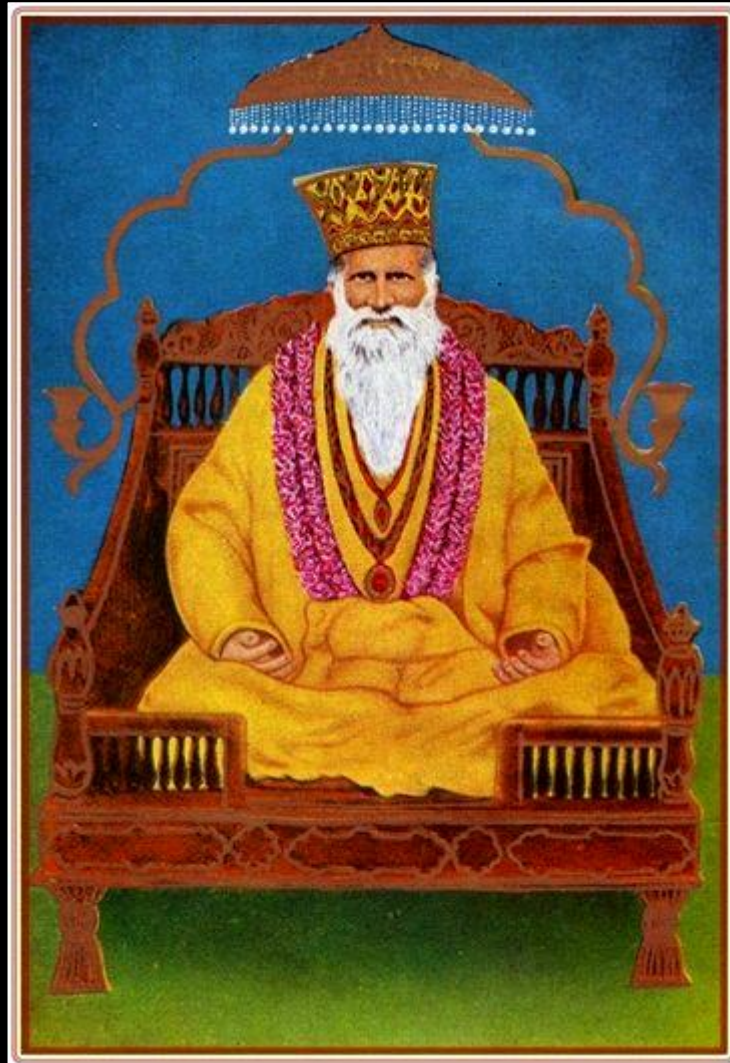


Biography Of



Soami Ji Maharaj



BIOGRAPHY
OF
SOAMI JI MAHARAJ

ORIGINALLY WRITTEN IN HINDI, IN 1902

by

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alias

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THE YOUNGEST BROTHER OF SOAMIJI MAHARAJ

TRANSLATED INTO ENGLISH

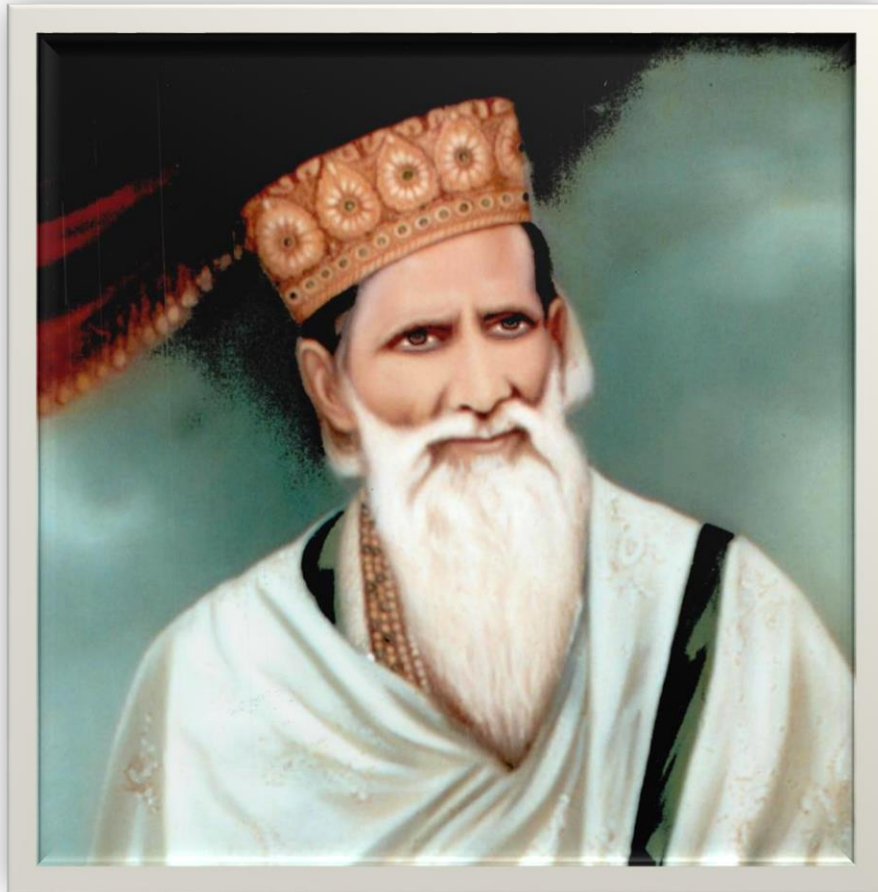
By

Soami Bagh, Agra, India



Edited with additional color picture insertions

BIOGRAPHY OF SOAMI JI MAHARAJ



1. The Supreme Being, Param Purush Puran Dhani RADHASOAMI, incarnated Himself as Soami Ji Maharaj, at Panni Gali, in the city of Agra. He was born on the night of the eighth day of the dark half of Bhadon, at half past twelve, in the year 1875 of Vikram Calendar (corresponding to night between August 24th - 25th, 1818 A. D.), in a Khattry Seth family. In His unbounded grace and mercy, He gave out His secrets, and promulgated the Radhasoami Faith. His name was *Shiv Dayal Singh*.

2. Blessed is the night on which Param Purush Puran Dhani Soamiji Maharaj graced this planet for the edification of the erring humanity and for removing the darkness of ignorance from the hearts of misguided souls. Blessed is the country, the city and the locality in which He made His advent for steering the souls safely through the ocean of life in the ark of Shabd [Spiritual Sound].

3. Soamiji Maharaj's infancy passed in a normal way. After, however, attaining the age of five, He began to devote Himself to studies



and to Parmarth (spiritual practices) of the highest order. His mother used to give Him bath early in the morning and prepare Him for devotion. And soon He would engage in His devotional practices. Side by side, His studies were also going on. He was so quick that it looked as if He was simply revising the previous lesson.

4. Soamiji Maharaj acquired mastery in the branch of learning to which He applied Himself. Besides Hindi and Gurumukhi, He studied and mastered the Persian language, much in vogue those days. He also wrote a book in that language. The sublimity of the subject matter and thoughts and ornate style were such that the book could be understood by accomplished scholars alone. He also knew Sanskrit and Arabic.

5. Soamiji Maharaj devoted great attention to imparting religious instructions and explaining spiritual matters. In fact, the very purpose for which He had incarnated Himself was to redeem, by His words, the souls that had strayed in this world. His elucidations of the principles of true religion were so nice that people on hearing them were spell-bound. His words were so firmly implanted in their hearts that they came to have full faith in Him. It was said that He was endowed with magical powers; whoever went to Him, was converted to His views.

6. Often boys of various communities, Khattri, Brahman and Bania, came to Soamiji Maharaj for learning Persian, which He taught gratis. Those who studied at His Feet derived great benefit. People often

went to Him with requests. Soamiji Maharaj would not be at ease till He had done what they wanted. He treated the poor and needy with great love and affection, and projected His grace in the fulfillment of their objects, so that they would return happy and satisfied.

7. Soamiji Maharaj's father, Lala Dilwali Singh, was originally a follower of Guru Nanak. He used to read with great love and fervour Nanak Saheb's Banis (compositions) and recited Japji, Sodra, Rohras, and Sukhmani daily. This had been the practice in the family since the times of Soamiji Maharaj's grandfather. There is still in existence, in his handwriting, the book Sukhmaniii in Persian.



8. Later on, Soamiji Maharaj's father came in contact with **Tulsi Saheb** of Hathras, who was a perfect Sant. Occasionally, Tulsi Saheb also visited Agra. Because of His Satsang, faith in Sant Mat took deeper roots in Soamiji Maharaj's father. He served and associated with Sadhs throughout his life.

9. Soamiji Maharaj's mother, paternal aunt, maternal grandmother and others had also attended the Satsang of Tulsi Saheb for a considerable period. They were all convinced of the sublimity of the Sant Mat (Religion of the Saints) and the efficacy of the Surat Shabd Yoga. But some of them were not fully acquainted with the secrets. Soamiji Maharaj graciously explained to them the secrets and details of the stages on the way. In the evening Satsang, He would deliver discourses which fully satisfied them and strengthened their faith and conviction. His paternal grandmother, maternal grandmother and father's sister, would never treat Him as a relation, but as a Guru. For Tulsi Saheb had once warned Soamiji Maharaj's mother not to look upon Soamiji Maharaj as her son, adding that a Param Sant [i.e., Supreme Being] had incarnated Himself in her family. Since then Soamiji Maharaj's grandmother and others treated Him with great reverence, respect, love and affection.

10. Param Purush Pura Dhan Soamiji Maharaj was Param Sant. Among Saints and Faqirs, the status and position of a Param Sant ranks the highest. It is, therefore, very essential to explain here the

word 'Sant', by which people in general means an ascetic. A Sant is He whose Surat (spirit) having passed through Pind [material regions] and the three divisions of Brahmand [astral and causal regions], has reached Sat Lok [5th spiritual region], which is also known as Dayal Desh and beyond the limits of Kal [the negative power]. Beyond Sat Lok, leaving two stages in between is Anami, i.e., Radhasoami Pad. It is the final and the highest stage. Reckoning from Sat Lok above, it is third, and from Sahas-dal-kanwal [astral region], it is eighth. This is the real Abode and the Throne of Soamiji Maharaj.

11. How can one describe the glory and eminence of Soamiji Maharaj? Suffice it to say that the Supreme Being Anami Purush was pleased to manifest Himself in this world for the salvation of the Jivas. When He saw that none in this world was acquainted with His secrets, all kept away from the true Supreme Being, wandered hither and thither in the worship of water, stone, idols and temples, and there was none to give out the secrets of the Lord, He thought it proper to assume human form and reveal His secrets to Adhikaris (the fit and deserving). Soamiji Maharaj Himself gave out His secrets.

12. Even during His school days, Soamiji Maharaj used to impart religious instructions of the highest order to His parents and the members of His family, acquaintances and ascetics who came to Him. At that tender age, He would impress upon them the perishable nature of the world. He has said in Sar Bachan Poetry:

***“After wandering through tens of millions of lives, you
have now attained this human form, which is a rare asset.
Now do not let it go waste. Take care. Apply yourself
to devotion every moment.”***

13. He would repeatedly emphasize that this world is a vast trap. The Jiva (human spirit), ever since his descent from the Original Abode, has been wandering and roaming in Char Khans (four species of life) and the transmigratory forms of the cycle of Eighty-four. He has been undergoing severe torments and pains of hells, etc. He is utterly ignorant of the Path leading to his Original Abode. This Path and the method of traversing it are available to human beings only. The Mahatmas (high souls) of yore have, therefore, rightly called man the superior-most sentient entity. They have enjoined upon him to

make the best use of human life. He should extricate himself from worldly engagements and affairs, and apply himself to the worship and devotion of the Supreme Being. As far as possible, he should not waste a single moment. Kabir Saheb has said:

Kabir says, "Why dost thou remain asleep? Keep awake. Dedicate to the Guru each breath of life which is precious like diamond and ruby".

14. When Soamiji Maharaj at that early age explained such sublime truths to the elderly, people were taken aback as to who He was and what He was going to be. They were wonder-struck to hear Him speak seriously about lofty subjects in His inimitable sweet and simple words.

15. Soamiji Maharaj was married in the family of Lala Izzat Rai of Faridabad, near Delhi. Lala Izzat Rai's grandson, Lala Balwant Singh, was the government pleader in Jodhpur State. He had great love and regard for the Holy Feet of Soamiji Maharaj. Soamiji Maharaj also showered great grace on him. He studied from Soamiji Maharaj some Persian books, as there was none in Faridabad competent to explain, and earned a great reputation as a man of learning.



16. **Soamiji Maharaj** used to explain Parmarthi [spiritual] matters of the highest order to Radhaji Maharaj when She had come to Agra after marriage. She heard His discourses in Satsang as well. After learning Hindi, She Herself used to read and recite holy books. She sought elucidation of abstruse matters from Her mother-in-law or Soamiji Maharaj, Himself.



17. The discourses produced so deep an impression upon **Radhaji Maharaj** that She had Her entire jewelry, worth thousands of rupees, spent by Soamiji Maharaj in the service and entertainment of Sadhus. She gave away food, clothing, etc., generously to the poor and needy. She was so very fond of feeding others, that She single-handedly cooked food for forty to fifty Sadhus (recluses) daily. After feeding them, if there came a fresh batch of Sadhus, She would again cook and feed them. In this way, She remained in kitchen from six in the morning to four or five in the afternoon. Cooks were engaged several times, but they could not cope with the work.

18. Radhaji Maharaj was also fond of giving cash doles. She kept with Her a purse full of coins of different denominations such as rupee, half rupee, quarter-rupee and so on. She gave away what She thought the beggar deserved.

19. Before Her departure from this world, Radhaji Maharaj went away to Jhansi. While leaving Agra, She gave out that She would leave Her mortal coil there. At the time of Her departure, on being asked, She said that Her remains should be kept in the Samadh of Soamiji Maharaj. She departed from this world on Kartik Sudi 4th, Samvat 1951 Vikram (November 1st, 1894 A.D.).

20. When Soamiji Maharaj had almost finished His studies, He was invited to Banda for an appointment requiring proficiency in the Persian language. But after serving there for a short time, He left that job as He felt He could not devote fully to worship and meditation. He came back to Agra and busied Himself with devotion. But His father wished that He should do some work for a living. Accordingly, he wrote to Soamiji Maharaj's father-in-law to call Him to Faridabad and put Him on some job. Soamiji Maharaj told His father-in-law that He could not tolerate any set-back in His devotion. He could, however, accept a job which required an hour or two of His time.

21. By Mauj, it so happened that the Raja (prince) of Ballabh-garh needed a tutor. Soamiji Maharaj's father-in-law wished Him to accept this job, which involved only an hour or two of His valuable time.

22. It was customary with ruling princes to supply provisions to their employees, besides pay, conveyance and servants. Soamiji Maharaj used to keep what was absolutely necessary and would give the rest away to the poor and needy. Other employees of the State used to sell the surplus. They were wonderstruck at the generosity and kindness of Soamiji Maharaj. Whosoever knocked at His door was rewarded.

23. Soamiji Maharaj had accepted the above job simply to please His father. 24. Soamiji Maharaj was all-knowing. He knew when His father would depart. When that day drew near, He gave up His job and came to Agra just a day before His father was to leave his mortal coil. His father, who had gone to Shikohabad to attend a marriage, had fallen ill there. He returned to his home. It was the last day of his earthly sojourn. Soamiji Maharaj rendered great service to him. The whole night He kept on reciting the holy books so that His father's Surat remained absorbed in the bliss of Nam (Shabd). Several times His father expressed great satisfaction at what Soamiji Maharaj did for him. Soamiji Maharaj took his Surat to Sat Lok.

25. Soamiji Maharaj's father and grandfather were Persian scholars, and in service. As old age approached, His father left service and returned to Agra. He began to apply himself wholeheartedly to Parmarth (spiritual welfare). For his livelihood, he did the business of money lending. This continued even after his demise. But shortly after, Soamiji Maharaj's younger brother Bindraban Das Ji, alias Sarkar, secured an employment in the office of the Post Master General. Soamiji Maharaj said to His youngest brother, Pratap Singh, *"As the Almighty has been pleased to provide other means of livelihood, it is not proper to continue with money lending and live on interest. Take out all the documents and ask the debtors to repay their dues within a week, if they are honest enough to do so. Otherwise, tear off their bonds and hand-notes."*

26. After a week, I, Pratap Singh, began to carry out the order of Soamiji Maharaj. Every day I called four or five debtors and demanded

payment. When they expressed their inability to repay, I took out their papers and tore them off in their presence. Thus the income from interest was stopped altogether. All Mahatmas have decried income from interest. In the religion of Mohammedans (Muslim) also it has been condemned. Kabir Saheb has said, *"If Lord's Darshan you want to obtain, from these evils you have to abstain -gambling, thievery, treachery, interest, bribe and adultery."* After the money-lending business had been discontinued the expenses of household were easily met from the pay of Rai Bindraban Saheb.

27. Rai Bindraban Saheb [Soamiji Maharaj's other younger brother] started on a salary of rupees forty a month. He was a high class devotee and Faqir. The Bindrabani Sect, which is prevalent in Oudh, was started by him. The books "Bihar Bindraban" and "Samar Bihar Bindraban" were compiled by him. He spent thousands of rupees on Parmarthi pursuits. He served Soamiji Maharaj with mind, body, and riches. He would not even purchase clothing for himself without the specific order of Soamiji Maharaj. He invariably did high class service to Sadhus also. He started schools and orphanages with the help and cooperation of Government in most of the cities where he was posted while in service. Two of such institutions are still in existence. He started a school at Ajmer where he was Postmaster for four or five years. The school was subsequently recognized as a Government institution and is now the Government College of Ajmer. He laid the foundation of an orphanage at Faizabad, which is still in existence. In the Delhi Darbar of 1877, he was granted a Sanad (testimonial) by the Government for his charitable acts. Gradually, Rai Bindraban Saheb rose to the position of the Superintendent of Post Offices, Oudh, and drew besides usual allowances a pay of five hundred rupees per month.

28. Radhasoami Faith is also called Sant Mat and the practice of Surat Shabd Yoga is enjoined in it. The Supreme Being is Shabd (Sound) in form. The entire creation has been evolved by Shabd. The spirit entity has descended along the current of Shabd, and it will return along the same means. Sants have, therefore, promulgated Surat Shabd Yoga, the easiest and the most direct mode of attaining salvation. In this religion, the Surat is made to perceive and contact Shabd. From the very beginning, the Jiva is made to catch hold of the

hem of the Supreme Being and take refuge under Him. This is the most salient or outstanding feature of this religion.

29. Sants, in bygone days, used to lay down the condition that a person could be initiated in this practice only after he had renounced his household and become a recluse. Then Surat Shabd Yoga was performed through the medium of Pranayam (breathing meditation), which is a very difficult and dangerous practice. The rules of abstinences and continences imposed by it are also very rigid, and no householder can observe them. Therefore, very few persons could



derive any benefit from this practice. Now, **Radhasoami Dayal** in His unbounded grace has started initiating householders. He has discarded Pranayam altogether. He has rendered the mode of this Abhyas (meditation) so easy that men and women, young and old, all can perform it. There is no need to leave household and avocation. An Abhyasi (practitioner) can in his life time realize the benefit and efficacy of this Abhyas and be convinced of his salvation.

30. Radhasoami Dayal has laid great emphasis on love and yearning. Even worldly affairs are not executed properly without it. The Supreme Being has the form of love, and Jiva has also the same form. The only difference is that the former is the source, reservoir and Ocean of Love, while the latter is a drop from this ocean. The spirit is wrapped in the covers of Maya. This is the cause of its separation from its source. When the covers are removed, the drop will merge in the ocean. The covers cannot be removed without Sat Guru, yearning, love and Abhyas.

31. Soamiji Maharaj often used to raise a little the spirit of certain Adhikaris (fit and deserving) at the time of initiation. Thus they had a foretaste of the bliss of higher regions, and developed faith instantly. Surat is not raised all of a sudden to a very high region because Jiva

cannot all at once bear bliss and joy of a high order. 32. There was a lady named Takht Bai of Chowdhwan, Punjab. She was one of the devotees of Soamiji Maharaj, and lived in His house. She was called "Bahin" (sister). Once, some of her relatives had been to a fair at Mathura and Bindraban. After the fair they visited Agra and met her. They remarked that she was wasting her time there, instead of going on pilgrimages. She related this to Soamiji Maharaj and prayed to Him to grant her some internal bliss by raising her Surat. Soamiji Maharaj asked her to perform Bhajan (hearing the internal Sound) in His presence. He raised her Surat to a higher plane. During this she began to cry, "I am dying, I am dying, take back what You have given me, I cannot bear it." And soon she fell unconscious and remained so for two days. Soamiji Maharaj brought her Surat down. Even then she had palpitation of heart for a number of days. This experience she described to her relatives. They were convinced of the sublimity of the religion preached by Soamiji Maharaj and took initiation from Him.

33. Anami Purush or the Supreme Being is omnipotent. He is all-powerful and the fountainhead of all. The entire creation owes its functioning to the energy supplied by Him. The Param Sant who comes from there has the same powers. There is no difference at all between Anami Purush, the Supreme Being, and the Param Sant. Hence when Anami Purush incarnates Himself in this world as Param Sant for the benefit of Jivas, there is none greater than Him. And He cannot have any one as His Guru. For this reason, Soamiji Maharaj had no Guru, nor did He receive instructions in Parmarth from anyone. On the other hand, He explained Parmarth (spirituality) to His parents and to the Sadhus who came to Him.

For about fifteen years, Soamiji Maharaj used to shut Himself up in a room which is within another room. He was all the time absorbed in the bliss of Surat Shabd Yoga. Often He would not come out for two or three days at a stretch, not even to ease Himself. His Surat was all the time withdrawn and raised to the Region of Anami (18th and highest spiritual realm). Soamiji Maharaj was of a delicate constitution, but He often delivered discourses for eight or ten hours at a time with the least sign of fatigue. People were amazed at this. His diet was meager. It had been observed during twenty years that He did not take more than two ounce a day.



Panni Gali's sacred "room within a room". It is here where Soami Ji Maharaj was born, where He performed Abhyas, where He first met Huzur Maharaj and where He left His mortal coil.



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34. None had, in the past, introduced so easy a mode of spiritual practices as did Soamiji Maharaj. This is the reason why the internal practices of all the extant religions of the world have been forgotten

and their followers are engaged in outward worship, rituals and observances. They are ignorant of the true Supreme Being, the Abhyas by which He could be attained, the path leading to Him and the stages on the way.

35. The four essentials of Radhasoami Faith are Love, perfect Guru, Satsang and the secrets of Nam (Name). These are the means of salvation and redemption. One must have a true and perfect Guru, i.e., the Sat Guru. Hereditary or family gurus would not do. The Nam must be true, perfect, real and the highest of all. One must be initiated in the secrets of that Nam and Nami. Conventional names would not be of any help. One must have true Satsang. Satsang is of two kinds, internal and external. Internal Satsang consists in raising the spirit inward or upward and uniting it with the Holy Feet of Sat Purush Radhasoami or turning attention in that direction. External Satsang consists in listening to discourses, having the Darshan (vision) of true and perfect Sant or Sadh, who is the incarnation or representative of Sat Purush, and rendering service to Him. By attending Satsang and performing Abhyas for some time, one would clearly observe change in one's condition.

36. Some benefit may be derived from the so-called Parmarthi activities such as pilgrimage, fast, worship of idols, recitation of hymns, Jap and Sumiran [repetition] of conventional names, etc..; but one's condition will not be changed. As these activities do not affect Nij Mana (higher mind) and Surat (spirit entity), they do not produce the desired effect. Of course, some outward joy is felt and ego is strengthened.

37. Surat, which is an emanation from Sat Purush RADHASOAMI, is a mighty essence in this body, by whose energy the whole of our body, our mind and all the sense organs are performing their respective functions. Sants exhort Jivas to separate this essence and turn it towards its real source and reservoir. When this is done in earnest, transformation would come about gradually, and the world and its objects would, day by day, begin to appear insignificant and worthless. The seat of this essence (spirit or surat) in the body is behind the eyes. From there it spreads over whole body, vitalizing all its parts and limbs. The source and reservoir of this essence is the Adi Shabd (Prime Sound).

38. The Adi Shabd is "Soami", the Creator of all. The Adi Surat (Prime Spirit or Current), His first manifestation is called "Radha". They are also known as Shabd and Surat. As their Currents came down, other Shabds originated from Adi Shabd and other Surats (spirits) emerged from Adi Surat. Thus, Surat emanated from Shabd (Sound), and Shabd from Surat, and so on, and they took their location at their respective planes.

39. The efficacy or greatness of Shabd [Spiritual Sound] has been stressed in every religion. But detailed description of Shabds is nowhere given in the books of the religions of the world. This is why people are ignorant of Shabd. In the scriptures of Radhasoami Faith, the details of different heavenly spheres have been given clearly. These are as explained below.

40. The origin of all is RADHASOAMI, the Supreme Being. In this Region, Shabd is infinitely subtle. There is nothing in this world which resembles it. Sat Purush originated from this Shabd.

41. First is the Shabd of Sat Purush. It is also known as Sat Nam or Sat Shabd. By the omnipotence of Sat Purush were evolved Sohang Purush, Par-Brahm, Brahm and Maya. Second is the Shabd of Sohang Purush. Third is the Shabd of Par-Brahm, which sustains and maintains the creation of the three Loks (worlds). Fourth is the Shabd of Brahm. It is also called "Pranav". This Shabd created subtle or Brahmandi Ved and Ishwari Maya. Fifth is the Shabd of Maya and Brahm which evolved the material for the creation of Triloki (the three worlds), and the Akashi Ved. Below the Shabd of Maya appeared the Shabds of Bairat Purush, Jiva and Mana (mind).

42. In these times, those who speak of Shabd Abhyas (Sound Meditation), refer only to the Shabds of lower regions. They are not at all aware of the Shabds of higher regions. Some take the Shabd of Bairat Purush to be the creator of all. Some only speak of that Shabd which is the admixture of the Shabds of Maya and Brahm, but they are ignorant of its importance, eminence and origin and of the practice by which it can be attained. All these Shabds have been described fully in Sar Bachan (Poetry) Radhasoami.

43. Radhasoami Faith or Sant Mat is the Path of Bhakti (devotion). It consists in engendering love, affection and faith in the Holy Feet of the true Supreme Being. It is also known as Upasna and Tariqat. This Faith attaches paramount importance to the Sant Sat Guru or Sadh Guru, or their real Shabd form. Sant Sat Guru is He who has reached Sat Lok and Param Sant is He who has reached the abode of RADHASOAMI (8th and highest region); Sadh Guru is one who has attained the region of Brahm or Par Brahm; and those who have not yet reached this stage are called Sadhus or Satsangis. The real form of both the Sant Sat Guru and the Sadh Guru is Shabd (Sound). Their manifest form is the human form which they assume in the world for imparting spiritual training and doing good to Jivas, and for effecting their salvation. If it is believed that a certain personage is a perfect Sant (or a Sadh), then no difference is made between that personage and Sat Purush (or Par-Brahm). Therefore, whenever such a personage makes His advent, His devotees treat Him as Sat Purush (or Par Brahm) and worship and render service to Him, and perform His Arti in the same way as they would if they met the Supreme Being. By rendering service to Him, having His Darshan (vision), listening to His discourses, engendering love for and faith in His Holy Feet, and by performing the practices taught by Him the Jiva-atma or Surat (spirit) gets detached from the snares of Mana (mind) and Maya (matter), and ascends to heavens and beyond, and merges in the internal form or Shabd. This signifies true and perfect salvation.

44. So long as a seeker does not find the perfect Sant or Sadh, he should continue his search for Him. If he comes across any of His Satsangis or devotees who have been fully benefited by His Darshan and Sewa (service), and having been initiated in Shabd Marg and is performing Abhyas, the seeker should engender love and affection for that devotee. He should learn from him the secrets of the Path, the stages thereon and the method of performing the Abhyas. He should commence this practice, adopting the Isht (goal) of RADHASOAMI, who is the Lord of all, and whom every Parmarthi should make his firm determination to meet. If his love, faith and yearning are true, sincere and firm, the true Supreme Being would Himself grant His Darshan one day and accomplish his task by His grace and mercy.



45. RADHASOAMI Name was revealed by the Supreme Being Himself. When the humble servants of Huzur Radhasoami Saheb (Soamiji Maharaj), by their Abhyas (devotional practices) and Satsang, came to realize His high position and immense powers, and when in His grace, He enabled them to recognize Him, they started addressing Him by the appellation of 'RADHASOAMI', the Name of the Original Abode from where He had been pleased to come down into this world for showering His immense grace on Jivas in this Kali Yuga.

46. The principles prevalent among the followers of the Upasna and Tariqat (worship and devotion) cult are also observed in Sant Mat. No distinction is made between the perfect Sat Guru or Preceptor and the Supreme Being. Hence the Sat Guru is addressed by the appellation which is the true and real Name of the Region whence He is pleased to come here. Radhasoami and Surat Shabd have the same significance. What the ocean is to its wave, Shabd (Sound) is to its Dhun (resonance), and what the beloved is to the lover, Shabd is to Surat (spirit).

47. The followers of this Faith who practice Surat Shabd Yoga would in a short time come to realize what a rare and precious gift they have received. They would see their salvation being worked out day by day. They would know the goal, region and status of Sants, as well as of all other religions.

48. This Faith and its Abhyas are meant especially for those who have a longing for meeting the true Supreme Being and who are sincerely keen about the welfare of their soul. These teachings are not intended for, nor would they appeal to those who are after the objects

of the world, name, fame and learning, and for whom religion is a means of livelihood. On the other hand, they would denounce such teachings. The reason being is that they fear lest by acting upon them they might be deprived of worldly, bodily and sensual pleasures, and their means of livelihood might be affected. They would try their best to retard the propagation of this Religion so that those whom they have kept in delusion and entangled in various kinds of worship, and whom they have made the source of their livelihood, may not get out of their control, and their worship and income may not be affected.

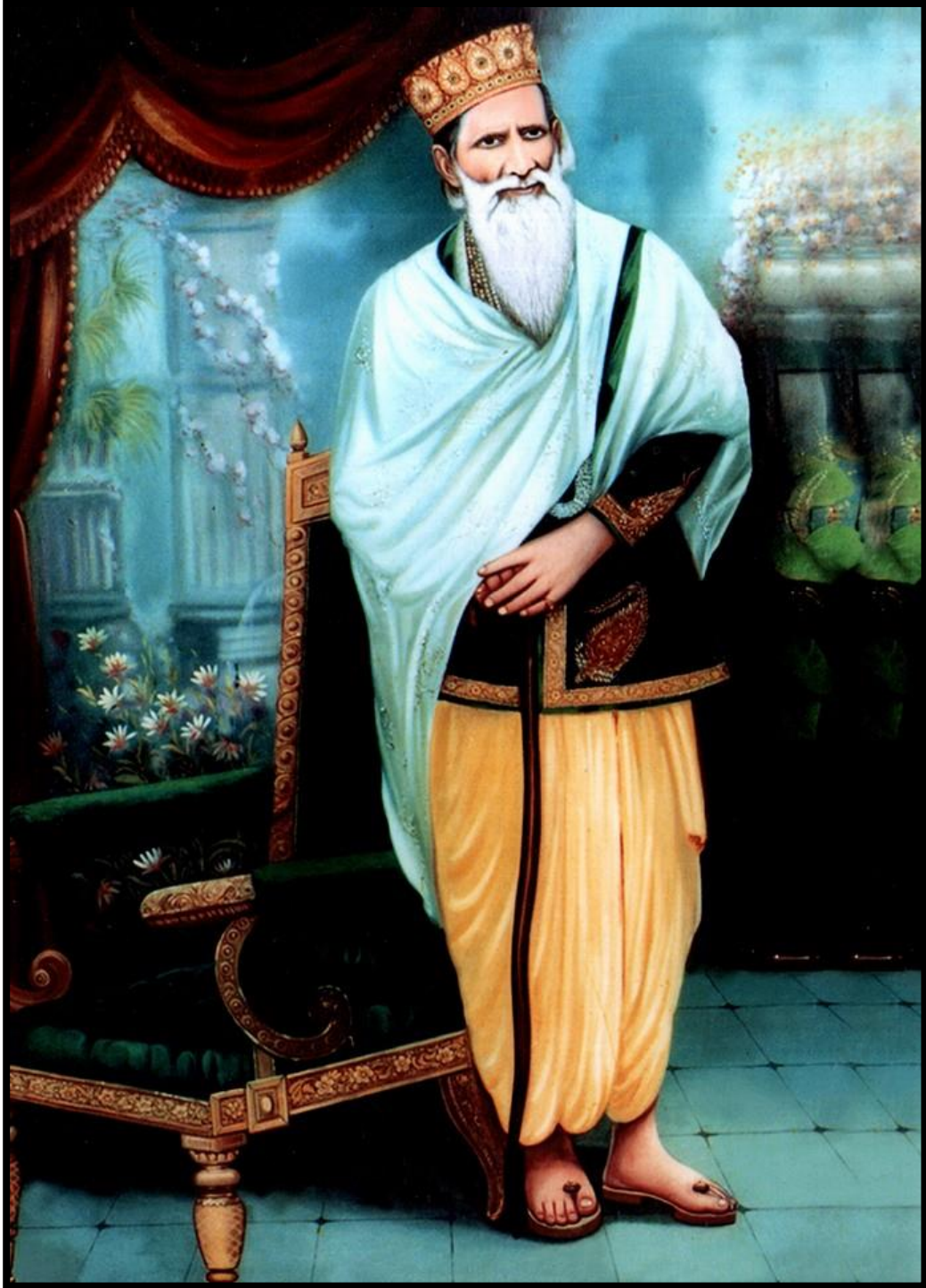
49. Girdhari Das Ji was one of the Sadhus who were followers of Tulsi Saheb. He was a great devotee and Abhyasi. Soamiji Maharaj treated him with love and accorded him respect due to a pious Mahatma. For a number of years, Soamiji Maharaj lodged him in one of His houses and supplied him food, clothing, 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 Karmas. When a Karma unfolds, it produces its effect. On account of some past Karma, Shabd disappeared in the case of Girdhari Das Ji at the time of 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.

50. For more than a year, some Satsangis and Satsangins had been praying to His August graciousness for the establishment of general Satsang. Soamiji Maharaj accepted their prayer. He was pleased to start delivering regular discourses on and giving initiation to Parmarthis into Sant Mat at His residence on Basant Panchmi day in

Samvat 1917 Vikram (Friday, the 15th of February, 1861 A.D.). This Satsang continued day and night for seventeen and a half years. Often, the discourses, which began in the evening, continued till midnight or even the next morning. During His regime, some eight to ten thousand persons, both men and women, were initiated into Sant Mat, that is, the Radhasoami Faith. They were mostly Hindus from different provinces (States). Some Mohammedans, Jains and Christians were also initiated. About one thousand of them were Sadhus (recluses) and the rest were householders. Those who devoted themselves to practices with zeal and earnestness came often to Soamiji Maharaj for having His Darshan, taking further instructions in the performance of Abhyas, and understanding its secrets and mysteries. By experiencing immense powers and glory of Soamiji Maharaj in their devotional practices and realizing His internal grace and mercy, they were deeply impressed with His greatness and engendered profound love for and faith in His Holy Feet.



Soami Ji Maharaj's home today, where Satsang was held for 17 ½ yrs.



SOAMI JI MAHARAJ

Shiv Dayal Singh (1818-1878)



RADHAJI MAHARAJ (1827 – 1894)



The picture below features Soamiji Maharaj, along with some of the male members of His family and Huzur Maharaj. Soamiji Maharaj is sitting on the chair. His younger brother Rai Bindraban Saheb is sitting on a stool across from Him. Partap Singh, Soamiji Maharaj's youngest brother, is sitting on the carpet below Soamiji Maharaj to His left. Huzur Maharaj is standing with a Chanwar (a kind of flapper to drive away flies) in his right hand, behind Soamiji Maharaj's chair.

Suchet Singh is standing in between Soamiji Maharaj and Rai Bindraban Saheb (sitting on a stool). Sujan Singh is standing on the right of Rai Bindraban Saheb. Sudarshan Singh, alias Seth Saheb (as a young boy), is sitting on the carpet in between Soamiji Maharaj and Rai Bindraban Saheb.

Suchet Singh, Sujan Singh and Sudarshan Singh were the three sons of Partap Singh, alias Chachaji Saheb (below right).





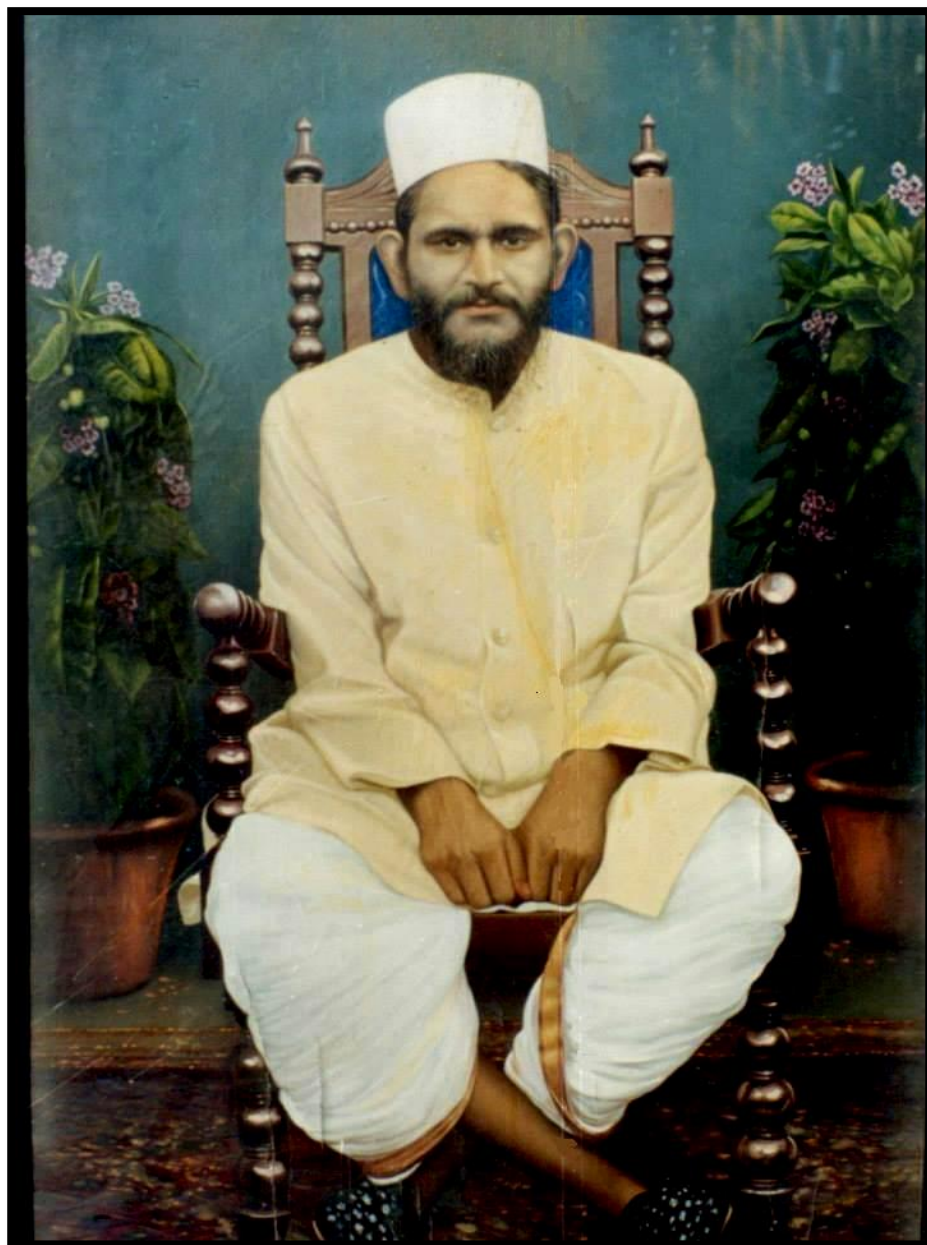
**SOAMI JI MAHARAJ with Huqqa pipe and
BABUJI MAHARAJ (as yet a child) standing beside.
Sant Sat Guru Babuji Maharaj below.**





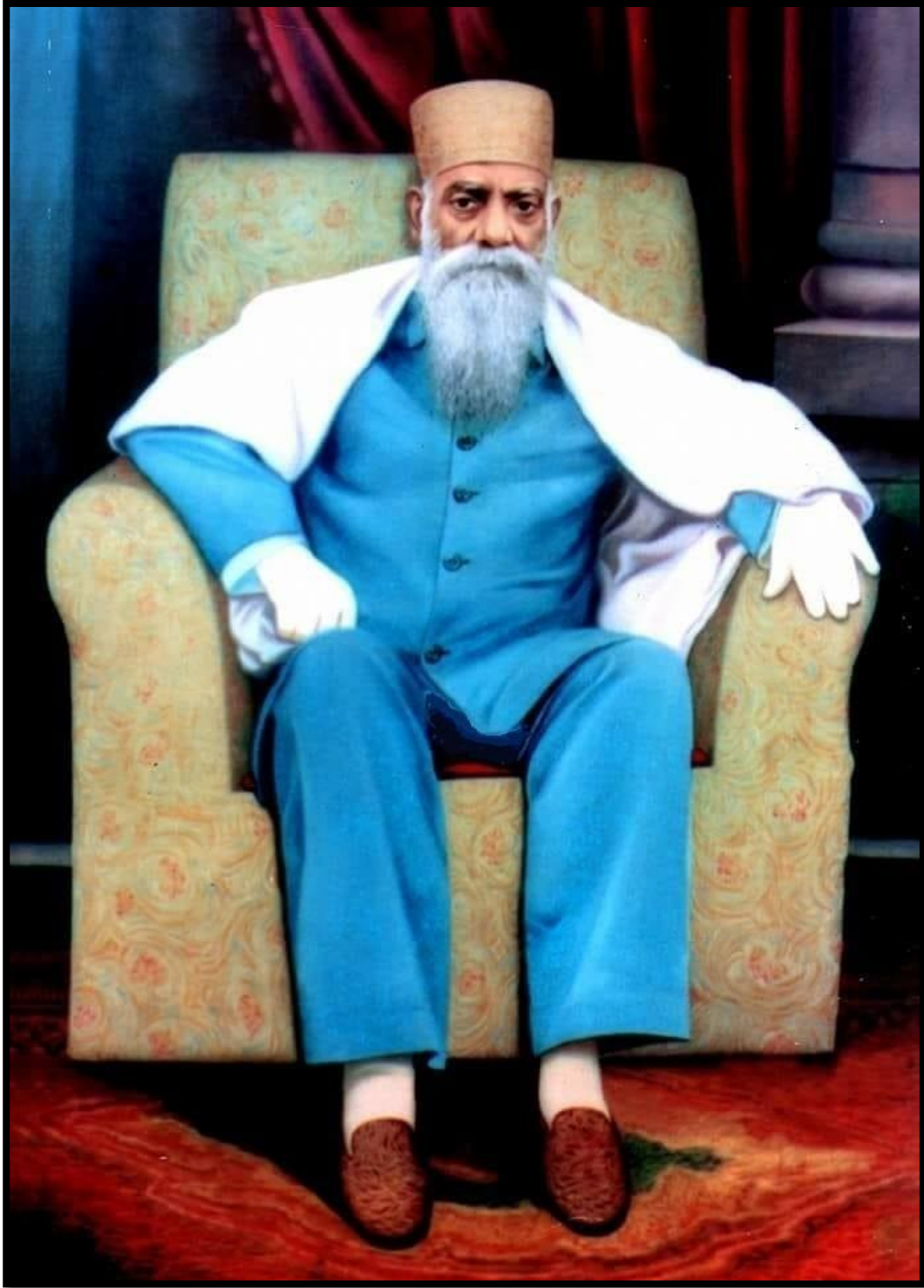
HUZUR MAHARAJ (2nd Sat Guru)

Rai Saligram Bahadur (1829-1898)



MAHARAJ SAHEB (3rd Sat Guru)

Brahm Sankar Misra (1861-1907)



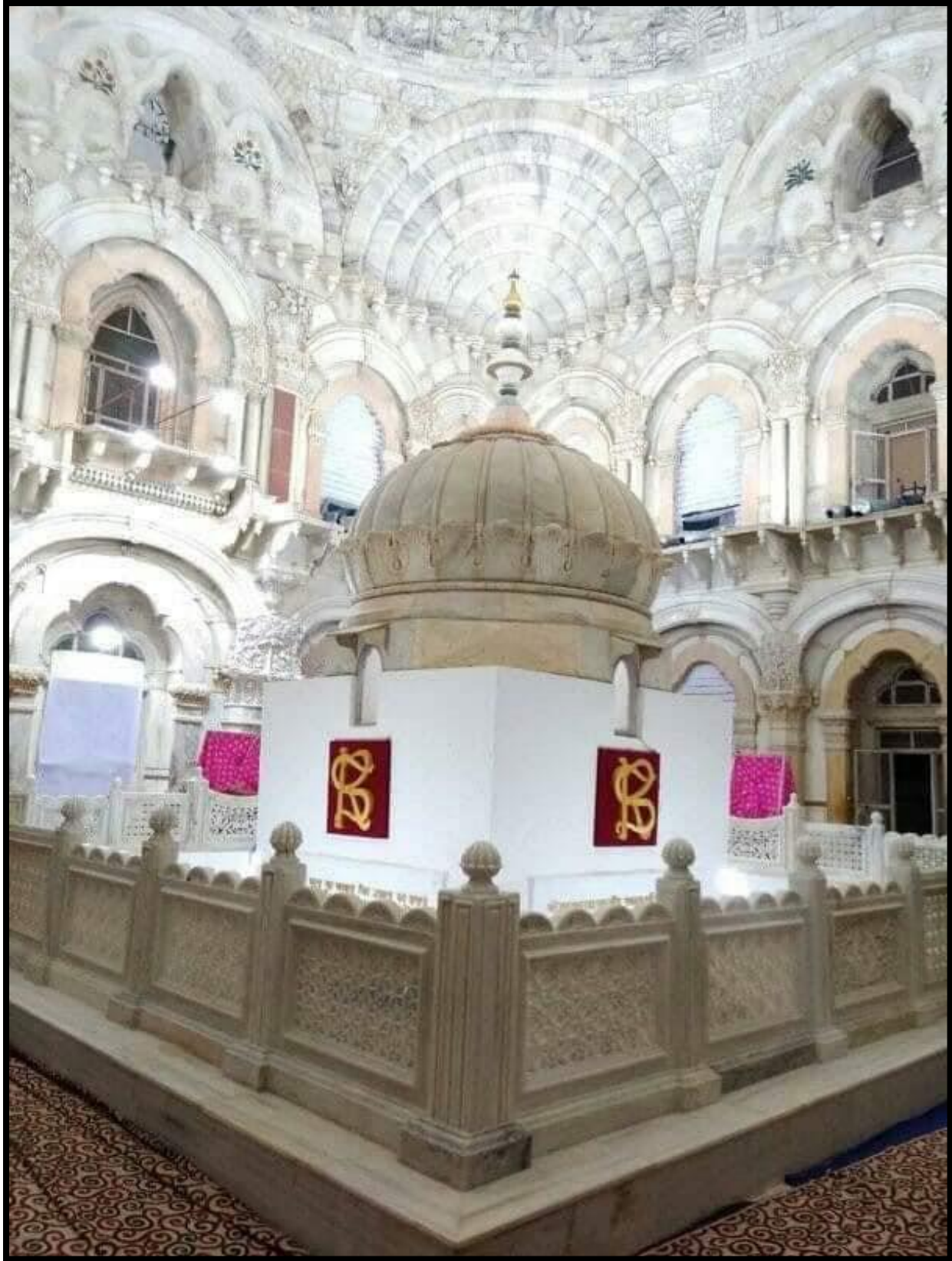
BABUJI MAHARAJ (5th Sat Guru)

Madhav Prasad Sinha (1861-1949)



**Holy Samadh of Soamiji Maharaj
Soami Bagh, Agra**







Bhajan Ghar (House of Devotion)

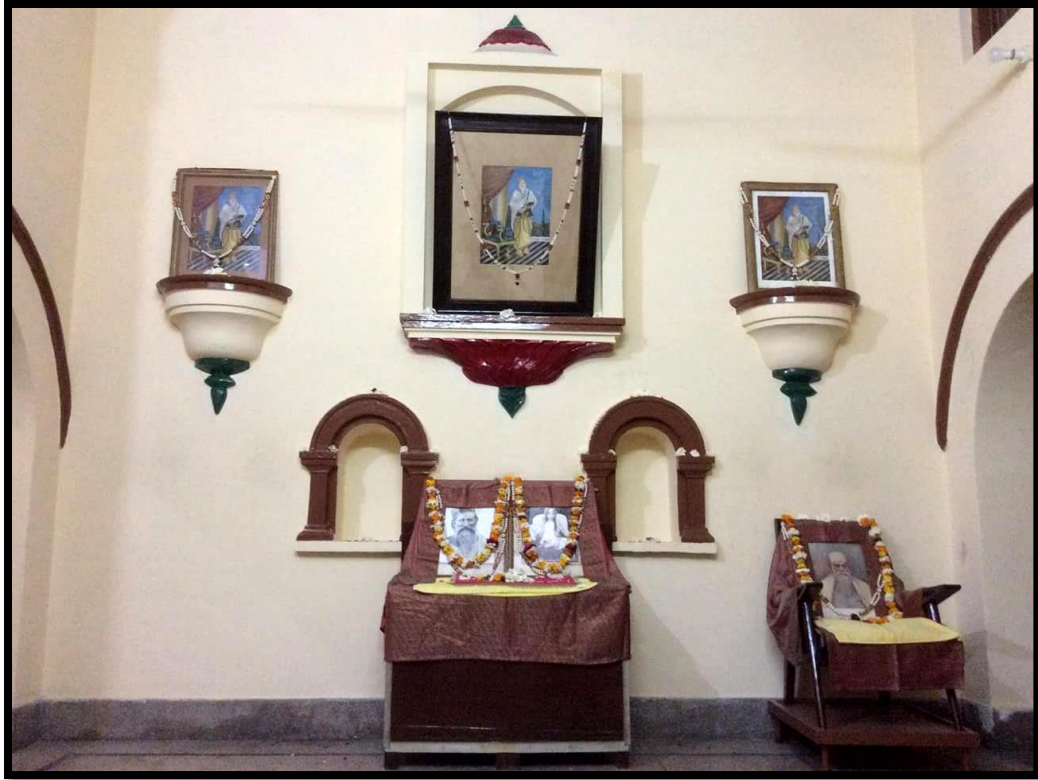




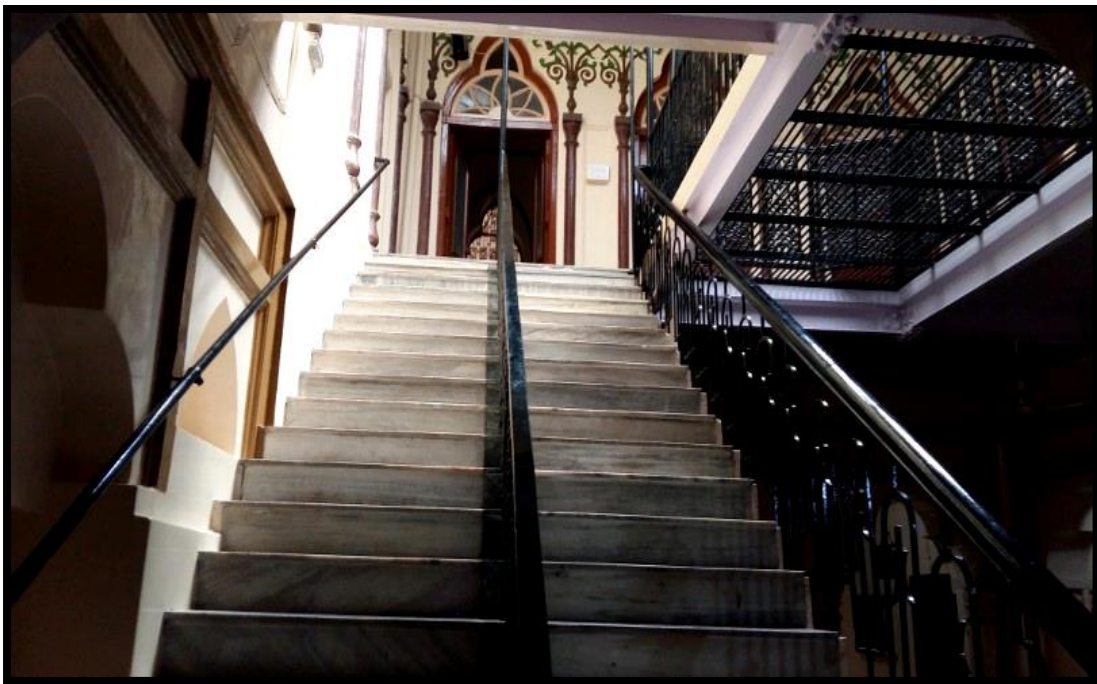
Radhaji Maharaj's Memorial at Radha Bagh



Huzur Maharaj sitting with flower pots on either side of His Feet and Partap Singh with a stick (or cane) in his hand at Radha Bagh.



Soamiji Maharaj's Guru Dhara at Panni Gali



The stairway that Huzur Maharaj jumped from when Soamiji Maharaj asked which disciple would be the first to fill His Huqqa pipe. Huzur Maharaj won the challenge.

51. The Sadhus, referred to above, had renounced the world in search of Parmarth. On hearing of the glory of Radhasoami Saheb, they came to His august presence, received initiation and applied themselves to Abhyas. When they experienced some bliss in Abhyas and Satsang, they stayed permanently at Agra. More than a hundred Sadhus are still living in Radhasoami garden (Soami Bagh), which is at a distance of three miles from the city of Agra. Some Sadhus stay at the house of Soamiji Maharaj and that of Huzur Maharaj in the city. Some are in the Satsang of Pandit Ji Maharaj (Maharaj Saheb) at Allahabad. Besides Sadhus, there are householders who are engaged in Satsang and Abhyas.

52. Soamiji Maharaj denounced the worship of the Ganga and the Jamna, temples, idols, pilgrimage, fast and rituals and observances. He inculcated faith in the true Supreme Being alone and established the efficacy of the Surat Shabd Yoga. People therefore came to Him in batches for holding discussion with and vanquishing Him. They used to start discussion with great vigor and zeal, but when Soamiji Maharaj gave discourse, they were silenced and over-awed. Some of them would stealthily slip away. But some were so much enraptured with the discourses that they began to attend Satsang daily. Many of them who turned Parmarthis received initiation in the Abhyas of Surat Shabd, performed its practices, were fully convinced of the superiority and efficacy of the Sant Mat and felt elated at their good fortune. Such was the effect of His Darshan and discourses that Sanskaris (fit and deserving Jivas) were instantly attracted towards Him and adopted His Saran (protection). Worldly people, by coming before Him, also became Sanskaris. So immense was the effect of His Darshan (vision) and discourses that people generally believed that the lantern fixed to His house had some magical effect that whoever passed through that lane under the lantern began to sing His praises. Ignorant and misguided people, therefore, avoided that lane.

53. When Soamiji Maharaj was in Faridabad, the son of Radhaji Maharaj's nephew fell ill. He was about two or three years old. As he had been born when his parents were of advanced age, and as he was the only male child in the family, he was very dear to all. When his condition became serious, Radhaji Maharaj, at the instance of certain members of the family, pleaded to Soamiji Maharaj to save him by His grace and mercy. Soamiji Maharaj observed that the child was

destined to live for a short period only and that it was not proper and desirable to interfere with the ordainment of the Creator. But He could, if Radhaji Maharaj desired, take out some portion from His life and add it to that of the child. Radhaji Maharaj did not agree to this. The child died after two days. 54. Sants extricate Their devotees from the meshes of Maya and raise their souls to higher regions. For this very object, They [Sants] make Their advent in the world. They never like to confer on them the objects of Maya in abundance. Only on certain occasions, They do so, just to enhance Parmarthi fervor. The Religion of Sants is the religion of lovers. It has been said:

*The religion of lovers is unique and distinct
from all other religions. Their goal is the
Supreme Being Himself.*

55. Those who entertain a desire which is contrary to the Mauj (divine will) of the Beloved cannot be regarded as lovers. Whatever be the Pleasure of the Beloved must be accepted by a lover. In this world, too, people engender love and affection for each other to such an extent that they are spoken of as having one soul. Sants are the true lovers of the true Beloved. They are one with the true Lord. So, whatever be the Mauj of the Lord is also Their [Sants'] Pleasure. Being, in essence, one with the Lord, there can be no difference between the two. They are in fact the Lord Himself. It has, therefore, been laid down as a *sine qua non* of a lover in the religion of Sants that he must conform to the Mauj.

56. It should be borne in mind that the more deficient the love the lesser the ability to conform to Mauj. There is not the slightest doubt about the salvation of one who has complete reliance on Mauj. Such a person cannot do without putting in spiritual endeavors. He trusts and relies on the Mauj or Pleasure of the Lord.

57. In Sant Mat, it has been clearly explained that pilgrimage, fast, idol worship, and bathing in the Ganga, the Yamuna and other rivers cannot lead to the salvation of a Jiva. These activities were introduced by professionals for their livelihood; they keep him away from the true Supreme Being. As the denouncement of these activities interferes with the earnings of these professionals, they naturally speak ill of Sants. Sants uphold only the Supreme Being, the service

of the Guru and the efficacy of Name. They generate in the heart of man love and faith for Them. They create indifference towards the objects of the world. Hence Parmarthis completely lose faith in the activities and observances prevalent in the world. This, obviously, affects the offerings made to the calumniators. So, they speak ill of Sants. The religion of Sants is a religion of pure love. This love is cultivated and enhanced in the company of the Chaitanya Purush, viz., the Guru. A true lover alone knows the bliss of this love. How can one devoid of love for the true Guru and Supreme Being, understand what it is? How can the worldly realize the eminence and bliss of love for the formless and invisible Supreme Being? As they have no idea at all of the inner condition of devotees, they would naturally deride their ways and behavior. Sant Mat obliterates the world, and puts the Lord in the mind of Jivas; whereas, the worldly people do just the reverse of it. Hence there can be no meeting ground between the two. Worldly people would always calumniate Sants.

58. Of the many devotees of Soamiji Maharaj, mention is being made here of some of them. They performed His Sewa (service) with great love and faith, attended His Satsang regularly and thereby affected their salvation; and they were recipients of His special grace. One of them is this slave (the author), whom Soamiji Maharaj called Partapa. Being His youngest brother, he is also known as Chachaji (uncle). From the age of ten or twelve, he had all along been at the Holy Feet of Soamiji Maharaj. Soamiji Maharaj Himself brought him up and helped him in all matters, both spiritual and temporal. Soamiji Maharaj educated him and got him married. Soamiji Maharaj conferred on him the gift of Parmarth and His Daya (mercy and grace). From the time his senses and understanding developed, this slave began to treat Soamiji Maharaj as his Guru. Since then, by His grace and mercy, he had been firm in his service and obedience to Soamiji Maharaj. He did what Soamiji Maharaj was pleased to order in His Mauj. This slave hardly paid any attention to his wife and children. His wife conveyed her prayers to Soamiji Maharaj through Radhaji Maharaj, and did as was ordered. Thus, this slave succeeded in making her obey Radhaji Maharaj and Soamiji Maharaj with devotion. This most insignificant slave was truly dependent on Soamiji Maharaj and desired nothing but His Darshan. Whenever he returned home, he would first of all have His Darshan. Then would he feel peace, otherwise, nothing would please him. So deeply was he attached to

the Holy Feet that Soamiji Maharaj was once pleased to observe that He could trust Partapa at all times, who would always be with Him. In fact, this slave had no love for anyone else as he had for Soamiji Maharaj.

59. Once on a Basant Panchmi day, Soamiji Maharaj happened to go at about eight or nine in the morning to Mauj Prakash Dharamshala, in Maithan. There, He recited a few hymns from Granth Saheb and delivered discourses in elucidation thereof. The flow and eloquence of His discourses made a deep impression on this insignificant slave. From that very day, he began to have a liking for Parmarth and complete faith in and love for Soamiji Maharaj. He felt detached from the world and his mind was inclined to Parmarth. The condition of his mind and spirit was changed. The omnipotence of Soamiji Maharaj was fully implanted in his heart, so that he could not be at ease till he had His Darshan. He began to take pleasure in obeying and carrying out the orders of Soamiji Maharaj, and he was fully convinced that He was a Param Sant.



60. Now a brief account is given of *Rai Saligram Saheb Bahadur*, **Huzur Maharaj**, who was the chief and most beloved disciple of *Radhasoami Saheb*. Once this slave happened to go to Meerut on tour with Dr. Paton, the then Post Master General of the North Western Provinces, Punjab, Oudh, Central India, Rajputana and Central Provinces. Mr. Paton stayed there for over a month. This slave, along with two other colleagues, was putting up in the premises of Meerut Post Office. The Post Master General happened to call there Rai Saligram Saheb, who was at that time the head assistant in the office of the Post Master General. He also

stayed in an adjoining room. There was only a wall in between. This slave used to recite hymns from Sukh-maniii in the corridor outside his room, as Soamiji Maharaj had not composed any book by that time. Rai Saligram Saheb used to listen attentively. After the recitation, this slave used to retire to another part of the premises where there was a small garden with some big trees. In that secluded place, he used to perform Sumiran and Bhajan, known as the Surat Shabd Yoga. He used to return from there after an hour or so when meal was ready. After meals, he used to go to office at about 10 o'clock. Having observed this for a few days, Rai Saligram Saheb enquired of the servant of this slave what Partap Singh used to do in the seclusion of the garden. The servant replied that he did not know it well, but perhaps his master was performing some Abhyas (spiritual practices).

One day at about 8 or 9 pm at night when all were sitting on beds, Rai Saligram Saheb enquired about these spiritual practices. This slave briefly related everything and spoke about the glory and eminence of Soamiji Maharaj, and His grace and mercy. Hearing that, Rai Saligram Saheb expressed a keen desire to see Soamiji Maharaj. It was agreed that when this slave went back to Agra, he would submit an account of the conversation to Soamiji Maharaj and solicit His permission to call Rai Saligram Saheb (Huzur Maharaj) for an interview. Accordingly, on return to Agra, this slave spoke to Soamiji Maharaj. Soamiji Maharaj enquired about the yearning and longing of Rai Saligram Saheb, and accorded His permission. A Sunday was fixed for the interview. Rai Saligram Saheb came in the morning. Soamiji Maharaj, on being informed, called him and cordially seated him in the same room where He used to perform Abhyas and which is inside another room. Rai Saligram Saheb related all about himself and asked several questions on Parmarth (spirituality), to which he received very satisfactory answers. This first audience lasted for nearly five hours. On coming out, Rai Saligram Saheb told this slave that he had found the One whom he had been seeking. He added that since his very boyhood he had been praying, "*O my Lord! Meet me Thyself*". His prayer had been granted, he had met the Supreme Being, Himself. He returned home highly exhilarated. For some time, Rai Saligram Saheb used to go to Soamiji Maharaj every Sunday, then twice or thrice a week, and ultimately he got permission to visit Him daily.

61. The spiritual instinct of Huzur Maharaj was manifest even in his childhood. According to the custom prevalent in his community, it was necessary to receive initiation before marriage from the family guru. A boy was initiated, when he was eight or nine years old, by the Gosain (priest) of Mathura Bindran. When Huzur Maharaj was asked to receive initiation he put some intricate questions to the Gosain even at that early age. When he did not get satisfactory answers from him, Huzur Maharaj refused to receive initiation from him. But when he was pressed to do so, he agreed on the condition that whenever he found out an adept, he would be free to accept Him as his Guru.

62. After Rai Saligram Saheb came to the Holy Feet of Soamiji Maharaj and developed faith in Him, he went to the said Gosain, his family guru, and spoke to him about the efficacy of the Surat Shabd Yoga and the eminence of Soamiji Maharaj. He asked the Gosain either to help him in the performance of Surat Shabd Yoga or to permit him to adopt Soamiji Maharaj as his Guru. He also told him that he, too, should adopt Him as his Guru and have his salvation worked out. The Gosain attended the Satsang of Soamiji Maharaj occasionally in the company of Huzur Maharaj and derived spiritual benefit. When Rai Saligram Saheb was fully satisfied, he received initiation from Soamiji Maharaj and began to perform Abhyas and Sewa (service) with great devotion.



63. Huzur Maharaj attended the Satsang of Soamiji Maharaj and performed Sewa of the highest order with his body, mind and riches for about twenty years. People were amazed to see this. Hundreds took lesson from his example and began to follow the ways of devotion shown by him. For many years, Huzur Maharaj brought water on his shoulders for Soamiji Maharaj's use from a well situated outside the city. For this, he had to go about a mile each way. He did not mind walking barefooted on hot stones

at noon in May and June. He used to bring flour for Soamiji Maharaj's bread. He cut twigs from trees to be used as toothbrush by Him. He

dug out earth for Soamiji Maharaj's use. He performed all sorts of Sewa (service), high and low, and felt highly elated.

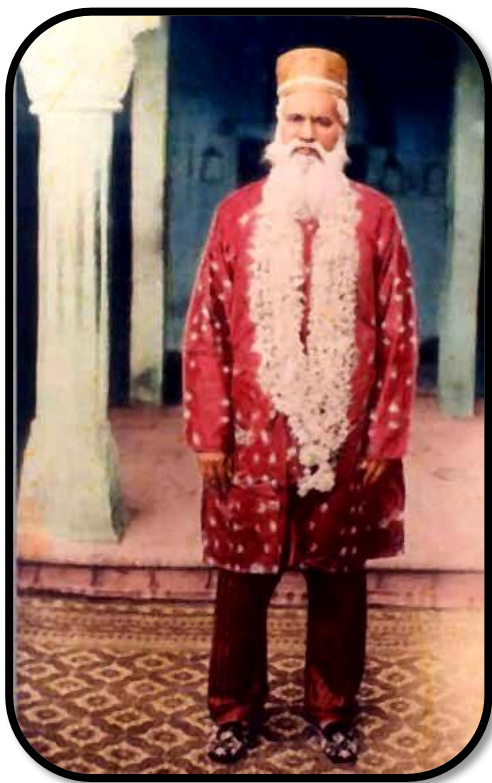
64. Radhasoami Dayal showered His unbounded grace in all the affairs of Rai Saligram Saheb, whether temporal or spiritual. From the time he came to the Holy Feet of Soamiji Maharaj, he made very rapid progress in his official position. After the departure of Soamiji Maharaj, he rose to the position of the Post Master General. During the life time of Soamiji Maharaj, he did not accept that post in the province of Oudh, because he did not like to leave Satsang and go out of Agra, even on promotion. His salary rose to over one thousand rupees. In the beginning, he had so much work that he was busy from early morning till ten or eleven in the night. But later on, when by the grace of Soamiji Maharaj, he was promoted as Superintendent of the Post Offices, he had so little work that he could finish it in two or three hours. He gave employment to many people and secured means of livelihood for thousands of the poor and needy. When Soamiji Maharaj delivered discourses, Rai Saligram Saheb's eyes were riveted on His Darshan (view). In fact, at all other times, his eyes were fixed on His Darshan and he was overjoyed to hear His discourses. He was completely enamored of Soamiji Maharaj's Darshan and was firmly resolute in his faith.



65. **Huzur Maharaj** would never miss attendance on Soamiji Maharaj. Even while attending on Soamiji Maharaj for about fifteen hours every day, he was extremely eager for Darshan. As soon as he would come in His presence, he would feel at ease and imbibe the nectar of His discourses. He had developed true yearning, longing and love for the Holy Feet of Soamiji Maharaj. He was, in fact, singular in his devotion to Soamiji Maharaj. Soamiji Maharaj too showered on him grace and mercy befitting his service and devotion, so much so, that He bestowed on him bliss of the Region of Sants.

Know there is great difference between Paras and a Sant. The former converts iron (a base metal) into gold; whereas the latter makes a Jiva like Himself.

66. Soamiji Maharaj had ordained that in the future Satsang would spread far and wide. This exactly happened in the time of Huzur Maharaj. On his retirement from Government service, when Huzur Maharaj held Satsang at Agra, thousands of people received initiation into Radhasoami Faith. They flocked from every part of India, viz., Bengal, Punjab, Sindh, Deccan, Rajputana, Bombay, Central India, etc., and received spiritual benefit.



In reply to one of Huzur Maharaj's letters, Soamiji Maharaj had written, "*A vast ocean of nectar is being filled for you, which you will drink and freely distribute to others.*" And Huzur Maharaj really did so. Huzur Maharaj presided over the Satsang for about eleven years when it gained momentum and wide popularity. At present, by the grace of Radhasoami Dayal, Satsang is held in various towns and cities. Main Satsangs are held at Agra and Allahabad, where satsangis come from distant places. The glory and eminence of Radhasoami Dayal is thus spreading far and wide. Satsangs are held regularly at the Holy Samadhs of Soamiji Maharaj and Huzur

Maharaj every day under the supervision

of this slave [Pratap Singh] and Lalaji Saheb, the son of Huzur Maharaj. At Allahabad, the Satsang is held under the presidency of Pandit Ji Maharaj (Maharaj Saheb).

67. Huzur Maharaj spent the whole of his income in the service of Soamiji Maharaj.. Whenever he had a craving for performing His Arti and offering Him dresses, he would do so, even by borrowing money from any quarter.



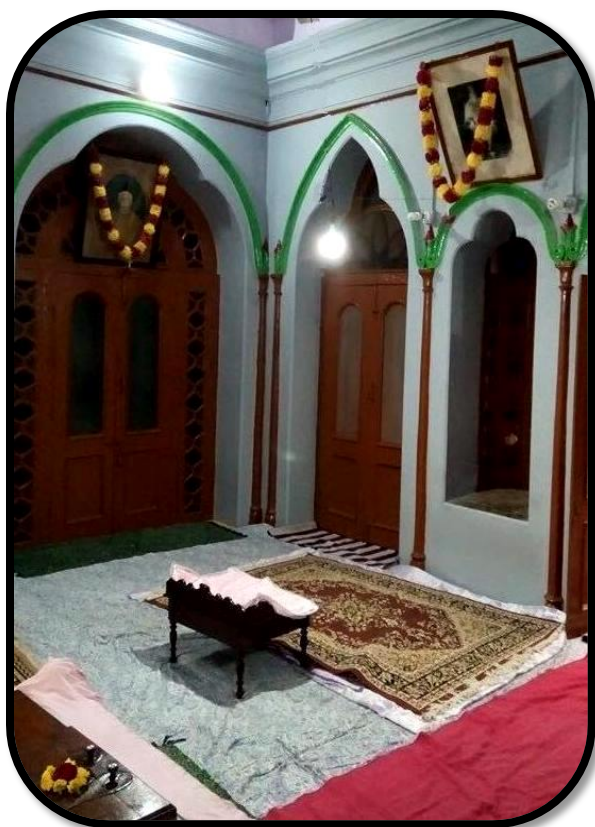
68. When Rai Saligram Saheb started taking Soamiji Maharaj's Prashad openly, members of his caste raised a great hue and cry, and wanted to ex-communicate him. By the Mauj of Soamiji Maharaj, it so happened that the son of one of the sponsors of this move was caught with a sweeper girl in the morning of the day on which the meeting was to be held. This incident became known to the whole community. It shattered their pride to such an extent that, not to speak of ex-communication, none dared even whisper against Huzur Maharaj.

69. Short sketches of some female disciples of Soamiji Maharaj who attained a high stage of love are given below. In the evening, Soamiji Maharaj used to come out for Satsang from the room in which He performed Abhyas. Some males and females of the locality used to attend the Satsang. Among them were Khilloji and Shibboji. They were highly spiritual-minded and used to come together. On attending Satsang and hearing discourses for some time, Shibboji's love was enhanced to such an extent that she could not be at ease even for a moment, without the Darshan of Soamiji Maharaj. With great fervour and zeal, she used to prepare delicious dishes, mattresses, costly dresses, etc., for Soamiji Maharaj. Her love developed to such a great extent that she became oblivious even of her body.

70. Once yearning for the Darshan of Soamiji Maharaj so over-powered Shibboji that she came stark naked running through the market from her house in Maithan to Soamiji Maharaj. When her younger sister Bukkiji asked why she came in a manner that might

bring bad name on the family, she replied that she saw nobody except Soamiji Maharaj on the way. One day, while sitting at some distance from Soamiji Maharaj, she all of a sudden began to cry. When asked why she did so, she said that she was not getting Soamiji Maharaj's Darshan. When she was told that Soamiji Maharaj was sitting just before her, she said that she was not getting the internal Darshan which she used to have two to three days back. Soamiji Maharaj asked her to apply herself with zeal to the performance of Bhajan, and added that then she would get that Darshan. Thereafter, she began to have internal Darshan. Shibboji used to perform Bhajan from midnight until dawn, and in the afternoon until dusk. In all, she devoted ten to twelve hours a day to Bhajan (listening to the inner-sound). For hours together, she sought explanations and instructions from Rai Salig Ram (Huzur Maharaj).

71. Now a brief account of Bukkiji, the younger sister of Shibboji. She came to Soamiji Maharaj's Feet sometime afterwards. When she



attended Satsang for a couple of days and fully understood the discourses, love was engendered in her heart. When Soamiji Maharaj delivered discourses or explained sacred texts, Bukkiji's eyes would become red and tears would flow. For hours together, she would be under the spell of these discourses. When Soamiji Maharaj smoked Huqqa (hubble bubble) or sat down withdrawn, or read out scriptures, Bukkiji would focus on His toes for hours and enjoy the nectar of His Feet. She said that she relished it like mother's milk. She would not, therefore, leave it even if anyone wanted to bow and place his forehead on it. Others had, therefore, to touch the other

Foot of Soamiji Maharaj. Bukkiji performed Bhajan (inner-sound practice) for eight or nine hours every day. Soamiji Maharaj's Darshan was her life and sustenance. She had access to higher regions. After

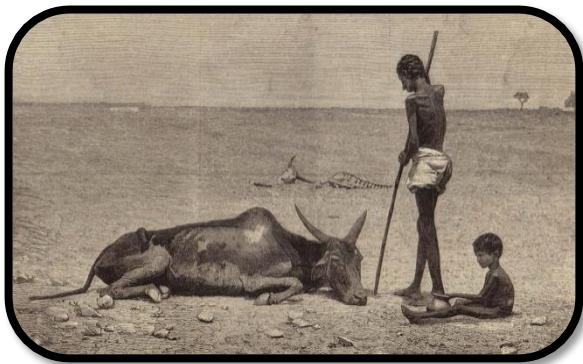
the departure of Soamiji Maharaj, she remained unconscious for about a month and a half, during which period she would not even ease herself. For days together, her Surat was all along in the Holy Feet of Soamiji Maharaj. It was feared that she would die shortly. But then she received the Darshan of Soamiji Maharaj who told her to go on performing her Sewa and devotion as before. From that day, Bukkiji started cooking food, making bed and preparing Huqqa for Soamiji Maharaj every day as before. Soamiji Maharaj would appear to her in Dhyan and accept all her Sewa as He did when in physical body. Soamiji Maharaj granted her Darshan till her last moment and she used to converse with Him in Abhyas. People very often used to secure Soamiji Maharaj's orders through her. This slave, too, when overwhelmed with difficulties used to get instructions through her. It was also the Mauj of Huzur Maharaj to get Soamiji Maharaj's instructions through her on three or four occasions.



72. At the time of her (Bukkiji's) death, somebody expressed sorrow. She then uttered the following verse, *"It is the worldly people who die. For me, there is no death; for I have got Him*

who is the giver of life." She laughed and clapped her hands, and then left her mortal coil.

73. Bukkiji and Vishnoji were in constant attendance upon Soamiji Maharaj. Vishnoji was in charge of the kitchen. Even when Soamiji Maharaj went out of the city without prior notice, she would follow Him there and instantly prepare Bhog (food) for Him. For this purpose she would always keep provisions in a small bag. She also supervised charities and almsgiving. She had complete reliance on the grace and mercy of Soamiji Maharaj. She was very much favored by Soamiji Maharaj and Huzur Maharaj.



74. In the year 1877 A.D., there was a great famine due to failure of rains. Many people of the village 'Sab Sukha' came to Soamiji Maharaj and related their woes. They prayed for rain, for otherwise they said their cattle would die of starvation. Soamiji Maharaj kept mum. But Vishnoji said to them that rain would fall the next day, and asked them to go away. When they had gone, Soamiji Maharaj said to Vishnoji that there was no ordainment for rain. She ought not to have forecast rain without His permission. She submitted "Oh Soamiji Maharaj! As I have given word it must now rain." Soamiji Maharaj asked all those present to sit down on the nearby platform and go on repeating 'RADHASOAMI, RADHASOAMI'. Bukkiji, Vishnoji, Shibboji and other Sadhus and Satsangis started repeating RADHASOAMI Nam in chorus. After some time there was a little rain. Soamiji Maharaj cautioned Vishnoji against such utterances in future. He said that it was only for her sake that it had rained, otherwise, the Supreme Being had ordained that there would be no rain.

75. Bukkiji's younger brother, Kanhaiya Bhai by name, was also a great devotee, having the status of a Sadh. Day and night he was absorbed in Bhajan. He helped the poor and needy. He had control over all his five senses (passion, anger, greed, attachment and ego). He had severed his connections with the world and his relatives, and

spent the remaining part of his life at the Holy Feet of Soamiji Maharaj.

76. Lala Jeewan Lal was one of the special devotees of Soamiji Maharaj. His father had brought him to Soamiji Maharaj with the object of securing for him some job through Huzur Maharaj. With this end in view, Lala Jeewan Lal daily attended Satsang and heard discourses of Soamiji Maharaj. He was so much impressed with Darshan and Bachans that he grew completely indifferent towards the world, his father, son, wife and other relatives, and stopped visiting his home. He lived in Satsang and dedicated his life to the Sewa of Soamiji Maharaj. He supervised construction work in Soami Bagh and Radha Bagh with great diligence. Twice a day he would come from Soami Bagh to the city for having Darshan of Soamiji Maharaj. For about twenty years he remained in constant attendance on Soamiji Maharaj. After the departure of Soamiji Maharaj, he continued his Sewa at the Holy Feet of Huzur Maharaj. He dedicated all he had to Parmarth.



Entrance to Soamiji Maharaj's home today.

77. 'There lived a Sadhu, Anand-giri, in Agra. He became envious of the grandeur of Soamiji Maharaj. With a view to creating disturbance in His Satsang, he befriended Chaubey Sudarshan Das, the Deputy Superintendent of Police, and persuaded him to stop people from paying visits to Soamiji Maharaj. The Police officer came to Soamiji Maharaj and requested Him to stop people from gathering at His place. Soamiji Maharaj replied that He would not forbid anybody, but the Police officer was free to take any steps he liked. The Deputy Superintendent posted a constable at the home of Soamiji Maharaj with the instructions not to allow anybody to enter His house. There were Satsangis and Satsangins who would not take even a

morsel of food without first having Darshan and receiving Charnamrit and Prashad (blessed food from Him). For a day or two, they took nothing and grew restless and impatient. Thereafter, they started moving secretly from roof to roof, and thus came for Darshan, Charnamrit and Prashad. This went on for some time. By the Mauj of Soamiji Maharaj, it so happened that the said Deputy Superintendent of Police was involved in a law suit. He had to remove the constable from Soamiji Maharaj's house. Satsang then went on as before. As regards Sadhu Anand-giri, he had to leave Agra for good, for he committed such an immoral act that people turned away from him.

78. When Soamiji Maharaj's Satsang began to flourish, the members of His caste and community began to raise a hue and cry and wanted to put obstacles. Once they held a meeting and decided to excommunicate the family of Soamiji Maharaj. No stone was left unturned to execute the decision. They created all sorts of troubles for a number of years. But all their attempts failed, because many of the members of the caste and community, males as well as females who were alive to their spiritual welfare, used to attend Soamiji Maharaj's Satsang. Still, people carried on their opposition for a number of years. When they could not do anything, and on the other hand their miseries and sufferings multiplied, particularly on occasions like marriages, deaths, etc., they all lost courage. Ultimately, it was proposed by them that a joint discussion of all the members of the community and Soamiji Maharaj should be held over the desirability or otherwise of women going to Satsang. Accordingly, important persons of the community and some Brahmans assembled at the house of Lala Nihal Chand on the fixed day at 10 A.M. They wanted Soamiji Maharaj to go there. But Soamiji Maharaj ordered this slave, Pratap Singh, to represent Him. As, however, he felt diffident to face alone so much opposition, Soamiji Maharaj told him not to fear at all and that He Himself would take care of the whole affair. These words of Soamiji Maharaj gave him much courage and strength. The discussion continued for about two hours. But on getting satisfactory answers from this slave, they were all silenced. When a few were thus silenced, others kept mum and dared not open their mouths. At the end, Lala Jagan Nath Prashad and Lala Hardwar Nath, who were disciples of Soamiji Maharaj, whispered in the ears of some of the people assembled there to speak, but none dared utter a word. In the

end, they all admitted that Soamiji Maharaj was really a great Sant, and people by calumniating Him were unnecessarily adding to their sins.

79. One afternoon, Soamiji Maharaj, along with many Sadhus, Satsangis and Satsangins, had gone to nearby fields and forests. They expressed their wish that Soamiji Maharaj be pleased to ride an elephant, while they would walk in a procession, singing and dancing. Soamiji Maharaj said that He had no occasion to ride an elephant. While this conversation was going on, an elephant with the Mahout (driver) came in view. Soamiji Maharaj rode the elephant for a while, and rewarded the driver.

80. A new house was being constructed specially for the purpose of Satsang. A Neem (margosa) tree had to be felled down for erecting a wall. But on sentimental grounds, people would not agree to cut down a green tree. The difficulty was referred to Soamiji Maharaj. He said that He would go to the spot. Next day He went there and placed flowers and garlands on the tree. By Mauj, the Neem tree began to wither away and in a few days it was completely dried up. It was then uprooted.

81. Once Sudarshan Singh [Chachaji's youngest son] expressed his wish to go to England for higher education, so that on his return, he could secure a good job., He met a number of European officials through Mathura Das Tehsildar (Revenue Officer) of Agra to find out the cost of living and education and other matters. As Europeans were very much pleased with anyone who wanted to go to England, they gave him much encouragement. When this was brought to the notice of Soamiji Maharaj, He sent for Sudarshan Singh and said, *"The idea with which you wish to go to England, i.e., progress and advancement in life, will be fulfilled if you remain here. Be assured of this."* On this, Sudarshan Singh gave up this idea. Furthermore, Soamiji Maharaj said, *"Your worldly as well as spiritual welfare will be fully sustained if you remain here. You will receive grace in both."* From the very beginning, when he was a young lad, Sudarshan Singh was inclined towards religion. When he was studying at Allahabad, he used to write a diary, giving an account of his feelings. He used to send his diary to Soamiji Maharaj and complied with His orders. Once, when his diary was

being read over to Soamiji Maharaj, He was very much pleased and observed, *"This child will receive special grace."*

82. 'Some soldiers of regiment No. 24 had developed intense love for the Holy Feet of Soamiji Maharaj. They could not do without His Darshan. Often they would come for His Satsang without taking leave from the officer. But, by Mauj, they were never marked absent. The officer calling the roll would forget to call their names.

83. Soamiji Maharaj had His residence in the city. On account of charities and alms-giving, His house was all the time infested by beggars and mendicants whose number kept on increasing. This caused much inconvenience and disturbance in Satsang. It was proposed to shift to some place on the outskirts of the city. Side by side, it was also His Mauj or pleasure to have a garden laid out. Soamiji Maharaj used to go to various places in a palanquin which Sadhus carried on their shoulders. He approved a site about three miles away from the city. There, He laid the foundation of a Bagh (garden), performed Bhajan and held Satsang.





Samadh of Soami Ji Maharaj today at Soami Bagh

84. One morning Soamiji Maharaj was taking a walk in the garden with three or four Sadhus. One of the Sadhus, named Chetan Das, pointing towards a piece of elevated land in the centre, said that a Kothi (mansion or house) be built there for Soamiji Maharaj, for which it was very suitable. Huzur Din Dayal Param Purush Puran Dhani Soamiji Maharaj observed that a Guru-dwara (place of worship) would stand there. All kept quiet; nobody could understand the significance of the utterance. But when, after His departure, His Samadh was constructed at that spot, it became clear that by "Guru-dwara", Soami Ji Maharaj had meant His Samadh. Besides Samadh,

there are, in the Bagh (garden), other buildings, such as, Bhajan Ghar (House of Devotion), Satsang Ghar (Satsang Hall), Bhandar Ghar (kitchen) and rooms for Sadhus. Many of these had already been built during the time of Soamiji Maharaj.

85. About forty Sadhus (recluses) then lived in Soami Bagh. Arrangements existed for their feeding and clothing. Some Sadhus still live there and there are necessary arrangements for them. They are engaged in Bhajan and Satsang.

86. Hans Das, one of the Sadhus living in Soami Bagh, had a fancy for strolling in forests and living in seclusion. He would often go towards the Yamuna river. Once he spotted a well which was surrounded by reeds and wild grass. He took Soamiji Maharaj there for a walk, showed Him the well and expressed his desire to live there. The well was in a dilapidated condition and full of rubbish. Hans Das prayed to Soamiji Maharaj that if it be His Mauj, water would come up. Soamiji Maharaj said nothing. After eight or nine months, Soamiji Maharaj, while distributing Laddus (sweet balls) to Sadhus, called Hans Das and enquired of him what he had done for the improvement of Radha Bagh. Hans Das said that he had no knowledge about this Radha Bagh. At that Soamiji Maharaj observed that Radha Bagh would be laid at the place where he had shown Him the well. He ordered Hans Das to go and put up there. In two or three days, he made necessary repairs to the well and found that there was water about the height of a man. About that time a famine broke out. People disbanded their cattle for acute scarcity of water. Hans Das then took upon himself the Sewa of providing water for men and cattle. He used to draw water from the well and fill the trough from which about three hundred cattle drank water every day. Later on, a garden came up at that place (Radha Bagh).

87. This site was sandy and barren. Except a few wild and thorny bushes, no plant or tree could be seen for miles around. A man with money had tried to lay out a garden there and spent a lot of money, but all in vain.

88. People said to Soamiji Maharaj that the land was not suitable for growing trees. But Soamiji Maharaj was pleased to observe that Radha Bagh would stand on that very site. Occasionally, Soamiji

Maharaj visited Radha Bagh in a palanquin. Sadhus and Satsangis worked there, and a big garden appeared at that barren plot of land. It is known as Radha Bagh. It is about a mile from Soami Bagh on the main road. A part of Radhaji Maharaj's ashes is kept in a Samadh (Memorial) there.



Samadh of Radhaji Maharaj today at Radha Bagh

89. When houses were being constructed in Soami Bagh, Soamiji Maharaj was once pleased to observe in the midst of all Sadhus and Satsangis present that He wished to have there big fire-places with big cauldrons for frying Mal-pua, Puri and KachaUri, and preparing sweets, so that the people of the nearby villages could be fed generously. That holy command is still being followed.

90. Janki Prashad, a Satsangi of Allahabad, was a great devotee. He used to have Darshan (vision) of Soamiji Maharaj in Abhyas with His eyes open. But since about a year before His departure, he had Darshan with His eyes closed. Janki Prashad requested Sudarshan Singh to enquire from Huzur Maharaj the reason for this phenomenon. Huzur Maharaj advised Sudarshan Singh to refer it directly to Soamiji Maharaj. Later, Janki Prashad informed Sudarshan Singh that he had enquired from Soamiji Maharaj, and on the night proceeding the day of His departure, was told that it foreboded His departure.

91. Soamiji Maharaj had spoken to Huzur Maharaj about His departure about two years beforehand. Huzur Maharaj repeatedly prayed to Soamiji Maharaj for the suspension of that Mauj. Huzur Maharaj's prayer was then granted. When again He told Huzur Maharaj that He would depart after five days, Huzur Maharaj was very much grieved. He prayed to Soamiji Maharaj that if He were pleased to alter His Mauj for departure, the entire humanity would be benefited immensely. Soamiji Maharaj replied that His body had grown weak and it was not desirable to keep it on. Thereupon, Huzur Maharaj prayed to Him to be gracious enough to prolong His stay at least for some time more. He agreed to remain for fifteen days. At the same time, He charged Huzur Maharaj not to put forward such a request in future, for He did not like to refuse his prayer, and at the same time, it was no longer desirable to keep His body. After fifteen days, Soamiji Maharaj departed from this world.

92. Bukkiji used to see Soamiji Maharaj in physical body after His departure. Once at about six o'clock in the morning, she prayed to Soamiji Maharaj to shower Daya (mercy) on Sadhus. Soamiji Maharaj replied that none was deserving of Daya. All the Sadhus in Soami Bagh were sleeping, only Bimal Das and Dayal Das were performing Bhajan. How could sleeping persons be the recipients of Daya? When Bhara Singh and Parmanand Sadhus came to Panni Gali in the evening with pitchers of water from Soami Bagh, Bukkiji enquired of Bhara Singh who amongst the Sadhus were engaged in Bhajan at six o'clock in the morning. He replied that he did not know as he himself was sleeping at that time. Bukkiji told him that on her praying for showering Daya on Sadhus, Soamiji Maharaj had told her that none of the Sadhus except Bimal Das and Dayal Das were engaged in Bhajan at that time. All were asleep in their beds. How could Daya be

showered on them? In the evening Satsang, enquiries were made. Sanmukh Das (the senior officer of the Sadhus) said that he was performing Bhajan at seven o'clock (and not at six). Others also replied that they had performed Bhajan at other times. Only two Sadhus, referred to above, were engaged in Bhajan at six o'clock.

93. Once a Pandit (a learned man) of Kashi came to Agra for holding discussion with Soamiji Maharaj on religion. The discussion lasted for seven days and nights, with only short intervals for attending to calls of nature. All aspects of religion were discussed. At last, Soamiji Maharaj ordered that hymns be recited from the Granth Saheb and asked Pandit to elucidate them. But the Pandit requested Soamiji Maharaj to do so. The Pandit was wonderstruck when he heard the exposition given by Soamiji Maharaj. He admitted that he had never before heard the esoteric teachings so beautifully explained by anybody. He was so much impressed that he accepted Soamiji Maharaj as Guru and took initiation from Him. He attended Satsang and performed Sewa for a number of days.

94. The Bani (discourses) of Soamiji Maharaj gives out the most sublime truths of Sant Mat in a simple and easily understandable language. The religion of Sants is of the highest order imparting secrets of the Highest Region. Soamiji Maharaj had expressed the glory and exalted position of Sat Lok and Radhasoami Dham in such an easy style and language that even the illiterate can very well follow and understand them without any explanation from anyone else. All the Sants who appeared in Kali Yuga chose simple and colloquial language for Their Bani and Bachan. They preferred Hindi. Kabir Saheb has said: -

“Sanskrit is like the water of a well (available only to a few equipped with bucket and rope) while the Hindi language is like the flowing water of a river (open to all). The Hindi language is the language of the Sat Guru, containing the secrets of the most sublime Faith.”

Soamiji Maharaj, for this reason, adopted an easy style.

95. 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 neighbor'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 attending Satsang. Therefore, they remain deprived of Parmarthi benefit.

96.- Sadhu Kanwal Das and Bhajan Das used to fetch water for Soamiji Maharaj from a well on the bank of the river Yamuna. Once ghat-walas (the Brahmans who attend on Pilgrims) said that they would not allow the Sadhus of Soamiji Maharaj to take water from the well because Soamiji Maharaj had been freely distributing His Prashad to all. The Sadhus replied that as the well was a public property, they had no right whatsoever to forbid them from taking water from it. As regards Prashad, the Sadhus said that they had not gone there to offer it to the ghat-walas. The Sadhus insisted on taking water from the well as usual. Thereupon, the ghat-walas began to quarrel and abuse them. Sadhu Kanwal Das, in a fit of anger, slapped one of the ghat-walas. At this, people collected there and told the ghat-walas that they were in the wrong. The Sadhus brought water in the wheel-barrow as usual. They related this incident to Soamiji Maharaj. Sadhu Kanwal Das was much enraged and wanted to prolong quarrel with the ghat-walas. Soamiji Maharaj observed that it was not proper for a Sadhu to indulge in quarrels and disputes. He should be forgiving and forbearing. But Sadhu Kanwal Das was not pacified. He thought that because Soamiji Maharaj's brother and Huzur Maharaj and some of the devotees were holding high positions under Government and were drawing fat salaries, and His own

nephew was a Revenue Officer, the ghat-walas should be punished. Soamiji Maharaj explained to Sadhu Kanwal Das that he had come to Him for becoming a Sadh, and not for displaying pride and anger and oppressing the poor. He quoted the following couplet: -

भलयन से भला करन, यह जग का व्योहार ।
दुरयन से भला करन, ते बिरले संसार ॥

***“To do good to the good is the way of the world.
To do good to the wicked is the attribute of a
rare one.”***

97. Soamiji Maharaj also related to Kanwal Das and others the following incident about Maharaj Tulsi Saheb. As Maharaj Tulsi Saheb denounced idol-worship etc., people were offended with Him. Once when He was passing through the market, some persons followed Him shouting, clapping hands in ridicule and passing indecent remarks. They also threw brick-bats at Him. One or two pieces fell near Him. At this, Girdhari Das Ji, the chief disciple of Tulsi Saheb, got enraged, and wanted to encounter the mob. Maharaj Tulsi Saheb admonished him, and said that the worldly people have inflicted severe atrocities on devotees, and have even flayed them alive and cut off their heads. But the latter never thought of revenge. How could a person claim to be a Sadhu if he got enraged on such trivial matters ? He should be cautious and careful. Hearing these words, Girdhari Das Ji was pacified and retired to his place. Sadhu Kanwal Das was also calmed by this discourse. He bowed his head at the Holy Feet of Soamiji Maharaj and said that he would carry out His orders. Soamiji Maharaj gave Kanwal Das and Bhajan Das two rupees each. He asked them to go to the ghat-walas with whom they had quarrelled, bow their heads at their feet and solicit their pardon. The Sadhus acted accordingly. At this the ghat-walas were very much impressed. They expressed their desire to have Darshan of Soamiji Maharaj and attend His Satsang. They very meekly confessed their mistake to Soamiji Maharaj, and said that He was a perfect Sat Guru. They prayed for His forgiveness.

98-102. In the context of the above incident it appears proper to write something about the practice of Prashad (blessed food). This practice has been in vogue for times immemorial in all religions,

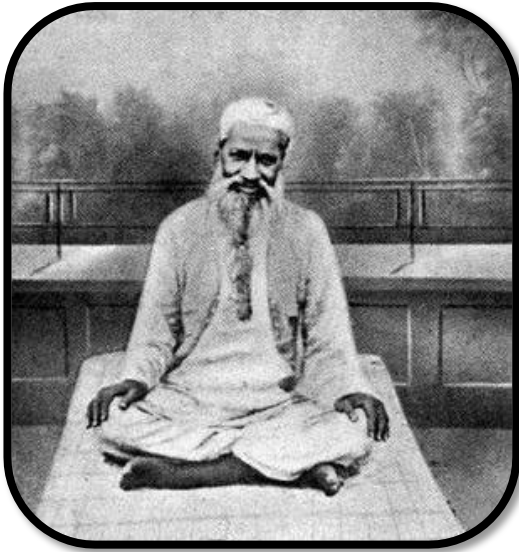
particularly among Hindus. At all places, food is first offered to the idol of the Acharya of the cult. Thereafter, it is distributed among others... The Prashad of the Guru, Sant, Chaitanya Purush or Mahatma is, however, extremely pure and sacred; it cleanses the heart and enhances the love for the Guru, and it is absolutely necessary that a devotee should take it...

103. A Sikh of regiment No. 24, took initiation from Soamiji Maharaj, developed faith in Radhasoami Dayal and gave up meat and intoxicants. But later on, persuaded by calumniators, he became indifferent to Radhasoami Dayal and started taking meat and intoxicants. He forgot the secrets and mode of practicing Surat Shabd Yoga and gave it up. After some time, he fell seriously ill. Then, by Mauj, his attention was again diverted towards the Holy Feet of Radhasoami Dayal. He prayed very humbly and meekly. Soamiji Maharaj granted him Darshan in dream and said that he would die after four days at a particular time. When he woke up, he sent for the Satsangis of his acquaintance present in that regiment and behaved with them very politely, and spoke to them about his dream. He submitted that he had forgotten the secrets which Radhasoami Dayal had revealed to him. He requested them to explain the same to him. Then one of the Satsangis explained the secrets to him. The Sikh developed complete love and faith in the Holy Feet of Soamiji Maharaj, and became absolutely indifferent towards the world. He began to perform Sumiran and Dhyani and his Surat was so absorbed in the Holy Feet that from his face it was apparent that he was least grieved over his impending death. He died at the time and on the day indicated by Soamiji Maharaj to him in the dream referred to.

104. Ever since Huzur Maharaj came to the Holy Feet of Soamiji Maharaj, his heart was all the time overflowing with the burning desire for the spread of Radhasoami Faith, so that he could enjoy its bliss and behold the speedy salvation of humanity. When Soamiji Maharaj heard this, He kept mum. But Huzur Maharaj went on praying, off and on, that either Radhasoami Faith may flourish far and wide or this desire be removed from his heart. He added that he would abide by Soamiji Maharaj's Mauj. In response to Huzur Maharaj's prayer, Soamiji Maharaj was pleased to observe on a certain occasion that Radhasoami Faith would flourish far and wide

and the bliss of Shabd would also be experienced occasionally. He was pleased to compose the following hymns giving an expression to Huzur Maharaj's prayer:

I pray to Sat Guru humbly to start Sant Mat openly. (1)



I wish that the whole humanity be redeemed, and I may witness this glory. (2)

Then I may enjoy great bliss and all may perform Thy Arti. (3)

I may be overjoyed at this merriment. O Lord! Accept this prayer of mine. (4)

I may keep to Thy side. Now be pleased to shower grace. (5)

I am a child dependent on Thy protection. I most sincerely and earnestly beseech Thee. (6)

If this be not Thy Mauj (Pleasure), then be pleased to turn my Surat within. (7)

May I attain stability within, and feed upon Shabd. (8)

Be pleased to grant at least one of these two prayers. It would be an act of immense grace on Thy part, if Thou art pleased to grant both of them. (9)

I, however, submit to Thy Pleasure. I am a child in Radhasoami's lap. (10)

105. Once while denouncing pilgrimage, fasting, rituals and observances, Soamiji Maharaj was pleased to observe that this denunciation was not confined to this country; all nations and communities would themselves discard them. People would seriously ponder over the teachings of their respective religions. The Sato-guni Jivas

from amongst them would of their own accord, join Radhasoami Faith. The entire creation has been raised by one grade.

My Surat has caught hold of true and eternal Shabd; now my whole community has been redeemed. (1)

I have been deeply dyed with the color of Nam. I have attained the form and status of a Hans (celestial being). (2)



Param Purush Puran Dhani Radhasoami Dayal

Soami Ji Maharaj

MIRACLES AND BLESSINGS



The following accounts are not part of the Biography, but represent just a few of the many documented *miracles and blessings* that Soamiji Maharaj and Huzur Maharaj had bestowed upon deserving satsangis. While Sant Mat has never advocated the performing of miracles in public, primarily because they attract worldly people, the August Founder had taught that the greatest displays of the miracles of a Sant Sat Guru are those experienced internally by His disciples. To this extent, we have multiple testimonies throughout His Sar Bachan discourses of His most advanced disciples inner-spiritual-experiences, many who had attained the highest celestial regions. These are additional accounts that have been published in other Sant Mat books.

Munshi Vishveshwar Dayal Shrivastav [a disciple of Soamiji Maharaj] used to stay in the Singi lane of Agra with his own home near the railway lines, although when the lines were laid his house had to be demolished. The compensation he received was not enough for

purchasing another and so he lived in a rented house. His livelihood and position was that of sub-Postmaster of that region. From the beginning, he had a keen interest in Parmarth, and his wife had died during the very prime of her youth. He did not remarry a second time, however, as detachment from the world and interest in spirituality were awakened by her premature death. While in search of true spirituality, in Agra he had met a Muslim Faqir who used to tell him about the teachings and acts of grace of past Faqirs such as Maulana Rum, Shams Tabrez, Sarmad, etc., which Munshi liked very much.

Once it occurred to Munshi that he should go to the above mentioned Muslim Faqir, explain to him the greatness of Soamiji Maharaj and advise him to derive spiritual benefit by associating with Him. The Muslim Faqir thereupon enquired from Munshi the spiritual practices prescribed by Soamiji Maharaj. Munshi told him that his Guru advocated *Surat Shabd Yoga*, with the secrets and methods of which He was fully conversant as He was a Param Sant and the Supreme Being Himself in human form. He further told the Faqir that Soamiji Maharaj was an erudite scholar in Arabic and Persian, having no comparison. It would be appropriate if he [the Faqir], too, derived Parmarthi benefit from the devotional practices prescribed by Soamiji Maharaj. The Faqir Saheb was at first very happy to hear this from Munshi. He then meditated for a few moments, closing his eyes, but had no revelation. He told Munshi that he failed to realize internally that there was truth and substance in what he had said and perhaps he had been deceived. Munshi, on his part, realized that the Faqir Saheb himself was a victim of deception and could not form an idea of the great eminence and supremely high spiritual status of Soamiji Maharaj.

Munshi repented having gone to the Faqir Saheb. Instead of providing benefit, he had done harm to himself in as much as he had to hear that the spiritual status of his Guru was next to nothing. This repentance continued to prick his heart like a thorn. Soamiji Maharaj was of course omniscient and at the appropriate time had asked Munshi, *“Vishveshwar Dayal, what is bothering you? Today, after Satsang is over, perform Abhyas [meditation] in my presence.”*



Soamiji Maharaj elevated Munshi's Surat to higher spiritual planes. Along with Soamiji Maharaj, he was not only able to reach the region up to which the Faqir Saheb had access, but to ascend beyond that. Faqir Saheb could only watch as he himself could not proceed further. Soamiji Maharaj in His grace had created such a coincidence or synchronicity that at the time when Munshi Vishveshwar Dayal sat in his Abhyas, Faqir Saheb too was deep in meditation. As a result, Faqir Saheb was able to witness this miracle, but could not endure

the refulgence and majesty of Soamiji Maharaj's inner form. When his meditation was over, Faqir Saheb felt extremely restless, wondering how at all he could get Soamiji Maharaj's Darshan and when he would again meet with Munshi Vishveshwar Dayal. Soamiji Maharaj on His part told Munshi, *"Go and meet Faqir Saheb, he is eagerly waiting for you"*. As soon as Munshi arrived, Faqir Saheb got up and advancing a few steps, embraced him. With tears in his eyes, he very humbly and gently requested to Munshi, "Please do take me to Soamiji Maharaj"...

Munshi went to Soamiji Maharaj, who very graciously had given the permission. Appearing before Soamiji Maharaj, the Faqir Saheb placed his forehead on His Holy Feet and then after begging to be forgiven for his mistake and fault, prayed for his redemption. Soamiji Maharaj enriched the Faqir Saheb with His benign glance and after giving a few instructions had granted him solace and satisfaction. Soamiji Maharaj then graciously told him, *"You will be granted redemption no doubt. But it is only when your present body perishes and you assume another body that you will be able to carry out the spiritual practices as enjoined in Sant Mat. What you have achieved so far was due to your following the methods of Kal's religion, under the covers of Maya (illusion). That will be nullified as there is no scope for true redemption by practicing those methods. Until then, go on avoiding the*

harmful elements in this kind of practice.” The Faqir Saheb passed away after some time. (Translation- Pratit Ki Smritiyan , 1&2, Gurusakhi 278-284)

DESECRATION OF ANOTHER’S HOLY GROUND

Soamiji Maharaj used to like bread made of gram flour and drink made of ripe tamarind. Once, Munshi Vishveshwar Dayal felt a strong urge



to pluck some ripe tamarind pods for Soamiji Maharaj fresh from the tree. He found the location of a tree with large red tamarind pods hanging from it. Adjacent to the tree was a masonry platform on which some graves had been constructed. The next morning, Munshi reached the place very early holding a long bamboo pole in his hand

and stood up on the platform with his shoes on. He created heaps of tamarind pods by beating the tree with the bamboo pole. When he started collecting the tamarind pods, a pitch dark person with very horrifying looks appeared before him, scaring him, and was getting ready to beat him. Munshi closed his eyes and started uttering ‘RADHASOAMI’ Name. The fierce looking man thereby disappeared. But on that very same spot, an elderly Mohammedan personage with a white beard appeared and told Munshi, “What manners have you learnt which prompted you to mount my platform so impolitely and rudely with shoes on, and so early in the morning when a person should be engaged in devotional practice? Do you not even know the principles of respect and consideration for others as part of your religious teachings? I have complained about you to your Guru.” So saying, the elderly Mohammedan also vanished.

Munshi Vishveshwar Dayal gave all the tamarind pods to the Supreme Mother Radhaji Maharaj. She smiled and accepted them. After Satsang was over, Soamiji Maharaj had asked Munshi Vishveshwar Dayal to stay behind. He then told him, ***“You always keep creating problems. As per our Sant Mat or according to the principles of conduct, it is not right and proper to speak ill of or show disrespect to any religious leader, deity or prophet or a venerable person without any rhyme or reason, or to needlessly desecrate their mausoleums and holy places. You go your own way and let the world go its way. No worldly fear***

can exist in front of a person if he takes RADHASOAMI Name and no calamity can befall him. But this does not mean that you can torment others under the cover and protection of this Supreme Name. You should remember that this entire creation is Radhasoami Dayal's and you have no right to interfere here. The road to redemption is in one direction while the way to the world is in another. The path of Bhakti (devotion) is extremely subtle. Hence, one should tread in this world in a normal manner. To show disrespect to religions professed by others, underrating them in comparison to your own Faith is to invite a bad name for your own religion. The eminence of our Faith lies in others beholding in high esteem the ideals and principles of our Faith."

After giving this advice, Soamiji Maharaj asked for food from His kitchen for Munshi. The food included handmade bread of gram flour and tamarind drink. It had been prepared by Radhaji Maharaj and after getting it, Munshi thanked his good fortune. He told himself that had it not been for this curious incident, how could he have had the opportunity of listening to this nectar-like discourse of Soamiji Maharaj or received His holy Prashad, all as a result of this unique experience.

THE INTERRUPTED SACRIFICE

Once it so happened that Munshi Vishveshwar Dayal received an invitation for some religious function from his relatives. He did not know what exactly the function was about, but he went to attend it anyway. After reaching there, he came to realize that oblation with fire of some goddess would be performed and some animals would be sacrificed. The sacrificial rite too was of a peculiar nature. Some birds of different kinds had been put inside an earthen pot (pitcher) which was then sealed except for some holes to let in air so that the birds might remain alive when they would be sacrificed. It was planned that after fire had been lit in the oven for oblation, the earthen pot would be placed on it and when all the birds were reduced to ashes their remains would be distributed as Prashad. Munshi felt great remorse in his heart and had wondered why at all had he come to that place. He started contemplating whether he should leave...



At that very moment, fire was lit in the oven, the priest started chanting mantras, and preparations had started to put the earthen pitcher on the fire. Munshi could not maintain his poise and patience any longer. He had a stick in his hand. Using it, he gave a sharp and sudden blow to the earthen pot, which resulted in it breaking

and the birds flying away. All those present became angry because of this action on his part, but some kind hearted persons, according to whom such a cruel ritual should be denounced and were sitting there due to obligations with relations and caste fellows, were happy in their heart by this action on the part of Munshiji. The priest who was conducting this ritual became very angry with Munshi and told him that the goddess's wrath would not let him survive.

Munshi quietly returned home, but as soon as he arrived there he developed a high fever that soon took the terrible turn of a typhoid fever. He was confined to bed, his legs lost all their strength, he was reduced to bones and his skin became all dark. His brothers were very much worried. They nursed and looked after him with their body, mind and money, but there was no improvement in his condition. He told his brothers to either take him to Soamiji Maharaj or report his condition to Him. His brothers felt that it would be difficult to take him to Soamiji Maharaj as he had become very weak and his legs too had lost all their strength. Hence, they themselves went to Soamiji Maharaj's Satsang.

After Satsang, Soamiji Maharaj straight away turned towards Munshi Vishveshwar Dayal's brothers and asked them, "*How is Vishveshwar Dayal?*" They submitted to Him, "He is very seriously ill." Soamiji Maharaj replied, "*That I know. You go and bring him to Me in a palanquin.*"

Soon after, Munshi's brothers arranged for a palanquin and brought him to Soamiji Maharaj, who had then told them, "*He has been possessed by Bhawani [a goddess] who was sucking his blood*

and was thus taking revenge for his action. By Radhasoami Dayal's grace, she has run away now." He then turned towards Munshi Vishveshwar Dayal and said, *"In the future you or any other Satsangi should never attend such function or festivity in which Kal elements dominate and where such detestable things are done. Always steer clear of such bonds of relations and caste fellows, and it would be right and proper for you to remain detached from the world."* Soamiji Maharaj further explained, *"Gods and goddesses operate from a very low plane. They get their nourishment from the nefarious activities associated with the planes they belong to. When anybody creates hindrance in their nourishment, they give him severe punishment, so much so that if the hand of protection of some powerful Being is not on him, this punishment may even be fatal. This time by the grace and mercy of Radhasoami Dayal, you have been saved."* With great mercy, Soamiji Maharaj placed His hand on Munshi Vishveshwar Dayal's head and gave him Prashad (blessed food). Munshiji prayed for His pardon and placed his forehead on His holy feet. Munishiji's brothers took him back home. Within a few days, his legs regained their strength; he could walk and was fully restored to health. Thereafter, by mercy, he started attending Satsang again. (Translation- Pratit Ki Smritiyan , Part-1&2, Gurusakhi 298-305)

THE MARRIAGE PROCESSION



On hearing of the glory and eminence of Soamiji Maharaj, one Sikh from Punjab came to Agra for His Darshan. It was evening and a marriage procession was passing by in the street headed by a dancing girl. As soon as his eyes fell on her, he grew desperately mad. He followed the procession keeping his eyes fixed on the girl. After the procession had reached its destination, he kept on following the dancing girl up to her house and had made up his mind to meet her that night. No sooner had he gone there, he saw on the top of the flight of stairs a stout figure of huge dimensions with an axe in his hand, staring sternly. Being frightened at this, he drew back. He

made several attempts to go up, but every time he found the same sturdy and imposing figure at the top of the stairs. The following morning he appeared in the Darbar of Soamiji Maharaj. Some Sadhus and Satsangis that were present submitted to Soamiji Maharaj that after undergoing great hardships this Sikh had come from the Punjab for His Darshan. Soamiji Maharaj observed, *"Yes. That is why I had to keep watch the whole night with an axe in my hand"*. The Sikh felt very much ashamed and fell at His Holy Feet. He took initiation and stayed in Satsang for a few days. - Huzur Maharaj Biography



Shiv Dayal Singh (Soamiji Maharaj) was a Swatah Sant, which means He had gracefully come to this earth from the uppermost holy place of the entire creation. Hence, He knew the secret of the whole creation

and He did not have any need for a Guru. As time passed, whoever got to know of Him and His true spirituality gave Him the names “Param Purush Puran Dhani” (Supreme Being completely filled with spiritual wealth), “Dayal” (Merciful) and “Kulla Malik” (God of all Gods). For the worldly minded, He is Shiv Dayal Singh to this day, but those who recognized His greatness, participated in His Satsang and those by Daya (grace) received the knowledge about His exalted status, naturally started calling Him Soamiji Maharaj and perceived Him as Param Purush Puran Dhani Radhasoami Dayal. Since He was a Swatah (born) Sant, all His internal spheres were open right from the beginning. His spiritual powers were fully awakened. It is difficult for ordinary people to understand how He presented Himself as an ordinary human being despite being omnipotent.

Astonishing Satsang

Soamiji Maharaj had written to Huzur Maharaj, *“My hope resides exclusively on your earnings* (meaning: the internal practice, meditation, Shabd (Sound) practice and repetition of Name). *You are earning for the whole world, why not for me?”* Huzur Maharaj was Gurumukh (perfect disciple). About Him, once Kulla Malik (Soamiji Maharaj) said, *“I do not know if I am the Guru of Saligram (Huzur Maharaj) or He is my Guru.”*

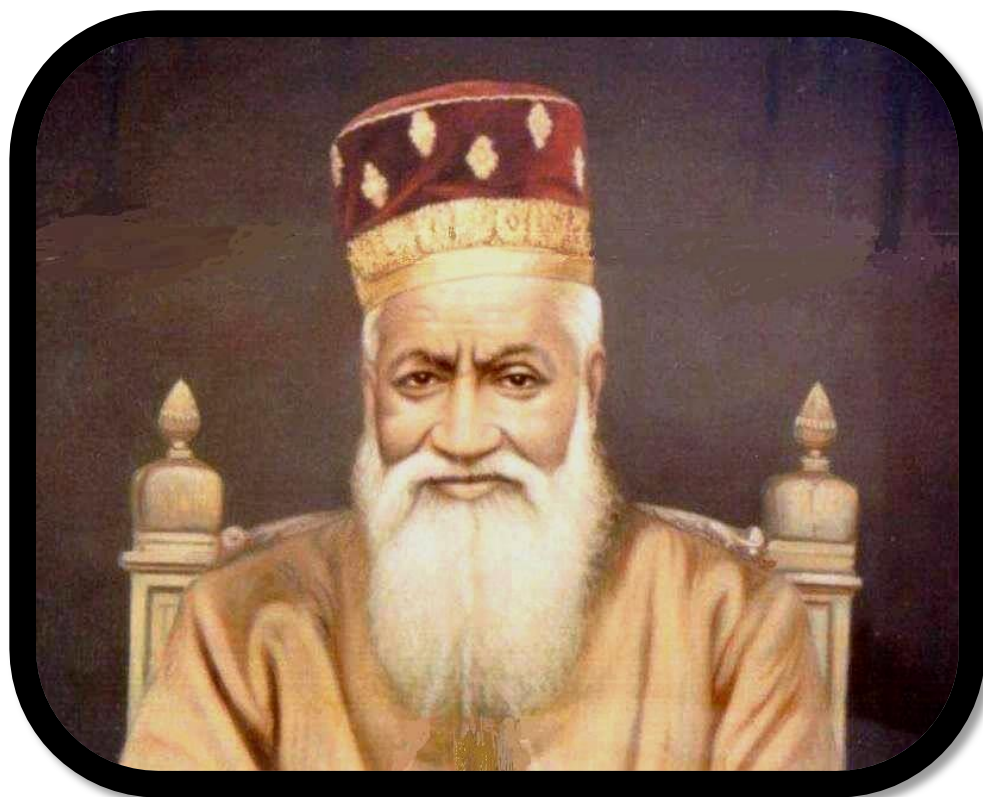


Huzur Maharaj was in Soamiji Maharaj's Satsang for about twenty years during which period he served His Guru with singular loyalty and singleness of devotion of which it is impossible to find a parallel. For a long time he used to fetch a pitcher of pure water on his shoulder for Soamiji Maharaj from a well two miles away. For this he walked barefooted on the stone pavements in the hot summer of May and June. He used to grind flour for Soamiji Maharaj's bread. He used to fetch tooth-sticks for Him by cutting them from trees. – Lila & Vilas

Soamiji Maharaj's Satsang usually concluded at about 3 or 4 o'clock in the morning. During the rainy season, many a time it was observed that the whole sky was overcast with clouds and there was thunder and lightning, but it would rain only when Huzur Maharaj had safely reached his home. Or if it was already raining, it would stop at the time Huzur Maharaj would leave. Gainda, the pet dog of Soamiji Maharaj's house, would always escort Huzur Maharaj. He would not allow him to go alone in the late hours of night.

The real test of Sewa (service) and devotion is that when one is initiated into Shabd (inner-Sound), one's Surat gets absorbed in it. Huzur Maharaj performed the sewa of Soamiji Maharaj with his Surat elevated to the level at which his August Master was seated. Huzur Maharaj placed himself at His beck and call, became His slave, fell at His feet, followed His career, knew His methods, rapturously accepted His confidences, passionately admired His inductions and inferences, gave credit to every syllable the Master uttered. It was for Huzur Maharaj that Soamiji Maharaj had lifted the veil that concealed His plans from humanity. Huzur Maharaj identified himself completely with the personality of Soamiji Maharaj. Nay, Huzur Maharaj merged himself in his Guru. – Huzur Maharaj Biography





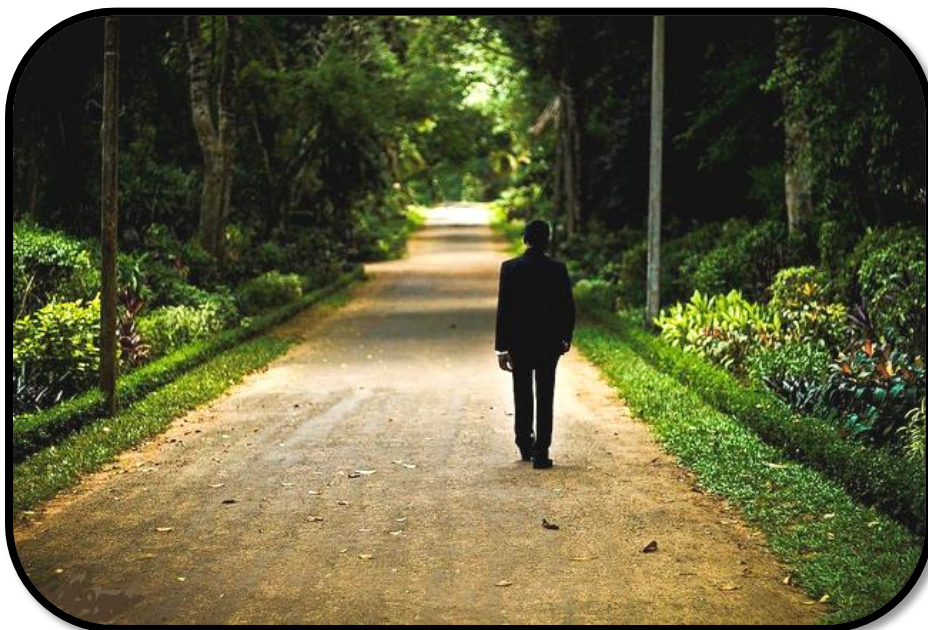
Huzur Maharaj (1829-1898) was the 2nd Sat Guru of the Radhasoami Faith, and was beloved by thousands of devotees. He became known far and wide as a Param Sant, who rarely denied a satsangi's request.

On the death of Ashu Babu's second son, his wife became overwhelmed with grief and sorrow. Nothing could set her aggrieved heart at peace. Going to Agra, she sadly entreated before Huzur Maharaj that He might be pleased to enable her to have just one look at her departed son. Huzur Maharaj graciously observed, *"That Surat was mine, I have taken it back."* The boy's mother again submitted... "Please let me see him once." Huzur Maharaj observed, *"Very well, I shall show him, but promise me that on seeing*



him you will not touch him." She promised that she would not. Huzur Maharaj then called the boy by his name. The boy appeared and went to Huzur Maharaj touching His holy feet with his forehead. The mother's love surged forth. She could not check herself and as soon as she advanced to grasp the boy, he disappeared. – Bhaktmal of the RS Faith

A certain Mohammedan had been coming to Satsang off and on. On observing that many a satsangi had been enhancing their lot, he could not check himself. One day, with folded hands, he submitted to Huzur Maharaj, "What ill luck I have that my turn has not yet come!" Huzur Maharaj replied, ***"Everything is in preparation for you and is waiting for the day when you feel inclined to this sublime religion from the innermost core of your heart."*** The poor fellow said, "Before I apply for initiation, I deem it fit to lay bare my heart's desire. I belong to the sect following such and such Pír Sáheb (the departed guru). I wish that I may get his darshan (vision)." Huzur Maharaj observed, ***"Darshan you will get, but tell me how you will recognize your Pir Saheb as you have never seen him. It seems therefore desirable that you first contact the heads of your sect and consult scriptures to get yourself acquainted with his identity. Inform me when you have come to know of it but don't disclose the particulars to me."*** After a few days that fellow came back to Huzur Maharaj and submitted that he had since obtained the particulars. Huzur Maharaj told him, ***"Come here every day uttering 'Radhasoami, Radhasoami' all the way. And from here you proceed to Panni Gali, uttering 'Radhasoami' all the way and then go back home, again uttering 'Radhasoami, Radhasoami' all the way. Continue this for forty days and whatever happens in the mean time report to me."***



After the fellow had done this sincerely for twenty days, he happened to meet his Pir Saheb standing right before him. The fellow did not fail to recognize him. With folded hands he submitted to Pir Saheb, "I have given you the trouble of coming here. Please instruct me whether or not I should receive initiation from Huzur Maharaj and accept the Radhasoami Religion." Forthwith, Pir Saheb replied, "What a blockhead you are! Who else on earth is greater than the One under whose command I have come to meet you? Get yourself initiated by Huzur Maharaj as early as possible." The fellow hurried to the Darbar of Huzur Maharaj and related the whole incident. Huzur Maharaj told him, *"If you have any fancy to meet your Pir Saheb again, you may continue to follow the same course"*. The fellow submitted, "I am now not much in need of meeting the Pir Saheb". He took initiation from Huzur Maharaj and engaged himself in the devotional practices.

– Biography of Huzur Maharaj



While posted at Agra, Huzur Maharaj would always give first priority to attendance on Soamiji Maharaj. Only when Soamiji Maharaj had gone to rest, Huzur Maharaj would go to his house and hurriedly putting on dress, make for the office... On the way to Soamiji Maharaj's house or while going about in course of His spiritual mission to serve Soamiji Maharaj in the various ways he devised from day to day, he was not aware of the physical surroundings. All the way he was thinking of Soamiji Maharaj and Soamiji Maharaj alone. Once a bull was approaching and it had come so close that if Huzur Maharaj, with his eyes on the ground, thinking as he always was of Soamiji Maharaj, had put a single step forward the wanton animal would have gored him down. But just then, the animal of its own accord moved aside and left the way for the lover to the Beloved.

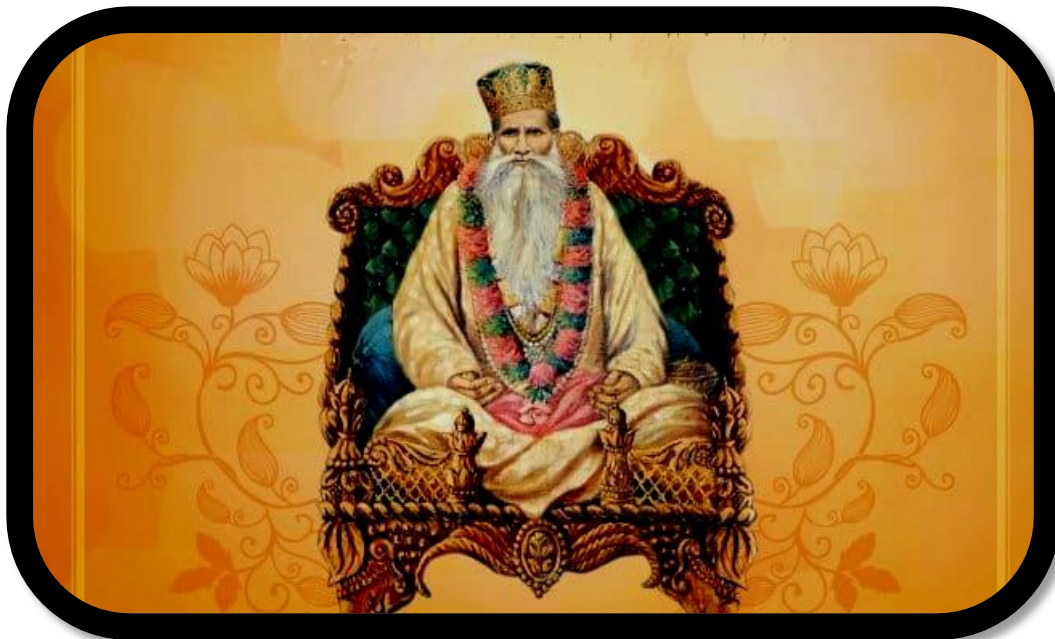
From the time Huzur Maharaj came under the influence of Soamiji Maharaj, he forgot the world. It became a dream. Soamiji Maharaj and His Satsang were the reality. He was estranged from all that had

formerly interested him. All that constituted his interest in life was Soamiji Maharaj and Soamiji Maharaj alone. – Biography of Huzur Maharaj

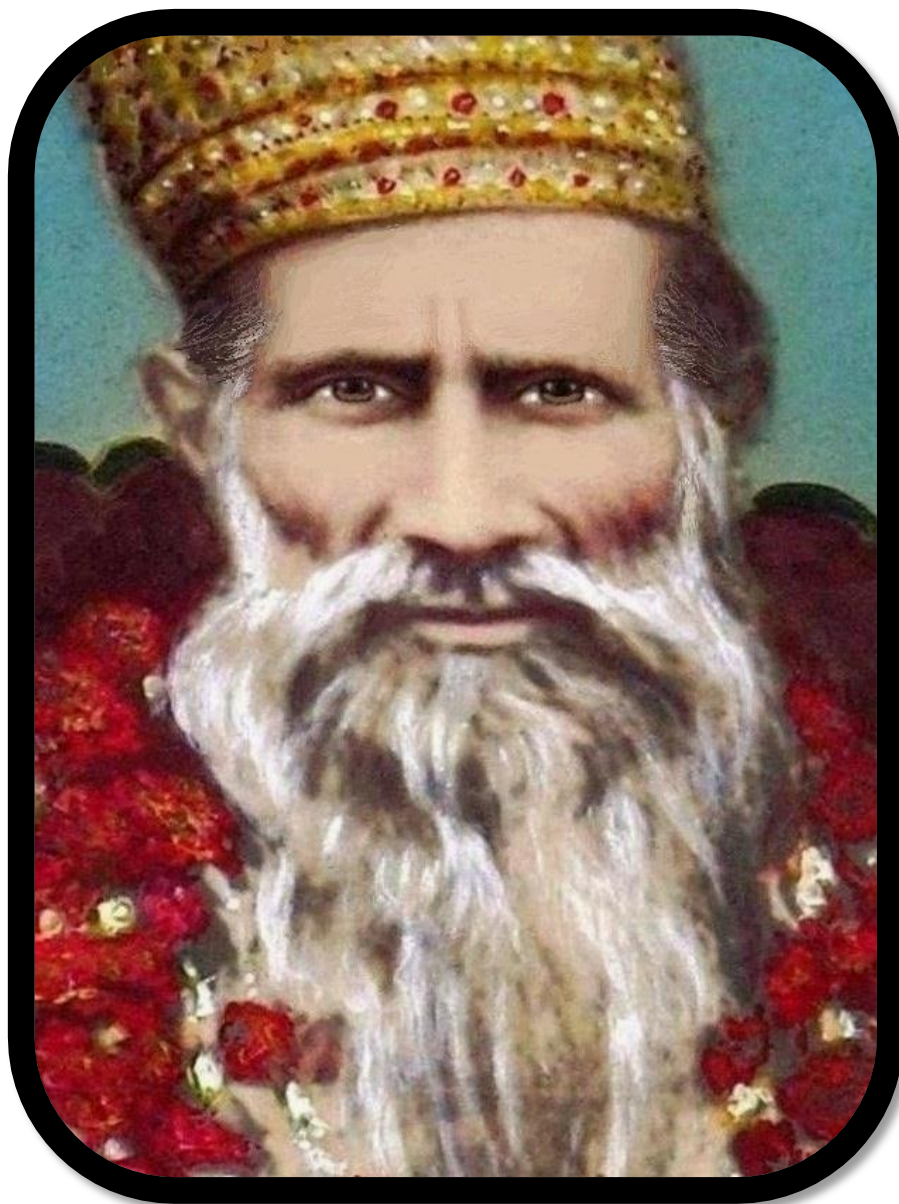


Soamiji Maharaj had intimated to Huzur Maharaj about His departure two years before it was to happen. Huzur Maharaj used to repeatedly implore that such a Mauj be changed. Because of this, Soamiji Maharaj kept His body for two years and a few days after. Again when Soamiji Maharaj said that He would be giving up His body in five days, Huzur Maharaj felt lost. He started grieving. Again he pleaded that if such a Mauj was not executed at that time it will be benevolent for all the beings.

Soamiji Maharaj said, ***“This body is worn out and not acceptable to give it strength.”*** Huzur Maharaj again pleaded to continue showering mercy at least for a few more days. After this Soamiji Maharaj agreed to keep the body for fifteen more days. But along with that He said, ***“From now onwards such a request should not be made, because when I refuse my heart does not wish to say no. And it is also not acceptable to keep this body anymore.”***



LAST UTTERANCES of



Param Purush Puran Dhaní

SOAMI JI MAHARAJ

BY WAY OF INSTRUCTIONS TO SADHUS,
SATSANGIS AND SATSANGINS

Early Morning of Saturday, the 15th of June, 1878

(1)

Soamiji Maharaj called Chandra Sen (a Satsangi, who used to come from the village of Kursanda, every month on the day of full-moon, for His Darshan) and asked him to sit close to Him and have His Darshan with rapt attention, and urged upon him to fix His Form (Swarup) in his heart, because, He added, on the next full-moon day, he would not get that Darshan. Soamiji Maharaj then observed, *"Your Bhakti (devotion) has reached perfection."*

(2)

At about 8 A. M., Soamiji Maharaj observed that the time of His departure was then near at hand. Thereafter, Soamiji Maharaj withdrew His Surat (spirit) and also all diffused spirituality. Only the whites of the eye-balls were visible, and His body began to shake; the nails of His hands and feet grew pale. A quarter of an hour later, He brought down His Surat and then declared that *"Mauj has now changed and there is still some time."* Then Lala Pratap Singh enquired "When is the Mauj now?" Soamiji Maharaj replied, *"Sometime in the afternoon."*

(3)

Thereafter, Bhara Singh Sadhu, and other Satsangis, began to offer Bhet (cash present) and tendered their respects and salutations. At this, one Lala Jagan Nath Khatri, a neighbor, remarked that they should let Soamiji Maharaj's Dhyan (attention) remain inwards and that this was not the time for offering Bhet. Thereupon, Soamiji Maharaj, addressing Lala Jagan-Nath, observed that *"True Dhyan means that one is able to withdraw one's Surat and bring it down at one's will. I have already moved up the location of My spirit in the lap of Sat Purush, last night. I have come down only to say a few words to you."*

(4)

Then He observed, *"You know that ever since I was only six years old, I have been devoting Myself to Parmarth and then alone, this Abhyas (practice) has become perfect."* Then giving an illustration, He observed, *"If a green swimmer is asked to swim when he is drowning, how will he swim at that time? He must drown. But he who has been learning how to swim since childhood will not drown even if he is thrown into a river. This body is nothing but skin. It has not endured in any case. What of it? The only purpose of life-long Bhajan and Sumiran (internal Sound practice and repetition of the Holy Name) is that one may not forget it during one's last moments. Hence, your practice of Nam should be such that you may not forget it at any moment, irrespective of the activity you may be engaged in."*

(5)

Thereafter, addressing Rai Salig Ram (Huzur Maharaj), all Sadhus (recluses), Satsangis and Satsangins, Soamiji Maharaj observed, *"You should give Radhaji the same place in your estimation as you gave Me, and should treat Radhaji and Chhoti Mata [3](#)Ji alike."*

(6)

He, then, ordered Radhaji not to neglect Shibbo, Bukki and Vishno.

(7)

Addressing Sanmukh Das, He declared, *"I appoint you Mahant of all Sadhus"*, and added, *"I do not mean the kind of Mahanti (leadership) as is prevalent in this world. What I mean is that Sanmukh Das and Bimal Das will be the officers-in-charge of Sadhus. They will look after the management and administration of the*

Sadhus. They should stay in the garden (Soami Bagh). And Partapa^[4] will be the owner of the garden."

(8)

He, then, exhorted house-holders not to accept any service (Sewa) from Sadhus.

(9)

Thereafter, Riddhi Bibi enquired, "Whom have you appointed to look after and guide us?" Thereupon, He replied, ***"Radhaji for ladies and Sanmukh Das for Sadhus."***

(10)

Soamiji Maharaj then said, "Ladies should not go to the garden (Soami Bagh) to serve and pay respect to any Sadhu. They should all worship Radhaji and have Her Darshan." Then He added, " I have made a lion and a goat drink water at the same Ghat (water-side landing). None else can do so."

(11)

Bibi Bukki prayed, "Soamiji! Take me also along with You." Soamiji Maharaj replied, ***"Don't worry, I shall call you soon. Apply yourself internally to the Charans (Holy Feet)."***

(12)

Then Lala Pratap Singh requested that he too might be allowed to accompany Him. Soamiji Maharaj said, ***"A good deal of work has to be taken from you. You will stay in the garden, attend Satsang and make others do it."***

(13)

Then Sudarshan Singh ^[5]enquired to whom one should refer one's Parmarthi (spiritual) questions. Thereupon, Soamiji Maharaj replied, ***"Whosoever has anything to ask, must refer it to Salig Ram (Huzur Maharaj)."***

(14)

Addressing Lala Pratap Singh, Soamiji Maharaj observed, *"The Faith I had given out was that of Sat Nam and Anami. Radhasoami Faith has been introduced by Salig Ram (Huzur Maharaj). You should let it also continue. Satsang must go on. Satsang shall spread far and wide in the future."*

(15)

Thereafter He said, *"No Satsangi, whether a house-holder or a Sadhu, should worry at all. I am constantly with everyone, and greater care of all will be taken in future."*

(16)

Then Soamiji Maharaj observed that *"In Kali Yuga, no spiritual activity would be successfully performed except the contemplation of the Swarup (Form) of Sat Guru, Sumiran of Nam (Repetition of the Holy Name) and Dhyani of Nam (contemplation of the Holy Name)."*

(17)

Lala Pratap Singh prayed for the opening of Shabd internally. Thereupon, Soamiji Maharaj said, *"Hearing of Shabd (Sound) internally and experiencing bliss thereof are the signs of the opening of Shabd."*

(18)

Addressing Radhaji, Soamiji Maharaj said, *"Both Parmarth (religious activities) and Swarth (worldly activities) have been the spheres of My activity, or in other words, I have taken part in both. So you should also not disregard social observances and let Sadhus also carry on their tradition."*

(19)

Thereafter, Soamiji Maharaj desired to be taken from the courtyard to His room, and at about quarter to two in the afternoon, He withdrew His Surat from this mortal body.

Soami Ji Maharaj's Bedroom Today at Panni Gali



*ENGLISH VERSION OF LETTERS
DICTATED BY SOAMIJI MAHARAJ
IN REPLY TO HUZUR MAHARAJ'S
LETTERS FULL OF LOVE
AND YEARNING FOR
HIS DARSHAN*

(1)

My dearest and dearer than life,

I wish you all health and happiness, but keep uppermost in your mind Bhajan, Dhyan and devotion to the Supreme Being. The Grace of the Supreme Being on you is the same, as it was before. Attune yourself to the Will of the Lord. Renouncing all thoughts of the past and future, keep your spirit immersed in Shabd at the time of Bhajan.

Fix your spirit in Shabd, and Shabd is in Gagan. Fill your heart with yearning, and heart is at Trikuti.

Unite your spirit with Shabd and see beauteous sights. The Til is located within Sukhmana (an artery of the human body, which lies between Ida, on the left and Pingla, on the right) and the form of Jyoti is in the Til.

Sit in Bhajan after making your mind and spirit calm, with the help of love and yearning. By the Grace of the Guru, your object will be gained; rest assured, and have no fear whatsoever.

(2)

The contents of your letter have been read out to Huzur Soamiji Maharaj and your cherished wish has been conveyed to Him. Huzur was greatly pleased, and He graciously observed, "Your request is granted. Love and devotion, yearning and earnestness, would now go on increasing day by day. If the Lord pleases (and it is, in fact, His pleasure), you would not forget Him even for a moment. Rest assured that His loving memory will always remain with you inwardly in a subtle form. This gift is bestowed on you as a matter of grace, for you have done nothing to incur so much of Huzur's pleasure as to deserve such a great gift.

*You merit not His pleasure,
to any deserving measure,
but a charitable person
out of habitual compassion
gives to every beggar
undeserving in every manner.
So is this bounty too
given, given, given to you.*

You will now come soon. The Lord is omnipotent".

(3)

Beloved of the Satguru, Blessed of the Lord,

Adorned with Shabd, My dear Salig Ram!

Always remember the Lord. My blessings to you are that with a sincere mind, sincere spirit, sincere love, sincere devotion, sincere yearning and sincere attention in the contemplation of the Guru, you may peruse this letter. Your letter full of love and yearning to hand. I have understood its

express and implied contents. Although I keep on praying for your physical attendance at His court, yet no definite reply is forthcoming so far. It appears, however, from the existing situation, that special Grace and Mercy are being bestowed on you, in a greater measure. Therefore, giving up all restlessness, keeping His Mauj and Will uppermost, consider Him as your Saviour. Although you are deprived of Darshan, Satsang, Sewa and attendance on the Guru at present, yet do not imagine that this is detrimental to your interests in any way. He is present with you all the time in Shabd Form. Therefore, banish all worry, and look with sincere attention and spirit, and you will get His Darshan. Such a situation is also not without some hidden good. There is certainly joy and pleasure in union, but at intervals, separation is also equally desirable. Certainly, you are likely to be present here soon. Whatever earnings of Bhajan you make, bring that capital as a present for me. I look forward to you for this earning. You are earning for all. What is wrong with My lot that you are so slow in this respect ? If you come empty handed, you will be classed among the unworthy sons and idlers and will be disgraced. Take care 1 Be alert I Come to Me with due caution. You have been sent away already; and you will be turned out again. It is, therefore, proper that giving up sloth, and pacifying the mind, you do your best in Bhajan. In short, what I mean is that you bring such a wonderful and novel present for Me that, hearing about and seeing it, I may feel a unique pleasure. Else, the Lord is all powerful, and know ye that He is ever kind on you.

(4)

My dear Saligram,

Always remember the Lord, and, knowing that He is always with you, imbue yourself with His love. I have come to know the state of your restlessness and uneasiness all these days owing to separation and overflow of love. But the Lord is with you all the time. Why are you so restless? This, too, is a sort of joy, which is particularly bestowed on lovers only, and its relish is experienced only during the state of separation. Its

bitterness, in fact, is also very sweet indeed. Of course, outward darshan you get only occasionally, but the Lord is watchful in Shabd Form and is always with you. Lord in Shabd form is always with you and is never far. Have patience, and you will get a glimpse of True Light. Satnam, the Name of Sat Purush, is resounding in Sat Lok. Raise your Surat with Shabd, and you will have darshan of the refulgent form of the Lord.

Be saturated with His love and yearning. Keep away from evil tendencies and leanings. Combating with mind and its forces, remain absorbed in Shabd. Further, your letter of yearning was read out in the assembly of all the Satsangis. All were pleased to hear it, and, in a way, it served as an example to them all, to emulate and learn what true love means. The Lord will, out of His own Grace and Mercy, bestow upon you the blessings of true love in its entirety. Further, the Lord is all powerful. Radhaji sends Her blessings for your welfare and is pleased with you and says that She will intercede on your behalf for your early return.

(5)

It has been ordered that whatever you had asked of the Exalted Darbar of Sat Guru Saheb has been granted to you. Don't be impatient. Giving up all restlessness, remember the Holy Feet of the Guru. You are not aware of the Guru's wisdom and His acts. You will, surely, come and meet Me, but meanwhile the Kal's head is being broken. Do not think that you have been separated, but know that Kai is being made subservient to you, and many people are being benefited by it. That is why your separation has been tolerated by Me, and you yourself know it. Knowing all this, why do you feel so uneasy ? This exactly is the condition of those charitable and great souls who live for others; the reward (Jagir) that they receive is that they are deprived of food, drink, sleep, laughter, conversation and all comforts of the body and the mind. But you do allow Kai to gain a little strength now and then. So rest assured, the Guru will look after this, when you meet Him. All does not depend upon presence in person, though you are

shortly to be present, do you know it ? Look up to Mauj and Will of the Guru. He is always gracious and merciful and will never keep you devoid of His Grace. An ocean of bliss and happiness is being filled for you. You will bathe in it, drink its nectar and will distribute much of it to others as well. You know not what gift to ask for, nor the manner in which to ask for it. The Giver (Lord) is ashamed of your petty requests. Such requests simply are put forward by unworthy people. What are these trifles that you ask for ? Henceforth, it is not necessary for you to ask for anything. Now go on observing what the Guru gives you, of His own accord, which you could never even dream of. Well, what can a child ask for ? At the most he will ask for a ball and a bat or a yo-yo or a top, whereas his father has got prepared for him a garden and a crystal palace. But what does he know of these things ? After these days of childhood and ignorance are over, the moon and the sun will be the balls and the milky way the stick and the Lord and His devotee (Sewak) will play together in the fields of Sunn and Maha-Sunn, and Shabds will resound all round.; On one side, your sisters will be there and on the other, your brothers. How great will be your bliss when you experience those ecstasies ! This, in fact, is only an illustration, but that Reservoir is, of course, fathomless. And now the time is coming for you to see all this glory. Therefore, be patient and have endurance, and furthermore, Sat Guru is the Almighty Lord.

*GRANT MERCIFUL RADHASOAMI
THY GRACE AND PROTECTION*

- [1] Name of a thousand-headed serpent
- [2] Shiva
- [3] Widow of Rai Bindraban Saheb, the younger brother of Soamiji Maharaj.
- [4] Rai Pratap Singh, Chachaji Saheb, the youngest brother of Soamiji Maharaj.
- [5] Seth Saheb, the youngest son of Chachaji Saheb, and nephew of Soamiji Maharaj.
- [6] Huzur Maharaj used to address Soamij Maharaj as "Huzur
- [7] Account of one's actions.
- [8] The Lord of the Universe
- [9] A period of three hours. 8 Pahars=24 hours.
- [10] Youngest brother of Soamiji Maharaj.
- [11] Bibi Sardhoji Maharaj was the elder sister of Soamiji Maharaj, and the grand-mother of Babuji Maharaj.
- [12] The devine, nature, divinity.
- [13] Trikuti.
- [14] The word Sri or Shri is often used as an honorific prefix to the names of deities and eminent persons.
- [15] Younger brother of Soamiji Maharaj.
- [16] Brother.
- [17] Festival of lights.
- [18] The book of Param Sant Tulsi Saheb, the Guru of Soamiji Maharaj's parents.
- [19] . An extract from the Granth of Guru Nanak.