

R.S.
NAM-DAN
OR
SPIRITUAL INITIATION

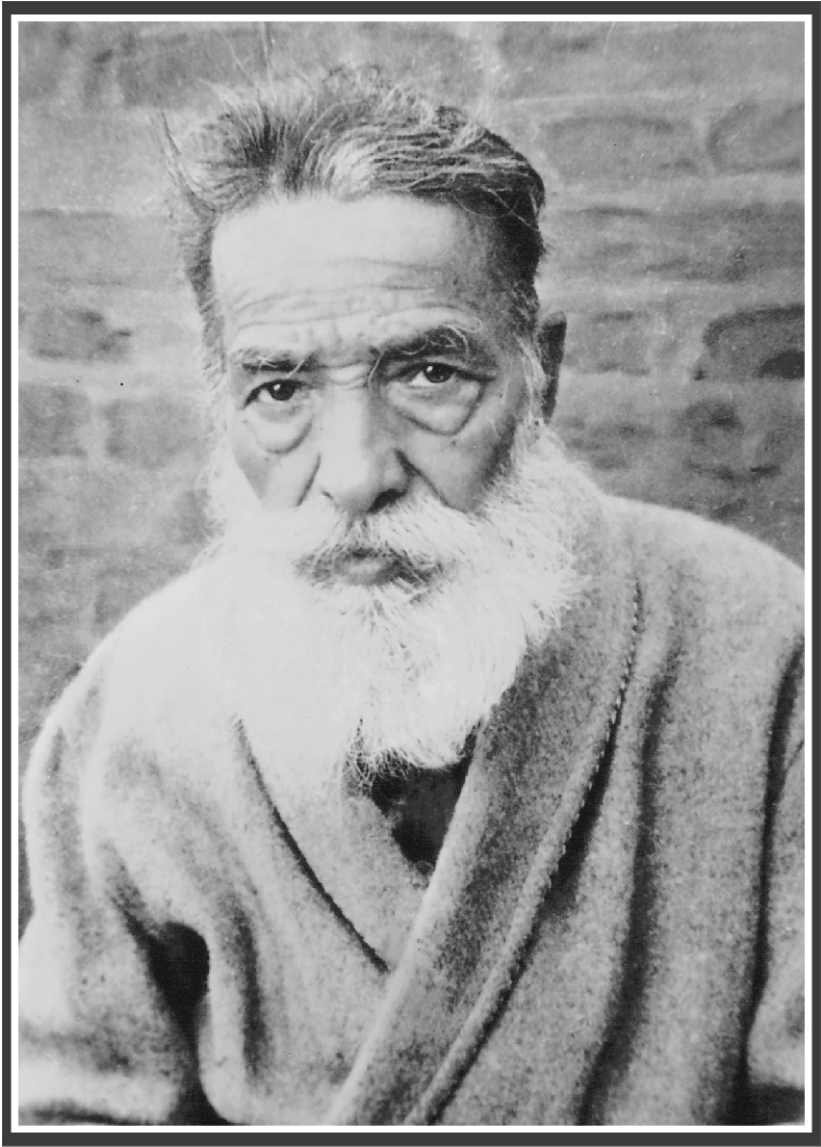
BY:-
His Holiness
Param Sant Param Dayal
Faqir Chand Ji Maharaj

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HIS HOLINESS
PARAM SANT PARAM DAYAL FAQIR CHAND JI MAHARAJ
MANAVTA MANDIR
SUTEHRI ROAD, HOSHIARPUR
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PREFACE

I came into this world and when I became conscious of my existence, I started my search for that place of my origin from where I came in this world. The will of God took me to the Holy feet of Data Dayal Maharishi Shiv Brat Lal Ji Maharaj. His Holiness initiated me so that O might see the place of my origin or see the Supreme Lord. I had studied the scriptures of Sanatan Dharama and the Samaskaras of Sanatan Dharama had their place in my mind according to my understanding. At that time it appeared to me that Philosophy of Radhaswami faith and the teachings of saints like Kabir and Nanak were different from those of Sanatan Dharam. Thus, at that time I vowed that I would follow the Path of the Saints and whatever experience or realization I would have, I speak out to the world.

Data Dayal Ji had assigned three duties to me. Data Dayal Ji wrote to me as follows:—

“Thou hast come in the human form;
Wearing the garb of Faqir,
Take along with thee grieved man;
Lead him to Guru’s Abode,
Being is grieved from the trinity;
Weak, helpless and ignorant,
Thy duty is to be compassionate;
And to impart the True Nam!”

The second duty assigned to me was to work for the redemption of the world. Data Dayal Ji wrote as:—

“Thy form a Unique wonder,
Thy splendid body,
Came for world’s redemption,
Param Dayal Compassionate.”

The third duty was to take out the beings from the Bhavsagar (Ocean of births & rebirths) and to lead them to their original and Real Home.

On the basis of my realization I have not initiated any one since 1942. I have explained about the basic reason of not initiating anyone in this book. But I wonder how His will is being worked through me. Since 1942, I have been giving Sat Sangs only. I have said a lot about how to lead wisely a family life and about what kind of thoughts one should cherish. I have also said in detail about how to produce better children and what principles should the political leaders follow. However, nature works in her own way.

Under His will a learned Brahmin, whose name I did not know earlier came to me. His name, as I learn now, is Pt. Daulat Ram. He was once a chairman of the administrative board of Nilokheri. He happens to be a good astrologer also. Astrologically he had fixed 21st Nov., 1969 for getting himself initiated by me. Some time back, when he met me at village Amin in Distt. Kurukshetra I asked him to come to Mandir on 15th of Nov. And attend some of my discourses. I gave him four special discourses and that was my initiation to him. Anybody who tries to understand my discourses and follows them attentively, would himself get inclined towards the "Real Nama". He shall become capable of mending his mind for undertaking the inward practice. However, the ego or false pride of a man does not vanish easily. It is, therefore, absolutely essential that in order to liquidate his ego and pride he must bow to some one.

At present there are numerous centers of different Gurus in our country. But I proclaim it very fearlessly that except a few all these Gurus impart Nam to their followers but not for the benefit of the followers but for the sake of their own name, fame and wealth.

In 1933 A.D. His Holiness Maharishi Shiv Brat Lal Ji Maharaj said to me at Sunam Railway Station where I was station master, "Faqir,

time shall change, religions will not have their impact upon the public and even my way of expression shall not attract the general public. Before leaving your physical body you should change the mode of preaching of the saints". O; citizens of India, I do not make tall claims that whatever I say is final. But I say only whatever I have realized from my search for the truth. It is possible that whatever I have realized may be wrong. But my intentions are not selfish and my conscience is very clear. In obedience to His Holiness Data Dayal Ji Maharaj, I am doing this duty. Data Dayal Ji writes as:—

“ सगुण रूप तेरा है संत मते का सार ”

“Thy form is endowed with qualities;
tis the essence of saint’s philosophy”.

What in fact His Holiness wanted to convey through these words is known to His Holiness Data Dayal Ji alone. But I, on my part, have tried to live a very practical life according to the philosophy of saints. I admit frankly that I do fall, but I do not try to hide any of my shortcomings. What ever I have understood about true initiation, I have worked accordingly. In the aforesaid four discourses I have explained as to who is the proprietor of initiation and who can attain the “Real-Nam”.

Once an astrologer told me that my stars were in such a position, that they would have their combined influence upon my ninth center in my old age and I would, thus, do some work. He however, did not define the work I would wish to do. As per words of His Holiness, Data Dayal Ji Maharaj, the nature has arranged things in such a way, that I am being forced to do this work.

I dedicate this book to the seekers who earnestly desire to know about their original Abode and want to liberate themselves from the cycle of transmigration and wish to live a life of peace in this world. You shall have to leave your wealth, wife and property at the will of Nature if you

want to lead a spiritual life. You cannot attain that goal unless your mind is free from such desires completely. Only a perfect Guru can liberate you from these three bondage. He would help you by Karam Yoga (action), Bhakti yoga (devotion) and Gyan yoga (True knowledge). I regard myself as the happiest and the most peaceful person on the surface of this earth. At present I am running 83rd year (in 1969). As compared to my age, I am physically quite all right. I got such a Guru in the form of His Holiness Data Dayal Ji Maharaj who made my worldly as well as spiritual life. I have lived a very happy worldly and now I have attained the true Nama-A path is being shown to you. Follow it with sincerity. If you wish to be a true devotee of Guru, follow the inward path and behold the light within. The light you see within you is the real feet of the Guru. Gayatri Mantra also leads the true devotee to this ver stage. You have come to me to get yourself initiated from me. To bring your mind to the state of equipoise I would give you the Nam (Word spoken) RADHASWAMI. You are at liberty to accept it or not. I do not want to digress from my ancient tradition. In reality the True-Nam is light and Sound within. It is known as Par-Brahma and Shabd-Brahma in the language of the saints.

You shall have to control the flow of different thoughts of your mind. It shall be possible only if you succeed to concentrate your attention on light and Sound. The aim of Gayatri Mantra is to lead the devotee to this very state of light and Sound within. None can attain liberation from the cycle of transmigration without going beyond the stage of Par-Brahma and Shabad Brahma. This realm of Par-Brahma and Shabad Brahma is much higher in this universe. But its image or reflection is present in every individual. To realize and know this truth sit at the feet of a perfect master and listen to his discourses. Thereafter follow the inward path with a regular practice, so that your pride should vanish. You must have one place where you should go and bow your head, it would liquidate your egoism. The real light is within you. What have I gained from this Nam? This Nam has lead me to that sublime center, where exists no Name. Nam is helpful only to the state of light and Sound. However, the real object of Nam is peace so if you want to be spiritual be humble and polite. Pandit

Daulat Ram ji, you should attend my two three discourses more. Thereafter I shall initiate you and give you a touch on 21-11-69, the day determined for the purpose.

— FAQIR



SPIRITUAL INITIATION SAT-SANG I

दीन हीन शरण में आया,
कीजे आप सहाय ॥
काल का भय आज मेटो,
अपने चरण लगय ॥
सिंधु भाव अति अगम दुस्तर,
सूझे वार न पार ॥
हो दया की दृष्टि साईं,
नाव है मँझधार ॥
पतित पावन, तरन तारन,
यह तुम्हारा नाम ॥
बाल बिनती सुनो चित से,
मन को दो विश्राम ॥
ज्ञान नहीं परमान नहीं,
अनुमान से नहीं काम ॥
शब्द का दे आसरा प्रभु,
बख्शा दीझे नाम ॥
नाम दान प्रदान कीजै,
नाम तरन महान ॥
राधास्वामी दया सागर,
कीजे अब कल्याण ॥

Destitute humble came to thy refuge,
May thou thyself help.

The fear of kal destroy today,
By granting thy refuge to me.
Ocean of existence too deep & impassable,
Visible not the wither bank.
May thou have mercy upon me,
The boat is stranded in the middle.
The Purifier, The Emancipator Lord,
Tis thy name.
Listen to the prayer of a small one,
Grant equipoise to this mind.
No wisdom, nor have I proof,
Nothing to do with any judgement.
Give refuge to thy shabda, Lord,
Grant to me thy true-Nam.
May thou initiate me to Nam,
Nam is the great emancipator,
Radhaswami, the ocean of compassion,
May thou redeem me now.

Today a pandit ji from kurukshetra has come here. Some time back he had solemnized the marriage ceremony of his son according to our scriptures in Manavta Mandir. When I was on tour, he met me at village Amin. Today he wishes to get himself initiated.

In sheer ignorance, I imparted Nam to the people upto 1942 A.D. But, since I realized the sanctity and importance of True-Nam. I stopped to impart it to anybody. But, otherwise I am always imparting that supreme truth to those who come to me directly or through my writings. Pandit Ji wants to be initiated on this Particular day (21-11-1969) as he thinks that this is the most auspicious day for him. His Holiness Hazur Data Dayal ji initiated me in 1905 A.D.

What is NAM? First of all I question my ownself as to what have I gained from this NAM? My attainment from this NAM is that my craving for

NAM has come to an end. But this is such a sublime truth that none of you can understand it. This NAM has lead me to such a stage, where NAM does not exist.

It may be a wonder for the people to know that there is a stage, where NAM does not exist. In the scriptures of Radhaswami faith, it is written, that primary stage is un-named (Anami) where there is no name no form and no color. With a Commotion in that un-named stage NAM is manifested as:—

शब्द गुप्त तब रहा अनाम ।
शब्द प्रगट तब धरिया नाम ।।

“Shabd hidden, then remained un-named,
Shabd manifested, it was named.”

The scriptures of Sanatan Dharam refer to this very Truth in different ways. Therein it is written that in the primary stage Truth is covered by Un-Truth. The Un-Truth is a motionless stage or un-named stage and the Truth is Light, the Light that manifested with a commotion in the un-named stage. I have attained such a NAM, that I do not feel the necessity of any name now. For me NAM has come to an end, but everybody cannot understand it. It is the Ultimate Truth.

I have a question to myself. Why had I felt the necessity of NAM? I do not know about the necessity of others. I know about my own life. From my very early stage I had a desire to know the supreme Lord as well as my original source from where I had come to this world. At that time I was ignorant of this sublime Truth. But there was a craving in my mind to know it. My “Self” wanted to know “SOMETHING” and this something was Rama or God for me.

With a view to achieving my object, I used to study Ramayana and Vishnu Sahasranam, but my craving did not come to an end. However, my

earnest craving to know the Ultimate Truth or God, led me to the holy feet of Hazur Data Dayal Maharishi Shiv Brat Lal Ji Maharaj through a vision. Hazur Data Dayal Ji imparted to me the NAM. Now, what this NAM is and what that stage is where NAM does not exist? That stage is the stage of peace, the supreme peace. What does a man need? "PEACE". But all the people do not need peace, although the object of human life is peace. The aim of initiation that the initiated should attain peace. All the ceremonies and rituals of Sanatan Dharam are concluded with the word "Shanti" i.e., Om Shanti ! Om Shanti !! Om Shanti !!! i.e. Peace, peace and peace. The profounder of Radhaswami faith has also referred to the same state of peace:—

“घात माया ने कीये बहु भांति,
निरख दे बक्शी मोहि शान्ति ।।”

“Maya ambuscaded in varied ways,
Seeing me, He granted peace to me”.

Peace is the ultimate aim of life. His Holiness Hazur Maharaj writes:—

परम गुरु राधास्वामी दातारे ।
जाही मेरे जीवन के अधारे ।।
गाऊँकस कस उन महिमा भारी ।
करी मोपै मेहर दया अति भारी ।।
सुरत मन चरनन रवैच लगाय ।
लिया मोहि कृपा कर अपनाय ।।
धरी मेरे हिये में दृढ़ परतीत ।
दर्ई, चरतन में गहिरी प्रीत ।।
शब्द की गत मत अगम अपार ।
लखाई घट में कृपा धार ।।
दिखाकर मन के सभी विकार ।
दयाकर देते सहज निकार ।।

जगत के भोग सभी दिखलाय ।
भाव उन चित से दिया हटाय ।।
पकड़ मेरी ढीली कर तन मन ।
कराये गुरु चरनन अर्पन ।।
दया मोषै अन्तर जस कीनी ।
परख मोहि वाकी वहीं दीनी ।।
घात माया ने की बहु भान्ति ।
निरख दे वोहीं बख्शी मोहि शान्ति ।।

Param Guru Radhaswami the benefactor,
He alone, mainstay of my life.
Thy greatness how can I sing,
Thou have been greatly merciful to me.
Attracted my surat to thy feet,
Compassionately thou adopted me.
State of Shabd unfathomable infinite,
Mercifully shown me all within.
Led me through mental thoughts,
Compassionately led me to easy across.
Led me through all worldly pleasures,
And removed their thought, ever from mind.
Catching me, my body and mind,
Made me surrender all, to Guru's feet.
So, kind within, He was to me,
Examined me, and revealed all to me.
Maya ambuscaded in varied ways,
Seeing me, He granted peace to me.

So, what is the result of muttering the NAM? PEACE ! Pandit Ji has come to me for initiation. I do not want to impart false Nam. I had asked him to attend my discourses for some days, before getting initiated. The fact is that I give nothing to anybody. But, as he a true seeker, I had promised him. So, he has come. First of all I tell him the terms and conditions for

getting initiated.

दीन हीन शरण में आया,
कीजे आप सहाय ।।
काल का भय आज मेटो,
अपने चरण लगय ।।

Destitute, humble come to thy refuge;
May thou thyself help.
The fear of kal destroy to day;
By granting thy refuge to me.

NAM AND PROPRIETORSHIP

In this Path of the saints, one has to become humble and destitute. A humble and destitute can only be that person, who feels the necessity of something and he earnestly wishes to attain that something. Such a man is never self-sufficient to attain that something and thus he becomes subordinate to others to achieve his object. Similarly our soul or our self wants liberation from something. It is in distress. It does not have peace. What is the case of distress to our self. It is the fear of KAL. Kal in an other name of TIME. In this world the cycle of time is going on since times immemorial. The cycles of Satyuga, Tareta, Duapar and Kaliyuga have been going on. Childhood youth and old age come and go. Our self, when feels distressed from the cycle of transition in this world, it yearns for peace. The law of Nature that works in this world is Transition. Poverty is followed by riches. Childhood is followed by youth and youth by old age. Earth, sky, stars and all other centers in this Universe are undergoing a constant change. Formation is followed by deformation. In this world of Transition, every one is distressed, but he who yearns for peace or seeks peace, becomes a rightful man for

initiation, So, the real meaning of NAM is PEACE. I have explained to you my own experience of life. When a destitute and humble devotee goes to the Guru , the guru himself examines him and his circumstances. Guru studies his life and the atmosphere in which he is born. From his mental state and thoughts he finds out the causes of his distress and peacelessness. As, a doctor, before prescribing any medicine to his patients, diagnoses his disease, similarly a Guru thoroughly studies his disciple before imparting NAM to him. He does not guide every one on the same line. Because, each one has a different cause of his distress and peacelessness. Therefore, the method of imparting Nam can not be the same for all. But the worldly people do not understand this Truth.

Generally, I quote examples from my own life and from the life of my family members. His Holiness Hazur Data Dayal Ji initiated me in one way, and my younger brother in a different way. My brother was a student of 8th class when he went to Hazur Data Dayal Ji for initiation. His Holiness initiated him and said, "For you life means work and work means life, in your old age you shall come to my lap". Blessings of His Holiness for my brother proved true. My wrong way of devotional living was a great cause of distress to my wife. When she went to Hazur Data Dayal Ji Maharaj, she was ordained by His Holiness, "If any one taunts you once, you reciprocate with 16 taunts even, if it may be Faqir Chand himself." These are the teachings of the saints for practical living. Pt. Bhasker Nath Ji of Kashmir was a disciple of His Holiness Hazur Data Dayal Ji. When I visited Srinagar last time, I met him. He told that in 1931 A.D. His Holiness Hazur Data Dayal Ji went to Srinagar. During His sermons at the residence of Pt. Bhasker Nath Ji His Holiness said with a loud voice "Himsa Parmo-Dharma". His Holiness again repeated it, "Himsa Parmo-Dharma". Bhasker Nath intervened and said, "Maharaj Ji, it is Ahimsa Parmo-Dharma". His Holiness replied, according to your present situation it is "Himso Parmo-Dharma, kill and be killed". This Pandit Ji Maharaj (Pt. Daulat Ram) has come for initiation. I want to make it clear to Pandit Ji about what actually this is. I

wish to deliver at least two or three discourses on this subject, so that people may understand, what actually Nam-Dan is. Initiation or NAM-DAN is the “WORD” of the Guru. Initiation is nothing except this “ गुरु वाक्यम मूल मंत्रम ”, i.e. Guru’s word is the supreme counsel. Initiation is never the same to all. His Holiness Hazur Data Dayal Ji stayed in Kashmir for about a month and a half. One day when some ladies come to His Holiness. He said to them, “Change your long gown dresses and wear simple salvars and shirts. Do not wear any ornaments.” When children of some of his disciples came to Him, Data Dayal Ji said, “Be Ganesh and earn with both of your hands and even with the trunk.” When Hazur Data Dayal Ji was preparing to leave Kashmir, some of his disciples requested him to stay for a few days more. His Holiness said, “You are going to face a calamity, would you protect me or save yourself?” This happened in 1931 AD. Soon after the departure of His Holiness Hazur Data Dayal Ji, communal riots broke out in the Kashmir valley. As the disciples and followers of Hazur Data Dayal Ji had organized themselves for this event, as advised by Hazur Data Dayal Ji, they did not suffer any loss. So, there are many causes of peacelessness of a man. The ultimate aim is to attain peace. Mankind is engrossed in varied problems. Some are unhappy due to worldly problems. Some are distributed by their own family members. While some are worried about the cycle of transmigration. There are people who are dissatisfied with the religious philosophies and remain unhappy due to the un-satisfactory answers to their queries regarding, Brahma, Para-Brahma and Sat-Nam.

In the books of Radhaswami faith it is written:—

“ नाम रहे सतगुरु अधीना ”

“Nam remains under the command of Sat Guru.”

What a man get from NAM? Nam gives peace. There are many causes of disquietude or peacelessness of a man. Similarly there are many methods and ways of getting equipoise and peace of mind.

Suppose, you have nothing to eat. You cannot have peace under starvation. So, you shall have to work hard to earn your livelihood to have peace. Sometime due to lack of correct understanding one remains disturbed. You give him correct understanding or remove his misunderstanding. He will attain peace. Sometime, a man is either incapable or weak to do any work independently. If he lacks wisdom as well as physical strength he is directed to surrender to the Supreme-Power with devotion. And sometime when our mind is too restive to be controlled the inward practice or Sadhana helps us to bring our mind to rest. With regular inward-practice our restive mind becomes silent. Work, devotion, meditation and desertion (Gyan) etc are various means for the attainment of Peace. But they are under the command of a True-Guru. Sh. Kuber Nath is a disciple of Hazur Data Dayal Ji. His Holiness had told him that if he faced any difficulty or problem in doing any work he should take it for granted that it would lead him to success.

I am explaining to you what NAM-DAN is. It is what gives peace to the afflicted and the distressed. But it cannot be imparted by a Universal method. It is under the command of a Sat-Guru. Swami Gobind Kaul from Kashmir went to His Holiness Hazur Data Dayal Ji for initiation. Hazur Data Dayal Ji told him that he would never ask any question on spirituality in his own life. He was asked to attend the discourses of His Holiness gazing at His Holiness constantly. He was further asked that whatever he would listen to and understand he should act upon it. Gobind Kaul acted upon the "WORD" of Hazur Data Dayal Ji and today he has thousands of his followers in the west. In spite of the fact that he does not English, thousands of people are his devotees. This is the importance of NAM.

दीन हीन शरण में आया,
कीजे आप सहाय ॥
काल का भय आज मेटो,
अपने चरण लगाय ॥

“Humble, destitute came to thy refuge,
may Thou Thyself help !
The fear of Kal, destroy today,
by granting Thy refuge to one.”

I have explained to you about what this KAL is. The impact of time and its events disturb the man. NAM-DAN protects the man from the impact of time and its events. Thus, it covers both, worldly as well as family lives of an individual. If a Guru is unable to reform the worldly life of his disciple he is not to be named as a Guru. But, most unfortunately, in the present set up of Gurudom; the present Gurus have no solutions to the worldly problems of their disciples and they ask them to write only for their spiritual problems. Is this the only duty of a Guru? The aim is to reform the life of an individual in its totality. Man is surrounded by multifarious disturbances and distresses caused by our house-hold life and social set up.

His Holiness Hazur Data Dayal Ji Maharaj took care of my worldly as well as spiritual life. He solved all my family problems. A True-Guru is he, who takes care of the family life and religious life of his disciple and brings peace to his life. How a True-Guru looks after his initiated devotees? I do not know about others. I give you an example of my own life. I was married. I had two sisters-in-law (sisters of wife). My cousin brother Sh. Ram Narayan (son of great uncle) was 12 years older than me. He was yet to be married. My father was very particular about social-modesty. He compelled me that I should persuade my father-in-law to marry one of my sisters-in-law to Ram Narayan. Ram Narayan had one more brother Bhagwan Dass, who was elder to me, only by six months. As compelled by my father, I left for my in-laws. On the way, I thought that if I asked for Ram Narayan, who was 12 years older than me I would be doing grave injustice to the innocent girl. I thought that I should ask for Bhagwan Dass. With this decision in my mind I reached my in-law's house. I opened my dialogue on this issue with my father-in-law. But he asked me to talk to

my brother-in-law. When I approached my brother-in-law, he directed me to talk to my father-in-law. Father-in-law was sitting in the upper storey whereas brother-in-law was on the ground floor. I had to go up and down many a time, but without any concrete results. I felt very much unhappy and left for my home without telling them. On my way home, I felt very much disturbed. I put off my clothes, besmeared my body and decided to become a Sadhu. In a few moments, I moved to my house in the form of a Sadhu. But when I approached my village, good-sense prevailed upon me. I found that I had no railway pass with me. I immediately took bath, put on my clothes and reached home. As soon as I reached home, my father enquired whether I had finalized the relation? I felt very much annoyed. In those moments of my anger, I said to my father that he should marry my daughter (who was only 2 years old) to his nephew. Thereafter, I left Lahore. After reaching Lahore I told the whole story to His Holiness Hazur Data Dayal Ji. His Holiness, while pacifying me, said that he would take the responsibility of the marriage of my cousin brother Bhagwan Dass. His Holiness asked me to shed off all my worries and directed me to join my duty. And I left for Basra-Bagdad without any worry in my mind.

After my departure for Basra-Bagdad my brother-in-law Sh. Udho Ram came to Lahore to meet my younger brother, Sh. Surinder Nath. Then both of them went to see His Holiness. He was sitting inside the room. When His Holiness enquired from my brother about the man accompanying him. Surinder Nath told Him that he was brother-in-law of Faqir Chand. His Holiness asked him how many sisters he had. He said that one was married to Faqir Chand while the second one was yet to be married. His Holiness said to my brother-in-law, "Well I Order you to marry your sister to Bhagwan Dass. I know Bhagwan Dass." My brother-in-law could not say any word except obeying His Holiness in affirmative. This is how a Guru looks after his disciple, who is humble and meek.

You people come to me. You yourself decide if you are humble, destitute and meek. This Path is only for those who are humble and meek.

It is due to this fact that I do not impart Nam to any one. This Pandit Ji has come for initiation. I want to make it very clear to him:—

मान बड़ाई देखकर, भक्ति करे संसार ।
जब देखे कोई हीनता, औगुण घड़े गवांर ॥

Seeing veneration and dignity,
people undertake worship !
When they find some deficiency;
the uncivilized find fault.

You have seen that Faqir Chand has two thousand followers. Americans also come to him, therefore, you understand that He is a big Guru. It is not an easy Job to become a Guru. It is very difficult to reform the life of an individual. His Holiness Hazur Data Dayal Ji used to say, "It would be a great achievement, if you succeed to make the life of even four persons. How can those, who have thousands of their disciples look after them and reform their lives?"

सिंधु भाव अति अगम दुस्तर,
सूझे वार न पार ॥
हो दया की दृष्टि साँई,
नाव है मँझधार ॥

Ocean of existence too deep & impassable,
visible not the either bank.
May thou have mercy upon me,
the boat is stranded in the middle.

This hymn is for the Pandit Ji. The ocean of mind is most distressful and there is no end to it. How is there an end to it? You have some problems, social, religious or worldly. You try to solve them at your mental level, but your intellect fails. Intellect in human mind is such a thing

that can be developed to any extent. It depends upon you to develop it in any field you like. His Holiness Hazur Data Dayal Ji writes that the ocean of mind is insuperable. It has neither the starting point nor the end.

I was in search of peace. My experience of life proved that till I was at my mental stage and depend upon my intellect, I did not attain peace. Others might have attained peace at this stage, I do not know. His Holiness Hazur Data Dayal Ji gave me this duty, so that I might attain peace. I was too much with my mind. Mental visions, colors and scenes were every thing for me. I used to meditate at mental level and everything used to be decided by me from this very level. For me this was the highest stage in the world of religion. Hazur Data Dayal Ji Maharaj assigned me this duty, so that I might cross this ocean of my mind.

Now, how have I crossed over this ocean of my mind and what have I attained? By doing this duty as a preceptor, I attained peace. Only one thought brought a revolutionary change in my mental set up. Numerous people write to me and many tell me in person that my form manifests to them in their wakefulness or in their meditation and solve their different problems. To the ailing it prescribes medicines, at another place it saves someone else from drowning and still at another place it comes to take away the dying man in a palanquin or in an aeroplane. Such instances have compelled me to go across my mental ocean. Neither I go anywhere, nor I am aware of such instances. It has proved me that when I do not go anywhere whatever these people see, it is their own mental vision. It is the creation of their own minds. Thus, I come to this conclusion, that whatever colors, visions, forms and scenes I used to see and enjoy, were only the creations of my own mind. It made me to realize that whatever manifests to anyone, is the volition of his own mind. If you have pure and good intentions, your visions and forms shall be good and pleasing to you. But if your thought and volition are bad, you shall visualize bad and fearful visions and manifestations. Nothing comes from without. It is due to this fact that our scriptures lay utmost stress upon noble and pure thinking for living a happy and peaceful life.

You came for a Sat Sang, but you know very little about Guru-Mat (Counsel of a Guru). Fearlessly, I proclaim that the present Gurus throw dust in the eyes of the ignorant worldly people and exploit them for their selfish motives.

Recently, I visited Amin, a village in Distt. Kurukshetra. There lived one ticket collector. He had been after me for the last seven or eight years. One day I enquired of him why he was so much interested in me. He told that he was a ticket collector, but left his service after the death of his father. He had some cultivated land and thus he took to cultivation. But, as the land was not sufficient, poverty overtook him. He further told that once he saw a dream in which a train was going and I (Faqir Chand) was the guard of that train. He said that I stopped the train and asked him to board it. When he narrated this story to me, I asked him, how he could say that I was the very guard of that train of his dream? He replied that as soon as he saw me, he recognized me. Thereafter he narrated another instance of his life. He told that he was very much unhappy and distressed due to his worldly problems. One day a Sadhu came to him and requested for alms or some food. But, as he had nothing to give, he told the Sadhu that he being a poor man, had nothing to give. Then that Sadhu said, "if you have nothing to offer, I would like to give you something." The Sadhu gave him "SARI-DUNIYA" a monthly magazine. This magazine had some articles of Hazur Data Dayal Ji. When he read the articles, he developed a keen desire to study more such articles and thus he wrote to Bhai Nandu Singh Ji and ultimately he came to me. After telling all this he again asserted that I was the same guard whom he had seen in his dream. Now, as far I am concerned I know that I did not go to appear as a guard in his dream. Not only that, I did not even know him. Question arises then who appeared in his dream as a guard in my form? It was his own mind. We come in contact with each other due to our old Samskaras. We are related to each other, as father, brother or husband due to our previous deeds, relations and Samskaras. Some come in contact with each others due to relations of previous life. His Holiness Hazur Data Dayal Ji used to say to me, "It seems to me that you were close to me in my previous life."

Pandit Ji has come for NAM-DAN. What is Nam? You may enter the state of trance even for thousands of time, you may listen to the internal tune, but you shall not attain peace. Your trance may give you bliss. Your will-power may increase. But peace, you shall attain only from the Sat-Sang. Hazur Radhaswami Dayal Ji writes:—

“बिन सतसंग जो शब्द में पचते,
वह भी मूर्ख जान ।।”

“Those who attune to Shabd without the Sat Sang,
they too are ignorant.”

It is due to this fact that I had asked you to come on 15th of Nov. 1969 AD, so that you may attend some of my discourses. Four or five discourses are sufficient for bringing stillness in your intellect. If you undertake inner-practice, when your intellect has become still, you shall attain peace. But, if you are simply concerned with NAM, then, how Guru would take you across the ocean of existence of mind? Sat-Sang is very essential because in Sat-Sang Guru gives you correct understanding and imparts to you true knowledge, so that you may not remain engrossed in the wrong notions and wrong presumptions. The only way to swim across the ocean of existence is Sat-Sang. Therefore, Sat-Sang is the primary necessity whereas NAM is a secondary thing. Sat-Sang has got the greatest significance. His Holiness Swami Ji has written:—

सब ही आये सतगुरु आगे ।
दर्श न पकड़ा बचन न लागे ।।
कही इस सत संग से क्या फल पाया ।
वकत गया और जन्म गँवाया ।।

“All came in presence of Sat Guru,
neither they beheld nor listened to the word.
Say, what benefit they derived from Sat-Sang,
time spent and wasted the life.”

NAM alone cannot help you. Sat-Sang and Nam are two essentials of spiritual loving.

सिंधु भाव अति अगम दुस्तर,
सूझे वार न पार ।।
हो दया की दृष्टि सांई,
नाव है मँझधार ।।

“Ocean of existence too deep and in-passable;
visible not the either bank.
May thou have mercy upon me;
the boat is stranded in the middle.”

Now, what sort of mercy a Guru can have upon his disciple? The ignorant believe that the Guru blows air from his sacred mouth, with some mysterious charms. No, this is all falsehood and a fraud. Mercy of the Guru is that he brings confidence and stillness in the intellect of his disciple. O ! Pandit Ji, I have nothing to give you except this thing and if you expect anything more than this from me, you shall remain in darkness. If anybody expects anything more from me or from any other Guru, he is badly mistaken.

People have not understood Guru-Mat. They simply know to praise the Gurus and the Gurus have very successfully spread their nets of fraud by making pleasing and dreadful statements. These Gurus treat you as dumb-driven cattle for their selfish motives. I want to be very clear in my dealings with you, so that my “Self” may not get polluted. I do no to keep you in the dark. I have no selfish motive to achieve. His Holiness Hazur Data Dayal Ji writes:—

“जब दया गुरु की हुई;
चरणों की भक्ति मिल गई।
सब निबलता मिट गई;
निश्चय की शक्ति मिल गई।

आगये सत संग में;
और संग सत का हो गया ।
दुर्मति जाती रही;
जब गुरु के मत का हो गया ।
प्रेम का पियाला पिया;
पीते ही मतवाला बना ।
मन की बुधि खो गयी;
भोला बना भाला बना ।। ”

“When Guru is compassionate;
devotion to his feet is attained.
All feebleness is gone;
the strength of faith is attained.
When come for the Sat-Sang;
yee get the company of truth.
All wickedness and way-wardness goes;
when become practical follower of Guru’s words.
Drank the cup of Guru’s love;
and became completely carefree,
Lost all the mental feelings;
Attained the state of equanimity.”

Now, you yourself think over the above lines. “Devotion to His feet is attained; lost all the mental feelings; and the state of equanimity attained.” Can you attain the state of equanimity by worshipping these feet of mine? No, all these people are badly mistaken. According to the teachings of Radhaswami faith, the real feet of the Guru, are the Light within. This very truth is revealed by His Holiness Hazur Rai Salig Ram Sahib Ji in His book the “PREM BANI”. He writes that Sat Guru is only “WORD”. Radhaswami Dayal or “SHABAD-BRAHM” and His feet are Light. The external Guru directs the true seeker to this inner Light and Sound keeping in view the nature and circumstances of the seeker.

O ! Pandit Ji. You have come from Kurukhsetra. I never say anything which is against your scriptures. Your sacred Gayatri-Mantra and Paranayama-Mantra also direct the devotee to the state of Light within. The Brahmins do not understand the importance of Gayatri-Mantra. They simply know its oral recitation. You have gone astray from your right path and now you are miserably engrossed in rituals and other ceremonies. Light within you is the real feet of the Sat-Guru. Unless you reach this state of Light within by shedding away all your mental feelings, visions and colors, you cannot attain the state of equanimity. I am imparting the same knowledge, which Sanatan Dharama has imparted to us. There is no difference in the teachings of Sanatan Dharma and that of the Radhaswami faith. The teachings are the same, but the method of narration and way of teaching are different. So, I had asked Pandit Ji to come some days earlier so that he may attend four or five Sat Sangs before initiation.

दीन हीन शरण में आया,
कीजे आप सहाय ॥
काल का भय आज मेटो,
अपने चरण लगय ॥

Destitute, humble came to thy refuge;
may thou thyself help.
The fear of Kal destroy today;
by granting refuge at thy feet.

“Granting refuge at thy feet.” I too had sought refuge in the external feet, but my fear from Kal did not Vanish. Your mind would not become still, unless you reach the state of Light within. Therefore, meditation at this center of Light is most essential for those alone who are keen to get across this ocean of existence. Those who are worldly people and those who have worldly desires are to follow the path of “SABAL-BRAHM.” There are four stages viz, SABAL-BRAHM, SHUDH-BRAHM, PAR-BRAHM and

SHABD-BRAHM. In Radhaswami faith SABAL-BRAHM is known as SEHNASDAL-KAMAL or the stage of Trikuti. SHUDH-BRAHM is known as the state of Sunna or Mahasunna; PAR-BRAHM is known as state of SOHANG or SATLOK and SHABD-BRAHM is known as SAT, ALAKH or AGAM. Among Muslims saints these stages are known as Nasut, Malkut, Jabrut, Lahut, Hahut and Hotalhut or Satlok.

I have tried my best to liberate the beings from this net of names and words. You should not get attached to this net of words and expressions. At present the entire human race is divided into rivals sects, religions, castes and creeds. The present miserable condition of mankind has moved me to do this work. The people may call me an egocentric, but I am obliged to say that I have come in this Form of Faqir from a state where NAM does not exist, the state which is beyond SAT and which is known as inconceivable. I have come partially to reap the fruit of my own deeds and also to reveal to the ignorant the Reality and the Truth. So, Pandit Ji, if you are desirous of returning to your original abode, you are advised:—

कछुक दिनां कीजै सत्संगा ।
होय मान मद मोहहि भँगा ॥

“Attend Sat-Sang for some days,
for ego, pride and attachment to vanish.”

When you have attended some of my discourses, I shall tell you the method of inward practice. Then you may continue a regular inward practice. You have already reached a stage of ripe old age, therefore, you need not start from the first stage of A, B, C. You should concentrate at the stage of Light within. But as our mind is most restive and it does not become still, some WORD-SPOKEN is given for meditation and then the novice is required to attend the Sat-Sang of the Guru. His Holiness Hazur Data Dayal Ji imparted to me word “RADHASWAMI”. If anybody would ask me about the Spoken Word, I shall say that he should meditate on the Spoken-WORD, “RADHASWAMI.” If Pandit Ji

does not have any objection to this Spoken Word then he may meditate with this word. It should prove very useful to him. But, if Pandit Ji has any objection to this word, he may go. I do not want to break the law set by the Guru-Mat. As far as the Real Radhaswami NAM is concerned, its abode is at the Fourth Stage, "CHAUTHA-PAD". This is the highest stage of inward practice, where our Surat while listening to the Inner-Shabd, reaches a stage where there is no SHABD. This stage is in fact the Real NAM. But to concentrate your mind, you need some Spoken Word. So, you adore the word RADHASWAMI. I am very plain in my speaking and I have no reservation.

Pandit Ji ! I have revealed the secret to you and the Truth is explained. Now, even if you do not get yourself initiated by me, and you start inward practice with Gayatri Mantra, by understanding what I have explained to you, you can reach the stage of Light within. You shall be able to reach your destination and attain your object of life. But, mind the feelings of ego shall continue to dominate you. This flaw in you shall not vanish at all.

His Holiness Maharaj Maharishi Shiv Brat Lal Ji was most liberal and free in his thinking. Sh. Mukhtar Sahib, one of the disciples of Hazur Data Dayal Ji, met me at Gorakhpur. He told me that Hazur Data Dayal Ji had said to him, "I am preceptor of Radhaswami faith thus attached to this faith. But you are free." His Holiness and Hazur Data Dayal Ji did not try to confine thinking of Mukhtar Sahib to a particular line. The purpose is that one should be able to see Light within and attune his "Self" to the Eternal Shabd within. People un-necessarily fight for the Word-Spoken. They are ignorant and far away from the reality.

सिंधु भाव अति अगम दुस्तर,
सूझे वार न पार ॥
हो दया की दृष्टि सांई,
नाव है मँझधार ॥

“Ocean of existence too deep and in-passable;
visible not the either bank.
May thou have mercy upon me;
the boat is stranded in the middle.”

My boat was stranded in the midst of the unfathomable ocean of existence. His Holiness Hazur Data Dayal Ji was kind enough to me. But I could not understand the Reality. Now your company has revealed the Ultimate Truth to me, that I do not manifest anywhere to anybody. I am convinced of this fact, that whatever manifests to you in your wakefulness, in your dream or in your inner practice, is all your own mind. That is all an imagination of your own mind. You create your own world according to your imagination and you suffer and enjoy accordingly. I too used to create the world of my own imagination and remain engrossed in it, sometimes happy and sometimes sad, sometimes Jubilant and singing songs of devotion and at other times weeping with pangs of separation from the Supreme Lord. What was this all? It was entirely the creation of my own mind.

O ! Pious man. His Holiness Hazur Data Dayal Ji is not present in this world now. And I generally say that he has merged in the bigger Light. But the fact is that I do not know about where Hazur Data Dayal Ji has gone to. At present I consider you people as my Guru because, it is due to your experience that I have been able to swim across the ocean of existence. The men of religious world have up to this time tried to conceal this secret. Probably the concealment of secret was a necessity at that time. Sant Kabir also maintained the iron curtain and advised his disciple Dharam Dass:—

धर्म दास तोहि लाख दुहाई ।
सार भेद बाहर नहिं जाई ।।

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

His Holiness Radhaswami Dayal also kept the secret intact, because secret was needed at that time:—

संत बिना कोई भेद न जाने ।
वह तोहि कहें अलग में ॥

“None knows the Secret except a saint;
he reveals to you, but in privacy.”

I have lifted this curtain and have made the secret open. Why have I made the secret open? Because, I want that you should not be exploited any longer. How have these big centers of various sects and religions come up? They are the outcome of only one idea that is, that a particular Guru or some other form of His comes to accompany the soul of a dying man. This is general belief among the followers of different Gurus, that their Gurus or their Ideals come at the time of death of the disciples to accompany the souls of the dead. The present religious centers are flourishing only due to this belief. I tell you an instance of my own life. My first wife was ill, three days before her death, she asked all the members of our family to uncover her face and said that she would die on the third day. My brother Pt. Ram Narayan was reading out Ramayana by her side. Just 15 minutes before she breathed last, she asked him to stop reading Ramayan and said, “Rama Chander Ji Maharaj has come. He is sitting on a throne along with Sita Ji; A palanquin has come for me and now I am leaving.” She said Ram-Ram to all present and breathed her last. To accompany the soul of my wife Shri Ram Chander Ji had come and at present when some Sat-Sangi dies, the form of Baba Sawan Singh comes to accompany him. Those who love me, are visited by my form when they are in distress. So many people have told me numerous instances, when my form comes to accompany the dying men or women. Many people have told before their death that BABAJI has come in an aeroplane to take them. The Truth is that, I am never aware of such deaths. I do not go anywhere to accompany the dying person. About two months ago, I received a letter from Sh. Tusli Ram of Attarsi. He wrote that his father,

about three hours before his death said, "Baba Faqir has come in an aeroplane and the number of aeroplane is 35610." Thereafter his father died. I say it upon my honor that I did not go to him, nor do I know about his death. Such instances are the reasons of your exploitations at the hands of these Gurus. You offer them your hard earned money and establish their big centers. These Temples, Gurudwaras, Ashrams and Deras are built upon your earnings and they flourish due to your ignorance. I am doing this duty of plain speaking to you. Hazur Data Dayal Ji had assigned me this duty:—

“तू तो आया नर देही में,
धर फकीर का भेसा ।
दुखी जीव को अंग लगाकर,
लेजा गुरु के देसा ।
तीन ताप से जीव दुखी है,
निबल अबल अज्ञानी ।
तेरा काम दया का भाई,
नाम दान दे दानी ॥”

“You have come in human form,
wearing the garb of Faqir.
Meet you the grieved men;
lead them to the Guru's Abode.
Man is grieved by the unholy Trinity;
weak, helpless, ignorant he is.
Your duty is to be compassionate;
and to impart the True-Nam.”

The “WORD”, I speak is NAM-DAN. You are simple householders. You do not try to understand the things around you. Everyone is in the look out to get a chance to exploit you. Today, I am after you to make followers. Tomorrow, somebody else would try to attract you with his pleasing or dreadful sermons and make you his followers. The present

Guru-Mat is concerned with your offerings only. When you become a disciple of some Guru, you are expected to offer 1/10 of your earnings to your Guru every year. I have uprooted the cause of such wrong understandings.

I am not against making offerings and donations. If you are so pleased, do help the poor and the needy. If you give, you shall be given. If you would not give, from where shall you get? Pandit Ji, you have come to me for NAM-DAN. Dharam Dass had also gone to Kabir Ji for NAM-DAN. This NAM-DAN is only for him, who has no attachment with this world and want to leave this world and reach his original Abode. Sant Kabir addressed Dharam Dass as:—

चल हँसा सतलोक हमारे,
छोड़ो यह संसारा हो ।
यह संसार काल का खाजा,
कर्म का जाल पसारा हो ।
चौदह खंड बसें जां के मुख,
सब का करत अहारा हो ।
जार बार कोयला कर डारत,
फिर फिर ले अवतार हो ।
ब्रह्मा विष्णु शिव बन कर घर आये,
और की कौन बिचारा हो ।
सुर नर मुनि सब छल छल मारे,
चौरासी में डारा हो ।
मध्यआकाश आप जहँ बैठे,
जोती शब्द उजारा हो

Proceed to our Sat-Lok Hansa;
leave this world at all.
This world is sweet meat of Kal;
the net of deed is spread.

Fourteen regions dwell in its mouth;
serving all as its food.
Reducing it every thing to coal;
time and again it incarnates.
Brahma, Vishnu, Shiva came in Physical form;
who else can be an exception.
Angels, men, sages were deluded to death;
and thrown in the cycle of 84.
Himself sits amidst the sky;
WORD, Light illuminates there.

I do not impart NAM behind a curtain or in a closed door as is done by the modern Gurus. I impart NAM in the general public. Now, you have grown old. You have seen and enjoyed almost all aspects of your life. You earnestly wish to liberate your "SELF" from this world and that is why you have come to me. I have shown you the path and explained to you the method of inward practice. If you catch hold of my feet, you would not be redeemed. The Real-Feet of the Guru is Light within. So, try to dwell at the stage of Light within. The Holy Gayatri Mantra also directs the initiate to this very center of Light. For the concentration of your mind, I would suggest the word "RADHASWAMI" for you. Accept it or not it is your sweet-will. Today, I decide it, once for all that I do not want to digress from our traditional Path. But, remember, the Real Nam is Light and Sound. In other words it is known as PAR-BRAHM and SHABD-BRAHM.

Now, the question is what is that which you are to renounce in this world? Is it house-hold or worldly life? Nay ! You are to renounce all those varied thoughts which ooze constantly within you. They are the real hindrance in your way of upward Journey. But this constant flow of your thoughts would stop only when your Surat is attached to Light and attuned to Shabd within. The object of Holy Gayatri-Mantra is also the same. The sacred Garur-Puran also refers to this Sublime Truth that until a seeker crosses the stages of PAR-BRAHM and SHABD-BRAHM, he cannot

attain liberation from the cycle of transmigration. This is the path, which only the saints tread:—

संत स्वरूप शब्द जहां फूले,
हसां करत व्यौहारा हो ।
कोटिन सूर चन्द छवि झलके,
एक एक रोम उजियारा हो ।

Truth is Shabd form efflorescent here.
Hansa make-merry over there.
Brightness of thousands suns and moons;
shines from each hair of it.

This is the Sublime Realm of BRAHM and SHABD-BRAHM. The image or reflection of BRAHM and SHABD-BRAHM permeates in you. So, it is desired that you should have Sat-Sang for some days and thereafter you should understand the inward practice. One is required to have Guru, so that one's Ego and Pride may vanish. You must have such a place, where you have to bow. Man falls an easy victim to ego and pride but he remains safe in the company of a Sat-Purusha otherwise everything is within you.

वही पार एक नगर बसत है,
बरसत अमृत धारा हो ।
कहें कबीर सुनो धर्मदासा,
लखी पुरुष दरवारा हो ।

“There-beyond that exists one Realm;
where flows a stream of Nectar.
Sayeth Kabir, listen Dharam Dass;
behold the Durbar of Purusha.”

I have told you earlier about what I have attained? My search has led me to a stage where NAM does not exist. NAM exists only upto the

stage of Light and Sound or PAR-BRAHM and SHABD-BRAHM. Kabir has also referred to this very Truth as has been stated above.

I had started my discourses with the subject what is NAM? Who attains it? What is the result of attaining NAM? The result is Sublime PEACE. For you, it is not an easy thing to reach upto the stages of PAR-BRAHM and SHABD-BRAHM. To reach these stages, you must first of all become humble and submissive. You must bow. If you are interested to traverse the path of spirituality, you must leave, wealth, wife and land at the will of nature. If you nourish a desire for them, you cannot attain spirituality. If you are lucky enough to have generous and perfect Guru, He would Himself liberate you from all your worldly desires. He would lift you up with Karam Yoga, Bhakti-Yoga and Gyana-Yoga. He would make your life successful both in worldly and spiritual fields and ultimately liberate you from the bonds of transmigration. His Holiness Hazur Data Dayal Ji Maharaj was kind enough to me. He took care of my worldly as well as spiritual life. I feel, I am the happiest person in the world, having no trouble or problem at all. I am 83 (now completed 83 years) and feel better than many of my age. Above all, I have attained the ultimate aim of life and that is NAM.

वही पार एक नगर बसत है,
बरसत अमृत धारा हो ।
कहें कबीर सुनो धर्मदासा,
लखी पुरुष दरवारा हो ।

There-beyond that exists one Realm;
where flows a stream of Nectar.
Sayeth Kabira, listen Dharam Dass;
behold the Durbar of Purusha.



CHAPTER II

METHODS FOR LIFE'S REFORM

मानुष्य जन्म सुधार तू
मेरी सुरत सहेली ।
पिया की शरण में जलदी आजा,
चित धर प्रेम पियार तू ।।
मांग भरी भक्ति सिंदूर से,
मांग परम सिंगार तू ।।
क्षमा की चूनर दया की साड़ी,
पहिर के चल दरबार तू ।।
पिया के महल का सुख आनन्द ले,
डारि जगत सिर छार तू ।।
राधास्वामी सांचे प्रीतम,
चरण कमल हिये धार तू

Reform thee, thy human life;
Thou my friendly Surat.
Come soon under refuge of Lord;
develop thou love within thee.
Get head line filled, with vermilion of devotion;
beg for best ornamentation.
Forgiveness, head-dress, mercy as Sari;
wearing go to lord's court.
Enjoy the Bliss of Lord's Palace;
Throwing dirt upon this world.
Radhaswami the True-Lord;
His Holy feet keep in thy mind.

In this hymn, a thought for reforming human life is given. For the reformation of my life Hazur Data Dayal Ji imparted me NAM in 1905 A.D. At that time I had determined that I shall speak my experience of life to this world.

After a long search I am to say that this NAM has led me to such a sublime stage, where neither Dharam nor sect exists; where neither Guru nor disciple exists; where neither Lord nor the devotee exists and neither the deed nor the doer exists. We all have come from that primary stage. Radhaswami Dayal has referred to this Truth in his hymn on Jayesth Month and Kabir Sahib has referred to this sublime-Truth in his hymn entitled "Adi-Dham".

Pandit Ji has come to me from Kuruskhetra and he wants that I should impart NAM to him. I am not an educated man. I am not an orator. I express my experiences in very simple language. When some unknown man comes to you, you ask him his name and some other things concerning his life or you become anxious to know about that man. He tells you his name and other particulars asked for. Similarly, when I came into this world, I developed an anxiety to know—who am I. After a long struggle I have known who I am. So, what is NAM? It is to reveal to the novice his identity and his source from where he came to this world. You study the human life around you. A woman gives birth to a child and hands over that child to some one. If that child is not told about his father, his family and his real home, he would not know anything. When you are asked about your parents, you tell that such and such are your father and mother. But we do not have any proof thereof. At the time of birth we are not aware of our parentage. But the people around us tell us about our parentage and our family, as I was told that my father is Sh. Mast Ram and mother Smt. Parvati Devi and I was born in village Bhanjhal. When I heard this all, time and again, I was convinced about my parentage and family. This fact was further confirmed by the love and affection of my mother and father for me. Similarly this NAM has its importance for the novice. Being is ignorant about his source. He does not know from where he has come,

who is his creator and where shall he go? It is only the Guru or a realized man who guides the seeker to follow a right path for self realization. You can know your "Self", your origin and your purpose of coming to this world only in the company of the saints or the realized.

Whatever Counsel or advise a Guru gives to his disciple, that is known as NAM, but people do not act upon the advice of the Guru. They lay more stress upon the repetition of the spoken word. Pandit Ji has come to me for initiation. For our return to our original abode our sages have given Gayatri Mantra or Pranayam Mantra to the Brahmans. Mantra, means opinion, counsel, advice or method. It is to behold the light beyond the three stages of awakening, dreaming and sound sleep. This light within is your real prompter or an inducer. But, these Brahmans do not behold the light within. They simply mutter the mantra. The Paranayam Mantra also directs the initiate to traverse the inward path to this stage of light within as, Om Bhur; Bhave, Swa; Maha; Jana; Tapa and Satyam. But nobody tries to behold the light within. They simply practice to behold their breath by closing thir nose. Similarly the followers of Radhaswami faith have gone astray from the real path of truth. They have memorized "PANCH—NAM" (five names). They believe in muttering SEHASRAKAR, ONKAR, RARANKAR, SOHANKAR and SATYAKAR. They do not understand the significance of these words. Then what is NAM—DAN?

मानस जन्म सुधार तू,
मेरी सुरत सहेली ।

Reform thee, Thy human life;
thou, my friendly Surat.

You have got this human body. Realize its importance and reform and improve your life. What is meant by reforming or improving your life? It means that you should have happy life; you should have food to eat; you should have clothes to wear; you should have a house to live in; you should have clothes to wear; you should attain liberation from the cycle of

transmigration. This is the real reformation or improvement of your life. Those who advise you to renounce this world, they are not same people. To live a happy life, it is essential that you should be self—sufficient, otherwise you cannot have physical and mental peace. You must have means to live a happy and blissful life and above all you should know the skill or the path of returning to your original abode. This skill of returning to your original home is known as NAM. From NAM I have known the path of return to my original home and I have also known the purpose of my coming into this life. All of us come here to live happily and after living a joyful life. We all are to return to our True-home. The object of life is Bliss, Joy and Peace.

Among the five names referred to above, the first name is SEHASRAKAR. These are the teachings of the saints. In the Hindu scriptures this center of SEHASRAKAR is known as the center of Light as “Bhoor-Bhuve: Swa: Tatsawitur – Varanyam.” What happens at this center of SEHASRAKAR? Light shines and the sound of conch and bell is heard there. The teachings of Radhaswami faith also refer to this very truth of this stage. By meditating at this center our mind becomes still. By beholding the inner Light or by listening to the inner sound of this center, your will power shall become strong and then every desire of yours shall get fulfilled. I again say that your own desire shall be fulfilled. The Brahmins of the past used to accomplish the Gayatri Mantra in its true sense. It was due to this fact that they could get anything of their choice even in the Jungles. Perhaps you know that when Bhart along with his huge army went to see Lord Rama in the Jungles, revered sage Bhardwaj with the power of his thought served food to the entire army of Bhart. This NAM is of the first stage.

I do not impart NAM. I do not make any one as my disciple. In 1942 A.D. An event took place in my life. A lady from Jabalpur with her three children and her husband came to me at Ferozepur via Hoshiarpur. She used to meditate at the center of Light within and see my form in red colored sun. She also used to listen the word “OM” or the sound of

Mardang within. She came to me and pleaded, “Maharaj Ji and to take care of these children. They disturb me and do not allow me to sit for meditation regularly.” I enquired if she had her own mother. She again replied in negative. Her husband was employed in telegraph department and as such he used to remain away on his duty from 8 AM To 8 PM. I have experienced that he or she who meditates at the second stage within, his or her inner desire must be fulfilled. This is the benefit of remembering NAM. He who repeats NAM regularly his wishes are granted. On the basis of my experiences and observations, I told Sh. Wali Ram Hakim that as this lady meditates at the second stage, her all the three children would die. This was my observation about that lady at that time. While leaving, that lady touched my feet and I said to her, “Whatever you have begged from Data Dayal Ji Maharaj, you shall get.” Within a period of nine months, her all the three children passed away. At this incident I felt awakened and I cautioned myself saying, “Faqir Chand, if you would continue to impart NAM to one and all they would meditate and their inner desires good or bad would be fulfilled. So by imparting NAM you will be committing the greatest sin. Thus I realized that “NAM should be imparted to those alone who deserve it. After this incident I have not imparted NAM to anyone and also I did not disclose this fact to anyone. Because in Radhaswami faith or in the path of saints a thought is given that more the individuals you get initiated, the more you shall be benefitted. To take people to a particular guru and get them initiated is considered as the most virtuous deed. I do not comment upon this practice. I deliver discourses and tell the art of living a happy life. The basic need is to make one’s thought pure and desires chaste. To keep mind and thought pure. I tell some methods and techniques, but I do not impart NAM.

About seven years ago, I went to Agra. From there I brought the sacred book entitled “PREM–BANI” written by His Holiness Hazur Maharaj Rai Salig Ram Sahib, the Sat Guru of Hazur Data Dayal Ji Maharaj. In this sacred text, His Holiness has very clearly written, that those who have impure minds; those who cherish enmity, jealousy and hatred in their minds; those who do not want to put a check upon their

destructive and bad thinking and those who are unable to have control upon their wrong thinking, should not at any cost undertake this practice of Surat-Shabd-Yog. If they do this practice they shall suffer heavily. The Hindu scriptures also refer to the same truth, that if a Shudra happens to listen the Gayatri Mantra, put a block in his ears, so that he may not be able to listen again. Shudra is not he, who is born in the family of Shudra (untouchable), but Shudra is he, whose mind is not pure and he nourishes hatred, enmity and jealousy to thousands of people at different centers they in fact are not doing good to the ignorant people. NAM should be imparted to those alone who are fit for it. The primary thing is Sat-Sang. Sat-Sang makes the seeker fit for initiation. So, it is essential that an individual should be given Sat-Sang till he becomes capable of understanding the Truth, perhaps, this Pandit Ji has some relation with me from the past life, otherwise I do not impart NAM to anybody. I give Sat-Sang and those who understand my word and act upon it, that is NAM for them. I do not have any desire to become Guru and make disciples.

I am explaining the first stage or center of SEHASRAKAR. He who meditates at this center, his wishes stand fulfilled. At this center every meditator enjoys the sight of light. There are very few seekers who feel the necessity of going beyond this center and they do reach the higher stages. In the ancient times the Guru used to initiate his disciple to the first stage and the disciple used to make himself perfect in meditation at that stage. Thereafter Guru used to see the inward progress of his disciple and if satisfied with the progress of his disciple and himself convinced about the necessity of higher initiation for the disciple, he used to reveal the secret of second higher stage and tell him the method of meditation at that stage. But, at present the entire course of inward practice from A to Z is revealed in the very first sitting. And the result is that neither their disciples understand anything about SEHASRAKAR, ONKAR, SOHANKAR and SATYAKAR nor do they ever succeed to reach these centers. Not only, that the Gurus have adopted another method of exploiting the ignorant masses, they tell their disciples that they may follow the path of inward

practice or may not, Sat–Guru shall surely come to accompany them at the time of their death. The poor disciple, with such an assurance from their preceptors, neither makes any improvement in his life, nor he undertakes the inward path.

“ धोबी का कुत्ता घर का न घाट का ”

“Rolling stone gathers no mass.”

Such a state of affairs has moved me and I am obliged to carry on the dictates of His Holiness Hazur Data Dayal Ji Maharaj and thus I speak the truth, so that I may free myself from the debt of my Guru. I dare say that, we Gurus and Mahatmas have befooled you. I emphatically say, that inward practice is most essential for you. You can cover the inner stages only by inward practice. When you complete inward practice of all the stages you shall automatically become free from all the worldly desires. This world shall remain as it is. You go on with your regular inward practice. After completing the practice of first two stages, you are to meditate at the third stage which is known as Trikuti. What happens by meditating at Trikuti? The meditation of this center would help you to know or have the knowledge of anything that you wish to know. Keep an image of your Ideal in your forehead and meditate upon this holy form. This practice would help you to attain knowledge. All the scientists are the meditators of this very center. This stage of Trikuti is known as the center of OM, which means creation, sustenance and destruction—one thought oozes, it then sustains for sometime and vanishes thereafter. This is the center of Trikuti. Those who meditate at this center for the attainment of Divine knowledge, they attain it and those who meditates here for worldly knowledge, they attain worldly knowledge. Our sages and saints of the past wrote the great volumes of vedas from this very center. In a nut shell it may be said that the center knowledge of science, music, religious scriptures and the worldly knowledge is the creation of this center of Trikuti. He who wants to attain the knowledge of a particular thing, he should make an ideal of his desired thing and then meditate upon it on this

center of Trikuti. His regular meditation and sumiran of that particular think would fulfill his desires and he would become Perfect in it.

I myself follow this practice. It is due to this fact that I speak always a new thing. Why? Because, I have an object of knowing the Reality or Truth. As and when I dwell at this center of Trikuti, I give a new thought to the world. This stage of Trikuti is the center of OMKAR and this “OMKAR” or Brahma is the creator of this world. By dwelling at this center of Trikuti and with the help of “OM” (Brahma) you are to attain the spiritual knowledge. “OM” has got a most sublime significant place in the Hindu scriptures. All Hindu Mantras start with OM, as:— OM BHOO, OM BHOOWE, OM SWE, OM JANA, OM MAHA, OM TAPA and OM SATYAM. This is the key for your upward journey. This is a gate to the sublime knowledge. Among muslims this stage is known as “AREFBN.” This very center of Trikuti or “OM” is the source of worldly as well as spiritual knowledge. When you feel tired from your worldly pursuits of life, you desire for rest, similarly, when a seeker feels tired from a regularly meditation at this center of Trikuti, he yearns for something more. Thereafter come the stages of Sunna and Mahasunna i.e. Savikalapa Samadhi and Nirvikalapa Samadhi. This state of trance is known as “SARANG” or “RARANG—SARANG.” Hindu scriptures refer to this stage as the stage of “SHUDH—BRAHM.” Here at this center the creative energy becomes completely pure. All its impurities vanish away at this center. So, when you mind becomes pure at this center, you attain peace. This is the third stag , where you enter a state of Trace. You lose consciousness of your mind and your intellect does not work here. Generally the meditators do not like this stage, because this is a state of inertness. Then comes the fourth stage, the stage of “SOHANKAR”. At this stage your mind vanishes away. Your soul remains alone here and it realized, itself at this stage. So when “self” is realized, it does not come in the domain of mind. When your “self” succeeds to realize itself, then it does not come under the sway of mind so easily. Beyond this stage comes the state of “SATYAKAR”, where your soul or self merges with the Supreme-Self and then loses its own entity. These are the five NAMES or the stages.

These five stages or Names are also referred to in Hindu scriptures. But there they are known with different names as:— “ANNAMAY KOSH” and “PARANAMAY KOSH”. “MANOOMAY KOSH”, “VIGYANMAY KOSH” and “ANANDMAY KOSH”. Beyond these five stages is our origin, from where we have come down to this existence. So, Guru’s duty is to lead the disciple through all these stages of the highest realm of our origin. His Holiness Hazur Data Dayal Ji was kind enough to lead me out of these stages. I was very much lost in the inner visions and colors. For me, the vision of Hazur Data Dayal Ji was the truth. For me, this was the ultimate aim of life. But His Holiness Hazur Data Dayal Ji assigned me this duty, so that I may understand the faculties of my mind and realize the truth. Now, I have understood my mind. I am obliged to go beyond th realm of my mind to the state beyond “SATYAKAR” or “SATPAD”. That state is my original abode.

I am giving this Sat-Sang to Pandit Ji, so that he may realize the Reality of NAM and know the destination, where he is to go. The saints revealed to me the place, from where I have come to this world. I have come from that Supermost Element which neither takes birth nor dies. He is Preimordial, Eternal and Ever-lasting. But how would you realize it? You would realize it through a regular inward practice. My observations and experiences of Sat Sangies have revealed to me that my “SELF” is Primordial, Eternal and Immortal. “SELF” never dies. Death occurs to body, mind and the Light. Death is not for “ME”. I am the Divine-Self. The word “I” is being used to convey the sense through conversation. Because While talking to or conversing with you, one has to use the word “I” and “you”, otherwise at that sublime stage neither there is “I” nor there is “you”. It is the greatness of NAM. It is only NAM, which makes you to realize this truth. We do not know ourselves. My research coincides with the research of our saints, so I am convinced of the truth as I am convinced by my relatives and my surroundings that I am son of Sh. Mast Ram Ji, though I do not have any proof in this regard. Similarly, this Sat-Sang and inward practice convinces you about your NAM which is Primordial, Eternal and Immortal.

He who attains NAM lives a happy and carefree life. He who repeats NAM, his mind gets purified and he attain quietude.



CHAPTER III

SANT—MAT SADHAN

सहज किया उपकार,
धन्य गुरु देव गोसांई ।
दया से बख्शी चरण की छाया,
काग वृति को हंस बनाया ।
अब नहीं व्यापे काल न माया,
सच्चा भया उद्धार ।
सत संगत में बचन सुनाये,
ऊँच नीच गति सकल बताये ।
कथनी छुड़ा करनी करवाये,
सुरत शब्द मत सार ।
पहिली श्रेणी सत् संगत की,
दूजे साध की पदवी ।
तीजे हंस अवस्था बख्शी,
चौथे सोहंकार ।
पंचम सत् पद ले पहुँचाया,
अलख अगम अनुभव दरसाया ।
आवागवन का भेद कटाया,
राधास्वामी के दरबार ।
सहज कमल सोभा, सहसकारा,
त्रिकुटी में ओंकार पसारा ।
भंवर की घाटी सोहंकारा,
सत्पद सत्यकार ।
नहीं यह ज्ञान न कर्म कहानी,
कथा समझे कोई ज्ञानी ध्यानी ।

नहीं योगी नहीं तपसी जानी,
संस पथ व्योहार ।

अलख लखा गम अगम की पाई,
नाम रूप रेखा तज धाई ।
राधास्वामी चरण कमल लिपटाई,
सुरत हुई भव पार ।

Easily did me favor;
 Gurudeva, the virtuous Master !
With kindness granted me refuge in feet;
 crow's faculty transformed into that of swan !
Now KAL and Maya do not persist;
 attain the true salvation !
Spoke the word in Sat-Sang;
 disclosed all stages of ups and downs !
Liberated from theory, made me practical;
 in the secret of Surat-Shabda !
The first stage of Sat-Sangat;
 second the status of a sadhu !
Third granted the state of swan;
 fourth the Sohankar !
Fifth escorted me to Sat-pad;
 made me perceive invisible, unattainable !
Dispelled the mystery of transmigration;
 in the durbar of Radhaswami !
Sehas Kamal magnificence of Sehaskara;
 omkar pervades at Trikuti !
Sohankar at the valley of Bhanwar;
 Sat-pad the Satyakar !
Tis not knowledge, nor story of dead;
 what would understand the learned meditator !
Tis now known to recluse and ascetic;
 the course of the path of saints !

Saw the Invisible, approached the unapproachable;
name, form and sign disappeared !
Embracing the lotus feet of Radhaswami;
Surat swam across, ocean of existence !

A learned Brahmin from Kurukshetra has come here for initiation. I feel my responsibility. I could not sleep after 1.30 AM tonight. I have been understanding NAM throughout the night because I was to give Sat-Sang to Pandit Ji. He belongs to a Brahmin family, thus it is essential that I should speak to him according to the approach of Brahmins i.e. Brahm Element (Brahm-Tatva).

We have a large number of sages, but out of them all, four are the chief sages. First is Manu. He propounded certain customs for the mankind to live the worldly life in a set decorum. His aim was to make worldly life of man, happy and peaceful. He has laid down the methods of begetting noble children and has also directed mankind to act according to time, place and circumstances.

The second chief sage is Brighu. He revealed to us that the root of our every action is our desire. Everyone is bound to reap the fruits of one's desires. Our next birth is decided by our own desires. As you sow, so shall you reap. So, the great sage has advised us to nourish virtuous desires and to do virtuous deeds. So that we may live a good and happy life. Rishi Brighu has written in detail about the results of our different desires and actions. He has cautioned the mankind about the evil results of evil desires.

The third chief sage is Vasishat. He has written a marvelous book entitled "Yog vasishat". In this book he has proved that the entire creation is an outcome of imagination. This creation is of Maya. To prove his point of view he has detailed there in different stories. So much so, that in one of his stories he has proved that Brahma did not have a body of blood and flesh, but he a body of imagination.

The last and fourth sage is Vyas. He, while explaining the earlier three Philosophies, has propounded a method to attain liberation from this world for ever. Vyas was the first sage who expounded the Spiritual Path. He who follows the path laid down by the first sage Manu, can never traverse the spiritual path. Indeed, a man who follows the philosophy of Manu, can progress in worldly life. He would come to the spiritual path only when he would be convinced about the Sublime Truth revealed by sage Vasishat, that the entire creation, sustenance and destruction or Brahma, Vishnu and Mahesh are all mental or illusionary. But Sublime Truth is not easily understood by the mankind.

When a seeker is convinced about the illusionary nature of this world, he becomes capable of treading the path of saints, because the path of saints start realization ends. I do not quote the scriptures. I know not anything about the writings of our scriptures. I do not have any experience of what His Holiness Hazur Data Dayal Ji said, I have an experience of my own life. At mental level, I am convinced of the truth that sage Vasishat has expounded. It is a fact that your mind can create any thing you like. This fact has been confirmed by a large number of my sat-sangies. Many of my sat-sangies have told me that I come to accompany their relatives at the time of their deaths. Some others told that I appeared to them to prescribe a medicine for their particular disease. But the fact is that I do not go anywhere, nor do I know about these happenings. This has proved me, that there is another world beyond our mental region. Now I have realized that all inner visions, colors and forms are not a reality. They do not exist, but their existence is felt. However, when this truth was not realized by me, I too believed these visions, forms and colors were the reality. I used to enjoy different visions and scenes according to my thought and desires. It is due to this fact our sages have laid more stress upon noble and virtuous thoughts. If our thoughts and desires are noble and virtuous our life would be happy and peaceful, both at physical and mental level.

Now, when I neglect all these mental visions and colors, I reach a stage where my "SELF" remain alone. You may name it as My Mind. I

name it as sentient power. Its existence is steady and it is definitely something. This very sentient energy develops and expands when we go inward and traverse the upward path. Therefore Light and Sound manifest in this sentient Energy. This Light and Sound are the manifestation of this very sentient energy. It may be named as the realm of Light and Sound. With in me, it is Sohong Purusha or Par-Brahma, Parmatma or Invisible and unattainable. As my mind creates its own imaginary world and expands it to an un-limited stretch with its different thoughts and desires, similarly I have the experience that this sentient energy of mine, when goes beyond the tenth door within, it creates its own world of sentient energy. This world of sentient energy is the world of consciousness. Previously my mind used to create its mental world. But since I realized the Truth of this mental world, I go beyond it to the realm of Sentient Energy, where I expand its realm and enjoy it. I have attained this stage due to the grace of His Holiness Hazur Data Dayal Ji Maharaj. I had a keen desire to know my origin or my supreme Lord. Hazur Data Dayal Ji did a favor to me.

सहज किया उपकार,
धन्य गुरु देव गोसांई ।
दया से बख्शी चरण की छाया,
काग वृति को हंस बनाया ।

Easily did me favor;
Gurudeva the virtuous Master.
With kindness granted me refuge in feet;
Crow's faculty transformed into that of swan.

My mind had downward inclination and it had liking for worthless things. It used to nourish bad and impure thoughts. This tendency of nourishing impure thoughts and to have likings for worthless things is known as crow's faculty. Crow, always looks for impure and filthy things. So, this spectacle of Maya around us is also impure. It does not have any worth from spiritual point of view. It always captivates us in its nets and we suffer accordingly. Our attachment for the son, our greed for wealth and

property all become a source of trouble to us sooner or later. Our desire for gaining the worldly things is known as crow's sight or faculty.

Now the question is—what is the state of swan? It means the realization of this fact, that the entire spectacle around us is illusion or Maya and whatever we visualize within is also Maya. Beyond the realm of this Maya is our original Home. His Holiness Hazur Data Dayal Ji did his best to make me realize this Truth, but I did not understand it. Ultimately, he assigned this duty of Sat-Sang to me, so that I may understand the Reality.

Here this Pandit Ji has come for Nam-Dan. I do not know his name, however I give him a new name as “SAR-BHEDI PANDIT” (known of the secret). Whatever I have realized and experienced in my life, I speak it to him. In one of the hymns His Holiness Hazur Data Dayal Ji has illustrated the faculties of crow as:—

तुम उलट चलो असमान,
नीचे क्यों रहना ।
नीचे नीचे नीच की संगत,
नीचे भाव में नीच की रंगत ।
त्याग कुसंग कर सत संगत,
भव के दुख सुख क्यों सहना ।

Transcend upward to the sky; (Tophead)
Why dwell at lower stage.
Lower, lower the company of the low;
With feelings low, intentions low.
Disown evil, be in good company; (sat-sang)
Why suffer and enjoy this illusive world.

I was too much engrossed in this illusive world. Many whims had overpowered me. But with the passage of time all my inward color, form,

scenes and thoughts proved to be mere illusion or shadow or reflection. I understand it well that the worldly people do not feel the necessity of liberation from this world of illusion. Thus, my word, my literature, would not prove useful to those who are not in need of liberation. However, I am bound to express my views about my own experience and observations. I had come to this world for completing my homeward journey. Different religions had their different intact upon my mind. But Philosophy of saints influenced me quite differently. Saints have denounced all sages and scriptures of the past. They have denounced the philosophy of Sage Manu and they are very correct in their approach. Because, if a man remains bound in the worldly customs and traditions, he would never be able to liberate himself from the worldly bonds. The angle from which the saints have denounced the philosophy of Manu is very correct and true, but if for living a worldly life you denounce the Philosophy of Manu, you would surely invite problem and troubles for your life. You will not have a happy and peaceful life. Similar is the position of rituals and other religious ceremonies. If you remain confined to the rituals and other religious ceremonies throughout your life, you would not attain liberation from this world. Your worldly life may be better. So, for the attainment of salvation, the denunciation of religious ceremonies is also essential. Each thought or Philosophy has its own place and importance. While living in this world, if you flout the principles laid down by Rishi Manu, you would be declared a criminal. The great sage Vashishta has given us the philosophy that this entire creation is the result of our own imagination. If you continue to dwell in this realm of imagination and never try to go beyond this thought that mind is Maya, even then you cannot reach your original home. For going beyond these physical and mental planes, the saints have expounded the path of inward practice (Sadhan-Abhyas).

What is this inward practice of Sadhan Abhyas? It is an inward practice of transcending upward to the state of Light and Sound. When you stand practically convinced that the entire creation at Physical and mental level is illusion, then you should try to realize your Real-Self which is Light and Sound. If you do not realize this truth in your practical life and

continue to believe that this world is illusion, then you would not attain the Reality. You would not reach your original home. Your mere belief that this world is Maya will not help you, rather it will cause your downfall, time and again.

I was explaining about what NAMES is? Name is man's own Soul, man's own Light and man's own Shabd. To dwell in your own-self, i.e., Light and Shabd is real Ajapa-Jap of NAM. Sar-Bhedi Pious Brahman has come to me for initiation. At this moment, it is obligatory for me to perform my duty very sincerely, the duty His Holiness Hazur Data Dayal Ji has assigned to me:—

सहज किया उपकार,
धन्य गुरु देव गोसांई ।
दया से बख्शी चरण की छाया,
काग वृत्ति को हंस बनाया ।
अब नहीं व्यापे काल न माया,
स्च्चा भया उद्धार ।

Easily did me favor;
Gurudeva the virtuous Master,
With kindness granted me refuge in feet;
Crow's faculty transformed into that of Swam.
Now, Kal and Maya do not Persist;
Attained the true Salvation.

I feel my responsibility towards all those people who come to me. I have not slept properly for the last four days. A man while presuming me as Guru has come to me for NAM-DAN. I do not impart NAM to anybody. If a man hates anything, he becomes a victim of that very thing. The hated thing becomes a garland of his own neck. I have developed a sense indifference towards these religious centers and asharams. In 1942 AD., I had declared that I shall not impart NAM to

anybody. I have established this Manavta Mandir but it is established with great Truth and Sincerity. For the establishment of this center I have not used any unfair means, nor I have kept anybody in dark. Sat Sang has a great importance. What does a Guru impart in Sat Sang:—

सत संगत में बचन सुनाये,
ऊँच नीच गति सकल बताये ।
कथनी छुड़ा करनी करवाये,
सुरत शब्द मत सार ।

Spoke the WORD is Sat Sangat;
disclosed all stages of ups and downs.
Liberated from theory, made me practical,
in the secret of Surat Shabd.

I have not spared any point in explaining the Elemental Truth. Till this day no saint or Guru has spoken the Truth so clearly and plainly as I have done. All have used symbolic words. I have not used this method of symbolism, but I have explained the Truth in very simple and plain words. However, my way of plain speaking is for those alone, who deserve it. This sublime Truth is not for the general masses. NAM is only for those who deserve it and truly yearns for it.

पहिली श्रेणी सत् संगत की,
दूजे साध की पदवी ।
तीजे हंस अवस्था बख्शी,
चौथे सोहंकार ।

The first stage of Sat Sangat;
second the status of a Sadhu.
Third granted the state of swan;
Fourth the Sohankar.

O ! Sar-Bhedi (knower of secret) Pandit Ji; I say it to you in particular, that this Sat-Sang is one of the stages. To listen to the sermons, to think over them and to understand them is the first stage with the grace of His Holiness Hazur Data Dayal Ji Maharaj and with the intellect that Nature has granted to me, whatever I have understood about the Sublime-Truth, I have explained on the basis of my personal experience. After this realization that whatever you see it is not a Reality, but an illusion, all mental visions, forms and colors would not attract you. You would not attach any importance to such mental visions, after realizing their secret and authenticity. If you have realized this Truth, you do not need any Sumiran and Dhyana, which is essential for a Sadhu. But attainment of this state is not so easy. We are the beings of this age of machine. We may declare ourselves as recluses and wear the garments of ascetics, we may grow long hair upon our heads and we may move around naked and carefree without taking any food but worldly desires and necessities of life still persist in our sub-conscious mind. Whenever a man sits alone, different thoughts and desires of definitely occur to him. You watch and steady your own mind at different times and at different stages, you would realize this fact. If thoughts, desires and doubts occur in your mind the sumiran and Dhyana is must for you. Different kinds of desires must persist in your mind because it is the nature of mind. The necessity is that negative and destructive desires be replaced by positive and constructive desires. And this can be done only with the help of Sumiran & Dhyana. I do not want to break our ancient custom of the path of Guru-Mat. So, repetition of Radhaswami (the spoken word) word is essential to control the flow of ideas and desires from your mind and thereafter you are to meditate on the holy form of the Guru. You may do this practice if you like. Or, you may control the flow of your thoughts, with the help of any other words spoken or by meditating upon any other ideal of your. But, if you undertake this practice of your own, it will not mitigate your feelings of ego. Because, the feelings of ego or pride and Maya are already within you. This fault or weakness of your will not vanish. Why should not this weakness of yours go? Because, you accept my advice or my word, due to fact that it is according to your already accepted view, but

you have not yet abandoned your previously accepted path or your way of reliance. Your feelings of egoism would surely prevail upon you. This is a sort of ungratefulness. It is possible that you may not be governed by your feelings of ego and you may succeed to transcend to the highest stages of spirituality, but you will not be able to attain your desired goal, because your own inner True desire would lead you to your ultimate goal. The NAM that His Holiness Hazur Data Dayal Ji used to impart, if according to it, somebody does not succeed to develop faith in the form of Sat Guru, then he is at liberty to meditate upon any other form he likes or mutters any other "NAM" or word, but his ego will not vanish. However, if in the beginning of your inward meditation, you transcend to the 10th door (Daswan Dwar) with the faith that the inner Light represents the feet of Sat Guru and the inner Sound is the Sat Guru Himself, then you would attain freedom from Maya. Because, the Real Form of a Sat Guru is Brahma. His feet are Light. The Form of Sat-Guru that we visualize within, is the creation of our own mind and the "NAM" we remember, they all fall in the region of Maya. But the custom established by our predecessors and principals laid down by our saints, in my view, must be adhered to by a devotee of Guru. Yet I do not impose any restrictions upon you. You are at liberty to use any "NAM" or Word and meditate upon any Holy form you love.

Every "NAM" or Word-Spoken and the meditative form has its own particular influence upon the disciple. For example, I pronounce the word Lemon or I cut a lemon in two pieces and suck it applying salt to it before you, your mouth would water positively. Why is it so? Why does your mouth start watering after listening the word Lemon or by seeing lemon? It is because of your confirmed faith that lemon is sour. Your belief that lemon is sour brings water in your mouth. He who sucks a lemon, tastes the sourness of the lemon and he who sees, also feels the sourness of the lemon and he who see, also feels the sourness of the lemon and thus his mouth waters. Similarly, by seeing a Realized man or by meditating upon his Holy-Form, you must have the impact of his peace, bliss and knowledge.

We do not have the real photographs of Lord Rama or Lord Krishna. The fact is that we are not even aware of their facial and physical features, still in different parts of our country, their photographs are shown in different features. Marathas have their Lord Rama and Lord Krishan in Maratha faces. In Punjab they are shown with Punjabi features. Therefore, while in Bengal they are shown with Bengali features. I dare sya, that those who meditate upon the Photographs of Lord Rama and Lord Krishna, which are available in the Bazaars, they shall not be benefitted to have their desired end. Your desired object can be attained only by sitting at the Holy feet of a living Realized Guru and by meditating upon his Hobby form. This is the principle of science.

Now, I explain to you the significance and importance of NAM. The Word-Spoken on "NAM" is merely a sentimental expression. In the mind of a Saint or Realized man, there is a thought, a desire and a Shabd, which gives birth to an impression in his mind. The shabd itself does not give birth to impression. It is not Shabd or Nam or Word-Spoken, which is important or useful to you, but the sentiment, with which Guru imparts to you the Shabd or NAM. It is the sentiment of the Guru which works. For example, you go to your in-laws, your sister-in-law asks you, "Why have you not brought your grand-mother along with you for our old grand-father?" These words of your sister-in-law are very uncivilized and filthy, but the sentiments, with which these words are uttered are not to annoy you. They are for your entertainment. So, the "NAM" imparted by a Guru, carries his sentiments along with it. The "NAM" imparted by the Guru is not merely a Word-Spoken, but it is pregnant with the inner sentiments of the Guru. It is the alchemic impact of "NAM" which helps you.

सत संगत में बचन सुनाये,
ऊँच नीच गति सकल बताये ।
कथनी छुड़ा करनी करवाये,
सुरत शब्द मत सार ।

Spoke the WORD in Sat Sangat;
disclosed all stages of ups and downs !
liberated from theory, made me practical;
in the secret of सुतत Shabd !

O ! Sar-Bhedi Pandit Ji, during the last three-four days I have done my best to make you understand the Truth. Now, it is up to you and your fate.

पहिली श्रेणी सत् संगत की,
दूजे साध की पदवी ।
तीजे हंस अवस्था बख्शी,
चौथे सोहंकार ।

The first stage of Sat Sangat;
second the status of sadhu !
Third granted the state of swan;
fourth the Sohankara !

What have you to do? You know about your won mind. I do not know anything about your mind. I am not one of those hypocrite Gurus, who claim that they know about the inner feelings of their disciples. However, I can guess the state of your mind and can say that you are yet to detach yourself from this world. No one is able to know the state of one's own mind. Even, I am not free from this draw back. It is all due to the deeds of our previous life. If your mind does not come to a state of stillness or the flow of different thoughts continues, then I would suggest you to repeat Radhaswami Nam and to meditate upon the Holy form of Sat Guru, so that your mind be controlled. When your mind comes under your control, thereafter you should try to dwell at a stage of Sohankar, which is your own "Self". Your own soul i.e. Light and Sound. The Truth is that your own "Soul" or "Self" is the real Form of the Guru. Some gentlemen have come from Hanumankunda. I wish them not to go empty handed. You consider

Maharishi Ji Maharaj as your Guru. But I proclaim that these who have worldly desires and attachments they can not understand this Truth.

घर में दर्शन पाओगे,
सन्देह कुछ इसमें नहीं ।
मैं तो घर में हूँ तुम्हारे,
ढूँढलो मुझको वहीं ।
शब्द सुनते हो मेरा,
अन्तर में चित को साध कर ।
सुरत मेरा रूप है,
इसको समझ लेना वहीं ।
सुक्ष्म हूँ स्थूल हूँ, कारण हूँ,
कारण से परे ।
देख दृष्टि को जमाकर,
अपने अन्तर में कहीं ।

Darshan than shall have within;
there is least doubt in it !
I dwell within thee;
find me thoo there in !
Thou listen to my shabd;
controlling they mind within !
Surat is my form;
understand it there in thee !
I am subtle, gross, consal;
and beyond cousal !
Behold affiscing thy mind;
anywhere within thee !

But this Truth is to be understood. It is not to be narrated. If you narrate it, it would be a sin on your part. Our parents have procreated us for their own happiness or pleasure. We are all aware of this hard fact,

because we too have married and procreated, but, it does not behove to say that our parents have procreated us for their pleasure, so there is no custom to utter this fact. Therefore, you understand the Reality and be silent. Follow the inward path regularly. You are not to break or denounce the worldly customs and principles of life. Guru has his own place as Guru & disciple has his own place as disciple, wife has her own place as a wife and mother has her own place as a mother. Social set up should not be disturbed at all. I have revealed to you the point. Now to practice it in your life is your own duty.



CHAPTER IV

SUBSTANCE OF SECRET

तुम उलट चलो असमान;
नीचे क्यों रहना ।
नीचे नीचे नीच की संगत;
नीचे भाव में नीच की रंगत ।
त्याग कुसंग कर सत संगत;
भव के दुख सुख क्यों सहना ।

Transcend upward to the sky (Top head)
why dwell at lower stage !
Lower, lower, the company of the low;
with feeling low intentions low !
Divorce bad he, in the good company; (Sat Sang)
why suffer and enjoy this illusive world !

सीधा मारग जगत का;
उल्टा सन्त का पंथ ।
जो कोई उल्टे मारग चले;
सो पावे निज कंथ ।
इसके भरम में जो कोई आया;
सो तो रहा यम बन्ध बंधाया ।
भव के भरम में क्यों बहना;
तुम उल्ट चलो असमान ।

Direct (downward) Path, is of the world ;
Saints follow the Path upward !
He, Who traverses upward;
finds Lord of the self !
Whosoever falls in doubt of it;
Remains he in world's bondage !
Why dwell in doubt of illusion (existence)
transcend upward to the sky !

ऊंचे गंग तरंग है;
ऊंचे जमुन का नीर ।
ऊंचे सरस्वती धार है;
शुद्ध अथाह गंभीर ।
नीचे कष्ट कलेश है भारी;
नीचे माया करे दुखारी ।
कर्म धर्म में पड़े संसारी;
सार न पावे मायाधारी ।
तीन ताप में क्यों दहना;
तुम उलट चलो आसमान ।

Up is the wave of Ganga;
up flows the water of Jamna !
Up the stream of Saraswati;
Pure fathomless and tranquil !
Lower exist all sorrows, afflictions;
lower illusion causes all distress !
The worldly engrossed in rituals ceremonies;
secret know not the illusion-ridden !
Why to burn in Trinity;
transcend upward to the sky !

ऊंचे सूर प्रकाश है;
ऊंचे चन्द्र की जोत ।
ऊंचे ज्ञान भंडार है;
ऊंचे सत का सोत ।
ऊंचे पुरुष विराट है;
ऊंचे है ओंकार ।
ऊंचे सुन्न का देश है;
ऊंचे सोहंग सार ।

Up the light of the Sun;
up the brightness of the Moon !
Up the treasure of the Knowledge;
up the source of the Truth !
Up dwells the Being-supreme;
up is the Onkar !
Up in the Real if Vacuum;
up is the Sohankar !

नीचे इन्द्री भोग विलासा;
नीचे आसा नीचे वासा ।
नीचे जो कोई करे निवासा;
सो तो रहे दिन रात निरासा ।
नीचे राह को क्यों चहना;
तुम उल्ट चलो असमान ।

Lower organ, sensual pleasures;
lower exist hopes lower cravings !
Whosoever dwells at lower stage;
remains he ever dejected !
Why to aspire for this low path;
Than transcend upward to the sky !

ऊंचे सत पद धाम है;
ऊंचे अगम—आलेख ।
ऊंचे राधास्वामी नाम है;
ऊंचे चढ़कर देख ।
नीचे काल कर्म है व्यापा;
नीचे भरम पाखंड का पापा ।
नीचे माया मारे छापा;
भ्रांति से नहीं सूझे आपा ।
नीचे कथा को क्यों कहना;
तुम उल्ट चलो असमान ।

Up is the Abode of Truth;
up the Profound and Un-seen !
Up the Radhaswami Name;
transcend up and see thyself !
Lower, Kal, deed and body;
lower, doubt, deception govern !
Lower illusion makes its raid;
Self not realized in delusion !
Why narrate Truth at stage low;
Than transcend upward to the sky !

I have never entered into the lamentation of NAM-DAN. You would say I have used the word lamentation. Lamentation means grief. People lament only when they are grief-stricken. Really by doing this work of Guruship I suffer. None should misunderstand that by doing this work I face difficulty in transcending the upward path within. I have spent whole of my life in this path of inward meditation. At present, I go far about all the lower stages of inward practice. Now it is not essential for me to traverse the stages of “SEHAS-DAL-KAMAL”, “TRIKUTI”, “SUNN”, “MAHA-SUNN”, “BHANWAR-GUPHA” to reach the highest realm. Because, my surat has gained a sufficient experience of these stages and known the

Reality in a fraction of moment and without any struggle or difficulty my Surat reaches its abode of "SELF". As I was to impart "NAM" to Pandit Ji; I had to traverse all these lower stages, in order to explain them to Pandit Ji, therefore, I said that "NAM-DAN is a lamentation". For me, the lower stages have no significance. My ideal is the highest realm of "SAT". I minisible and un-named.

The worldly people cannot understand the Sublime-Truth, but you are a Sar-Bhedi Brahmin. You have come to me for "NAM-DAN". It was very essential for me to transcend upward through all these lower stages in order to have the latest experience for four or five days. As His Holiness Hazur Data Dayal Ji Maharaj has written in the above hymn, "Thou transcend upward to the sky; why to dwell at lower stage." Yesterday night and today till morning, I have been transcending upward. I am a practical man. I do not say anything, which I have not myself examined and experienced. There are many stages of "NAM-DAN". "NAM-DAN" means the attainment of supreme-bliss and peace. So, for the attainment of pleasure at physical level or while dwelling at the stage of "ANNAMAY-KOSH", the Sadhan is different; for the attainment of pleasure at mental level the Sadhan is different, for the attainment of pleasure of intellect the practice is different, for the attainment of pleasure of life-energy the Sadhan is different and to attain Supreme-Bliss and Sublime peace the Sadhan is different. The "NAM" leads the seeker to a stage where neither exists Parmatma (Lord) nor Atama (the soul). If soul continues to exist the cucle or process of creation must continue. The work of Supreme Soul is also creation. If some body succeeds to reach the stage of Supreme-Soul with the help of Sadhan, that means, he has attained a stage which is the source of creation. Soul itself is a creation of the Supreme-Soul, but soul as a separate entity is capable of creating its own world and then suffers or enjoys from it. The "NAM" which His Holiness Hazur Data Dayal Ji Maharaj imparted to me, I have realized it with a life long inward practice. This "NAM" leads the object which dwells in this body to highest stage beyond "PIND", "ANDA", "BRAHMAND", "ATMA", "PARMATMA", "BRAHM", "PARBRAHM" and "SHABD-BRAHM". What ever I say is all

based upon my personal experience. Sant Kabir writes in one of his hymns:—

रोड़ा हुआ बाट का, तज आया अभिमान ।
लोभ मोह तृष्णा तजे, ताहिं मिले निज नाम ॥
रोड़ा भया तो क्या भया, पंथी को दुख दे ।
साधु ऐसा चाहिये, जैसे पिंडे खेह ॥
खेह भई तो क्या हुआ, उड़ उड़ लागे अंग ।
साधु ऐसा चाहिये, जैसे नीर पतंग ॥
नीर भया तो क्या भया, जो ता—ता सीरा होय ।
साधु ऐसा चाहिए, जो हरि ही जैसा होय ॥
हरि भया तो क्या भया, जो कर्ता धर्ता होय ।
साधु ऐसा चाहिए, हरि भज निर्मल होय ॥
निर्मल भया तो क्या भया, जो निर्मल मांगे ठौर ।
मल निर्म से रहित है, तो साधु कोई और ॥

Became brick bat of path, renouncing the pride !
Renouncing greed attachment; desire, then self
NAM attained.

What happened, if become brick bat, trouble thee
the traveler !

Sadhu should be as ash smeared upon body !
What happened, if became ash, it flies and falls
upon body,

Sadhu should be as clear water, crystal !
What happened, if became water, it becomes hot and cold.

Sadhu should be as, Lord Himself !
What happened, if become Lord, who is all proveful.
Sadhu should be as, who becomes pure remembering
Lord !

What happened if become pure, pure needs space !
Free from pure and impure, such Sadhu is some
one else.

In this hymn, Kabir directs us to become pure by remembering Lord. I have been the worshiper of "NAM" and I wish to become pure by remembering the Lord. O ! SAR-BHEDI Brahmin, do you have the desire to attain this stage? Who has desire for this highest stage? I had a desire for this stage. I have not been directed by the lower stages, because I had a desire to know my original Abode from where I have come to this world. So, the real "NAM" is our return to our original abode. This is the Real "NAM-DAN". I have known the way of my return to my original Home. I have not yet reached there, but now I am covering its last stage. Many troubles and hindrances come in this way and the biggest hindrance is this imparting of "NAM-DAN". To become Guru and to impart "NAM" is the biggest hindrance. It is due to this fact that I do not impart "NAM" to anybody. Let me make it clear to you that man is always ridden by worldly desires still he thinks that he does not have any desire, because he himself fails to analyze, whether he has any desire or not. To examine your position, when you sit for inward practice or Sadhana, watch what types of thoughts, feelings and forms are created by your mind? Your inner feelings, visions and thoughts would prove you that you still have desires. For this purpose you need not go to anybody to ask. In addition to it, you study your dreams. What are these dreams? There are different impressions and suggestions from previous life and of this life which are imprinted upon your subconscious mind. When physically you are at rest, these impressions and suggestions of your subconscious mind get magnified and appear to you in different forms, colors and scenes. If these impressions and suggestions of your sub-conscious mind are active, then "NAM-DAN" is essential for you. All these impressions of previous life and of this life can be mitigated by muttering the spoken word or "NAM". He who repeats "NAM" attentively and regularly, his mind becomes still. But if this Word Spoken or "NAM" is not pregnant with an impression of highest spiritual stage or you do not have any thought about the Sublime Truth in your mind, then mere repetition of "NAM" or Word-Spoken would not help you. If this Word-Spoken or "NAM" carries with it the impression of that Absolute-State or of our original State, it would positively have its impact upon your Sub-Conscious mind, in the

same way as the word Lemon brings water in our mouth. His Holiness Hazur Data Dayal Ji Maharaj had imparted to me the "NAM-RADHASWAMI". The state of that Absolute-stage or of our original Home is revealed in this "NAM". This word or "NAM" Radhaswami has been injected into my mind by His Holiness Hazur Data Dayal Ji Maharaj . I do not compel you that you should also use this "NAM" Radhaswami for your sumiran. You have come for becoming a disciple and for "NAM-DAN". But I am not initiating you for becoming a Guru. I wish to perform my duty. Because I have realized the Absolute-state or my original state with the sumiran of Radhaswami NAM, I would suggest you, that you should also use the NAM-Radhaswami for sumiran for controlling your mind. If somebody does not use the NAM Radhaswami and he used some other NAM, which also carries the impression of the Absolute state as imparted by his Guru, its repetition too would give him the same benefit which I attained by repeating the word Radhaswami. Now, you see, how independent are the teachings of saints.

To illustrate my above point of view. I give you an example. There is a woman. She has all the qualities of a womanhood. She has the quality of becoming a wife and she has also the virtues of becoming a sister and mother. She has the qualities of Durga too. But, if we address this woman as mother all her qualities of becoming a wife and sister would stand relegated. A boy, may be grown up, would never entertain a thought, that his father ever had the qualities of becoming a sister and wife. To him his mother was and is ever a mother. Similar is importance of "NAM"! Word Spoken for a novice. Along with the repetition of "NAM", the meditation upon the Holy form of your Ideal is also essential. If you meditate upon the Holy form of your Ideal daily, but you do not believe that this Holy-Form of your Ideal is the Absolute-Form, un-uttered and Un-fathomable, you shall not be able to attain the Ultimate of object of your life. Therefore, it is absolutely essential, that a seeker must have his faith and belief in the Holi-Form of his Guru or upon the Form of his Ideal upon whose for he meditates within. What, if

you believe that your Ideal is Faqir-Chand or Maharishi Shiv Brat Lal Ji or Baba Sawan Singh Ji or Lord Rama who was born in Ayodhya, who married Sitta and killed Ravana or Lord Krishna who used to play with the milk-maids, you wouldn't attain the highest stage. Your meditation upon the form of your ideal in this way proves a mere social and religious ceremony. Therefore Kabir has warned the seekers:—

गुरु को मानुष जानते,
ते नर कहिये अंध ।
दुखी होय संसार में,
आगे जम का फंघ ॥
गुरु किया है देह को,
सतगुरु चीन्हा नाहि ।
कहे कबीर वा दास को,
तीन ताप भरमांहि ॥

Consider Guru as human bring;
say such beings are blind.
Suffer they in the world;
and face the trap of yama at end.
Physical form accepted as Guru;
spotted not the Sat Guru.
Sayeth Kabir, to such a devotee;
Threefold afflictions delude ever.

If these two conditions are not fulfilled, you may continue you sumiran and Dhyān throughout your life, you will not be able to liberate your self from your mind. This is the secret and Sublime-Truth which I have revealed to the world under the will of Supreme-Lord. When a seeker succeeds to develop his true faith and belief in the "NAM" and Holy-Form of his Ideal as explained above, within a period of six months, as per laws of nature, his mind becomes pure. All the impurities of his mind vanish away. Thereafter comes the state of "MAHA-SUNNA"

or the Tenth-Gate. Below this state every one is obliged to visualize different colors, forms and scenes according to his inner desires and to entertain different thoughts which also include the power of discrimination (Vivek). All the erudite or the learned people who indulge in approving or dis-approving the different philosophies, are too much dominated by this power or intellect of discrimination. Unless they dispel all their views and thoughts about Ramayan and other scriptures, they cannot succeed to reach the Tenth-door. When a man meditates within, the impression and suggestions of his previous life get activated. Sometimes he visualizes such scenes in his mind as he might have been born in this previous life appear before his mental eye and sometimes very evil and sometime very virtuous thoughts occur. All these scenes, forms, colors and thoughts would never vanish, without the True-NAM which is Spoken-Word and which is believed as the incarnation of the Sublime, Un-uttered, Un-attainable, Un-fathomable and Un-named. True-faith in the sublimity of "NAM" and its sumiran and regular meditation upon the Holy-Form of your Guru (who is not to be considered a human being) would lead you to the Tenth door dispelling all impressions, suggestions of your previous life and of this life. This is "NAM" and its greatness, which I have explained to you without any reservations.

O ! SAR-BHEDI Brahmin; your visit has definitely troubled me but, if you succeed to know the secret and if you get eternal joy and peace, I would welcome any trouble for your sake. I shall not be lacking in performing my duty towards you. When a devotee reaches the Tenth door and dwells therein, he does not need sumiran of Word-Spoken and meditation upon the Holy-Form of any Ideal. Thereafter Guru remains in the form of Shabd and his feet in the form of Light within. But this Shabd and Light would manifest only when your mind is clean. This sumiran and Dhyana is essential for the purification of mind and it puts an end to the entire game of "ANN-AMY-KOSH" and other lower stages. Then comes the stage of Anand-May-Kosh. That is a stage of Bliss of Soul. O! Sar-Bhedi Brahmin; that is your own "Self". Your "self" is Light and your self is

shabd itself. You are yourself Shabd and its part. Your “Self” or Surat has come down in this body and illusion (Maya) with its many folds has covered it. This is not your case alone. Every individual is sailing in the same boat. These folds of Maya are known by different names as ANN-MAY-KOSH; PARAN-MAY-KOSH; MANU-MAY-KOSH and VIGYAN-MAY-KOSH. Sumiran and Dhyān is essential for going above or beyond these four stages. “NAM” that a devotee mutters must be imparted by a Guru and the devotee must have this faith that the NAM” he repeats is primordial. “NAM” and not an artificial “NAM” and it is “ABSOLUTE”. Secondly, he should have faith that the Form he meditates upon is an incarnation of the Supreme-Being, the Supermost-Element and the Supreme-Lord. By fulfilling these pre-requisites you shall attain the state of “SOHANG” :—

सहज किया उपकार,
धन्य गुरुदेव गोसांई ।
दया से बख्शी चरन की छाया ;
काग वृति को हंस बनाया ।
अब नहीं व्यापै काल न माया ;
सच्चा भया उद्धार ।

Easily did me favor;
Gurudeva the virtuous Master.
With kindness granted me refuge in feet;
crow’s faculty transformed into that of swan.
Now Kal and Maya do not persist,
Attained the True-Salvation.

How a Guru favors his disciple? Guru reveals the secret in his Sat Sang. He solves the tangle and opens gates of Truth to those who beseech for it. His Holiness Hazur Data Dayal Ji did a favor to me and the method, the knowledge and the experience with which I have understood the Reality has liberated me. The same method, the same knowledge and

the same secret, O! Sar-Bhedi Brahmin, I have disclosed to you. Not only to you alone, but I have performed my duty towards the entire human race. I have revealed the Secret to the entire world in imparting "NAM" to you. Let those who earnestly wish to return to their original Abode, take advantage of it. Let those who are desirous of knowing the Truth, take lead at their earliest. Hazur Data Dayal Ji has ordained me:—

तू तो आया नर देही में ;
धर फकीर का भेषा ।
दुखी जीव को अंग लगाकर ;
लेजा गुरु के देसा ।
तीन ताप से जीव दुखी है;
निबल अबल अज्ञानी ।
तेरा काम दया का भाई;
नाम दान दे दानी ।

Thou have come in the Human Form;
wearing the garb of Faqir,
Take along with the grieved beings;
bad them to Guru's Abode.
Beings are grieved from threefold afflictions;
weak, helpless and ignorant.
Thy duty is to be compassionate;
and to impart NAM!

O! Sar-Bhedi Pandit Ji, I have imparted "NAM" to you. Imparting of "NAM" to you is simply a pretext, in fact I have imparted "NAM" to the entire world. Whosoever would listen attentively to these tape recorded sermons or read them, would find way to the ultimate Truth or to his Original-Home. He shall not have to go through any hardship. This is the favor, that Hazur Data Dayal Ji did to me. However, I am to say to those who are inquisitive of this line, that none can favor any body nor any body has power to do any favor to others.

सत संगत में बचन सुनाये;
ऊँच नीच गति सकल बताये ।
कथनी छुड़ा करनी करवाये;
सुरत शब्द मत सार ।
पहिली श्रेणी सत् संगत की;
दूजे साधु की पदवी ।
तीजे हंस अवस्था बख्शी;
चौथे सोहंकार ।
पंचम सत् पद ले पहुँचाया;
अलख अगम अनुभव दरसाया ।
आवागवन का भेद कटाया;
राधास्वामी के दरबार ।

Spoke the WORD in Sat-Sang;
disclosed all stages of ups and downs.
Liberated from theory, made me practical;
in the Secret of Surat-Shabd.
The first stage of Sat Sangat;
Second is the status of a sadhu.
Third granted the state of swan;
fourth the Sohankar.
Fifth escorted me to Sat-Pad;
made me perceive, invisible, un-attainable.
Dispelled the mystery of transmigration;
in the Durbar of Radhaswami.

I ask my ownself, Faqir, tell, if the mystery of your own transmigration is dispelled? Yes, the mystery of my own transmigration has been dispelled. How? Since, I learn that my form manifests and helps different Sat Sangies at different places at different times, whereas I am never aware of such happenings, it has brought a great transformation in me. Thereafter I have attained the state of Hansa.

What is the status of a Sadhu! I used to meditate and control my mind. When I got a control upon my mind, I started to visualize, different forms scenes and the Holy-Form of Guru Maharaj Ji. All these inner visions and formed entrapped me and they were thought by me as the highest goal of life. The multifarious and pleasing thoughts of the stage of SEHAS DAL-KAMAL and captivating scenes of the stage of TRIKUTI and SUNNA had their complete hold upon me. I believed them as the Reality and thus I was too much with them. But the day I learnt about the manifestation of my own form to you, in your meditation, wakefulness and dream, I become conscious of the Truth. I was obliged to know about the Reality of my own inner visions, colors and forms. And my sincere search for the Truth proved that all these manifestations are the creations of Maya.

A few days ago, an old man came to me. As soon as he saw me, he embraced me and started weeping. I enquired about him from him. He told me, "Baba Ji, I have been initiated by a house-holder Sadhu and I have been very regular in my meditation. One day, when I was meditating I saw within a very big Tank (Man-Sarover). There was bright light and Moon was shining. Beautiful birds and swans were swimming in that tank. Flowers were blossoming all-around that tank. There, in that beautiful scene I saw a Sadhu. When I got up from my meditation, I enquired from many people about the significance of my inner scene and about its truth. But none could satisfy me. Then a man told, that I should go to Hoshiarpur and attend Sat-Sang of Baba Faqir Chand Ji. Thus, I come here. When I saw you, I found that you are the same Sadhu, whom I saw in my meditation. The fact is that I did not know that man nor I know anything about this incident that he narrated to me, such like instances and experiences have lead me beyond the realm of mind and Maya. Whatever, that man saw within they were all the samskaras of his previous life. He might have been close to me in the previous life and thus he came in my contact. Such experiences have granted me the state of a Hansa and proved that all the inner visions are the creation of mind. The roots of all these inner visions are our old samskar or old impressions and suggestions which remain dormant in our wakefulness. But when their

truth is realized the seeker is advised to dwell at the realm of Light and Sound, which is known as Sohankar.

Today, if I express my gratefulness to Hazur Data Dayal Ji Maharaj, it is expected of me, because His Holiness Hazur Data Dayal Ji did a great favor to me. He lead me out of the net of illusion with a great skill.

तुम उलट चलो असमान;
नीचे क्यों रहना ।
नीचे नीचे नीच की संगत;
नीचे भाव में नीच की रंगत ।
त्याग कुसंग कर सत संगत;
भव के दुख सुख क्यों सहना ।

Transcend upward to the sky (tophead);
why to dwell at lower stage.
Lower, lower the company of low;
With feelings low, intention low.
Abandon evil, be in the good company;
why suffer, enjoy, this illusive world.

The sermons. I deliver from time to time, are useful to those who are desirous to know the Truth. Those who understand my sermons, are not required to under go the strains and stresses of inward practice. It is said:—

“गुरु मिले तब कहा कमाना ।”

“What to do, When Guru with thee.”

सीधा मार्ग जगत का;
उलटा संत का पंथ ।
जो उलटा मारग चले;
सो पावे निज कंत ।

Direct (downward) path, that of the world;
Saints follow, path upward.
He who transcends upward;
Finds Lord of the "Self".

What is this upward path? It is to transcend to the Anand-May-Kosh, leaving below the ANN-MAY-KOSH, PARAN-MAY-KOSH, MANU-MAY-KOSH and VIGYAN-MAY-KOSH. This ANAND-MAY-KOSH is known as SOHANG or your "SELF". Your SOULD is not your SELF. You are different, whereas your "SOUL" is different. In your soul there is Light and Sound. But, your "SELF" is that Element, which while dwelling in Light and Sound beholds the Light and listens to the Sound. Then what are "you" and "I"? You are that supermost-element, which is said to be un-uttered, un-attainable, un-fathomable and un-named. At the very primary stage, the TRUTH was covered by un-truth. That TRUTH is our Real-"SELF". All else at the lower stages is the spectacle of Maya.

नीचे माया नीचे काया;
नीचे झाँई नीचे छाया ।
इसके भरम में जो कोई आया;
सोते रहे जग फंद बंधाया ।

Downward Maya, downward Kaya (body)
Downward gras-matter downward Saya (shadow).
Whosoever falls victim to them;
Remains he i the bondage of world.

What is meant by this? Those who believe that the inner-illusions, colors, forms and scenes are True and they remain satisfied with them, considering them as their ultimate goal of life, can never go beyond the bondage of this world. He who os too much attached with the Holy Form of Maharishi Ji Maharaj or with the form of Baba Faqir or with the form of Baba Sawan Singh Ji or with the form of any other Guru, shall never go

beyond the realm of Maya. Indeed, this Maya, is of higher stage. The net of Maya is very vast. Sant Tulsī Dass writes:—

गो गोचर जहां लग मन जाई;
तहां लग माया जानहु भाई ।

The perception of mind goes to which ever point;
Understand O! Brother, 'tis all illusion.

The net of Maya is spread all around to an end, up to which our mind has its reach. You are to free yourself from this vast net of Maya. O! Sar-Bhedi Brahmin, I am disclosing the secret to you with the view that you deserve it. I do not want to lack anything while performing my duty towards you. Now it is up to you to act upon it. You must do your duty as well. Because, your deeds would stand by your, where as my deeds would stand by me:—

पंचम सत् पद ले पहुँचाया;
अलख अगम अनुभव दरसाया ।
आवागवन का भेद कटाया;
राधास्वामी के दरबार ।

Fifth escorted me to Sat-Pad,
made me perceive, invisible, un-attainable.
Dispelled the mystery of transmigration;
in the Durbar of Radhaswami.

I ask my own "Self", if my own mystery of transmigration is dispelled? Yes, it is dispelled. How I meditate and transcend up-ward. My mental realms come to an end and "I" move into the realm of Light and Sound. I try to identify that object or Element, which listens to the Sound (Shabd) and beholds the Light (Parkash) occasionally, when it gets merged in the Shabd while listening to the Shabd, it loses its own entity. It

does not remain aware of Light and Sound. Light and Sound do not exist for it at that highest stage or say this object while losing its own Entity becomes a part and parcel of Light and Sound at the stage. However, when I become Conscious of my physical and mental existence, I think over “who am I and where have I reached?” I am a bubble of consciousness. With the manifestation of Shabd, this consciousness permeates in my body. So, this consciousness is under the will of SHABD or the will of Lord. Under His will, this bubble of consciousness dwells sometime in physical and sometime in mind, sometime in Sehasdal Kamal, sometime in Trikuti, sometime in Sunna-Mahasunna or Bhanwar-Gupha and sometime under His will it transcends up to Sat-Pad and dwells there. So, I have come to this conclusion. Who am I? I am a Sentient Energy or a bubble of consciousness, which manifests at the will of God or Supreme Sentient Energy. As and when, His will would wish, I shall merge in Him. The entire process of creation and destruction continues under His Will. The illusionary or deceitful intellect deluded me a lot. This intellect was the cause of my bondage. However this very intellect has removed my bondage. Now, I do not have any whim of transmigration. This creation is His process. The supermost-element is in motion and it continues. This commotion in the Super-Element creates, Sun, Moon, Stars, Universes, Gods, Goddesses, Brahma, Vishnu, Mahesh, region of Brahma, region of Vishnu and the region of Shiva and they all ultimately merge in Him. Now, if there is any transmigration it is only to the Supermost-Element and if it is not it too is not to that power. I was simply over-powered by a whim about the cycle of transmigration. Guru did a great favor to me, by dispelling all my doubts and whims; my struggle has come to an end and now I live in PEACE. My entire imaginary episode, which was a cause of my peacelessness has come to an end. But Sar-Bhedi Pandit Ji is still dominated by his mental creations. He is still deluded by Maya. This delusion of Maya is removed by a Sant-Sat Guru provided he or the Supreme-Lord wills it so. I have realized, that whatever is happening, is not in our control. I would like to say, that, whatever I have said to you during the last four days, is also a Maya. To work as Guru or to deliver sermons as a disciple is also Maya. But when, you realize the Truth

about this entire spectacle within and without you are supposed to remain silent. All those who realized it become silent and I too have become silent now:—

“ खमोशी मानीदारद की दरगुफतन नमी आमद ”

“Silence has great meaning, the meanings that cannot be explained.”

Now, I conclude my sermons on NAM-DAN and come down to the level of Consciousness of physical existence. I used to listen that saints have great power in them, and whatever they say happens. So, O! SAR-BHEDI Brahmin, I, from the core of my heart wish and shower my benediction upon you. “May this life of yours be successful. May you attain peace. May your whims and doubts vanish away.” As far as possible try to spend your life doing good to others. Although, this is also Maya, yet in this realm of Maya around us we are obliged to do something. We are bound to do this or that deed in this realm of Kal and Maya. So, to do good to others is better and to do good to your ownself is the best. I have changed your Gotra or lineage. In future your sons, grand-sons and their generations would be known as Sar-Bhedi-Brahmins. You and your family would remain peaceful and happy. O! Sar Bhedi Pandit Ji whatever I have with me, I have given to you. Tomorrow at the auspicious time, according to your desire, I shall give you TOUCH. Thereafter I shall leave for Amritsar and you would be free to go to your home.



CHAPTER V

NAM—DAN

O! Sar-Bhedi Pandit Ji, you have come to me for NAM-DAN. Listen about the condition, Sant Kabir has laid down for NAM-DAN:—

“ कर नैनों दीदार, वह पिंड से नयारा है ।”

“See with your own eyes, He is different from body.”

Sant Kabir writes that the Lord is different from body. Kabir further writes:—

कर नैनों दीदार, महल में प्यारा है ।
काम क्रोध, मद लोभ बिसारो ॥
शील संतोष, क्षमा चित धारी ।
मछ मांस मिथ्या तज डारों ॥

See with eyes, the beloved is in place.
Lust, anger, ego, greed renounce.
Retain modesty, contentment in thy mind;
Renouncing wine, meat and falsehood.

In the second hymn Sant Kabir has laid down other conditions:—

चोरी यारी निंदा जारो ;
मिथ्या तज सत गुरु सिरधारी ।
सत संग कर सत नाम उचारो ॥

Burn away, thievery, illegal love and ill speaking.
Abandon, falsehood, keep Sat-Guru in mind.
Be in Sat-Sang, pronounce Sat-NAM.

Essential and adequate sermons have been delivered to you. I have explained to you the meanings of SAT-NAM. "Now, you are to follow the inward path practically. SAT-NAM is the real object or element and the TRUTH is the Substance. The first Shabd or Word which flows from the motion in that SUBSTANCE, that word you should mutter or pronounce. Different saints have given different names to that First-Shabd which flows from the motion in the Supreme and Supermost Element. My preceptor, Maharishi Shiv Brat Lal Ji Maharaj named this primary Shabad or real Sat Nam or the Primordial Nam as "RADHASWAMI" the Spoken-Word. His Holiness Hazur Data Dayal Ji disclosed to me that the Primordial NAM is Radhaswami.

राधा आदि सुरत का नाम ।
स्वामी आदि शब्द पहिचान ।
राधास्वामी गुरु को जान ।

"Radha the name of Primary Surat;
Recognize SWAMI, the Primary Shabd,
Know, Guru as Radhaswami."

Hindu scriptures refer to this "NAM" as "SHABD-BRAHM". With the help of inarticulate-repetition of word-spoken, you should control your mind. In ancient times this practice used to be started from the center of rectum. Mind used to be controlled with the help of Pranayam. But as the life span of mankind during this age of machine is very short; people do not enjoy good-health and they do not follow the principles of celibacy, therefore an easy and simple method is propounded by the saints. So that, the afflicted take advantage of it and liberate themselves for ever from this three fold afflictions or from Kal and Maya. You are to do the

practice of sumiran at the center of your eye-brows which is popularly known as "Tirr-Til". In order to establish union between your primordial surat and the primordial swami or the supreme-mainstay or peace. To do this practice, you shall have to close your eyes, mouth and ears. Both the balls of your eyes shall have to be united. When your mind would start becoming still and entering a state of trance, your all old dormant or inactive impressions and suggestions of sub-conscious-mind would become active. Different thoughts and visions would attract you. Sant Kabir writes:—

डाकिनी—साकिनी बहु ललकारें ।
जम किंकर थर्म दूर हुकारें ॥
सत नाम सुन भागें सारे ।
जब सत गुरु नाम उचारा है ॥

Dakini-Sakini (fearful and pleasing visions)
throw challenge,
Demons band roar at virtue.
Listening Sat-Nam run-away all.
When Sat-Guru NAM is pronounced.

With the concentration of your mind, different thoughts and visions are bound to come out of your mind. Because your mind carries within the impressions and suggestions from your previous as well as from this life. If these impressions are evil, you would visualize very dreadful visions like that of snakes, scorpions, witches or of sorceresses. But if these samskars or impressions are good and virtuous, you would visualize, gods, goddesses and beautiful scenes. You should neither feel any fear from the dreadful visions nor you should feel any pleasures from the beautiful and attractive scenes. Because all these good or bad visions are not real, they are only your samskars and they would continue to manifest in different forms and colors like the scenes of a film. However with you regular and deep concentration, your mind would become still, then you

would see Light within. You should try to concentrate on this Light. If you have feelings of Love and devotion for your Guru, try to visualize the Holy-Form of your Sat-Guru at this center. If you have faith in any Holy-form of God, you can meditate or concentrate upon that Holy-Form. And, if you do not have faith and belief in any form, you should concentrate upon Light alone and do sumiran of of Radhaswami-NAM without moving your tongue. By doing this Sadhan, you would listen the sounds of bell and conch within as if evening prayers are being done. Try to listen these sounds as long as possible. But you shall be able to listen to them for a longer period only if you have love, devotion and ardent desire. Your state of mind should be like the mind of a virgin girl, whose marriage is being solemnized. Before her marriage or her union with her husband, she has and ardent desire, love and devotion for her husband. Kabir writes thus:—

पहिले ध्यान गुरु का धारो ,
सुरत निरत मन पवन चितारो ।
सुहेलना धुन में नाम उचारो ।
तब सत गुरु लही दीदार ॥

First contemplate upon the Guru;
meditate affixing attention on mind.
Pronounce Nam in pleasing time;
Then behold the sight of Sat-Guru.

I know not what, Kabir Ji wants to convey through these words. It is all a net of words. Whatever I have understood and realized I say. You would have the charming sight of your Guru within only when your attention is fixed at one point and you are fully lost in the charming Sound within. I do not know, what is fully meant by pleasing Tune (Sohelna Dhun) of Kabir Ji. But, what I understand from it is that when a virgin girl is to be married, nuptial songs on the eve of marriage are sung in very pleasing tunes. These songs develop an ardent desire, love and emulation in the heart of bride for her husband. So similarly, unless a devotee develops such an ardent desire and love for the

sight of his Guru, he cannot succeed to visualize the form of his Guru within. It is, therefore very essential that a devotee must have feelings of love and devotion for the sight of his Guru. I remember my own days of 1905 AD. I went with love & devotion to Lahore, to have Darshan of His Holiness Hazur Data Dayal Ji Maharaj. When I knocked at the door of His Holiness Hazur Data Dayal Ji Maharaj, His Holiness enquired from within, "who are you". I replied singing:—

मेरे प्यारे कुंडलिया खोल;
तेरा फकीर बाहर खड़ा ।।

"My beloved Lord unbolt thy door;
the Faqir stands outside."

O! Sar-Bhedi Pandit Ji, the path of saints is the path of Love and Devotion. This is a path to be followed with keen interest and an ardent desire. Without love and devotion, you cannot transcend to the center of Trikuti. But, those devotees, who have completed the stages of Love and devotion in their previous life, only they yearn to traverse the higher stages of spirituality in this life. Those who lack love and devotion, they need guidance at intellectual level. From them scientific explanation and logical approach is essential. Firstly they are to be convinced about Mind and its nature and then they need to be led directly from Sunna & Mahasunna to the sale of Savikalap and Nirvikalap Samadhi. Pandit Ji, you have already covered the primary stages. For the attainment of higher stages, one has to be ambitious. I have delivered to you five discourses, so that, you may attain the condition of primary stages at your intellectual level. You see, a girl is married once and then she is married again due to certain reasons. Can she have the same feelings and enthusiasm of her first marriage at the time of her second marriage? No, she cannot have. All these intellectuals who study the different religious philosophies critically and those who study the different religious philosophies critically and those who have logical approach, they all have completed the journey of the

primary stages in their previous life. Therefore, it is not essential for them to again start afresh as I have covered the lower stages; they would not look behind, rather they would walk ahead if they have any object to attain. However, in this path of spirituality, a guide or a guru is most essential. Because, he is a better judge of your nature and circumstances. He would guide you to your ultimate goal according to your thought, nature and conditions.

What is the Ultimate-goal? It is a SUPREME-PEACE. All these stages of inward practice or Sadhan are nothing but a spectacle or sport of different conditions and suggestions of your own mind. Unless you have control upon these conditions, feelings, thoughts, emotions, suggestions and impressions, you cannot attain peace. This "NAM" is for controlling all your thoughts, feelings and desires. "NAM" brings your mind to a state of stillness. The object of Sadhan is to control your mind. Sadhan is not the end. It is a mean to achieve the end. When with your love and devotion the holy-form of your Ideal manifest at the center of Trikuti, your mind automatically become still. It stops to vibrate. It gets a chance to penetrate and think deeply. It is due to this fact, that this center of Trikuti is known as the center of "KNOWLEDGE". At this center your intellect attains certainty. The ground or the Tune that rises or oozes from this center stops the flow of your thoughts. It does not root out the flow of your thoughts, but it control their flow. It brings you to a point of stillness,. This point is zero which is shown above as OM. When you reach this state of stillness, you come again to me. Do not be irregular in your daily inward practice. When the flow of the thoughts is controlled and you see within a red-colored Sun and listen the thundering of clouds or the sound of Mardang, then come to me again.

The center or OM is the center of generations, sustenance and destruction. When all these three stages come to an end, there remains zero (0) alone. Thereafter, the devotee is to penetrate into this Zero in order to reach 10th door and the state of Sankalap and Nirvikalap Samadhi. I hope, you might have understood about the meaning and

importance of this Bindoo or Zero. It indicates the state of thoughtfulness of your mind. By penetrating into this Bindoo you attain state of thoughtfulness and then the state of thoughtfulness. The entire game at the center of SUNNA, MAHA-SUNNA-SAVIKALAP and NIRVI-KALAP is the game of this Bindoo. Hindu scriptures too refer to this Truth. But none has ever tried to understand it. The stages of spirituality start thereafter, beyond this Bindoo. When you come again after doing inward-practice of sadhan I would see your progress and attainment and only then I would give you touch or samskar of the higher stages.

RADHASWAMI



शब्द

आजा शरणा बचा लूंगा ।
तू है मेरा मैं हूँ तेरा ;
तन मन धन से प्यारा ।
तू आंखों का तारा मेरे ;
मैं तेरा रखवारा ।
जुज कुल का है, कुल जुज का है ;
घर मन में परतीती ।
जब जुज है तब कुल से प्यार कर ;
सीख शब्द मत रीती ।
स्वारथ वश नहीं बना हूँ तेरा ;
नहीं स्वारथ मन मेरे ।
परमार्थी परम उपकारी ;
क्या आया चित तेरे ।
तन के बन्धन मन के बन्धन ;
धन के बन्ध बंधाना ।
बंध बंध में बंध बंध में ;
बंध बंध उरझाना ।
जब नहीं कोई तेरा सहाई ;
मैं ही रहा सहाई ।
अब भी सदा सहाई तेरा ;
तज दुर्नति दुचिताई ।
उलटी समझ तेरे मन भाई ;
मन से मुझे भुलाया ।
भूला भटका देखके अब मैं ;

तुजे बचावन आया ।
राधास्वामी दीन दयाला ;
दीन अधीन सहाई ।
परम सनेही परम हितैषी ;
ले इनकी शरनाई ।

HYMN

Come in shelter, I shall save thee.
Thou art mine, I am thine;
dearer, then body, mind and wealth.
Thou art Star of my eyes;
I am thy savior.
A part is of whole, whole is of part;
develop this faith in mind.
When in part, then love the whole;
learn the practice of Shabd.
With selfish motive, have not become thine;
no selfishness in my mind.
Benevolent, supreme benefactor;
what came in thy mind.
Physical bondage, mental bondage;
bound in bondage of wealth.
Bound in bond, bound in bond;
entangled in the bond of bonds.
When none remains thy helper;
abandon ignorance and vacillation.
Leave thy mind wrong understanding;
forgotten from mind.
Seeing thee, going astray;
I have come to save thee.

Radhaswami, the compassionate;
ever helper of the humble.
Utmost affectionate, supreme beneficent;
have His shelter alone.

The End

APPENDIX

This book on “NAM-DAN” was written by me, about ten years ago. Prof. Bhagat Ram Kamal has translated it into English. During these last ten years, my experience both inward and outward have undergone a great change. I have come across many new experiences.

A particular thing upon which, now I want to stress is the Sadhan of Trikuti. About this center, sufficient has already been said, but now, I am to say about the impact of the Sadhan of TRIKUTI. At this center, the meditator enjoys the sight of red-light. You are advised not to see this red-light or meditate at this center for a long period. Why? You catch hold of something in your hand, and then you want to retain it in your hand by applying your physical strength. What happens then? Your face becomes red, because you have applied your physical strength to retain a particular thing in your hand. Similarly when you meditate at this center, you apply the subtle-strength of your mind to visualize your ideal or you try to retain his holy-form there at this center. With the application of subtle-strength of your mind, the circulation of blood in the small veins of your brain increases due to which you see red-light within. You constantly meditate at this center and visualize the red-light for a longer period, the veins of your brain become hot due to increased circulation. And this practice in the long run causes sweltering of your veins, which ultimately proves harmful to your brain. Many Sat sagit, have become insane. Because they have been meditating at this center and enjoying red-light for many years, without understanding its utility. They have suffered due to wrong understanding and due to non-availability of proper guidance from their Gurus. So, time and again, it is advised, that this practice should be done only under the guidance of a PERFECT-MASTER or a REALIZED-GURU.

The lady of Jabalpur, about whom I have made reference in this book, used to meditate at this center of Trikuti. She used to see the red-light at this center. Her wrong desire caused the death of her three children within a period of nine months. Now, last time when I was on tour, I learnt that she has gone mad. It is all due to excessive meditation at this center without a proper guidance and proper aim.

In addition to my own experience and my observations, I give you another proof from a letter written by a great saint and a Guru. Our president of the Trust Prinsipal S.N. Bhardwajji told me, that he has a very old friend, who was initiated by His Holiness Hazur Rai Salig Ram Ji Maharaj. After sometime His Holiness wrote to that gentleman advising him not to meditate at the center of Trikuti for a long period otherwise it would damage his brain. As I attained this experience long after, this book had already been published in Hindi, Urdu and Punjabi. I am writing this appendix for this English edition, so that the readers may understand about inward practice thoroughly. This inward practice or Abhyas should not be done in haste or by applying forces at any stage. It should be done in a very easy way. It is known as “SEHAJ-YOG”, thus it does not need the use of force at any level.

The Truth is, that none should undertake this inward practice, simply after reading some books. It should never be done without an advice of a Guru and without his proper guidance. Those who do it, on the basis of their readings, they are badly mistaken. It is due to this fact that in the path of saints, time and again it is said:—

“पूरे गुरु को ढूँड, तेरे भले की कहूँ ।”

“Find out a Realized Guru;
tis said for thy good.”

In this path, one has to live under the command of his Guru. Every individual, has different ways of living and different nature. I do not say,

that whatever is written in books is wrong. Books, do have perfect knowledge treasured in them. But, you are not concerned with the entire knowledge treasured in them. But, you are not concerned with the entire knowledge. You are concerned with that alone, which may give you peace and that can be had only from a Perfect-Master or a Realized-Guru. Once, four or five old sat-sangies of Dera Beas come to me. They were anxious to know about inner-practice or Abhyas. His Holiness Baba Sawan Singh Ji had said to them, "Do not do Abhyas, I shall do Abhyas for you." What was this? It was a technique or method of giving them peace of mind and therein has the importance of a Guru.

Note:— I do not make my tall claim that, whenever I have realized during the last 43 years of my search in Sant-Mat is final. I am still on my path to that Ultimate-Goal. His Holiness Hazur Data Dayal Ji had assigned me a duty of "changing the mode of preaching." Whatever I have realized, I have said without any reservations, and selfish nature. I also do not want to keep you in dark.

RADHASWAMI

