Rádhásoámi* Faith, viz., *Dhyán* and *Bhajan* at least twice daily for an hour at a time, if they cannot spare more time.

45. This *Abhyás* is not at all difficult. It is so easy that even a boy of ten, a young man, and an old man of eighty, can perform it without any inconvenience, while sitting or lying down.

46. The rules of conduct are :—(1) Abstinence from meat, drink and other intoxicants. (2) Not to cause pain to anybody or to deprive him of his dues, in one's own interest. (3) To take a few morsels less than the appetite. (4) To engender sincere love and faith in the Holy Feet of the *Sant Sat Guru* and the Supreme Being *Rádhásoámi Dayál*, and true enthusiasm, yearning and desire for His *Darshan*:

50. Those, who accept the words of *Sants* and commence the *Abhyás* of the *Surat Shabd Yoga*, will enhance their *Parmárthí* (spiritual) *Bhág*. They will receive palpable help in this world, at the time of death and thereafter. Until they reach the Highest Region, they will be located in regions of happiness. Taking birth twice or thrice in better environments, they will complete their task.

51. Those, who do not perform *Abhyás* as ordained in the *Rádhásoámí* Faith, will retard their spiritual progress, and wander about in lower or higher forms in the regions of *Máyá*. They will never be saved from recurrent births and deaths, and pains and pleasures. They will be subjected to this pain, anguish and misfortune due to their own negligence and indifference. The *Sant Sat Guru* openly warns and cautions all, but if they do not care to listen, He cannot help them.

The Supreme Being *Sat Purush Rádhásoámí Dayál* is ever present within everybody by His *Shabd Swarúp* and *Prakásh Swarúp* (in the form of sound and light). He sees what a man does. Similarly the *Sant Sat Guru*, by His *Sukshma Swarúp* (subtle form), is also present within His *Nij Sewaks* (special disciples), and sees what they do. If it be His *Mauj*, He lets His disciples know that He does not approve of a particular action of theirs. By sending an impulse within them or by creating some outward circumstance, He also stops them from that activity. Otherwise, in His profundity, He ignores it.

7. TO CONSIDER THE SUPREME BEING TO BE OMNIPOTENT.

The current of spirit is present everywhere in the physical body. All activities are carried on by the force of spirit. When an impulse arises, there is first a commotion

The Supreme Being is *Sat Purush Rádhásoámi Dayál*. He is *Shabd* personified. His august abode is in the Highest Region. The Path starts from the region of eyes, which is the seat of the spirit in the wakeful condition. The *Surat* (spirit) can reach the Highest Region by catching hold of the *Dhun* (reverberation of *Shabd*). Getting the *Darshan* of the Supreme Being *Rádhásoámi Dayál*, it attains to supreme bliss. On reaching there it becomes formless and spiritual and the cycle of births and deaths comes to an end. Pain is due to association with physical body, which is subject to births and deaths. The physical body is made of *Máyá* which cannot remain in one and the same condition for ever.

5. A sincere seeker and devotee should join *Rádhásoámi Satsang*. Receiving initiation in the secrets of the Path, and the stages thereon and learning the modes of practices, he can commence the *Abhyás*. By increasing love and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, he can make progress easily and quickly.

6. As a person is able to perform *Abhyás* correctly, with love and yearning, so he would realize bliss and joy internally. To the same extent, he would feel indifferent and detached from the world and its pleasures. His desires would also be minimized.

1. Death rules supreme in this world. No one can escape it, howsoever hard he may try.

2. So long as a man is attached to the body, family, kinsmen, pleasures and objects of this world and his mind is imbued with their desires, he has to take births and die not only once but again and again, and every time he has to undergo the severe pain and anguish of death.

3. He, who wants to escape from this pain and anguish, and to reach the Eternal Region and attain to supreme bliss, must find out the *Sant Sat Guru*, attend His *Satsang*, listen to His discourses and engender love and affection for Him.

4. He should receive initiation into the secrets of the Supreme Father *Rádhásoámi Dayál*, His *Dhám*, the Path leading thereto, the stages thereon and the modes of practices, and commence this *Abhyás*.

5. At the time of initiation, the *Sant Sat Guru* instructs the devotee how to perform *Dhyán* (contemplation) of the *Guru Swarúp* and to listen the *Shabd* internally. This *Shabd* is called *Dhwanyátmak Nám* and is the Name of the *Guru* and Supreme Being. By attending to it, one will make speedy progress in the *Abhyás* of *Námi*. One's mind and spirit will concentrate and proceed towards *Param Dhám* (Original and Highest Abode).

6. As some bliss is realized internally, love and affection would be awakened for the Holy Feet of *Sant*

9. The Supreme Being is present within every individual. His *Dhám* (Abode) is the highest of all ; His Name is *RÁDHÁSOÁMI*.

10. “*Rádhásoámi*” is *Dhwanyátmak*, and resounds all the time, without the aid of any instrument or tongue, in higher regions within everyone. Advanced *Abhyásís* and loving devotees hear this sound within themselves. This Name has not been given by a man. The Supreme Being Himself, when He assumed the form of *Sant*, very graciously revealed this Name for the salvation of souls.

11. The human form is the replica of the entire creation. Whatever regions or spheres are outside, are represented within every human microcosm, on a small scale. The microcosm corresponds with the macrocosm

RADHASOAMI MANTRA

1. The efficacy of *Nám* (Name) consists in that if one calls a man while he is asleep, by his name, he wakes up. Then why should not the Awakened Being hear, if He is called by His Name (*Nám*)? It is, therefore, incumbent upon all, that for their spiritual welfare, they should learn the secrets and whereabouts of the Supreme Being *Rádhásoámi Dayál*, and repeat His real Name methodically and listen to its *Dhun* (reverberation) within themselves.

2. Names are of two kinds, *Dhwanyátmak* and *Varnátmak*. *Dhwanyátmak Nám* is that which reverberates of its own accord within everybody, without the help of tongue or an instrument. *Varnátmak Nám* refers to one which is written and spoken.

3. People generally perform the *Sumiran* (repetition) of the *Varnátmak Nám*, but without knowing its secrets and method. This is why they derive no benefit therefrom. If they learn the secrets and mysteries of the *Námí* (one whose *Nám* it is) and perform *Sumiran* at the proper centre, they would instantly realize its benefit.

4. The *Abhyás* (practice) of *Dhwanyátmak Nám* consists in fixing the mind and spirit at the proper centre and listening attentively to the Sound, and translating and

elevating the mind and spirit with the help of this *Dhun* (Sound).

5. The seat of the spirit in the wakeful condition is in the eyes. This is the region of *Karam* (actions). All the functions of the body and the world are carried on and pain and pleasure are felt, when the spirit takes its seat at this place. Hence, so long as the seat of the spirit is not shifted inwards and upwards from the plane of the eyes, freedom from the bondages of the body and world and pains and pleasures will not be secured. This elevation can easily, firmly and without danger, be effected by the *Abhyás* (practice) of *Dhwanyátmak Nám*. This *Abhyás* is much easier than *Pránáyám* and other practices. It can be performed easily, without renouncing household and avocation, by children, young and old, males and females, householders and recluses alike.

6. This *Abhyás* is known as the *Surat Shabd Yoga*. Its secrets and method can be learnt from the *Sant Sat Guru*, who knows the secrets of *Shabd*, performs its practice and is the embodiment of *Shabd*. No one else knows these secrets, nor can anyone render assistance internally to an *Abhyási* (practitioner) in traversing the Path and eventually gaining access to the Highest Region.

7. Such a *Sant Sat Guru* is rare ; everybody cannot find Him. But He Himself meets a true and sincere seeker by His grace and mercy. The importance of His *Satsang* is very great. True correction of the mind is effected only in *Satsang*. There the love for the Holy Feet of the Supreme Being *Rádhásoámi Dayál* is implanted in the heart of true and sincere seekers. The mind gets somewhat detached from the world. The practitioner gets bliss and joy in his *Abhyás*.

POWER OF SHABD (SOUND)

14. The current of *Shabd* has emanated from the Highest Region, the Holy Feet of the Supreme Being *Rádhásoámí Dayál*. It halted at many stages on the way, bringing forth creations there. Ultimately it descended into *Pind* and took location in the region of eyes. From here it is performing the functions of body and world.

15. There is no *Máyá* in *Rádhásoámí Desh* (Region). From the region, where *Máyá* came into existence, it appeared as covers over the current of spirit. These covers are known as bodies.

16. Unless these covers are cast off and the spirit entity reverts to the *Nirmal Chaitanya Desh* (purely spiritual division), it cannot be truly and completely redeemed. Otherwise it will remain encased in some sort of body and on that account entangled in the objects of *Máyá*. As the body made of the material of *Máyá* cannot remain in a stable condition for all time, the cycle of births and deaths also continue.

17. *Sat Purush Rádhásoámí Desh*, i. e., the *Nirmal Chaitanya Desh* (purely spiritual division), is beyond the region of *Máyá*. It is not at all possible for the spirit entity to go from the *Mrityu Lok* (world of mortals) to the *Nirmal Chaitanya Desh* without catching hold of the current of *Shabd*. In other words, hearing the *Shabd*, the spirit can revert along the same current by which it has descended. No other way has been created by which it can reach the Highest Region.

18. The current of *Shabd* is called *Dhwanyátmak Nám*. One, who does not know the secrets of this *Nám*, can never secure true salvation.

19. As salvation is not possible without *Shabd Abhyás*, much has been said in praise of *Shabd* in all the religions. But being unacquainted with the secrets of *Shabd* and its *Abhyás*, i. e., the method of proceeding on the spiritual Path, no one can derive any benefit from hearing about the praise of *Shabd*.

20. Now the Supreme Being *Rádhásoómi Dayál*, having manifested as *Sant Sat Guru*, has graciously revealed the secrets of *Shabd*, and has explained, in His *Báni* (writings), the easy method of proceeding on the Path. It is therefore, incumbent upon all, that for the welfare of their soul, they should join *Rádhásoómi Faith*, receive initiation in *Surat Shabd Yoga*, and begin its *Abhyás* (practices) as much as they can. They should thereby bring to good use their human form, which they got with difficulty. Otherwise they would wander in *Chaurási*, take births in high or low forms of life and be subjected to pain and pleasure and recurrent births and deaths.

24. Delusions and wanderings prevail in the region of *Máyá*, where its covers are wrapped over the *Surat* (spirit). So long as these covers are not cast off, ignorance and forgetfulness will not be removed completely. This is not possible without the *Abhyás* of *Surat Shabd Yoga*.

25. All are ignorant of the secrets and practice of the *Surat Shabd Yoga*. It is taught only in the *Rádhásoómi Faith*. A true *Parmárthí* and seeker, imbued with true desire for *Parmárth*, can join *Rádhásoómi Faith*, receive initiation and commence its *Abhyás*. He can see for himself that his task is being done and will be completed one day.

LOVE FOR SAT GURU

5. Great importance is attached to *Prem* (love) in *Sant Mat* and the *Sant Sat Guru's Satsang*. Without love, neither worldly undertakings can be performed successfully nor can progress be made on the spiritual Path. Neither the evils of the mind and senses can be eradicated, nor can the obstacles created by *Máyá* be removed.

6. The love for the *Sat Sant Guru* weans the soul from all worldly and outward attachments. Therefore, it is essential for a true *Parmárthí* that first of all he should engender intense love for the Holy Feet of *Sant Sat Guru*. This love would not only loosen and remove the bondages of the world, but also help to a great extent in the internal *Abhyás* of concentrating and elevating the mind and spirit.

7. Sincere faith and love for the Holy Feet of the Supreme Being *Rádhásoámi Dayál* depend upon the faith and love the devotee has for the *Sant Sat Guru*, because the *Swarúp* (Form) of the Supreme Being and the *Nij Rúp* (Real Form) of the *Sant Sat Guru* are one and the same. If one has love for the bodily form of *Sant Sat Guru*, one would also have love for the *Nij Rúp* (Real Form), to the same extent. This love would help much in the performance of *Shabd Abhyás* ; it will, one day, take the soul to the Highest Region.

Therefore, a *Premí Abhyási* should practise *Abhyás*, with love and faith, twice, thrice or four times every day regularly. He should patiently examine and watch his progress and express gratitude to the Supreme Being *Rádhásoámi Dayál*, and augment his love and faith. In this way, his task will be completed in one, two, three or four lives.

16. It may be noted that progress in every succeeding life will be greater than in the previous one. The *Sant Sat Guru* and His *Satsang* will be available in every life. Progress will start from the point achieved in the previous life. Every succeeding life will be better than the last one in all respects.

GREATER PURPOSE OF LIFE

1. All persons are so much engrossed in the world and its affairs and are so attached to their family and kinsmen, that they have no time even to think of the Supreme Being and His Abode. Although they see that everything in this world is perishable, yet they are not mindful of their own death. They assert that this creation has a Supreme Being, but they do not seek Him, or offer prayers to Him, or engender love for Him. They know that the soul or spirit entity is immortal, and even then they do not care to inquire where they would go after leaving this body and world and whether they will be happy or not. For a short stay in this world, they work day and night for securing happiness and warding off troubles. But they do nothing for the life after death. This sort of attitude is the result of ignorance and delusion.

2. All *jívas* should rouse from this ignorance and forgetfulness as soon as possible. The sign of this awakening is that they seek the Supreme Being and find out who He is, what His attributes are, where He dwells, how He can be found out and how to escape from pains and pleasures, births and deaths.

3. Complete answers to the above, can be had in the *Rádhásoámí* Faith alone. In no other extant religion, have the secrets been given out fully. Nor has the method of translating and elevating the spirit to the *Dhám* (Abode) of the Supreme Being explained.

4. Now here are the answers to the above questions. The Supreme Being is *Sat Purush Rádhásoámi Dayál*. He is *Shabd* personified. His august abode is in the Highest Region. The Path starts from the region of eyes, which is the seat of the spirit in the wakeful condition. The *Surat* (spirit) can reach the Highest Region by catching hold of the *Dhun* (reverberation of *Shabd*). Getting the *Darshan* of the Supreme Being *Rádhásoámi Dayál*, it attains to supreme bliss. On reaching there it becomes formless and spiritual and the cycle of births and deaths comes to an end. Pain is due to association with physical body, which is subject to births and deaths. The physical body is made of *Máyá* which cannot remain in one and the same condition for ever.

5. A sincere seeker and devotee should join *Rádhásoámi Satsang*. Receiving initiation in the secrets of the Path, and the stages thereon and learning the modes of practices, he can commence the *Abhyás*. By increasing love and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, he can make progress easily and quickly.

6. As a person is able to perform *Abhyás* correctly, with love and yearning, so he would realize bliss and joy internally. To the same extent, he would feel indifferent and detached from the world and its pleasures. His desires would also be minimized.

7. Continuing steadfastly his *Abhyás*, the devotee will, by the grace and mercy of the Supreme Being *Rádhásoámi*, be able to abide, one day, in *Nij Ghar* (Original Abode). He will obtain bliss and joy of *Darshan* of the Supreme Being *Rádhásoámi Dayál*.

8. Proper and easy performance of this *Abhyás* would be possible if the devotee is somewhat indifferent to the world and its objects. By attending *Satsang* and hearing discourses, old habits and nature and the desires for the world and its pleasures would be reduced and eradicated. Instead, he would realize and appreciate the value of *Parmárth*, generate love for the Holy Feet of the Supreme Being, and have yearning for His *Darshan* in His *Dhám*.

13. He, who joins *Rádhásoámi* Faith with some fervour and enthusiasm, and performs the *Abhyás* of *Surat Shabd Yoga* even to a little extent, would, by the grace and mercy of *Sat Guru*, be also redeemed one day, and saved from the sufferings of births and deaths.

14. It is, therefore, proper and necessary for all to join *Rádhásoámi* Faith, mustering as much love as they can. Getting initiated in the *Abhyás* of *Surat Shabd Yoga*, they should commence its practice. They would also be saved. One day they would reach the Highest Region and attain to supreme bliss.

15. One special advantage in *Rádhásoámi* Faith is that the devotee is not required to renounce family and avocation. Its *Abhyás* can be properly performed, while leading family life, provided the directions of the *Sant Sat Guru* are followed. The welfare of the soul can thus be attained easily. This benefit is not available in other religions. In the practice of *Pránáyám*, strict rules of conduct have to be observed and *Prán* (breath current) has to be controlled and elevated. This cannot be done by a family man. A little relaxation may endanger life or cause serious illness.

12. Those, who desire to escape from pain and anguish and from recurrent births and deaths, should join *Rádhásoámi* Faith, attend *Satsang* held there and commence *Abhyás* after due initiation. They should strengthen the *Saran* of the Supreme Being *Rádhásoámi Dayál* and the *Sant Sat Guru*. In this way, their task will easily be completed. They will be saved from various kinds of troubles and sufferings. Securing abode in His everlasting region, they will have the *Dārshan* of the Supreme Being *Sat Purush Rádhásoámi Dayál* and attain to supreme bliss.

13. Those, who, due to neglect and misunderstanding, do not join *Rádhásoámi Satsang*, and fail to perform the practice of *Surat Shabd Yoga*, will be subjected to awful torments at the time of death. They will wander in *Chaurási*, in the region of *Máyá*. In other words, they will again and again assume physical bodies in higher and lower forms of life and suffer consequent pains and pleasures, and the pangs of births and deaths.

1. From times immemorial the soul has been in this creation and has passed innumerable lives in the region of *Máyá*. This is why it is very strongly tied to the mind, senses, body, family, kinsmen, wealth, property, pleasures, etc. Such thoughts, impulses and desires have got embedded in the mind.

2. The whole period, right from birth to the time a man comes before the *Sant Sat Guru* and joins His *Satsang*, is spent in the activities and affairs of the world and with family, kinsmen, castefellows, friends, acquaintances, etc. The thoughts and impulses pertaining to these matters are constantly arising in his mind, whether he is alone or with others. Until they are removed, the spiritual discourses cannot be impressed on the mind and kept in view.

HOW KAL ENTRAPS SPIRITS IN THE WORLD

1. The Universal Mind, *i. e.*, *Kál Purush* and *Máyá*, have created, in this world, various objects and pleasures for alluring and entangling the *Jíva*. They have also created many chains such as family, kinsmen, relations, etc., for binding him. The ignorant *Jíva* has been tied and entangled in them.

2. Besides, all sorts of desires and impulses crop up in the mind. They always subject the *Jíva* to the wheel of *Karams* (actions). In consequence he performs good and evil acts.

3. The world is so constituted that everybody, whether rich or poor, male or female, is always busy in one thing or the other. When he gets some respite from the round of outward activities, he is busy raising all sorts of thoughts. Thus he is tossed in the wave of desires and ambitions.

4. In brief, the *Jíva* gets very little time to think about and realize himself and his Creator. Even when he does so, he does not devote fully to this quest. Also, he does not find a true guide who may give out fully the secrets and mysteries of the true Supreme Being and His *Dhám*, the Path leading thereto, the stages thereon and the practices for proceeding inwards.

5. Man himself sees that the world is perishable. *Jívas* die after a few days' sojourn in this world. They carry with them nothing but intense grief and sorrow. It is also seen that nobody escapes pains and pleasures. He has to suffer awful torsions and torments at the time of death. This is evident from the condition and appearance of the dead, before and after death.

6. Even on observing all this, *Jívas* do not think of enquiring about the Truth. Nay, they are immersed in ignorance and negligence to such an extent that nobody cares to talk or hear about these matters.

7. The reason for this indifference is that people have been impressed with the notion that it is impossible to know about the secrets and whereabouts of the Supreme Being, and nobody can secure admittance into His Region. Besides, people in the garb of religion have beguiled and deceived *Jivas* in various ways. In consequence, people generally have lost faith in those who profess and preach religion. They consider that it is useless to make enquiries in these matters or to perform any *Abhyás*.

8. This is the reason why people direct their entire attention to the world, its objects, pleasures, name and fame. Their *Parmárth* is confined to rituals and conventions only.

9. Most of the people stick to religious traditions simply because they fear that otherwise the health of the members of their family, the income from their professions and the prestige of their family might suffer. The professionals have created this fear in them that if they leave old traditions and ceremonies, they would suffer loss.

10. People know that many of the old traditions and ceremonies are troublesome, meaningless and useless. But they stick to them blindly. Some people believe that they are sham and meaningless, but they cannot give them up because of the influence and pressure of traditionalists.

12. These days, the secrets of the true Supreme Being, His Region, the Path leading thereto and the method of proceeding internally are taught in *Rádhásoómi Satsang* only. A true and sincere seeker should receive initiation in *Surat Shabd Yoga* from there and begin practising it. He should not involve himself in the world. In other words, his desires for pleasures, name, fame, wealth, property, etc., should be moderate, just what is necessary for his requirements and those of his family.

THE PHYSICAL, SUBTLE AND CAUSAL BODIES

1. The Supreme Being *Rádhásoámi Dayál* is Omnipotent, Supreme Creator, Omniscient and *Param Purush Púran Dhaní*. The *Jíva* (spirit) is His *Ansha* (particle or ray) as the sun and its ray.

2. The entire creation has been evolved by the *Ádi Surat* (Prime Current) which emanated from the Holy Feet of *Rádhásoámi Dayál*. All the *Pind*s (physical bodies) have been created by *Surats* (spirit entities) which are located in them and are performing the functions pertaining to them.

3. The seat of the spirit in the body is at the focus of the eyes. It functions alternately in all the three *Sharírs* (bodies), viz., *Sthúl* (physical), *Súksham* (subtle) and *Káran* (causal) every day. When it passes from one body into another, the functioning of the former ceases. Then pains, pleasures, anxieties and worries pertaining to that

body are not felt. When, however, the current of spirit returns, the former body is again vitalized and begins to function as before.

4. These three stages of wakefulness, dream and deep slumber into which every *Jíva* passes daily, conclusively prove that the *Sthúl*, *Súksham* and *Káran*^{rv} *Sharírs* (physical, subtle and causal bodies) are mere covers over the *Surat* (spirit). They are made of the substance of *Máyá*, and are inert. They obtain their vitality from the current of spirit, and function because of the energy supplied by it. The *Surat Chaitanya* (spirit) is quite distinct from these covers and their constituents. For, when the *Surat* leaves them, as in delirium or unconsciousness and after death, although physical bodies remain intact, they are simply inert and dead.

6. Some *Surats* (souls) are tied to and have identified themselves with body, family, kinsmen and pleasures of the world. They dissipate their life in earning money for procuring the pleasures of senses. They consider that this inert body itself is their *Rúp* (form). After death, they will again take birth and assume physical bodies according

to their desires. They shall suffer pains and pleasures attached to physical bodies. At the time of death, they will undergo awful pain and anguish. This is evident from the condition of a person who is dying.

7. *Sant Sat Guru* is the *Nij Musáhib* (Special Companion) and *Nij Putra* (Special Son) of the Supreme Being *Rádhásoámí Dayál*. He, now and then assumes human form and manifests in the world, for the salvation of souls. He says that the Supreme Being *Rádhásoámí* is so immensely gracious on *Jívas* that wherever they are born, He remains with them. He has clearly shown within everybody, the Path of salvation, whereby they can revert to *Nij Dhám*. In other words, the Path, along which everybody recedes in sleep or at the time of death, is exactly the Path for returning Home. As the *Surat* recedes from the region of eyes, it gets detached from the body and world. To that extent, it is not affected by pains and pleasures.

8. It is proper for those who are desirous of true salvation and of reaching the *Nij Dhám* of the Supreme Being, to proceed inwards from the plane of eyes. The secrets and the method of proceeding on this Path can be learnt from an adept only. All others are ignorant of these matters.

12. It is proper to receive initiation from the *Sant Sat Guru* or a *Premí Satsangí* and commence the *Abhyás* of proceeding from the region of eyes on the Path given out by the Supreme Being. In other words, the *Surat* should be united with the spirit current which is the current of *Shabd*, and raised along the *Dhun* (Sound).

14. The grace of the Supreme Being and *Sant Sat Guru* accompanies the practice of *Surat Shabd Yoga*. He who performs this *Abhyás* will experience this grace within himself. He will always receive help in suffering and tribulation. On the other hand, he, who does not perform this *Abhyás*, will suffer at the hands of *Kál* and *Jama Doots*.

15. This *Abhyás* is so easy that it can be performed somewhat correctly if there is some *Prem* (love). The practitioner would realize its benefit; so that his love and faith are enhanced gradually. This *Abhyás* can be performed easily by a child, youth and old man, whether male or female, householder or recluse, literate or illiterate, provided there is some eagerness and fervour. By performing this *Abhyás*, one would gradually be detached from the world. He who applies himself to this *Abhyás*, should be considered to be true *Parmárthí*, fortunate and deserving of grace.

1. Since the descent of the spirit in *Pinđ* at the region of eyes, the Sound of bell is constantly coming forth from *Sahas-dal-kanwal*, calling the spirit to commence homeward journey. But because of the mind and senses, the spirit is so strongly inclined towards pleasures, family, kinsmen, wealth and property that it takes no notice of this *Dhun* (Sound).

2. All are ignorant of their *Nij Ghar* (Real Home) and the Supreme Being. They see terrestrial and celestial creations, big and small, very beautiful, charming and of variegated colours. They know that all this is not the work of a human being. But nobody seeks that Creator. All are content that they believe in His existence.

3. The reason for this ignorance, indifference and carelessness is obvious. The ancients have described the Creator to be *Alakh* (invisible), *Agam* (inaccessible), *Akah* (indescribable), *Apár* (unlimited) and *Anant* (endless). From this, people inferred that nobody can know or see the Creator, nor can anybody approach Him. He can neither be described nor can anybody form any idea about Him. Hence, all, whether learned or illiterate, gave up efforts to investigate and enquire about Him, and thus remained ignorant of that Creator.

5. The *Sant Sat Guru* has come down from the *Dhám* of the Supreme Being. He fully knows the secrets and whereabouts of the Supreme Being *Rádhásoámí Dayál*, His *Dhám*, the Path, stages, and the practices for proceeding inwards. He explains these matters in clear terms. He, who accepts and acts on His words and performs *Abhyás* as taught by Him, would, by His grace, reach the Highest Region and get the *darshan* of the Supreme Being *Rádhásoámí Dayál*.

BEYOND MIND ('MANA') AND MATTER ('MAYA')

8. *Mana* and *Máyá* reign supreme in the region of *Kál*. Nothing is permanent and stable here. Everyone is subject to births and deaths.

9. Beyond the bounds of *Máyá* is *Dayál^á Desh*, the *Dhám* of the Supreme Being *Rádhásoámí Dayál*. The *Jíva*

(spirit) came from there in the beginning. There is absolutely no trace of *Máyá* in that Region. Neither *Kál* and *Karam* have access nor do births and deaths take place there. There it is eternal bliss, and its entire creation is immortal.

10. The Supreme Being *Param Purush Púran Dhaní Rádhásoámí* is supremely merciful. He is the *Bhandár* (Reservoir) of supreme love and bliss, and the true Parent of entire creation. He, who engenders love for His Holy Feet, desires to have His *darshan* and wishes to reach His *Dhám*, should find out the *Sant Sat Guru*, receive initiation from Him and commence proceeding inwards. One day, he will, by His grace, rest in the *Dhám* of *Rádhásoámí*, and attain to eternal bliss.

7. The *Surat* was in fact unfettered and free. But since its descent and sojourn in the region of *Máyá*, it has got entangled in *Máyá*, its materials, and the objects created by it.

8. One who is in fetters cannot free oneself. But a Being who is unfettered and free from bondages and knows the secrets of the Highest Abode and is a denizen thereof, can gradually cut asunder all the bondages and make one free like Himself. In this way, is it possible to be released from all pains and pleasures, and the cycle of births and deaths.

9. Such an unfettered Being is called *Sant Sat Guru*. Whosoever is fortunate enough to have His *Darshan* and company, would become free from bondages. He would begin to proceed homewards.

10. There are some who are horrified by the perishable nature of the world and the round of pains and pleasures and births and deaths. They sincerely desire to meet Him who may impart the secrets of the Supreme Being and His *Dhám*, whence the *Jíva* came in the

beginning. He may show the Path and explain the modes of practices, and help them to proceed. Rendering them all assistance, He may take them to *Nij Ghar* (Original Abode), which is free from pain, anguish, births and deaths, and is replete with bliss and bliss alone.

11. Such an earnest seeker shall certainly find the *Sant Sat Guru*. He would be much pleased to hear His *Bachans* (discourses). Being imbued with love, he would perform the *Bhakti* of the Supreme Being *Rádhásoómi Dayál* with fervour. After duly receiving initiation, he would perform the *Abhyás* of *Surat Shabd Yoga*.

12. *Surat Shabd Yoga* consists in applying the *Surat* (spirit) to the Sound coming from above, elevating it to higher regions and reaching the *Dhám* (Abode) of the Supreme Being, with the help of that Sound. Besides this, there is no other way for returning to *Nij Ghar* (Real Abode). It is by this *Abhyás* alone, that the mind and senses can be brought under control to some extent, and the external and internal bondages would be slackened. If anyone points out other methods, they would be very difficult, and would end within the bounds of *Máyá*. For this reason the round of births and deaths will continue even though they may take place at longer intervals.

15. He who wishes to be freed from bondages and to regain his original state, should go to the *Sant Sat Guru*, engender love for Him and His *Satsang*, and practise the *Abhyás* taught by Him. In other words, he should daily unite his mind and spirit with the Holy Feet of *Sat Purush Rádhasoámí Dayál*. In this way, his bondages with the world and the body will gradually and easily be loosened. The new tie which he forms with the *Sat Guru* and the Supreme Being *Rádhasoámí Dayál* will gradually cut asunder all his old bondages with the world and body.

16. As a rule, one bondage is removed by another. Hence if anybody attaches himself to *Sant Sat Guru* and His *Satsang*, his worldly bondages will become slack. When, according to His teachings, he develops love and regard for His *Nij Swarúp*, viz., *Shabd*, and the Holy Feet of the Supreme Being *Rádhasoámí Dayál*, his bondages with the physical body will be loosened, and the knots which have been formed, will be untied. Gradually he will be freed from both kinds of bondages, those of the world and the body.

1. NECESSITY OF SANT SAT GURU

1. In the beginning, when there was no creation, the prime current of *Shabd* issued forth from the Feet of *Anámí Purush Rádhásoómi*, and produced light. In its descent, it removed haziness, and created various spheres. Ultimately it took location in *Pinḍ*, and got entangled, through the mind and senses, in outer creations of *Máyá*. Having undergone innumerable births, it has forgotten its *Nij Ghar* (Original Abode) and the Supreme Being, who is its true Parent. It experiences pains and pleasures due to its attachment to family, kinsmen, etc.

2. Now, in order to remove the rambling and delusion of the spirit entity and the round of pains and pleasures, it is necessary to find out the denizen of *Rádhásoómi Desh*, who holds its secrets. By His discourses, He would remove the *Tamo-guna* and darkness of the heart. By imparting instructions in *Shabd Abhyás*, He would illuminate the heart. He will gradually dispel *Kám* (passion), *Krodh* (anger), *Lobh* (avarice), *Moh* (attachment), *Ahaṅkár* (pride), jealousy and other evils and, instead, develop *Sato-guṇí* tendencies, such as, *Sheel* (piety), *Kshamá* (forgiveness), *Santosh* (contentment), *Vivek* and *Vichár* (discrimination), *Dintá* (humility), and *Prem* (love). This denizen of *Nij Dhám* (Original Abode) and spiritual guide is called *Sant Sat Guru*.

3. Without the *Sant Sat Guru*, no one can teach the secrets of *Nij Dhám* and how to traverse the Path leading thereto and reach there. For, except a denizen of that *Dhám*, who holds its secrets, who else can reveal these secrets,

explain the modes of practices and help one to traverse the Path ?

5. It is, therefore, necessary for everyone desirous of his true salvation and spiritual welfare to find out *Sant Sat Guru*, attend His *Satsang*, receive initiation from Him and begin the *Abhyás* of *Surat Shabd Yoga*. But he who takes instructions from others who are no *Gurus* at all, and engages in any *Parmárthí* activity, will never secure admittance into *Nij Ghar* (Original Abode). He will be detained somewhere on the way within the region of *Máyá*. He will never be saved from the round of births and deaths and pains and pleasures. For, *Guru* is He who illumines darkness and helps *Jivas* to traverse the Path. As far as the region of *Máyá* extends, it is all darkness. And *Shabd* alone can produce light in that darkness. He alone is true *Guru* who imparts the secrets of *Shabd*, illumines the inner self by manifesting it within, and takes the *Jiva* to the real *Sat Pad*. None else can be called a true *Guru*.

14. So long as one does not have such an intense love and attachment for the Holy Feet of the Supreme Being *Rádhásoámí Dayál* and *Sant Sat Guru*, one is liable to be beguiled by the pleasures of *Máyá*. One may become slack in one's love for the Beloved and get entangled in the objects of *Máyá*, and name and fame in the world.

18. Similarly a *Parmárthí* should have firm trust and reliance on the *Saran* and *Dayá* of the Supreme Being *Rádhásoámí Dayál* and *Sant Sat Guru*. This would enable him to overcome the obstacles of *Mana* and *Máyá*, to perform *Abhyás* and *Bhakti* correctly, and to accomplish his task one day. He will, by grace and mercy, easily observe the ways of *Bhakti* howsoever difficult they may be.

SPIRIT'S DESCENT IN THE WORLD

12. In the beginning, all souls came from the Highest Region, like the sun's rays which emanate from it. When the Prime Current descended in the region of *Máyá*, it got enveloped in *Máyá*. These covers are known as bodies. The materials of a region in which *Surat* (spirit) took its location, constituted its body. The spirit as encased in that body, began to function in the creation of that sphere, and got entangled in it.

13. In this manner, the spirit came down to this world and assumed human form. It was tied to the body. The upper apertures were closed, and its tendency became downward. The *Surats* (spirits) which are bound in the body and the creation of the world, are called "*Jívas*". They have forgotten their Creator and the *Nij Dhám* (Original Abode).

(3) SANT SAT GURU

14. The *Surat*, which comes in human body straight from the *Ádi Dhám* (Original Abode) and is fully conscious, has access to all the regions of creation. It can, at will, repair to the Highest Region and have the *Darshan* of the Supreme Being, or come back to this world and function here. Such a *Surat* is called *Sant* and *Sat Guru*, who is all the time one with the Supreme Being and is not entangled in the creation of any region or this world.

NECESSITY OF SANT SAT GURU

30. Those, who think that they do not stand in need of a *Guru*, and that they can themselves conduct external ceremonies by reading books, do not really know what true *Parmárth* is. They consider external activities as *Parmárth*; as for example, reading and teaching of books, singing hymns, reciting prayers, fasting, uttering *Nám* (holy word) with tongue, breath or mentally, contemplating haphazardly upon idols or some other form or the formless *Brahm*, visiting places of pilgrimage and temples, giving alms, opening schools and rest houses, sinking wells, laying out gardens or constructing buildings for general public, etc.

31. All these activities can easily be performed by anybody who has acquired some learning. He can do so without the help of a *Guru*, simply by reading books and observing the ways and conduct of those engaged in external *Parmárth*. But nobody can practise true *Parmárth* without the help of a true and perfect *Guru*. For, in the pursuit of *Parmárth*, one has to proceed towards *Nij Ghar* (Original Abode) after receiving initiation in the secrets and whereabouts of the *Dhám* of the Supreme Being *Rádhásoámí Dayál*, the Path leading thereto and the stages on the Path. Nobody can proceed on that Path without learning the above from one who has already traversed the Path. There is no question of proceeding inwards and ascending upwards in the external *Parmárthí* activities. Such people do not know anything about the *Dhám* of the true Supreme Being.

(9) ATTRIBUTES OF THE TRUE AND PERFECT GURU.

32. *Guru* is He who illumines darkness, shows the Path, guides the practitioner by teaching the special modes of practices and takes him to *Nij Dhám* (Original Abode). These attributes are primarily those of the Supreme Being who, in His *Mauj*, sent forth *Ádi Dhár* (Prime Current) from His Holy Feet and produced light in dark, and brought forth the entire creation. He attracts *Jívas* towards Himself through that current. Therefore, He alone is the *Ádi Guru* (Original *Guru*) and *Param Guru* (Supreme *Guru*).

34. He who by good luck comes in contact with the *Sat Guru*, who grants initiation in the secrets and whereabouts of the Supreme Being and explains the method of proceeding within for meeting with Him, should engender intense love for and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál*.

37. The eminence of the *Sant Sat Guru* is infinite and unfathomable. He abides in the *Nij Dhám* of the Supreme Being and comes to the world now and then, just for conferring spiritual good on the *Jíva*. It is, therefore, incumbent upon a *Parmárthí* and devotee to have more or less the same feeling for Him as he has for the Supreme Being.

40. He, who after receiving initiation from the *Sant Sat Guru*, proceeds on this Path, will realize to some extent the refulgence and omnipotence of the Supreme Creator. He will get the bliss of withdrawal and elevation of the mind and spirit. The value and importance of the world and its pleasures will be reduced in his estimation. By the grace of *Sat Guru*, he will gradually traverse the Path, and, one day, reach *Nij Ghar* (which is beyond the bounds of *Máyá*) and rest there. He will attain to eternal bliss. In other words, he will be free from recurrent births and deaths.

54. As the Supreme Being is believed to be present everywhere, He must also be within every body. He should therefore be worshipped internally. The hereditary *guru* (such as a *Pandit* or an anchorite or a mendicant or a descendant of some *Faqir* etc.) does not know internal secrets. He is, therefore, unfit to perform the functions of a *Guru*. His initiation cannot take the *Jíva* to the Supreme Being or dispel doubts and misgivings.