

Radhasoami

Prem Prabhakar April 2006

Discourse 1

Mind has occupied and is reflected in man's life and individuality but to recognize it is very difficult. All the events of the world illustrate that man is unhappy and miserable and this world is destructive and perishable. Its picture changes every minute. After committing a grave mistake man realizes that if he had acted with some more thought and wisdom the mistake would not have been committed and he would not have undergone so much suffering. People who are subjected to punishment because of their crimes repent that if they were not motivated by mind's attributes like jealousy, desire, anger and craving for honor, they would not have been suffering in jail. Every individual knows that because of the wavering of the mind intellect becomes useless. Education and learning will not help him in any way. Man, influenced by the mighty power of mind, commits grave offence. Many untoward incidents are

happening like this daily. Learned persons or illiterate individuals, both are in the same position. Because of fear man sometimes escapes from committing a blunder and does not commit any offence but he goes on searching for an opportunity to fulfill the ambition which is burning in his mind. Of course, in the course of time, this ambition diminishes. Intellect cannot give protection against the powerful force of mind. That person is leading a life of danger. Man does not know as to at what times, under what circumstances and in what way he will be aroused. You have no strength to control the wavering nature of that mighty power. There is no guarantee that life will always be progressing and you will be happy and healthy, eating and resting happily. Fortune is unreliable. Find out a method which will restrain the mind. If the mind is not controlled properly, man is like a cunning and dangerous beast. This is the problem of all living beings. How appropriate is it to discuss about peace and happiness at this place. Out of helplessness, every person makes arrangements for his protection. What happiness is there in your

life. No one is happy or peaceful in his wakeful state where intellect is active. Some sort of peace is found in the sleep state or the dream state but even there tension and fear persist. In every person's life, wakeful and sleeping states come and go. If any one is not allowed to sleep for 10 or 20 days his death is certain. A criminal, because of lack of sleep becomes panicky and confesses. In man's life, wakeful state, sleeping state and dream state are all necessary.

The present and past sanskaras appear as pictures and create fear and tension. Kal makes man unstable through these pictures and creates sorrow and worry. Man has no weapons to counter this. All people are unhappy and sad. They think that they are very intelligent but only artificially. In fact they are fools. Saints and Seers say that man does not know about himself and that is why he always cries and shouts. Repetition of Malik's Name is the only way to defeat the forces of mind and to dissolve the present and past sanskaras. By spiritual practice superior intellect arises. It goes beyond the dream state and acquires knowledge

which helps him in both wakeful and dream states. They make this physical world a happy place. Such a person is an enlightened man and is fearless. The ascent of spirit is possible only with the Grace of True Master. Whoever is sincere and true and performs spiritual exercises and prays for Grace will certainly merit His Grace. He is victorious over kal. By dedicated devotion he becomes fit to go to satdesh. For a true seeker there is no other way except the Association of the Master. In the company of a false master his thirst for knowledge will not be quenched. So he will not stick to that place.

After you get True Association do not display your ignorance. Introduce spiritual practice in your life. Truth cannot be assessed by intellect and brain. You cannot understand Radhasoami religion through intellect. This religion is of devotion. Bhakti is associated with a pure and clean heart. Without true devotion renunciation and sacrifice are also false. Do Repetition of Radhasoami Name and control the mind. Without this no happiness and peace can be achieved. He who leads his life with

intellect cannot live with the Guru. Pay more attention towards Sumiran and Dhyana.

Even a washerman dies of thirst if water is not available. You should not be like that. Even if you live for only two hours, you should live with the Name of the Supreme Being. Everyone should awake.

Discourse 2

After attaching himself to religion, man considers himself as a greater person than others because of his inherent defects. He quenches his ego by dominating over others. He does not look at his faults and looks only at his virtues. The Devil is active through mind. You do not have the knowledge of the devil and mind. If mind is to get peace, devil also will get peace. Mind does not remain peaceful even in sleep or dreams. For several centuries man has been talking about religion but due to the defects of the mind man is suffering. No thought could prove to be true and correct for all these years. The methods of worship

as well as values and considerations undergo many changes. Religious considerations are being divided in many aspects. In the course of time many statements proved to be wrong. They became a riddle to the intellect. People are associated with these riddles. It happened in Radhasoami religion also. If you want to observe kal you have to observe your mind. Only after calming your mind you will be able to calm down kal. Only after calming the mind, you will be able to see the great personality as the possessor of extraordinary power. He appears very ordinary to the unstable mind. In the hour of trial only an extraordinary person can know that this is the wonderful act of that Supreme Father. Only a person with the highest level of concentration can become a great "premi", seeker after Truth, anuragi and Gurumukh. All the others are engulfed in the clutches of mind. Repetition of Radhasoami Name and Contemplation of the Form is the only way to be freed from the clutches of mind. In the absence of this you will be shallow. In your future birth you may not get the True Association. You will only continue following the religion of your ancestors and

worshipping kal. You will be saying that you are great. If you do not accept Truth you will have to suffer the consequences. To be relieved of your vikaras do satkarni. Do not entertain any negative thoughts. How much are you able to do satkarni. Whoever makes a constant effort is bound to merit the Grace of the Master. Please attach your life with the practical aspect of spirituality.

Discourse 3

People with noble sanskaras are quite aware of the real nature of mind. They search the way to remove its defects. As soon as they come into True Association, they adopt the right path and bring about a transformation in their lives. They attach themselves with Truth. Renunciation and sacrifice become their way of life and they stand as an example to others. If one is not having noble sanskaras he will know the reality of the mind only after a strenuous effort over a long period. He is very much frightened after seeing his defects. He is convinced that mind is full of defects. Such people give up their practice. They are ignorant about the

reality of spirituality. Their bondage with Truth is weak. If they receive any jolt they quit and waste their lives. If by the practice of spiritual sadhana this reality comes to the forefront then it is not a downfall but the result of their practice. See the reality of yourself. Without sacrifice and renunciation, devotion and dedication will not come. The word progress becomes an alien one. Please enjoy the fruit of practice and seeing the reality give a boost to your internal practice. By this true devotion, love and faith are awakened. The process of transformation is speeded up and awakening is boosted at a quick pace. The aim of spirituality is to install the Name and Form in the place of vikaras in the mind. Until the Name and Form are established in your heart, purity will not come to your mind. By giving alms and doing pious deeds the mind only becomes egoistic. By doing external acts of virtue also, you become attached. Sin and virtue are due to the vikaras of mind and are two forms of the same coin. Rich and reputed persons, kings and ministers, will not do selfless service after achieving prosperity. They perform sacrifices for the

enhancement of their wealth, reputation and status. That virtue, which leads you towards sin is also a sin. The thoughts of sin and virtue are only hallucinations, an illustration of the vikaras of mind. By this man does wrongful deeds and becomes a defaulter. He suffers and is imprisoned in the cycle of births and death. Satkarni makes you aware of your mind's defects. Even though you are defeated by the force of mind and fall down, you will rise immediately and fight the forces and achieve success. To know the defects is not a downfall but is to become aware of Truth. Many ambitions and aspirations about religion are brimming in the mind. But you do not want to see your defects. Such a person is not entitled to emancipation. Only that practice is True, which shows the reality of mind and ensures your victory over it.

The status of spiritual practice is very high. He who attaches with spirituality is never at a loss. But due to lack of wisdom and understanding he does not do practice and is thus locked in the clutches of kal. You should awaken. Go with Radhasoami Name and flow with the tide of time. You will be

able to change that flow slowly and slowly. This is possible only through Sumiran and Dhyan. Do not attempt suicide with your life. Do not be negligent and waste your time. To know the reality of yourself is a sign of progress. You have also done practice. Are you able to know your real self by it. Are you filled with prayer for the special Grace of the Supreme Being. Seeker after Truth, whenever he finds an opportunity, sits for the practice of spirituality and binds his mind constantly to the Form of Satguru.

Discourse 4

Will any one of you tell by your real experience which power you are recognizing in this universe. An enlightened person will recognize the power of mind. Mind is influenced by kal and maya. Mind is dominating you, in fact all living beings are dominated by mind. Intellect is its minister. Man follows the dictates of mind with no second thought. Mind suffers the pain of birth and death. When calamities come it does not follow the advice of intellect, whatever consequences come. This is the

greatest problem. Being a man you could not think that mind's force can take the body and sense organs to whatever place it wants. The aspiration for happiness turns out to be unhappiness and misery. You will be shivering with fear all your life. The plane of mind will never give happiness to anyone. You cannot see kal, you cannot catch it or the mind. To defeat mind is to go towards happiness and to go away from sin. In this world to control the mind True Master is the right person. Mind does not value True Saints. You put your mind under the sway of Radhasoami Name. This mind acts through kal and maya. To control it is an uphill task. You have to wage a huge war against this both internally and externally.

Jiva is ordained to adopt Name and Form with sincere mind. You will be happy. They who are slaves of mind are all unhappy. He who fights will march towards victory slowly. Mind will be afraid of that person. That act which weakens the mind should be considered as necessary and you should follow it. Till the last breath of your life Repetition of Radhasoami Name should be there. Satkarni

should be practiced. There is a great reward and benefit in this.

Discourse 5

The creation of pind, Brahmand, Satdesh is all inside man but until mind is vexed with the creation of pind it will not lean towards Brahmand and unless it is vexed with Brahmand it does not incline to go towards Satdesh. Man does not know where in the creation of pind, are Brahmand and Satdesh. He knows about pind and has the knowledge of sense organs. He is aware of the pain and pleasure of sense and organs. But the happiness of this will change into sorrow. Until he realizes this truth and is vexed with the pleasures of this pind, he will not lean towards Brahmand. A person suffering from poverty, disease etc., thinks that if he becomes rich he will be happy or if his health improves he will be happy. He always remains in imagination. But all his dreams are not fulfilled. After strenuous effort if anyone becomes rich his status, reputation and prestige do not give him any happiness. Man

considers himself as great whenever people praise him. But from inside he is vacant and zero. Happiness achieved after a great struggle is also ruined. When his efforts go in vain a person is very disappointed and sad. Children who build houses of sand and play in sand experience the same situation. When their effort becomes useless how depressed and sad they will be only they know. Man out of ignorance thought that the creation of pind is full of happiness but was disappointed completely. He does not have the knowledge of Brahmand but only knowledge of pind is there. He cannot know about Brahmand and Satdesh by himself. When people of Brahmand come to this pind by chance, they perform only those deeds which will take them back to Brahmand but they ultimately go with the help of Satguru only.Â Utter desirelessness and true love is kindled in those persons who are vexed of even Brahmand. But many births are to be undertaken for the achievement of this.

If seeker after Truth is sincerely attached to Satguru he will cross over all distances but this is a

sheer matter of experience. Devotees of God or lovers act as though they are dumb before others. They become completely desireless and true. But no one can display it. These eyes cannot see Brahmand. For you Brahmand is not a reality. Without the help of Satguru nobody can enter the "Brahmarandhra". He who does not believe in the happiness of Brahmand and satdesh does not know the happiness of pind also. This is a matter of experience. Where there is an expression of this in Saints' discourses it is in the form of a shadow only. Truth cannot be explained in writings or discourses. Spirituality is an individual experience. A person has to achieve it. Pure spiritual exercise is internal practice only. With full attention you have to listen to speeches, talks andÂ recitation of Sabdas. You will experience great joy and happiness in this. In devotee's life this is a necessary transformation. You are imprisoned in this body. This world is unstable, full of dirt and filth. You are engaged in the construction of this wretched world. In this dirty body you attach yourself to spirituality. Because of the attachment with Truth, mind and intellect also

become great art pieces. Spirituality is not the exercise of intellect. This is a method to awaken the spirit. They who do not want to adopt this are wanting to drown themselves knowingly. You all while doing worldly duties, do more and more worship of Truth. Otherwise this life will go waste.

Discourse 6

A prisoner does not want to remain in jail after he is given jail punishment. He tries to get out of it and one day he escapes by the way by which he was brought. People who have come to this jail, should have the desire to get out of it but not sticking to it. But ordinary person thinks of living here considering the jail as his own house. This indicates his total ignorance. Many people think of getting some comforts in jail and as soon as they get those comforts they forget about their release. You may say that every wise person should think of his release but the fact is people are imprisoned in the hands of kal which is in the form of this world. Atma is undergoing the punishment along with the

mind. Unless the door of the "til", "Brahmarandhra" is not opened no jiva can get redemption. When a person dies physically all his worldly desires appear in his next birth and thus put him in the prison of the world. In this way imprisonment goes on. Saints and Seers also come in new forms. Supreme Being sends them to reform and awaken human beings. If jivas listen to their words and follow them, they will get out of the door of "til" They who do not pay heed to their words will remain as they are. What preparation is done by you. Do you want to remain here. Unless you are serious about your redemption, the doors of "til" are not opened. After you are redeemed you will be out of those doors.

You observe for yourself how you were spending your time after participating in satsang. How many of you are sincere and true. In the same proportion there is a possibility of your redemption. You give proper place to spiritual sadhana in your life. After sometime you are bound to be released. But you are just like the boy who has taken birth in prison and who considers himself as a native of prison. He does not believe in the world beyond

the jail. People who come out from jail into the world will enter into Saints' company and attach themselves with satkarni. They awaken very quickly. They are sanskari jivas. Whoever begins to like the speeches of Saints is close to redemption. You have to open the gates of both physical and mental planes and try to achieve complete independence. Wise people gain a lot of benefit from the association of Saints. Give importance to paramartha in your life. Always think of how to get out of it. You are always absorbed in worldly activities and neglect spiritual sadhana. Be cautious with regard to kal. You will not gain anything by useless discussions. Remember God while doing worldly activities. Do not take much interest in someone's loss or gain. Avail your time in realizing the Truth by cutting short worldly involvement. Do not neglect spiritual sadhana thinking that worldly activities are most important.

Discourse 7

Spirit is residing in every person's body but the

person is not aware of it. He has little knowledge of the mind. All animals and human beings see external things but only wise and intelligent people have the knowledge of the mind. Intelligent people also, in the absence of wisdom, do not have the knowledge of mind. They think that weakness of mind are the weakness of man. He has to live with them. Greedy and avaricious person becomes a problem for his family members. Angry and egoistic people also create problems for their kith and kin. No one is happy and contented. To live in compromise with the tendencies of mind is useless. A person living in good atmosphere and receiving a good training also cannot have a hold on his mind. Because of lack of wisdom he cannot put a control on his mind. Wisdom can be achieved by undergoing sufferings and receiving setbacks. But the lure and glamour of the world will devour it. Man after knowing fully well his fate, wants to forget himself but he is not relieved of his sorrow. Wisdom is in the form of a treasure which was coming since several births, it has got to be enhanced and mind has to be controlled. Only then you can be saved

from misery and sorrow. Mind is the root cause of all sorrows. Only great wisdom and superior power can put a stop to the mind. In True Association superior knowledge is awakened. By speeches and discourses superior knowledge is purified. Illusions of mind will disappear. He becomes wiser day by day. But as he did not give due attention to spiritual practice, his wisdom and discretion will vanish as soon as he faces troubles and miseries. Wisdom goes on increasing for a person who does satkarni. You have to wage war against the mind. You have to use a crowbar to uproot it. Devotees will do like that and are very successful in weakening the mind. You do more and more satkarni to achieve wisdom and discretion. Satkarni will endow you with great strength. Seeker after Truth achieves most precious and valuable thing such as salvation or the knowledge of the Supreme Being from His valuable life. Do you feel that riches and wealth are happiness or realization of Truth as happiness. Try to accomplish satkarni.

Discourse 8

Every person has some knowledge of himself because he, through his mind, experiences happiness or sorrow which are the features and traits of mind and is attached to all. Mind is very subtle. Because of its defects it has suffering and sorrow and because of purity its redemption is possible. Mind has one good quality, love. Because of this it is contributing to spirituality. Because it is involving in worldly things it is seeing both joy and sorrow and day by day it is becoming dirty and devoid of any knowledge. If this mind begins to love Radhasoami Name and True Company of the Master it becomes pure and unalloyed. Man's mind after being cleansed cuts off all the attachments of the world and defeats the mighty power of kal also. Kal through mind is active in the heart of man. This mind after being purified becomes an instrument in the process of salvation and kal's influence on it ceases completely but the love we are referring to is very distinct from the love which is prevalent in the world. The person who has love towards wealth, family and children cannot know this. To cleanse

the mind first of all the vikaras of it should be separated. In this context Radhasoami Name plays a very significant part. He who has done the Repetition of this Name becomes pure and sacrifice, service and dedication all come into his heart automatically. He does not feel the necessity to reveal this to any devotee. Whoever accomplishes this will receive the highest form of bliss. If mind becomes pure, intellect is defeated and kal also is defeated. The same mind will now help the person in the awakening of his spirit. You cannot achieve the knowledge of pure spirit without defeating the mind. But this is not possible for you seated on the plane of intellect but as your mind goes higher and higher, knowledge of spirit dawns. Its pure unalloyed form appears. The knowledge of the spirit is complete in "Nirguna Brahma" but you will have the experience of spirit in the lower regions also. Without achieving this experience a person, even though pursuing spirituality, feels it as a burden. This is not a burden to the pure heart but a great joy for it. Real devotee does not indulge in criticism or accusation. He is always happy and

blissful. This is purely because of the purity of the heart. This cannot become pure by any other method except through the Repetition of Radhasoami Name. People in this world are doing repetition of several names but they are encircled by greed, hatred, fear and avarice. A person who does the Repetition of the True Name will rise above all these things. There is real God in this Name. Any extent of its praise is less only. You all take a vow to repeat Radhasoami Name. There is no limit to it. As long as you live and breathe, go on repeating the Name. Of course mind is not willing to do it and because of sanskaras several situations will come which will shake the devotee but all the evil forces will run away if you begin to repeat Radhasoami Name and the field is clear for you. Whether you are ill or healthy go on repeating the Name. Filthy mind is of course agitated because of this but there is no other method to clean it. Without purity how can you experience peace. Great leaders and Statesmen are down with fear and worry. The world which is considered by man as a happy place is in fact similar to poison. The effect of

all bad karmas is on man and his face reflects this and his life is not at all happy. Mind and kal will not allow any one to be happy. You should honestly endeavour to eliminate the vikari angas of mind as quickly as possible so that you may proceed on your path. If the earth of the mind is cleansed then the plant of love can be stabilized. Without this your merger with the celestial sound is not possible. You cannot reach the abode of "kamal" This is a matter of constant struggle and conflict. Whoever does this is successful.

Discourse 9

In the discourses of Saints the words of human language such as Love and pain were used in reality but their meanings are different. Love, pain, attachment and sorrow that you experience are related with the weaknesses of mind. Spiritual experiences reveal the knowledge of creation, knowledge of Supreme Being and the result of that is wisdom and enlightenment which ordinary person cannot get. He cannot know the past or future.

Experiences will give great powers. Worldly knowledge achieved through the plane of intellect is different from the knowledge of spiritual plane. Those experiences are not practical just as a dumb man eating jaggery will not be able to describe its sweetness. To understand the pangs and ache of "Love" is impossible and many intelligent and clever people failed in their attempt. They consider Saints and Seers also as ordinary people and attach them with very disgraceful acts. People who proclaim as the masters of religion mislead others by their tricky ways. In Saint's religion description of practical experience is there so that people can understand that there is another creation. All Saints and Seers gave description of that world. Their experience is the same even though they are of different nation, different period and different language. Even though you apply pressure on your intellect, its reality cannot be known by you. You apply that method which gives you practical experience. Man can know about spirituality but he cannot explain it. Try to achieve that great experience in your life. You have to spend the moments of your life in true

devotion and practice of **Radhasoami** **satkarni**. The person who does not do this will show false faith and devotion. Sacrifice and dedication to the Association, should take the form of **satkarni**. He who is negligent towards this, is deprived of spiritual wealth. This is utter foolishness and a dangerous situation. If you are faced with great challenges then you will awaken. You have to practice under any circumstances. "Man" means mind but not body. You have to eradicate the defects of mind. Qualities of Supreme Being are hidden in **Radhasoami** Name but they do not appear in an ordinary man. First the defects of mind will go. Mind becomes pure then the qualities of **Radhasoami** Name will manifest. By the repetition of **Radhasoami** Name these **vikaras** are seen more. Hidden **vikaras** will appear. Noble **sanskari's** **vikaras** appear in lesser quantity. Only after the elimination of **vikaras**, **sat**, **chit**, **Anand**, **Prem**, **Prakash** will manifest. This is a game of entire life. If the purity is not achieved in one life it will be achieved in next birth. This can also be accomplished even in one life. If the Repetition of Name is blissful and attractive, then peace will

prevail in mind. The Repetition of this Name will enable you to look into the future but you will not reveal or show it or get into any discussions about this. Spiritual progress involves lot of time but there is no place for hastiness. The path is very long. People who practice "Surat Sabda Yoga" will not undergo the suffering of death. His love is with Satguru not with family, children and relatives.



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