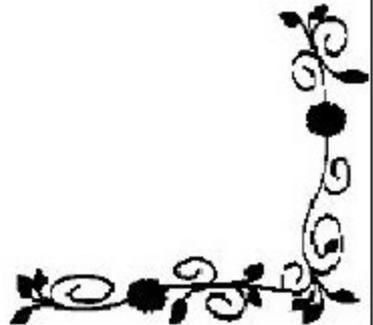
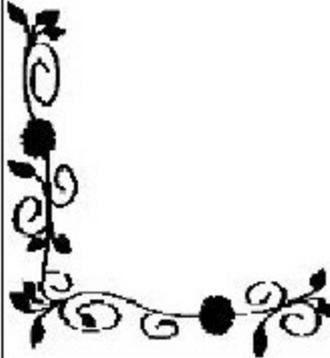


# **GADHAT**

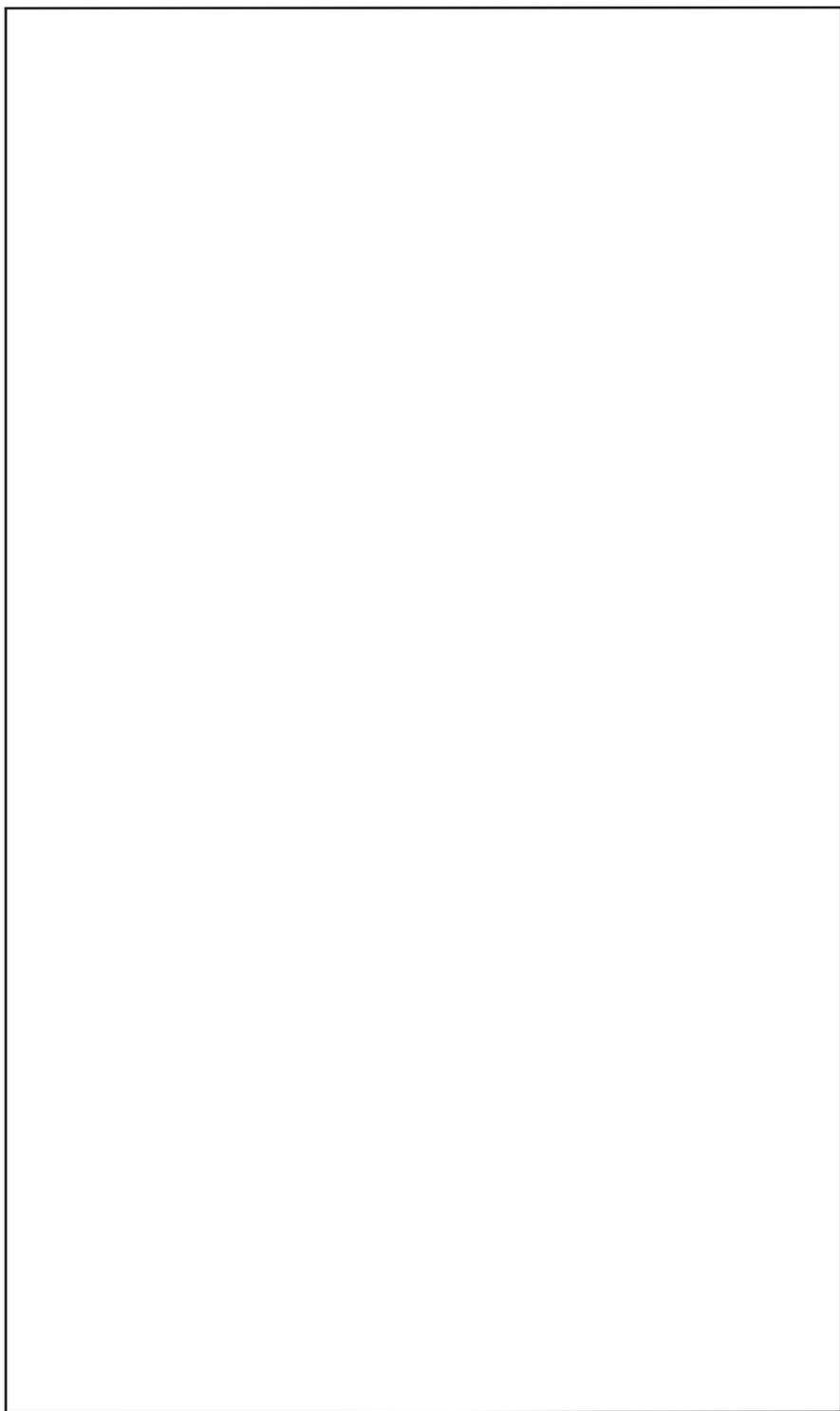
**(MENDING AND REFORMATION)**



**Grant Merciful Radhasoami  
Thy Grace and Protection**

# **GADHAT**

**(MENDING AND REFORMATION)**



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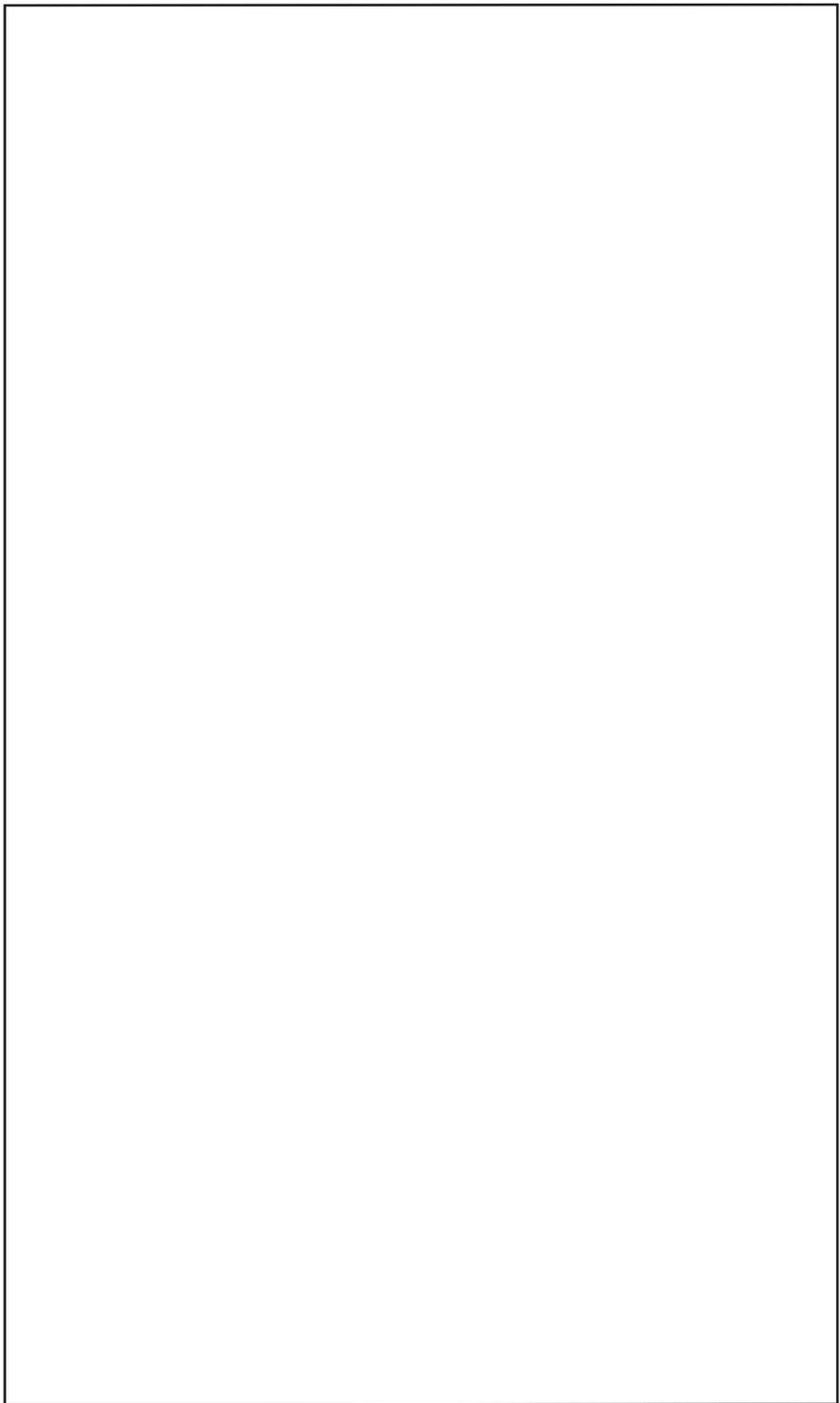
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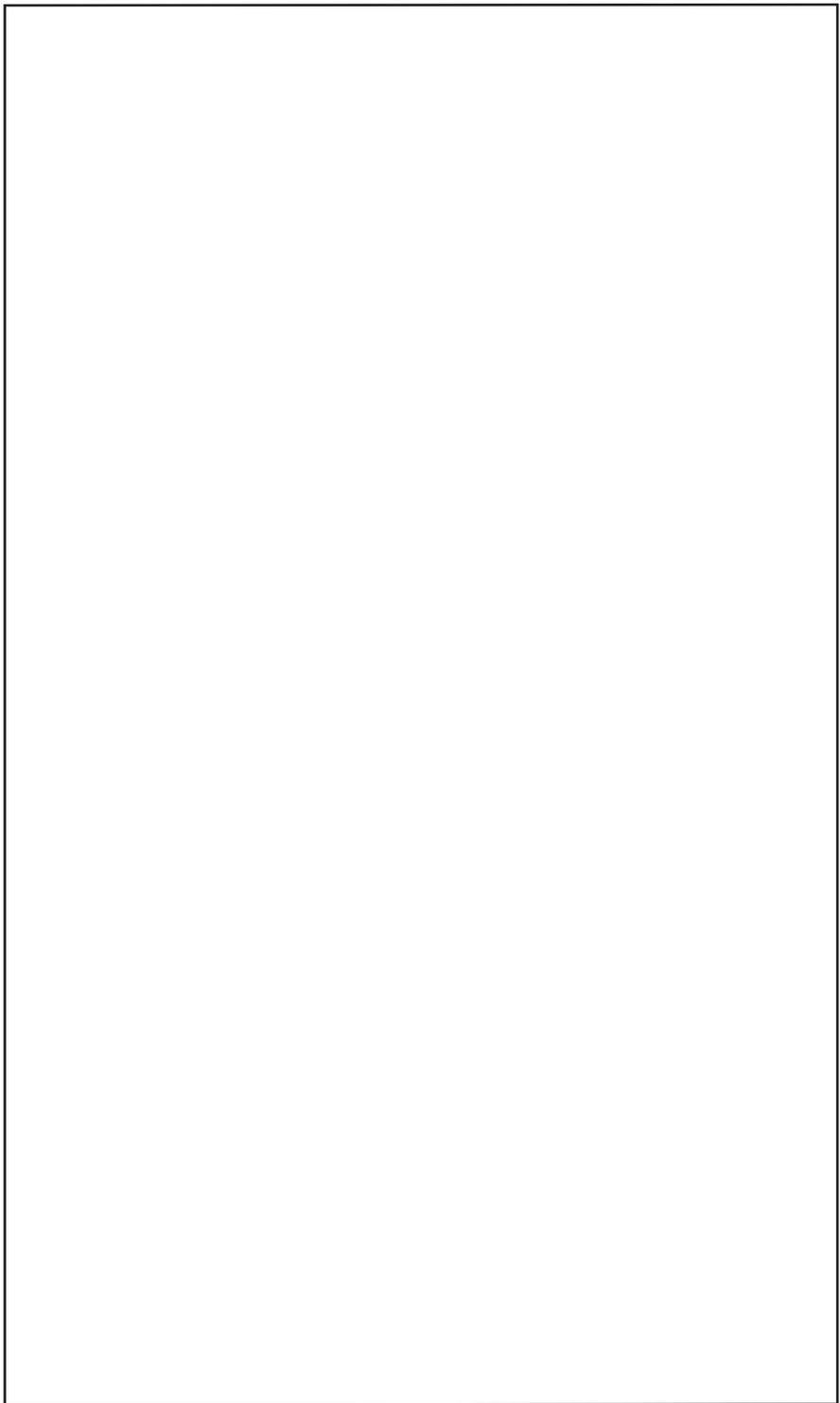
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## PREFACE

Pain or suffering is experienced by all Jivas. Worldly Jivas turn to various Gods for amelioration of their suffering and pray for worldly happiness. Satsangis also suffer similar troubles and calamities. In general, they are aware that this is eradicating their past Karams and they have to bear it with patience and fortitude. They try to reconcile themselves with prayer at the feet of Radhasoami Dayal.

During times of distress they also turn to Bachans and Banis (Discourses of Sant Sat Gurus) for solace.

In the various discourses of Sant Sat Gurus there is specific mention of the reasons why Satsangis undergo pain and suffering and what are the beneficial effects of the same. On a closer study it is very revealing to find that eradication of the past Karams is not the only reason for undergoing these miseries but there are various reasons why Gadhat (mending and correction) takes place for Satsangis. Huzur Maharaj has listed 10 reasons for the same and explained the beneficial effects.

All Sant Sat Gurus have stressed on the essential need for Gadhat. Soami Ji Maharaj

has said:

*'Man Ki Gadhat Karaven Dam Dam,  
Woh Hain Mitra, Wohi Hain Humdum'*

He so arranges matters that the mind is corrected and mended every moment. He is a friend and constant companion of devotees.

(Sar Bachan Poetry, Vol-II, Bachan 33, Shabd 6)

Without undergoing this hardship and adversity it is not possible for the Surat to be elevated since the Jiva needs to be purified before granting admittance in Sat Desh. Hence Gadhat will always be carried out in true Satsang and a sincere devotee should be prepared for it.

To give a proper shape or form, a raw material has got to be beaten, so to say. This sort of beating, correction and reformation is always at work in true Satsang. This, in fact, is an indication whether a Satsang is true or not. One must not be afraid of it. On the other hand, one must be prepared for it. In the technical language of the Sant Mat it is called "*Gadhat*" (mending and correcting).

(Holy Epistles, Vol-IV, Letter-53)

It is clarified in Bachans that by undergoing

hardships it should not be concluded that past Karams are being eradicated for all. In the case of general Jivas, they are merely suffering the consequences of past sins (Karam Bhogna), and in doing so they are incurring additional Karams. Hence their cycle of Karams is not terminated and they continue wandering in Chaurasi (Transmigratory forms; births and deaths).

As against this, in the case of Satsangis it is termed as Gadhat and their past Karams are totally eradicated (*Karam katna*) after undergoing hardship. Because they rely on Mauj, no new Karams are created. Hence the load of Karams is reduced significantly which increases their fitness to find abode in the highest region of Radhasoami Dayal.

So long as there is hospitality, cordiality, courtesy or honour and praise, one stays in Satsang, and as soon as something happens against one's wishes and one's mending starts, one runs away from Satsang; Satsang and the Personage conducting Satsang are no longer agreeable to one.....Parmarthis and devotees rather want that they remain afflicted by some disease or the other all the time in order that their mending may be effected, and one or the

other trouble, difficulty, calamity or pain may always afflict them. They gladly put up with chastisement, admonition, insult and pressing and squeezing of the mind, and if they cannot stand them, they pray for the necessary power of endurance, but they are not afraid of mending....

Along with Gadhat, the Sant Sat Gurus have applied the balm of Solace by explaining how they will take care of the Jiva during the period of pain. Firstly, the suffering will be reduced to a thorn in place of an impaling stake. Secondly, the Surat of a sincere devotee will be raised during this period so that he does not feel it much, similar to the administration of chloroform by the surgeon. Thirdly, by Mauj, the Satsangi is often made to see the beneficial effects that follow his suffering and thereby he will emerge from his pain with renewed Parmarshi vigour and outlook.

This booklet is a compilation of various discourses of Sant Sat Gurus on the subject of Gadhat. It has been prepared with a view to providing comfort and solace to all Satsangis during difficult times of illness, trauma, injuries, quarrels, and other forms of adversity.

It is hoped that by reading it and understanding the protection that Sant Satguru is providing during difficult times, the pain and discomfort will be substantially reduced and the Satsangi will feel grateful to the grace and benevolence of Radhasoami Dayal in expediting his purification.

18 October, 2018

Rita Maheshwari

Bhandara Maharaj Saheb

Soami Bagh, Agra

Radhasoami Samvat - 141

**Welcome the hour of trouble and calamity,  
for then one comes to remember and  
utter the Holy Name every moment.**

**While in affluent circumstances, one always  
remains negligent and careless. One is  
carried away by the waves of the mind.**

**Therefore, attend Satsang with care and  
vigilance, and you will get across the  
rivers of pain and pleasure.**

(Sar Bachan Poetry, Vol-I, Discourse--15, Shabd-14, Couplet-

11, 12, 13)

## Chapter 1

### **NEED FOR GADHAT**

1. Pain, suffering, and misfortunes are a must in Parmarth, and therein lies mercy. In calamity lies real mercy. It awakens the power of discernment and one comes to know of the true nature of this world. On seeing the miserable plight of the world, one develops abhorrence for it, and engenders a true longing in one's heart for repairing to the Lord's Abode. On whomsoever the Lord chooses to shower His mercy, He creates for him uncongenial conditions, thereby rendering his mind shorn of all power and strength, and thus detaches him from worldly objects and pleasures.

2. Even if one performs Abhyas but has not yet undergone misfortunes and calamities, then, that Abhyas is just rubbish, for the real object of developing indifference towards the world is not achieved thereby. Instead, on getting some bliss and pleasure and some contentment in Abhyas, one remains stuck where one is. This shows that visitation of pain and suffering and adverse circumstances is extremely necessary.

3. Whenever the Supreme Being chooses to bestow mercy, He gives pain and suffering. This enables one to know also of the progress one has made in one's Abhyas, and to realize as to what extent one's attachments have loosened and whether or not one maintains equanimity when overtaken by grief and suffering. Without going through adverse situations and sufferings, neither can Abhyas be performed correctly nor will any mending and purification of the mind be effected.

4. So long as the mind is not subjected to pressing and squeezing, its hidden impurity cannot be removed. It is only when the mind gets afflicted with sorrow that it will grow indifferent towards the world, and will engender a true longing for repairing to the Lord's Abode. Therefore, the Supreme Being in His mercy and grace imposes sufferings and calamities on the Jivas, and to the chosen ones He gives Parmarthi longing and yearning. But the blessed ones who receive the gift of Virah (yearning) are rare. In fact their task stands almost accomplished.

(Para-1 to 4: Discourses of Maharaj Saheb, Discourse-16,  
Para-1 to 4)

5. Mending has been ever going on in Satsang. An association or congregation where mending of the mind does not take place is really no Satsang. Those who run away from correction or mending, are not followers of Sant Mat or Radhasoami Mat. Those who say that there can be Radhasoami Mat without mending or correction, are verily the enemies of Radhasoami Mat. Without mending, one can neither make internal progress nor can one be set right. It is absolutely impossible.

(Discourses of Babuji Maharaj, V ol-II, Discourse-48, Para-584(4), Dt: 10-03-1938)

6. All those who have adopted Saran of Radhasoami Dayal, are subjected and will remain subjected to beating and mending, and their cleansing and purification will be effected. Of course, one does not want to undergo pain and suffering, and one also says that one will duly perform Satsang and Abhyas, but no Gadhat (beating and mending) should take place. The goldsmith does not spare the ingot and starts with his work of hammering and beating, giving it the right shape. Then only an ornament is made. So also, all will be subjected to the process of hammering and

mending at the appropriate time. And the one whose Gadhat (mending) is effected, is highly fortunate indeed.

7. Had the Supreme Being chosen to carry out mending openly, everybody would have started abusing and quarrelling with Him, rather, all would have considered Him to be their enemy. For this reason, He carries out mending in a hidden way.

(Para-6, 7: Discourses of Maharaj Saheb, Discourse 21, Para-10 and 12)

8. In the beginning when a person joins Satsang, if he is able to attend Satsang and carry on with the spiritual practices well and if his worldly interests and affairs continue to be accomplished smoothly, he thinks that he has gained his object and rests contented. This is wrong. On the contrary, it is an obstacle from Kal. Where there is real progress, the physical and mental bonds have to be loosened, i.e., one will be subjected to scarcity and leanness in every way. One will be distressed of body, distressed of mind and distressed for want of money, but all this leads to one's mending and correction; and those who have come under

the benign protection of the Lord will surely be subjected to mending.

9. This cup is bitter indeed, but made to drink will one surely be. The child may cry or yell, but the mother administers bitter medicine, for in it lies his good. The process of mending starts when the devotee has acquired sufficient strength. In this, too, Radhasoami Dayal exercises due care and skill. In other words, He applies the process of Gadhat (beating and mending) to a Jiva and then, suspending it for a time, He entertains him as if some balm were applied to his wound. Thereafter, He resumes the process of beating and mending at an appropriate time. What is meant is that the task cannot be accomplished without going through the process of Gadhat (beating and mending). But the Jiva considers it to be ill-grace and complains that hardness is being meted out to him. In reality, however, this is His special grace and a sign of one's spiritual progress.

(Para - 8 and 9: Discourses of Maharaj Saheb, Discourse 53,  
Para-1, 2)

10. The third Til is the eye of a needle, as it were. An iron beam cannot pass through it. The

body and the mind are both inert and gross. Having taken its seat in them, Surat has become their prisoner, and has developed bondages in them. So long as they are not loosened and cut asunder, Surat cannot extricate itself and penetrate the third Til. For this purpose, Gadhat (mending and correction) is necessary, but the Jiva runs away from Gadhat. He accepts humiliation and disgrace at the hands of worldly people, but he grumbles if there is Gadhat by Sant Sat Guru in Satsang. He starts grumbling no sooner than a finger is pointed at him, and he becomes so cross that if he is then given even nectar to drink, he does not take it, and turns his face away from it.

(Discourses of Babuji Maharaj, Vol-I, Discourse-72, Para-686(7), Dt: 4-12-1940)

11. ...One should remember that any congregation where the mind does not receive knocks, is not a true Satsang and, by its means, one cannot get the benefit of true Parmarth. The fine aperture of the third Til is a kind of Jantri (perforated metal disc) through which the wire of Surat will have to be drawn, which is not possible without applying heat. In the Bani it has also been said at one place:—

*'By giving heat to the mind again and again'*

(Prem Bani, Vol-III, XXXVI/40, 3)

By giving heat repeatedly, the impurities will be filtered out, and then only it will be possible to form the wire. Then, by repeatedly drawing it through the Jantri (perforated metallic disc), it will be slowly and gradually made subtle and fine from an initially thick state and its grossness will go on disappearing. This is an extremely difficult task but there is nothing to be upset about. If the Jiva adopts the Saran of the Sant Sat Guru and His Satsang, He will get this task accomplished by being constantly present with him.

In San Mat, it is not merely killing, but killing and reviving both. One will be first broken into pieces and then revived. As a result of adopting the process again and again, the wire will ultimately be extruded from the Jantri. Then those people, who stay in Satsang only for so long as they are extended hospitality and shown courtesy, and who run away as soon as their mind is touched and disturbed, are idlers and thieves. However, when their burden of Karams gets somewhat lightened, they will come again.

(Discourses of Babuji Maharaj, Vol-I, Discourse-83, Para-786(5) & 787(6), Dt: 16-5-1941)

## 12. Reasons for visitation of pain and suffering:

i. The first reason for pain and suffering afflicting us is that Karams have assumed the Prarabdha form and have reached such a stage that they cannot be eradicated unless they make a show of their prowess and their fruits are reaped. This will certainly entail pain and suffering for they will have to be eradicated only by reaping their consequences. Those Karams, which have not yet reached that stage and are in Sanchit or accumulated form, will be more or less eradicated internally during Abhyas.

ii. Secondly, at the plane where the Jiva has taken halt and is staying, he has become congealed, as it were, and has gone to sleep, with no desire to leave that plane. If he is removed from that place, he becomes irritated and angry like a person who is awakened when he is lost in sweet slumber. If he is removed from there, he comes back to the same place and again falls asleep. A bird used to a cage, even when set free, wants to go back to the cage and take its seat there by the sheer force of its habit. In like manner, the Jiva does not want to get out of the cage of the body. He does not even like to go up to a place or be in a

situation which is better and more comfortable than what it is at present.

iii. Thirdly, the Jiva's ego is the doer and motivator of all activities. It is from the ego that the Jiva's convictions have grown. He has become convinced that pleasure lies in Mana and Maya. He has no faith in the Lord's Abode, where alone true bliss and happiness exist, nor is he prepared to undertake activities for its attainment. For dislodging him from his present plane of location and for annihilating his ego, changes and ups and downs are essential and, when they do take place, he becomes upset and starts complaining.

iv. The fourth reason is that nothing can be accomplished without taking Saran. It is not possible to take Saran unless Karams have been eradicated, and Karams cannot be eradicated unless Saran is taken. To be able to take Saran and for Saran to become firm, the incidence of adverse situations is a must, so that, through them, one may have an experience of the care and protection vouchsafed by the Guru.

v. Fifthly, ascension within, too, causes pain. The body is shattered and the mind vanquished. One will surely have to bear this pain, too.

vi. Sixthly, just as boiling syrup boils more vigorously when a little milk is sprinkled on it and the filth contained in the syrup spills over, so also, by the influence of Satsang and a contact with the drops of the cool current of ambrosia coming from within, agitation sets in the mind, and all the desires, cravings and evil tendencies of the mind go on effervescing. At that time, the Jiva becomes upset, impatient and bewildered. This condition creates an aversion for the Lord and Satsang. In this region, there is only water. Above it, milk, butter and ambrosia are to be found. An ocean of nectar is present within. When a few drops of it fall on the water of this region, it starts boiling.

vii. Because of the reasons mentioned above, pain and suffering, ups and downs, shocks and mishaps befall the Jiva. For the sake of Parmarthi progress, it is necessary that they should come to pass, but the Jiva becomes restless and bewildered on their account and starts complaining. This gives rise to aversion for the Lord and Satsang, This is a very serious obstacle. One will not derive full benefit or effect of Satsang if one merely attends it at scheduled hours as a matter of routine. If one harbours a grievance at one's heart, one

will have Darshan, listen to discourses and attend Satsang only superficially, and will not be able to penetrate within. Therefore, one should always remain happy and pleased with the Lord, so that one can have access within and can perform Sumiran, Dhyān and Bhajan successfully. These practices are extremely easy and full of bliss and pleasure. The reason why one does not get any bliss from them and cannot apply oneself to them is that one harbours some grievance against the Lord and attends Satsang only as matter of routine and does not imbibe its benign effect. If the mind is shorn of all grievances and complaints, one will experience great joy, instead of pain, in these practices.

(Discourses of Babuji Maharaj, Vol-II, Discourse-5, Para-4 to 10,

Dt: 15-8-1937)

Even Satsangis and Parmārthís, who have renounced everything else and dedicated themselves to Parmarth, at times, wonder how is it that, off and on, they have to undergo pain and suffering or they are involved in quarrels and wrangles, in spite of the fact that, as far as they are concerned, they have already dissociated themselves from all quarrels and disputes.

People ready to quarrel and fight are always at their doors. Although their main concern now is Satsang, they are always plagued by troubles and anxieties, due to which they cannot partake of the bliss of Satsang. Such people wonder how is it that, in spite of their having no concern with anybody, fresh troubles for them crop up all the time, and why should the Lord allow such things to come to pass.

As it is, Radhasoami Dayal, in His unbounded grace and mercy, has graciously observed:

*With your own mind lies defect in main  
Otherwise in His company there is no pain*

Undoubtedly, there is nothing but bliss and bliss alone in the Guru's company. There is no pain at all. If one feels any pain, it is due to the defect and deficiency of one's own mind. By 'defect and deficiency of the mind' is meant that certain tendencies and inclinations of the body and mind from which Surat has yet to be extricated, are still there. The body and the mind are like covers on Surat. When the covers are removed, there will be pain and suffering, and the covers

will, of course, have to be removed.

(Discourses of Babuji Maharaj , Vol. 2, Dated 25-8-1937, Para  
- 2, 3)

13. Mending signifies that all kinds of ego, save that which pertains to the Lord and is of the form of Surat, should slacken and become weak. The main evil or ego is I-ness. I-ness is the central bead, as it were, in the rosary. As Surat descended, it assumed different egos, one at each plane. It has formed its own circle at the plane where it functions, after having taken halt there in the course of its descent.

The centre of that circle is egotism or I-ness. Currents issuing from it have spread out, giving rise to evil tendencies. It is like a cupola and a hard and heavy barrier. It is not possible to pass through it till the ego-centre is given repeated blows and is demolished. It cannot be given one shattering blow or struck all at once for, if that is done, it will be broken to pieces and will be scattered all round. That will serve no useful purpose. Before giving it a blow, all those currents which led to diffusion and expansion have to be withdrawn and made loose, soft and weak. After all this preparation is made, blows will be given to that cupola, as

soon as it softens, Surat will pierce it and escape from its belly. Hence, when the Lord showers His mercy, mending of the mind will take place first. It is a sign of whether internal progress is being made or not. If there is no mending of the mind and it is not subjected to pressures and tensions, one should know that, till then, progress within has remained suspended.

(Discourses of Babuji Maharaj , Vol-II, Discourse-30, Dated  
14-11-1937, Para - 2)

14. In order to extract gold or any other metal, one has to dig deep down the mines, and what one obtains after all one's labour is only a hard conglomerate of stones. By giving it repeated blows with a sledge hammer, it is broken to pieces and then boiled with a suitable liquid. Gases and fumes issuing from the boiling mixture are collected and gold is then extracted at the end of a series of processes. In the same way, the mind and Surat have become hard and black as coal on this plane, and hence, so long as Surat, which is like pure gold, is not extricated by resorting to breaking and smashing, what other form can mercy assume till then? It is true that Surat alone will withdraw to higher regions

and it alone will enjoy the happiness and bliss thereof but, surely, in its present condition, mercy cannot take it there simply by exerting a pull at it. Diamond and many other precious gems are, of course, obtained from coal. But if somebody comes forward with a lump of coal and requests that diamond may be made out of it, can one really obtain diamond that way? Mercy will accomplish or get accomplished and completed all one's task, but it will do so in accordance with the laws and methods laid down for the purpose.

(Discourses of Babuji Maharaj , VOI-II, Discourse-70, Dated  
1-9-1938, Para - 13)

15. This mind can never come round without being subjected to Gadhat (correction and mending), and Gadhat will surely take place. If one feels pained now in leaving certain worldly things and objects, then what will be one's condition at the time of death when one has to leave this place? Hence, Radhasoami Dayal will definitely bring about the mending and correction of the Jivas. In other words, their purification will be effected before their death.

All their desires will be removed, and then will they be eligible for being located in higher regions.

16. The Jiva is given to forgetfulness, he falls again and again, and becomes engrossed in worldly pleasures, but Radhasoami Dayal graciously protects him and takes care of him. If Satsangis are elevated to higher regions without their correction and purification having been effected, then others will complain as to what their fault is that they are being deprived of such privilege. For this reason, correction of each and everybody will be carried out positively.

(Para-15 and 16: Discourses of Maharaj Saheb, Discourse-80,  
Para-5 and 6)

17. Nothing will be gained from visitations of troubles and sufferings alone. The fact remains that everybody is in a state of misery, yet, none is concerned with Parmarth at all. When Surat wakes up and the desire for Parmarth is engendered, the pain and suffering which then befall the Jivas will give rise to a better understanding and realization which will be helpful in the extrication of Surat. For, once entangled in the ties and knots of Kal and Maya, Surat cannot emerge unless pressure is applied. Application of pressure is necessary and unavoidable.

(Discourses of Babuji Maharaj, Vol. 2, Dated 15-4-1937,  
Para-8)

18. Like glass and stone, the hard mind has to be put on the fire of Triya Tap (the three afflictions) in order that it may soften somewhat. It should not be inferred from this, however, that the Lord, on His own, inflicts the heat of afflictions on the Jiva. In fact, the Jiva has got into such activities that, as a consequence, afflictions have fallen to his lot and have become a part of his karam. Thus disease, sorrow, pain, suffering, quarrels, strifes, difficulties and many other kinds of maladies have come into being.

19. For curbing a very vicious horse, it has to be harnessed, punished by squeezing its ears and a bit has to be inserted in its mouth. In the same way, to keep the mind under check, it has to be harnessed and bridled, and a spiked bit has to be put in its mouth.

(Para-18, 19: Discourses of Babuji Maharaj, Vol-III,  
Discourse-46, Para-3 - 6, Dt: 15-11-1936)

20. The Supreme Being has to effect correction of our minds. It is through the process of beating and mending that gold, viz., the Surat-essence is extracted.

We should keep firm faith in His holy feet. The Supreme Being does not take much notice of our lapses. He is our true friend and

is with us every moment. The very breath we take, is all due to Him. He is our true life-long companion.

(Discourses of Babuji Maharaj, Vol-IV, Discourse-46, Para-7,  
Dt: 20-12-1931)

21. It is very difficult to change the tendencies of the mind. Even in the case of worldly habits, it is difficult to give up one and form another. To cultivate a Parmarthi habit in place of the worldly one, is an extremely difficult task. In a sense, it is like reversing the course of a river.

22. Sometimes, tendencies of the mind are demolished by illness etc. The nerves and sinews of the body slacken and even the blood is changed. The entire constitution of the body undergoes a change. It then becomes somewhat easier to steer the mind as we please. Our haughtiness is tempered a great deal.

23. Abstinence and determination are useful and helpful in the beginning but they are like a hired pony. We cannot depend on them. Love is the only means by which the most difficult situations can be easily changed.

(Para: 21 to 23: Discourses of Babuji Maharaj, Vol-IV,  
Discourse-90, Para-1 to 4, Dt: 1-5-1932)

## Chapter 2

### **BENEFICIAL EFFECTS OF GADHAT**

24. Actually, one's grief is usually due to Manan (one's own notions and prejudices). When one develops the understanding that pain and suffering are beneficial, then one puts up with misfortunes that befall one in a natural way, such as the affliction of the body one is attached to. The sorrow or grief lies with Manan. Take, for example, sorrow caused due to one's deprivation of worldly objects. One can easily avoid it by developing the understanding that all objects pertaining to this world are perishable, that nothing is of avail here except a little bit of food and drink for one's sustenance. Acquiring this kind of understanding, one exerts oneself and attends to one's business only to the extent necessary, and the rest one leaves to Mauj. A devotee is thus saved from many a trouble and is not affected by them.

25. In short, Radhasoami Dayal gives pain and suffering only with a view to releasing one from the objects one is tied and attached to; and this should be considered as His special

mercy.

26. To say by word of mouth, or to acquire the understanding only through conversation that pain and suffering are fraught with advantage, is tantamount to crediting and debiting only the account book, with no cash in hand. But to have realization by actually undergoing a state of pain and suffering is a different matter altogether. The real benefit lies in experience or realization. When realization dawns, one will gladly welcome pain and suffering, and will not grieve over the loss of worldly things.

27. To sum up, much good accrues from pain and suffering. To realize this is also a part of Abhyas, and an essential part indeed.

(Para-24 to 27 Discourses of Maharaj Saheb, Discourse-16,  
Para-5, 7, 8, 12)

28. There is one more particular cause why a devotee has to undergo suffering through ailment, sorrow, fear or anxiety. And it is this: Radhasoami Dayal, in order to minimize or eliminate some particular evil proclivity or habit of mind and Indriyas (sense organs) or to loosen some tie, internal or external, or to purify and exalt mind and spirit or to diminish

or eliminate some foul matter, ordains by His Mauj (supreme ordainment), some particular bodily complaint or malady or sorrow or exasperation with one's own mind or worry and anxiety or apprehension. Thus He fashions and moulds into a correct form, His own worshippers and truly devoted followers. This falls to the lot of highly fortunate devotees. In this state they do not get so upset or distressed as to be despondent or to feel unable to perform Bhajan and Dhyān, in one posture or the other and to derive bliss in some measure.

In case, the ailment is so severe that Dhyān and Bhajan become impossible, Radhasoami Dayal, by His grace, Himself elevates and holds up the mind and spirit of His special devotees internally. This is a still better condition than that of Dhyān and Bhajan, for, in this case, the mind is detached and the spirit remains drawn up on account of which the bodily suffering is felt lightly, and a sort of peace and bliss is continuously met within.

(Prem Patra Radhasoami, Vol-1, Discourse-41, Paras-20,  
21)

29. 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, Question-Answers, Q 58)

30. In this world pain and pleasure go together. Everybody aspires for pleasure, but adversity signifies real grace and mercy of the Lord. Adversity awakens the Jiva. At the present time, the Lord is showering His special grace and mercy.

(Discourses of Maharaj Saheb, Discourse-22, Para-1)

31. One should compare one's past and present conditions and see whether there has been any change or improvement. When it is the Maui to change one's plane of location, then is one's correction undertaken, and one becomes perturbed and thinks that although one has done no wrong, why is one then given so hard a blow; but one should know that one is being dislodged from the plane at which one is seated at present. Had any sin been committed, there would not have been so much of heat and effervescence, nor would have the plane of location changed. It, therefore, behoves one to endure patiently when one

is surrounded by adverse circumstances, and considering them to be to one's advantage, face them patiently. But, one's understanding does not come to abide at that hour; and if it does, no Gadhat really takes place. This is the preliminary stage. But when intuition dawns, one endures correction gladly.

(Discourses of Maharaj Saheb, Discourse-53, Para-3)

32. It is not the pleasure of the Lord to inflict pain or hardship. As there are no other means or methods, He takes recourse to them with a view to eradicating Karams and changing the nature and habit of Jivas. It is beneficial to have some pressure exercised over the mind. The boy behaves properly so long as he remains in the presence of his teacher, but how frolicsome he turns the moment the teacher is away. Similar is the case with the mind. Nobody should think that his mind has come round. The remedy for subduing the mind and for changing one's nature is pain and suffering. Amidst pleasures and comforts, the mind becomes all the more strong. This alone is the means to awaken one's love and faith, and to change one's old habit.

(Discourses of Maharaj Saheb, Discourse-57, Para-7, 9 & 10)

33. It is easy to descend, but difficult to climb uphill. In other words, it is easy to let Surat flow outward and downward but difficult it is to elevate it within and upward. That is why a Satsangi is always kept under some pressure, that is, he is constantly subjected to stress and strain, and grinding and squeezing. He always remains surrounded and worried by paucity of money, harassment by kith and kin, quarrels and wrangling, illness, hardship, etc. This is what constitutes pressure and restraint, wherein lies the real grace for his protection. It is a matter of great regret, however, that one who has had repeated experiences of this, should put up complaints. Had there been no pressure on one, there would have been no trace of one's Surat. Freedom is very harmful and injurious, for, when free, the mind always remains diffused.

(Discourses of Maharaj Saheb, Discourse-58, Para-397(4))

34. 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. And as one pays a handsome fee for a major surgical operation, so also, one ought to make a big offering at the holy feet of Radhasoami Dayal whenever a great suffering or calamity befalls one, or, in other words, one should offer a great many more thanks to the Lord, since greater pain and suffering leads to greater elimination of the noxious matter of the mind; and the hidden tendencies come out, and thus does Surat get separated from the mind.

(Discourses of Maharaj Saheb, Discourse-61, Para-4)

35. 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 shoveling 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 shoveling, viz., correction and mending, one cries and wails. The earth is inert and cannot give vent to its troubles, but the Jiva can speak.

(Discourses of Maharaj Saheb, Discourse-83, Para-5)

36. If at any time quarrel ensues between Parmarthis, some or the other Parmarthis good definitely comes out of it, For example, if, as a result of quarrel, somebody leaves Satsang, the splendor of Satsang is enhanced all the more by his exit in the same way as other plants get better nourishment when the gardener weeds out grass from the garden. If a devotee ever commits an error or omission, he is filled with regret and repentance. This enhances his spirituality and in future he acts with alertness. When his cleansing and purification have been effected in all respects, then is the diamond of Shabd placed on the crown of his head. As the casket in which diamond is kept is lined with velvet etc. to ensure greater protection, so also, the being in whom the diamond of Shabd is placed, is looked after and taken care

of in every way. No pain or grief can touch him. Actually, all pain and suffering is felt due to one's own defect and deficiency.

(Discourses of Maharaj Saheb, Discourse-80, Para-8)

37. The child often thinks that his mother is hard on him. When he is ill, she administers bitter medicine to him, but the medicine is given for the child's own good and recovery, and it does not mean any harshness on her part. Similarly, quite often in Satsang, conditions of adversity are allowed to prevail for eradicating one's Karams and curing the malady of one's mind, but one becomes upset and thinks that one is being dealt with harshly, but, actually, in it lies mercy, and nothing but mercy. There are also gradations in hardship, one due to evil Karams and the other ordained by Mauj.

In both the above types, mercy is always included. When the child indulges too much in frolic and play, the mother restricts him, and he really takes it as harshness, and if he ever gets a beating, he shouts and cries like anything, but in fact, all this is for his own good. The mother has no enmity against him, and her scolding and beating in no way affect her own love for him – it remains as strong as ever –

rather, she continues to love him even while thrashing him. Some children get annoyed and start grumbling, and some begin to wail and weep. Similarly, the Supreme Being does not like to inflict pain on His devotees, but if ever it is inflicted, it is only for their own good. Mercy and protection nevertheless remain behind all this.

*If My devotee is in distress, I am distressed too.  
This is true of the past, present and future.  
Instantly will I make My appearance right at the  
spot and dispel all his woes and sufferings.*

Some boys are such that if they want something and it is not given to them instantly, they get annoyed, and when the same thing is given to them later on, turn their face and refuse to accept it. Similarly, when the Supreme Being showers mercy on the Jivas after subjecting them to reproof, rebuke and admonition, there are some who get sulky and refuse to accept it.

(Discourses of Maharaj Saheb, Discourse-84, Para-3 to 6)

38. Devotees also undergo all sorts of sufferings. Sometimes it is through wrangling or dispute, and sometimes it is through disgrace and humiliation that their ego is annihilated. Quarrels and disputes with kinsmen and

the consequent pain and suffering are an embellishment, as it were, of a devotee. This indicates Nij Daya (special mercy). Just see what difficulties and troubles were created for Meera Bai.

The greater is one's devotion, the more are the quarrels and wranglings, pain and sufferings which are created for one, but they are not of such a nature as in the case of worldly people who fight with one another and go to a court of law; rather, they are such as lead to Parmarthi benefit. One will definitely be subjected to stress and strain in Satsang. Whosoever one may be, one will surely be mended and corrected there. Nothing will be accomplished without undergoing pain and suffering. And, at the same time, it is also not that care and protection are not vouchsafed. Radhasoami Dayal takes care of devotees in every way.

(Discourses of Maharaj Saheb, Discourse-88, Para-19)

39. Radhasoami Dayal will eradicate all these bondages slowly and gradually, sometimes through quarrels and conflicts and sometimes through suffering and sickness. In short, Radhasoami Dayal has at His disposal

innumerable ways and means for breaking one's bondages, and in this manner the seed of attachment present within is slowly and gradually burnt away. For example, if a quarrel takes place in the family resulting in the breaking away of the members from one another, it breaks the attachment for the time being, and even if they join hands again, there is no harm in it since the root of the bondage, or attachment, has been weakened.

(Discourses of Maharaj Saheb, Discourse-70, Para-2)

40. The hardships and troubles which visit a sincere Parmárthí are not without Mauj of the Supreme Being. A sincere Parmárthí is he who is imbued with a sincere desire for getting admittance into the Abode of the true Supreme Being, and who has sincerely taken the Saran of Rádhásoámí Dayál. The object in inflicting hardships and troubles on the sincere Parmárthí is one of the following:-

- i. Eradication of the residuary Karams.
- ii. Correction of the body, mind and senses in order that the elevation of the spirit may be effected easily and quickly.
- iii. Removal of subtle form of pride and egotism.
- iv. Removal of deficiencies and errors of the mind.

v. To wean the mind away from pleasures, and to rid it of its natural inclination towards them,  
vi. To bring about apathy towards the world and its objects.

vii. To strengthen, in every way and under all circumstances, trust and reliance on the grace of the Supreme Being, and to expect and pray for succour from that quarter alone. viii. To enhance love for and faith in the Holy Feet of the Supreme Being and to yearn for His Darshan and access to His Nij Dhám.

ix. To give up all worldly props, supports and powers.

x. To loosen attachment and affection for family, kinsmen and the worldly people.

41. The hardship, trouble or some worldly reverse which may result in the benefits enumerated above, should be considered as a special grace of the Supreme Being. One should not call him merciless and harsh and should not turn away from His Holy Feet, for, by doing so, one would cause setback to one's Saran, love and faith and would become indifferent and apathetic to Him.

42. Parmeshwar or the Trilokí-náth (lord of the three worlds) has also said that he grants three gifts to his devotees and thereby saves

them from the world and its pleasures and their attachment for these things. Those three gifts are -

- (1) ailment,
- (2) disrespect in the world and
- (3) indigence, i.e. having money and property barely sufficient for their needs. His devotees have cheerfully accepted them as His gift and grace.

(Para-40 to 42: Prem Patra Radhasoami, Vol-III, Discourse-16,  
Para-8, 9 and 14)

43. His sins will be annihilated quickly, and there will be a speedy eradication of his good and bad Karams. Furthermore, pain and suffering will have very little effect on him as, internally, he will be helped by mercy all the time.

44. No Parmarthi harm is done by any pain and suffering which may now come to pass as a consequence of Karams of present or past life. Not only is ease or facility accorded in putting up with such pain and suffering, but these also help in undoing the knot into which Surat has been tied with Mana and Maya at this plane. For this reason, too, the infliction of pain and suffering becomes necessary. Without

them, that knot cannot be untied. Since true Parmārthís and devotees understand this subtlety very well, they can bear those sufferings.

(Paras-43 and 44: Discourses of Babuji Maharaj, Vol-III,  
Discourse-53, Para-1 and 2, Dt: 14-12-1936)

45. There are only two ways for making Parmārthí progress and for effecting emergence of Surat. One is that the mind is subdued and pulverized. When the mind is crushed, the evil propensities lying hidden within will effervesce and come out. The heat of the fire of worldly pain and suffering will have to be applied. When it is terribly hot the land becomes dry and parched. Then, when water is sprinkled on it, worms, insects, etc. come out of the earth. They cannot stay inside because of the great heat which is produced by rapid evaporation. In a like manner, by constantly applying heat to the mind, it will be subdued and crushed and then only will its evil propensities like passion and anger, greed and infatuation, ego and jealousy, rancour and hostility, etc., which lie hidden within and are not perceptible at present, will come out. As they come out, they will be caught hold of and annihilated one

by one. In this way will the mind be subdued and Surat will emerge. The other method is to adopt Saran, which lies in keeping one's mouth open to receive and imbibe the mercy of the Lord.

(Discourses of Babuji Maharaj, Vol-III, Discourse-73, Para-15,  
16, Dt: 18-4-1937)

46. Sant Sat Guru's behaviour accords with the feelings and desires of the Jiva. This course is good for both. What is wanted is that the Jiva should, somehow or other, be brought under the benign protection of Sants. Sant Sat Guru, therefore, adopts that method which keeps the Jiva attached to Satsang and does not let his link be broken. With this end in view, the Sant Sat Guru becomes, at times, a party to the funs and frolics (useless talks) of the Jiva. When the Jiva becomes tied in the chain of love for the Sant Sat Guru, He starts whipping and ringing him like a horse. When it becomes tired and all its obstinacy is shattered a saddle is put on it for riding. By taking recourse to this kind of method, Sant Sat Guru, in the first instance, saves the Jiva from his sin of disobedience. Secondly, by keeping Parmarth above everything, much of the

poison in the Jiva is extracted and eliminated. Sant Sat Guru fears none. He has come from Radhasoami Dham. Whom need He fear? He neither accepts flattery nor praise. Nor would He tell a lie. But the Jiva will be benefited only by such a method adopted by the Sant Sat Guru, be it now or later. Particular care will be taken afterwards. However, He alone can act in this manner who is Himself free from all attachments.

*As are one's desires, so is the treatment meted out to one.*

(Paltu Saheb)

(Discourses of Babuji Maharaj, Vol-IV, Discourse-31, Para-2  
and 3, Dt: 19-11-1931)

47. Suffering, misery, pain and anguish are meant to tantalize the Jiva till he is disgusted with the world.

There are people who possess riches and articles of comfort and luxury and yet cannot enjoy them. All the fifty six varieties of dishes are placed before them but they can hardly taste a bit. They have no appetite at all. They are unable to eat even a single morsel. In this way, also, they are withdrawn from the world.

(Discourses of Babuji Maharaj, Vol-IV, Discourse-37, Para-7,  
Dt: 5-12-1931)

48. Radhasoami Dayal is also the protector of our body and mind, but only insofar as they cooperate with our parmárthí endeavours and do not interfere with them. When Surat has acquired stability enough to withstand the onslaughts of the passions and desires of mind, he may even be granted all legitimate pleasures of the senses in moderation.

*He provided you with all the pleasures of senses,  
and showed you the transitory nature of the  
world.*

(English Prem Bani Vol-IV, No-144, Couplet-2)

Surat will then no more become identified with them. On the other hand, it will remain all the time engrossed in the beloved Lord.

(Discourses of Babuji Maharaj, Vol-IV, Discourse-39, Para-10,

Dt: 10-12-1931)

49. In order that the powers of the lower centres are shed off, it is necessary that the devotee undergoes hardships. As he goes on facing them calmly, the corresponding higher (spiritual) powers would go on awakening and he would be able to realize that pain and suffering are in fact the harbingers of true grace and mercy of the Lord. It is hardship that he would then beg for. Previously, he felt upset by

physical and mental ailments and considered them painful as death, but now he would not feel distracted by them at all. Pain to him will no more be pain. Rather, he will feel happy while in pain.

(Discourses of Babuji Maharaj, Vol-V, Discourse-126, Para-4,  
Dt: 12-8-1923)

50. A stone is chiseled to shape before use. The mind has also to be mended before its evils are shed off. In other words, slowly and gradually it is bridled and subdued. We are filled with great filth and evils. If the entire filth were to come out all at once, it would create a havoc which would be highly detrimental to our Parmarthi interest. Therefore, the process of cleansing is carried out by and by. The evils of lust and anger continue to lurk even after all other evils have been cast off. When these two evils manifest themselves they create a lot of trouble in Satsang. But care is vouchsafed by the grace and mercy of Radhasoami Dayal.

51. Radhasoami Name is the only remedy against all evils. On the one hand, IT brings out the evil propensities for their eradication and exhaustion, and, on the other, by making

the mind and Surat humble, and keeping them fixed in the Holy Feet, IT bestows peace and serenity. If this serenity were not conferred the devotee would lose heart.

Howsoever great and of whatever kind one's devotion may be, if one fails to engender humility, it is not true devotion. True humility is generated either by love or by undergoing pain and suffering. If Radhasoami Name is uttered properly, humility will definitely be enhanced and when the devotee unites with the current of mercy, he will get special grace.

(Paras-50 and 51: Discourses of Babuji Maharaj, Vol-V,  
Discourse-137, Para-1 and 2, Dt: 27-11-1930)

52. Ishwar (God) has granted three things to his devotees for their correction, protection and reformation. The first is illness. The second is ignominy at the hands of worldly people. The third is poverty i.e., not to have enough money.

i. ILLNESS. The good that comes out of illness is that the mind remains weak and does not incline to pleasures very much. There is very little egotism and arrogance. Such a man is not harsh to others. He thinks of death now and then. His body does not become so strong as

to create obstruction in Bhajan.

ii. DISRESPECT. When the worldly people and his caste-fellows scoff, pass sarcastic remarks, and show disrespect to a devotee, thinking him to be misguided and ignorant, his mind of itself keeps away from them. There is very little of amity between him and them. In this way, love and affection for, and association with, the worldly people is considerably reduced. He is not affected by them.

iii. POVERTY. When the income of a devotee is only just sufficient to make both ends meet, and there is no surplus, his mind always turns towards the Supreme Father at the time of need. He prays for Dayá (grace) and help. He does not rely on and be proud of wealth, nor indulge in pleasures inordinately, for due to insufficient funds, he cannot afford to buy articles of luxury and show. He will thus remain humble.

53. Parmárthís should know that difficulties and troubles are like a touchstone intended to test them. It is only during adversity that a devotee can fathom his mind and know the intensity of his love for and faith in his

Isht (Beloved, Lord). He is thus afforded an opportunity of removing his deficiencies.

It is not, however, necessary that difficulties and troubles should always befall the devotees. But for their Parmárhí progress and removal of their shortcomings it is proper and necessary that they should occur sometimes. The Supreme father Rádhásoámí Dayál and the Sant Sat Guru very well know the good that troubles and difficulties hold.

The main object is to purify the devotees in all respects, enhance their love and faith, and admit them in Nij Dhám. Extricated from the snares of Kál and Máyá, and relieved from pains and sufferings caused by Karams, they are to attain perfect and everlasting bliss.

54. So long as the mind is saturated with love and regard for the world, the worldly people, and Máyá and its pleasures, the Jiva is in debt to Kál. He cannot help performing acts with a view to fulfilling desires. Consequently he will have to undergo the resultant pains and pleasures. Therefore, Rádhásoámí Dayál and Sant Sat Guru aim at removing from the mind of the devotee, as far as possible, all unnecessary desires and impulses for worldly prosperity and pleasures.

The object is that no worldly ties and

desires may detain him on the way and obstruct his endeavours and efforts for reaching the Original Home.

(Para-52 to 54: Prem Patra Radhasoami, Vol-III, Discourse-10,  
Para-21 to 26)

55. When do ordinary Jivas come to develop such Preet? It is only when they are subjected to deep affliction and humiliation, and embarrassment and helplessness. When they become tight, distressed and broken in every way, then only they get scared of the world and turn their attention towards the Holy Feet. But such is the nature of the mind that it remains awake only so long as pain and suffering persist, and the moment they are gone, it forgets all its understanding and indulges in the same thing over again.

*When frightened by pain and suffering, you devote yourself a little to Satsang, but as soon as the pain and suffering are gone, you give reins to your desires.*

(Sar Bachan Poetry, Vol-II, Para-195, Couplet-12)

Therefore, he who is the recipient of special grace and mercy of the Lord, remains ever subjected to the cycle of pain and suffering. When he is tightened by oppression

and helplessness in every way, then only his hopes and inclinations shift from the world and turn towards the Supreme Father.

(Discourses of Maharaj Saheb, Discourse-75, Para-4 & 5)

56. Sorry to hear of the sickness in the family circle and other troubles which more or less are always about you. But this is, as you already know, a true manifestation of special Mercy, which is bestowed only on the favoured few.

(Biography of Maharaj Saheb, Chapter-11, Letter-33)

57. Taunts, reproaches and vilifications also strengthen and reform the followers of Sants, as without them they, too, would remain as they are. Derision and public opprobrium are the necessary concomitants of true love and nobody can ignore them fearlessly excepting sincere devotees, that is, true lovers. In Persian it has been said:-

*“Slander is the Kotwal (watchman) of the market of love; it cleans love of all its rust and brightens it up.”*

(Sar Bachan Prose, Vol-I, Para-47)

58. In anything that happens, whether right or wrong, moral or immoral, just or unjust,

noble or ignoble and pleasing or painful, the Mauj or the underlying object is that the mending or correction of the mind may be effected. Hence, having clearly understood that whatever happens, happens by Mauj, and therein lies the good of Surat in particular, every Parmárthí should, as a duty, conform to Mauj and make efforts to this end. He should always remain prepared for getting his mind mended. It would be wrong and improper on his part to say or think that injustice is being done to him and he is being deprived of what is his due. As it is, so long as one has to remain in this region and in this body, one should take measures, which are proper and legitimate by the standards of this region, to prevent injustice and to acquire what is rightfully due to one, but one should do so while relying on Mauj and holding faith and belief within that nobody can either do injustice to one or deprive one of one's dues for, whatever happens, happens by Mauj. When this outlook comes to prevail within, there will be no room for friendship with a 'friend' or hostility towards an 'enemy' any longer. A higher stage is one in which the attitude is that the Lord alone is my friend and if there is any enemy, it is my mind. I know of none other than my Supreme Father and the

Lord.

(Discourses of Babuji Maharaj, Vol-II, Discourse-37, Para-4,  
Dt: 4-1-1938)

59. He so arranges matters that the mind is corrected and mended every moment. He is the friend and constant companion of devotees.

*The pains and pleasures they undergo are the consequences of their past actions. Sorrows and sufferings will vanish one day. This will not take long.*

(Sar Bachan Poetry, Vol-II, Bachan-33, Shabd-23, Couplets-6  
& 19)

Welcome the hour of trouble and calamity, for then one comes to remember and utter the holy name every moment.

(Sar Bachan Poetry, Vol-I, Bachan-15, Shabd-14, Couplet-11)

## Chapter 3

### **MODES OF GADHAT**

60. Mending takes place in two ways, externally as well as internally. First, there is external mending.

If one gladly puts up with it, then only one can stand internal mending. If one takes to one's heels as soon as external mending is started, what internal mending can there be and what progress can one make? He, who is undeserving of Parmarth, cannot submit to mending. In a sense, now that their mending had started, they would have been on the way to attain Parmarth, but they ran away. When the time came to shatter their ego and pride, they broke away. The reason for this is that they are not deserving of Parmarth. Parmarth's and devotees rather want that they remain afflicted by some disease or the other all the time in order that their mending may be effected, and one or the other trouble, difficulty, calamity or pain may always afflict them. They gladly put up with chastisement, admonition, insult and pressing and squeezing of mind, and if they cannot stand them, they

pray for the necessary power of endurance, but they are not afraid of mending. If there is no mending, they pray that mending may take place. All are going through the process of mending and correction in Satsang. No one is free from it.

61. There are many in Satsang whose Surat and mind withdraw. This is all right as far as it goes, but making internal progress is a different matter. This is not at all possible without mending, changes or transformations taking place.

(Paras-60 and 61: Discourses of Babuji Maharaj, Vol-II,  
Discourse-48, Para-5 and 6 Dt: 10-3-1938)

62. There are gradations in Gadhat also. For example, some gold is mixed with clayey matter and some is clean. In the same way, cleansing is done according as is necessary. But, one day all will be mended and corrected.

(Discourses of Maharaj Saheb, Discourse-21, Para-11)

63. Those, who are true and sincere, do not give up Parmarth, though put to any amount of insult and dishonor, harassment and hardship, whereas hypocrites get ready to run away from Parmarth the moment something goes wrong

with their comfort and Swarth.

64. When a well is sunk, the earth in some cases is so soft that water is struck only after a little digging, while in other cases the earth is so hard and rocky that water does not appear in spite of very deep digging. So also, there are some Jivas whose covers get removed after only a little of Gadhat and the current of spirituality or of Shabd and nectar becomes manifest; on the other hand, some Jivas are such that they remain unaffected though they may be subjected to any amount of Gadhat; they remain empty like an unreceptive brain or a barren land. What is meant is that he, on whom there are a greater number of covers, is subjected to greater amount of Gadhat and in him the current of spirituality makes its appearance after a long time, whereas only a little Gadhat is applied to him who has fewer covers over him, and it makes the current of nectar descend within him in a very short period of time.

(Para-63, 64: Discourses of Maharaj Saheb, Discourse-53,

Para-4, 5)

65. For whom there is Mauj, his body is

impaired through illness and by reducing his daily intake of food and the mind is subdued and hatred is created for sensual pleasures through sorrow and grief, stress and strain and quarrel and wrangling. Such pain and suffering is not necessary for Sanskaris.

(Discourses of Maharaj Saheb, Discourse-61, Para-2)

66. By Mauj, certain persons of crude nature are accommodated in Satsang, who often become instrumental in one's Gadhat (mending and correction). He, who is a sincere devotee, will consider such a person to be an instrument for his correction and will fall at his feet saying that through him Radhasoami Dayal chose to effect his reformation. But such an understanding does not always abide, one often forgets about it, but there is no harm in it as sometimes there will be error and forgetfulness and sometimes there will be remembrance, and such conditions will continue to take place. There is mercy in it. If it is remembered all the time, there will be no Gadhat, and the real purpose will be defeated.

(Discourses of Maharaj Saheb, Discourse-63, Para-3, 4)

67. 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 shoveling, 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, Discourse-83, Para-6)

68. In Sant Mat it is not merely killing, but killing and reviving both. One will be first broken into pieces and then revived. As a result of adopting the process again and again, the wire will ultimately be extruded from the Jantri. Those people, who stay in Satsang for so long as they are extended hospitality and shown courtesy, and who run away as soon as their mind is touched and disturbed, are idlers and thieves. However, when their burden of Karams get somewhat lightened, they will come again.

(Discourses of Babuji Maharaj, Vol-I, Discourse-83, Para-6, Dt:  
16-5-1941)

69. There are many gradations in the process

of mending or correction. Even for a Parmárthí of a high order, correction befitting his plane of location is necessary and, indeed, essential, in order that his progress may continue. For a Gurumukh Surat even, there is mending in accordance with its status. It is a general law that one cannot ascend from one plane to another till, as a result of mending at the lower plane, the ego thereof is loosened and demolished. The ego of the lower plane will be pulverized first, and only then will one proceed to the higher plane. In this way, as a result of constant demolition of one ego after another, pure Surat will emerge in its entirety. Surat and Shabd, Dhár and Bhandár (current and reservoir) and Rádhá and Soámi are all one and the same. Apart from these, all other egos which have been formed at the different planes will have to be annihilated. Mending is necessary benefitting the individual plane of location of each.

Hence, when, by mercy, mending of one's mind takes place, one should feel happy, rather, one should gladly allow one's mending to be effected, and not feel grieved at such times becoming dry, indifferent or upset.

(Discourses of Babuji Maharaj, Vol-II, Discourse-30, Para-3,

Dt: 14-11-1937)

70. After this, there is a third grade in which the mending is done through the world at large. In other words, correction of one's mind is carried out by means of worldly quarrels and conflicts. To the extent the evil propensities like hostility, antagonism, etc., are lying stored in one's mind and worldly desires and attachments are there, the incidence of worldly conflicts and strifes will be necessary.

71. After correction and purification of a certain degree have been effected, there will be mending through Satsang; there will be quarrels and conflicts, and disputes and wranglings amongst Satsangis.

However, in the mending carried out by means of Satsang, the element of enmity and hostility will be either totally lacking or it will be there only to a very little extent. This evil tendency will not become manifest as forcefully as in the case of worldly people. This much difference will certainly be there between the strifes and conflicts of worldly people and those of Satsangis. By Mauj, all kinds of Jivas are brought together in Satsang. The evil tendency, which is predominant in any Satsangi and is lying hidden in him, becomes

manifest by the sprinkle of Satsang-water on it. As a result of mutual strifes and conflicts, it boils over and comes out, and is thus purified.

(Paras-70, 71: Discourses of Babuji Maharaj, Vol-II,  
Discourse-30, Para-6,7, Dt: 14-11-1937)

72. It is true that pain and pleasure are all experienced in accordance with Karams, but the Karams of those who are Parmárhís and devotees, are eradicated by reaping the fruits of Karams, while in case of worldly people, accumulation of Karams takes place thereby. The latter go through pain and pleasure ordained by their own Karams, by identifying themselves with them. Devotees and Parmárhís, 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-II, Discourse-43, Para-1,  
Dt: 15-2-1938)

73. There are various types of correction, just as an ordinary stone is worked with heavy tools, while marble is shaped with finer tools, and still finer implements are used for working

on gold and diamonds. 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, Discourse-80, Para-7)

74. If it is the pleasure of the Lord to keep a denizen of higher plane in this world, by Mauj he is beset with some worries, troubles, etc. This does not mean that any new Karams are created for him. There are some light Karams which can be eradicated that way alone. Further, it is also the object that through his instrumentality the Karams of many other Jivas are eradicated. That Jiva will act, and under his influence, the Karams of many others will be eradicated. This is also one of the ways by which the Karams of Satsangis are exhausted within a period of four lives. Otherwise, it would not be possible to eradicate, in four lives, the Karams which have been accumulating for millions of lives.

(Discourses of Babuji Maharaj, Vol-III, Discourse-51, Para-9,

Dt: 6-12-1936)

75. Such is the nature of the world. This place will always remain plagued with ailments and bereavements, pains and sufferings, quarrels and wrangling, etc. Those, who are Satsangís and in whom a longing for Parmarth has taken deep root, can, even under such conditions, find some time for Parmárthí activities, viz, Sumiran, Dhyán and Bhajan, and apply their mind, in some measure, to them. A state of very great agitation and impediment, in which one cannot at all apply oneself to any Parmárthí activity unless it is remedied, has a very short duration. Satsangis soon detach themselves from it.

(Discourses of Babuji Maharaj, Vol-III, Discourse-73, Para-1,2,

Dt: 18-4-1937)

76. A true Parmarathi is he who is unhappy and fed up not only with the pain and suffering of this region but also with this region itself.

(Discourses of Babuji Maharaj, Vol-III, Discourse-75, Para-8,

Dt: 7-5-1937)

77. The engendering of a feeling of indifference to or detachment from the pleasures and pains and the bondages of this world is of prime importance. At least this much qualification

should have been acquired that when the Jiva is told about the desirability of cutting asunder the bondages and giving up the perishable pleasures of this world and of engendering love for the holy feet of the Lord, he listens with attention and is pleased.

(Discourses of Babuji Maharaj, Vol-IV, Discourse-20, Para-1,  
Dt: 29-10-1931)

78. All the pleasures are intended for the devotees because the relation between the devotee and the Supreme Being is that of father and son. How could a father wish his son not to have happiness? In this sense, it is correct to say that there should be pleasure only and no pain. Devotees do undergo pain. But as the plane of location of their spirit is different, they are not aware of it, although they might appear to be in distress to us. Till one has reached that stage, that is, as long as one is in the state of a practitioner only, one will definitely suffer pain. It is not however, improper to pray to be relieved of pain or for the grant of strength to bear it. As one gets detached from this plane or centre by performing spiritual practices, one would go on feeling the effect of pain to a lesser and lesser degree, and will gradually

attain to the source of eternal joy and bliss one day.

(Discourses of Babuji Maharaj, Vol-V, Discourse-21, Para-4,5,  
Dt: 26-9-1915)

79. Both the states of pleasure and pain, create obstacles in the successful performance of Parmarthi activities. As long as a person goes on getting pleasures of the world and feels happy, his mind cannot at all incline towards Parmarth. Whatever effort or endeavour he makes, it is difficult for him to withdraw within. Similarly, when a person is in pain and distress, he cannot devote himself to Parmarth. The mental makeup of ordinary persons is such that when troubles are over, they exert themselves more vigorously to fulfilling worldly desires. It is only those who take pain and suffering to be the means whereby the mind can be detached from the world, can derive Parmarthi good from the passing away of such pain and suffering.

(Discourses of Babuji Maharaj, Vol-V, Discourse-31, Para-1,  
Dt: 5-9-1920)

80. To remain indifferent to worldly pleasures even when one has them in abundance is possible for a rare and very fortunate person.

A Surat which has come down from the regions of Brahm or Pár-Brahm or has reached there by performing Abhyas, will be able to do so.

(Discourses of Babuji Maharaj, Vol-V, Discourse-31, Para-3,  
Dt: 5-9-1920)

81. Gadhat (correction) is unavoidable for the process of spiritual progress, but it is difficult to bear it. Even words of correction are not tolerated. That is why Sants do not speak much on correction. Huzur Maharaj used to deliver only a few such Discourses in the course of a year. If such Discourses are given daily, many a person would not relish them. Those, who cannot tolerate the words of correction, either leave the Satsang or vilify it out of malice. Therefore, only those who have been owned, can endure words of correction. If one beats one's son, he does not run away, whereas another's child runs away merely if called bad names.

When by performing internal practices, union with the sound current within is established, the sprouting of new twigs of Karams stops forthwith and those that have come out will soon wither away. Internal practices can be performed only when the

mind has been reformed and corrected by Gadhat.

(Discourses of Babuji Maharaj, Vol-V, Discourse-34, Para-1,4,

Dt: 12-9-1920)

82. There are many ways in which a man submits to his fate. The lowest category is of the worldly people. They suffer trouble and calamity in utter helplessness. They weep and wail, and complain against everybody, including the Creator. Ultimately they keep quiet when they find that nothing avails them. The second higher category is that of the intellectuals and learned. They suffer patiently, and ponder over and reason out the matter. They take into consideration how others undergo pain and suffering.

They take account of the fact that similar things happen at all times and at all places. In this way they reconcile themselves to their lot. The third higher category is of devotees of the initial stage. They express gratitude to the Supreme Father. When overwhelmed with pain and suffering, they deliberate thoughtfully that some great sorrow of suffering was in store for them, which has been considerably reduced by the Supreme Father in His grace

and mercy. Even so, great Parmārthí good is to come out of this apparent evil. Therefore, under all circumstances and at all times, they feel that it is proper and necessary to express gratitude to the Supreme Father, and to endure patiently, without feeling distressed. They experience some grace and mercy even in this suffering. The fourth higher category is of advanced devotees. They accept cheerfully every pleasure, comfort, suffering and trouble, because they believe that it has been ordained by the Supreme Father, and, as such, must be fraught with some good. Such devotees always hold that whatever happens is by the order and Mauj of the Supreme Being. Anything which happens by His order, must be accepted with due reverence and respect and pleasure. To feel distressed and displeased with it would be opposed to the ways of Prem and Bhakti (love and devotion). The fifth or the highest category is that of perfect devotees. They are in full unison with the Mauj of the Supreme Father. They never worry or feel anxious about anything. They leave everything to the Mauj and pleasure of the Supreme Father. They may take usual remedial measures, but, as to the result thereof, they accept gladly whatever

it may be. They do not allow any thought or impulse to arise in their mind. In short, they are not attached to any work or its result. Whatever they do, they do with reliance on Mauj.

They remain satisfied and pleased with the result, like an innocent child who gladly carries out the behests of his parents and is pleased with what they do for him.

Of the five categories described above, two appertain to the worldly people. In the remaining three, are the devotees who have joined Rádhasoámí Faith and are performing devotion to the Holy Feet of the Sant Sat Guru and the Supreme Being.

Rádhasoámí Dayál, in His grace and mercy, Himself protects and takes care of those who have accepted His Saran, as much as is possible and necessary to advance their Parmárth. In proportion to the intensity of one's love and faith, one realises His grace and mercy, and receives help and succour when needed, and conformity to Mauj becomes easier.

(Prem Patra Radhasoami, Vol-III, Discourse-25, Para-13 to 15)

83. Doctor Jiwat Ram had one son and one

daughter. His wife had already passed away. His son and daughter used to stay with their maternal grand-father. Once, as he was sitting with some of his close associates and chatting with them, he received a telegram. After going through the telegram, he immediately put it in his pocket, as if the matter was of little concern. He only said “Radhasoami” and then kept mum. When his friends asked him what the telegram was about, he quietly placed it before them. The telegram carried the news of the death of his only son, who was barely 9-10 years old. All were stunned. They said, “What has happened to you ? It is all so very sad. Your wife has already passed away and now your son is no more. We wonder how can you so easily brush aside the double shock ?” In reply, Doctor Jiwat Ram only said “Radhasoami”, and then kept mum.

One day Doctor Jiwat Ram was sitting in the Allahabad Satsang. Maharaj Saheb was delivering a discourse. At that time, a telegram came addressed to Doctor jiwat Ram. He put the envelope in his pocket without even opening it. Maharaj Saheb asked “What is the telegram about ?” Doctor Jiwat Ram replied, “Nothing very important, I shall have a ‘look at

it later on". Said Maharaj Saheb "It is, after all, a telegram, and you say it is not very urgent. Read it at once, and I shall not continue with my discourse till you have finished". It turned out that the telegram conveyed the news of the death of Doctor Jiwat Ram's brother. Maharaj Saheb observed "How strange it is that you regard the news of your brother's death as a trivial matter !" So saying, He resumed His discourse.

(Bhaktmal of the Radhasoami Faith, Chapter-23, Jiwat Ram)

84. Only the valiant derives the thrill of the battle, not the coward. Similarly, a devotee alone finds pleasure in adverse circumstances and mental and physical afflictions, whereas a Swarthi (self-seeker) runs away in fear. Bhimsen<sup>1</sup> found no pleasure unless an arrow had pierced his body; and Bhishma Pitamah<sup>2</sup> used to prepare a bed of arrows and sleep on it. This is valour or heroism.

(Discourses of Maharaj Saheb, Discourse-100, Para-5)

85. Maya which holds the world in its grip is

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1. Name of the second of the 5 Pandavas princes.

2. Name of the grand-uncle of the Pandavas.

Literally it means terrible, terrific.

controlled by Sants alone. He who wants to be free from its grip should seek the company of Sants and put up with rebuke, admonition, beating, humiliation or praise, whatever may come his way, then alone will he become a Sadh. But he who cannot stand these, that is to say, he who will stay gladly only so long as words that are pleasant or welcome are spoken but takes to his heels the moment unpleasant ones meant for his correction are spoken, will never become a Sadh; one can become a Sadh only when one can patiently put up with any thing that may befall one.

(Sar Bachan Prose, Vol-II, Para-82)

86. Sant Das Ji has concluded the entire subject of Gadhat in one sentence by saying—  
“Gadhat will take place this way only through illness, insults, dishonor, and also in Bhajan. He further said that the Gadhat in Bhajan” is a very advanced stage. It is not for everyone.

The following incident of Girdhari Das Ji during Soami Ji Maharaj’s time illustrates Gadhat during Bhajan:

Girdhari Das Ji was one of the Sadhus who were followers of Tulsi Saheb. He was a great devotee and Abhyasi. Soamiji Maharaj

treated him with love, and accorded him respect due to a pious Mahatma. For a number of years, Soamiji Maharaj lodged him in one of His houses and supplied him food, clothing, etc. Once Girdhari Das Ji had gone to Lucknow, where he fell ill. When Soamiji Maharaj was informed of this, He went there with some of His disciples.

Girdhari Das Ji's condition was serious, but he was in full possession of his senses, and could talk well. He submitted to Soamiji Maharaj that his condition was getting more and more serious and that he would soon pass away. He was, however, sad because his Surat did not catch hold of Shabd. He prayed that his Surat might rise to its region. Soamiji Maharaj instantly accorded him help. Girdhari Das Ji expressed great satisfaction that his Surat had acquired stability. Thereafter, he left the body. Devotional practices, such as Bhajan, Sumiran, etc. are performed to help the Jiva at the last moment. But if Shabd disappears at that time, one should not think that these practices are useless. This body is the result of past Karams. When Karam unfolds, it produces its effect. On account of some past Karam, Shabd disappeared in the case of Girdhari Das Ji just prior to his death. But whatever he had earned

by performing devotional practices could not be lost. It must have been in consequence of what he had earned by his devotion that Soamiji Maharaj went to Lucknow and accomplished his task. (Biography of Soami Ji Maharaj, Para-49)

87. Many troubles and calamities which visit Abhyasi Satsangis due to their past Karams, are warded off or minimized by Radhasoami Dayal, in His own grace and mercy. Instead of the maximum, they get the minimum punishment; for an impaling stake they get a thorn -prick. But the Abhyasi Satsangi is not even aware of it. Many Karams are suffered easily or eradicated in Abhyas. They are felt very little. The Abhyasi Satsangi never knows the full impact of these Karams. It therefore behoves Satsangi Abhyasis to be always thankful and grateful to Him. Every Satsangi does not become aware of such a great grace. But those, who take account of daily happenings and behavior of their mind and senses, and observe how they are being protected by grace and mercy, are able to realize, to some extent, the hidden hand of protection of Radhasoami Dayal. It is they alone who offer heart-felt thanks.

(Prem Patra Radhasoami, Vol-III, Discourse-3, Para-27)

## Chapter 4

### **GADHAT BY MAUJ AND BY SANT SAT GURU**

88. Firstly, there are pain and suffering due to one's Karams. They are sure to visit one at the appointed time. Secondly, by Mauj, pain and suffering befall him who is the recipient of the Lord's special grace and mercy, so that his Surat may be disengaged from the world and from his body and mind. This, too, does not take place in a haphazard manner. It comes as the fruit of natural karams.

(Discourses of Babuji Maharaj, Vol-I, Discourse-58, Para-9, Dt:  
3-12-1939)

89. ....But it must be remembered that his errors and omissions and fun and amusements are not devoid of purpose. They are certainly calculated to do good to the Jivas, and bring about Gadhat (mending and correction) of their body, mind and riches.....

(Discourses of Babuji Maharaj, Vol-I, Discourse-67, Para-10,  
Dt: 19.4.1940)

90. Every devotee cannot be cognizant of Mauj at the appearance of any ailment or

sufferings; but if he is given to introspection and observation of his own condition and of the mercy of Radhasoami Dayal, he may, after such a stage has passed, see and understand, to some extent, that the said state was simply brought about by Mauj and Grace. Realizing the Grace and its benefits, he will offer his thanks at the Feet (Charans) of Radhasoami Dayal. Realizing His greatness and mercy as to how He employs diverse means to reform His devotees and looks after them, he will feel exultant on his good fortune that Radhasoami Dayal has made or is making him fit to receive His mercy.

(Prem Patra Radhasoami, Vol-I, Discourse-41, Para-22)

91. Those Jivas, whose Gadhat is brought about by the Sant Sat Guru Himself, are fortunate indeed.

Those who become meek and humble before the Sant Sat Guru will be slowly and gradually nourished with grace and mercy and be softened thereby, and they will be one day extricated from the huge mountain of Karams under which they are at present buried. If one's hand is under a heavy block of stone, it cannot be taken out all of a sudden with a jerk, but

some device has to be adopted by which the stone is raised a little and the hand becomes somewhat free, so that it can be pulled out slowly and gradually. That device or method is true humility alone.

(Discourses of Babuji Maharaj, Vol-I, Discourse-72, Para-8, Dt:  
4-12-1940)

92. The best kind of mending or correction is that done by the personage who presides over the Satsang and in whom the Lord's current is directly manifest. If the Lord's current is fully manifest in Him, He is a perfect Guru, and the mending effected through Him will be of the highest order. If manifestation is not complete, benefit of a degree commensurate with the extent to which the Lord's current flows in him, will be obtained through him. Without going into details, it will suffice to say that the benefit accruing from mending brought about wholly and solely by Sant Sat Guru Himself cannot be adequately described in words. The test or sign of this mending is that when it takes place, the person concerned does not feel aggrieved, and humility, born of love, dawns on him. When he becomes so tender that one can turn him in any direction one likes and can twist him just as one pleases, then only will the Guru take up

his mending in His own hands.

When tenderness of this order develops, such compassion will grow in him as will enable his Surat to proceed and ascend within. At that time, instead of being unhappy because of the mending, he will be extremely glad and thankful to the Lord; humility will dawn on him, and love will be engendered.

Whatever circumstances - favourable or adverse or fraught with pain and suffering - befall him, he would not murmur or grumble in the least. He will conform to Mauj. There is no room for why and wherefore in the mending applied by Guru.

(Discourses of Babuji Maharaj, Vol-II, Discourse-30, Para-4, Dt: 14-11-1937)

93. Guru or the Supreme Father will not take the work of mending the Jiva in His own hands if the Jiva feels aggrieved thereby and suffers pain in the process of developing humility. Partly, the mending will be done by Guru Himself, in His Mauj, and partly, it will be brought about by quarrels and strifes in Satsang. This is mending of a second rate or grade

(Discourses of Babuji Maharaj, Vol-II, Discourse-30, Para-5, Dt: 14-11-1937)

94. The adversity which comes by Mauj and is ordained for redemption, is to be preferred to all the joys and pleasures of the world. The kingdom of three loks (worlds) is of no value compared to it. The pain and agony a devotee is undergoing ranks much higher than the sovereignty of seven kingdoms.

(Discourses of Babuji Maharaj, Vol-IV, Discourse-2, Para-11,

Dt: 18-3-1931)

95. Raja Saheb (Ishwar Sahai) of Patna had prayed to Huzur Maharaj that He might be pleased to bestow mercy on him. Huzur Maharaj observed that, as it is, mercy is always ready to descend, but it would be difficult for him to stand it. To this, Raja Saheb said that Huzur would also grant him the power of endurance. And so, mercy started descending on him. Raja Saheb belonged to a family of rich and influential aristocrats. He was a big landlord and elephants would be waiting at his door for a ride. Slowly and gradually, all his wealth and property started dwindling and he ultimately turned from a "Lakhpati" (master of lakhs) to Khakpati (a proud possessor of dust) Raja Saheb used to be very fond of smoking Huqqa (hubble bubble). Almost all the time,

the pipe of the Huqqa would be in his mouth. Earlier, whenever he visited Allahabad, he would bring four servants with him, but after some time he started bringing two servants, then, only one, and, ultimately he would come alone. He would then prepare the Huqqa himself. Quite often, Babuji Maharaj would Himself prepare the Huqqa for him and bring it down from upstairs.

(Bhaktmal of the Radhasoami faith, Chapter-30, Raja Saheb)

96. Gadhat carried out by the Sant Sat Guru, is a class by itself. Soami Ji Maharaj had once thrown his wooden sandal at Huzur Maharaj.

Extract from the Biography of Soami Ji Maharaj is given below:

Once Soamiji Maharaj was so disgusted with the crowd of people that He wished to live by Himself for a few days. Moreover He wanted to test the yearning of certain devotees. He ordered that no one should come to Him without His permission. Huzur Maharaj grew restless and impatient without Darshan. He managed to go to Soamiji Maharaj through a neighbour's house. When Soamiji Maharaj saw him, He demanded as to how he had dared to come without permission and why he did not

obey His orders. Huzur Maharaj submitted that he had come just for His Darshan. Soamiji Maharaj threw His sandal at Huzur Maharaj and ordered him to go away. Instantly Huzur Maharaj, with folded hands, bowed down and touched His Feet and promised never in future to do so again. Soamiji Maharaj forgave him and placed His hands on his head. This conduct of Huzur Maharaj shows that he was the perfect Gurumukh. None but a true and perfect Gurumukh can behave in this manner. Worldly people, on the other hand, are displeased if their shortcomings are pointed out to them. They would discontinue to attend Satsang. Therefore, they remain deprived of Parmarthi benefit.

(Biography of Soamiji Maharaj, Para-95)

97. The Gurumukh is also subjected to Gadhat. He is subjected to great hardship and insults.

98. Meerabai underwent a great amount of Gadhat. She expresses her feelings in the following verse:

*Oh ! Were I to know this before,  
Love bringeth such serious sore.  
Then by beat of drum, I would have given a call,*

*That no one should indulge in love at all.*

99. The third daughter-in-law of Sant Das Ji had developed cancer of the abdomen. Doctors had said that she will survive for 14 days only. Instead of this she dragged on for 14 months and her pain and suffering kept on increasing. No medicine could give her any relief. Whenever Path [recitation of Bani (holy books)] was recited, she remained withdrawn. The moment it stopped her pain would commence again.

(Pratit Ki Smritiyan parts 1 & 2, Translation of part Para-351)

100. A child once approached Maharaj Saheb and asked him to bestow Daya. Maharaj Saheb told him you are a child, don't ask for Daya, and instead ask for Prasad.

(Pratit Ki Smritiyan, Vol-I, 2, Para-100 in Hindi)

101. *Taad Aur Mar Karen Soi Pyar*

Remember Admonition and chastisement are in fact marks of His affection.

(Sar Bachan Poetry, Bachan-18, Shabd-8, Line-4)

102. Maharaj Saheb was once visiting Huzur Maharaj and Huzur asked Him to wait outside His room. He was discussing something with

His family member. Maharaj Saheb waited at the door for a very long time and He could not visit the toilet in spite of a very strong urge fearing lest Huzur Maharaj might call him in the meantime. Huzur Maharaj kept on signaling Him to wait. After a long time Huzur called Him inside. When Maharaj Saheb bowed down before Huzur Maharaj and touched His feet, he found that the urge had disappeared.

(Incident recorded in Biography of Maharaj Saheb, Para-176,  
Page 84)

## Chapter 5

### **REDUCTION IN PAIN AND SUFFERING**

103. However, it does not mean that one goes through pain and suffering all the time and gets no worldly objects at all. Whatever is necessary, the Lord does provide, but He snatches away and does not give what is detrimental to Parmarth.

(Discourses of Maharaj Saheb, Discourse-16, Para-6)

104. Whatever troubles come on account of past Karams, He, in His own mercy, will reduce them to a thorn in place of gallows, to a seer from a maund. Even in this state of minimized suffering, He protects and takes care of His own Jivas and their spiritual progress. In such a state He, by His grace, confers more joy and bliss in Dhyān and Bhajan by virtue of which the suffering is felt lightly or not at all.

Sometimes He confers such a great amount of joy and bliss during suffering and ailment that the patient does not wish to be cured soon.

(Prem Patra Radhasoami, Vol-I, Discourse-41, Para-19)

105. One should exercise forbearance while

in pain and suffering, and should have the courage to endure sufferings like a hero; rather, one should cherish a desire that one's suffering may become twofold.

One should never lose courage. 'If one asserts oneself with courage, God will certainly help one'.

(Discourses of Maharaj Saheb, Discourse-61, Para-3)

106. The Supreme Father, by His mercy, also bestows on one the power to endure suffering and it is not that He lets all calamities befall one all at once. As a juggler, who gives a display of throwing big metallic spheres on his arms, first practices with small ones, and, slowly and gradually, as his sinews gain strength, he begins to throw bigger spheres, and does not feel pain at all, so also, the Supreme Being goes on enhancing the power of endurance through small doses of pain and suffering.

107. Before a patient is operated upon, all arrangements of nourishment etc. are first made in order that he may not get weaker; so also, when the Supreme Father undertakes one's correction, He bestows on one first the power of endurance, that is, He enhances one's spirituality. The Supreme Being does not

interfere with the pain and suffering visiting one as a consequence of one's Karams, but if such visitation happens to be harmful to one's Parmarth, He, by His mercy, turns an impaling stake into a thorn.

108. People are made to inhale Chloroform here to be saved of painful sensations, but what is required of a devotee is that he should, by 'inhaling the Chloroform' of Shabd, get his Surat separated from the body and mind. If one gets perturbed and distracted when overcome by pain and suffering, it would mean that one still has ego in one, and one does not conform to Mauj. So long as ego is there, one cannot conform to Mauj, nor can Saran be adopted completely.

(Para-106 to 108: Discourses of Maharaj Saheb, Discourse-62,  
Para-10, 11 & 12)

109. There is no pain in Surat's withdrawal and extrication, rather, there is great happiness. Pain is caused only in the change and disintegration of body and mind, because their death is brought about by Kal.

(Discourses of Babuji Maharaj, Vol-II, Discourse-6, Para-7, Dt:  
25-8-1937)

110. The deeper one penetrates and the higher one ascends, the greater the serenity and freshness which one will attain. Almost all Satsangis must have had the experience that in a state of illness, when one is in great pain and restlessness and when Surat naturally wants to recede from here, one feels great peace and relief if the holy books are recited before one; outwardly, too, there is considerable mitigation of the feeling of pain and suffering due to illness. The reason for this is that, because of pain and suffering, one's inner self itself wants to recede to some extent from here and to be inclined inward. Through the instrumentality of recitation from Bani (holy books), there is withdrawal within, with the result that so long as one can stay at a higher plane, one experiences the serenity, coolness and freshness thereof. The outward effect of this is that one remains somewhat unconcerned with pain and suffering, which will have a lesser effect.

(Discourses of Babuji Maharaj, Vol-II, Discourse-18, Para-7,

Dt: 14-9-1937)

111. Barring Jivas of the highest order, it is difficult, in this age, for anybody to conform to

the modes of devotion, and to live a righteous life. Therefore, as far as possible, Rádhasoámí Dayál does not permit very serious difficulties and troubles to visit His true and loving devotees. Even if they are burdened with very vicious Karams, and consequently the resultant suffering they have to undergo is very painful, He grants them some special grace, mercy and help. Somehow or the other, He mitigates the rigour of the suffering resulting from those Karams, or grants them strength and wherewithal to bear it patiently.

Whenever, while in pain and suffering, any one sincerely supplicates before Him, his prayer is responded to some extent. In short, the Supreme Father is determined to shower His grace and love in every way. He, however, requires the Jíva to have some love and faith.

(Prem Patra Radhasoami, Vol-III, Discourse-16, Para-19)

112. There will be reduction in the effect of his past and present Karams. By experiencing Daya internally as well as externally, he would act resolutely in conformity with Mauj. Such a devotee would not be visited by worldly pains and pleasures very often; and even so, their effect would be minimized.

(Prem Patra Radhasoami, Vol-III, Discourse-25, Para-24)

113. Rádhásoámí Dayál, in His grace and mercy, Himself protects and takes care of those who have accepted His Saran, as much as is possible and necessary to advance their Parmárth. In proportion to the intensity of one's love and faith, one realises His grace and mercy, and receives help and succor when needed, and conformity to Mauj becomes easier.

(Prem Patra Radhasoami, Vol-III, Discourse-25, Para-15)

114. The Supreme Being Rádhásoámí Dayál and the Sat Guru show much consideration to such true Premís. Except for their great spiritual good, the Merciful Supreme Father cannot suffer the true Premís to undergo trouble, pain or sorrow. Even in such circumstances, He almost instantly grants them grace, mercy and internal help, so that they may not be overwhelmed by the intensity of that trouble or pain. In short, the true Supreme Father Rádhásoámí Dayál is always inclined to be kind to the true Premís, as has been stated in the following verses:-

*Translation: - Become dead even when alive. Give up all desires of the world. The all-powerful Sat Guru is the protector. Why should a Dás (a devotee) suffer pain or trouble? I am a Sewak (servant, devotee)*

*of the Omnipotent. No harm or disaster can ever happen to me. If a faithful wife has to go naked, then to hide her shame is the concern of her husband.*

(Prem Patra Radhasoami, Vol-III, Discourse-17, Para-21)

115. It behoves every Parmartha that when he is afflicted with Adhi (mental pain, anguish or worry), Vyadhi (bodily pain or suffering, illness, sickness), and Upadhi (external trouble, annoyance and mischief caused by others, such as, quarrelling, wrangling etc.), he should try to fix his attention within. Whatever may happen, loss or gain, honor or shame, he should not lose patience, considering it to be the Mauj of the Supreme Being. As far as possible, he should conform to His Mauj. To conform to Mauj is a very difficult task. That is why one is asked to do so to the extent possible. In this way, the effect of the three afflictions will be felt very little and the Jiva's heart will become more and more tender.

(Discourses of Babuji Maharaj, Vol-III, Discourse-28, Para-8,

Dt: 27-9-1936)

116. Where the current of the Holy Feet has taken a location, there is Nám. It is only by contact with the current of the Holy Feet that karams will be eradicated, slowly and gradually.

We should, therefore, make this current our prop and support. It will afford us solace and comfort in the face of calamities, and will, by and by, develop our power of endurance so that we shall be less perturbed by them. This power of endurance will be derived from contact with the current of the Holy Feet, and when a link is established with that current, it will go on affording us ease and serenity. We shall then no more become one with adversity.

(Discourses of Babuji Maharaj, Vol-IV, Discourse-3, Para-2, Dt:  
25-3-1931)

117. Endurance will bring forth patience and perseverance and, in this way, we will remain immune to the effect of the poison. Nay, we will not descend to the plane of poison at all. Dependence on the Holy Feet will give rise to tranquility and power of vigilance. To become firm in the Saran of the Holy Feet is, in a way, to take one's seat on the lap of the Supreme Being.

(Discourses of Babuji Maharaj, Vol-IV, Discourse-3, Para-2, Dt:  
25-3-1931)

सुख के माथे सिल पड़े, जो नाम दय से जाय ।  
बलिहारी वा दुख की, जो पल पल नाम जपाय ॥

*Translation - Let that happiness be crushed under shower of stones which makes one unmindful of Nam. Welcome is that suffering which urges one to remember Nam.*

I do not remember the exact words but it is something to that effect. You will thus see that for purification of mind and exhaustion of its activity which I have said earlier, adversity is indispensable before “Spirit” can rise to higher levels. This Supreme Father bestows upon each true devotee to the extent which he could endure. Such adversity is a blessing in disguise. We should always accept it, if not with gratitude and thankfulness, atleast with resignation and forbearance.

(Holy Epistles, Part-3, Chapter 6, Letter-4, Dt: 29-4-1917)

118. How can attention be directed to Parmarth so long as the mind is engrossed in worldly pleasures? At the same time an unhappy person cannot pay due attention to Parmarth because of his suffering. As a matter of fact suffering should detach one from the world, but this happens in the case of a blessed person only. Ordinarily, people, while suffering, and even after it, remain engaged in worldly pursuits alone. Thus they fail to derive

any Parmarthi good out of their suffering.

Man is thus quite helpless. He cannot apply himself to Parmarth either in pleasure or in pain. He cannot help performing Karams (actions). Thus he himself goes on putting strong noose round his neck, and in consequence suffers much. There is only one way of riddance. He should reach the place wherefrom this world appears to be a dream. If a person dreams that a lion has caught hold of him or that somebody is about to strike him with a sword, the only way to escape this painful situation is that he should wake up. This world is like a dream. If a man happens to wake up, the suffering of the world would at once cease.

(Discourses of Babuji Maharaj, Vol-V, Discourse-32, Para-5,6,

Dt: 6-9-1920)

119. Iron is first heated and then beaten hard. When it gets cooled, the blacksmith again heats and beats it.

Thus he moulds it to his requirements. In like manner, does Radhasoami Dayal off and on create situations for the correction and reformation of our mind, however, taking proper care at the same time that the

process of correction does not bring about any adverse effect. Thus by conferring mildness after meeting out harshness and vice versa, He turns our mind within, in course of time. If the process of Gadhat (beating and correction) applied to the devotee does not lead to his reformation, the desired result cannot be achieved. The devotee will either be lost in the internal bliss and his progress stopped or he will turn insane by the force of excessive bliss within. Therefore, Radhasoami Dayal's Mauj is such that a state of equilibrium between mind and Surat is maintained, and both the world and Parmarth are attained at the same time. Parmarthi interests are particularly taken care of and get preference over worldly ones. Thus the affairs of a devotee are looked after by Mauj. The account of his actions with Kal has now been closed. Kal has no longer any say in his affairs. Radhasoami Dayal has taken him under His protection.

(Discourses of Babuji Maharaj, Vol-V, Discourse-82, Para-5,7,

Dt: 5-2-1928)

## 120. PAIN AND SORROW, THE THREE AFFLICTIONS

i. There is no man in this world, who is not subject to any trouble at any time. In other words, the cycle of the three afflictions, viz., disease, sorrow and vexatious mischief, is always going on and all have to undergo it.

ii. When in affliction, the worldly people weep and wail, but to no avail. In such calamitous circumstances, Parmárthís run internally to the Holy Feet of the Supreme Being Rádhasoámi Dayál. At that time they apply themselves intently to the performance of Sumiran, Dhyán and Bhajan, and, by grace, get some succour. They feel sincerely detached from the world and its objects and pleasures. Their mind gives up its usual restlessness, and does not give rise to impulses, thoughts and reveries of any kind. Therefore they can apply themselves to internal Abhyás with greater ease. With a view to removing or mitigating the trouble or rendering it ineffective or only partially effective, their mind and spirit adhere to Nám, Rúp and Shabd with greater eagerness and yearning. In consequence, they instantly experience grace, mercy and protection within themselves.

iii. Therefore it is proper and necessary that, when in trouble, all Parmárthís should perform Abhyás, as much as possible, sitting or lying

as may be convenient. If this is not possible they should just turn their attention towards the Holy Feet. They are sure to get some help i.e., they will get succor and strength by Dayá (grace). In such conditions, they should remember that whatever happens is by the Mauj of the Supreme Being Rádhásoámí Dayál. He is always solicitous about the welfare of His children. He minimizes the baneful effects of Karams. In this very process He also effects their correction. In difficult and troublesome situations thus brought about by Mauj, they should not feel much worried or dejected. On the other hand, they should endure them patiently by the grace of Rádhásoámí Dayál. They should, as far as possible, implicitly submit and resign to Mauj. They may of course pray and ask for Dayá whenever they like. But if there is no apparent response and their trouble is not mitigated or decreased, they should accept that such is the Mauj. They should be prepared to endure the trouble as far as possible. Some power of endurance is sure to be granted to them. If, however, it is not His pleasure to reduce or mitigate the trouble, the hidden good will be made known to the devotee to some extent. Some succour will be vouchsafed to him. Certain Karams are such that they can be eradicated in this way only. The object is to effect the purification of the devoted Abhyásí speedily, so that there

may remain no such Karam as would obstruct his progress towards the Holy Feet. It is not meant by this Bachan that one should only depend upon the performance of Abhyás for the mitigation of troubles. Recourse to medical treatment etc. should be had as usual. Reliance should be placed on Dayá (grace) for the success of efforts or medical treatment. The medicine will produce its desired effect only by Dayá. If any member of a devotee's family or his relation is in trouble or affliction, he will get considerable relief because of the devotion of the devotee. His Karams, of whatever kind they may be, will certainly produce their effect, because, the laws of Karams (consequences) are inexorable, but they will be tempered by Dayá (grace). Their effect can, however, be mitigated by Dayá. They may also be given a Parmárthí turn.

iv. The constitution and certain characteristics of the mind are such that they cannot be corrected without undergoing some suffering. Man's attachments and inclinations towards the world are so strong that he does not turn away from them unless he suffers at the hands of dear ones, and unless the pleasures of senses become a source of trouble for him. Hence, when it is considered proper and necessary to disentangle and wean him away from them,

and he does not do so, simply by hearing the Discourses, then the Mauj is to create some trouble, vexation or wrangling.

v. When a Parmárthí is visited by such troubles and calamities, he should consider that they are for his spiritual good and conform to the Mauj.

(Prem Patra Vol-III, Discourse-10, Para-15 to 19)

## 121. WHAT CONSTITUTES CONFORMING TO MAUJ

i. To offer whole-hearted thanks with pleasure even under adverse circumstances, rather, to become so drenched and absorbed in the bliss of the holy feet of the Supreme Being that one becomes oblivious of pleasure and pain, is what constitutes conforming to Mauj.

In His grace and mercy, Sat Guru may give you honey. If He thinks proper He may give you poison. You should cheerfully and gratefully accept whatever He gives. You should drink it up and say, "Sat Guru be praised! My Sat Guru be praised ! He shall surely redeem me from the ocean of existence."

(English Prem Bani, Para-276, Couplets-7 - 9)

ii. The point to be stressed is as indicated below:

Honour or dishonor whatever befalls you, consider such to be the Mauj, and keep on

performing Bhakti.

(Sar Bachan Poetry, Vol-I, Para-320, Couplet-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. Unto this it has been said.

Know that the path of devotion is difficult. Neither is there desire nor desirelessness. What is there, is to be absorbed in the devotion to the Holy Feet. (Sant Sangrah Vol-II, Para-92, 2911)

iii. There should neither be desire nor desirelessness, that is, neither attachment nor aversion, but only plain and simple nature. It is when one gives up all worldly hopes and expectations and becomes free from all desires that one will be able to conform to Mauj, otherwise, so long as there is bondage, one cannot conform to Mauj.

iv. The case of true devotees is quite different. As a cuckoo leaves its young one in the nest of a crow, and calls it away by singing her notes when it is grown up, so also, devotees are born and brought up in all parts of the world, but when the time is ripe, the Sat Guru makes His advent here and by imparting the secrets of Sat Desh, takes them away with Him.

v. 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.

Love and devotion swell up like the rivers in spate during the rainy season, but that river alone is laudable which runs deep even in hot summer.

(Sant Sangrah Vol-I, Para-34, Couplet-2)

It is hard to practice Bhakti. It is not a coward's job. He who severs his head with his own hand, attains True Name.

(Sant Sangrah Vol-I, Para-35, Couplet-6)

(Discourses of Maharaj Saheb, Discourse-99 , Para-1,3,4,6)

122.

i. This has generally been ordained in all extant religions and in particular in Rádhasoámí Faith that true Parmárhís should, as far as possible, conform to Mauj of their Beloved, the Supreme Father Rádhasoámí Dayál in all matters. In other words, they should submit to the pains or pleasures that come to them by

His Mauj. When in affluent circumstances, they should not get puffed up and forgetful of their Supreme Father. While in pain or acute suffering they should not get so overwhelmed by it, as to identify themselves with that suffering, nor should they be displeased with or indifferent to the Supreme Father. In both circumstances, they should hold fast to the conviction that whatever comes to pass is by His Mauj, and is fraught with some hidden good. When the Supreme Being is the True Father, well-wisher and all-powerful, how can anything happen without His Mauj or ordainment? And whatever He ordains, must necessarily be for the good of His children, whether that good is discernible sooner or later. The first object will, of course, be the spiritual good. Worldly benefit will get the second place.

ii. He who cannot at all conform to the Mauj is worldly and Karmi (Karam-ridden). He is engrossed in his body and senses, family and kinsmen and objects and pleasures of the world. When there is any setback or any trouble approaches him, he instantaneously feels sore and distressed and begins to shout and complain because he cannot bear it. He becomes very much grieved and upset. He blames the person who is concerned with that affair. In his desperation he even blames

the action of the Supreme Father. It is only after a long period of grief that he ultimately reconciles himself to his lot.

iii. There are some people who are fairly devoted to Parmárth. They have sincere devotion for the Supreme Being. They are always solicitous for His grace and mercy. They regularly perform Abhyás (spiritual practices) according to the teachings of the Rádhásoámí Faith, and get some bliss and joy internally. But their mind is still full of desire and aspiration for the world, its objects and pleasures. Such persons would also not be able to conform to Mauj fully. When confronted with misfortune, distress and loss, they will feel sore and grieved, and become indifferent to the Supreme Father. But, on recollecting the Discourses heard in Satsang and on reading the Bání of Sants, they will regain their equanimity. Realizing that the Supreme Father is all-powerful, and nothing can happen without His pleasure, they will feel contented. They will not give themselves up to bemoaning, lamentation, complaining, accusation and reproaching others and to indifference to the Supreme Father as the worldly people do.

iv. Parmárthís of the second category, when faced with loss of trouble, will feel somewhat pained. But recalling the spiritual discourses of

Satsang and applying themselves to Abhyás, they will soon revert to the mental frame of thankfulness. They will consider that the sorrow, trouble, harm, loss which was in store for them, in consequence of their past Karams, was very much reduced by the grace and mercy of the Supreme Father. They will, therefore, offer thanks to Him, and keep up their love, devotion and faith for Him as usual. By applying themselves mostly to Bhajan and experiencing His grace, mercy and protection, they will attain to happiness. In happiness also, they will be careful and thankful, and devote greater attention to Abhyás.

v. In contrast to the men in the previous category, the persons referred to above will be detached from the world and its objects and pleasures. They will attach much less value to worldly objects compared to Parmárth.

vi. The Spiritually-minded persons of the first order are imbued with intense love. They are mostly detached from the world and its objects. Their desire for worldly affluence is very weak. They wish for only as much as is necessary for a moderate living and prosecuting Parmárth. Their Saran and trust in the grace and mercy of the true Supreme Being is very strong. As far as possible, they always accord priority to Mauj

over worldly desires. They are always eager to conform to the Mauj of the Supreme Father, and do not allow their desires to get an upper hand. In all circumstances, whether they get pleasure or pain, they bear it patiently with trust and reliance in grace and mercy. At no time, they turn away from Him. Whatever comes to pass by Mauj, they consider it to be for their best advantage and remain thankful. They always understand that the pain or suffering that visits them, is the result of their Karams, but the succour of the Supreme Father is always there. The outcome of the pleasure and pain will also be for their good. It will eradicate and exhaust Karams, correct and mend the mind and senses and effect advancement in Bhajan. This applies to those who have taken true and complete Saran. If, at any time, they feel they are unable to bear their burden, they pray at the Holy Feet for the grant of endurance. They experience the advent of help and peace within themselves.

vii. Sádhs belong to a still higher category. They have access up to Daswán Dwár. As they have gone beyond Pind and Brahmánd, they are not affected by the pain and pleasure of the world and the body. Under all circumstances, they fully conform to the pleasure of the Supreme

Father. The liabilities of their Karams have been liquidated: and the Pindi and Brahmánda Man and Máya are below them. Their life and behavior are in accord with Mauj. Short of doing good to all, they do little or nothing in this world.

(Prem Patra Radhasoami, Vol-III, Discourse-16, Para-1 to 7)

123. Eventually, of course, spiritual benefit is always accorded by the Gracious Supreme Father to all His children, whatever the outward difficulties and troubles they may be in; and in that consideration you may firmly rest assured that nothing but spiritual advantage would accrue from your present condition but it is, of course, for the time being, very dejecting and in some instances unbearable. However, considering the mercy of Supreme Father witnessed in innumerable cases, you should prop up your failing courage and, abiding His Mauj, patiently bear what He is pleased to ordain.

(Biography of Maharaj Saheb, Chapter-11, Letter-8)

124. If, however at any time and under any particular circumstance, the mind fails to acquire quiescence and patience, the devotee may, after performing his usual Abhyas,

unhesitatingly unburden his mind of his anxieties, worries and desires and pray at the Holy Feet of Radhasoami Dayal. He should, however, leave the result to His Mauj. In case of sincere devotees no harm will be done even if they press their requests in some particular matter. Radhasoami Dayal may, in His grace and mercy, grant his demand and satisfy his ordinary wishes. Therefore supplication is not altogether tabooed. But a Satsangi should exercise care that if his wish is not granted or the result is not to his liking, he does not turn away from Him. He should bear patiently and put up quietly resigning himself to Mauj. He must consider that whatever happens by Mauj is to his real good.

125. When in worry or trouble, the devotee should first communicate his worry or trouble in Dhyan or Bhajan. Thereafter he should withdraw his mind and spirit and apply them to Swarup (Form) or Shabd (Sound) or both as much as he can. By this he is sure to get some solace or peace of mind or power of endurance.

126. In the case of an Abhyasi who has not

yet acquired perfect love, it is permissible to narrate his trouble or make requests, whenever he is in trouble, worry or want. Radhasoami Dayal, in His grace will grant necessary help to true devotee who is not yet perfect. Whenever He considers proper, He will grant his request as well. In case it is not in his interest to grant his request, He may, if He considers proper, let him know why his request has been refused. This will enable him to bear it patiently. At no time and under no circumstance, will he be impatient and disheartened. But this is subject to the condition that from the time the devotee has joined Radhasoami faith, he never commits any sin knowingly. As far as possible, he moulds his conduct and behavior to conform to His directions and commands.

(Prem Patra Radhasoami, Vol-III, Discourse-3, Para-24 to 26)

127. When a devotee is in any kind of trouble, he should remember the Sat Guru. He would instantly be with the devotee in His subtle form (Nij Rup). Kal and Karam dare not approach that Form. They frighten the Jiva from a distance but, in fact, are themselves afraid to approach him. So, there is no fear at all in

the lap (protection) of Sat Guru. He is always present as a protector and guards His devotee. The devotee cannot know His Supreme Will and purpose but He knows it well. If He wishes, He can give an inkling to the devotee also.

(Sar Bachan Prose, Vol-II, Para-261)

## 128. IMPORTANCE OF SARAN

i. Very great is the status of Saran. Very fortunate indeed are those who have been admitted into Saran. So long as there is bondage, the Jiva cannot adopt Saran fully. All pain and suffering are due to bondages. When Karams are eradicated and purification is effected, the Jiva forgets all about Saran and starts applying his own strength and vigor. It behoves him to consider himself lowly, worthless, vile, base, powerless, dependent and gripped, enveloped and defiled by Mana and Maya, and he should feel sorry and repentant.

ii. So long as there is egotism, there can be no Saran. It is very difficult to cast out one's ego, i.e., vanity of the mind. Just as the tail of a lizard keeps on twittering even after being cut off the body, and the twist persists even after the rope is burnt away, so also, all the other propensities of the mind die out, but ego does not. Therefore, Radhasoami Dayal, from the very start, kills the mind by repeated crushing

and thrashing, rubbing and drubbing, digging and trampling, and by disgrace and humiliation. As a snake is caught hold of by the hood and is killed, so also, the head of the mind, viz., ego, is first cut off, because it is the root of all evils.

iii. When one has taken Saran, one comes to realize that whatever happens, does happen by the Mauj of Radhasoami Dayal. Then one says-

*Whatever is to be done, let Radhasoami do it all. None comes to my mind, and to none do I look at all.*

(Sar Bachan Poetry, Vol-II, Para-192, Couplet-13)

iv. But nothing will be achieved simply by bragging and talking; one should actually realize that one can do nothing, and everything takes place at His command. On whomsoever Radhasoami Dayal chooses to shower His special grace, He snatches away all his vigour and strength. He brings about his cleansing and purification by allowing the evil propensity, which is particularly predominant in him, to come into play. For example, if one is wrathful or lustful or has jealousy and animosity predominant in one, then, Radhasoami Dayal, by making one indulge more freely in that particular evil propensity, brings it out. The regret and repentance which follows afterwards, eliminates the noxious matter

within one; and thus purification goes on being effected. However, one is led to think that one is lost and gone even more than before, but, in fact, it is grace, and one's cleansing is being effected.

v. A devotee who has discernment and discrimination, feels and finds himself enmeshed in ego and Karams. Though he undergoes every kind of pain and suffering, he remains steadfast in his Saran. When he sees others also enmeshed likewise, he takes pity on them, wishing that those poor fellows may also come in the Lord's Saran somehow and attain freedom from the clutches of Kal and Karam.

This desire on his part and his actions stemming from it, do not fall into the category of egotism.

vi. In short, the status of Saran is very great. Even if one performs Abhyas, and also elevates one's Surat and mind to Gagan, but is devoid of Saran, then one cannot be granted access into Darbar (the august presence of the Lord). Brahm, for example, who is the lord of the three worlds, cannot gain access into Darbar, since he is not blessed with the Saran of Sat Guru.

*Who is fortunate enough to perform the Arti of Sat Guru. Brahma and all other gods are longing to get this opportunity; they*

*could not have it. Thirty-three crores of gods and a host of householders and homeless wanderers, Indra and great sages are in delusion. Without meeting Sat Guru, they could not get the knowledge of the true Supreme Being. They remain entangled in rites and rituals. Verily, those are very lucky who are under the Saran (protection) of Sat Guru.*

(Sar Bachan Poetry, Vol-II, Para-141, Couplets-1-4)

vii. When the Jiva becomes free from ego and I-ness, he will come to adopt true Saran, and only then will he know the secrets of the Supreme Father and consider Him omnipresent. Just as he who takes the shelter of the king, is not afraid of anybody, so also, when the Jiva adopts Saran of Radhasoami Dayal, he shakes off all fear in respect of Kal and Karam.

He praises his good fortune and feels delighted.

*Today I have come under the Saran (protection and care) of Guru. My joy knows no bounds.*

(Sar Bachan Poetry, Vol-I, Para-255, Couplet-1)

viii. Saran is not perfect unless the debt of Karam is paid off. In other words, the Saran one adopts is proportionate to the extent one's toll of Kal and Karam has been paid off and Saran will be imperfect inasmuch as the toll remains unpaid.

*Adopt the Saran of Sat Guru, O my dear,  
So That toll of Karams be paid off clear.*

(Sar Bachan Poetry, Vol-I, Para-254, Couplet-1)

*Let us take the Saran of Guru with  
care and attention.*

(English Prem Bani, Para-203, Couplet-1)

These two Shabds (hymns) are very important; they contain the gist of this discourse.

(Discourses of Maharaj Saheb, Discourse-79, Para-1 to 8)

129. There are two ways of escaping these bondages.

If we stand near a lavatory we are sure to get foul smell, but if we go to the upper storey we will feel the smell less, and if we go still higher up, it will not be felt at all. In the same way, a person who can keep his mind at a high plane by the performance of spiritual practices, will escape pain at that time. When the mind comes down, he will again feel pain. The other way out is to reduce to a marked degree the time-span fixed for reaping the fruits of the Prárabdh Karams. This can be achieved by accepting the Saran (refuge, protection) of the Almighty Supreme Being Radhasoami Dayal.

(Discourses of Babuji Maharaj, Vol-V, Discourse-23, Para-3,4,

Dt: 2-8-1920)

## Chapter 6

### **BENEFICIAL IMPACT ON FAMILY**

130. If a Parmarthi (spiritually-minded person) is sincerely attached to some of his relations or those relatives are keenly attached to him, then help is rendered by grace in exhausting the effect of their Karams as well. By meeting their Parmarthi relative and listening to his words, their suffering is also abated, and even during illness, its effect is, to a certain extent, minimized, and internal strength and tranquillity are secured.

(Prem Patra Radhasoami, Vol-I, Discourse-41, Para-19)

131. It is not only in the case of Abhyasi Satsangis, but also their near and dear ones, that they suffer for their Karams very leniently, so that they do not feel it much. Radhasoami Dayal, in His grace and mercy, grants protection and ease while they are undergoing the painful results of their Karams.

(Prem Patra Radhasoami, Vol-III, Discourse-3, Para- 27)

132. 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 devotee,

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)

133. So great is the grace and mercy of Sat Purush Radhasoami Dayal that He, not only grants salvation to him who sincerely accepts His Saran (protection), performs Bhakti and the practices of Surat Shabd Yoga, and augments his love for and faith in the Holy Feet, but He, by His grace, confers salvation on those who are related and attached to him, as for example, his mother, father, wife, children, brothers and sisters, and nephews and nieces. If some one of these relatives joins Satsang, he would perform devotion for himself and thus be entitled to special grace. In case of the relative who does not join Satsang, Radhasoami Dayal in His own munificence opens the way for his salvation, in consideration of the fact that he has served and associated himself with His true lover, and devotee, and has off and on been helping him in his Parmarthi pursuits.

134. 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.

135. 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.

(Para-140 to 142: Prem Patra 2, Discourse-26, Para-22 to 24)

136. So long as an Abhyasi does not succeed in securing appreciable bliss and happiness of higher regions within himself, he will continue to discharge all his worldly obligations in moderation. When he attains to such an intense bliss that he can no more pay attention to the affairs of the world, the Supreme Being Sat Purush Radhasoami Dayal, in His own grace and mercy, will Himself so arrange his affairs, that he and his dependents are not put to any

hardship.

(Prem Patra Radhasoami, Vol-II, Discourse-20, Para-9)

137. People, who surround a Parmarthi, cannot correctly appraise the love he bears for the Holy Feet of the Supreme Being. But they will certainly come to know to some extent that he is detached from them and from this world.

If these people have also a tinge of Parmarth, they will be pleased at this condition of their dear relative and love him all the more. On the other hand, if they are worldly minded, they will be displeased with him, speak ill of his Parmarth and will not co-operate with him.

(Prem Patra Radhasoami, Vol-II, Discourse-26, Para-14 and  
15)

138. 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.

The degree of relationship referred to above are these. Three relationships include the 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 father and mother, his grand-father and grandmother, his children, his maternal grandfather and grand-mother, his maternal uncle and aunt, his father-in-law and mother-in-law, and his wife's brothers and sisters.

(Prem Patra Radhasoami, Vol-II, Discourse-29, Para-16, 17)

139. If a devotee's wife, children, parents, brothers and sisters also adopt his Faith, then he should show greater regard and affection for them, because they would all keep him company up to the final abode and would in the end reside together in the same place, viz., Sat Lok and Radhasoami Dham. As long as they are together in this world, they would

help and cooperate with one another in temporal as well as spiritual matters. Blessed is the Satsangi whose whole family joins him in his Parmarth. If, however, all of them do not join him but only some of them do so, such as his wife and son, even then he is fortunate, because he can expect help and cooperation in the house as well as in the Satsang.

(Prem Patra Radhasoami, Vol-II, Discourse-2, Para-4)

140. Religious people rely little on their own efforts. They place reliance on Mauj or the pleasure of the Supreme Father in all matters. They believe that whatever happens to them, their families and relations, is all by the ordainment of the Supreme Father, Radhasoami Dayal. Parents would never do anything, which may prove harmful to their children.

Therefore, if anything happens, which may be apparently harmful or unpleasant, they consider that it is for their ultimate good and benefit.

(Prem Patra Radhasoami, Vol-I, Discourse-22, Para-5)

141. Usually, one person out of a whole family, who is ardent in devotion, is

attracted to Satsang. He applies himself wholeheartedly to spiritual endeavours. Through his instrumentality, the bhág (lot) of the rest of the members is awakened.

(Discourses of Babuji Maharaj, Vol-IV, Discourse-38, Para-7,  
Dt: 9-12-1931)

142. In each subsequent life, he will be born in a more spiritually advanced family, come in contact with the Sat Guru, and perform Abhyás of Surat Shabd Márg. His love, yearning and faith will be on the increase in each lifetime.

(Prem Patra Radhasoami, Vol-III, Discourse-18, Para-20)

143. It is all right to cherish a desire for taking birth in a Satsangi family. As true and perfect salvation will be effected in a maximum of four lives, and every life will be better, in all respects, than the former one, there is no cause for feeling horrified at the idea of being born again. Wherever a devotee or Satsangi of Radhasoami Faith may be, he will be under the care and protection of Sant Sat Guru Radhasoami Dayal.

(Correspondence with Certain Americans, Vol. 4, Letter 931)

144. There is no harm in praying for the spiritual welfare of your relations subject

to the approval of the Supreme Father, but even such prayer should not be too frequent and pressing. As to others, the Supreme Father Himself is taking care of them in the manner He considers most proper and you have no business to interfere in His Supreme Ordainment.

(Correspondence with Certain Americans, Vol. 4, Letter 976)

145.

i. To the extent one is attached to the world, one is entangled in it. In other words, the larger one's family and the number of relations, wealth and property, the greater is one's entanglement. Accordingly one has to endure pain and pleasure. If things take shape as desired, one feels pleased. If not, one feels distressed.

ii. A person, who has small family and property, does not undergo much pain and pleasure. Due to his light burden, he is happy.

iii. It is observed that those who are rich and have large family are very much entangled in the world.

(Prem Patra Radhasoami, Vol-V, Discourse-32, Para-2 to 4)

146. Those alone are one's children and relatives who join hands with one in the attainment of Parmarth.

(Sar Bachan Poetry, Vol-II, Bachan 44)

147. He, who cannot avail of such a Satsang, reads and recites the Bani carefully, attentively and lovingly at his place and explains the same to the members of his family. This also counts as Satsang.

(Prem Patra Radhasoami, Vol-III, Discourse-13, Last Para)

148. Those who love Guru very dearly, are instrumental in getting salvation for all their kith and kin.

*Blessed are the parents of those who, renouncing everything, engage in Guru Bhakti.*

(Sar Bachan Poetry, Vol-I, Bachan18, Shabd 5, Verse 16, 17)

*When I lovingly perform Arti, all my kith and kin will be redeemed.*

(Sar Bachan Poetry, Vol-I, Bachan 18, Shabd 6, Verse15)

**RADHASOAMI RADHASOAMI RADHASOAMI**

***Tumhari Chinta Main Mann Dhaari,  
Tum Achint Rah Dharo Piyara***

I am mindful of your welfare. You need not worry.  
You only engender love in your heart.

(Sar Bachan Poetry, Vol-II, Bachan-33, Shabd-16, Couplet-9)

***Mann Ki Gadhat Karaven Dam Dam,  
Woh Hain Mitra Wohi Hain Humdum***

He so arranges matters that the mind is corrected and mended every moment. He is a friend and constant companion of devotees.

(Sar Bachan Poetry, Vol-II, Bachan-33, Shabd-23, Couplet-6)

***Jo Kuch Karen Wahi Bhal Maano,  
Maslahat Unki Wahi Vichar  
Kaaj Karen Tera Wen Hit Se,  
Kaate Kaal Karam Kaa Jaar***

Consider whatever He ordains or does to be good for you and regard that alone to be in keeping with His hidden, benevolent purpose.

He will lovingly fulfil your task and will cut asunder the net of Kal and Karam.

(Prem Bani, Vol-II, Bachan-12, Shabd-61, Couplet-12, 13)

