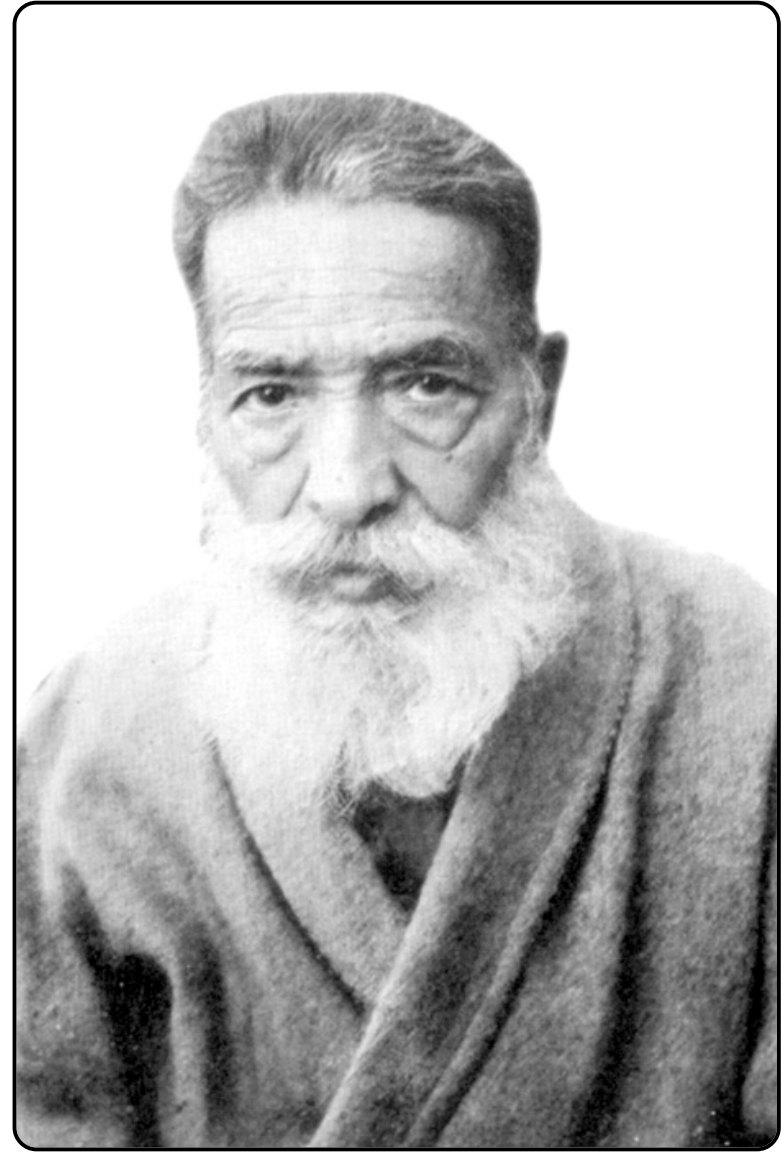


*His Holiness Param Sant Param Dayal Pandit Faqir Chand Ji Maharaj,
Manavta Mandir, Sutehri Road, Hoshiarpur, Punjab (India)*



*His Holiness Param Sant Param Dayal Pandit Faqir Chand Ji Maharaj,
Manavta Mandir, Sutehri Road, Hoshiarpur, Punjab (India)*

*A letter of H.H. Hazur Data Dayal Ji to Shri Parshotam Dass
Ji with an indication of 'Jiwan Mukta' stage.*

R.S.

MR. PARSHOTAM DASS

Dear Brother,

No letter since long, Silence in the beginning, silence in the end, noise is only in the middle. Peace to you and to all.

Faqir wanted me and so I am here. His will be done. His is the supreme Will. Ours must be in subordination to His, whether one wills it or not.

To say that I am happy will be a lie and to say that I am sorrowful will be another lie. I am, what I am. Thank the Divine Dispensation. No pleasure no pain, no loss no gain, life is stepping smoothly on the face of the Sansar Sagar, with no complaint and with no other object but to serve the Divine purpose if it is any.

*No enjoyment and not sorrow
Is our destined end or way
But to act that each tomorrow
Find us farther than today.*

I believe, you are also doing the same consciously or unconsciously. If so, it is something.

Work with no anxiety for the result. To work is ours and the result does not belong to us.

Doership is wrong, consciousness of it brings sorrow. Effortless work is all that is needed.

The self is only a witness and nothing else, as you are a cash witness. Yours is the most defined and explicit position.

*Sakhi Ankhen Gyan Ki, Samajh Leo Man Mahin
Bin Sakhi Sansar Ka, Jhagra Chhoote Nahin.*

Sakhi or Sakashi, Gowah, or witness, that is Atma. It is a spectator and all else is spectacle.

I hope you treat the Abhyas even as such. If so, you are doing well, if not try to do so now.

Write to me if you are in the writing mood; if not, silence is the best.

With Radha Swami.

MADRISSA
May 21st, 1928

Yours in Him,
SHIV BART LALL

GLOSSARY

OF

TECHNICAL TERMS AND OTHER WORDS

Agar	Dwelling
Basant Panchami	Indian Festival of spring season.
Bhajan	Third stage of meditation where Sadhak is attuned to the eternal sound.
Bhanwar Gupha	Highest stage of consciousness.
Barhma	Godhead, Creator
Brindaban	Important Indian town related to Lord Krishna where holi is played with religious zeal.
Dham	Centre of religious preachings.
Dhyan	Contemplation. Mental concentration.
Hansa	He who discriminates inner senses.
Jap	Inarticulate recitation of holy name.
Kal	Time. Also death.
Karma	Deed
Lalna	Lovable. Amiable
Maha-Sunna	Perfect thoughtlessness
Maya	Illusion. Not reality.
Nagar	Relations
Para Brahma	The Transcendent; Absolute God.
Ramchandra	Lord Rama.
Sato-Guni	Man with the qualities of the Sentient force.
Sehsdal Kamal	Centre of all desires.
Shaya	Shadow.
Sumiran	Meditation.
Sunna	Semi-thoughtlessness
Tamo-Guni	Man with qualities of static force.
Tenth Door	Perfect thoughtlessness where Physical and mental senses cease
Trikuti	Centre of attaining & stabilising mental happiness and peace.
Trinity	Where three forces i.e. birth, life and death or creator, sustainer and destroyer work.

BE MAN ENTIRE, WHOLE AND IN EVERY THING

**JEEWAN
MUKTI**
(LIBERATION IN LIFE)

Also available from :

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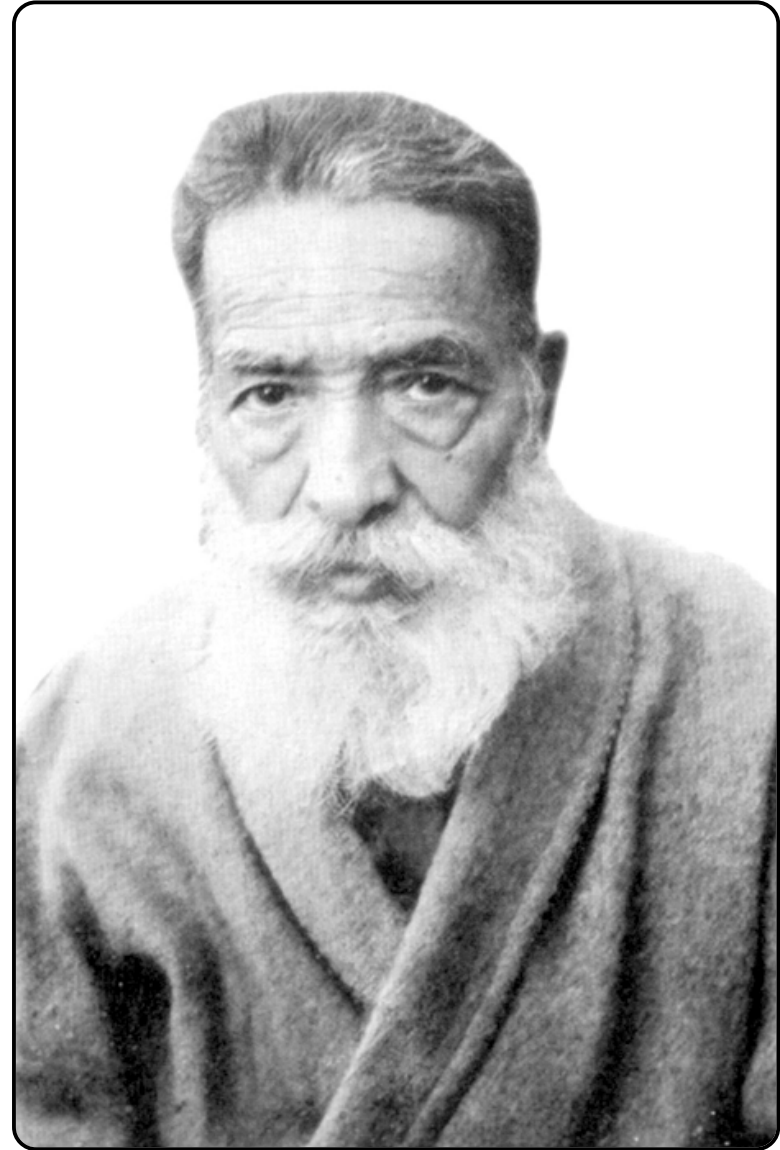
By
HIS HOLINESS PARAM SANT PARAM DAYAL
PANDIT FAQIR CHAND JI MAHARAJ

Compiled & Translated
By
PROF. B.R. KAMAL

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*His Holiness Param Sant Param Dayal Pandit Faqir Chand Ji Maharaj,
Manavta Mandir, Sutehri Road, Hoshiarpur, Punjab (India)*

FOREWORD

This book '**Jeewan-Mukti**' (Liberation in life) is a compilation of five discourses delivered by His Holiness Param Sant Param Dayal Faqir Ji Maharaj. It is hoped that the book shall serve as a practical guide to those who yearn to merge in the Pure Spring from whence they have come. Param Daya Maharaj very compassionately has interpreted the mystical teaching of Sant Kabir and Hazur Data Dayal Ji, on the basis of His own observations and practical experiences of life, in a very simple and chaste style, without any reservation, for the benefit of humanity.

At present, the thought of **Gurudom** is very popular in the religious world. Different **Gurus** are propounding different religious philosophies for the attainment of liberation from the cycle of Transmigration. As a result man is failing to decide, what to follow and what not to follow. The most unfortunate thing is that many **Gurus** have made **Gurudom** as the source of earnings for themselves and for their future generations. They do not hesitate to exploit the ignorant masses both at material and subtle levels of life. His Holiness has time and again, most emphatically asked the True aspirants of spirituality and salvation, to be on their guard. The essentials for the attainment of liberation are very explicitly laid down in this book.

So long as an aspirant is lost in the worldly rituals, religious dogmas, are attached to the external forms and internal manifestations of gods and **gurus**, he cannot understand the Reality, nor can he even dream of the attainment of **Jeevanmukti**. This is the stage where the seeker stops to think in terms of mine and thine, good and bad, sin and virtue, life and death and even of disciple and **guru**. He lives, where he is kept by the Supreme **Being or Nature**. He lives like a happy and healthy child in the lap of his father without any thought of bondage & liberation.

But this state can only attained by those who have no desire for name, fame or wealth. Only he is **Jeevanmukta** who has

developed dispassion for the worldly life after undergoing all the experiences of the mundane world. Attainment of this state is only possible through the regular **Sat Sang** of the **Sat Guru** and by following the path of '**Surat-Shabd-Yoga**' as advised by the **Sat Guru**. The practice of '**Surat-Shabd-Yoga**' and the practical life lead the practiser to the state of self Realisation and thus he spontaneously develops dispassion for the physical, mental and subtle attachments.

The main cause of our griefs and sorrows in this mundane world is our ignorance of the Truth. We forget that our existence on this earth is just like a bubble. We remain entrapped in the external shadow and internal illusions (MAYA) which hinder us from self-Realisation. So we remain bound either to the material or subtle thoughts and forms. With the realisation, that man is a mere bubble of consciousness in the flux of time, all attachments and worries disappear and man attains Jeevanmukti.

The Book is highly thought provoking and deals with the subtle realms of life. It is hoped that the judicious and sagacious seekers will feel convinced about the real aim of life, by reading this book and they would follow the Path inward to attain **Jeevanmukti**.

May He bless us all.

Dated : 9.1.1975

Prof. B.R. Kamal,
Govt. College, Bilaspur
Himachal Pradesh

CHAPTER 1

THE DISCIPLE AND THE GURU

"Born to realise Radhaswami,
With holy form in meditation womb,
"Lalna" with vision, service and adoration,
Acquire Name in the world."

Hazur Data Dayal Maharishi Shiv Brat Lal Ji wrote this **Shabd** for Smt. Bhagyawati, whom he used to address as mother. She was quite younger in age to Data Dayal Ji. Data Dayal Proclaimed her as his mother, only to remove her doubts and enable her to realise the Truth, because she was sincere in search of Reality.

Data Dayal Ji has very explicitly written in song, **O!** Bhagyawati your **Guru, Radha-Swami**, or ideal, is within you. You give birth to him in your womb of meditation by your own mental forces. In other words, he is your son, he is your own creation within. What does a mother do? She gives birth to her child from her womb. After delivery, she nourishes and looks after her child and experiences a unique happiness and pleasure. Similarly, a devotee creates his ideal or **Guru** in the womb (centre) of his meditation and enjoys its vision.

O, Dayal's mother, whom you see within and whom you love within, is your own creation, your own child.

On four sides, the song of Bliss;
Tune of conch resounds,
"Lalna' **Trikuti** palace is profound
Anand sounds therein for ever.

You, yourself create the image of Data Dayal in your centre of **Trikuti** while other devotees create ideals as **Krishna, Rama** or some other God at the same centre and enjoy their vision. This is a technique of spending happy life in **Sant Matt**. Man is basically ignorant about the reality. Mother Bhagyawati is not a lonely example. I too suffered many hardships due to this very ignorance. Hazur Data Dayal, in order to dispel the fog of doubts of Bhagyawati, addressed her as mother out of comparison and for the removal of my ignorance he deputed me for this duty of **Guruship** to serve the **Satsangis**, so

that I may realise the Truth. When you create my image for the fulfilment of your wordly desires and get many works done from my form, I remain un-aware about such happenings. I daily receive a heavy mail about such miraculous happenings from **Satsangis**. Such happenings have convinced me that the manifestation of the **Guru's** from within me, was not from without. It was the creation of my own mind. I do not go anywhere, but my form does manifest at many places at the same time. It proves that it is one's own creation, one's own faith, belief and devotion. An individual enjoys visions within according to his intentions and convictions.

I have explained the truth very clearly for the benefit of those, who aspire for it

Surat beloved swings
Mind lost, dances in joy
'Lalna' Drinks Nectar of Truth
Beholds vision of the Supreme.

Worldly people are running from place to place in search of happiness and peace. Make a sincere search for your ideal within you. Enjoy the Bliss after finding your ideal from within. These are the teachings of **Sant Matt**. Why are you running hither and thither? Everything is within you Hazur Data Dayal has simply made an indication in this **Shabd**, but I have revealed its secret to you in very simple words. You dwell in Him and He dwells in you. You can behold Him in any form you love, such as a son, brother or husband. His vision within depends upon your intention and will. But unfortunately nobody speaks the truth to you.

Pandit, after consulting scriptures,
Draws crosses on the floor
'Lalna' decorates her house
After decorating, her entrance door.

O' Dayal's mother, you have sufficiently developed your mental power and you are capable of creating the holy form of Data Dayal within you. When somebody is blessed with a son, his joy knows no bounds. He spends huge amounts to celebrate the birth of his son. On the fifth day of the delivery, the baby's mother is bathed and incense is burnt in her room. The same rules are applicable to a

meditator. You too feel over joyed when you see the holy vision of your ideal within. The meditator should meditate upon his ideal considering him either as his **Guru** or Father, husband, brother or son. This is principle of devoted love. Your success in spiritual progress is not essentially based on the principle, that your ideal should be your preceptor. **Guru** is not the name of human body. **Guru** means knowledge (**Gyana**) that dispels all doubts and ignorance and reveals the Ultimate Truth. I would stress on this point again that it is not very essential, that your ideal should only be your **Guru**, the preceptor. A married lady can make her husband as her ideal at the centre of **Trikuti**. The aim is to concentrate at one centre and to have the vision of your ideal devotedly. Visualise any form whom you devotedly love and from whose you enjoy pleasure.

The centre of **Trikuti** is not the discovery of the modern Saints. People used to meditate at this very centre even before the rise of **Radhaswami** cult. The religious world is mistaken. Did any one meditate on the **Guru's** holy form before the rise of **Radhaswami** faith, as it is being preached and done to-day? Nay. In the earliest days, man used to meditate on the Natural objects. Later on **Rama** and **Krishna** became the ideals of meditation. Even then many aspirants used to meditate upon a God or Goddess of their own faith for the fulfilment of their desires. The teachings of **Radhaswami** faith are not confined to this very primary centre. It aims at achieving the supreme Adobe of Bliss, whereas the centre of **Trikuti** is only one of the primary stages **Radhaswami** faith does not like to keep you in a stagnant state at one centre of the past, but to uplift you beyond the supermacy of **Maya** and **'Chhaya'**. But visulisation of the holy form of your ideal is a must to achieve the higher stage of spirituality. If you are unable to form the holy vision within, then follow the methods that I explain in my spiritual discourses, from time to time.

Remain indebted to the Holy Form
Increasing your attachment to Him
'**Lalna**' Bhagyawati be true aspirant
Beg for True devotion from Him.

In my primary stages of devotion, I used to worship and adore Hazur Data Dayal Ji by crowning him and offering him beautiful clothings. I used to decorate his photo and enjoy its sight. I still remember the days of 1921, when I visited him to offer my prayers and worship. It was my external devotion and love, which gave me happiness and external **Anand**. But the **Anand** and happiness of the internal devotion are entirely different when as aspirant diverts inward, he enjoys Eternal Bliss.

Dayal's mother has come from a far off place like Ghazipur. She is helplessly dragged, because **Trikuti** is not her final goal. Whosoever meditates at this centre of **Trikuti** and enjoys the vision of his Holy **Guru, Rama, Krishna** or any other God, must one day develop a sense of apathy for this stage, if he gets guidance from a realised **Guru**. An aspirant or an individual with spiritual hunger, must make a search for higher and higher centres for the achievement of infinite and Formless to enjoy that Eternal Bliss. A man marries, beautifies his wife, and enjoys all stages of merry making of married life. But a time comes, when he becomes indifferent towards these merry making of earlier stages. Similarly a true devotee goes through the stages of change i.e. from external devotion and **Anand** to internal devotion and Bliss, to the stage of immersion in Light and Sound. Worship of the external statue is the physical instinct of sex. These two stages of a true aspirant are sure to undergo a change in due course of time.

There are three stages of **Anand** or Joy, i.e. (i) physical stage which is known as gross **Anand** (ii) stage of subtle **Anand** enjoyed by mind (iii) stage of causal **Anand** enjoyed by 'Self'. The first stage is enjoyed by the worldly people. The second stage of subtle **Anand** is the centre of **Trikuti** which is enjoyed by the devotee. Man is by nature the lover of pleasure in this world of pleasures. When he feels satiated with one stage of pleasure, he makes search for the better stage. Similarly a true devotee, after enjoying the vision of holy form within yearns for higher stage of spiritual enjoyment helplessly. Coming of Dayal's mother from Ghazipur to Hoshiarpur is not under her control, She has fully enjoyed her stage of subtle **Anand** i.e. **Trikuti**, now she is being forced to follow the path to the higher Bliss i.e. of

Causal **Anand**.

Some aspirants are very keen and zealous of spiritual achievement, They do attain the meditation of **Trikuti** and remain attached to its enticing visions for ever. They fail to develop a feeling of indifference to the visions or pleasures of this stage due to the lack of a spiritual guide or **Guru**. A devotee, who once achieves the final stage of spirituality i.e. of infinity, of un-named and of All-pervading, he need not meditate at the centre of **Trikuti** for the vision of his ideal of **Guru**. Now, I rarely meditate on the Holy form of Hazur Data Dayal. I am revealing this truth for the benefit of old meditators and devotees, like, Seth Durga Dass, Sh. Lal Singh and Sh. Krishak Ji. When your meditational practice of **Trikuti** i.e. of visualising **Guru** is complete, you will yourself feel and urge for the higher stage. You will complain about your inability of forming **Guru's** image within. An old man becomes unable to enjoy sex physically, but still he remembers his wife and develops a feeling of Jealousy for physical sex. Similarly the devotees become victims of Jealousy for spiritual stages. In **Radhaswami** faith or **Sant Matt**, enjoyment of the worldly or the spiritual lower stages to the entire satisfaction is advised before yearning for the next higher stage. Those who are meditating for the last 30-35 years, have completed the lower stage, but still they are clinging to the **Anand** of that stage, because they are not guided for the next stage, by their so-called **Gurus**. You yourself analyse your life, if you have attained and enjoyed the first stage, you must have an urge for the higher **Anand**. But, if you do not get the next centre for the fixation of your attention, you will feel greatly disturbed and probably, would give up this path of **Sant Matt**. This is a point of great significance that I am explaining for the benefit of true aspirants like Bhagyawanti. Whatever form manifests within you, is your creation. You yourself decide, who is the great, the Creator or the Creation?

O, men of the religious world, do not consider me wrong. On the basis of my own experience, I say, O brother, your 'Self' is supreme. You are yourself the creator of **Ishwar, Parmeshwar & Guru**. In the scriptures of Radhaswami Dayal it is written that the devotees and saints are the creators of **Ishwar** and **Parameshwar**. You yourself

create your own world with your mind and thought and remain ensnared in it. A saint with compassionate heart diverts the attention of the ensnared towards himself and advises him to follow the one within. In due course of time of the spiritual progress, that idea of One, also relegates. Now, I explain to Dayal's mother her own 'Self' which Hazur Data Dayal Ji explained to me about my 'Self'.

Faqir thy face is most lovely,
Symbol of truth, conscience & Bliss
Thou different from the three
Thy stage view, intellect do not perceive
Makes sojourn in mind-way.

The Holy form that manifests within you is not that of your external **Guru** or ideal. It is your own 'Self', But your intellect cannot understand this Truth, because you have developed this belief that the manifestation of Data Dayal Ji or of any God and Goddess is the reality. You make this centre of meditation and remain attached to its joys. The object, that visualises your **Guru** or ideal within, is beyond your intellectual understanding. There is Light and Sound within you; the object that sees the light and listens the Sound is your 'Self'. Your 'Self' is the base and source of light and sound. But you fail to realise it because you are guided by your intellect and wisdom. Your intellect cannot help you to realise the Truth, because your 'Self' is not born from your intellect, but your intellect is born from you. Your thoughts and intellect keep you attached to the centre of vision i-e. **Maya** and you remain stranded on the mid way.

"With deed ascending the mount of Truth
With discriminating thought in conscience".

Now, what that deed is that helps you to ascend the mount of Truth? Constant flow of thoughts from within to see God, to love **Guru** and to make his statue was my deed. **Guru** knows, better about the well being of the aspirant in the spiritual as well as worldly life.

I further explain that what I was to Data Dayal, so was Bhagyawati to him. But, he, most compassionately made us to realise the Truth in different ways. He was most affectionate to her and became her son, he had all love for me, he became my Master. Her

nature was different from mine, so he treated us in different ways. I have realised that stage of which Data Dayal Ji used to make references to me. You, too with deed achieve your destination. Your deed is to follow the path of **Sumiron Dhyān** and to love the visualised **Guru** or you, Ideal within. When your mind feels satiated with this Karam of **Sumiran, Dhyān** and **Bhajan**, you will automatically develop a sense of apathy for this stage and yearn for the higher goal. The individual can develop longing for the Eternal Happiness only after enjoying physical and mental pleasures. His dispassion from the physical and mental attachments would help him to follow the path to the Spiritual Bliss. The old man generally complains. "How nice it would have been, had I not married"! Would any young man like to listen to such a statement till he realises himself the Truth narrated by the old man?

In the spiritual pursuits too, it is very essential to enjoy the visions of **Sehasdal Kamal** and **Trikuti** and develop dispassion for them to achieve higher stage. Without enjoying the visions or **Anand** of these stages, a scripturalist may achieve the higher stage with his thought force, but he fails to achieve the ultimate peace and falls. If a man, by controlling and subduing his senses, by force, achieves a higher stage of spirituality his fall is a must, because his rise is unnatural, without the performance of deed (Karma). The guidance and blessings of **Guru** in this field are a must, because **Guru** knows better about the beneficial and helpful path for the disciple or the aspirant.

"With deed ascending the mount of Truth,
 With discriminating thought in conscience.
 Truth; conscience joy and pleasure,
 Unbounded happiness all around
 Dispelling three to attain fourth,
 Which is the base of all.
 World is Duality, "Threes" is "**Trikuti**"
 Renouncing this mortal world".

What is this Fourth stage that is to be achieved after dispelling the three stages of body, mind and thought? It is the centre of your 'Self'. It is from this centre, Data Dayal manifests in Bhagyawati

and the manifestations of **Rama** and **Krishna** appear to their devotees. I have discarded this centre now from where I used to enjoy all mental vision, because I have realised that these manifestations and visions are the creations of my own mind. It is all illusion (**Maya**). I am now helpless to make fourth stage as my abode.

"Neither thou are two, three nor four,
 Nor hundred, thousand.
 One, one and is only one,
 Known only to the knower"

At this stage of one-ness there is no question of mine and thine, difference, of **Guru** or disciple. Non-duality prevails there, but so far you are thinking that your **Guru** is different from you, you are not free from duality. Let Dayal's mother and other devotees understand, what I say. She has spent years in the company of Data Dayal Ji and now remains attached to his vision. Now it is advisable for her to attain that stage, where no vision of Data Dayal Ji appears and no thought of house-hold occurs. It is time to dispel the mental visions centre of duality and **Trikuti** the centre of three feelings i.e. body, mind and thought.

Where is one, and all in Ye,
 This too is wrong notion.
 See Thy Radhaswami form,
 Thou pervade in the world.

But who can achieve that form of **Radhaswami**? Only he, who has fully enjoyed the world of trinity and feels indifferent towards its ephemeral attractions. None else achieve this stage. This is not a theory but a practical way of life. Those who truly yearn to achieve that stage must first reap the fruit of their earlier desires and longings. And for future they should inculcate a habit of desirelessness. Many young practisers (**Sadhakas**) come to me and complain about their unsublimated passion and anger. There are positive reasons for such short comings, but answers to such complaints are not given in the general **Sat Sangs**. Nature of every individual is different, and the **Guru**, while keeping in view the nature of the disciple, leads him through practical life. I had a keen desire, that whatever, I would

realise from this life of **Sant Matt**, I shall reveal it to the world. In order to fulfil my desire, Hazur Data Dayal Ji entrusted me with this duty of **Guruship**. I am not a **Guru** because **Guru** means the ultimate knowledge. I was a true devotee and was not free from the thought of worshipper and the worshipped and of lord and devotee. I was put on this path of realisation by Hazur Data Dayal Ji. When a true aspirant achieves knowledge "**Gyana**" after practical life, he remains centred in his own 'Self' and enjoys Eternal Peace. Data Dayal Ji wrote a **shabd** in my name for my realisations.

"Who is happy in this world?
Happy is only one, the Faqir.
Happy are not the richest,
Men of heavy stocks and wealth.
Renounced world, renounced that state (Ukva).
Renounced the Lord too as well.
Renounced the renunciation,
Heart satiated with renunciation."

What is this renunciation? When a seeker through practical life reaches his highest goal, then even the precious and most attractive objects of this world cannot attract him. Wealth, name, fame, God, **Parameshwar** and even **Guru** cannot tempt him. He remains centred in his own 'Self'. Our scriptures too make a reference to this stage as :

"Yatra Yatra, Mano gachchati,
Tatra Tatra Samadhaya."

But this stage will only be achieved after casting off the renunciation as well. Renunciation can be given up only after you have enjoyed physical and mental joys. If some body achieves this stage with mental forces, he is sure to face a fall. So, it is essential that practice (Sadhana) be undertaken to gain experiences and success in the spiritual realisation. A self realised Faqir like me can guide the aspirants to achieve the ultimate goal in short period whereas others would take more time.

"Blessed too with sight of one-ness,
After seeing the state of one-ness,

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Advances forward day and night,
To complete the journey of the world."

The life of this stage is known as "Liberation in life". A man who lives in this stage, his life becomes smooth, peaceful, happy and free from any worry, For him, whatever happens, is for his good. He remains happy in all circumstances. Neither he is displeased with death, nor pleased with birth. For him the world appears as a sport (Leela) of the Divine Power. I am on this journey which I have not yet completed.

What is this world? It is dream,
Others too, except one Faqir.
Wealth, pelf and in riches,
He is not at all involved.

In this **Shabd**, Data Dayal Ji showed me the way of life. See my living. Have I any greed or attachment for any thing? I have understood that no body can change the course of reactions of our previous deeds. Neither I accept anything from any body nor I offer anything. I remain dependent on His will in all circumstances. This life is a game being played under His Will. But mind this stage of "liberation in life" is not so easy to achieve.

Mingled into dust this whole world.
Dust remains here for ever.
He remains in ecstasy,
Every time, Morn and Eve.
Faqir is neither worshiper nor worshipped,
He is free from this show.
Happy appearance, joyful heart,
Ever pure in his soul.

I was a devotee and had a keen desire from my child-hood to see Rama. But I had the belief Rama is different from me and thus spent the whole life in His search. Hazur Data Dayal Ji removed this cloud of wrong notions with this game of **Guruship** with me. I went to his spiritual **Darbar** with this faith that he was an incarnation of Rama. He became my ideal of worship. I worshipped him with all humility and adoration. He knowingly accepted my all salutations and adorations to cut-short my **Karamas** (deeds). He led me through

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this way of love and devotion. Where am I now? Neither I have the feeling of the devotee, nor of a **Swami**, neither I am a worshipper nor an ideal of worship. The experience of Truth is gained and now as a Faqir I always try to remain in my own 'Self' as Data Dayal Ji has referred to in this **Shabd**.

Whom you see in this state?

Accept him as True **Faqir**.

He leads in both worlds,

He is seer of both worlds,

Whatever, I did realise.

I lay down here for Ye.

Ye had spread to me thy bosom (Daman),

That is being filled to-day.

Merged am I in my 'Self',

Ye too should merge one day.

Ye shall attain thy Destination,

It is disclosed just to-day.

I had a keen thought of world redemption in my heart. I do not know, what I can do for the redemption of the world, but I performed my duty sincerely as a devotee and gained the knowledge of my destination. Yesterday, when I was unfurling the flag of "Be Man", I laughed at my own Self questioning inwardly, "Whose redemption, do you wish?" My experience proves that none can do any good to others. Redemption or no redemption. It is all pre-destined. My desire or thought of world redemption was a thought of ignorance. Hazur Data Dayal Ji wrote about me that I was Guru Har Gobind in my previous life. Guru Har Gobind had a strong desire for the redemption of humanity in the social and religious fields, the same **Sanskaras** (impressions) again awoke in me in this life. Data Dayal Ji used to tell about his previous life that he was Mahatma Budha. Every body has to take birth again and again till his all cravings and longings are completely vanished. My ignorance has been dispelled by my experience and I have no longings or cravings. I live a life of Bliss, a life of liberation (Jeevan Mukti).

Desires end, worries vanish,

Mind is all care-free.

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He who needs nothing,

Is the King of Kings.

He who lives a life of non-attachment and of desirelessness attains liberation in life. Data Dayal Ji further elucidates :

That is why above all others,

I am proud of Ye.

Ye will illuminate Nama,

This is the voice of my heart.

From this, people understand that I will enlighten the name of Hazur Maharaj Ji. Nay, they are mistaken. This reference is made to True Nama for which the whole humanity is divided into rival sections such as **Radhaswami**, **Kabir Panthi**, **Nirankari** or **Nanak Panthi** etc. The True Nama is to make a man realise, that he is a part and partial of that Supreme Being. And that he has come to this planet to play the game of his Karmas and desires. As and when his desires and deeds end, he is to merge in that very Supreme Power.

"Lips opened and closed,

This is the secret of life".

This is the True **Nama**, which I am expected to illuminate and I am doing it sincerely, and not the name of Hazur Data Dayal Ji. Innumerable saints and messengers of God came to this world, but, is there any symbol of their name? Only that True **Nama** remains for ever. What is **Radhaswami Nama? Surat** has descended from that Supreme abode, She ascends back to her abode after getting guidance from the enlightened and realised **Guru**. The middle path of descending to the physical and mental region to play the game of life and ascending to the Abode is known as **Radhaswami**. **Radhaswami** scriptures state :

"Becomes **Sat Nama**, at the centre of **Sat Nama**,

Enjoys sensuality at the centre of **Kama**" (Sex).

On of the basis of personal experience, I have plainly explained how you can achieve "Liberation in your life Time". Let the True aspirant practise what I have said, and live a happy, joyful, fearless and liberated life.

Peace to all.

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CHAPTER II

THE TRUE SUMIRAN

"Thy Trust, Thy hope in mind.
Busy I remain in Thy contemplation,
This my effort, this my deed,
To remember Thy Name, Morn and **Eve**,
Under Thy will, happy I remain,
Neither fear nor worry, nor world gives me pain,
When I did see Thee, with opened eye,
Vanished steadily attachment, Illusion & pride.
Neither **Jogi, Sadhu**, nor **Giani** I became,
Neither wordly wicked nor arrogant I became.
As I was in the beginning so am I this time,
remain untrapped from the swings of time.
Neither awakened, nor slept, nor I slumbered,
Neither hope nor dejection ever me tortured.
Never I sat, nor I ran, nor did I ever lay,
Neither mother, nor father, nor son was I ever, Nay,
The Daulity of **Brahm** and **Maya**, never I felt,
To the enticing trap of deed, never I knelt.
Steady my form, steady in word and deed,
Steady be the symbol of steady speed.
"**Sahasdal Kamal**", numerous, "**Trikuti**" of the three,
Stage of "**Sunna**" remain duality-free.
At "**Maha Sunna**" non-duality has not roots,
At "**Bhanver**" **Kaal, Maya**, fail to make loot.
Unseen, profound, un-named did I become,
How to say, where, when, what did I become.
Guru Radhaswami came to make me realise, and
My form steadily helped me to recognise".

H.H. Maharishi Shiv Brat Lal Ji has explained in this Hymn the life of a liberated man who has only His trust and who keeps only His hope in mind. The question is whom are you to trust and whose hope are you to cherish in mind? Are you to Trust the external **Guru, Maharishi Ji** or **Baba Faqir Ji** or any other **Guru** of Beas, Agra or of other religious centre. Nay, because in this very Hymn, reference

is made as :-

Guru Radhaswami came to make me realise,
My form steadily helped me to recognise.

The greatness of the external **Guru** lies in this fact that he awakens you by revealing you the secrets and by directing you to the right path. It is not the physical body of the **Guru** that is to be trusted, nor his manifestation, but his 'Word' and his "advice". I too have trust, I too follow the path of **Sumiran, Dhyan** and **Bhajan** and for all this, I am greatly indebted to my **Satsangis**, because they helped me to realise the Trust-Worthy, the un-named, unseen and All Pervading. Data Dayal Ji has written about Trust Worth **Sat Guru** as :-

"Salutations on **Sat Guru**, the form of Truth & Bliss,
Prostrations to Unique, non-dual the splendored.
Thou have no form, all forms are Thine,
Thine are all subjects, All kings are Thine.
Incarnated as Saint, awakened the world,
Attached Thyself, with the distressed and humble
In the company of truth, become Truthful life,
Surrendered to Thy **Nama** body, mind and life.
Smiling bowed to the hallowed feet of **Radhaswami**,
All make obeisance to Thee and make salutations".

I spent the whole of my life in worshipping Data Dayal Ji externally. He most compassionately did his best to awaken me and to make me realise the Truth. But I could not understand, because I was attached to the physical appearance of Data Dayal Ji. Ultimately he pontificated me in order to unveil the curtain of my ignorance through my own experience. The **Satsangis** have helped me to realise the truth and now I often say that I am an incarnation of Truth. Sometimes I say "I am **Sant Sat Guru Waqt**". Does this mean that I make these claims out of pride? No I am none to feel proud of anything. I explain the Truth about God. Goddess. **Parmatama** or **Radhaswami** in order to end the religious scuffles of mankind. The Truth is that the mental visions of any God or Goddess and manifestation of any **Guru** or **God** that cures your diseases, solves

your wordly problems and blesses you with a son, is not the reality, but the reflection or the creation of your own mind, belief and faith.

Innumerable devotees worship me as their **Guru**. They meditate on my form. Many of them see me within, in a circle of Blissful light. To many, my form appears in a physical form and solves their multifarious problems and they write to me with all adoration and humility. Such incidents have made me to realise and conclude that whosoever worships **Guru** or God in a particular form or image would never achieve the ultimate peace and attain liberation. Because he does not go beyond the domain of Maya (illusion). However, such a devotee may enjoy a temporary happiness, he may achieve his worldly gains, but he cannot attain the state of liberated life. You make obeisance to me, offer me your hard earnings, simply because my form helps you and if I take credit for all this and enjoy at the cost of your ignorance, then I am the greatest sinner. Is it not "I", who manifests to help you, but it is your own self. Why should I accept your offerings and make you to bow to me.

At Kanpur, an old blind lady was brought before me, who told me that her son was suffering from T.B. for the last many years. Best treatments were given, but to no use. One day, with tears in eyes, she made humble prayers before my photo for the recovery of her son. She said, my form manifested within her and told her three medicines for her son. By using those medicines, he recovered. On asking her since how long she was blind, she told for 22 years. Then I asked- how she recognised that manifested form was mine. She replied that she recognised my voice. Many such instances are narrated to me from time to time. Is it not my duty to speak to you the truth? Does this blind lady and many others who see my visions enjoy peace? No, their aim is to fulfil their wordly desires and they remain pleased with it. However, your experiences made me to realise that visions, I used to enjoy were all **Maya**. The creation of my own mind. This realisation led me to the goal of Eternal peace and Bliss. Without faith life is impossible. You may have faith on any God or Goddess, **Rama** or **Krishana**, **Baba Faqir** or any other **Guru**, but follow only one and no ill-will against others. His form is all pervading,

differences are limited to your mental creations only. I wish that mankind should understand the Truth and live like brothers :-

Salutations to **Sat Guru** the form of Truth & Bliss,
Prostration to the unique, non-dual the splendid.

The greatness of **Sat Guru** lies in the fact that he does not establish centres for his personal name and fame. He does not quote scriptures, but imparts True knowledge based on his personal experiences. The modern **Gurus** are all incarnations of "**Kal**", who denounce each other and propound their own selves, for personal gains, name and fame. The result is the creation of rival sects among human beings.

It is correct that whole human race cannot be made to follow only one path. Every individual has his own nature. A '**Tamo Guni**' man cannot love the '**Sato Guni**' ideal and a '**Sato Guni**' man cannot develop love for '**Tamo Guni**' ideal. "Birds of a feathers flock together." But if the individual is made to realise the truth that these differences are only limited to the mental stage that they are based on selfish motives only, the religious rivalries can vanish and reign of "**Be man-ism**" would be established. **Guru** works for the brother-hood of human race, he dispells the clouds of ignorance with his words.

The sermons of true **Guru** are never for a particular class or caste. He speaks for the whole human race and he belongs to the entire humanity. You may follow any religion you love such as **Sanatan-Dharam**, **Jain-Dharam**, **Sikh-Dharam** or **Muslim Dharam**. Whatever you worship in different forms or in different ways is the same. Your ideal of worship is your own mental creation. As you cannot understand that Supreme Being, it is advisable for you to accept him in some form for worship. He is all pervading, unseen and profound. The external **Guru** awakens and guides those who aspire for Him. You come to me, either to get blessings for a male child or for the cure of some disease. How can you achieve that Supreme object and have His hope in your mind? Data Dayal Ji writes :-

Thy Trust, Thy hope in mind,
Busy I remain in Thy contemplation.

Only Data Dayal Ji knows, what he means by these lines. What I understand, I explain about my own contemplation. In my primary stages, I used to visualise and meditate on the holy form of Data Dayal Ji but now I realise that holy form of Data Dayal Ji on which I used to meditate inward was not the reality, because he used to be present at his place. Numerous devotees see my visions, but I remain unaware. This all proved to me that mental creations are all **Maya**. I have spent whole of my life in this search of truth and now have reached this conclusion that He is the Supermost Element. Light and Sound are His manifestations. A ray of light (**Par Brahm**) and Sound (**Shabd Brahm**) is stationed in every individual on this earth. With the entrance of that light in the individual, conscience, wisdom and egoism take birth. A newly-born child does not have any feelings of senses. He is nothing more than an inhaling and exhaling human form. The ray of the light remains in motion in brain with the circulation of blood. The constant circulation of blood helps in developing the cells of brain and with its development the mental forces develop. Consequently the feelings of body, mind and soul develop which ultimately give birth to "I" and individuality.

I am a keen observer and gain experiences from my observations. Data Dayal Ji had once advised me to see overthing with full attention in order to gain knowledge. Doctor Sardari Lal is my family doctor. A child without excretory organ was born in the family of his compounder. The child was brought to Dr. Sardari Lal who unhesitatingly used his sharp tools to open the mouth of excretory organ of that child. When I enquired from the doctor, how he dared to use his sharp tools on that small child, he told that a new born child does not have any sense of feelings, any part of the body can be cut off or dissected without any pain to him. It proves that feelings, senses or ray of **Surat** (attention) enter the physical body much later after the actual birth. All animate and in-animate is the creation of Light or it may be said that life is created by Light. But **Surat**, conscience or sense-power (attention) is not created. Life is not immortal but power (**Hasti**) is immortal. It proves to me that the visions of Data Dayal Ji that I used to meditate upon within were not the Truth. It awakened me and forced me to go beyond the

traps of **Maya**. Of what should we feel proud, when all creation is mortal? My body, my son, wife, property and **Dharam** are all creations and thus all are temporary. To feel proud of them is nothing more than sheer ignorance.

I feel highly indebted to the **Satsangis**, who have helped me realise the Truth. My ignorance has **vanished** only by this thought that I do not manifest anywhere. I have attained this conviction that "I" is the creation of that supermost consciousness and it will **merge** in that. Neither "I" ever existed nor "I" will ever exist. It is all His sport "**Lila**". In one of his hymns, **Sant Kabir** writes that peace will be attained by those only, who aspire for it and meditate upon Him alone. **Kabir** writes as :-

"That which comes and goes is illusion (**Maya**)
O, Saints
Mind, **maketh** Ye Dance much more".

I have explained with examples about that element that descends to and ascends from this world.

Now at this stage, my **Sumrian** and **Dhyan** is my conviction that there is my one lord. He is my base, my origin and my source. We are all creation of His motion. He is the origin of all. Can your intellect differentiate, who is high or low, great or small and **Guru** or disciple. Data Dayal Ji used to say, "There is none who is bad and none who is good. God dwells in either. He remains face to face, still un-recognised". My **Sumiran** and **Dhyan** is to remain aware of this fact that I am a bubble of consciousness, a part of the Supreme consciousness.

"Thy Trust, Thy hope in mind,
Busy I remain in Thy contemplation".

For you, in-articulate repetition of **Rama-Rama** or **Radha-swami-Radhaswami** is **Sumiran**, but how long you will continue to do this. **Sant Kabir** writes about the true **Sumrian** as under :-

"Remain I aware of **Sumiran** as lustful for lust,
Remain I aware of **Sumiran** as avarice for pelf,
Remain I aware of **Sumiran** as water-carrier of her pitchers".

A lady with pitchers full of water on her head moves on to her destination by remaining constantly aware on her head moves on to her destination by remaining constantly aware of pitchers on her head. She does not **utter** any word nor repeat any word inwardly regarding her water pitchers. She simply remains aware. This constant awareness of some-thing is the real **Sumiran**. Your attention should remain attracted to one centre, i.e. the centre of your origin. You should develop this conviction that He is yours and you are His. Take an example of an Indian married lady. Does she keep the photo of her husband with her for ever or **utter** his name time and again? **Nay**. Her **Sumiran** is this conviction that she is married, he is her husband and she is his wife. Attainment of this state is the real **Sumiran** that Data Dayal Ji has referred to.

Thy Trust, Thy hope in mind.

Busy I remain in Thy contemplation.

I am convinced, that "I" the feelings of body, mind and soul will merge in form where they manifested. It is possible that I may be wrong. I do not claim any finality. I am doing this duty of revealing my experiences to the world in obedience to the order of Hazur Data Dayal Ji and to fulfil my solemn pledge of telling the world my realisations from **Radhaswami** faith. My experiences sufficiently convince me that I am not wrong. It is believed that **saints** have a third eye, if it is true then Data Dayal Ji and Baba Sawan Singh must have judged me before assigning me this duty of **Guruship**. They must have known that I am a true man, that I would speak the truth without having any care for Name, fame and wealth. I do not want to burden my "Self". Mine is a state of liberated life, "**Jeevan Mukta**". Yours **Sumiran** is **Ajapa Jap** and meditation on **Guru's** holy form. State of liberation in life will be achieved only when you will feel convinced that this world is His sport (**Leela**) and when you would not have any desire for Name and fame. Move on your path slowly and steadily. Your destination will positively be achieved.

"This my effort, this my deed,

To remember Thy **Name, Morn and Eve**"

Keeping His thought always in mind is the real **Jap**,

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"I count not the rosary-beads, nor I contemplate,
Uttar nor **Rama**, my **Rama** remembers me
And I enjoy peace."

These writings are amazing and one feels baffled. I hope you will excuse me for my inability for not speaking at the low level. I am helplessly dragged to explain the state where I dwell at this old age. You cannot attain this state till you realise that all creation physical or mental is illusion. Only he would achieve this state of liberated life who yearns to achieve His **Abode**. This Eternal **Abode** is not within the reach of those who have worldly longings. They should not aspire for it till their desires and longings are not vanished. However, you may worship any God or Goddess. What for to fight and suffer?

"Under Thy will, happy I remain,

Neither fear nor worry, nor world gives me pain".

When a man realises that birth, death, happiness or grief are all His sport (**Leela**) he remains undisturbed. He remains at His will and enjoys Bliss. This is the state of liberated life. Data Dayal Ji did his best to make me understand the truth, but I could not understand it at that time. I feel that the indirect method adopted by our **Saint** is no more required in this changing world, so I have made the use of the rod of Truth. Baba Sawan Singh Ji used to say in his **Satsangs** the **Satsangis** did not understand what he said in his words, "a man with rod would come to make them understand the Truth". I am that man. My mission is not to entrap people with hollow words. I wish that my words be understood by the masses and that they be able to understand the Truth.

This is a hard fact that plain Truth does not help in establishing centres, it does not increase the number of followers. That is why, I am not confined to any particular sect or place. I dwell in that state of limitlessness (infinity).

"Neither **Yogi, Sadhu** nor **Gyani** I became,

Neither worldly, wicked, nor arrogant I became".

But how anybody would understand it? Only after this realisation that he is a bubble of consciousness. A bubble of

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consciousness would not claim himself to be a **Yogi, Sadhu** or **Gyani** Had I not realise this Truth, I might have made claims of my greatness and got myself worshipped from you and exploited you.

"As I was in the beginning, so am I this time,
Remain untrapped from the swings of time (**Kaal**)

What was my form in the beginning? I say "I" did not exist at all. My existence is an outcome of evolutionary process. Before acquiring this physical body, my original form was unnamed, formless, unseen, unsaid, limitless and profound. I have reached that stage from where I had descended. Have I developed wings, by becoming unnamed and unseen? Can I do any good for the suffering humanity miraculously? No. Let those who make claims of their greatness do some good for the mankind. Who can say authentically that God is unnamed (**Anami**) or un-seen (**Alakh**). Man is in search of Truth. When his attention (**Surat**) in this regular process of research reaches or merges in its ownself, he feels himself to be an un-named. He loses his "self" into a state of limitlessness and there ends his struggle of research. Who can know what that man is? So, O! man, none has known any thing about God. All these propounders of different religious philosophies have not right to say that they have become something. If any one makes this claim, he is still ignorant of the Truth. See the end of those saints, who made claims of their so called greatness and immortality. Where did go the immortality of **Paltoo Sahib**, when he was thrown in the boiling oil pan? Data Dayal Ji could not do anything against His will and save his **Dham. Swami Param Hansa Dev** whose **Parsad** had a power of curing the incurable diseases, himself died of cancer, **Saint Tulsi Dass** writer of "**Rama Charit Manas**" suffered untold sufferings during his last three years. Awake; Awake; O man and understand what I say.

None on this earth can avoid His will and neutralise the reactions of his deeds. You have been befooled and mercilessly looted by these so called **Mahatmas** and **Saints**. You have not been made to realise your 'self'. You have not been made "Man", but beasts of burden by the so called realised **Gurus**. Do not offer your hard earned money to these parasites of the society, Simply with

this idea that they will save you from calamities or sufferings. What is to happen, happen must **Beware**, I do not want to keep you in the dark, nor do I wish to exploit you. I impart to you the true knowledge (**Gyan**), so that you may be able to liberate yourself and lead a happy and peaceful life. Data Dayal Ji has deputed me to do this duty as :-

"Thou have come, in the human form,
Wearing the garb of a **Faqir**
Take alongwith, the grieved man,
Lead him to **Guru's Abode**.
Man is grieved from the trinity,
Weak, helpless and ignorant
Thy duty to be compassionate
And to impart the True **Nama**"

I am imparting **Nama** as desired by Data Dayal Ji. I do not follow the old practice of Initiation in the closed doors as is being done by modern **Guru's**. My aim is not to establish centres and amass wealth, but my duty is to dispel the doubts and whims of the ignorant and lead them to the **path** of Truth. I do not mean the denunciation of any **Guru** or **saint**, but to tell you the qualities of a true **Guru** or **Saint**. He, who is himself awakened, would be able to awaken you. The "Words" and advice" of the realised would give you solace and peace if you aspire for it. The company of such a man would benefit you. I am not against offerings and service to the **Guru**, but it should be with knowledge. You may offer me anything or may not, but I would speak the Truth. Sh. Kamleshwar spent years in the company of Data Dayal Ji, but without understanding his word and the result is that he remains where he was.

Sh. Bhoop Singh always accompanies me with his tape recorder to record my **Satsangs**. He does all odd jobs for me. Why? Nine years ago he was just going to commit suicide due to wordly worries and woes. He says that at that very time, my form appeared and bade him, "awake; awake; awake, your time has come", and then that form went up in the sky in the shape of a bright star. I have the least knowledge of this incident. I did not go there to awaken him, if it was not me who stopped him from committing suicide in a miraculous way, then what right have I to accept his offerings?

Understand my feelings. You are being looted mercilessly and unfortunately, you feel pleased with this loot. Had I any aim of collecting wealth, I would have rendered Bhoop Singh penniless? My mission is not the collection of wealth and to increase the number of followers. I have come to reveal the Truth and to speak the truth. I wish, your whims and doubts be dispelled and you may get peace. Data Dayal Ji used to say, **Faqir**, we have nothing to give to the worldly people, except peace and those who come for it, they get it."

I have visited **Hanam Kunda**, Bombay, and now I am here at Chintal Basti in Andhra Pradesh. I do not feel that I belong to this place. I am a traveller, I have no house and house-hold here, then why should I have any worries. Similarly a man who realises his 'Self' considers himself as a mere traveller to this world and remains attracted to his supreme abode. He remains un-attached, at His will. This is a state of liberated life.

Unlike the **saints** of the past and present, I have explained the truth without any reservations. I have come from the un-named and un-seen state to reveal the reality and not to conceal it. A sea of compassion for the ignorant is over flowing from within me. The earlier **saints** performed their duties as **Dayal** whereas I am doing my duty as **Param Dayal**. I wish you to understand what I say. Devotion with ignorance leads to miserable end. So walk on this path of **Bhakti** cautiously, attentively and with knowledge. Data Dayal Ji writes in one of his hymns:-

"I came, came, came for Ye,
Seen ye dismayed, compassion arose in me.
Manifested in compassion form, brought me here compassion,
The Sun compassion, bright sky, rays the fall of compassion.
Compassionate Sea awoke, flooded, compassion spread all around"

I have compassionate feelings. You are my brothers, I wish you all a happy and prosperous life. Follow the path of **Surat Shabd**, **Yog** inward. I have explained you all secrets, practise it yourself. I too was very much attached to illusions, visions and mental Bliss. Hazur Data Dayal Ji most compassionately led me out through a practical life because I had the desire to know the reality. Had Data Dayal Ji told me at that time that it was not He that manifests within me, I would not have realised this Truth. My practical life and the

experiences of the **Satsangis** have convinced me that I am neither a **Yogi** nor father, son, nor **Guru** nor disciple. I am a bubble of consciousness on a way to merge with that Supreme consciousness.

"Sahasdal" of numerous, **Trikuti** of the three.

Stage of **"Sunna"** remains, duality free.

At **"Maha Sunna"**, non-duality has not root,

At **"Bhanver" Kala, Maya**, fail to make loot".

The centre, from where multifarious thoughts arise is known as **Sahasdal Kamal'**, the centre of manifestation of the holy form is known as **Trikuti**, and the state of immersion in the holy form is known is **Sunna**. When it is realised that I am a bubble of consciousness, even the thought of these centres does not occur to me. I remain free from hopes and desires, under the will of the nature. The feeling of "I" has become non-existent, the game of life is being played without any worry of duality or non-duality. **Brahma** or **Param Brahma**.

A child does not worship or remember God. His is a life of steadiness, life of non-duality and non-attachment. His smiling or weeping depends on the person who carries him in the lap. **Radhaswami** cult, **Sanatan Dharam**, **Jain Dharam** and all other religions of the world preach for the achievement of this stage in life. This is infact "Liberation in Life", the state of **Jeevan Mukta**.

Hazur Data Dayal Ji had wished me to change the method of preachings with the changing times, so I have done. I do not quote scriptures, but explain my own experiences. I dwell in the unseen and un-named state. The question arises that being the dweller of that Supreme state, can I bring some miraculous change for the good of the humanity? Nay, every thing is pre-planned and pre-destined, I am none to interfere or bring any change.

Atleast two hundred barren women, many among them who had no menstruation, begot male children with my **Parsad**. But contrary to it, my own daughter who has been married for the last fourteen years is still issue-less, whom I have intentionally given **Parsad** many a time. What does this prove? I am none to bless any body. Had it been so my daughter must have been blessed with a child. I can do nothing more than wishing good for all. My egoism

has vanished. My life, words and deeds have become spontaneous. I have no desire for any name, fame and wealth. My life is all peace and Bliss.

"Desires end, worries vanish,
Mind is all care free.
He who, needs nothing,
is the king of kings".

I am the emperor of the time, who has no worry and no desires. Baba Sawan Singh Ji used to say that a **Saint's** brain adopts the shape of a four sided mirror and it reflects all future events. He becomes capable of reflecting the deepest roots of objects and even the inner feelings of a man. It is not a miracle, but a natural process. If something good happens with my blessings, I am not ready to take any credit for that because that is all pre-planned and pre-destined, it is not due to my blessings. **Kabir** writes :-

"Nothing I did, neither I could,
Nor body capable
Whatever did was done by God
I remain **Kabir**".

I do not want to take any false credit by keeping you in the dark. In my view, this is the greatest sin. I do not want to involve my "self" in whirlpool of **Karmas**.

"**Guru Radhaswami** came, to make me realise,
My form steadily, helped me to recognise".

My "self" is unseen, un-named and profound. This does not mean that I have become God. My own power, or consciousness or "self" is always in search of its origin or source within. It yearns to commune with that Supreme source the Master. What did **Kabir** or **Nanak** become? Many great **Saints** came to show the path of truth, but world remained where it was. All come and go after reaping the harvest of their deeds. I have the only wealth of peace and I share it with those who come for it. If you want to spend a happy life, purify your thoughts and deeds, and if you wish liberation from the cycle of birth and death, then be above deeds.

May all have peace.

CHAPTER III

THE LIBERATION

Liberated alive, is liberated alone,
No Liberation till life exists, till then pains pleasures felt,
No Liberation in physical body, How liberation after death.
Liberated not holy places dweller, liberation there not kept.
Gallows of doubt not cut in life,
Hopes liberation after death.
Thirsty man as in life,
Wanders thirsty in the dream,
The detached, is bondage free,
Life there where keeps He.
Without detachment bondage remains,
Going anywhere not free.
Get freedom from transmigration,
By contemplating immortal Name.
Sayeth **Kabira** he alone is **Guru**.
Who cuts the gallows of doubt.

RADHASWAMI

From my very childhood, I had a keen desire to have communication with God. Either it was due to His or due to my own Deeds of the Past. Now at this old age my thoughts have been changed by my experiences of life. The conclusion of my whole research is liberation in life (**Jiwan Mukti**). The aim of all **saints** has been to achieve this state in life. **Sanatan Dharam, Jain Dharam, Buddha Dharam** and other religions of the world too have the same aim of attaining liberation in life.

This thought of liberation in life occurred to me last night when Shri Joginder Singh requested me time and again to attend his marriage. But I had a programme to attend world religious conference and then visit Delhi, Indore and Nagpur on **Basant Panchami**. Repeated requestes of Shri Joginder Singh forced me to question myself, "What sort of a **Guru** am I? What for have I come to his world? Have I attained liberation?"

Liberation means freedom from all kinds of bondages. Is there

anybody without any bondage? No. All are attached to one object or the other. One is attached to the son, other is bound by the love of **Satsangis**, another is in the bondage of God, still other is in the bondage of **Guru** or in the bondage of internal visions. You practise meditation with great zeal. You enjoy the visions of Sun, Moon and bliss inwardly. You always feel attracted to these blissful internal scenes. But if sometimes you fail to see these scenes you become sad, This proves that your aim is confined to a particular mental condition. You are not liberated you are attached to something.

To-night I deeply thought over this very point, whether there is any such stage, when man can attain emancipation while in body. This is a question to myself. I had pledged to speak to the world my experiences. However, my experiences are of vey supreme state and every body cannot understand them still I speak in order to fulfil my pledge. My experiences prove that **Yogi, meditator, Guru**, disciple and even the aspirant of salvation are in bondage. Bondage means attachment of our **Surat** (attention) with something may be gross, subtle or causal. Devotees of God are attached to their devotion and lost in it. They too are in bondage, the difference only is that some bondages are a source of joy whereas others prove to be a source of worry. This is also a fact that without any bondage or attachment, life is impossible in this world of illusion. Now the question arises, is there any such state of liberation in life? Yes, that stage does exist. I often life in that state of life at this age.

I have been able to achieve this state of liberation only by one thought that I do not go anywhere to help anybody, both in physical form and subtle form, while my manifestations help numerous people I remain unaware of these miraculous incidents. This experience convinced me that all those forms or scenes of Data Dayal Ji or of Sun, Moon and of Good or Goddess that used to manifest within me were not a Reality, but an illusion. Shri Purushotam Dass, is my companion and friend from **Basra Bagdad**. To attain this conviction that your "self" is light and Sound form is in reality the attainment of the state of **Dayalpad** or **Jeevan Mukta** state by achieving this state, you will have dis-passion for all internal visions, forms and scenes. You will stand convinced for ever that these thoughts or

forms are not a Reality but only reflections of mind. The object or the element that feels the existence of the internal visions of Data Dayal Ji or of **Rama** is named by some as "Self" and others have named it as the Reality or (**Zatt**).

Radhaswami Dayal, Sant Kabira and others have proclaimed **Saints** as the creators of God or **Ishwar**. If these **Saints** had the right to explain their experiences, then I too have the right to speak the Truth to the world. My experience proves that a man who claims himself as the base and source of all creations, is also not yet liberated, My words are tape-recorded for the future generations and intellectuals to ponder over. Such proclamations that one's "Self" is all in all, or that one is **Brahma**, attracted the worldly people towards these who made such claims. **Swami Ji** said that **saints** are the creators of God, people madly followed him, adored and worshiped him. The truth is far off from these mental visions. Those who are attached to these visions or manifestations, the element that sees the light and listens the sound within is to be kept free from the light and sound as well in order to attain the fifth stage (**Panchavan Pad**). To the dwellers develops dis-passion for light (**Par Brahma**) and Sound (**Sabd Brahma**). As for attaining the Absolute Truth (**Sat Lok**) all mental stages are to be dispensed with. For attaining the absolute truth, the light and Sound are also to be left. Try to understand what I say This is not an easy game to be played or an easy path to be adopted This path is for those.

"Who are fed up with sensualities,
Cherishes spirituality in mind
Love not, the progeny and wealth,
Searcheth among **Gurus** and the **Saints**."

All those **saints** known for their divinity faced miserable end **Swami Rama Krishna Param Hans, Goswami Tulsi Dass, Baba Sawan Singh** and even **Radhaswami Dayal** suffered heavily during last years of their age. If a **Saint** has really become something as **Brahma** or the creator of God, then how is it that he cannot cure his onw disease? None has any solid answer to this question. If the writings of **Radhaswami Dayal** that **Saint** are the creators of God

is a fact then why these great **saints** suffered untold physical pains and miseries, You people adore me and serve me, I do not want to keep you in the dark. I have spent my entire life in the search of the truth. Whatever I have experienced, I explain it in plain words for those who aspire for it. **Sant Tulsi Dass** writes :-

On the banks of **Chitarkut**,
An assembly of the **saints**
Tulsi Dass grinds **Chandan (Sandal)**
Tilak applies **Raghubir (Rama)**

For such couplets of **Tulsi Dass** in his **Ramayan**, people followed him, adored him and even worshipped him. Study of his career proves that **Hanuman** and **Rama** used to appear to him. If really Rama used to appear to him and apply **Tilak** on his fore-head, then why **Tulsi Dass** suffered physically during his last three years, is there anybody to answer this question? No, whatever I have realised from the state of liberated life, I state :-

Liberated alive is liberated alone,
No liberation till life exists.
Till then pains pleasures felt.

I have experienced that salvation or freedom from the cycle of transmigration is impossible until liberation in life is achieved. If **Swami Ji, Kabir Ji, Tulsi Dass, Maulana Rumi, Jesus Christ** and **Swami Daya Nand** could express their experiences of life, similarly I am keen to unbosom my observations for the benefit of the humanity. I have not yet been able to remain in that state of liberated life for all the twenty-four hours. The process of embracing that lofty state and coming down still continuous. However the practice of "**Surat Shabd Yog**", this duty of **Guruship** and experiences of **Satsangis** helps me to realise that all internal visions are an illusion (**Maya**) and all external manifestations are shadows (**Shaya**). Now at this stage, I have dispassion for Light and Sound even to dwell at the fifth stage (**Panchvan Pad**) or **Videh Gati**.

Every-body enjoys mental visions or dreams. These inward visions or dreams are infact the reflections of all those thoughts, suggestions and external impressions that are imprinted on our mind.

The external impressions are magnified by our mental forces in the same way as a film in magnified and screened with the help of convex lens with focus red light. You enjoy singing, dancing and fighting on the screen of the theatre. Whereas actually there is nothing except the magnified reflections of films print. All the external influences, impressions and thoughts that affect our mind from time to time get magnified when we sit alone, or in dream, sadhana (practice of Yoga, and in Samadhi. But because we are ignorant of their reality, we get entrapped by them and thus suffer or enjoy accordingly. I do not claim that such attractive scenes or visions have ceased to occur in my dream or Samadhi. But as I have realised their truth, they fail to play with me. I remain calm and tranquil. This is the first stage of liberation in life that is to live with true knowledge and remain calm and unaffected by these illusions. But if I continue to entertain this thought as said by these **saints**, i.e., I am **Brahma**, then I may live a liberated life, but I would not be able to achieve Videh Gati (a state of total unattachment), due to the bondage of self-existence. I will remain attached to light and sound. Understand how my bondage of being I am Brahma and vanished. The lives of the great saints, dispelled my doubts and wrong notions that I am all-in-all that myself is Brahma. Had the "Self" been Brahma then these saints would not have faced their miserable end. Not to speak of others, Data Dayal Ji Maharaj, whose life is a most authentic example, has a great will-power. His literature is full of positive thoughts. The reading of his literature gives strength and creates self confidence. But if all that he has written is true, and if his "Self" was Brahma, then why could he not save his own centre (Dham) from devastations ? If saying of Swami Ji, that saints are the creators of ishwar is correct, then why he suffered ill-ness during his last two years ? If so supreme thoughts of Swami Param Hans were true, then why he died of cancer ? The lives of these saints, my observations and experiences of the Satsangis have helped me to go beyond body, mind, thought, light and even sound that state is a state of total detachment while in body (Videh Gati).

A large number of people from far and near have very high opinions about me. Whenever I go on tour, they adore me and praise

me that I help them time and again here or there. These people and the entire world may not believe, but I know that I do not manifest anywhere nor I do anything for anybody. I am convinced of what my self is. It is a bubble of consciousness. The bubble of consciousness in evolutionary process of nature, with the consciousness of sound, with the consciousness of light and with the formation of mind, conscience, wisdom, ego and body has attained the Ego. This power of consciousness is the creation of that Supreme Power, the Supreme Consciousness, the Supreme Element or God. You may name this power as God, Parmatama, Ishwar, Allah or Wahe-Guru. He is what he is. Who am I ? I am nothing more than a bubble of consciousness. The entire creation is His sport (Leela) I have not been able to reach His abode so far, He is the Supreme Power and His end is beyond my reach. It is possible that Swami Ji, Data Daya Ji, Mohammed and other saints might have reached his abode or have known Him, but I have not. By attaining this knowledge that I am a bubble of consciousness and the existence of self power (Hasti) have ended and even the thought of liberation and bondage has disappeared. When my experiences have proved that His will is supreme and all pervading, then question of bondage ends. This bubble of consciousness has assumed the form of Faqir Chand, Lal Singh, Har Bilas, Master Mohan Lal, Narain Dass or the feelings of mother, father and brother from place to place and from time to time. Due to sheer ignorance of the truth, you presume to be a separate entity and you remain dominated by your Ego. Until these veils of ignorance are removed, traps of doubts are cut and Self is realised, these thoughts of bondage and liberation would exist. To attain liberation you must realise, who you are, from where have you come, who created you, why were you created, how were you created ? Otherwise liberation from the whirl-pool of bondages is impossible. Kabir says :

"Liberated alive is liberated alone,
No liberation till life exists
Till then pains, pleasures felt."

A man who considers his "self" all-in-all, he enjoys happiness

and remains self centered, but he is not liberated, because he is bound by his joy, he is confined to the centre of his "self". A man who has not achieved liberation in life or who has not become centre-less or free from the bondages of pleasures and pains how can he attain liberation after death ? The existence of Egoism is the greatest bondage. This egoism may be physical as I am father, mother, son, king, guru and disciple - these are all bondages. This egoism may be subtle as I am Sound, Light, Brahma, Truth, un-named, unseen and profound, these too are bondages, though they are a source of joy. As the worldly people are not capable of understanding the highest stage of spirituality, the ancient stages propounded different religious philosophies so that mankind may live a life of hopefulness, peace and happiness So I do not denounce those who propound that Sat Guru would come to accompany the disciple at the time of death. Such a positive thought is a great source of encouragement to an individual. 'I am Brahma' is also a great source of positive and helping thought. I am a disciple or devotee is too a great helpful thought. All these religions and philosophies are not bondage free, but the difference is that their bondage is a source of joy. These religions, sects and philosophies cannot liberate you. The roots of the cycle of transmigrations remain alive as long as egoism exists. That is why I proclaim, that I have come down from the un-named stage (Anami Dham). It is only this un-named stage where egoism vanishes and individual attains Jeevan Mukti.

"Surat becomes Blissful, after all extremes,

Purash Anami (un-named) reaches sky supreme."

Now this stage where egoism vanishes, the Abode of the Lord, is not realised by any saints, not even by Kabira, Swami Ji and other great Mahatmas. Because by reaching that state, they themselves lost their own entity, they named it as un-named, no body has any positive proof to prove it. I know that I am revealing to you the highest stage, which is beyond your understanding. I am forced to perform my duty. My experiences, truthful speaking and my observations have helped me to attain liberation in life.

No Liberation is physical body,

How liberation after death.
Liberated not in holy, places dweller,
Liberation there not is kept."

I add my experiences to the experiences of **Sant Kabira** :

Liberated not the practiser of sound,
What deed to follow and what to propound.

He whose "Self" is attuned to the internal sound and who enjoys its Bliss, how would he detach himself or liberate himself from the bondage of sound and its joy ? Similarly the man who is a practiser of light and enjoys its Bliss is in the bondage of light. This is a different thing that we do not consider Light and Sound as the causes of bondage. But the truth remains that all pleasure giving objects are the cause of bondage. The difference is only of degree as between the golden and iron chains. The chains remain the chains.

Gallows of doubt not cut in life,
Hopes liberation after death,
Thirsty man as in life,
Wanders thirsty in the dream.

All the internal stages of Sehas-Dal-Kamal, Trikuti Sunna, Maha-Sunna, Bhanver Gupha, Sat and Alakh are nothing in reality, but the impressions of the external world imprinted upon your mind. whatever is visible within is a reflection of some real object or impression of the external world as already explained above.

Our physical body is constituted of the particles and atoms of nature. The Divine element that dwells in this body is in the form of reflection of the Supreme Reality. If this truth is understood then all cravings even for practice (Sadhana) also vanish. Light and Sound within are also the reflections of external Light and Sound. As already referred above, a stage comes, when you develop dis-passion for light and sound and even your practice (Sadhana) also comes to an end. But mind this stage can only be achieved after attaining Experience, Knowledge, (Gyan) and Guru.

"What to practise when Guru is gracefull" (Found). A man who

has found a real and graceful Guru need not under go the hardship of Sadhana. The aim is to understand and experience the truth. Guru leads the aspirant through practical life. But mind this state is not within an easy reach. I myself had to spend my whole life to achieve this knowledge. It is after having personal experience that one can understand the words of Satsang.

"Gallows of doubt not cut in life,
Hopes liberation after death.
Thirsty man as in life,
Wanders thirsty in the dream."

Is it not a fact that when you feel thirsty in your dream you search for water to quench your thirst? Does there exist any source of water in your dream ? No. But still you quench your thirst. Similarly you create a woman in your dream and enjoy sex with her. Does it mean that a woman actually appears to you ? No, this creation of water or woman in your dream is not a reality but reflections or impressions that are imprinted upon your mind. The **Sehasdalkamal**, **Trikuti**, **Sunna**, **Mahasunna** and **Bhamwar Gupha** too are in fact Imprints. If you once understand this reality your doubts would vanish and you need not feel attracted towards these centres. One can have the understanding of this reality only after following this path :

"Have the glimpse (Darshan) listen to the words,
Having listened churn in mind,
Having churned get the essence,
Having the essence digest it,
Having digested, be perfect.
Dispelling, world illusion and fear,
But who follows this path ?"

"All come in presence of Sat Guru.

Enjoy not his glimpse nor catch his words."

When I use such words so emphatically I do question myself. Are you misleading the world ? Thousands of Satsangis have died performing austere practices. I have made every thing clear and easy

for those who aspire for it. A Satsang of Hours is better than meditation of Hundreds of years, If you succeed to understand this point you would not worry about your failures in meditational practice.

"Guru is knowledge, Sermonisation of Spirit Sant Kabir writes

:

"The detached is bondage free,
Live there where keeps He."

Sant Kabir advises us to achieve the state of detachment. The State of detachment is invincible by illusion. Firstly since I realised that it is not I who manifests to do your work, I was convinced that vision and manifestation of Data Dayal were not a relity but an illusion. It made me to detach myself from the visions. Secondly, this wrong notion that I am **Brahm** or I am all was dispelled by the lives of **Swami Ji, Data Dayal Ji, Sahib Ji, Moullana Rumi** and **Shamstabrez**. Satsangis and these **Mahatmas** proved to by my true **Satgurus**. I have no selfish motives. I have no desire for name and fame, I explain this truth simply to awaken mankind. Whether what I say is right or wrong, is not known to me. I have done my duty as I had pledged. **Data Dayal Ji** had said :

"Till Ye see with thy eyes,
Accept not all that I say."

So whatever I sate is my own experience. I am convinced that I am a bubble of conciousness created by a motion in the Supreme consciousness. I was unnamed, invisible and mingled in Him as butter or **Ghee** is mingled in the milk. **Radhaswami Dayal** writes :

"Listen O, Surat from me thy Secret,
Thou wert mingled in me since ever."

Before assuming this physical frame I was mingled in Him like butter or Ghee in milk. Butter is separated from milk after boiling it and churning is. Similarly, with a motion in that supreme power I, you and all others became separate from Him. This knowledge has dissolved my ego and has helped me to attain the state of detachment.

"The detached is bondage free,
Live there where keeps He.

Without detachment bondage remains,
Going anywhere one is not free."

Now I have intuitioned who I am. I am a part and partial of that Supreme Power, as butter is of milk. What worries whould I have ? Till life exists :

"Yatra Yatra, Mano gachhati,
Tatra Tatra Samadhaya."

The entire creation is the game of His will. Life, death, vice-virtue, good, evil, dharam, deeds, creation and destruction are not in my hands. This all happens under His Will. By achieving this stage man lives the life of a child. This is what is what is meant by "Live there where He keeps you." Live at His Will. Attainment of this stage is "**Jeevan Mukta** stage".

You have rendered many services to me, so I want to do my duty towards you. Understand only one point :

"Yatra Yatra, Mano gachhati,
Tatra Tatra Samadhaya."

Live this life like a child. Remain at His will. Let His will always prevail. Till I realized this truth, I remained in one or the other bondage such a the bondage of Guru, bondage of devotion, bondage of light, bondage of sound and bondage of the third stage. Now all bondages have been broken. Whatever is to happen will happen. Attainment of this stage, I understand, is **Jiwan Mukti**.

"Get freedom from transmigration,
By contemplating Immortal Name.

Now, what immortal Name is to be contemplated ? Is it repetition of some particular name as 'Radhaswami' with your tongue ? No, the true sumiran is to attain experience or direct knowledge of the Truth i.e. the light and sound manifested by a motion in that Supreme Element, which further carry on the process of creation and destruction. To keep this truth in mind is real sumiran of the Immortal

Name. You may follow the path in-ward and listen to the sound, you would not achieve Jiwan Mukti. You may get joy, happiness stage of ecstasy and attain will power, but not liberation in life, till you have this conviction, that his Will is supreme and is all pervading.

"Sayeth Kabira that he alone is Guru who cuts the noose of doubts."

Guru is he who dispels all doubts and whims. He convinces us that His will is supreme. Whatever happened was His will, whatever is happening is His will and His shall prevail in the future. Attainment of this stage, in my view, is liberation-in-life, To those who come to me for satsang, I say that whatever I say is not my final verdict. I do not appeal that the world should follow me, But I do say that the propounders of different religious philosophies, instead of liberating the human being, bound them within their own circles and divided humanity on the basis of different names. Having compassion for my brethren, I have explained the truth. May you live a life of peace! Live as His will and attain liberation in life. This is what I ever wish.

Peace to all.

CHAPTER IV

THE SATNAM

O, Mind, Contemplate, Life is Short,
Four joining came to carry ye on Wooden horse;

Burn they will, by collecting wood,
as holi of Brindaban.

Glass palace of ten doors, death makes
complete seizure.

'Agar' is cut, 'Nagar' torn, breath left,
and skull broken.

Mother weeps holding cot, holding arms
brothers weep.

Spouse cries with dishevelled hair
Of her husband's company deprived.

Recall O, mind, Ye Satnam, restraining
thymself complete

Sayeth Kabira, hear O, Ye **Saints**, Creator
is the destroyer."

Radhaswami

These two or three persons have come from Jammu and a few more have come from some village. They wish me to baptise and sermonise them. As a true man, I ask my ownself - will they be emancipated after being baptised and sermonised by me ? His holiness **Hazur Data Dayal, Maharishi Shiv Brat Lal**, opened my eyes by deputing me to this duty. His Holiness had a great mercy upon me.

"O Mind, Contemplate Nam, Life is Short."

Rishis, Munis and Saints have been awakening mankind from time to time, that life-span is very short, that you have been passing through this cycle of Life and Death for lives together, so contemplated

the True Nam and meditate on the Holy form to get rid of this cycle.

Now, here arises a very important question. This boy who has come here for getting himself initiated, tells me that he suffered a typhoid attack when he was only one year old. Due to this attack he became invalid for ever. You see how painful it is for him. A child of one year did not commit sin, nor did he injure one's feelings. Why did he lose both of his legs ? There must be some reason behind it. Either he must have committed some sin in his previous life for which he suffers punishment now, or, if you do not believe in the philosophy of Karma, then you will have to admit that the Creator of this world is cruel. He gave birth to the child, and disabled him of both of his legs within the very first year of his age. Thus you have to agree on one point out of these two. Either we will have to accept the philosophy of Karama or admit the Creator is cruel.

To remain safe from the Karmas and free from the laws of the Creator, Sant Mat has propounded this 'Nam'. I ask myself "You have spent the whole of your life in Bhajan. Are you sure that you are free from the effects of your own Karama (deeds) ? Will you go scot free from the cruel hands of the Creator of this world ? These people have come for Nam (Baptism). If you baptise them, will they be free from the pains of the world by your baptism?" Daily, I receive a bundle of letters. Some writers are ailing, some are issue-less, others are suffering for one reason or the other and still others have disturbed lives. The whole world is full of pain. I often put this question to myself : "You do remember Nam, are you now sure that you will not come to this world again ?" I have firm belief that if I continue this Bhajan, then I shall not come after death, but if I abandon it, then surely I will not be free, and will have to take re-birth.

Now, What is Nam ? It is to gain firm belief that, whatever colour, form, thought, vision, or feeling is visible within, is all 'Maya'. This is all mental creation. None of them has real existence, but still it occurs within, and we continue to be prevailed upon by each of them. Due to ignorance we accept these internal visions as true, and thus enjoy or suffer accordingly.

Mr. Krishan Lal Sahni, came from Jamuna Nagar yesterday

and narrated to me an incident of his son's marriage. He said that virtually he had no money for the marriage and was completely helpless. However, he continuously kept on meditating on my form, he has all praise for me and does not feel tired while praising, that Baba Ji did so much in this marriage for him. He offered some clothes, sweets and Rs. 21/- to me. He did all adorations and salutations to me. Now I on my own part, go within and ask myself did I know anything about the marriage of his son ? No Did I go to Yamuna Nagar to help him in his monetary and other difficulties ? No. Mr. Sahni is settled at Kanpur and he arranged the marriage at Yamuna Nagar. After marriage ceremonies were over, he sent me a telegram. However, I was least aware of Mr. Krishan Lal, the sender of the telegram from Yamuna Nagar, so I could not reply. A few days later, I received a reply-paid telegram and I replied to the same. Now the question is : who helped him ? Was it myself who helped him ? No. He was helped by his own faith, belief and devotion. But the real help, that I want to render to the suffering humanity, is desired for by very few. A true Guru guides mankind to the path of liberation, so that it may get emancipated and end the entire scuffle for ever.

You people have come to me for **Nam Dan** (initiation). What Nam should I give to you ? The first and foremost rule that works in this world is that whatever you gain or lose, is the result of your own longings and desires or harvest of your previous deeds. As you think so you become, on mental states depends the body's fate. As you sow, so shall you reap. **Samskara** of your previous **Karmas** stand by you. If you do not believe this philosophy then - you will have to believe that the Creator is a tyrant. I do not say that the Creator is cruel, but the intellect is forced to accept it that way. What sin did this boy commit at the age of one year ? Why was he rendered legless ? Why is he suffering ? You know, it rained heavily yesterday, crores of germs and creatures must have died, and some number or even many more must have been born, During floods thousands of buildings are washed away and men are drowned, large number of birds and animals are swept away. Saints name the Creator as Kal. He created this world at His own will, and therein exist both pains and pleasures. Then the real Sat Nam is, to go beyond the mental

existence and merge into the light or 'Brahm'. Beyond this stage is Shabd (The Eternal Sound). If you have understood the forces of mind both constructive and destructive, and if your Ideal is formless Light and Sound, then at the ultimate end, you will definitely merge into Light and Sound, you will not be ensnared by the mental visions.

Sant Kabir writes :

"Far off, your abode O Hans,
House unbound, limitless
Neither body nor Maya exists there,
Nor trinity pervades;
Four Castes do not exist.
Nor the family traditions
Nine, six, fourteen learnings neither,
Nor the thought of scriptures
Meditations, Penances, nor pilgrimages,
Nor rules regulations
neighter, creation of five elements,
That is beyond destruction.
Three gods nor thirty-three crores,
Nor the ten incarnations.
Far beyond and sixteen **Sankh** (stages),
exists court of God Eternal.
Sitting on enlightened throne,
There sounds Shabd eternal,
Manly from, how do I explain,
He is beyond explanation.
Bright equal to thousands Suns,
One cell of the superman.
Different from word and wordless,
That is our true **Nam**.

Come here with secret word,
In this mortal world.
Meet four Gurus to find out,
He creates the whole world.
Hold His arm, Ye for ever,
and go beyond O, Hans,
To that great island Ye belong,
Listen my word O, **Hans**.
Humble **Kabir**, this time,
Follows foot prints of the Formless."

That is our **Desh** (abode). That is our origin. What happens after reaching that abode ? Man gets salvation. He merges in his own Self, i.e. Light and Shabd. But every individual cannot have an easy approach to that Desh. It was due to this very fact, that among Hindus. Gayatri Mantra used to be introduced to every child at the age of nine, so that Light and Shabd may manifest in him and he may be able to attain Nam. One who feels detached from this world and wants to be above the pains and pleasures of this mundane world; Nam is for him. He is the true claimant of the Nam.

"Who are fed up with sensualities,
Cherishes spirituality in mind,
Loves not progeny and wealth,
Searcheth among Gurus and Saints."

Blessed are those, who suffer from one misery or the other. Only those who suffered, developed the spirit of detachment from this world and adopted this path. If there is no pain, the idea of finding out its solution does not arise and he who has no desire for the solutions of his miseries is not the right man for Nam. For him is **Ved Marg** (Philosophy of the Scriptures). Not a single religion of the world dares to name the Creator of this world as cruel. Only the saints have raised this slogan.

The pleasures of the world do not last for ever. Transition is the

law of nature. Nothing is permanent. Every formation is followed by deformation. You are hale and hearty to-day, you may recite Ram Ram, may make adorations and prayers to God but ailments and death would not spare you. If you are a believer in Karams Philosophy, refine your Karma, purify your longings, do not indulge in Swindling and cheating, do not usurp others' wealth or property share. Others' dues are not only limited to wealth or immovable property alone; to develop illicit relations with another's wife is also usurpation. Keep your thoughts pure. Never indulge in deceit for your personal gains. Develop enmity against none. If you wish to be happy in this world of the Creator, then be of Him. Be of the all pervading "**Karta Purusha**". The Creator is a power that creates this world with its own will. That force is signified by Bindoo, (dot) at Om. Develop attachment with this Bindoo, (Zero of Om). It is the Creator, Sustainer and destroyer, all in one. Its second name is Tenth Door (Daswan Dawar) in Sant Matt. He who remains attached to this Bindoo, entertains pure and positive thoughts, remains happy in life. But this does not mean that he is emancipated; for that there is the path of Light and Shabd. For that the Saints have propounded the philosophy of Sumiran Concentration and Dhyan (Meditation). Because the mind is most restive and thinking is its quality, the Guru (The Preceptor) gives Nam to keep it busy in Sumiran and Dhyan. Some suggest the Jap (mental recitation) of Ram-Ram, others ask for Wahe-Guru Jap. Some others recite Allah-Allah, and still others use the word Sat Nam for it. Indeed the Lord has no name and form, but still all names are His names and all forms are His forms. Accept Him in one Name and in one form. Have firm faith and belief that He is the supreme and all pervading. It will make your life smooth and happy. In your bad days, your faith, Sumiran and Dhyan will help you, and not Faqir Chand. If today I do not speak the truth, and maintain the iron curtain for my own name, fame, wealth and self-aggrandizement, I will be the greatest sinner. It would mean hypocrisy.

You people have come to get Nam. The true Nam is to see the Light and listen to Shabd within. But, mind, every person is not fit to achieve that stage. It depends on one's Samskara and purity of thought and mind. My Sat Guru had initiated me with Radha Swami

Nam and Dhyan of Guru's Holy Form, I do not want to break away with the old tradition, If you want to adopt this path, follow Light and Sound within, It can redeem you.

Why do we meditate ? I have explained you that we want to get rid of the worldly sorrows and joys, for ever. But if somebody has not so far developed dispassion for the world, he will fail to fix his mind at the required centres. If at all he succeeds, he may get 'Anand' but he would not be able to free himself from Maya, due to worldly cravings in his mind. Hence an aspirant, must first of all, detach himself from all worldly longings. Swami Ji Maharaj writes.

"Ye hold the world as true,
How can Ye achieve Nam."

Dispassion (Vairagya) cannot be achieved easily. It depends upon your previous Karmas. Krishan Lal Sahni was helped out of his difficulty by his Sumiran, Dhyan and faith and not by me. This is a plain truth. I do not follow the path of false Gurudam. therefore I enjoy peace and I am happy. Hazur Data Dayal had deputed me to this task of helping the weak, helpless and ignorant, I have done it wholeheartedly. If you truly wish to recite Nam, then concentrate on the Holy form of your Guru in between your eyebrows. Do not make use of your tongue for Nam Jap. If you fail to concentrate then you can recite the Nam with your tongue and even make use of the rosary at the primary stage. But the true Nam is to merge in the Light and Shabd after complete mental attentiveness.

"First Lord becomes pupil,
Who surrenders body, mind and soul;
Later Lord becomes Guru,
Who blessed Ye with Nam."

You have come for Nam Dan. As long as an individual does not surrender his body and mind to his ideal, he cannot achieve Nam. What is this surrender of body and mind to the ideal ? It does not mean that you are to offer your body and head to your Guru which is generally understood by the ignorant people. It means, complete forgetfulness of body and mental existence at the time of

meditation. When one achieves this thought-free stage and merges in Light, he attains Nam. So complete surrender is a must. Mr. Sahni did not surrender his body and mind to his ideal. He was in fact very much in his body and mind wishing the fulfilment of his desires. Because, he had faith, his work was done during the marriage of his son. I did not do his work. I was not even aware of his son's marriage. You have come for Satsang Listen :

"Be of one, all will be yours,

By holding many, you gain none.

He who changes his ideal from day to day gets nothing. Spend your entire life for one thought and one ideal. A woman can enjoy her sex wherever she may like. But she does not command respect. But one who clings to one and surrenders to him enjoys not only womanhood, but all regards, as mother, grand mother, great grand-mother, aunt and maternal aunt etc. Understand the depth of what I say. This is a Satsang and not a propaganda congregation.

Nam is for getting salvation and that is within you. But only those are blessed with it who are completely detached from this world. This dispassion should not be due to some reason, such as losing of wealth and becoming poor, or due to grief of the death of a very close relative. It should be based on the realisation, that this world is an inn and we are pilgrims. This is not our permanent abode, all will leave turn-wise after ten, twenty fifty or a hundred years. Dispassion aroused by this realisation is known as spontaneous dispassion.

"Glass place of Ten doors,
Death makes complete seizure."

Sant Kabir has named this body as a glass palace. What this glass place means is only known to Kabir Sahib. But what I have understood I explain. Every thing is the projection of our mind. You see, there the statue of Hazur Data Dayal is installed. On its either side mirrors are fixed and they project a large number of statues of Hazur Data Dayal Ji Maharaj. Similar is the position of our body. Our internal craving is reflected or projected by our action organs i.e.

Karam indriyas. When the ultimate end of this body comes, the subtle body, influenced by the projected cravings moves up in the upper religions, and again takes birth as and when the proper media for projected cravings is available. But, if you continue meditation and render your mind desirefree then at the ultimate end, if your mind does not project any craving on your subtle body, what will happen ? Your Light and Shabd will manifest, your subtle body too shall remain here and your "Self" will merge into the Absolute without any further cycle of birth and death. Bhajan means tranquility. As long as there is existence of mind, thoughts and feelings will arise and thus tranquility would not be achieved. So Bhajan is essential.

"Mother, weeks, holding cot,

Holding arms, brothers weep

Spouse cries with dishevelled hair,

Of her husband's company deprived.

Recall Ye Satnam, restraining thyself complete."

What is Satnam ? Uttering of the word 'Satnam' with the tongue is not the true Satnam. One person is known by one name and another by another. Our "real self" is the true Satnam. The object that dwells in body, mind and soul, and that which feels the existence of body, mind and soul is our "real Self". Commotion that takes place in that object is known as Satnam.

"Kabir Sayeth : hear Ye O Saints,

Creator is destroyer."

Every atom of this world is moral, wealth, buildings, sons, daughters. Even Faquir Chand shall disappear one day. So, Sumiran Dhyana and Bhajan are most essential. Remember Radha Swami (word spoken) or any other Nam (word spoken) that you like or love, and meditate on Guru's Holy form. Keep your conscience clear and pure. Whatever you desire, yearn for it. If your desire is strong, it will positively be fulfilled. It is a fact and not a miracle. I have explained the truth. To adopt it in your practical day to day life is your duty.

Peace to all.

CHAPTER V

GOD AND THE WAY TO HIS ABODE

"None come from thither, whom I may approach to ask
All go from hither, carrying on a heavy load.

Sat Guru come thither from, whose opinion, intellect is profound,
To the man of mortal world
leads He to the goal.

Now I proceed to the Immortal Eternal abode,
Breaking chains of all, body, mind and thought.

Follow those who desire, our path of hanging on the gallows,
Gallows made as the abode, poison made as the food.

Time can't affect him, who remains alert for Good,
Lover makes a call of love, I fail to go.

He pure, I impure, To his feet, fail I to bow,
For whom did I proceed, He came to me to meet,
Lord stands to thy face, Kabira bow to His feet.

RADHASWAMI

This work of Satsang or spiritual discourses is not for others, but for my ownself. Ever since I became aware of my existence, I have been making an earnest effort to search "something" within. I am not clear about what that "something" is ? But search is going on. There is a craving within, a sort of attraction upward exists all the time. Old age has dawned upon and I daily observe, how death, makes the whole creation, its victims one by one. Hazur Data Dayal Ji came and left. Many great and famous saints came and died. I often think deeply where did they go ? Where shall I go ? Previously when I had such questions within me, the manifestations of Ramchander Ji or Krishana or of Data Dayal Ji used to answer them. Now those days of my life whether good or bad are gone. At this stage, I do not have the faith of those days, due to my new experiences in this line. There are countless instances where my form appears to

many people either in dream or in awaking, tells medicines for incurable diseases, blesses sons and helps in spiritual uplift, while I remain unaware about these miraculous happenings. Such instances have revolutionised my old faith, and made me to realise, that, this so-called appearance of Holy Form, or manifestation of God or Goddess, that answers questions is not supernatural power or God but one's own mind. The so called manifestation is nothing, but the cravings and longings projected by one's own mental forces.

Kabir writes in his hymn, that Guru descends from above. The introductory qualities of that Guru are, that he has enduring, perfect, intellect and sedate mind. Only he, who has mental equanimity can lead the man to the ultimate Truth from the mundane world Now, who suffers in this mortal world ? It is "I". He who, desires to know what this "I" is, from where it has come; what is its origin and where it will end ? What is God and where does He live ? As I make efforts to know all this. Man of such thoughts and questions too is being swept by the tides of this mortal world. And those who have longings for male progenies, name, fame and wealth also are suffering in this mortal existence from one pain or the other. The difference between the two is only of degree.

Many a time, I think, 'O, Faqir, you assume yourself as Guru, people bow to you, give you all love and honour, what will you gain from this deceitful and false Gurudom ?' I am a researcher and a true seeker of Truth. To shun restiveness of mind and to achieve the state of mental equipoise, is known as the sedateness of intellect and profundity of wisdom. These are essential requisites to understand the Truth.

"Body stable, mind fixed, soul claim and tranquil,
Sayeth Kabira, uptil then, secret can't be attained."

It means, that one's self must achieve the stage of stillness. What Kabira means by these words is only known to him. I state, what I understand, At my primary stages, I was unable to understand the sermons of the Saints. The element that thinks, and has the quality of discrimination within, is our intellect. This intellect or mind, chit (conscience) Budhi (wisdom) and ego or the sense organs (Gyan,

Indriyan) make search within. When all become calm, struggle of the 'self' comes to an end, its all visions quality of questioning and answering vanishes. He (self) achieves that stage; from where originate the worldly longings, attachments, mind, attention, wisdom and ego. By achieving this stage. He (self) achieves freedom from mundane illusions. But remember, this stage is not within an easy reach of every body.

"Sat Guru come thither from,
Whose opinion intellect is profound.
To the man of mortal world
leads He to the goal."

How Sat Guru leads the worldly man to the ultimate Truth ? What I have understood, by my experiences. I express for my own satisfaction and peace. I am being dragged to do this work, by my own deeds. In this work Truth is not spoken, sins of others are shared. To-day, in the morning Sh. Gopal Dass, Sita Devi and Ram Chandra's wife, burnt incense, lighted the sacred lamp and made offerings of sweetmeats to me with all adorations and salutations. I thought within self "O, Faqir you get yourself worshipped, is it not false action (deed) on your part ?" The individual worships, adores and makes offerings to some living Guru, image or God, Goddess according to his own faith, belief and devotion, in return he gets the fruit of his own devotion and faith. The Guru, of the worshipped gets credit and involves himself in the false prestige and fame. While the worshipper achieves his end, or motive due to his own faith and belief. In fact, the Guru or the worshipped does nothing to fulfil the desires of the devotee, it is all the faith of the later.

I am a seeker. I have spent my whole life in the search of the Lord, the Truth. Even at this stage, my efforts are regular to remain above the bodily feelings and mental visions. But still that stage has not been achieved permanently. What does Sat Guru do for the aspirant ? Sat Guru guides to the path of Sumiran, Dhyana and Bhajan, so that the aspirant may be able, to achieve mental concentration at one centre, listen to the eternal sound and attain the state of calm intellect and profound wisdom. When the aspirant achieves this stage

of equanimity he becomes, what he was in the beginning. In the beginning there was neither, body, nor mind, nor thought, neither sense organs, nor work organs. It was a state of Truth and I as our origin. This is what I have understood about our origin. I get peace and bliss out of this state. Morning and evening, I try to merge in that State of Almighty Lord. At the primary stages, it is impossible to achieve that state of Formless and Nameless. So Guru is to be made as an ideal, the Supreme Being. Those who worship the body of Faqir Chand, Hazur Baba Sawan Singh Maharaj or any other Guru cannot achieve that state of Truth, because they are attached to the body. Guru is not to be considered, the "Word made flesh" (human being), but to be accepted as the spiritual manifestation, the ideal personality of the Divine Being. His Holiness Hazur Data Dayal Ji defines that Divine Being in one of his songs as :

"Bliss soundless, formless, sound from thou Swami,
Bliss, the unseen, unnamed, profound, named thou.

Anami (un-named)

He is the master of all animated and inanimate. In the beginning He was calm, without any sound, later on it activated and produced the eternal sound. He is the Lord, the giver of Bliss. He is the origin of all. Whole creation takes place out of Him. All planets, universe and earth are His creations.

"Bliss the compassionate, the pitiful, the Lord,
Bliss, un-hidden secret, the secret, the happiness God."

Yearn with true heart and sincerity to reach that stage of Lord where there is all happiness. But you cannot achieve that stage so easily because of your worldly attachments and longings.

"Thy unbound glory, who can sing thy origin & end,
Who can know thy secret, who can make a comment,
Thou manifest in the Form of a Saint,
To awaken the mankind.
Cut off the snares of Time and Deed,
Lead to the Absolute's kind."

That Divine Being comes to this world in the form of Saints to awaken and guide the ignorant suffering mankind. What is Kal and Karam ? In Sant matt, Kal, is time, there is motion and action in Time. The variety of motion and action in Time is known as deed or Karam. Till our "Self" or Surat through the practice of contemplation and meditation do not achieve that state of motionless or inertness, we cannot succeed to liberate ourselves from Kaal (Time) and Karam (deed). There is always a movement in our body. Blood circulation continues ceaselessly. The process of breaking and remaking of cells goes on regularly. Health and body strength depends on making of cells and when this process ends, old age approaches, God is beyond all these processes. His stage is of inertness or calmness. It is also known as the state of tranquillity.

"Beyond the three stages of consciousness exists our abode."

Sat Guru comes from that fourth stage, to unfold the secret. He reveals that this world is of duality, where both pleasure and pain, Happiness and Sorrows exist, and if you desire liberation from it, then follow the path of Sumiran, Dhyan and Bhajan. Concentrate your mind at one ideal point, that will redeem you.

You people come here for your own motives. I feel indebted to you, because your experiences have helped me to realise the Truth or the Secret. Though I have not yet attained that state of Absolute Truth, but I have known it, and I am always in effort to attain it. My regular effort is to remain attracted to that state of Soundless-sound. What would be the result of my efforts, I am not aware. Sh. Sewa Ram, you have come, you do all jobs for me. I too feel my responsibility towards you and I sincerely wish to perform my duty. Make one image or Form as your ideal. I do not recommend that you should make me as your ideal. Make any Form as your perfect ideal, on whom you have firm faith and belief. Undertake constant inarticulate repetition of His name, meditate on His Holy form and enter the state of contemplation. Be honest to your ownself and pure at heart, because whatever we gain or lose in this world of Time and Deed is the fruit of our own inner conscience.

"First, the Absolute, self Supreme,

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Bow to thy lotus feet.

Recite and meditate day and night,

Contemplate on Radhaswami."

Radhaswami is a "Word spoken" (varnatmic). It is recited by agency of tongue, teeth, lips and gullet. This recitation is audible. But the true recitation is inarticulate repetition of Radhaswami within. It is to attune your "self" to the Eternal Sound (Anhad Shabd). Now mine is quite an old Age, I am sure to leave this mortal world sooner or later. But, where shall I go ? I have understood, that if I could remember Him. The Unnamed, the formless and the profound, I shall merge in Him losing my own entity. But if I remained attached to the worldly cravings or this Gurudom, then I cannot say what would be my end.

"Now I proceed to the immortal abode,

breaking chains of all, body, mind and thought.

Follow those who desire,

our path of hanging on the gallows."

To reach that immortal abode, one has to dispel all worldly longings, thoughts, desires and attachments.

Now, what is meant by hanging on the gallows in Sant matt. When some body is punished to death by hanging i.e. a rope is put around his neck from the gallows. The wooden plank is removed from beneath his feet and he is suspended in the air with only rope round his neck, that throttles him to death. The accused gets no support what soever to his body except the rope of gallows. Like wise in Sant matt His abode is gallows "Surat" or "Self" is to be hanged, to it with Sumiran, Dhyan and Bhajan and later to be suspended without any support of desire, longing and even of Sumiran, Dhyan and Bhajan except with the string of love. This is what I understand from the word gallows.

O Faqir, these Sat Sangis, have taught you the method of hanging at gallows. Only this experience of a manifestation of my Form at different places, of which I am never aware, have changed my life. Those people who create my form with their mental forces to

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fulfil their worldly desires, are not interested to know the Truth. They do not hang themselves on the gallows, because they depend on the support of my Form, where as to a man on gallows, there is no support. This is the highest stage. If some body desires to achieve this stage, he should make only the Unnamed, the formless as his ideal, If your ideal is Sargun (he who takes birth) then attainment of that state is impossible. To achieve the state of your origin, make the Supreme Being as your ideal and have firm faith on Him. But, because you cannot concentrate at that point of formlessness, it is advisable to you to believe that your ideal is Parkash Swarup (all luminous), Never think, that your Master lives at Hoshiarpur or Agra or Beas or at any other religious place. He is always by your side.

"O Gallows made as the abode,
Poison made as the food.
Time can't affect him,
who remains alert for good.

To the Vedantis (scripturalists), God is one's own "Self" to the devotees. His form is His own, and to the followers of Guru matt, Guru is the image of God. These are differences of words and expressions. Making of poison as food means a very difficult task i.e. to remain attached towards the Supreme Being without having any other desired in mind, A man who has no worldly desire or attachment, automatically remains attracted towards Him.

"Lover makes a call of love, I fail to go,
He pure, I impure to His feet fall I to bow."

There is an eternal sound of that Supreme Lord going on within us, but our attention fails to catch it due to worldly desires (impurities) in it.

"For whom Did I proceed, He came to me to meet,
Lord stand to Thy face, Kabira, bow to His feet."

What for, you go to temple mosques and other religious places. He is always within you. But this is beyond your understanding. That is why I generally say that now I am unfit to give Sat Sang of lower stages. I speak from a very high stage, which is beyond your

comprehension.

Now I speak for those who have worldly desires. Make any Guru, god or goddess as your ideal on whom you have firm faith. With whatever Nama you Guru has initiated you recite it. Concentrate your mind, with Sumiran and Dhyana on that holy form. Without this process you cannot attain peace. As for the attainment of the ultimate stage or Deliverance is concerned, it is not for every body. Or every body is not competent for it. Only one or two among crores aspire for that state. Sh. Parshotam Dass, you are my very old friend. You know, I have spent the whole of my life in this search. Sat Sangis have helped me to realise the truth. Now I always try to remain on that gallows (the stage of bliss) and enjoy it. This difficult path is not for the worldly people. You should follow the path of Vedas or scriptures, i.e. keep your mind and thought always pure and positive. Have faith at one place or on one God or goddess. If you are a sanatani, then make Rama or Krishna as your ideal, if you are a Christian make Christ as your supreme saviour and if you are a Sikh, then make your ideal according to your own faith. Be the devotee of only one ideal and think that your ideal is supreme, the creator, sustainer and your saviour. But it does not mean that you should develop hatred and enmity towards the followers of other God or Goddess than yours. The purpose is to have support of that unnamed supreme power in any form to spend this life happily. Always entertain this thought that your ideal is with you and if you succeed to confirm this thought, it may help you to achieve the ultimate truth one day and you may be able to reach His abode.

Peace to the whole humanity.

A letter of H.H. Hazur Data Dayal Ji to Shri Parshotam Dass Ji with an indication of 'Jiwan Mukta' stage.

R.S.

MR. PARSHOTAM DASS

Dear Brother,

No letter since long, Silence in the beginning, silence in the end, noise is only in the middle. Peace to you and to all.

Faqir wanted me and so I am here. His will be done. His is the supreme Will. Ours must be in subordination to His, whether one wills it or not.

To say that I am happy will be a lie and to say that I am sorrowful will be another lie. I am, what I am. Thank the Divine Dispensation. No pleasure no pain, no loss no gain, life is stepping smoothly on the face of the Sansar Sagar, with no complaint and with no other object but to serve the Divine purpose if it is any.

*No enjoyment and not sorrow
Is our destined end or way
But to act that each tomorrow
Find us farther than today.*

I believe, you are also doing the same consciously or unconsciously. If so, it is something.

Work with no anxiety for the result. To work is ours and the result does not belong to us.

Doership is wrong, consciousness of it brings sorrow. Effortless work is all that is needed.

The self is only a witness and nothing else, as you are a cash witness. Yours is the most defined and explicit position.

*Sakhi Ankhen Gyan Ki, Samajh Leo Man Mahin
Bin Sakhi Sansar Ka, Jhagra Chhoote Nahin.*

Sakhi or Sakashi, Gowah, or witness, that is Atma. It is a spectator and all else is spectacle.

I hope you treat the Abhyas even as such. If so, you are doing well, if not try to do so now.

Write to me if you are in the writing mood; if not, silence is the best.

With Radha Swami.

MADRISSA
May 21st, 1928

Yours in Him,
SHIV BART LALL

GLOSSARY

OF

TECHNICAL TERMS AND OTHER WORDS

Agar	Dwelling
Basant Panchami	Indian Festival of spring season.
Bhajan	Third stage of meditation where Sadhak is attuned to the eternal sound.
Bhanwar Gupha	Highest stage of consciousness.
Barhma	Godhead, Creator
Brindaban	Important Indian town related to Lord Krishna where holi is played with religious zeal.
Dham	Centre of religious preachings.
Dhyan	Contemplation. Mental concentration.
Hansa	He who discriminates inner senses.
Jap	Inarticulate recitation of holy name.
Kal	Time. Also death.
Karma	Deed
Lalna	Lovable. Amiable
Maha-Sunna	Perfect thoughtlessness
Maya	Illusion. Not reality.
Nagar	Relations
Para Brahma	The Transcendent; Absolute God.
Ramchandra	Lord Rama.
Sato-Guni	Man with the qualities of the Sentient force.
Sehsdal Kamal	Centre of all desires.
Shaya	Shadow.
Sumiran	Meditation.
Sunna	Semi-thoughtlessness
Tamo-Guni	Man with qualities of static force.
Tenth Door	Perfect thoughtlessness where Physical and mental senses cease
Trikuti	Centre of attaining & stabilising mental happiness and peace.
Trinity	Where three forces i.e. birth, life and death or creator, sustainer and destroyer work.