

# HUZUR MAHARAJ



## Spiritual Treasures

EXTRACTS FROM PREM PATRA DISCOURSES  
English translations by Soami Bagh, Agra, India

## THE RADHASOAMI FAITH

**“In ancient times, thousands of years ago, Yogis succeeded in getting access to Sahas-dal-kanwal (astral region), piercing through or subduing the six ganglions by the practice of Pranayam (Breath-Control). Whosoever succeeded in performing this Abhyas (meditation) properly was called a Yogi. Yogeshwars went one stage further and reached Trikuti (causal region), the abode of Pran Purush or Omkar. This stage is the final and real goal of Hinduism. From here appeared the subtle material of the creation of the three regions below Trikuti.”**

**“Great is the eminence and glory of the Radhasoami Faith and its Abhyas (meditation). No practice of any description prevalent in the world can be equal to it. The reason is that the Supreme Being Radhasoami Dayal Himself is the protector of this Abhyas. It is taught by Sant Sat Guru, who is the Incarnation - the Supreme Son and His own form. He Himself takes care of those who seek His refuge. He purifies their mind and spirit every day, and redeems and lifts them. When such deserving Jivas are born in this world, He also incarnates Himself and establishes His Satsang (devotional congregation) to help them perform the practices and complete their task.**

**In the spiritual practices of other religions the mode of practice is not so easy as in the Radhasoami Faith. The full secrets of the Highest Region and the path leading to it have not been given out, and there is no supreme personality to guide and help the practitioner, internally and externally. The practitioners of those religions make spiritual endeavors relying on their own strength and efforts. For this reason, they get deceived and stumble on the way. They stop somewhere due to exhaustion or fright after they secure some supernatural powers. Their further progress is blocked. In short, none went out of the region of Maya (matter) nor can anyone do so.”**

**“Whosoever has earnestly embraced Radhasoami Faith with the object of achieving perfect salvation of his soul and attaining the supreme and everlasting bliss, after securing deliverance from the pains and pleasures of the physical body and cycles of births and deaths, should search out a Guru who is conversant with the secrets of Shabd and who himself performs its practices. He should sincerely take the Saran (shelter) of Radhasoami Dayal (the Supreme Being) and His Satsang and regularly perform the practices twice, thrice or four times a day after getting himself initiated into the modes of devotion. If he does so, he would certainly derive some bliss and his mind and spirit would be detached more and more every day from the Pind Desh (material region) and would ascend to Akash (sky) and beyond it internally. Ultimately, his spirit would be translated to the region of Sants, which is beyond Pind and Brahmand (astral-causal regions), and the domain of Maya. Then he would attain the everlasting bliss and achieve complete emancipation from the pains and pleasures of transmigration.”**



**“There does exist an Omnipotent and Omniscient Creator. Sants have given out that His name is RADHASOAMI. This name was not given by anybody. It is resounding in splendid refulgence in the higher spheres within the innermost recesses of every Jiva of its own accord, without the aid of an instrument or speech. From the Feet of the Omnipotent Creator issued the current of spirit, which descending and halting at various places in the way has taken location inwards at the mid-point**

**between the two eyes, and is performing all the functions of this body by means of its currents which spread throughout the body. From this point the spirit current has bifurcated into two and located in the pupils of the two eyes and functions in this world through these two currents. By the association with mind and senses the spirit has become strongly attached to all sorts of material objects, desires, family and kinsmen. It is affected by the changes in their condition as well as by the fulfillment or non-fulfillment of desires and hopes. In other words, it has to suffer pain and pleasure because of them.**

**Surat or spirit is really the embodiment of bliss and happiness. It is due to bondages, ties and desires that its condition is always undergoing change. The Supreme Being, Radhasoami Dayal, however, assumed the form of Sant Sat Guru, and out of grace and mercy gave out the secrets of the heavenly regions and taught such easy modes of devotional practices that by their performances Jivas (human spirits) can gradually loosen and reduce their bondages, escape from pains and pleasures of the world, and enjoy blissful ecstasy of Darshan (vision) of the Holy Form.**

**He, who has faith in the teachings of Sants or the Supreme Father Radhasoami Dayal and commences Surat Shabd Yoga, will be the recipient of some bliss internally. His love for and faith in the Holy Feet will go on increasing daily. His mind and spirit will accordingly be elevated with the help of the Holy Form and the Shabd (Sound). As they rise, they will be detached from the Pind Desh, and accordingly the pain and pleasure of the body and the world will be felt less and less and the unalloyed bliss and happiness will be experienced more and more. He who neglects this work shall always assume bodies and undergo pains and pleasures. His actions will conform to the attachment he has with Jivas and material objects. He will get pain and pleasure accordingly. Due to this very tendency and to the desire for pleasures of this world, he will assume physical bodies in higher or lower regions, i.e., he will not be released from the cycle of births and deaths. No one will be of any help to him in his sufferings.**

**Hence, in order to escape pains and torments of recurrent births and deaths which have to be suffered on account of Karams, it is but proper and essential for all that for the good of their soul they should cultivate love for and faith in the Holy Feet of Radhasoami Dayal and perform Abhyas of Surat Shabd Yoga and Dhyan (contemplation) of Sant Sat Guru.”**

## POWER OF SHABD

“Shabd (Sound) is the first manifestation of the Supreme Being and it is the current of life. Where there is current, there is necessarily Shabd also. There is nothing like Shabd which can show us the path or give us light in darkness. It is, therefore, appropriate that one should ascend with the help of Shabd. Its secret can be learnt only from an adept. The spirit current first took its location in the body at the Til or center which is in the middle of the two eyes, from where it spread all through the body. The spirit current should first be contacted



at this center. Firstly, the practice or Abhyas should be performed to concentrate the spirituality at this center. For instance, Sumiran (repetition) and Dhyan (contemplation), thereafter the sound practice or Bhajan should be undertaken which will raise the spirit. Shabd which is resounding within emanates from the regions of the various presiding deities. The Shabd of each region is different. One should first acquire this knowledge before proceeding on this path.

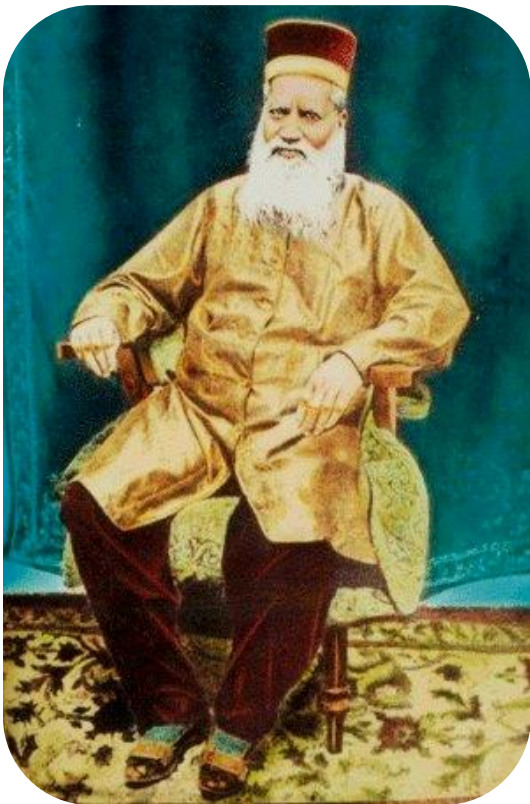
Just as in the macrocosm the entire creation is the work of currents, so also in the microcosm (physical frame), all functions are the work of currents which form the nervous system. The spiritual force or energy pervades the entire system through these nerves. The entire creation is filled with Shabd and

vivifies the entire body by its currents. But it is the heavenly Shabd which is to be contacted, and it will lead the devotee upwards. In olden days, such practices were commenced from the *Mooladhar* or *Guda Chakra*, i.e., the center at the rectum. Sants say that the real seat of the spirit entity is inwards and at the mid-point between the two eyes. Therefore, the practices prescribed by Sants commence from this center.”

“The path of Surat Shabd Yoga will be traversed by yearning and love alone, because one can accomplish with ease what one earnestly desires. As this path is of sincere love in the Feet of the true Supreme Being, it is necessary to engender such a love for Radhasoami Dayal as a son has for his father. He who has sincere desire to meet the Creator, he alone is fit for this religion. He alone will perceive bliss in Abhyas.”

**“Put out of your ear the cotton-wool of delusion and apply your mind and Surat to Anhad Shabd (Heavenly Sound). Then hear Shabd with the ears of Surat. Call it Shabd or Internal Word or Voice. If I tell you briefly of the music heard within, the souls of the dead will come up from their graves. Such is the internal music and song. Listen to the internal sound attentively, but disclose not this secret to others. Bring the sky under your feet, O brave one! Hear the Shabd coming from the higher regions. The Shabd that draws you upward, know that that sound comes from the High. While the sound that gives rise to desires is the sound of Kal, which beguiles Jivas.” (‘SAR UPDESH’)**

## SURAT SHABD YOGA



**“This practice is known as the Surat Shabd Yoga, i.e., raising the spirit by uniting it with Shabd. Shabd does not mean only the sound. It refers to the spirit current. Where a current is in action, it is accompanied by sound. The current is not visible, but its presence is felt by its sound. For instance, the real form of man - the spirit residing in him - is not seen but when he speaks it is known that the spirit is present in him and is functioning. Shabd is the motive force for the functioning of the whole creation, and predicates the presence of the spirit. Where there is no Shabd, there is no spirit action; the spirit is in a potential or hidden form there.**

**What is meant by 'uniting spirit with Shabd' is that the spirit, which is the current of Shabd, should be inverted towards its abode by catching hold of the thread of Shabd. There is nothing like Shabd (Sound) to illuminate darkness and to guide in it. When a man has lost his way in a forest on a dark night and due to clouds, there is no light of heavenly bodies and there is no torch or other light. He can reach a nearby village or habitation by listening to and following the sound coming from there.**

**The Anhad Shabd, which is resounding of itself in the innermost recesses of everybody without the help of tongue or any instrument, is coming from the highest sphere - the region of the Supreme Being. It has taken location at every intervening region and has again emanated with some changes along the current issuing from there. Thus the current of Shabd is flowing continuously from the highest region to the lowest, and is diffused in the whole body and the whole creation. One should, therefore, learn the secrets of Shabd of all the regions from an adept and commence the practice of rising high by the path of the eyes listening to the Shabd with his mind and spirit. He will thus daily go on getting nearer and nearer to the spot from where the first Shabd is coming. From there, he should catch hold of**

the next higher Shabd and rise still higher. Thus crossing all the intermediate stages, he will one day reach the region of the Supreme Father Radhasoami Dayal.

The Supreme Being is formless and bodiless. As such, no one can perform His Dhyān (contemplation). But an Abhysi can reach and merge into His Feet by contemplating the Shabd which has emanated from Him. Shabd is the first manifestation of the Supreme Being and like Him it is formless. But it is of great help in the performance of Dhyān - it takes the devotee to his Isht (goal). It is in this manner that one can approach the Formless by contemplating the formless Shabd. No other mode of devotion is equally easy of performance and without any risk or danger which may lead to the goal by a sure and straight path. This is because in the entire creation there is no other current superior to the current of spirit, which is the current of Shabd. This current is the creator and sustainer of all the currents. Even the current of Pran or breath itself receives vitality from the current of spirit. Hence there can be no mode of practice superior to the practice of Surat Shabd Yoga.

The spirit entity has natural affinity with and love for Shabd. When a man while going on some urgent business happens to hear good music, he certainly stops for a while to hear it for some time. Not only human beings, but brutes are also attracted by music. They hear the same attentively and appear to enjoy it. The reason is that the reservoir from which spirit has emanated is 'Shabd'. It is of the essence of Shabd. Therefore, the love of the spirit for Shabd is natural and real. Mind and spirit get elated on hearing a sweet voice. People follow the musician wherever he goes and sometimes begin to dance with joy and lose consciousness in extreme ecstasy.”

“Such is the superiority and supremacy of the Surat Shabd Yoga that he who performs it with love and yearning even for a few days and dies, will not go down in a lower form of life. In his next human life, he will be better placed and will join the Satsang of the Sat Guru. He will resume Abhyas from the point he had attained in his last birth. Until and unless he reaches the Highest Region, the Radhasoami Dham, he will go on getting births in human form and will, with the grace and mercy of Sant Sat Guru Radhasoami Dayal, complete his Abhyas in three or four or five lives.”

“One more commendable quality of the Abhyas (spiritual practice) taught in Radhasoami Faith consists in the fact that no one has to give up his avocation and family life. The practitioner of Surat Shabd Yoga will in a natural way get detached from and disgusted with the world, its pleasures and bondages. Accordingly, as he progresses in his Abhyas, his attachment to and desire for worldly objects will go on declining.”

“There are those, who on observing the condition of this world are inspired by such ideas as these. This world is not stable, nor does it belong to the Jiva. Its pleasures are of a low order and perishable. Where is He who has brought about the entire creation? How can He be attained? There must be a region which is everlasting and joys and pleasures of which are also eternal and perfect. Such Jivas are always anxious to probe into these matters. When

they get the Darshan of Sant Sat Guru or Sadh Guru and learn from Him the whereabouts of the Supreme Being and His Abode and how to get there, they at once believe His words and apply themselves to the performance of the spiritual exercises.”

## RECOGNIZING THE SAT GURU ('Sar Updesh')



“Examine the exalted status of Guru internally. Do not believe in His immi-nence without perceiving it. If you do not realize the presence of Guru within you, do not go forward alone. Behold the eyes and forehead of the Sadh (Guru). In Him dwells the refulgence and light of Sat (Sat Purush). Those who know His status can recognize Guru by looking at His eyes and forehead. Guru is the Supreme Being. His Shabd is resounding without the help of tongue. He is the physician and He is the teacher. Keep on performing the Abhyas of listening to His Nad (Shabd) internally. Give up bad company, seek a

true companion. Whoever associates with Sat Guru imbibes the color (love) of Sat Purush. He who associates with a false guru goes to hell and suffers terrific agonies. Great is the status and position of a Sant. He who sacrifices his body and mind will alone know Him.

A Sant does not mind a person’s manners and speech. He cares for his inward feeling. The hand of Guru is the hand of the Lord. Whether apparent or hidden, it is always with all. Very long and far-reaching is His hand, and extends beyond the seven regions. If you want to keep you head intact be meek and humble and come under the protection of Guru. Guru will protect you in every way. He will remove all disturbances of Kal. Do not accept the protection of a false guru. Be happy by surrendering yourself at the Holy Feet of Sat Guru. Those who do not associate with Sat Guru, suffer much and become subservient to Kal... If you wish to proceed on the way leading to the Supreme Being, take Guru as your guide, even though you may be adept in divination.”

## GREATNESS AND NECESSITY OF SAT GURU



**“The appellation of ‘Sat Guru’ is truly applicable to one who has reached the highest spiritual region, and Shabd is His Nij Rup (Original Form), i.e., He is Shabd Incarnate. For this reason, devotion to Him alone is true Bhakti.”**

**“Whoever has sincerely fixed his aim at reaching Radhasoami Dham (the 8<sup>th</sup> and highest spiritual region), and has started the practices of Surat Shabd Yoga and the contemplation of Guru’s Form, can himself know how far he has progressed during this life. In the end, the Merciful Sat Guru would take him up in His lap and enable him to have the Darshan of the Supreme Being, Radhasoami. If the Abhyasi is complete and he is fit to stay there, he will remain there. Otherwise, he will come back and**

**be located either at Daswan Dwar (3<sup>rd</sup> spiritual region) or a stage or two below it... When the Sant Sat Guru makes His advent again in this world for the redemption of the Jivas and establishes His Satsang, such spirit entities as have been located at these higher centers will come down to this earth with Him and will be born at different places from where by grace they will all join Satsang. By getting Darshan of the Sant Sat Guru and hearing His discourses, they will internally get access to the stage which they had attained in their previous life. Whatever deficiency still remains in their ability to stay in the region of Sants will be made up during that life, or at most, in the next. They will always get company of the Sat Guru in each life, till they would reach the final abode - the Feet of Radhasoami Dayal.”**

**“Sant Sat Guru is the Incarnation or the Representative of the Supreme Being, Himself, and He is never separated from Him. Even if He appears temporarily separate from the Supreme Being, it is only for the benefit of the Jivas, but in reality He is never separate. He is here and also there under all circumstance - the current or connection of His spirit, more or less, is always fixed in the Feet of the Supreme Being. Nobody, except the Sant Sat Guru, His Sadh or His devotee, can give out the secrets of the Supreme Being and of His abode. No one else can explain to the satisfaction of a true and devout seeker the rationale of the Surat Shabd Yoga.”**

**“The Supreme Father Radhasoami Dayal and the Sant Sat Guru, whose Saran (protection) the devotee has taken will help and rescue him, who having understood the Radhasoami Faith thoroughly and having developed faith and belief in it has commenced Abhyas. The cycle of Chaurasi (transmigration) will surely come to an end in the case of such a devotee by**



grace and mercy. Until he is fitted to enter into Sat Lok (the region of Truth), he will be located in higher regions. His faith and love will go on progressing. He will continuously get human form, and in every birth he will meet the Sant Sat Guru who will make him perform Abhyas and Satsang. Thus he will one day reach his real home and attain to a state of everlasting bliss and happiness.



Huzur Maharaj smoking huqqa.

Such is the grandeur of the Surat Shabd Yoga that he who has commenced practicing it and has made progress to a certain state in one life, will become cognizant of the same in his next birth as soon as he gets initiated by the Sant Sat Guru and begins to practice Surat Shabd Yoga. In other words, his Surat will soon rise to the stage he had reached in his previous life, and will in the second life start from that point. Thus, in every new life he will go on progressively rising higher and higher, till his Surat reaches the region of the Sant Sat Guru and becomes absolutely free. Thereafter, there will be no further birth; he will become eternally happy by getting Darshan of the Supreme Creator, Sat Purush Radhasoami Dayal.

The superiority and the Grace and Mercy of the merciful Sant Sat Guru cannot be adequately described. A person (who) comes under His protection with humility and love, attends His Satsang (devotional discourses), gets initiated by Him after understanding the principles of His religion and the secrets disclosed by Him. He performs the Abhyas taught by Him, just for a few days only. Even then at the time of his death (when the spirit is internally withdrawn upwards in nature course), Sant Sat Guru in His Grace and Mercy, grants him Darshan (vision) at the third Til, attracts his Surat to His Holy Feet, takes it to higher regions and locates it at the appropriate place according to the keenness of his love and fervor and the progress he has made.” “Whenever the spirit leaves the body, it is located in higher regions consistent with his attainments in his previous life. On reaching the Real Abode, his task is completed, and no more is there any necessity of taking birth... Not only are those redeemed who come under the protection of the Sant Sat Guru and serve Him with their body, mind and riches, but their near and dear ones are also granted salvation.”

**“As Sant Sat Guru has access to the Highest Region through the Current of Shabd, there is no difference and distinction between Him and that Current and Its Reservoir. The form of each stage is His Swarup. In fact, all such forms are the forms which the spirit has assumed in its descent from the Feet of Radhasoami Dayal. Thus the worship of such a Sant Sat Guru and engendering love and devotion for His Feet are equivalent to the love for one's own form. This amounts to the worship, love and faith in the Supreme Being Himself.**

**Short sighted persons who are not initiated into the inner mysteries will regard the worship of such a Sant Sat Guru as the worship of a human being. They will say that this sort of worship, love and devotion, can in no way be deemed to be right and proper in the context of the worship, love and devotion to the Supreme Being. This averment of theirs predicates their utter ignorance and lack of proper understanding.”**

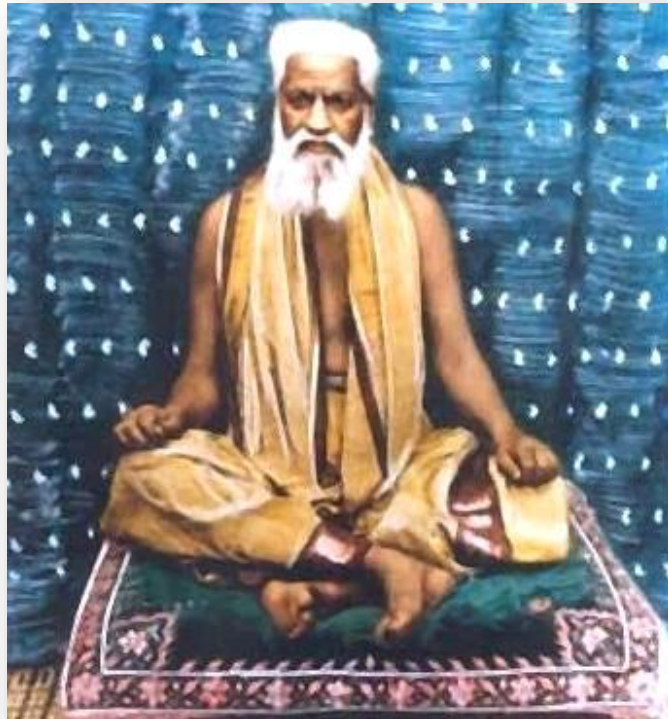
**“In these times, there are many societies and associations, the members of which in their ignorance and shortsightedness do not have faith in the Guru Swarup and the human form of the Supreme Being. They do not think it necessary to supplicate before Him for help. How can it then be possible for them to attain true Parmarth (spiritual regeneration) which depends upon the successful performance of the devotional practices, of elevating internally the mind and spirit? Having acquired some learning and developed the intellect, one can at best read and study books, sing the hymns of praises and recite prayers. But to elicit the mysteries from the scriptures and to practice the devotional exercises and to obtain bliss thereby are not possible without the help of an Abhyasi Guru possessing these secrets. It is for this reason that the literate and the illiterate and those given to outward observances, never make any progress even though they may for years and for ages, read and recite books, sing and listens to prayers and hymns of praise, worship idols and perform pilgrimages and fasts. Such activities are of no avail in changing the plane and location of the mind and spirit. On the other hand, getting entangled in the world, day by day their desire and ambition for wealth, name and fame go on increasing. Love for the Holy Feet of the true Supreme Father or yearning to meet Him does not at all arise in their heart.”**

**“From what has been explained above, one would come to have belief in the existence of Radhasoami Dayal and that is only in His region that perfect and everlasting bliss can be obtained... This cannot be attained without the grace and help of the Sant Sat Guru. It is therefore necessary first to search for the Sat Guru. When He is met with, one should engender love for and faith in Him and get one's doubts and misgivings removed by attending His Satsang.”**

**“There are people who have no desire to seek an Abhyasi Guru. If they ever happen to meet Him, they do not like to take help from Him or to enquire of Him about the spiritual path, out of pride of their own learning and intellect. They do not accept Him as superior to themselves, nor do they behave humbly and meekly before Him. Their religion is confined only to acts of morality and to reading and reciting of books describing the attributes of God and containing hymns of His praise and outward acts and observances... they believe in the dead Mahatmas or incarnations or gods or holy men, and do not search a living Abhyasi Guru or a Mahatma, nor do they feel any necessity of taking help from them... They are utterly destitute of true Parmarth by which true redemption and salvation are possible... They will never be released from the recurrent cycle of births and deaths and the pleasure and pain to which the physical body is subject. In short, they will continue to reap the fruits of their meritorious or evil acts in higher or lower regions and forms of life.”**



# ESSENTIALS IN ABHYAS (MEDITATION)



## SINCERE LOVE FOR SAT GURU

**“Seeing the Jiva in such a forlorn and helpless condition, the Supreme Father Radhasoami Dayal incarnated Himself as Sant Sat Guru. Out of paternal love, He attracted them towards His Feet and in His grace and munificence implanted His love in their hearts. This was an act of His special grace. It is on account of love that one associates with and is attracted towards another... By His Darshan and Discourses, the love for the Holy Feet of the Supreme Father will be awakened and His eminence realized. His bodily form and discourses will give considerable joy to the devotees. As his love for Him (the Sat Guru) increases, so will he be gradually detached from the world. The same love will progressively be transformed into the love for His subtle (astral form), and more subtle form and then the Formless.”**

**“The above is the only modus operandi by which a Jiva can attain to the Highest Region, because it is impossible to proceed and ascend if there is no love. Therefore it is essential first to engender love for the Holy Feet of the Guru.”**

## THIRD EYE FOCUS



**“The seat of the spirit is in the third Til, which is inwards between the two eyes. All the sense organs are connected with it through their sensory currents. From this very spot which is below Sahasdal-kanwal (astral region), the spirit current flows to all the sense organs and throughout the body, as if the spirit which is like a sun pervades through the entire human frame and is giving life to it by means of its rays or currents.”**

## SUMIRAN (REPETITION) OF ‘RADHASOAMI’

**“RADHASOAMI is the Name of the Supreme Being and the true Lord, who is the real**



**Creator... The Supreme Being, Himself, revealed It in His Grace and Mercy. It is resounding in the highest region by Itself without the aid of the tongue or any musical instrument. Gifted devotees hear this sound within themselves. He who gets initiated into the secrets of the Supreme Being Radhasoami Dayal, His Region and the path leading thereto, and sings Radhasoami Name with love and devotion or Performs Sumiran (repetition) or contemplation or listens to this Name internally with attention would by the grace and mercy of the Supreme Being Radhasoami Dayal and the Sat Guru, wade across the ocean of existence, secure perfect bliss**

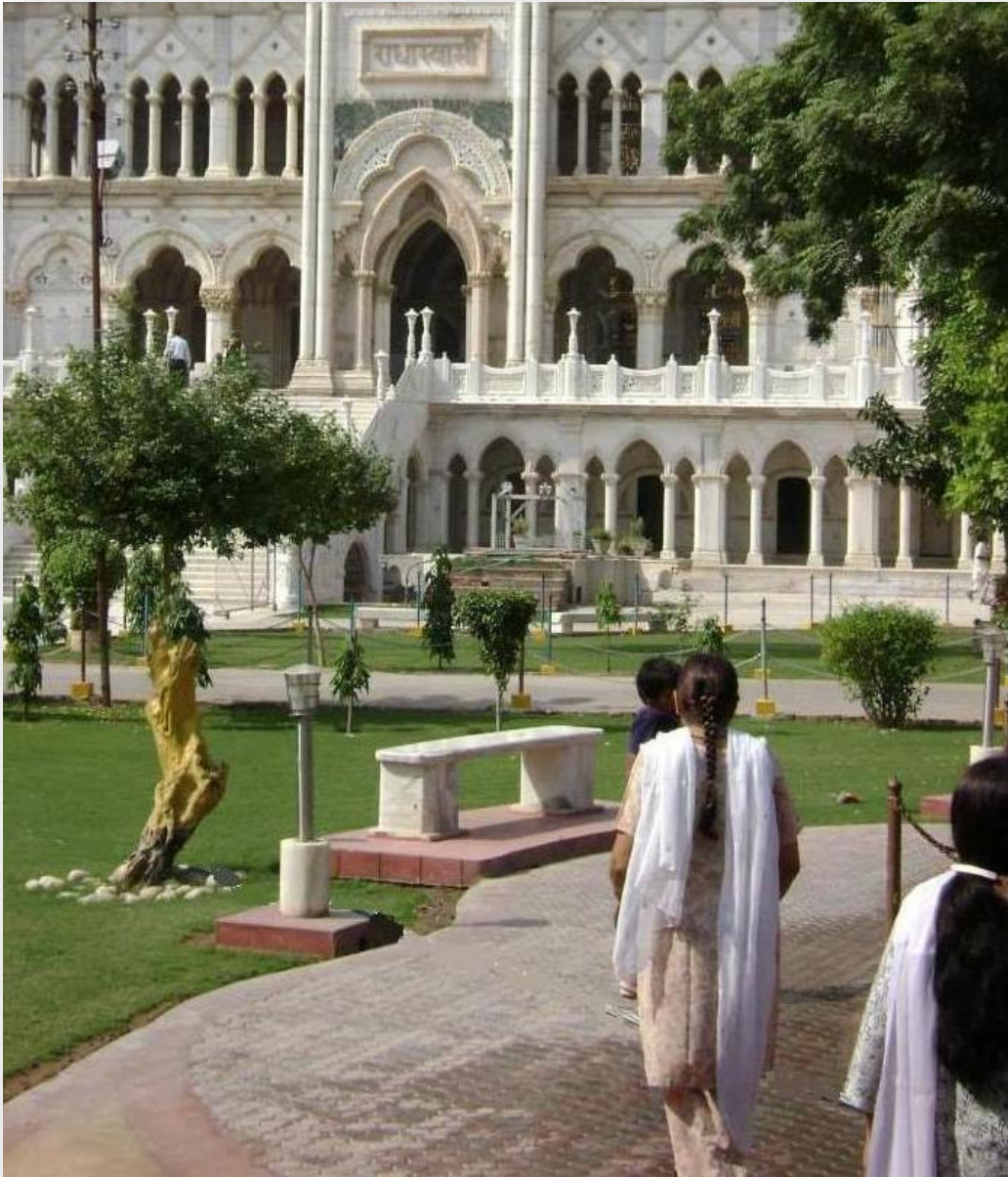
**and be saved from the torments of Kal and pains of births and deaths.”**

## DHYAN (CONTEMPLATION OF SAT GURU’S FACE AND EYES)



**“This Guru Swarup (Holy form) is in reality spiritualized, imperishable and formless although it appears to have a form. If the Abhyasi (meditator) has true love and adoration for the Guru Swarup, it will always be with him. No obstacles of Mana (mind) and Maya (matter) can stand in the way of the Abhyasi so long as the Guru Swarup is with him. Nay, as long as the Abhyasi's mind and spirit are engaged in the contemplation and meditation of this Form, no other thoughts of any kind can arise in his mind. Thus all obstacles of Maya, Mana, Kal and Karam keep away from the Abhyasi practicing Dhyan.”**

# Radhasoami Faith Doctrines



“A devotee should consider Radhasoami Dayal as the Supreme Lord, Omnipotent, All-merciful and the Prime Mover of everything, and he should seek the protection of His Holy Feet in such a way that whatever he may do, the result of it all may be left to *His Mauj* or Holy Will. Whatever be His Mauj, he should be pleased with it. As far as possible, he should devote himself to Bhajan, Sumiran and Dhyan (i.e., spiritual practices), and reading of holy books, service of the Guru and Satsang. He should place implicit faith in His mercy. In this way all those who act up to it will be able to carry on smoothly. If one leaves the result of everything one does to *Mauj*, there will be no attachment. While doing anything, he will be

free from the effects of such actions. If by internal devotional practices he has adopted such a *Saran*, then by the grace of His mercy all the past and *Sanchit Karams* will be gradually eradicated, and whatever actions are done with reliance on *Mauj*, no *Kriyaman Karams* will result from such actions, and the force of *Prarabdha Karams* will also be appreciably lessened. In this way, a smooth life and salvation will be within easy reach, and a devotee, during his own life, will be able to see all the three classes of *Karams* being rooted out.

If the attainment of the Holy Feet of Radhasoami Dayal is his goal, with a firm determination not to halt at any intermediate stage and not to rest till he has attained that goal, and if he continues his devotional practices, always increasing his love and faith in the Holy Feet of Radhasoami Dayal and detaching his mind from this world... then it is possible for him to reach the highest spiritual region, the abode of the true Supreme Being in one life or in two, or in case of any deficiency, in three lives. But the next birth will be better than the present one, in as much as the spiritual attainment will be greater, so also the worldly comforts; he will surely meet Sat Guru and by attending His Satsang, even in a day or two he will regain the progress made by him during the course of his previous life. During the period between his death and re-birth, he will be located in some higher region, where he will get the Darshan of the Sat Guru and hear His discourses. In the life thereafter, he will again get Satsang and Darshan of the Sat Guru and will start his journey upward from the stage he had attained in his previous life. “

### THREE GRAND DIVISIONS OF CREATION

“According to the Faith propounded by the Sant Sat Guru Radhasoami Dayal, there are three Grand Divisions in the creation. First is *Nirmal Chaitanya Desh* (purely spiritual division) where there is nothing but spirituality. There is no admixture of *Maya*. This is called *Sant Desh* or *Dayal Desh*. At the top of this grand division is the August Abode of the Supreme Creator, which is endless and limitless. In the beginning, the spirit current emanated from here, and taking location at some distance, created the regions of *Agam Lok*, *Alakh Lok* and *Sat Lok*.

Second grand division is called *Brahmand* (astral-causal regions). *Maya* in its purest form appeared here, and in conjunction with spirit brought forth creation. Here *Jyoti* and *Niranjan* (the two emanations descended from *Sat Lok*) created various regions in this division.

Third grand division is that of *Nirmal Chaitanya* and coarse matter (material regions). Here were created gods, human beings, demons and the rest of the four species – the brutes, birds, insects, worms, vegetables, etc... It is in this grand division that man taking abode in

the physical body has been attached to various objects, such as the pleasures of senses, family and kinsmen... Sants say that the entire creation is full of currents. They are subtle in the subtle regions and have become gross in the regions of matter. Hence, spirit will revert along the current by which it has descended. This current is the current of light, life and Shabd (Sound). One should, therefore, ascend to higher regions by hearing the Shabd of each and every stage because no guide and preceptor is as true and perfect as the Shabd. Shabd alone sheds light in darkness, shows the path and leads to the Highest Region. “

“At the time of birth, the spirit current descends in the body from the head. At the time of death, it is noticed to be attracted towards the head. So, the spirit should be raised along the current through which it has descended. For at the time of death when the spirit is noticed as going upwards, it feels great pangs. It should, therefore, be accustomed beforehand to ascend daily that way. This practice or Abhyas will afford him new pleasure every day. A devotee will not have to undergo the sufferings which the worldly people have to do at the time of death. On the other hand, he will experience more and more of bliss as he is attracted inwards.”

“The religion of Sants is not meant for those who want worldly pleasures and enjoyments, and consider this world as their own home and work hard for its sake. They had better follow the rituals and observances which their forefathers were observing. They will derive some benefit from them, i.e., they will be able to do some good acts, for which they will be rewarded in the form of some material pleasures. But such persons cannot escape birth and death, and the cycle of Chaurasi. Radhasoami Faith or *Sant Mat* is for those who, by observing the affairs of this world and the working of Nature, have begun to feel the need to escape from birth and death, pleasure and pain, and a desire has arisen within their heart to meet the Supreme Being. They should, as far as possible, apply their mind with Prem (love) and Virah (keen yearning) to Shabd, which is all pervading and within every one. The secrets of Shabd and the mode of practices will be known from an adept. A devotee, after performing these practices for some time will realize within himself how far he has progressed. He will secure convincing proofs as well. His love will go on increasing daily.”

“The spirit entity itself is enclosed in many covers. Its real form cannot therefore be seen, unless these covers are pierced through. The true Lord and Reservoir, and His vision, are still farther away and hidden in innumerable covers. Similarly, by piercing through these covers, it is possible to reach the highest abode... Liberation or true redemption is not possible by mere conversation. Look at the seed of a tree, its spirit is located in the marrow, which is covered by several peels or skins. It is from here that the seed germinates and appears as a sapling. In the same way, the spirit entity is encased in a number of covers in all the bodies.



It can be seen by the inner spiritual eye when all the covers are removed. Each of these covers in the human body (Microcosm) corresponds to a particular region in the Universe (Macrocosm). The path will not be traversed, nor will the Darshan (vision) of the true Creator be obtained, without first finding out the secrets appertaining to these covers and performing the practices which will lead one beyond the covers. Radhasoami Faith clearly gives out the secrets of these covers and of the method for piercing through them.”

“A follower of the Radhasoami Faith is required to observe only the following rules of conduct: 1.) True yearning for the Darshan of Radhasoami Dayal and for securing ecstatic bliss in His region; 2.) Desire for the worldly possessions reduced to bare minimum, just necessary for average living and weeding out unnecessary and improper desires. 3.) Abstinence from animal diet and intoxicants, and 4.) Not to cause pain to anybody, internally or externally, for personal enjoyment and pleasure or unnecessarily, or in an undesirable manner.”

## FALL OF SPIRIT IN THE WORLD



“This world is the region of Maya. The Real Home of the Surat (spirit) is in the first grand division, the Dham (sphere) of Radhasoami. In the beginning, Jyoti Niranjana, i.e., Maya and Brahm, begged of Sat Purush for the Surat and brought it down. They (Maya and Brahm) kept it under the bondage of the body and the mind, and entangled it in the labyrinth of Karams (actions). They tied it to all sorts of desires of this world. The result is that it has to assume bodies again and again according to its Karams and desires, and has to suffer pain and pleasure due to its bondages and ties with the material objects and other beings. After leaving the body, if it carries unfulfilled desires for the pleasures of the world and

considers the body to be its real form and the world to be its home, then it would again and again assume and discard physical bodies according to its predominant desires and inclinations. Thus the cycle of births and deaths will never end. The pain and pleasure consequent upon the assumption of bodies will have necessarily to be undergone. No one will be of real help in that predicament.

As long as the spirit entities were engrossed in the material pleasures in this world, Sat Purush Radhasoami Dayal (the Supreme Being) did not give special attention to them. But when they began to be subjected to inordinate sufferings, Radhasoami Dayal Himself came down here as Sant Sat Guru. He gave out His message that this region is of Kal (Satan).

He disclosed the secrets of the path and taught the practices of Surat Shabd Yoga for proceeding on the path to the Real Home. By His own grace He helped the spirits to gradually detach themselves from Pind and rise higher and higher. In His Grace and Mercy, He ordained the unique Mauj that he who adopts His protection (Saran) and commences practicing Surat Shabd Yoga lovingly and earnestly would be saved and protected from all obstacles of Kal, Karam and Maya. Such a person is taken up from one stage to another, and so on, till he reaches the highest mansion and merges in the everlasting and perfect bliss of His Darshan and Holy Feet.”



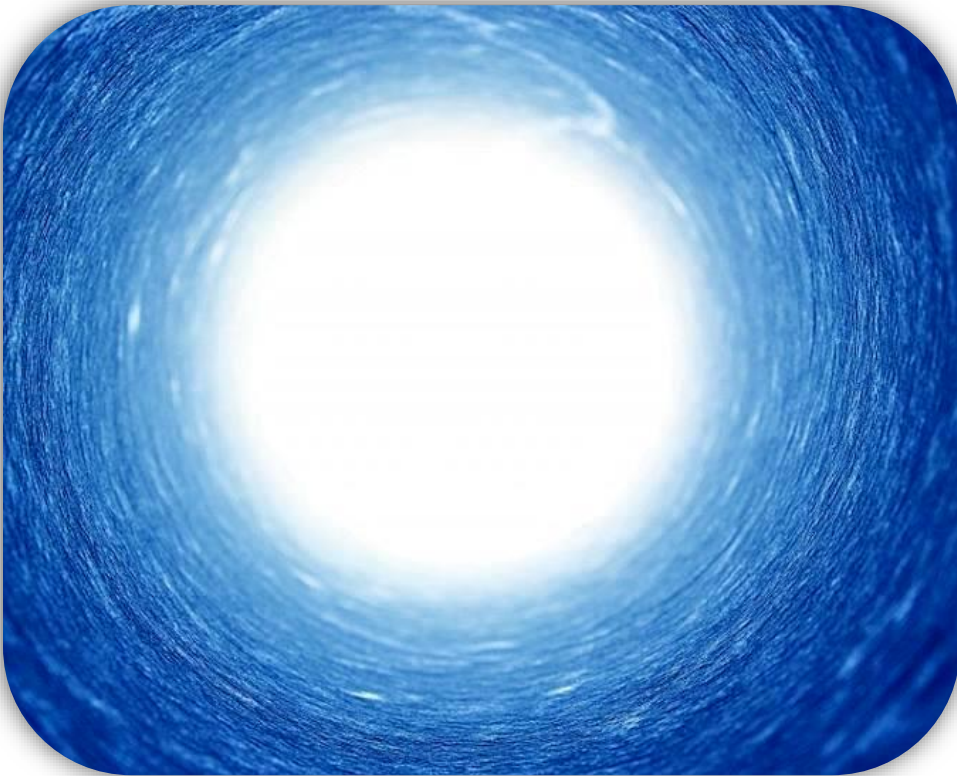
“The Supreme Being **Radhasoami Dayal** seeing that the door to salvation of Jivas was closed, Himself came down to this world as Sant Sat Guru and made Himself and His teachings known to it. Those secrets are not to be found in the scriptures of any of the ancient religions... The Supreme Being took little care of this position in the Sat Yuga, Treta Yuga and Dwapar Yuga (the former ages of the world), as all the Jivas were then happy with the enjoyment of the gifts of Maya and its paraphernalia - they were then not so unhappy and miserable as they now are due to physical ailments, calamities and poverty. There is no awakening without suffering... The Supreme Being, looking at this miserable condition of the people, incarnated Himself in Kali Yuga (the present age). He showed the

way to finding Him in so easy a manner that the control of breath (Pranayama) was rendered unnecessary. The method of devotional practices taught by Him is such that an old man of hundred years and a child of eight can perform these practices.”

“**RADHASOAMI** is the Name of the Supreme Being and the true Lord, who is the real Creator... ‘Radha’ is the name of the Prime Spirit, i.e., the Prime Current which emanated from the Prime Shabd (Sound). ‘Soami’ is the name of the Supreme Being - the Prime Shabd... In other words, "Radha" or "Dhun (Resonance) is the name of that current of spirituality which emanated in the beginning from the Anami Purush (Impersonal Supreme Being), and this is the Prime ‘Surat’. ‘Soami’ is the name of the Supreme Creator who is indescribable, boundless, infinite, unfathomable and nameless, and from whose Holy Feet the current or ‘Dhun’ emanated in the beginning.”

**“Radhasoami Faith or Sant Mat (*Religion of the Saints*) is for those who by observing the affairs of this world and the working of Nature have begun to feel the need to escape from birth and death, pleasure and pain, and a desire has arisen within their heart to meet the Supreme Being.”**

## **ATTRIBUTES OF THE SUPREME BEING & HIGHEST SPIRITUAL REGIONS**



**“The Supreme Being is Love. The entire creation is also a manifestation of Love. The working of the entire cosmic economy is based on love. No one can do anything without love or eagerness for it. It is evident, therefore, that no work either temporal or spiritual can be successfully accomplished without love or ardor. Hence Saints attach great importance to love and devotion in religious pursuits as well.”**

**“In the purely spiritual region, which is the abode of**

**Sants and of the true Creator, all bodies are spiritual. Birth and death, Kal and suffering, are totally unknown there. Hence the eternal bliss and happiness of that region are everlasting and not subject to any change. No extant religion of the world knows about that region. This knowledge and the means to reach there through the currents of Shabd - Surat and life were disclosed by the Supreme Being Himself in this Yuga when He was pleased to incarnate Himself as Sant Sat Guru. He who desires true liberation and real emancipation can reach the original abode by practicing Surat Shabd Yoga. “**

**“There is no measure of time or age in respect of Creation, nor can there be any. The time given in Puranas and other books refers to this solar system only or the one above it. According to astronomy, this solar system itself was created innumerable years ago. Sants have observed that during the process of creation, each solar system was evolved out of the one above it, and so on. Thus the sun of the second solar system is a star or satellite of the first solar system above it. The expanse of Creation is incomprehensible. In each plane or**

region the creation is limitless. The plane here means the entire expanse of one region. In each of these regions, the creational process has proceeded from above downwards. The higher the creation, the purer and brighter it is. Just as in the atmosphere of the world there are many gradations in respect of density and coarseness which can be perceived by going on the hills or to the various stories of a house, similarly, in the creation there are gradations in respect of purity according to the location of the various regions in it. The highest region is purely spiritual and there is no admixture of any cover or layer. Hence the bodies in those regions are not material, i.e., made of five Tattwas and three Gunas. For this reason, that region is of supreme ecstatic bliss. There is no pain and suffering of births and deaths and of physical bodies. It is necessary for every individual spirit to reach there in order to attain true and complete salvation by traversing all the intermediate regions. This can be achieved by the practice of Surat Shabd Yoga, and it is not possible in any other manner. The current of Shabd has descended from the highest region. It is possible to go there only by ascending on this current. All other currents have emanated from some intermediate region and by means of them one can ascend up to that stage from where a particular current has emanated and not beyond it, nor up to the highest or the final abode.”



“In the very beginning, before anything was created, there was Anami Purush in the form of an ellipsoid. By ‘form’ it should not be understood that it had any definite size or shape. This form was boundless, endless, indescribable, without beginning and formless. The upper portion (in the being of the Anami Purush) was pure, bright and refulgent, and the rest was covered with layers of various grades. In this way, where the layers began, each layer in proportion to its distance from the brighter portion became heavier and thicker... Thereafter, a Mauj or Current issued from the newly refulgent portion and stopped lower down at some distance. There it separated and hurled down the covers by coming in contact with the spirituality of that region. It absorbed within itself the newly refulgent form or spirituality that had thus emerged. Its sphere then went on increasing. The spirituality which was under covers was attracted from all sides towards the refulgent spirituality, and it became bright. In this way, the process of creation started in that region. Out of the covers, which had fallen down from above, the bodies of the spirits of that region were formed. When the entire creation of that region was completed and some time had elapsed, a new current or Mauj issued forth from there, as had happened before. It stopped at a distance, it

removed the covers from the spirituality of that region and absorbed within it the new refulgent spirituality. It formed its sphere as usual and brought forth its creation as before - the bodies of the spirits of that region were formed out of the covers that had fallen down from above. These two regions are called Agam Lok and Alakh Lok. Their Presiding Deities are Agam Purush and Alakh Purush.

According to the above process, the current came down from Alakh Lok. It assumed the form of Sat Purush and created Sat Lok, and thereafter brought forth the creation there. These three regions and their creations were brought about in that portion or region of Anami Purush, which was below and contiguous to the ever refulgent and supremely pure spirituality. There the covers were very fine, like the thin covers of the capsules in an orange. That fold or cover and its substance were very bright and spiritualized. There was very little distinction or difference between the refulgent part of Anami Purush and the form of that fold or cover. It was also bright like the refulgent spirituality of that region. So it could remain as a cover over the spirituality of that region. When separate spirit entities were created, their bodies or spiritual covers were formed out of these covers.

The spirituality with covers, which was below Sat Lok, was of slightly dark color. When it was attracted towards Sat Lok, its cover was shorn off and was thrown down, but it was not fit to be merged in the spirituality of Sat Lok. It was, therefore, a little darker than the lower portion of Sat Lok and manifested itself as a slightly darker refulgent current, issuing from below Sat Lok. That current went on extending downwards day by day and stopped at a distance in front of Sat Purush. This current is called Niranjan and Kal Purush. After some time, Kal requested Sat Purush for permission and authority to bring about a creation like that of Sat Lok, where he would contemplate His (Sat Purush's) Form. To satisfy this desire of his, Sat Purush granted him permission to bring about the creation in the lower regions."

"The Supreme Father Radhasoami Dayal and the Sant Sat Guru, whose Saran (protection) the devotee has taken, will help and rescue him, who having understood the Radhasoami Faith thoroughly and having developed faith and belief in it has commenced Abhyas. The cycle of Chaurasi (transmigration) will surely come to an end in the case of such a devotee by grace and mercy. Till he is fitted to enter into Sat Lok, he will be located in higher regions. His faith and love will go on progressing. He will continuously get human forms and in every birth he will meet the Sant Sat Guru who will make him perform Abhyas and Satsang. Thus he will one day reach his real home and attain to a state of everlasting bliss and happiness."

## DARKNESS OF KAL AND LIGHT OF SPIRIT



“Dark rays are the manifestations of Kal (Satan) and Maya (matter). Therefore an Abhyasi should not halt at any stage where there is both darkness and light. He should continue his Abhyas and proceed upwards with the help of Shabd and Swarup. This Swarup (form) came into existence in every region on the descent of spirituality in the course of the evolution of creation and shall exist as long as the creation of a region exists.

The creation of Pind Desh or the third grand division is dissolved at the time of Pralaya (dissolution). The effect of Maha Pralaya (great dissolution), which takes place less frequently, reaches up to Brahmand. Beyond Maha Sunn, there is no dissolution. In other words, the creation above and beyond Maha Sunn belongs to the First Grand Division of Creation, viz., the purely spiritual region and is free from change. This is the Desh (Home) of Sants. There is no Kal, suffering, birth and death. The characteristic of darkness is that it envelops luminous rays, just as black cloth or blanket attracts light or electric current and absorbs them quickly.

Surat Chaitanya (spirit) is luminous and Kal is dark. Hence in his own region, Kal always swallows and disgorges the spirit. But he cannot assimilate it. The essence of Surat and darkness or Kal not being the same, they cannot become one. But darkness envelops the spirit. This is the reason why births and deaths take place quickly in the third grand division of Creation, where Kal and Maya predominate. Pain and suffering are also in abundance, because the nectar-like luminous rays are scanty. Dark or poisonous rays are in plenty and form covers on the luminous rays. The function of Kal is to kill. He changes and disfigures everything. He is frightful. In fact, Kal can do no harm to Surat (spirit). He only devours the cover or body because it is made of the same material as he himself. This is why Surat is always afraid of Kal. It is a truism that darkness is frightful. Hence until the spirit gets out of the region of darkness, the sway of Kal, and enters the ever-luminous region of Sants, it cannot become fearless. In other words, the apprehension of births and deaths shall persist so long as the spirit remains within the realms of Kal.

Sants and, in particular, Param Purush Radhasoami Dayal, have given out in detail the secrets of Kal and the Dayal and their spheres. All the creation in the domain of Kal shall be dissolved at the time of Pralaya or Maha Pralaya. It is, therefore, incumbent upon every Jiva (human spirit) to get out of the dominion of Kal somehow or the other. Otherwise, he will not be free from births and deaths. His Surat shall roam about in the lower regions, helpless and deprived of peace. Hence it is necessary to join the religion of Radhasoami Dayal, to learn the secrets relating to the regions of Kal and Dayal Desh, to cross all the regions in the domain of Kal by performing devotional practices and to reach Dayal Desh, the purely spiritual division and ultimately rest in Radhasoami Dham. It is only then that the task will be completed - the true salvation and redemption will be secured.”

“There is perpetual light in the purely spiritual region. There is absolutely no darkness or Kal and Maya. The light there is pure white. That whiteness cannot be described in any way. This word cannot convey the idea of whiteness of that region. In the purely spiritual region there is no color, form and demarcation. It is all light. In the regions below Sat Lok, light is more or less alloyed with darkness. Colors are to be found in Brahmmand and Pind Desh, the second and the third grand-divisions of Creation. They were produced by the admixture of Chaitanya (spirit) and Maya (matter), or luminous and dark rays. The first was red then yellow and thereafter blue or black.”

“This earth and all that is found on it are dependent for their production and sustenance upon the sun which is more spiritualized than the earth. The sun with its planets depends upon another sun which has greater spirituality than the sun. This much has been established by astronomy and telescope. Sants say that beyond the other sun, referred to above, there are three more solar systems in the ascending order of superiority. The highest of these systems is infinite and unlimited and is the region of the Supreme Being. This establishes the existence of the True Creator and the Supreme Being. In the entire creation, the design and art underlying its cosmography, the Omniscience of the Creator and the purpose with which each object has been created bear ample testimony to the fact that the Almighty Creator is the Reservoir of all knowledge and learning, all power and intelligence. Then how great a sinner is the man who doubts the existence of the Almighty Creator or thinks that He is unfeeling, unknowing, unintelligent and powerless! How far removed is he from His grace and mercy and how ill-starred!”

## **Meditation Instructions to Satsangis and Overcoming Mental Obstacles**



(From 'Prem Patra' & 'Jugat Prakash')

**“As far as possible, a devotee should cheerfully and attentively perform his Abhyas (spiritual meditation) for at least two hours in the morning and evening, or for four hours both the times, if he is keen. Every householder can perform his devotional practices, daily, for four hours in two or three sittings. Most people spend in service six, seven, or eight hours daily and some even work for ten or twelve hours. Whosoever so desires, can, at least, find two hours and even four hours or six hours for Parmarthi pursuits.”**

**“Some persons complain that they do not have the bliss of concentration during Bhajan (sound practice), or that they have had no inner experiences. The reason is that at the time of Abhyas or devotional practice, their mind is either engaged in worldly pursuits or desires... There are some persons who after knowing the secrets of heavenly spheres desire that the first sphere should be open before their eyes immediately. Whatever glimpse they get of that region, they wish that it should permanently remain before them, and if they hear the sound of the first stage they do not properly appreciate it or do not pay proper attention to it. For this reason, the devotional practices appear to them dull and insipid. The vision of the third Til or of Sahas-dal-kanwal (astral region) and constant contact with these**



are not an easy affair, for these are the regions of the Virat Swarup or Infinite Expanse and Brahm. The vision of these regions quickly and constantly is rather difficult. Their occasional glimpse or hearing of the bell-sound is also a good indication. Gradually the sound will become clearer and closer, and glimpses of the form of the deity of that region will also be occasionally seen.



It is but proper for a devotee to continue his spiritual practices with love and faith. It should be understood, that the object of the devotional practices of the Sant Mat is to elevate the mind and the spirit, which are tied in Pind (material regions), to Brahmmand (astral-causal) and beyond it. If one fixes his mind and spirit in Dhyān (contemplation of Sat Guru) at the first or the second stage, and allows them to stay there for some time, he is sure to experience the bliss of concentration and elevation, irrespective of the fact whether he sees anything or not. Similarly, he who fixes his mind and spirit at the time of Dhyān and Bhajan, and gradually takes his spirit and mind towards the center from where the sound is coming, he will then surely feel the bliss of Bhajan. It is, therefore, proper that at the time of Dhyān and Bhajan, leaving aside all thoughts of

the world, he should fix his mind and spirit at the first stage. If they do descend or go astray, they should be drawn up and fixed there. If this is done repeatedly, the Shabd will become partially audible and the form will also be visible to him, and the bliss of concentration and elevation will also be had. For doing all this, it is necessary to have a sincere yearning and longing, i.e., Yearning (Virah) and Love (Prem) of a lesser or greater degree.”

“If a man (or woman) exercises no control over his mind in indulging in thoughts of sensual pleasures, nor does he check himself from enjoying them, and yet desires that by the grace his mind may be completely purified, then in this way, Daya (mercy) cannot come to him. He should, so far as possible, control his mind. If he fails in his efforts to do so, he should feel repentant and should be ashamed of himself. He should frighten his mind with the idea that in the future he will have to suffer serious consequences, and he should also pray now and

then. Then perhaps the condition of his mind may change gradually. Such a person should, whenever his mind errs or goes wrong on that particular day, besides prayer and feelings of shame and repentance, devote almost twice as much time to Sumiran, Dhyān and Bhajan as on an ordinary day. By so doing, the impurity resulting from greater indulgence in sensual pleasures will be removed and reduced to some extent on that very day.

Let it be understood that the Five Evils (“5 Enemies”) - *Lust, Anger, Greed, Attachment and Egotism*, and the ten Indriyas (sense organs), which lean towards the world, are all opposed to Parmarth. Of these, particularly passion, anger and the sense organs of tongue, eyes and ears, when they indulge in a greater degree than what is appropriate and due, cause greater disturbance in devotional practices. They should always be guarded against properly.”

“Only the use of animal diet and intoxicants is prohibited. Animal diet makes a man hard-hearted and unemotional and his tendencies become outward. The animal, whose flesh is eaten, will affect a man’s nature according to its inherent propensities. By the use of intoxicants, the motor and sensory currents in the brain are adversely affected. There is also one more restriction. A devotee should not for his personal gain and ends harm anyone either in thought, word or deed. As far as possible, he should do good to all. If not, he should at least avoid causing pain to anyone.

In the matter of diet, a devotee should also be careful as not to eat too much. He should have a light stomach, so that he may not feel sleepy and dull. These are only the prerequisites. The devotional methods are such that they can be performed with ease at all times and places.”

“From the time the devotee joins the Faith, he should observe the following rules of conduct: 1.) He should gradually reduce his diet by about one fourth in four to six months time, and if he is a keen and ardent devotee, by one third. 2.) He should mix with the worldly people to the minimum extent necessary in the circumstances of his life and should refrain from unnecessary talk and association with them. 3.) In earning his livelihood, he should not deceive anybody for his personal gain, nor should he deprive any one of his legitimate due. He should perform his duties properly and carefully. 4.) As far as possible, he should refrain from indulging in talks involving unnecessary and unprofitable praise or disparagement of any person; nor should he give way to jealousy, enmity and anger.”



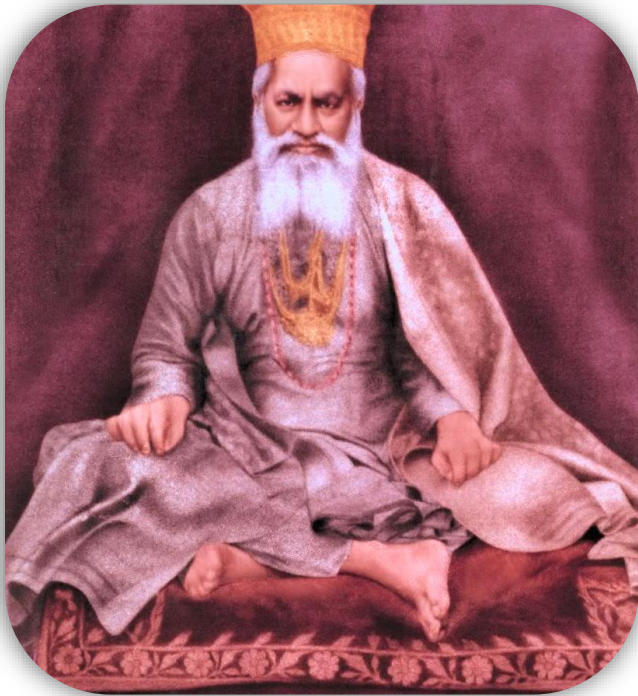
**“Seeing the light and miracles of Maya internally, is partly a sign of grace, and is an indication of the progress in Abhyas. A devotee should know that seeing the white light, like moonlight or of lights of five different colors, or seeing the sun, moon and stars is also an indication of progress. But if refulgent houses, gardens and figures of men and women do appear, they should not be looked at too eagerly or covetously nor should a devotee desire for their repeated glimpses. Such objects will necessarily be visible to a devotee, while his mind and spirit pass through certain stages in his spiritual progress, but they will soon disappear. The real sign of progress is that a devotee feels some pleasure and bliss in Abhyas - the mind becomes quiescent and engrossed in Abhyas, and the sound of the first stage is heard more and more clearly, and near at hand, day by day. During the performance of devotional practices, his mind and spirit getting partly engrossed become soothing, so much so that occasionally they become totally oblivious to everything else in this world.”**

**“The Supreme Being Radhasoami Dayal knows everything. He knows well the condition and capacity of each individual. Having regard to the worldly ties and vocation of a person, He gradually concentrates and elevates the mind and spirit of every individual to a stage he can put up with. If a devotee prays for a speedy progress, whereby it is apprehended that some harm would be occasioned to any of his worldly affairs or that it would injure him physically, He does not grant such a prayer immediately. He will surely grant his prayer at the proper time and will endow him at the same time with the necessary strength to control himself. Sudden grant of grace would so upset and dement him that he will totally lose his balance and forsake his family, home and profession, and like Faqirs will wander about here and there aimlessly. Thus, he will himself put a stop to his progress, because devotional practices cannot be properly performed in such a condition and so all further progress will cease.”**

**“When the mind is concentrated in Sumiran (repetition of the Holy Name) and at the same time some sound is heard or light is perceived, or rapturous bliss is felt, it should be considered to be true association with Shabd or Sat Guru. For all these forms – bliss form,**

sound form and light form – are the manifestations of Sat Guru, and it is to be remembered that attaining one of these is proof positive that one has contacted Sat Guru and Shabd and that the devotional practice (Abhyas) has been correctly performed.

If at the time of Bhajan, the sound is heard as coming from the left side, the practitioner should try to concentrate his attention upwards and relax the pressure on the left ear... The sound will thus be audible as *coming from above or from the right side*. Attention should be completely diverted from the left ear.”



“The benumbing of hands and legs is also due to the withdrawal of the spirit current and it is a sign of successful performance of Bhajan, as the real value and benefit of true Bhajan is the mind and spirit may be drawn up from below.”

“Association with the true Guru is a prerequisite for the attainment of true Parmarth. If the Sant Sat Guru is not met with, one may also achieve one’s object by associating with a loving and devoted Satsangi who has himself associated with Him (the Sat Guru), is engaged in Parmarthi pursuits and is the chosen of the Supreme Being Radhasoami Dayal.”

“There is facility in the practice of Dhyān, because the current of love and yearning, which rises from the heart and flows upwards, purifies and draws up the current of Abhyasi’s mind and spirit, as the latter tend to flow along the current of love. The Holy Form strengthens the current of love and enhances the yearning and longing for meeting the Supreme Being.”  
“Although the practice of Dhyān (i.e., contemplation of Sat Guru’s face and eyes) is comparatively easy, yet if there is no yearning for the elevation of spirit, and there is no love for the Holy Form... Unless and until the Abhyasi (spiritual practitioner) is somewhat sincerely detached from the world and is imbued with true love for Sat Purush Radhasoami Dayal and Sat Guru, his mind and spirit would get involved in the thoughts of the world and fall down... But in the practice of Bhajan (sound practice), it is difficult to proceed towards the source of Shabd, along the current of Shabd, unless there is purification and strong love.”

“It must clearly be understood that the Guru Swarup (Holy Form), which manifests itself internally, is not of flesh and bones, but is spirituality personified because the Omniscient Being for the sake of His lovers and devotees assumes the form of Guru in spiritual regions. This Chaitanya and spiritualized Form will guide and help the Abhyasi all along. Accordingly, as the Abhyasi performs Dhyān at a higher center, this Form appears purer, subtler, finer and more refulgent. In short, Guru’s Form will keep the company of the Abhyasi up to Sat

Lok (5<sup>th</sup> spiritual region), continuously helping in the concentration and elevation of mind and spirit. This Guru Swarup is in reality Chaitanya (spiritualized), imperishable and formless, although it appears to have a form. If the Abhyasi has true love and adoration for the Guru Form, it will always be with him.” “The love which he has developed for the Guru Swarup, will itself be converted into the love for the Nij Rup (Real Form), and will go on increasing. In this manner, his task will be completed one day.”

“Some Abhyasis wish to get Darshan (inner-vision) before they apply themselves to performance of Dhyan. This desire is not improper... It is not the Mauj (divine will) to grant to anybody and everybody Darshan of the Form internally as and when he desires. It is, therefore, proper for all Satsangis to endeavor their best to bring the Form before their mental eye and perform Abhyas. They should leave the grant of Darshan to the Mauj. Radhasoami Dayal will, from time to time, shower Grace on whomsoever He pleases and whenever and whatever manner He deems it fit and proper.”

“If thoughts are not controlled even by Dhyan, Sumiran (repetition of the Holy Name) should also be performed, along with Dhyan. But if thoughts do not leave hymns of love which appeal to the heart should be sung mentally, fixing the attention on the Form at Sahas-dal-kanwal (between the eyes)... The mind is capable of doing only one thing at a time. So if the devotee cannot apply himself to Bhajan (sound practice), he should perform Dhyan (contemplation of Sat Guru). In case he is unable to perform them correctly... He should commence the Sumiran (repeat ‘Radhasoami’) at the navel or the solar-plexus, pronouncing each syllable at each one of the successive centers, completing the last syllable at Sahas-dal-kanwal or Trikuti (between the eyebrows) as indicated below:



Navel - ‘RA’, Solar-Plexus - ‘DHA’,

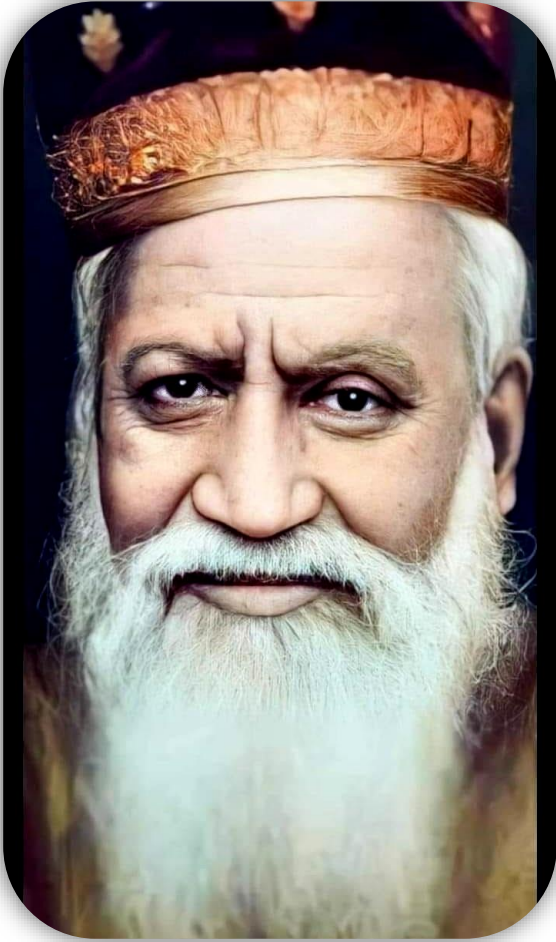
Throat - ‘SOA’, Sahas-dal-kanwal - ‘MI’

OR

Solar-Plexus - ‘RA’, Throat - ‘DHA’,

Sahas-dal-kanwal - ‘SOA’, Trikuti - ‘MI’”

“The internal worship consists in listening intently to the internal Sound and elevating the spirit along with it. Unless there is intense love for the external form of the Sant Sat Guru, The Shabd Swarup (Holy Sound Form) will not manifest itself as it should, nor will there be intense love for it. “



**“The great importance of the Dhyān of Guru Swarup and fixing it before the mental eye, lies in the fact that as soon as the Guru Swarup is brought before the mental eye, the mind and sense are transported to the plane of Prem (love). Then the bliss of Bhajan and Dhyān is experienced in a greater measure.”**

**“Another advantage of contemplating upon the Guru Swarup is that the Abhyasi is not required to change it from one stage to another. In other words, the same Guru Swarup (Holy Form) will take him to Sat Lok.”**

**“He who is serious about Parmarth (welfare of their soul), should reverse the current of spirit and mind from the nine orifices or sense organs, to the tenth orifice situated in the brain (through which the spirit-current has descended into Pind and seated in the eyes). This he should do with the help of Shabd and Swarup. With the object of enjoying Parmarthi pleasure, he should sit in Abhyas. In**

**proportion to the intensity of his thought, the current will rise from the seat of mind and flow upwards. To the extent the current moves upwards and stations itself at some stage, or the devotee directs his thought to it, he would realize the bliss that accrues from the union of the current with the spirituality of higher regions.**

**This bliss is very pure. It can be obtained even by devoting a slight attention inwards. When the mind has tasted this bliss to some extent and has experienced the ecstasy, it will perform Abhyas again and again with a view to getting the same. This will go on progressing, i.e., love and yearning will increase day by day. Therefore, it behooves a sincere and true Parmarthi (spiritual practitioner), that whenever he has leisure or opportunity, he should sincerely aspire for obtaining Parmarthi pleasure within himself, and perform Abhyas.”**

**“In short, the practitioner of the Surat Shabd Yoga – of whatever degree he may be – who has sincerely come under the Saran (protection) of Radhasoami Dayal, will not be located below Sahas-dal-kanwal (the astral realm). By the grace and mercy of Radhasoami Dayal and Sant Sat Guru, he will be located in higher and higher regions, according to his devotion, and will one day reach the Highest Region. *This is perfect salvation.*”**