

RADHA SWAMI DAYAL'S

DIVINE MESSAGE

On

SELF REALISATION

Published By:

FAQIR LIBRARY CHARITABLE TRUST
Sutheri Road, Hoshiarpur

DIVINE MESSAGE
ON
SELF REALISATION

Satsang Discourse by Param Dyal Maharaj
Dated, Hoshiarpur, 15-3-81

Radhaswami, Today is the first day of Chet, the first month of the New Year. May the New Year bring peace & plenty to each one of you.

Shri Swami Ji, founder of R.S. Faith, writes in his "Saar Bachan":-

The month of chet came. The master spiritually awakened his disciples, made a bridge for them and ferried them across the ocean of births & deaths.

What is this ocean? As I understand, this ocean is the whirlpool of mind in which beings are caught up and go on experiencing pleasure and pain, and are being revolved from births to deaths and vice versa. Some people say the soul is immortal. I do doubt it; but then this immortal soul will go on incarnating again and

again ceaselessly, and never get out of this whirlpool. I fail to explain it conclusively. That is why I invite other practical investigators, or seekers after Truth, to throw light on this issue from their personal spiritual experience and not by quoting books.

In the light of personal experience gained so far, I can state that I witness the whirlpool of the mind but am not caught up in it. It is so, because I have gained the insight into the un-reality of these mental creations. They are all maya, or illusory figments of the imagination, mere shadows, not substantial things. This insight into their nature has served to release me from their bondage. My physical form appears in visions to many of my satsangis and helps them to tide over some of their difficulties.

I receive numerous reports of this effect from the satsangis concerned, orally and by letters. In my heart of hearts I know for certain, that I do not know where and when these visions arise and help them miraculously; not do I produce them. Then, how does it happen? What is the explanation for this? I believe that the intensified faith of these devout persons becomes creative and produces these results. Many so-called gurus misappropriate the credit for similar happenings, which take place in their disciples, whose own true faith should be held responsible for those results. By the lack of moral, courage and honesty on the part of pseudo-gurus, credulous disciples are kept in the dark and fleeced under fake pretenses. I alert the faithful but simple minded satsangis, to beware of such sneaks and their false claims. I had been commanded by my Gurudev to introduce plain-speaking into religion, so I am duty bound to proclaim the truth behind these miracles, and to save the simpletons from exploitation. If I do not reveal the truth, I can, by keeping satsangis in the dark, extract from

them large sums of money by claiming fake credit, for the miracles that no doubt do happen. But the sinful collection and accumulation of material wealth for this institution will sink it and me under its own wicked and unlawful weight.

I am quite alive to the fact that this exposure will shake off the blind faith of many faithfuls, but I am also painfully aware that by refraining from this bounden duty I shall be guilty of perpetrating the evil which has divided the human race into warring sects and made genuine manavta or natural humanitarian love of man for man extinct from our unhappy planet, for which was prophesied goodwill among men and loving service of one another.

At the time of India's partition in 1947, streams of bloodshed flowed in this land of seers and saints. What was the cause of communal hatred? The flames were fanned by false beliefs that the gods of each community were at its back. The gods and goddesses, that most of the sec-founders claimed to have seen, were nothing but the mental creations of their own impressions and suggestions lying stored up inside their minds. Truth is beyond this region or plane of the mind, where all is one, and one is all, where the mental agitations are not rampant and supra-mental Reality reveals itself as the one universal reality, with no trace of separative, sectarian illusory visions, held sacred in their ignorance by the sectarian propagandists and self-aggrandisement-seekers. There is no God but one God, there is not Truth but one Truth in the Universe and it is the same for all castes creeds, sects, climes and times. It refuses to be monopolized, being infinite, by any finite mind or intellect.

O warring communal sects, and religious denominations come out into the vast unity of the open sky and do not dissect it to suit the size of your little windows, your limited minds.

My Master, while entrusting this mission to me, declared that I was an extra-ordinary person of noble qualities, come into this world for leading it towards its true welfare. He gave me the titles “Extremely Affectionate” and “compassionate”. Keeping in view my master’s commandment I have made my spiritual experiences an open secret, so that mankind may cease to be divided against one another on grounds of religious fanaticism. The mind divides, the spirit unifies.

The supramental truth is one and the same for all human beings, while the mental creations are divergent. Kali Yuga, or the Dark Age, is the Age in which the intellect gets the better of the Heart or Manava, and creates dissensions where there is, in fact, unity. “The meddling intellect mis-shapes the beautiful forms of things”. O mis-guided human beings, you may have faith in, and worship Rama, Krishna, Devi or any other chosen deity. It is all an affair of your mind. The power that a practising mind gets by worshipping Devi, can be equally achieved by another person worshipping Krishna or Muhammad or Fakir Chand. Then where is the scope for dissensions, especially when on the supra-mental plane there exist no such forms or visions of individual chosen deities, but there is one universal consciousness. A soul that remains attached all his life to a deity or guru, can never go beyond the ocean of births and deaths, because he has propped himself on another entity which is at best a creation of his own mind. And it is the mind that is the ocean of births and deaths. Faith based on true knowledge alone, can take you across, and not faith based on ignorance. Hence try to transcend the Mind in order to go to the other shore of the ocean. My experience leads me to believe that this is the meaning of crossing the ocean. Radha Swami Dayal and other saints might have had the

same meaning in mind or a different one, I can't say. This single fact, that all the creations of the mind are Maya, has helped me to leave behind or transcend, the mental plane and go beyond Maya. Sant Tulsi Das corroborates my experience, when he says in the Ramcharitmanas that, "O brother you should take as Maya all that the mind can include in its sweep". The implication of the above is that all the visions that the mind creates, be they in the form of Rama or Krishna or Baba Fakir or gods and goddesses are all nothing but Maya. This single revelation of are all nothing but Maya. This single revelation of mine is enough to remove all the sectarian dissensions and bickering in the world. Thus I find no difference between Santmat and Sanatan Dharma. Radha Swami Mat or Santmat is only a branch of Sanatan Dharma, whereas in the sacred books of Sanatan Dharma, the above revelation is only hinted at, in the Santmat it is openly declared. I have deleted the word Sanatan and called it Manav Dharam.

The ocean appeared impossible to cross, but the perfect Master boosted his morale. How vast is this ocean? It is as vast as the range of mental and emotional field. Radha Swami Dayal further says that the Perfect Master demanded the fee from the disciple in the form of complete surrender of his body, mind and possessions. When this was cheerfully offered, the perfect guru ferried him across the ocean. The ignorant laity believe that they should serve the body of the Guru by means of their bodies, praise the guru with their minds and offer money to him. But this is not the real intent of Radha Swami Dayal. He exhorts us to sit in the company of the Adopts and understand the secret that we are not the body or the mind, and the possessions are not really ours. He who properly understands this, develops "vairagya" or Detachment, and then

alone can cross the ocean of births and deaths. One may offer to the Guru untold wealth, serve the body of the Guru adequately, but he will not be able to cross the ocean, unless he develops the unshakable faith that he is neither the body nor the mind nor are the belongings really his. There is no other way to cross the ocean. He gets salvation, or release from these three main bondages, by developing total detachment. The false gurus hide this truth from their ignorant disciples and perpetuate their slavery, in order to go on fleecing them. According to Sant-mat a sincere living guru is necessary to drive home the truth. Therefore he is so much glorified in the Sant-mat.

Further, Radha Swami Dayal declares that when a mind is attached to the body, it flows towards sense-objects. But the same current of mental attention can be made to flow, with the aid of the inner sound-current, towards the intensely sparkling light in the inner sky. Formerly I used to practise meditation continuously sometimes for twelve hours at a time, because I was earnestly bent upon knowing the truth. But now I don't do that. My Gurudev, Data Dayal Maharaj, ordained me to to work as a guru and told me simultaneously that I would meet my true guru in the form of Satsangis or disciples and they would take me across the ocean. When they reported to me their miraculous experiences and ascribed them to my power, I came to the conclusion that because I had not caused them, they must be the result of their own faith and the product of impression and suggestions already present in their minds. I learnt to take my own similar visions and experiences to be my own mental creations and I took them for what they were and no more. In this way I did not remain caught up in the mental region, but was able to transcend it.

Radha Swami Dayal further says that the disciple then saw divine light and the mouth of the “bunk-naal”. Literally it means curved pipe or path, because this path first leads downwards and then leads upward. Where is this curved path inside us? In fact it refers to no physical pipe but to going up and down of ‘Surt’ or ‘attention’. When one is about to fall asleep one should remain watchful. One will find that the ‘Surt’ goes down and forgets all, then it comes up and sees dreams. A similar junction called ‘Sandhi’ or ‘Sandhya’ comes when ‘Surt’ passes from the dream state to the dreamless or sound sleep state. This is the second ‘bunkaal’ or ‘curved pipe’. There is the third ‘bunkaal’ at the junction of sound sleep and the fourth state or ‘turiya’. This is what I have been able to understand by curved pipe. I do not know what others understand by it.

Further R. S. Dayal writes that he heard the conch-shell sound and the Omkar vibration inside. I have explained in a book why a meditator hears inside him sounds of bell, conch, Omkar, flute and sitar. All these are manifestations of the mental plane. Since this knowledge came to me, I ceased to be caught up in the whirlpool of the mind and transcended it. Now, I took upon all these manifestations as mere Maya. Therefore, now, even if I try to catch these sounds, I do not get them, because, their value, as something real, has vanished for me who has transcended the mind.

Further, R. S. Dayal says that he transcended the mind plane and reached the higher consciousness plane where he saw the form of the Guru. Thence the two rose higher and reached or experienced the plane called Mansarovar. When the consciousness become pure i.e., thought-less or thought-free, the mind becomes no-mind. This is called ‘Shunya’ or ‘Mansarovar’. It is a state of intuition which is supra mental.

In my earlier stages of spiritual meditation I used to experience inside me light, sounds, swans, large flowers and many other things. One day in my congregation here one man rose up and fell at my feet. I asked him who he was. He replied that he was a meditator. One day he had seen inside him great effulgence and a lake with blooming flowers in it, swans were floating and I appeared before him and told him that I could ferry him across. He did not know me, therefore he went about in search of me. Somebody informed him about my satsang. So, on reaching here, he recognized me as the saint whose vision had appeared in meditation. He asked me to take him to the Destination.

This experience opened my eyes. I had not projected myself into his mind; then how to explain all that had happened to him? The explanation is that he had gathered certain suggestions and impressions from books and persons in his mind. During meditation, they appeared to him. To a Mohammedan only Mohammad appears in the meditation, to a Christian Christ. To a Hindu they do not appear, because he is ordinarily without these impressions. It is for this reason that a living Master's personal guidance is indispensable. Find out a spiritual adept and narrate to him your inner experiences. He will remove your illusions and help you to be established in Truth. He will help you to come out of all the devouring whirlpool of the mind. So I have told you clearly how I came out of it.

Further R. S. Dayal writes that the Surt began to love the pure swan and attained happiness. I have come to the conclusion that no swan comes into our meditation from outside us. Our own soul or spirit inside, becomes pure like a white swan, and experiences its own effulgence which is all love also. If other

spiritual gurus find my explanation incorrect, let them be good enough to correct me and convince me I shall be grateful to them.

Further R. S. Dayal Maharaj writes that the spirit-consciousness stayed for sometime on the shunya plane and rose still higher. What is this shunya plane? Shunya literally means void or emptiness. The surt or spiritual consciousness which has transcended the stage of mental undulations is in the ripple-free plane, technically called shunya. When the surt rises still higher it reaches the most sublime state of Mahashunya, writes R. S. Dayal. There only a rare saintly meditator has access. He who remains conscious of its own innate, inherent light even in that void, alone enters there. If he identifies himself with the void his progress is obstructed. But the intensely alert and ever awake spirit revels there and enjoys bliss. Even when such a rare self-realized spirit descends to the phenomenal plane of the ordinary, waking state, it continues to enjoy the bliss of 'sushupti' (or mind-less, dreamless, sound sleep experience), even while in ordinary waking state. Further, we are told that the ascending, spirit reaches the 'Sahajdip' state or the uniform state of spontaneous self-bliss which remains ever the same uninterruptedly.

This means that the spirit becomes self-awakened, self-satisfied and spontaneously joyful. I believe that such liberated souls, which have become vibrant, self-conscious light, on leaving the physical body can liberate other unliberated souls yet in the state of spiritual endeavor.

Next we are told that the ascending spirit comes in front of a supernatural, window-like opening, crosses it and realizes that all below was mere phenomenon and now it has entered and become

identified with the Noumenon or the intuitive unitive experiencing. This is termed by the mystics 'Bhanwar Gupha' or the whirlpool cave. What does this hint at? What I have been able to understand is that it refers to the ascending and descending or whirling of the consciousness with this difference that when it descends into phenomenon it does not become attached to it, but remains a detached or disengaged witness of the flux or the passing show, the joyful self-play of the changeless substance among the changeful shadows. I do not claim I understand that meaning of 'Bhanwar Gupha' which R. S. Dayal had in mind. If I am wrong in my interpretation, I am open to corrections at the hands of more advanced mystics.

I find that the words of the saints continue to bewilder all seekers, till they have intuitive experience and understand what the writer had experienced. The terms 'Bhanwar Gupha', 'Shunya' and 'Mahashunya' etc. Used to be insoluble riddles for me and gave me endless headache and sleepless nights, till as a result of intuitive experience and the peace that passeth understanding, dawned upon me.

R. S. Dayal further tells us that next higher comes the stage where there is limitless divine self-light alone. R. S. Dayal has called that abode the dwelling place of 'Sat-purush'. Purush is man and prakriti is woman. The purush fertilizes prakriti and creation comes into being. It is from that original purush that the whole creation of nature has come about. When the spirit ascends higher still, it continues to experience light and sound, till it reaches 'Alakh Lok' (The plane which cannot be experienced but is experiencing itself). It is that Reality or the Subject which experiences even light and sound as objects. R. S. Dayal says that the resplendence of

that plane or state cannot be compared even to that of numberless suns and moons. The true saint has his eternal identity there. In conclusion, R. S. Dayal states that it is there that the rest is all wonder, wonder, wonder. From that nameless, formless, reality or truth has all life sprung. In the face of that eternity, life and time are like an ephemeral bubble or like the instantaneously opening and shutting of man's lips.

All of us, and everything else have sprung from there, but we have forgotten our identity and have become caught up in the excitements of perishable material contacts which, by their very nature, give us the shock of separation at every step as they are perishable, slippery els.

Let me, in the end, put in a nut-shell the spiritual message of Radha Swami Dayal, for transmitting which he made the name chet, the first month of the Hindu New Year, a peg to hang his spiritual teachings on. He reveals the stages in the journey of the spirit towards the realizations of perfection. Thus the diffused consciousness, when it collects itself, becomes fully self-aware, and with earnest intent turns its own search-light inward and thirsts for self-experience, disengages itself from non-self, it enters a sort of profound sleep state. But, if it can remain self conscious there and pushes deeper and deeper into its perfection which is its own real-self, it becomes completely satisfied in the self experience as Truth Absolute, Wisdom Absolute and Bliss Absolute. Thus has R. S. Dayal revealed the 'Surt Shabad Marg' for the souls trying to regain their original pristine glory and that stateless state that beggars all words. I lay no claim to finality of my experience. Let the saints of this path graciously enlighten me where I may be in the dark. I had at the outset of my quest for Truth, vowed that I would

reveal whatever I would attain. So I have fulfilled my promise. May
awaking be to all, may fulfilment be to all, may peace and prosperity
be to all, Radha Swami Abode be to all.

Faqir

