

R.S.

YOGIC PHILOSOPHY OF SAINTS

BY

**His Holiness
Param Sant Param
Dayal Faqir Chand
Ji Maharaj**

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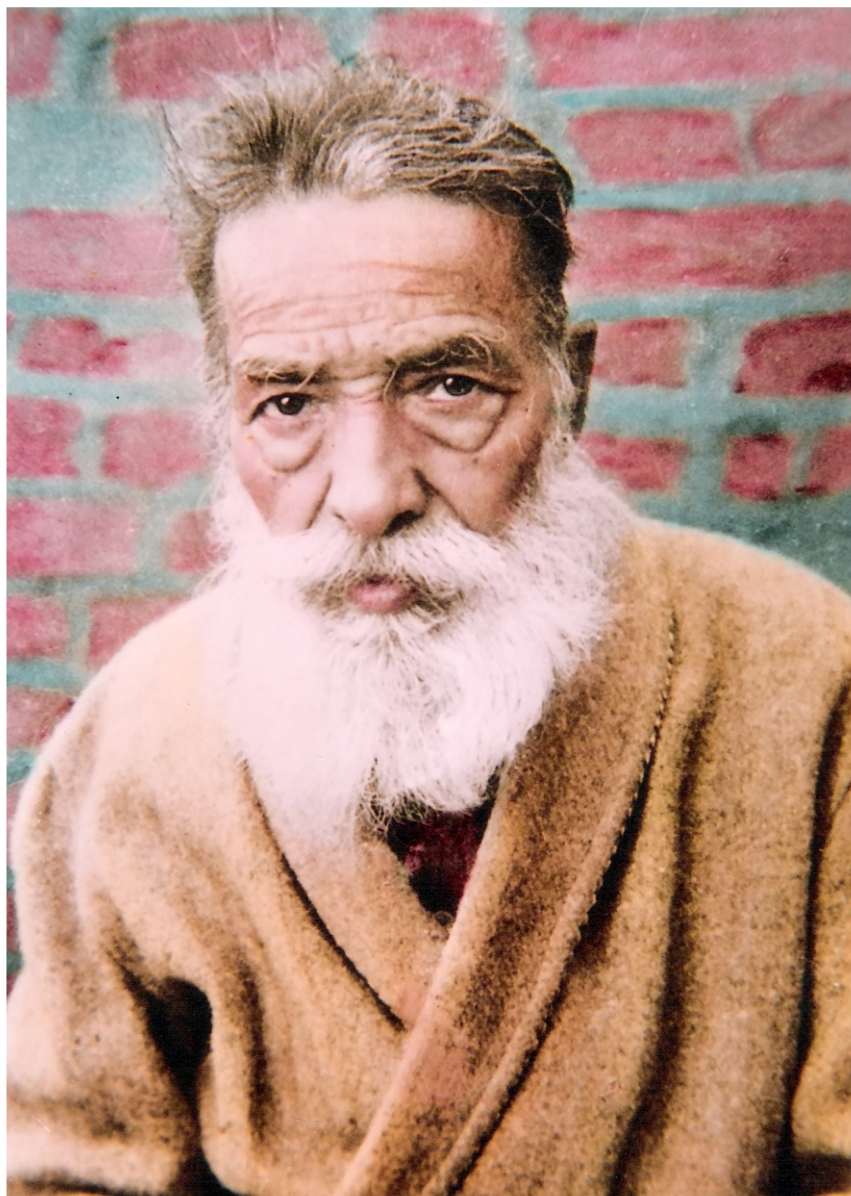
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**PARAM SANT PARAM DAYAL
PANDIT FAQIR CHAND JI MAHARAJ**

PREFACE

Out of sheer mistake every individual thinks that whatever he does, is for the good of others and general belief of the people is also the same, but is obliged to demonstrate or exhibit that Energy which is stationed in his person. Everyone, thinks, acts and speaks as per the Energy stationed in him. Sun is obliged to emanate light and heat and wind is obliged to blow. All forces of Nature are helpless to move and work according to their Structure. Similarly, every individual is bound to act according to his thoughts, education, Company and other external influences. This Creation, in fact is a game of the Creator or The Kal-Purusha and we all are His tools.

करै करावे आपे आप
मानुष देह के कछु नहिं हाथ ।

“Whatever is done, is done by Him alone;
nothing remains in the hand of human frame”.

(Guru Nanak Sahib)

Every individual under the impact of ego and – attachment thinks that he has done such and such work, he does such and such work and he shall do such and such work. Due to this very ego and attachment he suffers and enjoys and becomes victim of happiness and sorrow and it is inevitable. Because on this stage of duality or in this creation of KAL Uniformity is impossible. Transition is the Law of Nature and with has written in this HIDAYAT NAMA. I have reached the conclusion that all the stages from the Sahasar-dal-Kamal to Maha-Sunn are only of the subtle matter. In my opinion, it is Swamiji's realisation of the subtle matter within himself, and he has narrated all these, keeping in view the Outer World. He explained all the “inner things” in an exaggerated form. The spiritual region is only of White Light – and continuous SOUND, in the end.

I do not know what will happen to me at the time of my death, but I do wish that Nature may give me a chance to express myself as to where I have gone after having left behind my physical frame.

The details of the various stages, Swamji has given, are quite correct according to my realisation. In order to provide proof to others I can only say that the volume of Water is three times more than the volume of Earth, as proved by Science. Thus the volume of the Air, must be therefore in this very proportion, 3 times more that of Water. Similarly, you can understand that the volume of the Agni and Akash elements will be far-far larger, and be in this very ratio and proportion. Now we know that out of the Cosmic Rays or the Subtle Matter all these Five Elements are there in some proportion.

Therefore, in this context, you may well calculate, how progressively bigger will each region be. The CASUAL MATTER stages are, in my view, sure to be far-far bigger than those of the Subtle Matter. Therefore without any prejudice, I agree with what Swami Ji has written.

In order to remove the doubts of the English-knowing people, I have done this work for those who are inclined to have an experience of the Ultimate Reality.

FAQIR

Janam Ashtmi,
August 2, 1978

DEDICATION

O! Sublime Truth, Supermost Element, Thou were not away from me. In ignorance I made a search for you and this very search brought me in Thy company. Thou in the FORM of Dayal Maharishi Shiv Brat Lal Ji revealed to me Thy own self. In reality Thou, pervade everywhere.

In Thy Company I listened to the sacred words of Hidayat Nama (code of conduct). I followed it in my life and made a sincere Search for the Truth and now, whatever I have understood is offered to Thy Hallowed Feet. I see Thou in every True-Saint and Faqir and bow my head.

When, Thou in the Form of Dayal Maharishi Shiv Brat Lal Ji came to me at Giddarwaha Railway Station, Thou had ordained me that I should dedicate my love in the service of the country. But the country does not recognise the value of True-love, because it is dominated by 'Kaal' and Mind. Hatred, Jealousy, quarrelling and fighting have become its nature. In such an atmosphere, love may be rejected but Thy order is supreme for me and as long as I live, I shall dedicate my love in the service of the country without any selfish motive. Thy sacred Form, whom the faithful devotees remember by the name of Radhaswami Dayal came in this world on the day of Janamastami. Thus in memory of that great day I dedicate this exposition of Thy sacred "Hidayat Nama" to Thy feet Praying---

Should I lose my entity;
none should know whether I dwell
To me for my own entity even;
should not be there any craving.

Dayal Faqir
Dated 26th August, 1945
JANAMASHTMI

FOREWORD–1978

His WILL, in search of HIM, brought me to the Holy Feet of my Spiritual Father, Maharishi Data Dayal Ji. He gave me “Saar Bachan” to study. In the book there was a “HIDAYAT NAMA” or “Code of Conduct and Instrument of Instructions for the seekers”, I struggled hard to realise for myself – personally, all that is written in this “HIDAYAT NAMA”.

I was ordered by my Spiritual Father to do this work, whatever I realised in my life, I wrote in a book in urdu, known as “TASHRIH HIDAYAT NAMA” or an “Exhaustive Explanation and Commentary on the original HIDAYAT NAMA”. It was published in 1940.

After thirty-eight years, now I feel on the basis of my experience that I do not go to appear in my disciples’ visions, either in their wakeful condition, or their dreams, or their samadhis. I have come to the conclusion that all these stages from Sahasar-dal-Kamal to Maha-sunn – are all mental ie. All only of subtle matter.

As I have orders from my Spiritual Father to “Change the Teaching” before leaving my physical frame, I asked Professor B R Kamal to translate this Urdu book into English for the English knowing people.

I, for one, think that if a person is really desirous of attaining the HIGHEST GOAL OF LIFE, there is no necessity for him to go through the initial stages from the Sahasar-dal-Kamal to the Maha-Sunn—if he can transcend—the mind, while concentrating himself within. I, for one, became successful only after realising that I did not go to appear in anyone’s vision.

All my life, I have struggled hard to realise what Swamiji transition formation and deformation becomes essential or say happiness or sorrow is inevitable. In natural living neither there is happiness nor sorrow rather it

is a game. But when an individual finds himself in the trap of egotism and suffers the jerks of distress and pleasure, he feels disturbed and then he desires to attain release from such a state. In this state too his egotism and vanity help him and lead his Surat to it's original state or abode of origin, which is named as salvation, peace, Self-Abode, and Sat-Lok.

In my childhood, I too suffered at the hands of my egotism and then I desired to attain salvation from it. As I was born in a Brahman family, I had been given the thought of God and the Supreme Lord and I had heard that he who attains God, Lord or Rama (give any Name to Him) all his afflictions come to an end. With this very object of attaining release from my afflictions, I desired to see Lord. My earnest desire and emotional devotion confirmed my faith through a dream that the supreme Lord have had come in the form of Dayal Maharishi Shiv-Brat Lal Ji Verman for my redemption. In the beginning I believed that before this dream I did not know the name of His Holiness, but now on the basis of my personal experiences I have the courage to say that I must have heard the name of His Holiness, because you cannot see a particular thing or man in your dream unless you have not seen or taken an impression of it in your state of awakening. After this dream there developed a crave in me to see His Holiness (you may name this crave as my devotion to the Lord). I wrote to His Holiness continuously for nine months without receiving any answer. Thereafter, His Holiness wrote me a letter, as "I honour your sentiments. You are a moon among the Saints, though, yet you do not know. I have attained the knowledge of truth in Radhaswami faith from Hazur Rai Sahib Salig Ram Ji and if you wish to benefit from the teachings of this faith then you can come to me.

At that time, I knew nothing about Radhaswami faith. I thought that the Radha means Radhiks and Swami is the name of Krishna. In a nutshell, I reached His Holiness out of love and devotion, I wept too much while lying at his hallowed feet. His Holiness initiated me and gave me Radhaswami Saar-Bachan prose for study. I studied this text very carefully. There was too much denunciation in this book and thus I pleaded to His Holiness, "Maharaj, The Supreme Lord is of all beings and in whatever form, someone worships or remembers him. He appears in the same form. I am unable to read this book for its denunciation". At this, His Holiness asked me not to read this book adding that time shall come,

when you will say that this is an unfathomable treasure and you will become PERFECT by understanding the practical writings of this book. Then His Holiness asked me to attend Sat Sangs of Radhaswami Faith.

In the beginning, I continuously struggled to become introvert with my sentiments of love and devotion. The tides of lust, anger, greed, attachment and egotism used to rise in me with a great force, and this to save myself from their impact, I struggled to become introvert. With this struggle I gained different experiences of life. Wherever I got an opportunity of attending the Sat Sang of Radhaswami faith I attended. At that time I used to remain in a state of ecstasy, I had a liking for nothing except my emotional love and devotion for Him.

Once at Malakwal (now in Pakistan) I attended a Sat Sang of Radhasawmi faith. Those followers of Radhaswami faith misbehaved with me and said that I was following a wrong path. They further claimed that the current of The Supreme Lord flows only in the body of the Sarkar Sahib of Gayipur the Preacher of Radhaswami faith. Till that time I had no knowledge about the teachings of Radhaswami Faith nor had I known any secret of the reality. I used to remain satisfied with my love and emotional devotion. But, when they spoke to me in these words, I felt greatly disturbed and distressed. I told them that, The Supreme Lord belongs to all and He is of all and thus I requested them that I write a letter to the Lord because, He is yours, He is mine and He is of all beings. He is only one and I do not find any difference, in your Lord and my Lord, so whatever answer your Lord would write to my letter, that would be acceptable to me. I took two hours in writing a letter and I continuously wept while writing. Even I did not know what I wrote in that letter and handed it over to the Sat Sangies. After about fifteen days they met me, I enquired about the reply to my letter and they told that Sarkar Sahib had left for his Heavenly Abode. From that day I scraped my dealings with the followers of Radhaswami faith, because their feelings of ill-will gave a great set-back to my mind.

After this incident, I went to Basra-Baghdad during the First World War. There I struggled to follow the inward path with a desire to see my Lord or Sat-Purusha (who was my mental ideal). I started to remain contented with the feelings of Bliss which were the result of my own

thought and concentration. For The Darshana (sight) of Hazur Data Dayal I used to visit Lahore. Once with an extreme desire of meeting the Supreme Lord, I wept for six hours while catching the holy feet of Data Dayal Ji. His Holiness put a mark on my forehead and ordered me to work as preceptor in Baghdad. I had mixed feelings of joy and sorrow. His Holiness Data Dayal Ji enquired, "Faqir, why this glee of happiness followed by despair?" I prayed, saying, "Maharaj, neither I have pure living nor I have any ability, what good shall I be able to do to anybody? I am myself deprived of the sight of the Lord of the Supreme-Self. So I became dismayed. The reason of happiness is that I felt proud of becoming something". His Holiness said, "O Faithful Faqir, nature by His will has sent you to me. The Sat Sangies, who would come to you, they would be the Real and True Form of The Supreme-Lord and they would liberate you".

Now, whatever I have understood on the basis of my personal experience, I speak without any reservation to those who come to me for the purpose of knowing the truth. I say it very frankly that I have been able to realise the truth with the help of the Sat Sangies whom I consider as my Sat Guru. My personal experience of a long search has confirmed my faith that Radhaswami faith is true, opinion of the Saints is true and their teachings and writings are true.

The book "Radhaswami Sar Bachan Prose" was given to me for reading regularly. So from the very first reading of this sacred text, I had a desire to have an experience of all those internal stages that are written in this book. This desire of mine became more powerful, when His Holiness Hazur Data Dayal Ji named his Centre as Radhaswami Dham. By coming in the fold of Radhaswami faith, Hazur Data Dayal Ji earned a bad name, suffered untold miseries and listened to the uncivilised language of the world, but he served this faith throughout his life. Whatever His Holiness has done for the Radhaswami faith, which now I name as Manav-Matt, is not a secret for the followers of Radhaswami teachings. Whatever, I have understood from this faith, I shall plainly write under the heading "explication of the Code of Radhaswami faith". This explication I dedicate to the feet of those followers of Radhaswami faith, who helped me in attaining the object of my life and thus ended my search. I offer my thoughts of love, belief and devotion to those who helped me to realise

that the research of the Saints is true, I am confident that any gentleman, he may be whimsical or a man of weak heart, but if he has an earnest desire to know the truth and seeks the reality with love, follows the path of devotion, religious mediation and concentration, he shall positively realise the truth and know the secret by studying this book. He shall definitely attain the sublime stage of JEEVAN MUKTI which is revealed by Sat Purusha Radhaswami Dayal, Kabir Sahib, Nanak Sahib and Data Dayal Ji Maharaj for the ignored beings. A true seeker shall definitely attain. The object and aim of this composition is only this and this alone. In fact, the writing of this book is a natural obligation, as I have already explained.

There are only two reasons in this world due to which man becomes inclined towards Lord, God or religious teachings. The first important reason is the worldly needs, and the desire for wealth, name and fame. Second reason is a desire for peace, union with God or salvation (or you can give any other name to this desire). There are different paths and solutions for the men of both the categories and I am detailing them hereunder on the basis of my personal experiences. The readers may decide themselves about their authenticity and truth.

1. WORLDLY SUCCESS—Unless one does not maintain a secret in his dealings or he does not work with policy (you may give it any name) or does not keep his secret confined to himself he cannot be successful in this world. Secret is a must in the worldly dealings.

2. SPIRITUAL PERFECTNESS—Where spiritual perfectness is considered only as a customary thing, there too the work is carried on with policy. Is it bad? No. Because the customary or worldly pursuits cannot be achieved without policy. But, as far as spiritual life, true peace and sublime truth is concerned, it cannot be lived or achieved, if policy or secret is used in it. Men using policy in this path shall remain deprived of the eternal peace because spirituality, peace, eternal bliss or the secret of truth is attained by him alone who completely becomes true both from within and without. Unless a man does not become emotionally true from within and he does not become true in his dealings and behaviour, he cannot attain sublime bliss or eternal peace for the attainment of which our sages and Saints have struggled hard. Mental longings never come to an end and in their presence peace cannot be attained. It is therefore advised that one

should have a desire and should work according to his needs in this world. But where spiritual and worldly desires get combined, man is compelled by the circumstances to work with policy and the result is that the true seekers of peace and eternal bliss suffer a great loss. This loss is essential for them, because at such places and times the worldly dealings flop due to truthful behaviour. So maintenance of secret is a must in every walk of worldly life. His Holiness Hazur Data Dayal Ji, when completed the last lesson for my spiritual life, he said:-

“Secrecy, concealment has become the glory of a Faqir”.

“ परदादारी राज़दारी बन गई शाने फकीर ”

Kabir Sahib had ordained his initiated devotee—Dharam Dass:-

“ धर्मदास तोहे लाख दुहाई, सार भेद बाहर नहिं जाई ”

“Dharam Dass, I appeal to thee;
The secret should remain confined to thee”.

Sat Purusha Radhaswami Dayal has also similarly written in his writings as:

“ अगम का भेद छुपाऊंगी, वहां का मर्म न गाऊंगी ”

“I shall conceal the secret of unattainable;
Shall not sing the secret of that abode”.

So, reality and the truth is to be explained with reservations or secrecy. Those gentlemen who have understood the truth, they should speak keeping in view the propriety and devotion of the seeker. It is due to this principle that this supreme truth remained confined between the Guru and the disciple and it was never made public. But as now Guruism and

the hermit's life has become a source of earning livelihood, the novices and the true seekers suffer. Under such circumstances I am compelled to pick up my pen to write and explain the truth. If any seeker has not been able to understand the truth till now, but has earnest desire to know the reality, then he should read my views expressed in this book time and again with full concentration. This book in itself is a true replica of the reality. If still one fails to understand the secret explained in this book, one is most welcome to see me personally. I shall do my best to make him understand.

A man who does not maintain secrecy of the SECRET, he is a man of very low character. The object of my writing this is the sublime secret should be revealed to him alone who deserves it and yearns for it. As you know nature has put a cover upon everything. At present all realised souls and great Saints, knowingly do not reveal the secret either due to their customary dealings or due to the fear of different religious centres. Thus it appears that this task of revealing the secret is deputed to me by nature. So, if any brother has not been able to understand it even after spending years in this line, then doors of Faqir are even open for him.

सलाहे आम है याराने नुक्तादां के लिये ।

My guidance is universal for all seekers.

I am myself not against the worldly and the customary dealings, because without them life remains imperfect. Worldly and spiritual life should go side by side with a proper balance. For this very purpose our Saints started this system of Sat Sangs and gave it a primary importance so that man may understand that truth from Sat Sang and then live a happy worldly life.

Due to the above mentioned reasons and circumstances I write this explication on "Hidayat Nama" in the service of those, who have spent years in search of the truth but still have attained nothing so that they may be studying this book understand the reality and live a happy and peaceful life thereafter. By studying it they can even create a favourable atmosphere for their own good. The riddle is most simple and the work is

most easy. It is unfortunate that most of the followers of different religions are living their lives only with one hope, that after death they shall attain salvation, liberation or Radhaswami-Dham. I understand that if a man has not succeeded to achieve his cherished desire in his lifetime, how can he get it after his death? This is all a delusion. Nothing more than the revelation of Truth is the object of my writing.

FAQIR

Station Master Faridkot

PRESENTLY

At

Kashi Nagri Ferozpur City

ENGLISH RENDERING
OF THE
CODE OF CONDUCT
AND THE
INSTRUMENT OF INSTRUCTIONS
FOR THE
FOLLOWERS OF THE RADHA-SWAMI FAITH



A description of the
Sitting in Company of the Perfect Guru
And serving him, and,
An exposition of the Stages of Sainthood
(or Faqiri) which includes a
Sermon on Shabd Abhyas,
and the
Secrets of the Shabd Marg
and also
A description of the various stages of ascent on
this PATH
as penned down
By
His Exalted Holiness Shri Radha-Swami DAYAL



This code is addressed to such seekers who are fond of meeting the Lord of all creation and also the desire to find out about the various faiths as to which faith is the highest of all, and they want a way leading to it, which should be simple and easy.

It is for them that all this is being said.

Such seekers should love the world a little less; that is, they should surrender to the fate all their desire for wealth, wife and children. They should give first place to the company of Faqirs.

Amongst the Faqirs they should keep company with such a Faqir whose occupation (or business) is to keep himself busy with SHABD SADHAN, or one who is engaged in listening to the WORD, that is, one who should be knowing the path of the ANHAD SHABD; and who has performed the exercise of focussing the pupils of both the eyes at one point; and who makes his Surat ascend upward while listening to the heavenly sound of the divine WORD.

But if such a Faqir be rare, then the seeker should search for those who are practising the Sadhna of the heart of controlling the mind. With their company also, there will be purification of the heart and the evil senses will be weakened; and some inner joy will also be gained.

But the great advantage that is there is making the Surat ascend upward, is through SHABD SADHAN alone.

Now (therefore) you should go to such a Faqir and serve him and create love (an affectionate devotion) for him in your mind. In his service you should remain ever awake and alert. By (serving him) in every possible way (by your) body, mind and wealth, make him kind and attentive towards you.

Constantly gaze at his face with all your heart for an hour or two; that is, with your eyes, look into his eyes, and keep gazing therein. While doing so, you should not wink your eyes, as far as possible. Keep doing this exercise, and increasing it daily, as far as it lies in your power.

The very day and the very time his (the Saint's or the Faqir's) glance of (compassionate) grace falls upon you, your heart will at one be cleansed (or purified).

And when thus moved by natural kindness, or of his own sweet will, he gives you a sermon on the matters relating to the higher regions, your Surat will catch the divine word.

Thereafter, it is only proper on your part that you should do this exercise daily, without fail, two or even four times a day, as time permits.

But if your heart does not respond or react well, and in it arises needless fears, doubts, misgivings or uncalled for thoughts, then you should complain to the Guru (or bring it to his notice) while yet labouring in this very activity (or keep yourself well engaged and well occupied with this exercise). Because of your Guru's kind attention, and your own hard effort, it will result in a day-by-day development (progress).

But you must not make haste, nor should you be too worried or upset, for, hurry is the work of Satan. It will do you great good to make a slow and steady progress. Whatever comes too soon, will not last long, for it will be from Satan. But whatever comes from the kind (and compassionate) Guru, will last forever.

The outer features have been presented.

Now I come to the inner stages that are known to or belong to the Faqirs.

When your eyesight, within your brain, is turned upward towards the sky, and your SURAT, on leaving your body ascends upward, you will behold the sky. It is THAT state or stage of the sky, which is the location of the Sahasar-dal-Kamal or the thousand petalled lotus. Thousands of its petals are doing the separate works of three worlds. You will be very greatly delighted when you see it all, while roaming (in this region). Here (in this region) you will behold the Lord of the three worlds.

(Followers and even founders of) many faiths (or religions) on reaching (or attaining to) this stage or state, mistook (or wrongly presumed) this Lord of the three worlds to be the LORD OF ALL CREATION. In this, they got deceived. They were satisfied (or satiated) on seeing the LIGHT AND GLORY of this region, (thus) the way ahead was blocked (for them). If they had come in contact with a (proper and perfect) preceptor, the way ahead would have (been) opened for them.

So, (now) listen to the description of the regions and stages beyond.

Above this sky is a door which is narrow and straight like the “eye of a needle”.

You ought to enter your SURAT through (in) this thin hole. Ahead of it, is a bent tunnel. The intricate path through this tunnel goes straight for some distance. Then it goes down. Again it goes up. Having crossed this tunnel, the SURAT REACHES the second sky.

On this (second) sky is a place called TRIKUTI or Triangle. It is one lakh Yojan wide, and one lakh yojan long. Within it, are sports (or leela) or shows of many types.

How long shall I explain or describe it all; but still I will say something.

The light of this region puts to shame the light of a thousand suns and a thousand moons. There is heard the sound of Om, Om, Om or Hoo, Hoo; also a very sweet-sounding thunder of the clouds. It goes on all the time.

On attaining this stage, the SURAT is intoxicated with delight. It also become purified and rarified. It is from this region that one begins to get the news of the spiritual world.

Having roamed round this region for some days, the SURAT again ascends up. After having ascended for one crore yojanas, it breaks (or

tears) through to the third curtain; it reached the region called: "SUNN". The Faqirs have called it: Alami-o-Lahoot.

How shall I praise it; at last that place the SOULS (that abide there), bathe in bliss. The light thereof, is such that it appears to be a dozen times as brilliant as that in the Trikuti region. There is the tank of nectar or the tank full of the water of immortality, in hindi, it is called the "Mansarovar Lake". Such tanks and lakes are there everywhere, and many gardens are seen there in full blossom.

Very many Souls, looking like damsels, are dancing at different places. Foods and meals which are subtle, extremely sweet, lovely looking and ever-fresh, are ever ready there. There are songs and melodies all around.

This bliss and ecstasy is known (only) to that Surat that has reached there, for it defies description.

Everywhere there are springs of water of immortality i.e. there are tanks full of nectar, and founts of water of immortality are flowing.

What shall I say about the glory of this place?

There are terraces made of diamonds, and flower-beds of emeralds, plants of jewels are visible, set with rubies and precious stones. Brilliant fish are swimming about in these tanks. At every turn, they display their dazzling gaze. Every moment their glossy shine entices the heart (of the Onlooker).

Ahead of it are countless palaces of glass, and the Souls at their own places or positions, are stationed according to the orders of the Lord. And they see and mutually show scenes and situations and joys which are "always new".

In Hindi such Souls have been called Swarms of Swans.

The engravings and decorations of these regions are worth seeing. The entire set up of this place is spiritual i.e., conscious and subtle; of gross and lifeless matter it is not. The Souls thereof are subtle and very-very holy. There is nothing gross or any physical dirt about them.

The details of the sights of this region are KNOWN to the Faqirs, a further detailed description thereof, (therefore) is not proper.

For a long long time, the SURAT of this Faqir (i.e., the author) roamed about here.

Then it proceeded, according to the instructions of the Preceptor.

Going on and on, it went up for “Five arab and Seventy Five crore” yojanas.

It broke through the opening of the “Alam-I-Hahoot”. How shall I give a description of this region or narrate a travelogue of this place! For ten neel (yojanas?). There is total darkness. How far shall I go on giving a description of the depth of that region of darkness; for One Kharab Yojanas my SURAT went down and yet not touched the bottom (of this cavern measureless to man). Then again it turned and came up; and keeping in view the target that my mentor had told, getting knowledge (or information) of it, followed that path; and not thinking (it) proper to know the ends of that region, proceeded onward.

The plain is of “Maha-Sunn”. There are four places which are very secret. These have not been revealed by any Saint.

There are countless Souls in this region. They are the “condemned” ones from the court of the true God. For them, there are prison cells. Although trouble there is none, to those Souls in that place, for they keep on doing their work (job) in their (or according to their) own individual light; yet they are not destined to behold the REAL LORD.

Because of not being able to behold the REAL LORD, they remain perturbed (or mentally disturbed). But there is prescribed one condition of forgiveness for them (that is this: that) whenever the Souls of the Saints pass that way: the Souls which ascend upward from the lower worlds (lokas) through the grace of the Saints of the Souls (that chance to behold such Saints) (as pass that way and) who greatly delight in taking such souls along with them to the still higher region (which is the Abode of the Real God); whereupon the intense compassion and grace of the REAL GOD descends upon such souls – the Saints get such souls forgiven and then get them “called” to REAL GOD.

The description of that region is very very great indeed but how far shall I go on describing that:

Then my SURAT left that region and reached the “Alam-I-Hoot-ul-Hoot”. In hindi, it is called “BHANWAR GUPHA”. There is a vertical merry-go-round. It is very subtle and keeps revolving. Souls always keep riding it. Around it are countless lamps which are spiritual. Out of those lamps are always coming out sounds of “SOHAM, SOHAM” or “ANA-HOO, ANA-HOO”. The souls (over there) and the swans, always keep swaying with ecstasy in tune with these sounds.

Whatever virtues more that are here, cannot, as such, be out to pen, for they are (only) a sight to see (and not to tell).

When your SURAT works it's ticket to this region, it itself will experience (all that is there). Therefore the proper thing is that you go on endeavouring accordingly. This is your occupation with the (heavenly) sound (or the divine word). Do not give it up.

Now having roamed around the region, the SURAT ascends upward. Through the pathway of the sky, it ascends higher and higher.

From afar comes the scent of SANDAL and fragrances of perfumes of many types. And countless tunes of flutes are heard. Smelling and listening to these all, the SURAT keeps on ascending upwards.

When it reached this plain, it gets to the opening to the Sat-Lok. From there, the sound of “Sat, Sat, Sat” or “Huq, Huq, Huq” coming out of the veena (a musical instrument; also a snake-charmer’s pipe) is heard. On hearing it, the SURAT pushes onward swaying with ecstasy.

There are seen canals—golden and silver—full of the water of immortality. And are also seen huge gardens, every tree therein has a height of one crore Yojanas. And it is bedecked with crores of Suns and Moons, instead of Flowers and Fruits. And countless souls and Swans, instead of the (usual) birds are chirping about and swaying with bliss.

Wonderful (indeed) is the Leela (Sport) of this region—such that it cannot be said (in words).

While witnessing it (all), the SURAT enters the Satya Lok, and beholds the Satya Purush.

Now I describe the form of Satya Purush.

Every hair of his is shining with LIGHT that it puts to shame crores of suns and moons. When such be the glory of (just) one hair, (then) how can the glory of all the hairs be put to pen; and, where is the scope for praising the (complete) body. What description can I give of the eyes, nose, ears, or face and hands and feet? It is ALL LIGHT. If I say “Ocean of Light”, it is not enough.

The circumference of the Satya Lok is one Padam Palang. Palang is counted (or measured) thus. One triloki is one palang. Therefore, how big (must be) the total length and breadth of the Satya Lok; even imagination cannot work it out.

Pure souls called swans live there. They behold the Satya Purush. They listen to the melody of the veena at every place. They always keep on tasting the divine nectar.

Having seen (enjoyed) the bliss of this place (or region) the SURAT goes ahead and reaches Alakh Lok. It sees the ALAKH PURUSH. The circumference of this Lok is one Shankh (Palang). In every hair of the Alakh Purush there is the light of “Arab Kharb” (innumerable) suns.

From there, going up, it finds the AGAM LOK—whose circumference is Maha Shankh Palang. The body of the Agam Purush is crore Shankh (Palang).

There, the forms of the swans too are (quite) wonderful. The (types of) bliss thereof too, are (indeed) wonderful.

Here (my SURAT) rested for a long time.

Next (my SURAT) beheld the RADHASWAMI ... the unnamed being ... the Anami PURUSH, and merged into Him. He (or His region) is endless, infinite and countless (is His measure). It is He (or this) who (or that) is the Faqirs’ own (or personal) or real place.

On having attained to this (State), all Saints become SILENT.

And, so, I too now resort to silence.

So, very lofty is the state and stage of the Saints and the Faqirs.

How can (possibly) the followers and disciples or servants of those people, who stopped short (or halted) at the every first stage and began to call the “the infinite” and “the endless”, be convinced about the existence of these regions and states of samadhi (or trance)?

Except the Saint and the perfect Faqir, no one can know (these regions).

The conviction (or belief) about these regions, will dawn only upon those seekers whom such Saints and Faqirs as know the secrets of these

regions, have met. If they (the seekers) have faith on their (Saints') words, they (the seekers) will (surely) come to believe.

These regions which I have described above, were neither opened unto (known to) the Prophet and nor were they known to Vyas and Vashisht.

Therefore no Hindu or Muslim can believe it. It is not necessary to tell them about it, for they are committed to the Quran and the Prophet. And the Hindus are the prisoners of (or are only confined to) Vyas or Vashisht or the Vedas. They will not be able to stand these words.

Therefore it is only proper that he whosoever has such faith in Faqirs or Saints (as amounts to the belief) that the Saint have reached (such stage or state which is ahead of (or beyond) all of them (the afore-said ones), and that the importance of the Saints is very great and that the Saints are the creators of God and so much so that even God (Huda of Muslims and Parmeshwar of Hindus) cannot know the state (and status) or achievements or attainments of the Saints ... (yes), if such be the faith or trust of any person in Saints and Faqirs ... that person alone (should) be told about it; such narration will do him (the listener, or the deserving seeker) good.

Therefore, everybody should not be told about it ... till his belief has been tested (in his behalf) as I have described above.

Verses By His Holiness Maharishi Data Dyal Ji Maharaj

Do Good (and Go ahead,
And this bloom (and) blossom
And be fruitful in life.
The path of evil is no good
Avoid it! Avoid it!! (and) Avoid it!!!



Play well, eat well, dress well
(And) do all the works of the World
Seeing joyous scenes of Divine Love,
Towards the Destination
Excelsior! Excelsior!! Excelsior!!!



Why, why should you not
Attain to the Supreme State
By the Love and Blessings
Of the Perfect Preceptor?



And having obtained the knowledge
Of the World (regions) Above,
Keep mum! Keep Mum!! Keep Mum!!!
O Dear!



EXPLICATION OF “HIDAYAT–NAMA”

This world is true. If some people do not accept this world as true, it is due to the fact, that when they mediate inwardly and forget the external world in their deep concentration and enjoyment of mental bliss, they consider this world as an illusion. From their point of view the world is an illusion, but simply by saying so, this world or creation does not lose its entity. Though in their view, this world appears as a delusion or a dream but in reality this is a subject of sight and scene (दृष्टि सृष्टि). In fact those who have not yet diverted their Surat inward and are too much with the world, for them this creation is true. If such people say that this world is an illusion, then it would be their sheer mistake and ignorance.

NOTE: UNION THROUGH MEDITATION

This subject is most intricate and serious. The reader should sit in solitude and study it time and again with full concentration. In order to make this intricate subject easy the explanation is given in question and answer form, so that all probable questions of a seeker be answered.

The Saints or The Realised Hermits speak very precisely in a plain language. So long as you are conscious of your physical existence and you are awake this world is true. In other words this stage is known as the stage of being awake in the gross state. In this state we should see this world and undertake all worldly pursuits. There is no doubt, that human Surat observes this world and carries on all the worldly business, but it rarely gets any time to become still and it faces alterations at every step. Ultimately, the human Surat feels sad in this process of change and alteration and thus it is compelled to raise the following questions:

1. Who am I? 2. What is the world? 3. How and when this world came into existence? 4. Why was this created? 5. Who is the creator of this world etc.? He who has such questions is known as a Seeker.

Many people, when they find that their desires are not fulfilled, feel dejected and disturbed. Then they try to seek the help of such other people as may help them in achieving their cherished desires or may fulfill their desires. Although they themselves also make efforts to achieve their object, yet sometime circumstances compel them to bow to others for help or guidance. Such persons are known as the doers of rituals or devotees.

There are certain other people, who get influenced by the external situations and circumstances and when they find the human beings much engrossed in the unfavourable circumstances and in their increasing mental worries, then such people just out of compassion, start helping those engrossed in the adverse situations and increasing afflictions and such helpers are known as great men or Saints.

Religion originated with the people of this third category. The great men or the Saints, studied the needs of their contemporary times and after foreseeing the afflictions and distresses for their present and future, they made deep studies, understood the needs of mankind and their results and then made such suggestions by following which the forthcoming afflictions and miseries could be avoided. Hazrat Mohammed, Gautam Budha, Lord Krishna, Swami Saraswati and other great personalities worked for mankind with the same mission.

The appearance of Sat Purusha Radhaswami Dayal Ji Maharaj coincides with the end of the first War of Independence of 1857 AD. The environments of that great upheaval had a lasting effect upon the mind of His Holiness. His Holiness was a great thinker and he thought that false notions about religion were also one of the causes of that holocaust of 1857. As false religious notions have been the cause of much bloodshed in the world and great tortures are inflicted upon mankind in the name of religion. His Holiness felt a strong urge to bring about changes in the prevalent false notions of religion and thus He wrote "Hidayat Nama". 'This Hidayat Nama' is an outcome of that personal experience of His

Holiness that he gained during the days of bloodshed in 1857. As His Holiness writes “Those who are in search of True Lord and who accept the research of religion, they should sit in the company of Saints”. Why His Holiness Hazur Swami Ji Maharaj laid down such a code? It is due to this fact that man may liberate himself from wrong notions about God and attain peace. Those times were such when religion had a way in the country. There were innumerable sects and branches both in Islam and Hinduism. At present, the past picture has changed. How the country is heading towards other objects of life. It is human nature that if a particular thought is accepted by a man, he will not abandon it till he enjoys it fully, gains experience from it and exhausts it. Man remains firm and obstinate in a particular thought or belief till it itself becomes weak after personal experience of particular living. So Sat Purusha Radhaswami Dayal Ji also took advantage of the thought and beliefs of the people of his time and named the sublime truth or reality as the Lord of the whole. There is no doubt that Radhaswami Dayal Ji also took the aid of religion, but it was with the purpose of revealing the truth and for doing good to mankind at large.

जोग ज्ञान मत इन्हों भाखा ,
पुनि सन्तनमत ऊंचा राखा ।।

“He spoke the tenets of both Yoga and Knowledge, yet he maintained the superiority of the path of Saints”.

As the Hindus were greatly dominated by the idea of worshipping God or His incarnations, His Holiness described that sublime reality of truth by the name of supreme Lord or the Lord of all, so that people having faith in the already prevalent belief may also come in his contact for further guidance. It is natural that those who need guidance, always desire or seek guidance from wherever it may be available. Thus His Holiness laid down instructions that if you are desirous of having a sight of the true Lord, then you are in the company of a Saint, see his face continuously without winking your eyes. Why His Holiness laid down such a condition? It was with the motive that human mind, which is always entrapped in different thoughts may develop a habit of concentration. A Saint always remains or

dwells in the state of resoluteness or concentration and a seeker of devotee who sits at the feet of a Saint and see him attentively also becomes resolute and concentrated. It was due to this fact that His Holiness instructed the seekers to live in the company of a Saint. In fact, none can understand the sublime truth and attain true knowledge without concentration of mind.

Q: First please say, who should be called a Saint?

A: He who is not emanating the thoughts of enmity, jealousy and hatred from within himself, is a Saint. In fact this is the name of a state of our "Self" where resoluteness or concentration pervades.

But this state does not remain intact, without making an effort of dwelling in this state of concentration. Only a holy soul, who does not consider anything or anybody bad and who does not think ill of others deserves to be named as a Saint or Faqir. In other words he is like an undisturbed ocean. He lives a spontaneous life.

Q: Everyday we see that in the ashrams of the Hermits or Saints groupism and factions exist. They talk ill of one another and their infighting always continues. In my view not a single Sat Sang house or preaching centre is free from these evils and shortcomings.

A: No man can become free from the evils unless he attains the stage of a Faqir or Saint. Therefore, it is advised that one should achieve his own object without paying attention to the evil or the evil doers. In the sacred text of Hidayat Nama, the seeker is ordained to make search for a Saint.

“सत्गुरु खोजोरी प्यारी, जग में दुर्लभ रत्न यही ।।”

“Search our Sat-Guru, O Dear;

‘tis a rare gem in the World”

(Radhaswami Dyal)

People do not make a search for Sat Guru and become followers of a particular person believing the sayings of others and the result is that they fail to achieve the aim of their life. If one fails to find out a true Saint, then it is advised that one should live in the company of such hermits who are busy in their efforts for attaining the stage of a true Saint. Only he has established communion with the supreme Lord, who considers every being as his own-self and in whose mind no thought or feeling of hatred and enmity ever arises.

Q: Radhaswami Dayal and Sat Kabir have denounced other religions. Were they not Hermits of true Saints?

A: It is a question of understanding the meaning very carefully. If a father instructs his son in a particular method, so that he may understand, then that method cannot be termed as denunciation. You know, in the durbar of the Saints, even very bad persons, evil doers, lustful people, thieves and dacoits all go, but Saints have love for all. If you study history, you will come to know that generally Saints have been more merciful and compassionate upon such people. At present no gentleman would allow any bad man or evil doer to sit near him rather he hates him. But on the contrary a Saint or a Faqir has love for all.

Q: What is meant by a compassionate glance?

A: Compassion is another name for sympathy and love or affection. When a Saint, a Hermit or a realised man, sees any distressed person, he, out of compassion, without having any personal motive, wishes after studying the feelings of the afflicted persons that his afflictions may vanish. He wishes to put an afflicted person on the right path and according to his nature, the Saint suggests the solution of his problems and afflictions, when the Saint speaks to the afflicted, at that time the current of the thought of His Holiness flows through his eyes. The glance of that particular time is known as the compassionate glance of a Saint.

Q: So, as per your opinion, compassionate glance of a Saint does not mean what the general Sat Sangies suppose it to be. The disciples in

general believe that with the sight of a Guru their object of life is achieved. Is it not so?

A: Man is miserably entrapped in the writings and the sayings, and mind is so restive, that it is not capable of understanding the substance of reality. It is due to this reason that the Saints and Faqirs followed diverse methods and gave a clarion call that one should first follow the path of practice i.e. one should first attain concentration by any method, that may be by practice, devotion or meditation. Before having a desire for higher values of life one must first of all attain concentration. It is for this very purpose, that in the beginning a devotee is directed or advised to worship the Guru, serve the Guru and love the Guru, so that he may attain concentration and become able to understand the truth or reality. In fact true love is the only thing which helps the seekers to become introvert, and for the inspiration of emotional love, one must have faith. Faith can be established by different methods. How long should I explain it. True love and devotion for a realised Guru reveals the secret of the truth to a seeker very soon. And contrary to it others take a long time. Yes, those who are gifted with an equitable mind by nature do not require any time for understanding the truth. The world laughs at the Radhaswami faith. Not to speak of others, even the followers of different sects who are not in the know of truth, say that the opinion of the Saints is nothing more than a hoax. O; reader, please read it carefully; compassionate glance is nothing (as I have explained earlier) but a feeling of compassion, which flows through the eyes accompanied with love and compassion of a Saint, and when such a glance falls upon the seeker of truth, peace or eternal bliss, it effects his mind, and gives him happiness, pleasure and encouragement. The seeker most attentively listens to the words spoken by the Saint, thinks over them and adopts them in his life and thus becomes practical. This is the ultimate aim of a compassionate glance. The compassionate glance is effective according to the seeker's desire for peace, bliss and delight. With what a love a mother looks at her baby and if the child is unable to care for her love, he remains blank. But, if the child/boy is obedient and has respect for the mother, then her sight would have a deep effect upon him and the child shall experience an inexplicable pleasure.

Q: Generally, the Sat Sangies have been going to their Gurus for many years, but they have not attained that 'thing' which in your opinion,

the Saint or a Faqir imparts to his followers. Many of the past and present Gurus have been taking many odd services from their followers. Different things are told to different followers. Why is it so?

A: What for do the people go to a Sat Guru and what do they gain from him? This is known to them alone. In general, someone is seized by some affliction and another one is enveloped in some desire for worldly things. Such people who wish to attain release from afflictions or achieve the things of their desire, are easily befooled by so called Gurus, who are always in search of new followers. But a realised Guru always gives such a solution for the problems of a man, by adopting which, the man either gets his desire fulfilled or he attains liberation from his desire through his personal experience. Because as long as a man is controlled by desires, he cannot understand the sublime truth and attain peace. Therefore it is very clearly written in the "Hidayat Nama", that first of all entrust your wealth, wife and property to the will of God and then go to the Saint or Faqir, so that your problem be solved at the earliest. Those who do not follow this principle, take a longer period. So whatever instructions the realised Guru imparts of whatever practice he suggests, that is supreme. By following his instructions, the follower gains experience and all his doubts vanish. As far as I understand, the command of the Guru is first and foremost.

Q: But such Gurus are very rare who have no selfish motive.

A: He who makes an earnest search, finds. If you have an earnest desire for a thing, you would definitely get that, but, unfortunately people believe that Guru will give them children, wealth and fame in the world. O! innocent brethren, try to understand the tenets of the Saints or Radhaswami faith. In the sacred text of "Radhaswami Saar Bachan" it is clearly written:

गुरु चेला व्योहार जगत में ।

झूठा वर्त रहा ॥

कासे कहूं खोज नहीं काहू ।

धोखे धार बहा ॥

गुरु तो लोभ प्रतिष्ठा चाहत ।
शिष्य स्वारथ संग आनबंधा ॥
सच्चा मारग सुरत शब्द का ।
सो अब गुप्त भया ॥
गुरु चेला पाखंडी कपटी ।
चौरासी में दोऊ गया ॥
शब्द स्वरूपी शब्द अभ्यासी ।
टस गुरु मिले तो पार हुआ ॥
सुखवन्त अनुरागी सच्चा ।
ऐसा चेला नाम कहा ॥
गुरु भी दुर्लभ चेला दुर्लभ ।
कहीं मौज से मेल मिला ॥
शब्द सूरत बिन जो गुरु होई ।
ता को छोड़ो पाप कटा ॥
राधास्वामी यों कह गाई ।
बूझ बचन तब काज सरा ॥

The Practice of false-gurudom in the World Prevails
Whom should I call earnest, none is in the real search
all are swept by the current of delusion,
greedy Guru desires honour
disciple is attached to selfish motives,
True path is of Surat Shabda.
That now stands concealed.
Cunning Gurus and disciples escape not,
the cycle of repeated births and deaths,
“Shabda” practising Surat becomes unified
with the reality,
and escapes the cycle by the guidance

and the grace of perfect Master,
Truth enamoured and truth centres,
disciple is rare indeed,
Such rare Guru and disciple meet each other,
by His will alone,
without Surat Shabda communion, he who claims,
to be true Guru is a big fraud, forsake him at once,
Radhaswami says, if you follow,
the only true Guru,
your purpose will be achieved.

In addition to it further hear what Saint Kabir writes:

ऐसी दिवानी दुनियां,
भक्ति भाव नहीं बुझै जी ॥
कोई आवे तो बेटा मांगे
यही गुसांई दीजै जी ॥
कोई आवै दुख का मारा
हम पर कृपा कीजै जी ॥
कोई आवै तो दौलत मांगे,
भेंट रुपया लीजै जी ॥
कोई करावै व्याह सगाई,
सुनत गुसांई रीझै जी ॥
सांचे का कोई ग्राहक नहीं ,
झुटे जगत पतिजै जी ॥
कहें कबीर सुनो भाई साधो,
अन्धों को क्या कीजै जी ॥

The world is so insane, that it does not seek devotion, on the contrary one demands a son, and pleads to master for this alone. Another

comes affliction beaten, pleading, be then merciful upon us, another offers some money, and in return craves for much wealth. Another desires marriage or betrothal, the master feels amused at all this. None there is who desires truth, the world relies upon false hood.

Kabira asks the Saints what he should do with such foolish people.

I had no male issue. My father and other well-wishers wrote to Hazur Data Dayal Ji that I should be blessed with a son. His Holiness replied: "If you desire a male issue, then send for Faqir, he shall give you a male issue". What a wonderful reply this was! A Saint, Hermit or a perfect Preceptor puts an end to the worries and distress of a devotee forever. How? Simply by revealing to him the secret of the sublime truth.

Q: From your conversation, it is proved that the effect of the compassionate glance of a Saint is only this much that his merciful feelings have their indelible impact upon the seeker and he takes advantage of them.

A: Yes. This is very correct.

Q: It is heard from some of the Sat Sangies who have come in your contact, that you gave them some fruit or something else with your own thought and then they used that parsad given by you, they were blessed with male issues or in case of illness they regained health. Either these incidents are false or if they are true, then it is to be admitted, that a Saint or a Faqir with the current of his thought can change the inner conditions of an individual and also cure an ailment.

A: See! I started my life with a mission of seeing the truth, and I have attained my mission of seeing the truth, and I have attained my mission by reaching the sublime truth. Because my aim was good and I had no selfish motive therefore I attained perfect success, I did not pay any attention to supernatural powers, miracles or extraordinary events or incidents. But when I occupied the seat of preceptor, I then found that the Sat Sangies in general are more interested in supernatural powers and miracles. So, according to the needs of the time or on the basis of my own

experiences, I too made certain number of men the focus of my sympathy and good wishes. And the result was that the sick regained health and the issueless were blessed with children. This experience of mine proved that the power of thought is a great force but it works upon only such people who have an extreme and true desire for getting particular things and not upon others. The power of thought proved ineffective upon many other people. There are special principles and methods of imparting a particular thought and that a thought cannot be imparted at every time. So I have reached this conclusion that the good of an individual lies only in this, that he should live in the company of a realised preceptor and he should have love and devotion for him. The devotion and love of the follower and his thought of faith on one side and the practical life of the preceptor on the other side jointly would bring about the desired change in the condition of the follower. The purpose is that the follower should gain sympathy of the Saint or Faqir.

Q: These are many Sat Sangies, who permanently stay with their Gurus, still they do not have even the slightest effect of the sympathy or power of thought of their Guru. But contrary to it, it is heard that many such Sat Sangies have ruined their lives to such an extent that it does not seem proper to refer to them here. The most surprising thing is that many of such Sat Sangies enjoy the confidence of their Gurus and are his favourites.

A: There are two reasons for such a situation. First, the Gurus are surrounded by a large number of such followers who are selfish and they always follow their Gurus for the fulfilment of one or the other worldly desire. As they do not aspire to spiritual gains, they remain blank. Secondly, the Gurus or those who give Sat Sang they too are not perfectly selfless and they have their own worldly objects to achieve, so they need the company of such followers who do not need any spiritual gains. Under such situations how can they attain anything? A true and a perfect Saint or Faqir has no selfish motive. He is carefree and only he can do good to anyone; others are fake Gurus and achieve their worldly objects in the guise of preachers and Gurus.

In the form of question and answer I have explained the qualities of a Saint or Faqir and I have also described how he discloses the secret of truth to his devotees, and by knowing the secret how the devotee raises

himself above the worldly pains and pleasures and attains peace. So, if again advised that you should sit at the feet of a perfect Preceptor, obey him and listen to him, you shall be positively successful. The command of a true Guru is never for his own selfish motive, but it is always for your benefit. Now I shall explain the inward stages of practice.

Man is in search of God owing to the influence of the thoughts about the worship of God that he has inherited from his traditions of the past. According to the present needs and thoughts, man is in search of peace and to please those who have national or political thinking, only liberty or freedom is more important for them. For a starving man bread is a necessity. Those who are oppressed and tortured, wish for justice. I consider this necessity of bread, this desire for freedom and justice and search for God or peace as the reality. All these requirements of man can be achieved through the practice of Surat Shabad-Yoga or Eternal word, which is taught by Radhaswami faith.

Before I explain the inner stages, I want to assure the reader that whatever I shall be writing, it is all based upon my personal experience, which has given me satisfaction and peace. I do not make any claim that my research or experience is supreme or final nor do I challenge anyone. But, if any brother does not agree with my writings and if he is free to give me necessary instructions. The spiritual stages realised by the Saints are described here in detail:

1. The third eye
2. Sahasdal Kamal
3. Trikuti
4. Sunn
5. Maha-Sunn
6. Bhanwer-Gupha
7. Sat-Lok
8. Alakh Lok
9. Agam Lok
10. Anaami Lok
11. Radhaswami Dham

The experiences of inward stages from the third eye to the Maha-Sunn can be had only by such aspirants, who undertake inward practice of spiritual stages with feelings of duality inspired by love of ignorance. Such aspirants remain happy with the visions of duality of these stages. But those who have attained the knowledge, that these inward visions are nothing but the result of their own thoughts and Sanskars they would not enjoy the scenes or visions that are enjoyed at these stages by the ignorant. And those who consider themselves on the basis of their own thought, speculation and little knowledge that they have attained through the sublime truth, they do enjoy these mental visions and feel satisfied with this mental bliss, but from time to time they do suffer the jerks of the influences of the external world. If such aspirants truly aspire for the ultimate truth, then they would ascend to the higher stages for the attainment of eternal bliss, which can be attained by following the path of devotion propounded by Radhaswami faith. This path of devotion of Radhaswami faith is to absorb your "Surat" within your "Self".

Explanation of Sahasdal Kamal

When the Surat of an individual in search of something or with some desire in mind thinks over it calmly, then for the fulfilment of that desire many thoughts, many solutions and many plans would OOZE out from within, from one particular thought of desire. One experiences an imaginary wave of thoughts within at this stage. So this state of the oozing of different thoughts is compared with SAHASDAL KAMAL or thousand petalled lotus and its one petal gives birth to thousands of other petals. It does not mean that lotus flower is in your forehead. It means that one thought is followed by thousands of other thoughts and their continuous flow starts to have their own creation. This SAHASDAL KAMAL is in fact your own MIND. It is a source of multifarious thoughts and out of the waves of these very thoughts, man gives to the world, new inventions of science, new philosophies, new arts and solutions to the human problems. As your own mind is the creator and maker of your life, similarly universal mind is

the creator and maker of this world. In that universal mind, a wave of imagination is continuously going on and thus this process of creation is maintained. Just as the thoughts, forms and visions of your SAHASDAL KAMAL create life for you, similarly the waves of the SAHASDAL KAMAL of this universe form or deform this world. All inner stages of your physical body are present in this universe. In other words, you are a replica of this universe. When in order to know his inner self an individual becomes introvert, then by his inner cognition he starts feeling the experience of the game of this external world. As long as such a seeker remains at this stage of mental fabrication, he enjoys delight and considers this stage as everything. But when he attains a sufficient experience of this stage, he is obliged to understand and know the real form of his mind and his Surat becomes tranquil instead of becoming extrovert with the waves of his thoughts. At this stage of tranquility of mind, all the waves or thoughts are an outcome of subtle matter and the subtle form of the five elements is mind, therefore at this one visualises different colours and forms. It is due to this fact that this stage is given the name of the five coloured flower garden.

There is no doubt that the physical body of every individual is constituted of five elements, but the quantity and power of these elements is different in the body of each individual and due to this very reason the inner scenes are different from individual to individual. Inner scenes are visualised according to the working and impact of different elements at different times. For example, at a particular time your body is under the impact of heat and at another time it is over powered by wind or phlegm at both times your inner scenes or visions would be different, because the inner scenes depend upon the nature of your body at a particular time.

Q. It is due to this reason that conditions of practice and inner experiences of every individual are always different from one another?

A: Yes, this is the basic reason. Nature of every individual is different and it is ever changing from time to time. But when an individual by mediating in the holy form of his Ideal develops deep concentration, the waves of his mind get collected and a type of light emanates from it. The brilliance of colour of that light resembles the light of a flame.

Q: Why is the colour of that light like the light of a flame?

A: At the stage of deep concentration, all the waves of the subtle elements of our mind get collected and they get enlightened with the fire of our love and emotion for our Ideal, on the similar line as a lamp of oil or ghee is enlightened. In fact the oil or the ghee that is used in the lamp is also constituted by the subtle units of the five elements. Therefore the light within is similar to the light of a lamp or flame.

Q: This is correct. But we visualise such scenes within. Then how can we have the glimpses of the SAHASDAL KAMAL of this universe or of the LUSTROUS FORM or of the Eternal Being?

A: We merge inside with our own thoughts, experience or Surat and it is felt as if we have entered a very vast or limitless state. As the thought already persists in our Surat, so whatever exists within, exists outside as such, at this mental state an individual starts to have the experience of this universe with the help of the thought within.

Q: Please elucidate it further.

A: You chemically test a small quantity of water of a tank and you find out the quantity of sand and other things present in it. After making such a test, if you just imagine about the whole water of that tank, you would be able to estimate the quantity of sand and other things in the whole tank. When you imagine about the tank as a whole, your vision becomes wider and your faculties become capable of discerning the things very clearly. For an extrovert, this example may appear simply a fancy, but, if you have ever undertaken the practice of concentration you will understand my point of view.

Seeker: I have understood.

Preceptor: Similar is the vision of SAHASDAL KAMAL. As you see, the lustrous form within your mental eye, or you visualise different colours, forms or visions or waves multiplying every moment within, similarly the vision of the SAHASDAL KAMAL of this universe can be

visualised and experienced within yourself. The first and foremost necessity for having such an experience is deep concentration. The more profound the concentration and mediation, the more it would be blissful. Sometimes a true aspirant even visualises such a vision in the spiritual discourse, when the preceptor describes this stage and the aspirant listens to his WORLD most attentively.

Let me tell you very clearly, that before undertaking the inward practice, one must have an Ideal. Because, without having inward love with your Ideal, you cannot, and you will not be able to visualise the visions of these stages. Do not misunderstand visions, colours or forms are not created by your Ideal, but they are created by your love for your Ideal. If someone becomes a disciple of a Guru, or someone worships a God with the motive that his wish or desire would be fulfilled, then he is totally mistaken. Your wish is not to be granted by your Guru or by the God you worship, but it is to be attained by your love that you have for your Guru or Ideal. It is due to this very fact that in Radhaswami faith, the follower loves his Guru. Try to understand what I want to convey to you. The fulfilment of your desire or your progress in inner mediation or practice, depends upon your love for your Guru or Ideal.

Do not misinterpret or misunderstand the meaning of love for the Guru. The true meaning of love is earnest desire or wish. When your wish or desire becomes more profound or earnest, then it is known as love or affection. The weak minded devotees spark out their love for their Ideals, whereas the strong minded maintain control. There is a difference between the two.

Seeker: I have very nicely understood it. But the sound that is heard at this stage, what is that?

Preceptor: The principle is, that where there is motion, there are light and sound. By visualising the holy form of your Ideal your mind becomes still (as I have explained it earlier) leading to illumination within or say that your Ideal becomes illuminating. This illumination within is the combination of five subtle elements, stillness of thought and concentration of mind. At the time of profound concentration, the subtle

elements get together and move in a circle. The sound which is produced by the movement of the subtle elements at this stage, resembles the sound of a bell. You might have experienced or heard some sounds even when you concentrate for a little while; though these sounds are of different kinds as those of the chirping of sparrow. He who wants to have a complete experience of this stage, should first of all purify his mind by withdrawing it from all worldly desires. Desire is most essential for the sustenance of body, because according to the principles of physiology, if your body does not contain wind, bile and phlegm in proportionate quantities, you will not visualise all the visions in your meditation, nor you will be able to listen to all sounds that are heard at different centres of meditation.

Seeker: This is a very hard task.

Preceptor: This is the main reason why the disciples do not easily visualise all the described visions in their inward practice.

Seeker: What is the remedy for it?

Preceptor: Be always careful about your physical health. For this, protection of semen is absolutely essential. Your digestive system should always be regular and you should lead your life in such a way that proper balance could be maintained in wind, bile and temperance phlegm. Never eat to your fill and live a life of equanimity. It was perhaps for this purpose that our forefathers made certain codes of getting up early in the morning to attend to the call of nature and then have a bath etc so that you should remain healthy. He who has ill health, is always dominated by weak thoughts of sufferings and thus he cannot undertake the path of inward practice. If inspite of ill health, someone follows this inward path, then it would be just for the show and it would not serve any purpose. One should wear very simple and clean dress and eat easily digestable food. He should always avoid puddings and over spiced food. The mind should be free from worries. When both body and mind are sound, you will feel easy while concentrating. If you undertake inward practice with earnest desire and love you would soon have the view of inward visions. After having the joys on the visions of this centre ascend upward.

Q: When profound concentration is attained, is there any other stage yet to be attained?

A: Yes. Because SAHASDAL KAMAL is not the ultimate object of seeker. But, if somebody is not interested to go beyond it, then he may not. Our mind of the centre of SAHASDAL KAMAL is formed by the subtle elements, therefore it can never remain in a static state. It is ever fluctuating. You can understand this fact by making experiments yourself. There is always either increase or decrease in the subtle elements which constitute our mind or SAHASDAL KAMAL. So our profound concentration cannot last for a longer period at this centre. Therefore our Saints after having the experience of this ever changing state did not recognise it as the final stage, rather they gave it the name of KAL. Now you think over this first stage of mind and then ask any questions which you think requires more clarification.

Q: It all convinces me. What next?

A: Now you have understood that for reaching this centre, the seeker forms his Ideal and then his Surat sufficiently enjoys the innumerable waves of visions of mind. But with the passage of time he becomes apathetic towards these visions, which were once a source of pleasure or happiness to him. When such a change comes in him, then the thought of the supreme being or of eternal peace or of eternal bliss arises in him and accordingly he forms his Ideal and desires to attain that state. Thereafter his Surat, by repeating a Name (a word spoken) or by meditating rests in its own self by controlling the flow of thoughts. At this dwelling his Surat views the light, listens to the SHABDA and enjoys the bliss. But after sometime it again stands deprived of this bliss as well. Why is it so? Because the centre where this bliss is enjoyed, is constituted by subtle elements. Therefore change, increase or decrease its formation is essential. Though Surat with a feeling of trance considers this stage as very high and very good, yet experience proves that this centre cannot give you eternal peace or eternal bliss. Yes, I am yet to reveal to you many more secrets. The centre of SAHASDAL KAMAL is a collection of subtle elements. From the very centre the different waves of these elements emanate and work. Individual life is made by the waves of his own Sahasdal Kamal, whereas the SAHASDAL KAMAL of this

universe makes this world ie. Sun, moon and other planets and thus the creation in the universe or the three worlds. As the process of formation and deformation continues at Sahasdal Kamal of an individual, similarly the process of formation and deformation goes on in the SAHASDAL KAMAL of this universe. So, can an individual enjoy the bliss of this centre forever? No. Every vision of happiness at this centre is followed by visions of sorrow. So, the seeker is bound to have an experience of joys and sufferings at this centre. Thus it is proved that this centre is a centre of temporary joys. It is due to this fact that our forefathers made search in the higher centres and concluded that the mainstay of this entire creation is this illuminating form, and therefore, there is no external peace. So long as the Surat of an individual dwells at this centre, it enjoys the bliss, but the time comes when it develops an attitude of indifference towards this bliss, which was once it's life objective. So those who meditate at this centre of Sahasdal Kamal for eternal peace, they are sadly mistaken, because this centre is a centre of fluctuation and change.

After experience when man finds that this centre is a place of motion of the waves of subtle elements that it has both favourable and unfavourable conditions, then he ascends upwards. In this practice of deep concentration, the gross part of subtle elements, which had given birth to the sound of bells or to the light within, starts vanishing and the Surat proceeds upward. In this process it starts forgetting the physical feelings or consciousness and a state of slumber prevails. If at this stage the individual is entrapped in his slumber he then falls asleep. And if he keeps his aim, Ideal or Guru in his view, then he would go up to the state of higher consciousness. This state is known as BUNKNAAL. This state goes far far down and then comes up. Every meditator experiences this state within his body. The state of going far far down means, the state of slumbering in which the meditator forgets his aim, Ideal or Guru. If the Ideal is forgotten then he goes far down and falls asleep, and if the Ideal is not forgotten then from the state of slumber he would rise up to his Ideal or Guru. I hope you are following my point. At this stage only the Ideal of the meditator remains. This state is known as TRIKUTI. In fact the subtle waves of the mind of the meditator take the form of his Ideal and become stable. Here too these even subtle waves of our mind have the quality of fluctuation and of becoming stable. But as the thought is fixed at the Ideal, therefore it fluctuates. So, one can dwell at this centre, only with deep love

and devotion for the Ideal or Guru; otherwise it is very difficult to stay at this centre. But remember, the form that manifests at this centre, does not come from outside. It is your own mind. It is your own thought or resolve that takes the form of your Ideal and becomes firm at this centre of Trikuti. The bliss of this centre is enjoyed more by the ignorant. A man of rational thinking does not enjoy that pleasure, which an ignorant enjoys, because the latter is now aware of the fact that the Holy Form which is a source of pleasure to him, in his own mind and thought. Due to his ignorance, he thinks his Ideal, separate from himself and loves him. This is TRIKUTI as well as TRIPUTI i.e. meditation, meditator and the objective of meditation. The know of the subtle elements of meditation, is mind or the meditator, the thought or volition that erupts from it is meditation and the Holy Form which is accepted by him as is Ideal is objective of meditation. This experience is attained only in ignorance.

Q: So, there is nothing like a triangle.

A: The ignorant beings are lost in the net or web of words. Those who visualise the structure of a triangle at this centre, there is also the result of their thought and imagination. The meaning of Triputi here is a combination of three conditions. There is a light of red colour at this centre.

Q: From where comes this red colour?

A: There is blood in your body and your life is sustained by it. In reality, what is life? It is the result of the combination of gross elements and motion thereof. As there is motion in the gross elements, similarly there is motion in the subtle elements as well. When the motion of the subtle elements is not very forceful or when it is not extrovert, then it becomes introvert and gets attracted towards its own origin. In this attraction there are three conditions, meditator, objective of meditation and meditation, or Bramah, Vishnu and Shiva, all the three conditions are combined at this centre. First, is the thought or imagination, second is imaginary Ideal and third is imaginary union with the Ideal. Your imagination or subtle mind gives birth to the three conditions and then gets lost in its own creations.

When it expands beyond, it comes to the centre of SAHASDAL KAMAL and its waves manifest in the form of thoughts. When it shrivels it attains concentration and enjoys the bliss of its own concentration. In the state of concentration, oneness is established and your own energy appears to you in red colour. Because an individual with his own thought loves his Ideal in a particular holy form and he meditates upon that holy form with a devotion. In this process of meditation, the subtle elements come into motion and produce the red light within that centre. To make it more clear, I will give you an example. You catch hold of a particular thing by applying your entire physical strength. Redness appears at your face. Similarly when a seeker struggles to behold the holy form of his Ideal at this centre, he visualises that holy form in red colour. Now, I think you have understood my point.

Q: Yes, but how vadas are the products of this centre?

A: Our mind is a store house of virtuous and evil. It is a source of all subtle and gross creations. What are vadas? They are in fact certain principles and plans to make our social and worldly life happy. And in addition to it they direct the individual to become introvert and ascend upwards. From where all these vedic commands and principles can arise, if not from mind? You think it over and decide. As there exists a centre of meditation and retention within you, a similar centre exists in this universe and that is a store house of subtle elements. The knowledge of that centre can be had only through realisation and realisation cannot be had without becoming introvert. I again repeat that, that centre can be known only after self realisation. The most easy and simple way to have realisation is the true love and devotion for the Sat Guru. This path of love helps the seeker to go beyond the centre of Trikuti. After personal experience and realisation, this world appears to the man a place of happy dwelling.

But as yet, he has not attained eternal peace because the joy of this centre is also that of the subtle elements and these elements always remain in motion, therefore this happiness or joy does not sustain forever. This state of oneness and of deep concentration is also not everlasting. Its suspension is unavoidable. And when the seeker falls from this centre, he feels defeated and thus he becomes indifferent. It is due to this fact that

many great meditators, devotees and yogis did face a fall sooner or later. So, that is why the Saints did not recognise this centre at the ultimate end. You think over what I have explained to you.

Q: Well, will you now please tell me, why there is heard the thunder of the clouds, the sound of Om or the sound of Alla-hu at this centre.

A: In the state of concentration all parts of the mind are formed by subtle elements which come into motion and their motion produces sound. Because there is love, devotion and attraction in each subtle atom of mind at this stage, thus man listens as if there is a thunder of clouds and he compares it with external sounds just to explain them. But remember none of these stages is everlasting. The practiser gets different experience in his inward practise from time to time.

Seeker: Yes, it happens so. But why is it so?

Preceptor: Because in subtle parts of the mind there is always fluctuation. Sometimes there is an increase in them and at other times there is a decrease in them.

A: In the text of the 'Hidayat--- Nama', the length of this stage is given as one lakh yojan. Is it correct?

A: Yes, it is correct.

Q: Please give some proof of it.

A: In this age of science, it is very easy to give you a proof of it. On this earth, the sphere of water is bigger than the sphere of land and the sphere of air is bigger than the sphere of water. Bigger than the sphere of air is that of red fire and ether pervades in much bigger sphere than that of fire. This is the condition of gross matter of this universe. The subtle matter pervades in a very much bigger sphere. The sphere of SAHASDAL KAMAL which gives birth to the entire gross matter must be bigger than the sphere of earth, water, air and fire and ether. So according to this

principle, the higher you go, the bigger shall be the area. A layman, by keeping the spheres of gross elements in mind, can easily have the estimate of the spheres of subtle elements and that of their store house.

Q: I agree that as compared to the physical body of the circle of the mind is vaster. But how is its measurement estimated?

A: As the height of the Himalayas is measured and as the accurate time of the solar and lunar eclipses is known. If these findings are wrong, then the length and breadth of the gross and subtle spheres can also be wrong. But how can you challenge the length and breadth of earth and the astrology? This is a subject of realisation. You may not accept and believe the length and breadth of our subtle centres and casual centres within, but you must have felt convinced with the help of the above mentioned examples. The length of our earth is many thousands of miles, followed by larger and larger spheres of water, fire, air and ether respectively. So, you must be satisfied, that whatever length and breadth of these centres is given in our writing that is correct. The modern scientists have proved that there is a bigger sun – far beyond this sun of our solar system. They have photographed it and have known its exact distance from our sun. What more can be explained about it.

Q: Is it possible for a man to know the conditions of other worlds (upper regions of this universe) while sitting in his body?

A: Yes. It is possible. There is a method for it. As you can view the scene and listen to the song with the help of television and radio at a distance of thousands of miles, similarly human Surat by concentrating at a particular centre can view the upper regions and hear the sounds of those regions with the help of its own waves.

Q: Can the desirous men reach these upper regions after leaving their bodies?

A: No. One is not supposed to leave the body. Man establishes his link with those regions while sitting in his body. As the announcer of the radio station makes the announcements from his station, but his link is

established with other places. So, one is to become the receiver and establish his link with the region about which he wishes to know something. I have sufficiently explained the point and I do not want to lengthen it anymore. The principle is described, now you yourself try to understand it from your own day to day life.

Q: Is it essential for every meditator to go through all these experiences of ups and downs and of lengths and breadths within?

A: Not at all. His Holiness Swami Ji Maharaj was truly the Lord himself. He explained the TRUTH in "Hidayat Nama". On the basis of His own realisation. He has very clearly written that these centres are of 'KAAI'. It is sufficient to go through them and have their limited realisation. These centres are not worth dwelling upon.

The Sat Guru laboured hard for the realisation of the ultimate, so we should take benefit of his realisations. We need not do so much hard labour. We need not worry about our stay at lower regions. The only thing which we should do is, that we should obey the Guru and follow the 'NAAM' that he has imparted to us. What is that 'NAAM'? That NAAM is 'RADHASWAMI'. Believe that this NAAM is your inner shabda. Listen to the inner sound and be concentrated. What is the inner sound? The inner sound is created by the inner waves of your mind. In the state of deep concentration, you will automatically have the experience of these centres, but it is advised not to dwell at these centres. These centres are not your destination. All these centres are made of gross and subtle elements of matter. Matter always remains in motion and this it always takes our Surat up and down. The subtle matter that forms our mind is named as 'KAAL'. It never remains in one condition. You may from the concentration of mind get pleasure, joy and feel yourself in a state of ecstasy, but all this is not unchangeable. From this concentration you cannot have pleasure or joy forever. In other words, you cannot remain always in that state. Where there is movement there cannot be equanimity, so in every state which is temporary in existence, you must face pain after pleasure and vice versa. Thus the seeker is advised to ascend to the higher regions after having the experience and enjoyment of these lower regions. Many people consider TRIKUTI as the highest state, but this is not the Truth.

Q: Please, first make it clear, that if it is not essential to have the full experiences of these lower stages, then what was the necessity of writing this 'Hidayat Nama?'

A: Its necessity was felt, owing to the fact that when the philosophy of Radhaswami Faith was propounded the people might not have believed it. The philosophy of Radhaswami Faith or the philosophy of the saints is very practical and natural. So, in order to make every thing clear even to a layman, all centers are described in detail with the purpose to make the religious people and the devotees believe that whatever religion they follow, or whatever god they worship, that all infact is the creation of their own mind or thought. In other words it is KAAL. The religious people and the devotees, in their sheer ignorance and wrong understanding indulge in communal and religious differences and thus cause a lot of harm to the human beings.

Q: So, that means, that hose who worship or pray to God, that is all wrong?

A: I do not say that it is wrong. But I say that it is there own thought. The worshipper and the worshiped, is the mind of the man and that is KAAL.

Q: Those who worhsip their Gurus and love them; do they not bow to their own mind? Is it not their own mind who they worship?

A: Yes, you are correct. Guru and disciple are confined to the sphere of mind. But a perfect Guru leads the Surat of his disciple to SAT---LOK where both Guru and disciple disappear and only TRUTH or REALITY remains. It is due to this fact that the Radhaswami Faith denounces false Gurudom and directs the man to make a search for a Perfect Guru.

Q: Does the external Sat Guru have any knowledge of that Sat Guru who helps the disciple from within?

A: The Sat Gurur, whom a meditator beholds during his meditation is in fact hi sown "Self" or mind. Yes, the words of Sat Guru, his samskaras,

his company and his touch do have a magnetic effect upon the mind of a disciple and when the disciple sits for meditation, the samskaras given by the external Guru manifest in the Sat Guru form and lead the disciple upward. And these very samskaras also appear in the form of different colours and scenes as well. I am writing all this on the basis of my personal realisation. Generally, Sat Sangies come to me and wish that I should help them as far as their inward practice is concerned. So, the thought or the samskaras, that I intend to impart to them, first of all I myself dwell in that thought or samskaras before imparting it to them. They receive my thought or samskara with love and devotion and it leaves a deep impression upon their minds and in due course of time, that samskara develops and gives the desired help to the disciple. It is not the external Guru who helps the disciple within. It is the disciple who is supposed to do his own work. He is to traverse the inward path himself, but the grace and kindness of the external Guru is always there.

Q: It means that whatever knowledge and understanding the meditator attains from within or whatever spectacles he enjoys within, are all the product of external samskaras and external impressions. As such, to say that every thing is within that is wrong.

A: Your view is very correct. The theologians and the learned say that everything is within the individual. Though, their this thought can not be considered as wrong, yet it is not perfect, because man is not free from the external influences, impressions or samskaras. Whatever thought oozes from within and whatever colour, form or scene we visualise within, is all an outcome of external influences. Whatever we see, touch, read or listen that has a direct bearing upon our thoughts and inner visions.

Q: Sometimes strange thoughts arise in the mind, or sometimes we see different faces and forms in our dreams or 'abhyaas' and in our inward practice. But they do not seem to be having an external cause, why is it so?

A: This universe as well as our head has got many worlds, or regions or centres in it. And forever a flow of waves is going out of it. It is all natural. The flow of thoughts from our mind is as natural as the flow of rays

from the sun. It is very difficult to understand or view the waves of the universe with our sense organs. But, by concentration, when our mind becomes still at a particular centre, then these waves influence our mind and show their spectacle. Due to ignorance, we consider, that whatever we view at that centre is within us, where as in reality the entire inner spectacle that we visualise is the result of received outside waves or influences.

Under certain circumstances and conditions our mind does not remain pure, therefore these external waves or influences have their different impact upon our nature and our way of living of that time. The subject is very subtle, I do not get words to explain it anymore. Therefore, it is most essential that man should sit in the company of a realised and perfect man. I again repeat, that the external Guru should be a realised soul. He should not have any personal motive. He should be perfect in his thought and word. If not for all the time, at least when he delivers his sermons or he imparts a particular thought to his disciples, he must become a perfect form of that particular thought or sermon. His full attention should remain fixed in that thought or sermon.

Q: In the books of Radhaswami faith it is written that you should eat prasad given by the Guru, you should worship the Guru and serve the Guru. What is meant by this?

A: Yes. Whatever is written in the books of Radhaswami faith, that is all correct. Every one of us is bound to move and work according to one's nature and habit. You can not aspire for higher values of life, unless you gain sufficient experience of lower values of life. From the very childhood we are given the thought of prayer and worship, thus we are dominated by this thought. Therefore it is advised, that one should serve and worship a perfect Guru who in due course of time dispels the thought of service and worship from the mind of the disciple by his word and makes him free like his own self. He releases his disciples from all bonds and makes him perfect like his own self. In Radhaswami faith servitudes of many kinds are prevalent and disciples are given the servitude according to their nature and habit. A disciple is given a particular task for his own development, so that he may slowly and slowly make progress towards spirituality and realise his "Self".

I may make it clear, that service and worship of a perfect Guru is not dependence, but it is independence. Lucky are those people who get the glimpse of a true Saint and luckiest are those who get a chance to serve the true Saint. A true Saint or a perfect Guru liberates the disciple by his word and the disciple attains the state of Jeevan-Mukti without any hard labour.

Q: Is there any other special gain in serving the Guru, in garlanding him and in receiving his prasad and the flowers?

A: Yes, there is. It is a natural law, that the state of thought in which the Guru dwells while giving the prasad or giving the flowers, the waves of that state or thought go along with the prasad of flowers and the man who uses that prasad or flowers also gets the impact of that state or thought according to his faith.

Those who consider that distribution of prasad in the Sat Sangs is merely a custom, they are wrong. It is not a merely customary thing. It has got a scientific background. It is very useful for the Sat Sangies, provided the Guru while giving prasad, becomes a perfect form of that thought, which he wants to impart to his disciples along with the prasad.

Whatever I have written is not a theory. It is all based upon my personal experience and even at present I follow this very principle. I do not undertake any work as a habit. I hope you have understood it. Now the next stage.

EXPLANATION OF THE CENTRE OF THE SUNN

As an ignorant devotee considers his venerable Ideal separate from his own self and thus he meditates upon the holy form of his Ideal. In this process of meditation, by dint of his love and devotion for his Ideal within. Though the Holy Form that he visualises within, is imaginary, yet the devotee's Surat gets attracted towards its own "Self". In this state he enjoys a condition of ecstasy. In this state all the thoughts and the faculties of his mind overturn to merge in his own self. Complete merge of thoughts and faculties of mind in one's own self is known at the state of Sunn. This condition occurs in our brain at a point which is the place of vitality. Sant Kabir describes this centre as:-

युवत अमीं रस भरत ताल जहं,
सवद उठे असमानी हो ।
सरीता उमड़ सिन्ध को सोखै,
नहीं कुल जात बखानी हो ।
चांद सूरज तारागन नहीं वहाँ,
नहीं वहं बिहानी हो ।
बाजै बजै सितार बांसुरी
रंकर मृदु बानी हो ।
कोटि झिलमिल जहं वहं झलकै
बिन जल बरसत पानी हो ।
शिव अज विस्नु सुरेस सारदा
निज निज मति उनमानी हो ।

दस अवतार एक तत नाचै,
अस्तुति सहज सुहानी हो ।
कहै कबीर भेद की बातें,
बिरला कोई पहचानी हो ।
कर पहिचान फेर नहीं आये,
जम जुलमी की खानी हो ।

Nectar drips make rhythm here;
Word of the sky arises,
River overflows to absorb the sea;
Nothing can be explained thereof,
Moon, Sun, Constellation not there;
Neither falls night there,
Instruments chime, sitar, flute
Sound of Rarankar very sweet,
Brightness, thousands glitter here there;
It rains without water,
Shiva God, Vishnu, Inder, Saraswati,
All have their respective compectures;
Ten incarnations created by one element;
Praise naturally charming;
Kabir sayeth (explains) a thing of secret;
Rarely some – one understands it,
By understanding falls not again;
In the net of cruel Yama.

Q: Is the light of this centre, like the light of moon? And what is meant by dripping of nectar at this centre?

A: The light of this centre is like the light of the moon and it is the place of vitality.

Our brain has got two parts. One part is of a yellow colour, whereas the other part is of a white colour. When in the course of meditation our Surat reaches this centre, it visualises the source of nectar that is life energy or vitality producing centre. The centre of the energy of our life is in our brain. Its downward flow sustains our life. There are germs in that nectar. These germs are known as “Hans”. When our Surat ascends to this centre in the brain, it visualises these germs (sperms) in that source of nectar. These germs resemble small fish. When our attention is focussed to that centre, these small germs appear bigger and larger to use, on the same principle as small things appear bigger when seen through a microscope. In the state of deep concentration, the entire inner machinery of our brain appears bigger and our Surat enjoys it. Here too the light is caused by motion. As the colour of that vital energy (nectar) is little yellow and white, thus the colour of light at this centre appears like the light of moon.

Q: What is meant by lines of pearls and the trees of emeralds?

A: These are the rays of the light of this centre, the perceptions of ecstasy and the inner sport.

Q: Excuse me; your explanation of this centre appears to be based upon your intellect and learning.

A: Then what is the truth? Friends, you must have tread the inward path. Tell me, what is meant by Hans? What are they? O! my innocent brothers, try to understand. In the course of meditation, your Surat remains within you, it visualises the senses within. Then where outside does it go? This centre of Sunn, according to the philosophy of Radhaswami faith and that of the Saints is formed by the subtle matter. The region of sentiment is still upward. We are still discussing the centre of region of “KAAL”, KAAL is that manifested form, which remains with the Sat Purusha extrovertly.

As, we have our physical body, similarly this universe has its physical body. As there is a centre of vital—energy (Ojas) or nectar in our body similarly there is a centre of nectar of vital—energy in this universe. In other words our body is a miniature universe. If there was no life in this

universe, then from where life comes into motion on this earth? Earth, Sun, Moon all have life, all have consciousness. Souls are there on other regions, rather soul is a region in itself.

Q: Have you seen the souls in other regions?

A: Yes, by way of realisation. By having deep observations. There is no other method except this one.

Q: Kindly make it more clear with some examples.

A: Listen; all the scenes that have been discussed earlier can be seen by him alone, him who has the ability of deep concentration with emotional love and devotion. What a man does when he wants to see the plants and the trees talking? He concentrates upon the plants and infuses his thought in them. And in the state of deep concentration he sees the plants talking to each other. In other words he observes the plants talking and he listens. This is a subject of perception. I have explained you everything clearly, whereas others do not.

Let me explain it in a different way. You take pleasure while you indulge in sex. In that course of sexual action your blood and energy come into motion and then nectar in the form of semen flows out. The enjoyment that you experience in that moment cannot be explained. Can you experience that enjoyment without a woman? No, that is impossible. Woman is an Ideal for enjoying sexual pleasure. Similarly, without having emotional love for an Ideal, you cannot have an access to that centre of SUNN. The Yogis and the devotees are named by the world as ignorant, but none except these ignorant ones are capable to enjoying the bliss of this centre. This is a most subtle secret which is revealed to you. His Holiness Hazur Maharishi Data Dayal Ji Maharaj said in his last discourse that one enjoys only in ignorance and in realisation there is no joy. Unless you believe in duality, you will not be able to enjoy this bliss. It is due to this fact that, those who have concern with intellectual knowledge, lead a dull life.

Q: Many of the mediators see moon light within. Does it mean that they dwell at this centre?

A: In fact they do not dwell at the centre of SUNN, rather they see the reflections of this centre at lower stages. At the real centre of SUNN there is only bliss and a state of infatuation. One enters the state of trance in which Surat swings. The bliss of this centre cannot be described. In your vital energy there is wantonness (मस्ती) and when your Surat reaches its source, it enjoys this wantonness and enters the state of ecstasy. Those who have wasted their vital energy i.e. semen and have weakened their semen, they cannot enjoy the pleasure of this centre. It is due to this fact, that maintenance of celibacy is described as most essential. Those meditators who indulge in too much sex, generally complain of their failure in meditation and non-enjoyment of this inner bliss. He, whose semen is weak, how can he enjoy this bliss? When, one follows the inward path of meditation one should have self control and live a disciplined life. Let me say the truth – only the mind of those people is most restive, who indulge too much in sex and lose their semen unnecessarily. If a man who has wasted his semen becomes apathetic in his worldly pursuits of life, then how can he be successful in this sublime pursuit of spiritual life? The semen energy maintains our body and keeps it active and energetic. Similarly when our Surat reaches the source of semen, it feels happiness, pleasure and enjoys a state of ecstasy. Whatever is in our body, so is in this universe. My method of explanation is neither pleasing (attractive) nor dreadful. Because by adopting these methods, hypocrisy and fraud increase and the truth remains covered. When people do not find any truth, then they condemn the philosophy of Radhaswami faith. The philosophy of my Sat Guru, philosophy of Sant Kabir and of Guru Nanak. (You may give it any name.) Under the command of His will, I have picked up my pen to explain the truth without any reservations. For years, people have been meditating, but their longings have not come to an end. They will die along with their desires. To live on this faith or thought that after death liberation will be attained is totally wrong. I again repeat, it is very wrong.

जा को दर्शन इत है,
ता को दर्शन उत्त ।
जा को दर्शन इत नहीं,
ता को इत न उत्त ।।

He “who has a glimpse of TRUTH here,
Will also have a glimpse there (in Heaven)

He who has no such glimpse here;
Will have no glimpse even there”.

O; my dear reader, try to listen and understand the clarion call of a true and unselfish man. Whatever I have understood and realised, that is all written here, in this book for you. If you have understood and realised something more and different than this, then do tell me. I shall be very thankful. But, always remember that blind faith cannot work for long. It is bound to be shattered any day.

Q: But, according to the principles of Radhaswami faith, this centre is the centre of PURUSH and PRAKRITI. And contrary to it, you say that this is a centre of vital energy in the brain.

A: What I have said is not different from what you say. The difference is of words that are used. I have already said that I speak the TRUTH in plain words. What are PURUSH and PRAKRITI? In fact PURUSH and PRAKRITI are the positive condition and the negative condition. The positive part in our brain gets attracted towards the negative part and vice versa. This principle of attraction works in this world and this very attraction is known as LOVE. Man represents positive force whereas a woman represents negative force. Therefore attraction between the two is natural. Similarly the centre which is formed by the subtle matter also has these two forces or conditions of positive and negative. It is due to this fact that there pervades ecstasy or bliss at this centre. The subtle matter of this centre has two waves representing Purusha, i.e., positive force and Prakriti, i.e., negative force and they produce the sound of fiddle or a flute. Those who meditate wisely and carefully ascend to this centre very easily. One should not remain confined to the attractive words and waste the precious life. It is a practical thing. Adopt it in your life and realise yourself. But remember, he who believes in the positive force alone, can never have an access to this centre of bliss within himself.

Now I will explain to you about the centre of Maha—Sunn.

Q: Is there thick darkness at this centre of Maha—Sunn?

A: Yes, but darkness of this centre is not like that darkness which we see in this world. Those who see such a darkness within, should know that it is an imaginary darkness and that it is of a lower stage. Darkness here means that mind in the state of deep concentration relinquishes its faculties; wisdom renounces the thought and chit or the intellect ceases to reflect. In other words, mind and intellect stop function at this centre. The meditator loses his consciousness and enters a state which can be compared with that state, which man experiences at his climax of sexual enjoyment. This state is named as Nirvikallap or fixed trance.

Q: It is said that four states are hidden here at this centre. What are these four states?

A: They are, Mind, Intellect, Understanding and Ego. All the four faculties of mind cease to work at this centre. And the soul or Surat which comes to a halt at this centre gets absorbed in extreme joy.

Q: Here souls are said to be the prisoners in a prison house. Why so?

A: Because, mind loses all its faculties at this centre, thus our soul becomes a prisoner. Our Surat fails to regain its own consciousness and consciousness of mind. A state of complete silence prevails there, like that in a prison house. Although there is joy in this state, yet due to the lack of consciousness our Surat fails to reach the true Lord or its own true self.

Q: Then what is the method to reach the true self?

A: There are three essentials to reach the sublime stage of "self". One is the "WORD" spoken by an external Guru, the second is the inner WORD or sound and the third is the WORD or sound of this centre of Maha Sunn. Without SHABD none has reached that sublime stage not anyone can reach. Without following Shabd within, anyone can reach Maha Sunn by following the path of emotional love for an Ideal. But nobody can go

beyond Maha Sunn without SHABD. That SHABD is the WORD of the external Sat Guru and unbreakable sound within. Those who die in this state of Nirvkallap or Maha Sunn, their souls become the permanent dwellers of this stage. In other words they become the prisoners of the prison house. It is said that the fate of the dying man is decided by the thoughts that he entertains at the time of death. So, it is most essential that one should sit at the feet of a perfect Guru in his lifetime and learn the TRUTH.

Let me make myself clearer. You know that among the hindus, special funeral rites are performed for a person who dies in an accident because it is believed that the soul of such a man keeps on wandering. It is very true. In an accidental death, the soul leaves the body in a state of perplexity and it takes a long time for it to regain consciousness. So, a man who dies in this state of Maha Sunn or Nirvikallap Samadhi remains in state which is described in "Hidayat Nama" as prison house.

Q: Is it a Himalayan task for a man to traverse all these stages?

A: No, it is very easy. Only a perfect Guru and your love for him are necessary. When an earnest desire would arise in you or when love and devotion would become emotional, you would be successful. I say, it is easy as eating, drinking or walking. As these activities do not require any struggle on your part because they become your habit, similarly inward practice or meditation at higher centres becomes a natural habit, provided you fulfill the requisite conditions.

Q: It all appears to be a fancy. It does not have any logic in it. Kindly make it clearer with logic.

A: A devotee developed an ardent desire to meet the supreme Lord. He formed an image of the Lord and loved him. In his love for the Lord, he forgot everything including his own thought and his mind became still. What is all this? He entered the state of Maha Sunn or Nirvikallap Samadhi or the state of ecstasy. Those who this state of ecstasy, have knowingly or unknowingly reached this state of Maha Sunn or Nirvikallap Samadhi. All the stages from SAHASDAL KAMAL to

MAHA SUNNA can be covered by devotional love alone and in view of the sublime truth, it all falls within the purview of KAAL, because all these stages are within the circle of mind. Maha Sun is a centre of KAAL and subtle matter. You can ascend to this centre with devotion and love. Those who have love and devotion with some desire in mind, they too come to this stage but they fall after sometime. You might have seen or heard about the downfall of many Sat Sangies, devotees and the yogis. It is due to this fact that Saints have not accepted this centre or state as the ultimate destination.

Everyone who undertakes the inward practice with the help of Sumiran or meditation or contemplation is sure to attain this state of Nirvikallap Samadhi or the state of bliss. But one is bound to fall from this state of joy. You are lucky if you have company or Sat Sang of a perfect Guru, otherwise, you will continue to be tossed between joy and sorrow at the hands of the waves of your mind.

Q: What do you mean by Sat Sang?

A: The Perfect Guru, with his own Surat reveals that, O! Man, whatever you have got, it was all your thought. Out of sheer ignorance, you worshipped and loved your own thought in the form of your God, Guru or Ideal. Your Ideal was imaginary, thus you had imaginary pleasure from your Ideal. In fact, you yourself were the lover, yourself were beloved and yourself were the love. In other words, you yourself were the worshipper, yourself were the worshipped and yourself were the worship. Due to ignorance, these three conditions appeared to you as separate. Guru directs such a seeker to dwell in his own self.

Q: It is the path of knowledge or the path of knowing one's own self. Isn't it?

A: Yes, the state which is referred to above is named as BHANVAR GUPHA. When in the course of meditation man reaches this state of BHANVAR GUPHA he experiences that there was none except his own self. This centre is compared with BHANVAR which means a whirl. At this centre a wheel rotates like a cradle. It means

that at this centre a wave springs out of the Surat of the meditator and again it merges in its own source, or say, it rotates around its own source and produces the sound of SOHAG-FLUTE. The SHABD of this centre is so effective that the meditator enjoys the pleasure of being one with the supreme soul. Those who talk and say, "I am He" or "Analhaq" without having the experience of this state, their knowledge is based either upon the reading of some books or upon listening from here and there. The experience of being one with the supreme soul is the state of inner consciousness. This experience cannot be had without following the path of devotion and love within, without relinquishing all the faculties of mind and without attaining the state of Nirvikallapa. The knowledge attained through reading cannot give peace to man. His sorrows and fears, which disturb him in this world do not vanish with the bookish knowledge. Without deed this actual experience has never been attained by anyone nor it shall be attained without practice. Whenever you find anyone talking about this sublime knowledge, see his face attentively. If, he who speaks, has this personal experience, then his eyes shall be having a special or extraordinary sparkle in them and his face. Shall be mediating, or shall have a special brilliance. He who has experience of the inner stages, generally remains silent. But, if he is physically weak, then out of emotion, he sometimes blurts out about the inner stages. It is very difficult to hold up the inner bliss. Those who think that they have attained this state of being one with the supreme soul, without having practical access to that state, their lives remain dull and dry and they do not gain anything.

Q: So, the name of this stage is BHANVAR GUPHA. Isn't it?

A: Yes, at this stage the Surat is accompanied with the subtle most part of the mind. Though this subtle most part of mind is negligible, yet it is most powerful. When it gets a chance to turn downward, it creates a new world by its thought. Even a man who had succeeded in ascending up to this stage, he too falls occasionally. You study the lives of the erudite scholars who possess only book learning when their sons die, they get disturbed, when they lose money they weep or face some problems. They do fail to remain equipoised in the moments of pain and pleasure.

Q: That means, this stage too is not worth dwelling in and worth depending upon. Isn't it?

A: No, not at all. Brother, this is a subject of direct experience and perception. Without attaining the state of mental equanimity, it is most difficult to perceive it. It is due to this fact that Saints have denounced the Gyan and Yoga, because one cannot attain the PERFECT and ETERNAL PEACE in Gyan and Yoga. Saints have directed the aspirant to the stage of SAT-LOK, i.e., the stage beyond mind.

In the realm of KAAL PURUSH or mind, one is bound to suffer or enjoy. Transition is the region of mind. You must have observed that every individual is engrossed in one or the other thought. There is no moment, when a new thought does not spring out from our mind. And according to our thoughts we enjoy or suffer. Is it not true? You decide by observing your own day-to-day life. There never comes a state of permanent joy and eternal peace in man's life. In this creation of gross, subtle or even casual, there is no such state which can last forever. Here one change is followed by another change. Pleasure is followed by pain and pain is followed by pleasure. So, this is a warp and woof of transition.

Q: Then, how to attain release from it?

A: Please try to follow me patiently. This is the TRUTH that I wish to reveal to you. I hope you have understood what this BHANVAR—GUPHA is? If you have not followed it then I can explain it again. In a nut-shell, I may repeat. Suppose you reach a state where you feel, that there is nothing except your own thought and all the thoughts and feelings are the product of your own self. You should consider this state as simply an imagination. The real state of BHANVAR GUPHA is that where your Surat becomes still and even the flow of thoughts become still and only rays come out of it and again merge in it. These rays or light in course of emerging out and merging in form a circle around its origin and produce the sound of flute within, which the meditator listens to and enjoys. But you cannot remain at this centre for all the 24 hours. A regular meditation

sometime produces an imaginary current in the meditator and under the influence of that imaginary joy or bliss, he declares Anal-Haq. If you sit in the company of inward meditators and Saints, you will gain experience. You will realise that this state of BHANVAR GUPHA is not a state of permanence.

When I was a regular meditator of this state, I went to His Holiness Maharishi Shiv Brat Lal Ji Maharaj. His Holiness saw me and gave me a book entitled "Tohfa-I-Darvesh". This book contained hymns which His Holiness had addressed to me. In one of the hymns, His Holiness wrote:

ज्ञान बीच की कड़ी है, यह नहीं इष्ट फकीर ।

"Gyan is a link in between, it is not the Ideal, Faqir."

His Holiness said to me, "Time has not yet come, visit me after ten years. Enjoy the pleasure of your present stage, though, this stage is not an ultimate aim of life." I too say the same thing that Gyan is not an ultimate aim of life. You follow my entire explanation in this book in order to understand the ultimate aim.

Divert your Surat upward within and withdraw it from all your feelings or thoughts. How can you withdraw your Surat from your thoughts and feelings? For detaching your Surat from one thing, you shall have to attach it with another thing. And that thing for attaching your Surat is SHABD within. Without attaching your Surat with the current of SHABD within, you shall not be able to withdraw it from the thoughts and feelings. It means that you shall have to forego your dependence upon Sumiran, Dhyan and Light as well. Onward you shall depend upon SHABD alone. SHABD shall be your Guru. This SHABD is the product of the subtle most atoms of your brain. When your Surat reaches this state, a condition of haltage prevails there. This condition of halt has its own, joy, bliss, happiness and ecstasy. Here the subtle matter disappears and the Surat dwells in its own state of consciousness.

Q: But the scene of SAT LOK is described as most unique.

A: Yes, this is correct. There the souls play in their own radiance. This scene is perceived by delving deep into the inference of thought. This scene is neither viewed by nor thought by the inner eyes, but by realisation or by the inner consciousness. I enquire from those, who have meditated up to this centre, that when they merge in the unbreakable shabd within, then what remains there, except their own self? At this stage, their own Surat in its own self enjoys the bliss and a state of ecstasy. This is Sat Lok within.

Now about the Sat Lok of this universe. In this universe too, there is SAT LOK where casual creation exists. By merging in the inner centre of SAT LOK, you become capable of perceiving or experiencing the scenes of the SAT LOK of this universe.

Q: Is the radiance of the light of this centre so much that it is compared with light of lakhs of suns?

A: Yes, it is but that light is not seen as you see the light of sun in your dream or you see the light of fire in your dream, but it is known through experience or perception. O; denouncers of the research of the Saints or of the philosophy of Radhaswami faith, try to understand, what I am trying to reveal to you with the help of my pen. More subtle the EXISTENCE (हस्ती), the brighter it becomes. You simply suppose and think over it. If the sun of this solar system is so big and so bright, then how much bigger and brighter would be that sun which is far above the regions of subtle elements. Imagine in your brain and then ask if you do not feel satisfied. Mind is most restive. It does not calm down easily. Surat does not halt the desired centres. Then what can anybody say or do?

Q: Kindly, do not mind. All Sat Sangies do inward practice, but this centre remains unattained. How do you attain this centre and when does this centre open?

A: Probably, all those who follow the inward path of practice succeed to ascend up to his centre, but they understand that they would see those scenes with their eyes which are described in our books.

Whereas the scenes of this centre can be seen with the eyes of perception or insight:-

कैसे कहूं किस से कहूं
कोई चित्त थिर पुरुष नहीं मिलता ।
तन—थिर मन—थिर सुरत निरत—थिर
बिन भेद नहीं खुलता ।
अनुभव के लिए यह जरूरी है,
कि तन मन सुरत में हो थिरताई ।
देता हूँ सदा जोर से बिन यकसूई,
यह भेद नहीं मिलता ।
न कहो पंथाईयो हरगिज़ कि
यह गप हांकी है किसी जनूनी ने ।
यह राज़ अमोलक खोल दिया है,
जो बिन मकसूई के नहीं मिलता ।
इश्क ही चीज ईक ऐसी है,
जो सार भेद समझाती है ।
सोहबते मुरशिद के बिना इस इश्क का,
भेद भी जहां में नहीं मिलता ।
इश्क बाहर है किया और शकल का,
तसब्बर है अन्दर में बांधा ।
इस सुमरिन ध्यान के करने से,
भी हरगिज़ यह भेद नहीं खुलता ।
खुद को खुद में करदो फना,
या शब्द की डोर में जाओ समा ।
फिर बात करो आकर मुझसे,
गर राज़े हकीकत नहीं मिलता ।

अपने जीवन का तजरबा है,
जो कह रहा हूं खोल कर भाई ।
बिन अन्तर का शब्द खुले हरगिज़,
यह हाले हकीकत नहीं खुलता ।
गो यह भी नहीं मंजिले मकसूद,
मैं कहता हूं सच्ची बातें ।
बिन मुरशिद कामल के हरगिज़
आखरी मंजिल का किनारा नहीं मिलता ॥

How to tell and whom should I tell,
find not I any man with a tranquil mind;
Body stable, mind still and attention fixed,
Without it the secret remains unrevealed;
For attaining perception, tis essential,
that body, mind and Surat be tranquil;
Give I the clarion call at the top of my voice,
without equanimity is this secret never attained
O! sectarians say not, that tis,
Crazy gossip,
This precious secret is unfolded;
Which cannot be attained without equanimity
Love is only such a force;
Which makes you understand the true secret,
Without company of Guru, the secret;
of Love cannot be known in world,
Ye, love the Guru externally;
and visualise his face in meditation
Even by doing Sumiran and meditation;
This secret is now known;
Merge thy "Self" in the "SELF"; or
attune they self with the internal SHABD,

Then come and talk to me;
if secret of reality is not known,
Tis the experience of my life;
Which, I explain O brother,
Without Unravelling inner-sound;
The sublime truth remains unfolded,
Through this too is not the ultimate destination;
I speak to ye, the truth, nothing but the truth,
Without a PERFECT GURU, the brim;
of ultimate destination can't be reached.

Excuse me, my personal experience of life has been explained in the above lines just in moment of blissful emotion. I am not a poet, otherwise I would have narrated the truth in the form of a poem. But still I hope that those, who follow the path of inward practice, must have understood the idea that I wish to convey.

Q: What is the reason that the SHABD be clean ?

A: This is due to worldly desires and due to the feelings of religious antagonism. Listen further. The Shabd that you unravel by this is of your energy, the Shabd of Kaal. The sound of Shabd which is produced by the waves of the subtle elements, that too shall not serve your purpose. Because your attention or Surat shall not be able to become still in its own self. Contrary to it, the Shabd which manifests spontaneously without any effort upon your part is the real or true Shabd or divine sound. But unfortunately your Surat cannot listen or fails to listen due to too much involvement in the worldly desires. So, it is advised that you should first of all ascend to the state of Maha-Sunn by withdrawing your subtle elements to this centre. But, without love and yoga you shall not have any success. After reaching the state of Maha-Sunn enjoy its pleasure and gain experience of this state for some days and there after follow the Shabd.

सहजे ही धुन होत है, हरदम घटके माँह,
सुरत शब्द मेला भया, मुख की हाजत नांह ।

“The natural sound flows, ever within the body,
Surat and Shabd become one ,without the medium of the
tongue”.

Note :— Purposely, I have avoided explaining those arguments by means of which the seeker is convinced about the necessity of experiencing this true SHABD. Because, such things are generally explained in the general discourses of Sat Sangs. There are thousands of Sat Sangies, who have not yet attained perfection in Surat-Shabd-Yoga, but still they value the importance of “SHABD” within. His Holiness Data Dayal Maharishi Shiv Brat Lal Ji Maharaj preached the path of SuratShabd-Yoga throughout his life. If you feel interested, please study his literature. It contains valuable knowledge.

Q: It is said that in Sat Lok sixteen sons were born. What does it mean?

A: In Sat Lok when our attention in communion with the inner Shabd becomes still, it experiences a condition of bliss. But this condition too is compounded. Sixteen sons mean the five organs of deed, five organs of perception plus mind, intellect, wisdom, ego, body and soul. All these sixteen are represented in the Surat in casual form. In other words, Surat is an aggregate of all those feelings and sensations that are produced by these sixteen powers of an individual. Surat itself creates these sixteen forces and then falls a victim to their circles. Then Surat itself feels perplexed in that circle and tries to come out of it. Thus in this struggle for release Surat collects itself and then dwells in its own self. This is the state of SAT LOK. As Surat is the mainstay in your brain, and the development of your life depends upon it, similarly, there is a centre in this universe from where rays emanate and create this world and again they merge back in their source. You analyse your own self. You will automatically

gain the experience of the external world. What more can I say about it? I understand that only the realised men would understand this “Hidayat Nama” and consider it as true and for others it is an enigma. Yes, one thing is very clear and that is that everybody is capable of having the experience of this state of SAT LOK, provided he or she is free from all desires. So long as your materialistic desires are turbulent you cannot experience it. This is the truth and the final truth. There is not an iota of falsehood in it.

Q: Please throw some more light on this subject.

A: The state to which I am referring is a state of desireless. So I have no desire to explain it. Lips are tight and a state of desireless is pervading. It is all bliss and bliss.

Q: In what form is Sat Purush seen?

A: Study the writings of Swami Ji Maharaj attentively and carefully. There in, it is very clearly written that the eyes of the Sat Purush are of light and every hair of His body is also light. It proves that there is nothing except the light and sound. There used to be one Baba Maghar Singh among the followers of Beas Sat Sang. Once he went into deep meditation for six months. Thereafter he disclosed his experiences of six months to his fellow brothers and that he did not see and hear anything except light and sound. Generally the disciples are given this impression that they would see Sat Guru in human form within and thus they visualise the light in the human form. My personal experience is also the same. In Sat Lok there is all light, sound and bliss and it is very difficult for me to explain that.

मस्ती में मस्ती मस्ती में मस्ती की मस्ती है ।
सस्ती की है शराब जो महंगी न सस्ती है ।
मस्ती के मैकदा की ईमारत वहां है खूब ।
दीवारों दर नहीं है जहां बलन्दी न पस्ती है ।
तफरका का नाम नहीं वहां, न गुरबत का है निशान ।
मस्ती है बस मस्ती है, इक मस्ती की बस्ती है ।

Our Surat or attention, after forsaking all subtle elements dwells in its own self and enjoys the bliss of its own self. But as the physical body still continues to exist, our attention after awaking from the state comes down to the physical level. It again observes the world around and thinks about the ultimate destination. This very thought occurred to His Holiness Rai Sahib, Salig Ram Sahib Ji Maharaj. His Holiness never felt tired in search of truth. I do not find any such man who has struggled so hard in search of truth as His Holiness Hazur Rai Sahib has done. His Holiness wanted to ascend his Surat to such a centre, where there was no alteration. So, for achieving this centre, he followed the dictates of His Holiness Swami Ji Maharaj and traversed the inward spiritual path to the origin of his own self. In this course of upward journey his Surat reached such a centre where the experience realised was as under:

न रंग रूप है, न ज़हूर है न स्वरूप है
न रोशनी है न हिस कोई, वो अलख, अगम, अनूप है ।
न कोई हस्ती न मस्ती है, न एहसास न ही कोई वजूद ।
क्या कहे कोई कि वो, कैसा अद्भुत स्वरूप है ।

Neither colour form nor manifestation of any form.
Neither light nor any motion;
He is invisible, unattainable and incomparable.
Neither any existence, nor any bliss;
Neither any feeling nor any physical body
How can anyone explain that;
How unique his form is.

This explanation is of the unnamed (Anami) stage, SAT LOK is the name of the stage when our Surat perceives its own self. In other words the state of self perception is known as SAT LOK. The next higher state in which the feeling of being a separate entity is lost, is called the Anami state or the un-namable state.

So long as you are in body, you are sure to come down to the state of physical awakening from the stage of that sublime stage of “self” awakening. Having this experience whilst in the body our Surat cannot stay in one state forever, His Holiness Rai Sahib Salig Ram Ji Maharaj did not make even Anami-Dham (un-named stage) as the ultimate destination. The research of His Holiness Hazur Salig Ram Ji Maharaj is very true and correct. You yourself make an experiment and see whether you can dwell at one centre forever? Let the Saints, Yogis and meditators tell, if they can do so? My experience is that none can withdraw his “self” from feelings and senses forever whilst sitting in a physical body. I was an aspirant of truth. Neither desire vanished completely nor uninterrupted peace attained

Q: Then where is PEACE?

A: At Radhaswami DHAM.

Q: What is Radhaswami DHAM?

A: You are yourself the REAL BEING. Be always attached to your own “being” or “self”. The twin form of RADHASWAMI should remain firm. Wherever your attention or Surat may go, it should remain accompanied by its form ie. thought. It should remain attracted to or attached to its own origin.

“ खिच रहूं मेरे प्यारे राधास्वामी ”

(राधास्वामी दयाल)

“Should I remain attracted to;
my beloved Radhaswami.”

So, where is PEACE? It is in equanimity, it is in natural existence, it is in the union of Surat and Shabd or it is in merging of thought in its own self. I do not find suitable words to explain it. The state

of natural living is known as a natural trance and this state is known as RADHASWAMI DHAM. I am seeing with my naked eyes that the process of this union is working in every body. But due to ignorance, whims and extrovert flow of Surat, an individual makes a search for the thing which is already with him.

जर्रा जर्रा में निहां,
मैंने राधास्वामी देखा ।
हर जगह और हर मकाँ में,
मैंने राधास्वामी देखा ।
कुल जहां में जात और सिफात का,
है हरदम ज़हूर ।
इस जहां की रुहे रवाँ,
मैंने राधास्वामी देखा ।

Present in every atom particle;
I have seen Radhaswami,
Everywhere and in every dwelling;
I have seen Radhaswami,
In this entire creation of the Being and its Attributes,
ever continue manifestation,
In the life of this entire world;
I have seen the Radhaswami.

What else should I explain. O, seekers of joy, peace and bliss; you knock at the door of some perfect Guru. Sit at his feet, attend his Sat Sang, catch his word with your full attention and then liberating yourself from ignorance and whims, live a life of joy, love and happiness.

Q: In “Hidayat—Nama” it is written that in SAT LOK and in other higher centres there is a fragrance of Sandalwood etc and there the bliss in supreme. How for is there truth in it?

A: So far, I have neither said any such thing about which I do nor have any experience nor I have written. Whatever, I have experienced in my research I am explaining. There was a time when out of emotion I used to meditate at the higher centres of my brain without any Sumiran, contemplation and Shabd. In other words I did not like to depend upon anything as Sumiran or Dhyan. Two or three times in course of such a meditation, I experienced such a condition that the whole of my brain and head become cool. When I got up from my meditation, I felt the coolness of ice in my brain. The coolness of ice is bitter but that coolness was pleasing and I was feeling as if a special fragrance was coming out from within. This condition lasted for about three days and then it stopped. This is my personal experience, beyond it I cannot say anything.

Now let me explain this topic in a scientific way, by which I have attained peace. In our brain, what is Surat or attention? It is energy which is an element. Because this element has energy in it so existence of motion in it is natural, and where there is motion there is sound, thus motion is the source of sound. But when our Surat withdraws itself from all Sumiran, Dhyan and Bhajan and becomes still, our brain stops its function and thus the head becomes cool. In the course of Sumiran and meditation, the energy of our Surat functions and thus our head remains warm and we feel heaviness in our head. The deeper the meditation the greater the redness or radiance would appear on your face, because in such a state energy of your Surat moves with a fast speed. But when your Surat does not meditate or contemplate upon any object or it does not depend upon anything or any Ideal then the movement of its energy slows down which leads to coolness of your head. But this condition is not useful, rather it is harmful. Therefore time and again it is advised that inward path should not be traversed without the guidance of a perfect Guru, otherwise it may prove harmful. Except this, whatever is written to explain the conditions of joy in attractive and pleasing words that is all to lay more stress upon importance of these conditions and to express the inward pleasure.

गुरु बिन घट में राह न चलना
डर और विघन अनेकन मिलना ।।

(राय सालिगराम साहिब)

Without Guru, follow not inward path;
Many obstructions shall you face.
(Rai Sahib Salig Ram Sahib)

Without the guidance of a perfect Guru, the meditator is likely to develop some defect in his brain. You might have seen many Sat Sangies in a deranged state of brain. Some people consider them as great devotees, but that is wrong. Inward practice is a means to attain peace and bliss. It is not an ultimate destination.

Q: What is the ultimate destination?

A: RADHASWAMI. As I have explained it earlier. Till life exists, it must manifest. So, wherever your mind, Surat or attention goes, try to make it stable. If you cannot believe me then read what Sat Kabir has said:-

साधो सहज समाधि भली
गुरु प्रताप जा दिन से जागी,
दिन दिन अधिक चली ।
जह जह डोलौं सो परिकरमा,
जो कुछ करौं सो सेवा ।
जब सोवौं तब करों दंडवत,
पूजौं और न देवा ।
कहाँ सो नाम, सुनौं सो सुमिरन,
खांव पियौं सो पूजा ।
गिरह उजाड़ एक सम लेखौं,
भाव मिटावौं दूजा ।
आंख न मुँदौं कान न रुधौं,
तनिक कष्ट नहिं धारौं ।

खुले नैन पहिचानौं हंसि हंसि,
सुन्दर रूप निहारौं ।
शब्द निरंतर से मन लागा,
मलिन वासना त्यागी ।
ऊठत बैठत कबहुं न छूटै,
ऐसी तारी लागी ।
कहें कबीर यह उनमुनि रहनी
सो परगट कर गाई ।
दुख सुख से कोई परे परम पद,
तेहि पद रहा समाई ।

Hermits, natural trance is good;
The day Guru became graceful;
Tis increasing day after day;
Wherever I move; tis circumambulation;
Whatever I do, tis His worship;
While I sleep, tis my prostration;
I worship not, any other god;
What I say this Nama, What I listen tis Sumiran;
Eating, drinking too is worship
Home, desert appear to me similar;
Feelings of duality are discarded;
Nether do I shut the eyes, nor obstruct the ears;
Bear I not the least trouble;
With open eyes, recognise Him joyfully;
Behold I His graceful face;
Mind attuned to the internal sound;
Dirty desire renounced;
Sitting, standing tis never disturbed;
Such a trance is attained;
Sayeth Kabir, tis supramental state;

That is disclosed in this verse;
Sublime stage beyond pain and pleasure;
Therein He dwells forever.

His Holiness Hazur Data Dayal Ji Maharaj used to write his final thoughts in letters to Sh. Mohan Lal Nayyar. Those letters of His Holiness are published in a book form entitled "Nayyar-i-Azam". If possible study this book. You will come to know what the reality is. Virtue and virtuous are eternal. Virtue comes out of the virtuous. Where there is energy, there shall emanate from it current of energy.

Q: In "Hidayat Nama", it is written that the ultimate reality is known to none. Is it so?

A: Yes, it is true. But people do not understand the meaning of the words. You know all the religions of the world have their respective tutelary deities and they all preach the worship of their own deities. Some worship Ram, the other worship Krishna and still another person worships some other good. These Ideals in fact are the imaginary Ideals of the worshippers. In other words these deities are the creations of man's own mind and he worships the creations of his own mind. Therefore Radhaswami Dayal has written that all these worshippers are mistaken and deluded because they worship their own mind. I too say that this idealism is also an illusion. Contrary to it the reality is "know thyself by thyself". When you have known your "self" then be silent, do not be emotional and live a happy, peaceful and contented life. All these rituals, deeds, duties, perceptions, meditations, yogas and worships are confined to mental states. They keep the man in delusion.

आप आप को आप पहिचानो

कहा और का नेक न मानो ।।

(राधास्वामी दयाल)

“Know thy self, by thy self, in thy self.
Do not go by hearsay”.

(Radhaswami Dyal)

Q: Is Guru not an Ideal in Radhaswami faith?

A: It is. But is it only of a perfect Guru, whose Sat Sang slowly and slowly removes this thought of Ideal and devotee from the mind of the disciple and the disciple by knowing the reality lives a peaceful life. When reality is known, then even the thought of Guru, thought of disciple and the thought of Shabd also vanish away. Then the individual does not feel even the necessity of inward practice or of any deed. He attains a state where there is no worry or sorrow. He lives the life of a child in a very simple and natural way. This state is known as the sublime state of a Saint. Such a man never claims himself as Guru, disciple, lord or devotee. What is he? Nobody can explain his condition in words. Such a man is a perfect Saint and his greatness is acknowledged.

Q: Does it mean that this Guruism is useless?

A: Why do you call it useless? Without a Guru you can never attain peace. You may follow any path you like, but you will not be able to know the secret of truth without the guidance and grace of a perfect Guru.

“ बिन गुरु दाते कोई न पावे
लख कोई जे करम कमावे ”

(गुरु नानक साहिब)

“None can attain the supreme without benevolent Guru,
even if one may perform a lakh rituals”.

(Guru Nanak Sahib)

O; simple minded people of the world. O; denouncers of the faith of Guru, you may be true according to your own thoughts. But be careful and always remember that this mind can lead you from sublime to the base at any moment. This on the basis of my personal experience, time and again I say, that one can never attain eternal peace without a perfect Guru.

You may ask me as to what the perfect Guru does. The perfect Guru removes the ignorance and whims of the seeker and leads him to a state, where neither is the Guru nor disciple and where neither is devotee nor the Lord. This state can be attained and understood only by personal experience. None can make you understand this state by word or by writing. Yes, some symbolic reference can be made. But even the symbolic references can be understood by him alone who undertakes the inward practice, sits at the feet of a perfect Guru and listens to his word.

Q: Some people rely on the Gurus of the past. What is wrong in doing so?

A: So far as an individual relies upon a Guru of the past, he shall remain confined to the region of his own mind. Because this reliance is always of our mind. The teaching of the Radhaswami faith is:

पिछलों की तज ठेक तेरे भले की कहूं

“Give up reliance upon the past (Guru) this I say; for thy good”.

If you have not yet understood the secret, then do sit in the Sat Sang for some days. You need not change your Ideal, because it is the creation of your own mind. Nothing comes within you from without. From without you attain encouragement and support. Your meditation or contemplation is nothing, but your own thought. The truth, you can understand, only from Sat Sang, everything else depends upon your own belief and faith.

Primarily mind is disciple and mind is Guru. Thereafter the inner Shabd is the real Guru. But the essence of this truth or secret remain with the external Guru. A man who is not attached to any particular sect or who dwells in his own self, would guide you according to your thought and nature and would make you understand the secret of truth. I again lay stress upon the importance of Guru and his Sat Sang.

Q: Generally every aspirant had heard these things. But desires do not vanish and peace is not attained.

A: Answer to this question differs from man to man according to his or her conditions and nature. One answer shall not be sufficient for peace to everyone. My personal opinion is that everyone must go to his Guru and explain his inward and outward conditions to him to get the correct guidance to know the secret. I am writing the truth. The teachings for this day cannot be useful for some other day. Teachings must change according to changing conditions and environments of the man. The perfect Guru always preaches according to the conditions and nature of a particular man or mankind as a whole.

SAT SANG

Sat Sang is of two types. One is general Sat Sang and the other is special Sat Sang. The general Sat Sang is that in which the preceptor or the Guru speak on general principles to a congregation. But special Sat Sang is between the Guru and the disciple. In such a Sat Sang, the Guru speaks to a particular person. Sat Guru is the chief of both these Sat Sangs. The sooner a man seeks shelter of a perfect Guru, the better it is.

Q: Is Sat Guru one or are there many?

A: Sat Guru is the name of such a holy and pious man who even removes the thought of Guru from the mind of his disciple. This is the criterion of knowing a Sat Guru. Now you can yourself know how many Sat Gurus there are in this world.

Q: After all, there must be someone in your view?

A: No. I do not know. Because I never moved out for this purpose. The supreme brought me in contact with His Holiness Hazur Data Dayal Ji Maharaj and I spent almost my whole life at his feet. I had a craze to understand the Radhaswami faith. I studied “Hidayat Nama” and “Sar Bachan”. Since His Holiness left his physical body, I have been doing my best to carry on his dictates. He had ordained me to explain the truth and change the mode of teachings before leaving my physical body.

I visited Beas, where I saw His Holiness Param Sant Baba Sawan Singh Ji. From the radiation of flowers that His Holiness gave to me and from the effects of the company of Baba Ji, I can say that he is a perfect Saint and he is guiding the mankind to the right direction. (When this book was written, His Holiness Baba Sawan Singh Ji was alive.) Though the Sat Sang there is not very sufficient for persons like me, who are whimsical and dominated by mind, yet it is all under His Will.

Q: In your opinion, is there any other Saint?

A: My friend, I have not been to any other person. So, I have no right to express my views about any man. It is possible that there may be many more Saints and it is also possible that there may not be any. In my life I wish to visit all holy persons of Radhaswami faith who are guiding mankind to the right direction. Such holy persons are great, who assist and guide ignorant and innocent people like me. But in my view the truth is that the entire world is a Saint.

Q: Are you not initiated by the Guru?

A: O, no my friend. Had I caught and understood the word of my preceptor, I would not have struggled for 35 years of my life. I remained uninitiated after being initiated. Sat Guru had imparted to me the True-Naam, but I did not understand it. I remained wondering in 84 conditions of life. His Holiness Sat Purusha Radhaswami Dayal Ji Maharaj came to this world for sinful and fallen persons like me. The Naam that His Holiness imparted to me was most easy. It was that when engaged in any work, it

should be done with full dedication and attention and when free from work, Surat should be absorbed in the inward Shabd, to attain the state of thoughtlessness. But my desire to see the Lord and other delusions kept me involved. However, it proved a blessing in disguise for me. It helped me to reach my destination. Read here under a hymn which once I used to sing with great devotion.

मैं पतित ठहरा तभी,
तू भी पतित पावन बना ।
डूबा दुःख सागर में मैं,
तब तू तरन तारन बना ।
जो न होता जग में रावण,
कैसे आते राम चन्द ।
कंस ने परगट किया,
मथुरा में कृष्ण आनन्दकन्द ।
जो सुखी है उनको तेरे,
नाम की चाहत नहीं ।
जो भले हैं उनको तेरे,
काम की हाजत नहीं ।
पाप जब मैं ने किया तब,
तू हुआ परगट यहां ।
मैं न करता पाप तुझको,
जानता कोई कहां ।

When I was impure;
Though became the purifier,
I was drowned in afflictions ocean;
Thou became the Emancipator,
Had there been no Ravana in world;
how Rama, could have come,

It was Kansa, who made Krishna, the ever bliss,
to appear in Mathura;
Those who are happy, they;
feel not necessity of thy work
When, I committed the sin;
then, Thou appeared here,
Had I not committed the sin;
Who would have known thee.

Q: What do you mean by 84 conditions of life?

A: I need not comment upon the views that the religious people have expressed upon this subject. I express my own views about the 84 lakshya (direction) on the basis of my personal experience. Animate beings mean physical and mental feelings. These feelings include six centres of body and six centres of mind and their total comes to twelve. At each centre there exist seven types of feelings of lust, wrath, attachment, greed, ego, mind and of wisdom. Thus 12×7 equals 84. My Surat has been moving in these 84 types of conditions, enjoying or suffering, happy or sorrowful and cheerful or dejected. In other words my Surat remained involved in these 84 directions or outlets or say conditions. Outworld I used to do inward practice of Sumiran of the Naam, but it all proved useless. Because Surat used to remain in these conditions. Lakshya here does not mean one hundred thousands, it means—condition or direction. Still these conditions have their impact upon me owing to which I am doing this work.

Q: Your interpretation of 84 Lakhs of lives (Yoni) seems to be correct according to your point of view. But my religious bend of minds compels me to know more in detail. I want to know, whether the principle of rebirth or transmigration is correct or not? Whether this is an imaginary creation based upon some reason or the human soul really comes time and again in different physical bodies?

A: Before I give an answer to your question, it is essential that you should surrender yourself to me, so that I may make you understand the

answer. If I answer your question in a simple way, it will not be useful to you and serve your purpose. Say, if you are ready to surrender yourself to me?

Q: Yes, I surrender.

A: Now, your attention should follow each word of mine, which I express onward. In the field of learning, whatever new discoveries and inventions on different subjects have been made, the supreme and the best out of all these learning is the knowledge of "Self". After knowing the "Self" you do not feel the necessity of knowing anything else. What is the knowledge of "Self?" It is, "Who Am I?" Unless you do know your own "Self" you cannot attain peace. This course of questions and answers would continue and the condition of pull and push will not come to an end.

आप आप को आप पहचानो,
कहा और का नेक न मानो ।

(राधास्वामी दयाल)

"Know thyself by thyself;
Others saying accept not as adequate".

(Radhaswami Dayal)

Before answering your question, I wish to tell you who you are. You are a human being, you have life and you have feeling. What is life? It cannot be explained in word, but it can be perceived by any individual by himself in his life. Is it correct or not?

You have feelings of life, you have their experience and you have knowledge. Thus you easily understand the message of such a man who conveys to you the experience of these feelings. But, the feelings about which you do not have the knowledge and experience, you shall not be able to understand them. So, in order to lead the man through experience, Saints propounded the method of inward practice. By undertaking inward practice the seeker attains an experience of physical, mental and spiritual

feelings. The individual is directed follow the inward path, so that he many realise his gross, subtle and casual feelings and become capable of understanding the truth or reality as revealed by the Saints. Realisation of truth is impossible without traversing the inward Centres as experienced by the Saints. What are these centres or stages? These are unique conditions of the life of human beings. So, my objective shall be understood by him alone, who has attained an experience of his life. These are physical feelings, mental feelings and spiritual feelings. The entity, which perceives these feelings is your own "Self". This entity has no name, no colour and no form. It has no father no mother and no brother. It is what it is. It is its "own self".

Now you can ask for a proof. If you are a meditator, you can easily understand it. When you meditate within, you visualise different colours, lights, scenes and forms within. Whatever you visualise that is different from your own self. Your "Self" is a witness of all inner visions. These inner scenes or visions are according to the nature of your body and mind and they change according to the change in your body and mind, but your "Self" remains the same. As I have explained to you earlier, the meditator gains different experiences at different stages. In other words your "Self" dwells at different centres. In reality your "Self" is neither body, nor mind and nor any form. But you are invisible, unfathomable, unnamed and formless. What are you? How should I explain? I do not find any word to explain it. I have no media by which the state of "Self" could be explained. If you wish to know or realise this truth, then withdraw yourself from all these feelings, then you shall know, what actually you are.

According to the realisation of Saints, all stages from the gross existence up to Sat Lok, fall under the region of Kaal and Maya. In other words, these stages are of nature. They cannot be termed as imaginary. They are true and they do exist.

The function of our "Self" is natural. In its function there is motion. Under the impact of this functional motion, the waves or certain attributes are created and our "Self" gets lost in its own creations within and without and this suffers or enjoys accordingly. Involvement of our "Self" in its own qualities or attributes or to maintain interest in them is the cause of transmigration and to withdraw our "Self" from its nature and attributes is

known as salvation. On the basis of this very principle, it is said that man gets involved in the Cycle of Transmigration and takes birth from different sources in different forms. After realising the truth and attaining my experience, I dare to say that the part of "Self" which functions in Sun, Moon, Brahma, Vishnu and other natural forces, that too is involved in this cycle of transmigration. They too are stationed in gross matter or say they have physical bodies.

Q: What have you said? Are Brahma, Vishnu, Shiva and other gods and goddesses not liberated from the cycle of birth and death?

A: Yes. I am stating the truth. Anything that has shape or form must have feelings or sensations in it. The existence of feeling in anything that has form or shape is essential. So, any object that feels or experiences the existence of feelings is not free from the cycle of birth and death. Every entity is a victim of different kinds of feelings and sensations created by its own elements. It is due to this fact, Saints have said that Akaal is followed or accompanied with Kaal and "Self" is accompanied with attributes. Their combination is essential as well as natural.

Q: Can "Self" be divided into parts? Can one self manifest in different forms?

A: Yes. But its division is not in that form which you believe. It is like the parting of rays from the sun. The rays of the sun maintain their contact with the sun, but separately too they have the power to create a separate creation. Similarly the parts of "Self" or its rays always maintain their contact with the supreme "Self". But when this part or ray gets inclined towards the nature, it forgets its "Supreme Self" and then in the support of nature, it faces pain and pleasure, joy and sorrow and happiness and afflictions. Ultimately it gets so much involved in this circle of duality that it fails to rid of it. Thus due to its inclination towards nature and its involvement in its game of pain and pleasure, it comes time and again in this world, indifferent forms according to its own desire or inclination.

Q: Does it mean that rebirth is decided by individual's own desire?

A: Yes, the form of reincarnations will be according to one's deep seated desire or craving.

Q: It proves that transmigration is inevitable.

A: Yes. It is.

Q: How to save the "Self" from it?

A: "Self" can be saved only by "Self" realisation. There is no other way.

Q: Does not the practice of spiritual meditation help the meditator to attain salvation?

A: No. Only meditation cannot help you. In addition to meditation is the necessity of Sat Sang. For the realisation of "Self" both meditation and Sat Sang are essential. When His Holiness Hazur Maharishi Ji Maharaj left for his heavenly abode, some of the Sat Sangies from Radhaswami Dham expressed their desire to adopt me as their Guru. I realised that to be a Guru is also one of the 84 lakhs or birth wombs and it is also a bondage. Therefore I desired to be spared. Sat Guru initiated me into the fourth stage and imparted to me the knowledge of Guru and Sat Nama:

तीन छोड़ चौथा पद दोन्हां,
सतनाम सतगुरु गति चीन्हां

(राधास्वामी दयाल)

"Beyond the trinity, initiated me into the fourth stage;
To realise the state of Sat-Nama and Sat Guru.

(Radhaswami Dayal)

Now I humbly appeal to the residents of the Dham, that they should select such a holy soul as Guru who is capable of doing the duty, of a Guru. The stage to which, my preceptor Hazur Data Dayal Ji Maharaj has led me, there is neither Guru nor disciple. So till I live in this world I shall continue to serve the Sat Sangies, through my words and ideas. For this very purpose, I have explained the importance of "Hidayat-Nama" on the basis of my own realisation for the benefit of those who yearn to know the truth. I am sure that many whimsical and mistaken brothers of mine shall derive benefit by going through this small book.

From your conversation, I have reached the conclusion that man is perfect in himself, but due to his whims and doubts, he is very much in his own different kinds of feelings. And that he can attain peace and liberation only through his inward practice and with the Sat Sang of a perfect Guru. If this is correct, then as you have written in the beginning that mankind will have peace in the country and that people shall have sufficient to meet out their requirements by understanding the Nama of Radhaswami. How shall it be possible.

A: Yes, your question is very good. Now listen to me attentively. When a man comes to know the truth or reality, all his sectarian, religious and communal feelings or thoughts vanish. He gives up thinking in terms of caste and creed. There are hundreds of thousands of meditators and those who count their head regularly. If all of them realise the truth then all those communal or religious differences shall come to an end. There shall be no religious fighting or party thinking. Now about food and other requirements. In Radhaswami Faith it is ordained to remain unselfish, to help the fellow brothers, to give food to the hungry and clothing to the naked. The work of Sat Sang should be carried on in every village and town, and the donations collected should be spent at that very place. Each Sat Sangie should earn his/her own livelihood and should never depend upon others. Now, you can yourself judge that these instructions are sincerely adopted, then why not our food or other problems be solved. The difficulty is that people do not understand the importance of the Guru and his word. Rather they condemn the teachings and Gurus of other people and praise their own imaginary Guru and their own mental creation without realising the truth. The result is that the Brotherhood of mankind stands jeopardised and divided. I regard Radhaswami faith as the religion

for mankind and in due course of time, it would spread as the true and popular faith of mankind. At that time a great man of the age of 16 years shall appear in the form of Sat Guru in the world. He will have a medium height, his complexion wheatish, his face pox-marked and he will wear indian dress. During his time, there will be no distance between the ruler and the ruled, between the rich and the poor and between the high and the low. There shall prevail equality among mankind and people shall realise the greatness of the faith of Saints at that time. I have been inspired by the divine power to say all this, and have His Will. It is possible that it may be all my own personal whim or delusion.

Q: You have expressed the thought that a great man with particular physical features would appear in the form of Sat Guru and preach the religion of Humanism. Can you give any proof of it?

A: Yes, I am ready to prove it with authentic reasons but you must be capable of understanding it.

Q: Excuse me. You think that other people do not have that much subtle wisdom as you have and this you consider that they shall not be able to understand you. If it is so, then it is not desirable. People will consider that you pose to have extraordinary intelligence and regard others as dull minded. I hope you will excuse me for my blunt speaking.

A: No, no. I never think in these terms. In fact the hidden secrets of nature are such, that most of the present great intellectuals, political philosophers, social reformers and religious preachers are unable to understand them. There are certain things of nature which I have been trying to know since long, but I have not been able to know them. There is a possibility that you may ask for a particular proof and I may not be able to give it. I shall be explaining my own point of view in detail based upon certain principles and canons.

All the desires of the great dictator Hitler came to an end and all plans of Japan were razed to the ground. Did Japan or its dictator make plans to see their utter failure? No, not at all. The game of nature is unique and the ways of nature are known to nature alone. Generally people say,

“Plans of God are known to Him alone”. People of the world form their views and opinions according to the conditions and circumstances that they see and they believe those conditions to be true. But I do not believe it as such. The supreme God is a supermost element and its working is based upon a principle and that principle is thought. In more appropriate words it is principle of sensations. The thought or sensations have a particular type of waves or rays. The more subtle the consciousness of your mind, the more it would be influenced by the thoughts or sensations. In such a condition you will be able to express your views and thoughts without depending upon the external conditions and circumstances. There are many such people who are capable of putting their views most logically and very systematically. The views that I have expressed earlier were the result of waves or rays of my own sensations. But now I am expressing the truth of my thoughts or views with the help of external conditions and circumstances so that you may be convinced of this truth. However, before I explain my views, I would like to know why my views are not acceptable to you?

Q: It is because the days of dictatorship are gone. The present age is the age of democracy. It seems difficult that only one man would become the leader of people having different thoughts and views in the present set up. So, in my opinion, your view that a great personality would appear in this world with a mission of goodness for the entire mankind, appears wrong.

A: Is this all you wanted to say? Well, be attentive and now listen to my answer. Democracy cannot bring peace to any nation, any race, any society or any home, until all of its people or members have the feelings of brotherhood, goodwill and have the spirit of sacrifice. Think over it, and say if it is wrong? Keeping in view the emotional learning of our own people, without paying any attention to our communal differences and other problems you decide, whether it is possible to establish peace in the country or not? In my opinion it is not only difficult but impossible as well.

Q: Yes, things appear to be such. If the citizens of a country or the members of a society or family without caring for the feelings of their fellow citizens or fellow members start fulfilling their own desires then the entire set-up will become topsy-turvy. Therefore it is essential to live a

disciplined and controlled life. But, the question is—what is the remedy for the breaches of law, the disturbance of peace?

A: Mutual sympathy and goodwill self-abnegation, life of renunciation and the habit of feeling happy in the happiness of others. Our dealings with others should be, as we wish for ourselves. A mother undergoes all types of difficulties and inconveniences for the good and happiness of her child. A virtuous wife sacrifices all her comforts and life for the pleasure and happiness of her husband. And the result is that she makes the family life a heaven on earth and both husband and wife earn regard of the people. If such a sense of sacrifice or dedication is not developed in our society, the present democratic set-up will never give us peace.

Q: What are the reasons?

A: The reasons are very clear. The present youth do not believe in any type of control upon them nor do they care for any discipline. As a result, a situation of lawlessness has developed up to some extent and it is sure to take any ugly shape in the very near future. When people face the consequences of their wrong thinking, they will pray for peace and relief. "Where there is demand, there is supply". So for establishing a controlled and disciplined life, nature will send a great man to whom I have referred earlier. An earnest desire is always fulfilled. You knock and the door shall be opened. This is the principle of nature.

"Birds of a feather flock together". This is a popular saying. A pigeon flies in the company of other pigeons and a hawk in the company of hawks. The youth shall be guided and controlled only by a youth. This is a natural principle. A youth listens to a youth and accepts his advice. So, my reading is that our youth shall be controlled and guided by the great youth.

Q: But, when would it happen?

A: It will happen, when people shall strongly yearn for relief and peace. People shall clamour for peace after passing through a life of distresses, afflictions and miseries. No limit in terms of years can be fixed

for the arrival of the Great Man, but one can guess upon the basis of one's own observations and experience. Do you want to ask anything more in his regard?

Q: Yes. One part of my question is still unanswered. You have predicted the future of man keeping in view the present practical life of the country society and family. While doing so, you have treated the nation, society and the family at par. Your observations are very correct and your prediction seems to be very convincing. But, now the question arises that the end of an undisciplined individual is always miserable, but he always considers himself to be on the right path. He considers himself to be true and unselfish as well. Because his approach to life has become such and ultimately he feels miserable. Similar feelings work in the countries and nations which lead to disastrous results as we have the examples of Japan and German nations. But still unfortunately such nations and individuals consider their own way of thinking as most constructive for their bright future. If selfish thinking proves disastrous in case of nations and countries, then the principle would prove to be correct. But if it does not, then why?

A: Your question is very good. But I would like to answer it on the basis of the teachings of Saints and of the Radhaswami faith. In Sant Matt, man is advised to divert his mind towards good thoughts and good deeds. It means that the pent up energy of mind or its faculties may get sufficient opportunities to develop or progress. Before it is the nature of mind, to remain in action. If it is engaged in good thoughts or virtuous deed, it would make life happy and full of joy. Sant Matt never preaches that feelings of mind be suppressed or be enfeebled. Because both these things are undesirable. The present democratic set up shall create abnormal and intolerable conditions. People shall pass through most difficult circumstances and then the youth will start thinking for reforms and better life. "Necessity is the mother of invention". As the thinking of the youth will be for the better change and for the reformation, therefore it will not be harmful, rather it will prove very useful for the nation as well as for mankind.

Q: Still my question remains the same that one man will not be able to lead or control the whole of India, nor it seem possible that in future, the entire country shall be under the leadership of one man.

A: The meaning of leadership that you understand is wrong. It means the leadership of one principle. As people shall express their anxiety for peace and disciplined life after suffering the miseries of undisciplined life, then this principle shall lead them to the path of disciplined life and everyone will follow that principle. Thereafter an age of relief and peace will come in the country.

Q: Will that state of peace last forever?

A: No, there is nothing that lasts forever. Formation is followed by deformation. This is the law that governs this universe. Man himself never remains in one form or one state of mind. Different conditions or changes come and go. The game of the supreme power has been going on and shall go on. Beyond this I do not want to say anything. I have given you a hint of one principle. You observe your own life, as well as your surroundings and see how this principle is always in action.

Q: Can you tell about that principle by following which man may live a happy life?

A: Certainly, but who will agree to it? Man seeks advice only after suffering. However I say it for you. "Do unto others as you wish others to do unto you". This principle shall make your life happy.

Q: Not you alone, but others too insist on the importance and greatness of a perfect Guru. Kindly throw some more light upon the subject.

A: Perfect Purusha, is known as the final and perfect link of the manifestation of the supreme power. In other words, the supermost element in its original form is known as truth. When a perfect current from that truth comes down and manifests in the form of man, it is known as perfect Purusha. Though in appearance every individual is a human being. Yet physically and mentally there is no uniformity among them. Someone is short of something and the other one is in excess of something else. Some individual has particular consciousness in him in excess, whereas the other individual lacks some other consciousness.

Such individuals are not perfect human beings. A perfect Purusha is he, who has in him, the complete consciousness of all stages from physical stage to the state of Sat Lok. Neither he lacks in the consciousness of any stage, nor his consciousness of any stage is in excess. Secondly, all his physical organs should be complete. In other words he is never physically handicapped. The perfect Purusha is born as perfect. He lacks nothing. Such a man is capable of playing in the consciousness of all stages. And those who lack something they attain perfectness with the help of Sat Sang. A man desires for a thing which he is lacking. Desire for a particular thing means deficiency of that thing. For example, there is a man who is not impartial, that means he is not considerate. One man has too much affection and the other has hatred. This is also a deficiency or demerit. One man lacks far sightedness and another wishes to remain always in ecstasy. Both these states are imperfect. These deficient conditions arise only when there is some deficiency in the corresponding inner centre. Our outward appearance and behaviour is the reflection of our inner conditions.

One is born a eunuch, so the centre of sex is not complete in him. Another one is born blind, so the centre of sight is incomplete in him. A squint-eyed person also sails in the same boat. So, in a nut-shell, a person who is not lacking any physical and mental organ and who has all complete centres since his birth, is known as perfect Purusha. He who lacks some part of his body, his thought shall never be perfect or equitable. One man has a knowledge of some particular subject and he teaches it to another. Though the people thought by him are benefited, yet he cannot be named a perfect man. Every teacher or preacher cannot be called as a perfect man. A perfect Purusha advises a particular man, according to his conditions and according to his physical and mental state. Only such an adviser is capable of becoming a Guru. An imperfect devotee shall speak about devotion to all; a performer of religious rites and a yogi being imperfect shall preach about yoga. This is all wrong. Each individual, physically and mentally is different from each other. So, one and the same rule or method cannot be applied to all. A perfect Guru never preaches the same principle to one and all. He never directs everyone to the same path. Rather he speaks according to the needs of a particular person. I do not find words to explain the state of a perfect Guru.

A man with eighteen complete faculties in him is known as a perfect man. These eighteen faculties or centres are within the human body, from where different types of feelings and sensations continue to flow. He who can dwell at these eighteen centres and play well with the feelings or sensations of each centre is a perfect man. He is capable of advising others in a perfect way and he can make up the deficiency as well. Such a man appears in this world only when this earth comes parallel to Sat Lok. A Sat Purusha is neither a hindu nor a muslim. He is not confined to any particular religion or sect. He preaches true humanism and works for the brotherhood of mankind. He lays the foundation for the good of human race. Sat Purusha Radhaswami Dayal, Kabir Sahib and Guru Nanak Dev, were such great and perfect men. When the ideas of such revered Saints spread in the world, mankind attains relief and peace. In fact the thoughts of such great personalities bring peace and happiness to the suffering humanity. Such a great personality comes in this world from time to time according to the needs of mankind. I am of the view that the honourable personality, who is to come in this world now, shall come according to the needs of the present. As at present our country is lacking Humanism (Manavta) he would teach the lesson of humanism to the human beings.

For your information, I may give you some more details about the qualities of the great and revered personality. He is the well-wisher of mankind, carefree and unselfish. He is above partiality. He has independent thinking and he is the king of kings. He does not have any longing for wealth nor he is bound by desire. His qualities are so sublime, even gods admire them. I do not find words to explain his attributes. Such a great personality is known as the incarnation of the Supreme Lord. The human beings in general sit at his feet, listen to his words and they too become perfect and free in their thinking. And in order to express their gratitude to the perfect Purusha, they help in spreading his word in the world and make his mission a success.

Q: Swami Ji has written in “Hidayat Nama” that Saints are the creators of God. Is it correct?

A: Yes. It is quite correct. Please listen attentively and try to understand me. Our real form or nature is Self. What is Self? It is invisible,

unfathomable, unnamed and formless. This mind (or Kaal or attributes) manifests itself as smoke comes out of a burning lamp or candle. Ishwar or Parmeshwar is the name of collective gross matter, Brahm and Parbrahma are the names of the collective subtle matter and Sat Lok is the name of collective casual elements. All these are products of our "own self" and they remain under the SELF. In other words, their collective form represents the "SELF". From this point of view, our SELF is the creator of all these. You may call your SELF a Saint or give it any other name. Your SELF is separate from the Macro Form or the attributes. Your SELF is a witness to the centres and conditions. If you do not understand now, then what can I do?

Q: Followers of a sect believe that when a perfect Purusha leaves his physical body, his current gets into his initiated disciple. Is it correct?

A: The ignorant and men of blind faith are not aware of the reality. I want to reveal to you the truth. Current (Dhaar) does not mean that the soul of the perfect Purusha enters the initiated disciple. Current (Dhaar) here means that particular thought or mission with which a perfect Purusha comes into this world. When he leaves this world, he leaves behind the Samskars of his thoughts of mission for disciples. He does not give anything purposely, but his thoughts or the waves of his mission automatically reach his disciples and devotees. But people believe that the soul of His Holiness enters his disciples. There cannot be greater ignorance than this.

The truth is that a particular thought, which the great personality speaks to his disciples in his discourses, leaves deep impressions upon the minds of those who listen to him. Thereafter that very thought continues to develop and flourish according to the needs of the time, in different forms. At present all those persons who are preaching the philosophy of Saints, and whom I consider as perfect, they are all carrying on the same mission. There is none, who are not working under the impact of that very current or thought or mission. Everyone of them is working under the current of that very truth. Yes, one thing is definitely there that none is able to speak the truth in totality. Everyone is explaining it partially. And this is essential too, because if it is not explained and preached in

parts, the men of different natures and feelings shall not be benefitted nor shall they feel convinced.

To a devotee, if you impart the sublime knowledge, he shall be at a loss. He shall not gain anything because only the path of devotion suits his nature. Similarly, with the realised, to talk about devotion shall prove useless. These are the stages. Everyone cannot be treated at par in this sublime path of life. You think over it and understand it yourself.

Wherever the teachings of the Saints are being preached, the same current of the sublime truth is operating. Now, what is that current or thought? If I speak in plain words, people will think of me as a sectarian and unfair. Because people are too attached to a particular name and form, they are not ready to listen about the sublime truth. However, I write about that current or thought for the benefit of those, who really seek for it. That thought or current is Radhaswami. In other words, it is the joy and peace of human Surat. Beyond this I have not understood anything. But this pleasure and peace of Surat cannot be attained without knowing the secret of the sublime truth. And one can know the sublime truth from the Satsang and intuitive direct experience of self. Self experience is the analysis of one's own feelings and sensations. In other words it is known as inner practice ("Abhyas"). This inner-practice is not difficult, but as human brain is influenced by different thoughts and whims and the human mind is dominant, therefore, man fails to understand the great secret. His Holiness Swami Ji Maharaj writes:-

काल मत जग में फैला भाई ।
दयाल मत भेद न काहू पाई ॥
वेद पुराण शास्त्र और सिमृत ।
इन सब रुंधा मारग आई ॥
ब्रह्मां, विष्णु, महादेव शक्ति ।
दस औतर जाल फैलाई ॥

ज्ञानी जोगी और संन्यासी ।
ब्रह्माचार तपसी भरमाई ॥
कहा कहूं सारा जग भूला ।
कोई बिरले संत जनाई ॥
पंडित भेख टेक में भूले ।
सब भौ धार बहाई ॥
साहेब कबीर और तुलसी साहेब ।
दयाल मता इन आन चलाई ॥
राधास्वामी खोल सुनाई ।
मैं भी इन संग मेल मिलाई ॥

The beliefs of Kaal are dominant is the World, brother;
None understands the secret of the Compassionate Ones belief!
Vedas, Puranas, Shastras and Samrities,
Came and obstructed the path,
Brahma, Vishnu, Shiva and Shakti;
Ten incarnations spread the net,
The crudite, the ascetic, the friars,
Deluded the celibate and the devotee,
What to say? The entire world is mistaken;
Rarely a true Saint is recognised;
Pundits, misguided of obstinacy;
Wearing the garb have razed to the ground the entire structure;
Sahib-Kabir and Tulsi Sahib,
Propounded their compassionate belief;
Radhaswami made clear to one and all;
I too join in their company.

So, my personal opinion is that you should know the secret.
Secret of what? The secret of truth and reality, which is known as the

compassionate one's belief (Dayal Matt). As a result of my following the Radhaswami faith, whatever inspiration the divine will give me, I have expressed it by explicating the "Hidayat-Nama". Now before concluding it, I put two points before the readers. But I am not sure, if anybody would understand this secret. Whatever I want to convey I convey it through the words of Sat Purusha Radhaswami Dayal:-

बंझा ने बालक जाया,
जिन सकल जीव भरमाया ।
अज्ञानी नाम कहाया,
जिन माया सबल उपाया ।
ब्रह्मां विष्णु महेशा,
नारद और सारद शेषा ।
ऋषि मुनि और जोगी ज्ञानी,
सब को उन ले घर खाया ।
वेद पुराण शास्त्र परमाना,
दे दे जीवन अधिक भुलाया ।
जीव अजान मर्म नहीं जाने,
काल दुष्ट जंजाल लगाया ।
रहट घड़ि सम ऊंचे नीचे,
भरमत फिरे कुछ चैन न पाया ।
कोई ज्ञान कर ब्रह्मा समाने,
कोई उपाश वैराट समाया ।
कोई करमी स्वर्गन में पहुंचे,
कोई विषई नर्कन भोगाया ।
मुक्ति पदार्थ बढ़ कर जाना,
ज्ञानी ऐसा धोखा खाया ।
कोई काल मुक्ति रस भोगा,
फिर नर देही आन बंधाया ।

कर्म करें जैसे देही में,
फिर तैसा फल पाया ।
करमी विषई और उपाशक,
इन तो सदही चक्कर खाया ।
काल जाल से कोई न बाचा,
निज घर अपने कोई न आया ।
तब सत पुरुष दया चित आई,
कलि में संत रूप घर आया ।
सब जीवन को दिया संदेसा,
सत लोक का भेद जनाया ।
विरले जीव बांधे अति सिमृत,
संत बचन परतीत न लाया ।
फिर फिर मांगे वेद प्रमाना,
उन उस घर को नेति सुनाया ।
जब नहीं वेद वेद का करता,
तब का भेद संत गुहराया ।
उस घर मर्म वेद नहीं जाने,
फिर क्यों कर परमान सुनाया ।
यह तो अगम गति न्यारी,
संत बिना कोई नेक न गाया ।
ताते संत बचन को मानो,
यह परतीत परमान दृढ़ाया ।
संत बिना कोई मर्म न जाने,
वेद कतेव कहां से लाया ।
वह तो तीन गुनन में बरते,
काल वचन कानून सुनाया ॥

A sterile woman bore a son;
 Who deludes all the beings;
Known as an ignoramus;
 Who has created powerful illusion,
Brahma – Vishnu and Maheshe:
 Narad, Saraswati and a Sheshnag,
Sage, Seer, ascetic and crudite;
 all fell victims to him,
Proof of veda, Puran and shastra;
 deluded being in transmigration.
Being ignorant, know not the mystery;
 The cruel, kaal, spread the dragon-net.
Up and down like water-wheel and hands of watch;
 lioter, without attaining any peace,
Some merge in Brahma through erudition;
 Some through worship merge in gigantic form,
Some through rituals reach the Heaven;
 Some sensulists are made to suffer in Hell;
Matter of release believed as supreme,
 erudite suffered from such deception;
Enjoyed pleasure of release for sometime;
 Came again in the bondage of human frame,
Whatever deed is done in human frame;
 Fruit of that is to be enjoyed;
Ritualist, sensualist and devotee;
 They have ever been deluded;
None is safe from the net of Kaal;
 None returned to the Abode of "Self".
Then came compassion in Sat-Purusha's mind,
 And he appeared as Saint in the age of Kali.
He gave a sermon to all the beings;
 And disclosed the secret of Sat Lok.
Rare beings accepted his word;
 Led them to the Abode of Truth;

Many bound by Saruti-Simriti;
Developed no faith in the word of Saint;
Something heard and then recollected;
Time and again ask proof from Vedas;
Tell that Abode as not so;
When divine knowledge not the another of Veda;
Then Saints proclaimed the secret;
Mystery of that abode not known to Vedas;
Why then proof is told from them;
This state is wonderful unfathomable;
By none except the Saints sung as good;
That is why, accept the word of Saint;
This proof is confirmed by faith;
Without Saints none know the mystery;
From where brought the scriptures and books;
That pervades in three modes;
The word of Kaal, tis its low.

COUPLET

वेद बचन त्रैगुण विषय,
तीन लोक की नीत ।
चौथे पद के हाल को,
वह क्या जाने मीत ॥

Word of Veda subject to three 'Gunas'
Tis confirmed to three regions alone;
About the state of the fourth region;
What does it know; O; friend.

सोरठा

स्तन का मत गूड़,
बिना संत को जानई ॥
राधास्वामी किया ज़हूर,
माने सतसंगी कोई ॥

VERSE

Doctrine of Saint mysterious,
Without the Saint none knows;
Radhaswami revealed it,
adopts it only some Sat Sangi.

O; reader of this book; since long, I have been in search to know the mystery and the secret, which is written in the great text of the "SAAR BACHAN". The more I went astray, the more my search increased and ultimately my search came to an end. Whatever I have written herein, that too in fact is a subject of the son of the sterile woman (I am becoming silent) that thought or consciousness, which has made me to play, all this game by whom you and the other world is made to play, Kaal. From this world to the uppermost regions of this universe, including the sun and the moon, are all playing under the impact of this very Kaal. Each thought that emanates from the reality or the real self is creating numerous regions and worlds of its own and this world is also the creation of thought of the real self. In fact when Kaal in the form of thought transforms itself into Akal in the form of thoughtlessness, what remains then, is silence. And silence is our real self. There shall be only one man among lakhs who would understand this mystery. He who understands this truth becomes silent. O; supreme Lord, supreme Being, the Sat Guru, I bow to thy Holy feet. As some journey of this false body is yet to be covered, I gain consciousness

after writing all this and formally sing the following Psalm:-

भोग धरे राधास्वामी आगे ।
लीन्हे विंजन अमी रस पागे ॥
गगन शिखर पर बजा है नगारा ।
भोग लगाया राधास्वामी सारा ॥
काल कर्म को खा गये छिन में ।
जंगी नाम घराया पल में ॥
ऐसा भोग लगा नहीं कब ही ।
राधास्वामी खा गए सब को अव ही ॥

Viands offered to Radhaswami,
Vegetables boiled in nectar;
A sky-top kettle-drum is beaten;
Kaal-Karam (Time-Deed) was eaten in a moment;
Instantly named as Consciousness;
never before enjoyed like this;
Radhaswami consumed all just now.

Whatever I have written above is an expression of my personal spiritual experience. The above written psalm is the last hymn of the text of the “Saar Bachan”. It means that all thoughts, longings, feelings, sensations and desires have come to an end. Emanation of a thought stops—what remains.

“SILENCE”

● * ●

Radhaswami. Explication of “Hidayat—Nama” ends.

FIRST EDITION

WHAT HAPPENED THEN

Preface to the first urdu edition of "The Explication of Hidayat Nama". O Guru of Gurus, pray grant me the company of Saints, so that every moment I may remain aware of you.

O:— all the brothers; who have come in contact with me, during this short dream-like life of mine, at Radhaswami Dham (the centre established by Data Dayal Ji) or elsewhere and the Gurus and Preachers of Radhaswami faith:- myself and many other lovers of truth have attained happiness and bliss from the philosophy of Saints. I have been greatly benefited by the company of the Saints. On the basis of my personal observations and experience, I explain the truth and reality without any partiality. My mental afflictions come to an end by sitting at the hallowed feet of His Holiness Hazur Data Dayal Maharishi Shiv Brat Lal Ji Maharaj. However, inwardly, the numerous Sat Sangis also helped me to know the reality. Data Dayal Ji wrote very highly about me in his writings and the Sat Sangis developed their faith in me. The true faith of the Sat Sangis in me, led me to the reality. It is with the help of the Sat Sangis that I have been able to know the secret of the truth. Had His Holiness not ordered me to (with the intention of making me gain varied experience) hold Sat Sangs during my stay at Baghdad, there was every possibility that my thirst for truth might not have been quenched.

If any brother finds that there is truth in my words and writings, then I appeal to him that he should help me in spreading this message of truth in the world.

"What shall be the advantage of spreading this truth?" This is the question which I put to my own self. The answer to this question is received that if the leaders of the present day, heads of states and of different religions, understand this sublime truth, the whole strife in all fields will come to an end. The feeling that one is a Hindu, Sikh, Muslim or

Christian will vanish. Our present sectarian and communal parties and their workings are doing great harm to the human society. The entire human race is falling victim to the feelings of hatred, jealousy and enmity against one another. This is all due to ignorance of the truth. If the truth is known by all sections and religions of our society and become the followers of humanism or Manav Dharam, then all these feelings of religious and communal hatred will vanish.

The second advantage of this would be that chains of dependence by which we are enslaved, shall be cut to pieces and we shall have true independence of thought, which shall make our life happy and peaceful. Contrary to it, even if we get political independence, that alone will not serve our purpose, because the thoughts of slavery that have been ingrained in our minds for ages together will not vanish. We are commanded by Vedas, Holy Quran, Shastras, Ishwar, Permashwar, Gods and Goddesses. We have been slaves to them since ages. And this thought of slavery in one form or the other shall continue to work as the cause of our mental disquiet.

So, to attain peace, there is only one way and the compassion of Sat Guru and his word. Those who are able to understand his word, they should form an ideal of true liberty in their minds. Thereafter they should consider other people as their own selves and make them liberal by imparting to them independent and liberal thoughts. Then they should, by increasing the number of such people, establish a society of brotherhood and love. They must have an arrangement of Satsang for keeping them on the right path of life. Then their desire for true independence shall, in due course of time, make them independent in the real sense.

(Dayal Faqir)

Preface to the second urdu edition "The explication of Hidayat—Nama".

The first edition of the explication of “Hidayat—Nama” was published in 1940. The demand of public could not be met and the editor of “Saari Duniya”, expressed his desire that the second edition of it be published. By that time the readers of the first edition had raised many questions of the benefit of others. All their questions have been answered in this edition and they are given a proper place in this edition, so that the editor of “Saari Duniya” may publish the second edition for the benefit of those who aspire for the truth.

Q. क्या मिला तुझ को, ऐ मेरी हस्ती फकीर ।

क्या तू कहना चाहता है, ऐ मेरे प्यारे फकीर ॥

पंथ में आकर के तू ने, क्यों जबान को बन्द किया ।

खामोशी की रमज़ क्या है, मुझ को दे सचमुच बता ॥

A. भरम या अज्ञान दिल में, जिसके बस सब कुछ किया ।

भरम मिटा संशय गया है, बस यही मुझ को मिला ।

अब नहीं चिन्ता कोई, दुविधा भी कोई है नहीं ।

बेग़मी बेफ़िकरी का है, सच्चा जीवन मुझ को मिला ॥

अब ना चिन्ता मोक्ष की और न मुक्ति की है चाह ।

मज़हब, मिल्लत, सेवा, बन्दगी सब से पीछा छुट गया ॥

था जनून वह अपने दिल का, जुस्तजू जिसकी थी नित ।

जुस्तजू जाती रही, अंजामे जुस्तजू यह हुआ ॥

प्रेम में देता सदा हूँ, सुनने वाले तुम सुनो ।

जुस्तजू जाये न हरगिज़, सच्चे जब तक न बनो ॥

Q: What did you attain, O! my Being Faqir;

What do you wish to say, O! my Dear Faqir;

After coming on the Path, why you stopped speaking;

What is the secret of silence, speak to me the plain truth.

A: Doubt and ignorance in thee; made you do this all;
Doubt vanished, suspicion gone, tis what I have attained;
No worry exists now, all uncertainty has disappeared;
Carefree and of contentedness, true life I have attained;
No worry for liberation now, nor the desire for release;
Religion, sect, service, worship, have got rid of them all;
Craving it was of my mind, in search of whom?
Search itself has ceased 'This is the outcome of my search;
Affectionately I call you to listen;
Secret shall not be gained unless you become true".

Dear reader of this text, believe me. To the best of my ability and sincerity I made a search. A question may be asked, that what for I made the search? My answer is that it was for peace, reality, contentment and for God. I have explained the result of my research with the help of the old writing of Radhaswami faith in a new way. Radhaswami Dayal has written about his research in his "Saar Bachan". However, I do not make any claim that whatever I have written is all correct. Whatever I have written is based upon my own experience. If any magnanimous brother has a different experience or contrary to mine in this path, he can guide me. With love and true faith I shall listen to his instructions and follow them. Four years ago, I made this very appeal in my books the Explication of "Baramasa" and "Hidayat Nama". But till this date no gentleman has challenged my research in writing or on platform, rather many gentlemen of liberal thinking have said that whatever I have written is true, but my making this sublime truth public through such publications proves harmful to many. I do agree with this point of view, but still I make this truth public. Why? Because:-

गुरु ने चोला बदलया; सिदक न हारे सिख ।

"Guru has transformed disciple should not lose faith".

Time and circumstances are changing. The methods of teachings and preachings are changing. It is the beginning of a new era. At present

great necessity is felt, that the national and the religious leaders and the well-wishers of mankind should understand the true essence and objectives of all religions and should lead their followers on the right path. They should see that their followers do not become victims of wrong ideas and do not follow the wrong paths. The present religious conflicts in the country are doing a lot of harm to the national interests and they are the product of wrong understanding.

A question can be asked, that whether all these religions to which Hindus, Sikhs, Muslims, Christians and the Aryas follow, are wrong? My answer to this question is that these religions are not wrong, but surely they are not perfect. To my mind, the perfect religion and the perfect preachings are those, which give true happiness and true peace to mankind. If the present religious world is truly happy and truly peaceful with the teachings of the present religions, then my opinion has no value. But if the things are contrary, then I shall say that the present religions and reformative teachings are inadequate for the needs of the present times and they are surely imperfect.

Friends, all human beings are equal. Physical needs of all human beings are the same. Therefore, formal and regulated religions should also be same, which may be spread and preached through different methods. Truth is one. Whatever, I have understood from a long search during my lifetime, I have explained. All else depends upon His Will.

Yours,
(Dayal Faqir)

● * ●

MY FINAL APPEAL (FIRST EDITION)

I ask myself whether all this that I have written, has it been written for the readers? The answer comes from within that it has been in fact, written for my own pleasure and satisfaction. Is all this, that I have written correct? Correct and incorrect are all relative terms. For my own satisfaction I created an ocean of my own thoughts and enjoyed it myself. The great Sat Kabir writes:-

दौड़त दौड़त दौड़या, जहाँ लग मन की दौड़ ।
दौड़ थका मन स्थिर भया, वस्तु ठौर की ठौर ॥

(The mind ran a non-stop race, as long as it did not exhaust itself. When the mind became still, the race came to an end and the truth or reality became manifest. In fact it had always been there and always manifests only the mental agitations had clouded it.) So, this book has neither been written for anybody, nor has it been spoken out to anybody. The fact is as follows:---

A thought arose in my mind, that perhaps people are in need of the truth. In fact, I myself was in need of truth. Everyone is playing the game of this life as per one's own thoughts and imaginations. We are all dancing according to the creations of our minds. As I am dancing, you are dancing, Brahma, Vishnu, Shiva and other Gods and Goddesses are also dancing. The Guru and the disciple are dancing and the king and his subjects are dancing. I mean, the entire creation is dancing. Where shall everyone go after finishing this dance? Again, I think about my own self. Where shall I go after finishing my own dance? I find the answer that all this will ultimately end in "Silence". That is a state, where there is neither dance nor dancer nor any spectator. Who can explain that state? Those who had an access to this state they said about it on the basis of their experience as:-

हैरत हैरत हैरत होई हैरत रूप धरा इक सोई

राधास्वामी

“Wonder, wonder, tis wonder;

Wonder alone its form.”

(Radhaswami Dayal)

I address these words to my own self and you as well, because you too are my own self in a different form. (Because all this I am creating in my imagination) and it is that, be devoted to the Guru, live a happy life, remain away from doubts and whims and realise your “Self”. Again, in the state of awakening, intellectually I ask “What, in fact, is the final secret?” It is SILENCE; SILENCE is not alone, but it is accompanied with manifestation as well.

In the end, I have a message for mankind, that man due to his ignorance and partial thinking makes himself the victim of afflictions and distresses. As and when the sublime truth manifests itself in the form of a human being, then he always sounds the clarion call that all human beings are one because one is represented in all. He removes the differences of caste, creed and colour and directs the individual to his real self. Therefore O man, why and what for are you perplexed? Why do you involve your “self” in the worldly fights. Awake and know thyself. Leave aside all the quarrelling and wranglings and live a happy and carefree life under His Will.

Faqir