

SÁR BACHAN RÁDHÁSOÁMÍ

(Poetry)

OF

PARAM PURUSH PURAN DHANI
SOAMIJI MAHARAJ

(Part II)

Translated into English Prose

by

S.D. MAHESHWARI, M.Sc.

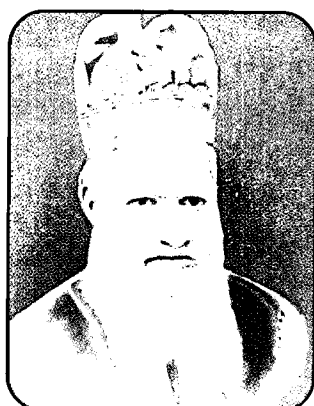
Personal Assistant to Babuji Maharaj

RADHASOAMI SATSANG

Soami Bagh, Agra (India)



SOAMIJI MAHARAJ
1818 - 1878



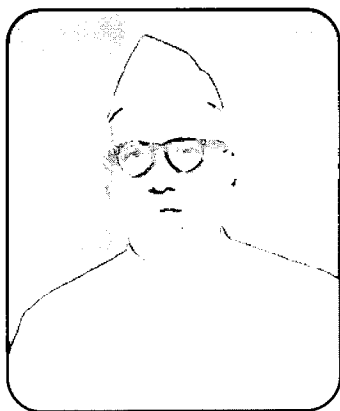
HUZUR MAHARAJ
1829 - 1898



MAHARAJ SAHEB
1861 - 1907



BABUJI MAHARAJ
1861 - 1949



SANT DAS MAHESHWARI
(1910 - 1983)

Maharaj Saheb and Babuji Maharaj had prayed to Huzur Maharaj to write some book in English on Radhasoami Faith. Huzur Maharaj observed that as both of them were M.A.'s in English Literature, they should themselves write. Maharaj Saheb dictated one book in English known as "Discourses on Radhasoami Faith" but left its last chapter on "Karams (actions)" incomplete due to His failing health and eventual departure to His Original Abode. Babuji Maharaj did not write any book. Sant Das Maheshwari M.Sc. alias Sant Das Ji, Personal Assistant to Babuji Maharaj, wrote mainly in English, translated into English the entire literature of the Radhasoami Faith, including Soamiji Maharaj's "Sar Bachan Radhasoami Poetry", brought out many original books and also completed the chapter left incomplete by Maharaj Saheb, thus fulfilling the mission which Huzur Maharaj had assigned to Maharaj Saheb and Babuji Maharaj.

He brought out the esoteric meaning of the great Indian epic Ramayan in 1952 in Hindi under the title of 'Ramayan ka Gurh Rahasya'.

While translating, into English, the elucidation of *Japji* as given out by Soamiji Maharaj, Sant Das ji revealed the names of the heavenly spheres, which Soamiji Maharaj had not then disclosed in His Mauj.

सूचीपत्र बचनों का

नंबर	मजमून	सफा
22.	भेद काल मत और दयाल मत का और वर्णन हाल भूल भरम संसारियों का	17
23.	हाल उत्पत्ति प्रलय रचना का और महिमा सुरत शब्द मार्ग की वास्ते पहुँचने निज स्थान के	44
24.	माया संवाद, भेद वेदांत और हाल वाचक ज्ञानियों का और यह कि सिद्धान्त पद वेदांत का सुरत शब्द मार्ग की कमाई से प्राप्त होगा	54
25.	वर्णन भूल वेदांत मत और वेदांतियों का जो कि काल पुरुष के लक्ष स्वरूप को अनामी रूप और सिद्धान्त समझ कर उसमें समाये और सिंध स्वरूप राधास्वामी की प्रतीत नहीं करते और उसकी खबर न पाई	78
26.	सुरत संवाद, जिसमें कुल भेद सन्त यानी राधास्वामी मत का और और मतों का जो संसार में प्रवृत्त हैं और जुक्ति सुरत शब्द मार्ग की और निज भेद मुकामात का वर्णन किया है।	87
	पहला प्रश्न	87
	उत्तर अंग पहिला	88
	उत्तर अंग दूसरा	91
	उत्तर अंग तीसरा	92
	उत्तर अंग चौथा	93
	दूसरा प्रश्न	94
	यह कि जो सुरत अपने देश को लौट जावे तो फिर काल देश में आवेगी या नहीं?	
	उत्तर	94

नंबर	मजमून	संख्या
	तीसरा प्रश्न	95
	यह कि जो जीव संत मार्ग पर नहीं चलते और कर्म भर्म में पड़े हैं उनको इस करनी का क्या फल प्राप्त होगा?	
	अंग पहिला	95
	अंग दूसरा	96
	अंग तीसरा	96
	अंग चौथा	100
	अंग पाँचवाँ	100
	अंग छठा	101
	अंग सातवाँ	102
	उत्तर	102
	चौथा प्रश्न	104
	यह कि निज स्थान और उसके मार्ग का भेद क्या है?	
	उत्तर	104
	पाँचवाँ प्रश्न	106
	यह कि संत और साध और भेख और पाखंडी की पहिचान क्या है ?	
	पहिचान संत की	107
	पहिचान साध की	107
	पहिचान भेख की	108
	पहिचान पाखंडी की	109
	उपदेश	110
	शब्द स्थान पहला	111
	शब्द स्थान दूसरा	113
	शब्द स्थान तीसरा	114
	शब्द स्थान चौथा	117
	शब्द स्थान पाँचवाँ	118
27.	वर्णन हाल विरह और खोज सतगुरु का और उनके सतसंग का	121
28.	वर्णन आनंद बिलास प्राप्ति सतगुरु का	131
29.	प्रार्थना सतगुरु के चरन कँवल में....	139

नंबर	मज़मून	सफा
30.	आरती सतगुरु के चरन कँवल में	146
31.	वर्णन मन और इन्द्रियों के विकार और काल के विघ्नों का अभ्यास की हालत में	182
32.	प्रार्थना सुरत की मन से और जवाब देना उसका	198
33.	फ़र्याद और पुकार करना सतगुरु से और माँगना मेहर और दया का वास्ते चढ़ने सुरत के और प्राप्ति दर्शन शब्द स्वरूप सतगुरु की	202
34.	प्राप्ति मेहर और दया सतगुरु की और पहुँचना सुरत का चढ़ कर स्थानों पर और वर्णन महिमा शब्द और सतगुरु की और भेद और लीला स्थानों की	241
35.	चढ़ कर पहुँचना सुरत का आकाश में और भेद और लीला मुकामात की जो सुरत ने रास्ते में देखी है	263
36.	प्राप्ति शब्द और मुकामात की और वर्णन आनन्द और बिलास और महिमा सतगुरु की	313
37.	दशा सुरत और मन की और प्राप्ति शब्द की और शुकुराना सतगुरु का	333
38.	बारहमासा	365
	असाढ़ मास पहला —हाल दुख सुख सहने जीव का संसार में मन और माया के संग भ्रम कर	365
	सावन मास दूसरा —वर्णन कष्ट और क्लेश का जो कि बिना सतगुरु और नाम भक्ति अंत समय में जमदूतों के हाथ से सहता है	368
	भादों मास तीसरा —चेतावनी जीवों को कि मन मत कर्म और धर्म और जप तप और मूर्ति पूजा और तीर्थ व्रत से जीव की चौरासी नहीं छूटेगी जब तक कि सन्त सतगुरु और साध का संग और उनसे भेद नाम का लेकर अंतरमुख अभ्यास न करेंगे और वर्णन जुक्ति और भेद सुरत शब्द मार्ग का	373

नंबर	मजमून	सफा
	क्वार मास चौथा —आसक्त होना जीवों का मन और इन्द्रियों के भोगों में और भूलना अपने सत्त कुल को और प्रकट होना सत्तपुरुष दयाल का संत सतगुरु रूप धारण करके वास्ते उनके उद्धार के और उपदेश करना शब्द मार्ग का	376
	कातिक मास पाँचवाँ —वर्णन कँवलों का अन्दर काया के और बड़ाई संत मते की	381
	अगहन मास छठा —महिमा सतगुरु की और विधि सतसंग और भक्ति की और चढ़ कर पहुँचना सुरत का सत्तलोक में उनकी मेहर दया से	384
	पूस मास सातवाँ —वर्णन स्वरूप सुरत और शब्द का और उपदेश सतगुरु भक्ति और सतसंग का जो कि मुख्य उपाय प्राप्ति मेहर और दया का है	388
	माघ मास आठवाँ —वर्णन और बिलास मुकामात का और उनके रास्ते का अन्तर में	392
	फागुन मास नवाँ —उतरना सुरत का बीच नौ द्वार के और फँस जाना मन और इन्द्रियों का संग करके भोगों में और फिर आना सत्तपुरुष दयाल का संत सतगुरु रूप धार कर और पहुँचना सुरत का निज घर में शब्द मार्ग की कमाई से	396
	चैत मास दसवाँ —वर्णन भेद रास्ते और मुकामात का	400
	बैसाख मास ग्यारहवाँ —वर्णन भेद काल मत और दयाल मत का	404
	जेठ मास बारहवाँ —प्रगट होना सत्तलोक का और रचना तीन लोक की और सबब फैलने काल मत और गुप्त रहने संत मत का	410
	मंगल दूसरा	418
39.	बसन्त व होली	420
40.	सावन हिंडोला व झूला	437
41.	फुटकल शब्द	446
42.	सेवा बानी	486

Contents

Bachan or Chapter	Subject	Page
22.	Distinction between Kal Mat, and Dayal Mat, Errors and Delusions of worldly people	17
23.	Genesis and Dissolution of Creation, Efficacy of Surat Shabd Marg for attaining Nij Sthan (Original Home)	44
24.	Maya Samvad (Dialogue with Maya) About Vedantis and Bachak Gyanis (academical theologians and sophists). The Sidhant Pad (Goal) of Vedant can be attained only by the practice of Surat Shabd Yoga	54
25.	Mistakes made by the Vedant and the Vedantis. They took the Laksha Swarup (subtle form) of Kal Purush to be Anami Roop (Nameless Form). Fixing it as their Sidhant Pad (Goal), they merged in it. They do not believe that Radhasoami is the Sindh Swarup (Ocean-like, All-pervading Form. Original Source), so they could not know about Him	78
26.	Surat Samvad (Dialogue between Soami and Surat) A detailed description of Sant Mat, the Radhasoami Faith. Position of other extant religions of the	87

Bachan

or

Chapter

Subject

Page

world, the practice of Surat Shabd Yoga, and
the secrets of inner stages and regions

Question 1

87

Answer 1

Part I

88

Part II

91

Part III

92

Part IV

93

27.

Question 2

94

After a Surat has repaired to its
original abode, will it come back to
the region of Kal ?

Answer 2

94

Question 3

95

What fruit will those Jivas reap, who
do not follow the path of Sants, and
are engaged in outward observances,
rituals and delusions?

Part I

95

Part II

96

Part III

96

Part IV

100

Part V

100

Part VI

101

Part VII

102

Answer 3

102

**Bachan
or**

Chapter	Subject	Page
	Question 4	104
	What are the secrets and details of the Nij Sthan (Original Abode) of Sants and the Marg (Path) thereto ?	
	Answer 4	104
	Question 5	106
	What are the characteristics of Sant, Sadh, Bhekh and Pakhandi ?	
	Answer 5	
	Part I Characteristics of Sant	107
	Part II Characteristics of Sadh	107
	Part III Characteristics of Bhekh	108
	Part IV Characteristics of Pakhandi	109
	Updesh (Instruction)	110
	Five Names or Shabds, with their respective Nam (Name), Rup (Form), Leela (Bliss) and Dham (Region)	
	Shabd of the first heavenly sphere	111
	Shabd of the second heavenly sphere	113
	Shabd of the third heavenly sphere	114
	Shabd of the fourth heavenly sphere	117
	Shabd of the fifth heavenly sphere	118
27.	Yearning and search for Sat Guru and His Satsang	121
28.	Rapturous Bliss in the company of Sat Guru	131
29.	Prayer at the Holy Feet of Sat Guru	139

Bachan**or**

Chapter	Subject	Page
30.	Arti (Prayer) at the Holy Feet of Sat Guru	146
31.	Evil tendencies of mind and senses. Obstacles caused by Kal during spiritual practices.	182
32.	Surat's prayer to mind and its reply	198
33.	Cry for help and Prayer for grace and mercy for the ascension of Surat and Darshan of the Shabd Swarup Sat Guru	202
34.	Grace and Mercy of Sat Guru. Ascension of Surat to higher regions. Efficacy and eminence of Shabd and Sat Guru. Secrets and details of the stages or regions	241
35.	Ascension of Surat to heavenly spheres above. Scenes and spectacles on the way to the highest abode	263
36.	Bliss and joy of Shabd and of higher regions. Glory and eminence of Sat Guru	313
37.	Blissful condition of Mana and Surat (Mind and Spirit) on obtaining Shabd. Thanksgiving to Sat Guru.	333
38.	BARAH-MÁSA	365
	Shabds or hymns on the twelve months of the year.	
	Asárh —The first month. Pain and pleasure which the Jiva undergoes, in the company of Mana and Maya, in the world.	365
	Sawan —The second month. Pain and agony suffered in the end at the hands of Jama-doots for not having performed devotion to Sat Guru and Nam.	368

Bachan

or

Chapter

Subject

Page

Bhadón—The third month. Mana-mat (religions dictated by mind), their rituals and observances, repetition of the Name of any deity, penances, idol-worship, pilgrimage, fast, etc., cannot lead to redemption. Jivas will not be free from the cycle of eightyfour unless and until they associate with Sat Guru and Sadh, get initiation in NÁM, and perform internal practices. Details and secrets of Surat Shabd Yoga.

373

Kuar—The fourth month, Engrossment of Jivas in the pleasures of the mind and the senses, and then forgetfulness of their origin from the Sat Kul (Family of Satnam Sat Purush). Advent of the Merciful Sat Purush as Sant Sat Guru for conferring salvation on them, and teaching the path of Surat Shabd Yoga.

376

Katik—The fifth month. Description of lotuses (Ganglia) in the human frame. Superiority of Sant Mat.

381

Aghan—The sixth month. Eminence of Sat Guru. Elevation and ascension of Surat to Sat Lok by His grace and mercy. Ways of devotion and Satsang.

384

Poos—The seventh month. Attributes of Surat and Shabd. Devotion to Sat Guru and Satsang, the principal means of attracting grace and mercy.

388

Mágh—The eighth month. Bliss and joy of ascension to higher regions. Details of the path.

392

Bachan

or

Chapter	Subject	Page
	Phágun —The ninth month. Descent of Surát (spirit entity) in the region of nine apertures and its engrossment in the pleasures of the mind and the senses. Advent of the True Supreme Father as Sant Sat Guru, and taking the spirit entity back to the Original Home through the path of Surat Shabd Yoga.	396
	Chait —The tenth month. Details of the path and stages.	400
	Baisakh —The eleventh month. Kal Mat (Religion of Kal) and Dayal Mat (Religion of the Merciful).	404
	Jeth —The twelfth month. How Sat Lok came into existence, and how the creation of Triloki (three worlds) came into being ; and the reason why Kal Mat spread in the world and Sant Mat remained concealed.	410
	Mangal —(Auspicious Prayer), the second	418
39.	Basant and Holi	420
40.	Sáwan, Cradle and Swing	437
41.	Miscellaneous	446
42.	Sewá Baní or Hymns on Sewa (rendering service)	486

SĀR BACHAN RĀDHĀSOĀMĪ POETRY (PART II)

BACHAN 22

DISTINCTION BETWEEN KAL MAT
AND DAYAL MAT. ERRORS AND
DELUSIONS OF WORLDLY
PEOPLE

Shabd 1

चार खान चौपड़ जग रची ।
अण्ड जेर सेदज उदभिजी ॥ १ ॥

Was created a चौपड़ Chaupar of four species of life—
अंडज Andaj¹, जेरज Jeraj², सेदज Sedaj³ and उदभिज
Udbhij⁴. (1)

[चौपड़ Chau-par = चौ Chau means four; and पड़ par or
पट pat means cloth or board on which the game of Chaupar
is played. The cloth or board has two transverse bars in

1. Coming out of egg, e.g., bird, fish, snake, lizard etc. 2. Coming out of film or born from the womb, e.g., man, animal, etc., 3. Produced by sweat, engendered by heat and moisture, e.g., lice, etc. 4. Coming out of the earth, e.g., vegetables, plants, minerals, etc.

the form of a cross, making four compartments at right angles, each one being further divided into twenty four small compartments or squares or houses, thus making the number 96, which represents four petals of Trikuti plus eight petals of Sahas-dal-kanwal plus eightyfour transmigratory forms below. There are four, or four pairs of, players, one on each side or compartment. Each has four counters or pieces with which the game is played. Each counter or piece has to pass through eightyfour houses, and then finally to get out of the game; and that is the winning point, which is technically called लाल "Lal" (red). The form of Trikuti is of red morning sun.

The game of चौपड़ Chaupar thus represents creation and the functioning of, and also getting out of, Pind and Brahmand.

When one has secured access to Trikuti and beyond, one is free from the transmigratory cycle and also Brahmand.

The final or winning throw is called पौ 'Pau' meaning one, which represents Sunn, above Trikuti. The mind is left at Trikuti. In Sunn, the Surat is single or alone, in its Surat form.]

The players in this game of Chaupar are माया Maya and ब्रह्म Brahm, पुरुष Purush and प्रकृति Prikriti, मन Mana (mind) and इच्छा Ichchhá (desire), and शिव Shiva and शक्ति Shakti. (2)

Surats, which are the counters (pieces) of the game and are moved from one house to another, are thus subjected to untold misery and pain. The game is in full swing. (3)

The three Gunas, viz, Sat-Guna, Raj-Guna and Tam-Guna form the dice. (4)

The dice is thrown by the hand of Karam, and the throw brings in sensual pleasure. (5)

All the players take this false game to be true. Some prosper, others lose. (6)

The Surat-counters wander in the eightyfour houses of pain and pleasure. (7)

When Brahm is defeated and Maya is victorious, Jivas undergo all sorts of pain and suffering. (8)

Sometimes when Brahm prevails, the Surat-counters become red (win) and get into the house of Brahm. (9)

But they do not get out of the Chaupar, and cannot go back to their Nij Ghar (true and real home) (10)

Both Maya and Brahm are gamblers playing with these Surat-counters or Jivas. (11)

Surat wander from place to place, getting beating and pounding. Nobody listens to their wailings. (12)

All the Surats repent and lament every moment, wondering how to get out of the clutches of Brahm and Maya. (13)

They pray for justice but in vain. They weep, they wail, they cry. (14)

Again and again they wander in the cycle of transmigration. No one cuts their noose. (15)

श्रुति Shruti and स्मृति Smriti, वेद Vedas and पुरान Purans, all are for torturing Jivas. (16)

Maya and Kal have spread the net. They are afflicting Jivas in their own interest. (17)

No Jiva can escape to his real home. Kal and Maya keep all playing here itself. (18)

Satt Purush observed that Kal was devouring Jivas. (19)

For his own pleasure, Kal beguiles Jivas. He does not give out the secrets of the True Lord to anyone. (20)

The Merciful Lord is moved to pity. He incarnates Himself in this world as Sant Sat Guru. (21)

He explains to Jivas in various ways that the cruel Kal is swallowing them. (22)

He says, "Now, do as I tell you. Burn away the net of Kal, and escape. (23)

Forming a pair with Sat Guru, proceed homeward and you will escape beating and overcome the forces of Kal. (24)

This habitation of yours is a creation of Kal who has brought you here from Me. (25)

This is Kal's dominion. Don't take it to be your home. Believe what I say to you now. (26)

Your true abode is in My Region. I now give the details of the various stages on the way. (27)

The region of Sat Nam—Sat Purush is called the fourth Lok by Sants. (28)

Above that is Alakh-pur where none can enter except a Sant-Surat. (29)

Beyond that is Agam Lok. Without gaining access into it, one's task is not completed. (30)

Above that region is Nij Ghar (True and Original Home). This is known as Radhasoami Dham. (31)

Supremely majestic is the grandeur of these regions. Those who follow the method of Sants, will behold it. (32)

I now explain the method. It is the path of Surat Shabd Yoga. (33)

Turn your mind and senses within. Concentrate both your Surat and Nirat at the third eye. (34)

Ascend to Sahas-dal-kanwal and then to Trikuti. Come to Sunn, and beyond that to Mahasunn. (35)

Behold Bhanwargupha and Sat Lok, and get across Alakh and Agam. (36)

Radhasoami declares that there you will play the wonderful game of Chaupar. (37)

Victory or defeat rests on "one" or ace on dice. Without Guru, you cannot have a throw of "one" or single prip on dice. (38)

He, who meets the Sant Sat Guru, will get out of Chaupar. (39)

He will repair to and merge in his Nij Ghar and be blessed with the Darshan of RADHASOAMI." (40)



Shabd 2

सुरत बुन्द सत सिंध तज ।
आ ई दसवें द्वार ॥ १ ॥

Surat, which is a drop, left the Ocean of Sat (Truth), and came to Daswán Dwár. (1)

Thence, it descended into Pind, taking its location in the house of nine apertures. (2)

In the company of the mind and the senses, it got engrossed in the world. (3)

For lives together, it has been undergoing pain and suffering in the cycle of Chaurási (eightyfour). (4)

It has forgotten the Ádi Ghar (Prime Abode) and the Darbár (court) of Sat Purush. (5)

Whenever it chanced to get the human form, it did not engender love for Sat Guru. (6)

It is given to doubts and misgivings. How can it then cross over to the other side? (7)

Taking pity on it, Sant Sat Guru incarnated Himself here. (8)

He now explains in various ways the superiority of the Shabd Márg (Surat Shabd Yoga). (9)

Kal has spread his net with a view to keeping the Sár Mat (True Religion) concealed from humanity. (10)

He has introduced hypocritical activities and observances far and wide. (11)

Gyánís are duped by their own learning. Báchaks (sophists) are out and out egotists. (12)

जड़ Jarh (matter) and चैतन्य Chaitanya (spirit), the two incompatibles, have been tied together, and they fruitlessly try to open this knot by abstract thinking and imagination. (13)

They do not take to the path of Surat Shabd Yoga. (14)

Mind, the arch enemy, has deceived them. They do not give up this root-cause of all evils. (15)

Do not move in the company of these people. They will surround and ruin you. (16)

Except for a few true seekers, all are mischief-mongers. (17)

They are all professionals and hypocrites who use religion as a means for earning money. They are lost in pride and arrogance. (18)

Radhasoami warns you to be on your guard against them. (19)

Make it a point to take sincere and firm Saran of a Sant, for, Kal is very powerful. (20)

So long as Surat does not experience the bliss of Shabd, it will remain miserable. (21)

Therefore, associate with Sat Guru, and repair to Nij Ghar-bár (Home). (22)



Shabd 3

काल मत जग में फैला भाई ।

द्याल मत भेद न काहू पाई ॥ १ ॥

Kál Mat (religion propagated by Kal and his agents) is prevalent in the world. Nobody knows about Dayál Mat (the religion of the Merciful Lord, the religion of Sants). (1)

Veda, Puran, Shastra, Smriti, have all blocked the way to salvation. (2)

Brahmá, Vishnu, Shiva, Shakti, and the ten incarnations have laid their traps all around. (3)

Gyání, Jogí, Sanyásí, Brahmchári¹ and Tapsí², have all been duped by them. (4)

What more should I say ? The whole world has been led astray. Only some rare Sants have explained the truth. (5)

-
1. A Brahman who practises continence or chastity.
 2. Engaged in the practice of rigorous and devout penance, ascetic.

Pandits and Bhekhs are lost in slavish adherence to old beliefs and prejudices. They are all drifting in the current of worldliness. (6)

Kabír Saheb and Tulsi Saheb came into the world, and propagated Dayal Mat (the path of the Dayal). (7)

Radhasoami openly declares, "I also confirm that the Mat (Faith or Religion) promulgated by these Sants was of Dayál (not of Kál). (8)



Shabd 4

इक पुरुष अजायब पाया ।
कोई मर्म न उसका गाया ॥ १ ॥

I have met a Wonderful Being. Nobody has yet given out His secrets. (1)

None can come in contact with Him without the grace and mercy of Sants. Rishís (sages) and Munís (holy men) have all been deceived. (2)

Vyás¹ and Vashishtha² were deluded. Shesh³ and Mahesh⁴ were misguided. (3)

Yogís like Páráshar⁵ and Nárad⁶, and Rishís like Shringí⁷, have all drowned in the sea of delusion. (4)

1. Name of a celebrated sage and author. 2. Name of a celebrated sage.
3. Name of a celebrated mythological thousand-headed serpent. 4. Shiva.
5. Name of a celebrated sage, father of Vyas. 6. Name of a celebrated deified sage. 7. A great Hindu ascetic who was beguiled by Maya, and had to marry her.

To whom shall I explain the truth ? Nobody believes it. (5)

Sants reveal the truth. Only a Gurumukh¹ will believe and understand it. (6)

Kál has his hold and sway everywhere. Shruti² and Smriti³ have spread nets. (7)

The six Shástras (Hindu systems of philosophy) have emphasised the importance of intellect. Their authors were no better than stone-blind people, raising dust and spreading confusion and ignorance all around. (8)

Neither they nor their admirers gained anything worthwhile. Without Sat Guru, they all missed the right path. (9)

Sants have revealed the whereabouts of the Eternal Region. Now the feeble Jivas find abode in that Region. (10)

Those, who are humble and meek, get across, while those who consider themselves to be high and great, are carried away by the current of Kal. (11)

Radhasoami has given the clue to the goal, and made the seeker gird up his loins to proceed on the journey. (12)



1. A devotee. 2. Vedas. 3. A code of laws.

Shabd 5

मैं कहूँ कौन से भाई ।
कोई मेली नज़र न आई ॥ १ ॥

To whom shall I speak my dear !
No kindred soul is sighted near. (1)

The Truth revealed by Sants is unique and it cannot
be reconciled with any other extant religion. (2)

All speak of Trilokī (three worlds). None knows about
the Fourth. (3)

All are taken aback, when told of the existence of
the Fourth Lok. (4)

Nobody accepts this, however hard I may try to explain.
How can I convince them ? (5)

I have, therefore, arrived at the conclusion that no one
can have faith without the grace of Sants. (6)

If Sat Guru grants His grace and mercy, everything
will come round. (7)

Therefore, Radhasoami gives up the idea of explaining
to Jivas and He prefers to keep mum. (8)

**Shabd 6**

कहूँ अब गोपी कृष्ण बिहार ॥ टेक ॥
मन है कृष्ण इन्द्रियाँ गोपी ।
लीला भोग बिकार ॥ १ ॥

I now describe the amorous pastimes of Krishna and Gopís¹. The mind is Krishna and the senses, the Gopís. Indulgence in Bhogs (pleasures), which are perverse and full of evil, constitutes their playful activities. (1)

Krishna, the mind, sports in Bindrában, the body, in the company of passions and desires which are described as children of cowherds. (2)

[The body has been called बिंद्राबन Bindraban, which literally means, made from a drop of water or semen. बिंद्राबन Bindraban is also a wood of मथुरा Mathura, on the right bank of the Jamuna, celebrated as the place where Krishna, in the character of Gopal or cowherd, passed his youth in the company of cowherds and milkmaids engaged in tending cattle grazing in the forest.]

He left सुन्न Sunn, the house of his father नंद Nand, who is आनंद Anand (bliss and happiness), and came down to Trikuti. (3)

He then left the Nád Dhám (the place of Anhad Shabd, viz., Trikuti), adopted this world as his home and got entangled in nine apertures. (4)

कंस Kans of ignorance is after the Jiva ever since his birth. (5)

[कंस Kans, the Raja of मथुरा Mathura, was the uncle and implacable enemy of Krishna, by whom he was slain. As the foe of the Deity, he was regarded as अज्ञान Agyan (ignorant) and a निशाचर Nishachar (going or moving about by night; a demon, goblin, fiend, an evil spirit; a burglar, a thief).]

1 Gopi is a cowherdess, (especially applied to cowherdesses of Bindraban, the companions of Krishna's juvenile sports).

Getting initiated in the secrets of Nád (Shabd), the Jivá ascended higher up, and killed the uncouth कंस Kans. (6)

That mind which chanced to meet Rádhá¹ Surat, reached Daswán Dwár (Sunn). (7)

The Jiva did not meet a Guru having access to regions beyond. He, therefore, remained entrapped in the net of Kal. (8)

The mind or Krishna is playing between nine and ten, sometimes in the region of nine apertures and sometimes in the tenth aperture or Daswan Dwar. (9)

But none could know about the Sant Dhám (Region of Sants). This mind or Krishna has really been Kal (death, the messenger or angel of death; bad, inauspicious; dark; the black and most venomous variety of the cobra) to the Jivas. (10)

Sants have, therefore, said that Krishna and Kal are one and the same. (11)

So long as Surat does not secure admittance to Sat Pur (Sat Lok), it is in the domain of Kal. (12)

Sants, therefore, exhort Jivas to leave the region of Krishna (Kal, mind). (13)

Go and seek the religion of Sants (Sant Mat), which links the Jiva with the current coming from the Highest Region. (14)

1. Radha was a celebrated cowherdess who was the favourite of Krishna, during his sojourn in Bindrabán.

Sants speak of the Fourth Lok, also called Satnam Pad or Sar Pad. (15)

Adopt the path of Surat Shabd Yoga, and repair to Nij Ghar-bár (Real Home). (16)

Radhasoami enjoins upon Jivas to renounce Krishna, who lied when he claimed that he was the Supreme Being and kept back the secrets of Sat Purush. (17)

The same is true of Ram. Ram and Krishna both belong to the same class. (18)

Ram and Krishna both came to this world. They were incarnations of Kal. (19)

Rám killed Rávan and recovered Sítá who was an embodiment of सुमत Sumat (right understanding) and सुधार Sudhár (Spirit current). (20)

[Ravan, the demon king of Sri Lanka or Ceylon, abducted Sita, the wife of Ram or Ram Chandra, the prince of Ayodhya. Subjugation and destruction of Ravan by Ram form the subject matter of the great epic called "The Ramayan". Ram is regarded as the seventh incarnation of Brahm.]

Ram returned to Ayodhya, the place of his capital, with Sita. They were seated as Sovereign, on a high throne, in Ayodhya (Daswan Dwar). (21)

[It is only when evil tendencies are annihilated, right under-standing is adopted, and a link is established with the spirit current, that this human microcosm can be penetrated and ascension to Daswan Dwar effected. Thus

Ayodhya is symbolic externally, of the human body of nine apertures and, internally, of Daswan Dwar (tenth aperture).]

Much trouble and tribulation has to be undergone, so long as the Jiva does not get across Trikuti. (22)

Followers of Ram too did not know about Sant Mat. They remained within the jurisdiction of Kal. (23)

Radhasoami exhorts the Jiva to renounce both Ram and Krishna. (24)

Know that all the ten incarnations were of Kal. Get away from them. (25)

By adopting the path of Surat Shabd Yoga, get across to the fourth Pad (Region) of Sants. (26)



Shabd 7

देखो गगन के बीच, श्याम कंज खिल रहा ।
भँवरा गया लुभाय, वहीं चढ़ के मिल रहा ॥ १ ॥

Lo ! A blue lotus is blooming in Gagan. Fascinated, the भँवरा Bhanwra (black bee) has ascended and joined it there (in Gagan). (1)

Mind you, it is a place of deception. Many सिद्ध Siddhas (semi divine beings), नाथ Nathas (ascetics) and योगी Yogis (hermits) have been beguiled. (2)

Kal has cast his net there. Whosoever goes there, gets beguiled and deceived. (3)

He is keeping Jivas spell-bound by showing them various feats of jugglery. He is snatching away the earnings of all. (4)

What more should I say of the great injustice and wrong he is perpetrating ? Without the protection of Sant Sat Guru, he is swallowing all. (5)

He sees to it that nobody goes further ahead. Kal has put a swing of Maya, and is alluring sages and divine beings. (6)

He does not allow anyone to get to the other side. Thus the secrets of the regions beyond remain hidden to all. (7)

Shesh and Mahesh are all exhausted. Without the guidance of Sants, no one can get across. (8)

Radhasoami is giving out the secrets openly. He who is receipient of His grace, will come to have faith and belief in His words. (9)



Shabd 8

पिया बिन प्यारी कैसे होय निबाह ॥ टेक ॥
 तू तो अचेत फिरे बौरानी ।
 कस पावे सच शाह ॥ १ ॥

O my dear ! How can you accomplish the task without the assistance by the Beloved ? You are roaming about unmindful and negligent. How will you meet the true Sovereign ? (1)

Why do you get roasted in the oven of the world,
day and night ? (2)

Get out of the trouble. Attend Satsang by getting
initiated in the path by Sat Guru. (3)

Forget pleasures of the senses, and give up desires
of all sorts. (4)

Consider your real form to be Surat. Then apply your
Surat to Shabd internally. (5)

Listen, my dear, to this advice. You have got the
opportunity now. (6)

If you miss it, you will be lost for ever and have to
repent much. (7)

Therefore, first of all, purify your आपा Ápá (inner-self).
Then you will merge in Sat Nam. (8)

The method of proceeding on the path, you will learn
from Guru. Go to Him and take His सरन Saran
(shelter). (9)

Without adopting His Saran, your task cannot be
accomplished. Why do you get deceived in the
company of Thugs ? (10)

Pandits and Bhekhs, who are attached to their body
(taking this physical frame to be their real form),
remain tied to the world. (11)

They are lost in rites and rituals and pilgrimages and
fastings. (12)

They bathe in the Gangá and the Jamuná, worship idols and temples, put rosaries round their necks and the sectarian marks (made with coloured earths, sandal wood paste, etc.) upon their foreheads. (13)

They hold fast to जप Japa, तप Tapa, restraints, old rules of conduct, and duties of castes and sects. (14)

They retain a lock of hair on the top of their head (the rest being shaven off.) They wear sacrificial or sacred thread on their shoulders. They wear a cloth round their waist. They read scriptures. They are bound down by rules, vows, observances and duties in the name of religion. (15)

They cook and eat inside the चौका Chowká (a square piece of ground meant exclusively for this purpose). They make a distinction between ordinary food and that fried in butter or oil. (16)

They associate purity with water. But they are not prepared to uphold the superiority of Nám. (17)

They eat fish inside the चौका Chowká. They give troubles to Bhakts (devotees). (18)

They become proud of their bookish knowledge. They direct others to worship stone and water. (19)

They eulogise alms-giving and charities. They are lost in the worship of gods and goddesses. (20)

They visit holy places, like Mathurá, Káshí, Gaya and

Dwárká, worship their dead ancestors and get themselves cauterized. (21)

They visit places of pilgrimage, in all the four directions, east, west, north and south. They chuck dust in their mouth, and return home with an increased load of Karams, greater entanglements and delusions and sufferings and hardships. They gain nothing. (22-23)

They are dull of intellect, but very conceited and arrogant. They do not appreciate the discourses and teachings of Satsang. (24)

They foolishly think that their sins will be washed away by bathing in the Gangá and the Jamuná, or they will be atoned for by eating cow-dung and drinking cow's urine. (25)

Brutes they are, and brutes they worship. They plant holy fig and basil trees. (26)

They do not understand the real purpose of human life. They, therefore, remain subject to transmigration. (27)

Those silly persons disparage प्रसाद Prashád and चरनामृत Charnámrit of Guru. They will remain confounded. Do not mix with them. (28-29)

They go from place to place telling stories from mythological books for earning their livelihood. (30)

They are badly engrossed in pride and greed. They never care to think of the welfare of their souls. (31)

By listening to, and talking about, mythological stories, the knowledge of true secrets cannot be attained. These people are lost in pride and egotism. (32)

They do not understand the importance of devotion and love. They are always labouring under a delusion. (33)

Maya has spread a wide net. Sages and holy men all are entangled in it. (34)

The ten incarnations, ascetics, Yogís, the learned and the wise are all repenting. (35)

Jivas do not know the greatness and superiority of Sant Mat. They are wasting their lives in adherence to Kal Mat. (36)

Without Sat Guru, all are misled. Nobody repairs to his निज घर Nij Ghar. (37)

They are entangled in the meshes of the world. Again and again they have to go to चौरासी Cháurásí. (38)

The Surat Shabd Márg is the most straight path. But no one cares to know it. (39)

The whole world is duped in ignorance. To whom shall I explain this truth ? (40)

Those who come under the protection of Sants, find the way Home. (41)

Enough have I said about the miserable plight of Jivas. I now engage in the performance of the Ártí of Sat Guru. (42)

I raise my Surat to the नभ Nabh (sky), and take my seat in Sahas-dal-kanwal. (43)

Thence, I penetrate Banknál and Trikuti and take location in Sunn. (44)

Then I get across Mahá-Sunn and Bhanwarguphá, and reach Sat Lok. (45)

I cross Alakh and Agam Loks and go beyond. There I perform Ártí. (46)

Radhasoami is pleased with me. A boundless treasure of Love has been opened for me. (47)



Shabd 9

मैं भूली सतगुरु स्वामी ।

मैं चूकी अंतरजामी ॥ १ ॥

O Sat Guru Soami ! I have made a mistake. O Knower of all ! I have deviated from the right path. (1)

How to relate the distress of Jivas ! Priests are misleading the entire humanity. (2)

Bráhmans (the priestly class) and Bhekhs (ascetics) fallen as they are, on the wrong paths, are beguiling Jivas in many ways. (3)

They have kept hidden the secrets of the right and straight path. They have, instead, entangled all in pilgrimage and the observance of fasts. (4)

They preach the ceremony of गया Gayá and recitation of गायत्री Gáyatrí. Themselves misled, they also mislead others to outward rites and rituals. (5)

Falling head-long, they are immersed in the ocean of worldly existence. The practices of olden times have now become infructuous and outmoded. (6)

Even Shruti, Smriti, Vyás and others say that such practices cannot lead to मुक्ति पद Mukti-Pad. (7)

They say that in Kali Yuga, there is only one path, which can disentangle Jivas from the world, and that is the path of NÁM. (8)

Those who are serious about the liberation of their souls should devote themselves to the service of Sat Guru and attend His Satsang. (9)

I exhort such Jivas to search for a Perfect Sat Guru. (10)

Go on making a thorough search for a Perfect Guru till you meet Him. (11)

The time spent on that search is not wasted; it will count as time devoted to साधन Sádhan (spiritual practices). (12)

When you meet the Perfect Sat Guru, serve Him with love and faith. (13)

He will then bestow on you the gift of NÁM. Go on applying yourself to the spiritual practice of NÁM. (14)

By the power of Nám, you will attain मुक्ति Mukti. Without Nám, you will be nowhere. (15)

It is definite that in Kali Yuga, none can attain redemption without Nám. (16)

Yogís, Gyánís and those given to rituals and observances, are being crushed in the oilpress of mind. (17)

They did not meet Sant Sat Guru. They are misled by reading books of the olden times. (18)

All have been deceived by Kal, the cheat. None can be saved without the grace and protection of Sants. (19)

Rare Sants have spoken of the superiority of Nám. They have given out that Nám is to be found in the fourth Lok. (20)

Radhasoami has explained the secrets of Nám openly and clearly. By His grace and mercy, I have also come to know the same. (21)

My doubts have been dispelled. I am mad after NÁM. I perform the Ártí of Radhasoami. (22)



Shabd 10

धोखे में सब जग जात पचा ॥ टेक ॥
अपनी अपनी बुधि दौड़ावे ।
सार भेद नहिं हाथ लगा ॥ १ ॥

The whole world is a victim of delusion and illusion. All exercise their intellect but fail to find the Truth. (1)

Without going into details about various groups and individuals, I can say that none has found the true Master. (2)

They all strained their wits and cleverness to the utmost but when these were of no avail, they gave up and acknowledged defeat. (3)

The eighteen पुराण Purans (books of mythology) say something and the six शास्त्र Shastras (books or systems of philosophy) say something else. (4)

The four Vedas say only "नेति नेति Neti Neti i.e., not this, not this.". Except Sants, none knows about the ultimate Truth. (5)

Sants elevate their Surats in the company of Shabd and reign in Agam Lok (Inaccessible Region). It is a pity that people, in their stupidity and ignorance, do not listen to what Sants say. (6-7)

They have simply gambled away their precious life, because they have not come in contact with a Perfect Guru. (8)

If they meet a multitude of greedy persons, what purpose will be served by them ? (9)

They neither work hard to perform devotional practices nor do they curb the evil tendencies of their mind. Vast is the net. How can they escape it ? (10)

Kal, the hunter, is after them all. Unwary souls have fallen into his trap. (11)

Radhasoami says that none can be saved without coming under His सरन Saran, (protection). (12)



Shabd 11

सुन गुरु बचन कहें जो तुझसे ।
कर परतीत मान हित चित से ॥ १ ॥

Heed the words of Guru. Act upon them with faith and love. (1)

Sat Guru speaks of the fourth Lok, while all other preceptors speak of three Loks only. (2)

Vedas, Puráns, Smritis and Shástras speak of fourteen worlds or states of existence (viz., the earth, the six above it, and the seven below it). (3)

All take their words as gospel truths. (4)

Two Loks appear to be evident. They talk of other Loks on hearsay. (5)

Those, who have faith in them, believe in their words. (6)

How do you claim to be a devotee of Sat Guru when you do not accept His words ? (7)

Sat Guru speaks of one Lok beyond what others talk of. It is above them, and there He resides. (8)

It is strange, my brother, that you do not believe this. (9)

All praise the supremacy and greatness of Sant Sat Guru. None can fathom the greatness of Sants. (10)

The Nij Dham (Original Home) of Sat Guru is above the seven Gagans. Only some सुरतवंत Suratwant¹ Jivas will get admittance to the Region of Sat Shabd (True Shabd). (11)

I give below the details of each of the seven Gagans one by one. (12)

The first Gagan is the lotus of two petals, viz., Sahasdal-kanwal. That is the region of श्याम सेत Shyam Sait. (13)

The second Gagan is the region of Trikuti, a lotus of four petals, where resounds the Shabd "OM". (14)

The third Gagan is सुन्न Sunn. Sants describe it as Daswán Dwár (tenth door or aperture). (15)

The fourth Gagan is known as Bhanwarguphá, which is above Mahá-sunn. (16)

The fifth Gagan is Sat Lok – Sat Nám and the sixth is Alakh Lok. (17)

Surat has reached Agam Lok which is the seventh Gagan. Sants have called this region "High". (18)

1. Suratwant — He in whom the spiritual force is emerging and awakening. He whose spirituality has partly become free from the pressure of covers.

Above this is the stage of Anámi Purush, having no beginning and end. (19)

Only some rare Sants have knowledge of this. They describe this पद Pad (stage) as "RADHASOAMI" (20)

I have explained the secrets of seven Gagans by hints and words. Now you turn your eyes, gather your spirit current and ascend. This is what Sants teach. (21)

The अनामी पद Anami Pad (the Region of the Nameless Being) which I have described above is the Abode of Sat Guru. Catch hold of the Shabds of various regions, one by one, and proceed. You will ultimately reach the मूल मुक़ाम Mool Muqám (the Origin and Source of all). (22)

Without the grace and mercy of Sant, no one can get to the मूल मुक़ाम Mool Muqám (Original Abode). Nothing can be gained without taking His सरन Saran. (23)

Sant will also explain to you the mode of spiritual practices. But without His grace it is all vain effort. (24)

Therefore, the foremost thing is the grace and kindness, of Sant. Radhasoami calls upon you to take His सरन Saran (protection). (25)

BACHAN 23

GENESIS AND DISSOLUTION OF CREATION
EFFICACY OF SURAT SHABD MARG
FOR
ATTAINING NIJ STHAN [ORIGINAL HOME]

Shabd 1

बंझा ने बालक जाया ।
जिन सकल जीव भरमाया ॥ १ ॥

The barren woman bore a child, who is misguiding
the entire humanity. (1)

This child (mind) produced by the powerful Máyá, is
Agyání (unwise). (2)

It has devoured Brahmá, Vishnu, Mahesh, Nárad, Sárad,
Shesh, Rishís, Munís, Yogís, Gyánís and all. (3-4)

It is leading Jivas astray by citing them the authority
of Vedas, Puráns and Shástras. (5)

Thé poor ignorant Jivas do not know the reality. The
devilish Kal has cast his net. (6)

The Jivas are constantly moving up and down like a राहत Rahat¹ in the cycle of transmigration. They do not get rest anywhere. (7)

Some merged in Brahm by adopting Gyán Yoga, while some worshippers merged in the Bairát Swarúp of Brahm. (8)

A few observers of rites and rituals got admittance into Swarga (heaven, paradise), while those, who indulged in the pleasures of the world, were thrown in hells. (9)

Gyanís were deceived in considering मुक्ति पदार्थ Mukti Padárth (merging in Brahm) to be superior to all other achievements and attainments. (10)

For some time they did enjoy the fruit of liberation. But they again came into this human body and got tied to it. (11)

What they sowed in their life, they reaped its fruit thereafter. (12)

As regards करमी Karmís (those given to rituals), विषई Vishais (those given to pleasures), and उपासक Upásaks (worshippers of deity), they remained always wandering in the wheel of चौरासी Chaurasí. (13)

None could escape the net of Kal, and repair to his Nij Ghar (Original Home). (14)

1. Rahat is a bucket-rope passing over a wheel on a frame at the top of a well for drawing water. The Persian wheel.

Then Sat Purush took pity on Jívas, and incarnated Himself here as Sant, in Kali Yuga. (15)

He delivered His message to all and revealed the whereabouts of Sat Lok. (16)

Those rare Jívas who sincerely accepted His words, were taken to Sat Lok. (17)

But the majority of the Jívas remained tied to Shruti and Smriti and did not believe in His words. (18)

They again and again demand proof or authority from the Vedas, which call that region as “नेति नेति Neti, Neti” (not this, not this). (19)

Sants speak of the time when there were neither the Vedas nor the creator of the Vedas. (20)

The Vedas know nothing of the Original Home. Then, how can the authority from the Vedas be quoted. (21)

The secrets of the Original Home are inaccessible and absolutely different. Except Sants, no one is acquainted with them. (22)

Therefore, accept the words of Sants. Love and faith in Them will provide the authority and proof. (23)

Save Sants, no one knows the secrets. How can the Vedas and other revealed books provide any authority or confirmation ? (24)

The Vedas deal with three Gunas and teach and preach the rules promulgated by Kal. (25)

What is given in the Vedas is associated with the three Gunas and the three worlds. O my friend ! What do the Vedas know of the fourth पद Pad (Lok) ? (26)

I now describe the genesis of the creation, according to Sant Mat. I will also speak about dissolution, so that no doubt is left. (27)

I tell you that the origin of all is SOAMI, who is inaccessible, infathomable, infinite and Nameless. (28)

From Him appeared Agam Purush, who became the Deity or Lord of Agam Lok. (29)

Then manifested Alakh Purush, who took His seat in Alakh Lok. (30)

Then, appeared Sat Nam – Sat Purush. This is the creation of Sat (Truth) and Sat alone. (31)

That Region is known as Sat Lok, and is extremely beautiful and fascinating. Hansas, the denizens of that Lok, are engaged in marvellous merry-making. (32)

Grand and majestic are these Loks. Their expanse and vastness beggar description. (33)

There are eightyeight thousand द्वीप dweeps (islands), where Hansas live in a state of perpetual joy and bliss. (34)

That is the abode of happiness. Happiness prevails there all the time. No trace of pain and anguish is to be found there. (35)

There are ever new frolics and sports. Hansas are in a state of constant bliss and happiness. (36)

Ambrosial food and most delicious dishes are available there. That Region is called Sach Khand. It is indestructible. (37)

From that region came into being the creation of Bhanwargupha, the Lord of which is Sohng Purush. (38)

There was created a region known as Mahasunn, wherein is अचिंत द्वीप Achint Dweep of vast dimensions. (39)

Below that region is सुन्न Sunn, illumined by the light of Rarankar. It is a dweep (island) of Akshar Purush. (40)

From that was created the region of Trikuti, which is under Omkar Purush. (41)

This is the origin of the Vedas and other revealed books, and it is the cause or the creator of the "Tri Loki", that is, the three worlds. (42)

Then was created the झंझरी Jhanjhari dweep or the region of Sahas-dal-kanwal, which is under the domination of निरगुन काल Nirgun-Kal. (43)

The three Gunas, viz., Brahma, Vishnu and Mahesh came into existence from this region. (44)

From here, सगुन Sargun creation (i.e. creation having the three Gunas, Sato-guna, Rajo-guna and Tamo-

guna) came into existence. चार खान Char-khans (four classes or categories of existence) were created which went on ramifying and forming a net-work. (45)

Kal-Niranjan has put a noose round the necks of Jivas. They are going through recurrent births and deaths in the cycle of Chaurasí (eighty-four). (46)

Nobody possesses the knowledge of the दयाल पद Dayal Pad (the region of the Merciful Supreme Being). All are moving in the cycle of निरगुन Nirguna and सरगुन Sarguna. (47)

I now describe how प्रलय Pralaya (dissolution) takes place based on the withdrawal of the world as observed by me. (48)

Kal devoured Jivas, and they were drawn in his breath. (49)

Bodies were created out of earth, but the same earth devoured the bodies. (50)

The earth was dissolved in water, and water was dried up by fire. (51)

Fire disappeared in air, and air assumed the ethereal form. (52)

The ether or sky merged in Maya. All around prevailed darkness; nothing could be seen. (53)

Maya merged in Brahm, and Shakti in Shiva. (54)

Shiva reached Omkar, and Omkar merged in Sunn. (55)

Sunn merged in Maha-sunn. In Sunn, Pralaya takes place very seldom. The region of Maha-sunn enjoys protection and shelter of Bhanwargupha which is the gate of Satt-Lok. **(56-57)**

Pralaya does not move further. It never takes place in Satt-Lok. **(58)**

Kal destroyed Triloki, the three worlds. Then, Maha-Kal devoured Kal. **(59)**

Maha-Kal reached Sat Dwár (the gate of the purely spiritual creation). He could not enter there. He drew back and stopped short on this side, i.e., in Maha-Sunn. **(60)**

[Sat Dwár means Bhanwargupha. The purely spiritual creation is comprised of six centres : Radhasoami, Agam, Alakh, Anami, Sat Lok and Bhanwargupha. "Maha-Kal reached the gate of the purely spiritual creation" means that he just reached the outskirts of Bhanwargupha.]

I have described how Pralaya and Maha-Pralaya take place. I now tell you of Pind-Pralaya (dissolution of the body). **(61)**

When Kal (or the current of death) entered the body, the Jiva or soul started leaving this alien region. **(62)**

The breath and the diffused light of the soul withdrew from the Guda Chakra (centre at the rectum) which is associated with the earth element. **(63)**

The Jiva came to the Indri Chakra, and thence to Nabhi Chakra. **(64)**

From Nabhi, the Jiva or soul was drawn to the heart centre, and, from the heart centre, it merged in the throat centre. (65)

By the whirling together of the four elements (earth, water, fire and air), a sensation of suffocation was produced at the throat. (66)

All the four elements as well as breath and the diffused spirit-currents were thence drawn to the ethereal sky, and then to the lotus of two petals, the third Til; and then death ensued. The Jiva or soul was thrown into one of the four खान khans (species of existence), according to the कर्म Karams (actions) he performed while alive. (67-68)

Kal devours all Jivas in this manner. They are born, and they die repeatedly, and suffer horrible pain. (69)

Without Sat Guru, Jivas cannot secure a place of rest and peace. Therefore, they should take the सरन Saran of Sat Guru. (70)

Sat Guru reveals the secrets, and points out the details of the path leading to the true Home. (71)

First adopt the सरन Saran (protection) of Sat Guru and then, be firmly entrenched in His Satsang. (72)

Whatever secrets Guru reveals to you, believe them and act upon them. (73)

Withdraw your spirituality from the body, the mind and

the senses. Ascend to आकाश Ākash (sky, heavenly sphere) and meet there the Shabd Guru. (74)

Hear अनहद शब्द Anhad Shabd every day and have दर्शन Darshan of the wonderful ज्योति Jyoti (flame). (75)

Then penetrate the flame, and merge in चैतन्य आकाश Chaitanya Ākash. Through Sukhmana, come to Banknal. (76)

Beyond Banknal, hear the Shabd of Trikuti. You will have then conquered both Kal and Karam. (77)

Your Surat will turn and ascend to Sunn Shikhar and merrily reach Mansarovar. (78)

Maha-sunn is enveloped in dense darkness. Four hidden or subtle Dhuns (Shabds) are audible there. (79)

You will get to Bhanwargupha, and, then, rise to Sat Lok. (80)

You will meet Alakh and Agam, and be thrilled to hear the Shabds thereof. (81)

Your Surat will finally enter Radhasoami Dham and witness indescribable refulgence. (82)

He who attentively and carefully listens to this account of genesis and dissolution of creation and the secret of the Path, will be free from doubts and misgivings. (83)

The genesis of creation given here is unique. The Vedas and Shastras are ignorant of it. (84)

The मत् Mat (Religion or Faith) of Sants is deep and hidden. None knows It except Sants. Radhasoami has revealed this Faith. Some seekers after Truth will accept it. (85)



BACHAN 24

MAYA SAMVÁD (DIALOGUE WITH MÁYÁ)
ABOUT VEDÁNTÍS AND BÁCHAK GYÁNÍS
(ACADEMICAL THEOLOGIANS AND SOPHISTS).
THE SIDDHÁNT PAD (GOAL) OF VEDÁNT CAN
BE ATTAINED ONLY BY THE PRACTICE OF
SURAT SHABD YOGA

Shabd 1

चढ़ो री सखी अब अगम अटारी ।
खोल दई मेरे हिये की पिटारी ॥ १ ॥

O Sakhí (friend) ! Let us ascend to the inaccessible balcony. The casket of my heart has been opened. (1)

I hold the dagger of Virah (yearning) in my hand, and the wicked Kal is beheaded. (2)

The barrier to the third Til is penetrated in no time. My Guru has granted me royal Charter of immortality. (3)

I have seen the Original Dham or Source of all. Now

I am imbued with Prem (love); I am wearing braided hair of Prem. (4)

I have renounced the world, finding it to be of sour taste. Anger and lust have got out of my way. (5)

लौभ Lobh (greed, avarice) and मोह Moh (infatuation) have now diminished, and entanglement in rituals and delusions has automatically weakened. (6)

My mind performs tricks of a rope dancer. My pitcher of Prem (love) has been filled up. (7)

Pains and pleasures, and doubts and misgivings, have all decreased. Clouds of विरह Virah (pangs of separation from the Beloved) have gathered all around. (8)

I reach the shore of the मानसरोवर Mansarovar lake, and promptly conquer the fortress. (9)

I take spirituous liquor in an otherwise inaccessible region. I am now peeping into the झंझरी Jhanjhri (latticed screen) in सुन्न Sunn. (10)

I hear the resonance of Shabd there, and I am out of the boundary of the three worlds. (11)

The hunter-Kal trembles from fear; and Maya now weeps bitterly. (12)

Sat Guru has embarked upon depopulating and devastating my (Maya's) Loks. What is in His mind now ? (13)

There is no other remedy with me except to pray to

Radhasoami not to awaken any more Jivas if He wishes that my place should remain inhabited. (14-15)

You have awakened innumerable Jivas. But this one Jiva is the toughest of all. (16)

Now give up the mission you have embarked upon. You have made the way to salvation very easy and cheap. (17)

O Soami ! Hear my prayer. Now I have come under Your protection. (18)

All the Jivas are Yours. Whom else do I belong to ? I have also come under Your benign shelter.(19)

Hearing Maya, Soami spoke thus, "I am well acquainted with your tricks. You cannot detain My Jivas. They shall go to Amar Lok (Immortal Region) straight. (20-21)

All the Jivas are entrapped in Smriti, Shruti, Veda, Purán etc. (22)

All are lost in pilgrimages, fasts, rites and rituals. Sant Mat, the path shown by Sants, is being ignored. (23)

You (Kal and Maya) make Jivas worship stone and water and keep them lost in observances and delusions. (24)

Bookish knowledge and abstract meditation are gaining the upper hand everywhere. Nobody is serious about जोग Joga and जुगती Jugti (spiritual exercises). (25)

People are lax about the four साधन Sadhans.¹ If their shortcomings are pointed out they start arguing. (26)

With the pride of their bookish knowledge they feel puffed up like an elephant. They are reluctant to adopt the path or Faith of Sants. (27)

They are devoid of devotion to Guru and love for Nám. If they are reminded of this, they claim to have practised such devotion and developed such love in their previous birth. (28)

Taking this plea or excuse of their attainments in the past life, they deceive Jivas given to worldly pleasures. (29)

Since their very childhood, they have been pleasure-seeking. They have sharpened their intellect by reading books. (30)

All are engrossed in learning and intellect. They are lost in earning name and fame. (31)

Weigh the matter in your mind. These Gyánís call this world unreal as dream. (32)

They are carried away by the inclinations of their mind every moment. They then take this world to be a reality as in wakeful condition. (33)

If anybody shows even a slight disrespect to them, or they notice that somebody else is being paid respect they become envious and jealous of him.

1. See Bachan No. 59, Part I, Sar Bachan Prose.

They become angry and displeased with him. There is much heartburning within, although, outwardly, they appear to be saintly and full of patience and contentment. **(34-36)**

This is the real nature of their mind. I have thoroughly examined their behaviour, and depicted it fully. **(37)**

They have stained Gyán Mat (Vedánt Philosophy). Is this the ज्ञान मत् Gyán Mat which was propounded by व्यास Vyás ? **(38)**

Vyas was a hero among practitioners of Yoga. He had accomplished Gyan (religious knowledge) and perfected Dhyán (religious meditation). **(39)**

He secured abode in the region of Brahm. He got his mind and Surat absorbed there. **(40)**

What he has said up to the region of Brahm is true. But what these pseudo-Gyanís speak of is only rubbish. **(41)**

How can ज्ञान Gyan be acquired without practising योग Yoga ? How will one accomplish the सम दम साधन Sama-Dama Sadhans ? **(42)**

Therefore, perform Surat Shabd Yoga. सम Sama, दम Dama, etc., साधन Sadhans will follow in its train. **(43)**

Without सम Sama (control over inner senses) and दम Dama (control over external senses), one cannot achieve आत्मानंद Atma-anand (pleasure of self realization), nor can the knot of चैतन्य Chaitanya

and जड़ Jarh (spirit and matter) be loosened. All other efforts are in vain. **(44)**

A बुल बुल Bul-Bul (nightingale), with a belly-band, goes to the garden and takes its seat on a flower. The next moment, a wanton boy drags it away. The joy is gone, and is followed by redoubled misery. **(45-46)**

In like manner, these Gyanís stroll the garden of books. They feel as if they have obtained आनन्द Anand (bliss). But soon after they become subservient to their mind. **(47-48)**

If anybody were to explain to them or rouse them to the reality of the situation, they would say he is telling a lie. **(49)**

Even if some change is brought about by sickness or misery, it is certain that their knot would not be loosened; on the contrary, it would be as tight as ever. **(50)**

Such Gyan is not reliable. A Sadh or practitioner should know that he will be deceived by mind sooner or later. **(51)**

Follow the practice of Surat Shabd, and you will acquire सम Sama and दम Dama (control over internal and external senses) in a moment. **(52)**

If your mind does not apply to Shabd, you should know that you have not acquired सम Sama (control over inner senses). **(53)**

If you had accomplished the साधन Sadhan of सम Sama, your mind would have been absorbed in Shabd instantly. (54)

If the mind is unsteady, your Gyan will also be unsteady and unreliable. How can you then obtain the bliss of आत्मा Átma (soul) which is निश्चल Nishchal (steady and unshaky) ? (55)

What praises can I sing of आत्म सुख Atma Sukh (bliss of Átma or soul) ? Those alone know who have experienced it. (56)

They are all the time Átma or of the form of Átma. May I enquire how far you have attained the bliss of Átma ? (57)

If your mind is not withdrawn inward, know that you are deficient in सम Sama (control over inner senses). (58)

If mind and its tendencies are directed towards the soul or its centre, the bliss will go on increasing daily. (59)

Such a man will throw away the pleasures of the world in a moment. He gets the better of the world by living like a child here. (60)

You should conduct yourself like this, internally. No outward show will serve any purpose. (61)

Introspect within yourself and see what you are. Do not accept what others say or opine. (62)

A true ज्ञानी Gyaní has no प्रारब्ध कर्म Prarabdh Karams. Although in देह Deh (body), he is really विदेह Videh (without body); he is not tied to his body. (63)

My brother ! If you have not attained this stage, your Gyan (knowledge) is false and unreal. (64)

Without performing Yogic practices, nobody becomes a Gyaní (one who has acquired Gyan) and none can be free from recurrent births and deaths. (65)

Yogic practices of bygone days cannot be efficacious and fruitful now. Therefore, Surat Shabd Yoga is recommended. (66)

Now, firmly adopt Sant Mat and Surat Shabd Yoga. It is the best of all forms of Yoga. (67)

Those Yoga practices were meant for olden times. The Jivas of the present Yuga are not fit to perform them. (68)

In the previous Yugas, Jivas were ईश्वर कोटि Ishwar-koti (having affinity with Ishwar or Brahm). Now, the intelligence of Jívas is base and low. (69)

They are in the category of Jiva-koti (people of lower order and fitness). These Jivas cannot adopt or follow the practices of yore. (70)

Therefore, both Gyan and Yoga are discarded. Sants have prescribed the path of love and devotion. (71)

If you now perform Surat Shabd Yoga, your mode of life and conduct can also change. (72)

If you realize the ईश्वर पद Íshwar Pad (region of Íshwar) in your घट Ghat, i.e., within yourself, you will become Íshwar-koti. (73)

Then only will that Gyan (knowledge) bear fruit. Everybody is not fit for Gyan. (74)

Do not listen to any talk of Gyan until you have acquired steadiness of mind. And mind cannot become steady without Upásná (worship). And there is no other object of worship than Shabd. (75-76)

If one asserts that one had performed Upasna in one's previous birth and had reaped its fruit in that life, then surely one's mind should be steady and fixed in the Átmá or Átmánand. (77-78)

If one's mind is not absorbed in the bliss of Átmá, all that one is claiming is false and unacceptable. (79)

All should, therefore, perform Upasna in this life, so that all mundane desires may be eradicated. (80)

If you say that a Gyání is not required to make any efforts, you should know that this is true about the Laksh Gyánís. Such an argument is not creditable for a Báchak Gyání. (81-82)

Introspect within. You will find that you are no better than a Bachak Gyani. (83)

Having acquired a little book-knowledge, do not give airs and deceive yourself. Why do you talk nonsense ? (84)

Cherish the spirit of devotion and love in your heart. This is the only efficacious method in Kali Yuga. (85)

Sat Purush assumed the human form. As Sant, He became the Sovereign of the world. (86)

He categorically ordered that none shall be steered across without Bhakti (devotion). (87)

None can swim across the ocean of life without devotion of Guru. None can go beyond, without Guru Gyan. (88)

Shabd Gyan (Knowledge of Shabd) is the Guru Gyan, i.e., the Gyan (knowledge) imparted by the Guru. Those who do not impart this knowledge are false. (89)

The sound or resonance which is coming incessantly from the tenth aperture (Daswán Dwár) is called Shabd. (90)

So long as Surat does not catch hold of Dhun, the mind cannot be subdued. (91)

Unless the mind is subdued, salvation of the soul is not possible. One will drift in the ocean of the world for lives together. (92)

Subdue your mind by the practice of Surat Shabd Yoga. Adopt no other method. (93)

Kal is running after the Jivas. He has concealed milk, and is forcing them to drink 'tyre' mixed with water. (94)

Sants have discarded the six Shastras and the four Vedas. (95)

They have composed their own books. But fools compare them with the Vedas and Shástras. (96)

He, who associates with Pandits (learned, those of the priestly class), is denuded of his intellect, and becomes subservient to Kal. (97)

Such people are the agents of Kal. Do not accept what they say. (98)

Sant Mat is quite distinct and separate from these teachings. Learn Sant Mat from the Perfect Guru. (99)

Without the Prefect Guru, you cannot acquire Sant Mat; and a Perfect Guru is He who teaches you Shabd. (100)

He, who interprets Shabd as meaning something other than Dhun (sound), is false. (101)

It may be called Shabd or Dhun of the Anhad-Shabd. It has no other meaning. This is the true and distinctive meaning. (102)

Again and again, I stress that except Shabd there is no other spiritual practice. (103)

If you are keen on effecting salvation of your soul, catch hold of Shabd without delay. (104)

I have said all I had to say. The rest is in the hands of the Mauj of the Supreme Being. (105)

He, on whom the Supreme Being is gracious, will come to know of the secrets of Shabd. (106)

I repeatedly enjoin upon you to accept my advice. Keep your mind attached to and absorbed in Dhun. (107)

Kal is very powerful. Nobody can save himself from him. (108)

There can be no emancipation without the help and assistance of Sants. None can go beyond the three worlds. (109)

Fourth Lok is the Darbár of Sants. Only a devotee of Sants will reach there. (110)

Adopt the path of Surat Shabd Yoga and secure admittance to Sat Lok. (111)

All other religions are Kal Mat (religions of Kal). Hindus and Mohammedans have all failed. (112)

Jains and Christians refer to Párasnáth and Jesus, respectively. The former call Parasnath a तीर्थंकर Tirthankar, and the latter call Jesus the Son of God. (113-114)

This is true but there is a point in it. (115)

It is correct that Jesus was the Son of the Lord of the three worlds. (116)

It is also correct that Tirthankar is he who has attained Nirván or who has secured access to the region of Niranjan. (117)

Jains call that पद Pad or region Nirván. I know all about their religion. (118)

Hindus speak of Ram and Brahm and Mohammedans of Allah and Khuda. (119)

But they know nothing about खुद खुदा Khud-Khuda, the true Supreme Being, the Creator and Father of Ram and Brahm. (120)

The पद Pad (stage) of Khud-Khuda, the true Supreme Being, is beyond Ram and Brahm. It is the fourth Lok, where Sants abide. (121)

Nanak and Kabír spoke of this, and Tulsí Saheb, especially knew the Truth. (122)

The writings of these past Sants speak of Sach-Khand and Sat Lok and sing its praises. (123)

Have no doubt in your mind. Cherish an earnest desire to reach Sat Lok. (124)

Be assured and firm in your determination to reach Sat Lok. Follow Surat Shabd Márg. (125)

Set aside all learning, observances and rituals as delusions. (126)

The soul cannot be liberated by these methods. Therefore, adopt Surat Shabd Yoga now. (127)

Catch hold of Shabd and go to that Region. This is the advice to the four principal religions of the world, (viz., Hinduism, Islam, Christianity and Jainism). (128)

The fourth Lok is inaccessible. Its glory and grandeur is indescribable. (129)

It is the abode of Satt Purush. He sits majestically on a throne of lotus flowers. (130)

Crores of suns and moons look dull before the refulgence of one hair of Sat Purush. (131)

There are separate Dweepes (islands) for the Hansas or the denizens. They feed upon अमी Amí (ambrosia). (132)

Vast pools of अमृत Amrit (nectar) abound there. Unique is the grandeur of Sach-Khand. (133)

The pleasures and enjoyments available there are indescribable. (134)

There are vast treasures of marvellous diamonds, pearls and rubies. (135)

Hilarious Basant (spring season) ever prevails there. Various राग Rág and Rágnís (musical modes) are always audible. The glory and majesty cannot be adequately expressed. That is an endless Region. (136)

The three worlds are subject to decay. But that Region (Sach Khand) is eternal, permanent and everlasting. (137)

What can I say about the elegance and gracefulness of the Hansas (the denizens of Sach Khand) ? Multitude of suns and moons look pale in comparison. (138)

Whiffs of scents of various kinds emanate from there.
Even crores of sandal trees of sweet fragrance
are insignificant and insipid in comparison. **(139)**

The Hansas are ever absorbed in the दर्शन Darshan
of Sat Purush. They have no other desire. They
are in a state of ecstatic bliss. There is no trace
of pain or suffering, nor is there any work or
business or avocation. **(140-141)**

They see marvellous spectacle. They eat marvellously
delicious dishes. Everything is marvellous and
marvellous. What more can I say ? **(142)**

The wit of the wise has failed. The learned got nothing
(of true knowledge). **(143)**

Intellect and learning have been baffled. In vain do
the intellectuals beat their heads, i.e., rack their
brains to get the knowledge of Sants. **(144)**

They want to understand Sant Mat by their intellect,
thinking and reasoning. They can never succeed.
They shall be duped again and again. **(145)**

Therefore, give up reliance on intellectual powers.
Apply your mind and Surat to Shabd. **(146)**

Perform Surat Shabd Yoga every day, for you cannot
get any spiritual enlightenment by the play of
intellect. **(147)**

*This can be attained only through actual performance
of spiritual practices, and not through intellect
and speculation. Give up intellectual wrangling,*

and engage in spiritual activities, then only you will be able to get at some reality. (148)



Shabd 2

घट कपट दूर कर भाई ॥ टेक ॥
सरधा भाव चरन में राखो ।
प्रीत प्रतीत बढ़ाई ॥ १ ॥

My brother ! Give up hypocrisy. Have trust and reliance on the Holy Feet, and enhance love and faith. (1)

Mere talking will not do. Your task cannot be accomplished unless love for the Holy Feet is engendered in your heart. (2)

Báchaks (quibblers and sophists) claim themselves to be the heroes of the battle, without seeing the actual fighting. (3)

When face to face with the enemy, they will run away helter skelter. (4)

Their intellect is so much shrouded in darkness that they cannot know their own position and status. (5)

They are like rats who are heroes within their holes and are not afraid of the cat. (6)

They brag a lot while in the hole and declare that they would kill the cat (if it happens to meet them). (7)

The cat comes to the hole and challenges the rats

to come out in the open and prove their bravery. Hearing the mewling of the cat, the rats run away terror-stricken, and no trace can be found of any one of them. (8-9)

Such is the condition of the Báchak Gyánís (quibblers, sophists) in the world. They indulge in self-praise, claiming that they have renounced the world and abandoned its pursuits, and have subdued desires and passions. (10)

They have no luck. Maya takes no notice of them. But they take it as an act of renunciation on their part. (11)

They hang on monied people, looking for one who would be influenced by their teachings. (12)

If, by chance, they happen to get objects of pleasures, they enjoy them and justify their action by saying that to enjoy pleasure is the nature of the mind, or that it was predestined. In various ways, they explain away their conduct. (13-15)

They are all the time indulging in love or hatred for others. Where has their renunciation gone now ? (16)

Because they do not get objects of pleasure, they proclaim that they practise renunciation. (17)

A stick made of lac, though it appears to be as hard as stone, soon melts when brought near fire. (18)

In like manner, these people, though claiming themselves to be indifferent to honour and dishonour, do, in

actual practice, yield to, and are keenly desirous of, name and fame. (19)

If anybody disrespects them, they get angry with him and turn his enemy. (20)

If anybody pays them respect and talks to them pleasantly, they like him and embrace him. (21)

They are prompt in all other activities, but slack in love and devotion to Guru. (22)

They have no inkling of the Bhakti (devotion) promulgated by Sants. (23)

They eat, drink and dress, and attend to all the needs of the body, but do not engage in Bhakti. (24)

They assert the phenomenal world to be reality. They discard Bhakti. (25)

They go on pilgrimage. They observe fasts. They stick to religious observances. They perform the six acts or duties prescribed for a Brahman (viz., teaching, studying, offering sacrifices, performing sacrificial rites for others, giving and accepting gifts). They engage in study and idol worship for religious purposes. They study and teach various books of knowledge. They visit places for sight-seeing, meetings and fairs and take pleasure in mixing with crowds. (26-28)

They do not give up these activities. As for Bhakti, they assert that Bhakts (devotees) would be born again. (29)

Gyán (or knowledge) is the fruit of Bhakti. But, instead of adopting Bhakti Márg (the path of devotion), they adopt Gyán Márg (the path of philosophy). (30)

They themselves are devoid of Bhakti and humility but they teach others to respect them and perform their Bhakti. (31)

They accept offerings and presents, and hypocritically profess to be religious-minded. (32)

They perform all worldly deeds. But as for Bhakti, they oppose it. (33)

They do not care for Bhakti at all. They fear it as if it were harmful. (34)

They say that Guru Bhakti is like a lion in a dream, of which no one should be afraid. So they delay not in giving it up. (35)

But they will not abandon other activities or pleasures of the world. They go on freely indulging in them. (36)

They call the pleasures of the world as crow-dung. But, in actual practice, they do not give them up. They eat dung. (37)

They discard Bhakti (devotion) and Bháo (love). But they continue to engage in all other deeds to their last breath. (38)

They have discarded those activities which are meant for subduing and curbing the mind, considering them to be false. (39)

With regard to other activities, they have no objection.
They are badly lost in them. **(40)**

Such men are foolish and conceited. They fearlessly
indulge in mundane activities. **(41)**

They do not believe Sant's words nor do they follow
the path of Surat Shabd. **(42)**

Radhasoami emphatically says that such a मत Mat
(faith, religion, path) should not be adopted by
anybody. **(43)**



Shabd 3

हे विद्या तू बड़ी अविद्या ।
संतन की तैं क़दर न जानी ॥ १ ॥

O Vidyá (intellectual knowledge) ! Thou knowledge
temporal ! Thou art ignorance itself ! Thou hast
failed to appreciate the grandeur of the Sants. **(1)**

Sants are an overflowing ocean of "Love". Thou hast
retroverted the human reason (intellect) into the
mire of matter. **(2)**

Sants are absorbed in the love of the Beloved. Their
Surat is merged in Shabd. **(3)**

Thou art hankering after wealth, honour and praise
and art full of cunning. **(4)**

In Kali Yuga, thou hast succeeded in exercising control
over many Jivas. Only rare Gurumukhs (devotees)

have escaped thy snares. (5)

Sants' discourses and words are surcharged with love and are matters of realization. Thou remainest engrossed in intellectual quibbling. (6)

Many have tired themselves out with reading books; without "Love", they can gain nothing. (7)

They give explanations and interpretations of religious teachings and feel puffed up. But they do not know the essence of realization. (8)

They are lost in the jungle of books. they waste their life in reading books. (9)

They are unable to concentrate within. They are not aware of the nature and working of the unsteady mind. (10)

They always devote themselves to the books concerned with outward religious activities, but never read the book of internal knowledge, nor encourage others to do so. (11)

If the secrets of their घट 'Ghat' (microcosm, inner self) are communicated to them, their mind does not accept them. (12)

As regards Sants, they elevate their Surat to heavenly regions, and listen to the Shabd of those regions. (13)

Their exalted position, status and knowledge are beyond the reach of human mind. But thou art running after popular approbation. (14)

The loving devotees will not pay heed to thy words
though thou goest harping on thy theme. (15)

But worldly people are always hungry for praise and
are full of desire for honour and applause. (16)

They should think of their own faults, and take suitable
measures to eradicate them. (17)

Why do they waste their life in deception and delusion?
They should raise their Surat along Shabd. (18)

They should discard temporal knowledge and
perform spiritual practice (of Surat Shabd Yoga).
Then will they find Sat Nam (the true Name or
the real Shabd) within themselves. (19)

They can never subdue their mind by reading
books. It is like shooting arrows which miss the
mark. (20)

Sant Mat (the Religion of Sants) is quite distinct from
Vidyá (intellectual knowledge). Vidyá is a cheat
and Jivas are its victims. (21)

They have no devotion and love in their hearts. They
consider loving devotees as fools. (22)

Arrogant on account of their learning and knowledge,
they do not engender any love for Sants. (23)

They do not care for their spiritual well-being. They
only think of worldly name and fame. (24)

They declare that this world is मिथ्या Mithyá (unreal).
But in actual practice, they behave and act as if

the world were real. (25)

They are not indifferent to honour and dishonour. These Báchaks (quibblers, sophists) are lost in intellectual knowledge and learning. (26)

They should, therefore, unlearn all worldly learning and come under the protection of Sat Guru. (27)

Those alone who are not learned but are soaked in love, can stick to the company of Sants. (28)

Not one विद्यावान Vidyáwán (worldly wise and learned man) can stay in the Satsang of Sants. For this reason, Vidyá (intellectual-knowledge) is considered as an obstacle. (29)

Sants do not care to acquire worldly knowledge. Their inner experiences and realizations are infinitely vast like an ocean. (30)

They are attached to the Beloved Lord. How can they remember worldly learning ? (31)

In their love for the Beloved Lord, they are even unmindful of their body and mind. Then, how can temporal knowledge have a place in their mind ? (32)

In every way, love is all important and great. Learning and ignorance are both harmful. (33)

Those, who have no love for Shabd, are led astray by विद्या Vidyá (learning). They will not be released from the cycle of births and deaths. They will keep on drifting in the current of Chaurásí (eightyfour). (34-35)

They should unlearn what they have learnt, and ascend to higher regions, within themselves. They should apply their Surat to Shabd. **(36)**

Know that worldly knowledge is also a sort of object of pleasure for the faculty of intellect. Attachment to it is not good. **(37)**

Intellectual wranglings will be of no avail. Without Bhakti (devotion), the Jiva will have to suffer horrible punishment at the hands of Jama (angel of death). **(38)**

Without Guru Bhakti (devotion to Guru), all have failed (in their efforts for realization and salvation). They are victims of cunning and artfulness. **(39)**

All other efforts are false. This effort alone, I say, is all important. Perform Shabd practice (Surat Shabd Yoga) with love. This is what Radhasoami enjoins upon you to do. **(40-41)**



BACHAN 25

MISTAKES MADE BY THE VEDÁNT AND THE VEDANTÍS. THEY TOOK THE LAKSHA SWARUP (SUBTLE FORM) OF KAL PURUSH TO BE ANAMI ROOP (NAMELESS FORM). FIXING IT AS THEIR SIDDHÁNT PAD (GOAL), THEY MERGED IN IT. THEY DO NOT BELIEVE THAT RADHASOAMI IS THE SINDH SWARUP (OCEAN-LIKE, ALL-PERVADING FORM, ORIGINAL SOURCE) SO THEY COULD NOT KNOW ABOUT HIM.

Shabd 1

सतगुरु आरत लीन्ह सिंगारी ।
जड़ चेतन से सुरत निकारी ॥ १ ॥

- I perform the Árti of Sat Guru, and retrieve my Surat from the region of Jarh-Chaitanya (non-intelligent spirit force of energy). (1)
- I leave behind the region of Jivá-Chaitanya and securely effect my ingress into the region of Shabd-Chaitanya. (2)

I get to Sahas-dal-kanwal and reach the Mount Kailásh. (3)

I reverse the direction of Ganga (the current of Surat), enter the opening of Sukhmana and pass through Banknál (the crooked tunnel). (4)

I arrive at the confluence of the three currents of Ganga, Jamuna and Saraswati, which is known as Tribení and refers to Irá, Pinglá and Sukhmaná. (5)

My Surat goes to Trikuti, lays siege to the fortress of Lanká (Trikuti) and finds that Rávan, the ruler thereof, is Brahm; and Ram, the subjugator and destroyer of Ravan and his Lanka, is the mind. (6)

In the company of Sítá, who represents Dhun (or Shbad or sound-current), the (practitioner) Surat reaches Avadhpur or Ayodhyá (the capital of Ram) which refers to Daswan Dwar (tenth aperture) and is the Ádi or beginning of Brahmand. (7)

Ravan, Sita and Ram all merge in Daswan Dwar. The spirit entity, taking its location here reigns over the creation below. (8)

The Surat, having conquered the Mount Sumer of gold in the region of the rising sun, turns towards the region of the moon. (9)

The Surat comes to Sunn, city of Akshar Purush where there is Achint Dweep. It now sees Nih-Akshar (beyond Akshar). (10)

Beyond Akshar and Nih-Akshar (Sunn and Mahá-sunn), it sees a door. (11)

It penetrates within and reaches Bhanwarguphá.
Being cleansed there, it hears the sound of
Sohang. (12)

It repairs back to Satt Nagar (City of Truth, Sat Lok),
and speeds on to Alakh. (13)

It goes to Agam Lok and has Darshan of Agam
Purush. (14)

Sants speak of the most marvellous region, where
the spirit is in a state of intense and conscious
absorption and concentration, within itself, immersed
in supreme love and bliss. (15)

This stage is Nameless, Indescribable and without
form, colour and line of demarcation. (16)

Sants have described this stage or region as Nij
pad. But people, for want of knowledge, go on
asserting their own notions and ideas. (17)

He alone, who reaches so high, can be free from
form, colour and line of demarcation. (18)

Triloki (three worlds) and Sat Lok, all four of them
have form, colour and demarcation. (19)

He alone, who goes beyond the four Loks
(worlds) is out of the regions of form, colour and
line. (20)

The Átmá (drop, spirit entity) left the Ocean and came
down to Brahmánd, And and Pind. (21)

He, who acquires knowledge of the Ocean of Átmá

or spirit, becomes independent of form, colour and line. (22)

But he, who is contented and satisfied with the knowledge of the drop only, can never know about the Ocean. (23)

The region created by the drop lies very low. The region of the Ocean is the highest of all. (24)

Ignorant people speak of the ocean and the drop as one and the same thing. They take the regions created by the drop to be ocean-like. (25)

Sants speak of the Ocean of spirituality. But the Jivas do not believe what Sants say. (26)

Sindh Desh (the region of the Ocean) has no form, colour and line of demarcation. Only Sants have spoken of that region. (27)

Ignorant people find no form, colour and line even in the creation brought about by the drop. But the fact is that there did exist form, colour and line in seed (subtle) form, which they could not perceive. (28)

The ocean and the drop cannot be one and the same. They equate one with the other by intellectual jugglery. (29)

In my view, such Gyánís are fools. How can I convince them ? (30)

They accept only the authority of the Vedas. They do not believe the words of Sants. (31)

These people have neither heard of nor seen the region of Sants. Kal has befooled them all. They were shown the drop. The ocean was concealed from their view. All were taken in by the magnificence of the drop. When Sants give out the secrets of the Ocean, these people try to compare those secrets with, and apply them to, the drop. (32-34)

How can I convince these people ? I admit defeat, and keep mum. I perform Arti and enhance my love. I do not like to speak any more about the wranglings they indulge in. (35-36)

Catching hold of Shabd, I raise my Surat and merge in the Ocean easily. (37)

I have fortunately met Satguru Radhasoami. His glory and eminence are incomprehensible and unfathomable. (38)

I sacrifice myself before Him again and again. I offer my body and mind at His Holy Feet. (39)

I have acquired the knowledge of the secrets and mysteries of this side and that, and the beginning and end of all. All errors and delusions have disappeared. (40)



Shabd 2

जग जाग्रत भौ दुख मूल ।
सुपना भी दुख सुख मूल ॥ १ ॥

The state of wakefulness in this world is a source of fear and pain. The state of dream, too, is full of pain and pleasure. (1)

In the state of Sushupti (deep sleep), there is some relief. But this state too is not abiding. (2)

The Jiva is passing through these three states, all the twentyfour hours. But nowhere does he get complete rest. (3)

What should be done now ? Whom to consult ? (4)

Day and night, I am in a state of restless trepidation. I am burning in the fire of विरह Virah (yearning). (5)

No one really points out the way to real happiness. All mislead me to rites and rituals. (6)

Some lay stress on pilgrimage and fast, and others on जप Japa (repetition) and तप Tapa (penance). (7)

But no one speaks about the secrets and mysteries of Nij Pad (Origin, Source). The human life is being wasted. (8)

I was in great anxiety and fear. Sat Guru came to my rescue. (9)

He graciously initiated me in the secrets, and showed the path of Turiyá Pad (Sahas-dal-kanwal). (10)

He pointed out to me what lies beyond Turiyá, and exhorted me to proceed further. (11)

He made me recognize higher regions and told me of what lay beyond. (12)

He showed far beyond it; and then still far beyond that. (13)

He spoke of what is beyond all, and that is the Nij Dhám (Original Abode). (14)

He acquainted me with the exalted position and status of Sants. The Vedas and other revealed books do not reach there. (15)

All are tired out in Turiyá (the fourth stage, the other three being wakefulness, dream and sound sleep). No one knows what is beyond. (16)

Sants have disclosed so many stages or regions, but they cannot be attained without Surat Shabd Yoga. (17)

Sat Guru now openly reveals the stages to you. (18)

Turiyá Pad is in Sahas-dal-kanwal. Get across and ascend to Trikuti. (19)

Open the tenth door in Sunn. Thereafter go to Mahá-sunn. (20)

Ascend to Bhanwargupha, and then; to Satnam Pad. (21)

Proceed further and be a courtier of Alakh Purush. (22)

Go to Agam Lok and see the various spectacles of that region. (23)

Then see Radhasoami Dham. This is your true Home. (24)

The followers of other religions do not succeed even in gaining access to Turiyá. They only talk of Turiyá. (25)

The Jiva or Chaitanya passes through three stages (viz., wakefulness, dream and deep slumber). Báchak Gyánís term the third stage as Turiya. (26)

These Bachak Gyánís are unjust and unfair. They have missed the fourth stage. (27)

The Jogeshwar Gyánís of olden times ascended to and attained Omkár Pad. (28)

They explained four stages (viz., wakefulness, dream, deep slumber and Turiya); and termed the fifth as Chaitanya. (29)

They said that the fifth stage is distinct from the first four stages. They called it Átmá. (30)

But these Bachak Gyanís discarded Omkar Pad, and considered Manákásh (mind sky) to be Atma. (31)

How can I explain all this to Bachak Gyánís ? They are the victims of great deception. (32)

Radhasoami warns you to be on guard against them. (33)



Shabd 3

सुरत मेरी दुविधा आन छली ।
बान अस मारा काल बली ॥ १ ॥

Powerful Kal has shot an arrow. My Surat is wavering in doubts. (1)

O Sajni (friend) ! What remedy should I now adopt ? I am being consumed in the fires of doubts and misgivings. (2)

One guru teaches Vedant and Gyan Mat, the other sings the praises of the path of Shabd. (3)

Ignorant as I am, I know not what is right, and what method I should follow. (4)

As regards Shabd Yoga, I find myself unable to perform it. This thought or worry pricks my heart. (5)

As regards the sublime teachings, I am unable to understand them. I get neither of the two. (6)

What can I say now ? I give up in despair. What can be done without Mauj (pleasure of the Supreme Father) ? (7)

Radhasoami graciously advises me, "Cast off all thought and worry and apply yourself heart and soul to Shabd." (8)

Gyan Mat (Vedant Philosophy) is Kal Mat. It goes on crushing and devouring Jivas. (9)

Surat Shabd Mat (Yoga) is Dayal Mat. I adopt it firmly and resolutely, never deviating from it. (10)

BACHAN 26

(SURAT SAMVAD (DIALOGUE BETWEEN
SOAMI AND SURAT)

A DETAILED DESCRIPTION OF SANT MAT,
THE RADHASOAMI FAITH, POSITION OF OTHER
EXTANT RELIGIONS OF THE WORLD, THE
PRACTICE OF SURAT SHABD YOGA, AND THE
SECRETS OF INNER STAGES AND REGIONS

Question 1

अब सूरत पूछे स्वामी से ।
भेद कहो अपना तुम मोसे ॥ १ ॥

Surat now asks Soami to tell her about Himself.(1)

In which Lok is Your abode ? What pleased You to
come down here ? (2)

How distant is Your Dham ? I am in search of It, but
do not get. (3)

Tell me what led to my separation from You and how
I happened to come to an alien region. (4)

Tell me clearly about myself and show me Your Desh
(region). (5)

Since when am I in the company of body and mind,
undergoing untold pain and suffering ? (6)

How have I forgotten Your Desh (Lok) and come into
an alien country ? (7)

Where do You reside, in Pátál or Mrityu Lok, in
Swarga or Brahm Lok, or in the paradise of Vishnu
or in Indra-puri or in Shiva's region, in Krishna
Lok or in Ram Lok, or in the Loks of Purush and
Prikriti ? (8-10)

Or, do You dwell in all the Loks, in the Char-kháns
(four varieties of life on earth), and in Chaitanya
(Jivas, spirit) and Jarh (lifeless things) ? (11)

Why did You send me down to Kal's domain and put
me in the cycle of pains and pleasures ? (12)

Why have You come now to awaken me, assuming
this most charming form ? (13)

I am a दासी Dásí (servant, devotee, worshipper) of
Your Grace's Holy Feet. Kindly do me the favour
of revealing to me all Your secrets. (14)

Answer 1 (Part I)

Soami then smiled and said, "Listen, O Surat ! I shall
give you all the information in clear terms. If you
wish to know about Myself, I tell you everything in
detail. (15-16)

I am अगम Agam (Inaccessible), अनाम Anám (Nameless)
and अमाया Amáyá (without Máyá). I remain absorbed

in rapturous bliss in अघर Adhar (region without support). (17)

Nobody knows about Myself. I alone can speak about My secrets. (18)

First, I assumed the form of Agam Purush; next, I assumed the form of Alakh Purush. (19)

The third form assumed by Me was that of Sat Purush and it was I who created Sat Lok. (20)

In these three regions, My own Form exists. From here descended incomparable emanations. (21)

Know that up to this (Sat Lok), it is My own self and in these three, I am fully manifest. (22)

Two अंश Anshas or currents emanated from Sat Purush, called "Jyoti" and "Niranjan". (23)

These two currents descended below, and halted at the Jhanjhri Dweep. (24)

Taking location there, they brought into being Triloki (three worlds), causing a great tumult of five and three.¹ (25)

I live apart from the three worlds. I am manifest in the fourth, fifth and sixth. (26)

The three worlds have resulted from a drop. While I am the Ocean, Agam and Apár (infinite and unbounded). (27)

1. Five Tattwas and three Gunas.

I live neither in Pátál, nor in Swarga, nor in Mrityu Lok (the regions of mortals, the world) nor in the Loks of Brahmá, Vishnu, Mahesh and Maya. (28)

I do not dwell in Go-Lok (cow-heaven, the heaven of Krishna), Saket (the city of Ayodhyá, the capital of Ram), Indra-purí (capital of Indra and the abode of immortals), Brahm Lok or समेत Samet¹. (29)

I do not abide in the three worlds. Only a drop of My ocean-like form is here. (30)

All that exists owes its origin to that one single drop. The Vedas call it ब्रह्म अपारा Brahm-Apára (infinite and boundless Brahm). (31)

Vedantis describe it as Brahm, and Sidhantís² call it Shuddha (pure). (32)

They could not know what is beyond the creation of the drop. They were all deceived, for they did not meet Sat Guru. (33)

All the religions prevalent in the world speak of this drop as the ocean. (34)

In reality, the Ocean stands apart and is beyond the ken of the Vedas and other revealed books. (35)

Brahmá and other gods were entangled in the Vedas, and Rishís and Munís in rituals and observances. (36)

1. Name of a mountain where the Tirthankars of Jains are said to have attained Nirvan Pad, Brahm Pad.

2. Followers of Mimansa philosophy.

Holy men, like Pírs, Prophets, Kutubs and Auliyas lacked full knowledge of the drop even. (37)

Answer I (Part II)

Listen, O Surat, all about yourself. You were indistinguishably merged in ME. (38)

Kal rendered Me great Sewa (service). Being pleased, I did not think of anything else. (39)

He begged to Me for you. As I was pleased with His Sewa I handed you over to him. (40)

Kal tied you to the body and the mind, and you suffered much pain and pleasure. (41)

On seeing you in pain and suffering, I was moved to pity. I came down to reclaim you. (42)

Having come down into the world, I taught Shabd Yoga. Merge your Surat in Shabd. (43)

I have provided the ladder of Shabd. Climb up step by step, and reach सच्ची नगरी Sachchí Nagrí (the true city or region). (44)

Leave the region of the drop. Go to, and play merrily in, the region of the Ocean. (45)

The region of the drop comprises Triloki (the three worlds) which as a creation, is an admixture. (46)

There is no mixing in your original abode. Thee is Sat (Truth) and only Sat, nothing else. (47)

The creation, here, is an admixture, as I shall explain in detail. (48)

The single drop, which came down here, emanated from Me. It joined with Máyá. (49)

Then, there was further admixture of five Tattwas and three Gunas. These ten (factors or elements) got mixed up, and evolved the creation of the three worlds and the four Kháns (species or categories of life). (50-51)

Answer 1 (Part III)

The Vedántís took to thinking. They separated the nine (factors or elements) from the tenth (the essence). (52)

This tenth was the same drop of My अंश Ansha (emanation). They separated It as a swan separates milk from water. (53)

Where there is admixture, there is scope for thinking. How does any question of thinking arise when there is one and only one entity ? (54)

In my Desh (Region), there is only ONE, viz., True Name or Word. There is, therefore, no room for thinking there (in Dayal Desh). (55)

These people (Vedántís), who engaged themselves in thinking, got deceived. They merged in the drop., (56)

They do not believe in the elevation of Surat to higher regions. This is why they could not find the Ocean. (57)

If somebody tells them about the Ocean, they do not believe him. (58)

They advance a lot of arguments on the basis of their intellect and laugh at what Sants say. They do not believe in the words of Sants. (59)

They weigh everything with their reason and intellect. They do not get to the reality. They remain wavering. (60)

This path is of Prem (Love) and Bhakti (Devotion), and it consists in elevating Surat to celestial regions by means of Shabd. (61)

They have no faith in Sant Mat, nor do they believe in the efficacy of Surat Shabd Yoga. (62)

They do not follow the path of five Shabds. How can then they find the Ocean ? (63)

Answer 1 (Part IV)

Those who speculate on the basis of their book-knowledge, fail to get knowledge of the drop even. (64)

The drop in its true form is beyond Trikuti. Jogeshwars elevated themselves there, and mediated over it (the drop). (65)

They reached there by Pran Yoga, and acquired knowledge of the drop. (66)

They imparted knowledge up to that stage only. They did not find a Guru of the higher regions. (67)

The Báchak Gyánís talk of the region of the drop only on the basis of their book-knowledge, without

practising Yoga. They are content with their learning. (68)

They have completely given themselves up to Ahankár (egotism). They are neither here nor there. They are doomed to abide in hell. (69)

O you Surat ! Listen to My words. Elevate yourself along the Shabd of Sunn. (70)

Hearing Shabd, come on to My Desh (region). I have taken you under My protection. (71)

Question 2

AFTER A SURAT HAS REPAIRED TO ITS
ORIGINAL ABODE, WILL IT COME BACK
TO THE REGION OF KÁL ?

Then Surat prepared itself for the journey homeward but all of a sudden it made the following submission. (72)

A serious doubt has crept into my mind. Graciously remove it, and explain it fully. (73)

*When, being pleased with the Sewa rendered by Kal,
You handed me over to him, what guarantee is
there now that You will not do so again ?* (74)

Answer 2

Soami smiled and said, I shall explain the truth to you in unambiguous terms. (75)

Knowingly had I created that episode. Listen to me. It was MY Mauj (Will, Pleasure) to do so. (76)

I created Kal with a definite purpose. Without Kal, Jivas would have no fear. (77)

Without Kal, Jivas would not value Dayal (the Merciful Lord). Hence this Mauj. (78)

Now that I have turned Kal out of MY Region, he can never re-enter there. (79)

Know that I am All-powerful. Have firm faith in My words. (80)

Kal cannot go back to that Region. I will never again ordain such a Mauj. (81)

Only once it was MY Mauj. There is no need for it now. Hence there will be no such ordainment again. (82)

Entertain no doubt in your mind. Come to my Region, and abide in bliss. (83)

Question 3

WHAT FRUIT WILL THOSE JIVAS REAP, WHO DO NOT FOLLOW THE PATH OF SAINTS, AND ARE ENGAGED IN OUTWARD OBSERVANCES, RITUALS AND DELUSIONS ?

Question 3 (Part I)

Hearing the above, Surat was much delighted, and submitted, "I have carefully weighed Your words and have now full faith and confidence in You." (84)

Being filled with pity for other Jivas, I ask a few question, for their benefit. (85)

Innumerable Surats have come into the world. They are all caught in the net of Kal. Some are engaged in Japa (repetition of a holy word or Mantra), others in pilgrimage. Some give alms, others are idol-worshippers. Some are proud of their penances, others follow traditional and customary practices. Some perform duties and practices prescribed in religious books, others acquire learning. Some devote themselves to reading and studying books, others renounce all, and turn recluses. Some go to jungles and mountains, and live there. **(86-89)**

Question 2 (Part II)

Some perform Pran Yoga, practise five Mudras, viz., Cháchrí, Bhuchrí, Khechrí, Agochrí and Unmuní, suspend their breath for a fabulous period of time, or get themselves buried alive. Others conquer the Chakras (centres) of Pind and draw up breath through them. Some rise to Sahasdal-kanwal, and perform Dhyán. **(90-92)**

Question 3 (Part III)

Some are Bachak Gyanís, others Laksha Gyanís. Some are followers of one or more of the six Shástras (systems of philosophy), viz., Mímánsá, Vaisheshik, Nyáya, Patanjali Yoga, Sánkhyá (which deals with the eternal and the perishable) and Vedant. Vedantís (the followers of the Vedant philosophy) take the world to be Mithyá (unreal). Brahm is pervading all as सत् Sat (existence or entity) + चित Chit (thought, knowledge) + आनन्द Ánand (happiness). The Jiva and Brahm both are of the same form. The Jiva

passes through the three states of Jágrit (wakefulness), Swapna (dream) and Sushupti (deep slumber). The Jiva has three forms of Vishwa (consciousness in the wakeful conditon, i.e., in gross form), Tejas (consciousness in dream, i.e., in subtle form), and Pragya (latent consciousness in deep slumber, i.e., in causal form). The three forms of Brahm are Vairát (manifested and massive), Hiranyagarbha (gold-bed, i.e., manifested source) and Avyákrit (unmanifested). **(93-99)**

Vách (gross, phenomenal, visible) forms of both the Jiva and Brahm are Mithyá (unreal). The so-called Laksh (subtle, noumenal, invisible) form of Brahm is the same as the Vyápak (all-pervading form). **(100)**

Among Vedantis, some are advocates of विवर्तवाद Vivart-vád¹, others of अवच्छेदवाद Avachchhed-vád² अजातवाद Aját-vád³, etc. **(101)**

But their Siddhánt (goal) is one and the same, they all accept Brahm as all-pervading. **(102)**

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1. A doctrine of Vedantis, according to which the whole visible world is an unreal and illusory appearance, while Brahm is the only real entity; as a serpent is a Vivarta of a rope, so is the world a Vivarta of the real entity, Brahm. 2. Avachchhed means indivisible. According to this doctrine, Brahm is indivisible, endless and boundless. Limitations result from Maya, due to which Brahm appears in the variegated forms in the world. 3. Ajat means unborn. According to this doctrine, the world was never born. The world never existed, nor does it exist, nor will it ever exist. The visible world is a mere illusion. There is nothing else, except Brahm.

They discard five Shástras (systems of philosophy),
and accept the sixth as the Ved Mat. (103)

They say that there exists only one, (Vyapak)
Chaitanya. Except (Vyapak) Chaitanya, all the
world is Jarh (inert, inanimate). (104)

[Nij Chaitanya is the limitless Ocean. The drop, which
came from that Ocean to Brahmand, was called Nirgun
Brahm. When it came still down to Pind, it was called
Vyapak Chaitanya.]

Puffed up with their knowledge of Vyápak Chaitanya,
they roam about here and there, denouncing
everything as कल्पित Kalpit (illusory, false) (105)

They attach no importance to efforts and endeavours.
They call elevation of spirit as delusion. (106)

They do not believe in coming and going (transmi-
gration). They lay stress on Vyapak Chaitanya,
and on nothing else. (107)

But to serve their own ends, they put forward the
theory of व्यवहारिक सत्य Vyavahárik Satya. (108)

[The world has no absolute reality पारमार्थिक सत्य (Parmarthik
Satya). It has an apparent and relative reality व्यवहारिक
सत्य (Vyavaharik Satya). But so long as one does not
realize what one really is, that is, so long as the empirical
world continues to be perceived, both the external and
internal worlds are to be accepted as a fact, neither
more nor less. Hence the world too has a reality of its
own which, as distinguished from absolute reality, may
be called व्यवहारिक सत्य Vyavaharik Satya, that is, reality
for all practical purposes. The objects of dream, although

known as false on awakening, are real within the limits of the dream. Similarly, the world is also relatively real and is said to be false (Mithya) only when knowledge dawns. It should be specially noted that although the world is false, yet, it is not altogether non-existent like the son of a barren woman. Likewise, some reality may even be granted to the रस्सी सर्प 'rassi-sarpa' (the snake in the rope), which may be called प्रतिभासिक सत्य Pratibhasik Satya (seeming reality) as distinguished from the other two kinds of reality.]

Some accept प्रारब्ध Prarabdh (destiny) to be the reality. But when the fruits of प्रारब्ध कर्म Prarabdh Karams have been enjoyed, they say that all is now unreal. (109)

Thus, for them, there remains only (Vyapak) Chaitanya, and there has been no creation in the past or at present, nor will there be any in future. (110)

I am chaitanya, you are also Chaitanya. To remove the difference of 'mine' and thine, they stick to Chaitanya, and reject the world as Mithya (unreal). (111-112)

They did not know about Surat (spirit entity), which came down here from Sat Pur. (113)

Sants alone have this knowledge, and none else. (114)

Intellect has no access to that knowledge (of Surat Chaitanya); it is kinetic and works in the sphere or region of Vyapak Chaitanya only. (115)

They talk of Vyapak Chaitanya, but know nothing of Surat Chaitanya. (116)

All the extant religions are thus victims of delusion.
None got knowledge of Surat Chaitanya. (117)

Question 3 (Part IV)

What do Musalmáns, Hindus, Jains and Christians
know of the Truth ? (118)

Some of the Musalmans say their Namáz (prayer
prescribed by the Mohammedan law, and said five
times a day); some keep fast during the ninth
month of the Arabic calendar, i.e., Ramzán, the
Mohammedan Lent. Some visit mosques, some
visit Mecca. (119)

Some learn Qurán by heart, and are addressed as
“Háfiz”, some read or repeat their daily prayers,
and do not sleep the whole night. (120)

Some assume the role of Mullahs and announce the
time of Namaz (prayer), at the top of their voice.
Some become Ábid (worshipper and adorer of
God), some Záhíid (devotee, monk). (121)

Some are proficient in repeating the name of God, and
singing and playing on musical instruments. (122)

Some follow शरीयत Shariyat (rituals), some तरीक़त Tariqat
(observances), some मारफ़त Márfat (acquiring
knowledge) and some हकीक़त Haqíqat (acquainting
with the Truth). (123)

Question 3 (Part V)

The Jains practise a lot of restraints. They suffer a
great deal by abstaining from food and water. They

keep fasts for two, three or four days at a stretch, and worship Tirthankar¹ and Kulkar². (124-125)

They are also very kind to animals. They do not brush their teeth and rinse their mouths, nor do they light oil-lamps. (126)

While talking, they put a piece of cloth on their mouths. They carry a whisk or fan of cotton threads while going out. (127)

They do not take green vegetables. They worship idols made of stone. Some of them hold the doctrine of Nirván,³ while others believe in the attainment of Nirván by Atma or soul after death of the body. (128)

Question 3 (Part VI)

I now speak of the Christians, who visit church and read the Bible. (129)

They treat all alike; they do not observe the distinction of caste. (130)

They worship the Cross and Jesus who was crucified on the Cross. They make efforts for casting off of the evils of their mind. (131)

They have faith in Jesus, the Christ, whom they hold to be the Son of God. (132)

They believe that one day he will have their sins pardoned. They cherish faith in him. (133)

1. A holy personage of Jains. 2. A god of Jains. 3. Brahm Pad.

This, too, is a religion of Kal. My mind gets averse to this also. **(134)**

Question 3 (Part VII)

There are innumerable other religions in the world. They are all manifestations of Kal. **(135)**

I now enquire of You, O Soami ! What fruits will the followers of these religions reap ? Be gracious to explain the different aspects of this matter. **(136-137)**

Answer 3

O Surat ! Now hear what I say to you. They are all ignorant of ME. **(138)**

These people are slaves of rites and rituals. Without Sat Guru, no one can meet the Beloved. **(139)**

As a reward for their good deeds, they will, in their next birth, be born as Rájás or Pandits or wealthy persons, and will spend their life in comfort and merry-making. **(140)**

Some go to heaven and enjoy the bliss thereof, while some go to purgatory and paradise. **(141)**

Some are Saiyads¹, Shaikhs² or Maulvis³. Some perform Yogic practices pertaining to lower or higher centres in the microcosm. **(142)**

1. A lord, chief, and descendant of Mohammed, second of the four classes into which Mohammedans are divided, an individual of that class. 2. A venerable old man, the head of a religious confraternity, the first of the four classes of Mohammedans, an individual of that class. 3. Mohammedan doctor of law, a professor, a learned man.

Some get to the starry region, and find abode in the spheres or heavens of the moon and the sun. (143)

Some dwell on the Mount Sumer, Kailash or Himachal. (144)

Some enter Gandharv Lok¹, Indra-Puri², Pitra Lok or Vishnu-puri (the heaven of Vishnu). (145)

Some are admitted to Shakti Lok (the region of Shakti), some to the abode of Ishwar or some to Omkar Pad, and some get tinged in the love of Nam. (146)

The creation, preservation and destruction of these Loks or spheres, are within the jurisdiction of Kal. (147)

None can cross the boundary of Kal's domain and get into Dayal Desh. (148)

None can escape transmigration. Sooner or later all are devoured by Jama. (149)

None can be saved without seeking the help from Sat Guru, nor can any one reach the TRUE REGION, OR PAD. (150)

Of course, all would reap the fruits of their deeds, in the shape of happiness. But they are again whirled in the cycle of Chaurasi. (151)

Therefore, serve Sat Guru. Unless you repair to Sat Lok, your cycle of births and deaths cannot come to an end. (152)

1. See "Glossary of Radhasoami Faith". 2. The capital of Indra, the king of gods.

Adopt the path of Surat Shabd Yoga, and get united
with Sat Shabd. **(153)**

Question 4

WHAT ARE THE SECRETS AND DETAILS OF
THE NIJ STHÁN (ORIGINAL ABODE) OF SANTs
AND THE MARG (PATH) THERETO ?

Surat next prayed to Soami to graciously give out
details and secrets. **(154)**

Answer 4

Soami then spoke, and imparted the secrets of the
path thus. **(155)**

Perform Sumiran of five names, fixing your Surat at
Shyam Sait. **(156)**

"Shyam Sait" refers to third Til. Shyam means black, dark; and Sait means white, bright. Shyam Sait means both dark and bright, black as well as white. The light or flame is in Sahas-dal-kanwal, the first heavenly sphere. At the third Til, which is just below Sahas-dal-kanwal, which is the starting point of journey homeward, are visible only partial and occasional flashes or glimpses of the flame. In other words, in Sahas-dal-kanwal there is dazzling light, while at the third Til there is twinkling light. Hence third Til has been spoken of as Shyam Sait, "Five Names" stands for RADHASOMAI Nam, vide couplets 1 and 2, on "Attributes of Radhasoami Nam". In plain and simple language, Sat Guru initiates the Jiva in the secrets of the path, and asks him to fix his attention at the third Til and perform Sumiran (repetition) of RADHASOAMI Nam.

First, listen to musical notes in the sky, and sort out

from them the Dhuns or sounds of the bell and the conch. (157)

Surat sees Jyoti (flame) in Sahas-dal-kanwal, and enters Banknál (crooked tunnel). (158)

On crossing Banknal, Surat goes to Trikuti and hears the Shabd of Omkar and the thunder of clouds. (159)

It goes on to Sunn, and hears the Shabd of Rárankár. (160)

It hears the two sounds of the Kingri (fiddle) and the Sarangí (violin), and reaches Maha-sunn. (161)

Beyond is the expanse of Maha-sunn, where four Dhuns (sounds) are Gupt (hidden) in the darkness prevailing there. (162)

Surat thereafter sees the region of Bhanwargupha, and hears the note given out by the flute, which is the Dhun of Sohng Purush. (163)

Beyond that is Satnam's region, known as Sat Lok. The harp resounds there all the time. (164)

Hearing the sound, Surat ascends further and reaches Alakh Lok. (165)

Resplendent with suns, millions in number, Alakh Purush has a form most majestic and wondrous. (166)

From there, the spirit marches further and meets Agam Purush. (167)

The resplendence of that region far exceeds even

that of myriads and myriads of suns and moons.
The bliss of Shabd is ineffable. (168)

How can I describe the melody of that Sound, for
nowhere is any resemblance to be found ? (169)

Beyond that dwells ANAMI, the Nameless Lord. That
is the abode of Sants. (170)

Surat was extremely delighted to hear the details
and secrets. It submitted to Soami that it
was convinced and was ready to proceed on the
journey. (171)

Without Sat Guru, nobody can get the secrets
and details of the stages and the path. Sat
Guru alone can make one know and understand
them. (172)

Great is the eminence of Sat Guru. No one knows it.
All are baffled. (173)

He alone with whom Sat Guru is pleased would know
His greatness and engender faith in Him. (174)

Some rare Jivas develop faith in Sat Guru and entertain
hopes of their salvation through Him. (175)

Those who believe Sants' words, will have faith in
this Bání (poetic composition). (176)

Question 5

WHAT ARE THE CHARACTERISTICS OF SANT,
SÁDH, BHEKH AND PÁKHANDÍ ?

A doubt has crept into my mind. Be gracious enough to remove it by giving a clarification. (177)

Whom do you call a Sant ? What is the difference between a Sadh and a Bhekh ? (178)

Answer 5 (Part I)

CHARACTERISTICS OF A SANT

Said Soami, Hear me attentively. (179)

I call Him a Sant who has merged His Surat in Sat Lok. (180)

Sat Lok is the fourth Lok, beyond the three Loks. It is the Region of Satnam. It is the Darbar (Court) of Sat Guru. (181)

A Sant Surat (the Surat of a Sant) is absorbed in the rapturous bliss of Sat Lok— Sat Purush — Sat Shabd. (182)

Beyond Trilokí (the three worlds) is Sunn. Beyond Sunn is Maha-sunn. (183)

What is on the other side of Maha-sunn is called Bhanwargupha. (184)

Beyond that is the fourth Lok. Without gaining access to that region, all is hollow and sham. (185)

None reached there except a Sant. And none is a Sant till He reaches there. (186)

Answer 5 (Part II)

CHARACTERISTICS OF A SADH

I have described a Sant. Now you hear about a Sadh. (187)

A Sadh is he who has faith and belief in Sant Mat, performs Surat Shabd Yoga, and getting across Trikuti, bathes in the Triveni and Mansarovar reservoir in Sunn. Without attaining this position and status, one cannot be called "Sadh". (188-190)

Answer 5 (Part III)

CHARACTERISTICS OF A BHEKH

I now tell you about a Bhekh of Sant Mat. (191)

He reads and studies the Bani and Bachan of Saints and is convinced of the efficacy of Surat Shabd Yoga. (192)

He has firmly taken Saran (protection) of a Sant and is devoted to Him heart and soul. (193)

He trusts and depends upon Him, and none else. He has given up rites and rituals. He has calmed his mind. (194)

He practises Surat Shabd Yoga as much and as best as he can. (195)

Such a person is a real Bhekh. No matter whether he has renounced hearth and home and wears coloured clothes, or he remains a householder exercising control over his mind. You should engender love for, and render service to, him. (196-197)

Answer 5 (part IV)

CHARACTERISTICS OF A PAKHANDI
(HYPOCRITE)

A Pákhandí is he who does not mould his conduct as stated. He leaves his home and family, and dwells apart. Under the guise of coloured clothes, he talks much and cheats Jivas; he calls himself a Bhekh. (198-199)

He gets what is destined for him. He wanders here and there in the garb of a recluse. (200)

Such a person cannot be a Bhekh (of Sant Mat). He is a Pákhandí (hypocrite). (201)

Religion and the world both have slipped from his hands, i.e., he has failed to secure happiness here and hereafter. He enjoys neither the pleasures of a householder, nor those of a recluse. (202)

He will suffer indignities at the door of Jama. He will be hurled into the hell, and wander in the cycle of Chaurásí (eightyfour). (203)

Such people greatly harass householders. They eat and drink at their table and, in return, snub and oppress them. (204)

They get themselves worshipped by the householders, squeeze money from them to promote their own business. (205)

They call themselves Sants and Sadhs. Poor householders tolerate them. (206)

I have thus given out the characteristics of Saints,
Sadhs and Bhekhs. (207)

And I have also told you about the Pákhandís
(hypocrites), who have set all sorts of snares in
the world. (208)

UPDESH (INSTRUCTION)

O Surat ! Listen to me. I enjoin upon you to search
for a true Sant or Sadh. (209)

Take Saran of Sat Guru. Serve Him. Dedicate yourself
to His Holy Feet, heart and soul. (210)

Partake of His Prashad and Charnamrit. Have His
Darshan whole-heartedly. (211)

Service rendered to Him will bring you much good.
One day, you will be taken to Sat Lok. (212)

Attend His Satsang daily. Hear His discourses, and
impress them on your mind. (213)

The denizens of the three worlds are slaves to Maya.
They are all driven forcibly by Brahmá, Vishnu
and Mahadeo. (214)

In all the three worlds, there is the sway of Kal every-
where, internally as well as externally. This can
clearly be observed. (215)

*Without Sat Guru and Sat Nam (True Name), no
Jiva can be saved. Elevate your Surat to Sat
Lok. Get out of Kal's domain. (216)*

FIVE NAMES OR SHABDS, WITH THEIR
RESPECTIVE NÁM (NAME), RUP (FORM),
LEELÁ (BLISS) AND DHÁM (REGION).

SHABD OF THE FIRST HEAVENLY SPHERE

सुन री सखी तोहि भेद बताऊँ ।
प्रथम अस्थान खोल कर गाऊँ ॥ १ ॥

Hearken my friend ! I tell you a secret. I reveal details
of the first heavenly sphere. (1)

It is called Sahas-dal-kanwal. It is the region of
Jyoti and Niranján. (2)

This is the region of the creator of the three Loks or
worlds and the source of the four Vedas. (3)

Know that Brahmá, Vishnu and Mahádeo are the
sons of Jyoti and Niranján. (4)

The entire phenomenal creation was brought
about by these three. They have joined hands in
entrapping Jivas. (5)

They have spread their net far and wide. The humanity
has taken to their worship. (6)

Jivas have been entrapped. They are enmeshed in
rituals and observances. They have been deceived
and deluded. (7)

If anybody now advises them and imparts the secrets
of Sat Purush to them, they do not listen to him.
On the other hand, they pick up quarrel with him
and shun him. (8-9)

I declare that they are all cheats. I, therefore, put you on your guard against them. (10)

Do not follow their path. You come under the Saran (protection) of Sants. (11)

Accept only what Sat Guru says. Do not heed what others say. (12)

I now explain the path and method, and disclose the secrets and whereabouts of the stages on the way. (13)

Concentrate your mind and spirit at the Til. Gather assiduously all your diffused spirituality within at that focus. (14)

Behold the window and the vast court-yard. Apply your mind and keep it steady. (15)

Behold the five-coloured flower garden and the illumination of lamps within yourself. (16)

Witness this spectacle for some time, and then behold Neel Chakra (azure circle) beyond it. (17)

Penetrate this (Neel Chakra) by Prem (love) and Virah (longing and yearning). Behold Jyoti, and turn your mind away from all else. (18)

Hear the resounding of the bell and be delighted. Then hear the sound of the conch shell and get immersed in its bliss. (19)

This is the first heavenly sphere described by Radhasoami. (20)

THE SHABD OF THE SECOND HEAVENLY SPHERE

अब चलो सजनी दूसर धाम ।

निरखो त्रिकुटी गुरु का ठाम ॥ १ ॥

Now proceed to the second region. Behold Trikuti,
the abode of Guru. (1)

There abides the Dhun (sound) of Omkar, and resounds
the thunder of dark and heavy clouds. (2)

This is the region of the red morning Sun. Guru reveals
Guru's Name (the first नाम पद Nam Pad)¹. (3)

This is the region of the fifth Veda or Nád (Shabd).
Sants describe it as the lotus of four petals. (4)

Sounds of the bell and the conch are both left below
(at Sahas-dal-kanwal). Thunder and the sound of
the Mridang (drum) are heard here. (5)

Surat moves onward and opens the door. It enters
Banknál (crooked tunnel) and gets across. (6)

It passes through high and low valleys. It turns up
the pupil of the eye. (7)

It secures entry into the fortress and achieve sover-
eignty. It is adorned with Bhakti and Bháo (devotion
and faith). (8)

The seed of Karam is burnt; Surat is raised
higher. (9)

1. Trikuti is Guru or Nam. Sat Lok is Sat Guru or Sat Nam.
Radhasoami is Param Guru or Nij Nam.

Sound of the drum is heard all the time. Surat hears the Mul Kalám (original word of Triloki). (10)

This is described (in Hindu religion) as महा काल Mahá Kál and कुरम Kuram,¹ and as the origin of the entire creation below. (11)

Surat witnesses innumerable suns, moons and stars. (12)

It gets separated from पिंड and अंड And, crosses Brahmánd and proceeds further intoxicated with bliss. (13)

It sees forests, mountains, and gardens. There is bloom and bloom everywhere. (14)

There are canals and rivers, all pure streams. Surat crosses the ocean by means of a bridge. (15)

Seeing Meru, Sumeru and Kailash, it goes to the sphere of pure bliss. (16)

Radhasoami says that Surat has crossed the second stage. (17)



THE SHABD OF THE THIRD HEAVENLY SPHERE

अब चली तीसर पर्दा खोल ।
सुन्न मंडल का सुन लिया बोल ॥ १ ॥

1. Tortoise

Surat now proceeds further removing the third veil.
It hears the sound of the sphere of Sunn. (1)

This Daswán Dwár (tenth aperture) has brilliant light.
Gagan (Triloki) and Ákash (Sahas-dal-kanwal)
have been left below. (2)

Surat bathes in Mānsarovar, and joins the assembly
of Hansas. (3)

Turning round, it ascends to Sunn Shikhar (top of
Brahmand) where Kingrí and Sárangí (the fiddle
and the violin) are resounding all the time. (4)

Hearing these sounds, it attains excellence, and goes
across Tribení. (5)

It reaches the threshold of Mahá-sunn, and acquires
the secret knowledge thereof. (6)

There is great darkness and labyrinth in Maha-sunn.
Its expanse is seventy Pálang¹. (7)

Four hidden notes are resounding here. Surat hears
many novel tunes. (8)

How am I to describe the wonderful notes heard
there ? As I hear them, I feel entranced. (9)

Here are five *Ands* (egg-shaped regions), wherein
abide five Brahms in a state of absorption. (10)

How should I describe the beauty of these Ands !
They are green, white and yellow. (11)

1. The expanse of Triloki is one Paland.

Each one of those अंड *Ands* is thousand million times bigger than this *And*, which appears extremely insignificant compared with them. (12)

Imagine how low in status must be the Brahm who abides in this *And*. (13)

Having acquired knowledge of this Brahm, these Gyanís get puffed up with pride. (14)

They are like frogs, who mistake a well for the ocean and feel overjoyed. (15)

But what can they do ? They are helpless. They did not see the region of pure spirituality. (16)

Without seeing it, how can they have faith and belief in its existence ? They have no idea of the supreme bliss of the purely spiritual region. (17)

Taking this Brahm to be infinite, they devote themselves to philosophical speculation and are led astray. (18)

How should I explain to them the truth ? They do not listen. I, therefore, keep mum. (19)

Radhasoami says all the three regions have been revealed. (20)



THE SHABD OF THE FOURTH HEAVENLY SPHERE

अब चौथे की करी तयारी ।

चल री सुरत तू शब्द सम्हारी ॥ १ ॥

Now prepare for the fourth stage, O Surat ! Catch hold of Shabd and proceed. (1)

Surat jumps over the acclivity of Hansaní Nál¹, gets over to Rukmin Nál¹ and becomes poised. (2)

It sees an awe-inspiring passage. Surat² and Nirat² both become steady. (3)

Surat sees splendid islets on the right and innumerable apartments on the left, and मोती महल Moti Mahal (pearl palaces) and रतन अटारी Ratan Atári (balconies bedecked with diamonds, rubies and jewels). (4-5)

I have revealed these secrets. Only brave and courageous followers of Sants would know these. (6)

Surat now sees the mountain of Bhanwargupha and perceives the Shabd "Sohang". (7)

The Dhun of the flute is resounding there all the time. Surat beholds a white resplendent sun. (8)

The region is beautiful and full of light. Endless Dhun (sound) is resounding there. (9)

1. Path. 2. For Surat and Nirat, see Article 6, "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses".

There are groups and assemblies of Hansas and devotees who are frolicking in the vast expanse there. (10)

There are innumerable Loks inhabited by Bhaktas or devotees, who subsist on the nectar of Nam. (11)

Radhasoami has disclosed this also. Surat has entered the fourth region. (12)



THE SHABD OF THE FIFTH HEAVENLY SPHERE

पंचम क़िला तख़्त सुल्तानी ।
बादशाह सच्चा निज जानी ॥ १ ॥

The fifth citadel is the royal throne. Know that He is the true Lord. (1)

Surat advances and sees an extensive plain, a wonderful city and marvellous squares. (2)

There abound pools of ambrosia, moats of nectar and golden palaces. (3)

There are moon-lit squares, incomparable islands. Hansas of exquisite beauty and having wonderful forms abide there. (4)

Each denizen of that region has the light of sixteen suns and moons. Surat ascends and sees the Nij Dwár, the august portal. (5)

Hansas are the door-keepers there. There are Ansas¹ and Bansas¹ here and there in this region. (6)

The Sahaj Surat asks the new-comer, say how you came here. (7)

The newcomer Surat replies, "I met a Sant who disclosed the path to me." (8)

Saying this, the newcomer enters and is thrilled to have Darshan of Sat Nam-Sat Purush. (9)

Emanates then from within the lotus a voice, inquiring, "Who are you and what brings you here ?" (10)

The new entrant replies, "I met Sat Guru who revealed all the secrets. By His kindness I have the privilege of having Your Darshan." (11)

Surat feels immense pleasure on getting Darshan of Sat Purush who now speaks, and gives out the secrets of Alakh Lok, and helps the Surat advance further. (12-13)

The beauty of the form of Alakh Purush is incomparable. Surat sees that Agam Purush is the sovereign of all. (14)

Surat cannot describe the wonders it has seen. What more should I say, my brother ? (15)

-
1. There are three categories of spirits or Surats in spiritual regions; हंस Hansa, बंस Bansa and अंस Ansa. Hansas are the denizens of the spiritual regions. Ansa are those who are part and parcel of the Purush or the Presiding Deity. Bansas are the ancillary spirits pertaining to Ansas and Hansas.

Surat has seen the three regions (Sat Lok, Alakh Lok and Agam Lok) and their Lords, and made contact with them. (16)

The final region where supreme Prem (Love) and Anand (Bliss) prevail is Radhasoami Dham. (17)



BACHAN 27

YEARNING AND SEARCH FOR SAT GUR AND HIS SATSANG

Shabd 1

मैं सतगुरु संग करूँगी आरती ।
मो बिरहन को कोई मत हटको ॥ १ ॥

I am stricken with the pain of separation from my
Beloved. I will perform Ártí of Sat Guru. Do not
check me. (1)

I will twist the mind and make a wick. I will light a
lamp of my wounded heart. (2)

I will kindle the flame of love. I will circularly move
the platter of yearning. (3)

The agony of my heart is known to Sat Guru alone.
I will not be at rest without His Darshan. (4)

Agents of evil are now disturbing me very much. They do not let me have Darshan of my Beloved Radhasoami. (5)

O Sajni (friend) ! What should I do ? How long shall I have to suffer their tyranny and oppression? (6)

I have burnt my body to ashes, like a moth burnig itself on the flame. (7)

To whom shall I relate my tale of woe ? Who will hear me ? Only the wearer knows where the shoe pinches. (8)

I pass day and night in heaving sighs and burning within. I lose patience. (9)

Without Radhasoami, there is none whom I can call my own. Pain and anguish have surrounded me from all sides. (10)

Much perturbed, I pray to Radhasoami every moment. (11)

O Sat Guru ! Listen to my prayer. I am tossing about restlessly like a black-bee without lotus. (12)

I am restless and perturbed like a fish out of water. How to stich a torn heart ? (13)

O Soami ! You are all-powerful in every way. O Antarjámí !¹ Apply remedy to cure my malady. (14)

I am ignorant. I know nothing. Cut asunder my ties

1. Knower of the heart ; knower of the interior.

and bondages in any way You deem fit and proper. (15)

Then, Sat Guru graciously points out a way. Apply yourself to the practice of Surat Shabd Yoga. (16)

Sing this Arti every day. Concentrate within, and apply your Surat to Shabd. (17)

Engender faith in Me and await Mauj. One day, your aspiration will be fulfilled. (18)

In this way, Sat Guru has consoled me. I now feel delighted. (19)

O Soami ! I am afflicted. I am a slave of Your holy feet. Now, grant this prayer of mine that I may ever be singing Your Arti with ardour and zeal. (20-21)



Shabd 2

दर्द दुखी मैं बिरहिन भारी ।
दर्शन की मोहिं प्यास करारी ॥ १ ॥

I am afflicted with severe pangs of separation from my Beloved. I yearn for His Darshan. (1)

I long for the Darshan of Radhasoami every moment. I sacrifice myself before Him again and again. (2)

He reproves, rebukes and admonishes me, but I place my head on His Holy Feet. (3)

I am poor, infirm, wrathful, haughty and arrogant. I
have now come to realize my shortcomings. (4)

But my Lord is Dín Dayál (merciful to the humble).
He emancipates even fallen and degraded ones
like me. (5)

I am obstinate; I always go my own way. I do not
pay attention to Mauj and orders. (6)

O Beloved Radhasoami ! Have mercy. Forgive my
sins and shortcomings, and grant me
redemption. (7)



Shabd 3

कैसी करूँ कसक उठी भारी ।
मेरी लगी गुरू संग यारी ॥ १ ॥

What to do ? Terrible anguish has overtaken me. I
have developed intense attachment for Guru. (1)

Every moment, I am restless and long for Him. My
mind is filled with yearning. (2)

My heart burns and my chest is bursting with the
pain of separation, as if a flame has been kindled
in my heart. (3)

Tears are coming down from the eyes like rushing
streams, in which frivolous Maya drowns. (4)

I heave deep sighs. I am in a state of intense love. (5)

Nothing can sever this bond of love. Kal and Karam
have been trying in vain to do so. (6)

Surat and Nirat are my messengers, as it were, to
convey the tale of my pitiable condition, which I
now write. (7)

I despatch a message to the Court of my Guru, and
entreat Him to take care of me. (8)

The city is desolate and the country all deserted.
Without Thee, this world is completely dark. (9)

Except Thee, who is there to hear my lamentations
and take care of me ? All have turned me
out. (10)

The boat of my life is drifting in mid-stream. Except
Thou, who else shall save it ? (11)

O Boatman ! Why so much delay! How should I
pray? (12)

I will die. How shall I live now ? For, Thou hast
neglected me. (13)

Enthuse life and vitality in me. I lay myself at Thy
Feet. (14)

Remove all my distress by blessing me with Thy
discourse and Darshan. (15)

O Radhasoami! Hear my prayer. I entirely depend on
Thee. (16)

Shabd 4

पिया बिन कैसे जिऊँ मैं प्यारी ।

मेरा तन मन जात फुका री ॥ १ ॥

O my dear ! How can I live without my Beloved?

My body and mind are being consumed in the fire
of yearning. (1)

May I find a Sant who may be pleased to unite me
with my Beloved ? (2)

May I ascend to Gagan (Trikuti), and remain absorbed
in devotion, day and night ! (3)

I am a love-sick soul, deeply wounded at heart.
Dis-consolate, I roam about here and there. (4)

May Sat Guru be pleased to look after me now, so
that the wound of my heart may be healed up! (5)

May He bless me with the essence of the true Nám
(Name) ! May I daily apply this balm of Nám to
my wound ! (6)

May Radhasoami Himself treat me ! I dedicate
myself at His holy feet. (7)

**Shabd 5**

दर्द दुखी जियरा नित तरसे ।

तन मन में पीर घनेरी ॥ १ ॥

My afflicted heart is restless all the time. My body and mind ache with intense pain of separation from my Beloved. (1)

If Sant Sat Guru, in His grace and mercy, casts a benign glance at me, then, of course, would my misery end. (2)

I am utterly meek, helpless and ignorant. Except Sat Guru, who else can support me ? (3)

How can I describe the tight grip in which Kal has held me. I have been entrapped in the dungeon of darkness. (4)

Agony of the mind, the mind alone doth know. How can it be explained by the tongue ? (5)

Only when the All-knowing Physician is met, will my suffering come to an end. (6)

He would Himself diagnose my malady and administer some suitable medicine. (7)

I am extremely ignorant and foolish. I have lost my way and wander hither and thither. (8)

O Thou Merciful ! How wouldst Thou neglect me and delay ! May my Karams be eradicated soon ! (9)

My unsteady and fickle mind does not understand the importance of Satsang. It does not remain steady even for a moment. (10)

Radhasoami, the Lord of the August Abode, comes to me. And all my suffering is gone. (11)

Shabd 6

चुनर मेरी मैली भई ।
अब का पै जाऊँ धुलान ॥ १ ॥

My चुनर Chunar¹ has become dirty. Whom should I approach for washing it ? (1)

Seeking and searching, I have wandered from one घाट Ghát² to another but found no worthy washer-man anywhere. I felt tired and exhausted. (2)

I abide in my parents' house, longing and yearning how to repair to my husband's home. I suffer a lot of disgrace and ignomy. (3)

Every moment passes in restless trepidation Oh ! How I wish somebody came forward and washed my चुनर Chunar ! (4)

Wicked काम Kám (passion) and sinister मन Mana (mind) smear my Chunar with filth all the more. (5)

To whom should I report ? No one listens to me. On the other hand, all join in causing harm to me. (6)

Sakhí and Sahelí (friends) come to my rescue and impart to me the true knowledge that Radhasoami,

1. Chunar or Chunari—A parti-coloured sheet or Sari worn by women; a cloth dyed parti-coloured. Knots are tied in different parts of a cloth sheet before dipping it in the dye to prevent those parts from receiving the colour. 2. A place for washing clothes.

the great washerman, has come here as Sant Sat Guru. (7-8)



Shabd 7

सुर्त चली धुलावन काज ।
चुनरिया मैल भरी ॥ १ ॥

Surat goes to get her dirty चुनर Chunar washed and cleansed. (1)

She reaches the घाट Ghát of Satsang, and places herself at the holy feet of Guru. (2)

She gets unfathomable Shabd, and is thoroughly cleansed. (3)

She flies to the sky like a fairy. (4)

The power of Kám (passion) is worn away. Trishna (desire) is all annihilated. (5)

Surat meets हरी Harí in the first heavenly sphere. (6)

She opens the gate of Banknāl. Her human existence becomes fruitful. (7)

On dipping in the Mánсарovar reservoir in Sunn, her चुनरी Chunari becomes white and luminous. (8)

Beyond Mahá-sunn, Surat peeps through Jhanjhri (latticed screen). (9)

On reaching Bhanwarguphá, she hears the melodious flute. (10)

She goes to the eternal city (Sat Lok) and touches the Holy Feet of the Ancient Being, i.e., Sat Purush. (11)

She opens the gate of Alakh Lok and fills her jar with Ami (nectar). (12)

In the Darbar (Court) of Agam Purush, she witnesses great rejoicings. (13)

She enters the Mansion of Radhasoami Dayal and becomes truly eternal. (14)



BACHAN 28

RAPTUROUS BLISS IN THE COMPANY OF SAT GURU

Shabd 1

जाग री उठ खेल सुहागिन ।
पिया मिले बड़े भाग ॥ १ ॥

O Suhagin¹ (Surat) ! Rise and be engaged in merry-making. You are really very fortunate that you have met your Beloved. (1)

Apply yourself to His Holy Feet. Such an opportunity will not be available again. (2)

Sakhis² and Sahelis³ (friends) all have gathered

-
1. A married woman whose husband is alive, and who is beloved of her husband; a favourite wife.
 2. Sakhi = A woman's friend and companion, a female friend or confidante.
 3. Saheli = A woman's female companion.

together and are singing songs of joy and congratulations. (3)

On getting Darshan of the majestic form, my love and affection have been enhanced. (4)

Music of joy and congratulations is being played. Vairágya (dry renunciation) has fled away. (5)

With unalloyed love and devotion, I play Holi with Guru. I bathe in Mansarovar and get all stains and blemishes washed. (6-7)

By adopting the Saran of Sat Guru, I attain the status of Hansa, forsaking the company of crows. (8)

Radhasoami has become gracious. All my erroneous ideas have been cast off. (9)



Shabd 2

सोया भाग मेरा जागा आज सखी ।

सोया भाग मेरा जागा ।

परम पुरुष गुरु पाया ॥ १ ॥

Today my dormant lot has awakened; I have met Param Purush (Supreme Being) as my Guru. (1)

I set fire to Karams and blow them away. I receive initiation in Surat Shabd Yoga. (2)

By the grace and mercy of Sat Guru, I open the inner door and get to Sukhmana (the middle current, spirit-current). (3)

I quit the Nál¹ of Kal and merge in Shabd, and bathe in Mánsarovar in Sunn. (4)

I annihilate Maya and Mamtá² and reach Sunn. (5)

The Merciful Guru enables me to muster up courage, and takes me across Mahá-Sunn. (6)

He enables me to drink nectar and hear the melodious sound of Bhanwargupha. (7)

He enables me to have Darshan of Sat Purush in Sat Lok. He takes me to Alakh Lok and Agam Lok. (8)

Wonderful is Radhasoami Dhám. None knows its secrets. (9)

Even the Vedas, Puran and Quran have no knowledge of it. Radhasoami Dhám is inaccessible and unfathomable. (10)

Jyoti Niranján did not know about that region. All reached utmost to the region of Akshar Purush, and thus remained on this side. (11)

Gyánís, Yogís, all tired out; none could secure access to Radhasoami Dhám. That Region is the Nij Sár Pad (the Region of True Essence). Its secrets have been revealed by some rare Sants only. (12-13)

Brahmá, Vishnu, Mahadeo and Gorakh³ were devoured by Maya. (14)

1. Nál = a hollow tubular stalk, any tubular vessel (of the body). 2. Mamta = The interest or affection entertained for objects, from considering them as belonging to or connected with one's self. 3. Name of a famous Hath Yogi.

Nobody had any knowledge of that Region.
Radhasoami has now revealed it. (15)



Shabd 3

मोहिं मिला सुहाग गुरू का ।
मैं पाया नाम गुरू का ॥ १ ॥

I have been blest with eternal union with Guru. I have
obtained the Name of Guru. (1)

I have placed myself under the protection of Guru. I
am now an obedient servant of Guru. (2)

On my head is the protecting hand of Guru. I have
become a slave of Guru. (3)

I depend entirely on my Guru. I have grasped the
Holy Feet of my Guru. (4)

I am altogether my Guru's; I have dedicated myself
to Guru. (5)

No one else is to my Guru like me. I am of Guru, I
am of Guru, I am of Guru. (6)

The Name RADHASOAMI is of the highest region.
With the help of Guru, I have attained that
region. (7)



Shabd 4

आज घड़ी अति पावन भावन ।
राधास्वामी आये जगत चितावन ॥ १ ॥

This is the most auspicious and lovable day, when
Radhasoami Dayal has made His gracious
advent here for awakening Jivas. (1)

Those whose abode is graced by the loving feet of
Radhasoami Dayal, are redeemed by Him. (2)

This is an occasion for rejoicing and merry-making.
All Hansa Jivas have assembled and are singing
praises of Radhasoami Dayal. (3)

The glory of the occasion cannot be adequately
described. How far can I go on saying ? It is
limitless. (4)

All are chanting the Shabd (Word) RADHASOAMI.
My Surat ascends and sees the light within. (5)



Shabd 5

गुरु चरन गिरह मेरे आये ।
भाग मेरे सोते दिये जगाये ॥ १ ॥

My dormant fortune to arouse,
Guru's feet have graced my house. (1)

My withering sapling has become green and blooming.
My ruined and desolate habitation has again begun
to show signs of life and activity. (2)

My joy knows no bounds. All hilarious, I roam about,
unmindful of my physical body. (3)

With Guru came Satsangis. The Hansas of the celestial
regions bear no comparison with them. (4)

Unique is the occasion. Gods and holy men are tempted
by it. (5)

Thirtythree crores of gods regret that they did not
have Darshan of Radhasoami Dayal. They are in
a state of delusion. (6)

Who can sing such an Árti ? Who can describe the
unattainable position and status of Sants ? (7)

Niranjan and Jyoti were wearied and tired. Om and
Akshar did not get the secrets of Radhasoami. (8)

Sohang and Sat Nam are on the way of Radhasoami
Dham, and Alakh and Agam are at its door. (9)

The Mansion of RADHASOAMI is Most High. Its majestic
grandeur passes description. (10)

Without Guru who can enable us to perceive it and
who is there who knows all these secrets ? Without
Shabd, Surat can never go there. (11)

Sat Guru has graciously taken His seat on पलंग Palang
(bed). I perform His Arti. (12)

Doors to the heavenly spheres have opened within
me, My Surat soars higher and higher up like a
swift-winged bird. (13)

Radhasoami showers His Dayá (grace and mercy) upon me. I rush and fall at His Holy Feet. (14)

Love and affection are enhanced immensely, rendering me oblivious of body and mind. (15)



Shabd 6

कौन करे आरत सतगुरु की ॥ टेक ॥
 ब्रह्मादिक सब तरस रहे हैं ।
 मिली नहीं यह पदवी ॥ १ ॥

Who is fortunate enough to perform the Arti of Sat Guru ? Brahmá and all other gods are longing to get this opportunity; they could not have it. (1)

Thirty three crores of gods and a host of householders and homeless wanderers, Indra and great sages are in a state of delusion. (2)

Without meeting Sat Guru, they could not get the knowledge of the true Supreme Being. They remain entangled in rites and rituals. (3)

Verily, those are very lucky who are under the Saran (protection) of Sat Guru. (4)

None is so powerful as Sat Guru who made His advent here to reveal the secrets of Dhur Ghar (Highest Abode). (5)

It is now a matter of great good fortune for me that I have met Sat Guru. I perform His Arti. (6)

How Should I express my Bháo and Bhakti (love and devotion) ? For me there is none but Sat Guru.
(7)

By the grace and mercy of Guru, I secure access to Sahas-dal-kanwal. I ascend to Trikuti, and then to Sunn.
(8)

I see Mahá-sunn and Bhanwarguphá, and am much delighted to get into Sat Lok.
(9)

I behold both the regions of Alakh and Agam. Beyond them, I touch the Holy Feet of Radhasoami.
(10)



BACHAN 29

PRAYER AT THE HOLY FEET OF SAT GURU

Shabd 1

सतगुरू संग आरत करना ।
भव में क्यों दुख सुख सहना ॥ १ ॥

I will perform the Árti of Sat Guru. Why should I go through
the pains and pleasures of the world ? (1)

I will prepare the platter of mind and attention, and
light the flame of Surat. (2)

I will ascend and rush to Gagan, where Anhad Shabd
is audible all the time. (3)

O Guru ! Now shower Your grace and vouchsafe Your
help and succour to me. (4)

I am afflicted with physical ailments and mental agonies.

I have been through terrible suffering. (5)

I am not able to attend Satsnag. The cruel Kal is

tormenting me a lot. (6)

I am now utterly helpless. All my efforts have

failed. (7)

You are Omnipotent, All-knowing and the great Giver.

Please do whatever You deem fit and proper for

me. (8)

I am sure that You will ferry me across the ocean of

worldly existence. (9)

Listen to my prayer. Keep me under Your Saran

(protection). (10)

May I sing Your praises, and adore Your Holy Feet !

May I praise none but You ! (11)

I am fallen, destitute and wretched, but I hold fast to

Your Holy Feet and have become Your ever

servant. (12)

I am tired of wandering. Now take care of me every

moment. (13)

Teach me the ways of devotion and enhance my

love. (14)

I cling fast to Your Holy Feet. I have no other support

than You. (15)

I am sanguine that You will redeem me, too. (16)

Radhasoami is my Guru. He, in His Dayá (mercy and grace), redeems His devotees. (17)



Shabd 2

मेरी पकड़ो बांह हे सतगुरु ।
नहिं बह्यो धार भव सागर ॥ १ ॥

O Sat Guru ! Hold my arm, or I will drift away in the current of worldly existence. (1)

How am I to escape the net ? Jama (Kal) is a deadly cobra. There is no help or succour from any quarter, except You. I have got this wonderful opportunity. (2-3)

Come and teach me some Mantra (formula). Take me under the protection of Your Holy Feet. (4)

I am now tired of wandering in the cycle of Chaurásí (eightyfour). How can I get to the eternal home ? (5)

Sat Guru now graciously instructs me to elevate my Surat to Gagan. (6)

The path goes through a very crooked valley. Withdraw your mind and senses in that direction. (7)

Then only will you get the eternal Shabd. Surrender your body, mind and riches this very day. (8)

Bring your mind under control and engender love for
Guru. Rise up and perform this Arti. (9)

Take firmly the Saran (shelter) of Radhasoami. Never
forsake Him. (10)



Shabd 3

गुरु मैं गुनहगार अति भारी ॥ देक ॥
काम क्रोध और छल चतुराई
इन संग है मेरी यारी ॥ १ ॥

O Guru! I am a confirmed sinner. I am much inclined
to lust, anger and cunning and craft. (1)

I cherish greed and infatuation, pride and envy and
name and fame. (2)

I am a hypocrite, a libertine, a liar and a tormentor.
I have committed many sins. (3)

I cannot bear suffering and stand disrespect. I am
full of desires for comfort and respect. (4)

I have a craving for delicious dishes. My mind and
tongue are addicted to them. (5)

I have enshrined wealth and woman in my heart. I
look hopefully to offspring and wife. (6)

A sinner that I am, I suffer a lot, but even then I am
unable to give up my ways. (7)

This vicious mind, an agent of Kal, always going on the wrong track, has become non-chalant. (8)

Whenever overtaken with troubles and sorrows, my mind becomes frightened and applies itself to Bhajan. (9)

But how kind and gracious is Sat Guru that He accepts even that Bhajan ! (10)

I am very shrewd and talkative, always fond of arguing to carry my point. (11)

I brag a lot, but internally, I have no love. I deceive innocent devotees thus. (12)

I have brought many men and women under my influence. I have enjoyed much honour and respect. (13)

I have shown love for Guru partly out of fear, and partly due to my hypocrisy. Sometimes my love has been only a little, at other times, more. (14)

How far can I go on counting my faults ? I do not even remember them. (15)

I am a thief, a back-biter, and one lost in sensual pleasures. I think of my own self only. (16)

I am selfish, unkind and arrogant. I have insulted many. (17)

Crores of sins have I committed. How can I describe them ? There is no end of them. (18)

O Sat Guru ! Have pity on me. With what face can
I implore Thee ? (19)

I have no love and faith. I wonder how Thou wouldest
redeem me. (20)

Nobody in the world is more harsh and cruel than
myself. O Sat Guru ! Reform me. (21)

I make efforts for improvement, but fail miserably.
Tired and vanquished, I now place myself in Thy
Saran (protection). (22)

But this is only a lip-service. It has become difficult
for me to take Thy Saran (shelter) sincerely. (23)

So even to say that I have taken Thy Saran is not
true. (24)

Thy position and power are known to Thee alone.
Please do save me somehow. (25)

I am low and completely drowned in doubts and mis-
givings. I cannot engender love for Thy Holy
Feet. (26)

I am a victim of incurable maladies. Except Thou,
who can cure me ? (27)

Inscrutable are the ways of Thy Mauj (Pleasure)
and Dayá (Grace and Mercy). In the twinkling
of an eye, Thou canst cure me of all evils and
maladies. (28)

Again and again I beseech Thy Graciousness. But
for Thou, none do I see. Thou alone art my
Saviour. (29-30)

Very, very bad I am—
very, very bad indeed;
but whatever I am,
I've fallen at Thy Feet.

(31)

To protect me is a question of Thy honour now.
O Radhasoami ! Save me from all evils and
calamities.

(32)



BACHAN 30

ARTI (PRAYER) AT THE HOLY FEET OF SAT GURU

Shabd 1

आरत गाऊँ स्वामी अगम अनामी ।
सत्तपुरुष सतगुरु राधास्वामी ॥ १ ॥

I sing the Arti of the most exalted nameless Supreme
Being, the Sat Guru RADHASOAMI. (1)

I take with the platter of poise and the cushion of
carefreeness. I pour Ghee of nectar in the cup of
lotus. I kindle the flame of Mool Nám (the Prime
Name or Word, viz., Radhasoami). Holding the
platter in my hands, I come in the August
Presence. (2-3)

I offer Bhet of टोपी cap, धोती Dhotí,¹ कमरी Kamrí,²

1. A cloth worn round the waist, passing between the legs
and tucked in behind. 2. A short jacket or waistcoat.

पटका Patká¹ and रूमाल handkerchief for wiping
the face. (4)

I put a Tilak mark with saffron paste on the forehead
and a flower garland round the neck of Sat Guru.
I burn incense and light lamp and offer Bhog (food)
to Him. (5)

As I move the platter before Him, the incessantly
resounding Shabd of Sunn becomes audible to
me. (6)

I fix my gaze at Him and my mind at His Holy Feet.
Guru has cast a glance of grace and mercy on
me. (7)

Observing suns and moons within me, I am absorbed
in the bliss. (8)

All the Hansas sing the Arti in chorus. The Omnipotent
Sat Guru has graciously made them all His
own. (9)



Shabd 2

आरत गाऊँ पूरे गुरु की ।
महिमा बरनूँ गगन शिखर की ॥ १ ॥

I sing the Arti of the Perfect Guru and describe the
grandeur of Gagan Shikhar. (1)

1. A cloth worn round the waist, belt.

I catch hold of Anhad Dhun (sound) and stroll merrily
the city of Sunn. (2)

I speak of the inaccessible path. I do away with the
anguish of my heart. (3)

I get Darshan of the Lord of the highest region. I
cast off my attachment to the physical body. (4)

I kindle the flame of love and yearning. I hold the
platter of Surat and Nirat. (5)

I am insignificant whereas this Pad (region) is high
and exalted. My mind is debased. O Soami ! How
can I ascend ? (6)

Cast a glance of grace and mercy and swing me
higher, so that the hold of intellectual knowledge
on me may be cast away. (7)

I now fall at Your Holy Feet. I beat the head of Kal
and Karam with a club. (8)

I have given up all frivolity and wantonness. I apply
my mind to the Holy Feet day and night. (9)

Now shower Your unbounded grace and mercy upon
me. I dedicate myself to You, O Soami ! (10)

I am an humble and meek slave of Yours. I did not
recognize You so far. (11)

I am not even worthy of performing Arti. In Your grace
and mercy, You are taking care of me. (12)

Now, take me under Your protection so that I may

not be separated from You. Keep me in Your Saran (shelter). **(13)**

I cling to the hem of Your garment, O Soami ! I surrender myself to You. You are Agam (inaccessible), Apár (infinite) and Anámí (Nameless). **(14)**

Grant me the gifts of Prem (Love), Bhakti (Devotion), Sewá (Service) and Dhyán (Contemplation). **(15)**



Shabd 3.

राधास्वामी राधास्वामी राधास्वामी गाऊँ ।
नाम पदारथ नाम पदारथ नाम पदारथ पाऊँ ॥ १ ॥

I sing Radhasoami Radhasoami Radhasoami. I attain the wealth of Nam, the wealth of Nam, the wealth of Nam. **(1)**

I light a lamp, and behold, with my eyes wide open, the Agam (inaccessible) and Agádh (unfathomable) Roop (form) of Radhasoami. **(2)**

The glory and grandeur of that Form cannot be described. That Form is manifest in Sat Guru. **(3)**

O Giver of gifts ! I desire nothing but Charan Saran (Saran of the Holy Feet). You are my Father as well as Mother. **(4)**

I perform Arti with heart and soul. I bathe in the pool of Amrit. **(5)**

I take my dwelling in Sunn. I am absorbed in the notes sounded by the fiddle and the violin. (6)

My Surat enjoys the bliss of that region. I see a multitude of Hansas playing and frolicing there. (7)

Having witnessed the wonderful spectacles there, I prepare for going ahead. (8)

On reaching Mahá-sunn, I get the secrets, and raise my Surat. (9)

I get across the vast valley and hear the sound of Sohng reverberating in Bhanwargupha. (10)

Next, I hear the sound of Satnam., Radhasoami has unfolded all the secrets. (11)



Shabd 4

गुरु आरत मैं करने आई ।
दुख भ्रम सब दूर नसाई ॥ १ ॥

I have resolved to perform the Arti of Guru. My troubles and doubts have all been done away with. (1)

I hold the platter of piety and patience, and come to know about the glory and eminence of Guru. (2)

I kindle the flame of the fire of yearning and perform the Arti with love and ardour. (3)

I offer Bhog (food) of my Bháo (love and faith). I reap the full benefit of human life. (4)

I stand before Sat Guru with my eyes fixed on Him.
He casts a glance of Dayá (grace and mercy)
upon me. (5)

I daily sing Radha Radha and pray Soami Soami. Both
Radha and Soami are one, identified with and merged
in each other. Radhasoami is my goal. (6-7)

How can I describe His majestic grandeur ! Each hair
has the brilliance of crores of suns and moons. (8)

My heart blooms and expands with joy when I behold
the refulgent form of Radhasoami. My love for
Him is like the eternal love of the lotus for the
sun. (9)

How long can I go on singing the hymn of Arti ? I do
not feel tired of singing His praises. (10)

However, I now check my love and zeal, and complete
the Arti, and cherish its sweet memory in my
mind. (11)

May Radhasoami be pleased to give me Prashad to
my heart's content. (12)



Shabd 5

गाऊँ आरती लेकर थाली ।
गगन शिखर सूरत मेरी चाली ॥ १ ॥

As I hold the platter in my hands and sing the hymn of
Arti, my Surat proceeds to Gagan Shikhar. (1)

I withdraw my eyes and see Jyoti (flame). I go on penetrating within, every moment. (2)

I hear the Shabd (sound) by my Surat and Nirat, and prepare for Arti. (3)

I perform Arti and reap its full benefit. The sun has arisen within me. (4)

I see sunshine and moonlight both. My mind, the gardener, now waters the saplings of Shabd. (5)

I take care of the garden of lotus flowers. Surat, the she-gardener, arranges the flowers. (6)

She makes a garland, puts it round the neck of Soami, and performs Arti. (7)

I am blooming with joy. Standing before Guru, and gazing into His eyes intently, I move the platter of Arti in a circle. (8)

My enthusiasm blooms like the flowers of Jasmine and my mind feels elated like मरुआ Maruwá (strong scented plant). I fill the चरुआ Charuwá (large earthen pot) of my body with Amrit (nectar). (9)

As I cut asunder the net of Moh (infatuation) I am released from sickness, sorrow, doubts and misgivings. (10)

I withdraw the mind from the world and join it with the Holy Feet. (11)

My body and mind have become शीतल Shital (cool and calm). I do not like कांसा Kánsa (an alloy of

zinc and copper) and पीतल Pítal (brass). (12)

I engender love and faith in Soami and abandon all other activities. (13)

Radhasoami has showered His Daya (grace and mercy) upon me. I have now completed His Arti. (14)



Shabd 6

आरत गावे स्वामी दास तुम्हारा ।

प्रेम प्रीत का थाल सँवारा ॥ १ ॥

O Soami ! Your दास Dás (slave) sings this Arti. I have prepared the platter of love and faith. (1)

I have lighted the lamp of Gyán (knowledge) and Dhyán (contemplation). I have applied myself to Bhakti Yoga (i.e., devotion to Guru). I hear the resonance of Dhun (sound). (2)

Soft clinking and tinkling sounds keep me dancing in ecstasy. My Surat is absorbed in Shabd. (3)

O Soami ! Now accept my prayer. I am a sinner and utterly deluded. (4)

O Soami ! Pardon my faults. I will be careful in future. I have suffered much. (5)

O Prabhu (Master, Lord) ! O Giver of gifts ! Shower Daya (grace and mercy) upon me. I am a servant of Your Holy Feet, and of none else. (6)

Cast a glance of Your unbounded Daya so that I get access to the पद Pad (Region) which is limitless and boundless. (7)

Your Nam (Name) removed darkness. I sing praises of the Agam (inaccessible) and Apár (limitless) Dhun. (8)

O Radhasoami ! Now be gracious upon me. O Antarjamí (Omniscient-Being) ! Favour me with Your gifts. (9)



Shabd 7

गुरु मेरे दाता मैं भई दासी ।
जनम जनम की काटी फाँसी ॥ १ ॥

My Guru is the giver of all things. I am His Dásí (slave girl). He has cut the Phánsí (noose) put round my neck for lives together. (1)

I have now been blessed with the precious human life. I will perform devotion to Guru and secure His pleasure. (2)

I recite the Nam all day and night. I sing the praises of Soami every moment. (3)

I get His Darshan and kindle zeal in my mind. I fix my eyes on, and apply my Surat to Guru. (4)

I then hear the wonderful Anhad Shabd, and ascend to Gagan Mandal (Trikuti). (5)

In Trikuti my mind takes its seat on the throne, and
reigns over every घट Ghat (heart). (6)

I have made all preparations for the Arti. The whole
region (of Trikuti) echoes with a roaring sound. (7)

A great sound is coming from above. I get the most
valuable thing. (8)

Amí (nectar) is raining continuously. My Surat is drenched
in it. It has left the नौखण्ड Nau-khand (a dwelling
of nine doors), viz., Pind and Brahmánd. (9)

I proceed with the graceful gait of a Hansa to Mánsarovar
lake, and reach before Achint¹ Purush. (10)

I cross over Agam and Nigam (Sunn and Maha-sunn),
and penetrate the door to Sat Lok. (11)

I attain the refulgent region of Sat Nam. Seeing this,
kal begins to pine in grief. (12)

I become intoxicated with the bliss of Nam. I sing
the hymn of the Arti of Sat Guru every day. (13)

O Merciful Sat Guru ! Grant me a gift so that my
mind may always remain attached to Your Holy
Feet like a fish in water, and I may never be
separated from You. May I ever be dependent on
Your Holy Feet. (14-15)



1. Free from care and anxiety.

Shabd 8

आरत गाऊँ पाँच कड़ी की ।
पाँच तत्त्व संग आन पची री ॥ १ ॥

I sing an Arti of five couplets. I am lost in the company of the five elements. (1)

I have been tied by a rope of five प्राण Prán¹ (airs).
I have been placed in the company of five evils (Kam, Krodh, Lobh, Moh and Ahankar). (2)

The perfect Sat Guru has showered Daya (grace and mercy) upon me. My knot is untied, and I ascend to Gagan. (3)

I struggle hard within myself. I thread the pearls of Dhun (Shabd). (4)

I catch hold of the Dhun of Sunn Mandal. I come to the Holy Feet of Radhasoami. (5)



1. Vital air, of which five are reckoned, (i) Pran or breath, which has its seat in the lungs; (ii) Apan that which goes downwards and out at the anus; (iii) Saman, that life-wind or vital air which has its seat in the cavity of the navel and is essential to digestion; (iv) Vyan that which is diffused through the whole body; and (v) Udan, that life-wind or vital air which rises up the throat and enters into the head.

Shabd 9

सात कड़ी की आरत फेरूँ ।

सुरत चढ़ाय शब्द संग धेरूँ ॥ १ ॥

I sing an Arti of seven couplets. I raise my Surat and unite it with Shabd. (1)

I subdue my mind, and pierce the Gagan. Steadying my attention, I fix it on the Holy Feet. (2)

I look at the face of Sat Guru every moment. I perceive Dhuns (sounds) of various kinds. (3)

I am a मृगनी Mrigní (doe). On hearing the नाद Nad (Shabd, sound) of Guru, I become oblivious of my body and mind. (4)

I take the five senses, the mind and the Surat with me and enter Gagan with all the seven. (5)

I brow beat and do not care for almost anybody. On the strength of the support of the Sat Guru, I display my authority. (6)

I will daily perform this Arti. I tell the truth. I will never be displeased. (7)



Shabd 10

आरत गाऊँ सत्तनाम की ।

जोत जगाऊँ अधर नाम की ॥ १ ॥

I sing the Arti of Sat Nam. I kindle a flame of the
Nam of the Highest Region. (1)

I behold the spectacles at the Third Til. I stroll the
region of Sahas-dal-kanwal. (2)

I now annihilate Kam (lust and passion). I am a worth-
less slave of my Guru. (3)

I serve Him all the twentyfour hours. I have turned
away my attention from the sound on the left
side. (4)

My love for Guru is eternal and as inseparable as
the Arabic letters लाम 'Lám' and अलिफ 'Alif' (or
the English letters 'q' and 'u'. I ascend to a region,
which, in fact, is not a region, and hear the Shabd
thereof. (5)

I give up the company of all, high and low. I am now
unconcerned with fame and disrepute. (6)

I witness the decoration of the terráce in Gagan. I
have become enamoured of the goblet of eternal
nectar. (7)

I have no words to express what it is like. Arti of
Radhasoami is now completed. (8)



Shabd 11

दया गुरु की अब हुई भारी ।
मैं भी आरत करन बिचारी ॥ १ ॥

Sat Guru has now showered much grace and mercy on me. I, too, have resolved to perform His Arti. (1)

I have prepared and decorated a platter of Guru's Gyan, i.e., the Gyan or knowledge imparted by Guru. I have made a flame of Bhakti (devotion). (2)

As soon as I come before the august presence of Guru, मद Mad (pride), मोह Moh (infatuation) and काम Kam (passion) take to their heels. (3)

When the stick of Guru's glance strikes the bitch of infatuation, she runs away barking. (4)

Guru has given me such a Mantra that on its uttering, the evil spirit of avarice leaves the body. (5)

My Surat now ascends to the region of Gagan. It leaves the nine apertures and goes to the region of eight petals. (6)

I have adopted Radhasoami Nam as my guiding star, and enshrined His marvellous Form in my heart. (7)



Shabd 12

एक आरती और बनाऊँ ।

राधास्वामी आगे आन सुनाऊँ ॥ १ ॥

I compose one more hymn of Arti, and recite it before Radhasoami. (1)

I perform Jugti (Bhajan) and Jatan (Sumiran and Dhyan),
and kindle the fire of Virah (pangs of separation).
I prepare the platter of love and faith. (2)

I break the bondages and ties with family and kinsmen.
I devote my mind to the holy feet of Guru. (3)

Kal has created a lot of troubles and difficulties for
me. I abandon 'meum and tuum'. (4)

My mind applies itself to the Holy Feet with great
zeal and enthusiasm. I have no knowledge of men
and women around me. (5)

Guru has initiated me in the secrets of Shabd, raise
my Surat to the portal of Brahmand. (6)

I enter Gagan and become a Das¹. I stick fast to the
Holy Feet of Soami. (7)

I get Darshan of Sat Guru within myself. On seeing
His marvellous Rup (form), I am delighted like a
भँवर Bhanwar (black bee) humming round and round
over a white lotus, in the ecstasy of its sweet
fragrance. (8-9)

I perceive different Dhuns (sounds); my Surat clings
more steadfastly to them. (10)

Radhasoami is gracious with me. He has redeemed
Jivas fallen and degraded like myself. (11)



1. Servant, slave.

Shabd 13

अगम आरती राधास्वामी गाऊँ ।
तन मन धन सब भेंट चढ़ाऊँ ॥ १ ॥

I sing a grand Arti of Radhasoami. I offer body, mind
and wealth, all, as Bhet. (1)

I sweep the roof, dust the eaves, and perform services
of even lower order. (2)

O Soami ! Grant me Your Daya (grace and mercy)
now. For lives together, I have been in the domain
of Kal. (3)

Now, the Merciful Lord has put His seal. All stinging
pains inflicted by Kal have been removed. (4)

O Gracious Radhasoami ! Give me now Prashad so
that I may get admittance into the regions of Satnam
and Anami. (5)

O Soami ! I am a slave of Your Graciousness. I clear
myself of the perversity created by Kal, the consort
of Maya. (6)



Shabd 14

घामर घूमर करूँ आरती ।
स्वामी हुए दयाल जी ॥ १ ॥

Soami has become gracious toward me. Dancing round
and round in ecstasy, I sing His Arti. (1)

I eat Prashad. I wear Prashad (sanctified clothes). I will go on uttering Thy Name. (2)

Whether Thou takest notice of me or not, I will go on doing what I can. (3)

I will go round and round in reverence. I will sip Charanamrit. I will offer obeisance to Thee. I will grasp Thy Feet. (4)

I will smash the head of Kal and Karam. I will keep my Surat fixed at Thy Holy Feet. (5)

I will perform unique devotion and sing songs of praises with zeal and ardour. (6)

I will not offer a courie (paisa or penny or cent) as Bhet. Kneeling down in perfect surrender, I will go on singing Thy Name. (7)

Even if Thou showest signs of anger I will never be displeased. I will hold fast Thy Holy Feet. (8)



Shabd 15

करे आरता सेवक भोला ।
नेह नगर का फाटक खोला ॥ १ ॥

This simple-minded devotee performs Arti and opens the gate to the city of love. (1)

I cleanse and wash the Chowk (square) of the Ákash (firmament). I get Darshan of Shabd Guru. (2)

I am much delighted on having Darshan. My Surat reaches there in a moment. (3)

I am intensely attached to Radhasoami. My love has now greatly awakened. My Surat is absorbed in His Darshan. (4)

I see the flower garden of five elements, and the beds of twentyfive Prakritis. (5)

I see a square courtyard in Sunn, where Radhasoami is seated on a throne. (6)

When I hold the platter of Hiyá (heart) in my hands and light the lamp, darkness is removed. (7)

I bring the platter and the lamp to Agam¹ Nagar² and offer them as Bhet. I receive ambrosial life-giving herb. (8)

I perform Arti with love and enthusiasm. I break the head of the wretched Kal. (9)

I adopt RADHASOAMI Nam and begin to soar like a bird. I now break the teeth of Kal and Dharam Rai. (10)

I garland my Guru and put saffron mark on His forehead. I offer Him Bhog (food) of love and affection. In the end, I present पान Pán (betel leaf prepared with areca nut, etc.). (11)

I now get Radhasoami's Prashad (leavings of His dishes). I sing the praises of my Beloved every moment. (12)

1. Unapproachable. 2. City.

I complete the Arti on this auspicious day of Janmashtmi¹ and attain embellishment. (13)



Shabd 16

जाग रे मन छोड़ बखेड़ा ।
त्याग रे मन जगत अँधेरा ॥ १ ॥

O mind ! Awake, free yourself from all entanglements and quit the dark world. (1)

Search for Sat Guru all day and night. You will not get such an opportunity again. (2)

Sat Guru will redeem you. You will not have to come back to the ocean of worldly existence. (3)

This is the region of Kal. All Jivas are wandering in delusion. (4)

Serve the Sat Guru. The feeling of mine and thine will be gone. (5)

Do not make delay. Get across on a raft of Shabd. (6)

I search for the shore within and find the पद Pad (destination) close at hand. (7)

I camp in Gagan, which Sants visit daily. (8)

I surround and kill all the thieves. Today I am very happy. (9)

1. The eighth day of the dark half of the month of Bhadon corresponding to August-September.

Sants themselves do the work of watchmen. I should have no anxiety. (10)

I have an earnest longing to perform Arti, but from where can I procure the necessary articles ? (11)

Mind and Surat have been without nourishment. The sense organs are withering in the body. (12)

At such an hour, Sat Guru is pleased to give a call, "Leave darkness, and come up to higher regions. (13)

Behold the refulgence of Trikuti. Develop love for the Dhun (sound) of this region." (14)

I take my seat in Sunn, and obtain the necessary wherewithal for performing Arti. (15)

I now adorn myself and perform Arti. I sacrifice myself before Sat Guru. (16)

My Surat has now become very enthusiastic. I hold the platter of Arti in my hands. (17)

I kindle a soothing flame. I bring Amrit (nectar) in a झारी Jhári¹. (18)

I offer ambrosial food as Bhog and put a garland of lotus flowers round the neck of Sat Guru. (19)

Supremely majestic is the grandeur of Sat Guru. Fascinated, I gaze at Him with my eyes wide open. (20)

1. A pitcher with a long neck and a spout to it, an ewer.

I spread a carpet in Mahá-sunn, where there is
neither ground, nor sky, nor stars. (21)

There are very large Dweeps (islands). What can I
say about the glory and majesty of Hansas, the
denizens of the region ? (22)

There are multitudes of Bhakts (devotees). There is
nothing in this world with which they can be
compared. (23)

They all assemble in Bhanwarguphá for witnessing
the ceremony of Arti. (24)

Sach-khand is made the throne, on which Sat Purush
sits majestically. (25)

Anhad Shabd of the Bín (harp) is audible there. All
the Hansas sing the hymn of Arti in chorus. (26)

Having performed a grand Arti, my Surat proceeds
to Alakh Lok. (27)

In Alakh Lok, such a tumultuous Arti is performed
that it is heard in Agam Lok. (28)

This Arti is continued for long. Its प्रताप Pratáp (glory
and majesty) cannot be described. (29)

Now my Surat has entered the abode of Radhasoami.
What a great good fortune indeed ! (30)

Arti is now completed. I have become the dust under
His Holy Feet. (31)

Shabd 17

दम्पत आरत करूँ राधास्वामी ।

प्रेम सहित गाऊँ गुन नामी ॥ १ ॥

Jointly with my partner, I perform the Arti of Radhasoami
and sing His praises with love. (1)

I have prepared delicious dishes and clothes with
gold and silver embroidery work. I place all these
articles as Bhet (offering) before Soami. He ordains,
"Adorn yourself with Prem (love) and perform Arti.
You may perform this Arti again and again.(2-4)

Let us now perform Arti. May Radhasoami ever protect
us ! (5)

Surat and Shabd go round, and are married.
(An important ceremony of marriage consists in
going round the sacred fire seven times). Guru
grants Surat the joy of perpetual union or
spousehood. (6)

The Merciful Guru is all merciful. The perfect Sat Guru
does good to our souls. (7)

We sacrifice ourselves at His Holy Feet. Who else
can help us ? (8)

Lowly and humble, we depend upon the support of
Your Holy Feet. Who else can redeem us ? (9)

Place Your hand of mercy on our heads. May we
now engender love for Your Holy Feet ! (10)

May Radhasoami Anami graciously grant us Bhakti

(devotion) and Jukti (application to the performance of spiritual practices) ! (11)

Mind and Surat both have come to You with their hearts filled with Your light. (12)

Kindly take them under Your shelter and show them Your अगम मार्ग Agam Marg (inaccessible path). (13)

Elevate us to Sahas-dal-kanwal so that we may see Jyoti (flame). (14)

From thence, we enter Banknal and then behold the region of Trikuti with zeal and ardour. (15)

We reach Sunn Shikhar in a moment, and then pledge to go to Maha-sunn. (16)

We take our seat in Bhanwargupha and hear the Dhun resounding there. We proceed to Sat Pur (Sat Lok) and play on the बीन Bin (harp). (17)

We are blessed with the Dayá (grace and mercy) of Alakh and Agam. We hear the reverberations of the Holy Name RADHASOAMI. (18)

As we adopt the Isht of this Nam, all Karam and Bharam (observances and rituals) are eradicated in a moment. (19)

On attending Satsang, impurities are removed, and Chetan (spirit) begins to assert itself within us. (20)

Darkness of ignorance has disappeared. We hear Anhad Shabd. (21)

On hearing the Dhun (Shabd, sound), we are delighted
like a fish in water. (22)

Both this दास Das¹ and दासी Dasi² after being married
have now come under Your protection to jointly
perform Your Arti. (23)

We would now offer some grand Bhet, for body, mind
and riches are too trivial to be offered. (24)

We are ignorant and do not know the mystery. We
can only repeat Radhasoami Nám. (25)

O Merciful ! Accept our prayer. Ignorant as we
are, we know not about Your high and exalted
position. (26)

It was really our good fortune that we had Darshan
of Radhasoami. We have now sincerely adopted
the Saran of Radhasoami. (27)



Shabd 18

आज आरती करूँ सुहावन ।

भावन पावन मन ललचावन ॥ १ ॥

Today I perform a very pleasing, blissful and heart-
captivating Arti. (1)

When I sing the hymn, my love, zeal and ardour are
enhanced, and the unsteadiness of the mind is
removed. (2)

1. Das — devotee. 2. Dasi — female devotee.

My Surat proceeds to, soon merges in, and gets imbued with Shabd. (3)

The whole progeny of Rávan (the demon king signifying sin) is destroyed. Sita and Ram are brought to Ayodhyá. (4)

Surat is Siyá (Sitá) and mind is Rám. Daswán Dwár is Ayodhyá. (5)

After bathing in Mánsarovar, Surat ascends to Mahasunn. (6)

It witnesses the spectacles of Bhanwarguphá and hears the बीन Bín (harp) of Sat Lok. (7)

On reaching Alakh Lok and Agam Lok, it awakens the Shabds of those regions. It then beholds the abode of Radhasoami. (8)



Shabd 19

उठी अभिलाखा इक मन मोर ।
करूँ अब आरत गुरु की जोर ॥ १ ॥

An earnest longing has surged within me. I will perform a grand Arti of Guru. (1)

I will hold the platter of Prem (Love) in my hands, and kindle the flame of Shabd. (2)

I will withdraw the spirit currents and concentrate them at the focus. I will gaze at the countenance of Guru. (3)

I will sing His praises and enshrine His Feet
within. (4)

Besides Guru, I accept none. I have taken His Saran
(shelter, protection). (5)

He will ferry my boat across. He will save me from
drowning. (6)

O my Guru ! Hold me by stretching Your arm. Remove
all my ego in respect of the world. (7)

Assist my Surat now, so that I may ascend and reach
Sahas-dal-kanwal. (8)

I see Jyoti (dazzling flame) and Niranjana. I leave
Sahas-dal-kanwal, and get across Bankna. (9)

I get to Trikuti, and thence to Sunn, removing all
barriers. (10)

I pass through Maha-sunn in the company of Sat
Guru. I ascend to Bhanwargupha and hear the
melodious sound of the flute. (11)

Following the बीन Bīn (harp), I reach Sach-khand.
I then attend the Darbār (Court) of Alakh and
Agam. (12)

Radhasoami has showered His love upon me. I
sacrifice myself before Him. (13)

I thus perform Arti and enjoy bliss. I am today blessed
with परमानन्द Parmānand (supreme bliss). (14)

Shabd 20

क्योंकर करूँ आरती सतगुरु ।
बल नहीं धरूँ प्रेम का निज उर ॥ १ ॥

How can I perform Arti of Sat Guru ? I do not have the requisite love in my heart. (1)

You are Dín Dayál (merciful to the humble) and Kripál (compassionate). Cut off my ties and bondages and grant me Your protection. (2)

I am a very low slave, dejected and forlorn, whereas Your position and status are above all. Your authority is supreme, absolute and undeniable. (3)

How can I know of Your secrets and mysteries. I have always been a pleasure-seeker. (4)

Kal's current is flowing very strong. Please help me get across. (5)

My body and mind do not engage in Parmarth. They are slow in Sewá and Bhajan. (6)

However, the company of Sants, which is a rare opportunity, has become available to me by Your grace and mercy. (7)

I know not what fortune has now brightened up that I have got Your Darshan ! (8)

I am coming from a far off place and Kal has put many obstacles in my way. (9)

My mind deviates from Parmarth, and creates

misleading thoughts. It again and again wishes to leave the Satsang and goads me to go back to my place. (10)

My mind does not like to remain in Satsang. It reminds me of wealth and wife very much. (11)

Therefore, O Sat Guru ! Turn my mind. I am a slave of Your Holy Feet for ever. (12)

Sat Guru orders me to elevate my Surat to the Shabd of Gagan, and to absorb my Nirat in the Dhuns (sounds) of Daswan Dwar. (13)

Behold the spectacles of Sahas-dal-kanwal and Trikuti and play in Sunn and Maha-sunn. (14)

See Bhanwarguphá and Sat Lok. The glory and majesty of Alakh and Agam is heart-captivating. (15)

Radhasoami calls out to Surat, "Come, and repair to your own Home." (16)



Shabd 21

धूम धाम से आइ इक सजनी ।
पति को संग पुत्र दोउ मगनी ॥ १ ॥

There comes a सजनी Sajni¹ (Surat), with an overwhelming display of grandeur. Accompanied by her husband and both her sons, she is extremely

1. A virtuous woman; a respectable woman; a female friend.

happy (mind being the husband, and बैराग Bairág¹ and अनुराग Anurág² the sons). (1)

She takes the Saran of Sat Guru with her heart and soul. She has engendered profound love for Him. (2)

She is thinking of performing His Arti. Her heart is overflowing with love and zeal. (3)

Her love for Guru is in no way ordinary. She has united both her Surat and Nirat with the Holy Feet. (4)

She is awakening her love, putting Karams to sleep, and enhancing patience and forbearance in Bhajan and Bhakti. (5)

She is overflowing with ever-new love for Guru. She beams with a smile on getting His glorious Darshan. (6)

The greatness of Guru cannot be described. Crores of suns look pale and dull before the refulgence of a single hair of His. (7)

His position and status are known to Him alone. It is an indescribable story. (8)

Whosoever is blessed to attend His Satsang, gets himself absorbed in Shabd (internal sound). (9)

I have, therefore, taken Saran of Radhasoami. Protect me, O Lord ! (10)

1. Renunciaton. 2. Love and affection.

I am unaquainted with the mode and manner of performing Arti. In Your grace and mercy, You have turned my inclination towards Yourself. (11)



Shabd 22

सतगुरु की अब करूँ आरती ।
जगा भाग और रहूँ जागती ॥ १ ॥

I now perform the Arti of Sat Guru. My lot has brightened up. I will now keep awake. (1)

Every day I come with offerings of love. My zeal is enhanced to such an extent that it cannot be kept suppressed. (2)

Seeing this, Sárdá (goddess of learning) feels ashamed. The greatness and glory of Sat Guru cannot be described. (3)

Whenever I have Darshan of Guru, I offer my body, mind and wealth, all, to Him. (4)

I perform such an Arti. I have been taken under the Nij (special) Saran of a Sant. (5)

However, the wicked Kal puts an obstacle. He goads me to go back to my place. (6)

I have enshrined Guru's image in my heart. I make Him my support every moment. (7)

Seeing this, Kal droops down. I have killed him by the strength of my love and yearning. (8)

I live far away, but I keep Sat Guru enshrined in my heart. I remove all obstacles of Kal in my way. (9)

I derive strength from Sat Guru. I smash the heads of Kal and Karam. (10)

I sing the hymn of Arti every moment. I sacrifice myself at the Holy Feet of Sat Guru. (11)

My body remains in this world but my mind is attached to and abides in the Holy Feet. (12)

Thus, with every breath, I am truly living with Guru. No obstacle of any description can cause any harm to me. (13)

I have enshrined the image of Radhasoami in my heart. I have His Darshan with open eyes every moment. (14)



Shabd 23

करूँ री इक आरत अद्भुत भारी ।
चरन गुरु सेवूँ होकर न्यारी ॥ १ ॥

I perform a grand and unique Arti. I detach myself from the world and engage in the service of the Holy Feet of Guru. (1)

My Surat is absorbed in Dhun. My Nirat is awakened, and Mamta (attachment) flees. (2)

So far I have been very unfortunate, but now I have attained the status of a Hansa and abandoned water. (3)

Guru has bestowed on me सुहाग Suhág (perpetual union or spousehood). I become a lover of the Holy Feet of Guru. (4)

I give up all worldly pleasures. My mind becomes detached from the world. I now day and night sing the songs of love for Sat Guru. (5)

How can I now express my good fortune and prosperity ? My Surat is absorbed in Shabd. (6)

I set fire to Karam and Dharam (rites and rituals). I abandon the thought of honour and shame. (7)

I have got my inner being embossed with the Holy Feet. I beg for the gift of Nám from Sat Guru. (8)

I ascend to Gagan and look ahead. My Surat is merged in Sat Shabd. (9)

I give up the company of crows (evil persons). I am fortunate to have now the company of Hansas (celestial beings or Parmarthi persons). (10)

I have subdued the mind. Mamtá (attachment to the world) has run away. I now abide in the Holy Feet of Radhasoami. (11)

Shabd 24

गुरु के चरन पर चित बलिहारी ।
मन परतीत करूँ दृढ़ सारी ॥ १ ॥

I sacrifice myself at the Holy Feet of Guru. I engender profound love and faith for Him in my mind. (1)

Filled with an intense longing and yearning, I have come from a great distance. I have had marvellous Darshan to my heart's content. (2)

Kal has been using deceitful methods. He creates doubts and misgivings in my mind. (3)

Sometimes my love and affection for Guru are strong. At other times, there is slackness in my adopting His Saran. (4)

Kal, off and on, pushes me on to worldly allurements and attachments. He reminds me of my kith and kin. (5)

Somehow or the other, I manage to cling fast to the Holy Feet. But soon I take a somersault and incline towards the world. (6)

How far can I describe the trickeries of Kal ? He brings in heat and friction and keeps away calm and poise. (7)

He keeps Jivas busy in traditional rites and rituals and family conventions, pilgrimage, fasting, and duties and acts prescribed by the scriptures. (8)

He gives rise to all sorts of doubts and misgivings

with the result that love for Guru is pushed
aside. (9)

I am a feeble and humble refugee. Extricate me from
troubles and difficulties in any way You deem fit
and proper. (10)

My mind is stiff and a thief. It is wholly given to the
waves of greed and avarice. (11)

It has no faith and belief, nor does it look to the
Holy Feet of Guru for help. (12)

How can I bring round this mind ? Without Daya
(grace and mercy) of Guru, there is no place of
safety. (13)

Therefore, I beseech You to mend and correct my
mind in any way You think fit and proper. (14)

May I ever abide in Your Holy Feet in perfect devotion!
May I be granted unshakable faith ! (15)

Guru has revealed the secrets of the Holy Feet. He
has enjoined upon me to gaze at His eyes with
my Surat and attention. (16)

I get released from the region of the two eyes and
concentrate at that of the one, viz., the third Til.
I see Jyoti and Niranjana. (17)

Beyond is the charming Sukhmaná. I enter
Banknál. (18)

I hear the sounds of the bell and the conch. Leaving
them, I proceed to Trikuti. (19)

I hear the sounds of thunder and drum. I come to
know that Omkár is the Guru. (20)

My Surat is delighted to see the spectacles. It
speeds on to Mánsarovar. (21)

It bathes in Mansarovar and becomes purified. Its
enthusiasm and ardour are enhanced in the
company of Hansas. (22)

I prepare to ascend to Mahá-sunn. In the company of
Sat Guru, I am able to cross this region. (23)

Darkness is dispelled. Light is seen and the flute is
heard in Bhanwargupha. (24)

In Sach-khand, I hear the unending Dhun of Sat Shabd
and the बीन Bín (harp). (25)

I have Darshan of Alakh and Agam. I merge in
Radhasoami Dham. (26)

I perform Arti and attain knowledge of all the internal
stages. All of my hopes and aspirations have
been fulfilled. (27)

All hopes and ambitions have been fully satisfied.
Radhasoami has graciously given me the most
valuable and precious gift of jewels and gems. (28)



Shabd 25

आरत आगे राधास्वामी के कीजे ।
बिमल प्रकाश अमी रस पीजे ॥ १ ॥

I perform the Arti of Radhasoami, and receive pure
and unalloyed light and Amí-ras (nectar). (1)

I prepare sandal wood paste of चित Chit (attention)
and flower garlands of हित Hit (love). I offer them
to Dín Dayal¹ Soami. (2)

I prepare the platter of Gagan and the wick of Surat,
and keep the flame of Shabd burning all day and
night. (3)

In Sahas-dal-kanwal is audible the sound of the bell,
and in Banknal the Dhun of the conch. (4)

In Trikuti the Dhun of Omkar is heard. In Sunn Shikhar
the Dhun of Akshar Purush is audible. (5)

Sohang Purush resides in Bhanwarguphá, and
Satnam Sat Purush in Sat Lok. (6)

O Soami ! Your दास Dás (servants, slaves, devotees)
sing the hymn of Arti and find location in Your
Lotus Feet. (7)



1. Din Dayal—Merciful to the humble.

BACHAN 31

EVIL TENDENCIES OF MIND AND SENSES.
OBSTACLES CAUSED BY KAL DURING
SPIRITUAL PRACTICES.

Shabd 1

घट औघट झांका री सजनी ॥ टेक ॥
मन मति-मंद कहन नहिं माने ।
शब्द सुरत नहिं ताका री ॥ १ ॥

O friend ! I have peeped within and found that this foolish mind does not accept advice. It does not take to Surat Shabd Yoga. (1)

Like a dog, the mind goes from door to door, taking the poisonous food of falsehood. (2)

It gives rise to desires for riches, property and pleasures. It is arrogant, proud and conceited. (3)

It has attached itself to the world and kith and kin, who are all false. (4)

It does not acquaint itself with the path of Sat Guru.
It goes down to the four Kháns (species). (5)

What can I say ? It does not pay heed to wholesome advice. It again and again lapses into a state of delusion. (6)

It indulges in trickeries, hypocrisy, jealousy and calumny, and goes on increasing the load of sins all the more. (7)

It does not feel attracted to Guru's words and pure living. (8)

How far can I go on relating all this ? I admit defeat.
Who can save me except Guru ? (9)

Enhance love for Guru. This is the first step. (10)

The second step is of Surat Shabd Yoga. I bathe in my घट ghat¹. (11)

Radhasoami explains these teachings for the benefit of Jivas. (12)



Shabd 2

छुटू मैं कैसे इस मन से ।
सुरत यह कहती निज मन से ॥ १ ॥

Surat enquires of Nij Mana² how it can get rid of the grip of the mind. (1)

1. See "Ghat" in "Glossary of Radhasoami Faith".

2. Higher mind at the third Til or Sahas-dal-kanwal.

The mind has spread its net of pleasures far and wide. It has separated me from the Highest Region. (2)

I have been tied to the ten senses which are playing tricks on me. (3)

They have hurled me down from the tenth door and encased me in the body of nine apertures. (4)

I am now tied to the pleasures of the world. Oh ! How can I get out of this net ? (5)

I find none other than Guru who can extricate me from this wilderness. (6)

I shudder with the fear of Jama. Who can relieve me from this fright and dread ? (7)

I did not engender love for Guru. I have degenerated from a human being to a brute. (8)

Like a branch lopped off from a tree, I have been thrown far away from the Nij Ghar (Original Home). (9)

I now entreat Sat Guru to attract me to His Holy Feet. (10)

Get your impurities removed by attending Satsang. Then, you will be detached from the body. (11)

You will then contact the Dhun of Sunn, partake of the nectar and be happy. (12)

When you come in touch with Shabd, your troubles

and miseries will end. You will then have no
cravings and desires. (13)

Surat prays to Sat Guru, "May I join with
RADHA and engender love for SOAMI ! Oh
RADHASOAMI ! Make me Your own. I have taken
Your Saran." (14-15)



Shabd 3

गई आज सोच में ॥ टेक ॥
मेरी सुरत कुचालन चाल ।
गई आज सोच में ॥ १ ॥

I am perturbed today, my Surat has gone astray.(1)

Anhad Shabd is audible in Gagan. But my Surat does
not pay heed and listen to it. (2)

The perfect Sat Guru imparts the secrets of
higher regions. But I am engrossed in worldly
affairs. (3)

I know not how to derive benefit from Satsang. I am
badly entangled in the world. (4)

I fail to develop the right understanding. Kal has badly
beguiled me. (5)

Without Sat Guru and Nam, who can give me shelter
and protection ? (6)

The three Gunas are tightening the noose round my

neck. The noose can be cut asunder by the Merciful Lord alone. (7)

Kám and Krodh (passion and anger), and hopes and ambitions, these constitute a curtain separating me from my Lord. (8)

The fire of yearning glows but soon vanishes. How can I keep it burning ? (9)

Evil tendencies keep me under their shadow; they harass me a lot. (10)

How can I get redeemed without following the path of Surat Shabd Yoga ? (11)

I will ascend to Sahas-dal-kanwal, come to Trikuti, bathe in the Mansarovar, rise to Máhásunn, see Bhanwarguphá, and get the real wealth of Sat Nam. (12-13)

O Radhasoami ! Shower Your Daya (grace and mercy) upon me, and remove all pains and thorns. (14)



Shabd 4

मन चंचल कहा न माने ।
मैं कौन उपाय करूँ ॥ १ ॥

The unsteady mind does not come round. What should I do ? (1)

Guru and Sád'h daily admonish me and explain their

teachings to me. I attend Satsang and apply my mind to it. (2)

On hearing discourses in Satsang, I feel repentant very much. But the mind dissuades me a lot and keeps me deluded. (3)

I adopt various measures to check the mind. But how can I subdue it ? (4)

I have not yet attained the plane of Surat and Shabd. How can I then elevate my Surat to Gagan ? (5)

I sway in doubts and misgivings. I do not give up desires for the world. (6)

If I firmly take the Saran of Sat Guru, then, of course, can I free the mind from its disease. (7)

This world is a very painful snare. I am being consumed in its fire. (8)

Without grace and mercy, nothing can be accomplished. I now take Saran of Radhasoami. (9)



Shabd 5

चमरिया चाह बसी घट माहिं ।

गुरु अब कैसे धारे पायँ ॥ १ ॥

चमरिया चाह Chamariyá¹ Cháh² desire for the bodily

1. Chamar=(i) a caste of men who work in leather; a member of that caste; a shoe-maker. (ii) Low, vile, ill-looking. Chamariya—(i) a woman of the Chamar caste; the wife of a Chamar (ii) One who loves skin. (iii) A loathsome expression for women. 2. Chah = desire.

comforts) is deep rooted in me. How can Guru come and dwell in my heart ? (1)

I am daily visited by pains and pleasures. I have to undergo the consequences of Karams. (2)

Purity is fast disappearing. Love and devotion do not stick. (3)

Love and yearning are being turned out. What can I do ? There is no remedy except that the Guru extends His protection. Without Nam, there is none to help. (4-5)

I now take Saran and attend Satsang. I day and night keep on applying myself to Shabd. (6)

When Radhasoami casts His glance upon me, the
चमरिया चाह Chamriyá Cháh runs away. (7)



Shabd 6

गुज़र मेरी कैसे होय सहेली ।

इस मन साथ ॥ १ ॥

O Saheli (friend) ! How can I pull on with this mind? (1)

This mind is a thief, a back-biter, a cheat and a hypocrite. It is never amenable to control. (2)

Guru as well as I impress upon it to behave properly. But it acts in such a way as causes harm to itself. (3)

It does not give up Kam (desire, passion) and Krodh (anger). It suffers pain and trouble in the company of Lobh (greed, avarice) and Moh (infatuation). (4)

It goes on increasing desire for honour, reputation and acquisition of worldly objects. (5)

It is always busy eating and drinking and enjoying pleasures. (6)

The benevolent Sat Guru points out Shabd (internal sound), but the mind does not accept this gift. (7)

It is so vicious that it does not obey the commands of Sat Guru. It does not give up mischief-making. (8)

I relate to it the sufferings of hell, but it is not frightened. (9)

I speak to it about the bliss of Sat Lok, but it does not believe. (10)

It does not come round in any way. I admit defeat at its hands. (11)

What measures should I adopt ? I am helpless before the mind. (12)

If there is any one who can render help, He is only Radhasoami. None else comes to my mind. (13)

Shabd 7

हुआ मन आज दुखदाई ।
कहूँ मैं चाल इस गाई ॥ १ ॥

My mind has now become troublesome. I say something about its ways. (1)

It has no fear of Guru, nor of Jama. It daily commits sins. (2)

It attends Satsang and listens to hymns and discourses. But even then, it does not develop right understanding. (3)

It is like a dog's tail, never giving up its crookedness. (4)

Like a deer, it is fickle all the time. It never becomes steady. (5)

Shabd is day and night ringing within, but the mind never pays attention to it. (6)

It is a victim of rituals and delusions, and remains engrossed in the pleasures of the world. (7)

It is wholly given to Bhog (pleasures) and Rog (diseases). It never enjoys the bliss of the Nam. (8)

It is highly arrogant and proud. Even its dealings with Guru are not artless. (9)

Radhasoami has spoken about the behaviour of the mind. It can never come round without Dayá (grace and mercy). (10)

Shabd 8

गुरू को ऊपर ऊपर गाता ।
गुरू को दिल भीतर नहिं लाता ॥ १ ॥

You sing the praises of Guru superficially; you do not enshrine Him in your heart sincerely. (1)

You have Darshan of Guru outwardly. You never bring His countenance in your heart. (2)

How can then your task be accomplished ? Your love for Guru is superficial. (3)

At heart, you are desirous of wealth and honour. Outwardly, you assume humility. (4)

Internally, you are full of Kam (desire, passion) and Krodh (anger). Externally, you show as if you are cool, calm and forgiving. (5)

Love for Guru is not deep-rooted in your heart. O, you fool ! What can this superficial love achieve? (6)

How can Guru help you, when you have not developed love for Shabd in your heart ? (7)

How can I convince you ? You seem to be of poor luck. (8)

Tamo-Guna (darkness of ignorance) has overpowered your inner self. Sato-Guna (goodness and purity) does not come near you. (9)

You never perform Bhajan sincerely. You have taken the Saran of Guru superficially. (10)

You do not put up with even a mild chastisement at the hands of Guru. You drift in the world. (11)

When you get frightened because of pain and suffering, you devote yourself a little to Satsang. But as soon as the pain and suffering are gone, you give loose reins to your desires. (12)

You never tasted the imperishable bliss of Nam. Nor did you ever feel disgusted with the world. (13)

I do not find any remedy for you now. Without the grace and mercy of Guru, what can be achieved. (14)

If one does not care to know the will and pleasure of Guru, how can one hope to receive grace and mercy of the highest region ? (15)

You never had any inkling of the Nij Ghar (Real Home). Your Surat did not move an inch forward in the current of Shabd. (16)

Radhasoami describes the ways of the mind in detail. Hear Him attentively. (17)



Shabd 9

अरे मन नहिं आई परतीत ।
गुरू की नहिं आई परतीत ॥
अब तक नहिं आई परतीत ॥ १ ॥

O mind ! You have not developed faith in Guru. Indeed, you have not yet developed faith. (1)

You have been wandering in the delusions and illusions of the world since long. You have not befriended your mind. (2)

You move in the company of Guru, attend Satsang, sip Charnamrit and eat Prashad, but, on looking at the condition of your mind, it becomes clear that love for Guru has not yet grown. (3-4)

This vicious mind has been deceiving you all the time. You never accept Guru's instructions. (5)

As soon as Guru puts the mind to a mild test, it leaves Satsang and goes away. (6)

The foolish mind does not heed Guru's words. It keeps on sleeping, making no effort to overcome hypocrisy. (7)

How can I make the mind sincere and true ? It cares for the honour and prestige of the family and the world. (8)

It is true to the family and the world, but insincere to Satsang. (9)

It is all the time found to be dry and flat. It is not elated by having the Darshan of Guru. (10)

It is not on friendly terms with Satsangis. On the other hand, it is affectionate towards worldly people. (11)

With wife, son and family, it is always amiable. (12)

With Guru, however, it does not talk with due regard

and respect. In its dealings with Satsangis, it is rough. (13)

Guru and Satsangis both are well-wishers. But the wretched mind does not value their good intentions. (14)

This world is a scorpion, and wife a snake. But the mind mixes with them. (15)

It swallows deadly poison every day. On being stung, it repents again and again. (16)

It does not bathe in the current of the nectar-like discourses of Guru. (17)

It is so low, mean and perverse that it does not take Guru to be its friend. (18)

Its attachment and love for Guru is weak like an unspun thread snapping easily. (19)

If Guru uses some harsh and unpleasant words for its good, it turns away from Him and makes for home. It becomes hostile towards Guru and does some wrong. (20-21)

It tries to cause pain to Guru, for due respect was not shown to it. (22)

Wife and son use abusive language, and pull it by the moustache. (23)

But it puts up with their rebukes and scoldings every day and never turns away from them. (24)

Its attachment with them is strong like an iron chain. (25)

O Mana (mind) ! Awake now and give up brutish tendencies. (26)

Why do you wallow fearlessly in eating and drinking and in greed and avarice ? (27)

Radhasoami says, "What better song than this can I sing ?" (28)



Shabd 10

डगर मेरी रोक लई ।

या जुल्मी काल ॥ १ ॥

The cruel Kal has blocked my way. (1)

I am a Paniháří.¹ Amí (nectar) is my sustenance. O Sat Guru ! Help and protect me. (2)

Surat is the Gagrí² and spiritual endeavour the rope. I am now rid of entanglements. (3)

I ascend, and peep into the upside down well. I hurriedly fill my pitcher with nectar. (4)

[For upside down well see 'aughat' in "Glossary of Radhasoami Faith"].

1. A woman water carrier. 2. A water-pot, pitcher, jar.

Sat Guru has revealed to me a hidden secret. I reach
the lake of Hansas. (5)

Radhasoami, Agam (Inaccessible) and Anami
(Nameless), has become gracious with me. (6)

He has initiated me in the Surat Shabd Márg, and
cut the net spread by Mana (mind). (7)



Shabd 11

गूजरी चली भरन गगरी ।
श्याम ने रोक़ी पनघटवा ॥ १ ॥

A Goojri¹ (Surat) sets out for filling her Gagri. She
takes her friends with her and goes enthusiastically
to make a search for the Dhun (Shabd, sound)
within. But Shyam² (Kal) stops her at the
Panghat.³ (1-2)

What should I do now ? I am helpless. How am I to
lift the curtain within ? (3)

Kal blocks the way and leads all Jivas astray. He
plays tricks like a juggler. (4)

He raises a tumult and sends the Goojri (Surat)
back. He does not allow anyone to stay near the
well. (5)

So deceitful is Kanh (Krishna, Kal) that he does

1. A milkmaid. 2. Black, dark-coloured. An epithet of Krishna.
3. A place for drawing water; a well.

not listen to anyone. He does not give up his obstinacy. (6)

Except Guru who else is there to save Surat from such a treacherous one, and to make Dhun (Shabd, sound) audible to Surat ? (7)

Radhasoami has ordained His Mauj and instantly put Kal out of the way. (8)



Shabd 12

फैल रही सुर्त बहु विधि जग में ।
बिन पिया भटक गई या मग में ॥ १ ॥

My Surat is getting diffused in the world in various ways. Without the Beloved Lord, it has gone astray. (1)

Pleasures of the senses torment me, and waves and reveries of the mind beguile me. (2)

May Radhasoami shower His grace and change the inclinations of my mind. If He enables Surat to experience the bliss of Shabd, the body and the mind will have peace and tranquillity. (3-4)



BACHAN 32

SURAT'S PRAYER TO MIND AND ITS REPLY

Shabd 1

मन रे मान बचन इक मेरा ॥ टेक ॥
मैं तेरी दासी जनम जनम की ।
तू हुआ स्वामी मेरा ॥ १ ॥

O mind ! Do accede to this one prayer of mine. For
lives together I have been your Dásí (slave) and
you have been my master. (1)

You are the acclaimed master of the three Loks
(worlds). The three gods are your servants. (2)

You exercise authority over ऋषि Rishís¹, मुनि
Munís² and all. You have enslaved जती Jati³ and
सती Sati⁴. (3)

1. Sages. 2. Holy men. 3. Ascetics. 4. Virtuous women.

Gods, human beings and Yogís are under your sway.
Nobody dare disobey you. (4)

You can get anybody entangled in the world, and
you can redeem whomsoever you wish. (5)

I have come to know of your greatness. Therefore, I
request you. (6)

Why do you remain imprisoned in this city of the
body in this worthless region of darkness. (7)

Sat Gurú has told me to take the mind with me,
and proceed on the journey homeward at the
earliest. (8)

O my mind ! I, therefore, request you to ascend to
Gagan without delay. (9)

Give up the pleasures of the senses. Settle your
account with them for good. (10)

I have no better companion than yourself. I am yours
and you are mine. (11)

Accept this advice of your Dasí. Ascend to Gagan
and abide there. (12)

You will attain your real form. Why suffer pain and
pleasure here ? (13)

The Perfect Sat Guru has revealed to me the secret
that I should start on journey home, taking mind
in my company. (14)

I am Surat. I am within your power. Without your help,
I cannot find Shabd. (15)

If you do not heed my words, you and I both will
have to abide in Chaurásí. (16)

Be kind to me. Listen to my prayer. Search for Dhun
(Shabd, sound). It is near at hand. (17)

Let us both ascend to higher regions, and dwell on
the mount Sumer ! (18)

You stay there and rule. I proceed to Radhasoami's
abode. (19)



Shabd 2

मन बोला सुर्त से फिर ऐसे ।
विषय स्वाद मोसे जात न छोड़ा ॥ १ ॥

The mind replied to Surat thus : "I cannot forgo the
pleasures. (1)

What can I do ? How can I act up to your advice ?
I am entirely under the subjugation of the
senses. (2)

I have lost all strength and vigour. I cannot resist the
temptation of sensual pleasures. (3)

I wish to give up objects of pleasure. But when they
come before me, I feel helpless. (4)

Before and after enjoying pleasures, I repent a great
deal, but, at that moment, I fall a victim to the
temptation. (5)

O dear ! How can I ascend to Gagan ? I am restless,
like a horse running to and fro. (6)

I, therefore, suggest that we both approach Sat Guru
for help. (7)

Let us take His Saran, attend His Satsang, and gain
strength and stability. (8)

When Sat Guru showers His grace, He would keep
me away from pleasures. (9)

I can never ascend by myself, until I meet the
Redeemer Guru." (10)

Hearing this, Surat is much delighted. She urges the
mind to hurry up, and cut asunder ties and
bondages. (11)

They both take Saran (protection, shelter) of Satsang
and drink cupfuls of Amí (nectar). (12)

Both ascend to Gagan, and become enamoured of
the bliss of Shabd. (13)

Radhasoami has showered His Daya (grace and mercy)
on them, and they pick up diamonds, pearls and
rubies. (14)

Radhasoami, in His Mauj, has now subdued the
cruel Kal. (15)

BACHAN 33

CRY FOR HELP AND PRAYER FOR GRACE
AND MERCY FOR THE ASCENSION OF
SURAT AND DARSHAN OF THE
SHABD SWARUP SAT GURU

Shabd 1

अब मन आतुर दरस पुकारे ।
कल नहिं पकड़े धीर न धारे ॥ १ ॥

My mind, stricken with grief, now cries aloud for
Darshan. It has no peace and tranquillity. (1)

Every moment, asleep or awake, I am restless on
account of suffering. I do not relish food and
drink. (2)

I toss about restlessly without You, O my beloved.
The serpent of anxiety and worry bites me. (3)

O Sajni (noble friend) ! What measures should I
now adopt to get across the ocean of worldly
existence? (4)

I am being consumed day and night in this very thought. Nobody takes care of me. I am getting emaciated every moment. (5)

My beloved abides in the fourth Lok, while I have been cast into the city of mortals. (6)

Without the Beloved, there is severe agony. I wish to go to the Beloved, but I cannot. (7)

All around on the path there is darkness. I cry aloud, but no one listens to me. (8)

I am losing courage. No proper and suitable remedy occurs to my mind. Oh! how sad! I could not become a darling of the Beloved Lord. (9)

If my Beloved wishes, He can call me near Him in a moment. By means of Shabd, He can instantly elevate me. (10)

But how unfortunate I am that I did not catch hold of Dhun (Shabd, sound). I remain entangled in Kam. Krodh and Maya. (11)

I was initiated in Surat Shabd Yoga. But I could not apply myself to it. (12)

I am humble and forsaken in all respects. My mind is not pure. My Surat is impure. (13)

You are the omnipotent and omniscient Soami. I am suffering like a fish without water. (14)

Accomplish my task today. I am under Your Saran (protection). I surrender my all to You. (15)

All lost and tired, I am lying at Your door. Who will
take care of me, except You ? (16)

Then, Soami speaks thus , "Await Mauj, and keep
mum. (17)

Engender faith in Me and have patience. I will now
fulfil your aspirations." (18)

Hearing these words, I become calm. I firmly adopt
the Saran of the Holy Feet of Soami. (19)



Shabd 2

अब मैं कौन कुमति उरझानी ।
देश पराया भई हूँ बिगानी ॥ १ ॥

What folly has overtaken me that I abide in an alien
country ! I am a stranger here ! (1)

O Soami ! This time You redeem me. I daily dedicate
myself to the Holy Feet. (2)

I repent within myself, how am I to meet my
Beloved? (3)

I am on the ground, and the Beloved abides high
above. Without Him, I remain sad and forlorn. (4)

O Sat Guru ! Listen to my cry. Round up Kal and
Karam and kill them. (5)

Dejected and distressed, I humbly beseech, O
Soami ! Hear my prayer. (6)

You are merciful, and bestow gifts on all. I am the only unfortunate one. I have become a mine of untold troubles and miseries. (7)

How can I relate my awful tale ? I feel pierced with the point of an arrow. (8)

Soami then consoles me and says, "Soar high on the wings of love". (9)

By grace, I now meet the Beloved. All troubles are gone. (10)



Shabd 3

करत हूँ पुकार, आज सुनिये गुहार ।
मैं दीन हूँ अधीन, तुम दाता दयार हो ॥ १ ॥

Listen to my invocation this very day. I am poor and helpless. But Thou art merciful giver of gifts. (1)

Take care of me. My boat is drifting in midstream. I am in great distress. But Thou art the boatman perfect-most. (2)

Messengers of death and agents of evil have taken hold of me, inflicting severe torments, and frightening me with the horrors of hell. But Thou art the protector great. (3)

I am under Thy Saran. Grant me Thy support, Kal is gaining the upper hand, and raising a great tumult. But Thou art the hero of heroes. (4)

My intellect and understanding are soiled, mind and
Surat impure, and strength and vigour all gone.
But Thou art the Sat Guru all-knowing and all
powerful. (5)

Grant me a gift. I beg of Thee the secrets of
Surat Shabd Yoga. Thou art omnipotent and
omniscient. (6)

I am devoid of yearning, devoid of love, devoid of
devotion, devoid of zeal, and devoid of faith. I
am engrossed in desires and passions, and in
anger and greed. I am at a loss to understand
how Thou wouldst take me across. (7)

Suffering and sorrow visit me every day. I cannot
apply myself to Bhajan and Sumiran. The desire
for pleasure is not waning. Anxiety and fear burn
me more and more. There is none to hear me.
Thou alone art my physician. (8)

Except Sants, there is none whom I may call my own.
There is no anchor without Sat Guru. Karam and
Bharam (rites and rituals and superstitious beliefs)
are of no avail. There is no teaching like Shabd.
Grant me this boon. (9)

Elevate my Surat today. Show me the splendour of
Shabd. Let me run to Sahas-dal-kanwal, and see
the splendour of that place. My mind will then be
put to shame. Please do this. (10)

May I land beyond Banknal at the entrance of Trikuti,
open the path to Sunn, remove the barriers of
Maha-sunn, withdraw to Bhanwargupha, and taste

the bliss of Sat Shabd. Please take me to Satpur (Sat Lok). (11)

May I behold Alakh, then the next stage Agam Lok, and, finally, the Region of Radhasoami, of which the learned and the priests and Maulvis know nothing at all. No one can reach there without the mercy and grace of Sants. (12)

Sat Guru replies, "I tell you one thing, pay heed to my advice. Give up the dictates of your mind. Know that the position and status of Guru is 'Agam' (supremely great). Get initiated in the secrets of Shabd. Your understanding is poor. Go on giving up anger and lust. (13)

Understand the importance of Satsang. Consider this human form very rare and precious. Drink the nectar of Nám. Contemplate the Form of Guru. Keep the mind and the senses under control. In this way, keeping an eye on their conduct, go on proceeding slowly and gradually. (14)

There is none who is your friend. Your family and kith and kin are robbers. Wealth and vigour will not keep you company. The noose of the illusions and delusions of the world is round your neck. Kal and Karam are snatching away your capital from you. You will go to Chár Kháns (four categories or species of life). (15)

Life after life you will abide in hell. Jama will torment you badly. You will toss about in misery with every breath. Your desires will not be fulfilled. You will

not get to the abode of happiness. You will be subjected to severe pain and agony. **(16)**

Give up the desire for worldly pleasures. Be detached from all. Seek the company of Sants. Come under the shelter of Sat Guru. Implant His discourses and teachings in your heart. He will release you from bondages. **(17)**

Obey the commands of Guru. Discard immediately the dictates of the mind. Adopt right understanding. Abandon the company of Manmukh (who obeys the dictates of the mind only). This is how a guru-mukh (devotee of Guru) should conduct himself. In this way you will be able to annihilate Kal". **(18)**

If you accept and act according to Guru's advice, what you will achieve is described below.

You will withdraw your spirit current from the eyes, penetrate the third Til, behold the dazzling flame, enter the gate of Banknal, hear Anhad Shabd and raise your Surat to Gagan. **(19)**

You will behold the moon in the region of Sunn, see white luminous rays in Daswán Dwár, bathe in the Mansarovar reservoir, attain Mukti Pad (redemption), hear the melodious Kingrí (fiddle), erase the lines of Karams and become a Hansa. **(20)**

Maha-sunn is densely dark. But in the company of Sat Guru, you will gain strength and penetrate the impregnable barrier, you will speed on,

hear the sound of Bhanwargupha and merge in
Sohang. (21)

You will proceed further, hear endless Dhuns and
Shabds, and meet noble and excellent Hansas,
who will receive you very warmly. You will get
to the gate of Sat Lok and play the बीन Bīn
(harp). (22)

You will go ahead, see Alakh Lok, hear Dhun resounding
there, see marvellous splendour, make Dhun your
support and sustenance and have Darshan of
Alakh Purush. (23)

You will get a clue to Agam Lok, rush onward, have
Darshan of Agam Purush, penetrate the reservoir
of unique refulgence, reach the ocean of nectar
and be one with Agam Purush. (24)

From here too, you will march on, and dancing in
ecstasy, place your head at the Holy Feet like a
river merging in sea and meet Radhasoami. You
will attain your Nij Ghar (True Home). (25)

How far should I go on telling ? I have told enough,
and what I have said is correct. You have been
lost for innumerable lives. You now put the dust
of the Holy Feet on your head. Let rituals and
delusions be gone. Go on singing the Holy Name
RADHASOAMI. (26)

Develop love and faith. Apply your mind to Satsang.
Adopt the right *modus operandi*. Sing this Agam
Geet (Song Eternal). Make the best use of this
opportunity available to you in human form. There

is no friend in the world. Have faith in Me. I have explained everything. (27)



Shabd 4

गुरु गहो आज मेरी बहियां ।
मैं बसूं तुम्हारी छड़ियां ॥ १ ॥

O Guru ! Hold my arm. I live in your benign protection. (1)

All my sins have been annihilated. I have left the shadow of the mind. (2)

I follow the path shown by You. I have no master but You. (3)

You have got my ruined habitation reinhabited. I was subjected to severe suffering and pain for lives together. (4)

I will now obey Your orders. Put an end to my wandering in the maze of the world. (5)

Release me from the shackles of Karams. Let me drink the bliss of Shabd. (6)

I have suffered much pain and pleasure. Yet I cannot give up the sense of family prestige. (7)

I am subjugated by the senses. I am badly engrossed in pleasures. (8)

What You have given out is unprecedented, never heard before. (9)

When I elevate my Surat to Gagan, Mana and Maya
both feel vanquished. (10)

Sat Purush has revealed to me the secrets and
showed me the inaccessible fourth Pad (Lok). (11)

My boat is ferried across to the shore. I meet Alakh
and Agam. (12)

I merge in the Holy Feet of Radhasoami. I sacrifice
myself before Him every moment. (13)



Shabd 5

मौत डर छिन छिन ब्यापे आई ।
काल भय पल पल मोहिं सताई ॥ १ ॥

Every moment, I am reminded of death and the fear
of Kal shakes me all the time. (1)

I try my best to elevate my Surat and mind to Gagan,
but they do not stay there for a moment. (2)

How can I get rid of this difficulty ? Guru daily gives
me instructions. (3)

But my Surat and mind do not become steady in
the least. What to do ? How to bring them
round ? (4)

So I submit to Guru that my Surat and mind do not
apply themselves to Shabd. (5)

No reliance can be placed on life even for one

breath. I could not know the mystery of life uptil now. (6)

What can I do ? No measure succeeds. I have, therefore, resolved to take the Saran of Guru. (7)

But there is much deficiency of love in me. I cannot even take Saran. (8)

I have neither of the two (love and Saran). What should I do ? Should I now take poison and end my life ? (9)

Then Guru speaks to me consoling thus, "Never think of ending your life, You fool ! Have patience." (10)

Go on repeating Nam in right earnest. Enshrine Guru's image in your heart. (11)

Do this daily. All evils and evil tendencies will then be removed. (12)

Tactfully bring under control the vicious mind. Then will a rapport be established between you and Dhun (Shabd). (13)

Perform this practice daily; do not give it up. Live in close company of Guru. (14)

When you give up the hopes and aspirations of the world, you will enjoy bliss internally. (15)

Give up all pleasures and desires of the world. Your Surat will then dwell in Gagan. (16)

With every breath, it will enjoy the bliss of Shabd. It will enter the palace and abide there. (17)

Await Mauj. Have faith in it. There is no other remedy,
and there is nothing else to do. (18)

Now, be a true Dās (servant, slave, devotee) of
Radhasoami. He will one day fulfil all your
aspirations." (19)



Shabd 6

नाम दान अब सतगुरु दीजे ।

काल सतावे स्वांसा छीजे ॥ १ ॥

O Sat Guru ! Now grant me the gift of Nām. Kal is
tormenting me, and, with every breath, my life is
shortening. (1)

I suffer pain day and night. I have now come under
Your Saran. (2)

There is no giver of gifts like You. I am a child, and
You are my parent. (3)

How can You see me in distress ? This is rather
surprising to me. (4)

I am a sinner, fallen and vicious. I commit mistakes
of omission and commission every moment. (5)

How far can I go on relating my faults ? I am unable
to understand the mystery. (6)

I know not Your exalted position and status. I describe
it according to my poor understanding. (7)

You are omnipotent and omniscient. O Sat Guru
Soami ! What else can I say ? (8)

Ordain Your Mauj so that my troubles may end. Now
cast a glance of grace and mercy on me. (9)

I beg for नाम Nam (Name, Word) and not मान Mán
(honour and reputation). Give me दान Dán (gift)
in any way you deem fit and proper. (10)

I am a beggar, most deprived and hungry. I am without
love and affection. I am dry in every way. (11)

I have weighed and found myself unworthy. I
wonder how you will grant me the gift of precious
Nám. (12)

Utterly disappointed, I wait with patience. But my
mind does not have patience at all. (13)

Perhaps, sometime, grace may be vouchsafed to
me. Then, of course, I may get a little particle of
Nám. (14)

Except grace, no remedy comes to my mind. If you
choose to grant me Your grace, then only some-
thing may occur to my mind. (15)

Only a particle of Nám will accomplish my task. O
Sat Guru ! My honour is in Your hands. (16)

I have cried enough. O Radhasoami ! Rescue me.
Save me. (17)

Shabd 7

नाम रस पीवो गुरु की दात ।
शब्द संग भीजो मन कर हाथ ॥ १ ॥

Enjoy the bliss of Nám, the gift of Guru. Let
mind and Surat be drenched in the bliss of
Shabd. (1)

Grasp the Holy Feet of Guru with your heart and soul.
Annihilate मान Man and मद Mad (pride and ego).
You will get peace. (2)

Pay heed to the words of Guru. Be on guard against
the trickeries of Maya. (3)

Worldly people are drowning in the ocean of existence.
Without नाम Nam, your link with जम Jam cannot
be cut off. (4)

Reverse the direction of the spirit current within
yourself day and night. Moh (infatuation, attach-
ment) will be vanquished. (5)

Apply your Surat and hear Shabd. Ascend to Gagan
and have a full view of it. (6)

All troubles created by the mind will be removed.
Radhasoami Himself examines and makes
others do so. (7)



Shabd 8

गुरु करो मेहर की दृष्टि ।
 दास पल पल दुख पावत ।
 मैं आरत करूँ बनाय ।
 रोग सब ही घट जावत ॥ १ ॥

O Guru ! Cast a benign glance on me. This slave of Yours is in constant distress. I perform Your Arti. May my sickness be ameliorated. (1)

When I look at my own faults, I feel repentant. How can I pray for help ? Kal is misleading me all the more. (2)

Passion and anger are enormously strong. Jiva is subjugated by them. O Radhasoami ! Save me from them. I am much perplexed. (3)

O Din Dayál (Merciful to the humble) ! Listen to my prayer. You are omnipotent. I relate my troubles and miseries to You. (4)

Throw open the doors of Prem (Love), else I remain drifting in Karams. Make me stable in Shabd. I will ever sing Your praises. (5)

I suffer much, but even then this low-bred mind does not care to develop right understanding. May I now remain drenched and absorbed in the bliss of Dhun ! Nothing else now pleases me. (6)

What can I say, I cannot apply myself to Shabd. The task has to be accomplished now or never. This opportunity will not come again. (7)

I am low and humble. I am being consumed by jealousy.
Remove this trouble. Why prolong it ? (8)

Please do help me. I am not able to protect myself
against evils and evil tendencies. I am in constant
fear day and night. I shrink from Kal. (9)

I cry for help daily. Why do you not listen to my
invocation ? I am not able to fathom the hidden
good underlying Your Mauj or ordainment. (10)

How far can I go on recounting my miseries ? My
mind is not under my control. I always remain with
You. Why do You not save me ? (11)

This is very surprising to me. I cannot understand
the hidden good of Your Mauj (ordination).
All say that there is no protector except the
Guru. (12)

What sins have I committed that I have to suffer such
troubles and face difficulties every day ? I now
feel tired. I am at Your door, beseeching You
again and again. (13)

Grant me Your gift anyhow. Nothing else comes to
my mind. I now sing RADHASOAMI Nam all the
twentyfour hours. (14)



Shabd 9

सतगुरु मेरी सुनो पुकार ।
मैं टेरत बारम्बार ॥ १ ॥

O Sat Guru ! Listen to my prayer. I cry again and again. (1)

Remove the perversity of my mind. Make me dependent on the sustenance of the Holy Feet. (2)

Ferry me across the ocean of existence. My boat is drifting in mid-stream. (3)

Except You, there is nobody to support me. Make me Your own and take care of me. (4)

I am hypocritical and crooked. But I am Yours. You are supremely munificent. (5)

I am humble and distressed. Rescue me whenever You please. (6)

I perform Your Arti, and surrender my body, mind and riches to You. (7)

I have found great support in You. I am low, ignorant and uncouth. (8)

You initiated me in the secrets of Shabd. But this wretched mind of mine did not apply itself to Shabd, nor experienced its bliss. (9)

It kept me deluded in pain and pleasure. Under its impulse, I desired name and fame in the world. (10)

How am I to turn my mind without Your grace and mercy, O Sat Guru ? (11)

O Radhasoami! I pray to You to withdraw my mind now. (12)

Shabd 10

तुम धुर से चल कर आये ।
अब क्यों ऐसी ढील लगाये ॥ १ ॥

You have come down here from the Highest Abode.
Then why this delay now ? (1)

Accomplish my task at the earliest. You are munificent. Do not make delay. (2)

Distressed and distracted, I invoke You. I enshrine none else in my heart. (3)

You are the real prop and support of my life. I look for You like the shell awaiting Swánti¹ rain. (4)

Now embed pearls of Nám in me. Fulfil my heart's desire. (5)

Elevate my Surat and mind, and complete my journey successfully this time. (6)

The ocean of worldly existence is shoreless. All are being drowned in it. (7)

This existence is all unreal. Deception has been taken as true. (8)

This deception cannot be removed without Sat Guru. Without Shabd, Surat has to wander here and there. (9)

Therefore, I look to Your Saran. How am I to awake from sleep ? (10)

1. See page 247 "Glossary of Radhasoami Faith."

Without Your grace, all remedies have failed. I
discard them all. (11)

My strength and vigour are of no avail. I am entangled
in the meshes of Kal. (12)

I now pray to You. O Sat Guru ! help me. (13)

Humble and submissive, I belong to You. Without You,
who is there to take care of me ? (14)

Give me some solace. I am steeped in the darkness
of delusion. (15)

Illuminate my inner self by the refulgence of the
Sun, so that the darkness of ignorance may be
removed. (16)

Leaving You, to whom should I go ? I relate to You
my plight. (17)

From whom else I am to have a boon,
Give me in Thy Mauj late or soon. (18)

I am lying at Your door. I try my best to maintain
patience. (19)

The distressed mind cannot endure suffering. I again
and again cry. (20)

O Dayal (Merciful) ! I am under Your Saran (protection,
shelter). Please redeem me soon. (21)

There is no shortage of anything with You. Perhaps
it is my own bad luck that I remain deprived of
Your gifts. (22)

But destiny is in Your hand. If You are pleased, You
afford me shelter. (23)

How long am I to pray ? I feel totally vanquished. (24)

O Radhasoami ! You are munificent and merciful
to the humble. Please enrich me by Your gift of
Dayá (grace and mercy). (25)

This Árti is my support. O Radhasoami ! You are the
Highest and Greatest of all. (26)



Shabd 11

मांगूं इक गुरु से दाना ।
घट शब्द देव पहिचाना ॥ १ ॥

I beg of Guru for a gift. Enable me to recognize
Shabd within. (1)

I remain wandering in the company of the mind. Shower
Your grace so that I may get rid of Karams. (2)

May my Surat ascend and be absorbed in Dhun.
May the mind be subdued and Karams be
exhausted. (3)

May I give up all noxious and obnoxious habits, and
get stability in Sat Shabd. (4)

Let me be intoxicated in the bliss of Nám. May I
ever remain absorbed in Shabd. (5)

Nobody can harm me. I sacrifice myself before You. (6)

Kindly fix me in Shabd so that the current of Kal
may not make me drift any more. (7)

May my mind become humble and submissive.
May I now merge in the Holy Feet of
Radhasoami. (8)



Shabd 12

मैं लिखूँ गुरु को पाती ।
मन कीन्हें बहु उत्पाती ॥ १ ॥

I send an epistle to Guru, stating that my mind is
creating much trouble. (1)

My heart palpitates every moment. I find it difficult to
have patience. I am distressed. (2)

The fire of Virah (yearning) burns me daily. I sing the
praises of my Guru every moment. (3)

I am suffering pain in many ways. To whom shall I
relate my distressed condition ? (4)

I have given up attachment of the family and caste.
My Surat is exhilarated in the bliss of the Holy
Feet of Guru. (5)

My Surat is intoxicated in internal bliss. She now
goes to Gagan. (6)

There she partakes of Ami-ras (ambrosia) and
develops love for Guru. (7)

Without Darshan, I cannot have rest. I have to come
back to the body again and again. (8)

No one listens to my tale. I remain dismayed. (9)

I weep day and night. The mind kicks and spurns
me. (10)

O Guru ! If You grant me the gift of Dayá (grace
and mercy), the atrocities inflicted by Kal can be
averted. (11)

If I succeed in bringing my mind under control, I can
get the lion killed by the elephant. (12)

I am pierced by the dagger of love. I cannot have
patience. (13)

Now, every moment, I yearn for the majestic
Darshan of Guru. (14)

I enshrine Guru's image in my heart. I now kill the
fire-brand Maya. (15)

All wandering is now over. I have received the
scythe of Nám. (16)

I now cut Karams of previous lives. Except Guru, I
do not accept anyone else. (17)

I relate my tale of woe to Guru. (18)

How am I to bathe in the Mánsarovar reservoir ? I
am drifting in a current in the reverse direction. (19)

If I could join myself with Guru, all secrets and mysteries
would have been unfolded to me. (20)

I touch Guru's feet every day. I raise my Surat like a kite. (21)

I dye the wrapper of my mind in the colour of Nám.
I hear Nád (Shabd) within me. (22)

I rid myself to the suffering of recurrent births and deaths. I put an end to all ममता Mamtá (attachment). (23)

I have taken the Saran of Radhasoami. I am now called a Dás (servant, devotee) of Radhasoami. (24)



Shabd 13

गुरु मोहिं दीजे अपना धाम ॥ टेक ॥
मैं तो निकाम भर्म बस रहता ।
तुम दयाल लो मो को थाम ॥ १ ॥

O Guru ! Grant me abode in Your Dham (Region). I am worthless, swayed by delusions. You are merciful. Protect me. (1)

I know not what sins I have committed that my Surat does not apply itself to Nám. (2)

What can I do ? I have no control over my mind. It does not become steady. (3)

O Dayal (Merciful) ! Now be pleased to shower grace and mercy on me. I am undergoing suffering all the twentyfour hours. (4)

Neither my Surat ascend, nor my mind becomes steady. Nor does it believe in the efficacy of Shabd. (5)

Having heard about the supremacy of Sant Mat, I adopted it. Then, why does not the Sant help me now ? (6)

It would be a matter of shame for Sant Mat if my task is not accomplished. (7)

I cry out according as my poor understanding guides me. I am not aware of Your Mauj (will, pleasure). (8)

Again and again, I beseech You to grant me the gift of Nij Nám in any way You deem fit. (9)

Radhasoami Himself assures that the afflicted need be solaced. (10)



Shabd 14

सुरत मेरी धोय डालो ।

नहि मरिहों रोय ॥ १ ॥

Please wash clean my Surat, otherwise, I will die weeping. (1)

Rid me of my Karams. I am under Your shelter. (2)

Remove all of my delusions. I am Your Dásí¹. (3)

1. A woman-devotee.

Initiate me in all the secrets, O dear Sat Guru ! (4)

Knock down and kick away Kal. You are a hero. (5)

Fulfil Your promise. Otherwise, harm will be done to me. (6)

Please complete my task in Your benign Mauj. (7)

Remove Moh (infatuation, attachment). You are omnipotent. (8)

Extricate me from the meshes. I am entangled in them (9)

Radhasoami is the Supreme Guru. There is none like Him. (10)



Shabd 15

गुरु मोहिं अपना रूप दिखाओ ॥ टेक ॥
यह तो रूप धरा तुम सरगुन ।
जीव उबार कराओ ॥ १ ॥

O Guru ! Show me Your Rúp (Form). This Rúp (physical form) which You have assumed is *Sargun* (made up of three Gunas). It is for effecting the redemption of Jivas. (1)

But Your Nij Rúp (Real Form) is *Agam* (inaccessible) and *Apar* (boundless). May You show that Form to me ! (2)

May I see that Form and be absorbed in its ecstasy

and bliss. Grant me the boon of fearlessness (a considerably high status). (3)

Doubtless, the physical form of Yours is dear to me. But do let me have an idea of Your Nij Rúp (Real Form) through this physical form. (4)

Nothing can be achieved without the help of this physical Rúp. How else can that Rúp be seen ? (5)

That is why the importance of this physical Rúp is great. But graciously show me that Nij Rúp as well. (6)

That Form of Yours is eternal. This (physical) form You assume for reclaiming the Jivas. (7)

You also revealed to me the secret that I should always sing the glory of Surat Shabd Yoga. (8)

Let my Surat merge in Your Shabd Rúp as well. (9)

I am always afraid of death and afflictions. Now free me from them and make me fearless. (10)

O Radhasoami ! You are Dín Dayál (the refuge of the lowly) and Benefactor of all. Accomplish my task. (11)



Shabd 16

देख पियारे मैं समझाऊँ ।
रूप हमारा न्यारा ॥ १ ॥

Look here my dear ! I tell you that my Rúp (Form) is
unique and inconceivable. (1)

No one can see that Form unless I help him. (2)

Make endeavours. Curb the mind. Stop the outflow
of spirit current through the senses. (3)

Elevate your Surat, rush to Gagan, and get beyond
Sunn Shikhar. (4)

I will then show you the Forms of Sat Purush, of
Alakh Purush and of Agam Purush. (5)

Above them is RADHASOAMI, that is my Real
Form. (6)

Have patience. Attend Satsang. I will make you fit
and deserving by grace and mercy. (7)

I will certainly show you that Form. Why are you
restless. (8)

I am mindful of your welfare. You need not worry. You
only engender love in your heart. (9)

Dismiss all doubts. Strengthen your love and
faith. (10)

I myself will help you perform spiritual practices
and take you to the Highest Mansion. (11)

Radhasoami says that whatever He deems fit and
proper, He ordains in His Mauj accordingly. (12)

Shabd 17

सुरत की आज लगादे तारी ।

गगन चढ़ पीऊं अमृत धारी ॥ १ ॥

Today, let me apply my Surat to Shabd. I ascend to Gagan and drink from the stream of Amrit (nectar). (1)

Loud Shabd (Dhun) is audible there. I have washed my body and mind clean by hearing Nám. (2)

I have had Darshan of my Guru. I am a slave, low and inexperienced. (3)

You are Sat Guru, redeemer of the fallen. You alone know Your position and status. (4)

Every moment I am engrossed in pleasures. Send the current of Amrit (nectar) in Your grace and mercy. (5)

Now, redeem me, and grant me the gift of Nám. (6)

I am in ~~del~~usion. Please extricate me. (7)

I am a water-carrier, the slave of Your slaves. I sacrifice myself at Your Holy Feet. (8)

Now open up the path. Make my mind peaceful and happy. (9)

There is none whom I may call my own. You are mine and I am Yours. (10)

How far can I go on relating the harassment caused by the mind ? (11)

The senses daily torment me by increasing desires
for pleasures. (12)

I am always stricken with sickness. I have fallen in
the deep well of the worldly existence. (13)

How can I come out ? Who will extricate me ? My
Surat has not engendered love for Shabd. (14)

Without Shabd, Jivas have been wandering in a state
of utter delusion. The whole world is lost in the
worship of water and stone. (15)

I was a victim of these delusions. You met and corrected
me. (16)

I love the Holy Feet of Radhasoami. Detach me from
the world and bestow on me the gift of Nám. (17)



Shabd 18

घट का पट खोल दिखाओ ॥ टेक ॥

यह मन जूझ जूझ कर हारा ।

लगे न एक उपाओ ॥ १ ॥

Remove the barrier, and show me the spectacles
within. My mind struggled hard, but to no avail. It
is now tired and feels defeated. (1)

You are omnipotent. What is there which You do not
have ? Then, why so much delay ? (2)

I always suffer pain and pleasure. Why have I not
received Your favour yet ? (3)

O my Munificent Lord ! Shower Your Dayá (grace and mercy) on me this very moment and elevate my mind and spirit to Gagan. (4)

My vicious mind does not engender longing and yearning. Therefore, of Your own accord, grant me the gift of love and faith. (5)

The mind runs after transitory pleasures, but has no faith in true bliss. (6)

It craves for worldly pleasures and enjoyments. It does not experience the bliss of Surat Shabd Yoga. (7)

I do not know how to bring this mind round. It does not pay heed to the teachings of Guru. (8)

The mind seems to have been shaped in a queer mould. It does not have love and faith in Shabd. (9)

It does not like to board the boat provided by Guru. How can it be saved ? It will be lost in the cycle of Chaurási (eightyfour). (10)

It gets pushed and pulled about by the worldly people. After death, it will go to hell, getting beatings all the way. (11)

It will undergo a lot of troubles. At present it does not accept advice. It is under delusion. (12)

O Guru ! You are the mover of every heart. Why do You not call this afflicted soul unto Yourself ? (13)

There is none except You whom I may take as my own. In all the four worlds, I see You alone. (14)

O Radhasoami ! Grant me grace. Elevate me anyhow. (15)



Shabd 19

सतगुरु से करूं पुकारी ।

संतन मत कीजे जारी ॥ १ ॥

I pray to Sat Guru to start Sant Mat openly. (1)

I wish that entire humanity be redeemed, and I may witness that glorious spectacle. (2)

Then I may enjoy great bliss, and all may perform Your Arti. (3)

May I be full of joy at this merriment ! O Lord, do accept this prayer of mine. (4)

May I keep to Your side. Now be pleased to shower grace. (5)

I am an innocent child depending on Your protection. I most earnestly beseech You. (6)

If this be not Your Mauj, then be pleased to turn my Surat within. (7)

I may attain stability within, and may subsist upon Shabd. (8)

Be pleased to accept at least one of these two prayers. It would be an act of immense grace if You are pleased to grant both. (9)

I submit to Your pleasure. I am a child in Radhasoami's lap. (10)



Shabd 20

लगाओ मेरी नइया सतगुरु पार ।
मैं बही जात जग धार ॥ १ ॥

O Sat Guru ! Ferry my boat across. I am drifting in the current of worldly existence. (1)

There is no redeemer save You. Please bring my sinking boat ashore. (2)

O my Sahelí (friend) ! Do not be disheartened. I will show you this side of the world and that side, too. (3)

I will elevate your Surat along the current coming from above. I will ferry your boat across by Shabd. (4)

Enshrine Guru in your heart. Hear the resonance of the Dhun of Nam within yourself. (5)

Waves after waves are surging, with unending eddies whirling round and round. (6)

By grace and mercy, I reach Daswán Dwár. Radhasoami has ferried me across. (7)



Shabd 21

दर्शन की प्यास घनेरी ।

चित तपन समाई ॥ १ ॥

My longing for Darshan has grown very intense.
My heart is yearning for Darshan. (1)

Bhog (pleasures) of the world are Rog (sickness) to me. I apply my Surat to Satsang. (2)

I know Your status is supremely high, but without having Your Darshan, I am not at rest. (3)

I am unable to acquire the attributes of गुरुमुखता Gurumukhtá (devotion to Guru). How can I then have Your Darshan face to face ? (4)

Although internally You are with all, not distant from anyone, yet You keep Yourself hidden from Jivas. (5)

Unless one is a recipient of the grace and mercy of the perfect Sat Guru, You do not show one Your Nij Rúp (Real Internal Form.). (6)

I now pine and yearn for Darshan, but I fail to reach near You. (7)

You are All-powerful and Giver of gifts to all. I pray, You draw me also near You. (8)

How am I to see You ? I am unable to make any efforts. (9)

Remove all internal barriers, and show me the inner

spectacles. O dear ! It is not at all difficult for
Your Graciousness. (10)

If it be Your pleasure, You can do so in a moment.
Otherwise, I will remain wandering for lives
together. (11)

Now, grant me Your Darshan. I remain dejected all
the time. (12)

Now be kind to shower Daya (grace and mercy) upon
me so that I may remain absorbed in the bliss of
Your Holy Feet. (13)

I know no one except You. May I keep clinging to
You ! (14)

I have sung this unique Árti. May my Surat merge in
Shabd ! (15)

I submit to Radhasoami that I am a दासानुदास Dásánu-
dás (a *Servus Servorum Dei*, slave of Your
slaves). (16)



Shabd 22

सोचत रही री बेचैन, रैन दिन बहु पछतानी ।
मेरी लगी न प्रीत सँग शब्द, कहन मेरी सभी कहानी ॥ १ ॥

I brood over my plight and remain restless day and
night, for I have not been able to engender love
for Shabd. What I say or talk about is, therefore,
merely a story or tale. (1)

The Hearer heareth not. What can I do ? I keep on pining. To whom shall I relate my grief ? (2)

What can be done without Mauj (Supreme Will and Pleasure) ? But I have no inkling of the hidden good in Your Mauj. I cannot maintain patience. I pass the whole night in acute pain, while during the day I pray to my Guru knowing that He is omniscient, but realizing that the fault is mine, I remain much perturbed. (3-4)

O Dín Dayál (Protector of the poor) ! Hear my prayer soon. I grasp Your Holy Feet and beseech You to graciously grant me the gift. (5)

The whole world knows that I am ignorant, unfortunate and crooked. But as You have accepted me in your Saran, my protection is now a concern of Yours. (6)

Radhasoami is making this unique declaration that you shall reap full benefit and no harm will be done to you. (7)



Shabd 23

धीरज धरो बचन गुरु गहो ।
अमृत पियो गगन चढ़ रहो ॥ १ ॥

Have patience. Follow what Guru says. Drink nectar. Ascend to Gagan (Trikuti) and abide there. (1)

Do not think that Sat Guru is away. He is near you.

Have reliance and trust on the Holy Feet at all times. (2)

Mehar is ocean-like. Dayá is like a wave. (Mehar and Daya literally mean grace and mercy). Radhasoami has granted unique beauty and bliss to all. (3)

He lets His devotees play like children, and feels delighted to watch them like parents. (4)

As Shabd, He is the protector of ज्ञान Ján (life, spirit entity, Surat) and प्राण Prán (breath). He never gives up this attribute of His benignity. (5)

He so arranges matters that the mind is corrected and mended every moment. He is the friend and constant companion of devotees. (6)

He forgives and pardons faults of omission and commission every moment. He is with the Jiva (devotee) day and night. (7)

How can this feeble and fickle mind know of and appreciate His position and status ? (8)

You are entangled in the world's snares. You do not apply your Surat to Shabd. (9)

Therefore, you are troubled by Rog (sickness) and Sog (sorrow). The mind does not come under control. (10)

If you do not become unmindful of the key provided by the Guru, the inner lock will be opened in a moment. (11)

When the inner lock is opened, you will hear Dhun
and see the real Rúp (form) in Sunn. (12)

When you ascend high and merge in Nam, your Surat
will reach its home and enjoy the bliss thereof. (13)

When the mine of gems opens within, all pain and
suffering and perversity will be gone. (14)

Await Mauj. Have patience. Remove the darkness of
delusions. (15)

Cling fast to the refulgent feet of Guru. You will get
happiness, and banish all suffering. (16)

This world is a storehouse of heat. Faith and
reliance on Sat Guru alone can sustain like cool
water. (17)

Extremely fortunate are those who meet Sat Guru.
They are saved from Chaurásí forthwith. (18)

The pains and pleasures they undergo are the
consequences of their past actions. (19)

Sorrows and sufferings will vanish one day. This will
not take long. (20)

*Radhasoami is the protector of the Jiva. But the Jiva
does not know of this. He has no inkling of the
Mauj of Guru. That is why he feels distressed. (21)*

*And distress can be removed by the Darshan of
Guru. There is no other remedy. Radhasoami
repeatedly says that the Jiva (devotee) will soon
have His Darshan. (22)*

Have patience. Do not be dejected. Fix your attention on, and absorb yourself in, the Holy Form of Guru. Always sing His praises. Make no excuses. This should be your aim, just as the पपीहा Papiha (the sparrow hawk) patiently waits in expectation of the स्वांति Swanti rain with a fixed aim. (23)

Direct your attention inward, do not allow it to flow out anywhere else. Put up with everything inwardly. Accept nothing but internal joy. Have patience. Do not divulge acts of grace of Sat Guru to others. Live with Radhasoami like a fish in water. (24)

All depends upon the Daya and Mehar (mercy and grace) of Sat Guru. He alone will let you know the Message of the Most High wherever you are. (25)

Radhasoami gave out Bachan (discourse) and Bani (poetic composition) and they were put down in writing because Jívas insisted. (26)



DISTICH

सुरत बसाओ शब्द में, शब्द गगन के माहिं ।
विरह बसाओ हिये में, हिया तिरकुटी माहिं ॥ १ ॥

*Fix your Surat in Shabd, and Shabd is in Gagan.
Fill your heart with yearning, and the heart is at
Trikuti. (1)*

Unite your spirit with Shabd and see beauteous sights.

The Til is located within सुखमना Sukhmana, and the form of Jyoti is in the Til. (2)

Lord in Shabd form is always with you and is never far. Have patience, and you will get a glimpse of True Light. (3)

Satnam, the Name of Sat Purush, is resounding in Sat Lok. Raise your Surat with Shabd, and you will have Darshan of the refulgent form of the Lord. (4)

Be soaked with His love and yearning. Keep away from evil tendencies and leanings. Combating with mind and its forces, remain absorbed in Shabd. (5)



BACHAN 34

GRACE AND MERCY OF SAT GURU.
ASCENSION OF SURAT TO HIGHER REGIONS.
EFFICACY AND EMINENCE OF SHABD AND
SAT GURU. SECRETS AND DETAILS OF
THE STAGES OR REGIONS.

Shabd 1

जीव चितावन आये राधास्वामी ।

बार बार तिन करूँ प्रनामी ॥ १ ॥

Radhasoami has come here to awaken Jivas. I pay
obeisance to Him again and again. (1)

I have purified my चित Chit (attention) and made a
platter of it. I perform Ártí of Radhasoami with
much pomp. (2)

Jivas should now go and offer their body, mind and
head to Him. (3)

First, they should kindle the flame of yearning and
use attention as wick. (4)

When preparations for Ártí are thus made, Sat Guru casts His glance of Dayá (grace and mercy). **(5)**

Considering them humble and meek, He initiates them in Surat Shabd Yoga. He instructs them to apply their Surat to Shabd, open the door to Gagan (sky, heaven), concentrate at third Til, fix their attention at the सेत कँवल Sait Kanwal (white lotus), behold the Jyoti (flame) and proceed to Sunn (pertaining to Sahas-dal-kanwal). **(6-7-8)**

I quit सेत श्याम Sait Shyám (third Til), and fix my mind at Sahas-dal-kanwal. **(9)**

It is the door of Banknál. When my Surat reaches there, it becomes oblivious of the body. **(10)**

My mind and Surat awaken with enhanced spirituality and go to Trikuti, hear Shabd, and have Darshan of Guru. **(11)**

I now get a place of rest and peace, and complete the ceremony of Arti. **(12)**

My Surat has attained all these stages and merged in the Holy Feet of Radhasoami. **(13)**



Shabd 2

आज काज मेरे कीन्हे पूरे ।
बाजे घट में अनहद तूरे ॥ १ ॥

Today all my task has been accomplished. Music is constantly ringing within me. **(1)**

I am so fortunate today that I place Radhasoami's Feet on my head. (2)

I now sing the hymn of unalloyed Arti. I touch His Feet and, in delight, I sacrifice myself before Him. (3)

For crores of lives I have been in delusion, wandering in the cycle of transmigration, because I did not find Soami, the Lord. (4)

This time, my fortune took such a turn that I have come to and touched the Holy Feet of Radhasoami. (5)

I have now obtained imperishable bliss. How can I describe the glory of Soami ? I am overwhelmed with delight. (6)

I recite Radhasoami Nám from every pore and nerve of my body. Radhasoami has untied all the knots. (7)

The garment of my body is drenched in Prem. By hearing Dhun, I have now become precious. (8)

Having surveyed the region of Gagan (Trikuti), I peep through the door to Sunn Shikhar. (9)

I bathe in the Mánsarovar reservoir, and feel attached to Satnám. (10)

Having ascended to Mahá Sunn, I rush and arrive at the Feet of Sat Purush. (11)

I now perform Arti with the Hansas. I have been all-love and delight. All my suffering has vanished. (12)

I enjoy ambrosial food and get Darshan of Sat Purush every moment. (13)

The majestic glory of the Purush and His region cannot be described. The Arti ceremony is complete. (14)

How can I sing His praises except by offering thanks again and again, and repeating Radhasoami Nám every moment. (15)



Shabd 3

भई है सुरत मेरी आज सुहागिन ।
लगी है सुरत मेरी छिन छिन जागन ॥ १ ॥

My Surat has today become सुहागिन Suhágin¹, and it keeps awake every moment. (1)

I call Soami Soami, and utter Radha Radha. (2)

The Gagan Mandal (Trikuti) has now begun to roar and thunder. All evils have run away from my heart. (3)

I have offered my body and mind. My Surat is now attached to the Holy Feet of Sat Guru. (4)

I take the platter of Nám, make the wick of Sumiran (repetition), and kindle the flame of Jugti (devotional exercises) in my own body. (5)

I move the platter of Arti, elevate the Nij Mana (higher mind) to Gagan, and hear Anhad Dhun. (6)

1. A married woman whose husband is alive, a woman beloved of her husband.

By the grace of Sant, I attain पूरन पद Pooran Pad
(status of perfection). कर्म Karam and भ्रम Bharam
have been annihilated. (7)

I have cleansed the mirror of the mind and crushed
ममता Mamtá (attachment) and माया Maya. (8)

I ascend to Sahas-dal-kanwal and behold the
resplendence of Níranjan who is the supporter of
the world. (9)

As I enter the eye of the needle, innumerable sins
are obliterated. (10)

Passing through Banknal, I rush to Trikuti, and the
धुन Dhun of Omkár comes to my ears. (11)

Sunn Mandal is the abode of the Dhun of Rárang.
Kingrí and Sárangi (fiddle and violin) resound
there. (12)

In the square of Sunn, I behold moon-light. Hansas,
the denizens of Sunn, have very charming and
attractive forms. (13)

I proceed to bathe in the sea of Mahá-sunn. My
Surat meets the महा चेतन Mahá Chetan (Great
Spirit). (14)

Bhanwarguphá is a great holy place where melodious
sound of मुरली Murlí (flute) is audible. (15)

The beauty and grace of Hansas is very pleasing to
the mind. As the Dhun is heard, my love is
enhanced. (16)

Crossing the vast expanse of Bhanwargupha gracefully and carefully, I go to Sat Pur (Sat Lok) and engage in pleasing Sat Purush. (17)

This, the fourth Lok, is the cause and creator of the three worlds. It is the abode of Sants, who redeem Jivas. (18)

In Alakh Lok, Alakh Purush is majestically seated on a wonderful throne. (19)

Beyond Alakh Lok is Agam Lok. Surat comes to the presence of Agam Purush and acquires excellence. (20)

Surat begins to relate its story as to how it met Radhasoami, the redeemer of the fallen. (21)

What can I now say about Anami Purush (Nameless Being) ? He is indescribable and infinite. This is explained by सैन Sain (hint) only. (22)

The Arti ceremony is now complete. I have given up all worries and anxieties. (23)



Shabd 4

संतदास की आरती, सुनो राधास्वामी ।
मैं अति दीन अधीन हूँ, सेवक बिन दामी ॥ १ ॥

O Radhasoami ! Hear the Arti (prayer) of Sant Das. I am Thy extremely humble and unconditional slave. (1).

Thou art Lord Anámí. May I live in Thy Saran for
lives together. Thou art Omniscient. Now shower
grace and make me Thine own. (2)

Thou art Conferer of the Highest Region. I am a worth-
less slave. Knowledge and understanding I have
none. I kneel at Thy Feet. (3)

No one can describe Thy position and status. Thou
dwellst in the inaccessible region. It is by Thy
favour and kindness that I have received some
clue about Thee and Thy august abode. (4)

The Anhad Dhun, ringing within, has freed my mind
from all desires. I have given up the sense of
worldly honour and shame. I have taken the Saran
of Sat Guru. (5)

My Surat has ascended to Trikuti and attained निरवान
पद Nirvan¹ Pad. Now listen to the secrets and
mysteries of the regions beyond. It is a wonderful
story. (6)

On the bank of the Mánsarovar reservoir, reside Hansas
absorbed in the melodious tunes of किंगरी Kingri
and सारंगी Sarangi (the fiddle and the violin). (7)

This is the real ब्रह्म पद Brahm Pad. लक्ष Laksha and
वाच Vach, both forms are merged here. Above
this is पार ब्रह्म Pár Brahm, residing in the ancient
region of महा सुन्न Mahá-sunn. (8)

1. Nirvan = Emancipation. Nirvan Pad = Region of
emancipation.

All Sants have spoken of भँवर गुफा Bhanwargupha and सतलोक Sat Lok. There are two more stages beyond them which were not revealed by previous Sants. (9)

Above them is the unfathomed and unfathomable Supreme Father, having neither रूप Rúp (Form) nor नाम Nám (Name). No one can know of the secrets and mysteries of this eternal stage without the help of a Sant. (10)

With the platter of patience in my hands, I now perform Thy Arti. I stand before Thee with my eyes fixed on Thine. All my trammels are now gone. (11)

As the flame of yearning begins to blaze, Kál is driven away. RADHASOAMI has showered His grace. He has enriched me with unattainable bliss. (12)



Shabd 5

सतगुरु संत मिले राधास्वामी ।
आरत करने की विधि ठानी ॥ १ ॥

I have met Radhasoami in the form of Sant Sat Guru.
I am now determined to perform His Árti. (1)

The region, which does not depend on any support, forms the platter, and अक्षर पुरुष Akshar Purush, the flame. With प्रेम Prem and सुरत Surat, I use the thread and needle of दृष्टि Drishti (sight) for threading flowers to make a garland. (2)

I put the garland of निरत Nirat and Dhun of Nám round the neck of Sat Guru. I apply a cool and soothing तिलक Tilak¹ of saffron. (3)

I offer clothes of love and faith, and भोग Bhog (food) of ambrosia. (4)

I offer my body, mind and higher mind as भेट Bhet, and sacrifice all the nine treasures at Him. (5)

I keep watch on the nine doors. With rapt attention, I sing the hymn of आरती Ártí before Guru. (6)

I am very low and poor. I am Your दास Das (slave). A longing to witness the ceremony of Arti has arisen in my mind. (7)

I have come from a far off place. I perform Arti of Guru and make Him pleased with me. (8)

O Dín Bandhu दीनबन्धु (Friend of the poor) ! Cast a glance of favour and kindness on me and take me in Your Saran. (9)

Your secrets and mysteries are profound. I have adopted Your path of Surat Shabd Yoga. (10)

I catch hold of the Shabd current, elevate my Surat and behold the form (image) of Guru in the sky. (11)

I enter Sahas-dal-kanwal and ring the bell. I ascend to Banknál and blow the conch. (12)

1. Tilak = A mark or marks made upon the forehead and between the eye-brows.

I stroll Trikuti and hear the Dhun of Omkár. (13)

My mind is absorbed in the Dhun of the region of Trikuti, and Surat begins to appear in its true form. A very delicate, fine and subtle sound becomes audible. (14)

Surat bathes in the मानसरोवर Mánсарovar reservoir. It becomes निर्मल (purified) and attains निर्मल पद Nirmal Pad (Pure Region). (15)

At सुन्न शिखर Sunn Shikhar, Surat takes a round trip. It conquers the fortress of महासुन्न Maha-sunn. (16)

In Bhanwargupha, it hears the Dhun of Sohng and is then deeply absorbed in the Dhun of Sat Nam. (17)

Surat in its true form gets enthroned in Sat Lok and merges in Sat Shabd. (18)

Anamí is beyond Alakh and Agam. O Soami ! By Your grace and mercy, I have also perceived these regions. (19)

How far can I describe the glory and praise of Sat Guru ? I sing the hymn of Arti and become silent. (20)

Bestow on me Your प्रसाद Prashád. Grant me the boon of remaining at Your Holy Feet all the time. May I keep on singing Your praises every moment. (21)

Shabd 6

गुरु पै डालूँ तन मन वार ।
गुरु पै जाऊँ अब बलिहार ॥ १ ॥

I sacrifice my body and mind before Guru. I surrender myself to Guru. (1)

Guru has initiated me in the true Nam. He has imparted to me the secrets of higher regions. (2)

I adore NÁM with my Surat. Clinking and tinkling are audible in Sahas-dal-kanwal. (3)

I see flashes of lightning and behold the treasure-house of beauty. (4)

I sort out the sound of the bell. I discard all other sounds. (5)

After that, I hear the sound of the conch and open the gate of Banknal. (6)

I then hear the Dhun (sound) of Omkar accompanied by thunder and the loud note of drum. (7)

Rárang is audible in Dáswan Dwár (the tenth door). I hear this sound with love. (8)

I bathe in the Mánsarovar lake, and become a Hansa, discarding the ugly form of a crow. (9)

I gracefully reach Maha-sunn and play with Shabd. (10)

I take seat in Bhanwargupha. Then, having purified my Surat, I come to the abode of Nam, i.e., Sat Lok Satnam. (11)

Seeing Alakh and then attending the Darbar of Agam, I finally meet Radhasoami, the true friend and well-wisher. (12)



Shabd 7

गुरु मिले अमीरस दाता ।
मैं अधम विषय मद माता ॥ १ ॥

Although I am low, pleasure-seeking and arrogant, I have met Guru, the bestower of अमी Amí (Amrit, nectar). (1)

I am lowly, ignorant and unwise, but He has made my Surat the darling of Shabd. (2)

I sing the praises of Guru every moment and apply my mind and higher mind to His Feet. (3)

I perform His Arti within me every day. I translate my Surat to Sahas-dal-kanwal, where Jyoti (flame) is visible. I break open the third Til, and go to Gagan. (4-5)

Then, the Anhad Shabd becomes audible. I fix my Surat in सुखमन Sukhmana. (6)

I penetrate the fortress of Banknál, and hear the Dhun of Omkár. (7)

Led by निरत Nirat, I quit the region of श्याम Shyám (darkness) and reach that of सेत Sait (luminosity). (8)

That region is illumined with the light of the moon,

and there are rows and rows of Hansas (celestial beings). They pick up pearls, which serve as their food. This is the आत्म पद Atma Pad and the region of अक्षर पुरुष Akshar Purush. (9-10)

By the grace of Sat guru, I get across Mahá-sunn. (11)

My Surat hears the note of the flute and soon reaches Bhanwarguphá. (12)

By the help of Sat Guru, I come to Sachkhand, where I sing a unique hymn of Árti. (13)

Beyond is seen Alakh Lok. Guru enables me to have Darshan of Agam Purush. (14)

The blissful activities, going on in this region, beggar description. Gyánís and Yogís know nothing about them. (15)

They all remain entangled in the domain of Kal. The knowledge of Dayal Desh is imparted by Sants. (16)

I have reached the marvellous mansion of Radhasoami. I cannot describe the profoundly serene spectacle. (17)



Shabd 8

आज मैं देखूँ घट में तिल को ।
लगी यह बतियां प्यारी दिल को ॥ १ ॥

My heart overflows with Joy for I see today the third

Til within myself. (1)

Guru helps me as His own, every moment. I rise to नभ Nabh (sky) and come to know of the secrets. (2)

I ascend to Sahas-dal-kanwal and see the invisible Kal. I leave the world and behold the Jyoti (flame). (3)

I quit the श्याम Shyám (region of darkness) and reach the सेत नगर Sait Nagar (city of whiteness, luminosity). I proceed further and see Trikuti. (4)

I arrive at the bank of the Mánsarovar lake. I open the gate and remove the curtain. (5)

In Mahá-sunn, I come to know of what was hitherto hidden and concealed. I ascend to Bhanwarguphá and realize the secret of the Purush. (6)

My Surat now attains the सत पद Sat Pad. निरत Nirat is awakened and the melodious बीन Bín (harp) is heard. (7)

I see Alakh Lok, reach Agam Lok, and finally attain Radhasoami Dhám. (8)



Shabd 9

प्रेमिन दूर देश से आई ।
चलो सतगुरु की हाट ॥ १ ॥

This प्रेमिन Premin (loving devotee) has come from a

distant land. Let us all go to the congregation at the place of Sat Guru. (1)

Enhancing your yearning and love, devote yourselves to Sat Guru. (2)

Afflicted with pangs of separation from the beloved Lord and spurred by the desire to meet Him, remove the barriers of Gagan. (3)

On hearing and understanding the greatness and eminence of Guru, I smile with joy. (4)

Guru shoots arrows of His discourses which penetrate deep into my heart. (5)

How long can I describe the crookedness of the mind ? It does not go the way shown by Sat Guru. (6)

Guru has pointed out a sea of अमृत Amrit (nectar), but the mind daily takes the poison of sensual pleasures. (7)

Guru has given out all the secrets and details of Shabd in His discourses (बानी Banis and बचन Bachans). (8)

But this foolish mind of mine, engrossed in sensual pleasures, takes to the wrong path and remains deluded. (9)

Who will hear me, save Guru ? And who else can eradicate my Karams ? (10)

If I serve Him and take His Saran, He will place His hand of grace and mercy upon my head. (11)

My Surat will then move on with Shabd, hearing its unending resonance. (12)

From Sahas-dal-kanwal, I ascend to Trikuti and then break open the gate to Daswan Dwar. (13)

Passing through Maha-sunn and crossing Bhanwar-guphá, I get the bliss of Satnam. (14)

Seeing Alakh and Agam, I behold the supreme grandeur of Radhasoami. (15)

I complete the Arti with love. I have vanquished the powerful Kal. (16)



Shabd 10

गुरु के दर्शन करने हम आये अब दूर से ।
आये अब दूर से चल आये हम दूर से ॥ १ ॥

We are coming from a far-off place for the Darshan of Guru. For the Darshan of Guru we are coming from a great distance. (1)

Poor, deprived and neglected, we are begging at His door. We are begging for entrance into the August Abode. Guru will unite us with the Source and Origin. (2)

We cherish no hope from any other quarter. We hold fast to the Feet of Guru. He will extricate us from unreality. (3)

Our Surat has been linked to the Holy Feet. Unsteadiness

and instability are all gone. Guru will unite us with melodious sounds. (4)

Anhad Shabd is audible in Gagan. Surat ascends and hears the Dhun. It now sees light and splendour. (5)

Cowardice has now vanished from the mind. Surat is absorbed in Shabd all the time. Kal is afraid of Guru, the valiant one. (6)

Leaving Sahas-dal-kanwal, Surat comes to Trikutī, and ascends to Maha-sunn which is beyond Sunn. The perfect Guru has given out the secrets. (7)

Surat breaks open the lock of Bhanwarguphá, establishes a link with अमर नगर Amar Nagar (Sat Lok) and unites with the light of Sat or Truth. (8)

Surat engenders love for Alakh Purush. It goes to Agam Lok and becomes purified by the dust of the Holy Feet of Guru. (9)

I get Darshan of the Holy Feet of Radhasoami, which are very dear to me. I now perform His Arti humbly. (10)



Shabd 11

करूँ मैं आरत सखियन साथ ।
गहूँ मैं थाली सम चित हाथ ॥ १ ॥

I perform Arti with all my friends. I hold the platter of the equanimity of my mind and the senses. (1)

I kindle the flame of yearning and love and sing the hymn of Arti. (2)

I arrange and adorn the platter of Arti and reap the benefit. I withdraw my Surat from नभ Nabh (Sahasdal-kanwal) to नाभ Nábh (Trikuti). (3)

A tumult can be heard in Gagan today. All assembled are drenched in Prem (Love). (4)

Leaving the nine doors, I come to the tenth, and open the lock of Sunn. (5)

Melodious Shabds are resounding there and infinitely wonderful spectacles are visible. (6)

I reach Maha-sunn in the company of Sat Guru. When I reach Bhanwarguphá, the treasure house of Shabds (melodious sounds) is opened. (7)

I get to the high and lofty region of Sat Lok. I attend the Darbár (Court) of Alakh Purush. (8)

I come to know of the वार पार Vár Pár (this side and that side) of Agam Lok. I now enjoy the bliss of the Darshan of Radhasoami. (9)

My Surat now enjoys the bliss of the निज सार शब्द Nij Sár Shabd (True and Original Shabd). This secret is disclosed to the Surat by Radhasoami. (10)

Giving up vanity, I associate with Sadhs. I move in the company of Guru lovingly. (11)

Guru has revealed to me what lies beyond. I attain the wealth of Nam by developing my yearning. (12)

I have curbed the mind and ascended to and seen
the कँवल Kanwal (lotus). I have now seen the
heavenly sphere within myself. (13)

I have implanted the Holy Feet of Radhasoami in
my heart. I keep on adoring them every
moment. (14)

Radhasoami has granted his grace and mercy
today. I enjoy the bliss of Nám and perceive the
current of spirit. (15)



Shabd 12

गुरु आरत तू करले सजनी ।
दिवस गया आई अब रजनी ॥ १ ॥

O सजनी Sajni (friend) ! Perform the Ártí of Guru. The
day is past, the night has come. (1)

Smashing the mind, ascend to निज गगन Nij Gagan.
Surat will enjoy the bliss of Shabd and will be
delighted. (2)

Give up all desires for the worldly objects. Rush
towards Nám every moment. (3)

Behold Jyoti and hear नाद Nád (Shabd) with every
breath of your life. Have Darshan of the Beloved
and enhance your yearning. (4)

Without Guru, who can enable us to make spiritual

endeavours, but for which we would leave the haven of happiness and fall to the ground below. (5)

My cycle of births and deaths is over. By the grace and mercy of Sat Guru, my Surat is now directed towards the नभ Nabh (sky). (6)

I now begin to ascend to अमर लोक Amar Lok (Immortal Region) and hear never-ending Dhun (sound) within myself. (7)

I take the Saran of Satguru-Satnam. I fall at the Holy Feet of Alakh and Agam. (8)

I touch and perceive गुरु पद Guru Pad and go ahead. I crush माया Máya, ममता Mamta (selfishness) and तृष्णा Trishná (desire). (9)

In the world, I was in shackles like a parrot caught in a trap. My troubles and miseries have vanished by the grace and favour of Guru. (10)

Radhasoami has cast such a glance on me that my hard mind begins to melt. I am now being nurtured like a child in the lap of Guru. (11)



Shabd 13

आओ री सिमट हे सखियों ।
मैं आरत करूँ गुरु की ॥ १ ॥

Come along my friends ! Let us withdraw inward. I have resolved to perform the Árti of Guru. (1)

Please be seated together and sing. I will perform
the Arti of Guru. (2)

Please take me in your company. I will perform the
Arti of Guru. (3)

You enhance my love. I will perform the Arti of Guru. (4)

You all help me together. I will perform the Arti of
Guru. (5)

Without your assistance, I have no strength and vigour.
I will perform the Arti of Guru. (6)

You are सेवक Sewak (devotees) of the True Guru. I
will perform His Arti. (7)

Now listen to the prayer of this lowliest of the-lowly.
I will perform the Arti of Guru. (8)

You teach me the proper style through love. I will
perform the Arti of Guru. (9)

This opportunity will not come again. I will perform
the Arti of Guru. (10)

An opportunity like this will not be available again. I
will perform the Arti of Guru. (11)

My mind now kindles the flame of yearning. I will
perform the Arti of Guru. (12)

I take the platter in my hands. I will perform the Arti
of Guru. (13)

I have collected all the paraphernalia. I will perform
the Arti of Guru. (14)

BACHAN 35

ASCENSION OF SURAT TO HEAVENLY
SPHERES ABOVE. SCENES AND
SPECTACLES ON THE WAY
TO THE HIGHEST ABODE.

Shabd 1

करूँ आरती नाना विधि से ।
देखो स्वामी मेहर बेहद से ॥ १ ॥

I perform Arti in various ways. O Soami ! Cast Your
glance of infinite grace. (1)

I make the platter of my heart, the wick of my attention
and the flame of the remembrance of NÁM. (2)

I offer Bhog (food) of love and devotion, and perform
Yoga (union) of Surat and sight. (3)

I play on musical instruments and produce Anhad Shabd.
I cause the current of Ami (nectar) to drip from
inaccessible regions. (4)

The firmament presents wonderful spectacles with profound

sounds emanating therefrom and with pearls and diamonds dazzling here, there and everywhere. (5)

The bright and shining spheres of the sun and the moon are visible. (6)

I raise my Surat through the channel of सुखमन Sukhmana and easily pass through बंकनाल Banknál (the crooked tunnel). (7)

I hear the roar of Omkar and behold the red sun. (8)

At Trikuti, my Surat begins to appear in its glittering form. I now prepare myself for journey to the Mánsarovar reservoir. (9)

I behold a wonderfully white luminous expanse, inhabited by Hansas, each having the light of twelve suns. (10-11)

The glory and grandeur of that region is very great. It cannot be experienced by Yog practices of olden times. (12)

He alone, who is a recipient of the grace and mercy of Radhasoami, can reach there by Surat Shabd Yoga. (13)

As regards the secrets and details of higher regions (regions beyond Mánsarovar), I keep them hidden. I disclose them to some rare अधिकारी Adhikarís (deserving and fitted ones) only. (14)

This Arti is now complete, O Soami ! Give me Your Prashad. (15)

Shabd 2

लाई आरती दासी सज के ।
नाम राधास्वामी का छिन छिन भज के ॥ १ ॥

This दासी Dásí¹, beautifully adorned and constantly repeating RADHASOAMI Nam, comes forward with a hymn of Arti. (1)

I have removed the clouds of lust and anger. I put on the mantle of virtue and piety. (2)

I most enthusiastically hold the platter of Nam in my hands, keeping the flame alive by the fire of yearning. (3)

I fill the pitcher from the reservoir of nectar, and empty it before Radhasoami in profound veneration. (4)

I bring delicious dishes from Agam Lok and offer Bhog to Radhasoami. (5)

I offer अम्बर (clothes), चीर Chír (attire), पीताम्बर Pitámber (silk cloth of yellow colour), जोड़े Jore (a suit of clothes), elephants and horses as Bhet. (6)

I have defeated the army of five Tattwas and three Gunas with the help of RADHASOAMI Nam. (7)

I ascend to Gagan and lay siege to the fortress. Surat and Nirat both merge in Shabd. (8)

I fire the cannon of Banknal with the spark of the fire of विरह Virah. (9)

1. Woman-devotee.

I create much tumult and noise and make the forces
of धरम राय Dharam Rái take to their heels.(10)

I ring the bell, blow the conch, and beat the drum.
Wonderful sounds of drumming the धौसा Dhaunsá¹
become audible. (11)

In Gagan Mandal, I block the passage of the forces
of Kál. (12)

My Surat now ascends to the शशि द्वारा Shashi² Dwará³.
I cross the three worlds. (13)

I begin to behold the rays of the shining sun and the
wonderful रूप Rup (Form). (14)

When my eyes open, I see a waterfall. How can I
now describe the scenery of that region ? (15)

The resplendence of a single hair of the Deity of
that region far exceeds the light of crores of
suns put together. I behold this wonderful
spectacle. (16)

Surat coalesces with Shabd. Now Agam Purush alone
remains to be met. (17)

Surat merges in a पद Pad (Region) where there is
no demarcation as one or two. (18)

I reap the reward of the Arti in the form of removal
of all sufferings and delusions. (19)

1. A large kettle-drum. 2. The moon. 3. Gate, door, Sashi
Dwara = The gate to the moon sphere, i.e., the region of
sunn.

I attain परम शांति Param Shántí (perfect tranquillity).
What can I say about the marvellous Shabd of
that region ? (20)

O Soami ! Now grant me Your grace and favour in
the fullest measure. I surrender my body and mind
to You. (21)

Now I utter Radhasoami Nam everyday. I remember
no other word. (22)

O Sovereign of the Inaccessible Region ! Grant me
Your प्रशाद Prashád. I pay obeisance to You with
devotion. (23)



Shabd 3

हे सहेली आली मौज करूँ अब भारी ।
चरन कँवल प्रीतम जिया धारी ॥ १ ॥

O सहेली आली Sahelí Álí (O my noble friend) ! I now
enjoy myself with utter abandon. I have enshrined
the Holy Feet of the Beloved in my heart. (1)

My heart has been illumined by the dazzling flame,
and the roaring धुन Dhun (Shabd) of गगन मंडल
Gagan Mandal has become audible. (2)

I peep through the arch of the sun and the moon and
arrive at the window of Sukhmana, firmly implanting
my feet there. (3)

Although the प्राण पवन Prán Pavan (vital air) is pushing

me downward there, my Surat now remains firm. (4)

The Surat goes to Trikuti, gets दर्शन Darshan of Shabd Guru there, and sets its feet firmly on the mansion, with a determination not to be dislodged from that position. (5)

Mánsarovar lake, where there is the special द्वीप Dweep (island) of Akshar Purush, is teeming with Hansas, each Hansa having the lustre of twelve suns and each Hansani¹ that of four. (6-7)

The spectacles of that place cannot be described. Seeing them, I am much delighted. (8)

Enraptured by the music of the fiddle, my Surat stands motionless. (9)

After passing through Mahá-sunn, I arrive at Sachkhand and proceed to Alakh and Agam. (10)

How can I express the joy of the दर्शन Darshan of Anámí for His Form as seen, cannot be described ? (11)

The same रूप Rúp (Form) is that of Radhasoami. It is He who has come here from His Nij Dham, for the benefit of Jivas. (12)

I sacrifice my body and mind at His Holy Feet, and enshrine His alluring Form (image) in my heart. (13)

1. Hansani = Female Hansa.

I move the platter of Arti with love and devotion. I
have now forgotten all about my body. (14)

I have been a recipient of unattainable and
infinite reward. I partake of ambrosial food all the
time. (15)



Shabd 4

प्रेम प्रीत घट भीतर आई ।
दास आरती नई बनाई ॥ १ ॥

With love and faith in his heart, this devotee prepares
for a new Arti. (1)

I make the platter of my eyes, the wick of the pupils,
and come to Sahas-dal-kanwal. (2)

I turn the wheel, light the flame, keep my eye on the
Source and ascend. (3)

I see सुन्न Sunn, hear its धुन Dhun and enter through
the crooked tunnel. (4)

डंकनी Danknī and संखनी Sankhnī (female demons, the
forces of Maya) hold their sway over that region
and they make a great tumult. (5)

As soon as I take the bow of Shabd in my hands
and shoot arrows of धुन Dhun, these evil forces
run away. My surat now marches onward with
Shabd. (6-7)

Brahm Desh (the region of Brahm) is the place of नाद Nád (Anhad Shabd) and innumerable धुन Dhuns (sub-tonnes), and it is the source of the Vedas. (8)

There, Kal makes use of serpent noose. But his nets are cut asunder by गरुड शब्द Garud¹ Shabd. (9)

When Sat Guru comes to my aid, all obstacles are removed. (10)

The moon-light square is beyond Brahmand. That is the region of Pár-Brahm. (11)

The deep sea of Mahá-sunn is crossed with the help of Sat Guru. (12)

Having reached Bhanwargupha, Surat opens the door, and then Sat Purush utters His words. (13)

Surat is absorbed in His Bání (words), and comes to know of the status of Alakh and Agam. (14)

Nothing can be said of the Region of Anám, the Original Abode of Sants, which the Surat has reached. (15)

I now complete this Arti. I utter Radhasoami every moment. (16)



1. Garud = Name of a mystical bird, the chief of the feathered race, the enemy of the serpent race and the vehicle of Vishnu. A large kind of crane, the adjutant bird.

Shabd 5

पश्चिम तज पूरब चल आया ।
सतगुरु आरत सामाँ लाया ॥ १ ॥

Leaving the West¹ I have come to the East² with all
the paraphernalia for the Arti of Sat Guru. (1)

Humility, destitution and devotion are my embellish-
ments. The platter is of yearning and zest, and
the flame is of Chit (attention). (2)

I peep in and bow my head at the door of Guru,
Rounding up the mind I apply it to the Holy
Feet. (3)

I perform Arti in various ways. I cleanse my mind of
the dross of errors and delusions. (4)

I remove Kal out of the way using tact and strategy.
I purify the mind from the dirt of five Tattwas and
three Gunas. (5)

I hear a sound from Trikuti. I raise my Surat through
the path of the eyes. (6)

I turn the two petals (eyes) in a wonderful manner,
and withdraw my Surat from the market of nine
orifices. (7)

I remove another barrier and turn to the lotus of four
दल Dal (petals). (8)

1. The region which was created afterwards. 2. The region
which was created first.

The lotus of six petals blooms in Sunn (above third Til). Beyond is the lotus of eight petals, i.e., Sahasdal-kanwal. (9)

My Surat penetrates into the lotus of twelve petals, i.e., Trikuti, and hears the Báni (Shabd) coming from the lotus of thirteen petals, i.e., Sunn. (10)

The lotus of ten petals is at the entrance of Mahá-sunn. I enter and see arabesque work and latticed screens. (11)

In संतोष द्वीप Santosh Dweep (island), there drips Amrit (nectar). Surat and Nirat both are satiated there. (12)

Getting beyond, I open the lock of Sat Lok. Sat Purush speaks out Satnám. (13)

I develop an ardent desire for Alakh and Agam. My Surat merges in the अधर पदम Adhar Padam, i.e., the lotus which is independent of any support. (14)

Radhasoami is the Nám (Name) of the Anámí (the Nameless Being). I pay obeisance to Him again and again. (15)



Shabd 6

गुरु का अगम रूप मैं देखा ।
सतगुरु सत्तनाम सम पेखा ॥ १ ॥

I saw the marvellous form of Guru. I found Sat Guru
and Satnám to be one and the same. (1)

Gaining strength from Sat Guru. I overpowered Kal.
Having eradicated Karams, I adopted सतगुरु पद
Satguru Pad (Holy Feet of the Sat Guru) as my
goal or destination. (2)

I arranged the platter of Sahas-dal-kanwal and
lighted the lamp of Jyoti (flame). (3)

I rang the bell and blew the conch. I fixed my sight
on Banknál. (4)

With rapt attention I heard the roaring sound coming
from Gagan. (5)

On seeing the refulgence of the sun, darkness was
dispelled, and the sky began to shine. (6)

I attained the आत्म पद Átmá Pad, i.e., सुन्न Sunn,
where the धुन Dhun of रारंकार Rárankár is
audible. (7)

I saw the moon-lit square. It is the सेत पद Sait Pad,
i.e., सुन्न Sunn. श्याम Shyam or darkness is
absent. (8)

My Surat became absorbed in the bliss of that
region. The Hansas assembled there looked very
charming. (9)

Radhasoami presides over these activities of
grace. I am extremely delighted by performing His
Arti. (10)

I receive प्रशाद Prashad of His grace and mercy and
place the dust of the Holy Feet over my head. (11)



Shabd 7

गुइयां री लख मरम जनाऊं ।
अब भेद अगम घट गाऊं ॥ १ ॥

O friend ! I now tell you the unknown secrets of the
human microcosm. (1)

I take my Surat to Sahas-dal-kanwal, see the
spectacles there and let you know about them by
hints. (2)

I see the dazzle of flame. Leaving darkness, I join
luminosity. (3)

Then, I ascend to Banknal, and hear the music of
Trikuti. (4)

I merge my Surat in सुन्न Sunn and soon reach the
मानसरोवर Man'sarovar lake. (5)

I develop love and friendship with Hansas and
play on the fiddle. (6)

I utter Radhasoami Nam and steer my boat
across. (7)



Shabd 8

बहुरिया धूम मचावत आई ।

चढ़न को सतगुरु धाम ॥ १ ॥

The bride (Surat) comes with great hustle and bustle for ascending to the mansion of Sat Guru. (1)

She is overtaken by love and devotion. She has made all the preparations for Arti. (2)

The most merciful and compassionate Guru is seated majestically on the throne of flowers, absorbed in the bliss of Nij Nam (True Name). (3)

The glory of Guru is exceedingly great, seeing which, my Surat has forgotten all about other activities. (4)

I have become oblivious of body and mind. I am at perfect ease. (5)

I ascend to Gagan (sky). Now, where is the necessity of uttering Ram ? (6)

I meet the Perfect Sat Guru who gives the secrets of Satnam. (7)

My Surat sees the third Til and breaks open the barrier. The lotus of the first heavenly region is blooming. (8)

The dazzling Jyoti (flame) is there. That is the region of Kal. (9)

The bell and the conch resound all the time. जम राय

Jama Rai is now vanquished. (10)

The yearning Surat crosses Banknal and takes its seat in Trikuti. (11)

I announce my entry into सुन्न शिखर Sunn Shikhar where there is cool and soothing shade. (12)

I raise a tumult at Maha-sunn. I then go further and rest in Bhanwargupha. (13)

There, I play on the melodious flute before the music of which crores of Shyám (Krishna) are put to shame. (14)

My Surat gets admittance to Sat Lok where the harp is played all the time. (15)

I then get Darshan of Alakh Lok and Agam Lok, where only the chosen ones gain entry. (16)

My Surat goes further, meets Radhasoami, and abides in perfect and eternal peace. (17)

I am much delighted by performing Arti. Greed and lust have fled away. (18)



Shabd 9

सुरत सहेली नभ पर खेली ।
परखी मूरत जोत निशान ॥ १ ॥

This dear Surat plays in the नभ Nabh (sky), and beholds a flame there. (1)

I enter futher, get absorbed in Dhun, and obtain the knowledge of the Shabd Guru. (2)

I go to सुन्न Sunn, hear the धुन Dhun of Akshar Purush, and see the sphere of the moon. (3)

I frolic with Hansas, and bathe in the Mánsarovar lake. (4)

By the help of Guru, I ascend to Maha-sunn, cast a glance around and see the vast expanse. (5)

I take my seat in Bhanwarguphá, and get absorbed in ध्यान Dhyan. (6)

I go to Sat Lok, meet Sat Guru and hear the melodious बीन Bín (harp). (7)

I get दर्शन Darshan of Alakh Purush and reach Agam Lok. (8)

I hear the धुन Dhun or Shabd of Radhasoami. I recognize Him fully. (9)

I come face to face with Radhasoami for performing His Arti. I offer जान Jan (Surat) as Bhet to Him. (10)

I develop love and faith in the Holy Feet. I am wonder-struck to see His marvellous Form. (11)

All speech and narration fail to describe His form. It is to be seen and realized. (12)

I have performed this unique Arti, which some rare Sants alone can appreciate. (13)

The position and status I have attained is very great.
Gyanis and Yogis can know nothing about it. (14)

I have obtained jewels and gems within myself as
gifts bestowed on me by Radhasoami. (15)



Shabd 10

चल सुरत देख नभ गलियां ।
जहँ सहस कँवल की पसरीं कलियाँ ॥ १ ॥

O Surat ! Come to नभ Nabh (sky), see the lanes
(गली Gali) where the कली Kali (buds or petals) of
Sahas-dal-kanwal are blossoming. (1)

I see tubes in every bud or petal, and in every tube
I see light. (2)

Jyoti and Niranjan are embracing each other blissfully.
Multi-coloured flower gardens are blooming. (3)

Seeing this spectacle, the mind rejects the world, and
the Surat penetrates deep into अनहद शब्द Anhad
Shabd. (4)

What can I say of the great happiness I enjoy there?
Karams are burnt there every moment. (5)

काम Kám (passion), क्रोध Krodh (anger) and आसा Ásá
(hope of the world) are crushed there. My Surat
marches onward. (6)

Banknal, Trikuti and Sukhmana then open, and I see

suns and moons and the flashes of lightning.(7)

Witnessing these spectacles, I reach सुन्न शिखर Sunn Shikhar, see white lotuses, and become absorbed in the bliss. (8)

I meet Mahá-Kál in Mahá-Sunn, and then proceed to Bhanwarguphá. (9)

The mystery of Satnam is unfolded to me. I meet both Alakh and Agam. (10)

On touching the Holy Feet of Radhasoami, all my impurities are washed away, and I attain supreme bliss. (11)



Shabd 11

मेरे उर में भरे दुख साल ।

कब काटोगे दीन दयाल ॥ १ ॥

My heart is full of thorns of suffering. O Dín Dayál (Merciful to the humble) ! When will You eradicate them ? (1)

I am wandering in the world. Kal is playing havoc. (2)

Sometimes, he lights lamps, producing illumination. At other times, he draws a curtain and makes it all dark. (3)

He shows the five colours of the five elements. Next time, he makes some Shabd audible, and spreads his net. (4)

Kal deludes Jivas in various Yogic practices. Yogis
 ' have all been misled by them. (5)

I also was in a state of delusion for a pretty long
 time. What can I say of my wanderings ? (6)

Now I have met the Merciful Sat Guru. He has given
 me the key to open the lock to third Til. (7)

I fix my gaze on the marvellously illustrious Form and
 hear Shabd in Banknal. (8)

In Trikuti, the secrets are unfolded to me. In Sunn, I
 meet Akshar Purush. (9)

I see a glittering river flowing. Its wonderfully
 rhythmic waves captivate me. (10)

The tinkling of cymbal is audible there all the time,
 hearing which Surat cuts asunder the net spread
 by Kal. (11)

No one can obstruct my entry into the palace, as I
 am in the know of all the secrets. The journey
 is successfully completed by the grace of Sat
 Guru. (12)

I now gracefully perform the Arti of Guru. Radhasoami
 has enriched me. (13)

Having killed Kal, I ascend to सेत पदम Sait Padam
 (Sat Desh). I reach the Source, branches being
 left behind. (14)

Shabd 12

मन और सुरत चढ़ाओ त्रिकुटी ।

खेलो गगन और करो आरती ॥ १ ॥

Elevate mind and Surat to Trikuti, play in Gagan and perform Arti. (1)

Realize Nam, and thread the pearls of Dhun. You will see the splendidly dazzling flame. (2)

Powerless and crest-fallen, Máya weeps and wails. I attain Rárankár which is of the same lineage as I am. (3)

आसा Ásá and मनसा Mansá (hopes and aspirations) are all annihilated. I wash off all impurities in Trivení. (4)

I discard sloth, sleep and hunger. The arrows of ममता Mamta (attachment) and विपत्ता Viptá (misfortune, calamity) become blunt. (5)

Surat feels delighted every moment in the bliss of love. She makes a garland by threading lotuses. (6)

Invited, she now proceeds to सतनाम पद Satnam pad (Sat Lok). A garden-bed of Surat Shabd is planted. (7)

Thanks to my Sat Guru Radhasoami, thanks to my Sat Guru Radhasoami, who has shown this splendid spectacle to me. (8)

How can I sing the hymn of His Arti ? His glory and eminence is great and unfathomable. (9)

Singing His praises, I will never feel surfeited. My love and zest now know no bounds. (10)

I desire nothing but the Lotus Feet. My mind remains absorbed in their bliss like a black bee. (11)

The Dhun of "Radhasoami Radhasoami" emanates from within the हिया Hiyá (heart). The सुहागिन Suhágín¹ (favourite) Surat now meets her Beloved. (12)



Shabd 13

चेत चली आज सुरत रँगौली ।
छूट गई मति बुधि सब मैली ॥ १ ॥

The gay Surat wakes up and sets out on her journey. Her impure intellect and understanding are cast away. (1)

I get the purse of अनहद धुन Anhad Dhun and become a devotee of निज घर Nij Ghar (Original Abode). (2)

I open the door of Gagan. My Surat now becomes extremely jovial. (3)

I take the platter of इड़ा Irá², light the flame of पिंगला Pinglá³ and perform आरती Artí with सुखमन Sukhmana⁴. (4)

-
1. A married woman whose husband is alive; a woman beloved of her husband; a favourite wife. 2. A tubular vessel on the left side of the body. 3. A tubular vessel on the right side of the body. 4. A particular artery in the middle of the body, between Ira and Pingla.

I blow the conch in Banknal. I hear the धुन Dhun of
ओम Om in त्रिकुटी Trikuti. (5)

My mind becomes bold and courageous on hearing
the sounds of the drum and the tambour. It
subdues Kal and tears apart the cover of Maya
in a moment. (6-7)

I jump across पिंड Pind, penetrate अंड And, and cross
all the divisions of ब्रह्मांड Brahamand one by
one. (8)

I take a mighty jump, reach सच खंड Sachkhand, and
attain the immortal and indivisible पद Pad
(Region). (9)

I merge in the Region of the Nameless Being, and
come to know fully how to perform Arti. (10)

Radhasoami has showered immense grace and mercy
on me. I have attained my original home. (11)



Shabd 14

चली सुरत अब गगन गली री ।
मिली जाय अब पिया से अली री ॥ १ ॥

Surat penetrates the गगन गली Gagan Gali and meets
the Beloved. (1)

All impure desires are crushed. I play merrily in Sunn
Shikhar. (2)

My Śurat penetrates Gagan and become a devotee
of Satnam. (3)

O हेली Helí (friend) ! I attain such a पद Pad (Region)
that jasmine has flowered within myself. (4)

I put a necklace of Dhun round my neck. I take the
dust of the Holy Feet of Sat Guru. (5)

I ascend to the balcony of Sunn, from where all the
creation of Trilokí came into being. (6)

How can I give out its details openly ? None can
understand the esoteric language, except
Sants. (7)

This is the Artí of the परम पुरुष Param Purush, the
Supreme Being. I have caught hold of the Dhun
coming from the loftiest sky. (8)

Sat Guru has bestowed on me His grace and mercy.
He has granted me His own region and thrown
away Kal. (9)

I have become enamoured of the inaccessible Shabd.
I have taken सरन Saran and attained the region
of Sat Guru. (10)

दीन दयाल Din Dayal¹, दया निधि Daya Nidhi² and
अंतरजामी Antarjámí³ स्वामी Soami has extricated me
from the meshes of Kal. (11)



1. Merciful to the humble. 2. Abode of Daya or Grace and
Mercy. 3. Knower of inner parts.

Shabd 15

गगन नगर चढ़ आरत करहूँ।
पिंड देश अब छिन छिन तजहूँ ॥ १ ॥

I now quit Pind every moment. By ascending to the city of Gagan, I will perform Arti. (1)

In Gagan, I hear अनहद Anhad music. My love goes on increasing. (2)

I cannot describe the marvellous forms I have seen within myself. (3)

I get दर्शन Darshan of Jyoti, hear Shabd, and become eternal. (4)

I extricate myself from duality and darkness, and open the gate to Sat Nam. (5)

I enjoy the company of अंस Ansas¹, बंस Bansas¹ and हंस Hansas¹. (6)

My Surat attains its true form and hears बीन Bín (harp). Who can describe that marvellous spectacle ? (7)

Yogis¹ are tired out and exhausted by practising समाधि Samadhi¹, and Gyánís, by thinking that they are Atma¹. (8)

The knowledge imparted by Sants is precious. Without Sants, no one can fathom it. (9)

1. See Glossary of Radhasoami Faith.

The power and position of Sants is inaccessible and infinite. How can I describe it ? It is endless and limitless. (10)

With whomsoever Sants are pleased, they enable him to attain अमर पद Amar Pad (Sat Lok) and end his cycle of transmigration. (11)

I sing this hymn of Arti with love and zeal. I daily and regularly recite this Arti. (12)



Shabd 16

आरत गाऊं स्वामी सुरत चढ़ाऊं ।
गगन मंडल में धूम मचाऊं ॥ १ ॥

I sing the Arti of Radhasoami Dayal. I elevate my Surat and create a tumult in Gagan Mandal. (1)

I see the श्याम सुंदर पद Shyam Sundar Pad, i.e., the श्याम पद Shyam Pad which is very सुंदर Sundar or charming, and where there is the gateway of Sunn or the Chaitanya Mandal (the region of pure spirit). Having reached सेत पदम Sait Padam, i.e., Sat Lok, I offer and devote my body and mind to Sat Purush. In other words, being detached from body and mind, I get access into Sat Lok. (2)

I churn the body, which is made of a drop of semen and reach सरंकार पद Rárankár Pad (Sunn). I get detached from the region of senses and sense organs. Kal's power is thus smashed. (3)

I recognise Sunn, which is महा वन Mahá Vana (a great forest) and a lofty region or mountain. I proceed further and reach Mahá-sunn, and drink nectar there. (4)

I make धीरज Dhíraj (courage and patience) the platter of Árti, light the lamp of Prem (love), and threading the pearls of the reverberations of spiritual sounds, I move onward and upward. (5)

Giving up hankering after pleasure of the world, I increase my love, and apply my Surat and Nirat to Shabd. (6)

Dancing in circles within and curbing and subduing काल अंग Kal-Ang (tendencies and inclinations of Kal), my Surat goes on witnessing spectacles on the way and reaches आकाश Ákash (high heaven). (7)

On reaching higher up, the reverberations of Gagan Mandal are heard; and my Surat is much pleased to see the spectacles of Trikuti. (8)

Pride, egotism, attachment and infatuation are all pulverized and annihilated On hearing the melodious sound of flute, my mind acquires the right understanding. (9)

Accompanied by cowherdresses of Dhun and cowherds of Shabd, the Surat-milkmaid goes on ascending upward. (10)

All are happy, dancing and playing merrily. Churning the celestial firmament, they are bringing out yogurt of spirituality. (11)

From all directions is heard "MY BELOVED SHABD GURU, MY BELOVED SHABD GURU". The Radha-Surat (the practitioner Surat) on experiencing this wonderful spectacle, becomes happy. (12)

Then the sound "SOAMI" is heard, and new waves of enthusiasm rise in the heart. (13)

Seeing all this, I give up desires and cravings of the world, and my mind becomes easily detached. (14)

O Radhasoami Dayal ! I beseech You to continue to accord me such grace and mercy that I may keep on praying at Your Feet. (15)

Mend my mind in such a way that I may enjoy Your दर्शन Darshan every moment. (16)

At present, the mind is dragging me downwards, and does not listen to me. It is tormenting me. (17)

The sapling of भक्ति Bhakti (devotion) planted by You, may graciously be watered by You. I pray You to see it grow and develop. (18)

My mind is not under my control. It has spread its net far and wide. (19)

But I am convinced that You, Sat Purush Radhasoami Dayal, are all-powerful and shall cut this net asunder. (20)

This Arti is now over, and my only prayer is that I may always abide in Your august presence. (21)

Shabd 17

हिरदे में गुल पौद खिलानी ।
 मैं बुलबुल सम भई मस्तानी ॥ १ ॥

Flowers have blossomed within me. I am enraptured
 in bliss like a nightingale. (1)

The mind-gardener waters the garden of love and
 faith every moment. (2)

The everlasting creeper has spread all round. It is
 drenched in अमृत Amrit (nectar). (3)

अनहद Anhad Shabd is audible in Gagan. I am so
 absorbed in it that I have become oblivious of
 my body. (4)

My inner eye has opened and caught a glimpse of
 the unapproachable and unimaginable spiritual
 form. I have obtained gems and pearls of Nád
 (roaring Shabd) and sapphires and emeralds of
 very intense Dhun (melodious music). (5-6)

In Sunn, I am offered a seat studded with jewels. Its
 sight captivates my mind. (7)

At the bank of Mánсарovar lake, Hansas dwell in
 ecstatic bliss, engaged in wondrous frolics. (8)

हंस Hansas and हंसनी Hansanís are dancing, singing,
 and playing on trumpets and tambourines. (9)

A dais is raised. Surat and Shabd announce the
 marriage ceremony. (10)

Bride and bridegroom both are seated on the dais. Tied to each other they go round and round. (11)

[An imporant ceremony in marriage consists in going seven times round the sacred fire. It is called भाँवर Bhanwar or फेरे Phere.]

The wedding cremony over, they come to their own house, and get दर्शन Darshan of Sat Purush. (12)

An imperishable platform, an immortal terrace and an undecaying bed have been prepared. (13)

Surat now attains everlasting union with her Lord. The melodious Bín (harp) is resounding everywhere. (14)

Because of my love and affection for Radhasoami, I have got such a bridegroom. (15)

I witness marvellous sport and amusement, free from all sorts of trouble and suffering. There is all round , happiness. (16)



Shabd 18

सुरत चढ़ी घट में अब दौड़ी ।
सुन कर शब्द भई अब पौड़ी ॥ १ ॥

My Surat now speeds to high heavens and attains strength and stability on hearing Shabd. (1)

I give up hopes and desires of the world, and break all shackles of family prestige and honour. (2)

Imbued with the bliss of Satsang, I apply myself wholly to the सेत द्वारा Sait Dwára (door to white or luminous regions). (3)

I tear asunder the curtain, and go to श्याम नगर Shyám Nagar (the city of Shyám or darkness) and turn my Surat to गगन खंड Gagan Khand (heavenly region). (4)

From गगन नगर Gagan Nagar (the city of Gagan or Trikuti), I arrive at सुन्दर Sundar (the beautiful, the region of Sunn). Flower gardens are now in bloom within me. (5)

In Sunn, I see a vast square. I am delighted to hear the Shabd of the region. (6)

I enjoy the unattainable bliss of Agam (Sunn). I have come home. I am at perfect ease and peace. (7)

Seeing everybody enjoying the bliss, I become extremely delighted. (8)

It is a pity that the ignorant Jivas do not come to their senses. They have left the abode of happiness, and are wandering in wilderness. (9)

Why should he, whose home is the treasure-house of all happiness, roam from door to door ? (10)

Radhasoami says, "Attend Satsang, then you will imbibe the right understanding." (11)

Shabd 19

घट झूम रही अब सुरत रँगीली ।
पट घूम गई सुन शब्द छबीली ॥ १ ॥

The gay and handsome Surat is swinging merrily within. She hears Shabd, and takes a turn. (1)

I turn the spirit-current from the eyes, penetrate the Til, and witness the dazzling flame. (2)

The intoxicated Surat hears Dhun, dances in ecstasy, rises to the firmament and attains Trikuti. (3)

I wash off all impurities and leave behind the three Gunas. (4)

I go alone to Mansarovar, concentrate on Shabd and do not get diffused. (5)

I ascend to Mahá-sunn and play marvellous games. In a moment, I attain the Dhun of Satnám. (6)

The Surat-creeper climbs the Shabd-tree and puts on the necklace of Agam Nam (unapproachable Name). (7)



Shabd 20

सुरत मेरी हुई शब्द रस माती ।
गुरु महिमा अब छिन छिन गाती ॥ १ ॥

My Surat has become absorbed in the bliss of Shabd. I sing praises of Guru every moment. (1)

Thanks to the Guru who imparted to me the secrets.
I am now absorbed in the Dhun. (2)

I consider external music as insignificant. (3)

Led by Nirat, I merge in Shabd every moment. (4)

I penetrate one Shabd, and go to the higher one.
माया Maya and ममता Mamta are now beating their
breasts in sorrow and grief. (5)

Beating his head in utter despair, Kal also says that
this Surat has got out of his hand. (6)

I have got admittance into the court of Sat Purush,
and get दर्शन Darshan of Agam Purush. (7)

I sing the hymn of Arti with Hansas. I partake of
ambrosial food every day. (8)

Nothing more can be said now. I sacrifice and devote
myself to Radhasoami. (9)



Shabd 21

सुरत अब जाना निज घर अपना ।
शब्द खोज हम पाया अपना ॥ १ ॥

Having found the secret of Shabd, Surat has now
come to know of her original home. (1)

The world now appears to be a dream. All imaginations
and wanderings are now over. (2)

What is the use of resorting to जप Japa and तप Tapa?

These are the devices employed by Kal to rob Jivas. He has concealed the teachings of Sants from humanity. Jivas are entangled in delusions and illusions. (3-4)

No one should now involve oneself in these practices. Somehow or other, keep your mind away from them. (5)

Go to Gagan by practising Surat Shabd Yoga and be happy there. (6)

Keep away from rites and rituals. Devote yourselves to the Holy Feet of Sat Guru. (7)



Shabd 22

गाओ री सखी जुड़ मंगल बानी ।
आज पिया मेरे दीन्ह निशानी ॥ १ ॥

O friends ! Let us join together to sing the auspicious song of congratulations. My Beloved has today given me His secrets. (1)

I recognize the gateway to higher regions within myself. I obtain gifts of love. (2)

My mind, leaving the shackles of the body, ascends to Gagan (Trikuti) and abides there. (3)

Thence, my Surat marches alone to the city of Sunn, and hears the Shabd of that place. (4)

What can I say ? The glory of that region cannot
be described. Kal and Karam both have gone
mad. (5)

I find the clue to my Beloved. I light the flame at
every stage. (6)

Darkness flees. Light dawns. I witness the moonlit
square. (7)

How can I describe the majestic grandeur of the palace?
At every point, there are thousands of suns. (8)

O Radhasoami ! I cannot go further myself. Help me
in completing the journey. (9)



Shabd 23

प्रेम भरी मेरी धट की गगरिया ।
छूट गई मो से मलिन नगरिया ॥ १ ॥

I left the dirty city. I have filled the pitcher of my
heart with Love. (1)

The nine agents harassed me. The tenth one pulled
me upward. (2)

The multitude of Hansas fought the forces of wicked
Kal, and made them flee away. (3)

Then came Maya to allure me with gold and woman. (4)

I mustered fresh courage and enthusiasm, and van-
quished her powerful forces. (5)

Maya fled from my country. I pay obeisance to Sat
Guru. (6)

Sat Guru took me by my arm, and raised me to
Gagan. (7)

I was enriched on hearing the Dhun. Sat Purush is
Dín Dayál (merciful to the humble). (8)

In His grace and mercy, He embraced me. I took
shelter at His Holy Feet. (9)

An account of crores and crores of lives was unfolded
to me. The cycle of birth and death is now
over. (10)

I found the treasure of love and came to realize that
the true device of winning the battle is the Shabd
of Guru. (11)

Having heard the Shabd of Sunn, I called out for Sat
Shabd. My Surat proceeded further and came to
Nij Dhun (Original Shabd). (12)

Radhasoami is Antarjámí (all-knowing). How can I
describe His power and position ? (13)



Shabd 24

शब्द धुन सुनी असमानी ।
सुरत मेरी हुई हैरानी ॥ १ ॥

I heard heavenly Shabd. My Surat was dazzled. (1)

I soared with the speed of a swift-winged bird, and
in the manner of a fish, moved fast against the
current. (2)

Paving my way like a spider, I moved along the
currents of Shabd. I turned like a लक्ता laqá¹. (3)

I perceived the sky while on the earth. Flower garden
of Nam bloomed within me. (4)

The flame (of my soul) united with the flame (Jyoti of
Sahas-dal-kanwal). (5)

My Surat acquired humility on hearing Shabd. (6)

I am intoxicated with the bliss of Nam. I now disclose
the secrets. (7)

The Dhun of Sunn became audible to me. I bathed
in the Mansarovar reservoir. (8)

My Surat was much delighted. I cannot speak of
the secrets of the hidden and inaccessible
region. (9)

How can I describe it openly ? Only a hint is given
about the indescribable. (10)

Radhasoami's abode is unapproachable. Now
you proceed there. You would not suffer any
loss. (11)



1. An eagle. The Brahminy kite. The fan-tail pigeon.

Shabd 25

अली री मथूं निज पिण्डा ।

राधास्वामी दीन्हा भेद अखंडा ॥ १ ॥

O friend ! I churn my Pind (body). Radhasoami has imparted to me the knowledge of the indivisible and indestructible. (1)

I hold aloft the banner of Love. Rising to Gagan (sky, heaven), I penetrate through अंड And. (2)

I penetrate the third eye and break open the gate. I ascend and conquer Brahmand. (3)

A most dazzling flame is glowing there. I strike Kal's head with a club. (4)

I enter Banknal. I follow Shabd Guru. (5)

I hear the Dhun of Sunn. I make friends with Hansas. (6)

Surat is absorbed in internal bliss. The light of Shabd has illumined the inner parts of my being. (7)

I cross the dark regions of Mahá-sunn and enter Bhanwarguphá. (8)

I realize that the region of Sat Lok is the true abode of Surat. I get access to Alakh Lok and then to Agam Lok. (9)

Radha gives out these details. Soami puts His seal of authority on them. (10)

Shabd 26

सुरत आज मगन भई ।

उन पाया शब्द का भेद ॥ १ ॥

Surat is today immensely delighted as it has received the secrets of Shabd. (1)

Dharam Rai now beats his head in despair. All suffering due to Karams has ended. Dread of recurrent births and deaths is gone. Ahankar (egotism) has been annihilated. (2-3)

I have seen the imperishable and unapproachable region, and obtained the eternal essence. (4)

This time I have got an opportunity, and become red, i.e., won the battle with Kal and Maya, and attained the Sait Pad (white luminous region). (5)

I have saved my soul (like a piece in the game of चौपड़ Chaupar) and joined with Guru. I fix the region of Sat Purush as my goal. (6)

My Surat has ascended, leaving Pind behind, and adopted Shabd as guide. (7)

I have attained the treasure-house of Bhakti (devotion). The munificent Sat Guru bestows such gifts every moment. (8)

I have been a sufferer for lives together. Now having obtained full bliss, I have forgotten all past sufferings. (9)

I am now really very fortunate. My boat has reached the shore. (10)

By the kindness of Guru and association with Sadhs,
the sleeping mind has been awakened. (11)

I have attained the मूल Mool (Source), and got rid of
भूल Bhool (error). I have obtained the seed of
the unborn, non-existent plant. (12)

Radhasoami has shown such a spectacle as has left
me wondering, wondering and wondering still. (13)

What more can I say ? Nothing remains to be said.
Radhasoami is wonderful. Radhasoami is unique
and marvellous in glory and majesty. (14)



Shabd 27

सुखमन जाय मन हुलसाना ।
सतगुरु संग कीन्ह पयाना ॥ १ ॥

On entering Sukhmana (the middle current), my mind
is delighted. I set out on the journey with Sat
Guru. (1)

I join the left and the right currents at the third Til.
Then Sat Guru speaks to me thus. (2)

Now, listen to the Dhun (sound) of the trumpet. I will
make your Surat soar like a butterfly. (3)

I am extremely delighted to hear the Dhun. I cannot
describe the glory of Shabd. (4)

Sat Guru has taken His seat in my heart. I prepare
for His Arti. (5)

I take the platter of poise and calm, and kindle the
flame of right understanding. (6)

I move the platter of Ārti within, and round up the
mind from all sides. (7)

I offer dazzling clothes. Sat Guru appears in a
majestic and refulgent form. (8)

I feel delighted on having Darshan. I fix my mind
and senses on दर्शन Darshan. (9)

I have made my life fruitful. This is the result of
Arti. (10)

Trumpets and clarions are constantly resounding
within me. When I remove the curtain, I see
refulgence. (11)

A wonderful purification has taken place internally.
Songs of congratulations are being sung in
Gagan. (12)

I see Sunn and Maha-sunn. I see the regions up to
Agam Lok. (13)

I merge in the अधर Adhar (that which is self-existent,
not depending upon any support), and am acqu-
ainted with निज भेद Nij Bhed (special secrets). I
sing this hymn of Arti before Radhasoami. (14)

Shabd 28

मुरलिया बाज रही ।
कोई सुने संत धर ध्यान ॥ १ ॥

The Murlí (flute) is giving its melodious note. One can hear it by contemplating the form of a Sant. (1)

Guru enables me to hear this flute. I am pierced with the arrows of love. (2)

I quit पिंड Pind and अंड And, and rush to अधर Adhar (the region that does not depend upon any support), and hear a unique melody there. (3)

I bend the bow and shoot the arrow of Surat. I hear Shabd and meet Hansas. (4)

This बंसी Bansí (flute) belongs to the बंस Bans (family) of Satnam. I sip अमृत Amrit (nectar) in the undecaying region. (5)

This is the बंसी Bansí (flute) of Sohang and is audible in Bhanwarguphá. Hearing it, I am lost in ecstasy. (6)

Recognize this मुरली Murlí (flute). On hearing it, a mine of Shabd is opened. (7)

My Surat marches further, and opens the door, and reaches निज स्थान Nij Sthan (Original Region). (8)

Marvellous is the grandeur of Sat Purush, who has made me hear the Dhun of the बीन Bín (harp). (9)

Those who hear this flute, succeed in eradicating
their ego and pride. (10)

By taking care of Surat and Nirat, I have attained
Nam. (11)

I have got दर्शन Darshan of Alakh, Agam and
Radhasoami, I am now frolicking in that मैदान
Maidán (vast expanse). (12)



Shabd 29

बोल री राधा प्यारी बंसी ।

क्यों तरसावत जान ॥ १ ॥

Play, O flute, the beloved of Radha ! I am yearning
for thy melodious sound. (1)

Sat Guru came and gave out thy secrets. I am restless
to hear thee. (2)

Sat Guru showered arrows of विरह Virah (pangs of
separation) upon me. He raised my mind and प्राण
Prán (breath current). (3)

On meeting the Shabd, I became intoxicated, and
acquainted myself with all the secrets. (4)

My Surat merged in Shabd. I forgot eating, drinking
and even the body itself. (5)

Hearing Dhun, my Surat became bold. It finally killed
Kal. (6)

Radhasoami took me to His own abode. How can I
describe that region ? (7)



Shabd 30

गुरु नाम रसायन दीन्हा ।
दारिद्र हुआ सब छीना ॥ १ ॥

Guru has granted me the elixir of Nam. All my desti-
tution or wretchedness has disappeared. (1)

I find a treasure-house of happiness within. I catch
hold of Shabd in Gagan. (2)

I dive deep in the ocean of bliss. I quit the ocean of
worldly existence. (3)

I get pearls of the Dhun of Nam. I now thread them
into strings. (4)

I embellish myself. I meet my Lord. I leave the world,
unreal like a dream. (5)

With rapt attention I hear अनहद धुन Anhad Dhun and
get detached from the body. (6)

I give up काम Kam (desire, passion) and other evils.
I apply myself daily to the Shabd of Guru. (7)

When the portal to heavenly spheres opens up, sleep
and appetite begin to wane. (8)

I reach Sunn Shikhar, and obtain Amrit (nectar). (9)

I now venture to describe carefully the spectacles I witness. (10)

Treasures of gems, and reservoirs of Amrit (nectar) are to be found there. (11)

There are mines of diamonds. Rubies are scattered here and there. (12)

There are innumerable suns and moons. The stars form a sphere. (13)

रम्भा Rambhá (the nymph of Indra's paradise) gives songs there. The Hansas are wonderful. (14)

I feel extremely elated to see these spectacles which are beyond description. (15)

Radhasoami has given out all these secrets and details, and also showed them to me. (16)



Shabd 31

मौज इक धारी सतगुरु आज।
कहूँ क्या कहते आवे लाज ॥ १ ॥

Sat Guru has today ordained a unique Mauj. What can I say of it? I do not find adequate words to describe it. (1)

I see a wonderful congregation in Gagan. My Surat has received wonderful embellishment. (2)

The lion roars and kills cows. A deer comes running to नभ Nabh (sky, heaven, Trikuti). (3)

I have tasted Amrit (Ambrosia) and given up cereals. The Surat arrives at Trikuti and attains sovereignty. (4)

The bride receives the gift of Prem (Love). She finds her bridegroom in Sunn, beyond the region of thunder. (5)

Surat completes her task. She is in the company of Shabd now. (6)

Guru calls the Surat, and she obtains the gift of Prem (Love) (7)

I rush on and take सरन Saran of Radhasoami. Today the task is complete. (8)



Shabd 32

घूँघट खोल चली सुर्त दुलहिन ।
दुलहा शब्द मिला अब चढ़ सुन ॥ १ ॥

Surat, the bride, walks majestically with her face unveiled. She ascends and meets the bridegroom of Shabd in Sunn. (1)

Surat and Shabd (bride and bridegroom) unite and enjoy the union. It is a very delightful sight. (2)

The bliss and joy cannot be described. Sunn is a wonderful meeting place. (3)

Kal is dashed down and curbed. माया Maya and ममता Mamta run away beating their heads. (4)

Surat ascends and reaches Maha-sunn. The bed is prepared in the fourth division. (5)

Surat hears a melodious sound of बीन Bīn (harp) emanating from the mouth of Sat Purush. She meets Alakh and Agam. (6)

She proceeds onward and sees Radhasoami with her eyes wide open. (7)

She is extremely pleased. Who can describe that state of happiness, except Radhasoami ? (8)



Shabd 33

सुरत अब चली ऐन में पैन ।
लखा जाय अचरज रूप अनैन ॥ १ ॥

Surat starts traversing the path through the eyes, beholds a wonderful and invisible form (not to be perceived by physical senses). (1)

It abandons three Gunas and ten senses, goes up and attains peace. (2)

What can be said of the spectacles seen within ? All debts due to Kal and Karam are paid off. (3)

In the region of Sunn, the eyes of the heart (inner eyes) open, and then it is possible to understand the language of that region. (4)

Surat enjoys the bliss of that region, and hears wonderful Shabd. (5)

The moon and the sun both are eclipsed. Surat begins to live in सुखमना Sukhmaná (the middle current or channel). (6)

By the grace of Radhasoami, I have attained a grand status. My joys now know no bounds. (7)



Shabd 34

चमकन अब लागी घट में बिजली ।
 यह घाट लखे कोई सूरत बिरली ॥
 सतगुरु ने दृष्टि करी मुझ पर अब सगली
 तिल तोड़ लिया नभ पार चढ़ी ।
 जहाँ छाय रही नित बदली ॥ १ ॥

Lightning has now begun to flash within. Some rare Surats behold this spectacle. Sat Guru has cast a benign glance on me. I penetrate the third Til and proceed beyond नभ Nabh (Sahas-dal-kanwal), where the sky is always overcast with clouds. (1)

I peep through the eyes, become bold, pierce the plantain-leaf, quit the body, and the knot with जड़ Jarh (inert matter) is opened. I meet my Guru who is the dispenser of justice. (2)

I hear the true Dhun, march across, reach the region which is pure, open the door to Sunn and see the abode which is distinct and apart from

Pind and Brahmand. I sit on a Chauki of sandal wood. (3)

I take my seat in my own home, merge in Dhun, see the assembly of Hansas, drink the cup of Amrit (nectar), and remove all the dirt of Maya. My inner self is illumined. (4)

I attain आदि पद Adi Pad (Sunn), unite with Dhun, cast off erroneous understanding, reach Mahasunn, see the lane of Bhanwargupha, arrive in Sat Lok and become free from change and decay. (5)

I see Alakh, sojourn in Agam, vanquish Kal, proceed onwards and reach the Holy Feet of Radhasoami. (6)



Shabd 35

चढ़ो री घट देखो मौज भली ।
अमी रस पाओ आज अली ॥ १ ॥

Ascend to higher-regions within yourself and experience Mauj. Sip Amrit (nectar) today, my dear. (1)

The Dhun of Nam has become audible within myself, as if I have got back lost capital. (2)

I ascend to Gagan Shikhar (Sahas-dal-kanwal), enter Banknal, arrive at Trikuti, hear the Shabd thereof. (3)

I penetrate the lane of the Sunn and meet Hansas. (4)

All worries and anxieties, pain and suffering, and

tyranny and oppression disappear. The rope of Karams is burnt to ashes. (5)

I set fire to the net spread by Maha Kal, proceed farther, catch hold of the Dhun of Sohng and meet the Source and Origin of Pind and Brahmand. (6)

I recognize Satnam. All pains and sufferings vanish. I unite with the Dhuns of Alakh and Agam. (7)

I merge in the Holy Feet of Radhasoami. I realize His supremacy and exalted position. My Surat becomes one with Him. (8)



Shabd 36

दमिनियाँ दमक रही घट माहिं ।
धुबिनियाँ धोय रही मल नाहिं ॥ १ ॥

दमिनियाँ Daminiyán (lightning) is asserting her glittering presence within. A धुबिनियाँ Dhubiniyán (washer-woman) is washing off all dirt, with no trace of impurity left. A रँगिनियाँ Ranginiyán (dye-girl) is getting herself dyed in the majestic colour of Nam and is appearing like lotus flowers in the full panoply of bloom. (1-2)

Surat swings and smiles. Heat and burning have disappeared, and calm and peace prevail. (3)

Surat has penetrated Gagan and perceived Dhun (Shabd). Nirat has exercised its discriminating power, and is thoroughly satisfied. (4)

Maya, the cheat, has been vanquished; her power has been smashed. Surat feels delighted in Sunn. (5)

Surat has taken सरन Saran of the Holy Feet of Guru, and is now absorbed in Dhun. (6)

Surat, the singer, sings the praises of Radhasoami. It announces the supremacy and superiority of the Holy Name RADHASOAMI. (7)



Shabd 37

ख़िज़ाँ तज देखो मूल बहार ।
घूम चल देखो तिल का द्वार ॥ १ ॥

Quit the region of autumn and decay, and behold the bloom, pure and eternal. Turn inside and peep through the portal at the third Til. (1)

Wonderful gardens of roses are in full bloom. Five colours of the five Tattwas or elements are visible there. (2)

Innumerable glorious gardens of wonderful lustre are in existence there. The beds of the garden are nothing but refulgent light. Currents of pure nectar are falling all the time. Wonderful flowers of pomegranate are shedding lustre. Bright-coloured pools are over-flowing here and there. Surat enjoys the bliss of union with Shabd. Doors of the palaces are open. Azure cordons are seen in the rows. (3-6)

All these spectacles are shown by Guru, to whom I offer my body and mind. (7)

By His grace, all thorns are removed. The mind has given up Ahankár (ego). (8)

By the help and assistance of Guru, I reach His abode. I fall at the Holy Feet of Radhasoami. (9)



Shabd 38

सुर्त पनिहारी सतगुरु प्यारी ।
चली गगन के कूप ॥ १ ॥

Surat-panihári (water-carrier), the beloved of Sat Guru, goes to the well situated in Gagan. (1)

She arrives at the पतघट Panghat¹ with the rope of Prem (love), and fills her pitcher. (2)

She perceives Shabd, drinks अमी Amí (nectar) and gets दर्शन Darshan of the marvellous form. (3)

On the way, she passes through a wonderful city, where there is neither sun-shine nor shade. (4)

She reaches the inaccessible and unapproachable region and gets absorbed in the दर्शन Darshan of her Sovereign Lord Radhasoami. (5)



1. A place for drawing water from a well.

BACHAN 36

BLISS AND JOY OF SHABD AND OF
HIGHER REGIONS. GLORY AND EMINENCE
OF SAT GURU.

Shabd 1

उमँड़ रही घट में घटा अपार ॥ टेक ॥
चमक बीजली प्यार बढ़ावत ।
और घन्टा इनकार ॥ १ ॥

Dense clouds are fast gathering within me. Flashes
of lightning and the resonance of bells are
enhancing my love all the more. (1)

Dear Surat appears in a glorious form in higher regions,
where Shabd is constantly resounding. (2)

Beds of lotus flowers are in full bloom in the garden. (3)

It is a pity that Jivas do not make endeavours to
witness these spectacles. They are again and again
deluded. (4)

Except Radhasoami, who can describe this true Mat
(Religion) of Sants ? (5)



Shabd 2

गोरी खिलीं श्याम दल कलियाँ ।
मन भँवर करत जहाँ रलियाँ ॥ १ ॥

O Gorí¹, dear Surat ! The buds have opened at the
Shyam-dal (the third Til). The mind is captivated
there like a black bee. (1)

Maya plays her tricks there, and devours सिद्ध Siddhs²
and योगी Yogís³. (2)

But I am saved and my honour is protected for I
have come in contact with Guru. By Nam, I have
warded off all उपाधि Upádhi⁴. (3)

At the very spot where Kal tramples one and all, I
merge in Shabd. (4)

I stroll the lanes of Gagan and open channels and
tunnels within. (5)

I dedicate myself to Shabd Guru and reach सुन्न Sunn,
the region of white lotuses. (6)

1. A fair-complexioned woman, a beauty, belle, a mistress.
2. Semi divine beings. 3. Practitioners of Yoga. 4. External
trouble, annoyance and mischief caused by others, such
as quarrelling, wrangling etc.; conflicts and quarrels, litigations,
etc.

I hear धुन Dhun and attain great purity. I grasp the
Holy Feet of Radhasoami. (7)



Shabd 3

शब्द सँग लगी सुरत की डोर ।
सुहागिन करे आरती जोड़ ॥ १ ॥

Surat gets linked with Shabd. सुहागिन Suhágín
(wedded) Surat performs आरती Árti. (1)

She prepares a raft to cross the sea of worldly existence, and cuts all the meshes of Jama. (2)

She takes the platter of love and faith, turns the mind and kindles a flame. (3)

She applies herself to, and merges in, Shabd. She gets stronger and stronger every day by hearing Dhun. (4)

She penetrates deep, unlocks the doors to Gagan, and hears the roar of Anhad Shabd. (5)

Karam and Pharam (rituals and delusions) are driven off. Sat Guru now dwells in her heart. (6)

The mind, which has been sleeping for lives together, now awakens on hearing the reverberations of अनहद शब्द Anhad Shabd. (7)

The bird leaves the cage and flies away towards गगन Gagan. (8)

It reaches त्रिकुटी Trikuti, receives the fruit of Shabd, and becomes free from “mine and thine”. (9)

It reaches सुन्न शिखर Sunn Shikhar. The night is over, and the day breaks. (10)

Surat ascends to सुन्न Sunn, महासुन्न Mahá-sunn and भंवरगुफा Bhanwarguphá, breaking all barriers. (11)

Halting at सत लोक Sat Lok, अलख लोक Alakh Lok and अगम लोक Agam Lok, she attains the heart-alluring धाम Dhám of राधास्वामी Radhasoami. (12)



Shabd 4

गुरु चरन धूर हम हुड़याँ ।
तुम सुनो हमारी गुड़याँ ॥ १ ॥

O my गुड़याँ Guiyán (friend) ! Listen to what I say. I have become the dust of the Holy Feet of Guru. (1)

Immense and varied are the pleasures of the company of Guru. But, without good luck, no one can get them. (2)

Now bend the bow of Dhyán (practice of contemplation) and shoot the arrows of Surat (i.e., elevate your Surat to higher region). (3)

Make नभ Nabh (sky, सहस्र दल कँवल Sahas-dal-kanwal) the target of shooting. Pierce it and go ahead. (4)

Meet सत शब्द Sat Shabd and merge in राधास्वामी
धाम Radhasoami Dham. (5)



Shabd 5

सतगुरु मैं पूरे पाये ।
मन घाट लिया बदलाये ॥ १ ॥

I met the perfect Sat Guru and got the plane of
location of my mind changed. (1)

Surat made the Shabd audible and picked up the
pearls of धुन Dhun within. (2)

Multitudes of Hansas came in view. Surat enhanced
its love on meeting them. (3)

It ascended the mountain-pass, moved swiftly on the
path and reached सुन्न शिखर Sunn Shikhar. (4)

It came to Sat Lok. Never again will it come back to
the cycle of transmigration. (5)

It beheld the marvellous form of Sat Purush, before
whose brilliance and lustre, even crores of suns
and moons look pale and dull. (6)

What can I say about the forms of the Hansas ?
Each of them has the refulgence of sixteen suns
and moons. (7)

Radhasoami has explained these details of higher
regions. The devotees were much delighted to hear
them. (8)



Shabd 6

सुरत अब घूम चली तन छोड़ निदान ।
चरन गुरु आन अड़ी गहि नाम ठिकान ॥ १ ॥

Surat now turns from here. It quits the body, and sticking to the Holy Feet of Guru, makes for the region of NÁM. (1)

I hear अनहद शब्द Anhad Shabd within. Sat Guru has handed over to me the key, and the lock is opened. (2)

I cast a glance all around, and bathe in the sea of सुन्न Sunn (चिदाकाश Chidákásh, below सहस्र दल कंवल Sahas-dal-kanwal). Shabd becomes .audible, and my Surat merges in it. (3)

I acquire strength, penetrate नभ Nabh (Sahas-dal kanwal) behold lotus in full bloom, get दर्शन Darshan of Jyoti (flame), and come to realize the efficacy of the practice of concentrating at the third Til. (4)

All trickeries of Kal are exhausted. I behold गुरु मुरत Guru Moorat (the Form or the Image of Guru) and hear Shabd. (5)

I put the three Gunas aside and quit their region. I behold the marvellous glory of Radhasoami. (6)

I now no longer care for the world. I hold fast to Radhasoami. (7)

Shabd 7

मन सोधो घट में शब्द संग ।

तज काम क्रोध और मोह रंग ॥ १ ॥

Let me cleanse my mind with Shabd within myself.

Let me give up काम Kam (desire, passion), क्रोध Krodh (anger) and मोह Moh (infatuation). (1)

I have now got a unique opportunity. I am endowed with a noble human form and, over and above, I have the company of Guru. (2)

Elevating my Surat to a higher plane, I hear the discourses everyday. I am now attaining purification; dust and dirt are being removed. (3)

What analogy can I draw for the association of Sadhs? Every part of my being has been purified in their blessed company. (4)

Evil tendencies of the body themselves feel squeezed. A war with the evil forces is being waged within. (5)

Love for Guru takes deeper roots. All desires, whims and caprices are removed, involvement in the three गुण Gunas is ended, and evil propensities of the mind are rendered ineffective. (6)

I attain the region of light, and leave that of darkness. When Shabd becomes audible, all delusions are shattered. (7)

When Nirat is awakened, I fly like a bird. When I meet Radhasoami, Kal is utterly puzzled. (8)

Shabd 8

मौज करूँ अब घट में बैठ ।
देवर मारा मारा जेठ ॥ १ ॥

I now take my seat within and enjoy myself without restraint. I kill देवर Devar¹. I also kill जेठ Jeth². (1)

Opening a market, as it were, high above, I hear धुन Dhun (sound) and enter into higher regions. (2)

The sun and the moon are seen far below. I offer my सीस Sís (head) as Bhet to Sat Guru. (3)

I remove लोभ Lobh (greed, avarice), मोह Moh (infatuation) and all evils, पाप Páp (sin) and पुण्य Punya (religious merit) are put to sleep for good. (4)

Pleasures of the senses shrink in utter shame, for I have found Radhasoami, the biggest सेठ Seth³. (5)



Shabd 9

मेरे घट का दिया गुरु ताला खोल ।
मैं सुनत रहूँ नित बाला बोल ॥ १ ॥

Guru has opened the lock of my घट Ghat (inner self).
I now go on hearing the most melodious sound
all the time. (1)

-
1. Husband's younger brother. Pindi Mana, lower mind.
 2. Husband's elder brother. Nij Mana, higher mind.
 3. A millionaire, a capitalist, a banker.

What can I say of the efficacy of Surat Shabd ? I
attain नाम पद Nám Pad. (2)

I am much delighted. The hollowness of Maya is
exposed. (3)

Whom may I tell about these precious secrets ?
Except Guru, no one can disclose them openly
and clearly. (4)

Poor Jivas are wandering aimlessly. Except Guru,
who else can fill the bucket of the mind, i.e., give
them full and complete satisfaction. (5)

I am a विरहनी Virahaní, suffering the pangs of
separation from the Beloved. Fright and terror have
taken possession of my heart. Kal has raised a
tumult in me. (6)

I now catch hold of धुन Dhun (Shabd). I kill the forces
of Maya. (7)

If Guru, in His grace and kindness, speak to me,
it will be a thump on the head of my uncouth
mind. (8)

Who can estimate the price of that धुन Dhun (Shabd,
sound) ? All sounds of the lower regions are
delusions and illusions. (9)

Drums are giving a pleasant note within. As I
hear them I feel light, shorn off the load of कर्म
Karams. (10)

I hear this धुन Dhun, and put on the dress of प्रेम
Prem (Love). (11)

I now daily swing in Gagan. Radhasomi has made me drink अमी Amí (nectar) to my heart's content. (12)



Shabd 10

इन्द्री उलट लाओ अब तन में ।
मन को खैच चढ़ाओ गगन में ॥ १ ॥

Reverse the outward and downward flow of the senses, and collect them within. Withdraw your mind and elevate it to Gagan. (1)

Apply your Surat to Dhun, ascend to Sahas-dal-kanwal, and fix your goal at higher regions. (2)

Kindle the flame and then behold the lustre amidst the tinkling of bells. Rise to Banknal and reach Nirgun Pad. (3)

Behold Akshar in the mirror. Ascend to Mahá-sunn. Be at rest. (4)

The Dhun (sound) of Bhanwargupha becomes audible to me. I get Darshan of Sat Purush within me. (5)

Hearing Dhuns beyond, I reach Alakh and Agam. I behold the Rúp (Form) of RADHASOAMI. He now dwells in my eyes. (6)

I offer prayer at the Holy Feet of Guru. I am delighted on receiving His Dayá (grace and mercy). (7)

I engender love and faith in Him. How can I describe
His glory ? (8)

I offer my body, mind and head to Him. I take His
सरन Saran, and sing His praises. (9)

I cannot describe these secrets to all. Words cannot
do justice to His glory. (10)

I am in bliss and joy every moment. I now play in the
company of Radhasoami. (11)



Shabd 11

सुरत को मिला ख़ज़ाना नाम ॥ टेक ॥

सुरत निमानी हुई दिवानी ।

दिया गुरु अस जाम ॥ १ ॥

My humble Surat has got the treasure of Nám. She
drinks gaublet given by Guru and becomes
intoxicated. (1)

Full of zeal and enthusiasm, I proceed to नभ Nabh
(Sahas-dal-kanwal), and reach the Dhám (Region)
of Niranjan. (2)

I march onward, remove the curtain of Banknál, and
receive the Nam of Guru. (3)

I merge in Sunn or Daswán Dwár and enjoy rest and
peace. (4)

From Mahá-sunn, I go to Bhanwarguphá, and meet
Satnám. (5)

Seeing Alakh and Agam on the way, I attain the Region
of Radhasoami. (6)

All hopes and aspirations of my Surat have been
fulfilled. There remains no desire. (7)

The zeal and enthusiasm of Surat has been greatly
enhanced. I now perform Arti every day. (8)

Radhasoami has revealed me the secrets of the
Highest Region, which is the end of all. (9)

Radhasoami has graciously explained everything and
conveyed His message to humanity. (10)



Shabd 12

उलट घट झांको गुरु प्यारी ।
नैन दोऊ तानो हो न्यारी ॥ १ ॥

O गुरु प्यारी Guru-Pyári (beloved of Guru) ! Turn inward,
withdraw the current from the eyes, and detach
yourself from the body. (1)

In नभ मंडल Nabh Mandal (Sahas-dal-kanwal), see
the illumination of countless suns, moons and
stars. (2)

A garden of the five coloured flowers is blooming
there, and a mighty stream is running swiftly. (3)

Fringes of rubies, gems, emeralds and pearls are
visible. (4)

Flashes of lightning and the dazzling brilliance of a powerful Jyoti (flame) are seen. (5)

From within the region of Sahas-dal-kanwal is emanating the incessant tinkling of bells. (6)

Here Maya appears in a well adorned form and makes her Shabd audible to the Abhyasí. She has robbed many Yogís and Munís. O dear ! Do not halt here. (7-8)

Ascend to the mountain pass of Banknál, and behold the spectacles of Trikuti. (9)

Hear the Shabd of Omkar and the thunder of clouds in Gagan. (10)

The red sun is seen, and the sounds of the drum and Jew's-harp are heard there. (11)

Trilokí Nath (Brahm, the Lord of the three worlds) is majestically seated on the royal throne there. (12)

Jogeshwars contemplate this form of Brahm. What is beyond, they call शुद्ध ब्रह्म Shuddh Brahm. (13)

This is the religion promulgated by Vyás. But Sants have condemned it. (14)

A follower of the Vyás Mat remains stuck on the way. He does not get to the Abode of Sants. (15)

Incarnations like राम Ram and कृष्ण Krishna, and वशिष्ठ Vashishtha, शंकराचार्य Shankráchárya, शेष Shesh, नारद Nárád, सनक Sanak, सारद Sárád, all got tired out. (16-17)

The Vedas possess only a negative knowledge of what lies báyond शुद्ध ब्रह्म Shuddh Brahm or पार ब्रह्म Pár Brahm. They call it नेति नेति Neti Neti, i.e., not this, not this. ब्रह्मा Brahmá, विष्णु Vishnu and शिव Shiva all lagged behind. (18)

By associating with Sádhs, you can secure entrance to Sunn. Sants call this region Daswán Dwár (tenth orifice). (19)

Extremely bright light is visible and unique Dhun (sound) is audible. This is the region of रकार Rakár or रारंग Rárang and अक्षर पुरुष Akshar Purush. (20)

With the help and assistance of a Sant, now cross the region of Mahá-sunn. (21)

Ascend to Bhanwarguphá and hear deep and penetrating बंसी Bansí (flute). (22)

Proceed and attain सत पद Sat Pad (Sat Lok). (23)

Rush to Alakh and Agam, and sing the Ártí of Radhasoami. (24)



Shabd 13

घट में अब शोर मचाय रही ॥ टेक ॥
 ऊँचे चढ़ी सुरत सुन घोरा ।
 प्राण पिंड से छूट गई ॥ १ ॥

My Surat is now making a great noise within. She has

ascended high, heard thunder and secured release
from the shackles of breath and body. (1)

From Sat Guru, I obtained redemption, while alive.
How can I describe the greatness of His eminence ?
I keep mum. (2)

I saw a wonderful scene within. No one can believe
it without seeing. (3)

I previously used to wonder when I heard the description
of inner spectacles. I was then under the spell of
perverse mind. (4)

What can I say of the baneful effect of intellect ? It has
driven away spiritual endeavours and love. (5)

Intellectual knowledge, learning and cleverness
are enemies, as it were, steeped in egotism.
They are averse to Guru-sewa (service of the
Guru). (6-7)

When I knew and realized the greatness of Bhakti
(devotion), my Surat ascended to Sunn. (8)

Who can describe the marvellous scenes of Maha-
sunn and Bhanwarguphá ? (9)

In Sat Lok, I got दर्शन Darshan of the beloved Sat
Purush, and was delighted. (10)

Having seen Alakh, Agam and Radhasoami, I became
मौन Maun (silent). (11)

Shabd 14

घट चमन खिला उजियारी ।
गुरु ज्ञान मिला अब भारी ॥ १ ॥

A glorious flower garden is in full bloom within. I
have obtained great knowledge from Guru. (1)

The stream of Surat gushes forth and reaches the
ocean. (2)

There, wonderful sounds of the conch and the bell
are audible. (3)

The mind is now on guard. Thieves have been driven
away. (4)

A fence of piety and forgiveness is raised round the
beds of blooming flowers of Sat (Truth). (5)

A well of patience and forbearance is sunk. The
flower-beds are irrigated by the water of Prem
(Love). (6)

Imbued with love and devotion. I ascend to Gagan
and enjoy delicious fruits there. (7)

Flower gardens of five colours are seen in Sahas-
dal-kanwal. (8)

Wonderful music is being played there. My Surat plays
there openly. (9)

On ascending to Sunn, the melodious fiddle becomes
audible. (10)

I get across Maha-sunn and hear the loud note of the बंसी Bansi (flute). (11)

I get into the fourth पद Pad, i.e., the region of Satnám, and realize the position and status of Alakh and Agam. (12)

I merge in the Holy Feet of Radhasoami. Today I have attained an infinitely exalted position. (13)

I perform Arti and become गुरु प्यारी Guru-pyáří (darling of Guru), and get entrance to eternal and undecaying home. (14)

Surat Shabd Márg leads to the farthest end. Gyanís and Yogís tired out. श्रुति Shruti and स्मृति Smriti could not get across. Sants have promulgated a high religion. Blessed are they who adopt it. (15, 16, 17)

The whole world is entangled in the observances of fasts, pilgrimage, जप Japa and तप tapa. They are wasting themselves. (18)

They acquire temporal knowledge and subsist on ego. They do not get satisfaction. On the other hand, they spoil their intellect. (19)

They have bidden good-bye to Bhakti (devotion) and Prem (love). They have no humility and meekness. (20)

How can then they rise within ? Their mind has become unrestrained and uncontrolled. (21)

They have adopted a peculiar kind of मनमुखता Man-

Mukhtá (dictates of the mind), and cast off गुरुमुखता
Guru-Mukhtá (attitude of devotion to Guru). (22)

I pray to Rashasoami. May Sat Guru take care of
me? (23)

Save me from these enemies. They are dry, never to
engender love. (24)

I take the सरन Saran of Radhasoami. Grant me Thy
Grace and Protection. (25)



Shabd 15

सूरत सरकत पार, वार त्याग देही तजत ।
घट का घोर सुनाय, रात दिवस लागी रहत ॥ १ ॥

Surat leaves this side, quits the body and moves on
to the other side. Hearing reverberations within,
it applies itself more vigorously to Abhyas all day
and night. (1)

Having obtained priceless Nam, Surat goes
straight to the sphere echoing with loud thunder,
secures admittance to the true abode, gets Darshan
of the Lord and attains a state of ecstasy and
bliss. (2)

There is great rejoicing at my place. Peacocks and
पपीहा Papíhás are screaming in joy. Every pore
of my body is drenched in स्वाँति Swànti rain falling
heavily. I am refreshed and exhilarated. (3)

My place abounds in verdure. I cast my eyes all round
in fascination. Cold breeze rises now and then. My
mind and body become calm and serene. (4)

I remove impermeable barriers and have a full view
of the spectacles. Sat Guru takes care of me. My
Surat now bathes in Shabd. (5)

I swing in a sky-high swing सखी Sakhís (friends) are
giving push to the swing. Adorning myself, I rush
to meet my Beloved. (6)

Determined to perform His Arti, I now go on removing
the internal barriers. I kindle the lamp of Jyoti
and proceed to the lanes of Gagan studded with
suns and moons. (7)

I sing मलार Malár¹ and become exhilarated on hearing
wonderful sounds of clinking, tinkling and beating
of drums. (8)

Without the grace and kindness of Sat Guru, none
can enjoy these spectacles. Some special devotees
will see them and drink अमृत Amrit (nectar) to
their hearts' content. (9)

My Surat attains सेत पदम Sait Padam (white lotus,
Sat Desh), which is the perfect and the final region
of rest and peace. She stands face to face before
the Beloved and sings RADHASOAMI Nam. (10)



1. A particular musical mode sung during the rains.

Shabd 16

गुमठ चढ़ी मन बरजती ।

काल अटक तुड़वाय ॥ १ ॥

Subduing the mind and removing the obstacles of
Kal, I ascend swirling upward. (1)

I am lucky in throwing the dice, for I am with Guru.
The power and position of Guru cannot be
described. (2)

A तूती Tútí (small singing bird, i.e., Surat) is singing
- above. The तोता Tota (parrot, mind) has been
awakened. (3)

The alien region has been left below and the cage
has been thrown aside. (4)

The mind joins with the तूती Tútí (Surat) and is freely
flying in the heavens. (5)

The palace is wonderfully illuminated. The sun looks
dull and pale before it. (6)

अनहद धुन Anhad-dhun is audible there. Some rare
गुरु मुख Gurumuks (devotees) hear it. (7)

My Surat reaches the bank of Tribeni, and bathes in it. (8)

Whosoever succeeds in attaining Samadhi (condition
of absorption) in Sunn, merges in Anhad Shabd. (9)

Ami (nectar) is dripping there. Devotees are absorbed
in its bliss. (10)

Radhasoami Himself has experienced what He
describes here. (11)

BACHAN 37

BLISSFUL CONDITION OF MANA AND SURAT
(MIND AND SPIRIT) ON OBTAINING SHABD.
THANKSGIVING TO SAT GURU.

Shabd 1

गुरु ने अब दीन्हा भेद अगम का ।
सुरत चली तज देश भरम का ॥ १ ॥

Guru has now initiated me in the secrets of the Inaccessible and the Unapproachable. Leaving the region of delusion, my Surat starts its journey homeward. (1)

I obtain the strength of विरह Virah (yearning) and मरम Maram (knowledge of the secrets). I give up wandering in temples and mosques. (2)

The clouds of grace and mercy begin to rain. Fear of recurrent births and deaths is gone. (3)

I cut asunder the net spread by Nigam (Ved). I now enjoy bliss every moment. (4)

Today I realize the benefit of practising restraint and control over my senses. My mind now becomes enchanted of सेत पदम Sait Padam¹ (white lotus) like a black bee. (5)

I set fire to the sense of honour and dishonour. I cut off the noose of नेम धरम Nem Dharam (acts and duties prescribed by old scriptures). (6)

I give up superficial knowledge and meditation. I put on garments of love and devotion. (7)

Great is the importance of love and devotion. Only Sants know it. (8)

Satnam-Satpurush holds His Darbar (court) in the fourth region. (9)

Whosoever practises Surat Shabd Yoga is a Hansa, and attains the fourth Lok, i.e., Sat Lok. (10)

Radhasoami is now preaching Surat Shabd Yoga. Rare Jivas, imbued with love and devotion, would adopt it. (11)



Shabd 2

गुरु मारा बचन का बान ।
मेरा गया कलेजा छान ॥ १ ॥

Guru shot an arrow of His discourses. My heart has been pierced. (1)

1. Sait Padam — Sat Lok.

I heard the melodious sound of Sunn. Kal's arrogance
was destroyed. (2)

Attachement to the body has been cut asunder. I have
perceived Shabd. (3)

Life has been infused in the dead, as I was. No one
can now cause any harm to me. (4)

Sat Guru has granted me this gift. I am on my way
to higher regions. (5)

My Surat has been polished like an iron blade on a
grind-stone. I have vanquished Kal. (6)

I have drunk अमी रस Amí-ras (nectar). A mine of
gems has opened within me. (7)

How can I describe the wonderful sports and
spectacles seen within ? (8)

I have obtained knowledge of NÁM. This world now
appears unreal to me. (9)

I have escaped the cycle of transmigration. I have
obtained real Shabd. (10)

Worldly people are straying in the four species of life.
No one cares to listen to Anhad Shabd. (11)

No one listens to the words of Guru. The Satan has
encircled the whole world. (12)

Now do good to your soul. Enshrine Radhasoami in
your heart. (13)

Shabd 3

गुरु मोहिं दीन्हीं अमृत रास ।
बुझी मेरी जन्म-जन्म की प्यास ॥ १ ॥

Guru has bestowed on me the bliss of nectar. My
thirst of innumerable lives is quenched. (1)

My Surat has penetrated the Ákash (sky) and risen
high up. It has contacted Shabd and seen celestial
splendour. (2)

All worldly desires and cravings have been given up.
Reliance on the world has gone. (3)

Kal is afraid of me. Karam too has left me free. (4)

I have obtained the distant object near at hand. Having
given up all worldly hopes, I have secured release
from body and mind. I have lost all hopes of the
world. (5)

I have come to अमर पुर Amar-pur (Sat Lok) and
taken abode there. I sing praises of Guru with
every breath. (6)

I have become दास Das (servant, slave) of Radhasoami.
Gyánís and Jogís all rake up grass. (7)



Shabd 4

घोर सुन चढ़ी सुरत गगना ।
भेद लख हुई अजब मगना ॥ १ ॥

Hearing a thunder, Surat ascends to Gagan. On realizing the secrets and mysteries, it feels much elated. (1)

I realize my own form. The world seems to be unreal like a dream. (2)

I come to गुरु पद Guru Pad (the region or abode of Guru). Kal feels much distressed. (3)

I perceive Shabd and I easily obtain happiness. I am now released from the entanglements of Karams. (4)

I give up hypocrisy. I am saved from being cheated. I repair to अमर पद Amar Pad (Sat Lok) after innumerable ages. (5)

With firm faith and reliance on Guru, I contemplate His form. I grasp His Holy Feet and adopt His Saran (shelter, protection). (6)

I go to Sahas-dal-kanwal. I ascend to Trikuti, and attain strength for the onward journey. (7)

Do not let drowsiness overpower you in the region of Sunn. Pay heed to the words of Radhasoami, Guru. (8)



Shabd 5

नाल नभ तकी होय न्यारी ।
सुरत के लगी अब विरह करारी ॥ १ ॥

I detach myself from the world and peep into the tunnel to the sky. I am deeply afflicted with the pangs of separation from the Beloved. (1)

My mind gives up the pleasures and hectic activities of the world. (2)

I have met the most exalted Guru, who imparted the secrets of the fourth पद Pad (Lok or Region). (3)

I enjoy the bliss of Shabd. I am deeply wounded at heart. (4)

My mind and body are being sawed. How can I keep alive ? I am despaired of life. (5)

Then Guru showers special Dayá (grace and mercy) upon me. He initiates me in Shabd. (6)

I elevate my Surat to the balcony in Gagan, where I go a-hunting all the time. (7)

I hear deep resounding Shabd in Sunn, open the door, and rush onward. (8)

I get Darshan of Holy Feet of Radhasoami. Limitless secrets are unfolded to me. (9)



Shabd 6

गुरु की गति अगम अपार ।

मैं कैसे बरनूं पार ॥ १ ॥

Infinitely unfathomable is the status of my Guru. How can I describe it adequately ? (1)

Sat Guru has strengthened my faith and belief in Nam.
He has embraced me. (2)

I have renounced the world, joined the Holy Feet of
Sat Guru, and become a lover of नाम Nám and
अनाम Anám (i.e., become a lover of true Nám
which is really Anám, Nameless.) (3)

Sat Guru has taken pity on me, and ferried me across
the ocean of worldly existence. (4)

He has shown me the spectacles of Brahmand, and
made melodious sounds audible within me. (5)

The darkness prevailing for ages has disappeared
and the light or refulgence of Shabd has set in. (6)

I sacrifice myself at the Holy Feet of Guru. I recite
RADHASOAMI Nám. I enshrine RADHASOAMI
within me. (7)



Shabd 7

मैं भई अगम की दासी ।
मेरी सुरत हुई अविनासी ॥ १ ॥

I have become a दासी Dasí (servant, slave) of the
Inaccessible and Unapproachable Being. My Surat
has become immortal. (1)

I have cleansed myself by Shabd. The mind is
vanquished and Niranján (Kal) is frightened. (2)

Jyoti (Maya) now washes my feet and begs for the
protection from Sants. (3)

Verily, Guru has showered unique grace and mercy.
He has taken me under the protection of His Holy Feet. (4)

I rush in an upward direction within me. Radhasoami has helped me. (5)



Shabd 8

सुर्त भरी अगम जल गगरी ।
मैं देखी राधास्वामी तेरी नगरी ॥ १ ॥

My Surat has filled her pitcher with the water of the inaccessible region. O Radhasoami ! I have seen Thy city. (1)

I have now developed intense love and ascended towards Gagan. (2)

My infatuation with the world and entanglement with Maya, have all been cast off. I have reached the region of Sat Guru. (3)

When Guru exhorts me to contact Shabd and gaze at the Holy Feet of Radhasoami, the turban, as it were, of ममता Mamta (ego) is pulled down, and Maya is put to utter shame and disgrace. (4-5)



Shabd 9

गुरु नाम रटूं अँग अँग से ।
गुरु आरत करूँ उमँग से ॥ १ ॥

I utter and repeat the Name of Guru with अंग अंग Ang-Ang (every part of body). I perform the Arti of Guru with उमंग Umang (zeal). (1)

I am dyed in the रंग Rang (colour) of Prem. All troubles and miseries have disappeared from my perturbed mind. (2)

I get rid of कुरंग Kurang (ugly colour) of the world. My mind becomes dyed with सुरंग Surang (the beautiful colour) of the Holy Name. (3)

I become indifferent to नाम Nám and नंग Nang (honour and shame). I get across the ocean in the संग Sang (company) of Guru. (4)

Guru accomplishes my task in a graceful ढंग Dhang (manner). I traverse the path, flying like a विहंग Vihang (swift-winged bird). (5)

I win the battle against निहंग Nihang (Kal, the crocodile). I go to and meet ओंग Ong (Omkár). (6)

I extricate myself from the meshes of उचंग Uchang (whims and caprices). My Surat is cleansed of all जंग Zang (rust and impurities). (7)

It goes to and joins with सोहंग Sohang. Radhasoami rescues it from अहंग Ahang (ego). (8)



Shabd 10

गुरु चरन प्रीत मन रंगा ।
अब सब से हुई असंगा ॥ १ ॥

I have been dyed with the love for the Holy Feet of
Guru. I have now dissociated from all. (1)

I have curbed the evil tendencies of the mind and
shattered all doubts to pieces. My mind has now
been purified. (2)

All mischief of Kal has now ceased. I no longer care
for worldly honour or shame. (3)

I now prepare for a grand Arti. Every pore of my
body is saturated with love. (4)

Nobody knows how enthusiastic I am. I keep myself
in the company of Sat Guru. (5)

I jump across the ocean of worldly existence. My Surat
soars high up like a paper-kite. (6)

I bathe in the Ganges within. I leave the company of
the mind. (7)

I girth the horse of my mind; the limping ममता Mamtá
(infatuation) now disappears; waves and desires
of the mind are curbed; and ego is burnt to ashes
like moths in a flame. (8-9)

I obtain the support of Holy Feet of Guru, I learn the
way of Sat Guru. (10)

I beg for the gift of love for the Holy Feet of Guru.
Radhasoami has given me a lift. (11)

Shabd 11

मन बनिया बनत बनाई ।

घट भीतर तोल तुलाई ॥ १ ॥

Mind, the merchant, makes preparation for weighing internally. (1)

The eyes form the two pans of the balance, and Surat and Nirat, the tightly inter-woven strings to hang the pans. (2)

The sky forms the beam of the pair of scales and Sukhman the फुंदन Phundan (fulcrum). (3)

The merchandise of Shabd is weighed. I make profit. (4)

Guru has conferred on me a great benefit. On making His advent here, He made me engaged in this type of trade. (5)

My shop is full of merchandise. I carry on this business. (6)

I have received weights from Guru. I weigh the merchandise carefully. (7)

The beloved Guru is my banker. My credibility or credit has been enhanced. All have admitted defeat. (8)

Radhasoami has made me all-rich, honest and upright. He has cleansed me of all adulteration. (9)

Shabd 12

गुरु का मैं दामन पकड़ा ।
छोड़ूँ नहीं अब तो जकड़ा ॥ १ ॥

I have seized the hem of Guru's garment. I will not let it go. I have tightly caught hold of it. (1)

O mind! Do not wrangle with me. I have given up entanglement in the world. (2)

I have curbed the mind and brought it under control. My Guru has made me strong. (3)

I have abandoned the छकड़ा Chhakrá (cart) of the body. I have left the domain of Karams. (4)

I have killed mind, the spider. Seeing it, Kal begins to writhe. (5)

Now the log of क्रोध Krodh (anger) is cut. The billy-goat of लोभ Lobh (greed) is dead. (6)

I now see the celestial regions and enjoy the refulgence of Radhasoami Nam. (7)

**Shabd 13**

गुरु मोहिं भेद दिया पूरा ।
सुरत सँग बाजा घट तूरा ॥ १ ॥

Guru has initiated me in the secrets of the path. My Surat blows trumpets within. (1)

The mind has become bold. I rise to नभ Nabh and see moons and suns. (2)

Very intense light has begun to shine within me. I have turned aside Kal and Karam. (3)

Radhasoami has shown me the original abode. I have discarded this world which is all rubbish to me. (4)



Shabd 14

मैं सुनूं कथा निज घट की ।
गुरु भेद दिया धुन में अब अटकी ॥ १ ॥

I hear inner sounds day and night. Guru has initiated me in the secrets of the path. I apply myself to Dhun. (1)

My Surat ascends and reaches नभ Nabh (sky). The jar of my करम Karams has broken to pieces. (2)

I dash down काम Kám and क्रोध Krodh. I ascend to Sahas-dal-kanwal in no time. (3)

I wrench mind and Maya. I cast off hopes and desires of the world. (4)

Guru has acquainted me with the knowledge of inner quarters. Surat withdraws from the world every moment. (5)

I imbibe the knowledge imparted by Guru. Doubts and

misgivings are gone. My Surat is delighted on hearing the धुन Dhun of Mansarovar in Sunn. (6)

My mind takes a somersault in the manner of an acrobat. Radhasoami has described the two processes of उलट *Ulat* and पलट *Pulat* (reversing and returning). (7)



Shabd 15

सोच ले प्यारी अस मिला जोग ।
गुरु दया करी सब मिटे रोग ॥ १ ॥

O my dear! Think over the matter. You have got such an opportunity that Guru has showered His Daya upon you, and all your ailments have disappeared. (1)

Your Surat has contacted Shabd, and thus वियोग *Viyog* (separation) has come to an end. You are fortunate to have obtained such an occasion of जोग *Jog* (union) so easily. (2)

How could you have got such an opportunity of संजोग *Sanjog* (meeting) without Guru's help ? Now, enjoy the bliss of Shabd all day and night. (3)

You have rejected the mind's advice. All your sorrows have vanished. Verily Radhasoami has favoured you with His special grace. (4)

What was to happen, has happened, and will happen.

Who cares to hear me? People are in a state of delusion. (5)



Shabd 16

गुरु ने मोहिं दीन्हा नाम सही ।
तिरिष्णा सकल दही ॥ १ ॥

Guru has bestowed the gift of Nam on me. All worldly cravings have been annihilated. (1)

I attend Satsang, drink nectar and firmly adhere to Nam. (2)

Praises of Guru cannot be sung adequately. I have grasped the Holy Feet of Guru. (3)

He, on whom my Guru casts His glance, will surely be emancipated (4)

The current of Shabd is flowing constantly. It washes away the rubbish of Karams. (5)

It removes Kal from the path, curbs the mind and turns it out. It bestows on me सुहाग Suhág (joy of perpetual union) easily. (6)

I am loved by my Sat Guru. I follow Sat Nam. (7)

I quit धर Dhar (ground) and soar to अधर Adhar (high up). My Surat has today become a हंसनी Hansani. (8)

Kam, Krodh, Mad, and Lobh, (lust, anger, pride and greed) have been driven away. *Mamta* (attachment) has disappeared. (9)

I reach the Highest Region and contact Shabd. Egoism and jealousy are all burnt. (10)

I am absorbed in the bliss of Radhasoami Nam. Who can sing the praises of Radhasoami ? (11)



Shabd 17

आले में देखा ताक उजाला ॥ टेक ॥
 सेत दीप में श्याम किवाड़ी ।
 सो मैं खोला ताला ॥ १ ॥

I observe light in a niche and the black shutters of a white enclosure (island). I open the lock. (1)

I enter within and penetrate Gagan (sky). I drink a cup of अमी रस Ami-ras (nectar). (2)

I get intoxicated within. The strain and stress of the physical body disappear. (3)

Guru shows me a wonderful spectacle. The capricious mind is devoured. (4)

I ascend and open a beautiful window, and peep at a temple in Gagan (sky). (5)

Stupid people wander in the world worshipping temples made of bricks and stones. (6)

I wash the Holy Feet of Sat Guru. I tell beads in the city of Sunn. (7)

I discard तसबी Tasbí (a string of beads) and माला Málá (a rosary) which are used by professionals. (8)

I have met the perfect Sat Guru and got initiated in Nij Nam. (9)

Radhasoami is my Guru. He is Din Dayal (merciful to the humble and lowly). (10)

He has quickly extricated me from the net of Kal and greatly enriched me. (11)



Shabd 18

सुरत ने शब्द गहा निज सार ।
आज घट कुल का हुआ उधार ॥ १ ॥

My surat has caught hold of true and eternal Shabd; now my whole community of घट Ghat¹ is redeemed. (1)

I am deeply dyed in the colour of Nam; I assume the form of हंस Hansa. (2)

I separate milk from water. I sacrifice my body and mind, and drink milk. (3)

I give up water, which is all trouble and misery. I now daily drink Amrit. (4)

1. Surat, mind, senses, etc.

I trample down Kal. I hold fast to the Holy Feet of
Guru. (5)

My Surat has attained pristine purity in association
with Nam. It takes bath in Mánsarovar and
removes all dirt. (6)

I pick up pearls of Shabd. Guru has opened the
gates to inner stages. (7)

Having subdued the mind, I find celestial sounds
reverberating within me all the time. (8)

Guru's Name has redeemed me. I have given up the
whole world which is unreal. (9)

Now Radhasoami is pleased to effect the salvation
of the entire creation. I live upon the wash
(Charnamrit) of His Holy Feet. (10)



Shabd 19

मालिनी लाई हरवा गूँथ ।
पिरेमन डाले फुलवा जूँथ ॥ १ ॥

The affectionate मालिनी Málíní (female flower seller,
i.e., Surat) strung the flowers into a garland and
brought it to Guru. (1)

She received the wealth of Nam from Guru. She made
preparation for Arti. Her Surat was linked with
Shabd. (2)

Her mind became an अवधूत Avdhut¹ in Gagan. It performed Sewa (service, worship) like a dutiful son. (3)

Guru drove away evils from her heart. She firmly grasped His Holy Feet. (4)

She pounded Kal. The forces of Moh मोह (infatuation) ran away as if they had been badly robbed. (5)

Her connection with the body was cut off. She made an assessment of Kal's strength. (6)

Guru gave her ambrosial food. Radhasoami set her free from the body. (7)



Shabd 20

दिखाया रूप मनोहर गुरु ने ।
मेरी दृष्टि खुली पहुँची धुर घर में ॥ १ ॥

Guru showed me His charming form. My inner eye opened, and I reached the Highest Mansion. (1)

Sat Guru gave out His secrets. I heard the resonance of Dhun in नभ पुर Nabh-pur (Sahas-dal-kanwal). (2)

I was extremely delighted. I took a turn and proceeded along the धुन Dhun. (3)

I ascended and heard the roar of thunder. I peeped into the temple. (4)

1. One who has separated oneself from worldly feelings and obligations.

I perceived मौज Mauj in the region of सुन्न Sunn. I placed Guru's Feet on my head. (5)

I rushed to सुन्न शिखर Sunn Shikhar and met the Imperishable Being. (6)

I became immortal on meeting Radhasoami. I bathed in the streams of nectar. (7)



Shabd 21

धुबिया गुरु सम और न कोय ।

चदरिया धोई सूरत जोय ॥ १ ॥

There is no washerman like Guru, who washes clean the mantle of Surat. (1)

All impurities are cast off. I have become pure. What can I say about the glory of Guru? (2)

I see Him sitting on घाट Ghát (a high pedestal, embankment, reference is to Trikuti). I elevate my Surat and place it at His Holy Feet. (3)

A stream of nectar now descended from the Holy Feet, washing off all dirt and imparting a chaste white colour to the mantle. (4)

Having developed love, Surat applies itself to Shabd, and gets secrets from Radhasoami. (5)



Shabd 22

चलो री सखी अब आलस छोड़ ।
 सुनो अब चढ़ कर घट में घोर ॥ १ ॥

O सखी Sakhí (friend) ! Let us now give up sloth and move on. Let us ascend and hear the resonance of Shabd within. (1)

If Kal pulls you, twist his arm at once. (2)

By the grace and mercy of Guru, hear Shabd internally. Take your Surat to नभ Nabh (Sahas-dal-kanwal) and drink nectar there. (3)

Hear the croaking of frogs, the screaming of peacocks and the rumbling of clouds. (4)

I concentrate my Surat within, and hear the Dhun of Shabd. I break the pot of कर्म Karams. (5)

I force the lock open the door and get the inaccessible and unapproachable treasure. (6)

I turn out all the thieves (evils). I catch hold of the rope of Nij Dhun. (7)

Radhasoami has destroyed the crookedness of the mind. I touch His Holy Feet with folded hands. (8)



Shabd 23

सूरमा सुरत हुई गुरु देख प्रताप ॥ टेक ॥
 सुरत शब्द की करूं कमाई ।
 पाऊँ अपना आप ॥ १ ॥

My Surat has become bold on seeing the power of Guru. I perform Surat Shabd Yoga and attain self-realization. (1)

Purifying my Surat, I begin to peep into Gagan Mandal. (2)

I rise high, look उधर Udhar (on the other side) and join my आत्मा Atma (soul) with परमात्मा Parmatma. (3)

I eradicate Karams, destroy delusions, become free from sins of all the lives. (4)

My Surat reaches Sunn Shikhar and performs अजपा जाप Ajapa Japa¹. (5)

I attain a marvellous region, which can neither be measured nor weighed. (6)

Radhasoami has shown me all these spectacles. He is my mother as well as father. (7)



Shabd 24

कुमतिया दूर हुई गुरु हुए दयाल ।
 सुमतिया दान दर्ई गुरु किया निहाल ॥ १ ॥

1. Silent repetition of the Holy Name.

Perversity is removed. Guru has become gracious to me. He has enriched me with the gift of right understanding. (1)

I take सरन Saran of Guru, giving up the entanglements of the mind. I attain the source and the root. I leave the branches. (2)

I throw away bad money and obtain the wealth of Nam. I go in the company of Guru. I see wonders. (3)

I attain परम पद Param Pad (the Highest Region), by catching hold of Sukhmana. I rid myself of all delusions, and vanquish Kal. (4)

Kal is tired and exhausted. I now gain internal knowledge. Radhasoami has removed all my afflictions. (5)



Shabd 25

सुरत उठ जागी चरन सम्हार ।
गुरू संग लागी रूप निहार ॥ १ ॥

Awakened and aroused, my Surat applies itself to the Holy Feet. I remain absorbed in the दर्शन Darshan of Guru. (1)

On hearing His discourses, I discard base desires. On contacting Shabd, my Surat becomes enamoured of it. (2)

I run away from the false world, and drink अमी रस
Ami-ras (nectar) at the gate of नभ Nabh (sky,
Sahas-dal-kanwal). (3)

Coming to the Darbar (court) of Guru, I take His Saran
and sacrifice my body and mind before Him. (4)

On attaining the status of a हँस Hansa (celestial
being), my Surat picks up pearls, and is drenched
in the bliss of Nam. (5)

I have severed all connections with Kal. I arrive in
the abode of the Merciful, in the company of Sat
Guru. (6)

Radhasoami, in His grace and mercy, meets me. All
my doubts have been removed and the worldly
attachments have gone. (7)



Shabd 26

मंगल मूल आज की रजनी ।
महिमा कहूँ कौन सुन सजनी ॥ १ ॥

Auspicious is the night, O सजनी Sajni (friend)! To whom
may I describe the glory and grandeur? (1)

Heaven and earth are both filled with happiness.
Every pore of my body is drenched in nectar. (2)

Sat Guru has graced this earth by His advent for
removing darkness. Charming is His form. I take
His सरन Saran. (3)

The current of अमी Amí (nectar) is now coming down in showers. Surat and Nirat have both started withdrawing and concentrating. (4)

I ascend to Gagan Mandal. Who can make such endeavours without the help and guidance of Guru? (5)

That is why I take the सरन Saran of Guru. The deer will get out of the way. The doe will make good its escape. (6)

The ray returns to the sun and merges in it, not to fall down again. (7)

Radhasoami has imparted to me the secrets. I will not turn from His Holy Feet. (8)



Shabd 27

शोभा देखूं मैं अब गुरु की ।
नैन निहारूँ खिड़की धुर की ॥ १ ॥

I behold the majestic form of Guru. I look intently into His eyes which are the windows leading to the Highest Region. (1)

I gain knowledge of the Shabds of various stages and regions. I am now well acquainted with the inside of each and every heart. (2)

Everybody treats me as an object of scorn and drives me away. I adhere tenaciously to Guru. (3)

Radhasoami speaks of the higher regions. I quit this world of death. (4)



Shabd 28

दौड़त गई गगन के घेर ।
तन को छोड़ लिया मन फेर ॥ १ ॥

I went running to Gagan. I left the body, and turned the mind. (1)

I climbed step by step and heard Anhad Shabd. (2)

I overpowered both Kal and Karam and climbed to the Mount Sumer. (3)

I perceived धुन Dhun near at hand and heard it in no time. (4)

From a coward jackal, Guru made me a brave lion, and enjoined upon me to seek Dhun within. (5)

I gave up all attachments of the mind and became enamoured of Shabd. (6)

I turned my sight inward and got rid of the heap of sins. (7)

Sat Guru became gracious with me. Kal's power was subdued. (8)

There was no delay. I elevated my Surat in no time. (9)

All wranglings of body and mind were settled. I was granted a reservoir of Bhakti (devotion). (10)

I flayed the enemies. I bathed in the stream of Mansarovar. (11)

All crookedness was gone. Radhasoami brought my mind under control. (12)



Shabd 29

गुरू सँग खेलूँ निस दिन पास ।
करूँ मैं अचरज बिमल बिलास ॥ १ ॥

I play with Guru all day and night. I enjoy pure and wonderful bliss. (1)

I am happy at being at the Holy Feet. I fully trust and rely on Guru. (2)

I desire nothing but Guru. I have obtained jewels of Nam. (3)

I contemplate His countenance every moment and with every breath. Kal and Karam both have been annihilated. (4)

I have become indifferent to the world. I have attained the status of दासानुदास Dasanudas (a slave of slaves). (5)

My Surat now dwells in the नभ Nabh (sky, Sahasdal-kanwal).. I have perceived the supreme refulgence of Shabd. (6)

All the twelve months, I cherish the longing that I may keep on grasping the Holy Feet of Guru. (7)

I have ascended to आकाश Ákash (sky, heavenly region), and opened the door to higher regions. Kal has become lifeless. (8)

My house has been illumined by the light of a lamp. The lamp of my life has joined with and merged in the निज सूरज Nij Suraj (Source-Sun). (9)

What can I say about the efficacy of Shabd? He, who catches hold of Shabd, finds abode in the imperishable region. (10)

I light the lamp of Shabd. I now perform a grand Arti of Radhasoami. (11)



Shabd 30

गुरु मूरत मेरे मन बस गइयां ।
तन धन वारूँ बल बल जइयां ॥ १ ॥

Guru's मूरत Moorat (form, image) is enshrined in my heart. I sacrifice my body and riches before Him. I devote and surrender myself to Him. (1)

By my association with the Beloved, I become a सुहागिन Suhagin¹. I attain अटल सुहाग Atal Suhag (unshakable union with Nam). (2)

1. A married woman whose husband is alive; a woman beloved of her husband; a favourite wife.

I get rid of rituals and delusions. I cut asunder the meshes of the world. (3)

My Surat now rises to the third Til, and beholds the glow of the white द्वीप Dweep (island). (4)

When I secure access to Sahas-dal-kanwal, मोह Moh (infatuation, attachment) is crushed, काम Kam, (desire, passion), क्रोध Krodh (anger) and मद Mad (pride) are turned away. (5)

My Surat hears the bell and the conch and sees the five colours of the five subtle तत्त्व Tattwas (elements). (6)

Guru has shown me wonderful scenes and spectacles. I now proceed further on the path. (7)

The door of Banknal opens. In the region of Trikuti, I perceive Mauj. (8)

Guru's form or image in Trikuti is like the red rising sun. On reaching Sunn Shikhar, I annihilate all the Karams. (9)

What can I say about Maha-sunn ? I ascend to Bhanwar-guphá and play on the बंसरी Bansri (flute). (10)

In the region of Sat Nam, I hear the बीन Bín (harp). My Surat dances in Alakh and Agam. (11)

In Radhasoami Dham, I become His Nij Das (special devotee and slave). I now complete His Arti. (12)

Shabd 31

सोच रही री मौज की बतियाँ ।

सुर्त रतियाँ कंवल बिलास ॥ १ ॥

I ponder over the ways of Mauj (ordainment of the Supreme Being). My Surat is absorbed in the bliss of कंवल Kanwal (lotus). (1)

Love and enthusiasm swell in my heart as I behold the form of Guru. (2)

I am captivated by the charm and glory of His eyes. I am perceiving light. (3)

My mind is drenched in bliss, and my Surat, dancing in ecstasy, rushes to Trikuti. (4)

Day and night I hear thunder and roaring. I have reversed and turned the direction of my breath (life-current). (5)

I dry up the sea of darkness, and become spiritualized. I get abode in Sunn. (6)

On seeing the Beloved, I am as delightful as a चकोर Chakor is on seeing the moon, and a fish on dallying in water. (7)

My luck has brightened up. The miseries due to Kál are all removed. I obtain the bliss of love and faith in Guru. (8)

Dear Surat, fond of soaring high, rises to the balcony and gets released from the nook of Jama. (9)

I sit at the Holy Feet of Radhasoami, and get absorbed
in the bliss of His दर्शन Darshan. (10)



Shabd 32

मेरे पिया की अगम है गतियां ।
मैं कैसे कैसे गाऊं ॥ १ ॥

Inscrutable are the ways of my Beloved. How can I
sing His praises? (1)

No one can get even an inkling of His immense
powers. How can I express them? (2)

I lovingly apply myself to Shabd. I pick up धुन Dhuns
(sounds). (3)

I concentrate at the third Til and turn inward and
upward. I kindle the flame within. (4)

I write epistles to my Beloved and send them through
a messenger. (5)

The fire (pangs) of विरह Virah (separation from the
Beloved) consumes me all day and night. I do
not find rest within and without. (6)

If Radhasoami gives a favourable turn to my luck, I
can eradicate and burn all कर्म Karams. (7)



Shabd 33

पिया दरसत भई री निहाल ।

हाल क्या बरनूं अपना ॥ १ ॥

On getting Darshan of the Beloved, I became enriched.
What can I say of my exalted position? (1)

I turn Kal out of the way. The world appears to me
like a dream. (2)

धुन Dhun becomes audible to me within. The heat
and burning of worldly existence disappears. (3)

Surat finds a cool pool of the bliss of Shabd. (4)

None except a Sadh knows how to keep awake
within. (5)

I quit the physical body and rise to Gagan. (6)

O Radhasoami! My honour is now in Your hands. I
am under Your protection and shelter. (7)



BACHAN 38

BÁRAH-MÁSÁ
(बारह मासा)

(SHABDS OR HYMNS ON THE
TWELVE MONTHS OF THE YEAR)

असाढ़ ASÁRH, THE FIRST MONTH

PAIN AND PLEASURE WHICH THE JIVA
UNDERGOES, IN THE COMPANY OF MANA
AND MAYA, IN THE WORLD.

प्रथम असाढ़ मास जग छाया ।
आसा धर जिव गर्भ समाया ॥ १ ॥

असाढ़ Asárh¹, the first month, casts its shadow on
the world. The Jiva, imbued with desire, enters
the mother's womb. (1)

Because of this desire, he goes astray forgetting his

1. (June-July). First month of the rainy season.

true Home, and is subjected to untold misery and pain. (2)

The impetus of Karams throws him out of the womb.
And Maya casts her nets around him. (3)

During infancy, he suffers much being always afflicted
with one kind of ailment or other. (4)

He cannot speak nor can he gesture to make any
one understand his ailment. (5)

He cries and weeps as he suffers. But the parents
are unable to diagnose what ails him. (6)

Being confused, they administer him wrong medicines,
thus increasing his suffering all the more. (7)

The infancy thus passes in much agony and pain.
During childhood he gives himself up to sports
and frolics. (8)

The parents wish him to apply himself to studies, but
day and night he is after play and pranks. (9)

The parents, therefore, give him a lot of beating, which,
too, is the cause of much pain and agony. (10)

The Jiva whiles away these days also. He does not
get happiness and remains empty-handed. (11)

With the approach of puberty, the mind is constantly
swayed by waves of passions and desires. (12)

When passion begins to assert itself, he gets himself
betrothed. Marriage is solemnized, and the wife
comes in. (13)

Seeing the wife, he feels exhilarated, but, at that time, he does not know that she is a massive iron chain to tie him down to the world. (14)

He forgets altogether what is due to the parents. Day and night he dances attendance on wife. (15)

Love for parents goes on decreasing. He feels much pleasure in the company of his wife and son. (16)

When the thought of earning livelihood pinches him, he has to go from door to door like a dog. All the time he thinks of and talks about money. (17-18)

If he succeeds in procuring money, he is merry. If not, it is a noose of misery round his neck. (19)

Household affairs cause much trouble to him. Members of the family and the caste perplex him all the more. (20)

He, of his own choice, took upon himself the burden of all. Now, he feels uneasy like a fish out of water. (21)

The fool burdened himself. Now, he feels dismayed. (22)

He wanders from place to place, but nowhere he gets happiness. His anguish and pain become intense all the more. (23)

He repents for what he has done. But no effort on his part now succeeds. (24)

Sufferings and miseries are raining like anything. The rainy days of असाढ़ Asárh have set in. (25)

Peacocks and पपीहा Papihás of delusions and illusions, hopes and frustrations, surround him, and screech all the time. Clouds of sickness and sorrow, distress and infatuation, are fast collecting and overcasting the sky, as if a dark night has set in. (26-27)

The moon of devotion and the sun of ज्ञान Gyán (knowledge) have been eclipsed, and dense darkness prevails. (28)

The darkness of ignorance has over-shadowed his घट Ghat (inner self). Life in this world has gone and that in the next stands wasted. (29)

All these days have passed in trouble and misery. Old age is now fast approaching. (30)

Soon the clouds of old age emerge and overcast the sky of the body. The river of greed is swollen. Desires are at their height. (31)

The Jiva has lost both intelligence and vigour. The body starts leaking and exuding. Eyes, mouth and nose are running like a fountain. (32)



सावन SÁWAN, THE SECOND MONTH

PAIN AND AGONY SUFFERED IN THE
END AT THE HANDS OF JAMA-DOOTS
FOR NOT HAVING PERFORMED DEVOTION
TO SAT GURU AND NAM.

सावन आया मास दूसरा ।

सास मरी घर आया ससुरा ॥ १ ॥

सावन Sáwan¹, the second month, has ushered in. The mother-in-law² expires, the father-in law³ repairs to his home, and the mind, which grew dark (vicious) like fast accumulating dense clouds, meets its death on passing through श्याम कंज Shyám Kanj (the third Til). When clouds thunder and lightning flashes, मनसा Mansa (worldly thoughts and inclinations) takes a different turn and आसा Ása (worldly hopes and expectations) changes its course. Countless धुन Dhuns (sounds) are emanating from Shabds. Surat and Nirat begin to sparkle more and more. (1-4)

[The mother-in-law having expired and the father-in-law repaired to his home, Surat gets freedom. The mind also comes round and right understanding dawns on it. Sawan is a gay green month of happiness. But alas! it is short-lived.]

Soon old age sets in and death hovers over the head. (5)

Innumerable Jivas have to peep at the door of death (Jama). It is only Sat Guru who can save them from जमपुर Jamapur (hell). (6)

Clouds of death accumulate and rain heavily. (7)

Jivas are dismayed. The fortress of the body is razed to the ground. (8)

1. (July-August). The rainy season in India.

2. Maya, desire. 3. Brahm.

Jivas repent when they find themselves in Jamapur (hell). The messengers of Jama harass them.(9)

They torment and torture Jivas in various ways. They put a noose round their necks. (10)

They throw Jivas into the कुंभीनर्क Kumbhi-Nark¹ (hell), where they weep and wail and endure many a torture. (11)

जम दूत Jama-doots (agents or messengers of death) are heartless. They know no pity. Jivas wither and faint in unbearable agony. (12)

There, Jama-doots tie them to red-hot pillars of fire. Poor Jivas shriek and shriek. (13)

But nobody pays any attention to their cry. They are in great difficulty. Jama-doots put garlands of snakes round their necks. (14)

From all sides they are beaten black and blue. They are relegated to the state of a destitute woman. (15)

Jama-doots torment Jivas in the hell, and then they put them in the cycle of transmigration. (16)

This is the result of their not performing devotion to Guru. The human form has been wasted for nothing. (17)

1. कुंभी पाक नर्क Kumbhi-Pak Nark is the name of a hell in which the wicked are supposed to be baked like a potter's vessels. It is shaped like a water-jar, hence the name.

Jama will spit every moment on the faces of those who are devoid of Bhakti (devotion) and Bhajan (spiritual practices). (18)

All those, who do not attach themselves to Sat Guru, shall be subjected to the same fate. (19)

Without Sat Guru, no one can be saved. Without Nám, everyone will go through recurrent births and deaths. (20)

I am fortunate that I have met Sat Guru. My Surat has ascended and my mind has merged in Gagan (Trikuti). (21)

My Surat has reached the region of Sunn, where it is engaged in swinging. This is verily the month of सावन Sáwan and true enjoyment. (22)

[Sawan is the month when swinging is common. A rope is hung freely between two points of suspension. Then swinging and singing go on merrily.]

सखी Sakhís (friends) sing in chorus. माया Máya and ममता Mamta run away. (23)

All सुहागिन Suhágíns swing in their own respective houses with their beloved lords. (24)

A woman, whose husband has gone to a far off country, laments very much in his absence. (25)

To such woman, the merry month of सावन Sawán is

like a deadly cobra, which bites again and again
causing intolerable burning. (26)

Everywhere it is raining. But in her heart, burns the
fire of hell. (27)

It appears that her body and mind are being consumed
in the fire. For her it is all drought. (28)

Festivals and festivities have no pleasure for her. She
is sore at heart, and pleasure cannot enter
there. (29)

Without the Beloved Lord, there can be no enjoyments
of the month of सावन Sáwan (rainy season). It
is like the hot, burning month of जेठ Jeth
(summer). (30)

*Jivas are being roasted in the fire of विरह Virah
(separation from the Beloved Lord). How can they
feel cool and contented? Without the shower of
the discourses of the Beloved Lord, all freshness
has gone. (31)*

*The faces of those who are blessed with the company
of their Beloved Lord, are radiant with smile. They
are cool and happy at heart and hear अनहद शब्द
Anhad Shabds resounding within themselves. (32)*

भादों BHÁDON, THE THIRD MONTH

मन मत MANA-MAT (RELIGIONS DICTATED BY MIND), THEIR RITUALS AND OBSERVANCES, REPETITION OF THE NAME OF ANY DEITY, PENANCES, IDOL WORSHIP, PILGRIMAGE, FAST, ETC. CANNOT LEAD TO REDEMPTION. JIVAS WILL NOT BE FREE FROM THE CYCLE OF EIGHTYFOUR UNLESS AND UNTIL THEY ASSOCIATE WITH SAT GURU AND SÁDH, GET INITIATION IN NÁM, AND PERFORM INTERNAL PRACTICES. DETAILS AND SECRETS OF SURAT SHABD YOGA.

भादों मास तीसरा जारी ।
दौं लागी सब जग को भारी ॥ १ ॥

भादों Bhadon¹, the third month, is now on. All the world is being consumed in the fire of sensual pleasures. (1)

Three kinds of afflictions² are rampant far and wide. Each and every Jíva is smarting under pain. (2)

The evils of lust, anger, pride and greed torment Jívas. माया Maya and ममता Mamtá (attachments) add fuel to the fire. (3)

Jívas are being consumed in these fires. They are perturbed and distracted. No one finds the way out. (4)

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1. August-September. 2. Three kinds of afflictions are (i) mental pain, (ii) sickness, and (iii) external trouble, annoyance, and mischief caused by others, such as, quarrelling, wrangling, conflicts, litigation, etc. These are called three तप Taps.

Some take to rites and rituals, some to duties prescribed by scriptures. Some are engaged in acquiring knowledge, some in repeating the name of a deity, and some in penances. (5)

Some visit temples and worship idols. Some are wasting their time in pilgrimage and fast. (6)

All these Jivas are deluded and roaming about aimlessly. Nobody can set them right. (7)

पंडित Pandits (learned), भेख Bhekhs (ascetics) and गृहस्थी Grihasthis (house-holders) all are inhabiting the region of Kal. (8)

They are in the cycle of eightyfour. They are pushed and jostled about in high and low regions. (9)

If anybody gives them advice, they resent and quarrel with him. (10)

Rituals and observances are not meant for Kali Yuga. Without NAM, salvation cannot be attained. (11)

But the secret of NAM is very profound and subtle; no one can know it without the help of Sat Guru. (12)

All are lost in repeating the names of their deities. They can never learn the secrets of NAM, which is inaccessible and unapproachable. (13)

If they had come in contact with the perfect Sat Guru, they would have known the secrets of NAM. (14)

NAM abides in the fourth Region. But these Jivas seek IT in the three lower regions. (15)

NAM is not to be found anywhere in these three regions. Sants say that IT is in the fourth Lok (Region). (16)

The three regions are the habitations of Kal. In the fourth abides the Merciful NAM. (17)

Initiation in the secrets of this NAM can be received from Sants. Without Sants, none can get NAM. (18)

I now describe the secrets of the path. If you keep your eyes open, I can show the path. (19)

First fix your attention at the third Til. Then withdraw your Surat and mind inward. (20)

This can be achieved if you are imbued with विरह Virah (yearning). If you made strenuous efforts, you will succeed to some extent. (21)

You will see the third Til. Penetrate it and behold Jyoti (flame). When you hear Anhad Shabd, your mind will come under your control. (22)

When the mind is under control, your Surat will be awakened, and you will see the आकाश Ákash (sky, Sahas-dal-kanwal), and be drenched in the bliss of Átma. (23)

By catching hold of Shabd, you will behold Parmátmá. Your Átmá will realize Parmátmá. (24)

You will go beyond the region of Parmátmá, and find location in the palace of सुन्न Sunn. (25)

Beyond Sunn is Maha-sunn. At the top of Maha-sunn, there is a window. (26)

Going through the window, you will reach a vast square or expanse beyond which is visible the door to Sat Lok. (27)

It is known as the region of Sat Purush and Sat Nam. I have attained Sat Lok. (28)

This is the path of Sants. They have revealed it fully, and not concealed anything. (29)

Those who are slaves of traditions and Vedas, will never have faith in Sants' words. (30)

Those who are entangled in traditions and Vedas will be bitten by five serpents. They will remain subjected to pain and suffering of recurrent births and deaths, and will be weeping and wailing. (31)

Those, who do not have faith and belief in the words of Sat Guru, nor associate with Sants, will have to weep and cry, dashing their heads in grief. (32)



कुआर KUÁR, THE FOURTH MONTH

ENGROSSMENT OF JIVAS IN THE PLEASURES OF THE MIND AND THE SENSES, AND THEN FORGETFULNESS OF THEIR ORIGIN FROM THE सत कुल SAT KUL (FAMILY OF SATNAM SAT PURUSH). ADVENT OF THE MERCIFUL SAT PURUSH AS SANT SAT GURU FOR CONFERRING SALVATION ON THEM, AND TEACHING THE PATH OF SURAT SHABD YOGA.

क्वार महीना चौथा आया ।
जिव भौसागर वार रहाया ॥ १ ॥

The fourth month of कुआर Kuár¹ is come. Surat (Jiva) remains on this side of the ocean. (1)

She is unable to go to the other side. She is at this end, because she does not engender love for Sadhs and Sants. (2)

She is engrossed in the pleasures of the world and remains disturbed on account of sickness, sorrow, pain and pleasure. (3)

She does not develop true knowledge, renunciation and devotion. She is lost in infatuation, anger and pride. (4)

The virgin Surat is going astray by mind and senses carried away. (5)

She is straying in the company of काम Kám (desire and passion) and क्रोध Krodh (anger). She makes no efforts to loosen the knot of जड़ Jarh (inert matter) and चेतन Chetan (spirit). (6)

She neither attends Satsang nor serves Sat Guru. She does not apply herself to devotion to Him, nor engenders love for Him. (7)

She is swinging in the wheel of Kal. Sometimes she rises high, at other times she comes down. (8)

Innumerable lives have passed in drifting thus. She

1. September-October.

has to endure disgrace at the hands of Jama¹,
who pushes her to and fro. (9)

धरम राय Dharam Rai² brings disgrace to her. She
has to suffer great tortures and torments in
hell. (10)

She is burdened with the load of Karams. The agents
of Kal keep her under siege. (11)

Though she belongs to the lineage of Sat Nam,
she is subjected to disgrace at the hands of the
agents of Kal. (12)

She has brought shame to her lineage and family.
Even then she does not come to her senses and
feel ashamed of her conduct. (13)

If she at all has any sense of shame, it is for the
lineage of the mind. She has become completely
forgetful of her own lineage and family. (14)

She comes of the loftiest lineage which none can at-
tain without the grace and mercy of Sants. (15)

Shesh and Mahesh all remained in lower regions
and Brahm and Pár-Brahm in the intermediate
ones. (16)

Seeing the pitiable plight of Surat, Sat Purush felt
ashamed. He incarnated Himself in the world as
Sant. (17)

Assuming the form of a Sant, He teaches Jivas.

1. The angel of death. 2. Dharam Rai—the angel of judgment.
The god of death.

He rows them across on the boat of His discourses. (18)

The ignorant Surat understands not the discourses of Sants. She again and again gets drowned. (19)

She drifts in the ocean of worldliness. She accepts the dictates of the mind, and goes to चौरासी Chaurásí. (20)

Sants teach the Path of Truth. But she does not accept it and develop faith in it. (21)

Without faith, she cannot tread on the path. Birth after birth, she remains wandering in Chaurásí (transmigratory forms). (22)

Sants alone can save her from transmigration. But she does not accept and follow Their words. (23)

Under the sway of the mind, she assumes various colours. She does not conduct herself in the manner taught by Sants. She remains, therefore, ill-mannered and uncouth. (24)

Soe does not learn the ways of Sants and Sadhs. She undergoes sufferings. She hankers after pleasures which are insipid and tasteless. (25)

All worldly pleasures are, in fact, insipid and dull. But she does not care for the unattainable internal bliss. (26)

The Swanti rain is falling within. If she gets herself drenched in it, she can get spiritual bliss. (27)

When she reaches the region of Sunn and hears the

Dhun resounding there, दर्शन Darshan of the शरद चंद्रमा Sharad Chandrama will be had. (28)

[The full moon of the month of Kuar is called Sharad Chandrama. The rainy season being just over, the sky is clear. So the full moon of the month of Kuar is the brightest and coolest.

Sharad = The season succeeding the rains.

Chandrama = The moon.]

Like a Hansa, she will pick up pearls from the Mansarovar lake and enjoy the pleasures of the region of Hansas. (29)

[On gaining access to Sunn, Surat attains the status of a Hansa.]

Those who accept and act according to the words of Sants, will go to Tribeni¹ and get enriched. (30)

Thus getting enriched spiritually, they would see the spectacles of the region of Sunn and hear the melodious किंगरी Kingri (fiddle). Being extremely delighted, they would seek आदि पद Adi Pad (August Abode). (31)

By the grace and mercy of Sants and the compassion shown by Sat Guru, Surat attains the Prime and Eternal Region. The status attained by her is indescribable. She is in the state of the deepest conscious absorption. (32)



1. The confluence of three sacred rivers. See Article 93 in "Discourses on Radhasoami Faith by Maharaj Saheb."

कातिक KÁTIK, THE FIFTH MONTH

DESCRIPTION OF LOTUSES (GANGLIA) IN THE HUMAN FRAME. SUPERIORITY OF SANT MAT.

कातिक मास पाँचवाँ चला ।

सुरत शब्द गुरु चेला मिला ॥ १ ॥

The fifth month of कातिक Katik¹ is now on. Surat and Shabd, and Guru and Chelá (disciple) have met. (1)

I give out details of the ganglia, I have seen within my body. Twelve कँवल Kanwals (lotuses, ganglia) are found in the human microcosm. (2)

In the first Kanwal (lotus, ganglion at the rectum) resides Ganesh, and in the second (at the genitals), resides Brahmá. (3)

The third Kanwal (the navel) is illumined by Vishnu, and in the fourth (the solar plexus, heart centre) dwell Shiva and Shakti. (4)

The Kanwal of Átmá (soul) is the fifth ganglion (in the throat) and that of Parmatma (God) is in the sixth (in the pineal gland, the third Til). (5)

The seventh Kanwal (Sahas-dal-kanwal) is the dwelling place of Kal. Jyoti and Niranjan reside there. (6)

The eighth Kanwal is in Trikuti, where resides the Sun-Brahm. (7)

1. October-November.

The ninth Kanwal is at the Daswan Dwar (the tenth orifice). Par-Brahm resides there, separate from all. (8)

In Maha-sunn is the अचिंत कँवल Achint Kanwal, which is the tenth in the series. (9)

The eleventh Kanwal is in Bhanwarguphá, and the twelfth in Sat Pad (Sat Lok). (10)

The six Chakras (centres or ganglia) are included within Pind, and the next three in Brahmand. (11)

The three uppermost Kanwals are known to Sants only. None else has spoken about them. (12)

Yogis have access up to the sixth Chakra (centre) and Yogeshwars up to the ninth. (13)

This is a detailed description of the centres of Pind and Brahmand. Yogis and Gyanis have access up to here. (14)

No one knew of the secrets beyond and of the three higher kanwals revealed by Sants. (15)

Some mention Chakras up to the sixth, other up to the ninth. All religions of the world deal with these and end within these. (16)

Sant Mat is the highest of all. Some rare Jivas are awakened by the grace and mercy of Sants. (17)

He, who has access up to the twelfth Kanwal (centre), is an all-knowing Sant. (18)

Sants' religion is the most sublime. He, who adopts it, gets access to the Highest Region. (19)

How can I sing the praises of him who has secured access there? All religions are below him. (20)

If you are not convinced of this, you may refer to the writings of Sants like Kabir and Nānak. (21)

Tulsi Saheb's teachings were the same. Paltú and Jagjiwan spoke likewise. (22)

I refer to these Sants, for their writings bear testimony to what I say. (23)

They also spoke of the paths of Yoga and Gyan. Thereafter, they upheld the superiority of the religion of Sants. (24)

Yogis and Vedantis do not have faith in Sant Mat. (25)

The Vedas and other revealed books do not have access there. They get tired and exhausted somewhere on the way. (26)

I tell you again and again that Sant Mat (religion of Sants) is the highest of all. (27)

Know that he who does not believe in what is said above, has his intellect swallowed by Kal. (28)

What can they know of the religion of Sants ? They are incapable of separating gems from glass, for them gem and glass are alike. (29)

Do not give details of this sublime religion to them. Just give them some hints and then remain silent. (30)

Know it for certain that संत मत Sant Mat (religion of Sants) is the highest of all. Sufism and Vedantism are both lower in status. (31)

Sants enjoy दिवाली Diwālī (ever-lasting illumination) in Sat Lok. All other religions are of Kal, raising dust for nothing. (32)



अघन AGHAN, THE SIXTH MONTH

EMINENCE OF SAT GURU. ELEVATION
AND ASCENSION OF SURAT TO SAT LOK
BY HIS GRACE AND MERCY. WAYS OF
DEVOTION AND SATSANG.

आया मास अघहन अब छटा ।

अघ की हानि हुई मल घटा ॥ १ ॥

Now has come the sixth month of अघन Aghan¹. अघ Agh (sin) is annihilated, and impurities are reduced. (1)

मन Mana (mind) has been purified, and चित Chit (attention) has been steadied. Passion and anger have gone, and the इन्द्री Indries (senses) have become arrows without head or point. The devotee performs acts pertaining to all the senses, but he is not affected by their bad reactions, since he returns to the high plane after the act is over. (2)

1. November-December.

Surat leaves the earth (body), and ascends to Ákash (sky) and contacting Shabd comes to महाकाश Mahá-kásh (greater sky, viz., Trikuti). (3)

[The creation below the third Til is धरन 'Dharan', meaning earth or ground. The third Til is अधर 'Adhar', i.e., beyond and above Dharan, not resting on the earth or ground.]

She now enjoys bliss in the company of Shabd and witnesses wonderful spectacles and pastimes. (4)

Surat leaves this abode, and attains that above; it leaves the world and finds the Sat Guru. (5)

Ever since I took the सरन Saran of Sat Guru, I have been hearing the Dhun of Satnam internally. (6)

Thanks to Sat Guru and thanks to His Satsang. By His grace and kindness, I have attained this position and status. (7)

I have completed my task by attending Satsang. All my sins have been quickly destroyed as if I had taken a thorn-apple (Dhatura-a poisonous plant). (8)

Virtue and vice are both effaced. My heart is filled with love and devotion. (9)

I now get the Satsang of Guru and hold fast to His holy feet. (10)

I worship the Holy Feet and drink the nectar thereof. (11)

I get दर्शन Darshan and listen to discourses. I ruminate upon them all the time. (12)

I sort out from the discourses what has particular significance for me. I grasp the essence of the discourses as my very sustenance. (13)

By the nourishment and sustenance from the discourses, I grow stronger and firmer in my faith, I care not for the fear and shame of the world. (14)

One should know that love for Guru constitutes devotion to Guru. This love penetrates into mind and gets fixed in Surat. (15)

Thus maturing, love takes firm roots within, and Surat becomes completely mad with, and absorbed in, love for Guru. (16)

Guru is as dear to me as a husband is to the wife or a running stream of water is to the fish. (17)

This is the way one should attend Satsang, and this is the real gain to be derived from Satsang. (18)

People talk of 'Satsang' and daily attend Satsang, but they do not derive any benefit. (19)

Great is the glory of Satsang, but there must be some Adhikári (deserving soul) to recognize the glory. (20)

All attend Satsang as a routine, but without the requisite fitness, no appreciable benefit accrues. (21)

They come before Sat Guru in Satsang, but they do not grasp and imbibe what is said in the discourses, nor do they apply themselves to दर्शन Darshan. (22)

How can such Jivas steer across the ocean of life? What can Satsang and Sat Guru do in their case? (23)

They go to Satsang, but remain there as stone in water. They do not become one with Satsang like sugar in water. (24)

External Satsang or association should be such that nobody in the world is as dear as Sat Guru. (25)

Then only the devotee can apply himself to internal Satsang. His Surat will ascend to आसमान Ásmán (the third Til) and resound there. (26)

He will then hear the resounding of Shabd in Sahasdal-kanwal and a roaring sound in Gagan (Trikuti). Mind will occupy the throne and will be delighted. (27)

Surat will gain access to लाहूत Lá-hút (Sunn), which is लामुकाम La-muqám, i.e., which cannot even be termed a region. Regions of नासूत Násoot¹, मलकूत Malkoot² and जबरूत Jabroot³ are left below. (28)

1. Three ganglia or centres at the rectum, the reproductive organ and the navel. (Humanity, mankind). 2. The ganglia or centres at the heart, the throat and the pineal gland (between the two eyes). The world of angels or spirits. 3. Sahasdal-kanwal (the world or sphere of omnipotence).

Surat will then open the door to हाहूत Há-hút (Mahá-sunn) and secure entrance to हूतल हूत Hútal-hút (Bhanwarguphá) and हूत Hút (Sat-Lok). (29)

हूत Hút or Sat Lok is the final stage (goal) of Fakirs. There, Surat (Rooh) is giving reverential salute to Sat Purush while circumambulating Him. (30)

Surat has recognized and realized हू Hu (or अल्लाहू Alla-hu) in Trikuti, 'Ha' in Sunn and अनाहू 'Anahu' in Bhanwargupha. (31)

On ascending to Sach Khand, Surat hears Dhuns of 'Haq Haq' and 'Sat Sat. Sant and Fakir (or Haq and Satnam) are different words in different languages. But they signify the same imperishable and indestructible Region of Sat Lok. (32)



पूस POOS, THE SEVENTH MONTH

ATTRIBUTES OF SURAT AND SHABD. DEVOTION TO SAT GURU AND SATSANG, THE PRINCIPAL MEANS OF ATTRACTING GRACE AND MERCY.

पूस महीना जाड़ा भारी।
कर्म भर्म ज्यों फूस जला री ॥ १ ॥

पूस Poos¹ is the month of cold and shivering. Karam and Bharam are reduced to ashes like dry grass by fire (made for getting warmth). (1)

1. December-January.

The breeze of Love blows away the heap of ash thus formed. (2)

True knowledge dawns within and removes cold of मोह Moh (infatuation) which has overtaken the mind. (3)

Guru Bhakti (devotion to Guru) is now awakened. Surat cherishes a longing for Anhad Shabd. (4)

राग Rág (love and affection) for the भोग Bhog (pleasure) of the world is driven away. विरह Virah (pangs of separation from the Beloved) and वैराग Vairag (renunciation) are engendered within. (5)

Guru has initiated me in सहज योग Sahaj Yoga (easy mode) of Surat Shabd. (6)

(In Trikuti) Surat becomes subtle enough, but it does not appear in its true form. It goes up and leaves Trikuti (the abode of the mind) and contacts higher Shabd. (7)

Beyond Gagan Mandal (Trikuti) is Sunn Shikhar, where the dazzling form of Surat is visible. (8)

The Roop (form) of Surat is so majestic that it cannot be described. It can only be perceived. (9)

Only by अनुभव Anubhava or perception can it be known. But there can be no Anubhava without the practice of Shabd Yoga. (10)

Both Surat and Shabd are known through Anubhava. But you are in the well of delusion. (11)

Make endeavours to elevate your Surat. When you have contacted Shabd, you will find yourself on the plane of Anubhava. (12)

Without Shabd, there can be no Anubhava, and without Anubhava, no one can know and understand what Surat is. (13)

Both Surat and Shabd are incomprehensible. Those, who have access to Sunn, can correctly know what Surat and Shabd are. (14)

Hence the importance of करनी Karní (spiritual endeavours). But dear brother, proceed with the help of the grace and mercy of Sat Guru. (15)

Grace and Mercy enable me to perform endeavours and then endeavours attracted further grace and mercy. (16)

मेहर Mehar¹ and करनी Karní² go hand in hand. Then only Surat rises higher and higher, and derives maximum benefit. (17)

This combination of Mehar and Karní takes place by Mauj (Supreme Will or Pleasure). But there is no means to invoke Mauj in motion. (18)

All have exerted and tried their best, but in vain. They are tired out and exhausted. What can they achieve without His Mauj (Will or Pleasure)? (19)

There is, however, one remedy, and that is that the Jivas should have some faith and yearning. (20)

1. Grace. 2. Spiritual endeavours.

Whenever a Sant comes into the world, Jivas should find Him out and join His fold. (21)

They should daily worship and serve Him, have His दर्शन Darshan and attend upon Him. They should fall at His Holy Feet. (22)

They should be in constant attendance upon Him. Their mind and attention should be absorbed in His दर्शन Darshan and सेवा Sewá (service) with true humility. (23)

But it is a very difficult task because Sants purposely allow themselves to be calumniated. (24)

Sants have appointed calumny as a watchman so that no one can enter their दरबार Darbár (Court). (25)

A rare Jíva, whose heart is imbued with love and devotion, will not mind calumny and slander. (26)

He will not pay attention to calumny and slander. He knows that it is a device adopted by Sants for sorting out the deserving from the undeserving ones. (27)

He tries his best to reconcile his mind and present himself before Sants somehow or other. (28)

For a person of such a strong determination, Sants set their Mauj in motion. (29)

No one can undo the Mauj of Sants. Ishwar, Parmeshwar, all are helpless. (30)

If Sants sow the seed of devotion in the heart of a Jiva, no one can destroy it. (31)

In course of time, seed would take root and sprout. Whenever a Sant comes, its germination and flourishing would rest with Him. The devotee would join Him and remain in His Satsang. (32)

Sat Guru will nourish that plant with water. It would then grow into a big tree, bearing extremely delicious fruits. The devotee would enjoy them by the grace and mercy of Sat Guru. (33)

The devotee's task is thus completed. He enshrines the dust of the Holy Feet of Sants in his heart. When the evil tendencies of the mind are crushed, he becomes a hero. Light would become visible and Shabd would become audible within. (34)



माघ MĀGH, THE EIGHTH MONTH

BLISS AND JOY OF ASCENSION TO HIGHER REGIONS. DETAILS OF THE PATH.

माघ महीना अति रस भरा ।

काया बन मन गुलशन हरा ॥ १ ॥

The month of माघ Māgh¹ ushers in sweet luxuriance; the mind blooms like flowers in the orchard of the body. (1)

1. January-February.

Flower-beds flourish everywhere. Gardens abound
with running canals. (2)

There stand saplings of love and devotion in the beds
of patience, piety and good conduct. (3)

I see such scenes and spectacles within myself. Mind,
the gardener, is watering the beds. (4)

There are flowers of five colours before my eyes. I
am swinging at the third Til. (5)

From the third Til, the whole earth element below
appears to be standing apart in full bloom of spring
colours. My mind is extremely elated. (6)

I catch glimpses of the dazzling flame and ascending
clouds, and enjoy the soft-pattering of the rain of
nectar. (7)

Nectar is raining in thousand torrents in the region
of Sahas-dal-kanwal. Waves arise in the mind
and spread all around. (8)

The mind rises high and repairs to its abode in Gagan
Mandal (Trikuti). (9)

Gagan Mandal presents a unique spectacle. The flower
beds of Shabd Guru are blooming there. (10)

Nam (Word) is the मूल Mool¹, and धुन Dhun² the
शाखा Shákhá³ or branches. The flower gardens
on the three गुन Gunas (सत Sat, रज Raj and तम
Tam) are blooming there. (11)

1. Basis, foundation, source, origin, root. 2. Melody, resonance.
3. Branch.

I behold all this लीला Leela (spectacles) within myself. The glory and eminence of Nám (World) is great. (12)

I notice that up to the stage सरगुन नाम Sargun Nám and सरगुन रूप Sargun Rúp (Form) (made up of three Gunas) are there, a link with the mind persists. (13)

My Surat, therefore, ascends further and enters the middle current (Sukhmana), where it beholds the seat of Nij Mana (Barhmandi Mana or the higher mind). Beyond the range or sphere of Nij Mana is निरगुन Nirgun (without Gunas or qualities). (14-15)

I see both निरगुन Nirgun and सरगुन Sargun, with their respective spheres. (16)

I now describe the path ahead. I elevate my Surat through गंधर्प नाल Gandharp¹ Nál². (17)

I abandon भुवंगन नाल Bhuwangan³ Nál² on the left. I rouse धुंधरी नाल Dhundrí⁴ Nal on the right. (18)

Having enlivened this नाल Nal (Dhundhri Nal), I shut up the mouth of Kal, and put him under check in the regions of eighty-eight. (19)

Near सिंह पौल Singh⁵ Paul⁶, I see झंझरी Jhanjhri⁷. I now behold white पदमनी जाली Padmani⁸ Jali⁹. (20)

1. Name of a Nal. 2. A hollow tubular stalk (especially of the lotus); any tubular vessel of the body. 3. A female snake. 4. Hazy. 5. Lion. 6. A courtyard, a ward or quarter of a town having its own gateway. 7. A lattice, window. 8. A lotus: a multitude of lotuses, or a lake abounding in them; a woman, the first and most excellent of the four classes into which the sex is distinguished. 9. Network, a lattice. Padmani Jali— of the grace and beauty of a Padmani.

In the region of Sunn, there is a lake. It is the source and origin of the Dhuns of Brahmand and Pind. I see there छजली Chhajli¹ and कजली Kajli¹ दीप Dweeps². (21)

I see the सागर Ságar³, named नागर Nagar⁴, where कुरुम Kurum⁵, शेष Shesh⁶ and अक्षर Akshar⁷ all became exhausted. (22)

There are bright-coloured द्वीप Dweeps and झरोखा Jharokhas⁸. Surat stops there (23)

Sitting on a bright चौकी Cháuki⁹ of sandal wood, Surat removes the curtain and beholds the multitude of Surats (denizens). (24)

Surat beholds beautiful scenes, flashes of lightning, streams and water-falls in कुंडल द्वीप Kundal¹⁰ Dweep. (25)

There are pools of sapphires, and spouts and dams of gems. Maha-Kal has cast his net there. (26)

1. Name of Dweep (island). 2. An island. A place of refuge or shelter. A division of the terrestrial world. (According to the Hindu philosophy the globe is divided into seven or four or nine or thirteen Dweeps, which are situated round the mountain Meru like the leaves encircling a lotus flower, and each Dweep is separated from the next by a distinct circumambient ocean). 3. Ocean, sea. 4. Name of a सागर ságar (ocean, sea). Literally means a person whose breeding and habits are of the city; a clever, sharp, or knowing person. 5. Deity of Trikuti. 6. Deity of Sahas-dal-kanwal. 7. Deity of Sunn. 8. Casement, open door or arch (of a summer house). 9. A square and low seat or pedestal, a frame to sit on, a stool. 10. Name of a Dweep. Literally means a large ear ring, a halo round the sun or moon.

Surat makes an excursion in कंकन घाटी Kankan¹
Ghati², removing the net of Kal. (27)

White is the ground and red the sky there. The
abodes of Hansas are most pleasing. (28)

I see this path which leads to Nij Dham (Original
Abode) where Soami occupies बिमल द्वीप Bimal³
Dweep. (29)

पोहप नगर Pohap Nagar (City of Flowers or Lotuses)
is the abode of Amrit (nectar). Hansas reside there
in rest and peace. (30)

*Wondrous is SOAMI'S grandeur
except RADHA, the Spirit Prime,
no one can see the splendour
supreme spiritual sublime. (31)*

*In form and state not manifest
is RADHASOAMI Nam in that place;
there none can reach and rest
without His mercy and grace. (32)*



फागुन PHAGUN, THE NINTH MONTH

DESCENT OF SURAT (SPIRIT ENTITY) IN THE REGION
OF NINE APERTURES AND ITS ENGROSSMENT IN
THE PLEASURES OF THE MIND AND THE SENSES.

-
1. Name of a Ghati. Literally an ornament for the wrist, a kind of weapon or the wrist ornament used as such. 2. A mountain-pass of mild ascent. 3. Name of a Dweep-Literally means immaculately pure.

ADVENT OF THE TRUE SUPREME FATHER AS SANT
SAT GURU, AND TAKING THE SPIRIT ENTITY BACK
TO THE ORIGINAL HOME THROUGH THE PATH OF
SURAT SHABD YOGA.

फागुन मास रंगीला आया।
धूम धाम जग में फैलाया। ॥१॥

फागुन Phagun¹ is a jovial month. It ushers in much
hustle and bustle in the world. (1)

It brings in clangour of various musical instruments,
such as cymbal, timbal, drum, etc. (2)

The human body is the month of फागुन Phágun (फागुन
मास Phágun Más). Surat has incarnated herself in
human form for enjoying pleasures. (3)

She plays फाग Phág² with the mind and the senses.
She has become oblivious of the other (spiritual)
side and is awake and alive to this (material)
side. (4)

On coming to the world, she creates attachments with
all, cares for the opinion of the world and follows
family-traditions. (5)

Ties to family-attachments and engrossed in pleasures
which are, in fact, diseases, she plays फाग Phág
and observes the होली Holi³ festival. (6)

In her worldly career, Surat gets entangled only in
worthless deeds and pursuits, and becomes polluted

1. February-March. 2. To play Phag—To sprinkle one another
with red powder or colour. 3. The great colourful spring festival.

with पाप Pap (bad actions) and पुण्य Punya (good actions). (7)

She becomes impure in the company of desires and the three Gunas (qualities). She gives rise to variegated desires. (8)

As a result, she undergoes Chaurási (the cycle of eightyfour) and suffers unbearable agony in the domain of Kal. (9)

Surat is badly enmeshed in hopes and frustrations. Seeing its predicament, Maya chuckles. (10)

With an alluring smile, Maya has cast her net wide. There is no way out. (11)

Sants take pity, and come down from Sat Lok. (12)

Sants extricate Jivas from Chaurási in some way or other, and grant them human forms. (13)

By the grace and mercy of the Holy Feet, Surat comes under His सरन Saran (protection, shelter) Sat Guru explains to her the right course to be adopted. (14)

फागुन Phágun has again come to you. I warn You to play carefully this time. (15)

Surat submits, "O Sant Soami! O Knower of all! Tell me how to play फागुन Phagun or होली Holi." (16)

Sat Guru now imparts to her the secrets, and initiates her in Surat Shabd Yoga. (17)

Surat adorns herself and goes out in a sedan of
धुन Dhun to play Holi. (18)

She uses the colour of love and yearning. She takes
the mind in her company, and relinquishes the
body. (19)

First of all, she plays with Shabd Guru. She ascends
to Gagan and reaches Trikuti. (20)

She plays in Trikuti for a pretty long time. She develops
love for Omkar. (21)

When she has adopted the hue of crimson like गुलाल
Gulal powder (used in sprinkling on another in
the Holi festival), Guru enables her to hear the
Shabd of Sunn. (22)

She proceeds and rises higher. Now she will not
turn and peep below. (23)

She reaches Sat Lok. She begs of Sat Purush for
the gift of फगुआ Phaguá¹. (24)

Surat has come back to the place from where she
had descended originally. She has merged in her
own पद Pad (Abode). (25)

She now plays Holi with various colours every day,
i.e., she is enjoying perpetual bliss and joy. What
was to come to pass, has now passed. (26)

She has quitted पिंड Pind, quitted अंड And and

1. Presents made during the Holi festival.

has passed through various divisions of ब्रह्मांड
Brahmánd one by one. (27)

She has secured abode in her own home. She is
absorbed in Sat Shabd and the Dhun of Bin
(harp). (28)

She has now truly become Hansa. She has seen
enough of her entanglements in the bodily
form. (29)

She has broken the ribs of Kal Niranjan. She has
become a collar-ornament round the neck of Sat
Nam, i.e., she has become the darling of Sat Nam
Sat Purush. (30)

*When Surat comes into the human body, she becomes
one with the world. When she returns to Sunn,
she becomes a Hansa. (31)*

*The रूप Rúp or Form of Surat is most marvellous
and indescribable. She has relinquished the false
and unreal bodily form, and become सत्तरूप Sat
Rúp (of the form of Sat or Truth). (32)*



चैत CHAIT, THE TENTH MONTH

DETAILS OF THE PATH AND STAGES

चैत महीना आया चेत ।
बाँधा सतगुरू भव में सेत ॥ १ ॥

With the advent of the month of चैत Chait¹, has dawned
चेत Chet (awakening) on the Jiva. Sat Guru provides
a bridge to cross the ocean. (1)

He awakens the Jivas who are on this side. He makes
them cross the ocean. (2)

The ocean of existence is unfathomably deep. The
perfect Sat Guru imparts courage and
patience. (3)

He makes the devotees pay the toll of body, mind
and riches, and takes them across holding them
by the arm. (4)

Surat is getting diffused through nine currents. The
perfect Sat Guru elevates her to Gagan. (5)

She catches hold of Dhun in Gagan and sees a Jyoti
of great dimensions. (6)

She observes the flame and the stars, and opens
the gate of Banknal. (7)

She hears the sound of conch and the धुन Dhun of
Omkar, and sees the high pedestal of Shabd
Guru. (8)

She gives up the company of mind. She now wakes
up, and ascending to Trikuti, beholds गुरु मूर्त
Guru Moorat (the form or image of Guru). (9)

In the company of Guru, she proceeds further. She
clings to the Shabd of Mansarovar. (10)

1. March-April.

She makes friends with Hansas. She becomes the darling of all. (11)

She dwells in the city of Sunn for some time. Then she rises, and penetrates further. (12)

Maha-sunn is a vast city. It is a wonderful expanse. (13)

Four subtle Dhuns are here in an unmanifested state. No one except Sants knows them. (14)

अचिंत द्वीप Achint Dweep is on the right. सहज द्वीप Sahaj Dweep has the expanse of ten पालंग Palangs¹. (15)

What should I say about the glory and beauty of the Dweeps? संतोष द्वीप Santosh Dweep is on the left. (16)

Here there is a wonderful water-fall, which Surat perceives with the aid of Nirat. (17)

Having recognized it, she rushes forward on the middle route, and enters the land of Bhanwargupha. (18)

Beyond it is seen a मैदान Maidán (an extensive plain). This is Sat Lok, the abode of the Ancient Being. (19)

Surat attains her own region and meets Sat Purush. Seeing a lane, she proceeds further. (20)

She goes to Alakh Lok. And then she proceeds to Agam Lok; and halts there for some time. (21)

1. The expanse of Triloki is one Palang.

What should I say about the majestic glory of these regions? Millions and billions of suns and moons look dull and pale in comparison with them. (22)

Beyond is Anami Purush, having no Nam (Name) and Rúp (Form). That is the final and ultimate abode of rest and peace of Sants. (23)

Surat gets चेत Chet (awakened) and attains the bliss of conscious absorption and concentration. There is neither बानी Bani (speech) nor नाद Nad (sound). (24)

It has neither beginning nor end; it is unbounded and unfathomable; it is the original and august abode of Sants. (25)

All Sants incarnate from that region to awaken Jivas in the domain of Kal. (26)

Those, who wake up, are initiated in Surat Shabd Yoga, and taken back to their original home. (27)

Those who take warning and accept the words of Sants, will not have to undergo pain and pleasure again. (28)

Accept these words, made some endeavours, and adopt the path of Surat and Nirat. (29)

Attend Satsang. Follow in the footsteps of Guru. Elevate your Surat to Gagan with zeal. (30)

Sant Sat Guru has showered His Dayá (grace and mercy), and revealed the secrets. If even on

hearing His discourses Jivas do not arise and awake, then, know that they are very stupid. (31)

The current of the ocean of existence is formidable. But it matters little, when the boatman is the perfect Guru. He has provided the boat of Shabd. Some courageous and bold Jivas will board it. (32)



बैसाख BAISÁKH, THE ELEVENTH MONTH

काल मत KAL MAT (RELIGION OF KAL) AND
दयाल मत DAYAL MAT (RELIGION OF
THE MERCIFUL)

बैसाख महीना सिर पर आया।
साख गई जिव हुआ पराया ॥ १ ॥

The month of बैसाख Baisakh¹ is on now. Jiva has lost साख Sákh (credit and credibility), and has become indebted to an alien. (1)

He has joined the side of Kal and forgotten Dayal Purush (Merciful Being). (2)

Surat has become oblivious of her own home. She has taken Kal's region as her own. (3)

Kal has created the entire Triloki (three worlds). Dayal has brought forth Sat Lok very gracefully. (4)

Three worlds are of Kal. The fourth Lok is the abode of the Merciful. (5)

1. April-May.

Kal beguiles Jivas, and prevents them from attaining the fourth पद Pad (spiritual region). (6)

Kal does not disclose the secrets of Dayal Purush (Merciful Being). He keeps Jivas shackled in superfluous religious practices of various kinds. (7)

Kal preaches his own worship in various ways, with the results that Jivas go the path of Chaurási (the cycle of births and deaths). (8)

They remain tied with the rope of three Gunas (qualities) and engrossed in the worship of Brahmá, Vishnu and Mahesh. (9)

They are kept entangled in the worship of gods, goddesses, stones (idols), waters, पाप Pap (vice) and पुण्य Punya (virtue). (10)

Ten times Kal incarnated in the world. He played tricks on Jivas and smote them. (11)

काल Kal appeared as राम Ram¹, and also as रावन Ravan¹. He was कंस Kans² as well as जसुदानन्दन Jasudanandan³. (12)

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1. Ram is the hero of the great epic called the Ramayan. He was the son of Dashrath and Kaushalya. While Ram was passing his years of exile in the forest, Ravan the ruler of Lanka or Ceylon and the famous chief of the demons carried off Ram's wife Sita and urged her to become his wife; but she persistently refused, and remained loyal to her husband. At last Ram, assisted by his monkey-troops, invaded Lanka, annihilated Ravan's troops and killed the demon himself. The subjugation and destruction of the demon by Ram form the subject matter of the epic. Ram is regarded as the seventh incarnation of Vishnu or Kal. 2. Kans was the king of Mathura, enemy of Krishna. 3. Krishna.

काल Kal came as बलि Bali¹, and as बावन Bawan² (dwarf). He incarnated as कच्छ Kachcha³, मच्छ Machchha⁴ and धर-धारन Dhar-Dhāran⁵ वाराह Vārah.⁶ (13)

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1. Bali was the son of Virochan, the son of Prahlad. He was a very powerful demon, and even oppressed gods as well. They, therefore, prayed to Lord Vishnu, for succour. Vishnu descended on earth in the form of a dwarf, assumed the form of a mendicant, and having gone to Bali, prayed him to give him as much earth as he could cover in three steps. Bali unhesitatingly acceded to this apparently simple request. But Bali's guru, Sukracharyya, recognised the dwarf. He knew well that the dwarf would soon assume a mighty form and cover the whole earth in first stride and the heaven in the second and would then plan the third step on the head of Bali and send him and his legions to Patal (the infernal region). Shukra-charyya, therefore, advised Bali not to accede to the dwarf's request. But Bali paid no heed to his preceptor's advice.
 2. Bawan or Vaman was Vishnu's or Kal's dwarfish incarnation, the fifth of the series, undertaken to humble the pride of the demon Bali, who had acquired dominion over the three world.
 3. Kachchhap was the second incarnation of Kal. Kal incarnated as a tortoise and filled the demon Mahishasur, churned the ocean and brought out fourteen gems.
 4. Machchap was the first of the ten incarnations of Kal. The demon Shankhasur had stolen Veds from Brahma and hidden himself in the bowels of the sea. Kal or Vishnu incarnated as Machchhap or fish for killing the demon and reclaiming the Vedas.
 5. धर Dhar = earth, धारन Dhāran = to lift. Dhar-Dhāran literally means one who lifts the earth. (see next).
 6. Varah, the boar, was the third incarnation of Kal or Vishnu. The demon Hiranyaksha had stolen the earth and hidden it in patal (the infernal region), Kal or Vishnu incarnated as Varah or boar, killed the demon Hiranyaksha and reclaimed the earth.

Kal then incarnated himself as परसराम Parasram¹ and नरसिंह Nar-singh² (man-lion). Kal was also the celebrated devotee प्रल्हाद Prahlad³, who adopted नरसिंह Narsingh as his Protector and इष्ट Isht. (14)

Kal, in the form of Narsingh, tore open the pillar and, coming out of it, protected Prahlad. Thus he (Kal) showed that he was a saviour. (15)

Kal promulgated the worship of the moon, the sun, Gaur⁴ and Ganesh⁵, and appeared as Ráhú⁶ who swallowed the sun and the moon. (16)

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1. Parasram was the sixth incarnation. 2. Narsingh (the man-lion) was the fourth incarnation. 3. Prahlad was the son of Hiranya-Kashipu, the demon king. While in his mother's womb he had received lessons in devotion. After he was born he retained his ardent devotion to the Lord Vishnu. His father, of course, did not like that his own son should be such a devout worshipper of the chief of his enemies, the gods. With the object of getting rid of him, he subjected him to a variety of cruelties. But Prahlad, by the grace of Vishnu, safely passed through all the ordeals and began to preach, with even greater earnestness, the doctrine that the Lord, Vishnu, filled all space and was omnipotent, omniscient and omnipresent. Hiranya-Kashipu, in a fit of exasperation, asked him, "If Lord, Vishnu is omnipresent, how do I not see him in the pillar of the hall?" Thereupon Prahlad struck the pillar with his own fist (according to another account Hiranya-Kashipu himself angrily kicked the pillar to convince his son the absurdity of his faith), and the Lord Vishnu, emerged as Narsingh (the fourth incarnation), half man and half lion, and tore Hiranya-Kashipu to pieces. Prahlad succeeded his father and reigned wisely and righteously. 4. A name of the wife of Shiva. 5. Shiva's son, the deity of the Guda Chakra, the ganglion at the rectum). 6. Name of a demon who is believed to seize the sun and moon and thus cause eclipse.

Kal has thus showed his innumerable powers. How far can I go on describing them? (17)

Kal has besieged the whole world. No one cares to enquire about Dayal (the Merciful). (18)

Kal displayed his power and might in a terrible way. All the Jivas followed him. (19)

No one came to know of Sants. Therefore, Sant Mat (the religion of Sants) remained गुप्त Gupt (hidden). (20)

I now openly and clearly explain the principles of Sant Mat. Listen carefully. (21)

There was neither hell or heaven nor the world of mortals, neither the five Tattwas (elements) nor the three Gunas (qualities). (22)

There was neither शिव Shiva and शक्ति Shakti nor पुरुष Purush (Deity, Brahm) and प्रकृति Prakriti (Nature), neither Jyoti and Niranjana nor परकृति Parkirti¹. (23)

There were neither stars, nor the sun and the moon, nor were Pind, अंड And and Brahmánd created. (24)

There were neither Kuram and Shesh nor Omkar, neither मन Mana and Maya nor Brahm and Ishwar. (25)

Neither Átma and Parmatma were there, nor were Sunn and Maha-sunn created. (26)

1. The action or history of another, an example or precedent.

There was neither Allah nor Khuda and Rasúl;
neither पीर Pír (Master) and मुरीद Murid (disciple)
nor grand-father and grandson. (27)

There were neither Vedas and Purans nor Quran.
There was neither mosque nor Kábá; nor was
there any necessity of calling people to
prayers. (28)

There was neither present, past or future, nor
संध्या Sandhya¹ or नमाज Namaz². There was neither
pilgrimage or fasting, nor were there observances
of रोज़ा Roza and lent. (29)

There were followers of neither Karam-kand
nor Quran. Yogis and Gyanis were not to be
found. (30)

*There were no ascetics, practitioners of breath
exercises, recluses, worshippers and the worship-
ped. Mendicants, prophets and apostles did not
exist. (31)*

*There were no heavens, hells, infernal regions,
paradise, the earth and the sky. There were
neither Musalmans, nor Hindus or Jains or
Christians. (32)*



1. Holy rites of morning, noon and evening. 2. Prayer, which
is said five times a day by Muslims.

जेठ JETH, THE TWELFTH MONTH

HOW SAT LOK CAME INTO EXISTENCE,
AND HOW THE CREATION OF TRILOKI
(THREE WORLDS) CAME INTO BEING;
AND THE REASON WHY KAL MAT SPREAD
IN THE WORLD AND SANT MAT
REMAINED CONCEALED.

जेठ महीना जेठा भारी।
जीवन हिरदे तपन करारी ॥ १ ॥

The month of जेठ Jeth¹ is most difficult. Jivas feel intense heat within them. (1)

The Merciful Sants, the benefactors of Jivas, now reveal the true secrets. (2)

There was neither the creator nor the creation, or created beings or objects. Neither was there the doer, nor cause or effect or any exertion. (3)

There was none to see and nothing to be seen, nor was there any sight. There was neither वाच Vách (phenomenon) nor लक्ष Laksh (noumenon), nor पद Pad (Dham, region, sphere, stage) or पदार्थ Padarth (thing, object). (4)

Neither was there the essence nor its attributes. There was neither the first nor the last. Nor was there anything hidden or manifest. There was no interior or exterior. (5)

Ram, केशो Kesho (Krishna), Rahim² and Karim² had

1. May-June. 2. Epithets of God among Muslims.

not been created then. There was nothing, nothing, nothing! There was सो SO. (6)

स्मृति Smriti and शास्त्र Shastras (the codes of laws), गीता Gita, भागवत Bhagwat and पुरान Puran did not exist then, nor the reader and the reciter thereof. (7)

There was no worshipper and nothing to be worshipped, no servant and no master. Neither Satnam existed, nor was there any trace of Satnam-Anami. (8)

How far should I emphasize that there was none. The creation of the four Loks (Pind, And, Brahmand and Dayal Desh) had not been evolved. (9)

I now describe what was in existence. I was intensely and consciously absorbed and concentrated within Myself, in the highest degree of Love and Bliss. (10)

The Supreme Being was, is and will ever remain immersed in Himself. When, however, it so pleased Him, He assumed the most marvellous Form and gave His Darshan. (11)

He has always been in उनमुन 'Un Mun' form. He ever remains in उनमुन 'Un Mun' state or condition. (12)

['Un Mun' means absorbed in Himself, in His rapturous bliss.]

None knows the state in which He is. He Himself describes His own state and condition. (13)

He incarnated Himself in this world in the form of

a Sant (Sat Guru), and Himself gave out His secrets. (14)

Only He Himself, and none else, was there. There issued forth a great current of सत Sat (Spirituality), Love and Grace, which is called His मौज Mauj. This was the (first) manifestation of Truth or Sat or True Supreme Being. (15)

This Mauj brought into being three regions, viz., Agam, Alakh and Satnam, of eternal bliss. (16)

Then a current emerged with a powerful sound. It brought forth the creation of seven Surats. (17)

Here the true जामन Jaman or coagulant was given. The spirituality coagulated as it were, and Surats, among themselves, brought the creation into being. (18)

[When coagulated milk or curd is added to fresh milk, it coagulates and forms curd. The coagulant is called जामन 'Jaman'. The nature of the resultant product depends upon the nature of the coagulant applied. If the coagulant is false or of the nature of Kal, the creation is false. Whereas if the coagulant is true and of Dayal, the resultant creation will be true and imperishable.]

The first Surat was the Sohang Surat. The second was Sohang Sohang. It opened the casket (flower). (19)

Thereafter another जामन Jaman was given. सहज सुरत Sahaj¹ Surat and the धीर सुरत Dhir² Surat appeared.

1. Natural, unaffected; natural ease. 2. Steady, patient, solemn.

Then Ong Sohang Surat could be recognized in the interior of the Dhun. (20)

Then, मूल सुरत Mool¹ Surat appeared and took its seat at the main gate. (21)

Then, शान्त सुरत Shant² Surat came into being. Hansas and their dwellings, viz., the द्वीप Dweeps, were created. (22)

What should I say of the elegance and beauty of the Dweeps? Hansas are frolicking in countless ways. (23)

The majestic दर्शन Darshan of the Purush (Being, Deity) and the wonderful spectacles are to be seen and experienced. They cannot be described. (24)

How many Yugas and ages had passed that way, cannot be said. (25)

That creation is true. That region is eternal. There is no trace of Kal (evil) and suffering. (26)

The congregation of Hansas is presided over by the Omnipotent Being. They live in harmony, enjoying the bliss and beauty of the spectacles. (27)

There appeared, then, a dark coloured current from the gate of the region of lotuses. (28)

That current appeared like a dark coloured stone set in a white one, and was absorbed in the Darshan of Sat Purush. (29)

1. Root, basis, origin, source. 2. Contented.

All the Hansas (the denizens) enquired of the Purush as to what the कला Kala (emanation) was that they could not comprehend. (30)

The Purush replied, "Do not worry, Go on enjoying the bliss and happiness. This कला Kala (emanation) will create a different तमाशा Tamasha.¹" (31)

Hansas were amazed and were unable to comprehend what this कला Kala was going to bring about. It was engaged in the सेवा Sewa (service) of Purush, but inwardly it cherished some other desire. (32)

That desire went on expanding. The कला Kala did not check it. By Mauj of the Purush, the Kala ventured to submit thus: I wish to bring about a separate dominion of my own. This creation of Yours I like not. (33-34)

I wish to create three worlds and rule over them, I will then, however, engage myself in Your ध्यान Dhyān (contemplation.) (35)

The Purush turned out the Kala. On being turned out, the Kala got frightened and alarmed. (36)

However, the Purush took pity on the Kala, and produced another Kala. (37)

The Purush adorned this second Kala with a yellow hue. He ordered it to get out. (38)

The first Kala (emanation) is Kal, the other has some element of the Merciful in it. Both the Kalas thought over the situation. (39)

1. Tamasha—Show, spectacle, fun. Anything strange or curious.

They came to the shore of Mansarovar lake, and saw there the creation of Akshar Purush. (40)

Observing the creation of Akshar Purush, the two कला Kalas were awe-stricken for they found it so refulgent and perfect that there was no scope for a creation of their own. Akshar Purush then consoled them that they could evolve the creation of the three worlds below. (41)

The two Kalas (viz., Niranjan and Jyoti) together evolved the creation of five Tattwas (elements), four खान Khans (species, categories of life) and three Gunas (qualities). (42)

The three Gunas brought about expansion and proliferation. They created Rishis and Munis (sages and holy men), godly human beings and demons. Egotism then increased much. (43)

Jyoti joined with Brahma, Vishnu and Mahesh. The four together put the noose of delusions and entanglements round the necks of Jivas, who no longer can find the path leading to the true Supreme Being. (44)

Niranjan separated himself from the rest, putting the burden of looking after the creation on them. (45)

He created a separate Dweep (island) for himself, and extended it considerably. (46)

It measures eight पालंग Pálangs. He (Niranjan) began to perform Jog (Yog) of various kinds. (47)

He took a long inward breath and raised it to Sunn.

There was a resounding of Dhun, and Vedas appeared. (48)

The Vedas fell into the hands of Brahmá, who, on seeing them, was much delighted. (49)

He pronounced them from his four mouths. Hence there came to be four Vedas. (50)

Further, Rishis and Munis imparted various interpretations to the Vedas. People were led to rites, rituals and delusions. (51)

Various Smritis and Shastras (codes of laws) were created. Jivas were entangled in Karam (action) and Dharam (religious rites and ceremonies). (52)

Nobody could know of Niranján. Even the Vedas referred to him as नेति नेति Neti Neti (not this, not this). (53)

They did not get Darshan of Niranján. They made conjectures. Then how can anybody have knowledge of Sat Purush? (54)

It is for this reason that the religion of Sants remained hidden. The three Gunas (Brahma, Vishnu and Mahesh) do not accept Sant Mat, nor do the Jivas. (55)

Sants give out the true secrets, but Jivas are slaves of the Vedas; they do not accept the words of Sants. What measures should now be adopted? All Jivas are in delusion. (56)

They could not find even Triloki Nath, the lord of the three worlds. (57)

They are roaming in the cycle of Chaurasi and heaven and hell. Life after life, they remain in the domain of Kal. (58)

Some of them merged in Chaitanya (Vyápak Chaitanya) but even then they have to take birth and come into the world (59)

Fourth Lok is the Darbar of Sants. Nobody fixes it as his goal. (60)

Sants are ever merciful. But what can they do, if Jivas do not accept their teachings? (61)

Sants give out the secrets, compose बानी Bani and deliver discourses. They assume the human form and live in the world. (62)

In Their unbounded grace and mercy, They awaken Jivas. They are pleased to take upon Themselves the heavy load of the Karams of Jivas. (63)

But it is a pity that Jivas do not develop faith in Sants; they do not aspire to attain the fourth पद Pad (Region). (64)

I have given out the secrets in all detail in these Shabds or hymns on the twelve months. I have said enough, but if Jivas do not heed the advice, I admit defeat. (65)

But, in fact, I am beyond defeat or victory. It is simply to cast a slur on the foolish people that I say so. (66)

Know you, what I have stated is true, true, true. Nothing remains to be said now. (67)

Utter the Holy Name RADHASOAMI, and engender love and devotion in your heart. (68)

I have composed the Báni¹ for those who have faith and belief in Sants, attend Satsang daily and adhere to the rules of Satsang. (69-70)



मंगल MANGAL (AUSPICIOUS PRAYER), THE SECOND

गुरु मेरे दीन दयाल, करी किरपा घनी।
सुन कर बानी सार (बारहमास) सुरत धुन में तनी ॥ १ ॥

My Guru is Din Dayal (merciful to the humble). He showered much grace upon me. On hearing the Bárah-másá (the hymns on the twelve months), my Surat gets absorbed in Dhun. (1)

Although I am a mine of innumerable faults and blemishes, I am glorified because of the love and faith I have cherished in my heart for my Guru. I am His दास Das². (2)

The knowledge of Shabd is very deep. Even sages are tired out in trying to fathom it. Nobody can find it out. Such is the fate of investigation and search. (3)

The secrets of Sat Nam-Sat Purush, Agam Purush and Puran Dhaní (Most Supreme and Perfect Being), are given out by Sants, who speak the truth, the essence of all truths. (4)

1. Poetic compositions of Sants. Book of Shabds or hymns.

2. Servant in general. A worthy recipient.

Jivas do not come round. Their intelligence and reasoning have been destroyed by Kal. Only loving Satsangis and devotees who have relinquished pride and ego, accept the words of Sants. (5)

Worldly people do not understand these teachings. They act under the dictates of their mind. It is only a jeweller who knows jewels and gems. (6)

These foolish people have thrown away diamonds, and collected glass beads. How can I bring them round? (7)

A Surat-Hansani would pick up pearls of Shabd. Only rare Gurumukhs and devotees would be convinced of these teachings. (8)

Those, who come to know of the secrets, open the door to Agam (Sunn). For them, the dark night is over, and the light of the day has dawned. (9)

By the grace of Sat Guru, such teachings have come to be explained. He who vanquishes his mind, is a hero of the battle. (10)

Surat has forgotten the prime Nam, and become indebted to all. It has put on the covering of ममता Mamta (covetousness) woven by Karams. (11)

Guru has initiated me in the Mantra (Holy Word), by virtue of which I have killed Kal, the hooded snake. That Mantra is RADHASOAMI Nam. I now hear ITS reverberations. (12)

BACHAN 39

BASANT AND HOLI

बसंत BASANT

SHABD 1

देखो देखा सखी अब चल बसंत ।
फूल रही जहां तहां बसंत ॥ १ ॥

Come along, O companions! Let us go and see the bloom of Basant. Yellow flowers are blossoming everywhere. (1)

The melodious मृदंग Mridang (drum), the बीन Bin (harp), the बंसरी Bansri (flute) and the मुचंग Muchang (Jew's harp) are audible within everyone. (2)

Barriers removed, I have become free from fear. My love and yearning are unshakable. (3)

I have found Radhasoami, the Perfect Sant. Endless Dhuns are ringing within me. (4)

रम्भा Rambhas (nymphs) are dancing within me, as if the very paradise of इन्द्र Indra¹ which is free from care has descended within me. (5)

Love and enthusiasm are overflowing on this occasion. My mind, in joy and happiness, jumps like a horse. (6)

I have crossed all the stages of रूप Rúp (form) and रंग Rang (colour). I have attained the Pad पद (Status, Region) which is अगम Agam (inaccessible), अनाम Anam (nameless) and अरंग Arang (without colour). (7)

I have killed Kal, the deadly cobra. Bright and beautiful flowers are being showered on me. (8)

Radhasoami has so fashioned me that I now soar like a bird. (9)

The current of Ganga (the Ganges) is flowing within me. Withdraw your spirit (spirit current) inward and bathe with me. (10)

Soami has granted to me the highest grace and mercy. I have withdrawn myself from all. (11)

I have relinquished all bad company. I have attained pristine purity. (12)

I have abandoned the narrow and congested quarters of nine-roomed apartment. My bed is now spread on the fourth storey. (13)

1. The king of gods, the regent of the heavens.

I have been blessed with such a साध संग Sadh-sang
(association with Sadhs) that the ugly colours of
my mind have all been annihilated. (14)

My Beloved has united me with Himself. I have
imbibed the colour of my Beloved. (15)

How far should I describe this Basant (the season of
spring)? Nobody can now find my beginning and
end. (16)

[बसंत Basant is a combination of two words बस Bas +
अंत ant, the former meaning to find abode, the latter, the
farthest end. Basant, therefore, means to find abode in
the highest stage which is the end of all. (Vide Bachan
136 Sar Bachan Radhasoami Prose Part II). Pind and
Brahmand have beginning as well as end. Regions of
Dayal Desh have beginning but no end. Radhasoami Dham
which is the highest of all, has neither beginning nor
end. On attaining this final stage I became free from
beginning and end].

I have redeemed innumerable Jivas and creatures.
No one can get a clue to my Param Mantra¹, the
esoteric formula I am endowed with. (17)

Now I myself disclose my secrets. I have churned
the घट Ghat (inner recesses) and realized all the
stages within. (18)

I have given my own account. Nobody can speak as
I have spoken. (19)

I have become unconcerned with honour and shame.
My Surat soars like a kite. (20)

1. Param Mantra is Radhasoami Nam.

I have won the battle against the mind. No one can
do any harm to me. (21)

The rust of my mirror has been cleansed. Nothing is
now left to wish for. (22)

I have met my Beloved face to face. I can now freely
come and go like a bird. (23)

Radhasoami has provided such a tunnel for taking
back my Surat that Kal is simply astonished. He
cannot see me pass. (24)



Shabd 2

घट में खेलूं अब बसंत ।
भेद बताया सतगुरु संत ॥ १ ॥

Sant Sat Guru has given out the secrets. I now play
Basant within myself. (1)

I have attained the Home which is the beginning
and end of all. I hear endless Dhuns (melodies)
within. (2)

How should I describe the immense glory? It is indes-
cribable. (3)

Surat and Nirat are both awakened. They are procee-
ding on the path leading to the Eternal Home. (4)

I have secured release from the crowd. I now become
separate and independent of all. This is possible
by the practice of Surat Shabd Yoga. (5)

Kal has been deceiving Jivas and playing tricks with them. The Merciful Sant has now given out His message. (6)

Mana and Maya have both been burnt. Surat has ascended and reached the Original Abode by treading the true path. (7)

Surat has got back to her Original Home, which she had left ages ago. She has met her Beloved Lord RADHASOAMI. (8)



Shabd 3

खेल रही मैं नित बसंत ।
सुरत निरत कर मिली हूं कंत ॥ १ ॥

I play Basant daily. My Surat and Nirat have met the Beloved Lord. (1)

The Holy Feet of Radhasoami are enshrined in my heart. I play with Him in Sunn. (2)

Resonance of Shabd is audible within me. I soon reach Sunn Shikhar. (3)

I turn the Til (eye, pupil of the eye) and look up beyond. I see the dazzling flame (Jyoti) in Shyam Kanj (Sahas-dal-kanwal). (4)

Melodious sounds are emanating from musical instruments in Gagan Mandal. Every moment very loud resonance is heard. (5)

बसंत ऋतु Basant Ritu (Spring Season) is blooming there. Surat, on being freed from the crowd, is playing there. (6)

Getting initiated in the secrets by Sat Guru, my Surat proceeds on the path and gets to the mansion of Sants. (7)

Current of अमृत Amrit (Nectar) is ever falling there. Some गुरुमुख Gurumukh (devotee) can contact it, and be freed from fear and anxiety. (8)

This is a description of inaccessible regions. Some rare Sadhus will churn their घट Ghat (i.e., apply themselves to Surat Shabd Yoga). (9)

They alone will experience this bliss. Radhasoami has explained His अगम मंत्र Agam mant (incomprehensible faith or religion). (10)

I break open the barrier, and get दर्शन Darshan of the Rúp of the Purush (Form of Sat Purush). The refulgence of each hair of Sat Purush exceeds the light of crores of suns put together. (11)

I go beyond Alakh and Agam. My boat reaches the shore. (12)

I attain RADHASOAMI Nam, the Nij Mantra (true and real Name or Word). The lotus of Shabd has blossomed. (13)

Shabd 4

देखन चली बसंत अगम घर ।
देख देख अब मगन भई ॥ १ ॥

I proceed to Agam Ghar (Unattainable Home) to see the bloom of Basant. I am extremely delighted on witnessing the scene. (1)

In the company of Sakhis (friends), I arrive at Nabh (Sky, Sahas-dal-kanwal). My love and affection for Shabd Guru is enhanced. (2)

I witness the beds of lotus and beautifully arranged flowers. I see such scenes and spectacles. (3)

I traverse the path in the company of Sat Guru, and burn the seed of Karams. (4)

I annihilate ममता Mamta (infatuation) and burn अहंगता Ahangta (egotism). My Surat takes Saran of Shabd. (5)

I hear the music of Anhad Shabd within me. I am drenched in the elixir of Nam and experience its bliss. (6)

Beyond Sukhman, I arrive at Sunn and take a vow to become the crown Jewel of devotion. (7)

By the grace of Sat Guru, I attain Sat Pad. In Radhasoami Dham my vow is fulfilled. (8)

होली HOLI

Shabd 5

अब खेलत राधास्वामी सँग होली ।

धरन गगन बिच शोर मचोरी ॥ १ ॥

I now play Holi¹ with Radhasoami. There is much noise and rejoicing between धरन Dharan and गगन Gagan (earth and sky). (1)

The sun, the moon and the stars have left their habitations and come down. (2)

Shesh Nag² and Kuram³, with their paraphernalia, have ascended from Pátál⁴, and stand with their hands folded. (3)

The four directions, viz., the East, the West, the North and the South, have gathered at one place. (4)

सुर Sur (gods), नर Nar (human beings), मुनि Munis (sages), जोगी Jogis and बैरागी Bairagis (ascetics)

-
1. To play Holi—To observe the Holi festival; to sprinkle red powder (Gulal) or colour on one another. Holi—The great colourful spring festival. 2. The serpent Shesh, the king, of the serpent race, and of Patal (as the abode of snakes). He is represented as having a thousand heads, and as forming the couch and canopy of Vishnu whilst sleeping during the intervals of creation, and sometimes as bearing the entire world on one of his heads. 3. Kuram—A tortoise, a turtle, the second incarnation of Vishnu (his descent in the form of a tortoise to support the mountain Mandara at the churning of the ocean). 4. Patal—One of the seven regions under the earth, and the abode of the serpents and demons; hell, the infernal regions.

have joined the festival of Holi, and there is great rejoicing. (5)

Ságar (sea), कूप Koop (well), etc., all are filled with colour. The मेरू डंड Meru Dand (spinal cord) has been made a syringe for discharging coloured fluid. (6)

The coloured water of Prem (Love) or the colour of Prem (Love) is being sprinkled again and again. All the Sakhis (friends) are getting drenched. (7)

A unique environment has been created and graceful activities are in full swing. The powerful Kal is now being outwitted. (8)

The faces of all are now being smeared with the अबीर Abir¹ of Surat and गुलाल Gulal² of Shabd. (9)

The very habitation of evils of लोभ Lobh (greed, avarice), मोह Moh (infatuation, attachment) and अहंकार Ahankár (egotism) have today been burnt to ashes. (10)

The direction of the Dhun (resounding of Shabd) of Sunn and the shower of Amrit (nectar) there-from cannot now be reversed. (11)

I have obtained the inaccessible treasure of Shabd. I have renounced worldly wealth counted in millions and billions. (12)

1. Mica powder; a white coloured scented powder. 2. Red powder. Abir and Gulal are both mixed and then thrown on one another in the Holi Festival.

I have ascended to the palace of Sunn and the balcony of Sat Lok, and perceived NÁM. (13)

The ever new glory and majesty of the Ancient Being cannot be described and expressed by tongue. (14)

Radhasoami has enabled Surats to play such a game that all forms have merged in one. (15)



Shabd 6

काया नगर में धूम मची है ।
खेल रही अब सूरत होली ॥ १ ॥

There is a great tumult in the city of the body (human microcosm). Surat is now playing Holi. (1)

She has taken her abode in Satnam Pad, and is approaching the Dhun (Shabd) of the Supreme Being who is inaccessible and incomprehensible. (2)

She has made Pichkári (syringe) of hopes and desires and dissolved the red powder of the Gunas in the घट Ghat. (3)

She has blown away the dust of ego and infatuation and filled her bag with अबीर Abír (red powder) of Prem (love). (4)

The nymph of prosperity is dancing. The dancing girl of misfortune has turned her face. (5)

I have turned out suffering and sorrow, and enshrined Guru's Shabd in my heart. (6)

I have cut the noose of innumerable lives and played
hide and seek with Kal. (7)

I have filled the vessel with the colour of love and
devotion and dyed therein. (8)

I have thrown away कुमति Kumati (vile and base under-
standing) and adopted सुमति Sumati (noble under-
standing). I have given a beating to Maya by
thumping and slumping her head. (9)



Shabd 7

उमँड घुमँड कर खेली होली ।
सुमति ज्ञान सँग भर लई झोली ॥ १ ॥

I play Holi with enthusiasm and zeal. I fill my bag
with noble understanding. (1)

I vanquish the hollow Maya. I ride a खटोली Khatoli (a
small bedstead) of Prem. (2)

I fully perceive the Dhun of Gagan Shikhar, and open
the knot of जड़ Jarh (inert matter) and चेतन Chetan
(spirit). (3)

My Surat and Nirat become precious. I turn them just
as a betel-seller turns betel leaves. (4)

My mind and body become red like रौली Roli¹! I sort
out and discard all the evils. (5)

1. Red powder.

I have had enough of sleep of मोह Moh (infatuation).
Radhasoami has now dyed my jacket. (6)

I fill my heart with the wealth of Nam. I now understand the words of Sat Guru. (7)

Ásá and Mansá (hopes and desires) bid me good bye. Kal does not now try his jokes upon me. (8)



Shabd 8

मेरे गुरु ने खिलाई प्रेम सँग होरी ।
मैं तो होय रही सब जग से बौरी ॥ १ ॥

My Guru lovingly makes me play Holi. In the eyes of the world, I have turned mad. (1)

I fill my bag with the Gulal of शील Shil (virtue and piety) and Abir of छिमा Chhimá (forgiveness and forbearance). (2)

Kám and Krodh both come to play with me. I give them a good beating and turn their faces away from me. (3)

I rush with Surat and Nirat, the two सखी Sakhis (friends), in search of Shabd. (4)

I lay siege to the portal of Sukhman and discharge the syringe in Banknal. (5)

I contact the Shabd of Trikuti. There is great rejoicing. (6)

The theft of Maya is exposed in the congregation of Hansas at Mansarovar lake. (7)

The melodious किंगरी Kingri (fiddle) is resounding all the time. My Surat gets fully absorbed in the bliss of this region. (8)

Radhasoami has filled my inner-being with the colour of दया Daya (grace). The misery of recurrent births and deaths has ended. (9)



Shabd 9

गुरु आन खिलाई घट में होली ।
धुन नाम लई तन अंतर खोली ॥ १ ॥

Guru has made me play Holi internally. I catch hold of the Dhun of Nam within me. (1)

I curb the mind. I break open the lock at the third Til. I turn my Surat and join it with the third Til. (2)

Penetrating the barriers, I join my Guru. I rush on and take possession of the fort of Trikuti. (3)

My Surat turns and proceeds in the direction of her abode. She arrives in Sunn. And attains stability. (4)

Syringes of the five senses are turned upward. The string of three Gunas is burnt instantly. (5)

Giving up egotism and attachment, ascend to Gagan and collect the diffused Dhuns (currents). (6)

Joining the two currents from the two eyes, penetrate the Til, behold Jyoti and go to Sunn (pertaining to Sahas-dal-kanwal). (7)

Find out the Dhun of this Sunn. It is like the blowing of a conch. Radhasoami says that this is the first stage. (8)



Shabd 10

मेरी सुरत राधास्वामी जोड़ी ।
घट में अब खेलूंगी होरी ॥ १ ॥

Radhasoami has graciously joined my Surat to His Holy Feet. I play Holi within me. (1)

I raise the dust of Karam and Bharam (rituals and delusions). I smash the heads of the agents of evils. (2)

By the help of जुगत Jugat and जतन Jatan (Bhajan, Dhyān and Sumiran) I turn the inclinations of mind. I fill a large vessel in Gagan Mandal. (3)

Anhad Dhun has become audible. Dark clouds are gathering with the flashes of lightning. (4)

I have become oblivious of my body and mind. I have cut off all connections with the world. (5)

I have cut the net of Kal to pieces. I withdraw and raise my Surat to Sunn Mandal. (6)

The messenger of Jama is standing at my door, and
coaxing me for a favour. (7)

The knot of Jarh (inert matter) and Chetan (spirit)
has been untied. I have finally bidden good-bye
to ममता Mamta and Maya. (8)

Surat has now ascended to the balcony, catching
hold of the cord of Dhun. (9)

I have discharged a five-orificed syringe. I have rushed
to my beloved Lord. (10)

My Surat-Chunri has been so beautifully dyed that
even Agam Purush is tempted to jest with me. (11)

Thanks to Radhasoami for enabling me to play such
a Holi. (12)



Shabd 11

राधास्वामी घर बाढ़ो रंग ।
मैं तो खेलूँगी ऐसी होली उमँग ॥ १ ॥

The Abode of Radhasoami is overflowing with colour.
I play Holi with great zeal. (1)

I discharge the syringe of Surat and Nirat on
Radhasoami. (2)

I make कुमकुमा Qumquma¹ of the sun and the moon,
and fill it with the गुलाल Gulal of Prem. (3)

1. A vessel in which the red powder or Gulal is contained
and which is used at the Holi festival.

The Sukhman-cistern is filled to capacity. The Banknal-fountain leaps very high. (4)

The fountain plays with a thousand spouts. It goes beyond Trikuti, and reaches the gate of Sunn. (5)

I play with Hansas. The current of अमी Ami (nectar) is now flowing. (6)

Wonderful Anhad-Shabds have become audible. "Radhasoami" Nam is resounding splendidly. (7)

O brothers! Play such a Holi. It is to the liking of all Sants. (8)



Shabd 12

आओ री सखी जुड़ होली गावें ।
कर कर आरत पुरुष मनावें ॥ १ ॥

O सखी Sakhis (friends)! Let us sing Holi songs and please the Purush (Supreme Being) by performing His Arti. (1)

Let us throw कुमकुमा Qumqumás of our bodies and minds and sprinkle colour on Radhasoami to please Him. (2)

Let us offer suits of clothes of red colour to Him. Let us behold His form and colour. (3)

Let us bring अबीर Abir of Surat in a platter and discharge the syringe of eyes. (4)

Let us enshrine Radhasoami in our hearts. Let us enhance our love for Him day and night. (5)

Let us dance and sing between धरन Dharan and गगन Gagan (the earth and the sky). Radhasoami now enables us to play such a Holi. (6)

Let us pull the sun and the moon (इंड़ा Ida and पिंगला Pingla) and join them at the focus (the third Til). Let the Sukhman rivers flow with colour. (7)

Let us dye the Surat-Chunar. Let Nirat be drenched in the colour and seek for Dhun. (8)

The sky, overcast with clouds, looks very pretty. All around it has become red. (9)

The Lord, who is full of colour, showers colour. He enables us to behold wonderful scenes and sights. (10)

Who can enable us to play such a Holi? Radhasoami has explained the secrets of how to play Holi. (11)



BACHAN 40

SÁWAN, CRADLE AND SWING

SHABD 1

सावन मास आस हुई झूलन ।
गरजत गगन मगन मन फूलन ॥ १ ॥

It is the month of सावन Sawan¹. I cherish a longing to swing. As the Gagan thunders, my mind feels elated. (1)

The Sakhis (friends) have adorned themselves. They are full of love and happiness. They have come to see and enjoy the festival of swinging. (2)

What should I say ? I am unable to describe the happy occasion. As I see the sight, my mind becomes intoxicated. (3)

1. July-August. The rainy season in India.

Amidst thunder and lightning dark clouds move in the sky like a herd of elephants: (4)

Seeing all these sights, Surat ascends to the मूल पद Mool Pad (Sunn) and swings in the cradle of Shabd. (5)

As Surat hears Dhun, all pains and troubles are annihilated. It picks up pearls in Mansarovar. (6)

Radhasoami says that this is the most sprightly सावन Sawan. All are enjoying the bliss. (7)



Shabd 2

सावन मास सुहागिन आई ।
अपने पिया संग झूलन धाई ॥ १ ॥

In the month of Sawan सुहागिन Suhagins have gathered to swing with their husbands. (1)

Dark clouds are hovering on all sides. The Gagan is roaring with thunder. (2)

New musical modes are being heard. Brilliant splendours are visible. (3)

There is a constant shower of अमी Ami (nectar). Sukhman-rivers are filled with Prem. (4)

Sakhis (friends) are in a hilarious mood. They are swaying the cradle to Gagan. (5)

They are attracted to the Beloved. Flashes of lightning
are very pleasing. (6)

Peacocks and पपीहा Papihas are screaming in joy.
Marvellous Bani or Shabd of thunder is heard. (7)

I am delighted to see the majestic form of
Radhasoami. It is a marvellous occasion. All are
offering congratulations. (8)



Shabd 3

सुरत तू चेत री अब सावन आया ।
गगन चढ़ झांक री गुरु खेल दिखाया ॥ १ ॥

O Surat! Awake. सावन Sawan is come. Ascend to
Gagan and peep around. Guru has provided a
wonderful sight (1)

A cradle of Nam is suspended by a swinging rope
of Dhun. I take सखी Sakhis and सहेली Sahelis
(friends) with me. The world is no good. (2)

I am yearning for the दर्शन Darshan of my beloved
Lord. Now here did I get comfort. I now play in
Sunn. Guru has revealed the secrets to me. (3)

Hearing the patter of rain, my mind feels elated like
a peacock. As I hear the voice of the Beloved,
my longing is enhanced. (4)

I adorn myself within and endeavour to please
my Beloved. Radhasoami has described the

pleasure and enjoyment of the company of सखी
Sakhis (friends). (5)



Shabd 4

राधास्वामी झूलत आज हिंडोला ।
गगन मंडल धुन अद्भुत बोला ॥ १ ॥

Radhasoami is today swinging in a cradle. The whole firmament is echoing with a wonderful धुन Dhun. (1)

Surat and Nirat Sakhis (friends) has come together. On seeing the Rúp (Form) of Radhasoami, they are swinging to and fro in ecstatic bliss. (2)

They are intently gazing into His eyes. They are reciting Radhasoami Nam and strengthening their faith in Him. (3)

The moon and the sun have been used as poles for hanging and suspending the swing-rope. Sukhman-throne has been studded with rubies. (4)

Radhasoami has graciously taken His seat of the majestic throne. On hearing the Beloved, all are immersed in Prem (Love). (5)

It is a marvellous occasion. Hansas and Hansanis have come down from the सरोवर Sarovar. (6)

They are extremely delighted to have seen this spectacle

of merry-making. They are rendered oblivious of their bodies. (7)

Now the mirth and merry-making are going on in the
अमर नगर Amar Nagar (immortal city). Radhasoami
is seated on a high throne and is enjoying the
swing. (8)



Shabd 5

अजब यह बँगला लिया सजाय ।
हंस भी रीझे देखत ताय ॥ १ ॥

This bungalow has been wonderfully decorated,
seeing which even Hansas are spell-bound. (1)

Radhasoami has taken His seat in it. All are singing
His Arti in chorus. (2)

This is the most auspicious time and occasion. All
are freed from afflictions and misfortunes. (3)

By taking His सरन Saran, I have become purified.
How should I describe the marvellous glory of the
bungalow? (4)

I am absorbed in singing the praises of
Radhasoami. The bungalow in the सेत पद Sait
Pad (white luminous region) is very pleasing to
me. (5)



Shabd 6

सुरत मेरी चढ़ गई गगन अटरियाँ ।

मैं धीरे-धीरे चढ़ गई गगन अटरियाँ ॥ १ ॥

My Surat has ascended to the balcony in Gagan.
Yes, I have gradually completed my ascension to
Gagan. (1)

I get दर्शन Darshan of the most handsome and
wise Radhasoami. My beloved Lord is caressing
me by throwing His arms around my neck. I have
applied the collyrium of Gyan (knowledge) to my
eyes. (2)



Shabd 7

पाय गई राधास्वामी हो गई सुहाग भरी ।

खिल गये कँवला मैं पाय गई बन्ना ॥ १ ॥

I have found Radhasoami and I have become
Radhasoami's beloved and favourite wife. I have
met my bridegroom. My joy knows no bounds. (1)

I got across Gagan and beheld His glory. I quitted
evils and took सरन Saran of Sat Guru. (2)



Shabd 8

सुरत आज झूल रही ।

गुरु मिले झुलावनहार ॥ १ ॥

My Surat is swaying on the swing today. She has found the Guru who sways the swing to and fro. (1)

It is the rainy season. Sakhis (friends) are full of joy. They are accompanying their Saheli, viz., the Surat. (2)

The swing of Shabd is swaying in Gagan, and the bride-Surat is swinging in it. (3)

The cord of Dhun has been pulled high in the firmament where a melodious music is heard. (4)

All सुहागिन Suhagins, having adorned themselves with Prem, are singing. (5)

Sunn is a wonderful arena where there is always spring and bloom. (6)

Guru is seated on a throne in अधर Adhar (Sunn). (7)

My heart is thrilled on seeing Him. My Surat feeds upon ambrosia. (8)

I thank my good fortune, and enhance Bhakti (devotion). I have become indifferent to the world. (9)

Sat Guru resides high above. I open the door and reach there. (10)

I enjoy bliss in the sea of happiness. I have thrown away all evils. (11)

It is a piece of good luck that the opportunity for performing Arti is available. Jivas are being benefited. (12)

Surats are playing with Guru and are radiant with joy. Unfathomable secrets have been unfolded to them. (13)

They play in Sahas-dal-kanwal and then open the door to Trikuti. (14)

In the city of Sunn, there is a great tumult. The melodious sound of सारंगी Sárangi (violin) is audible. (15)

Hansas and Hansanis have assembled there in their wonderful glory. (16)

Who can describe the grandeur of that abode? It is the Darbar of Akshar Purush. (17)

Surat-Hansani, having witnessed this scene marches ahead. (18)

In the company of Sat Guru, I reach the wonderful plain of Maha-Sunn. (19)

I become intoxicated in the Shabd and melody of the flute of Bhanwarguphá. (20)

Every moment, I dedicate myself to सत्य धाम Satya Dham (Sat Lok) and Sat Nam which are very dear to me. (21)

I meet Alakh Purush, who has the brilliance of millions and billions of suns. (22)

I recollect the name of Agam Purush. I get to Him along the current of Prem (Love). (23)

Beyond is seen the unparalleled and incomparable
mansion of inaccessible and infinite
Radhasoami. (24)

He majestically resides in the palace, the cordons of
which are shining in limitless brilliance. (25)

Surat and Nirat proceed beyond all, and merge
there. (26)

I love Radhasoami who is Inaccessible and
Nameless. (27)



BACHAN 41

MISCELLANEOUS

SHABD 1

खोजत रही पिया पंथ मर्म कोई नेक न गाया ।
रैन दिवस बेचैन तरसते जन्म बिताया ॥ १ ॥

I was seeking the path leading to my beloved Lord. But nobody knows its secrets. Day and night I was restless and passed my life in expectancy. (1)

I was calling aloud, but did not get justice from any quarter, भेख Bhekhs (Sadhus) भिखारी Bhikaris (beggars) and the worldly gurus are all in the grip of Maya. (2)

Without Shabd, all remain hollow and sham, wandering in delusions. I have now met the perfect Sat Guru who has initiated me in the secrets. (3)

Enabling me to recognize the true essence of my being, He has raised me to Gagan and enabled me to hear Anhad Shabd. (4)

None of the जपी Japis (utterers or mutterers of prayers), तपी Tapis (ascetics), मौनी Maunis (observers of silence), बकी Bakis (deliverers of lectures), जती Jatis (celebrates) and जोगी Jogis (practitioners of Yoga) speaks of this path. The knower of this path is rare. (5)

Thanks to Sant Sat Guru who has explained to me the Truth. The world at large is following मन मत Mana-Mat (paths of the mind). No one adopts गुरु मत Guru Mat (path shown by Sant Sat Guru). (6)

Some rare Jivas, in whom the spiritual force is emerging and awakening, apply themselves to the practice of Surat Shabd Yoga. Radhasoami gives out the secrets of the path, and awakens Jivas. (7)



Shabd 2

सुन्नी सुरत शब्द बिन भटकी ।
अटकी मन सँग दुख पाई ॥ १ ॥

Surat, which is a denizen of Sunn, went astray on leaving the company of Shabd. Entangled with the mind, it fell in trouble. (1)

It is restless, moving and revolving like a whirligig. Its inclination being outward, it is getting diffused in the body. (2)

Being engrossed in pleasures which are full of poison,
it is being tossed from place to place in the
world. It has forgotten its true abode, the Highest
Region. (3)

It is so immersed in the gloom of worldly attachment
that it has become unconscious and has no
intention to wake up from this stupor. (4)

Having been overcome by the senses, Surat is rendered
helpless. Kal had gained the upperhand. (5)

Entangled in pleasures, it is being consumed by
ailments and worries. (6)

Thus, its ties with the world have become very strong.
Getting a little pleasure it becomes strongly
attached to it. (7)

Worldly activities are very much to its liking. Therefore,
the current which ought to have gone upward, flows
downward towards the body and the world. (8)

Without the grace and help of the perfect Sat Guru
how can its face be turned upward, and how can
it reach its true home? (9)

It is for this reason that the gateway to the Ákâsh
which is the first सुखमन स्थान Sukhman Sthan or
the haven of peace, has become difficult to open,
nay, the spirit has even forgotten to pay attention
to it. (10)

It could not separate itself from the domain of
darkness. How can it then reach the white luminous
region? (11)

It could not also distinguish the correct Shabd or Dhun from others. How can it then contact the true Shabd? (12)

It should now peacefully withdraw inwards and pass through the gateway of the inner eye. This is the path which leads to the original abode. (13)

It should break through portal to the first stage, do away with the perverse knowledge imbibed from Kal, annihilate Karams and then proceed upward. (14)

Radhasoami Dayal graciously enjoins on me to tread this path with caution and circumspection. (15)



Shabd 3

सुरत चल बावरी क्यों घर बिसराया ।
सतगुरु के संग लाग री धुर ले पहुँचाया ॥ १ ॥

O ignorant Surat! Why are you forgetful of your home? Follow Sat Guru. He will take you to the highest abode. (1)

Opening the Western gate, He shows you the East. He enables Hansas to witness wonderful play and attain marvellous status. (2)

I go to the assembly of Sants in the सेत द्वीप Sait Dweep (white and luminous island), kindle the flame, perceive the Mauj of Sat Purush, and hear the धुन Dhun of the बीन Bin (harp). (3)

I am enabled to visit the place of pilgrimage situated in the middle, between high and low. Those who do not understand the esoteric language, waste their life for nothing. (4)

Without Sat Guru, how can one find this path? When the rich Master bestows His favours, the distinction between a beggar and a king disappears. (5)

I dive deep in the sea, pick up pearls, put on the garland of gems and proceed to attain the Limitless. (6)

Led or headed by Nirat, I merge in Shabd. Rare Gurumukhs (devotees) are the recipients of the Name RADHASOAMI. (7)



Shabd 4

घट भीतर तू जाग री, हे सुरत पुरानी ।
बिना देश झाँकत रही, सब मर्म भुलानी ॥ १ ॥

O ancient Surat! Keep awake internally. You are not an inhabitant of this region. You have forgotten everything. (1)

You have been tricked by Kal. But you are not aware of it. Now, by the grace of Sat Guru, the season has changed. (2)

You have been endowed with the noble faculties of human life and linked with the Satsang. You can

now act from the place of Surat and contact Dhun of Shabd. (3)

This path has been disclosed by Sants. Pandits did not know it. Those who follow it, shall escape transmigration. (4)

It will rise from the plane of श्याम कंज Shyam Kanj (the third Til) and merge in the fourth Pad पद (Region) where wonderful Bání or Shabd is audible. (5)

It will attain the fifth and the sixth, and finally meet Radhasoami. She (Surat) will become a सुहागिन Suhagin. Who can describe her blessedness? (6)



Shabd 5

सुरत घर खोज री । ऋतु मिलन मिली ॥ १ ॥
शब्द घर सोच री । चढ़ महल चली ॥ २ ॥

O Surat! Seek your home. This is the season of union. Remember Shabd. Proceed to your true mansion. (1-2)

O Dear! Ascend the चन्द्र पद Chandra Pad (Moon Sphere). शरद-ऋतु Sharad Ritu (the season of coolness) is on. Turn, and stick to the third Til. (3-4)

Listen to Dhun. Walk in the lanes of Gagan. Play with the Beloved. Eradicate all Karams. (5-6)

Quit the body-habitation. See the lotus in bloom. Free

yourself from the grip of the Gunas and the senses.
The root of Kal will be shaken. **(7-8)**

Perform Dhyān of Radhasoami. Forget Him not even
for a single moment. **(9)**



Shabd 6

चल अब सजनी पिया के देश ।
मिल अब गुरु से कर आदेश ॥ १ ॥

O सजनी Sajni (friend)! Proceed to the abode of the
Beloved. Meet the Guru and pay obeisance to
Him **(1)**

Behold the final stage within yourself. Brahma, Vishnu
and Mahesh have no access to that Region. **(2)**

They could not gain foothold there. Gaur and Ganesh
have tired out. **(3)**

Kal has caught hold of all by their locks and is giving
beating to them. No one can secure access to
internal regions without the help and guidance of
a Sant. **(4)**

All remain imprisoned in the region of Maya and
undergo torture at the hands of Kal. No one can
escape. **(5)**

If, however, Sant Sat Guru is met, He will give out
His message, and then all trace of Kal and Karam
will be obliterated. **(6)**

Surat has attained the status of a Hansa, and cut all the stings of Kal. (7)

I am a beggar at the door of Radhasoami. Radhasoami has now become mine. (8)



Shabd 7

सखी चल देख बहार पिया की ।

चढ़ो घट सेज सँवार पिया की ॥ १ ॥

O Sakhi (friend)! Let us go and see the splendour of the beloved. Elevate your Surat in the घट Ghat (inner recesses) and prepare the bed for the Beloved. (1)

Listen to the Dhun of the Beloved beyond Gagan, and gaze at His countenance. (2)

The current of अमी रस Ami-ras (nectar) is flowing from the Beloved. Surat has become the beloved wife of her Lord. (3)

I have relinquished the world, and become dear to my Beloved. Guru has made me the garland round the neck of the Beloved. (4)

Radhasoami has enabled me to enter His mansion. I now stroll the lane of my Beloved. (5)



Shabd 8

गुरु निरखो री, हिये नैन खुलें। गुरु देखो री ॥ टेक ॥
घट के पट खोल चली, दल काल दले, गुरु पेखोरी ॥ १ ॥

Gaze at Guru so that your inner eye may be opened.
Yes, look at Guru. Remove the covers and proceed.
Crush the forces of Kal. Look at Guru. (1)

O अली Alí (friend) ! The Holy Feet of Guru have captivated my heart. I board the boat of the mind, which Sat Guru steers. (2)

I get across the waters of the world, mingle with the Holy Feet of Guru and associate with Dhun. The lotus of my Surat expands in ecstasy. (3)

I have burnt up all Karams. I proceed, without any encumbrance of Karam. I traverse the path internally and get entrance into the lane of Gagan. (4)

When I begin to writhe with the pangs of separation, the lotus blossoms within me. I get दर्शन Darshan of Guru. I secure nearness to the Beloved. (5)

The stream of अमृत Amrit (nectar) is flowing within me. O अली Alí (friend)! I daily bath in it. My fortune has brightened up, because I have met Sat Shabd. (6)

The habitations of Kal and Karam have been set on fire. All the capital of Maya has been consumed to ashes. (7)

By digging deeper and deeper, I reach a mine of diamonds, pearls and rubies. (8)

Kal is becoming emaciated and lean. The forces of Maya have been beaten off and crushed. (9)

I have opened the door of सुमति Sumati (noble understanding). Catching hold of Guru's holy feet, I proceed to the Highest Region. (10)

I have completed Arti. As my love for Guru is enhanced, I meet one घाट 'Ghát' (region) after another, and thus go ahead. (11)

I am so strongly attached to the Holy Feet of Guru that I cannot be separated from them. I am under the protection of the Holy Feet. (12)

The Holy Feet are my prop and support every moment. Without the Beloved, I am not at ease; I am in a state of tribulations. (13)

Only a Sant can understand my restlessness. The Vedas and other revealed books are of a lower level, they cannot know the state of my restlessness. (14)

Surat holds fast to the Holy Feet of Radhasoami. Quitting body and mind, she is proceeding to अधर Adhar (the region without support) (15)



Shabd 9

घुड़ दौड़ करूं मैं घट में ।
मुझे मिले सिपाही संत री ॥ १ ॥

I have found a great soldier in my Sant Sat Guru. I
now speed up my horse within myself. (1)

I set out on the journey to the region which is the
beginning and end of all. (2)

Nirat, the counter-part of Surat, goes ahead. I meet
the Beloved at the Mánсарovar lake, amidst the
soft music of stringed instruments. (3)

When Surat passes through the जंतरी Jantri¹, my mind
disintegrates and the body feels restless. How can
I describe it? (4)

On the petals of my lotus is a भँवरा Bhanwará
(black bee). In what terms should I praise my
Beloved? (5)

I touch the feet of the Beloved. I recite the Mantra
taught by Guru. (6)

How should I describe the brightness of my fortune?
I can hold innumerable suns and moons in my
mouth, between the teeth. (7)

I turn stars and the sky round and round. I sing
endless praises of my Guru. (8)

I turn and peep inward. I dash the Kal-elephant. (9)

My Sat Guru is a perfect hero. He can crush the
endless forces of Kal. (10)

1. A perforated plate of steel through which ingots of gold, silver, etc., are drawn into wire.

My Guru is today seated on the throne in the capital,
which is illumined by the golden light of the red
morning sun. (11)

Whosoever gets दर्शन Darshan of my Guru, becomes
a nymph of paradise. (12)

I hear the Dhun of Anhad Shabd in a region where
both Krishna and his fosterfather नंद Nand were
vanquished. (13)

I acquire this knowledge only now I churn my घट
'Ghat' (body). (14)

I have so firmly grasped the Holy Feet of Guru that
I cannot be separated from Him even if crores of
devices are employed (by Kal). (15)

Shesh and Mahesh do not know of my greatness and
power. It cannot be described by anybody. (16)

All are stopped at the gate of Hari. They know
neither the region of Sat Guru, nor the path
leading to it. (17)

These secrets are incomprehensible. Only a loving
devotee can know. (18)

I am His किंकर Kinkar, a slave of His slaves. How
can I describe the glory and grandeur of the
region, which is the end of all? (19)

I have met the merciful Guru. By His grace, I reach
the high mansion of the beloved Lord. (20)

The glory and majesty of a Sant is indescribable.

Each hair of His body has the brilliance of crores of suns. (21)

These are the authentic Bachans (words) of Din Dayal Radhasoami Himself. (22)



Shabd 10

सुरत रत घोर सुनावत भारी ।
गुरु चरन कँवल मेरे हिये अधारी ॥ १ ॥

My Surat is absorbed in hearing the loud resonance of Shabd. Guru's Lotus Feet are the prop and support of my heart and soul. (1)

I sacrifice myself at the Holy Feet of Guru. The pleasures of the world appear to me saline. (2)

I smite the world, and redeem all. O ignorant fool! Why do you remain in delusion? (3)

Come and listen to Guru's Mantra, otherwise you will undergo suffering and pain in the hell. (4)

The glory of Guru is very great. Jyoti and Niranjana do not know of it. (5)

What after all is the status of Brahmá, Vishnu, gods and goddesses? All are drifting in the current of Chaurasi (eighty-four). No one can get across without the help of Guru. (6-7)

Therefore, it is incumbent upon all to hold fast to the

Holy Feet of Guru. Why should you drift in the ocean of the world? (8)

Guru, the आदि पुरुष Ādi Purush (the Eternal Being), has come here in the world. All Hansa Jivas are awakened. (9)

He attracts special and loving devotees and keeps crows at a distance. (10)

Observing this, Kal and Karam are crest fallen. Maya beats her head in despair. (11)

Guru allows me access to the inaccessible regions. How am I to sing His praises? (12)

Guru is very dear to me as the moon is to चकोर Chakor. (13)

Guru's countenance is illuminating like a refulgent lamp. I burn myself like a moth. (14)

As iron filings are attracted to a magnet, so am I to the Holy Feet of Guru. (15)

Dear Guru is my life and support. Breaking off all ties and bondages, I have secured redemption. (16)

I now ascend to Gagan and beyond, and then proceed to Sat Pur (Sat Lok). (17)

I behold the brilliance of Alakh and Agam, and merge in the Radhasoami Dham. (18)

I daily sing this hymn of Arti. O Radhasoami! Call me back to Your Holy Feet. (19)

Shabd 11

गुरु संग जागन का फल भारी ॥ टेक ॥
 सेवा मिले दरस पुनि पावे ।
 बचन सुनत गु ल जा री ॥ १ ॥

Immense is the benefit of keeping awake with Guru.
 The devotee performs सेवा Sewa, gets दर्शन Darshan,
 and is enraptured on hearing discourses. (1)

Every part of the devotee's being is delighted, as if
 flowers have bloomed within him. (2)

The whole surrounding is filled with sweet fragrance.
 Flowers are blooming and blackbees are humming
 over them. (3)

Keeping the senses in check, get detached from the
 world. Surat will then go ahead. (4)

On seeing the eyes of Guru and hearing His discourses,
 lotuses expand and radiate within me. (5)

Mana and Maya fail to interrupt the Surat. They,
 therefore, lament. Nirat becomes happy. (6)

The drop comes to know of the ocean, and merges
 in it. Surat, beloved of the Supreme Father, rises
 higher and higher. (7)

That Dham or Region is tender and soft without any
 friction, resistance and heat, and is beautified with
 innumerable suns scattered here and there as lotus
 flowers. On reaching there, Surat will be relieved
 of all burden. (8)

The spirit entity though seated in the body goes up to the Til and gets across नील गिरी Nilgiri (the blue mountain). (9)

Guru's Pad (Region) and Nam (Name) are inaccessible and unapproachable. Who can describe them? (10)

Surat ascends beyond the third Til. Having penetrated the egg-shaped region of And, she beholds the creation of higher regions. (11)

I am ignorant. I did not know these secrets and mysteries. Radhasoami has graciously disclosed them to me. (12)



Shabd 12

निरखो री कोई उठ कर पिछली रतियां ॥ टेक ॥
माया छलन तरंग मन रोकन ।
घट में कँवल खिलतियाँ ॥ १ ॥

Get up during the last three hours of the night before sun rise and perform Abhyas. You would acquire ability to outwit Maya and to control the impulse of your mind. You would also have Darshan of Kanwal (Lotus) within. (1)

Your spirit-entity would, then, like a fish, bathe in the ocean of peace and tranquillity and attain purification. (2)

Removing the barrier and penetrating the lotus at the third Til, you would hear Shabd. (3)

You would see the refulgent Jyoti (flame) and the current of Shabd. Mana and Maya would beat their bosoms in grief and despair, because your Surat gets out of their domain. (4)

You would, with a smile, move onward towards the exalted abode leaving the region of darkness of Maya below. (5)

In conformity with the Mauj of Radhasoami Dayal, Surat and Nirat would begin to run towards Sat Lok. (6)

You would ascend further tasting अमृत Amrit in the region of Daswan Dwar and continue your journey onward playing with Sat Shabd. (7)

None can describe the glory and magnificence of the Nám revealed by Sants. They alone explain its secrets. (8)

Radhasoami ordains that traversing the various stages on the path, you should attain the मूल पद Mool Pad (Original Abode). (9)



Shabd 13

सोधत सुरत शब्द धुन अंतर ।
घटत तिमिर नभ बासी ॥ १ ॥

Catching hold of Shabd, the spirit entity goes on penetrating the celestial regions. It is released from the darkness of lower regions. (1)

Glistening like the head of an arrow, Surat darts forward from the bow (i.e., crosses third Til) and sees the refulgence of Jyoti. (2)

[The two currents from the two eyes meet at the third Til, forming the arch of a bow.]

The current of spirit which is the current of Gangá rushes from Sahas-dal-kanwal to Gagan (Trikuti). At Trikuti the प्राण Pran becomes pure. (3)

On the way, the mind dallies freely on the left side. The spirit entity which has been released from the stress of the senses observes these frolics of the mind. (4)

The mind, which is Krishna, hears the sound coming from above, and gives up all hopes and desires of the world. (5)

The mind roars and marches upward with the resonance of Shabd. Seeing this, Kal becomes worried and perturbed. (6)

Rising higher and higher, the spirit reaches बिमल नगर Bimal Nagar (white luminous city, i.e., Sunn), which is the court or assembly hall of Hansas. On reaching this region, the spirit fully realises the supremacy of Name or Nam. (7)

The spirit enjoys the bliss of Mansarovar like a fish in water. It moves about and revolves in गुफा Guphá (cave) like a भँवर Bhanwar (a large black bee). Thence it goes to Sat Lok and attains the status of a Bhringi, i.e., the same form as of the Sat Guru. (8)

In Radhasoami Dham reverberates the Dhun or sound of Radhasoami. Becoming coeternal with the eternal, I have found permanent rest and bliss there. (9)



Shabd 14

मेल करो निज नाम गुसइयाँ ।
मेल करो निज नाम ॥ टेक ॥
गुरु के चरन धार रहु हिये में ।
खुले सेत और श्याम ॥ १ ॥

O practitioner of Surat Shabd Yoga! Associate with Nij Nam (True Name RADHASOAMI). I enshrine the Holy Feet of Guru in my heart. The third Til will be opened to me. (1)

Association with Nij Nám removes pain and suffering, wipes out sorrows, and keeps away Kal and Jama. (2)

I perform Dhyān of Guru who is one with Nij Nam, and gain access into Trikuti. (3)

My mind and spirit give up pride and egotism, and find out Satnam. (4)

I cross the mountain-pass, become cool, securing release from the heat and friction of the regions of Kal. (5)

I am a Chakor. I have found the moon of Dhun (Shabd). I have abandoned the left side. (6)

I have left the boundary of the city of Kal. The merciful
Guru has given me comfort and peace. (7)

My Surat has arrived in the village of Sunn and
merged in Shabd. (8)

I perform Arti with intense love, I have found rest in
the Holy Feet of Sat Guru. (9)

Radhasoami is the Name of the Nameless. He has
imparted the secrets of the Original Abode. (10)



Shabd 15

भरमी मन को लाओ ठिकाने ।
प्रीत लगे गुरु चरन समाने ॥ १ ॥

I pray that his (the person on whose behalf the prayer
is being offered) wandering mind may be checked
and become steady, imbued with love for Guru's
Feet. (1)

He be rid of vacillations and evil tendencies. The
constant repetition of Your Holy Name may become
his habit. (2)

Without Your help, his mind is being led astray by
numerous misapprehensions and gets entangled
here, there and everywhere. (3)

Without Satsang, right understanding cannot dawn
on it. Without good luck, one cannot obtain
Satsang. (4)

I am at a loss to say what to do. Pray, be so merciful
as to suggest some remedy Yourself. (5)

Give him Charnamrit and Prashad. There is no other
remedy. (6)

This much, you should always do. And this will serve
his purpose. (7)

Perform Arti on his behalf. Have love and faith in
your heart. (8)

Then only will he be benefited a little and be able to
turn his mind inward. (9)

This is what Radhasoami Dayal has to tell you in
clear terms. Perform Arti with love. (10)



Shabd 16

सुर्त बन्नी गुरु पाया बन्ना ।
देख दरस छिन छिन मन भिन्ना ॥ १ ॥

The bride Surat met the bridegroom Guru. Seeing
this, the mind constantly kept aloof. (1)

The current of तुरिया Turiyá, i.e., Chaitanya Átmá or
spirit was made a mare. This mare was endowed
with धीरज Dheeraj (patience). Sat Guru mounted
this mare of Turiyá patiently. (2)

The stirrups were those of the moon and the sun,
that is, of इडा Idá and पिंगला Pinglá. The saddle

of Gagan or Chaitanya Akash was placed on the mare. (3)

In this manner, riding the mare of Turiyá or the current of Chaitanya (spirit), Sat Guru proceeded with the speed of electricity and wind. He put bridle on the mare, and turned its face towards the true abode, applying spurs to it. (4)

I scattered diamonds, rubies, strings of pearls, jewels, emeralds and Jyoti Swarúp (which all refer to the Shabds and Forms of various regions) is the Feet of Sat Guru. (5)

[As the surat rises higher and higher, the intervening stages and creations are left below. In other words, they are sacrificed or laid at the Holy Feet of Sat Guru.]

Sat Guru, the bridegroom, rode on such a mare of Chaitanya-Dhár (current of spirit), and the current moved on and ascended with the speed of electricity and wind. (6)

Sat Guru, the loving Surat and the members of the marriage party, viz., the Surats of other Satsagis and Satsangins reached Trikuti, where Sat Guru and the Sewak (disciple) met together. (7)

The loving Surat, revolving or circling round Sat Guru (as is done in marriage), proceeded home with Him. (8)

When Sat Guru and the loving Surat entered Sat Lok, Sat Purush (the Parent of the entire creation) was very much pleased. Love and bliss were showered on them like rain fall. (9)

Hansas and Hansanis showered pearls, diamonds, rubies and other jewels on Sat Guru and the loving Surat. (10)

Sat Guru and the loving Surat performed the Arti of Sat Purush Radhasoami Dayal with enthusiasm. Hansas, from all sides, began to congratulate them. (11)

Seeing this spectacle, Radhasoami Dayal became very happy and pleased. Hansas and Hansanis also joined the festivity and became happy. (12)



Shabd 17

धुन धुन धुन डालूं अब मन को ।
मैं धुनिया सतगुरु चरनन को ॥ १ ॥

I am a carder at the Holy Feet of Sat Guru. I card my mind. (1)

My mind is the cotton-bud, Surat is the cotton and desires are the cotton seeds to be separated and thrown away. (2)

On being cleansed, I find धुन Dhun. With the धुना Dhuna¹ of Nam, I elevate my Surat to Gagan. (3)

Desires and Karams vanish. The spinning wheel is in motion; delusions are being spun out. (4)

1. An instrument of the carder to clean cotton.

A fine thread of Surat has been spun, which is curled up and allowed to rest on Shabd. (5)

The mind has been used as an अटेरन Ateran¹. Singing or chanting prayers, it is turned and elevated to the lotuses. (6)

How should I describe the spectacles and the sound at each and every Kanwal (lotus)! As I hear Dhun (sounds), I bring round the Nij Mana (higher mind). (7)

Surat is dyed in the colour of Shabd. It has given up desires and disposed of hopes and expectations. (8)

Surat has come out of Pind and entered the market place of Sunn, and struck a good bargain. (9)

Radhasoami has showered His Daya (grace and mercy) upon me. I have made a good profit. He has opened my inner lock. (10)



Shabd 18

ठुमरी अब करी है बखानी ।
सुरत चली ठुम ठुम अगवानी ॥ १ ॥

I am singing a ठुमरी Thumri². Surat is proceeding ahead in rhythmic gait. (1)

1. A hollow stick or reed on which thread is wound preparatory to spinning etc.; winder (for thread). 2. A species of metre: a variety of song, a species of amorous composition.

I peep through the latticed screen and see the Beloved. What should I say about the grandeur and glory of that place? (2)

I hear sweet melodies of the किंगरी Kingri and the सारंगी Sarangi (fiddle and violin). (3)

This ठुमरी Thumri or song can be sung by a Sadh only. Yogis (practitioners of Pránáyám Yoga) and Yatis (ascetics) all got tired out and vanquished. (4)

Radhasoami has spoken of the inner secrets. His sewaks (devotees) will see the spectacles with their own eyes. (5)



Shabd 19

गुरु अचरज खेल दिखाया ।
सुर्त नाम रतन घट पाया ॥ १ ॥

The Guru has shown a wondrous spectacle. The spirit has secured the gem of Nam within. (1)

[The Guru graciously enables the devotee to witness the wondrous spectacle within himself. The spirit of the devotee receives the gem of Holy Name, i.e., holds communion with the Shabd (sound) of Daswan Dwar (top sphere of the second grand division.)]

The goat has killed the elephant; the cow has made a meal of the lion. (2)

[The spirit first gets the better of the mind and then vanquishes Kal.]

The ant climbed up to the sky; the cripple has scaled the mountain. (3)

[The spirit ascends up to Gagan (Trikuti); the mind which becomes still and quiescent after giving up its wanderings, succeeds in reaching the top of the mountain, viz., Trikuti.]

The dumb was able to sing all melodies; the blind saw all forms. (4)

[He who keeps mum both in the world and within, hears the reverberations of Shabd (sound). Whosoever shuts his eyes to the world outside, begins to see the beatific forms within]

The fly swallowed the spider; the gnat lifted the earth. (5)

[The spirit is like a fly, which is the repast of the spider (Maya) so long as it is entangled in its web, but when it turns upward and reaches Daswan Dwar, it devours Maya. In other words, the gnat, that is, Jiva or spirit, withdraws its subtle body and lifts it up to the sky.]

The earth rose and perched on the tree; the bird pecked at the wind. (6)

[The spirit ascends up to Trikuti. When the mind, which was given to rambling, rises up to Trikuti, it devours Pran (vital air).]

A habitation was brought into being in the wilderness; that habitation ate up the entire universe. (7)

[The spirit which descended into the wilderness of Pind, has brought the creation into being in its course but subsequently when it ascends up to Trikuti or Daswan Dwar it devours the creation of Pind and Brahmand. In other words, the creation of Pind and Brahmand is dissolved with the withdrawal of the spirit.]

The cat fled on seeing the rat; water caught fire. (8)

[On seeing the ascending spirit, Maya steps aside and gets out of its way. The current of nectar which comes down at the plane of ^{Shas}Shas-dal-kanwal, assumes the resplendent form of Jyoti (flame). That is the form of Maya and that is fire.]

The crow emitted melodious voice; the frog fathomed the ocean. (9)

[The mind which used to utter bitter words previously and inflict pain on others for its selfish ends, now having risen up to Trikuti, sings melodious notes and tunes. The lower mind within Pind, which used to jump and leap like a frog in a limited sphere, now measures and fathoms Bhava-Sagar (the ocean of worldly existence) after ascending to Trikuti]

The clever was beaten by the fool; the Gagan (sky) resounded on the earth. (10)

[When the mind which is foolishly enticed by pleasures in Pind, reaches Trikuti internally, by the grace of Guru, it outwits Kal who has cleverly spread his snares. The reverberations of the Shabd (sound) of Trikuti are now heard on the earth, i.e., within Pind (physical body).]

Radhasoami has spoken in the form of paradoxes. He has enabled the owl to see the sun. (11)

[Radhasoami has herein given an account of reversing the spirit. i.e., the withdrawal of the mind and spirit. And the Jivas who, like owl, could not bear to see the Sun (Brahm), were enabled to have the vision of Brahm after being exalted up to Trikuti.]



Shabd 20

अंत हुआ जग माहि ।
आदि घर अपना भूली ॥ १ ॥

The spirit entity got lost in the world and forgot its original home. (1)

[The spirit entity got entangled in the pleasures of the world and the senses and sank to the level of inert matter. It forgot the region of Daswan Dwar of Sants, which is the source and origin of the creation of three Loks, and from where it had descended to Pind.]

It rose up again to the middle region and thought about the end, i.e., the ultimate region. (2)

[The spirit entity assumed a human form in the world which is the middle region and from where it repaired to Daswan Dwar, i.e., the highest region of Triloki (the universe of three Loks).]

Then the spirit-entity left all the three regions. viz., the beginning, the end and the middle, and proceeded towards its original source. (3)

[Eventually, the spirit entity left all the three regions, viz., the initial one (Daswan Dwar), the middle one (this

mortal world) and the last one (inanimate creation) and ascended towards the region of its original source, i.e., Sat Purush Radhasoami; it fixed that region, as its goal, and began to ascend in that direction.]

Life immortal would be his lot, who mounts the सूली
Soolí (an impaling stake, cross) this time. (4)

[Sooli is that spiritual current which descends from Sahasdal-kanwal to the rectum. Whosoever holding fast to this current and riding upon it, ascends higher and gets beyond the sixth centre, shall conquer death, and on reaching Sat Lok, will become immortal.]

The hare killed the lion. Who could understand the
inner meaning of this language? (5)

[The same spirit entity, which was weak and meek like a hare while in Pind, on reaching Daswan Dwar, killed the lion, i.e., Kal.]

Mother and father both were begotten by the son,
while sitting on the cot or cradle. (6)

[When the spirit entity entered into the womb, i.e., the region of the six centres, it first created Brahmand and Pind. In other words, the regions of Brahm and Maya were evolved by the action of its creative force. When the spirit-entity incarnated, i.e., the Jiva came out of the womb, the same Jiva became the son (creature) of Maya and Brahm on account of its location in Pind.]

The fish climbed up to the sky, and left the earth
vacuous. (7)

[When the spirit entity embraced Shabd (spiritual sound) and ascended higher like a fish going upward against the current, Pind was left hollow.]

The moon and the sun emerged from Patal¹
below. (8)

[When the spirit entity ascended higher and higher beyond Daswan Dwar, the regions of sun and moon, viz., Trikuti and Sunn, both appeared far below like infernal regions.]

The thieves caught the banker; the banker has to put
on the tight fitting garment (bodice). (9)

[When the spirit-entity, which is a mighty essence, descended into Pind, it was surrounded by Kal, Karam, Kam, Krodh, Lobh, Moh, Ahankar, etc., which are all like thieves, and was imprisoned in a physical frame.]

They died of nectar; they untied the knot of
poison. (10)

[When the spirit-entity proceeded towards its Original Home and crossed Brahmand, it sent down the current of nectar. Those very thieves then drank of the nectar and died. The focus or knot of their poison was loosened and annihilated.]

Radhasoami has sung this priceless secret. (11)

[Radhasoami has revealed the priceless secret of
the inestimable region.]

Who, except a Sant, can understand this unfathomable
secret? (12)

The goat killed the wolf, with the help of a herd of
deer. (13)

1. Patal= The last of the seven regions or worlds under the earth.

[The spirit-entity, while in Pind, was like a goat, and the wolf-like Kal preyed on it. But when it turned upward and reached Brahmand and beyond by the grace of Sat Guru it secured the cooperation of the mind and the senses, and with their help attacked and killed Kal, the wolf.]

Surat merged in Shabd, and LO! The ocean of nectar was prepared. **(14)**

[Thereafter, the spirit entity became one with Shabd, i.e., the store house of nectar was thrown open.]



Shabd 21

गुरु उलटी बात बताई ।
मूरखता खूब सिखाई ॥ १ ॥

Guru has said things which are seemingly contradictory. He has taught that one should behave like a simpleton. **(1)**

[The Guru has taught something which is apparently opposed to reason and common sense, viz., that one should behave like a simpleton in the world, and give up cleverness.

The other meaning is that one should be mindful of, and safeguard truth and reality, i.e., one should turn one's attention from this side of the world and cling fast to the Feet of Radhasoami Dayal with a firm resolve.]

He who slept, got riches, he who kept awake lost his store of wealth. **(2)**

[He, who, being fed up with the world, took little interest in its affairs, got engaged in Parmarth and gained wealth

of Love. On the other hand, he who directed his attention towards the world and its affairs with greater care and enthusiasm, lost the wealth of Parmarth and wasted his spirituality for nothing.]

He, who remained seated, traversed the path. He who continued to walk, could not reach the goal. (3)

[He whose mind became quiescent outwardly and concentrated internally, traversed the path of Surat Shabd Yoga, and advanced towards the Original Home; while he, whose mind remained unsteady and continued to wander about in the world, could not find the way Home.]

The earth climbed up the sky, Sunn, the denizen of Sunn, sank into the nether regions. (4)

[The spirit-entity which ascended into Brahmand and regions beyond it through devotional practices, also took Maya with it, which had its origin in Trikuti, and which on its return merged into its source. On the other hand, the spirit-entity which remained entangled in the world, went down to lower and still lower regions in consequence of its association with Maya (matter).]

Theft (secrecy) pleased the husband (Lord), the truthful person was murdered. (5)

[He who kept his spiritual attainments concealed from the world, pleased the Lord. But he, who freely divulged his spiritual progress to the people of the world, had to face all sorts of difficulties and had to undergo severe torments. His parmarth (spiritual progress) received a setback.]

Fire shivered with cold, rain dried up the harvests. (6)

[Maya, the fire, was alive due to the help of the spirit entity. When the spirit entity ascended towards Gagan (Trikuti), Maya, deprived of spirituality, began to shiver. And when nectar was showered internally on the ascending spirit, its downward currents dried up and receded.]

Bread felt hungry every moment, water felt restless with thirst. (7)

[Thereafter, bread, i.e., Maya, and its material objects, which used to be vitalized by the current of spirit, began to feel hungry for want of spirituality. Similarly, water, i.e., mind, began to feel thirsty for the current of spirit.]

Bed was spread over the sleeping person; one who was awake, fell into a deep slumber. (8)

[He who ignored Parmarth and got immersed in Maya, was pulled down and entangled within the six centres of Pind. But he who devoted himself to Parmarth with care and vigilance, remained indifferent to Pind and the world.]

The barren woman felt tired of giving birth to children, while the fertile came to be known as barren in the end. (9)

[The barren Maya brought about numerous varieties of creation and objects when the spirit entity which is endowed with creative faculty descended into her domain. But when the spirit entity withdrew itself and reached beyond Pind and Brahmand the whole creation was dissolved; and the spirit all along proceeded towards its original Home.]

The earth raced on the horse, the camels climbed up and penetrated the sky. (10)

[When the spirit entity, which had identified itself or become

one with the earth or the physical frame, in consequence of its captivity in Pind, turned upward and proceeded towards Brahmand, it rode on the horse-like mind and sped fast. At the same time the camel, i.e., breath or Pran (vital air), turned upward, tore asunder the sky (ether) and rose up. (Up and down motion of a camel's body is like breathing in and out.)]

Radhasoami showed His Mauj (ordainment) and now got Surat absorbed in Shabd. (11)

[The sum and substance of this hymn is that Radhasoami, in His infinite Grace and Mauj, elevated the spirit and enabled it to merge in Shabd.]



Shabd 22

सुन री सखी इक मर्म जनाऊं ।
नई बात अब तोहि सुनाऊं ॥ १ ॥

Listen, O friend! I reveal a secret to you. I will speak of new things to you now. (1)

I will show you the moon dancing during daytime. I will show you the sun rising at night. (2)

[The moon is visible in Sunn, which is ever resplendent like day. And at Trikuti, whence Maya, i.e., darkness and night originated, the sun shines brightly.]

I will feed the puppet of fire with water. I will make the water-nymph dance in fire. (3)

[The Jyoti (flame) at Sahas-dal-kanwal is illumined by the

stream of nectar, which flows down from above. And the resonance which accompanies the current of nectar descending from Sahas-dal-kanwal, gambols within the bounds of fire, i.e., Maya.]

I will make the earth glide into the firmament. I will show the sky within the earth. **(4)**

[I will raise the spirit entity, which is seated in the body, to the sky and then I will enable you to see the sky, within the earth, i.e., body.]

I will move the sky and stop the wind. I will get the lion killed by the jackal. **(5)**

[When the sky, i.e., मनाकाश Manakash, is withdrawn at the time of the ascension of the spirit entity, the wind, i.e., Pran (vital air), slows down and is eventually suspended. The jackal or Jiva, when it ascends to Gagan (Trikuti), kills the lion, i.e., conquers Kal.]

I will make the weak defeat the strong. I will show this feat while ascending to Trikuti. **(6)**

[The Jiva (spirit) is powerless in Pind. But when it ascends to Trikuti, it overpowers Kal.]

I will transform the flock of crows into Hansas (swans). I will make owls see the sun. **(7)**

[Innumerable Jivas, who are like crows, i.e., subservient to the mind in Pind, will be transformed into Hansas, after being raised to Daswan Dwar. After elevating them, I will enable the worldlings, who are blind and ignorant like owls, to have Darshan (vision) of Brahm who has the form of the sun in Trikuti.]

I sing all these contradictory things. I have found

Omnipotent Radhasoami. (8)

[All these things, which are seemingly contradictory, can be shown as true by the Grace of the Omnipotent Sat Guru Radhasoami Dayal.]



Shabd 23

गूँगे ने गुड़ खाइया ।
वह कैसे कहे बनाय ॥ १ ॥

How can a dumb person describe the taste of sweets he has eaten? (1)

[How can one, who has enjoyed the rapturous bliss of Shabd within, describe it ? He is like a dumb person, who, having tasted jaggery, is unable to describe its taste. In other words, he who was immersed in the rapturous bliss of Shabd refuses to relate his experience to common people.]

The deaf hears the sound. How can he describe it to others ? (2)

[He who has shut his ears on the world, hears sound within. How can he speak of the bliss of that Shabd to the common people ?]

The blind strings pearls. To whom should he show them? (3)

[He who has turned his eyes from the world succeeds in elevating his spirit current to Daswan Dwar, (threading

the pearl). How can he then explain it to the common people ?]

The cripple supports the sky. How can this strange phenomenon be explained? (4)

[The mind which has stopped running after the world, i.e., which has given up wantonness, ascends to higher regions. This is strange.]

The lame gets on the top of the mountain. Only a Sadhu (an adept in Shabd Yoga) can understand it. (5)

[The mind which has given up all wantonness and evil propensities and attained quietude is lame. It alone ascends to the Sumer Mountain i.e., Trikuti. This is known only to him who is an adept in the practice of Surat Shabd Yoga.]

The afflicted lives on. The healthy dies again and again. (6)

[He who is afflicted with the love for the Holy Feet of the Supreme Being, and who, considering his mind to be diseased, has subjected it to Sat Guru's treatment, will one day repair to the Eternal Abode and will become immortal. But he who is not smitten with the love for the Holy Feet nor does take notice of the disease of his mind. i.e., he who considers himself pure and healthy, will die and be born again and again.]

The grief-stricken is ever happy. The playful and sportive goes to Chaurási. (7)

[He who is sad and sorrowful because he is suffering the

pangs of separation from the beloved, will go on becoming happier and happier every day on getting internally the bliss of the Holy Feet. While one who has no pangs of separation from the Holy Feet of the Supreme Being, will remain wandering in the cycle of Chaurasi.]

The worried finally meet the Worriless. (8)

[He who is anxious to meet the Supreme Being and also about his true salvation and welfare, will, one day, meet the Achint Purush, the Supreme Being, and become free from all anxieties and worries.]

The recluse goes astray. The lover attains redemption. (9)

[He who has renounced the world, his household and family, and become a recluse, but has not engendered love and affection for the Holy Feet of the Supreme Being, will always be wandering in the four classes of existence. Whereas he who is attached to the Holy Feet of the Supreme Being will one day attain Mukti Pad, the region of redemption.]

Sat Guru has revealed these secrets. Only a few will search for Him. (10)

[Sat Guru has thus granted His true lovers the experience of His grace and mercy within themselves. On hearing about it only a few would undertake serious search for meeting Him.]

Those who apply themselves internally to Shabd will be able to understand the truth. (11)

[Those who perform Shabd Abhyas internally, will understand

these strange things. They will test and examine everything within themselves and come to know of the truth.]

Radhasoami says to Jivas that they should perform the practice of Shabd. (12)

[Hence Sat Guru Radhasoami Dayal calls upon Jivas to apply themselves to the practice of Surat Shabd, secure bliss and pleasure within and experience grace and mercy.]



Shabd 24

मन सींचो प्रेम कियारी ।

सतगुरु अस हेला मारी ॥ १ ॥

O mind! Sat Guru exhorts you to nourish the sapling of Surat with the water of Prem (Love). (1)

The garden of Bhakti is blooming within. (2)

Amrit (nectar) is raining within. See the glory and grandeur of spring in the company of Sants. (3)

O Surat! Apply yourself to, and be absorbed in, Shabd. O dear! Enjoy the bliss of Sukhmana. (4)

Enhance your love for Guru and let your Surat be in a hilarious mood like a कुमोदिनी Kumodini expanding on seeing the moon. (5)

Seeing the sunflower-lotus, the mind is buzzing and humming like a black-bee. (6)

मरुआ Maruwa¹ and मोगरा Mogra² allure the mind. The चमेली Chameli³ of चाह Cháh (desire, wish, longing) creates attachment with Guru and His Satsang. (7)

The bow of चम्पा Champa⁴ and चाँप Chanp⁵ is bent, and Kal is felled with an arrow of Surat. (8)

मौरसली Maursali⁶ is pleasing like the dance of a peacock. See the lustre of the नरगिस नैन Nargis⁷ Nain⁸. (9)



-
1. A strong scented plant. 2. The double jasmine. 3. Jasmine. 4. The tree *Michelia champaca* (bearing a fragrant yellow flower). 5. The tree *Michelia kisopa*. 6. The tree *Mimusops elengi*, and its fruit: (the flowers of this tree are highly fragrant; and the bark is used as a gargle for swollen gums). 7. The narcissus, 8. Eye.

BACHAN 42

सेवा बानी
SEWÁ BÁNI

OR

HYMNS ON SEWA
(RENDERING SERVICE)

SHABD 1

स्वामी उठे और बैठे, भजन में ।
कर कर ध्यान मगन हुए मन में ॥ १ ॥

Soamiji Maharaj got up, and engaged Himself in
भजन Bhajan. Soon He was absorbed within
Himself. (1)

I prepared हुक्का Huqqa and placed it before Him to
smoke. Satsangis gathered round and engaged
themselves in His दरशन Darshan. (2)

Satasangis took His चरनामृत Charnamrit and प्रशाद
Prashad. They put garland round His neck and
paid obeisance to Him. (3)

Pots full of water were placed in the privy for Soamiji

Maharaj to wash. He went to ease Himself. He returned after easing Himself, that is, after averting and avoiding the evil. (4)

When He returned, I placed a चौकी Chauki¹ and put a cushion on it. After He was seated, I helped Him wash His hands. (5)

I helped Him brush His teeth, and rinse His mouth. (6)

As I partook of His gargle, all my kith and kin were redeemed. My life verity became fruitful, and body and mind mended and improved. (7)

I rubbed His body with उबटन Ubtan², and His skin became clean and soft. Thus my बाट Bāt (way) was opened and my Surat ascended. (8)

I applied oil to His body and His skin became sheeny. The refulgent glory of Radhasoami was very much pleasing. (9)

I fetched water from the Mánsarovar reservoir. Soamiji Maharaj took His bath. (10)

After the bath, I wiped His body with a towel and was delighted like a fish in water. (11)

As I combed and dressed His ^{hair}hear, all my embarrassments and troubles were annihilated, and मोह Moh (infatuation) and मद Mad (pride) were subdued. (12)

1. A square and low seat or pedestal 2. A paste (composed of one or other kind of meal, turmeric, oil and perfume) rubbed on the body when bathing, to clean and soften the skin.

When Soamiji Maharaj had changed धोती Dhoti¹ and put on dress, Satsangis gathered. (13)

The Dasi² then prepared Huqqa and brought it. She sat before Soamiji Maharaj as He smoked. (14)

The Huqqa produced the sound of हक हक Haq Haq, and the चिलम Chilam³ removed all pain and suffering, and opened the door to happiness. (15)

The new glory and majesty of Soamiji Maharaj penetrated deep within me. Each and every bud of my heart bloomed into a flower of joy. (16)

Soamiji Maharaj came to Satsang, delivered discourses and gave out the great message. (17)

He then took lunch, and chewed a बीड़ी Bírí (flake of पान Pán or betel leaf folded up into a triangular form with pieces of areca nut, spices, lime and cardamoms inside it). Brother कन्हैया Kanhaiyá⁴ distributed बीड़ी Bírí (पान Pán or betel leaf) among the Satsangis. (18)

All the devotees and Satsangis partook of Charnamrit and Prasad, and got their sins of innumerable lives washed away. (19)

1. A cloth worn round the waist, passing between the legs and tucked in behind. 2. A woman-devotee. 3. An earthen pot in which tobacco and burning charcoal are placed for smoking. 4. A name of Krishna; a proper name. Name of the younger brother of Shibboji and Bukkiji, the two sisters and most devoted disciples of Soamiji Maharaj.

I scrubbed the कमंडल Kamandal (a vessel with a spout), filled it with water and placed it before Soamiji Maharaj to drink water out of it. (20)

I prepared the bed, and Soamiji Maharaj lay down to take rest. I engaged myself in the service of the Holy Feet. (21)

I pressed His Holy Feet. This is a rare सेवा Sewá (service) which I luckily got an opportunity to perform. (22)

When Soamiji Maharaj woke up, I had His दर्शन Darshan. This awakened my भाग Bhág. (23)

I have described various types of सेवा Sewá (service). He who now hears or sings this hymn on सेवा Sewá shall feel exhilarated. (24)

Whosoever sings this hymn on सेवा Sewá, shall attain Sat Lok. (25)

I sang the hymn of Sewa on Radhasoami and found the path of Surat Shabd. (26)

Blessed are they who engage in Sewá (Service) and live near Soami with love. (27)



Shabd 2

चौका बरतन किया अचँभी ।
सफ़ा किया मन अपना हम भी ॥ १ ॥

While I neatly plastered and prepared चौका Chauka (the space for cooking) and scrubbed pots and pans, I also cleansed my mind. (1)

The marvellous refulgence and exceedingly great glory of the Supreme Being became manifest and all darkness vanished. (2)

The Chauka was performed in Daswan Dwar (the tenth orifice). Five vessels were scrubbed clean and shining. (3)

The hearth was washed and prepared in Shyam Kanj (the third Til). The flame was kindled in Sahas-dal-kanwal. (4)

As a पोता Potá (a wet duster of cloth and mud) of three Gunas was applied to the place of cooking, the rubbish of Karam and Bharam was swept away. (5)

Wonderful purification has thus been attained. Sat Guru is now graciously taking care of me. (6)

I keep myself busy in the Sewa of Sat Guru. I am absorbed in the bliss of His lotus feet every moment. (7)



Shabd 3

रात जगूँ मैं सुन कर खड़का ।
उठत सुवामी मन मेरा फड़का ॥ १ ॥

I wake up in the night on hearing the slightest noise.
I am eager to have Darshan of Soami when He
gets up. (1)

I assist Him in washing His hands. I give Him a
towel. I like this Sewa very much. (2)

With love and devotion I prepare food, arrange the
various items in a थाल Thál (platter) and place it
before Soamiji Maharaj. (3)

When Radhasoami partakes of food, I am very much
delighted. (4)

When He graciously gives me a morsel of Prashád,
all my internal barriers are removed. (5)

Satsangis recite and chant Radhasoami Radhasoami,
and then all partake of the Prashad. (6)

On the distribution of Prashad, all feel very happy. I
then fetch a झारी Jhári¹ filled with water. (7)

I pour water from a कमंडल Kamandal² into His cupped
palm to rinse the mouth. I prepare the bed, and
Soamiji Maharaj repose. (8)

I adore the Holy Feet of Soamiji Maharaj and
keep awake in the night. It is only when He gets
up that I am at ease. I get His Darshan every
moment, sip His Charnamrit and partake of His
prashad. (9-10)

1. A pitcher with a long neck and a spout to it. 2. An
earthen or wooden water-pot used by ascetics and religious
students.



Shabd 4

भोग धरे राधास्वामी आगे ।

लीन्हे बिंजन अमी रस पागे ॥ १ ॥

I place भोग Bhog (food) before Radhasoami. I have prepared dishes and dressed food with अमी रस Ami-ras (ambrosia). (1)

Drums resound at Gagan Shikhar as Radhasoami partakes of Bhog (food). (2)

Radhasoami has swallowed Kal and Karam in the twinkling of an eye. Radhasoami is Omnipotent. (3)

Never was such a भोग Bhog (the partaking of food) witnessed. Radhasoami has now devoured all. (4)



सूची-पत्र सार बचन छंद बंद दूसरा भाग

शब्द की टेक	सफा
अंत हुआ जग माहिं	473
अगम आरती राधास्वामी गाऊं	161
अजब यह बंगला लिया सजाय	441
अब खेलत राधास्वामी संग होरी	427
अब चली तीसर परदा खोल	114
अब चली सजनी दूसर धाम	113
अब चौथे की करी तयारी	117
अब मन आतुर दरस पुकारे	202
अब मैं कौन कुमति उरझानी	204
अब सूरत पूछे स्वामी से	87
अरे मन नहिं आई परतीत	192
अली री मथूं निज पिंडा	298
आओरी सखी जुड़ होली गावें	435
आओरी सिमट हे सखियों	261
आज आरती करूं सुहावन	169
आज काज मेरे कीन्हे पूरे	242
आज घड़ी अति पावन भावन	135
आज मैं देखूँ घट में तिल को	253
आया मास अगहन अब छठा	384
आरत आगे राधास्वामी के कीजे	180
आरत गाऊं स्वामी अगम अनामी	146
आरत गाऊं स्वामी सुरत चढ़ाऊं	286
आरत गाऊं पाँच कड़ी की	156
आरत गाऊँ पूरे गुरु की	147
आरत गाऊँ सत्त नाम की	157
आरत गावे स्वामी दास तुम्हारा	153
आले में देखा ताक उजाला	348

इक पुरुष अजायब पाया	25
इन्द्री उलट लाओ अब तन में	322
उठी अभिलाखा इक मन मोर	170
उमड़ घुमड़ कर खेली होली	430
उमड़ रही घट में घटा अपार	313
उलट घट झाँको गुरु प्यारी	324
एक आरती और बनाऊँ	159
करत हूँ पुकार, आज सुनिये गुहार	205
करूँ आरती नाना विधि से	263
करूँ मैं आरत सखियन साथ	257
करूँ री इक आरत अद्भुत भारी	176
करे आरता सेवक भोला	162
कहूँ अब गोपी कृष्ण बिहार	27
कातिक मास पाँचवाँ चला	381
काया नगर में धूम मची है	429
काल मत जग में फैला भाई	24
कुमतिया दूर हुई, गुरु हुए दयाल	354
कैसी करूँ कसक उठी भारी	124
कौन करे आरत सतगुरु की	137
क्योंकर करूँ आरती सतगुरु	172
क्वार महीना चौथा आया	377
खिजाँ तज देखो मूल बहार	311
खेल रही मैं नित बसंत	424
खोजत रही पिया पन्थ	446
गई आज सोच में	185
गगन नगर चढ़ आरत करहूँ	285
गाऊँ आरती लेकर थाली	151
गाओ री सखी जुड़ मंगल बानी	294
गुइयाँ री लख मरम जनाऊँ	274
गुजर मेरी कैसे होय सहेली	188
गुमठ चढ़ी मन बरजती	332
गुरु अचरज खेल दिखाया	470
गुरु आन खिलाई घट में होली	432
गुरु आरत तू कर ले सजनी	259

गुरु आरत मैं करने आई	150
गुरु उलटी बात बताई	476
गुरु करो मेहर की दृष्टि	216
गुरु का अगम रूप मैं देखा	272
गुरु का मैं दामन पकड़ा	344
गुरु की गति अगम अपार	338
गुरु के चरन पर चित बलिहारी	178
गुरु के दर्शन कारने हम आए	256
गुरु गहो आज मेरी बहियाँ	210
गुरु चरन गिरह मेरे आये	135
गुरु चरन धूर हम हुइयाँ	316
गुरु चरन प्रीत मन रंगा	341
गुरु नाम रटूँ अंग अंग से	340
गुरु नाम रसायन दीन्हा	304
गुरु निरखो री हिये नैन खुलें	454
गुरु ने अब दीन्हा भेद अगम का	333
गुरु ने मोहिं दीन्हा नाम सही	347
गुरु मारा बचन का बान	334
गुरु मिले अमी रस दाता	252
गुरु मूरत मेरे मन बस गइयाँ	360
गुरु मेरे दाता मैं भई दासी	154
गुरु मेरे दीन दयाल करी किरपा घनी	418
गुरु को ऊपर ऊपर गाता	191
गुरु पै डालूँ तन मन वार	251
गुरु मैं गुनहगार अति भारी	142
गुरु मोहिं अपना रूप दिखाओ	226
गुरु मोहिं दीजे अपना धाम	224
गुरु मोहिं दीन्हीं अमृत रास	336
गुरु मोहिं भेद दिया पूरा	344
गुरु संग खेलूँ निस दिन पास	359
गुरु संग जागन का फल भारी	460
गूँगे ने गुड़ खाइया	481
गूजरी चली भरन गगरी	196
गोरी खिली श्याम दल कलियाँ	314

घट औघट झाँका री सजनी	182
घट कपट दूर कर भाई	69
घट का पट खोल दिखाओ	230
घट चमन खिला उजियारी	328
घट झूम रही अब सुरत रंगीली	292
घट भीतर तू जाग री	450
घट में अब शोर मचाय रही	326
घट में खेलूँ अब बसन्त	423
घामर घूमर करूँ आरती	161
घुड़ दौड़ करूँ मैं घट में	455
घूँघट खोल चली सुरत दुलहिन	306
घोर सुन चढ़ी सुरत गगना	336
चढ़ो री घट देखो मौज भली	309
चढ़ो री सखी अब अगम अटारी	54
चमकन अब लागी घट में बिजली	308
चमरिया चाह बसी घट माहिं	187
चल अब सजनी पिया के देश	452
चल सुरत देख नभ गलियाँ	278
चली सुरत अब गगन गली री	283
चलो री सखी अब आलस छोड़	353
चार खान चौपड़ जग रची	17
चुनर मेरी मैली भई	128
चेत चली आज सुरत रंगीली	282
चैत महीना आया चेत	400
चौका बरतन किया अचंभी	489
छुट्टूँ मैं कैसे इस मन से	183
जग जाग्रत भौ दुख मूल	82
जाग री उठ खेल सुहागिन	131
जाग रे मन छोड़ बखेड़ा	164
जीव चितावन आये राधास्वामी	241
जेठ महीना जेठा भारी	410
तुमरी अब करी है बखानी	469
डगर मेरी रोक लई या जुल्मी काल	195
तुम धुर से चल कर आये	219

दमनियाँ दमक रही घट माहिं	310
दम्पत आरत करूँ राधास्वामी	167
दया गुरु की अब हुई भारी	158
दर्द दुखी जियरा नित तरसे	126
दर्द दुखी मैं बिरहन भारी	123
दर्शन की प्यास घनेरी	234
दिखाया रूप मनोहर गुरु ने	351
देखन चली बसन्त अगम घर	426
देख पियारे मैं समझाऊँ	227
देखो गगन के बीच श्याम कंज खिल रहा	31
देखो देखो सखी अब चल बसन्त	420
दौड़त गई गगन के घेर	358
धीरज धरना, मत घबराना	243
धीरज धरो बचन गुरु गहो	236
धुन धुन धुन डालूँ अब मन को	468
धुबिया गुरु सम और न कोय	352
धूम धाम से आई एक सजनी	173
धोखे में सब जग जात पचा	39
नाम दान अब सतगुरु दीजे	213
नाम रस पीओ गुरु की दात	215
नाल नभ तक़ी होय न्यारी	337
निरखो री कोई उठ कर पिछली रतियाँ	461
पंचम किला तख़्त सुलतानी	118
पश्चिम तज पूरब चल आया	271
पाय गई राधास्वामी, हो गई सुहाग भरी	442
पिया दरसत भई री निहाल	364
पिया बिन कैसे जिऊँ मैं प्यारी	126
पिया बिन प्यारी कैसे होय निबाह	32
पूस महीना जाड़ा भारी	388
प्रथम आसाढ़ मास जग छाया	365
प्रेम प्रीत घट भीतर आई	269
प्रेम भरी मेरी घट की गगरिया	295
प्रेमिन दूर देश से आई	254
फागुन मास रंगीला आया	397

फैल रही सुर्त बहु विधि जग में	197
बंझा ने बालक जाया	44
बहुरिया धूम मचावत आई	275
बैसाख महीना सिर पर आया	404
बोल री राधा प्यारी बंसी	303
भई है सुरत मेरी आज सुहागिन	244
भरमी मन को लाओ ठिकाने	465
भादों मास तीसरा जारी	373
भोग धरे राधास्वामी आगे	492
मंगल मूल आज की रजनी	356
मन और सुरत चढ़ाओ त्रिकुटी	281
मन चंचल कहा न माने	186
मन बनिया बनत बनाई	343
मन बोला सुर्त से फिर ऐसे	200
मन रे मान बचन एक मेरा	198
मन सींचो प्रेम कियारी	484
मन सोधो घट में शब्द संग	319
माँगूँ इक गुरु से दाना	221
माघ महीना अति रस भरा	392
मालिनी लाई हरवा गूँथ	350
मुरलिया बाज रही	302
मेरी पकड़ो बाँह हे सतगुरु	141
मेरी सुरत राधास्वामी जोड़ी	433
मेरे उर में भरे दुख साल	279
मेरे गुरु ने खिलाई प्रेम संग होरी	431
मेरे घट का दिया गुरु ताला खोल	320
मेरे पिया की अगम है गतियाँ	363
मेल करो निज नाम गुसइयाँ	664
मैं कहूँ कौन से भाई	27
मैं भई अगम की दासी	339
मैं भूली सतगुरु स्वामी	37
मैं लिखूँ गुरु को पाती	222
मैं सतगुरु संग करूंगी आरती	121
मैं सुनूँ कथा नित घट की	345

मोहिं मिला सुहाग गुरु का	134
मौज इक धारी सतगुरु आज	305
मौज करूँ अब घट में बैठ	320
मौत डर छिन छिन व्यापे आई	211
रात जगूँ मैं सुनकर खड़का	490
राधास्वामी घर बाढ़ो रंग	434
राधास्वामी झूलत आज हिंडोला	440
राधास्वामी, राधास्वामी, राधास्वामी गाऊँ	149
लगाओ मेरी नइया सतगुरु पार	233
लाई आरती दासी सज के	265
शब्द धुन सुनी असमानी	296
शब्द संग लगी सुरत की डोर	315
शोभा देखूँ मैं अब गुरु की	357
संतदास की आरती	246
सखी चल देख बहार पिया की	453
सतगुरु आरत लीन्ह सिंगारी	78
सतगुरु की अब करूँ आरती	175
सतगुरु मेरी सुनो पुकार	217
सतगुरु मैं पूरे पाये	317
सतगुरु सँग आरत करना	139
सतगुरु संत मिले राधास्वामी	248
सतगुरु से करूँ पुकारी	232
सात कड़ी की आरत फेरूँ	157
सावन आया मास दूसरा	369
सावन मास आस हुई झूलन	437
सावन मास सुहागिन आई	438
सुखमन जाय मन हुलसाना	300
सुन गुरु बचन कहें जो तुझ से	41
सुन री सखी इक मर्म जनाऊँ	469
सुन री सखी तोहि भेद बताऊँ	111
सुन्नी सुरत शब्द बिन भटकी	447
सुरत अब घूम चली तन छोड़ निदान	318
सुरत अब चली ऐन में पैन	307
सुरत अब जाना निज घर अपना	293
सुरत आज झूल रही	442

सुरत आज मगन भई	299
सुरत उठ जागी चरन सम्हार	355
सुरत की आज लगा दे तारी	229
सुरत को मिला खजाना नाम	323
सुरत घर खोज री	451
सुरत चढ़ी घट में अब दौड़ी	290
सुरत चल बावरी	447
सुरत तू चेत री	439
सुरत ने शब्द गहा निज सार	349
सुरत बसाओ शब्द में	239
सुरत बुन्द सत सिन्ध तज	22
सुरत मेरी चढ़ गई गगन अटरियाँ	442
सुरत मेरी दुबिधा आन छली	89
सुरत मेरी धोय डालो	225
सुरत मेरी हुई शब्द रस माती	292
सुरत रत घोर सुनावत भारी	358
सुरत सहेली नभ पर खेली	276
सुरत चली धुलावन काज	129
सुरत पनिहारी सतगुरु प्यारी	312
सुरत बन्नी गुरु पाया बन्ना	466
सुरत भरी अगम जल गगरी	340
सूरत सरकत पार	330
सूरमा सूरत हुई गुरु देख प्रताप	354
सोचत रही री बेचैन	235
सोच रही री मौज की बतियाँ	362
सोच ले प्यारी अस मिला जोग	346
सोधत सुरत शब्द धुन अंतर	462
सोभा देखूँ मैं अब गुरु की	357
सोया भाग मेरा जागा आज सखी	132
स्वामी उठे और बैठे भजन में	486
हिरदे में गुल पौद खिलानी	239
हुआ मन आज दुखदाई	190
हे विद्या तू बड़ी अविद्या	73
हे सहेली आली मौज करी अब भारी	267

INDEX OF THE OPENING SENTENCES OF SHABDS

	Page
A glorious flower garden is in full bloom within	328
A Goojri sets off for filling her Gagri	116
Although I am low, pleasure-seeking and arrogant, I have met Guru, the bestower of Ami	252
An earnest longing has surged within me	170
Asarh, the first month, casts its shadow on the world	365
Ascend to higher regions within yourself and experience Mauj	309
As I hold the platter in my hands and sing the hymn of Arti	151
Auspicious is this night	356
Awakened and aroused, my Surat applies itself to the Holy feet	355
Bhadon, the third month, is now on	373
Catching hold of Shabd, the spirit entity goes on penetrating the celestial regions	462
Chamariya Chah is deep rooted in me	187
Come along my friends! Let us withdraw inward	260
Come along, O companion! Let us go and see the bloom of Basant	420

Daminiyan (lightning) is asserting her glittering presence within	310
Dense clouds are fast gathering within me	313
Elevate mind and Surat to Trikuti, play in Gagan and perform Arti	281
Enjoy the bliss of Nam, the gift of Guru	215
Every moment I am reminded of death and the fear of Kal shakes me all the time	211
Fix your Surat in Shabd, and Shabd, is in Gagan	239
Flowers have blossomed within me	289
Gaze at Guru so that your inner eye may be opened	454
Get up during the last three hours of the night before sun rise and perform Abhyas	461
Guru has bestowed on me the bliss of nectar	336
Guru has bestowed the gift of Nam on me	347
Guru has granted me the elixir of Nam	304
Guru has initiated me in the secrets of the path	344
Guru has made me play Holi internally	432
Guru has now initiated me in the secrets of the Inaccessible and the Unapproachable	333
Guru has opened the lock of my Ghat (inner self)	320
Guru has said things which are seemingly contradictory	476
Guru shot an arrow of His discourses	334
Guru showed me His charming form	351
Guru's Moorat (form, image) is enshrined in my heart	360
Have patience. Follow what Guru says	236
Having found the secret of Shabd, Surat has now come to know of her original home	293
Hearing a thunder, Surat ascends to Gagan	337
Hearken my friend! I tell you a secret. I reveal the secrets and details of the first heavenly sphere.	111
Heed the words of Guru	41

How can a dumb person describe the taste of sweets he has eaten?	481
How can I perform Arti of Sat Guru? I do not have the requisite love in my heart	172
I am a carder at the Holy feet of Sat Guru	468
I am afflicted with the severe pangs of separation from my Beloved	123
I am perturbed today, my Surat has gone astray	185
I am singing a Thumri	47
I am stricken with the pain of separation from my Beloved	121
I beg of Guru for the gift of Shabd	221
I behold the majestic form of Guru	351
I brood over my plight and remain restless day and night, for I have not been able to engender love for Shabd	235
I compose one more hymn of Arti and recite it before Radhasoami	159
I detach myself from the world and peep into the tunnel to the sky	338
I have become a Dasi (servant, slave) of the Inaccessible and Unapproachable Being	339
I have been blest with eternal union with Guru	134
I have been dyed with the love for the Holy Feet of Guru	342
I have found a great soldier in my Sant Sat Guru	456
I have found Radhasoami and I have become Radhasoami's beloved and favourite wife	442
I have met a wonderful Being,	25
I have met Guru	252
I have met Radhasoami in the form of Sant Sat Guru	248
I have resolved to perform the Arti of Guru	150
I have seized the hem of Guru's garment	344
I heard heavenly Shabd	296
I hear inner sounds day and night	345

I left the dirty city	295
I met the perfect Sat Guru and got the plane of location of my mind changed	317
Immense is the benefit of keeping awake with Guru	460
Infinitely unfathomable is the status of my Guru	338
I now describe the amorous pastimes of Krishna and Gopis	28
I now perform the Arti of Sat Guru	175
I now play Holi with Radhasoami	427
I now quit Pind every moment. By ascending to the city of Gagan, I will perform Arti.	285
I now take my seat within and enjoy myself without restraint	320
Inscrutable are the ways of my Beloved	363
In the month of Sawan Suhagins have gathered to swing with their husbands	438
I observe light in a niche and the black shutters of a white enclosure (island)	348
I perform a grand unique Arti	176
I perform a grand Arti of Radhasoami	161
I perform Arti in various ways	263
I perform Arti with all my friends	257
I perform the Arti of Radhasoami, and receive pure and unalloyed light and Ami-ras	181
I perform the Arti of Sat Guru and retrieve my Surat from the region of Jarh Chaitanya	78
I place Bhog (food) before Radhasoami	492
I play Basant daily	424
I play Holi with enthusiasm and zeal	430
I play with Guru all day and night	359
I ponder over the ways of Mauj (ordainment of the Supreme Being)	362
I pray that his wandering mind may be checked and become steady, imbued with love for Guru's Feet.	465

I pray to Sat Guru to start Sant Mat openly	232
I proceed to Agam Ghar (Unattainable Home) to see the bloom of Basant	426
I sacrifice my body and mind before Guru	251
I sacrifice myself at the Holy Feet of Guru	178
I saw the marvellous form of the Guru. I found Sat Guru and Satnam to be one and the same	273
I send an epistle to Guru, stating that my mind is creating much trouble	222
I sing a grand Arti of Radhasoami	161
I sing an Arti of five couplets	156
I sing an Arti of seven couplets	157
I sing the Arti of Radhasoami Dayal	286
I sing the Arti of Satnam	158
I sing the Arti of the most exalted nameless Supreme Being, the Sat Guru RADHASOAMI	146
I sing the Arti of the Perfect Guru and describe the grandeur of Gagan Shikhar	147
I sing Radhasoami, Radhasoami Radhasoami. I attain the wealth of Nam, the wealth of Nam, the wealth of Nam.	149
It is the month of Sawan	437
I utter and repeat the Name of Guru with every part of body	341
I wake up in the night on hearing the slightest noise	491
I was seeking the path leading to my Beloved Lord	446
I went running to Gagan	358
I will perform the Arti of Sat Guru	139
Jointly with my partner, I will perform the Arti of Radhasoami and sing His praises with love	167
Kal Mat (religion propagated by Kal and his agents) is prevalent in the entire world	24
Leaving the West, I have come to the East with all the paraphernalia for the Arti of Sat Guru	271

Let me apply my Surat to Shabd	229
Let me cleanse my mind with Shabd within myself	319
Lightning has now begun to flash within	308
Listen, O Friend! I reveal a secret to you	479
Listen to my invocation this very day	205
Lo! A blue lotus is blooming in Gagan	31
Look here my dear! I tell you that my Rup (Form) is unique and inconceivable	228
Mind, the merchant, makes preparations for weighing internally	343
My afflicted heart is restless all the time	127
My brother! Give up hypocrisy	69
My Chunar has become dirty	128
My dormant fortune to arouse, Guru's feet have graced my house.	135
My Guru is Din Dayal	418
My Guru is the Giver of all things. I am His Dasi (slave girl)	154
My Guru lovingly makes me play Holi	431
My heart is full of thorns of suffering	279
My heart overflows with joy for I see today the third Til within myself	253
My humble Surat has got the treasure of Nám	323
My longing for Darshan has grown very intense	234
My mind has now become troublesome	190
My mind stricken with grief, now cries aloud for Darshan	202
My Surat has ascended to the balcony in Gagan	442
My Surat has become absorbed in the bliss of Shabd	292
My Surat has become bold on seeing the power of Guru	354
My Surat has caught hold of true and eternal Shabd now. My whole community of Ghat is redeemed	349

My Surat has filled her pitcher with the water of the inaccessible region	340
My Surat has today become Suhagin, and it keeps awake every moment	244
My Surat is absorbed in hearing the loud resonance of Shabd	458
My Surat is getting diffused in the world in various ways	197
My Surat is now making a great noise within	326
My Surat is swaying on the swing today	443
My Surat now speeds to high heavens and attains strength and stability on hearing Shabd	290
Now has come the sixth month of Aghan	384
Now prepare for the fourth stage, O Surat!	117
Now proceed to the second region. Behold Trikuti, the abode of Guru	113
O ancient Surat! Keep awake internally	450
O Friend! I churn my Pind (body)	298
O friends! I have peeped within and found that this foolish mind does not accept advice. It does not take to Surat Shabd Yoga	182
O Friend! I now tell you the unknown secrets of the human microcosm.	274
O Frinds! Let us join together to sing the auspicious song of congratulations	294
O Gori, dear Surat! the buds have opened at the Shyam-dā! (the third Til)	314
O Guru! Cast a benign glance on me	216
O Guru! Grant me abode in Your Dham	224
O Guru! Hold my arm	210
O Guru! I am a confirmed sinner	142
O Guru-pyari (beloved of Guru)! Turn inward	324
O Guru! Show me Your Rup	226
O ignorant Surat! Why are you forgetful of your home?	449

O Mind! Awake, free yourself from all entanglements and quit the dark world	164
O Mind! Do accede to this one prayer of mine	198
O Mind! Sat Guru exhorts you to nourish the sapling of Surat with the water of Prem (love)	484
O Mind! You have not developed faith in Guru	192
O my dear! How can I live without my Beloved?	126
O my dear! How can you accomplish the task without the assistance of the Beloved?	32
O my dear! Think over the matter.	346
O my Guiyan (friend)! Listen to what I say. I have become the dust of the Holy feet of Guru	316
On entering Sukhmana, my mind is delighted	200
On getting Darshan of the Beloved I become enriched	364
O practitioner of Surat Shabd Yoga! Associate with Nij Nam .	464
O Radhasoami! Hear the Arti of Sant Das	246
O Sajni (friend)! Perform the Arti of Guru	259
O Sajni (friend)! Proceed to the abode of the Beloved	452
O Saheli Ali (O my noble friend) I now enjoy myself with utter abandon. I have enshrined the Holy feet of the Beloved in my heart	267
O Saheli (friend)! How can I pull on with this mind	188
O Sakhi (friend)! Let us ascend to the inaccessible balcony	54
O Sakhi (friend)! Let us go and see the splendour of the Beloved	453
O Sakhi (friend)! Let us now give up sloth and move on	353
O Sakhis (friends)! Let us sing Holi songs and please the Purush (Supreme Being) by performing His Arti	435
O Sat Guru! Ferry my boat across	233
O Sat Guru! Hold my arm or I will drift away in the ocean- current	141
O Sat Guru! Listen to my prayer	218

O Sat Guru! Now Grant us the gift of Nam	213
O Sat Guru Soami! I have made a mistake	37
O Soami! Your Das (slave) sings this Arti	153
O Suhagin (Surat)! Rise and be engaged in merry making	131
O Surat! Awake, Sawan is come	439
O Surat! Come to Nabh (sky), see the lanes (Gali), where the Kali (buds or petals) of Sahas-dal-kanwal are blossoming	278
O Surat! Seek your home	451
O Vidya (intellectual knowledge)! Thou art ignorance itself	73
Perversity is removed	355
Phagun is a jovial month	397
Play, O flute, the beloved of Radha! I am yearning for thy melodious sound	303
Please wash clean my Surat, otherwise, I will die weeping	225
Poos is the month of cold and shivering	388
Powerful Kal has shot an arrow	86
Quit the region of autumn and decay, and behold the bloom pure and eternal	311
Radhasoami has come here to awaken Jivas	241
Radhasoami has graciously joined my Surat to His Holy Feet	433
Radhasoami is today swinging in a cradle	440
Remove the barrier, and show me the spectacles within	230
Reverse the outward and downward flow of the senses and collect them within	322
Sant Sat Guru has given out the secrets	423
Sat Guru has now showered much grace and mercy on me	159
Sat Guru has today ordained a unique Mauj	305
Sawan, the second month, has ushered in	368
Soami has become gracious towards me	161

Soamiji Maharaj got up, and engaged Himself in Bhajan	486
Subduing the mind and removing the obstacles of Kal, I ascend swirling upward	332
Surat enquires of Nij Mana how it can get rid of the grip of the mind	183
Surat gets linked with Shabd	315
Surat goes to get her dirty Chunar washed and cleansed	129
Surat is today immensely delighted as it has received the secrets of Shabd	299
Surat leaves this side, quits the body and moves on to the other side	330
Surat now asks Soami to tell her about Himself	87
Surat now proceeds further removing the third veil. It hears the sound of the sphere of Sunn	115
Surat now turns from here	318
Surat-panihari (water carrier), the beloved of Sat Guru, goes to the well, situated in Gagan	312
Surat penetrates the Gagan Gali and meets the beloved	283
Surat starts traversing the path through the eyes	307
Surat, the bride, walks majestically with her face unveiled	306
Surat, which is a denizen of Sunn, went astray on leaving the company of Shabd	447
Surat, which is a drop, left the Ocean of Sat (Truth), and came to Daswan Dwar	22
The abode of Radhasoami is overflowing with colour	434
The affectionate Malini (female flower seller, i.e. Surat) stringed the flowers into a garland and brought it to Guru	350
The barren woman bore a child, who is misguiding the entire humanity	44
The bride (Surat) comes with great hustle and bustle for ascending to the mansion of Sat Guru	275

The bride-surat met the bridegroom-Guru. Seeing this the mind constantly kept aloof	466
The cruel Kal has blocked my way	195
The fifth citadel is the royal throne	118
The fifth month of Katik is now on	381
The fourth month of Kuar is come	377
The gay and handsome Surat is swinging merrily within	292
The gay Surat wakes up and sets out on her journey	282
The Guru has shown a wondrous spectacle	470
The mind replied to Surat thus	200
The month of Baisakh is now on	404
The month of Jeth most difficult	410
The month of Magh ushers in sweet luxuriance	392
The Murli (flute) is giving its melodious note	302
There comes a Sajni (Surat) with an overwhelming display of grandeur	173
There is a great tumult in the city of the body (human microcosm)	429
There is no washerman like Guru, who washes clean the mantle of Surat	352
The spirit-entity got lost in the world and forgot its original home	473
The state of wakefulness in this world is a source of fear and pain	83
The unsteady mind does not come round. What should I do?	186
The whole world is a victim of delusion and illusion	40
This bungalow has been wonderfully decorated, seeing which even Hansas are spell-bound	441
This Dasi, beautifully adorned and constantly repeating RADHASOAMI Nam, comes forward with a hymn of Arti	265

This dear Surat plays in the Nabh (Sky), and beholds a flame there	276
This is the most auspicious and lovable day, when Radhasoami Dayal has made His gracious advent here for awakeing Jivas	135
This Premin (loving devotee) has come from a distant land	254
This simple-minded devotee performs Arti and opens the gate to the city of love	162
Today all my task has been accomplished	242
Today I perform a very pleasing, blissful and heart-captivating Arti	169
Today, let me apply my Surat to Shabd	229
Today my dormant lot awakened	132
To whom shall I speak my dear!	
No kindred soul is sighted near.	27
Was created a Chaupar of four species of life	17
We are coming from a far-off place for the Darshan of Guru	256
What folly has overtaken me that I have to abide in an alien country	204
What to do? Terrible anguish has overtaken me	124
While I neatly plastered and prepared Chauka and scrubed pots and pans, I also cleaned my mind	490
Who is fortunate enough to perform the Arti of Sat Guru	137
With love and faith in his heart, this devotee prepares for a new Arti	269
With the advent of the month of Chait, has dawned Chet (awakening) on the Jiva	401
You have come down here from the Highest Abode	219
You sing the praises of Guru superficially	191