

CATECHISM  
on  
SANT MAT  
or  
RADHASOAMI FAITH



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## INTRODUCTION

1. In this world, everything is unstable and transitory - subject to time and decay. Man shuns pain and seeks pleasure. Unaware of what constitutes real bliss and happiness, he regards the pleasures of his senses to be real happiness. Even the learned and intellectuals are engrossed in the sensual pleasures, and run after name and fame. But these pleasures, as a matter of fact, are not available at all, or not available in full measure. One always remains obsessed by the fear of losing them. Also, by frequent enjoyment, these pleasures become stale and insipid, giving rise to desire and lust for more. If any dear and near one falls ill or is afflicted with some trouble, or dies, these very sensual pleasures turn sore and painful.

2. The source of all pleasures, happiness and enjoyments is our Surat (spirit), Rooh or Jivatma. When we put anything in our mouth, its taste is felt through the tongue. But the tongue is inert and lifeless. The current of our Surat (spirit) comes to it and contacts the article, and thus taste is obtained. Same is the case with all the sense-organs of perception and action. It is because of the presence of the current of spirit at a particular organ of sense that pleasure is obtained. If the current of Surat (spirit) does not flow to a sense organ, no taste will be felt at all. As for instance, in the state of coma or unconsciousness, when Surat (spirit) is withdrawn, no taste is experienced if anything is placed on the tongue.

3. In the state of dream, when no material objects are present and the organs of senses are also dormant, Surat (spirit) and mind, through their currents and internal sense organs, enjoy all pleasures. Physical ailments and troubles are not felt. In the two states of dream and sound sleep, the attention of the worldly people descends to lower centres and that of the practitioners of Surat Shabd Yoga rises upwards. Accordingly, if one, by any means, can create a state of dream in one's wakeful condition, then one can enjoy whatever pleasures one may like and can also escape the discomforts and worries of the world, for the duration that state lasts.

4. If one, by some means, rises to the centre or the seat of Surat (spirit), then, even without the help of any internal sense organ and without any effort or inconvenience, one can have whatever pleasure one desires, easily and in a high degree of purity and intensity. Surat (spirit) is a drop or a ray of the Ocean or Sun known as the Supreme Being Radhasoami. If it reaches, by

some means, that Ocean or Sun, it can attain such an infinite and boundless bliss and joy as cannot be described.

5. The mode of acquiring this bliss, joy and happiness is called “Parmarth”.

6. Sants call this mode the “Surat Shabd Yoga”.

7. Unbiased persons, who read this pamphlet, can know how deep, strong and natural is the foundation of Sant Mat or Radhasoami Faith, which can be joined and adopted by the entire humanity. All persons, whether male or female, whether child, youth or old, of any religion or nationality, can be equally benefited from this Faith. General accord and friendly relations among the peoples of the world can be established, real detachment and renunciation from the world can be attained and true redemption and salvation can ultimately be achieved by following the path and practicing the devotional mode taught and preached by Sant Mat or Radhasoami Faith.

[This pamphlet was written by a Satsangi, and generally approved by Param Purush Puran Dhani Huzur Maharaj.]

**GRANT  
MERCIFULRADHASOAMI  
THY  
GRACE AND PROTECTION**

**CATECHISM**

**Q. 1. What is Sant Mat or Radhasoami Faith?**

**Ans. Sant Mat or Radhasoami Faith is the life of all religions of the world. It is the end of all learning and knowledge. It has been started by Sants in all compassion and kindness upon the Jivas (humanity). This is the religion, by following which, recognition of the Supreme Being Radhasoami can be had, way to reach Him can be learnt, secrets of the regions or stages on the Path can be obtained, and true bliss can be achieved. This Faith is meant especially for those persons who are anxious to meet the Supreme Being Radhasoami and who are desirous of the welfare and redemption of their soul. This**

religion will not benefit those, nor will they understand it, who are imbued with worldly desires, honor and reputation, or who have made religion a source of their livelihood, or for whom religious discussions are a pastime. Sants call this faith or religion “Surat Shabd Yoga”.

**Q. 2. What is Surat?**

**Ans.** As Sant Mat or Radhasoami Faith is the life of all religions, in the same way Surat is the life of all bodies and objects. It is called Rooh (spirit) or Jivatma (soul). All bodies, mind and senses are functioning by the vitality provided by Surat (spirit). It contains all learning and knowledge, and art and workmanship. Whoever earnestly and attentively takes up any work, and applies himself laboriously to it, acquires a lot of wondrous powers and succeeds in satisfying his desires. The seat of Surat (spirit) in the Pind (body) is behind the eyes, and its source is Adi Shabd (the first manifestation of the Supreme Being).

**Q. 3. What is Adi Shabd?**

**Ans.** Adi Shabd is the Creator and Lord of all. This is also called Adi Nad (Prime Sound) or Avaz-i-ghaib (Sound from the Invisible). The Shabd or Word or Name which appeared from the region of the Vedas is called Anhad Shabd or Shabd Brahm. In Persian language, it is described as the Hukm-i-Malik (Command of the Lord) or Qudrat-i-kull (Omnipotence). It has been said in the Bible that in the beginning was the Word, and the Word was with God and the Word was God. The efficacy of Shabd is laid in every religion, but its secrets and details are not to be found in the books of any of the religions. Sants alone have disclosed these in their compositions and discourses somewhere by hints and in esoteric language, and somewhere openly and clearly. Below are given the stages of Shabd.

1. The highest and the topmost region, which, in fact, cannot be termed a region, is called Radhasoami, Anami (Nameless) and Akah (Indescribable). This is the beginning and end of all, and encompasses the entire creation. Everywhere it is, in essence, the mercy and energy of this region that are functioning. Here it was the Mauj<sup>1</sup> arose in the beginning and came down as Shabd (Word). This is the abode of Param Sants. With the exception of rare Sants, no one had access to it. And one who has access there is Param Sant.

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**1. A wave. Supreme or Divine Will. Overflow of Grace and Mercy.**

**2. Below Radhasoami Pad (Abode), leaving two regions of Agam and Alakh in between, is the region of Sat Nam, i.e., Sat Lok. It is highly refulgent and pure. It is the beginning and end of the entire creation below it. In Sant Mat, it has been referred to as Sat Lok, Sach Khand, Maha Nad, Sar Shabd, Sat Nam and Sat Purush. Sat Purush is called true lord and creator, and He is ajar (undecaying), amar (undying) and avinashi (indestructible). Sants are incarnations or embodiments of Sat Purush. By His omnipotence were evolved Sohng Purush, Par Brahm, Brahm and Maya.**

**3. Shabd of Sohng Purush.**

**4. Shabd of Par Brahm, which maintains and sustains the creation of the three loks (worlds).**

**5. Shabd of Brahm. It is also called Pranava. This Shabd created subtle and Brahmandi Veda and Ishwari Maya.**

**6. Shabd of Maya and Brahm which evolved the material for the creation of Triloki (the three worlds).**

**Below the Shabd of Maya appeared the Shabds of Bairat Purush, Jiva and Mana (mind). In these times, nobody is conversant with spiritual practices. And if anybody speaks of Shabd Abhyas, he refers only to the Shabds of lower regions. Generally, people take the Shabd of Bairat Purush to be the creator of all.**

**Q. 4. Is there any difference between the internal or heavenly Shabds (Sounds, Names, Words) described above and the mere conventional names uttered by tongue for carrying on the day-to-day business of life in the world?**

**Ans. Yes, there is a difference between the two. The former is subtle and the latter physical. The former is called Dhwanyatmak and the latter Varnatmak. The former belongs to the region above the eyes. The latter emanates from Nabhi Chakra (centre at the navel), where it is called ijk ckuh "Para Bani". Then passing through the heart and throat centres, where it is termed i';arh "Pashyanti" and e;/ek "Madhyama" respectively, it comes out from the mouth and is called cS[kjh "Baikhri", through the medium of which is carried on the business and management of the entire world. It is Shabd (sound) which can make one laugh or weep, or become angry, friend or**

enemy, master or servant. When this Shabd (sound), which emanates from lower and coarse centers, possesses so much power, that Shabd, which manifests from higher and subtler planes, must possess much higher powers. Accordingly, the same subtle Shabd is carrying on the functions of the three worlds and the regions above them.

**Q. 5. Why is Shabd called the xq.k ‘guna’ (quality or attribute) of vkdk”k ‘akash’ (sky, ether)?**

**Ans.** It means that Shabd is the life of sky or ether. xq.k Guna means essence or :g Rooh, and xq.kh ‘guni’ is he who possesses that xq.k ‘guna’. In short, Shabd vivifies fpnkdk”k Chidakash (spiritualized sky, the region above the eyes).

**Q. 6. In all religions great importance has been attached to the Nam (Name) of the Lord, and it has been enjoined to recite or utter His Nam (Name). Is there any connection between that Nam and Shabd?**

**Ans.** It is the Shabd (sound) which is the real Name of the Supreme Being. Utterance of the Nam (Name) means keeping that dhun (sound) always in one’s mind. But it is useless to repeat Ram Ram or Allah Allah or any other similar name by tongue, without knowing its secrets and details and the mode or method of repetition, for, elevation of Surat (spirit) and redemption will not be secured thereby. Secrets and details of Nam can be learnt from the Sat Guru of the time.

**Q. 7. What is the relation between Surat (spirit) and Shabd (sound)?**

**Ans.** The relation between Shabd and Surat is the same as between the Ocean and its wave, the Sun and its ray. Surat, which is like a drop, has got separated from the Ocean of Shabd, and stuck in the mire of covers and bondages. A Sant, who, like a wave, emanates from the Ocean of Shabd and again merges in it, can take back this drop (Surat) with Him, and thus relieve it of all covers and entanglements, i.e., enable it to secure its liberation.

**Q. 8. What is cU/ku bandhan (bondages) and what is eks{k moksh (liberation)?**

**Ans.** Surat has descended from the highest region. It has got enmeshed in three Gunas (attributes, qualities), viz., lrksxq.k Sato-guna<sup>1</sup>, jtksxq.kRajo-guna<sup>2</sup> and reksxq.k Tamo-guna<sup>3</sup>, five Tattwas (elements or original conditions

of matter), viz., earth, water, fire, air and ether, four var%dj.kAntahkarans (internal organs), viz., eu mana (mind), fpYk chitt (attention), cqf) buddhi (intelligence) and vgadj ahankar (ego), and ten senses, i.e., five organs of perception, viz., ear, eye, nose, tongue and skin, and five organs of action, viz., hands, feet, tongue, genitals and anus. It is so tightly bound by the body and the objects connected therewith, that it has become difficult for it to extricate itself. Freedom from these bondages is called Moksh (liberation).

**Q. 9. Of how many kinds are the bondages?**

**Ans.** Bondages are of two kinds, internal and external. External bondages consists of the attachments to wife, children, relations, wealth, house, fame, family prestige, etc., and internal bondages are the attachments with body, sense organs, mind, tattwas (elements), gunas (qualities, attributes), and internal organs.

**Q. 10. Where is the real source or origin of Surat (spirit entity)?**

**Ans.** It is in Dayal Desh (spiritual regions). As Surat descended from Dayal Desh, it went on mixing up with Maya (matter) and taking its location in subtlest, subtler and subtle, or coarse, coarser and coarsest stages or regions. In this world, Surat is clothed in the coarsest covers, and this world is in the third grand division, reckoning from Dayal Desh, the first grand division.

**Q. 11. Describe the three grand divisions of Creation.**

**Ans.** The first is Dayal Desh where there is absolutely pure spirit and refulgence. The second is Brahm and Maya Desh (Brahmand) where there is admixture of Universal Mind and pure Maya (matter) with Surat or spirit. The third grand division is Jiva Desh or Pind, where spirits are clothed in coarse matter and are under the stress of individual mind.

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<sup>1</sup> Goodness, virtue. <sup>2</sup> Passion, foulness. <sup>3</sup> Darkness, ignorance.

**Q. 12. What is Maya?**

**Ans.** Maya is the mist which covers the spirituality lying below Dayal Desh. In downward or lower creations this mist or cover went on becoming coarser and coarser.

**Q. 13. Please describe in detail the stages in the descent of Surat (spirit).**

**Ans. The real abode of Surat is Radhasoami Anami Pad. Rare Surats have access there, and they are called Param Sants.**

**A Mauj (wave) arose there and descended in the form of a current of Shabd (sound). Passing through the two stages of Agam and Alakh, it came to Sat Lok. This region is highly refulgent, pure, free from alloy and absolutely spiritual. One who reaches there, is called Sant and Sat Guru.**

**These four regions of Radhasoami Anami, Agam, Alakh and Sat Lok are collectively called 'Dayal Desh'. Mohammedan Fakirs call Sat Look "Hoot".**

**Leaving two stages of Bhanwargupha and Maha-sunn below Sat Lok is the region of Sunn or Daswan Dwar (tenth door or orifice). From here Surat went down to Brahmand and Pind. This (Sunn) is the Atma Pad (Spirit Pole) of Sants, and Lahoot of Fakirs. Up to this region, Surat is free from five Tattwas (elements), three Gunas (qualities) and body (instrumental, subtle and gross). Purush (Brahm) and Prakriti (Nature) emanated from this stage. It is also called Par Brahm Pad. One who has attained this stage (Sunn) is called a perfect Sadh.**

**Below Sunn is Trikuti, also called Gagan. This is the region of Brahm, Pranava and Ong. Fakirs have called it Arsh-i-Azim. From this region (Trikuti) have emanated three Gunas and five Tattwas in their subtlest form, and the 'words' or sounds of the Vedas and other revealed books, and the subtle matter of entire creation, and pure Maya. This region (Trikuti) is also called Maha Akash. The presiding deity of this region is Brahm, but Sants call him Brahmandi Mana (Universal Mind). Fakirs call him Khuda-i-Azim or Great God.**

**Below Trikuti is Sahas-dal-kanwal, also called Jyoti Niranjana, Shiva Shakti, etc. In Sant Mat or Radhasoami Faith, a novice is instructed to take this stage as the starting point. Sants call it Nij Mann (higher mind). From this region originated the subtle elements (sound, tangibility, form, taste and smell), followed by coarser elements (ether, air, fire, water and earth), and subtle senses and organs, and Pran and Prakritis. An impression or reflection of this plane is received first by the third Til (which is situated behind and midway between the eyes), and then extends to both the eyes. Chidakash (subtle Akash), which is called by some Gyanis as Brahm, originated from Sahas-dal-kanwal, and permeated the body, i.e., Pind and the entire creation**



below this region, and is called Vyapak Chaitanya. The description of higher celestial regions ends here.

Below this are six material regions in Pind (material-spiritual region) which are, in fact, the reflex of the higher regions. These six stages are Khat Chakras (six ganglia).

The first ganglion lies midway between and behind the two eyes. Surat (spirit) is located there.

The second ganglion is in the throat. Here Jivatma, with the help of the subtle body, causes dreams. This is also the centre of Pran (vital air diffused throughout the body).

The third ganglion is in the heart. Here is the location of the Pindi Mana (individual mind). Thoughts and vagaries originate from here, and the effect of grief and joy, fear and hope, and pain and pleasure is felt here.

The fourth ganglion, that at the navel, is the reservoir of gross Pran.

The fifth is the Indri Chakra (genitals). It regulates the creation of physical body.

The sixth ganglion is at the rectum. It draws the breath current from the ganglion at the navel, and, through it, supplies energy to the lower parts of the body, viz., legs, feet, etc.

All the above stages, high and low, are represented within the human body. The lower regions extend from the centre at the rectum to one behind the eyes. For this reason, the boundary of Pind (material-spiritual region) is up to the eyes, and, it is called the expanse of nine apertures. Above eyes, from Sahas-dal-kanwal, begins Brahmand (spiritual-material region) which extends below Daswan Dwar (Sunn). The latter is Par Brahmand.

Above Maha-sunn is Dayal Desh (region of pure spirit and mercy).

**Q. 14** What are the twelve kanwals (lotuses, centres)? Please give a detailed description of their names and regions.

**Ans.** The regions, high and low, described above, are also called twelve kanwals or lotuses, and they are reckoned from below. Their names, descriptions and regions, as per Sant Mat, are given below.

**(1) Guda Chakra is the kanwal or lotus of four dals (petals, leaves). Its deity is Ganesh. In the bygone days, Yoga practices commenced from here. The householders, in imitation of the Yogis, also worship Ganesh at the beginning of every ceremony or undertaking.**

**(2) Indri Kanwal is the lotus of six petals. Its deity is Brahma, the embodiment of pro-creating faculty.**

**(3) Nabhi Kanwal is the lotus of eight petals. Vishnu, the embodiment of preservative faculty, is its deity.**

**Mohammedans call these three centres collectively as Nasoot.**

**(4) Hridaya Kanwal is the lotus of twelve petals. Its deity is Shiva Shakti.**

**(5) Kanth Chakra is the lotus of sixteen petals. Its deity is Durga. It is the seat of individual desire and Atma (soul).**

**(6) Third Til or Netra (eye), also called Shiva Netra, Shyam Sait, etc., is the lotus of two petals. This is the seat of Surat or Param-atma. In the beginning, Surat (spirit) should be collected here. It is linked with the Antah-karan (heart centre), which itself is connected with the ten senses.**

**These three centers, viz., heart, throat and third Til, are collectively called Malkoot by the Mohammedans. The boundary of the lower regions ends here.**

**(7) Sahas-dal-kanwal- Sait Shyam is the lotus of eight petals. It is the seat of Jyoti Niranjana. Two spiritual sounds emanate from here, by catching hold of which, Surat can rise up.**

**(8) Trikuti is the lotus of four petals. It is the seat of OM. This Trikuti is of Sants, not of Yogis. It is also called Hansa-mukhi (region of the sun).**

**Both these regions of Sahas-dal-kanwal and Trikuti, are called Jabroot by the Mohammedans.**

**(9) Daswan Dwar or Sunn is the lotus of one petal. It is the seat of Par Brahm. Mohammedan Fakirs call it Lahoot.**

**Higher region end here.**

**(10) In the expanse of Maha Sunn four Shabds and five regions are in an unmanifested condition.**

**(11) Bhanwargupha, called Hootal Hoot by Mohammedans, is the seat of Sohang Purush. This Sohang is not the Sohang of swansa (breath). Bhanwargupha is in Dayal Desh.**

**(12) Sat Lok, called Hoot by Mohammedans, is the seat of Sat Purush.**

**There are three more regions above it, which were not disclosed by the previous Sants. In the present time, Radhasoami Dayal has disclosed these stages or regions clearly and openly.**

**Q. 15. What is ny dal (or petal)?**

**Ans. o`fYk Vrittis and /kkj Dhars (currents) are called dals or petals. Those in Pind are called Vrittis (conditions of mind) and those of the regions of Brahmand are called Dhars (currents).**

**Q. 16. When all these regions or stages are inside, how are they related to and connected with, the physical body?**

**Ans. Body is of three kinds, viz., LFkwy Sthul (physical frame, gross form), lw{e Suksham (subtle form, astral body) and dkju karan (causal frame, instrumental form). The physical body, which is visible, is a cover or wrapper over, and tool or medium of, the Atma or soul. It functions in wakeful state only. Pain and pleasure pertaining to the physical body are felt in the wakeful state only. Similarly, subtle body comes into play in the state of dream, and causal or instrumental is connected with lq''kqfIr Sushupti (the state of deep and sound sleep). That is to say, these three are covers over Surat. In other words, Surat is a self conscious force of innumerable currents, originally rays of pure light. Stage by stage, these currents got mixed with matter, and, as the admixture increased, the currents began to assume form, and became coarser and coarser.**

**Q. 17. Please explain the above by illustration.**

**Ans.** There is nothing so subtle and powerful as Surat. An illustration of water is given to make the point clear. Only the point of similarity should be considered. At first, water was very subtle and invisible. It successively assumed the forms of gas, cloud, vapor and finally fell as rain on the ground in a coarse form. At some places, as mud, it became very coarse, and at other places, due to cold, it turned into ice and became altogether motionless and lifeless. Thus from ice to cloud, water assumes different forms and gets endowed with different powers; it sometimes assumes form and at other times becomes formless. But, when it passes into the gaseous state or becomes still subtler, it becomes very powerful and rises up and merges into higher regions. In the same way, Surat has no form, but, on mixing with Maya (matter) and assuming covers, it takes the form of the covers. As the admixture increases, the power of Surat goes on diminishing, concealed under covers. Just as fire blazes forth when ash is removed from smoldering embers, so on being detached from these covers and attracted to Shabd, Surat will regain such powers that, loosening the knot of jarh and Chetan (matter and spirit) and removing the barriers of Brahmand, it will enter Sat Lok and Radhasoami Anami Pad. Then only will it be released from the cycle of births and deaths.

**Q. 18. What is the knot of jarh and Chetan (matter and spirit)?**

**Ans.** The mind and senses, body and all worldly objects are tM+ jarh (inanimate, material). Surat is psru Chetan (life, energy). They began to mix at Trikuti, which is the region up to which Maya has influence. The knot of jarh and Chetan was first tied there. If, by means of Abhyas (spiritual practices), Surat rises to this spot, stage by stage, penetrating the regions through which it had descended, then, the knot of jarh and Chetan will be untied, and the covers of Maya will be left behind at their respective stages below Trikuti. They cannot rise higher up.

**Q. 19. How is it possible that the entire Brahmand (universe) is connected with, and represented in, the human body?**

**Ans.** Although the regions of Brahmand are vast and distant, they are connected with the human microcosm by electric currents which are invisible. By the practice of Surat Shabd Yoga, Surat (spirit) withdraws from the entire body and rises to higher regions of Brahmand. For the duration it stays there, it will enjoy the bliss of those regions for the ganglia or centres in the human

body are connected with the corresponding regions of Brahmand. The rays coming from the regions of Brahmand to the corresponding ganglia or centres in the human frame may be likened to a telescope by which distant places and objects can be seen. The sun, the moon, the stars, etc., are connected with the human eyes by means of the rays coming from them. It is because of this link or connection that the human eyes see them.

**Q. 20. The Supreme Being is said to be omnipresent. How can He have His abode?**

**Ans.** The Supreme Being is omnipresent and has a particular abode as well. At one pole, the spirituality is highly concentrated and intense, and at the other, it is in a diffused condition, in the same way as the sun has a particular region or place of location, and is also all-pervading in the whole of the solar system by means of its light or rays.

**Q. 21. What benefit will accrue from raising and elevating Surat (spirit) to higher regions by means of Abhyas (spiritual practices)?**

**Ans.** In the first place, Surat will be impressed with the good attributes of those regions. Secondly, when it leaves the body, it will immediately reach the higher regions and will enjoy the bliss thereof for a considerable period of time. It will not be influenced by the evils, passions, etc. When it finally reaches Sat Lok it will be wholly released from the thralldom of Maya and the cycle of transmigration. It will become free from death and decay, and get everlasting happiness and bliss. It will absolutely be relieved from the pain and pleasure of bodies.

**Q. 22. What is the proof that higher regions are purer and more lasting and blissful?**

**Ans.** The greater is the intensity of spirituality or sprit-force at a place, the more blissful, comfortable and lasting it will be. The region, which is absolutely free from Maya, is everlasting and abounds in bliss and joy.

**Q. 23. How can the evil propensities such as kam etc. be overcome by Abhyas (spiritual practices)?**

**Ans.** In reality, the root of these evils is in Brahmand. They are in the subtlest form there. In Pind they manifest themselves in subtle and coarse forms. As Surat rises to higher regions by performing Abhyas, the force of these evils is

diminished. When Surat gets across Pind and Brahmand, it will become absolutely immune from the effects of these evils.

**Q. 24. How can it be known that a certain Abhayasi (practioner of Surat Shabd Yoga) has successfully subdued passion, etc.?**

**Ans.** When by performing Abhyas, somebody's Surat begins to soar high, cross Pind into Brahmand and then enter into Dayal Desh, his evil propensities are removed. He acquires such a power that his diffused spirituality becomes so sufficiently powerful as to discharge any function of any sense organ at any time he deems fit and proper. But he cannot be recognized by anyone other than an Abhyasi. However, if one moves in his company for some time, one can have some inkling of his high status.

**Q. 25. Where does the Surat of those, who do not perform Abhyas, go ?**

**Ans.** Those who are not Abhyasis, will remain subject to recurrent births and deaths in the cycle of transmigration. As their Surat leaves the Pind (body), they became unconscious before they reach the first heavenly sphere, and according to their strongest desire or craving and in accordance with their karams, their Surat assumes another body.

**Q. 26. What is transmigration?**

**Ans.** In this world, there are innumerable classes, varieties and categories of life, and these are sub-divided into innumerable species, such as, human beings, brutes, animals, birds, insects, trees, mountains, stones etc. Every Jiva, according to his Karams, has to undergo the rigors of Chaurasi (cycle of recurrent births and deaths). Only human body is the best and noblest, in which, he can, by performing good deeds and Abhyas (spiritual practices), get out of the cycle of the eighty-four.

**Q. 27. What are karams?**

**Ans.** Any action that is performed is called karam. The actions performed for the purpose of meeting the Supreme Being only without any expectation or desire whatsoever of any return in the shape of bodily comforts and pleasures, are regarded spiritually as good deeds. Forbidden acts should be totally avoided. While those acts which are done with the desire for worldly prosperity, should, as far as possible, be given up in the interest of the soul. Any word or deed, which is not prompted by self-interest, and which benefits

living beings, is meritorious. Any word or deed, which is impressed with self interest or the interest of dear and near ones, and which causes loss or pain to others, is a sin. In short, one should not do to others what one does not like to oneself; one should behave in a manner, in which one desires that others should behave towards one. In other words, that act is the best, by which one may go on attaining nearness to the Holy Feet of the Supreme Being day by day, such as Sewa (service, devotion) and Satsang of the Sat Guru. On the other hand, that act is very bad, by which one gets farther and farther away from the Supreme Being, viz., what gives rise to mundane affections and desires. If an act, which either during the course of its performance or reaping its fruit, affords comfort to others, it is good. And, if it inflicts pain, it is bad.

**Q. 28. Accordingly to Sant Mat, what sort of karam is compassion to living beings, particularly cow protection, which is much talked of these days?**

**Ans. Sant Mat is a religion of mercy. As it is a religion of the highest order, so is the mercy taught by it. Acts like animal protection etc. are, no doubt, meritorious, but the merit in them is of a low order. Moreover the members of the moneyed classes, such as, bankers, capitalists, kings, etc., are better fitted for such acts. Sant mat is a purely spiritual religion. It enjoins the highest order of mercy. It consists in working out the salvation of one's own Surat (spirit) as well as of others, by the practice of Surat Shabd Yoga, and taking back the Surat (spirit) to the darbar (court) of the Supreme Being. This mercy of high order automatically includes mercy of lower order such as animal protection etc. No importance is attached to a particular animal. But as there are grades of living beings in Creation, protection is to be afforded accordingly.**

**Q. 29. What are Ishwari (Universal) and Jiva (individual) karams?**

**Ans. As innumerable currents of an individual spirit entity are flowing in all directions, so are the current of Nature. They are carrying on their respective functions in Pind (body) and Brahmand (Universe). They are related to one another, and have a great bearing on human life from birth to death. These currents are called Ishwari (Universal) karams and Jivi (individual) karams in Sant Mat.**

**Q. 30 How do Sants eradicate Sanchit Karams?**

**Ans. Karams are of three kinds, on account of which, a Jiva (spirit entity) assumes form and suffers pain and pleasure. They are: - Kriyaman,**

**Prarabdha and Sanchit. Kriyaman karams are those which are performed by a person in his life time, and the fruit of the greater part of which is also reaped in the same life. Prarabdha karams are those, in accordance with which, one takes birth in a particular body or species, be it good or bad. Sanchit karams are those, which go on accumulating life after life, and are gradually converted into Prarabdha karams. On a devotee's coming under the protection of Sant, and engendering love for and devotion to Him, his Kriyaman karams, particularly those having a bad effect on future cease. He performs good acts without desiring their reward; he does not even consider himself to be a doer of such good acts, nor does he feel proud of them. He exhausts Prarabdha karams in his present life and as regards Sanchit karams, he exhausts them during spiritual practices. There is a cycle of Sanchit karams which is in constant motion like the Persian wheel. When the time comes for undergoing the effect of a certain karam, the desire to do so springs in a person, and, if the desire is strong, he will certainly have to suffer pain or pleasure. But in the case of a practitioner of Surat Shabd Yoga, the impressions of Sanchit karams get vivified during Abhyas, and are thus exhausted before their usual time. As while performing Surat Shabd Yoga the practitioner does not function in his physical body, he undergoes Sanchit karams in his subtle body. Again, the results of all karams are reaped in accordance with desire. An Abhyasi (practitioner) of Surat Shabd Yoga daily attends Satsang, internal as well as external, slowly and gradually abandons all desires, secures admittance to Trikuti by acts of love and devotion, and thus gets out of the sphere of Maya, and realizes the bliss of that region. His mundane desires are extinguished and the wheel of his Sanchit karams ceases to move and is destroyed.**

**Q. 31. What is Bhakti and Upasna (devotion and worship)?**

**Ans. To cultivate love and faith in the Holy Feet of the Supreme Being is Bhakti and Upasna (devotion and worship). This can sincerely be done only when the darshan (vision) of Sant Sat Guru and Supreme Being is had internally. An Abhyasi (practitioner) of Surat Shabd Yoga occasionally gets internal darshan of Sant Sat Guru and the Shabd form of Supreme Being, in dream or Abhyas (spiritual practices). Accordingly, Bhakti and Upasna (devotion and worship) really begin from that very time, and love in the Holy Feet goes on enhancing daily. On gaining access to Trikuti, this love and devotion becomes pure and unalloyed; the dirt and impurity of karams is washed off. True and pure devotion commences on progressing beyond**



**Trikuti. Devotion is perfected on reaching Agam Lok. Pooran Gyan (Supreme and Perfect Enlightenment) is attained in Radhasoami Anami Pad (Region).**

**Q. 32. What is Gyan (enlightenment)?**

**Ans. When Surat goes beyond Sat Lok, Alakh Lok and Agam Lok, gets darshan of the Supreme Being Radhasoami Dayal, experiences supreme bliss and assumes the form of Shabd (sound) and Prem (love), it attains Gyan (enlightenment). Here the Abhyasi (practitioner of Surat Shabd Yoga) is out of the bounds of Maya and Nature. This is called Abhed Bhakti (undistinguishable devotion) and true redemption. Sant Mat discards rituals and observances of the previous yugas (ages), worship of idols and devtas (gods) and mere bookish knowledge, as nothing can be gained by these activities. It is simply a waste of time, energy and riches. Moreover, in these times, it is not possible for everyone to act according to the rules of rituals and observances of the former times. For this reason none can follow the old-time rituals and observances correctly. On the other hand, one gets puffed up as a result of this sort of activity. Taking into consideration the weak condition of Jivas of the present age, Sants and in particular Radhasoami Dayal have promulgated such an easy mode of worship and practice that everybody, rich or poor, can perform it easily at any time and place, without anybody's help, and reap immense benefit from it in a short time. This practice is explained below:-**

- 1. To serve the Sant Sat Guru of the time with body, mind and riches, as far as possible; to attend His Satsang attentively; to perform Sumiran (repetition) of the Holy Name; to help, according to one's means, the poor and needy, without desiring name and fame, and without any consideration of traditionally sacred day or a festival; to read and study intelligently compositions and discourses of Sants daily, as they contain nothing but the praises of the Supreme Being, the description of love and devotion to Him, the practices of Surat Shabd Yoga, and do not contain fables and stories; all these activities constitute religious duties and deeds of Sant Mat.**
- 2. To perform the practice of Dhyani (contemplation) as taught by the Sat Guru, with sincerity and eagerness; to listen internally to Shabd with Surat; to attend external**

**Satsang; to listen to the discourses of the Sat Guru of the time or of a true and loving devotee and to follow such of these discourses, as are applicable to oneself, with love and cheerfulness; and to enhance daily love and faith in the Holy Feet of the Supreme Being Radhasoami Dayal; these activities constitute Upasna (worship) in Sant Mat.**

- 3. When these two practices are properly performed, a glimpse of the Swarup (Form) of the true Supreme Being Radhasoami Dayal will be had internally. In this way the Abhyasi (practitioner) of Surat Shabd Yoga will slowly and gradually become Shabd Swarup (i.e., of the form of Shabd). This is Gyan (enlightenment).**

**Q. 33. How does Surat (spirit) enter Pind (body) and leave it?**

**Ans. By the ordainment of the Creator, when the time of birth comes, Surat, in accordance with its strong desire and karams (impressions), enters the body. Its spirituality gradually pervades all the lower Chakras (centres, ganglia). The Pran (breath) etc., immediately start functioning. When the time of death approaches, the diffused spirituality of Surat begins to withdraw from the Guda Chakra, the lowest centre at the rectum, causing restlessness and unconsciousness. This withdrawal slowly reaches the plane of eyes, when Surat leaves the body and passes through the third Til (eye). Surat on appearing before the god of death takes another birth according to its desires and karams (impressions). The process of coming in and going out of Surat can be observed at the time of birth and death of an individual.**

**But the case of the Surat of a practitioner of Surat Shabd Yoga is different. As he daily performs the practice of withdrawing and elevating his spirit current, he can, without restlessness and becoming unconscious, raise his diffused spirituality, attention and his Surat to the third Til, and then to a higher region, access to which he has secured by the practice of Surat Shabd Yoga. Nay, even before death, at the time of pain or any other time when he so desires, he can save himself from pain by withdrawing and raising his Surat to a higher plane, and experience great joy and happiness by tasting the current of ami-ras (amrit, nectar) coming from Brahmmand or Dayal Desh or the Feet of Radhasoami Dayal.**

**Q. 34. When was Sant Mat promulgated?**

**Ans.** Formerly, the practices of Pranayam (breath exercise) and piercing the six centres or ganglia were in vogue; thereby wasting practically the whole of life time, but even then complete salvation was not achieved. Moreover, slight negligence in the matter of abstinence etc. would involve many a risk and difficulty. In Kali Yuga, Sants like Kabir Saheb and others discarded Pranayam and the practices of piercing the Chakras (ganglia of Pind). Their practices start from the eyes and Sahas-dal-kanwal. They have hinted about these practices in their writings. In the present times Radhasoami Dayal has, in His great mercy on Jivas, disclosed the secrets of the path and method of these practices openly and clearly.

**Q. 35. Who have been more well known Sants and Sadhs?**

**Ans.** They are Kabir Saheb, Guru Nanak Saheb, Paltu Saheb, Jagjivan Saheb, Dadu Saheb, Tulsi Saheb and in the end Param Sant (Supreme Sant) Radhasoami Dayal.

**Q. 36. Why are Sants called Incarnations of Sat Purush? How does the Supreme Being manifest His entire power, knowledge and wisdom in a tiny human frame?**

**Ans.** The Supreme Being is the reservoir and source of all knowledge, wisdom, goodness and virtue. These attributes are also present in the human entity, though in miniature. This is the reason why it is said in Sant Mat that the Supreme Being is like the Ocean and the Jiva is like a drop. All Jivas (human entities) are like that drop or wave, which has, issuing forth from the ocean, got mixed up with earth and stuck in mud and enveloped by them. But the Surat of a Sant is like a wave which rises at the time of tide and proceeds hundreds of miles through a river, and then returns to the ocean. Every such wave can, therefore, be called ocean. This wave takes along, to the ocean, on its return journey, all such waves as have mixed up with mud or earth or have been surrounded by them. In other words, the current of the Surat of a Sant is connected with the Holy Feet of the Supreme Being. When He descends into the body, He functions like an ordinary human being. But, when He reverts to Sat Lok, there is no difference between Him (Sant) and the Supreme Being.

**Q. 37. Are the miracles and display of the extraordinary powers of previous Sants, as given in the books of their religion, correct?**

**Ans.** Their miraculous powers refer, in fact, to the elevation of their Surat (spirit) internally. They describe the regions they passed through in their spiritual practices or the senses they views or other Surats (spirits) which they met. These are all correct. But it is wrong to take these things to have occurred outwardly.

**Q. 38.** Can Sants, in fact, show miracles and extraordinary power outwardly or not?

**Ans.** Although Sants are in every way powerful and competent, they always, or as far as possible, consider it advisable to avoid public notice and act in accordance with the Mauj (will, pleasure) of the Supreme Being. When, however, it is desirable and necessary, they do exhibit their powers or accomplish something extraordinary outwardly too. By going near fire, one feels heat. By going near a perfumer's shop one surely feels sweet fragrance. In the same way, by going before Sants, every seeker of the good of his soul will surely get peace and happiness, proportionate to his adhikar (fitness). This is because of the high seat of the Surat of Sants and their absorption in Bhajan or spiritual practices. True Parmarthis (devotees) always receive special grace in the enhancement of internal bliss and exaltation of their Surat (spirit) and mind. If these matters are termed extraordinary powers, then, such things do take place every day in the darbar (court) of Sants. These are real supernatural powers. Sincere Satsangis (devotees) always notice the grace of the Supreme Being in their affairs internally and externally. All these are really miracles and supernatural powers.

**Q. 39.** How to recognize the Sant Sat Guru?

**Ans.** In the first place, Sant abides in Sat Lok. He alone can be called a Sant. He preaches and initiates in Surat Shabd Yoga and is Himself absorbed in Shabd. Secondly, when a loving and deserving seeker goes in His presence, his Surat (spirit) and mind spontaneously begin to withdraw inwards and rise up, and he experiences joy and happiness. Thirdly, the discourses of a Sant are very concise, deep and effective, and satisfy and convince a listener in proportion to his fitness. Fourthly, a Sant affords some recognition of His greatness to, and bestows some joy and happiness on, one who sincerely brings faith in Him, without argumentation and disputation. Fifthly, a Sant's mode of living accords with His teachings. Sixthly, a Sant watches over the welfare of His devotees.

**Q. 40. What is the difference between Sant Mat and other religions of the world?**

**Ans. All the other religions of the world deal with both Pravritti (worldly Affairs) and Nivritti (emancipation, liberation, redemption, salvation), with greater emphasis on the former. Sant Mat deals with Nivritti only, that is to say, it imparts the secrets of the Supreme Being and sings His praises and explains how to reach His Holy Feet by performing the practices of Surat Shabd Yoga with love and devotion. Whereas the Vedas, Upanishads and other revealed books give only causal hints about the higher regions and the creations in them, Sants have described these matters in detail from their personal knowledge. The goal or the final and ultimate stage of Sants is much higher than that of other religions. As Sant Mat dwells only on the performance of internal practices by Surat and mind, there are no rites, observances and worship. For this reason, men of every religion, group or nationality, can join Sant Mat and attain true emancipation, without giving up outward customary practices of their religion. Sant Mat is a spiritual religion, that is to say, it chiefly dwells upon the emancipation of soul. The Rooh (soul) of all individuals is alike and everybody stands in need of its salvation.**

**Q. 41. Does Sant Mat, like other religions, recognize the testimony and authority of old religious books?**

**Ans. A seeker may, in the first instance, see for himself and observe intelligently the functions of his own body and the bodies of others, and come to the conclusion that the law of Nature is the same everywhere. He may then compare the teachings in Satsang with what is given in the books of true Sants and Sadhs. Apart from this, there may be some accord with the principals of the religions promulgated by those who were practitioners of internal yoga and had gained access to some higher region. But there can be no accord between the goals of all the extant religions and the goal of Sant Mat, because the former stopped somewhere on the way, while Sants reached the highest region. But the principles of Sant Mat can have no affinity with the eclectic religions which are the products of human intellect and reason. Sants speak of the secrets of the internal path and regions and the spectacles thereof. These secrets are of universal application. The religions of the intellectuals refer to the outward circumstances and conditions of the world. In point of fact, they are ignorant of the essence of Surat (spirit) and other objects. Sants, in their utterances and discourses, do not rely on any religious book or books of olden times and the statements of past personages, because faith based on them**

would be flimsy and unreliable. The outlook of such people is limited. They always rely on what others have said. This is called blind adherence, superstition and prejudice, which Sants do not approve. No benefit can accrue to Jivas from it. It causes harm to them.

**Q. 42. What is Satsang and of how many kinds is it?**

**Ans.:** Satsang is of two kinds, internal and external. To be in the company of the Supreme Being or the Shabd Guru by listening attentively to the Shabd by Surat and mind, is internal Satsang. To have darshan of Sant Sat Guru of the time, to listen to His discourses and to act upon them, or to attend such congregational service held under His order or permission, and to listen to the recitation and explanation of the Bani (compositions), and to take part in other religious talks, is external Satsang. The Bani and discourses of Sants contain praises of the Supreme Being Radhasoami Dayal, and efficacy of Surat Shabd Yoga, explanation of the state of the mind and Surat of the practitioner, which goes on changing for the better from day to day, and description of love and faith in the Holy Feet of Sat Guru, and the evils of senses and how to remove them.

**Q. 43. Who is a Satsangi?**

**Ans.** All those persons who have received initiation from Sant Sat Guru of the time and who are practicing the Abhyas of Surat Shabd Yoga, whether Sadhus (recluses) or householders, male or female, are called Satsangis.

**Q. 44. Is there any difference between the fitness of a recluse and a householder?**

**Ans.** In Sant Mat, outward renunciation is of no consequence. Nevertheless, the lesser the entanglement, the greater the opportunity for practicing this Abhyas and attaining bliss. In this sense, a Sadhu (recluse) is better placed than a householder. But, real renunciation is mental. He, who has sincerely renounced the world is really great; he can understand Sant Mat well in a short time and reap full benefit. It is immaterial whether he is a householder or a recluse. If, however, one has no love for the Holy Feet of the Supreme Being one gets nowhere by donning ochre coloured clothes or getting one's head clean shaved or leaving one's house, wife, children, etc. Such a recluse and householder belong to the same category. On the other hand in these times, Radhasoami Dayal does not require anybody to give up his house and occupation. What is necessary is that a man should possess true love. Such a

person while leading a householder's life, can perform Bhajan (spiritual exercises) easily, and get great pleasure there from.

**Q. 45. Is the adhikar (fitness) of man and woman equal?**

**Ans.** Men and women equally stand in need of working out the welfare and salvation of their souls. A woman is endowed usually with the same degree of intellect as a man. Sant Mat, being a religion of love and devotion, women often reap its benefit very quickly, because they are endowed with love and faith, by nature, in a greater degree than men. As man and woman join in all matters and according to shastras a woman is of equal status, so also in Sant Mat, man and woman are considered of equal fitness and status. Radhasoami Dayal now showers His grace on both men and women squarely, inasmuch as the same initiation is given to both. Some respected, good and virtuous ladies have attained a high status in Parmarth (spiritual regeneration).

**Q. 46. How is the Abhyas (practices) of Surat Shabd Yoga performed?**

**Ans.** The current of Shabd (sound) is coming from higher regions. It is resounding and reverberating in the inner recesses of every being at all times. This Shabd or sound is to be heard by Surat or spirit, i.e., one has to apply one's Surat to the current of Shabd inside, and raise it along the same current, beyond Pind and Brahmand. This Abhyas (practice) is called Surat Shabd Yoga.

**Q. 47. If the current of Shabd is coming down from above, how will the current of Surat rise upward along with it?**

**Ans.** Surat rises up like a fish in a current of water falling down from above. Detailed account can be had from Sat Guru of the time or with His permission from any sincere Abhyasi and Satsangi.

**Q. 48. How is initiation given?**

**Ans.** There is no ceremony connected with initiation. When an adhikari (fitted) person, with a true yearning, comes, the principles of the Faith are explained to him. If he is convinced of the superiority of this Faith, he is initiated in Surat Sahbd Yoga, which takes about three quarters of an hour. If a person with true yearning is unable to come to Agra for the purpose, he is initiated in the preliminary mode of devotion, by post. There are two stages of initiation. The first stage or the preliminary mode of devotion consists of

**Sumiran (repetition of the Holy Name) and Dhyān (contemplation of the form of the spiritual guide), and the second stage or the more advanced mode of devotion, called Bhajan, is the practice of listening to Shabd or sound coming from heavenly regions above.**

**Q. 49. How is Abhyas (practice) performed?**

**Ans. Bhajan is the practice of listening internally to the heavenly sound, and raising Surat along with it. Dhyān is the practice of fixing internally Surat, mind and sight on the form of the Sant Sat Guru. Sumiran is the practice of repeating mentally the Holy Name RADHASOAMI. These are the three modes of Abhyas (spiritual practices and devotional exercises). For persons possessing greater adhikar (fitness), Bhajan is the main practice, and Sumiran and Dhyān are subsidiary. Whereas for persons of lesser adhikar (fitness), greater stress is on Dhyān and Sumiran, and Bhajan is secondary. In other words, advanced Abhyasis (practitioners) should collect and concentrate their mind and spirit, disengaging them from all internal and external thoughts and activities, and engage in Bhajan., i.e., in listening attentively to the sound current. The less advanced Abhyasis should, in the first instance, perform Sumiran and Dhyān for some time, for collecting and concentrating their mind and spirit, and then engage in Bhajan. Abhyasis of both the classes should, whenever they get time, recite Bani (compositions) and read discourses of Sants intelligently, grasping their true import, and should act accordingly as far as they can. Persons of the third category, i.e., of the least adhikar (fitness), should engage in Sewa (service) of the Sant Sat Guru of the time and attend His Satsang. They should also perform Sumiran and Dhyān, as much as they can, and recite Banis and read discourses intelligently and act upon the teachings as far as possible. Detailed knowledge on the topic can be had from the Sant Sat Guru, and He alone knows the class or category to which a Satsangi belongs.**

**Q. 50. What is Sewa (service)?**

**Ans. To obey sincerely the orders of the Sant Sat Guru of the time and to perform the internal Abhyas attentively, in accordance with the method disclosed by Him, is internal Sewa (service). To attentively attend the Satsang of Sat Guru or Sadh and to recite, read and study the Bani and discourses of Sants, or to hear them recited or read, and to render service to Sat Guru and His Satsangis, whenever there is an occasion to do so, enthusiastically and lovingly, constitute external Sewa (service).**



**Q. 51. How to recognize a true Parmarathi?**

**Ans. He is a true Parmarathi who is imbued with a sincere desire of meeting the Supreme Being. In his heart of hearts he does not depend on anyone except the Supreme Being and the Sant Sat Guru. He regards the practices which would take him to the darbar (court) of the Supreme Being as the most important work, and, if necessity arises, he is prepared to sacrifice all the objects of the world to achieve this end.**

**A Parmarathi is he who abhors sensual pleasures and longs for Parmarth.**

**He has no affection for wealth and progeny. He does not hanker after worldly objects.**

**He is not a slave of his body and senses. He has discarded sleep, hunger and lethargy.**

**He is afflicted with the pangs of separation from his Beloved. He roams about in search of a true Sadh and Guru.**

**Q. 52. How should a true Parmarathi (seeker of spiritual regeneration) and Abhyasi (practitioner of Surat Shabd Yoga) behave?**

**Ans. He should minimize talk, food and sleep. He should engage himself in worldly affairs only to the extent necessary. He should be sincere in his dealings. He should perform Bhajan, Sumiran and Dhyan with love, yearning and sincerity, as much and as many times as he can. He should serve the Sat Guru of the time lovingly and earnestly and to the extent He pleases. He should scrupulously abstain from meat, wine and other intoxicants. He should attend the Satsang of Huzur Radhasoami Dayal as much and as frequently as possible. If such a Satsang cannot be availed of, he should recite His Bani and read His discourses carefully and intelligently, thinking that they are addressed to him. He should always avoid kusang, i.e., the company of the worldly people. He should not waste his time. He should disengage and detach himself from such activities as tend the spirit-current to flow outward. He should turn his mind and Surat inwards. He should not raise any unnecessary and improper desire for riches, honor and pleasures of the world.**

**Q. 53. What is inward and outward flow of mind and Surat?**

**Ans.** The outward flow refers to Surat's attachment, through the sense organs, to the objects of the world. To turn it (Surat) inside, detach it from worldly objects, to engender true love and faith in the Holy Feet of the Supreme Being, and always to remember His Nam (Name), Dham (Abode) and Swarup (Form) constitute inward flow of Surat.

**Q. 54. How can one make one's Surat flow inwards?**

**Ans.** There are different methods of turning Surat inwards for recluses and house-holders. In the first category is he who has cut off all worldly connections and ties, who has adopted the saran (taken refuge) of Sat Guru Radhasoami Dayal, and who is supplied lodging, boarding, raiment and other necessities by Sat Guru. It is incumbent upon such a person to recite Bani and read discourses for an hour at least, twice or thrice every day, and, as a rule, daily to perform Dhyan and Sumiran for three hours and Bhajan for another three hours. If Satsang is available, he must attend it, and in that case, it will not be necessary to recite Bani and read discourses separately. He should perform Sumiran and Dhyan and Bhajan, each for two hours. He should always be vigilant and watchful on his mind. He should, as far as possible, refrain from indulging in improper thoughts and reveries. He should be careful that his mind does not lead him to evil acts. He should abstain totally from such evils as kam, krodh, etc., and the sensual enjoyments (which produce outward tendency in Surat and mind), as for instance, dance, songs, fairs, entertainments, shows, sauntering or lounging in markets, reading books of stories and novels, playing chaupar, chess, cards, etc., using hemp, opium and other intoxicants, which produce dryness, unconsciousness and lethargy, and hankering after delicious dishes and showy dresses. He should always remember that the world is perishable and death is certain. He should serve the Sat Guru of the time with his body, mind and riches, and should obey His orders. When he is troubled by any evil tendency, he should report to the Sat Guru, and act as He orders.

The foremost thing for a householder is to loosen and lighten his worldly ties and to maintain his connections only to the extent necessary. He should never poke his nose into those matters with which he is not concerned. He should always work honestly and leave the result of his efforts to the Mauj (will) of the Supreme Being. He should not be much affected by pain and pleasure, nor engrossed in sensual pleasures. He should render service to the Sat Guru of

the time and the devotees, as much as he can. He should perform Sumiran and Dhyān for an hour at least, and Bhajan for another hour, both morning and evening every day; and, if possible three or four hours daily. He must attend Satsang, whenever available. He should daily devote some time to reciting Bani and reading discourses carefully, particularly when Satsang is not available.

**Q. 55. What is real love?**

**Ans.** Love is of two kinds, internal and external. To turn inside all the currents of Surat which are engrossed in senses and their pleasures, by Abhyas (spiritual practices) and apply them (currents of Surat) to the real form of the Supreme Being, namely, Shabd, and be always absorbed in its bliss, is internal love. To be thrilled and exhilarated on hearing the discourses and having the darshan of the Sat Guru of the time, to be impressed with His utterances, to keep His teachings in mind, to gaze at Him and to serve him enthusiastically, constitute external love.

**Q. 56. What time will it take to gain access to higher regions by the performance of Abhyas?**

**Ans.** There is no hard and fast rule. It all depends upon sincere yearning and love, purity of mind and the extent of efforts. A high class Satsangi can attain in days what others cannot do in years. Nevertheless, an average devotee will begin to experience some bliss and joy in his Abhyas (practices) in a few days; and after performing Abhyas for three or four years, he will himself come to know what time will be required for his Surat to reach any higher region partially.

**Q. 57. How is it that some Abhyasis (practitioners) get little benefit even after a long time?**

**Ans.** They do not attend Satsang and perform Abhyas in accordance with the rules of abstinence. As a matter of fact, they are not entitled to be called Abhyasis. They are altogether outward and showy persons. Otherwise, real Abhyas will surely and in a short time show its benefit and result. Abhyasis or Satsangis are of four kinds. Firstly, those who memorize everything by reading books and listening to discourses. They are like a person who by reading medical books or hearing about them, simply memorizes the recipes. Secondly, those who simply, for show, close their eyes and sit down for some time. They are like a person who takes in medicine but throws it out. Thirdly,

those who diligently perform Abhyas but always or sometimes indulge in sensual pleasures. They are like a person who swallows medicine but does not keep full abstinence. Fourthly, those who perform Abhyas with diligence, love and enthusiasm, and keep themselves always aloof from sensual pleasures. They are like a person who takes medicine and observes full abstinence. Accordingly, Abhyasis of the fourth category reap full benefit.

**Q. 58. What is the harm in giving up Abhyas after performing it for some time or not observing full abstinence?**

**Ans. If real Abhyas is performed in the manner described in class four above, even for a short time, it cannot be given up subsequently. But if anybody does not have sincere love and yearning, and gives up Abhyas after some time, his further spiritual progress will be suspended, and he will experience no bliss. He will, however, undoubtedly get the benefit of the Abhyas already performed. But he will derive very little bliss if he breaks the rules of abstinence, etc.**

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