



BHAKTI AND PREM
(DEVOTION AND LOVE)

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True Bhakti is possible of performance only with the help and grace of Guru. It is some really fortunate soul who is endowed with love, faith and devotion.

(Sant Sangrah, Part 1, Kabir Saheb, Bhakti, coup 17)

Grant Merciful Radhasoami Thy Grace and Protection

PREFACE

In the Introduction to the book 'Nutan Bhaktmal (Sants, Sadhs, Mahatmas and Devotees of the Past), it has been stated:

“It is by the grace of devotees that an ever growing tradition of Parmarth and Devotion (devotion) has been created in this region. As time passed, Jivas fit for higher and higher grades of Parmarth came to be born here. Now, in Kali Yug, we are apparently passing through a very bad time. But the Adhikar or fitness for performing the Parmarth prescribed by Sants has grown only now and Sants, too, have made Their gracious advent in this world only in this age.”

It is hoped that on reading this book waves of Devotion (devotion) and emotion will surge forth in the hearts of religious minded persons and they will become all the more inclined to study the writings of Sants, Sadhs and Mahatmas, which will lead them to realize the need for the search of a true and awakened Guru and also of the correct path so that true good may be done to their

soul. Progress in Parmarth is impossible without the help of a true and awakened Guru.

Without the instructions of such a Guru, one cannot escape from the pain and misery of repeated births and deaths. Guru is the name of the Supreme Being and none else is deserving of that appellation and status.

Devotion (devotion) is nothing but developing deep love for Guru.”

Deep emphasis on Love and devotion has been preached by all the Sant Sat Gurus and it was felt that by collecting some of these discourses in a booklet form, it may help Satsangis to appreciate the finer aspects of love and devotion and assist them in following the path prescribed by our Gurus for our salvation.

Hence this humble effort in bringing out this booklet, with the grace of Radhasoami Dayal.

25 December, 2018
Bhandara Huzur Maharaj
Soami Bagh, Agra

Rita Maheshwari

Chapter 1

BHAKTI (DEVOTION) IN DIFFERENT FAITHS

1. All religions which were promulgated in this world prior to the advent of Sants are characterized by the Bhakti of the mind. The mind of a lower plane performed by the Bhakti of the mind of a higher plane, or in other words, the higher mind exercised a pull on the lower mind.....But the Bhakti described by Sants is different from and superior to all other kinds of Bhakti. That is Surat's Bhakti.

(Discourses of Babuji Maharaj, Vol.1, Discourse 14, Para 7)

2. The Bhakti (devotion) which Sants and Radhasoami Dayal have spoken of is unique and quite distinct from all others. As it is, all are performing Bhakti, all faiths and religions talk of Bhakti, and Yogis, Gyanis, etc. all performed the Bhakti of their respective goals and Isht and only then could they attain them, but, there is a great difference between one kind of Bhakti and another.

(Discourses of Babuji Maharaj Vol. 1, Para 284)

3. One is invariably devoted to him through whom one's interest is to be achieved. If one aspires for wealth, riches, knowledge and other material objects, one has to perform Bhakti of that person from whom one expects to have them. There is a mind at a plane above that of ours and there are deities and gods in higher regions. Bhakti has to be performed for all of them. The Bhakti enjoined by Krishna Maharaj was of a very high order. So much importance has been given to Bhakti that, in Bhagwat Gita, Krishna Maharaj has said that one's task will be accomplished if one would leave everything and take his Saran. But the Bhakti introduced by Sants is unique, and the highest and most exalted of all.

(Discourses of Babuji Maharaj Vol. 3, Para 112)

4. He, who does his work here using his intelligence, sense and understanding, relies upon them. He has taken the refuge of his learning and intelligence and he is performing their Bhakti. Somebody relies upon his wealth or upon friends and acquaintances, relatives, members of the family, worldly objects and property, and so on, in the hope that they will prove of help in the time of need, or his work

will be accomplished through them. He has taken the refuge of this region, its inhabitants and materials, and is performing their Bhakti. Somebody, believing God to be present in an idol, is performing its worship and Bhakti. Someone else is engaged in the worship and Bhakti of gods and incarnations after having ascertained their true forms, and in putting in efforts and working assiduously for attaining them. In short, in accordance with the thing one cherishes and according to one's own understanding, one has taken the refuge of someone or the other and is performing his Bhakti. With all these things, Mana and Maya are associated, no matter whether in a gross form or in subtle and pure form. In other words, he, who performs Bhakti, is doing so through Mana (mind) and Maya or the body, and the object whose Bhakti is being performed is also some form or the other of Mana or Kal and Maya, and the means, too, by which Bhakti is being performed, is a current of the same Mana and Maya. Bhakti of the highest order which was performed prior to the advent of Sants here, had been introduced by Sri Krishna Maharaj. He exhorted people to adopt his Saran (refuge) and perform his Bhakti,

so that their task might be accomplished, but, he was a form or manifestation of the Brahmandi Mana (Universal Mind).

(Discourses of Babuji Maharaj Vol. 1, Para 285)

5. All other religions of the world do not teach the ways of Bhakti. On the contrary, they entangle one in the advancement of wealth and progeny, and strengthen one's love for the world. Such religions are Mana Mat and not Guru Mat.

(Discourses of Maharaj Saheb, Para 333)

6. The Bhakti described by Sants is performed by Surat which is an essence quite distinct and separate from body and mind and the object of Bhakti is its source, viz., Shabd or Sat Shabd of Sat Desh, for which Surat has a natural and inherent affinity; and the means of that Bhakti is the current of Shabd which is coming from Sat Desh. For this reason, it is said that the Bhakti enjoined by Sants is unique and is quite distinct and separate from all others.

(Discourses of Babuji Maharaj Vol. 1, Para 286)

7. Sants have spoken highly of the Bhakti Marg, and it is said that Bhakti Marg belongs

to Dayal Mat and Guru Mat. The religion, which is devoid of love and devotion, is Mana Mat. There are some religions, which have a little of Bhakti (devotion) and Prem (love), but they are dissipated in the worship of idols and inanimate objects, and there is no knowledge of or quest for the true Lord or Supreme Being. Sants attach importance to that type of Bhakti (devotion) only, which is directed towards the Holy Feet of the Supreme Lord, and the object of which is to meet Him, by performing internal practices. This type of Bhakti can be acquired through a Sat Guru, because He alone is the giver of the secrets about the Supreme Being.

(Prem Patra Radhasoami Vol.1, Disc. 2, Para 1)

8. Sants have said in unequivocal terms that all those religions, which have not dearly stressed the need for sincere love and true humility in the Feet of the Supreme Father and the Guru, are hollow and unreal, being the product of mind and intellect only. A man's real object of life will not be achieved thereby, i. e., true redemption and emancipation will not be secured.

(Prem Patra Radhasoami Vol.1, Disc. 14, Para 5)

9. The Bhakti (devotion) described by Sants is alone praise-worthy. Of course, all religions have taught Bhakti according to their own spiritual status and it is also true that, here, people are devoted to one another. But true and authentic Bhakti has been prescribed by Sants alone.

(Discourses of Babuji Maharaj Vol. 3, Para 111)

10. All other extant religions of the world explain how to perform the Bhakti or acquire the Gyan (knowledge) of Parmeshwar, Parmatma, Brahm, Par-Brahm, Khuda, incarnations, gods, prophets and Auliyas. But, by these activities, it is not possible to attain to that pure, noble and high status which can be achieved by the Bhakti (devotion) of the Supreme Being and the Sant Sat Guru.

(Prem Patra Radhasoami Vol.4, Disc. 34, Para 479)

11. The Supreme Being Radhasoami Dayal says that the religion which is devoid of devotion to Guru and Shabd and of internal Abhyas (practices) for the elevation of spirit and mind, is hollow and sham. No one can attain true and perfect salvation by it. Bhakti (devotion) to anyone other than the true

Guru and Supreme Being Radhasoami Dayal, counts as Shubh Karam (good acts), resulting in happiness for a short while in this world, in heaven, etc. But the Darshan of the Supreme Being and access into His Dham will never be secured thereby. For this reason true salvation will not be attained, nor will true love for the Holy Feet of Supreme Being be generated in the heart.

(Prem Patra Radhasoami Vol.5, Disc. 14, Para 25)

12. There is no reference to this kind of Bhakti in any religion. Whatever others preach about it is an outcome of intellect and superficial love. This love is dissipated in the worship of idols or of an impersonal God. This sort of love is of little good. It cannot take the lover to the Beloved, unless he is initiated in the secrets and the modes of devotional practices. Idol-worshippers never think of meeting with their Isht (Deity), because they take the idol itself to be all in all. If anybody gives out the secrets of the real Deity, they quarrel with him. How can this kind of Bhakti be of any help at the time of death and thereafter?

(Prem Patra Radhasoami Vol.6, Disc. 12, Para 15)

Chapter 2

IMPORTANCE OF LOVE AND DEVOTION

13. In Sant Mat, great importance has been attached to Bhakti; it is the sine qua non of Sant Mat. If there are all other attributes but no Bhakti, then there is nothing. And he, who has no virtues but is endowed with Bhakti, is possessed of all. He alone is a devotee and he alone is dear to Bhagwant (Lord). Even if one performs Surat-Shabd Abhyas, but is devoid of this attribute, then one is empty and hollow.

(Discourses of Maharaj Saheb, Para 498)

14. If one has committed no errors of commission and omission but is devoid of Bhakti, even one's pardonable sins are not pardoned, but if someone has committed errors of commission and omission, but holds Bhakti uppermost, then, in that case, even one's unpardonable sins are pardoned, and one plays in the lap of the Supreme Father.

(Discourses of Maharaj Saheb, Para 501)

15. If one has all the pleasures at one's disposal but is devoid of Bhakti, then it is all dust, and if one is afflicted with every kind of suffering,

but has Bhakti within, one has all bliss.

(Discourses of Maharaj Saheb, Para 501)

16. In Sant Mat, importance is attached to Prem. Prem removes all evil tendencies, just as a spark reduces a heap of dry grass to ashes. If nothing but Prem prevails within one, then one need not worry about performing Bhajan.

Kindle the fire of Prem in your heart, and burn away the anxieties of Bhajan and devotion.

(English Prem Bani, p. 291, c. 134)

(Discourses of Maharaj Saheb, Disc. 76, Para 523)

17. The Lord is absorbed in Himself and is all-bliss. This is what Prem or love is. Prem consists in being attracted within oneself, and merged in one's own self. It is Prem which is the prime cause of all. In Prem alone lie truth, spirituality, bliss, joy and pleasure. The Supreme Being is the reservoir of spirituality and Prem; it is energy and nothing but energy there and that reservoir is perfect and complete.

(Discourses of Babuji Maharaj Vol. 2, Para 631)

18. The whole world reads and dies but none becomes pandit. One who reads two and a half letters of 'Prem' is a true pandit (learned). (There are two

and a half letters in 'Prem' as written in Hindi script).

(Sant Sangrah, Part 1, Tulsi Saheb, coup 19)

19. Very exalted is the status of Upasna (worship). To contemplate, with love and affection, the form of one's Isht constitutes Upasna. Even if one's Surat and mind withdraw and one derives pleasure and bliss, but if there is no Bhakti or Prem (love or devotion), all one's activity will fall in the category of Karam (endeavour). It will not be considered as Upasna (worship).

(Discourses of Maharaj Saheb, Para 15)

20. My brother! Listen to the importance of Bhakti (devotion) All Sants have testified to it. The path of Bhakti alone is Guru Mat (Sant Mat). All other religions and paths are false and guileful.

(Sar Bachan Poetry, Part 1, Bachan 12, Shabd 1, Couplet-1, 2)

In this couplet, greatness of love is described. In the same hymn, couplet 5 says:

Devotion, affection and love are three different words, but they denote one and the same thing.

21. The essence of all that exists is love (Prem). The origin, maintenance and sustenance of

the entire creation depend on love (Prem) or the force of attraction. Redemption from this world will also be obtained through love. Devotion (Bhakti) and love (Prem) ultimately become one and the same thing. By performing devotion; we proceed, step by step, from gross to subtle, subtler and the most subtle form. Bhakti (devotion) is the only means by which essence after essence can be obtained till, ultimately, true and unalloyed bliss, viz., the stage of supreme-love can be attained.

(Discourses of Babuji Maharaj Vol. 4, Para 125)

22. Bhakti (Devotion) is true love and affection. It manifests itself in the form of attraction and union. The entire creation has been brought into being by its force and is sustained thereby. The Supreme Being is Love. The entire creation is also a manifestation of Love. The working of the entire cosmic economy is based on love. No one can do anything without love or eagerness for it. It is evident, therefore, that no work either temporal or spiritual, can be successfully accomplished without love or ardour. Hence Sants attach great importance to love and devotion in religious pursuits as well.

(Prem Patra Radhasoami Vol.1, Disc. 14, Para 1)

23. One who has all the virtues, but no love (Prem), is empty-handed, but he who has no virtues but love (Prem), will get access into the presence of the Lord. Therefore, love (Prem) is the chief thing; but this love cannot be acquired without devotion (Bhakti) to the Sat Guru.

(Sar Bachan Prose, Part 2, Para 243)

24. Save love for the Supreme Being and the bliss of His holy feet, no worldly object is to the liking of a true devotee. Except love, which is an attribute of the Lord, he does not relish any other virtue or worldly object.

(Discourses of Maharaj Saheb, Para 166)

25. In fact, there has been eternal conflict between paramarth and the world. There has been enmity between worldly people and paramarthis in all the four Yugas.

(Paltu Saheb)

However, by this enmity Bhakti (devotional sentiment) is awakened and the devotee is benefited. Therefore, let this world be ever hostile to devotees.

(Discourses of Babuji Maharaj Vol. 4, Para 477 of 29.1.1932)

26. The mind flies like a bird in the sky of passions and desires, until it is gripped by the falcon of love. Where falcon dwells, no other bird stays. Similarly, when Love comes to prevail in the heart, no karam (action) can stay.

(Sant Sangrah 1, Mana, Verses 41,42)

27. The entire creation was evolved by attraction or Prem (love). It is existing and functioning by the same force. All in the world, whether big or small, love and attract one another. The functions of the creation and the affairs of its denizens are entirely carried on by mutual love, attraction and harmony.

(Prem Patra Radhasoami Vol.5, Disc. 40, Para 1)

28. The Supreme Being Radhasoami is the embodiment of Love; so also is Sat Purush. The essence of Atma, Parmatma, Brahm and Par-Brahm is also love. Sat Guru and the Jivas are also love in essence. Without love no one can meet the true Supreme Being. The difference lies in this that the Supreme Being Radhasoami Dayal is the source and spring, i.e., fountain-head and reservoir of Love, and Sat Purush is the ocean of Love, Brahm and Par-Brahm are its waves and the Jiva is a drop of Love.

(Prem Patra Radhasoami Vol.1, Disc. 2, Para 2)

29. There are very few people who have unshakable love and faith in Radhasoami Nam. Radhasoami Nam is the Supreme Name. Whosoever has developed faith in IT, has obtained the royal passport to enter the Abode of the Supreme Being. Only the journey remains to be undertaken. Kal and Karam cannot impede him in any way. They cannot divert his attention from the Guru and the Supreme Being, and put him on the track of Mana and Kal. But of course, Kal's debt shall have to be paid off.

(Discourses of Babuji Maharaj Vol. 5, Para 631)

30. Great is the eminence of Bhakti and Prem (devotion and love). Verily he is fortunate whose heart is blessed with these attributes. He alone shall receive grace and be admitted one day into the Mansion of the Supreme Being.

(Prem Patra Radhasoami Vol.3, Disc. 23, Para 23)

Chapter 3

WHOSE BHAKTI SHOULD WE PERFORM

31. A man, therefore, can show best love to a man alone. To a hidden form or to an imaginary one, it is impracticable to show the same degree of love. Therefore the Lord assumed the human form, so that we can perform devotion or Bhakti and generate love for Him. Hence Guru Bhakti is given the highest importance in Sant Mat. It is the august form of the Guru, which will gradually lead one to the subtler forms, and finally to the hidden or formless.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 70)

32. As Guru Bhakti is essential in Sant Mat, it is incumbent on the devotees to love the Form which the Prime Energy assumes on this plane, and also to repeat the Name disclosed by Him with love and attention, without which no spirit can succeed in reverting to its original abode, after combating with Kal successfully.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 73)

33. To partake of the Charnamrit and Prashad of Sants with love and affection, to attend Their Satsang with all one's attention, to listen to Their teachings and discourses with love and affection and to act up to them, to reduce one's love for the world day by day, to indulge in worldly affairs only to the extent necessary, etc., constitute devoting one life to the Bhakti of Guru. This Bhakti is gross in form. By this, the coarser bondages of the world will be cut, filth and impurity will be removed, and the mind will become pure and attention steady. The six Chakras of Pind will be conquered through the Bhakti of Guru. For this reason, great emphasis is laid on Guru-Bhakti in Sant Mat.

(Discourses of Babuji Maharaj Vol. 1, Para 165)

34. The worth or value of it all will be determined on the basis of who is performing Bhakti, whose Bhakti is being performed and by what means and from what plane it is performed.

(Discourses of Babuji Maharaj Vol. 1, Para 287)

35. All souls are eligible for Bhakti; though even for Bhakti, they do not possess complete fitness. Anyway, no harm accrues from

Bhakti which is dear to the Supreme Father; nothing else is so dear to Him. And remember it is the Bhakti of the Sat Guru alone that is acceptable to Him; He is not pleased with the Bhakti of anyone else.

(Sar Bachan Prose, Part 2, Para 13)

36. For the people of these time, the first thing that is required is Guru Bhakti and Satsang. Without these, they will not attain redemption.

(Sar Bachan Prose, Part 2, Para 68)

37. In the present time, the Jiva is unable to do anything else except the Bhakti of Sat Guru and the practice of Surat Shabd Yoga. And if any one resorts to other means or methods, it is like beating about the serpent's hole which will not kill the serpent.

(Sar Bachan Prose, Part 2, Para 121)

38. Without the Bhakti of Guru, it is not possible to perform the practice of applying Surat to Shabd, and without practising Surat Shabd Yoga, the mind, that is, the snake, cannot be vanquished, and hence, the main thing is the Bhakti of Guru.

(Discourses of Babuji Maharaj Vol. 2, Para 403)

39. So long as your breath lasts you should continue to serve the Guru with devotion. Guru Bhakti is surely the Bhakti of the Supreme Father. And you should make no demand from Him. When He finds you fit He will bestow on you whatever He chooses.

(Sar Bachan Prose, Part 2, Para 36)

40. Bhakti and Prem are dear to the Supreme Being Radhasoami Dayal. But “Bhakti” and “Prem” for the Holy Feet of Sant Sat Guru alone are acceptable to Him. He does not accept devotion to anybody else. As devotion to another would not be linked to the Holy Feet of the Supreme Being, there can be no response from Him.

(Prem Patra Radhasoami Vol.6, Disc. 12, Para 20)

Chapter 4

DEVOTION AND *WAQT GURU* (GURU OF THE TIME)

41. As regards faith in the past Sat Gurus, it is infructuous for the reason that no love (Preet) can be generated for them, since one has not seen them nor attended their Satsang. If one has not met the Sat Guru, there can be no devotion to His feet. Therefore, an earnest and zealous devotee ought to devote himself to the Sat Guru, manifest, i.e., the Sat Guru of the time.....

(Sar Bachan Prose, Part 2, Para 250)

42. None can attain Bhakti (love and devotion) without the help of the Guru of the time, and none can enter Sat Lok without Bhakti. (44)
A devotee cannot attain his object until he meets the Guru of the time. (52)
First step is the Bhakti of (or devotion to) Guru, second is that of Surat and Nam. (53)
Such a Bhakti is attainable by attending Satsang and performing Sewa of Guru. (56)
When the Guru is dear to the devotee and the devotee is dear to the Guru, the (58- devotee will get Bhakti Padarath (gift of 59) devotion) and Pooran Daya (grace and

mercy in its fullest measure).
Whether a Hindu or a
Muslim, a Christian or a Jain,
without Guru Bhakti, none can attain peace. (61)
First essential is devotion to Guru.
Without Guru Bhakti nothing
will be achieved. (62)

(Sar Bachan Poetry, Part 1, Bachan 8, Shabd 1)

43. Prem (True Love) in its strict sense is an exotic plant here. Neither the soil nor the climate is favourable for its germination and growth. The advent of Radhasoami Dayal on this plane made the soil and climate rather suitable. The Satsang of a True Guru is really beneficial, nay, even essential for the development of true love in a devotee.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 869)

44. Sant Sat Guru's Bhakti (devotion to Sant Sat Guru) loosens and cuts asunder external bondages and helps in translating and elevating the spirit. The internal devotion to Shabd loosens and cuts asunder subtle bondages, enhances love for and faith in the Holy Feet of Supreme Being and Sant Sat Guru. It facilitates and accelerates progress on the Path.

(Prem Patra Radhasoami Vol.5, Disc. 14, Para 23)

45. Purity of the spirit is essential, for its elevation, and the only way, to attain this purity, is to develop love for the Guru. He is the Reservoir of (Prem). The spirit is also of the same essence. It is also Prem (Love) on a smaller scale. Hence the spirit is attracted towards its Reservoir, the Lord, which is all Prem. Prem alone can be attracted towards Prem.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 882)

46. Know that humility and true Guru Bhakti (devotion to Guru) constitute the religion of this age.

(Sar Bachan Poetry, Part 1, Bachan 8, Shabd 17, Couplet-20)

47. The labour of those will be infructuous who repeat Sat Nam, Ram or Hari Nam but have no love (Preet) for Sat Guru, because Name is subservient to Sat Guru. He who will hold fast to the Sat Guru, shall attain Name and Ram also. Even he who, although initiated by the Sat Guru, does not devote himself to Him, will not attain the Name.

(Sar Bachan Prose, Part 2, Para 259)

48. All the virtues of the Guru-mukh, which are mentioned above, will only be acquired

by the grace of the Sat Guru. He bestows them on him whom He favours. Those who are devoted to His Holy Feet and have faith in Him will surely get this gift one day. Love (Prem) for the Feet of the Sat Guru is the source of all virtues. He on whom the gift of love (Prem) is bestowed will automatically acquire all these virtues and all Mana-mukh tendencies will disappear in a moment.

(Sar Bachan Prose, Part 2, Para 262 end)

49. Association or company is of Paramount importance, and the stage, referred to, cannot be attained without the association of a perfect Guru.

This body is like a jar of poisons and the Guru is the (reservoir of Amrit (nectar). If you can find a true Guru even by offering your head, it should be considered cheap.

(Sant Sangrah part 1, p. 26, c.16)

(Discourses of Maharaj Saheb, Para 164)

50. Without Satsang and the grace and mercy of the Sant Sat Guru, such a Bhakti and Prem cannot be engendered in the heart. Hence, all Parmarthis, desirous of performing the Bhakti of the true Supreme Being, should

find out and join the Satsang of Sants, i.e., of Radhasoami. By Sant Sat Guru's darshan and performing His Sewa, they should enhance their Bhag (spiritual desert).

(Prem Patra, Vol. 6, Bachan12, Para 13)

Chapter 5

WAYS TO DO DEVOTION AS TAUGHT BY SANT SAT GURU

51. Soamiji Maharaj was pleased to admit all classes of people to His Satsang so that they could also share the Grace and Mercy. This was, of course, done purposely. For those who came with a purely religious motive got adequate and due reward, but even those, who came with a different motive, did not go unrewarded. In this way the seed of Bhakti (devotion) was implanted in the Jivas, which in time germinated, grew, flourished and produced fruit.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 356)

52. When the seed is once sown no force can dislodge or destroy it. It must germinate and grow when the proper time comes. A devotee should not feel discouraged. The small invisible seedling of Prem is sure to grow, under the protective care of the Guru, to be a large and gigantic tree. Speaking more accurately, the moment the seed of

Prem starts taking roots, the object of a devotee is almost achieved. The Guru will help its growth further.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 697)

53. The mother loves her child and, for that, she does not have to put in any efforts. The seed of love is present within her, which sprouts forth of its own accord. Similarly, Bhakti automatically sprouts in him, within whom exists the seed of Bhakti. Of course, for its growth and development, Abhyas is necessary, and this is what constitutes endeavours. But, all that will take place by grace and mercy.

(Discourses of Maharaj Saheb, Para 497)

54. This seed of Sanskar is also sown in the hearts of the Jivas at the hands of the Sant Sat Guru alone and, as such, He is the sole doer of everything, right from the beginning to the end. In other words, He makes a Jiva Sanskari, as also gets the necessary Karni (spiritual endeavours) and Bhakti (devotion) performed by him, and finally takes him to the Highest Mansion. All this seems to be

accomplished by the Jiva, but actually, it takes place at the behest of the Sat Guru and by His Mauj. Although the power of germination and growth is latent in the seed, it cannot be fostered, nor can it bear fruits in the manner it should, without the help and watchful eye of the gardener.

(Discourses of Maharaj Saheb, Para 338)

55. Whosoever recites or hears with, “Love and reverence the hymn” (S. B. Poetry-1, Bachan-12, Shabd-1).

My brother, listen to the greatness of Bhakti will be granted the gift of Bhakti by Radhasoami Dayal. After the seed of that Bhakti has been sown, there will be a gradual emergence of sprout, sapling, flower and fruit.

(Discourses of Babuji Maharaj Vol. 4, Discourse No..dt

2.3.1932, Para 621)

56. When the Supreme Being manifests Himself in the human form, He, by His grace, secretly sows the seed of bhakti in Surat. In the Bhakti which will be awakened thereafter, the bhakti of the body and the mind will also be included, and some aspect of that

bhakti will be reflected in all one's actions and behaviour.

(Discourses of Babuji Maharaj Vol. 4, Discourse no . 80, dated
10.03.1932, Para 628)

57. Radhasoami Dayal was also pleased to pronounce that at the time of initiation into Surat Shabd Yoga, the devotee is made to catch hold of the hem of the garment of Sat Purush Radhasoami. Therefore, Sat Purush Radhasoami Dayal will keep on showering His grace and mercy on him who continues to perform Abhyas with love and does not indulge in the vagaries of the mind as far as possible. In other words, He will see that his mind and spirit are gradually raised internally to higher regions. He will protect him against the impediments and obstacles created by Kal & Maya.

(Prem Patra Radhasoami Vol. 3, Discourse 4, Para 44)

58. The earth cracks when the sapling sprouts. The heart likened to earth also cracks when the seed of Bhakti sprouts, and this is what is called the bursting of one's bosom. For that, it is first necessary to effect purification. As a farmer first prepares the field before sowing the seeds, for if he sows the seed without tilling

the land, nothing will grow, so also, to prepare the soil of the heart, purification and love for Guru are the prerequisites. Hence, it is digging and shovelling that takes place in the beginning, and later, manure and water are given, which bring some coolness to the soil. But, when one is subjected to digging and shovelling, viz., correction and mending, one cries and wails.

(Discourses of Maharaj Saheb, Para 595)

59. Some field or ground has more of gravel and stones in it, which may be likened to desires. It requires a greater amount of digging and shovelling, and the ground which is rocky, needs a different treatment altogether. From this, it is now evident that for the dawning of Prem, it is necessary that the ground of the heart should be cleansed first. In other words, one will be subjected to correction and mending first, and then will one become the recipient of the gift of Prem.

(Discourses of Maharaj Saheb, Para 596)

60. ...The germ of Bhakti (devotion) is latent in the Prashad of the Sant Sat Guru. It will take root sooner or later, according to the

Adhikar of the Jiva. The germ will not die out and is sure to germinate. There was a female devotee during Soamiji Maharaj's time. Her husband was addicted to opium and never cared for Parmarth. She prayed to Soamiji Maharaj for his spiritual welfare. Soamiji Maharaj in reply said, "Give him Prashad and Charnamrit, as frequently as possible, and pray internally on his behalf. This will shorten his cycle of Chaurasi considerably. There is no other remedy."...

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 212(4))

61. When Sants, Sadhs and Mahatmas make Their advent in this region, They bring along with Them some Surats who can recognize Them. In other words, Surats having old Sanskar who, by performing Their Bhakti, can set an example of Bhakti in this region, come with Them. If such Surats do not come with Them, neither can anyone at all recognize Them here, nor can the work of redemption of Jivas, for which purpose They make Their gracious advent here, be carried out.

(Discourses of Babuji Maharaj Vol. 1, Para 157)

62. It is difficult for the Jivas to carry out satisfactorily the instructions in respect of the Bhakti (devotion) taught by the Sant Sat Guru. Therefore, there are two different forms or entities in which the Incarnation makes its advent, i. e., in the form of Guru and the other in the form of Gurumukh or chief disciple. This form alone can perform the type of true Bhakti (devotion), as advocated by Sants. Others then follow in his footsteps. Soamiji Maharaj was the Guru, and Huzur Maharaj was the Chela or Gurumukh or disciple. Without such an example for their guidance, the teachings imparted by the Sant Sat Guru could not have been followed by Jivas in general.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 535)

63. The Beloved Sat Guru has taught me the ways of Bhakti. All Jivas are in a state of delusion in this world. Who but Guru can disclose the whereabouts of the True Home? Who else can arouse faith in Jivas? When, by sheer good luck, the Jiva is able to meet the Perfect Guru, his Karam and Bharam are all cast off. Guru grants him faith in the Holy Feet. Attend Satsang and enhance your love for Guru day by day. By serving Guru, arouse

ever new zeal and enthusiasm within you.
You will be rid of this topsy turvy world.

(Prem Patra Radhasoami Vol.3, Bachan 19, Shabd 16,
Couplet-1,2,3)

64. The Lord knows well the inner condition of everybody. The day mercy descends, Prem will instantly dawn and Surat and mind will begin to withdraw, and one's spiritual progress will be enhanced daily.

(Discourses of Maharaj Saheb, Para 325)

65. ...Engrossed in the pleasures of the world and swayed by the passions and desires of mind, Surat has gone mad, so to say. It cares for Mana and Maya and worldly caste and creed. Its true varna (creed) is Bhakti (devotion) and true vansh (lineage or ancestry) is Satnam, but it does not remember them. Sants have disentangled it from other creeds and made it adopt the creed of devotion. Slowly and gradually, Surat has to be detached from the mind. But here nothing can be done without the cooperation of the mind. We have to side with the mind to a certain extent.

(Discourses of Babuji Maharaj Vol. 4, Discourse 39, dt
10.12.1931, Para 299)

66. ...Indulgence in pleasures gives rise to pride which strengthens infatuation. When the time for the awakening of his Adi Bhag comes, he feels a natural urge of being drawn by attraction from above, and Bhakti (devotion) becomes easy of performance. Prior to this, all attempts to convince him, would fail. No propaganda is required for this purpose. The Lord has so arranged by his Mauj that when Adi Karams are exhausted, the Jiva will automatically come to the plane of Parmarth. When necessary to join Satsang, he shall be drawn to it, no matter what level of worldly existence he might be located at.

(Discourses of Babuji Maharaj Vol. 4, Discourse 72, dated
16.2.1932, Para 540)

67. Sant Mat does not countenance intimidation, bait, coercion or persuasion for attracting jivas to its fold. Bhakti (devotion) and Prem (love) of the true Supreme Being are engendered in their hearts just by delivering discourses on spiritual matters, thereby improving their understanding. By practising the devotional exercises, this Prem goes on increasing and the inner eye is opened.

(Prem Patra Radhasoami Vol.4, Disc. 8, Para 91)

68. Without Satsang and the grace and mercy of the Sant Sat Guru, such a Bhakti and Prem cannot be engendered in the heart. Hence, all Parmarthis, desirous of performing the Bhakti of the true Supreme Being, should find out and join the Satsang of Sants, i.e., of Radhasoami. By Sant Sat Guru's darshan and performing His Sewa, they should enhance their Bhag (spiritual desert).

(Prem Patra Radhasoami Vol.6, Disc. 12, Para 13)

69. This understanding will be acquired in Satsang. It is, therefore, proper to seek the company of the Sant Sat Guru. Sant Sat Guru is He who teaches the Bhakti (devotion) of the true Supreme Being Radhasoami Dayal, and enjoins upon jivas to perform the practices of the Surat Shabd Yoga. He extricates them from the meshes of Kal and Maya, and takes them to the Region of the true Supreme Being, beyond Pind and Brahmmand.

(Prem Patra Radhasoami Vol.4, Disc. 34, Para 483)

70. Knowledge of classical languages, philosophy and scriptures is useful in the world, but intuition cannot be awakened without

the help of Sant Sat Guru who alone makes a gift of Prem (Love) and Bhakti (Devotion)..... It is impossible to understand the religion of Sants from books alone. Such high class teachings or religious secrets were unfolded “Seená ba Seená”, by one individual to another deserving individual. In other words, it means that unless an adept threw the lustre of his own on the heart of his disciple, he could not improve.

(Teachings of RS Faith based on Babuji Maharaj’s Discourses
(Vol.6) , Para 444)

71. A man meets and talks to a king incognito. If he succeeds in pleasing him, he is duly rewarded by the king when he assumes his dignity. It is then that the man knows whom he had met and what benefit he had derived. Similarly, he who meets the Sant Sat Guru, meets with Sat Purush, who, besides the necessities of life, confers on him Bhakti (devotion) and Prem (love). This gift, will go on enhancing the devotee’s Bhakti and Prem and will go on advancing him in his Abhyas. One day, it will secure him admittance into the Nij Ghar (Real Abode). As he progresses in Parmarth, he comes to know the Sant Sat

Guru, and to appreciate his grace and mercy. When, in his next life, he meets Him again and by His grace and mercy recognizes Him to some extent, he performs His Sewa, Satsang and Abhyas with heart and soul. Seeing that his task is being done, he will feel delighted, and free from all cares and anxieties.

(Prem Patra Radhasoami Vol.4, Disc. 20, Para 274)

72. Radhasoami Dayal was also pleased to pronounce that at the time of initiation into Surat Shabd Yoga, the devotee is made to catch hold of the hem of the garment of Sat Purush Radhasoami. Therefore, Sat Purush Radhasoami Dayal will keep on showering His grace and mercy on him who continues to perform Abhyas with love, and does not indulge in the vagaries of the mind as far as possible. In other words, He will see that his mind and spirit are gradually raised internally to higher regions. He will protect him against the impediments and obstacles created by Kal and Maya.

(Prem Patra Radhasoami Vol.3, Disc. 5, Part 5, Para 44)

73. It is not an easy matter to elevate Surat and Mana (spirit and mind) with the help of

Shabd. Even this practice requires renunciation from the world and its pleasures, and intense love for the Holy Feet of the Sant Sat Guru and the Supreme Being Radhasoami Dayal. But Radhasoami Dayal has, in His Mauj, very graciously ordained that he who sticks to this Abhyas and goes on performing it as much and as best as he can, will be saved from Chaurasi and will be located in some high and happy region after death, by His special grace and mercy. Such a soul will, thereafter, assume human form twice or thrice, whenever the Sant Sat Guru manifests Himself in this world. He will then be attracted to the Satsang, would perform Abhyas and would be taken to the Nij Ghar (Original Abode). Never before was such immense Daya (grace and mercy) showered on the Jiva, nor is there anybody else who is competent to do so. It is up to the Supreme Being and Omnipotent Radhasoami Dayal alone that He, in His Mauj, can effect salvation of the Jiva in the easiest possible manner. Who can adequately thank Him for such an immense grace and mercy or who can perform Abhyas so as to be worthy of His grace and munificence?

(Prem Patra Radhasoami Vol.6, Disc. 1, Para 7&8)

Chapter 6

HOW TO PERFORM BHAKTI AND ENGENDER LOVE

74. ...If the currents of the mind and Surat withdraw from the plane of Antah-karan and start reaching the third Til, it will be called 'Bhakti' (devotion) according to Sant Mat. By means of Bhakti, the foundation of Prem (love) will be laid at the third Til. The 'Jiva' is at the throat-centre, and, the 'Atma' is located at the third Til or the sixth centre. As far as and up to the time, there is mutual participation of Jiva-Atma, it is 'Bhakti', and when one starts getting an inkling of Surat and Surat's participation begins, it is Prem....

(Discourses of Babuji Maharaj Vol. 1, Discourse 86, Para 814)

75. Soamiji Maharaj called Chandrasen satsangi near Him and observed "Your Bhakti (devotion) is now complete". By 'Bhakti being complete', is meant that the task of withdrawing spirituality to the third Til had been accomplished. It is in respect of this that it has been said 'Perform Guru's Bhakti for one lifetime'. Bhakti consists in withdrawing

spirituality from the plane of Antah-karan to the third Til. When this task is accomplished, one life is past, and then the activities of the second life start, no matter if they are undertaken in the same body or in the body assumed in the next life. The four lives required for complete redemption, correspond to four stages - one for each stage. Those four stages may be attained in four different bodies or in only one, or two or three bodies.

(Adapted from Discourses of Babuji Maharaj, Vol. 1, Para 816)

76. To contemplate, with love and affection, the form of one's Isht constitutes Upasna. Even if one's Surat and mind withdraw and one derives pleasure and bliss, but if there is no Bhakti or Prem (love or devotion), all one's activity will fall in the category of Karam (endeavour). It will not be considered as Upasna (worship).

(Discourses of Maharaj Saheb, Para 15)

77. Prem is of prime importance. To remember the Beloved all the time, constitutes the true mode of devotion. It is this that is known as Dhyān, and this alone

is true Sumiran.

(Discourses of Maharaj Saheb, Para 658)

78. Remembrance of the Beloved is what is known as Prem. Prem will dawn in the wake of remembrance. Where there is remembrance, the Beloved is Himself present there, and when He is present, remembrance of Him also abides. Since the Beloved is the Supreme Being Himself, His remembrance means that His holy feet have become implanted, as it were, in one's heart.

(Discourses of Maharaj Saheb, Para 656)

79. To contemplate His countenance again and again is to establish a contact, as it were, with the Supreme Being Himself, and this is what constitutes His Bhakti.

(Discourses of Maharaj Saheb, Para 628)

80. Apart from this, there is yet another method of inculcating Dinta, and it is this that love for the holy feet of the Supreme Being is engendered. When Prem (love) dawns, one will automatically become meek and humble, and one's ego will vanish completely. If the slightest sprinkling of love happens to fall on one, or if one is possessed

of even an iota of yearning for His Darshan, it is extremely beneficial and will help one in accomplishing the task in a short time.

(Discourses of Maharaj Saheb, Para 676)

81. In the beginning, Satsang, Sumiran, Dhyān and Bhajan are performed as a matter of routine, but when Prem dawns, there is no need of observing the schedule, because one remains imbued with remembrance day and night.

Prem knows no rules. When the mind is absorbed in love, who cares to remember the day or date that may be auspicious?

(Sant Sangrah Part 1, p. 38, c. 12)

(Discourses of Maharaj Saheb, Para 747)

82. This practice is called Surat Shabd Yoga. By this practice, greater and greater nearness to the Feet of Radhasoami Dayal will be secured day by day. This practice is also known as “Prem.-bhakti”, viz. “loving devotion”.

(Prem Patra Radhasoami Vol.1, Disc. 14, Para 8)

83. The Bhakti (devotion) introduced by Radhasoami Dayal is quite unique and excels

all other kinds of devotion. Surat alone can perform that Bhakti, and not the body and mind. The body, too, performs Bhakti, and so does the mind, but they perform Bhakti to serve their own end. The Bhakti of Surat cannot be performed by the vigour, strength and powers of body and mind....

(Discourses of Babuji Maharaj Vol. 2, Disc 33, Para 407)

84. Bhakti cannot be performed by those who are subject to lust, anger and greed. Bhakti will be performed by some brave one who can give up ties and bondages of high caste, fair colour, lineage and class. A lustful person spoils his Bhakti for the sake of pleasures of senses. He loses diamond and wastes his human life.

(Sant Sangrah, Part 1, Kabir, Kam, Coup 6)

85. Honour and dishonour whatever befalls you, consider such to be the Mauj, and keep on performing Bhakti. Derive strength from Guru to face all sorts of situations. I tell you, my dear, perform Bhakti. Nobody can cause you any harm. Why do you fear? Perform Bhakti. Nothing happens without the Maui (ordainment) of Guru. I tell you my dear to perform Bhakti.

(S. B. Poetry 1, Bachan-12, Shabd-12, Couplet- 16-19)

(Discourses of Maharaj Saheb, Para 436)

86. If one cannot put up with humiliation, it means that one's, Bhakti is still imperfect; but there is no harm in it. One day, imperfect Bhakti will become perfect.

You are imperfect in your Bhakti. That is why you falter. What more am I to tell you? Go on performing Bhakti. Slowly and gradually, you will gain steadiness. There is no other remedy but to perform Bhakti. One day, your imperfect Bhakti will become perfect. Give up hypocrisy; perform Bhakti. Insincere and hypocritical Bhakti will be of no avail. It does not matter if your Bhakti is imperfect. Perform Bhakti. Radhasoami Dayal graciously declares that you should perform Bhakti in whichever way you can.

(S. B. Poetry 1, .p.321, cs.20-24)

(Discourses of Maharaj Saheb, Para 437)

87. In short, one should minimise one's outward activities and turn one's attention inward, attend Satsang regularly, enhance love for the Holy Feet, and open the inner door. This is what constitutes the mode of Bhakti.

(Discourses of Maharaj Saheb, Para 636)

88. After death, Satsangis are undoubtedly taken to Sahas-dal-kanwal and beyond, and

after being made to perform Bhakti there, they are again brought down here on this plane. When by performing spiritual practice, they again effect their ascension, their location at the stage in question becomes stable. If somebody severs his connections with Satsang after receiving initiation and if he has not performed any Bhakti yet, or has merely had the Darshan of the Sat Guru, then the seed, as it were, has been sown in him, and in his next life will commence the first of the four periods.

(Discourses of Maharaj Saheb, Q and A 57)

89. Question: Does not illness create an obstacle in Bhakti?

Answer: During illness the Surat and the mind of a devotee withdraw and ascend even more, hence, there is no setback but only mercy in it.

(Discourses of Maharaj Saheb, Q and A 58)

90. The mind is always restless and keeps running, getting diffused in all directions unless some check is applied. It can be tied down or brought under control by Guru-

bhakti (devotion to Guru) alone, which is very difficult to perform indeed. We have to pass through the portals of death while alive.

(Discourses of Babuji Maharaj Vol. 4, Discourse 4, Para 128)

91. Love is a human instinct. Hence everyone knows well how to make and augment love. He loves his relations and friends in varying degrees. People express their love by seeing others, dining together, giving presents, inviting them to feasts etc. If a relation or friend is out, they invite his children instead or send them presents. One, who has sincere love for the Holy Feet of the true Supreme Being, would surely express his love in the manner mentioned above. But as the true Supreme Being is hidden from view and His Abode is the farthest of all, the love for Him has to be expressed to His children.

The lovers and devotees of the Supreme Being are His dear children. To entertain them, is His Sewa. If luckily one finds the Sant Sat Guru, who is Beloved of the Supreme Being and at all times unified with Him, and one renders Him some service, then one renders such service to the Supreme Being Himself. This would day by day enhance

one's love and one would be the recipient of His grace and mercy in an ever increasing measure.

...He who has intense love for the Holy Feet of the Supreme Being, will certainly be restless and eager to see Him and have His Darshan. Such an intense love cannot be generated without the Satsang of Sant Sat Guru and His loving devotees.... Sants say that, for generating love for the Holy Feet of the Supreme Being, it is necessary to gain knowledge and recognition of the Beloved, to receive initiation in the secrets of His Dham (Region) and to proceed inwards for His darshan. Thus one day the devotee will meet with Him and accomplish his task.

(Prem Patra Radhasoami Vol.5, Disc. 40, Paras 7 to 11)

92. What has been stated above, will show that it is proper and necessary for all to engender love for the Holy Feet of the Supreme Father Radhasoami and the Sant Sat Guru. Consistent with the degree of their love, the current of their mind and spirit will, again and again, tend towards higher regions and obtain its bliss. Bachans and Banis of the Sant Sat Guru will attract them very much. Yearning for Darshan will always be present in their mind,

to some extent. They will apply their body, mind and riches to Sewa and Parmarth. Being initiated into the secrets, they will lovingly perform Abhyas. This is called true and pure Bhakti. Having understood the importance of such a Bhakti, when a jiva engages in it, he will receive the grace and mercy of Radhasoami Dayal and Sant Sat Guru. He will Himself graciously fulfil the task of such a devotee. He will go on increasing the Bhakti of such a jiva by granting him bliss of Satsang, internally as well as externally. One day, he will attain to the state of Supreme bliss in Dhur Dham (Highest Region).

(Prem Patra Radhasoami Vol.3, Disc. 23, Para 22)

93. In Radhasoami Faith, the form of devotion is like this. In the wakeful condition the devotee has his seat in the eyes. He performs devotion to the spiritual current which flows from higher regions. And this current is Bhakti. By listening to the Dhun or sound accompanying this current (Bhakti), the devotee translates and raises his spirit and mind, from the Til. When he gets access into the region from where the Adi Dhar (Prime Current) of Shabd, Prem and Nur (Light) has issued forth, he attains union with his Bhagwant, i.e., His

Pritam (Beloved). Thus Bhakt (devotee), Bhakti (devotion) and Bhagwant (Beloved) or object of devotion, who appear to be three distinct entities become one. In other words, Bhakti is completed on reaching the Dhur Pad (Highest Region). There the Bhakt (devotee) merges in the Bhagwant (Beloved). But whenever he so desires, he can enjoy the bliss of His darshan.

(Prem Patra Radhasoami Vol.6, Disc. 12, Para 14)

94. Parmarth means or refers to the path of Bhakti or devotion. It is through devotion that Divinity can be attained. To attain Divinity through devotion is Parmarth. When worldly hopes are shattered, then only will one attain God. When a transformation takes place in one's worldly ways, then only will one be able to mould one's conduct according to the ways of Bhakti. The ways of the world and those of the devotee are mutually antagonistic. One has, of course, to carry on in this world but there is no such activity which can be the same in accordance with the ways of the world as well as those with Bhakti. To be inclined downward under the influence of Maya, to let the current of spirituality descend below and to get entangled in worldly affairs are the ways of the world. As against this,

to pierce the hollow Maya and escape from it and to proceed upward and ascend in the direction of the Lord's Holy Feet is the way of Bhakti.

(Discourses of Babuji Maharaj Vol. 2, Disc. 69, Para 811)

95. Everything depends on love and faith. In this world when one loves or relies on another, the latter always helps the former and is even prepared to sacrifice his life for him. Similarly, the Supreme Father takes upon Himself full responsibility for looking after those who have love and faith in Him and rely on Him, and do not look up to any one else. But the Jivas are helpless; there is no means at their disposal by which they can engender love and faith. They depend on their own intellect and strength. Unless this breaks and there is despondency everywhere, such love and faith cannot be engendered.

(Discourses of Babuji Maharaj Vol. 5, Disc. 11, Para 55)

96. When it is time for the awakening of Parmartha Bhag (fitness) of a Sanskari Jiva, there is no need to argue with him or convince him or even talk to him. As soon as he hears the NAME, he gets charmed, and faith and belief dawn on him. This is "faith-born-of-Bhakti". That Jiva's Bhakti has been awakened. The devotee and the Lord have one and the same

form. By performing Bhakti, the Jiva's Surat will emerge and embrace the current of Shabd coming within, after making contact with it.

(Discourses of Babuji Maharaj, Vol. 2, Disc. 67, Dt:
11.08.1938, Para 794(9))

97. Wherever in Sar Bachan and Prem Bani the word Pyari (darling) occurs, it refers to Surat and the word Pyara (beloved), to Shabd and the Supreme Being. Where else does love exist except in Surat and Shabd? All other kinds of love are false, unstable and subject to change and decay. Surat alone is the darling of the Supreme Being.

(Discourses of Babuji Maharaj Vol. 4, Disc. 4, Para 41)

98. One may desire very much to practice Bhakti, but unless one's mind has attained purification, one cannot become a true Daas (a recipient of gift of Naam).

(Sant Sangrah, Part 1, Kabir, Bhakti, coup 7)

99. If the devotee uses the plough of True Name and the seed of Sumiran, his Bhakti will never go waste, even if there is drought in the whole of Brahmand.

(Sant Sangrah, Part 1, Kabir, Bhakti, coup 11)

100. When love for the Supreme Being is generated in our heart, all will appear

dear to us. It is a peculiarity of love that whosoever loves our beloved becomes dear to us. In fact, love is all-beauty, and the rest ugly and deformed.

(Discourses of Babuji Maharaj Vol. 4, Disc. Para 156)

Chapter 7

TYPES AND LEVELS OF LOVE AND DEVOTION

101. There are people who join Satsang only for Swarth (worldly purpose or gains) and not for Parmarth, i. e., for the purpose of getting access to the Feet of the Lord. Even the men of this class possess some seed of Bhakti (devotion), which prompts them to join the Satsang. This sort of association with the Satsang of a true Sant or Sadh or Mahatma by a person is also beneficial to him in the long run, though it may have been done for a Swarth or worldly end in view.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 270)

102. Prem = It is the condition, when the lover (spirit) and the Beloved (the Supreme Father) become Tadrup or one.
- Bhakti = It is that condition when the lover and the Beloved are not fully united so to say.
- Prit = It is the condition, when the lover begins to sacrifice the

pleasures of Mana (mind),
Indriyas (senses) for the
Beloved.

Moh = It is the condition when
self-interest is the
predominating factor.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 859)

103. The Prem that starts from the spirit
is quite different and is of far higher
value. It is disinterested and everlasting.
Until the spirit is somewhat freed
from covers, the seed of such a Prem
cannot take root.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 696/4)

104. The so-called Prem or love in this
world, may well be compared to the braying
of an ass. In the beginning, an ass brays
at the top of his voice, but gradually it
grows weaker and weaker till it disappears
altogether.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 871)

105. The father-son relationship will develop

when the Bhakti or devotion through body and mind having become perfect, one gets Darshan of Guru in Trikuti.

(Discourses of Babuji Maharaj Vol. 1, Disc. 1, Para 2)

106. Besides these, there are many other kinds of relationships or attitudes in Bhakti, like filial and friendly attitudes. To cultivate Bhakti for one's Isht, considering him as one's child the way a mother loves and fondles her son, would be called Balak Bhao or a filial feeling towards one's Isht, and to mould one's conduct in relation to the Lord the way one loves one's friend would constitute Sakha-Bhao or friendly attitude for the Lord. These are the different attitudes and aspects for moulding one's conduct according to the ways of Bhakti. Amongst all these, the husband-wife relationship is the noblest and the highest. Husband and wife have equal rights.

(Discourses of Babuji Maharaj Vol. 1, Disc.1 , Para 12)

107. Truth, spirituality and bliss, are all attributes of Prem or love; in Prem alone there is truth, from Prem alone spirituality originates, and in Prem alone lie pleasure, happiness and bliss. Prem is above all, and it is

the ultimate end, object and the highest state of everything. What is called Prem here, is not really Prem. Prem does not consist in acting with an outward inclination. Prem is attraction which is centripetal or directed inward. There is attraction here, too, but it is centrifugal; it is inclined outward. Prem signifies getting drawn and attracted upward from below and inward from outside, and to remain fixed there after withdrawal and not to move and fall from there is the state of perfection of Prem. When Surat reaches Sat Desh, it will be free from dislocation and fall from there. So long as it is in Pind or in some region of Brahmand, it can be displaced as well as it can fall from there, rather, it is all the time being displaced and falling. Hence, the perfect condition of Prem exists in Sat Desh alone. That is Dayal Desh, the region of pure spirituality, and the abode of Prem....

(Discourses of Babuji Maharaj Vol. 1, Disc. 37, Para 353)

108. Prem connotes a condition in which there is no need for any action at all. When there is perfect Prem, nothing remains to be done. That is a state of being absorbed and immersed in one's own bliss.

(Discourses of Babuji Maharaj Vol. 1, Disc. 49, Para 356)

109. ...Surat has a natural and inherent attraction towards its source, the Lord, who is of the form of Shabd. This is called Prem (love). In Prem, there is no scope for any effort or thought and deliberation...

(Discourses of Babuji Maharaj Vol. 1, Disc. 49, Para 445)

110. Spirituality, truth and bliss, are all attributes of Prem (love). Really speaking, Prem is the essence. In Prem alone, there is spirituality, truth and bliss. But what Sants have called 'Prem', and the sense in which They have used the word 'Prem', are not to be found here at all. As it is, people here talk of Prem (love) and make love with each other, but, in reality, that is not Prem. That is only attachment and bondage. All love or affection here is rooted in self-interest and selfish motive.

(Discourses of Babuji Maharaj Vol. 1, Disc. 55, Para 500)

111. When the current unites with the Chaitanya Swarup only partially, it is Bhed Bhakti (imperfect devotion), and when it merges in its entirety, it is called Abhed Bhakti (perfect devotion).

(Discourses of Maharaj Saheb, Para 629)

112. Bhakti is of four kinds-
- (1) Salok- Access to the sphere of one's Isht.
 - (2) Samip- To be allowed location close to the presiding deity or the central power of that sphere.
 - (3) Sarup- The assumption of the manifest form of the presiding deity.
 - (4) Sayujya- A union with the deity's essence or Laksh Swarup.

Complete identification with the deity or to merge in him completely is known as Sayujya Bhakti. With regard to this it has been said-

Bhakti (devotion), Bhakt (devotee), Bhagwant (Deity) and Guru are one, although these are four different words. By making obeisance at His holy feet, innumerable obstacles are removed.

(Discourses of Maharaj Saheb, Para 630)

113. There are four kinds of Bhao (relationship) in Bhakti - (1) Pita Putra (father-son), (2) (wife-husband) Stree Pati (3) Soami Sewak (master-servant), and (4) Sakha (friend). So long as union has not yet been achieved, it is the Bhao (relationship of father and son and when union is achieved, it becomes that of wife and

husband. The Bhao of 'master and servant' signifies love engendered in the spirit of a slave, and Sakha Bhao suggests the relation of a friend with a friend. Of these, the Bhao of father and son is the best, but the status of a Gurumukh is distinct and apart from all. His is the status of total identification, his heart is pierced with the pangs of separation, and the heart breaks into pieces, as it were, as the current issues forth from the plane of Antah-karan. The moment he gets Darshan, his mind is captivated and he becomes totally oblivious of his own self.

(Discourses of Maharaj Saheb, Para 635)

114. Worldly love is known as Moh (attachment), whereas Parmartha love is called Prem. Worldly love pertains to the mind and Parmartha love pertains to Surat. Prem is the wing, as it were, for soaring high. As a kite flies in the air with the help of a thread or cord, so does Surat ascend by means of the current of Prem.

(Discourses of Maharaj Saheb, Para 635)

115. The emotion and ardour of Prem pertaining to Antah-karan plane has an

outward tendency and, as such, is not reliable. On the other hand, Prem pertaining to the plane of Surat is centripetal and hidden; it goes on getting enhanced as each day passes, like the craving of drunkards for intoxicant. They become overwhelmed with intoxication and become absorbed and lost in it, so much so, that their languor and hangover persist.

So also, he, who has drunk the cup of Prem, remains engrossed, drowned and steeped in the bliss thereof all the twenty four hours. Quaff the cup of nectar of Nam and be inebriated.

(Sant Sangrah Part-2, p.76, c.1)

Everybody talks of Prem (love), but none knows what love is. Love is that in which one remains drenched all the twenty four hours.

(Sant Sangrah Part-1, p.37, c.5)

(Discourses of Maharaj Saheb, Para 525)

116. Bhakti (devotion) is nothing but developing deep love for Guru. This Bhakti is of eleven different kinds - love for Guru's qualities and greatness, love for Guru's form, love stemming from the remembrance of Guru, love inherent in Guru's Sewa, love

due to the feeling of being the Guru's slave, love for Guru as a friend, love for Guru as existing between husband and wife, love for Guru as His son, love flowing from sacrificing or offering oneself to Guru, love for Him in being lost in His thought and meditation, and love in His contemplation in a state of intense yearning for Him.

There are three letters in भक्ति "Bhakti". The first letter is 'भ' (Bha) which stands for m (Bhav) or the world, signifying that Bhakti rids one of worldly pain and suffering. The second letter is 'क' (Ka) representing assnut (Kalyan), that is, good of the soul which Bhakti brings in its wake. The third letter is 'ति' (Ti) which stands for 'तीव्र' (Tivra) or keen, indicating that Bhakti engenders keen Gyan (knowledge). To ever remain bound down by the Guru's commands constitutes Bhakti. And Bhakti really consists in moulding one's conduct according to the Guru's behests and in giving up such activities as are detrimental to Bhakti.

Bhakti is of three grades - the highest, the medium and the lowest. His Bhakti pertains to the highest grade in whose eyes the Lord is all-pervading and omnipresent, who realizes that all objects and beings are permeated through

and through by Him like water and its wave, and who finds His impulse to be present in friend and foe alike. His Bhakti is of a medium standard who has love for the Lord, who mixes with Bhakts (devotees) and is on friendly terms with them and does not associate with those who lack Bhakti or devotion. And that Jiva's Bhakti is of an inferior grade who has faith in the Lord and is also given to His worship but has no love and affection for His Bhakts or devotees.

Bhakti can also be classified as Sato-guni, Rajo-guni and Tamo-guni. That Bhakti is Sato-guni which is not tainted by any desire. The Bhakti which is associated with any kind of desire, that is, 'सकाम' Sakam, is, Rajo-guni. And that Bhakti is Tamo-guni which is resorted to with the motive of vanquishing the enemy.

There is yet another kind of classification of Bhakti. It is firstly 'मानस' Manas where the devotee mentally performs the acts of service and devotion, secondly, 'बाचक' Bachak where he performs devotion by words of mouth and, thirdly, 'कायिक' Kayik or physical, where he does so by his body.

Bhakti has also been said to be of four kinds. There is the Bhakti of (1) 'आर्त' Arta, that is, devotion performed by one when

afflicted with some kind of pain or suffering, e.g., Draupadi, the drowning elephant, etc.; (2) devotion by the seeker and the person who tries to find the path to redemption, like Pareekshit, etc., (3) the 'अर्थार्थी' Artharthi, devotion performed by one seeking wealth and treasures, like Dhruv etc.; and (4) the 'ज्ञानी' Gyani, devotion performed by the, seeker after knowledge, like Prahlad, etc.

According to another classification, Bhakti is of three kinds - firstly, that performed by one's own self, secondly, that which one gets performed by others, after having explained to them the ways of Bhakti, and, thirdly, the joy and satisfaction which one feels on seeing others performing Bhakti.

Then again, it has been said that Bhakti is of nine categories or it can be performed in nine ways, e.g., listening to the greatness of the Lord, singing His praise, remembering Him, performing His Sewa, worshipping Him, paying obeisance to Him, acting and behaving as His slave, treating Him as one's friend, and offering oneself completely to Him, Bhakti has also been said to be of eleven kinds: Firstly, attending Satsang; secondly, receiving the mercy of devotees and making them happy

and pleased; thirdly, cherishing regard for and faith in the conduct of devotees; fourthly, listening to the activities of devotees and the Lord; fifthly, engendering love for the Lord's form after having heard about it; sixthly, acquiring precise knowledge of the Lord's form as well as one's own form; seventhly, enhancing one's love for the Lord's form; eighthly, increasingly clear manifestation of His form within one day by day; ninthly, dawning of compassion within one; tenthly, the dawning of omniscience; and eleventhly, the attainment of a stage such that not even a moment passes without the contemplation of the Lord's form.

Then, based on intensity and refineness developing gradually as a result of gradations in virtues like charity, etc., Bhakti is of thirty kinds.

All these grades and kinds have been enumerated because according as the manner in which and the feeling or attitude with which the mind of a devotee is drawn to the Lord and the Guru, it constitutes a kind of Bhakti (devotion).

One devotee asked his Guru, "Maharaj! The number of Tattwas (elements) has been

variously described as twentyfour, seventeen, sixteen, eight, seven, five, and three. What can be the reason of this controversy ?” The answer given was “There is no controversy here. He who thought that one particular Tattwa was mixed up with another, counted the total number as one less than the number arrived at by another person who regarded the two Tattwas as separate. It is like a person, who saw a banyan tree and said that it had two branches while another person, who saw four branches in it and asserted that a banyan tree had four branches. But, the tree is one and the same. Similarly Bhakti is one and the same. It appears to be of various kinds depending on the way in which the devotee’s mind is drawn to the Lord. The main object of every kind of Bhakti is that love for Guru is engendered somehow or the other. So long as that love does not attain perfection, it is the stage of endeavour. Attainment of perfection marks the fruit of that endeavour. And that is the fruit of Bhakti.

(Sants, Sadhs, Mahatmas and devotees of past, Introduction)

117. To become child-like is the first stage. The second stage is that of wife and husband. It comes about when Bhakti (devotion) is

in full bloom. As when a child grows up into a man, all his instincts and emotions, such as, passion, sexual urge etc., develop, so also, when Bhakti is in full bloom, Prem and other attributes are awakened. As man and woman unite, so does a devotee acquire the capacity to merge in his Beloved. So long as it is the childhood of devotion, the relation between the deity and the devotee is what obtains between father and son, and when Bhakti attains maturity, the relationship becomes that of wife and husband.

(Discourses of Maharaj Saheb, Para 605)

118. Generally, there are three kinds of relationship in Bhakti - the first is that of master and servant, second is of father and son, and the third is of wife and husband or of lover and the beloved. In the first kind, the Sewak (servant) has more of awe and reverence in his heart, in the second, there is reliance on grace and mercy, and in the third, Prem (love) is predominant .

(Discourses of Maharaj Saheb, Para 606)

119. Devotion, affection and love are three different words, but they denote one and the same thing.

(Sar Bachan Poetry, Part-1, Bachan-12, Shabd-1, Couplet-5)

Bhakti (devotion), in its state of consummation, is Prem. (love). In its ultimate form, Bhakti is Bhagwant, the Lord Himself. The more love a devotee has in him, the dearer he is. Unique, indeed, are the ways of Bhakti. Bhakti lies in slowly and gradually withdrawing the spirituality and then offering it at the holy feet of the Lord. It is only when the Lord manifests Himself as Bhakt (devotee) here, that He can teach the ways of Bhakti. When, by His grace, the gift of Bhakti is granted, everything will be had.

(Discourses of Babuji Maharaj Vol. 4, Disc. Dt 2-3-1932, Para 608)

120. In Radhasoami Faith, love and devotion will thus continue up to Dayal Desh or the first grand division. This devotion is called Bhed Bhakti. The distinction of Soami and Sewak (master and devotee) continues throughout. On merging in the Highest Region, i.e., the Real Formless, the devotee will attain to Abhed Bhakti (non-distinguishable devotion). On reaching there, he will acquire the power of merging in, and becoming one with the Formless, if he wishes to do so. And when he so desires, he can separate himself and enjoy

the bliss of Darshan. Such is the sublime and high status a loving and devoted Abhyasi of the Radhasoami Faith can attain to. No devotee of any other religion could attain to this status by merging in the formless of the lower regions. Nor can he do so unless he performs the practices expounded by Radhasoami Dayal.

(Prem Patra Radhasoami Vol.3, Disc. 4, Para 24)

121. Premi Pritam Bhao (to regard Radhasoami Dayal as Beloved Lord) is attained after attending Satsang and performing Abhyas and Sewa internally and externally, for a pretty long time. As the loving devotee receives bliss and joy, both internal and external, and experiences grace and mercy, his love for and faith in the Holy Feet will go on augmenting. In that condition all the actions of his Beloved, whether pleasing to the mind or not, will be liked by the lover. He will never lose faith in his Beloved. In other words, his love will remain the same, whether he is in comfort or suffering. It will go on increasing daily.

(Prem Patra Radhasoami Vol.3, Disc. 7, Para 7)

122. When the spirit crosses Brahmand it begins to make 'Parikramá' or revolves round the Sun of Sat Lok or Sat Purush. It then

becomes entirely Prem Rúp and acquires the merit of performing pure and profound Bhakti. This Bhakti is transformed into Prem. The Lord is also Prem Rúp, all love. The dark and bright parts of the month end when the spirit reverts to Sat Lok, leaving the alloys in the regions below.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 80)

123. One assumes the male form after the female form and, usually, having once assumed the male form, one does not revert to the female form. A woman can perform a great deal of Bhakti characterized by enthusiasm and fervour. A man has the Adhikar (fitness) to perform pure and unalloyed Bhakti which starts from Sunn, from where the distinction between male and female forms ceases to exist. If Adhikar for performing pure Bhakti has not yet developed and it is deemed necessary for one to perform Bhakti with enthusiasm and fervour, one may be sent back from the male form to the female form in the next life. When one attains the fitness to perform pure Bhakti, then only one is brought to the male form from the female form.

(Discourses of Babuji Maharaj Vol. 2, Disc. 45, Para 550)

Chapter 8

LOVE AND DEVOTION ARE GIFT FROM RADHASOAMI DAYAL

124. Intuition cannot be awakened without the help of Sant Sat Guru who alone makes a gift of Prem (Love) and Bhakti (Devotion).

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 444)

125. Radhasoami Dayal's true and special gift is that of Bhakti (devotion) and Prem (love). He alone will beg for it who has a strong longing for it. By a strong longing is meant that the longing for attaining the Bhakti and Prem (love) of Radhasoami Dayal should predominate over and should be urgent than all other desires - so urgent that without it, one's life itself would be impossible, useless and meaningless.

(Discourses of Babuji Maharaj Vol. 1, Disc.10.12.1939, Para
522)

126.If one has a longing for receiving the gift of Bhakti and Prem of Radhasoami Dayal, one will stretch out one's hands before Him and beg of Him, and will develop true humility

for it. If that longing is not there, one will not ask for it at all, and will not be actuated at all by the kind of humility which would enable one to receive that gift. If worldly desires are strong, one will beg for the world itself, stretch out one's hands for the world and become humble for its sake, and will not ask for Bhakti and Prem of Radhasoami Dayal.

(Discourses of Babuji Maharaj Vol. 1, Disc.10.12.1939, Para 524)

127. On whomsoever the Lord chooses to confer His special grace, He bestows on him a particle of Prem. This gift is at the discretion of the Lord. Except Radhasoami Dayal it is not within the power of anybody to bestow the wealth of Prem. Pleasure and bliss are inherent in Prem. He, who is intoxicated with Prem, forgets all about Karni (spiritual endeavours). What is Karni to such a one, after all? Nothing but to wait in expectation, like an oyster waiting for the drop of Swanti rain. In short, to remain hopeful is the Karni of a devotee.

(Discourses of Maharaj Saheb, Para 18)

128. Prem (love) is superior to Preet (affection). It is Preet that will be bestowed

first and the gift of Prem will be granted later. All that one may do will not be of much avail unless Preet awakens.

(Discourses of Maharaj Saheb, Para 228)

129.It is only when Prem (love) dawns that all task will be accomplished, and purification within will also be achieved, and no impurity of any kind will remain. This Prem is a gift from the Lord Himself and he, on whom it is bestowed, is highly fortunate, indeed. A particle of Prem is far superior to a hundred years of Bhajan and devotion....

(Discourses of Maharaj Saheb, Para 450)

130. In short, only he, who is the recipient of mercy, gets the gift of Prem. Nothing can be achieved by one's own efforts and endeavours. Effort is an activity of the mind; love, that of Surat. One should ever remain hopeful; all will be recipients of Prem one day. When one presents oneself in the court of a king with some presents and offerings, the king, in turn, confers on one more rewards and honours. So also, the Supreme Being bestows on him the wealth of Prem who regularly offers prayers at His holy feet and

who cherishes a true and sincere longing for the welfare of his soul. The mode or means for this is Satsang. One should attend Satsang with concentrated attention as far as possible. One will definitely become the recipient of Prem one day.

(Discourses of Maharaj Saheb, Para 528)

131. What Sants have called Prem (love) and Pyar (affection) are not at all to be found on this plane. What are called love and affection here, are really Moh (infatuation) and Lobh (avarice). There is a fine and subtle distinction between Prem (love) and Pyar (affection). Pyar is a current emerging from the Jiva and Prem is a gift bestowed by the Lord.

(Discourses of Babuji Maharaj Vol. 2, Disc. 30, Para 367)

132. Besides this, the Supreme Father Radhasoami Dayal has been pleased to show great mercy in another way. Supposing a person has no love and affection for Him or the Sant Sat Guru but is attached to His sincere Satsangis, i.e., loving devotees and being a relative of a Satsangi or a devotee, loves him, or observing his Bhakti, develops feelings of Parmarthi love for him.

Such a person would also be benefited more or less to the same extent as one having love for the Holy Feet of Radhasoami Dayal. Thus His Daya (grace and mercy) of this kind is unbounded, inasmuch as Jivas, even though they do nothing to deserve it, are included in the fold of those meriting His grace. They are, in this way, made fit for special grace and mercy, i.e., perfect salvation eventually. Such grace and mercy was never shown to the Jiva before, and, except the Supreme Being Radhasoami Dayal, no one can do so.

(Prem Patra Radhasoami Vol.6, Disc. 1, Para 15)

133. To arouse enthusiasm from our own side and to direct our current towards the beautiful Shabd within, is Pyar (affection), while Prem (love) consists in the withdrawal of our current, automatically and without our own effort, under the influence of the tug of internal attraction. This is a gift which will be bestowed by the Lord. In short, Prem requires no effort on our part. Shabd attracts Surat, and the latter is drawn thereby. We have no interest, purpose or gain of our own in mind. There is no Prem or Love where one thinks

that one should respond to the attraction because therein lies one's good. Love is the attraction of one essence for another essence of the same nature. There is no ego in love. The attraction is one's life and support.

(Discourses of Babuji Maharaj Vol. 2, Disc. 30, Para 369)

134. Inestimable is the effect produced by the discourses of Sants, their darshan and their company. To offer even a tumbler of water to Sants with love and devotion would be highly beneficial. Service to Sants detaches one from the world and entitles one to the gift of love.

(Discourses of Babuji Maharaj Vol. 5, Disc. 46, Para 251)

Chapter 9

DIFFICULTIES AND HURDLES IN THE PATH OF LOVE AND DEVOTION

135. He, who has taken to the path of Bhakti, will surely have to undergo pain and suffering, and that will be beneficial. As a mother allows her child to be operated upon, it being to his advantage, and although the child cries and yells, the doctor, nevertheless, gives the incision, so also, he, whose correction and mending is effected, may cry and fret and whine, but the Supreme Being goes on with His work all the same, because therein lies his good.

(Discourses of Maharaj Saheb, Para 411)

136. In short, to conform to Mauj in adverse circumstances and to remain steadfast on the path of devotion is the task of the brave. And to those, who are cowards, Bhakti is pleasing only for so long as they are entertained and eulogized, but the moment their Gadhat (mending and correction) starts taking place and things go against their wishes, they get ready to run away. That Bhakti is

laudable which remains firm even in adverse circumstances, rather, in it the devotee forges ahead.

(Discourses of Maharaj Saheb, Para 726)

137. Actually, to perform Guru's Bhakti is a very difficult task.

It is easy to bear the severity of water and fire. Also easy it is to walk on the edge of a sword. But very difficult it is to maintain one's love unabated through-out. Guru Bhakti (devotion to Guru) is extremely difficult. It is like walking on the edge of a sword. Without sincerity no one can successfully perform Bhakti (devotion). It is hard to practise Bhakti of Guru. It is not a coward's job. He who severs his head with his own hand, attains True Name. So long as Bhakti is accompanied by a desire for reward, no Sewa is of any use. Says Kabir, how can He be met who is the true Lord and is beyond and above all desires.

(Sant Sangrah Part-1, pp.50, 34-35, cs.14,5-7)

(Discourses of Maharaj Saheb, Para 382)

138. As it is, everybody says that he performs Bhakti (devotion), but he will come to realize what Preet (love) actually is and how very difficult it is to maintain

unabating love, when he takes a step forward on the path of devotion.

Oh ! were I to know this fact before that love entaileth such pain and sore, by beat of drum I'd have given a call that verily none should love at all.

(Discourses of Maharaj Saheb, Para 590)

139. Honour or dishonour whatever befalls you, consider such to be the Mauj, and keep on performing Bhakti.

(Sar Bachan Poetry 1, Para. 320, Coup. 16)

One has to face dishonour and humiliation on the path of Bhakti, and hence the above statement. Where, then, is the room for why and wherefore? One will have to regard honour and dishonour alike.

(Discourses of Maharaj Saheb, Para 722)

140. To perform Bhakti of the Lord is to pulverize and grind the body and mind, as it were. Devotees alone can willingly and gladly carry on this task. He who is irreverent cannot do so. It is possible that his mind is not subjected to any pressure when he goes to such a place, but as soon as the shadow of the activities going on there falls on him,

he starts getting perturbed and upset and he wants to leave that place. He cannot stand the jolt that he gets there. This is also a test of true Satsang. If in any association the mind is not subjected to pressure or some twisting and squeezing, one should know that it is not Satsang.

(Discourses of Babuji Maharaj Vol. 2, Disc. 54, Para 660)

141. Yet another test is that wherever there is true Satsang and activities of Parmarth and Bhakti are going on, opponents, antagonists and calumniators automatically crop up and, forming their own sects or groups, indulge in the mimicry of Parmarth. They resort to such evil, base and vile activities as cut at the very roots of Parmarth. Actually, they themselves remain deprived of the wealth of Parmarth and, as far as possible, also keep others away from it. this is Kal's obstacle. In the same way, everybody becomes the enemy of one who is a true devotee. As soon as he puts his step on the path of Bhakti, his brothers, comrades, wife, sons, relations, friends and acquaintances, indeed, the entire world - all become his enemies and try to stop him.

(Discourses of Babuji Maharaj Vol. 2, Disc. 71, Para 859)

142. He, who can donate his head, can drink the cup of Prem.' A greedy person cannot give away his head. He simply utters the word "Prem".

Every one talks of Prem (love) but none knows what true love is. It is that in which one remains absorbed all the twenty four hours.

(Sant Sangrah, Part 1, Kabir, Prem, cp-3,5)

143. The mind is an arch-enemy, take it not to be your friend. It will keep you away from Guru Bhakti.

It will lead you astray through desires for the pleasures of senses, and destroy your Bhakti and capacity for discernment.

(Sar Bachan Poetry, Part-1, Bachan-18, Shabd-6)

144. Surat is the doer of everything. Perfect Bhakti (devotion) consists in the complete merging of all one's spirituality in the Supreme Being. If any part of the spirituality is left out, Bhakti will be deficient. Things which retard Bhakti and create obstacles will have to be given up. All cannot be discarded at once; this will be done gradually. By and by, attention will have to be detached from here. What is permitted is that Jiva should carry on worldly activities

only to the extent absolutely necessary. It is necessary that the machinery of the body as well as the veins and arteries function properly and, to that end, one has to work here. This is unavoidable due to the nature and habits the Jiva has developed as a result of his sojourn here for innumerable lives. One will be pardoned if, due to helplessness, one indulges in sensual pleasures, keeping, however, in mind what is right or wrong, and proper or improper. Helplessness means that one has no inner urge or desire for the pleasures of the world, but due to lack of control over the mind, one gives in and yields to the temptations. However, later on, one feels grieved and repentant over one's lapses....

(Discourses of Babuji Maharaj Vol. 3, Disc. 15, Para 114)

145. In brief, unless the mind is vanquished, Saran cannot be adopted; and unless Saran is adopted, redemption cannot be effected; and redemption will be effected only when Prem (love) dawns; and when Prem dawns then only can a perception of mercy be had; and when one is able to perceive mercy, one will sing the glory of Radhasoami Dayal and adopt His Saran wholeheartedly.

(Discourses of Maharaj Saheb, Para 426)

Chapter 10

BENEFITS OF LOVE AND DEVOTION

146. Prem is, in fact, far more powerful than anything. Its smallest particle can enable a devotee to grind down a mountain of difficulties. Its potentiality is limitless.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 699)

147. The more the people shake a tree laden with fruits, the more fruits does it shower. Similarly, the more one teases or harasses persons blessed with the fruits and flowers of Bhakti (devotion), the more kind, meek, humble and affectionate is the disposition that they present themselves with.

(Discourses of Maharaj Saheb, Para 388)

148. Those who have taken to the path of Bhakti and have joined Satsang, have no scope even to breathe a sigh of relief and to question why and wherefore. Whatever happens in their case, is all by Mauj, and the ups and downs that befall them are meant for their correction. If the devotee is awake and alert, he can sense the hidden good, but the

ignorant is only concerned with filling his belly.

(Discourses of Maharaj Saheb, Para 429)

149. Similarly, the correction of each one takes place in accordance with his Karams. Devotees do not have to suffer much. The more their Bhakti becomes firm and strong, the more will their ego be removed and predominance of Surat will go on being established.

(Discourses of Maharaj Saheb, Para 550)

150. Prem is such a rare blessing that sovereignty of the whole world looks insignificant and contemptible before it. When, gradually, one's inner self gets cleansed of all entanglements and desires, then only will Prem dawn. There should be no haste about it. One should proceed in whatever manner He directs - witnessing the spectacle on the way.

(Discourses of Maharaj Saheb, Para 450)

151. LOVE AND ITS EFFECT

He, in whose Surat and mind there is love for Guru, is more lovable and charming than a flower in full bloom. (122)

Blessed is he who gives away his wealth for
the sake of love. He will soon be rewarded.(125)
Prem can pierce the sky.
Prem can shake the earth.(128)
Prem can split the ocean. Prem
can grind the mountain into dust.(129)
By Prem, the dead comes to life in a
moment. By Prem, a king becomes a slave.(130)
By Prem, bitter things turn sweet.
By Prem iron becomes gold.(131)
Prem can purify what is unholy.
Prem can heal all pains.(132)
Prem can change a thorn into a rose
flower. Prem can turn vinegar into wine.(133)
Light up the fire of Prem in your
heart, and burn away the anxieties
about Bhajan and devotion. (134)

(Prem Bani Radhasoami Vol.4, Masnavi-5)

152. ...Devotees and Parmarthis, while
going through happiness and sorrow, do
not identify themselves with them. They
keep their Bhakti intact. Accordingly,
the fruits of their Karam are converted
into fruits of Bhakti.

(Discourses of Babuji Maharaj Vol. 2, Disc. 43, Para 512)

153. People, generally, are afraid that if they

engage in Parmarthi pursuits, they will be deprived of something in their worldly life, and damage will be done to their worldly pursuits. This idea is entirely ill-conceived. If somebody performs the Bhakti of the Lord, he will get something more than what is due to him according to his lot. One will only gain something from the Lord's Darbar (court); one stands to lose nothing at all. Nothing will be curtailed or snatched away from what Providence has ordained for one. One will get all, rather, something more. No damage will be done by one's engaging in Parmarth. Not only this, but, by applying to Parmarth, one will be, able to enjoy worldly pleasures, etc. more fully and to derive greater happiness from them. A worldly person cannot enjoy the same kind of happiness. As one's spirituality increases, one is able to enjoy a more delicate or subtle form of pleasure with great discrimination. The sense of delicacy and fineness is lacking in worldly people who do not have spirituality to the same extent. Their body, mind and senses are all gross. They are incapable of enjoying subtle and delicate pleasures.

(Discourses of Babuji Maharaj Vol. 2, Disc. 45, Para 552)

154. The fire of anger is kindled in every heart. The whole world is burning in it. Safety is with those who have cultivated humility and are immersed in Bhakti.

(Sant Sangrah, Part 1, Kabir, Krodh, coup 1)

155. When the withdrawal of spirituality has become so natural that no particular effort is required to effect withdrawal, it will bear the fruits of bhakti (advancement in devotion). Prior to this stage, it will result in meritorious or charitable acts only.

(Discourses of Babuji Maharaj Vol. 4, Disc. 9-11-1931, Para 210)

156. Bhakti by Surat will redeem not only Surat itself, but the mind and body also. The subtle portions of Mana and Maya will attain to their respective regions.

(Discourses of Babuji Maharaj Vol. 4, Disc.10-3-1932, Para 629)

157. Henceforward, the Jiva will receive the gift of greater and greater devotion in each succeeding birth (life). In this way, the Jiva will one day become Bhakti (devotion) personified and completely identified with it. The devotee and the deity worshipped

are one and the same. Then, he will be the recipient of the the Phagua in the form of divine love. Drenched in the colour of that love he will be absorbed in the love of the holy feet of the Lord. Holi represents the climax of the festival initiated at Basant.

(Discourses of Babuji Maharaj Vol. 4, Disc.2-3-1932,Para 970)

158. The fact that a devotee undergoes the conditions of heat and friction (yearning and pangs of separation) does not suggest that he will be denied all worldly pleasures. Far from this, all the pleasures have been created by the Supreme Being for His devotees. In the “Ayat” (verse) of Lolak of the’ Quran”, God has said, “Whatever I have created, O my darling! I have created for thee”. But the devotee must indulge in them with great care.

(Discourses of Babuji Maharaj Vol. 4, Disc. 15, Para 129)

159. The devotee frolics all day and night in the bliss of ambrosia, and on drinking it, feels extremely happy and exhilarated, praises his good luck and thanks the Supreme Father. And when he gets the bliss and happiness of higher regions, this world appears to be a

snare and a wilderness to him. He develops abhorrence for all worldly pleasures and objects. Such a stage is reached when intense love (Prem) is engendered. This is all due to the power of spirituality.

(Discourses of Maharaj Saheb, Para 163)

160. When love awakens and one experiences bliss and joy, only then it is to be inferred that mercy has started descending on one. As it is, mercy is always there and it is still being showered, but the condition referred to marks the beginning of the attainment of an advanced stage. When one is a recipient of the exalted gift, one will become detached from the world. In short, one should get bliss and pleasure in Parmarth to such an extent that it overshadows worldly pleasure and happiness, and it is only then that one will become truly inclined towards Parmarth.

(Discourses of Maharaj Saheb, Para 168)

161. If anybody performs the activities of true Parmarth with even one tenth of the effort and labour he puts in the big undertakings of the world, he would receive the great benefit of securing the pleasure of the true

Supreme Being Radhasoami Dayal and the Sant Sat Guru. This will grant him great ecstasy and bliss internally. This, together with love for the Holy Feet of the Supreme Being, will go on increasing day by day, and will take him one day to Nij Dham, the Source and Fountain-head of supreme bliss and love.

(Prem Patra Radhasoami Vol.4, Disc. 52, Para 762 (7))

162. Blessed are the parents of those who, renouncing everything, engage in Guru Bhakti. (17)

(Sar Bachan Poetry, Part 1, Bachan18, Shabd 5)

163. The Supreme Being Radhasoami Dayal is extremely gracious to such of His devotees as have sincerely accepted His Saran. He grants salvation not only to them but to their kinsmen also as far as it is proper. By enabling them to serve and love His devotees, He elevates their mind and spirit to some extent at the time of their death. Thus He saves them from the cycle of Chaurasi, and gives them human form and makes them attend Satsang and perform Bhajan. In this way, their salvation also commences.

(Prem Patra Radhasoami, Vol-III, Discourse-26, Para-12)

164. Radhasoami Dayal will extend His

grace and mercy to the family-members and relatives, nay, even to the servants of a Satsangi, in proportion to his devotion in the Holy Feet and the extent of his reliance on Him.

(Prem Patra Radhasoami Vol. 2, Discourse-26, Para-23)

165. Daya (grace) for spiritual well-being and happiness will reach even the distant relatives of the person whose devotion is intense. If any of his near relations, such as, father, mother, wife, children, brothers, sisters, paternal grand-parents, maternal grand-parents, father-in-law, mother-in-law, etc., is dead, the grace and mercy will reach the departed soul, wherever it may be located.

(Prem Patra Radhasoami Vol.2, Discourse-26, Para-24)

166. The Mercy of the Sant Sat Guru is very great. It is beyond praise. No one has ever shown such Grace and Mercy, nor can anyone do so. Not only are those redeemed, who come under the protection of the Sant Sat Guru and serve Him with their body, mind and riches, but their near and dear ones are also granted salvation. A Satsangi and his kinsfolk are protected and redeemed according to his

devotion. In other words, a Satsangi causes the redemption of his relations up to three or seven degrees, and if his devotion is of the highest order, then that of innumerable Jivas.

(Prem Patra Radhasoami, Vol-II, Discourse-29, Para-16)

167. The degree of relationship referred to above are these. Three relationships include devotee's parents, his maternal grandfather and grand-mother and his father-in-law and mother-in-law. Seven relations include three generations of the devotee himself, two of his maternal grand-parents and two of his wife's parents. They are thus the devotee's (1) father and mother, (2) paternal grand-father and grandmother, (3) children, (4) maternal grandfather and grand-mother, (5) maternal uncle and aunt, (6) father-in-law and mother-in-law, and (7) wife's brothers and sisters.

(Prem Patra Radhasoami, Vol-II, Discourse-29, Para-17)

168. The true and perfect lovers of the Lord, after reaching a particular stage, become the beloved of the true Supreme Being. They become so dear to Him that He does not like,

at any time, to part with them. Whatever they do or wish is acceptable to Him. In other words, the Mauj of the Supreme Being and that of these loving devotees become one. These loving devotees are the most beloved of the Supreme Being and are called Mahboob-i-Ilahi (Beloved of God). They alone attain to the status of Sant and Param Sant. This is the acme of Bhakti. This is attained by those extremely rare devotees who have no desire of any kind, but to meet with the Supreme Father.

(Prem Patra Radhasoami Vol.6, Disc. 12, Para 22)

169. If the Bhakti of a person is complete in all respects, he will become Taran Taran (the saved and the saviour), i.e., he will attain the status of a Sant or a Sadh, while alive. With the grace of Radhasoami Dayal, he himself will grant salvation to as many as he likes.

(Prem Patra Radhasoami Vol.2, Disc. 26, Para 25)

170. The Supreme Being will confer spiritual good on innumerable Jivas through such a loving devotee. He will grant them Bhakti (devotion) and Prem (love) and make them perform spiritual practices by which they

too will reach the Original Abode. Thus the glory of such a loving devotee will go on increasing day by day, although he does not wish or desire for the same. Even after his death, his name will spread far and wide to distant parts of the world.

(Prem Patra Radhasoami Vol.4, Disc. 34, Para 486 (15))

Chapter 11

PRETENCE OF DEVOTION DOES NOT YIELD BENEFICIAL RESULTS FOR A PARMARTHI

171. ...He who takes to Parmarth with a view to fulfilling his worldly desires, cannot attain success in Parmarth. His Bhakti will not be accepted. He will not get the fruits of Bhakti. He will get the fruits of Karam... In other words, he cannot, of course, have the gift of Bhakti so long as he does not perform pure Bhakti, but arrangement will be made for the eradication of his Karams. When his Karams are eradicated and his burden of Karams becomes lighter and a longing for Parmarth grows in him for doing good to his soul, then only will there be a beginning of Parmarth and Bhakti for him.

(Discourses of Babuji Maharaj Vol. 1, Disc. 33, Para 316)

172. ...No matter with what love and devotion one behaves outwardly and what amount of service one renders, if all this is not done by penetrating within, one can never obtain the Bhakti and Prem of the holy feet. That is why it has

been said that if superficial endeavour weighs a quintal (100 Kgs) and internal endeavour weighs a gramme only, even then the latter is better, more efficacious and fruitful, and, by it, love and affection for the Holy Feet of the Lord will be enhanced, while the entire one quintal worth of superficial efforts are futile and only deserve to be thrown away. People engaged in superficial endeavours will be dealt with superficially, and they will also be extended courtesy and hospitality, but internally, they will not achieve much. Their plane of location will not change and they will remain where they are, though in their mind they may think they are performing Bhakti of a high order.

(Discourses of Babuji Maharaj Vol. 1, Disc. 43, Para 402)

173. A Parmarthi should all the time be watchful and discerning as to whether he is performing true or insincere Bhakti. He should go on eliminating the insincere element from it. If it is true Bhakti, no matter if there is only a particle of it, one will get the fruit of the gift of Prem, but insincere Bhakti, even if there is a mountain of it, will give no other fruit save the eradication of Karams....

(Discourses of Babuji Maharaj Vol. 1, Disc. 86, Para 819)

174. As stated above, no matter if one has just a particle of faith and devotion, it will be fruitful, provided that it is sincere. One's Bhakti (devotion) will, then, continue to grow. If, however, it is insincere, no benefit will be derived from it. If, one is devoid of love within but renders Sewa (service) just as a formality or for show only, one cannot get the fruits of Bhakti (devotion). True and sincere Bhakti will be engendered only when there is an emergence of Surat. The body and mind cannot render true service. They can only render motivated service which suits their own interests.

(Discourses of Babuji Maharaj Vol. 2, Disc.18, Para 233)

175. One can put up a mountain of insincere Bhakti, but except for reaping the fruits of Karam, one will achieve nothing. One cannot get the fruit of Bhakti (devotion). Insincere Bhakti and Sewa (service) are fruitless. The word 'fruitless' here has the sense in which Sants have used it. Any activity, whose result is not the fruit of Bhakti, is fruitless. Any Sewa (service) one renders and Bhakti one performs with a desire other than that for the attainment of Parmarth and the gift of Bhakti are full of hypocrisy and they

are not acceptable to Radhasoami Dayal.

(Discourses of Babuji Maharaj Vol. 2, Disc. 19, Para 242)

176. ...He should see that there is no showing off and ostentation in his Sewa and Bhakti. He should act less vigorously than what his enthusiasm warrants...

(Discourses of Babuji Maharaj Vol. 2, Disc. 19, Para 245)

177. The fruit of Bhakti cannot be obtained through anything done by way of show or for the sake of praise. Of course, no Karam (action) will go unrewarded, but the fruit of Bhakti will be obtained only when service is rendered purely with the object of pleasing the Lord. However, it is very difficult to acquire and develop this attitude in the fullest measure. But grow this attitude must, if not in the fullest measure, then at least to a slightly lesser degree....

(Discourses of Babuji Maharaj Vol. 2, Disc. 21, Para 277)

178. Bhakti performed with a desire for reward is worthless. How can one, with such a devotion, meet the true desireless Lord?

(Sant Sangrah, Part 1, Kabir Saheb, Bhakti, coup 6)

179. Do not try to compensate for imperfection

with hypocrisy. Nothing will be achieved by heaps of hypocritical Bhakti. There is no need to tell anyone. Do not say anything outwardly. Speak to the Lord internally, make a clean breast of your hypocrisy before Him and pray to Him for mercy.

(Sar Bachan Poetry 1, XII/2, 22 & 23)

180. It should be clearly understood that to make a show of Bhakti or to brag about it is sheer stupidity. Even one-tenth part of your Bhakti should not be given expression to. It is not at all necessary that you make a show of it, rather, the command is that you should act here with fear and humility. You should not do anything which may give rise to wrangling and quarrel. You should be all humility with everybody. Of course, all fear and regard for this world have to be uprooted from within. If and when an occasion arises when you are required to act against the ways of Bhakti, you should straightway leave everything without any fear, dash it all and do not care for anybody. You should keep Bhakti above all. By Mauj, such occasions do arise when a true devotee does not hesitate at all to give up everything. He has taken the vow of Bhakti. He cannot budge an inch from his path, even

though his life may be wrecked and ruined. If such situations do not arise how is it possible to know how much Bhakti a devotee has in him? It does not matter if one's Bhakti is very nominal or imperfect, but it must be true and sincere. If it is true, it will become perfect in due course, but insincere Bhakti cannot get us the gift of devotion. An insincere devotee is he who does one thing and cherishes and desire for something else.

(Discourses of Babuji Maharaj Vol. 3, Disc. 15, Para 119)

Chapter 12

IMPORTANCE OF EFFORTS MADE BY JIVA

181. The good and charitable acts afford us Shubh-Karam-phal (fruits of good actions) but do not give us Bhakti-phal (fruits of love and devotion). The means for obtaining Bhakti-phal are quite different and one has to act from quite a different plane, and in quite a different manner.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 493)

182. The Mana (mind) should never be kept idle. Without its cooperation, the emancipation of the spirit is impracticable. It should be kept engaged in Bhakti (devotion) by diverting it from Sansari (worldly) objects, whenever and wherever it is possible. By so doing, its liking for Bhakti (devotion) will gradually be increased and its attention from Sansari (worldly) objects, will be proportionately diverted.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 225)

183. One should always pray that the spark of Bhakti (devotion) ignited in him, by the grace of Radhasoami Dayal, may remain ever glowing and should never be extinguished. Such a longing for Parmarth should always be kept alive and operative.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 304)

184. To prevent downward flow of the currents to the Indriyas, requires great strength and spiritual advancement on the part of the devotee. Nevertheless, there is a much easier way for him to achieve this. If he has Prit (love), Partit (faith) and Bhao Bhakti (devotion) in his Guru, he can recall the form of his Guru at such moments. This will help him to succeed in his attempts. A devotee is always safe, if he can form such union with his Guru.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 605)

185. Satsangis should avoid indulging in unnecessary and improper desires and actions. They should discharge their duties towards those whom the Supreme Father has placed in their charge, and also towards those who are

otherwise entitled to their care and attention. These duties have to be discharged properly and decently. A devotee should endeavour to meet their legitimate requirements, taking into consideration the position etc. of his family and the society in which he moves. His earnings should always be by honest means. If his earning is by undue means, the man will have to bear the brunt of his Karams, as they are. The earning of money by lawful and honest efforts, for one's livelihood and his family, in a way, constitutes a part of Bhakti or Sewa.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 779)

186. A devotee should pray for the following three things, as indicated in the lines given below :-

Daya Karo Mere Sainya, Deo Prem Ki Dat, Dukh
Sukh Kuchha Vyape Nahin, Chhoote Sab Utpat

Translation:- Have mercy, my Lord.
Bestow on me the gift of Love. Pain and
pleasure may not affect me, and I be
freed of evil tendencies.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 226)

187. A Parmarhi, in order to cultivate Prem (Love) performs Sewa (service) of the Guru with Umang (in right earnest), and Daya (grace) does come to him in proportion to his Umang (earnestness) and as his Umang increases, Daya also increases in the same proportion. Sewa (service) and Satsang (company of Adepts) are the essential and prescribed modes for the creation of love for the Lord.

(Teachings of RS Faith based on Babuji Maharaj's Discourses
(Vol.6) , Para 557)

188. ...For this purpose, one must engage in practices in accordance with the instructions of the Guru while moulding one's conduct in Bhakti on three modes of relation mentioned above, viz., those obtaining between the master and his servant or the lord and his slave, the father and son, and the husband and wife .

(Discourses of Babuji Maharaj Vol. 1, Disc. 1, Para 11)

189. ...One cannot perform Bhakti if, after joining Satsang and taking to Parmarhi, one's mode of living continues to be the same as before, when one used to engage in activities like pilgrimage, worshipping idols, observing fasts, etc. He alone can perform Bhakti

whose link with the world has snapped. It is absolutely impossible that one can hold fast to the world as usual and also perform Bhakti. If one is to perform the Lord's Bhakti, one has to break away from the world. To perform Bhakti and Parmarth is not the job of a worldly person. He alone will be able to perform Bhakti in whom a yearning to meet the Lord has awakened and love for Him has grown, and for him alone is Lord's Bhakti meant.

(Discourses of Babuji Maharaj Vol. 1, Disc. 33, Para 315)

190. In other words, if one is eager to perform Bhakti, one will have to tolerate even a scavenger. Adverse circumstances, true and false, are sure to come to pass. It behoves one to endure them patiently and silently.

(Discourses of Maharaj Saheb, Para 435)

191. If one cannot put up with humiliation, it means that one's, Bhakti is still imperfect; but there is no harm in it. One day, imperfect Bhakti will become perfect.

(Discourses of Maharaj Saheb, Para 437)

192. One should indulge in worldly affairs only to the extent necessary for bare existence, for, any excess therein is

harmful..... if one, even after taking to the path of Bhakti, engages in any other activity on an immoderate scale, all one's Parmarthi activities will be suspended gradually. This is not the way of Bhakti (devotion).

(Discourses of Maharaj Saheb, Para 632)

193. ...In order that the exotic sapling of Bhakti (devotion) of Radhasoami Dayal may grow, blossom forth and bear fruits, it is very necessary that a Satsangi ever remains on guard against poisonous and harmful elements and, by probing within himself and searching them out, he goes on eradicating them...

(Discourses of Babuji Maharaj Vol. 2, Disc. 19, Para 240)

194. Radhasoami Dayal Himself has sown the seed of Bhakti and it is He who arranges for its nourishment as well as vigorous growth. He will look after it in all possible ways and will get done whatever is necessary, but at the same time it is the duty and obligation of the Jiva, too, that he takes to ways and means like the farmer saving his crop from parasites. It has been said that Radhasoami Dayal will surely accomplish the task of whomsoever He has taken in His fold, but if the concerned Jiva, too, exerts

himself and conforms to Mauj, the fulfilment of his task will be easy and more speedy. If he does nothing on his own and remains idle and negligent, even then, Radhasoami Dayal will get his task accomplished, but this will entail some pain and suffering. Instead of being carried out smoothly, as would be the case if it were to be accomplished by the current of mercy, it will be necessary to resort to some other method which will cause pain and trouble.

(Discourses of Babuji Maharaj Vol. 2, Disc. 19, Para 241)

195. When one sets about proceeding on the path of Bhakti, one will have to give up all regard for the world. Any regard, sense of fear and shame, timidity and hesitation in respect of the world and worldly people will have to be discarded. When one sincerely treads the path of Bhakti for the Lord, occasions will off and on arise when one will be able to realize to what extent one's regard for the world is still there and how much it is still restraining one. He, who is a true devotee, will have cordial relations with everybody, but if anything concerning Parmarth and Bhakti is at stake, there is no one in the world who can stop him then.

(Discourses of Babuji Maharaj Vol. 2, Disc. 34, Para 441)

196. If any past adherences and affiliations are still present, one should know that there is deficiency in one's Bhakti and one has not yet accepted allegiance to the Lord...

(Discourses of Babuji Maharaj Vol. 2, Disc. 34, Para 444)

197. The very ways of Parmarth and Bhakti are unique. One has to give up everything. One has to correct one's food and conduct. Food in which 'Rajo-guna' and 'Tamo-guna' predominate will have to be reduced to the barest minimum. One has to give up meat and wine. Onion and garlic are not to be taken. Onion and garlic are not forbidden like meat and wine but one should understand that one cannot be fit for Parmarth if Rajoguna and Tamo-guna increase. He who has a longing for Parmarth will surely avoid them....

(Discourses of Babuji Maharaj Vol. 2, Disc. 42, Para 502)

198. ...The body will have to be reduced to dust in order that it may become fit for performing true Bhakti. All the matter, which it contained previously, will have to be eliminated. Not a particle should be allowed to persist. Then only can Surat emerge from the body. This is not just a story or fable. It will

have to be done. Then only will Surat be able to open the portal of the third Til...

(Discourses of Babuji Maharaj Vol. 2, Disc. 42, Para 503)

199. ...It is good to stay in the family to the extent it is possible to do so. That will be beneficial to you. The more the members trouble you, the more will your Bhakti grow, and by the benign influence of your Bhakti, they will be benefited, too. You cannot, of course, mix with them, but you can just carry on. You can be saved from many troubles and complications by behaving like a fool with foolish persons. One should not oppose and be obstinate with fools.

You, too, are sagacious and dear to Guru. Mingle with them but keep your attention steadfast in the holy feet of the Guru.

You can mingle with them, but do so keeping your attention riveted on Guru's holy feet. There is no harm in keeping their company, while sticking fast to Guru's holy feet within as your prop and support. You will be benefited and they will be benefited, too.

(Discourses of Babuji Maharaj Vol. 2, Disc. 53, Para 653)

200. ...If one is too deeply engrossed in and

preoccupied with the cares and anxieties of the world, one cannot perform the Lord's Bhakti. What is required is that resigning one's worldly affairs to the care of the Lord's Mauj as well as to one's fate or Providence, one should remain unconcerned about the world to some extent. Then only can one perform the Lord's Bhakti. The idea is that one should develop a concern for the Bhakti of the Lord and, becoming free from worldly cares, apply oneself to Bhakti. In that case only, it will be all to one's good.

(Discourses of Babuji Maharaj Vol. 2, Disc. 59, Para 699)

201. Prem cannot develop without adopting Saran. So long as Saran has not been sought, one's activities will continue to be of an order that will bring in nothing save the reaping of the fruits of Karam. What one should do is to offer oneself unhesitatingly at the holy feet of the Lord, accepting and conforming to whatever happens by Mauj...

(Discourses of Babuji Maharaj Vol. 2, Disc. 65, Para 756)

202. ...We should direct all our love and faith to the holy feet of the Supreme Being. The

bliss thus obtained will be, immeasurable in comparison with, the pleasures of this world. If a person who is desirous of seeing bright and luminous objects, cultivates love for the holy feet of the Supreme Being, he can have a glimpse of the absolutely pure and unalloyed refulgence of the highest region, with dark rays totally dispelled therefrom...

(Discourses of Babuji Maharaj Vol. 4, Disc. 18, Para 155)

203. It is, therefore, proper and necessary for every Parmarthi to engender love for and faith in the Holy Feet of Radhasoami Dayal and the Sant Sat Guru. By attending Satsang and performing Abhyas, he should augment this love and faith. Day by day this will enable him to receive grace and mercy in greater measure and to carry out Sewa, Bhajan and commands with ease.

(Prem Patra Radhasoami Vol.3, Disc.10, Part 4iii, Para 14)

204. It is an established convention in Bhakti that a Bhakt (devotee) should always act with reliance on the Mauj of his Bhagwant (Beloved). He should accept the result, whatever it may be; he should not complain. If he complains and feels displeased, it would affect his devotion. His love and faith would

become insipid and indifferent. In other words, if he conforms to Mauj, his Bhakti would be of the highest or first order. If he is neither pleased, nor displeased, his Bhakti would be of the second order. If he feels dissatisfied and remains indifferent for sometime, but thereafter regains equanimity, his devotion would be of the third or the lowest order.

(Prem Patra Radhasoami Vol.5, Disc. 13, Para 4)

205. ...To lay down one's life is worth nothing. It is only when all kinds of ego are obliterated that the Bhakti of Sants will emerge. The tree of that Bhakti is non-existent in this region.

(Discourses of Babuji Maharaj Vol. 1, Disc. 80, Para 761)

206. Apart from this, there is yet another method of inculcating Dinta, and it is this that love for the holy feet of the Supreme Being is engendered. When Prem (love) dawns, one will automatically become meek and humble, and one's ego will vanish completely. If the slightest sprinkling of love happens to fall on one, or if one is possessed of even an iota of yearning for His Darshan, it is extremely beneficial and will help one in accomplishing the task in a short time.

(Discourses of Maharaj Saheb, Para 676)

207. ...The very object of Bhakti and Parmarth is that ego should weaken. For this reason, as soon as one engages in Bhakti, Sewa, Satsang and Parmarth, and adopts the Lord's Saran in any degree or to any extent, one's ego starts receiving blows...

(Discourses of Babuji Maharaj Vol. 2, Disc. 37, Para 458)

208. When I was imbued with I-ness, Guru was not with me. When Guru is with me, I-ness has vanished. The lane of Prem is very narrow, wherein two cannot pass or co-exist.

(Sant Sangrah, Part 1, Kabir, Prem, coup 20)

209. This is the abode of Prem (Love). The path is impassable and unfordable. One can enjoy the bliss of Prem (love) only if one chops off one's head (ego) and puts it under feet.

(Sant Sangrah, Part 1, Prem, Coup 35)

210. It should also be borne in mind that the work of salvation will not be complete, without true humility and devotion in the Feet of the Supreme Being. For purposes of devotion, it is necessary to know the Name, the Form, the Attributes and the Abode of the Supreme Being.

(Prem Patra Radhasoami Vol.1, Disc. 14, Para 7)

211. In this way, when the Jiva becomes humble and lowly, then only Bhakti (devotion) of Lord can grow and he can perform Arti, or, in other words, humility, lowliness and Bhakti or devotion constitute the paraphernalia for performing Arti.

(Discourses of Babuji Maharaj Vol. 1, Disc. 8, Para 5)

212. As one imbibes worldliness by associating with worldly people, so also, in Parmarth one imbibes the effect of Bhakti by associating with devotees.

(Discourses of Maharaj Saheb, Para 620)

213. ...A man's condition can be known from the company he keeps. A person is a devotee if he likes staying, moving and conversing with devotees. An internal attraction works to this end. There is no acquaintance or any previous contact and yet, he is automatically drawn to a congregation where Bhakti of the Lord is being performed and he stays there. As against this, he who is not a devotee, cannot stay in the company of devotees and in Satsang where the Lord's Bhakti is being performed. In the first instance, he cannot at all get to that place and, even if he does reach there, he cannot stay there.

(Discourses of Babuji Maharaj Vol. 2, Disc. 54, Para 659)

214. As heat and light are all the time emitted by radium, so also the currents of Prem (love) and Chaitanya (spirituality) flow out from the bodies of Sadhs and Sants all the time. As one feels the heat when one goes near the fire, so also, when one goes near Sants and Mahatmas, one definitely imbibes love, and one's spirituality is enhanced.

(Discourses of Maharaj Saheb, Para 172)

215. It is very essential to cast off gross impurities first in order to become fit to establish contact with higher Shabd. To achieve this, we should engender love for that physical Form which the current of Mercy has assumed, and should move in the company of Sadh. This will cure us of all types of bad associations. As we go on getting imbued with love and devotion in the company of Sadhs, the world begins to lose its charm and colour for us. He who has no allurements for the world, will indulge in its affairs in a detached manner or only to the extent absolutely necessary. As such he will remain immune to the baneful effect of bad company (even if he has to move in it when forced by circumstances).

(Discourses of Babuji Maharaj Vol. 5, Disc. 87, Para 475)

Chapter 13

INDIA IS A FIT PLACE FOR BHAKTI AND KALIYUG AN APPROPRIATE TIME

216. ...The power of Surat remained hidden then, and it was not possible to perform Bhakti of the Supreme Being. Now, when the time of true riddance, release and redemption has come, the forces, which were at work at the time of expansion, have all become exhausted. After the exhaustion of one kind of forces, those of another kind have come into play and all the corresponding materials and factors have also developed. In short, Jivas, who have the requisite Sanskar and Adhikar and who can perform Bhakti of the Supreme Being, have also been born now and the Supreme Being, too, has made His advent here to enable them to engage in Bhakti.

(Discourses of Babuji Maharaj Vol. 2, Disc. 54, Para 656)

217. In Kali Yug, conditions at present are apparently very bad. All materials and factors compatible with these conditions have also accumulated and, day by day, evil tendencies are increasing. In this sense, Kali Yug is looked

upon as a time of misfortune, but in another sense, it is a time of great good fortune. The time has come for the awakening of Surat and for performing Bhakti of the Supreme Being and, to this end, all necessary factors and materials have also become available in a natural way, so much so that the Supreme Being has Himself made His advent here.

(Discourses of Babuji Maharaj Vol. 2, Disc. 54, Para 658)

218. India is a country where Guru Bhakti (devotion to guru or teacher) is given great importance from times immemorial. In no other country did it develop to such an extent, as here. The position of India as compared to other countries is peculiar, its soil and climate are more suitable for Parmarthi pursuits.

(Teachings of RS Faith based on Babuji Maharaj's Discourses

(Vol.6) , Para 420)

219. ...Even amidst their present backwardness and degraded conditions, the people of India still possess the virtues of "love and devotion" acquired by them as a precious inheritance from the past, which no power in the world can deprive them of. India has always been the favourite land of Sants...

(Discourses of Babuji Maharaj Vol. 4, Disc. 30, Para 237)

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