BIOGRAPHY

Of

BABUJI MAHARAJ

By

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PREFACE

The Biography of Babuji Maharaj was written in Hindi in 1948. It was read out to Him. On being approved, it was printed and published. It was again read out to Him. The English version of its Preface is given below.

> For a long time, the undersigned had been thinking of preparing a Biography of Babuji Maharaj. But unless Babuji Maharaj was Himself pleased to dictate it, it was not possible because Sants do not descend below third Til, and man is seated at the impure ghát (plane) of Antah-karan. Again, Sants and their activities are always hidden. Soamiji Maharaj came into this world. Who can understand what He did ? He had Himself said that nobody recognized even a hair of His body. Seth Sudarshan Singh, who was a fast friend of Babuji Maharaj since childhood, often used to observe, "Babuji Maharaj is profoundly deep and inscrutable." Hence no biographies of Sants can be written in the real sense of the term.
>
> At the request of Master Girdhari Lal, Manager, Radhasoami Satsang, Soami Bagh, Agra, Babuji Maharaj said, "I shall not dictate. But if anything is asked of me, I shall speak out. Perhaps Sant Das has got something."
>
> Soamiji Maharaj started General Satsang in 1861, Babuji Maharaj was born the same year. He had the good fortune of attending the Satsang of four Param Sants (Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and

Buaji Sahebá). This Biography is therefore, in a way, a history of the Radhasoami Satsang. The esoteric sapling of Bhakti (devotion) planted by Soamiji Maharaj, developed into a tree in the time of Babuji Maharaj. The sweet fragrance of its flowers is spreading in all the directions like camphor.

This Biography has been written by the grace of Babuji Maharaj and under His direction. It is hoped Satsangis will derive immense benefit by reading it and will be able improve their spiritul understanding.

Satsangis will be glad to learn that this Biography is being brought out on the date of completion of fifty years of Param Purush Puran Dhani Huzur Maharaj's departure.

Radhasoami Satsang,
Soami Bagh, Agra
Paush Badi 10
Samvat 2005 Vikram
25th December 1948

(Sd) Sant Das Maheshwari M. Sc.
Personal Assistant to
Babuji Maharaj

There were only four books in English, (1) Radhasoami Mat Prakash, (2) Discourses on Radhasoami Faith,(3) Phelps' Notes, and (4) A Solace to Satsangis. With the influx of Americans and other Westerners to the Parent Radhasoami Satsang, the necessity of translating Hindi books of the Faith into English and bringing out new books was felt. By Mauj,

this activity has been the main feature of the interregnum following the departure of Babuji Maharaj in 1949 There are at present 40 books in English.

It is but natural that ardent devotees should be craving for more detailed biographies of their beloved Sant Sat Gurus.

Radhasoami Satsang
Soami Bagh, Agra, (India)
April 11, 1971
Easter Sunday

S D Maheshwari

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BIOGRAPHY OF BABUJI MAHARAJ

CHAPTER 1

INTRODUCTION

1. There are three main factors working in the human system, the body, the mind and the soul or spirit. The creation has also three grand divisions. Firstly, Dayál Desh (the region of the Merciful) or Sat Desh (the region of Truth). It is the purely spiritual region in which mind and matter do not exist at all. This is sub-divided into six regions. Secondly, Brahmánd or the region of the Universal Mind. It is the spiritual-material region in which matter is subservient to spirit. It is also sub-divided into six smaller regions which are the replica of the six regions of Dayál Desh. Thirdly, Pind or the material-spiritual region in which spirit acts through the media of mind and matter and is subservient to them. This region has also six smaller regions corresponding to those in the higher grand divisions.

2. The entire creation is thus divided into eighteen regions or centres. It is not homogeneous. There are gradations from top to bottom due to gradual decrease in the intensity of spirituality. The spirituality of the third grand division, viz., Pind, is of the lowest order and consequently evil tendencies, pain and torments are associated, in a large measure, with existence in this division. The solar system containing our earth belongs to the Pind Desh.

3. The three lower sub-divisions or centres of Brahmánd,

are the spheres of the three principal gods, Shiv, Brahmá and Vishnu, and are collectively called "And".

4. Pind, And and Brahmánd are the three Loks[1] of the ancient Hindu religion. Dayál Desh or the purely spiritual region is the fourth Lok which was not known to any of the religions prior to the advent of Sants.

5. The Supreme Being has no beginning and has no end. The creation of Dayál Desh or the purely spiritual region had a beginning but has no end; and the creation in Brahmánd and Pind has both beginning and end, with the difference that in Pind Desh, each entity is subject to individual dissolution or death at comparatively short intervals while in Brahmánd, its denizens ordinarily live as long as that region lasts, that is, until that region itself is dissolved in the course of an incalculable period of time as a result of natural depletion of spirituality, known as Mahá Pralaya (Great Dissolution).

6. The original abode of the spirit entity, which is encased here in the various covers of mind and matter, is Dayál Desh where it lay in a comatose condition, unable to enjoy the bliss of that region and had, therefore, to be sent to the lower regions to be relieved of that condition and made fit for enjoying the bliss of Dayál Desh on its return there, in due course. But in its descent from the top, the spirit was depleted, in part, of its inherent power at each intermediate stage till at the bottom it is more or less in an inert state. In other words, each successive cover of mind and matter assumed by it at the intermediate stages has made it weaker and weaker. But whatever the present predicament of a spirit entity may be, the Supreme Being cannot permit it to abide in eternal perdition. He has so ordained that sooner or later the spirituality at the bottom rises up to higher centres. Human body is one of the stages in the course of evolution that a spirit traverses.

7. Man is endowed with a cosmos of his own which represents all the spheres in creation and possesses such apertures

1. The world, the universe.

as would enable his spirit to reach the highest mansion from which it came. His constitution is a perfect microcosm of the creation or Macrocosm. The six sub-divisions of Pind are represented in human frame by the six ganglia from the lowest one at the rectum to the highest situated in the brain where the optic nerves of the two eyes meet in the middle line. The second, the third, the fourth and the fifth reckoned from the lowest are related to the reproductive organ, the navel, the heart and the throat respectively. These six ganglia are in a kinetic form. There are six nervous centres in the grey matter of the brain. They represent the six sub-divisions of Brahmánd. Similarly, there are six nervous centres in the white substance of the brain which correspond to the six sub-divisions of the purely spiritual region or Dayál Desh.

8. The spirit of a human being is located in the sixth ganglion or the third Til[1], the aperture through which access into Brahmánd can be gained. He alone of all creatures functions in six ganglia or centres as against three (or less than three) in the case of other higher or lower beings. In the human being the six centres are kinetic as stated above and the remaining twelve are so constituted that they are capable of being made to function by performing the practices prescribed for the purpose under the direct supervision and guidance of adepts. It is in consequence of this unique constitution that incarnations assume human form. Even the denizens of Brahmánd have to assume human form when they are desirous of gaining access into Dayál Desh.

9. The ancients have divided human life into four stages, childhood, youth, middle age and old age. Also in the case of creation in Pind there are four Yugas or the great periods, Sat Yuga, Tretá Yuga, Dwápar Yuga and Kali Yuga. Spiritual faculties develop with age, and are in the highest state of awakening in old age, so also the spirituality of the world, as a

1. Til literally means black spot in the pupil of the eye. Third Til means third eye or the point where the optic nerves of the two eyes meet in the middle line.

whole, is at its highest in Kali Yuga, the present age. As a corollary it follows that the highest spiritual secrets should be revealed in Kali Yuga alone. In corroboration of this principle, it may be mentioned that the Avatárs (incarnations) of the lower order, viz., Matsya (literally meaning fish), Kachchhap (tortoise) and Várah (boar), the first, the second and the third Avatárs or incarnations of Brahm, appeared in the beginning and the higher ones followed later on till we find that near the end of Dwápar Yuga, the highest Avatár of Brahm appeared in Krishna.

10 And, in Kali Yuga, came Sants one after the other from the highest and purely spiritual regions and gave out the secrets of Dayál Desh. But their work has not been smooth. Vehement opposition at the hands of Kál (Universal Mind or Brahm) and Máyá (matter) had to be overcome both internally and externally. It was not in the interest of the master of the lower creation that his creation should be depleted of spirituality in consequence of the liberation of spirits from his jurisdiction. Hence Brahm or Kál Purush, the creator-in-charge, and his underlings do not countenance the process of liberating the spirits from their thraldom. It is not, therefore, so much the revelation of secrets of Dayál Desh or propagation of Sant Mat (Religion of Sants) that is of importance as is the presence in this creation of the Force that can successfully combat opposition. This Force is none other than an emanation from the Supreme Being Himself as His Avatár (Incarnation) known as Sant Sat Guru. The advent of Sant Sat Guru is, therefore, an event of the highest importance in the process of emancipation and constitutes a new era in the economy of creation.

11. All the actions of the Sant Sat Guru are regulated by currents coming direct from the Supreme Being Himself. The attributes of the essence of the Supreme Being are met with in the Sant Sat Guru. The physical frame of the Sant Sat Guru is charged with the spirituality of the highest plane, and it imparts

its spirituality to all beings and objects that come in contact with it. The denizens of the third grand division derive, in this way, immense spiritual benefit and they are trained for admittance into the immortal regions of the first grand division.

12. Although Sants have been coming in this world in the previous Yugas as well, their mission was mostly to maintain the spiritual equilibrium in the creation; they did not openly reveal the secrets of higher creation or function as Sant Sat Guru, because then the spirit entities had not emerged from under the stress of mind and matter to be able to accept the teachings of Sants or be otherwise benefited thereby. In the fullness of time Sants (who have access to the purely spiritual regions beyond Brahmánd and Pár-Brahmánd), Sádhs (who have access to spiritual-material regions, that is, Brahmánd), Mahátmás (who have reached the first sphere of Brahmánd and have overcome death) and Fuqrá-i-Kámil (perfect Saints) made their advent mostly in India and some in Persia and other countries.

13. The incarnations and prophets who did not attain to the original abode, viz., the purely spiritual regions, rank lower than Sants. As in their upward journey they stopped at one or the other of the intermediate stages, there came to be different religions in the world. At whichever stage a pilgrim stopped, he regarded it as the 'final goal' and its presiding deity as the 'infinite'. And he enjoined on his followers the worship of that deity. Besides there being different religions in the world for the reason stated above, further differences arose when, in the absence of adepts, spiritual leadership was appropriated by mere intellectuals or professionals. In due course the real teachings of the original masters were smothered within a mass or mere forms and rituals. Thus by the time of the advent of Sants there had sprung up in the world various types of spiritual leaders holding man in their grip so tightly that he was left with no initiative or even choice in matters relating to his spiritual advancement. He was a mere slave to the established faith of the country or clan in which he happened to be born. So much so that if an individual spoke or wrote anything against the prevalent

and accepted views, he was persecuted by the members of all the communities who joined in this attack inspite of their mutual differences. It was in this set up that Mansoor (Faqír of Persia) more than a thousand years ago spoke out "Anal Haq" (I am God) and he was beheaded. Shams Tabrez (Faqir of Persia) who followed him, gave out the principles of Sant Mat (Religion of Sants) in contradistinction to Islam, the prevailing religion of the country. For what he said and preached he was flayed alive. These are the instances to show how in the beginning the high souls that came in this world to give out the secrets of Dayál Desh, were treated. They gladly submitted to humiliations, indignities and hardships, nay, gave their blood to atone for and lighten the sins (Karams) of the humanity to make it fit for spiritual regeneration. Thus, in course of time the Jiva (human being) became Hans[1] from Kág[2], so that the message of Dayál (Merciful) could be given to him. Kabir Saheb, the first Param Sant, (Supreme Saint) who incarnated about seven hundred years ago, says :—

कहैं कबीर निर्भय हो हंसा, कुंजी बता दूं ताला खुलन की

Translation—Shed all fear, O Hans ! I Shall let you know the key to open the lock.

14. This lock is at the third Til between the two eyes at which human spirit takes its location and from where it supplies life and energy to all the forces that work in the body. The arrangement is that no soul can have any communion with any region beyond and upwards. Even after the dissolution of the body the soul remains imbedded in the strata of mind and matter which are vivified only so far as the soul can function by maintaining equilibrium. In other words, the location of a spirit entity is determined by the degree of its own awakening. If it has cast away its coarse covers by the

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1—Hans literally means swan, being gifted with the power of separating milk from water; hence a pure person.

2—Kag literally means a crow; a contemptible fellow, base or imprudent person.

due performance of spiritual practices prescribed for the purpose, it will be located in a higher region, whose spirituality corresponds in intensity to that of the awakened spirit entity.

15. Due to long association with mind and matter, the spirit entity has identified itself with them. It has now no idea of its origin, and, in consequence, no thought of returning to its original abode and home. Before the advent of Sants, whatever spiritual practices were then taught, led simply to one or the other regions in Brahmánd. They involved hard disciplining of the physical and mental tendencies and awakening of the higher mind. There was no question of the emergence of the spirit entity from the stress of mind and matter, which, when it came about, marked the commencement of the epoch in which 'Love' as taught by the Supreme Father Radhasoami Dayál would bud forth and eventually blossom and bear fruit.

16. The imitation in articulate sound of the first spiritual current, which is the beginning and the cause of all creation, is "Rádhá", and the imitation of the wave or commotion, that gave rise to this prime current is "Soámí". The true holy Name or the supreme Mantra of the origin and source of all spirituality in creation is RÁDHÁSOÁMÍ; and when the true Supreme Being thus manifested Himself as Creator and evolved the creation, the wave and the currents announced Him as RÁDHÁSOÁMÍ. This true Name is present everywhere in creation, and can be heard at the innermost plane where the spirit current is acting. It literally means the prime source or reservoir (Bhandár) and the prime current (Dhár) issuing forth therefrom. It is the first expression of manifestation of the unmanifested, viz., Anámí Purush or the Nameless and Formless Being. It is surcharged in the highest degree with His love and attraction. It preceded all creation and is the life and soul of all that exists. The entire creation down to the lowest region bears the same impress of Bhandár and Dhár in a miniature form.

17. Hitherto the Name RÁDHÁSOÁMÍ was not given out by any Sant. In some of the writings of the by-gone Sants (as for instance Kabír Sáheb) there are, of course, references to this Name. But it was reserved to be openly pronounced by Soámijí Mahárāj, the Incarnation of the Supreme Being Radhasoami Dayal Himself at a time, when, by His Mauj, the obstacles that prevented the free expression of the true message of Grace and Mercy were considerably less obstructive, due partly to the political creed of non-interference in religious matters adopted by the British Government in this country and partly to the exhaustion of the forces of opposition by the gradual spiritualisation of the entire lower creation by the continued presence of Sants and Param Sants, who, in a way, prepared the ground for the all gracious advent and incarnation into this world of the Supreme Deity of the highest and endless region of pure spirit and love in the august person of Soamiji Maharaj.

18. All that Sants, Sádhs and Mahátmas did and suffered for in this world was only a prelude to the gracious advent of the Supreme Being Radhasoami Dayal on this earth. The real work of redemption leading to complete emancipation and salvation of the spirit entity from the thraldom of mind and matter could commence under His aegis alone.

19. His advent infused spirituality of the highest order into Brahmand and Pind and established an upward current which is the path by which the devotee reaches the first grand division and attains everlasting bliss and immortality. This upward current and path is maintained by His continuous manifestation in different human forms and each one of them is designated as the Sant Sat Guru. Such manifestations have continued after Soamiji Maharaj in the persons of Huzur Maharaj, Maharaj Saheb, Buaji Sahebá and Babuji Maharaj.

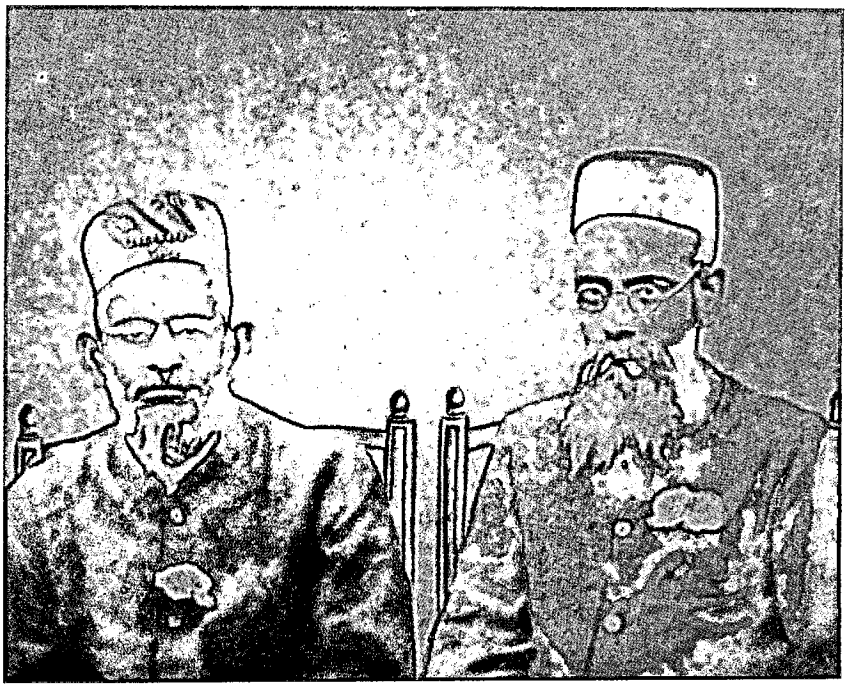
20. It may be mentioned that the true greatness of Sants lies in the exalted spiritual position which they occupy, the internal experiences and events which mark the course of their journey to their ultimate goal and the awakening of the spirit



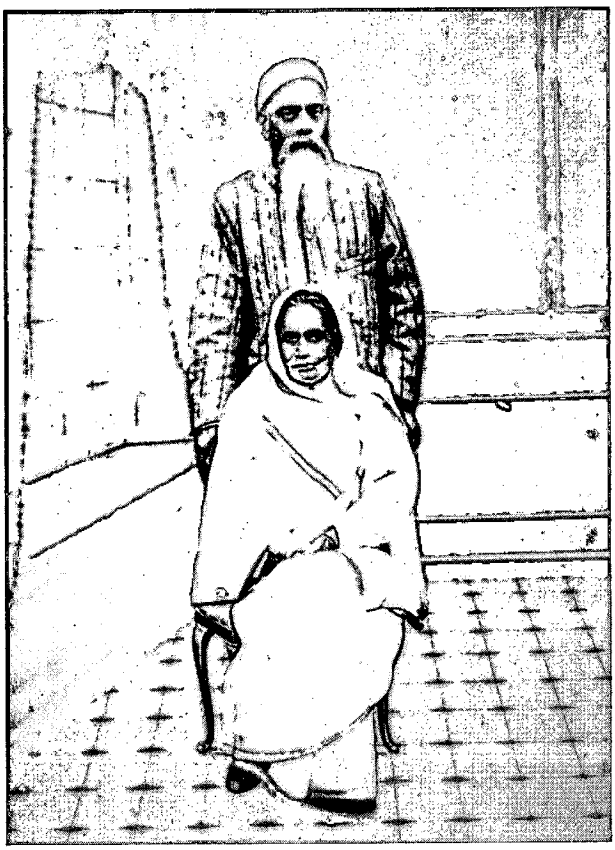
BABUJI MAHARAJ
WITH
SOAMIJI MAHARAJ



(Standing from left to right)
Babuji Maharaj and Maharaj Saheb
with Huzur Maharaj



Maharaj Saheb & Babuji Maharaj



Babuji Maharaj with Buaji Saheba

amongst their close associates rendering them capable of responding to their exalted teachings and lastly the secret impetus imparted to the course of spiritual evolution in the economy of creation and the spiritual uplift of humanity in general. *The true lives of Sants are contained in their writings and discourses which are also a sealed book to all except to those who approach them in a true spirit of humble receptivity and under the guidance of an adept.*

21. Radhasoami religion was revealed for the first time in 1861 by its Founder, the Supreme Being, who incarnated Himself as Sant Sat Guru in human form and was spiritually known as Soamiji Maharaj. The religion is called Radhasoami religion after the name of the Supreme Being RADHASOAMI, a Dhwanyátmak Name or Word or spiritual sound which has ever been eternally resounding in splendid refulgence in the highest sphere of creation and has ever been reverberating in the innermost recesses of each plane from the topmost to the lowest.

22. Soamiji Maharaj, the incarnation of the most exalted, most gracious, most merciful, most munificent and most forgiving Radhasoami Dayal was born on the 24th August 1818 A. D. at Panni Gali lane in the city of Agra.

23. Soamiji Maharaj's parents and some other near relations had accepted Param Sant (Supreme Saint) Tulsí Sáheb of Háthras[1] as their Guru. Tulsi Saheb frequently used to visit the family of Soamiji Maharaj during the latter's childhood and had, within a selected circle, given out that Soamiji Maharaj was the incarnation of the Supreme Being and would deliver the message of the Most High. Being thus forewarned, Soamiji Maharaj's parents and others accorded Him a reverential treatment even while He was a child.

24. Soamiji Maharaj was married at a very early age. His consort named Nárayan Deí came to be known as Rádháji

1. A town about 32 miles or 50 kilometers north-east of Agra.

Maharaj. At the time of marriage Soamiji Maharaj said of Her that by virtue of Her high spiritual status and affinity to Him, She was destined to be with Him; so let the marriage be performed. She was a *Nij Ansh* (emanation from the Supreme Being).

25. From the very childhood, Soamiji Maharáj used to shut Himself up in a small room which is at the back of another room on the ground floor of His house. For light and air there is a small aperture, otherwise no noise can reach within. This room still exists in a renovated form and is considered as one of the most sacred and hallowed places. Soamijí Maharaj used to remain in this room for days together, not coming out even for attending to the requirements of the body.

26. It was in November 1858 that Huzur Maharaj (Rai Sálig Rám Bahádur, the would be successor of Soamiji Maharaj), after an agitating and poignant search for the Supreme Being, continuously eating into His vitals for over a decade, came in the presence of Soamiji Maharaj. Simultaneously about this time, some men and women gathered round the person of Soamiji Maharaj and became His enthusiastic, devoted and lost-to-themselves followers. Within this circle which continued to expand from time to time, Soamiji Maharaj gave out the Supreme Name RÁDHÁSOÁMÍ which was in turn used by His followers for Himself.

27. When we speak of the incarnation of the most high Radhasoami Dayal in the person of Soamiji Maharaj and of the announcement by Him of the Holy Name RADHASOAMI, we have to bear concurrently in mind the presence in the Satsang of "One", the Gurumukh[1], in response to whose love and devotion alone, the Supreme Being had to manifest Himself and to give expression to His Holy Name. Again, it was on the repeated request of His Gurumukh, Huzur Maharaj, that Soamiji Maharaj started the open Satsang on the Basant Panchami day (the fifth day of the bright half of the month of Mágh), the 15th February 1861 A, D., Friday.

1—The prefect disciple of Sant Sant Guru, who is to succeed Him.

28. This Satsang comprised of Soamiji Maharaj as the embodiment in human form of the Supreme Being, with plenary powers of salvation, being in essence the same as the Supreme Being Radhasoami Dayal in His original abode, and of His Gurumukh (chief disciple) Huzur Maharaj as the sole entity to respond fully to the love and attraction of the Supreme Being as manifested in Soamiji Maharaj.

29. Soamiji Maharaj came as Soami or Master and Huzur Maharaj as Sewak or Servant. One was the speaker and the other the listener. Guru (teacher) and Chelá (disciple) were really one and the same. If this course had not been adopted, the acceptance of RADHASOAMI Nám by other Jivas would have been impossible. Other Jivas only followed what Huzur Maharaj said or did and thus, in course of time, by Huzur Maharaj's example, they became qualified to act in the right manner.

30. With this introductory note, is given, in the following pages, the

Biography of Babuji Maharaj

the fifth SANT SAT GURU of RADHASOAMI FAITH.



BABUJI MAHARAJ

2

BIRTH AND CHILDHOOD

31. The Supreme Being, assuming the first Guru Swarúp as Soamiji Maharaj, brought in this creation several of His Nij Anshas[1], viz., Rádháji Mahárái, Huzúr Maharaj, Maharaj Sáheb, Buájí Sáhebá and Bábújí Mahárái. They constituted the main props of the unique seminary established in this part of the creation for the reformation, regeneration and redemption of souls. It is due to the presence, in this creation, of the Nij Anshas, Sants, Sadhs and true devotees, that the work of salvation started by Soamiji Maharaj has continued after Him. Otherwise, instead of responding to the love and attraction of the Supreme Being, the men of the world would revolt and cause all sorts of trouble and impediment in the way of spiritual progress.

32. Babuji Maharaj was the last of the Nij Anshas who came in the time of Soamiji Maharaj. His life on earth coincided practically with the growth of Radhasoami Satsang established in 1861, the year of his birth. His association with the Satsang was the longest of all. So with His departure at the ripe age of 88, closed the biggest chapter in the history of Radhasoami Satsang. And after Him there is left no body who had known Soamiji Maharaj and His Satsang and had witnessed the great Leelá[2] and Vilás[2] of Soamiji Maharaj's days. It is natural, therefore, that while reading about the life of Babuji Maharaj we

1. Emanations of the Supreme Being. 2. Pleasure and enjoyment of Sant's company.

feel that we are glancing through the history of Radhasoami Satsang as well.

33. Soamiji Maharaj's elder sister was a devotee of a very high order. She was called Sardhoji Maharaj. One day she prayed to Soamiji Maharaj that a Bhakt (devotee) be born in her family.

34. In the early hours of the 12th day of the bright half of the month of Jeth, in the year 1918 of the Vikram Calender, (Wednesday, the 19th June 1861), Babuji Maharaj was born as a grandson to the elder sister of Soamiji Maharaj, at Váránasí (Benáres).

35. The day preceding the night on which Babuji Maharaj was born was the day of fasting due to Nirjalá Ekádashi[1], and, therefore, his mother remained without food and water the whole day.

36. Babuji Maharaj's name was Mádhav Prasád Sinhá but, out of love and affection, he was called "Rájá" (King).

37. In December 1873, the grand mother of Babuji Maharaj brought him to Agra. He was fortunate enough to stay at the Holy Feet of Soamiji Maharaj for full three months. During this period whenever Soamiji Maharaj delivered discourses on some special and deep subjects, He used to call Babuji Maharaj even at late hours on cold wintry nights. Babuji Maharaj, too would at once come to Him, covering his body hastily with his "razái" (a quilt, a coloured coverlet).

38. More often than not, Babuji Maharaj passed his school vacations at the Feet of Soamijí Maharaj in Agra. Soamiji Maharaj loved Babuji Maharaj very much, and very often took the service of preparing Huqqá[2] for Himself. Besides Radhaji Maharaj and Huzur Maharaj, Bukkiji, Shibboji and other devotees also loved Babuji Maharaj.

1—Name of the eleventh day in the bright half of the month of Jeth (May-June), on which even the drinking of water is forbidden to those who fast. 2—The hookah or pipe and its apparatus by which tobacco is smoked through water.

39. In January 1874 Soamiji Maharaj initiated Babuji Maharaj in Radhasoami Faith.

40. When Babuji Maharaj returned to Benares, Soamiji Maharaj sent one of His devoted Sadhus with him to keep company and help him in the performance of Surat Shabd Yoga[1].

41. Huzur Maharaj had been so pleased with Babuji Maharaj that He gave him His own manuscript copy of Sar Bachan Radhasoami (Poetry) which had not been printed.

42. Thus equipped, Babuji Maharaj remained away in Benares. Apparently he busied himself in working out his own salvation but in fact he was raising the spiritual level of the region by the performance of spiritual practices and devotion. He used to repair with the Sadhu, referred to above, to a secluded and partly neglected and unfrequented garden about a mile and a half from his house. He went out obviously to take health walk, but in fact to perform spiritual practices every morning without publicity and possible opposition from his people, more particularly from his grand uncle and guardian who was a bigoted Hindu of the type very common in those days particularly in Benares.

43. Babuji Maharaj's family was the recipient of the special grace of Soamiji Maharaj. Nearly all the members had taken initiation from Soamiji Maharaj. His maternal grand-mother and grand-father Sri Rám Lál Jí, too, were initiated by Soamiji Maharaj.

44. Babuji Maharaj's mother had received initiation from Soamiji Maharaj. She served Him with body, mind and riches, without caring for her personal comforts at all. Soamiji

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1—Union of the spirit with the sound current; spiritual practice for achieving the above. The spirit and sound practice of Yoga

Maharaj was once graciously pleased to say to her, "This boy (Babuji Maharaj) would redeem you from the world. You would not have to come again. You would attain freedom from your physical body and would become oblivious of it even when alive."

45. When Soamiji Maharaj had departed, Huzur Maharaj also bestowed the same grace and favour on this family in general and Babuji Maharaj in particular. Huzur Maharaj gave Babuji Maharaj the parmarthi name of "Prem Adhár".



Babuji Maharaj in His Boyhood



Babuji Maharaj at the age of forty

3

FAMILY HISTORY

46. The family in which Babuji Maharaj was born was Khatrí by caste, the same to which Soamiji Maharaj's family belonged. Babuji Maharaj's family is known as Dilwálí Kapoor Khatrí. Dilwali is an inhabitant of Dilli or Delhi. Khatri is the second (the military and regal) caste of the Hindus. Kapoor means camphor. It is one of the several sub-castes of Khatries.

47. The father, the grand father and the great grand father of Babuji Maharaj were Sri Gangá Prasád, Sri Bhawání Prasád and Sri Rám Sukh respectively. This family lived in and belonged to Ágrá. In the beginning of the nineteenth century, when the city of Agra was attacked by the British and wrested from the Marathás, this family left Agra, and settled in Benaras. But the matrimonial alliances continued to take place as heretofore near Delhi and Agra.

48. Babuji Maharaj had two real uncles named Sri Jánkí Prasád and Sri Har Prasád, both of whom were post masters. The former had no issue. The latter had seven sons and one daughter. Babuji Maharaj had one younger sister whose name was "Subhadrá", popularly called Manno Bíbí. Her eldest son Sri Charan Adhár Tandan (C. A. Tandan) alias Kakko Babu is the Joint Secretary of the Council at present.

49. Babuji Maharaj used to address his mother as

"Bhábhí". Bhabhi means elder brother's wife. Babuji Maharaj's father was the eldest of the three brothers. Hence Babuji Maharaj's mother was addressed as "Bhabhi" by his two uncles. Babuji Maharaj also came to address her as "Bhabhi".

50. Babuji Maharaj's mother was a great parmárthi (pious) lady. She always kept Satsang and Parmárth (spiritual welfare) above all worldly pursuits. A Sadhu[1] used to visit the family off and on. He was always warmly welcomed and given food and other things. On one occasion he asked Babuji Maharaj's mother to name anything she wanted. She prayed to the Sadhu to bless her family with constant love and devotion for the Supreme Being. The Sadhu replied to her that she had asked for all and every thing. After this, the Sadhu never came again, nor was he seen anywhere. Attempts to find him out did not yield any result.

51. Babuji Maharaj's father had a big jewellery shop in Calcutta. In a short time, he earned so much that even the utensils of daily use were of silver. Formerly, he had carried on money lending business. Afterwards, he started coal mining business in partnership with one 'Nanhe Babu'.

52. Babuji Maharaj's father was very handsome, robust and healthy. His temperament was gay and he was fond of beautiful and artistic things. It is said that people used to visit him for the sole purpose of having a look at his handsome countenance. He was a very moderate eater. During childhood, sometimes, when Babuji Maharaj dined with him, he often remained a bit hungry.

53. Babuji Maharaj's father passed away on Saturday, the lst May 1875, at the age of 44, when Babuji Maharaj was only fourteen years. It has been observed that parents of Sants, Sadhs and Mahatmas often die at a young age. Huzur Maharaj's father died when Huzur Maharaj was only four years of age.

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1. A virtuous and holy man: ascetic.

54. After the demise of Babuji Maharaj's father the business remained entirely in the hands of Nanhe Babu, the partner, who used to give rupees 90 only, every month, to Babuji Maharaj. But in 1889 when Nanhe Babu became insolvent this monthly allowance of rupees 90 was also stopped. There were still investments and properties worth thousands of rupees belonging to the partnership which was yielding good income. Inspite of his uncle's pressing him very much, Babuji Maharaj never demanded accounts from Nanhe Babu. He told his uncle that Nanhe Babu was a friend of his father and as such it did not behove him to demand accounts from him.

55. As ancestral property, Babuji Maharaj had two villages, (1) Mahú Parásan Buzurg and (2) Mubárikpur, near Deogáon in the Ázamgarh district (U. P.). The cultivators of these villages were refractory and did not pay their dues, and Babuji Maharaj was soft. He disposed of these villages at a very low price. He also sold away his ancestral house at Benares.

56. Babuji Maharaj used to wear long hair during childhood. He was fond of playing upon musical instruments, specially sitár (a kind of guitar). He was very sharp in reading and writing. In the beginning, He was not sent to any school. A tutor used to come to his house to teach him Persian language, in which he was a *muntahi* (very proficient) and was considered to be a good scholar of Persian even at the young age of 13 or 14 years.

57. In 1884 he obtained the degree of M. A. (Master of Arts) in English Literature from the premier University of Calcutta, as a student of the Benares College. Reproduced below is the testimonial issued to him by the Principal, Dr. Thibaut.

> I have much pleasure in expressing the very high opinion I entertain with regard to the abilities and

attainments of Babu Madhav Prasad Sinhá M. A., an ex-student of the Benares College. He took his M. A. degree in English and stood, I was informed, very high in the list. His knowledge of English is indeed an unusually good one, in extent of reading as well as knowledge of idiom.

When reading in the Benares College he gave great satisfaction by his regularity and good behaviour.

I hear that he intends to apply for a vacant post in the Aligarh A. M. College. I should be very glad to hear of his application being successful. I have no doubt that he would make an efficient and conscientious teacher.

Benaras
21. 6. 1884.

G. Thibaut Phil. Dr.
Principal, Benares College.

58. Babuji Maharaj was penetrating and discriminating. He possessed fine perception. He was elegant and intelligent. From his very childhood, he had developed the habit of probing deep into every matter and understanding everything thoroughly. In fact, he gained mastery over every subject with which he was concerned.

59. After the demise of his father, Babuji Maharaj came under the guardianship of his father's uncle Sri Shiva Prasad who was an important person in his community, society and religion. His orthodoxy verged on bigotry. He would not take his meals without bathing in the holy Ganges and visiting temples. Babuji Maharaj had, therefore, to live, much against his inclinations, the life of an orthodox Hindu. This, however, gave him an insight into the various religious observances, ceremonies and functions performed under the supervision of the pandits[1] of

1. Learned Brahmans.

Benáres and the prominent members of the priestly class of that period.

60. Of course, Nij Anshas do not stand in need of observing these things. However, the supreme Mauj was that all these things should come within the ken of the Gurumukh, so that the momentum that the preachings and practices of the pandits had gained might be exhausted and controlled by investing them with spirituality and inner attractive forces of the highest order of the Gurumukh. It was for this reason that Maharaj Saheb and Babuji Maharaj very often frequented almost all the places in Benaras not excluding gambling dens and Chandúkhanas[1] which were veritable hot-beds of crime. This chapter in Babuji Maharaj's life closed with his appointment in the office of the Accountant General, Uttar Pradesh[2], Allahabad, in March 1886.

61. The greater the depth from which a plant is uprooted, the greater will be the effect on the soil. This is the reason why the Gurumukh is entrenched thoroughly deep into the world, so that when he is withdrawn from there a larger number of people may be drawn with him from the meshes of the world. It was the MAUJ[3] that Babuji Maharaj should live under the guardianship of an orthodox Hindu and obtain first-hand knowledge and experience of Hindu temples and ghâts[4] at the bank of the river Ganges, religious and other gatherings, discourses, fairs, ceremonies, functions, etc.

62. Babuji Maharaj possessed an intimate knowledge of the conditions of life in temples of Varanasi and all other activities that were going on in the name of religion. He used to narrate these experiences of his boyhood so vividly as if they had recently happened.

63. To cite an example, Babuji Maharaj used to describe "Som Yagya" ceremony that took place in Kashi (Varanasi) during his childhood. A great pandit of Kashi called "Bál Shástry", arranged "Som Yagya", the religious sacrifice

1. Places where people smoke Chandu, a preparation of opium.
2. One of the states of Union of India, U. P.
3, Supreme or Divine will. 4—A flight of stone steps or an incline on the bank of a river, leading to water.

of a goat. Reputed pandits from all over India were invited for the ceremony. A large pandal, altar, etc., were erected on the lines indicated in the scriptures. A small baby goat was sumptuously fed and adorned and then all the orifices (outlets) of its body were closed. Thereafter, the pandits began to beat the baby-goat with clenched fists, so that it would die without screaming. If it screamed and its voice was heard, the "Yagya" would be spoilt. After the goat died, all took "prasad" of its flesh. What a tyranny, blindness and travesty of faith ! Dreadful sin was committed in the name of religion and Parmarth. The pandits did not know that the real "Som Yagya" is performed by killing the goat of lobh (greed).

64. Babuji Maharaj often used to talk about the temples of Kashi, especially, the "Kál-Bhairava" temple. Kál means (1) death; (2) time of death; (3) the messenger or angel of death; (4) the regent of the dead; (5) one of the names of Yam or Jama. Bhairava literally means awful, horrible, terrible. It is a form of Shiva (especially an inferior manifestation of that deity, which alludes to terrific properties of mind or body). The idol of the deity was black and there was so much darkness in the temple that the whole atmosphere was black. A dim lamp used to give smouldering flame before the idol. The dark smoke that was emitted from the lamp, had made the whole place black. The priest who was in attendance on the idol was also black, and wore greasy and dirty clothes.

65 Once Babuji Maharaj happened to go to Benares with the marriage party of the son of his cousin. By Mauj, the party was lodged in the same building which used to be a very big gambling den and Maharaj Saheb and Babuji Maharaj had once been there during their boyhood. Babuji Maharaj recognized the house. Satsang was held there and Babuji Maharaj delivered discourses too. He was pleased to observe that Maharaj Saheb had visited that house once and hence again that place was fortunate to have the Satsang of Radhasoami Dayal that day.

66. Two opposite forces were working upon Babuji Maharaj during his boyhood, the aforesaid atmosphere of Kashi (Varanasi) and the influence of Sri Shiv Prasad on the one hand, and Soamiji Maharaj and His Satsang on the other.

4

HOUSEHOLD LIFE

67. At the age of sixteen Babuji Maharaj was married to Srimatí Bhagwán Deí, daughter of Sri Chiranjí Lál Seth of Shikohábád (U. P.). Huzur Maharaj gave her the parmárthí name of Surat Pyárí. She was generally called Maiyánjí. Maiyanji means revered mother.

68. The first couplets of the Arti Shabds (hymns) composed by Huzur Maharaj for her are given below :—

(1) हुई गुरु सन्मुख सुर्त प्यारी ।
वहीं घट प्रीत जगी सारी ।।

The moment Surat Pyari (dear Surat) came before Guru, her love was awakened.

(2) राधास्वामी दरस दिया मोहि जब से ।
राधास्वामी पर मोहित हुई तब से ।।

I was enamoured of Radhasoami, ever since He gave His darshan to me.

(3) सुरतिया याँच रही ।
गुरु चरन प्रेम की दात ।।

Suratia begs for the gift of Sat Guru's love.

69. After marriage, Babuji Maharaj and his consort Maiyánjí Sáhebá came to Agra for performing Artí of Soamiji

Maharaj. At that time there were no houses in Soami Bagh. Babuji Maharaj and all others had to sit on leaves on the ground under the shade of trees.

70. Maiyanji Saheba possessed great enthusiasm for service of Sant Sat Gurus, Satsang and Satsangís. She used to attend the Satsang of Huzur Maharaj as often as possible and performed all sorts of Sewá (service). The same was her practice in the Satsang of Maharaj Saheb. During the time of Buaji Saheba and thereafter, till the establishment of Bhandár Ghar (kitchen) at Alláhábád Satsang, Maiyanji Saheba used to arrange feed for outstation Satsangis. She took special care of the poor and needy. Till long after her demise, people in Allahabad remembered her alms-giving. She passed away at Allahabad in August 1929. Her funeral took place on the banks of the river Jamuna. Her Bhandárás (feasts for Satsangis) were held at all the three places of Satsang, namely, Agra, Allahabad and Benaras. Babuji Maharaj gave away nickel-polished brass utensils to the Satsangis.

71. Two Children of Babuji Maharaj, a boy and a girl, died at a very tender age. Thereafter, were born four sons and one daughter : (1) Saran Adhár (Sarno Babu) in 1887, (2) Nám Adhár (Munan Babu) in 1897, (3) Amí Adhár (Chhuttan Babu) in 1900, (4) Sant Adhár (Santo Babu) in 1902 and last of all (5) Saran Adhárí (Bíbí Ráni).

72. ´Sarno Babu left this world in 1909, a few years after his marriage. He was serving in the Muzaffarpur (Bihár) branch of the Benaras Bank Limited. There he fell ill and came to Allahabad where he died after three months at the age of 22 only. During the illness prior to his death, Sarno Babu used to describe the wonders, which he was then witnessing internally. He was having darshan of Soamiji Maharaj, Huzur Maharaj and Maharaj Saheb. About 15 or 20 days before his death, Babuji Maharaj told the members of the family that the boy would certainly go, he had been summoned by the Lord, and that their duty lay in cheerfully submitting to Mauj. They should not feel sorry for the loss of

their dear one. At the cremation ground the Shabds (hymns) of thanksgiving were recited under the direction of Babuji Maharaj.

73. Babuji Maharaj's second son, Munan Babu passed away in 1916, three months after his marriage. He was very loving, charming and handsome. Maiyanji Saheba naturally felt very much grieved at his death. Babuji Maharaj consoled her by saying, "His Surat (spirit) had come down from a very high region for that much period only."

74. A high class Satsangi and devotee had prayed to Huzur Maharaj that he desired to play in the lap of a Sant. This Satsangi is said to have been born as Munan Babu. His desire having thus been fulfilled, he repaired to his abode.

75. The widow of Munan Babu stayed with her parents and brother throughout.

76. The remaining two sons and one daughter survived Babuji Maharaj. Sarno Babu's widow, called Barí Bahú (eldest daughter-in-law), lived in Babuji Maharaj's house till her death on 24-7-1960. After Maiyanji's demise, she was incharge of the household. She had attended the Satsang of Huzur Maharaj, Maharaj Saheb, Buaji Saheba and Babuji Maharaj.

77. Before marriage, Sarno Babu's wife happened to go to Huzur Maharaj with her brother's wife and other ladies who bowed down and touched the Holy Feet of Huzur Maharaj. Huzur Maharaj enquired, "Where is that girl who is shortly to be engaged to Madhav Prasad's (Babuji Maharaj's) son ?" The wife of Bari Bahu's brother bade her bow down and touch the Holy Feet. Thereupon Huzur Maharaj placed both His hands on her head as a token of blessings, and remarked, "She is coming to my own house".

5

FIRST MEMORABLE MEETING BETWEEN MAHARAJ SAHEB AND BABUJI MAHARAJ

78. Maharaj Saheb was studying in Queen's Collegiate School, Benares, and Babuji Maharaj in Harish Chandra School. Both of them became companions when Babuji Maharaj also joined the former institution in the fourth standard. During those days fourth standard meant the seventh of these days.

79. 'When Babuji Maharaj entered his class-room on the first day, he felt a bit perplexed and was thinking where he should sit, as all the seats were occupied, except one by a robust boy. So robust and sturdy was he that nobody dared sit near him. This robust and sturdy boy was none other than Maharaj Saheb. As soon as their eyes met, Maharaj Saheb instantly beckoned Babuji Maharaj to sit by his side and added that he should sit with him daily. Maharaj Saheb greeted Babuji Maharaj like an old friend.'

80. From that day on, both were seen together all the time. Both were drawn towards each other due to internal attraction, as both had descended from Radhasoami Dhám for the same benevolent purpose. They were so close to each other that the biography of one cannot be written in exclusion of the other.

81. Maharaj Saheb's name was Brahm Sankar Misra. He was born in Mohallá Piyarí Kalán in the city of Benares

(U. P.) on Thursday the 2nd day of the dark half of the month of Chaitra in Samvat 1917 of the Vikram Calender, corresponding to 28th March 1861, in a family of intellectuals.

82. Maharaj Saheb was tall and sturdy. His complexion was fair. During his childhood, he was fond of playing the game of interlocking fingers and endeavouring to twist hand or wrist. He also used to fly kites and pigeons and was so much absorbed in these pastimes that his eyes were always turned upward towards the sky. He was a great athlete and a wrestler, ready to challenge any and every body. The bad-characters and even policemen of Kashi (Varanasi) feared him. In contrast, Babuji Maharaj was lean, thin and short statured. But, because both of them always moved together, people feared Babuji Maharaj too and no one dared raise a finger against him.

83. In the famous city of Kashi (Benares, Varanasi) people of all sorts of ideas, rich and poor, Rajas and beggars, drunkards, scoundrels and gamblers, goondas and swindlers, flourished abundantly. All sorts of activities were going on in the name of religion. There was no place, locality or institution, big or small, such as taverns, gambling-dens, temples, theatres, ghâts, etc., where Maharaj Saheb, and with him Babuji Maharaj, did not go for fun. They had full knowledge of all such places.

84. Kashi has always been the centre of learning and culture. During the British regime, too, Kashi held a high place for western education and learning. Before the establishment of Allahabad University, Queen's College Benares was the biggest College in Uttar Pradesh. In 1799 Lord Wellesley opened two Colleges, one in Calcutta and another in Benares. First, Sankrit College was opened and then the Queen's College. Great scholars of Sanskrit language, namely, Wilson, Ballantine, Griffith and Thibaut, were serving on the staff of this College. They had written many books on Hindu religion.

85. Maharaj Saheb and Babuji Maharaj took their M. A. degrees in 1884. Thereafter, they commenced the study of law, but soon discovered that a lawyer's profession would not suit them as it requires constant exercise and diversion of mental faculties to mundane affairs, which leave little time for meditation and for the care of the soul. Maharaj Saheb got a teacher's job in the Bareilly College. But, here also he did not work long. The time for his joining the Satsang had come.

6

MAHARAJ SAHEB'S COMING TO SATSANG

86. Soamiji Maharaj had indicated to Huzur Maharaj that His (S. M.'s) two Nij Anshas were present in Benares as brother and sister. (Reference was to Maharaj Saheb and Buaji Saheba). Soamiji Maharaj had told Huzur Maharaj to awaken them and to take care of them at the appropriate time.

87. It was the Supreme Father's Mauj that Maharaj Saheb should not join Satsang till he had finished his studies. It was just possible that his physical and mental development and household matters would have been retarded, had he come in contact with Huzur Maharaj earlier. Huzur Maharaj did not attract even Babuji Maharaj to Satsang, although he had been initiated into Radhasoami Faith years back and had been a favourite of Huzur Maharaj.

88. After Soamiji Maharaj had repaired to His August Abode in 1878, Babuji Maharaj's outer connection with Satsang remained in abeyance. This afforded him opportunity to devote himself fully to his studies. In 1884 he passed M. A. examination. Before, however, he could fix himself in any profession, Huzur Maharaj took charge of him. Huzur Maharaj knew the address of Babuji Maharaj's grand-mother and used to visit her place during her life time as well as after her death. He reminded Babuji Maharaj of his real mission and the

desirability of his establishing closer ties with Him (Huzur Maharaj) and His Satsang.

89. It was through Babuji Maharaj that shortly afterwards Maharaj Saheb came in the Satsang of Huzur Maharaj. It is remarkable that although the two friends had kept constant company since their school days, Babuji Maharaj's religious life remained exclusively his own and Maharaj Saheb had no idea of what Radhasoami Faith was. Externally, there was nothing out of the way that could indicate the presence in him of the spirituality of the highest order.

90. About the year 1884, Babuji Maharaj had come into very close contact with Huzur Maharaj, and used to visit Him frequently and also had correspondence with Him. Huzur Maharaj was then Postmaster General with headquarters at Allahabad. It so happened that about this time Sar Bachan Radhasoami (Prose) of Soamiji Maharaj, the August Founder of the Radhasoami Faith, was printed and published for the first time. Maharaj Saheb got a copy of this book from Babuji Maharaj. What a phenomenal effect the very first perusal of the book produced on Maharaj Saheb can be realized from what He wrote to Babuji Maharaj on 17-8-1885. An extract from this letter is given below :—

> ".....But I tell you, dear friend, how immeasurably superior now I find our Dharam Pustak[1] and belief, to this paltry spiritualism. Its grossness becomes too palpable when I think of the true way opened before us through the infinite grace of Huzur Radhasoami. Oh how I yearn to mingle myself into dust before Huzur Rai Salig Ram Saheb and following Him through life and death one day to be deemed fit to be called His true servant. It is through His Mehar[2] that I can hope for salvation but you have been the first in rescuing

1. Sar Bachan Radhasoami (Prose). 2. Grace.

me from that depth of misery and sin in which else I should have surely fallen without any hope of redemption. I am trying my best to live a chaste and righteous life, and Malik[1] helping, I may one day be put on the path which is the only one which leads to bliss. Please let me know when you hear anything from Huzur Rai Saheb. I shall leave no stone unturned to see Him whenever I can find an opportunity. Whether I swim or sink in this world I care not, only if I see my way of salvation. And may you be ever in Huzur's grace who have told me how to try for the right way. This wish is all that I can repay you for help. Always be exchanging by means of letters your inner feelings with those of mine. I have many things to tell you about worldly things here, but I think it a sacrilege to write about mundane affairs after I have poured forth to you the spiritual longings which have deeply been stirring my mind for the last two or three days....."

91. Truth at once dawned upon him. No one except a few of his close friends knew this condition.

अजब यारां च मुरग़म मन के अंदर बैज़ा मी परम।
दरूने जिस्म आबो गिल हमा इश्क़म हमा जानम॥

Translation :— O My friends ! I do not know what a strange bird I am that I fly while in the egg. In my body (egg) there is earth and water but in fact I am solely Love and Life. (Shams Tabrez)

From the moment he came to know of the existence of the Radhasoami Faith, of the royal road that takes the soul direct to the fountain head of spirituality and of the Supreme

1. Supreme Father.

Father incarnate in Huzur Maharaj, nothing but a deep and fervent desire for coming in contact with his Guru dominated his mind; and his relations with the worldly people became estranged. Mauláná Rúm has described this condition in the following Persian couplet :—

सीना ख्वाहम शर्ह शर्ह अज़ फ़िराक़ ।
ता बुगोयम शर्ह दर्दे इश्तियाक़ ।।

Translation :—I wish my bosom were torn asunder (by the pangs of separation) that I may fully describe the agony of yearning.

92. जिगर फटा दिल टुकड़े हुआ ।
तब राधास्वामी का दर्शन लिया ।।

Translation :—When my bosom burst into pieces, I was blessed with the darshan of Radhasoami.

(S. B, Poetry, Part I, page 170, couplet 8)

93. On 24th November 1885, Huzur Maharaj wrote to Babuji Maharaj from Mirzapur that He would reach Benares at 9. 30 a. m. on 26th November, Thursday, and would gladly put up at the garden where arrangements for His stay had been made. The text of the letter is reproduced below:—

My dear Madhav Prasad,

Thanks for your letter. I hope to reach Benares on the morning of 26 at 9. 30 a. m. Thursday. I would gladly put up at the garden proposed by you. Please obtain the keys and meet me at Rajghat Railway Station.....

Mirzapur
24. 11. 85

Yours sincerely,
Salig Ram

94. The whole night before 26th November, Maharaj Saheb and Babuji Maharaj were busy cleaning and preparing the Kothi[1] (in the aforesaid garden) and making arrangements for the stay of Huzur Maharaj. Next morning they went to the railway station. Maharaj Saheb got darshan of Huzur Maharaj for which he had been yearning for several months. The very first glance of Huzur Maharaj had a deep and far-reaching effect on Maharaj Saheb who surrendered himself unreservedly at His feet. Huzur Maharaj took Maharaj Saheb to Raja Munsi Madho Lal's Kothi in His coach. Huzur Maharaj delivered discourse for an hour and afterwards initiated Maharaj Saheb into Radhasoami Faith. He named him "Prem Anand".

95. Maharaj Saheb was feeling the infusion of a strange power in him. He was having a new experience, which he could neither comprehend nor unfold to others. A sort of electric current was flowing in his body. When recitation of hymns (Shabds) began in the Satsang, he sought Huzur Maharaj's permission to recite with Babuji Maharaj and others. Even when others had stopped after usual recitation, Maharaj Saheb alone continued fully absorbed and concentrated.

दर्शन कर मेरी गति हुई कैसी।
मीन मगन होय जल में जैसी॥
दूर हुए दुख साली हो॥

Translation :—On getting the beatific vision (of Sant Sat Guru, the Supreme Father), what my condition came to be ? I have been deeply absorbed in the (spiritual) bliss just as a fish is immersed in delight when placed back into water. All agony of the heart was gone.

1. Mansion, dwelling, residence.

96. Babuji Maharaj has written about this in his inimitable language :—

> The stay of Huzur Maharaj at places of inspection was usually limited to two or three days but on this occasion Huzur Maharaj developed Opthalmia which, coupled with the extraordinary spiritual avidity of Maharaj Saheb, resulted in the stay of Huzur Maharaj being prolonged to ten days; and during this period Maharaj Saheb was initiated by Huzur Maharaj. The phenomenal transformation of a once powerful athlete into a meek submissive attendant upon His Guru, and the love-charged recitations of the hymns in deep, sorrowful and plaintive tones of separation from the Beloved One, and, at times, in tones of engrossing blissful ecstasy, were sights for 'spirituals' to see. After meeting with his Guru, a deep cyclical change came over him which separated him altogether from the world and its surroundings and ties, making them total strangers to him except for brief outward intercourse, and from the ruins of his previous relation with this world emerged the love of the Beloved One as the sole beacon light for his guidance on his onward path.

97. The sure test of a Gurumukh is that as soon as he comes before the Guru and gets His darshan[1], deep love is engendered in him and he becomes a slave at His Feet. In the very first meeting and darshan, Maharaj Saheb became an entirely different person. One who, as an athlete, used to take a heavy breakfast of Laddús[2] and milk, came to subsist on a cup of tea and a few mouthfuls of khichri[3]. His entire constitution was changed.

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1. Seeing, looking; going into the presence of, visiting, an interview.
2. Sweet balls. 3. Rice and split pulse boiled together with butter and spices.

98. Once, shortly after initiation by Huzur Maharaj, somebody in the crowd on the railway station platform happened to jostle against Maharaj Saheb. Instantly Maharaj Saheb caught him by his neck, and, staring him in the face, said, "Boy ! you are lucky. I have since adopted the sublime Faith and surrendered myself at the Holy Feet of my Guru, I let you go, otherwise I would have taught you a good lesson this day."

7

SERVICE CAREER

99. Huzur Maharaj had enjoined upon Maharaj Saheb and Babuji Maharaj to join a department or office where there might be no contingency of transfers so that both could remain at one place.

100. After a few days it so happened that the Accountant General, U. P., Allahabad, wrote to the Principal of the Queen's College, Benares, for recommending names of some really brilliant graduates who wrote good English. The Principal sent Maharaj Saheb and Babuji Maharaj for interview. The Accountant General approved of both, but wanted to have only one of them as there was only one post of rupees 90. When they insisted that they would accept only if appointed together, the Accountant General offered another on rupees 60 per month saying that they should decide between themselves as to who should get rupees 90. To this they agreed. Maharaj Saheb got the post of rupees ninety as Babuji Maharaj chose that of sixty. And they joined their appointments on 26th April 1886.

101. On this occasion, Radhaji Maharaj was pleased to observe to Babuji Maharaj, "Raja ! accept this post. From rupees sixty you would rise to rupees six hundred one day". And it really so happened. At the time of retirement, Babuji Maharaj was getting a salary of rupees six hundred per month. In his service book, the date of his birth is recorded

as 25th June 1861 and height 5 ft. 5 inches. As for identification, it is written that there is a black spot (til) on his right eyebrow.

102. Considering the fact that in those days a clerk in Accountant General's office started on rupees twelve and finished at rupees sixty, the above appointments were made at unusually high scales of pay. This caused a stir among the clerks and naturally gave rise to much jealousy. The senior members of the office fearing lest their own promotions would be affected, made a point to see that such items of work as came to the notice of the head of the office were not entrusted to Maharaj Saheb and Babuji Maharaj. It took, therefore, sometime before their work came to the notice of the Accountant General. And when it did, they got accelerated promotions. Within six years of his appointment Maharaj Saheb became a Superintendent. In 1905, he was promoted as Chief Superintendent. This was the highest position in that department which one could expect in those days. He held this post till he took leave preparatory to retirement. His promotions to the post of Superintendent and Chief Superintendent were out of turn and in supersession of his seniors. In fact, his unusual abilities entitled him to much higher promotions, but he never courted them. On the other hand, his perfect contentment, his total exclusiveness and indifference to all matters except what strictly constituted his official duties and the desire to remain as near to his Guru as possible, were some of the reasons why he was not promoted to class one of the Indian Audit and Accounts Service. His superior officers agreed to give him only what he could accept in the above circumstances.

103. Maharaj Saheb was a great disciplinarian and he wanted strict observance of rules and procedures. He was punctual and quick. He would not tolerate even the slightest breech of discipline. He reached office at 10 A. M. and left his seat at 4 P. M. Within an hour or two he used to finish the whole work. Then he would close his eyes and engage in Dhyan till 3 P. M. when he would take a cup of tea and one cardamom.

104. He served for 20 years and received promotion after promotion. He was nominated for Deputy Collectorship which he declined.

105. Babuji Maharaj was temperamentally very soft and obliging. He would not mind working for extra hours, if necessary. His sole aim was efficiency. He worked as a Superintendent in the budget section for a long time. Maharaj Saheb himself used to appreciate the ability of Babuji Maharaj. The Accountant General often used to send difficult and complicated cases for drafting and disposal to Babuji Maharaj.

106. Early in 1907 Maharaj Saheb shifted permanently to Benares. By that time he had been less than twentyone years in service. As the minimum service required for earning a retiring pension was thirty years, people wondered how he would leave Allahabad permanently. No body knew that before his leave expired, he would leave this world.

107. When Maharaj Saheb went to Benares on furlough, Babuji Maharaj also took long leave and accompanied him. On Maharaj Saheb's departure, Babuji Maharaj had to return to Allahabad and to resume his duties in the Accountant General's Office. He wrote in a letter to a Satsangi on 4th December 1907 that although he had joined office, it was denuded of all its charms.

108. In 1912, when the post of Chief Superintendent fell vacant, the Accountant General appointed an Englishman and intimated the fact for approval to Auditor-General. Many people of the office urged Babuji Maharaj to make a representation against the order of the Accountant General. But Babuji Maharaj did not do so and depended on the Mauj of the Supreme Father. It so happened that Auditor General himself enquired about the reason for the supersession of Babuji Maharaj. In reply, the Accountant General spoke very highly of the work of the Englishman, but at the same time, he praised the work of Babuji Maharaj as well. He could not of course say anything against Babuji Maharaj. The Auditor General wrote to the Accountant General that he (Accountant General) did not

know the difference between the abilities of the two and ordered that from the day the post fell vacant, Babuji Maharaj should be considered to have been appointed to it. All were surprised because such orders were unprecedented.

109. Being impressed with the ability and gentle behaviour of Babuji Maharaj, the Accountant General recommended to the Government for the conferment of the title of "Rái Sáheb" on him, which was granted in 1914. Since then he came to be known as Rái Sáheb Mádhav Prasád Sinhá.

110. In 1918, when Babuji Maharaj proceeded on leave preparatory to retirement, the office staff was very much grieved. Babuji Maharaj was pleased to observe that he had already written a long letter to the Government of India for enhancing their salary and introduction of time scale of pay. By Mauj, it was accepted.

111. On the last day when he left office, he shook hands with all the members of the staff, superintendents, clerks and peons. People were filled with emotion and felt that the very office would be lifeless as such generous-hearted and kind officers are rare.

112. Babuji Maharaj retired from service in 1919. After many years of this, some people told Mr. Alder, the then Auditor-General, that the promotion of various able persons was stopped due to their failure to get through the S. A. S. (Subordinate Accounts Service) examination. They wished that this examination be abolished. In support of their case they said that Maharaj Saheb and Babuji Maharaj who were the ablest officers had not passed S. A. S. examination as it did not exist at that time. Mr. Alder replied that they were persons of exceptional abilities far above class one officers, and could make able High Court judges.

113. Babuji Maharaj always showed special consideration to the poor and needy, He used to help them in getting employment and promotion.

114. In 1929, Sir Fredrick Gauntlett came to Allahabad for the last time before his retirement from the post of Auditor General. In his speech, he praised Maharaj Saheb and Babuji Maharaj very much and expressed that due to these two personages, the prestige of the Accountant General's office at Allahabad had been enhanced tremendously and the office was considered to be the best throughout India. Sir Fredrick Gauntlett also left the following note :—

> .....Rai Saheb Madhav Prasad Sinha was an exceptionally good Assistant Accounts Officer when I was here as Accountant General and he and his great friend Pandit Brahm Sankar Misra were mainly responsible for the extremely high tone and for the efficiency of the office while they served here. The Rai Saheb is a man of exceptionally high character and is now head of the Radhasoami sect.
>
> M. F. G.
> Auditor General

115. Even many years after Babuji Maharaj's retirement, people of the Accountant General's Office used to praise him. If per chance, they got an opportunity to meet him or perform any service to him, they felt very happy. Once Babuji Maharaj sent words to Rai Saheb Hari Narain Mitter for the employment of some Satsangi. He replied, "Babuji's wishes are commands for me". Mr. Mitter was a Superintendent during the time of Babuji Maharaj and eventually became Assistant Accounts Officer.

116. One Mr. David worked with Babuji Maharaj. His son, who was the Registrar of the Allahabad University, used to come to Babuji Maharaj for paying his respects on Christmas every year.

117. Mr. Gauke was a Suprintendent under Babuji Maharaj. Once when he was Examiner, Local Funds Accounts, he happened to see Babuji Maharaj at the railway station and wished him. Babuji Maharaj nodded his head but did not speak.

After going some distance, Mr. Gauke came back and enquired of Babuji Maharaj whether he had recognized him. When Babuji Maharaj answered in the negative, he told him that he was Gauke. Babuji Maharaj was much pleased and enquired about his well-being.

118. When Babuji Maharaj was about to shift to Agra permanently, one day Mirza Kallu Beg, daftri[1], who was almost 100 years old, and could hardly keep standing, came to him with the help of his grandsons and said that when he heard that Babuji Maharaj was finally leaving Allahabad, he felt a strong yearning for his darshan and could not sleep for two days. Babuji Maharaj graciously gave him some instructions on the lines of parmarth and bade him good bye.

1—An office-keeper; a man who has charge of the stationery etc. of an office, and whose business it is to arrange and bind the papers and books, rule sheets of paper, make and mend pens, prepare envelopes, etc.

8

MAHARAJ SAHEB AND BABUJI MAHARAJ IN THE SATSANG OF HUZUR MAHARAJ

119. Much against the wishes of the Director General of the Postal Department and other high officials of the Government of India, Huzur Maharaj decided to retire from service. He went to Allahabad and made over charge of His office to one Mr. K. J. Padshah I. C. S. on the 11th February 1887. On that occasion, He had to stay longer than usual at Allahabad which gave an opportunity to Maharaj Saheb to remain in attendance upon Huzur Maharaj for over ten days. This gave a fresh impetus to Maharaj Saheb's desire to remain in the company of Huzur Maharaj which he could not do owing to his service.

120. Not long after, however, Maharaj Saheb contracted a very severe form of dysentery. The disease, it was feared, would prove fatal. Maharaj Saheb had to take long leave for about a year during which he remained for the most part at Agra in the Satsang of Huzur Maharaj. The more he saw of Huzur Maharaj, the closer he wanted to cling to Him. What he longed for was an uninterrupted and constant company of his Guru. He tried his utmost for service in some Government department at Agra irrespective of pay and prospects. It was, however, so ordained that he should remain at Allahabad. Who knew that it was for the good of all, as the spiritual nucleus established during Huzur Maharaj's stay at Allahabad while He was Postmaster

General, was destined to grow into a regular Satsang under the presidentship of Maharaj Saheb and Babuji Maharaj.

121. On April 12th, 1888, Huzur Maharaj wrote to Maharaj Saheb thus—

> The Merciful Father is always with you, and will shower His grace wherever you be. Monthly trips are too expensive and I don't approve of them now. Hitherto I did not object to them as I saw greater advantage to such visits, **but now you and Madhav Prasad having thoroughly understood the principles and pros and cons of the sublime Faith you have adopted, there is no further necessity for so quick visits. You can now ask for grace and you will obtain it direct. A communication is now established between you and the Supreme Father and messages of prayers and mercy and grace can be exchanged without any obstacle in the way.**

122. So ardent was the desire of Maharaj Saheb and Babuji Maharaj to be in the company of Huzur Maharaj that they continued to visit the Satsang of Huzur Maharaj as frequently as possible. Perhaps there was no holiday when they did not visit Agra. They used to leave Allahabad almost every Saturday and reach back on Monday to attend their Office.

123. In Huzur Maharaj's Satsang, the front seats in the first row were reserved for Maharaj Saheb and Babuji Maharaj. Huzur Maharaj very often reserved His discourses on important points for Maharaj Saheb and Babuji Maharaj and awaited their arrival from Allahabad. He used to enquire from Lala Jiwan Lalji every Saturday whether any letter had been received from Prem Anand and whether they were coming.

124. Some persons, due perhaps to ignorance, or otherwise, as to who Maharaj Saheb and Babuji Maharaj were, complained to Huzur Maharaj about His attention for them in preference to senior members of the congregation. When Maharaj Saheb and Babuji Maharaj began to occupy back seats, there were no discourses by Huzur Maharaj for days together. Then people understood the difference and the cause of special and preferential treatment accorded to Maharaj Saheb and Babuji Maharaj.

125. During their stay at Agra, Maharaj Saheb and Babuji Maharaj contented themselves with whatever parshad Huzur Maharaj gave them. They would not eat anything else, even if the prashad so given was not sufficient. One day it so happened that Huzur Maharaj gave only one morsel. Maharaj Saheb and Babuji Maharaj were expecting that Huzur Maharaj would give more, but in His Mauj, Huzur Maharaj did not. Restless and uneasy with hunger, when they returned to their place, they were surprised to find they were full. The hunger had vanished. Similarly, on another occasion, when they were already full, Huzur Maharaj went on giving more and more. But when they went to their place they found that their stomachs were empty.

126. Maharaj Saheb was so much allergic to dahi[1] that if per chance he took it, he would vomit. Once Huzur Maharaj gave him a morsel covered completely with dahi. Maharaj Saheb ate away the whole of it with no untoward result.

127. Maharaj Saheb and Babuji Maharaj when they came to Agra, they would first pay their obeisances at the Holy Feet of Huzur Maharaj and thereafter attend to any thing else. Once it so happened that no sooner Maharaj Saheb reached the threshhold, than Huzur Maharaj from inside the room made a gesture to him with His hand to wait as He was discussing some

1. Coagulated milk (called tire or tyre in India).

private matter with a family member. Maharaj Saheb stood motionless where he was, looking at Huzur Maharaj. At that time he was feeling an urge to urinate but he would not go out fearing lest Huzur Maharaj might call him in the meantime. After a while, when their eyes met, Huzur Maharaj again made the same gesture and said "Wait please, I will just call you". Thrice did Huzur Maharaj repeat, "Wait please, I will just call you", and Maharaj Saheb had to remain standing at the door, checking with great difficulty and uneasiness the bursting urge to urinate. At last Huzur Maharaj called him. When Maharaj Saheb bowed down before Huzur Maharaj and touched His Feet he found that the urge to urinate had disappeared.

128. While Maharaj Saheb had to be at Allahabad away from his Guru, all his spare time was devoted to holding Satsang and internal practices. He often delivered discourses to enlighten Satsangis on religious matters, which bore unmistakable marks of profound spiritual inspiration.

129. Satsangis who passed through Allahabad on their way to or from Agra were asked by Huzur Maharaj to break journey at Allahabad and attend Maharaj Saheb's Satsang.

130. Whenever any Satsangi from eastern side of India came to Agra, Huzur Maharaj used to enquire of him about Maharaj Saheb and Babuji Maharaj, and when he said that he did not drop at Allahabad, Huzur Maharaj would ask him to drop at Allahabad on return journey, and attend Satsang there. Somebody complained to Huzur Maharaj that in their Satsang, recitation of hymns took place only in name, and most of the time was devoted to fun and laughter. Huzur Maharaj observed that whatever they did was Parmarth.

131, When Maharaj Saheb had gone to Bareilly for some time in connection with official duty, Huzur Maharaj ordered that Satsang should be held daily under the guidance of Babuji Maharaj.

132. Huzur Maharaj used to call Maharaj Saheb and Babuji Maharaj as "Joint Presidents of Allahabad Satsang". He also declared them to be सखा सुरत Sakha Surats (Companion Souls) having spiritual affinity with each other.

133.

Huzur Maharaj's letter to Maharaj Saheb.	Huzur Maharaj's letter to Babuji Maharaj.
Agra 21-6-1893	Agra 24-6-1893
My dear Brahm Sankar,	My dear Madhav Prasad,
.....	.....
.....	.....
I am always in the foremost of your thoughts and you need not therefore consider that there will be any difference if you find it inconvenient to come up during the last Saturday of the month.	The mercy and blessings of the Supreme Father are always with you and as I am in the foremost of your thoughts, you need not be anxious whether you are here or away from this place.
	With blessing and Radhasoami of all the Satsangis and Satsangins.
Yours affectionately, Salig Ram	I am, Yours sincerely, Salig Ram

How beautiful and significant are the words of Huzur Maharaj !

134. In the prime of their youth, both Maharaj Saheb and Babuji Maharaj engaged themselves in Surat Shabd Yoga continuously for a period of ten years at Allahabad.. They had very much reduced their diet and sleep and had almost stopped meeting people. In short, they had completely withdrawn themselves from the world and forgot their kith and kin; they had their connections with the Satsang and the Sant Sat Guru only. One day Huzur Maharaj told Babuji Maharaj that it was not proper for him to sever all connections with the family and relatives.

135. Soamiji Maharaj has observed in Bachan No. 215 of Sar Bachan Radhasoami (Prose) thus–

> Human body is perishable in a moment, then why be proud of its youth and beauty ? Just as leaves fall off the tree in autumn, so shall the bloom of youth fade away in a short time. Therefore, it is but proper that the human body should not be wasted away for nothing. It should be devoted to finding the beloved Master and then to engaging in His service and devotion. It should be understood that none among mother, father, son, wife, friends, acquaintances, community, riches, etc., is really worthy of love; rather they are all sources of pain. But the worldy people look upon them as sources of happiness. So they are unfortunate. Blessed are those who have devotion for and faith in the perfect Sat Guru and apply their body, mind and wealth to His service. Whoever has sought the Sat Guru in his youth is wise and he who has been neglectful shall have to repent.

136. Kabir Saheb has also said that spiritual practices can be performed during one's youth only. In old age, when the body becomes weak and is subjected to various types of ailments, it would be difficult to practise Surat Shabd Yoga. Blessed are they who have searched Sat Guru and Shabd during their youth itself. Maharaj Saheb and Babuji Maharaj have shown the way to Satsangis. Their conduct and living, and devotion to Sat Guru are ideal.

137. When Huzur Maharaj departed from this world in December 1898, His holy body lay in state for three days for darshan by His numerous devotees who poured in from various parts of the country. It was after the arrival of Maharaj Saheb that arrangements were made for cremation. Huzur Maharaj's funeral procession was taken out with great eclat under the direction of Maharaj Saheb who headed it.

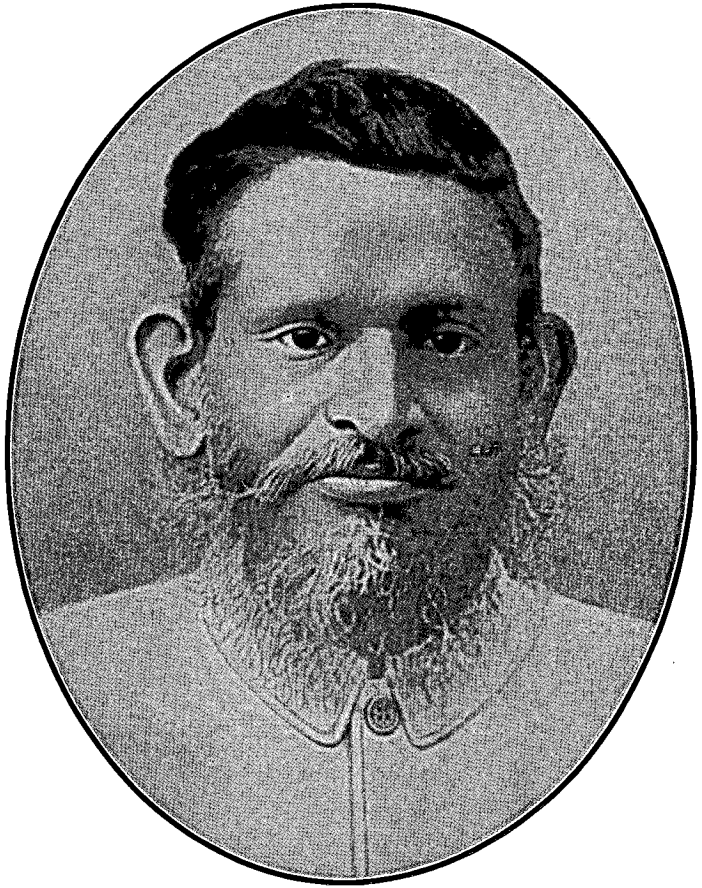
138. In the desolate and disconsolate state in which Satsangis found themselves due to the departure of Huzur Maharaj for which they were not prepared, they leaned for

support on Maharaj Saheb. As a moth, mad after the flame, is attracted to the most luminous lamp it sees, Satsangis flocked round Maharaj Saheb. The venue of Parmarth and Satsang was shifted from Agra to Allahabad to which there was regular migration. In a very short time the Satsang at Allahabad was converted into a huge congregation.

139. Huzur Maharaj used to address Maharaj Saheb as 'Panditji'. (Pandit is a term of respect used for Brahmans, the first of the four original castes of Hindus. Literally, it means a scholar, a learned man). After the departure of Huzur Maharaj, Babuji Maharaj and other elderly Satsangis began to address Him as "Maharaj Saheb". But some Satsangis addressed Him as "Panditji Maharaj". He is remembered by both the appellations.



MAHARAJ SAHEB



MAHARAJ SAHEB



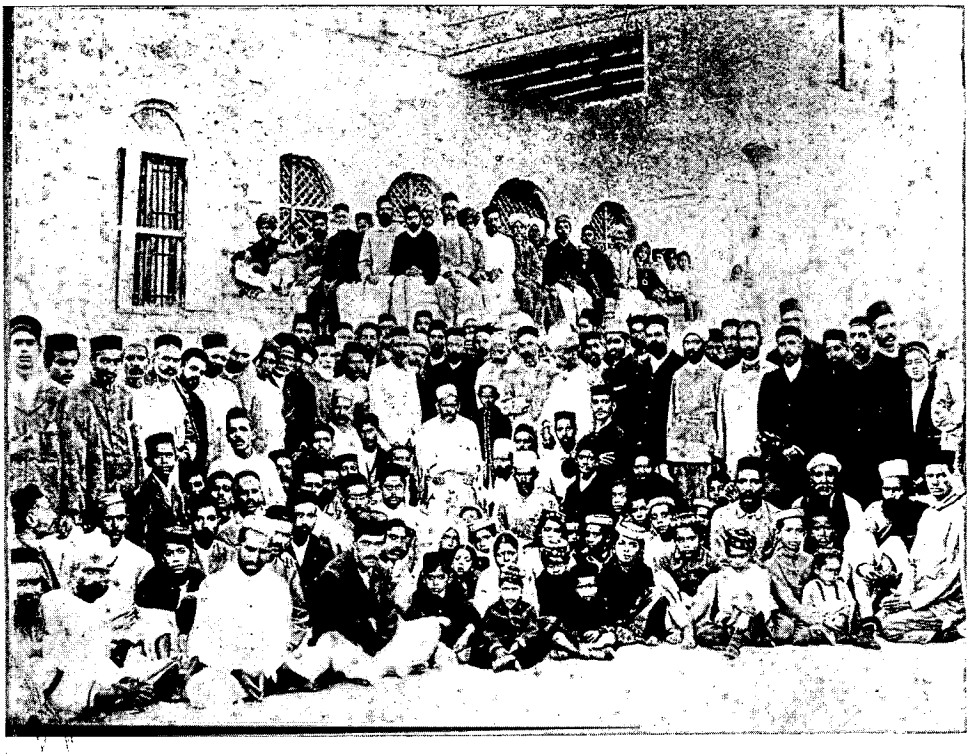
Maharaj Saheb with His Satsangis. Babuji Maharaj is second (sitting in the chair) to the right of Maharaj Saheb.



Maharaj Saheb, in the centre, and Babuji Maharaj on the extreme right (sitting), looking at Maharaj Saheb



MAHARAJ SAHEB WITH HIS SATSANGIS



MAHARAJ SAHEB WITH HIS SATSANGIS

9

BABUJI MAHARAJ IN THE SATSANG OF MAHARAJ SAHEB

140. From the very day Babuji Maharaj and Maharaj Saheb met each other, they became inseparable. They came to Huzur Maharaj's Satsang together, lived together and worked together. Huzur Maharaj had designated them as "Sakha Surats" (companion souls) and the Joint Presidents of Allahabad Satsang.

141. The sudden change that came over Maharaj Saheb after His contact with Huzur Maharaj and the abrupt cessation of all worldly relations and severance of his connections with all mundane affairs necessitated constant care and attention which Babuji Maharaj could alone give to him. The care of his person, physical comforts and household affairs devolved on Babuji Maharaj, which he performed punctiliously, but most silently, at first as his friend and later on as His devotee.

142. When Maharaj Saheb became Sant Sat Guru, Babuji Maharaj considered Him to be his Guru. He had totally forgotten that Maharaj Saheb was his friend and companion of boyhood. He knew Him to be the Supreme Being personified, and loved Him as such. Babuji Maharaj had always his eyes on the Charans (Feet) of Maharaj Saheb. He performed all sorts of sewa (service), high and low. He had, in fact, merged his entire existence in Maharaj Saheb. If he purchased anything

from the market for his personal use, as for instance, apparel for wearing, he would first purchase it for Maharaj Saheb.

143. Maharaj Saheb used to hold Satsang three times a day, early morning, evening and night. The audience consisting of both males and females numbered from three to seven or eight hundred. Discourses were almost invariably delivered at each divine service and their fame spread far and wide. Abstruse spiritual truths were elucidated on strictly scientific lines. The supernatural flow and eloquence combined with the irresistible logic of His discourses held the audiences consisting mostly of educated men spell-bound. They all listened with rapt attention and a feeling of deep veneration. Thousands of persons were initiated by Him into the principles of Radhasoami Faith.

144. Babuji Maharaj had usually some constipation, due to which, sometimes, he reached late in Satsang. Maharaj Saheb used to arrive at 6 A. M. in the Satsang, and throw a glance towards the place where Babuji Maharaj used to sit. If Babuji Maharaj was not present, He would ask somebody to go and tell him that He (Maharaj Saheb) had come to Satsang. Before delivering discourses, He invariably called Babuji Maharaj.

145. Maharaj Saheb loved Babuji Maharaj above every one else. Important and delicate matters which needed careful attention and handling and which He Himself could not conveniently attend to, were entrusted to Babuji Maharaj. But Babuji Maharaj never proffered his opinion in any matter, and when consulted he invariably agreed with Maharaj Saheb. In fact he always regarded Maharaj Saheb as the supreme source of all spirituality, love and intelligence and as such he never thought of putting up any suggestions in any matter whatsoever.

146. Maharaj Saheb on his part had full faith and reliance in Babuji Maharaj and accepted all his sewa. The work which He Himself wanted to do or attend to was passed on to Babuji

Maharaj. In the formation of rules and regulations of the Council and the Trust, the actual regulation of the conduct of Sadhus and Satsangis, and the enforcement of the various rules and orders issued by Maharaj Saheb, Babuji Maharaj was with Him (Maharaj Saheb).

147. Very often in the course of some discourse or talk, Maharaj Saheb used to refer to the following couplet from the Rámáyan of Tulsí Dás :

गिरा अर्थ जल बीचि सम ।
कहिय त भिन्न, न भिन्न ॥

Translation :—Name and the object of Name are parallel to water and its waves, no difference should be made between the two.

Indirectly, it indicated the oneness and complete identification of Guru with Guru-mukh.

148. Babuji Maharaj occupied after sometime the post which Maharaj Saheb had vacated in the office, and, in Satsang too, he succeeded Him as Sant Sat Guru.

149. Maharaj Saheb used to call Babuji Maharaj as "Babuji", while Satsangis used to address Him as "Babuji Saheb" or "Babu Saheb". Maharaj Saheb also sometimes called Him "Babuji Saheb". Babu means prince, noble, a title of respect, as Sir, Mr, Esq; young master; father; a term of endearment applied to children.

150. After the departure of Maharaj Saheb, Rai Bahadur Baleshwar Prasad alias "Táújí Saheb" and a few other elderly Satsangis started addressing Him as Babuji Maharaj. When Babuji Maharaj expressed His displeasure at the addition of the word "Maharaj", Tauji Saheb would beg His pardon and give an undertaking to be careful in future, and add, "What

difference does it make if I say Babuji Saheb or Babuji Maharaj ?" Thereupon Babuji Maharaj would say, "Don't say Maharaj". But on the next occasion, Tauji Saheb would again address Him as "Babuji Maharaj"; and again Babuji Maharaj would show His displeasure. This went on for some time, and Satsangis enjoyed it heartily. Ultimately, Babuji Maharaj gave up expressing displeasure; and came to be addressed as "Babuji Maharaj".

10

MAHARAJ SAHEB'S FAMILY

151. Maharaj Saheb belonged to a family of intellectuals. His father Pandit Rám Jasan Misra was a professor of Sanskrit in the Queen's College Benares. His scholarship, high academic and social position and the great esteem in which he was held, did not, however, prevent him from accepting the spiritual guidance of a Mohammedan saint of Patná. Having regard to the fact that he belonged to a priestly class to which other Hindus look up for spiritual guidance and to the fact that he was also a prominent member of his community, having its stronghold in and around Benares, which is one of the most important places of Hindu religion and worship, his bold action in accepting the spiritual guidance of a Mohammedan, whom an orthodox Brahman would not touch, with full knowledge of the dire consequences, such as ex-communication, social ostracism and humiliation in various forms, which such a step was likely to entail, indicates not only his independent outlook and broad mindedness in matters affecting the soul and its advancement but also the presence in him of an uncontrollable divine urge which overcame all worldly considerations.

152. Maharaj Saheb were four brothers and one sister :– (1) Pandit Laxmi Sankar Misra, (2) Pandit Umá Sankar Misra, (3) Pandit Ramá Sankar Misra, (4) Buáji Sáhebá, Srimati Maheshwarí and (5) Maharaj Saheb, Pandit Brahm Sankar Misra. All the four brothers were M. A.'s.

153. Maharaj Saheb's sons and daughters were (1) Surat Vantí alias Lílá Bíbí[1] (daughter), (2) Saran Vantí alias Chhutko Bíbí (daughter), (3) Guru Charan Niwás alias Ghasitú Bhaiyá (son), (4) Guru Saran Niwás alias Gullú Bhaiyá (son), (5) Prít Vantí alias Bhutanko Bíbí (daughter), (6) Bhakti Vantí alias Suggí Bíbí (daughter), (7) Prem Dulárí Bíbí alias Jijiyá (daughter) (8) Anámí (son) who died at the age of 10 months only, (9) Prem Singárí alias Singer Bíbí (daughter), and (12) Shabd Prakásh (son) who died in infancy.

154. The names of the sons-in-law of Maharaj Saheb were :—(1) Pandit Rámá Dhín Tiwárí, (2) Pandit Gayá Dutt Tripáthi, (3) Pandit Heera Prasád Pánde, (4) Pandit Rám Ratan Chaube, (5) Pandit Ganesh Prasád Pánde and (6) Pandit Radhá Mádho Prasád Upádhyáya.

155. The members of Maharaj Saheb's family were men of broad outlook who did not believe in the observance of the orthodox religious customs, rites and rituals. All of them were recipients of Huzur Maharaj's dayá (grace and mercy). Almost all of them received initiation from Huzur Maharaj and devoted themselves to Satsang, in greater or lesser degree, like other Satsangís.

156. Pandit Laxmi Sankar Misra was an Inspector of Schools. He owned a printing press, known as Chandra Prabhá Press Company Limited, Benares. Pandit Jagan Náth Mehtá, a devout Satsangi, was its Manager. During the time of Huzur Maharaj and Maharaj Saheb, the Hindi books of the Radhasoami Faith were printed in this press. New type of extraordinary big size was specially purchased for printing Prem Banis, Prem Patras and other books so as to enable ladies and old people to read the books easily. Even after the closure of this press, the holy books of the Faith continued to be printed in the same bold type.

157. The name of the wife of Pandit Laxmi Sankar Misra

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1. Bibi is a respectful form of address; Lady, Madam. It is a term of endearment.

was Prem Bharí. Both the husband and wife were Satsangis, initiates of Huzur Maharaj. They left only one son named Pandit Jagdísh Sankar Misra, who, in turn, also left only one son, Pandit Nripendra Sankar Misra known as 'Ballan Bábú.

158. Pandit Umá Sankar Misra was a judge. He was the only member of Maharaj Saheb's family who was not a Satsangi. But his wife, Surat Vantí, was a Satsangin of Huzur Maharaj and Maharaj Saheb. (vide letter No. 145, page 307, Holy Epistles Part Two). His daughter, Sahaj Vantí alias Dorá Bíbí, who died issueless a few years ago, was also a Satsangín. She had left rupees seven thousand and five hundred as Bhet. Pandit Umá Sankar left no son.

159. Pandit Ramá Sankar Misra was a Collector and District Magistrate. Both Mrs. and Mr. Ramá Sankar were initiates of Huzur Maharaj. Read letter No. 229, page 421, Holy Epistles Part Two. They had no children.

160. Ghasítú Bhaiyá, the elder son of Maharaj Saheb, left only a daughter, while Gullú Bhaiyá, another son of Maharaj Saheb, had no issue at all, although he was married thrice. There is no male issue in the line of any of the four brothers. On the death of Ballan Bábú, the family would come to an end. The prophecy of Maharaj Saheb that no male member would be left in His family has come to be true.

161. The original name of Maharaj Saheb's consort was "Manní". Huzur Maharaj had named her "Shabd Pyárí". As Maharaj Saheb was the youngest amongst His brothers, He was married last of all. When His consort came to His house after marriage (at the age of 9 only) members of the family began to call her "Naí Bahú" (new bride or daughter-in-law). Gradually the word "Nai Bahu" became "Naiyán" in the cant phraseology of Benares and she came to be called "Naiyánjí Sáhebá". She too devoted herself to the Satsang of Huzur Maharaj with zeal and fervour.

162. The story goes that once Huzur Maharaj's Árti

ceremony was being held. Only one garland was left with Ládo, the garland seller, and purchasers were many. Ládo said to Naiyanji, "Bahújí[1] ! What would you pay for this garland ?" Naiyanji Saheba replied, "Whatever thou demandest". After the Arti ceremony was over, when she went for paying the amount, Lado demanded her gold bracelet. Naiyanji at once took off the bracelet from her wrist and gave it to Lado. When Huzur Maharaj came to know of it, He reprimanded Lado. Lado went to Naiyanji Saheba to return the bracelet and said that she was only joking. But Naiyanji did not accept the ornament back and said that a gold bracelet cannot be more precious than the flower garland offered to Huzur Maharaj.

163. 'Due to Maharaj Saheb's joining the Satsang, all the Pandits and Bráhmans of Kashi (Varanasi) became hostile to Hím. Maharaj Saheb used to take prashád of Huzur Maharaj and drink water of His Huqqá. Sometimes He smoked Huqqa too because Huzur Maharaj had once hinted that He should form this habit. All these actions were intolerable for the Brahmans. They refused to take the daughters of Maharaj Saheb in marriage for their sons. The girls came of marriageable age. When Huzur Maharaj enquired of Maharaj Saheb, He submitted that the caste-fellows said that He had become a disciple of a Káyastha (the caste to which Huzur Maharaj belonged) and hence he was an out-caste and irreligious.' Huzur Maharaj observed that if such was the case, the girls should be married to Satsangi boys of any caste. One Khatri gentleman at once agreed to get his brother married to Maharaj Saheb's daughter. Huzur Maharaj observed that if within a given time no Brahman of good status came forward, the marriage would be solemnized with him.' There was a great tumult among Brahmans of Agra. They were very much perturbed. One Brahmans of good status known as "Tiwáríjí", who lived in Belanganj, came to Huzur Maharaj and prayed to Him to take back His orders otherwise Hindu society and religion would be tarnished.

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1. Gentle woman.

Huzur Maharaj again observed the same thing that if within the given time the marriage is not settled in the Brahman community, it would be solemnized with the Khatri boy. When no Brahman came forward, the said Tiwariji himself agreed to get his son married to Maharaj Saheb's daughter. After this, the remaining five daughters were married in Brahman community without any difficulty, although, at the wedding time, some one or the other from the bridegroom's side objected to the recitation of hymns from Satsang scriptures. Maharaj Saheb told them that they were free to do whatever they liked but the ladies would recite hymns from the holy books of the Radhasoami Faith.

164. Maharaj Saheb's elder son Pandit Guru Charan Niwas Misra alias Ghasitu Bhaiya was married in Fatehpur district. Maharaj Saheb rode on an elephant and Satsangis went in procession, singing hymns and moving in circle around Maharaj Saheb. After marriage, invitation for feast was received from bride's father with the special request for the Brahman members of the marriage party. Maharaj Saheb sent word to the bride's father that in His party there was no one lower than a Brahman. All Satsangis were delighted. Mr. Cooper, a Parsee Satsangi, who had a long beard, put on the sacred Brahmanical thread round his neck, and joined the feast.

165. 'Brahman' ordinarily means a member of the priestly class or the first of the four main castes of Hindus. But actually it means one who knows Brahm. Satsangis or devotees of the Sant Sat Guru do certainly know Brahm, nay, they know the Father or Creator of Brahm and Par-Brahm. No true Satsangi will be located below Sahas-dal-kanwal after his death. Hence it was that Maharaj Saheb had observed that none of his Satsangis was lower than a Brahman.

166. The first marriage of Maharaj Saheb's second son, Sri Guru Saran Niwas Misra, Gullu Bhaiya, was solemnised with the daughter of Mr. Megh Nath Banerjee, a Bengalee Brahman. The Brahmans of Kashi opposed this marriage. They sent up several messages to Maharaj Saheb saying that this marriage was

improper. Maharaj Saheb told them that they should send their representative, whom they considered to be the most learned. The Brahmans and Pandits tried hard to find out rules and commandments in the Hindu scriptures against this marriage. But they could find none, and hence remained silent.

167. Mr. Megh Nath Banerjee was the first engineer-in-charge of the construction work of the Holy Samadh of Soamiji Maharaj at Soami Bagh, Agra. Advertisements were issued for the post. Many applications were received but Maharaj Saheb rejected them all. Therefore, Sri Ráj Nárain (son-in-law of Huzur Maharaj), who was among those present, suggested to Maharaj Saheb, the name of Megh Nath, who was then employed in the construction work in the Engineering Department of the then East Indian Railway. Maharaj Saheb approved and Mr. Megh Nath was informed of Maharaj Saheb's decision. He forthwith resigned his job, although he had very good prospects there, and joined the Samadh Works at Agra.

168. Maharaj Saheb remarked that it was a reward to him (Mr.Megh Nath Banerjee) for completing the foundation of the Samadh building successfully that his daughter had been accepted in marriage to His son.

169. The above marriage was unique, as it was an alliance between a U. P. (Uttar Pradesh) boy and a Bengalee girl. Both were Brahmans and according to Hindu Shastras there was no objection to the marriage. But the Bengalees of Allahabad became furious, and stealthily arranged to disturb the bridegroom's procession. They gathered in very large number on the route and were ready for mischief.

170. A very rich U. P. man, wielding great influence, was watching the procession. On seeing Maharaj Saheb, he approached Him and said that if he had known before, he would himself have made arrangement for the procession. He accompanied Maharaj Saheb all through the route. Seeing this gentleman in the procession, those who had come to break it, desisted from mischief, and the procession went on without any mishap.

171. Many amusements were arranged in this marriage and two dancing girls of high repute were specially engaged to sing and dance on the occasion. The two girls were taken aback on observing the attitude of Satsangis, who were all looking towards Maharaj Saheb, and none towards them. They began singing highly spiritual songs accompanied by suitable dance, and their entire attention was fixed on Maharaj Saheb.

172. On the evening of the next day, when only one of the girls could come, she began singing and dancing as before. At the end she sang a song, the first four lines of which were :—

हमने दर पर्दा तुझे शम्स जबीं देख लिया।
अब न कर पर्दा तू ऐ पर्दानशीं देख लिया॥
तेरे दीदार की थी मुझको तमन्ना सो तुझे।
लोग देखेंगे वहाँ हमने यहीं देख लिया॥

Hamne dar pardá tujhe Shams jabín dekh liyá
Ab na kar pardá tú ai pardá-nashín dekh liyá
Tere dídár kí thí mujhko tamanná so tujhe
Log dekhenge wahán hamne yahín dekh liyá

Translation :—I have seen Thee, in whose forehead is shining the sun, behind purdah. O Purdah-nashin ! there is now no use in hiding behind the purdah, I have seen Thee. I had an intense longing for Thy darshan. People will see Thee there (in heaven), but I have seen Thee here.

Purdáh=A curtain, screen, cover, veil.
Purdáh-nashin=One who sits or remains behind a curtain.

As she sang, "People will see Thee there," she pointed one of her fingers towards the sky, meaning it to be the abode of the Supreme Being.

173. She then stepped towards Maharaj Saheb and fell prostrate at His feet, as if paying obeisance. Maharaj Saheb then threw His shawl (the warm wrap that He had on) upon

her. There was sensation and amazement among the Satsangis, as Maharaj Saheb seldom allowed Satsangis to touch His feet and rarely gave away clothes used by Him to any one. Having given His own shawl to the senior girl, Maharaj Saheb beckoned to Babuji Maharaj who passed on his shawl to Maharaj Saheb. Maharaj Saheb then gave it for the other girl.

174. Several well-to-do Satsangis went to the girls to purchase those two Shawls even at a price much higher than the market value. But the dancing girls said that they would not part with them at any price whatsoever. The elder dancing girl is reported to have said to the prospective purchasers that she had already spoilt her youth (in the dancing profession); were they bent upon spoiling her old age too (by taking away the prasadi-cloth from her) ? She asked her men to cover her bier with that shawl, when she died. After sometime when she died, people saw that her bier was actually covered with the same shawl.

175. A letter appeared in an Allahabad newspaper from a non-Satsangi stating that he had a high regard for Maharaj Saheb, but he was very much surprised to find that Maharaj Saheb allowed dancing girls to sing and dance on the occasion of the marriage of His son. The correspondent further wrote that he would be very glad if Maharaj Saheb would admit that He did a wrong thing in calling these girls. Sri Prem Prashad (Tauji Saheb) spoke to Maharaj Saheb that he would send a suitable reply if Maharaj Saheb approved of the same. But Maharaj Saheb said

हाथी चलता है कुत्ते भोंकते हैं

Háthí chaltá hai, kutte bhonkte hain

(The dogs bark, the caravan moves on.)

176. Maharaj Saheb then said to Satsangis that non-Satsangis had absolutely no idea why He allowed those girls to sing and dance on the occasion of His son's marriage. Radhasoami Dayal, He observed, has come to this world for reasons as stated in the following verses ;—

गुरु प्यारे करें आज जगत उद्धार
कोई जीव ख़ाली नहीं छोड़ा
सब पर मेहर की दृष्टी डार

Guru pyáre karen áj jagat uddhár
Koí jíva khálí nahín chhorá
Sab par mehar kí drishtí dár

Translation :—The beloved Guru today redeems the entire creation. Seeing the most pitiable plight of Jivas, His unbounded mercy has overflowed. He casts His glance of grace on all. No one is deprived of it.

11

MAHARAJ SAHEB'S VISIT TO SIND AND OTHER PLACES

177. In 1900 Maharaj Saheb visited Bánkípore (Patná) on the invitation of Rájá Íshwar Sahái and his younger brother. He stayed there for three days only. Satsang and discourses were held daily. Both the brothers were devout Satsangis of Huzur Maharaj's time.

178. The Manager of the Dumráon Ráj, in Bihár, was a Satsangi and a great devotee of Maharaj Saheb. He wished his place to be sanctified by Maharaj Saheb. He also wanted the Ráj (Estate) accounts to be systematized. Both these objects could be fulfilled if Maharaj Saheb agreed to go there. Maharaj Saheb was pleased to approve of the proposal of His deputation to the Ráj for two months. All the Satsangis who went there were the guests of the Manager for about two months. Maharaj Saheb contracted malaria of a severe type there which never totally left Him.

179. Due to failing health, Maharaj Saheb took long leave in September 1906. At the request of the Satsangis of Sind, He went for a change to Karachi and Hyderabad in October. There He stayed for about two months and a half. Maharaj Saheb's reception at the places was very enthusiastic and arrangements for lodging and boarding of Satsangis were made with great enthusiasm. Big pandals were erected at each place for holding Satsang. Between a thousand and fifteen hundred persons

attended Satsang daily. Although Maharaj Saheb was in delicate health, He delivered discourses for two hours or more at each of the services in the morning and evening. The unique exposition of the most abstruse subjects relating to the soul, the cosmogony, the economy and object of creation and the eventual salvation of the soul through internal practices of Surat Shabd Yoga, made in a scientific way, free from sentimentality, mysticism and dogmatism, struck the audiences with awe and admiration.

180. At Karachi, Maharaj Sáheb stayed in a bungalow at Clifton. On both sides of the gate of Maharaj Saheb's bungalow, were two rooms, one on each side, which were occupied by Sri Nirmal Chandra Banerjee and Cooper Saheb respectively. One day Maharaj Saheb enquired of Babuji Maharaj where he was staying that he appeared only once or twice a day. Why was he not lodged in His bungalow ? At that time Sri Nirmal Chandra Banerjee and Mr. Cooper were sitting on each side of Maharaj Saheb. Babuji Maharáj, pointing with his hands, one towards Sri Nirmal Chandra Banerjee and the other towards Cooper Saheb, jocularly quoted the following line from Sar Bachan Radhasoami (Poetry).

"Lion and serpent guard there like sentinels."

Maharaj Saheb broke into loud laughter and so also Satsangis sitting there. The faces of Sri Nirmal Chandra Banerjee and Mr. Cooper turned red in rage but they could say nothing.

181. Maharaj Saheb also visited Lahore during this period. At Lahore religious discussions were held with the Arya Samajists. In the end, the Arya Samajists said to Him that He should create another sun to prove that Sant Sat Guru is the Supreme Being. Maharaj Saheb replied that only one sun is sufficient for this world. If there were two suns, they would coalesce. He finally said that if the Arya Samajists created another sun, he would knock it down.

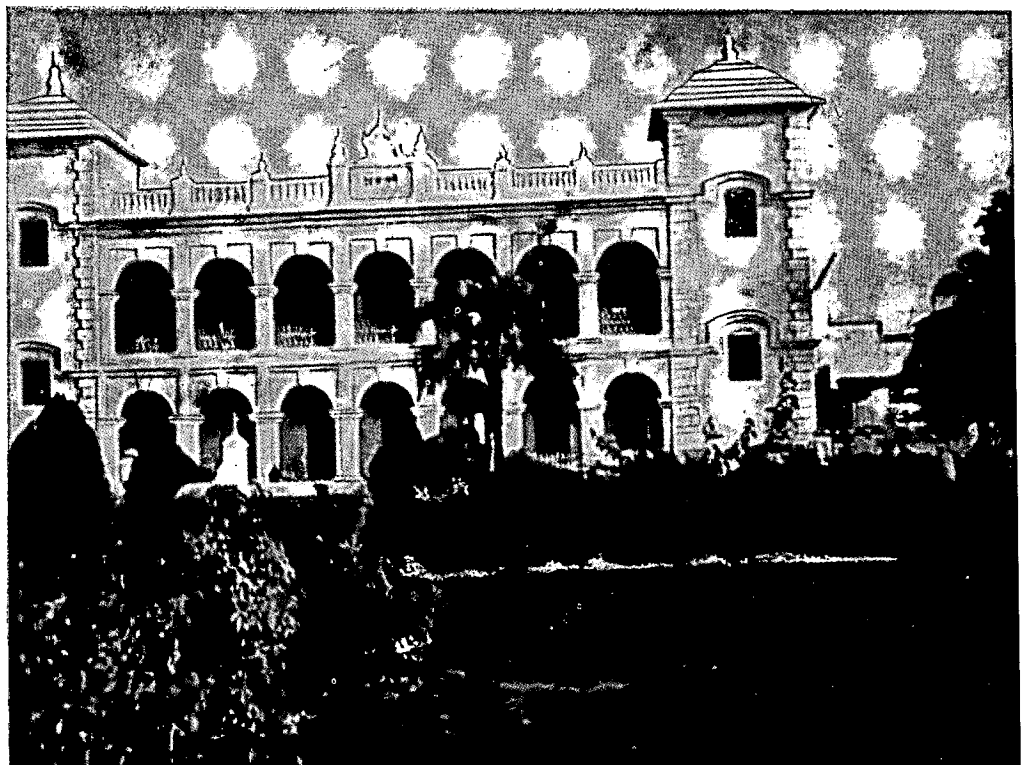
12

MAHARAJ SAHEB'S DEPARTURE

182. In the beginning of 1907, Maharaj Saheb shifted the Head Quarters of Satsang from Allahabad to Benares. At that time Maharaj Saheb commenced dictating the book "Discourses on Radhasoami Faith". Mr. Cooper took the dictation. Babuji Maharaj, after giving final touches, read out the matter to Maharaj Saheb. Due to indifferent health of Maharaj Saheb, this work had to be stopped off and on. Ultimately, when His health broke down, Maharaj Saheb altogether stopped dictating the book, and reviewing the dictated matter. The contents of the book, as they are, have however a value of their own for the Satsangis, and are looked upon by them as an inestimable treasure.

183. The book was principally designed (though of equal benefit to all) to present in a cogent and reasoned form the teachings of the Radhasoami Faith to the people in India educated on Western lines (in whom a respect for religion and its necessity had begun to wane under the stress of the material character of the education in vogue) and the people of the West in a form suited to the method and the technique employed in their mental training. Hence, the object of religion, the cosmogony, the process of creation and its economy and the beneficent object that lay at its base were brought out on scientific lines in a form which finds favour in the system of Western education.

184. When His health further deteriorated, Maharaj Saheb



Holy Samadh of Maharaj Saheb at Varanasi

stopped looking to the accounts and other affairs of the Satsang. He left all this work to Babuji Maharaj. Thereafter all work was done under the orders of Babuji Maharaj.

185. Maharaj Saheb left this world on Saturday the 12th October 1907 corresponding to 5th day of the bright half of the month of Kuwár, Samvat 1964 Vikram, in Soami Bagh, Benares. The hall that was under construction for Satsang, was converted into His Samadh.

186. Maharaj Saheb's stay as Sant Sat Guru was comparatively short. But things moved so fast that in the short time that Maharaj Saheb graced the Satsang, very much was achieved.

187. A new element of discipline and regimentation was introduced by Maharaj Saheb. Satsang was to commence punctually irrespective of the change in the season both in the morning and in the evening and sometimes at midnight also. Maharaj Saheb delivered discourses almost every day and sometimes more than once in the day. The duration of each Satsang was quite long and the audience was large and varied. There were separate compartments for seating men and women and a separate shed for the children and their attendants so that they might not disturb the Satsang.

188. The Sádhú[1] and ascetic class is traditionally given a high place. In the times of Soamiji Maharaj and Huzur Maharaj it was customary for Satsangis to pay respects to and touch the feet of Sádhús. Sádhús usually roamed about begging and preaching the faith and initiating people. This tendency, if allowed to continue unchecked, was, in course of time, sure to create conditions similar to those associated with Sádhús and ascetics of other religions. Maharaj Saheb not only discouraged the enrolment of new Sadhus, but also induced the existing ones to accept service and to live as ordinary Satsangis. For those who could not do so, monthly allowances were fixed, their free movements were curtailed and

1. Mendicant, recluse.

their begging, preaching and proselytizing activities were totally stopped. They were made to discard their ochre-coloured garments and prohibited from accepting obeisance from Satsangis. Those who were attached to Satsang were required to undertake some physical or mental work connected with Satsang.

189. Besides the book in English called the "Discourses on Radhasoami Faith" referred to above, there is a collection of Maharaj Saheb's discourses in Hindi called "Bachan Maharaj Saheb" (Discourses of Maharaj Saheb). The English translation of a few of these discourses is given in the next chapter. There is also a collection of letters of consolation and advice written by Maharaj Saheb to Satsangis after the departure of Huzur Maharaj, entitled "A Solace to Satsangis". These are reproduced in chapter No. 14.

190. Besides establishing the Central Administrative Council and the Radhasoami Trust, another notable event of the time of Maharaj Saheb was the commencement of the construction of the Samadh of the August Founder of the Faith at Soami Bagh, Agra, in place of a small building already existing as such. This work originated by Maharaj Saheb has assumed very large dimensions, and a stupendous and magnificent building is in the course of construction. The entire expenditure upon the building is met by the parent Satsang which is under the administration of the Central Administrative Council, Soami Bagh, Agra. A brief sketch of important details regarding the construction of the building is given in chapter No. 37.

191. Maharaj Saheb hinted in one of His Discourses that in future, Satsang would be televised and broadcast in such a manner that Satsangis all over the world could hear the discourse of the Sant Sat Guru and have His darshan.

13

TRANSLATION OF A FEW OF THE DISCOURSES OF THE HINDI BOOK "BACHAN MAHARAJ SAHEB"

(1)

SUFFERINGS ARE THE SIGNS OF REAL GRACE OF THE SUPREME BEING : THEY AWAKEN THE JIVAS.

1. In this world *Dukh* (pain) and *Sukh* (pleasure) go together. Everybody seeks *Sukh* (pleasure); but adversity signifies the dawn of real *Daya* (grace and mercy) of the Supreme Father, because it awakens the *Jiva*. In these times, He is bestowing His special grace and mercy in *Parmarth* as well as on the world. By the departure of the *Sant Sat Guru*, a gloom has been cast over those *Parmarthis* and devotees who had been mainly attached to His outer (physical) form. True *Parmarthis* have now great yearning and restlessness, which would help them accomplish a great deal. True *Parmarth* consists in tearing asunder the covers of *Maya* which are over the *Jiva*. A moment's yearning and restlessness surpass a hundred years' *Bhajan* (spiritual exercises), because they quickly remove these covers.

2. Similarly, in the world, there are wars, famines and epidemics. Six hundred thousand people are, at present, employed on relief work. Plague is also spreading. There is

no end to calamities. In short, the Supreme Being is showering His unbounded grace and mercy. He is effecting the spiritual uplift of the entire creation. One must be thankful for such a *Dukh* (pain). True *Parmarthis* in fact always pray that they may have some suffering all the time, so that their mind may make efforts for meeting the Supreme Being. Worldly people too feel disturbed by various kinds of sufferings and calamities. They are led to seek refuge in a region that may have eternal and everlasting *Sukh* (happiness), so that they may be saved from perpetual *Dukh* (pain).

Question : Some *Satsangis* remained calm and unaffected at the departure of Huzur Maharaj. They had no longing for the *darshan* of the internal form either in His presence or even after His departure. What is the reason ?

Answer : There are three kinds of *Parmarthis* (devotees). Firstly, there are those who have great yearning and restlessness after the departure of Huzur Maharaj. They wish and pray from the innermost core of their heart that they may receive palpable help and succour internally. By His grace, they are getting what they want and are accomplishing their task. Secondly, there are those who have sincerely taken *Saran* and believe that Huzur Maharaj, by His *Shabd* Form (internal form), is with all and at all times, and that He would never leave them. They are in a state of quiescence, and have no special craving and yearning for *darshan*. Thirdly, there are *Parmarthis* or devotees of the lowest order who had no yearning in the time of Huzur Maharaj, nor do they have any after His departure. These Jivas will also be taken care of, but it will take time.

(2)

INCARNATION OF RADHASOAMI DAYAL

1. It was because of special grace and mercy on the *Jiva* that *Radhasoami Dayal* incarnated and assumed human form. That time is auspicious and an occasion for great rejoicing. Ram and Krishna, the incarnations of Brahm, were accepted *quorum populo* because of their kingly dignity and power. *Radhasoami Dayal* remained incognito. He did not make His manifestation public. When the functioning of the *Surat* (spirit) is hidden, how could the Supreme Being make Himself known to all and sundry ? The path shown by Ram and Krishna was mainly one of *Pravritti*, i. e., of worldly rules and regulations. While the Sant Mat or the religion of Sants is pure *Nirvritti*, i. e., salvation of the *Jivas*. At His advent, *Radhasoami Dayal* showered grace and mercy on *Jivas*. Those who are special *Adhikaris* (fitted and deserving), perform devotion, and enhance store of their spirituality. How can the good fortune of those be praised, who lived with Him and had His *darshan* ? Recollecting that time, they should perform *Dhyan* of His *Swarup* (Form), *Sumiran* of the Name and think of His discourses and acts of grace. This will be more efficacious than *Bhajan*.

2. Most of the followers of Ram and Krishna are not real *Parmarthis*. On the other hand, when *Radhasoami Dayal* incarnates in a ruling family as a Sovereign, all *Jivas* will spontaneously come to have sincere belief in Him.

सत्त पुरुष ने धारा रूपा । संत स्वरूप भये जग भूपा ।।

Satt Purush ne dhara rupa Sant swarup bhaye jag bhupa

Sat Purush assumed human form. As a Sant He became Sovereign of the world.

हुक्म दिया कतई अब ऐसा । भक्ति बिना तरना कहो कैसा ।।

Hukm diya katai ab aisa Bhakti bina tarna kaho kaisa

He categorically ordered that none shall be saved without *Bhakti* (devotion).

गुरु भक्ती बिन तरे न कोई । विन गुरु ज्ञान पार नहिं होई ।।
Guru Bhakti bin tare na koi bin Guru gyan par nahin hoi

None can swim across without devotion to *Guru*. None can go beyond without the *Gyan* (knowledge) imparted by the *Guru*.

3. The incarnations of Brahm came in a certain *Yuga* once only. They came again in the next. But since the time when Radhasoami Dayal sent Param Sant Kabir Saheb, He has been continuously sending Sants and Sadhs, His own Sons and Courtiers. And He Himself also incarnated. Just as Krishna was the full and perfect incarnation of Brahm, similarly *Soamiji Maharaj* was the full and perfect Incarnation of Radhasoami Dayal. And the unbroken line (of succeeding *Sant Sat Gurus*) continues. Even at the time of departure, He was graciously pleased to declare that no one should think that He was going away, nay, He would be with everybody, and the flow of *Daya* (grace and mercy) would continue, rather in an increasing measure. People celebrate *Ram Naumi* (the birthday of Ram), etc., as the day of incarnation of Brahm, with festivities. For us, the day of departure of *Sant Sat Guru* is an occasion for great festivity.

Question : How is *Daya* (grace and mercy) showered in a greater measure at the time of departure of the *Sant Sat Guru ?*

Answer : When clouds appear they rain. Again before their departure they once rain heavily. When kings and nobles visit, they distribute rewards. When they go back, they liberally and generously give to all. In the same way, the departing *Sant Sat Guru* ordains someone as His successor and grants greater *Daya* (grace and mercy) to the *Jiva*. Only

the necessary aspect of the illustration should be grasped. One should pay attention to what is useful and must not wander about.

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(3)

A WORLDLY PERSON IS DETESTABLE AMIDST DEVOTEES.

An illiterate person looks awkward in the society of the learned. Similarly a worldly person looks detestable amidst devotees. Just as a rustic is not fit for a royal court, the *Jiva* is not fit for admittance to the Darbar (Court) of the Supreme Being, as long as the mind (uncouth like a rustic) has its seat in him. The mind can become somewhat fit only after due correction for some time. And this correction will be done in *Satsang* alone. Mere performance of *Abhyas* (spiritual exercises) after initiation is not enough in the same manner as by acquiring learning in a seminary, one cannot learn the rules and etiquettes of a king's court. Therefore *Satsang*, where correction can be applied and the *modus operandi* of devotion can be learnt, is more necessary than *Abhyas*. Something tangible can be achieved by attending *Satsang* for a considerable period of time. Nay, there is no harm if the whole lifetime is spent in attending *Satsang*. Certain habits, prejudices and predilections are very difficult to eradicate. Although a rustic may try to hide his rusticity yet his habits do manifest off and on, because they have formed part of his nature. If *Satsang* is attended carefully for long, then, of course, it is possible that the mind may be corrected to some exent. But we should not feel disturbed on this account. As we have all come under the *Saran* (refuge) of *Huzur Radhasoami Dayal*, He will effect complete correction. If we are fully determined to have it done, He will provide all means. *Bhekhs* (those who have renounced the world) stand in greater need of correction, because they have left their hearth and home for the sake of *Parmarth* (welfare of their soul). But they grow proud and conceited because of their ochre-coloured clothes and the company of

other *Bhekhs*. What *Parmarth* (spiritual benefit) is attached to ochre-coloured clothes ? *Huzur Maharaj* had turned many *Bhekhs* into householders (or made them lead the life of householders), and had them discard ochre-coloured clothes for plain ones. Those who have renounced hearth and home must have their mind mellowed and corrected completely and become true *Parmarthis*.

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(4)

PARMARTHIS SHOULD CONFORM TO MAUJ OF THE SUPREME BEING.

1. Whether prosperity or adversity, whatever befalls, should all be considered to be the *Mauj* (pleasure) of the Supreme Being; and endured cheerfully. One should welcome even if one is thrown into fire or pushed down hill. One should remain contented with whatever comes to pass. When a *parmarthi* has acquired this state, his mind will be very quiet and detached, as if he has been relieved of all responsibilities. He is a true *Das* (slave) and *Sewak* (servant). He will acquire the attributes of the Lord, and will be vouchsafed His protection and care every moment. How a mother takes care of her child ! When cold wind blows, she covers him, when it is hot, she fans him unmindful of her own comfort and sleep; she is all the time solicitous about him; if an insect comes near him, she removes it, and the child is not aware of it. In the same way, the Supreme Father is constantly taking care of and protecting His children. He wards off many troubles and calamities unknown to the devotees.

2. Verily he is a true child who, having discarded all supports, relies entirely on *Radhasoami Dayal* alone. Whatever *Dukh* (pain) and *Sukh* (pleasure) come to pass, he turns towards His Holy Feet. When it thunders, or a cyclone comes, or a terrifying form is seen, a child runs to his mother and clings to her. Similarly a *parmarthi* when in trouble, should stick close to the Holy Feet, the spirit current of the Supreme Being. This

is, however, not to suggest that he should not take necessary and legitimate steps. He should also do all that is considered proper in the world. But, in his heart of hearts, he should depend on the Supreme Being alone. Whatever His *Mauj*, must come to pass. The devotee should not make frantic efforts. Efforts are only the media of the manifestation of the *Mauj*. It would be a gross mistake and against *Mauj* if one were to say that there is no necessity to make efforts as the *Mauj* itself will do all. The Supreme Being is hidden in the innermost quarters. He has, therefore, ordained that his action should also remain hidden. *Huzur Maharaj* has said that whatever Sants want to do, They issue orders to *Kal*, from Their *Nij Dham* (Own Home), and the action proceeds to lower regions.

3. Question : Why is action done through Kal ?

Answer : If one, who is friendly with a king, complains to him that the scavenger did not clean his latrine, the king would send the scavenger, and would not attend to this work personally. (This region is dirty and impure like a latrine). When a king wishes to give reward or medal to someone, instead of giving it personally, he does so, according to established procedure, through the commissioner or the collector. Even if the collector be displeased with the person concerned, he will have to obey the king's order. There would be nothing wrong in accepting the reward at the hands of the collector. The Supreme Father does to His devotees what is in their interest. An act may appear to be against a devotee's interest, but it must be fraught with his *Parmarthi* (spiritual) good. Kabir Saheb has said :—

कबीर ऐसा ना मिला । शब्द गुरू का मीत ।।
तन मन सौंपे मिर्ग ज्यों। सुने बधिक का गीत ।।

Kabir aisa na mila Shabd Guru ka meet
Tan man saunpe mirg jyon sune badhik ka geet

(Kabir regrets tha He did not come across a person who is attached to the *Shabd Guru like* a deer, who hears the pipe of the hunter even though he has to surrender his body and mind to him.)

4. A deer is enraptured on hearing the pipe, and the hunter shoots the arrow. This is what a *Parmarthi* should be like, then can his task be accomplished. Until the internal and external bondages are broken, the *Jiva* cannot become fit for elevation. This would entail some pain.

5. In no religion of the world does the mind get blows. It is only the practices of the *Radhasoami* Faith that pound the central point of the mind, and this frightens the *Jiva*. If he does not get disturbed, but on the other hand, coforms to *Mauj*, believing that his task cannot be accomplished without the removal of the bondages in this manner, then he can be purified soon. If, on the contrary, the *Jiva* runs away and cannot endure the brunt, his purification would be effected slowly. But it is in this very manner that purification would be acquired. This religion can be promulgated openly when sufficient purification and fitness for internal practices (*Abhyas*) have been attained. *Jivas*, in the olden times, were of the category of *Ishwar* or *Brahm*. Because of their intense detachment, they could endure great hardships and apply themselves to internal practices. But the condition of the *Jivas* of the present time is very delicate. They are neither detached as the former were nor have they the capacity to endure. Therefore, *Radhasoami Dayal* is imparting His own spirituality by His *Nij Rup* (hidden or internal form) to the whole world so that *Jivas* may be purified and enabled to join this religion. Wars, epidemics and famines raging furiously these days, are the signs of such a *Mauj* (ordainment). This cannot be done by the manifest form as by the *Nij Rup* (hidden or internal form). The reason is that the manifested form being visible, people would quarrel with Him. But they are helpless against the *Gupt Swarup* (hidden form). That is why the Supreme

Being keeps Himself always hidden. But He is omniscient, He sees all, and ordains what is proper. This process of purification is effected through *Kal*. Hence the necessity of creating *Kal*. It has been said in *Sar Bachan Radhasoami* Poetry :

काल रचा हम समझ बूझ के । बिना काल नहीं ख़ौफ़ जीव के ।।
क़दर दयाल नहिं बिना काल के । मौज उठी तब अस दयाल के ।।
दिया निकाल काल को वहाँ से । दख़ल काल अब कभी न यहाँ से ।।

Kal racha ham samajh bujh ke bina Kal nahin khauf jiva ke
Qadar Dayal nahin bina Kal ke Mauj uthi tab as Dayal ke
Diya nikal Kal ko wahan se dakhal Kal ab kabhi na yahan se

I created Kal with a definite purpose. Without Kal, Jivas have no fear. In the absence of Kal, Jivas would not value Dayal (the Merciful Lord). Hence this Mauj. Now that I have turned out kál from my region, he can never go there.

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(5)

DESIRE FOR 'GENERAL PROMULGATION OF SANT MAT

1. Some *Satsangis* wish that *Sant Mat* (the religion of *Sants*) be promulgated openly and a pamphlet issued. But such is not the *Mauj* at present. The worldly people are incapable of appreciating it. They would read and, at the most, say that it is very extraordinary. They would then put it aside. *Sant Mat* is meant for *Adhikaris*(fitted and deserving), not for others. In the past, only *Adhikari Jivas* were initiated into the secrets of *Omkar* ; *un-Adhikaris* were not. The *Adhikar* (fitness) of *Jivas* has not yet developed sufficiently so that *Sant Mat* be given out to them. *Bachans* (discourses) and *Banis* (poetic compositions) of *Soamiji Maharaj* and *Huzur Maharaj* are already there and more will be made available at the proper time. But people will begin to fret and frown. All their theories of science and philosophy will be exploded.

2. Westerners are not yet fit for *Sant Mat*. Outward tendencies are predominant in them. They abound in *krodh* (anger). They are immersed in delusions. When they join *Satsang*, they would create untoward situations, and assume airs ; they would give rise to useless hair-splitting distractions and controversies.

3. In *Banis* (poetic compositions) of Sants, there are some words which appear to be ludicrous. But every such word is full of deep meaning and significance. For example, in the *Shabd*, beginning with the line—

गुरु का मैं दामन पकड़ा । छोड़ूं नही अब तो जकड़ा ।।
Guru ka main daman pakra Chorun nahin ab to jakra

(I have seized the skirt of the *Guru's* garment. I will not let it go. I have tightly caught hold of it.)
it has been said——

अब कटा क्रोध का लकड़ा ।
और मरा लोभ का बकरा ।
मैं मारा मन का मकड़ा ।
Ab kata krodh ka lakra
Aur mara Lobh ka bakra
Main mara man ka makra

(Now the log of *krodh* (anger) is cut. The billy-goat of lobh (greed) is dead. I have killed the spider of the mind.)

The idea is that *krodh* (anger) is as dry as a log of wood. To overcome *krodh* (anger) is as difficult as cutting a dry log of wood. *Lobh* (greed, avarice) means attachment to worldly objects. Just as a wanton billy-goat wanders hither and thither picking up leaves, in the same way, Jivas too are desperately after worldly objects and pleasures, and pine with grief when they do not get them. Hence, not to eat leaves, *i. e.*, not to have desires for worldly objects, amounts to killing the goat. The mind spreads its net like a spider. Turning the mind (from the mundane to the spiritual) is killing the spider of the mind. The words used in "Prem Bani Radhasoami" of Huzur Maharaj, though not difficult, are also full of deep meaning.

Intellectuals cannot appreciate the knowledge acquired by *Anubhava* (intuition). Reason and intellect do not find a place in true religion. True religion is Love.

बुधि बल से वह करते तोल । कभी न पावें डावाँ डोल ।।
यह मारग है प्रेम भक्ति का । चलना चढ़ना सुरत शब्द का ।।

Budhi bal se wah karte taul kabhi na pawen dawan daul
Yah marag hai Prem Bhakti ka chalna charna Surat Shabd ka

(They weigh everything with their reason and intellect. They do not get to the reality. They remain wavering. This path is of *Prem* (Love) and *Bhakti* (Devotion) and consists in elevating *Surat* to celestial regions by means of *Shabd*.)

14

EXTRACTS FROM MAHARAJ SAHEB'S LETTERS TO SATSANGIS

(1)

The sudden departure of Huzur Maharaj has no doubt been a great shock to all of us and taken away the apparent prop we were all resting on. But He has not totally severed His connection with us. On the other hand, He is now watching our spiritual welfare more keenly than before and giving us also greater help inwardly. The question of allegiance to another *Sadh* or *Sant* does not, therefore, arise for the present. In my opinion this is the time for internal devotion and whoever does so attentively and with fervour will receive palpable help from Huzur Maharaj within.

(2)

I am sorry to hear of the slackness which has taken place in the Satsang at.....both in consequence of the departure of Huzur Maharaj to Supreme Abode, as also to the prevalence of plague but hope that sooner or later the Supreme Merciful Father Radhasoami will help His children and enable them to continue their devotion to His sacred feet as before. At present no doubt apparently great spiritual shock has been sustained by all Satsangis owing to Huzur Maharaj's departure, but I am sure He is internally showering mercy and grace on all of us as before, even in this apparent loss, is developing our

spiritual powers. We must, therefore, placing trust in His infinite mercy, continue our spiritual practice as much as possible and leave the rest to His *Mauj*.

(3)

If sleep is the main obstacle in the performance of your devotional practice, I would advise you that as soon as you begin to feel drowsy in your devotion, you should, leaving off *Bhajan*, commence to repeat internally the Holy Name RADHASOAMI, which may, if the drowsiness still does not go off, be uttered audibly and the repetition continued until you have shaken off all lethargy. This mode of practice will, I hope, through the mercy of H. M. Radhasoami Dayal, enable you, after some time, say a month or so, to overcome the obstacle you complain of, and it will also prove efficacious in removing unnecessary thoughts which crop up at the time of *Bhajan*.

(4)

Although Huzur Maharaj has left the physical body, by sound current He is ever present, helping His children as before. You should, therefore, go on with your devotion with trust.

(5)

Nothing definite can be said yet about Huzur Maharaj's successor. Eventually, no doubt, the necessity of a Sant Sat Guru is indispensable for the continuance of Radhasoami Faith but some spiritual benefit is intended even until His appearance, the object being that all followers of Radhasoami Faith should exert themselves internally for spiritual advancement. As long as another Sat Guru does not appear there is no question of altering the contemplation of the last Sat Guru's image, who was the latest incarnation of the Supreme Being. Of course when the Supreme Being Radhasoami again manifests Himself as Sant Sat Guru then His image should be contemplated in lieu of that of the former Sat Guru, provided the latter's form

has not manifested itself internally within the devotee. But if there is such manifestation, then no change in contemplation is needed.

(6)

Kal can never have redemption as being a cover. He can never enter *Sat Lok*. There are two streams in creation, the one ascending and the other descending — so along with the regeneration of spirits, others will enter into the material regions and these regions cannot altogether disappear.

(7)

Certainly we all have apparently suffered great shock in consequence of the sudden departure of Supreme Father to His exalted abode, but by *Nij Rup* He is internally present and helping on His children as before, and whatever prayers may be offered within are heard by Him, and at proper time and in proper form. He ordains whatever is spiritually most beneficial to us, although sometimes we may not apparently comprehend the benefit intended therein. With trust and confidence we should, therefore, continue devotion as much as it lies in our power and leave the rest to His exalted *Mauj*.

(8)

Satsangis may, in accordance with their past *Karams*, be sometimes attacked by plague or cholera and die in consequence, but generally they will be protected from such dire diseases, and even in those cases in which such an event takes place, their spiritual welfare will be guarded and in the next birth they will come with greater store of spiritual wealth and succeed in the devotional practice without much effort.

(9)

The period of "interregnum, so to say", should be devoted to internal practice of *Sumiran, Bhajan* and *Dhyan*, the image of the past Sat Guru being contemplated as usual.

(10)

On the re-incarnation of next Sat Guru, His Satsang, etc., should be attended to as previously, and if the image of the Sat Guru has not manifested itself within, the form of the new Sat Guru should be contemplated. But care should be taken that the change in the contemplation is not hastily or prematurely made. When the re-incarnation of the next Sat Guru has been by internal and external proofs fully established and recognised, this may be done.

(11)

Sound is said to have manifested itself within a Satsangi when it can be heard at pleasure, and its attraction is such that the mind and spirit are concentrated and drawn upwards by it. Such of the Satsangis as can get internal *darshan* of Huzur Maharaj and hear the sound as described above, do not stand in indispensable necessity of another Sat Guru. But if He does re-incarnate, they should also partake of the *bilas* of His Satsang when convenient.

(12)

It cannot be said definitely where the next Sant Sat Guru will appear, but wherever He re-incarnates, of course, the Satsang will be held at His house and if He does not appear at Agra, He will nevertheless make occasional pilgrimages thereto for the continuity and consolidation of Radhasoami Faith, Agra being recognised as the original headquarters.

(13)

By His Spiritual Current, *viz.*, Sound (and that is His *Nij Rup*) Huzur Maharaj is internally present as before. He Himself is in the spiritual regions.

(14)

It is not understood what has given rise to the belief that

there will be a gap of 12 years in the advent of the new Sat Guru. We know nothing definite about this; it may be sooner or later.

(15)

The main Spiritual Current being in the eyes and forehead, the proper internal vision of the image of Sant Sat Guru takes place only when those portions are clearly visible. These are the only parts which *Kal* cannot fully assume for the deception of a devotee, whereas the other parts of the Sat Guru's image or body he can assume. You should, therefore, try to contemplate the eyes and forehead of Huzur Maharaj in your devotion, just as you used to look at Him during the *Arti* ceremony, and need not pay special attention to the lower part of the image; but I would remark here that be it the lower part of Huzur Maharaj's face, or His eyes or forehead or any other part of His holy body, if a true glimpse of any of them is caught internally, it instantaneously produces great internal concentration of mind and spirit accompanied with feelings of ecstatic joy. This is the true test of the manifestation of Sat Guru's form within a Satsangi.

(16)

In a Sant Sat Guru the manifestation is the resplendent form of Sat Purush Radhasoami as He is in purely spiritual regions — *Sat Lok* and *Radhasoami Dham* — and is in fact the *Nij Rup* of Sant Sat Guru also just as the *Nij Rup* of a Satsangi is his spirit.

(17)

The sound of bell is the sound accompanying the spiritual current in the first sphere and it might in any way be said to be the *Nij Rup* of a Sat Guru in that sphere but His *Nij Rup*, more correctly speaking, has a form similar in outlines to the face of the Sat Guru, but very resplendent. In the highest spiritual regions this form and sound merge into "Anami Radhasoami."

(18)

The sound of bell can be heard concomitantly with the vision of Sat Guru's form by a Satsangi at the time of devotional practice when, of course, he is awake, i. e., has not lost all consciousness of the objective world, but at such times his spiritual altitude is high, viz., above sixth *Chakra*, close to *Sahasdal Kanwal*.

(19)

The spirit can be elevated both by the sound current and the form of Sat Guru. The latter is, however, more efficacious specially because the disturbing influences of *Kal* and *Maya* are instantaneously removed by His image.

(20)

Huzur Maharaj's image being the form last assumed by the Supreme Father, its efficacy in contemplation will continue as before until the Supreme Father manifests Himself in another form when the latter will carry on the work of salvation both internally and externally. The Supreme Father is the life and support of the whole creation and but for the presence of His Spiritual Current it will fall to pieces and dissolve into chaos. He is, therefore, as much present now as when He incarnated Himself as Sat Guru. The contemplation of His form is, therefore, certainly beneficial, and the remark that this practice is of no use, is in my opinion incorrect. The superiority, spiritually, of the contemplation of the form of the living Sat Guru (provided there is a Sat Guru) over that of the previous Sat Guru lies in the fact that the form of the living Sat Guru is the kinetic form of the Supreme Father, while the previous form in consequence of the withdrawal of the spiritual force has become non-active, excepting in those cases where its internal impression within the devotee has, by practice, been developed to such an extent that the spiritual force has made it a groove for internal action within the practitioner. But this internal form of the past Sat Guru will greatly resemble that of the future Guru.

(21)

If you are sincerely repentent over your shortcomings, the Supreme Father will certainly overlook them, and also gradually bestow upon you strength to curb the vagaries of your mind to some extent. But reformation will be effected slowly and you must, therefore, patiently and trustfully go on with your practice.

(22)

He, as before, is showering grace and mercy on all of us and the only course open for us is to continue our devotional practice with patience, trust and regularity. Gradually His mercy will become more manifest and we shall feel our efforts being crowned with success. This is the only advice that I can give you at present.

(23)

The state of your mind mentioned in your letter is due to the influences of past *Karmas* which cannot at once go off without producing more or less of their evil effects ; but if you persist in your devotion, irrespective of the inclination of mind, and keep up trust in the mercy of the Supreme Father, He will help you in removing the influences of previous actions, and when their force has been spent, you will get sufficient tranquillity to perform devotion for some time with undivided attention and bliss. Trust and sustained devotion are, therefore, the only means for the rectification of the evil tendencies now displayed by the mind.

(24)

It is not necessary that the Sant Sat Guru should re-incarnate Himself immediately on His departure from this world. It all depends upon the *Mauj* of Sant Sat Guru, whether even after re-incarnation, He immediately manifests Himself or not. The object in such matters is not fully known to us, but we may surmise that this might be intended to arouse true yearning and love for Him.

(25)

Satsangis will have, after death, *bilas* and *darshan* of Sant Sat Guru in the higher regions as usual. The Sant Sat Guru visits, off and on, the higher regions although His abode is in the Highest.

(26)

The *five births* referred to in your letter might be necessary for the perfect salvation of a spirit other than human, i. e., of beasts. In the first birth, they assume human shape, and then in the usual number of four births they are emancipated.

(27)

Gradation in *Dayal Desh* is due to gradation (if it may be so called) in the spiritual cover there. It is not necessary that matter must indispensably be present for the purpose.

(28)

Huzur Maharaj's form and features should be contemplated in any way they easily come up before your mental vision. If His form etc. at any time struck you specially, and you can remember those best, preference should be given to them in contemplation and to the form observed during *Arti* ceremony, which need not forcibly be contemplated if it does not manifest itself so easily as the other one. But whatever form of Huzur Maharaj appears within, the attention and sight should be gradually fixed on the eyes thereof.

(29)

A devotee should contemplate Huzur Maharaj's image before his mental eyes. It is not necessary that the Agra association should indispensably be kept in view. It may at times be resorted to, to help in the appearance of the image.

(30)

The image should be contemplated at the focus of the eyes, which is midway between the two eyes, adjoining the sixth *Chakra.* It is called *Til* and is within the brain.

(31)

It is better to contemplate with shut eyes in the beginning. When the image has manifested itself within, even with eyes open, it could be contemplated. But when concentration is great, the eyes will be closed of their own accord, without any desire to do so.

(32)

Whichever *Swarup* of Huzur Maharaj has impressed itself most and can most easily be brought before the mental vision, should be contemplated.

(33)

The seat of spirit is already in the sixth *Chakra.* By contemplation of Huzur Maharaj's image and the repetition of the Holy Name RADHASOAMI, its diffused currents could be concentrated there.

(34)

Without some concentration at the sixth *Chakra* the sound of bell and internal vision of *Swarup* cannot be properly had. Of course, if the devotee's spirit is more or less concentrated at all times, he can have the above experiences with eyes open.

(35)

Devotees who can neither hear sound nor get *darshan,* stand in need of another *Guru,* but they should patiently await His advent. Meanwhile the Supreme Father Radhasoami, in Whom they should place implicit trust, will help them as much as proper.

(36)

Spirits can ascend to the highest sphere by the contemplation of Huzur Maharaj's form.

(37)

The *Nij Rup* of Sadh Guru is the form of *Par Brahm* or the reigning spirit of *Sunn*. The *Nij Rup* of Sant Sat Guru has *Akar*[1] upto *Sat Lok*; thereafter it becomes *Nirakar*[2]. The *Nij Rup* of a Satsangi is that of *Hans*.

(38)

As all Sat Gurus are incarnations of the same Supreme Father, some resemblance in their physical forms, specially in their face, is natural and is traceable.

(39)

A Sant Sat Guru or Sadh Guru can either perform the functions of the president of Satsang, and spiritual regeneration takes place under the presidency of either. Either of them can, therefore, succeed Huzur Maharaj.

(40)

Radhasoami Dayal does not manifest Himself in a devotee of a rank lower than Sant Sat Guru but He can, through the medium of a Satsangi, perform, to some extent, the work of regeneration. Sooner or later Supreme Father Radhasoami will certainly manifest Himself. He Himself gave this out, but it cannot be said when.

(41)

A spirit is said to be elevated when its seat is changed from the sixth *Chakra* to a higher sphere. Relaxation of, and liberation

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1. Form, shape. 2. Formless, shapeless.

from, bondages, acquirement and experience of higher bliss, and development to some extent of super-natural powers, are symptoms of spiritual elevation. But these symptoms will be understood by the devotee himself and not by others. To the latter, such a devotee would not present any extraordinary features outwardly but his company will clearly show that the greater portion of his time is devoted to practice and other religious observances enjoined by the *Sant Mat,* and that all his dealings bear unmistakable stamp of sincerity, honesty, toleration and mildness. Such pure and upright conduct will not fail to impress all who come in contact with him, and in a short time only, he will be loved and respected by his friends, associates and relations.

(42)

The sound of bell coming from the right side is produced by the spiritual current flowing on that side from the third *Til* and is distinguished by its greater attractive force. The only means to hear it is to concentrate the spirit in third *Til.* When the attractive force of the sound increases and it is heard more internally the devotee should then consider that he is approaching that sound.

(43)

The *Swarup* may be contemplated at the time of sound practice. It all depends upon Huzur Maharaj's grace, when His eyes and forehead might clearly appear during contemplation. Prayers might be offered for this mercy and the rest left to His *Mauj.*

(44)

The most suitable time for sound practice is from 4 to 5-30 A. M. in the morning. At that time it will be heard more easily than at other times.

(45)

Sometimes the sound of bell is heard without shutting the

ears in the prescribed posture. Some help is derived in hearing the sound by it, but if the devotee finds that he can successfully listen to the sound while lying, he may do so. But for the daily practice the prescribed posture will be better, and in that posture daily practice should be performed.

(46)

Any form of Huzur Maharaj which appeared most attractive should be contemplated. It is preferable to gradual tracing of the lineaments by the devotee. But if the devotee is able to fix the image by this process, there is no objection to his doing so.

(47)

The *Swarup* of Huzur Maharaj cannot be said to have manifested itself in a Satsangi who does not get His *darshan* internally and does not hear the sound.

(48)

At the time of death the spiritual currents are first withdrawn from the limbs, *i. e.*, hands and feet, reach *Guda Chakra (Mooladhar)*, are drawn up therefrom step by step to *Indri Kanwal, Nabhi Chakra, Hirdaya Kanwal* and sixth *Chakra*; and as soon as after leaving the sixth *Chakra*, the spirit penetrates third *Til*, death ensues. After penetrating that aperture the spirit is drawn further upwards and brought before the *Jam*, the sight of whom at once awakens in the spirit its predominant desires whereby it is hurled downwards, and after passing some time in higher or lower regions, according to his actions, assumes another form, *i. e.*, is born again as animal, bird, plant, worm, etc., in accordance with the resultant of its predominant actions. When the spirit is hurled downwards from the presence of *Jyoti*, it forgets everything about its past life.

(49)

As long as a child is in womb its spirit is before *Jyoti*. At

the time of delivery, it is forced down through third *Til,* but some affinity is established with the spirit of the would-be child as soon as conception takes place.

(50)

It is not necessary that transmigration should take place immediately after death. The spirit may, according to its actions, enjoy bliss in the higher regions or suffer tortures in hell for some time before it again assumes a new form, or it may immediately transmigrate.

The above explanation refers to a non-Satsangi. Satsangis are always located after death in a sphere not lower than *Sahas-dal-Kanwal* and are never subjected to the tortures of hell or assume the form of a brute. At the time of death the Sat Guru always appears and takes them up in His lap.

(51)

Huzur Maharaj is in Dayal Desh, but Sound or Spirit current is everywhere, and for the help of the devotee, can assume His form anywhere needed. The *Nij* form of *Sat Purush Radhasoami* and of Huzur Mahárāj were one and the same and they are one and the same within *Dayal Desh.* The spiritual current which was supporting Huzur Maharaj's physical body has been withdrawn, but the sound current is present as before, otherwise the whole creation would collapse.

(52)

The *Nij Rup* of Huzur Maharaj, *i. e.*, Sound, now helps in devotion.

(53)

The Supreme Father is always disposed to listen to the prayers of all His children, and your prayers would, therefore, be equally efficacious.

(54)

Of course, for the present, everything looks in the worst light, and troubles and vexations appear to surround you all round, but I may venture to say that all these apparent disturbances cannot really hinder your spiritual progress and regeneration, which are as much taken care of now as before, if not more. The Supreme Merciful Father is watching His children from His abode on High and protecting them from the snares and temptations of this world. You may, therefore, with a firm trust in His great mercy, do whatever you can, whether satisfactory or not, in the way of devotional practice, and leave the rest to His supreme *Mauj* which cannot but tend to your welfare.

(55)

When the spiritual currents flowing through the body tend towards their focus, concentration may be said to have occurred. The symptoms of concentration are enjoyment of bliss in devotion and an experience of withdrawal of vitality from the limbs.

(56)

When the spirit currents converge into sixth *Chakra*, concentration has taken place. As in devotional practice the concentration in the beginning is not so intense as to result in the complete withdrawal of the spiritual currents, the stages of dream, deep slumber and *Turia*[1] are not felt to have been passed through, but nonetheless bliss is experienced to some extent, its intensity increasing with the degree of intensity of concentration; and when the practice has advanced so far that the devotee can achieve complete withdrawal of the spirit currents, all the states mentioned above will be traversed during his devotional concentration.

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1. The fourth stage, the three other stages being wakefulness, dream and sound sleep, or coarse, subtle and causal.

(57)

By the repetition of the most Holy Name RADHASOAMI and the contemplation of *Guru Swarup*, spirit can be easily concentrated in the third *Til*. There is no easier method for concentration.

(58)

The sound of bell can be properly heard only when satisfactory concentration has taken place.

(59)

Elevation differs from the concentration of spirit in this that there is an elevation of the seat of spirit in the former.

(60)

The spiritual currents in the pupil of the eyes are withdrawn in sleep and concentration, while in elevation, the seat of the spirit in sixth *Chakra* is exalted.

(61)

During sound practice, *Swarup* is contemplated to remove mental and material disturbances, otherwise it is not necessary to contemplate *Swarup* at the time of sound practice.

(62)

Mental currents excited by mental and material objects are *Tarangs*. They emerge from the mind, and are produced in consequence of the mind being imbued with mental and material desires.

(63)

Weakness of brain, which signifies the prostration of the chief nervous organ, is not the real cause of *Tarangs*. The best means to check *Tarangs* during devotion is to repeat the Holy

Name RADHASOAMI as soon as the disturbance preceding their flow is felt, the repetition being continued until the disturbance has subsided.

(64)

A cool, clear and fresh head (as after sleep), being indicative of absence of mental disturbance, is, of course, the best condition for sound practice and sound is more clearly heard then than at other times.

(65)

The *Swarup*, which comes of its own accord, is manifested by the special mercy of the Supreme Father Radhasoami Dayal and it is, therefore, certainly more efficacious in imparting spiritual benefit and bliss than the *Swarup* which is fixed by the efforts of the devotee. With regard to the fixing of the latter, one has been endowed with some power to do so, while over the former no such control is possessed. A devotee should, therefore, always use his efforts to fix the image and leave the unsolicited visions to the *Mauj* of the Supreme Father.

(66)

Sixth *Chakra* is the seat of the spirit, while the third *Til* above it, is the door which leads from *Pind* into *Brahmand.* As soon as the spirit penetrates into this orifice, death takes place.

(67)

The stages of *Brahmand* and *Dayal Desh* are outside the matter of the brain, but the places corresponding to them, pointed out at the time of *Updesh,* are orifices in communication with them, like the pupil of the eye with regard to light.

(68)

Three currents flow from the spirit in the body, the first on the right, the second in the middle and the third on the left side. The middle current which is a prolongation of the *Sukhamana,*

has formed the sixth *Chakra*, and is the mainstay of the corporeal frame, the other two being the adjuncts for the performance of the various functions of the body and its organs.

These two currents have their respective ramifications in the two eyes, besides working the other senses attached to the two parts of the body, but the currents in the eyes are stronger than the other currents, and consequently the effects produced on them are responded to by the other currents also, and they, therefore, form an index, as it were, to the other currents, but these latter have not emanated from them. As a focus of a force does not become void on account of the force currents issuing therefrom, so the presence of the spirit current in the eyes and in the body does not deplete the sixth *Chakra* of the spirit.

(69)

Total withdrawal of spirit from body and its entrance into third *Til* constitutes death, but it is not an indispensable condition that there should be complete withdrawal of the currents into *Til* before sound could be heard. Some concentration is sufficient for the purpose, hence the great ease and efficacy of the sound practice, and from this it also follows that it is not necessary that devotee should be in the state of dream or deep slumber before the sound is heard. On the other hand, these two stages being more or less enshrouded by *Tam*, the astral senses are also more or less dormant and the spiritual sound is not hence heard in these states.

A devotee who has by his practice dispelled the internal darkness, traverses the states of dream and deep slumber in the full possession of the uses of his senses, whereas ordinary people recede to these in unconsciousness.

(70)

Nij Rup is the means of help to devotees both when Sat Guru is bodily present and when He has left it. But when He is present in the physical world as incarnation, His physical body

being surcharged with spirituality of the highest order, all coming in contact with Him are highly spiritualized, and thus great benefit can then be gained by all. Sant Sat Guru Himself in His own sphere is Sat Purush; as tide from Him, He incarnates in human form. Prayers offered inwardly are heard by *Nij Rup* and grace awarded by Him.

(71)

The non-experience of internal spiritual help produces, no doubt, at times, great mental dejection and it appears as if emancipation will not be gained, but correctly observed, it is a step towards the attainment of that end, as these mental perturbations represent the commotion concomitant with the process of internal purification. Without these, the effect of past actions cannot be eliminated (the removal of mental impurity is a necessary condition for the manifestation of spiritual bliss) and the regeneration and development of the latent force of spirit cannot take place. The refuse of mundane desires has accumulated from times immemorial through innumerable births, and an accusation of impatience may fairly be made if complete purification is expected or insisted upon within such a short time as 6 or 8 years. But assurance based on experience may be safely given that feelings of internal unrest and dissatisfaction are the precursors to showers of spiritual bliss and mercy, and as such their acrid result should not be made the ground of despair; on the other hand, the hope of brighter and happier days should give glimpses of the sweets which lie hidden in the present bitterness. Such adverse circumstances, like a venomous toad which carries a jewel in its head, have their own sweet uses, and in the hope of sure and certain reward, should be undergone with trust and patience.

(72)

The Supreme Merciful Father will, it is hoped, kindly continue the work of salvation He has begun, and people will continue to receive the spiritual benefit as hitherto. He is, as

before, taking care of the congregation of which He Himself laid the foundation, and proper steps will surely be taken at proper time for its expansion and development. But all members thereof should take warning that they should not drag in worldly feelings in their devotional relations and be blinded by the non-liberal ideas that have degenerated other religions. In a sincere and liberal spirit, the mercy and grace of the Supreme Father should be sought for within, and the progress of devotion should be carefully judged by its results, proper remedies being resorted to if they are not satisfactory.

(73)

I know nothing about the rumour relating to the declaration of a Sant Sat Guru in the end of this or beginning of next year. But I do not suppose He will declare Himself in a formal way on some day appointed for the purpose. I believe His manifestation will be gradual.

(74)

The portion of my letter.....quoted by you refers to the unbecoming conduct of some Satsangis, not especially in any particular place, but which might manifest itself anywhere when worldly feelings actuate their relations with each other and with the Supreme Being. Broadly speaking, this consists in asking for or desiring any worldly object or sensual pleasure or name and fame, other than that necessary for carrying on ordinary avocation and livelihood, and mixing such thoughts, whether expressed or implied, with the devotional prayers. If such feelings are not guarded against carefully, they will constitute a mental habit and over-ride true devotion in which the only desire should be to approach the Supreme Being, for His sake only, and to love Him for Him alone. The mental evils are subtle and unperceived; lulling religious vigilance with plausible justification, they divert the true devotional current in other directions, and thus frustrate the practice of true internal devotion. All motives of actions and thoughts should, therefore, be carefully examined constantly, and the various defects inherent in the mind, carefully

noted. Such vigilant analysis will, Supreme Father helping, gradually eradicate the evil tendencies of mind and develop true devotion with its attendant ineffable bliss. An absence of such watch has degenerated other religions, and this I referred to in my previous letter to be guarded against.

(75)

Hope the Supreme Father will take care of the children during the prevalence of famine and plague and bring them out spiritually benefited through the passage of these calamities.

(76)

Hope and pray to Supreme Father to help you in combating the evil desires. The past *Karmas* are not soon eradicated, without producing to some extent their evil effects, and only gradual disappearance, or rather for some time, subsidence only, takes place. However, if you go on with your devotion regularly to the best of your exertion and attend the Satsang, some help will be rceeived thereby.

(77)

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

(78)

Sickness and other attendant difficulties or other troubles are no doubt the outcome of our past actions, but the Supreme Father's grace and mercy are present when they overtake His

children and considerably mitigate their severity, and even in the event of the worst taking place, viz, death, the last moment is specially illumined by the grace of the Supreme Father, which leaves its perceptible traces on the countenance of the dying person. The sting of the plague would thus, as it were, be broken off, even if a true case of it were to occur among Satsangis ; but generally a disease so infernal as plague is not allowed to enter the family circle of a Satsangi, and if past *Karams* rendered its ingress inevitable, it is more or less transformed into some other disease. The only advice and sympathy that we can offer in the matter are, therefore, that we should abide by the *mauj* of the Supreme Father Huzur Maharaj with trust and patience.

(79)

Go on with your devotion regularly, leaving the rest to the *mauj* of Supreme Father who will take care for your rectification.

(80)

The Supreme Father must have graced his spirit at the moment it was leaving the mortal frame, and showered great mercy upon him, but people do not often take this view of the matter and consider that the protecting hand of the Supreme Father was not intruded otherwise such an untimely occurrence would not have been allowed to take place. In the hour of calamity, grief naturally gives rise to such thoughts, but if reason is allowed to prevail it will soon appear that the cause of despondency is not well founded and that we cannot accuse the Supreme Father for want of protection of our welfare. The Radhasoami Faith certainly declares that the *Karams* of its devotees will be eradicated and that their effects will also be mitigated, but the Supreme Father would certainly render Himself liable to the accusation of inconsistency and partiality, if in the case of Satsangis, He suspended the action of *Karmic* laws which otherwise were allowed to have their free course. The past *Karams* will have, therefore, to be undergone before they are eliminated, but their effects, although it may not be apparent to us for the time being, will be mitigated.

(81)

The sad occurrence which has taken place at Karachi is not exceptional, among other Satsangis also bereavements have taken place. In Allahabad several families have had cases of death, but considering them as the result of the pre-ordained command, they have been accepted with patience and trust in the mercy of Supreme Father, and a similar attitude should be adopted by Satsangis elsewhere. Just as Radhasoami Faith and the Sant Sat Guru do not promise affluence to persons who may accept that Faith, similarly it is a misapprehension to consider that all accidents and ups and downs of life will be prevented. They have also their necessity for good results, otherwise all animate beings who are also the particles of the Supreme Father would not have been subjected to them. For these considerations, the only sympathetic advice that I can offer under the circumstances, is to bear the affliction with patience and trust, otherwise, without any result, unnecessarily great pain and sorrow will have to be undergone.

(82)

The Supreme Merciful Father is watching the interests of us all and consistent with the laws which regulate the elimination of *Karmic* effects, He is helping us in the attainment of purification, mitigating to the utmost limit the severity of their action. With trust and patience, go on with your practice as much as you can and leave the rest to His *Mauj*.

(83)

The position of a *Sadh* is no doubt very high, and He can do much towards the regeneration of humanity, but it is incorrect to say that henceforth He is to replace *Sants*, and that *Sants* and *Param Sants* will not make their advent on this earth. The final regeneration and emancipation can be only effected by a *Sant*, and with this object, He will certainly appear sooner or later.

(84)

The outward conduct of a *Sadh* is unimpeachable and

without a single blemish. They are not implicated in unbecoming worldly affairs and do not directly or indirectly announce themselves to be *Sadh.* People who are quite willing to be worshipped and, in fact, are secretly courting this and are at once ready to assume the title of *Sadh*, are charlatans, and from what I have heard of —, and the way he has been behaving, I am constrained to say that he belongs to this class of pretenders, and is not even fit to be called a Satsangi.

(85)

Do not be dejected. The Merciful Supreme Father will gradually help you and purify your mind. It is a good sign, although painful, that after going in bad ways, you feel contrition. Always do so. Sins are ever pardoned by sincere and true compunction.

(86)

It appears that the old impressions — the prenatal ones — are still very strong in you, and the internal disturbances at the time of the devotional practice, mentioned by you, are due to them. The only remedy for their eradication, which must necessarily be gradual, is the mental, or at times, articulate repetition of the Holy Name RADHASOAMI in the manner explained in *Prem Patra*, at times of devotion, and frequent repetition for short periods at other times when you are engaged in worldly affairs. If you follow this for about six months without intermission, I think, Supreme Father willing, you might feel internal benefit.

(87)

As to your worldly affairs, I would only observe that the life of a pleader is a very busy one and not suited to devotional practice. However, if you consider that you will be able to straighten and smooth temporal matters by the adoption of this profession, you may do so.

(88)

Sorry to hear of the illness you are suffering from, and the great pain you have to undergo in consequence; but, as you already remark, this is due to past *Karam*, which cannot be eliminated without giving some trouble. But you may rest assured that what would have been intolerable sufferings, and would have been spread over a protracted period, have been much mitigated and considerably reduced in duration, not to mention the great spiritual benefit that is resulting from concomitant purification. On these considerations, it seems desirable that you should patiently bear your sufferings with trust and hope, and also, if possible, with gratitude.

(89)

The sound of thunder you hear is not the one resounding in *Trikuti*; that is so attractive and powerful that the most distant sound of it will concentrate and draw up the mind and spirit like iron particles attracted by a magnet. What you hear is a distant echo or image of that sound, and even as such, it is a sign of mercy and grace. You may continue to listen to it while it is coming but at the same time you should be seeking for the sounds of bell and conch, which will, after some effort, gradually manifest themselves, and should, when heard, be paid greater attention to than the sound of thunder.

(90)

You should try to attend Satsang as often as you conveniently can. If it is not possible to leave your house alone more often than twice a week, you may attend only twice as you propose, devoting yourself to the perusal of the holy books at home on other days.

(91)

I am really very sorry to hear of the declining state of your health which cannot but produce a depressing effect on your mind, and which certainly must be a cause of anxiety to your

friends and relatives. But you may rest assured that whatever is happening, is to your eventual spiritual interest, and nothing will hinder your spiritual progress, although it may not be apparent to you. Do not exercise yourself, if, on account of delicate health, you cannot perform devotional practice or get spiritual pleasure. The Supreme Merciful Father will recompense you for this apparent loss.

(92)

I am sorry to hear an account of —'s disturbed state of mind. Similar instances have occurred at other places too, and it appears that it is due to the perverted influences of *Kal*, coupled with some secret desire on the part of the person concerned for personal aggrandisement. Their conscience is at times pricked by their folly but they are not able to subdue their perverted ideas at once.

(93)

Radhasoami Dayal sees what is going on but He is too high and grand to interfere with the tendencies and desires of the parties concerned in an abrupt manner. Of course, correction will be applied to them in due course and they will be saved from ultimate loss. All persons should, therefore, take a warning from these sad instances and should entertain a genuine desire to be saved from the fate of these persons.

(94)

I am glad to hear that you can recall the image of Huzur Maharaj whenever you desire. This is a sign of mercy of Supreme Father and it will help at the time of devotion.

(95)

The sounds mentioned by you also indicate that your practice is being satisfactorily performed. The metallic sound will gradually change itself into the sound of a bell. Meanwhile you should continue to listen to it, as also to the sound of a drum,

if they come from the right side, or from the upper middle portion of your forehead. The awakening of internal spiritual forces or the opening of the spiritual eye, correctly speaking, can only be attained when the stage of death has been passed, a matter which should be considered to have been very expeditiously accomplished if it is attained even after a devotional practice of 30 years or of one or two births ; but the concentration and exaltation of spirit during practice is no mean luck and if this has been bestowed, we should consider ourselves to be very fortunate, and should continue our practice with trust and patience.

(96)

The special reason of the advent of Supreme Father Radhasoami Dayal in this world was to reclaim humanity involved in endless troubles. He will surely help, therefore, those who earnestly desire to approach Him and to take His shelter. He will also manifest Himself in human form whenever it is in the interests of us all. Meanwhile, we should take His internal protection and go on with our practice.

(97) Translation

You need not, in any way, feel worried or sorry. You should perceive the grace of Radhasoami Dayal as to how He takes care of and protects His children. As far as you can, go on enhancing love for and faith in the Lotus Feet. Perform Abhyas as much as you can. Greatest emphasis should be laid on the Sumiran of the Holy Name RADHASOAMI, for it will effect purification of the mind and spirit quickly, and remove obstacles. Whenever you feel restless, you should try to compose yourself. Improper thoughts such as the desire for death etc. should not be entertained. Your desire to live here and attend Satsang is good. But its fulfilment should be left to the Mauj of Radhasoami Dayal. At the proper time this will be arranged of its own accord. Till then you may join Satsang there, if it is proper for you to do so. Otherwise, you should yourself read and recite regularly the holy books, fully comprehending their

meaning. This will give you some benefit of Satsang. The internal Satsang refers to the performance of Abhyas. Do whatever is possible. Accept firmly the Saran of Radhasoami Dayal.

(98) Translation

It is only some rare Jivas who apply themselves to Parmarth properly and have full and unshakable love and faith in the holy feet of the Supreme Being. But those too, who have sincerely adopted the Saran (protection) of Radhasoami Dayal and practise devotion and Abhyas to the extent they can, and are repentant and sorrowful at their worthlessness and weakness, will not suffer in any way. For, Radhasoami Dayal has Himself graciously said :—

तुम्हरी चिंता मैं मन धारी । तुम अचिंत रह धरो पियारा ॥
संशय छोड़ करो दृढ़ प्रीती । और परतीत सँवारा ॥
यह करनी मैं आप कराऊँ । और पहुँचाऊँ धुर दरबारा ॥

Tumharí chintá main man dhárí, tum achint rah dharo piyárá.
Sanshay chhor karo dradh prítí, aur partít sanwárá.
Yah karní main áp karaún, aur pahuncháun Dhur Darbárá.

Translation :—I am mindful of your welfare. Do not worry. You only engender love in your heart. Dismiss all doubts. Strengthen your love and faith. I will myself help you accomplish your task, and take you to the highest mansion.

This Bachan (word) full of Daya was not said just to give joy and gratification. It is, in fact, the royal command guaranteeing salvation of the Jiva. Go on performing your daily Abhyas of Sumiran, Dhyan and Bhajan with earnestness devoting as much time as you can get. Do not entertain the least doubt about the accomplishment of your task and attainment of true salvation one day. He is well aware of the weakness and shortcomings of the Jiva. Gradually granting him strength and effecting the purification of his mind, He is, by and by, advancing him towards the achievement of his object.

No doubt, the advantage of Satsang is immense. Therefore, cherish the desire for getting an opportunity of attending Satsang, and do so whenever you get an opportunity. If such is the Mauj that no opportunity presents itself, He will grant you internal help and support.

(99)

Allahabad
Re. Satsang 6.6.04

Re.

My dear ~~Narain~~ Tej Singh

Your both letters to hand also P. Stamps worth annas 2/- Your prayers for coming to Allahabad and remaining in the Satsang do not be unheeded - You should not lose heart, but should always cheer yourself up with the hope that one day all your prayers will become accomplished facts.

I am glad to learn of your success in the F. A. Examination Cultivate Faith in and love for the Holy Charans and the Supreme Father will ordain as He deems

fit and proper.

~~M.O. for~~ Rs 5/- sent by M.O. have been received this day.

With Rs.

Yours Sincerely

Brahm Sankar Misra

R. S.

Allahabad

R. S. Satsang 6. 6. 1904

My dear Tej Singh,

Your both letters to hand, also postal stamps worth annas two. Your prayers for coming to Allahabad and remaining in the Satsang, do not go unheeded. You should not lose heart, but should always cheer yourself up with the hope that one day all your prayers will become accomplished facts.

I am glad to learn of your success in the F. A. Examination. Cultivate faith in and love for the Holy Charans and the Supreme Father will ordain as He deems fit and proper.

Rs.5/ sent by Money Order have been received this day.

With Radhasoami,

Yours sincerely,

Brahm Sankar Misra

Radhasoami Satsang

Allahabad, 11-7-1905

My dear B. Tulsi Ram,

Your letter with its enclosures to hand. The amount Rs 15/- sent by you have also been received. Your prayer is a very laudable one. Lay it internally at the Holy Feet of the Supreme Father & He will grant it when He deems it proper.

With R.S. to you all

Yours Sincerely

Brahm Sankar Misra

(100)

R. S.

Radhasoami Satsang
Allahabad 11-7-1905

My dear B. Tulsi Ram,

Your letter with its enclosures to hand. The amount rupees 15 sent by you have also been received. Your prayer is a very laudable one. Lay it internally at the Holy Feet of the Supreme Father and He will grant it when He deems it proper.

With Radhasoami to you all,

I am,
Yours sincerely,
Brahm Sankar Misra

15

BUAJI SAHEBA

192. Buájí Sahebá was the elder sister of Maharaj Saheb and was, therefore, addressed as such. "Buá" means father's sister. As already stated, She was a Nij Ansh. She succeeded Maharaj Saheb on His demise.

193. Maharaj Saheb and Babuji Maharaj visited Huzur Maharaj's Satsang very frequently. But Buaji Saheba did not have this opportunity. From the letters of Huzur Maharaj to Maharaj Saheb, it appears that there were two or three occasions only when She visited Huzur Maharaj and on those occasions too, her stay was short. Nevertheless, She was the recipient of special grace and mercy, as is evident from the Shabd (hymn) which Huzur Maharaj composed for Her, and sent to Maharaj Saheb on 15th November 1888, with the words, "Herewith an Arti Shabd for your sister. I hope she will like it." It appears that Buaji Saheba was initiated in Radhasoami Faith by Huzur Maharaj a few days after Maharaj Saheb was initiated.

194. The Arti Shabd composed by Huzur Maharaj is a biographical sketch of Buaji Saheba. It begins with—

My heart overflows with the love for the holy feet of the Guru.

I have given up worldly desires.

Buaji Saheba submits—

I did not make any spiritual endeavours. Nor did He take any sewa (service) from me.

I did not go to hear His discourses. Nor did I have His darshan face to face.

But she says—

My heart yearns all the time for attending Satsang in Guru's darbar.

I supplicate in the Holy Feet for calling me near and granting me darshan.

May I perform Arti in Thy august presence and gratefully bow down my head at Thy Holy Feet.

Fulfil my aspiration that some day I may be allowed to live with Thee in inseparable union.

Buaji Saheba describes how Huzur Maharaj showered His grace on her though she was engrossed in her family.

I was engrossed in the affairs of family and household. Nevertheless He blessed me with His grace there (in my house).

Guru has granted me inseparable union with Himself. My Surat remains absorbed in Shabd all the time.

My Surat now remains absorbed in bliss day and night. I get His darshan internally.

How should I sing the praises of Radhasoami! He has attracted my Surat to His Holy Feet.

How can I describe His unbounded grace! He was pleased to take me in His lap.

My Surat plays with Shabd and sees splendid refulgence within.

Radhasoami, in His mercy and grace, has granted me eternal rest. Now I am in His saran for all time.

195. Huzur Maharaj also composed a Shabd for Buaji Saheba's husband. The Shabd opens with:—

O Seeker ! hearken this Truth.

and ends with:—

Keep the company of Radhasoami.

The company of the Nij Anshas is the company of Radhasoami.

196. A little more than a month previous to His departure Maharaj Saheb had declared in open Satsang, "why do people grope about here and there ? Some pin their faith in one person and some in another. This is all humbug. If they are really serious, why don't they seek where there is Nij Ansh ? The Nij Ansh is in the female form and as such she cannot be expected to function fully. If it be the Mauj, she may function more or less in the same way as did Mírá Bái[1] and Sahjo Bái[1]. This Nij Ansh shall, in the future, function fully as an Áchárya[2] in the male form".

197. Due to Her old age, failing health and the comparatively short period for which She presided over the Satsang and also due to the fact that she was a pardá-nashín[3] lady, the full advantage of Buaji Saheba's presence could apparently be derived only by spiritually advanced Satsangis.

198. For some time after Maharaj Saheb's departure, Buaji Saheba refused to conduct Satsang and to accept homage. Even when She agreed, She did so through Babuji Maharaj. Except when Babuji Maharaj Himself was present in the Satsang, She granted audience to a select few. Very few persons were allowed to attend Her Satsangs which were held at odd hours and on days when She happened to be at Benares.

199. In the Satsang which was held at Allahabad under

1. Well known female saints. 2. Spiritual Guide. 3. Remaining behind the curtain.

the presidency of Babuji Maharaj, only such persons as had expressly been permitted by Buaji Saheba, were allowed to attend. To get Buaji Saheba's darshan and Satsang, not to speak of an opportunity to render any service to Her person, was a problem for Satsangis who had been used to darshan, Satsang, leelá and vilás[1] all the day and night of their lives. The Satsangis who were not prepared for this sudden change and could not therefore conform to the life of strict inner discipline devoted solely to the performance of Surat Shabd Yoga and to the consolidation of what had so far been achieved, felt a void and went astray in fruitless search of what could not be found elsewhere. They were therefore irredeemably lost, at least for the time being. This was the Mauj of Radhasoami Dayal. In fact, Maharaj Saheb had said so shortly before His departure. He had hinted that after His departure the *nirmal* (pure) Satsang would be very much reduced. What He had declared came to pass and, of course, in view of what was to come thereafter, was for the best.

200. Pandit Ánand Sankar, the eldest son of Buaji Saheba, was Tehsíldár (a sub-collector of revenue) at Fatehpur. Buaji Saheba had gone to his place for some time. On Her return journey, She stopped at Allahabad in July 1912. Babuji Maharaj received Her at the railway station. For Her use, everything was prepared or purchased anew. After many days of Satsang at Allahabad, She returned to Benares.

201. One day Buaji Saheba along with Babuji Maharaj and Satsangis of Allahabad and Benares had repaired to a very old garden in Murvádíh village, where existed the samadh of Maharaj Saheb's father. A photo of Buaji Saheba along with Satsangis was taken at that time in which Buaji Saheba was seated in a chair and Babuji Maharaj stood at her back. Mr. Phelps, an American Satsangi, is also seen in this group photograph.

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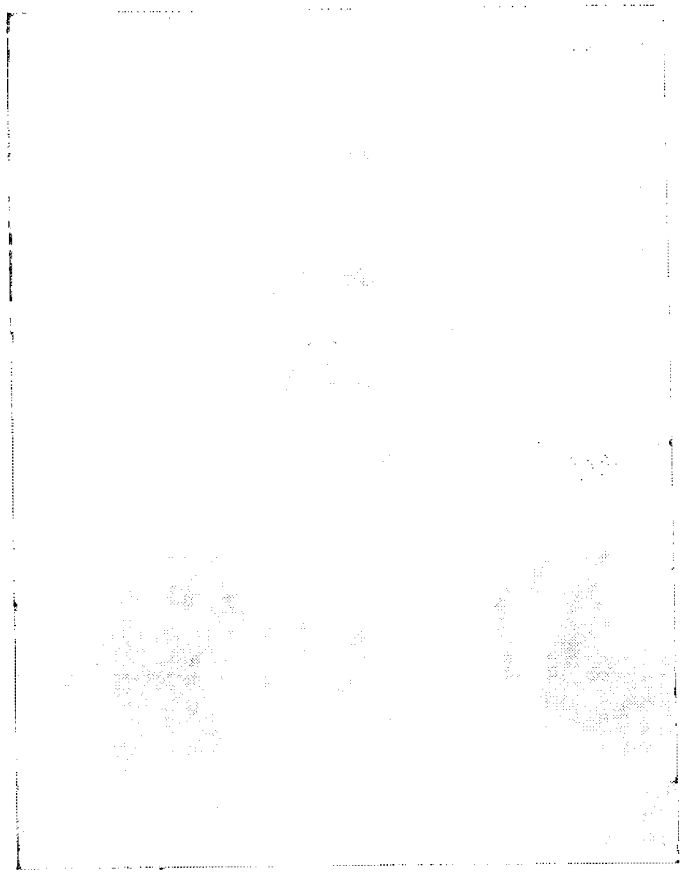
1. Pleasure and enjoyment of Sant's company.

202. Mr. Myron H. Phelps was an eminent lawyer and a rich man of Philadelphia. His search after truth brought him to the East. First he became a Bahai, then a theosophist and thereafter he accepted Srí Ram Náthan of Ceylon as his guru with whom he lived for ten years. In 1912 he happened to go to Bengal where he met a Satsangi who spoke to him of Radhasoami Faith. He requested Babuji Maharaj for initiation and permission to attend His Satsang. He was initiated by telegram, but was asked to postpone his journey to Allahabad till the hot season was over. He, however, repeated his request and came over to Allahabad in about ten days. He said that what he had not gained in ten years under Sri Ram Nathan, he experienced within a week of initiation and that was why he hurried up to Allahabad.



Mr. Myron H. Phelps

203. On 29th January 1913, Mr. Phelps prepared a dish of rice and milk called "kheer"[1] for Buaji Saheba.

204. Buaji Saheba said to Babuji Maharaj, "By nature I have a distaste for milk preparations, but I cannot explain how to-day I ate "kheer" with great relish. From the very first day I saw Mr. Phelps he appeared to me to be an old Surat known to me.

205. Babuji Maharaj interpreted to Mr. Phelps what Buaji Saheba spoke in Hindi. He added, "When a drunkard meets a drunkard, they make friends at once because of a natural affinity and sympathy between them. Similar is the case with sincere and true spirits. The relationship of world is conventional and temporary, while that of spirit is eternal."

206. Babuji Maharaj further told Mr. Phelps that reply to Buaji Saheba should be Bachan No. 81. of Sar Bachan Radhasoami (Prose), viz., "If one asks a Satsangi how he came to have faith in Sants and to regard the Sat Guru of the time as perfect, the answer is that it is spiritual affinity, i. e., result of association with the Sat Guru in a previous life that brought faith; no special effort had to be made. The hearing of Bachan was sufficient to inspire faith, just as a Chakor is attracted towards the moon and a moth towards lamp." Mr. Phelps submitted, "I cannot give that assurance. You take the responsibility". Babuji Maharaj smilingly said, "But Mr. Phelps, I am doing the interpreting. I must charge you fees. You know what my fees are. I want no money. Don't be charry about it. My fees are participation in the grace that is being bestowed upon you. I want a share." Sri Guru Mauj Saran pleaded that a particle might also be bestowed on him and others present.

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1. A milk preparation. Rice is boiled in milk, and then sugar, and sometimes spices and kernels, are added.

Babuji Maharaj said, "Drink the nectar of Shabd yourself, and distribute it to others. (Sar Bachan Radhasoami, Poetry, Part I, p. 284)".

207. Buaji Saheba was sitting with a razái (a quilt, a coloured coverlet) on, which had been presented to Her by Babuji Maharaj. She gave away that razái to Mr. Phelps. He felt much delighted, paid obeisance at Her Holy Feet and offered a gold coin as Bhet.

208. Babuji Maharaj showed special grace to Mr. Phelps and allowed him to accompany Him in His carriage during His evening outings when He would speak to him on various matters relating to the principles of the Faith. Mr. Phelps took notes of those discourses which have since been reviewed and printed. Mr. Phelps died in a hospital in Bombay where he had gone for treatment. He used to repeat RADHASOAMI RADHASOAMI a little audibly during his last illness when he was an indoor patient in the hospital. He was cremated in sandal wood fire in Bombay (not buried).

209. Radhaji Maharaj lived until 16 years after Soamiji Maharaj. It was by virtue of Her presence that the family members did not revolt against Huzur Maharaj or create a schism in the Faith. Any time She saw an undesirable activity on the part of the family members, She straightway reprimanded them and told them not to oppose the बड़े हंस Bare Hansa[1] (Huzur Maharaj).

210. Similarly, the existence of Buaji Saheba in the bodily form on this earth was essential for the process of cleansing and separating pure Satsang and pure Parmarthi activities from the undesirables. Maharaj Saheb often observed that the next Sant Sat Guru would apply the cleansing process, and pure Satsang would be left very much reduced. After Maharaj Saheb, a new schism known as Ghazipur group, later

1. Bare means seniormost. Hansa means a devotee.

known as Dayal Bagh group, was formed under the leadership of Sri Kamta Prasad Sinha called Sarkar Saheb by his followers, with its head quarters at Ghazipur. A number of Satsangis joined this group including some members of the Central Administrative Council.

211. Buaji Saheba departed from the world at 12.30 night on the full moon day of the month of Baisakh in the year 1969 Vikram, corresponding to 21st May 1913, Wednesday.

16

A FEW LETTERS WRITTEN BY BABUJI MAHARAJ IN ANSWER TO QUERIES OF SATSANGIS DURING THE REGIME OF BUAJI SAHEBA

(i)

It is a custom amongst us which has also been enunciated as an article of faith universally recognised by the followers of our religion that a Sant Sat Guru during His lifetime and more usually at the time of His approaching departure from this world nominates His successor and we hold this as a belief that the successor continues the work of salvation.

Maharaj Saheb, our last departed Spiritual Guide, very shortly before His departure, in one of His last discourses or public utterances in open Satsang, declared in the presence of a large number of people that the "*Nij Ansh*" or a direct emanation from the Supreme Source endowed with full spiritual powers, existed at the time in the body of a female and futher exhorted that all should direct their devotion to Her instead of trying to find a successor in one or other of the Satsangis. He added that though She, owing to Her being in a female garb, would not be able to discharge the functions, in full, of an Acharya[1] of the Mat[2], yet She would accord internal assistance necessary for the spiritual advancement of Her devotees, and also give external

1. Spiritual guide or preceptor. 2. Faith. Religion.

assistance to some extent much in the same way as the female adepts of old, viz., Mira Bai and Sahjo Bai.

In addition to above, Maharaj Saheb, about a month before this declaration in Satsang, gave out in the presence of myself, Babu Baleshwar Prasad, Guru Mauj Saran, Cooper Saheb and Mehtaji that the *Nij Ansh* existed in His sister Buaji Saheba.

(ii)

Allahabad,
3rd April, 1910

My dear Paras Ram,

Your letter of Ist March 1910 came to me some time ago and though I am not actually confined to bed now yet I am far too weak to write myself or to undertake a detailed reply to your questions. Nor do I consider this necessary as several of the questions are more or less of academical interest and I doubt if their discussion will lead to healthy furtherance of Parmarthi advantage at the present state. The main point is about 'Nij Dhar'[1] in Buaji Saheba and the best answer that I can give to the question relating to it and those connected with the subject is to give as close a reproduction as I can of the statement made by Maharaj Saheb in that connection a little more than a month before His departure:—"Log kiyon idhar udhar tatolte phirte hain, koí ispar bháo látá hai koí uspar bháo látá hai. Yeh sab váhiyát hai, agar bháo láná hai to vahán kiyon nahín láte jahán Nij Ans mojood hai, woh Nij Ans istrí chole main hai, bavajah istrí cholá hone ke púrí tarah par kárravái hone ki ummíd nahín kí ja saktí, agar mauj ho to thori bahot karravái jese ki Mírábái aur Sahjobai ne kí us tor par ho saktí hai, aur áindá vahí Nij Ans Purush chole maín ákar púrí tor par acháraj kí karravái karegi". (For translation, see paragraph 196.)

This declaration in open Satsang does not specify the

1. Divine Current.

'Istri Cholá[1] but a few days prior to the day on which this declaration was made, Maharaj Saheb informed in camera four or five Satsangis including Babu Prem Prashad that the Nij Dhar was in His sister. This fact was also communicated to me, in strict confidence, by Maharaj Saheb some time in 1887. Maharaj Saheb told me at the time that this was what Soamiji Maharaj communicated to Huzur Maharaj, and Huzur Maharaj in His turn communicated it to Maharaj Saheb.

This testamentary declaration, an extract of which is given above, most solemnly made in open Satsang as a warning to erring Satsangis, cannot count on a par with any other complimentary expression made in the family circle, about any other female member of the family.

This is what I hold we have for our guidance, and people are at liberty to accept it or not. I was never unmindful of these directions and from time to time elicited information, through a friend of mine who had constant access to Buaji Saheba as to what Her Mauj was in the matter and the reply till some time before the last Bhandara of Maharaj Saheb was that She was not prepared to take action in response to the directions of Maharaj Saheb.

It was on the occasion of the last Bhandárá[2] that She, of Her own accord, expressed Her gracious desire to see me, and on the occasion of the interview granted to me by Her, She gave me certain directions which I try through Her grace and assistance to follow.

In regard to the questions relating to certain statements attributed to me, I do not feel myself bound to answer questions arising out of incorrect and incomplete statements of facts. The main statement is inaccurate and suppresses a clear expression of my ideas on the subject made within a couple of days or so of Maharaj Saheb's departure that "Nij Dhar has never ceased to exist, and does exist in human form".

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1. Female form. 2. Religious feast. Celebration of the anniversary of a previous Sant Sat Guru.

When we happen to meet together we shall discuss these matters in greater detail and till then a statement of my belief given above will, I trust, satisfy your desire to know what my views are in the matter.

Trusting you are all right and with hearty Radhasoami to self, your brother and other Satsangis,

Yours sincerely,
Madhav Prasad Sinha

(iii)

5th May, 1910

.....Your letter does not clearly say what exactly your enquiry is, but if you want to know what my belief is, I may tell you that I am guided by the parting declaration which Maharaj Saheb made in open Satsang, a little over a month before His departure, viz., that the Nij Dhar is in His sister and that any spiritual assistance that we can get will be from Her. In fact He spoke to me about this some 20 years ago before His departure, but its true and real significance dawned upon me when His external assistance was withdrawn. Buaji Saheba did not countenance any approach to Her with this object till the last Bhandara of Maharaj Saheb when She graciously condescended to grant Her darshan and by external assistance to a limited extent; with this belief which I firmly hold, you can naturally conclude that I have not absolutely the slightest belief (to confess it in the mildest possible form) in any other cult.

(iv)

10th June 1910

.....There are a number of Satsangis who have attained considerable progress in their practice and have developed within themselves deep and intense love (of course in varying degrees) for the lotus feet of the Supreme Father and enjoy unceasingly the special grace and mercy and experience ecstatic bliss of

communion with the internal spiritual current. Beyond this no definite statement can be made as to the stage attained by them, nor is this of any practical value for others.

The Radhasoami Mat is essentially Guru Mat and no part of the practice enjoined can be dissociated from the constant and life giving assistance accorded by the Sant Sat Guru. Repetition of the Holy Name Radhasoami will result in a certain degree of concentration but its successful performance presupposes the acceptance by the devotee of the protection of Sant Sat Guru. Even though contemplation of the Swarúp[1] be not performed for a time any success achieved in the repetition of the Holy Name is dependent upon a trustful reliance upon Sant Sat Guru. Guru is all in all in the Radhasoami Mat and while it is necessary to devote greater attention in the beginning to the repetition of the Holy Name, contemplation of Guru Swarúp should also be performed daily even though the Form of Guru may not be visible. As the purification and concentration of mind are secured, the contemplation of Guru Swarup would be rendered easier, and by and by when a feeling of love is generated for the Sant Sat Guru, His form will become visible in practice, or at any rate, glimpes will be had occasionally of His intensively attractive and adorable form.

Even though Maharaj Saheb has departed, He will continue to render spiritual assistance through His form till He actually assumes the function of regeneration in another Form. His sister in whom the Nij Dhar exists is gradually becoming more and more accessible and has now graciously consented to preside in Satsang held at Her house; but contemplation need not be resorted to, until She grants internal direction of an unmistakable character to that effect, or people by associating with Her become cognizant by self-experience of Her exalted position, and find a feeling of love and devotion generated for Her. Love and faith are essential in the performance of contemplation of Guru Swarup and until they are spontaneously generated no change should be

1. Form. Countenance.

made in the practice of contemplation of Form. Mauj will gradually bring about the change required. I am confident that those who are located at such a great distance from Her will receive internal directions of an unusual character, and I shall be glad to know of any experiences which you and your associates may recieve there.

(v)

Allahabad
22. 6. 1912

My dear Mr. Rochi Ram,

Your letter of 18th to hand. The vision your daughter had, as described in your letter, is an indication of special grace of Supreme Father Radhasoami Dayal. Buaji Maharaj is, at present, residing with Her son in Fatehpur District where She is gone for a change of climate. She is expected to pass Allahabad on or about the 3rd of July, when I shall lay the request of your daughter before Her and pray for special grace and mitigation of her troubles.

With hearty Radhasoami,

Yours sincerely,
Madhav Prasad

17

CONVERSATION BETWEEN BABUJI MAHARAJ AND MR. PHELPS

(1)

IT IS VERY DIFFICULT FOR POLITICAL AND SOCIAL WORKERS TO ACCEPT OUR FAITH.

January 2, 1913

In the evening walk, in the course of conversation, Mr. Phelps spoke of Mr. Gandhi of South Africa as a very nice man with spiritual tendency of mind. Mr. Phelps said, Mr. Gandhi was his personal friend, and this man has suffered very much by passive resistance in South Africa. Babuji Maharaj said that it is very difficult for people of the type of Mr. Gandhi whose aim of life is to raise the political or social condition of people or nation, to accept our Faith. To them if it is explained that unless they give up their life of political or social activity, they would not be able to perform the spiritual practices, they would only laugh at the idea and dismiss the explanation as unreasonable. For the performance of the practices of our Faith and acquiring tangible results, it is essential that the spirit entity should raise itself from the level of its existence and consciousness. This is a very difficult task. A certain amount of inertia is created at the level of each individual's existence or consciousness, and unless it is overcome, no progress in spiritual life is possible. All this is due to associations in past births

and the impressions in the present life, and unless those associations or impressions are counteracted by associations or impressions of higher order, the inertia created at the level of each individual's existence or consciousness can never be overcome. By the association of higher order is meant the association of *Sant Sat Guru*. It is by His association only that level of existence or consciousness of the spirit which is located in this body at the seat of individual or physical mind can be raised to higher level, i. e., of subtle mind. This process of raising will be very slow and gradual and will take very long time for a devotee to achieve it.

(2)

THE ATMOSPHERE OF THE PLACES WHERE SACRED ACTS AND DEVOTION HAVE BEEN PERFORMED, POSSESS SANCTITY.

February 3, 1913

It is no superstition that places where tyranny and oppression have been practised constantly, are not worth living in. Such places carry with them the impress of those associations in the atmosphere around. Ether in the atmosphere retains the impressions as in photographs. The atmosphere around the places where sacred acts have been performed, possesses the sanctity of those acts, and devotion performed at those places, is very beneficial. Instances are known that long time after murders and acts of violence took place, cries and howls are heard in those places. The impressions of howls and cries that were made by the victims at the time of those acts of violence, are retained in the ether around those places and those howls and cries are resounded. Apart from the associations that a person carries with him, the sight of a cemetery is always sombre and gloomy.

(3)

SURAT AND NIRAT

February 4, 1913

There are two elements of consciousness in spirit entity, *Surat* and *Nirat*. When the spirit entity rises from lower level to a higher level, the bliss at the latter level compared with that at the former is so intense that the *Surat* element is enraptured in it and were it not for the *Nirat* element of consciousness, the spirit entity would be absorbed in the bliss of that level and further progress would become impossible. While the *Surat* element is engrossed in the enjoyment of bliss, the *Nirat* element which has the power of discrimination, turns round to find out the current coming from higher level, which has formed the level where the spirit entity has reached, and where the *Surat* element is engrossed in rapturous bliss. If both the *Surat* and *Nirat* elements of consciousness were engrossed in the bliss or totally absorbed in the bliss on a certain level, i. e., satisfied to satiation, then the spirit entity would not be able to proceed forward to higher levels, The power of discrimination is awakened at each level by *Sant Sat Guru*. This state of satisfaction, i. e., coalition of *Surat* and *Nirat* or total absorption, can take place in the region from which the spirit entity has originally emanated.

When the current rising from the lower level, reaches the higher centre, the refulgence and the Sound whereof are so attractive that the *Surat* element of consciousness is totally engrossed in the enjoyment of that bliss, while the conscious element of *Nirat* which has the power of discrimination continues its search for the higher current coming from above and catches the Sound and taking *Surat* along with it rises to the centre from which that current flows. *Surat* has the power of enjoyment while *Nirat* has the power of discrimination.

Not to speak of bliss of higher centres, the pleasure of the lower centres of *Pind* is so very immense that when spirit entity reaches there, it is so absorbed in the pleasure there that

it does not like to proceed further. On our present level of existence also, if one has got all the comforts and enjoyments of the world, i. e., health, wealth and prosperity, one would never like to leave it. One would remain fully satisfied with one's existence and would never care to think or seek for better or higher existence.

When both elements of consciousness, *Surat* and *Nirat*, of spirit entity are so engrossed in the bliss at a centre that they lose all their consciousness, the spirit entity cannot rise further, and will have again to descend down below with the evolution of creation.

(4)

THE WORDS USED BY SANTS IN THEIR DISCOURSES HAVE HALLOWED SIGNIFICANCE.

February 7, 1913

Mr. Phelps : "Denizens" means those living in holes or dens. This word properly refers to lower animals.

Mr. Tej Singh : Maharaj Saheb has used this word in His book for the inhabitants of *Sat Desh*.

Mr. P. : That is not correct. Was Maharaj Saheb an English scholar ?

Mr. T. : Maharaj Saheb was a graduate (M. A.) as Babuji Maharaj.

Mr. P. : Very few Indians can speak correct English.

(Mr. Phelps said something about the house in which he lived. Mr. Guru Mauj Saran suggested him to stay in the room on the ground floor.)

Mr. P. : But that is so dark and small. It is like a hole.

Mr. Guru Mauj Saran : Then you will become a denizen.

Babuji Maharaj : An Indian cannot write Shakespeare or Milton's works. Have you heard Surendra Nath Banerjee, Arvind Ghosh, or have you read the writings of Keshab Chandra Sen ? Englishmen who have lived in India all their life and made Indian language as their study, cannot write works like Indians. There is no wonder in that. Maharaj Saheb was never a scholar of English. After Maharaj Saheb and myself finished our college career, we simply threw away our books. We had hardly time to study English literature. English orators and professors devote all their life to the study of English.

Mr. P. Babuji Maharaj ! I did not mean by remarks anything. I only gave the correct meaning of denizens as I understood.

B. J. M. Yes, I know that. These words in the English book written by Maharaj Saheb have hallowed significance with us.

Mr. P. But the people of the world —

B. J. M. But we don't care for the people of the world. What do the people of the world know the value of the gems contained in that book ? They throw away the dagger and stick to the scabbard.

Maharaj Saheb had intended to send copies of this book to great men of England and America. What would have been the result ? An editor's note would have been criticism on the excellence and elegance of the language without for a moment valuing the gems contained in the book.

Similarly *Sár Bachan* Poetry : every word of it is a jewel and gem in itself. To these men of literature these appear to have no meaning. They are blind. They cannot understand the significance of those words. To them it will appear a jargon. One professor of Sanskrit and Hindi — he was not a great scholar — used to come to Maharaj Saheb,

and in his presence some *Shabdas* from *Sár Bachan* Poetry were read. He began to laugh and remarked that the *Shabdas* had no rhyme or reason in them. Maharaj Saheb then read some *Shabdas* from the concluding portion of *Sár Bachan* Poetry, which have remarkable poetical excellence in them. This the professor admitted but those *Shabdas* contain such deep esoteric meaning in them that the idiot of professor could not understand a word of them. Once some people complained to Soamiji Maharaj that the public criticised that the *Shabdas* of *Sár Bachan* Poetry contained no poetical excellence in them. Soamiji Maharaj then dictated these *Shabdas*, which are printed about the end of the book.

How will the meanings of a lover appeal to the dry as dust scholars of Universities? They will consider them to be the jarrings of a mad man. What can a student of biology and geology of this planet understand about the message of love and peace? Or those archæologists who spend their life in deciphering writings on coins or other finds? What can those self-sufficient understand of *Prem* and *Bhakti* or those scholars of Oxford or Cambridge, who look like owls with goggles and waste a lot of oil on their midnight studies, understand the excellence of our religious books? I have great revulsion for those sort of men. Do you sympathise with them?

Mr. P. Certainly not. I know a German who spent all his life in finding out the origin of one Greek letter.

B. J. M. There have been men who attribute the works of Shakespeare to Bacon or Milton, but I read the other day in the paper some new writer attributing these works to an unknown man of Shakespearean age. What is the result of this multiplicity of reading without any end?

I would have taken no notice of the word "denizen" as mentioned in our talk. It was only a

provocating cause. Guru Mauj Saran told me this morning that several people had remarked adversely on language of the book. I also remember some people making remarks to me about the book. What I have said, will have shown you my zeal in this matter.

(5)

KABIR SAHEB. PRANAYAM. DEATH PROCESS.

February 13, 1913

My (Babuji Maharaj's) mother had a very bad colic today so much so that all hopes of her life were given up. A man was sent to office to call me and I returned at 2 P.M. Some *Shabdas* were recited in her presence and she too joined in recitations. She recited a *Shabd* of Kabir Saheb though in faltering and low tone and appeared very happy and gay.

Mr. Phelps : Are the *Shabdas* of Kabir Saheb of the same form as ours ?

B. J. M. : Yes.

Mr. Phelps : Was Satsang held in the same manner as we do ?

B. J. M. : Yes. He appeared some 700 years ago in the days of Mohammedan rulers. He moved about a good deal from place to place. His successor was a Sant, so was His successor's successor. Kabir Saheb was a *Param Sant* or beloved Son of the Supreme Father or one of the principal associates of the Supreme Father. He came from *Rádhásoámí Dhám*, but He did not manifest this Name as times and people were not then fit to receive this Name, while Soamiji Maharaj was the Incarnation of Radhasoami Dayal Himself. He declared the Name RADHASOAMI openly. Kabir Saheb knew this Name and has hinted towards IT in one of His couplets.

Mr. Phelps : Was the form of practice in Kabir Saheb's days same as ours ?

B. J. M. : Yes, *Surat Shabd Yoga*. All the saints have shown this practice, even the Mohammedan saints. They, however, associated *Prán Yoga* mode of practice, to some extent. This helped in the pacification and purification of mind in the beginning. Radhasoami Dayal discarded this practice totally.

Performance of *Prán Yoga* in reality is a very difficult task. Its observances are very rigid and its effects on physical body are extremely violent. Physical strain is so great that any error of omission and commission in its rules and regulations will result either in instantaneous death or in contracting a disease that will disable one for life. In earlier *Yugas* when the goal was *Brahmánd*, this practice was commonly performed as people physically were better fitted and lived very long life. The progress in this *Yoga* is very slow and tedious. What will take years in *Surat Shabd Yoga* it will take generations in *Pránáyám Yoga*. In *Pránáyám* you have perforce to dissociate yourself from all outward worldly objects, the effect of which on the nervous centres of the body is so violent that the physical body grows extremely weak and suffers terribly, while in *Surat Shabd Yoga* there is no physical strain. All that is required is to close the eyes and the ears so as to abstract your attention from outward objects.

In everything in this world observable with the aid of these senses the main current is that of spirit. It imparts energy to all forces in the physical body.

Prán in its subtlest form emanated from *Trikuti* where the knot of *Surat* and mind was tied. It is an

off-shoot of mind and spirit. Spirit in physical body cannot dissociate itself from mind. There is a great difference between coarse *Prán* and subtle *Prán*. The practice of suspension of coarse *Prán* is no practice, its action is temporary, i.e., slight concentration takes place, but that of subtle *Prán* is much more effective. It imparts bliss in concentration, which is preceded by purification of mind.

Spirit alone is intelligent, while body and mind are both un-intelligent. Body too responds to sensation and each cell is thus intelligent but it is un-intelligent as compared to mind, and so is the latter as compared to spirit.

Mr. Phelps : What is the function of *Pran* in body ?

Babuji Maharaj : As of piston in machinery. Its function is mechanical and imparts motive force to body and maintains the life of the body.

Attention is the main factor which is the action of sensory current. This element is inherent in spirit only. By suspension of *Pran*[1] there is, so to say, a break in the diffusion of attention but not real diversion, as for instance, there is a clock in which the action of a wheel is stopped by putting a clog and stopping its motion, while in *Surat Shabd Yoga* the effort is made to turn the action of the wheel from one direction to another.

The function of *Prán* is that of *Vayu*[2] in body. Its action affects the three lower conditions of elements, i.e., solid, liquid and gaseous. Besides these three there are two more conditions, i.e., calorific and ethereal ; of these on this level of existenee we

1. Breathing, breath; vital breath, subtle air, vital action, or life, vitality. The spirituality from Trikuti downwards is technically known as Pran.
2. Air, wind, gas.

have no knowledge. These lower three conditions we can feel with our senses but the higher two we cannot.

The coarser the condition of matter the longer the duration of its existence. As for instance man can live longer without food than he would without water and much less without air. Ordinary heat is not the calorific condition of matter. It is "*Agni*" but its *Rup* (form) is quite different from this heat, its action on matter is that of disintegration, without this a man will lose all consciousness immediately, while without ether the death would be instantaneous.

In death, the current of life, i.e., of spirit, first is withdrawn from extremities, i,e., hands, arms, feet and legs ; then from the action centre of solid condition, which takes place in body at the nervous centre of rectum, which after withdrawal of spirit appears as if paralysed, all sensation is lost ; then from the action centre of liquid condition, which has correspondence with the nervous centre of reproductive organ ; then from action centre of gaseous condition, which corresponds with nervous centre at *Nábhi* (navel) ; then from calorific condition of matter, which is at the nervous centre of heart. At this stage man loses all consciousness ; then from ethereal condition of matter, which is at the nervous centre of throat, it is here that death battle takes place, and lastly when spirit passes through the third *Til*, death ensues and decomposition of body results immediately. Total dissociation of spirit from body takes place only when decomposition of the latter sets in.

I have heard and known of instances, specially in case of Phthisis, people have described their condition of the withdrawal of spirit current as far as navel centre, after which they have become unconscious.

(6)

SOAMIJI MAHARAJ AND HUZUR MAHARAJ WOULD VISIT THIS WORLD ONCE AGAIN.

February 23, 1913

I have not written to your lady friend in America yet. I wrote 10 or 15 lines the other day on the principles of our Faith but then tore the paper as I was not in a mood to write that day. I have never been so dilatory in replying letters as have been in the case of your friend. In your case the reply to your first letter was sent immediately though it was dusk when your letter came to my hands. Within half an hour the reply was written and posted, but in your friend's case it has taken months and the reply is not yet written out. Some secret causes are also the reason of these delays.

Mr. Phelps : Babuji Maharaj ! Guru Mauj Saran told me that Maharaj Saheb had expressed His desire to visit America.

B. J. M : Yes, He did express so casually more than once.

Mr. Phelps : Did He really mean it ?

B. J. M : No. But some saint might visit America some day and that will fulfil Maharaj Saheb's saying.

Mr. Phelps : Do the same saints re-appear ?

B. J. M. Each saint has separate individuality, but this much I know Soamiji Maharaj has said that He would come again accompanied by Huzur Maharaj as His son and would take birth in a royal family. This will come to pass when the whole world is ripe for accepting this Faith and all the powers ready to owe their allegiance to Him. This might take centuries. Some spirits of high order also accompany saints to help in the propagation of this Faith and to act as models of *Bhakti.*

Mr. Phelps : Somebody told me that Soamiji Maharaj and Huzur Maharaj had both been here once before also.

B. J. M : Yes, but from *Satsang* point of view they remained incognito.

(7)

KITCHEN

February 23, 1913

Out-station *Satsangis* that visit Allahabad are now fed at *Bhandár* (Satsang kitchen). When there was no *Bhandár*, I used to treat all visitors as my guests, but when number increased to over twenty at a time, arrangement for their meals in my house became impracticable. Now too those whose relations with me are friendly, are treated as my guests and take their meals at mine. I have now only one permanent guest left, Guru Mauj Saran. He is no more a guest now, he is a member of the family. He too tries to remunerate me in several ways.

(8)

ALL CREATION HAS TAKEN PLACE BY THE UNION OF TWO.

February 27, 1913

Woman too here only helps in the impregnation and formation of the physical body of child while the seed of the man also helps in the same direction. The spirit enters the body when it is fully developed and comes out of the womb. The spirit has only subtle connection with the body which it has to enter at the birth.

All creation has taken place by the union of two. In *Sat Desh — Shabd* and *Surat*, below *Sat Lok — Kál* and *Ádyá*, in *Sunn — Purush* and *Prakriti*, in *Trikuti — Brahm* and *Máyá*, in *Sahas-dal-kanwal — Jyoti* and *Niranjan*, and in *Pind — Mana* (mind) and *Ichchha* (desire). It is the combination of two that resulted in the creation of each sphere. In Christian religion Adam and Eve refer to *Jyoti* and *Niranjan*. *Máyá* and *Kál* have no power to bring into existence any spirit or spirit centre.

They participate in reproducing the lower creation, *i. e.*, covers or bodies. Spirit exists independently of these. *Jogeshwar Gyánís* came from *Sunn*, while all the gods of other extant religions came from *Trikuti* or spheres below it.

Question : It is said that those who have taken the protection of Supreme Father *Rádhásoámí Dayál* are in the ascending cycle, while those in the realm of *Kál* are in the descending cycle. Why don't then these two forces conflict ?

Answer : *Kál's* sovereignty though in its creation is supreme, it is all the same under the *Mauj* and orders of Supreme Father. *Kál* is an offshoot of Supreme Father. It has no independent existence of its own. It receives all the power from the Supreme Father. Thus, though he rules supreme in *Triloki*, he acts in subservience. *Kál* is mere instrument by which Supreme Father accomplishes His purpose. *Kál* loses all his sovereignty over those *Jívas* who have taken the protection of Supreme Father. Jivas incur no new liabilities. Every day there is reduction of those that already exist.

It is like the transference of the 'code of love' to 'penal code'. In *Sat Desh* the rule is by love while in the *Desh*[1] of *Kál*, the rule is by penalty. Supreme Father rules by harmony and sympathy, while *Kál* by force and fear. Rule of love alone is permanent and genuine, while only a temporary rule can be established by force and fear. There is no domination where love reigns. You cannot win over anyone by penalty. It is by love alone that this can be achieved. Love is most tender and soft. It has no hardness about it. Those who could not be governed by love were handed over to *Kál* to be governed by penalty. When reformed, they were granted admittance to the dominions of love. Love is centripetal force, and *Kál*

1. Region.

centrifugal force. Former is real and always existent. The latter has no existence of its own. It is an offshoot of the former.

(9)

DISHONEST MONEY WILL HAVE ITS EFFECT ON THE USER.

February 28, 1913

The use of money which carries an impress of regret with it is, according to the *Karmic* law, detrimental in the interest of *Parmárth.* It carries subtle impression of the regret of the person who is forced to part with it against his will. Take the case of a person who is robbed and murdered by another. His money shall some day or other, so to say, bring into life the condition of the mind of the murdered person from whom that money is robbed, and have its effect upon the person using that money. It is for this reason that *Sádhs* and *Sants* never bring in their personal use what is given by a devotee for His service and which carries any impression of regret with it. The offering to *Sádhs* and *Sants* shall be like the *Nichháwar*[1] which is made bya father and his relations over a bridegroom at the time of marriage ceremony through immense joy and ecstasy. Real and sincere offering is that in which the devotee making the offering shall lose all consciousness of making that offering.

(10)

IT IS A WRONG NOTION THAT IF ONE GAVE UP ALL, ONE WOULD ACHIEVE THE OBJECT OF PARMARTH IMMEDIATELY.

March 8, 1913

A Bhandara was held in the house of Pandit Shyam Lal. He showed two photos of his wife to Babuji Maharaj and Mr. Phelps — one of her younger

1. Nichhawar=Money which is scattered at marriages and on other festive occasions.

age when she was in good health, full of spirit, happy and gay, with precious jewellery on, and the other of the later age when she was completely reduced. Babuji Maharaj pointed out the difference to Mr. Phelps.

B. J. M. : Do you see the difference ?

Mr. Phelps : Was all this due to *Parmarth* ?

B. J. M. : Yes. In her youth she took hours for her toilet. She had very luxuriant hair which she cut off and gave up ornaments and nice dishes. She was a bit off her head. She had a wrong notion that if she gave up all she would achieve the object of *Parmarth* immediately. Her first debut in her altered mode of life was a dance at the Benares Samadh. It is good you came after her death, otherwise she would have made your life miserable. She would have been everyday visitor to your house.



BUAJI SAHEBA WITH HER SATSANGIS

BUAJI SAHEBA on chair in centre

BABUJI MAHARAJ is standing behind HER, with Mr. Myron H. Phelps, Master Girdhari Lal, Pandit Jagan Nath Mehta alias Mehtaji Saheb, and then, leaving two persons, Lala Tota Ram and Dr. Atma Ram to His right, and Tauji Saheb, Rai Ishwar Sahai alias Raja Saheb senior, Sri Guru Mauj Saran, Sri Badri Prasad (Babuji Maharaj's cousin) and Sri Girdharji (Mehtaji Saheb's assistant) to His left.

In between Babuji Maharaj and Mr. Phelps is standing Pandit Shyam Lal, in between Babuji Maharaj and Tauji Saheb is standing Sri Tej Singh, and in between Tauji Saheb and Raja Saheb is standing Sadhu Bhakt Saran.

Six sons of Buaji Saheba are sitting on the ground, the youngest in centre and two on his left and three on his right.

18

EARLY DAYS OF BABUJI MAHARAJ'S SATSANG

212. On Maharaj Saheb's departure, Babuji Maharaj felt that life in the office which he had joined in 1886 with Maharaj Saheb was dull and a drudgery. The void he felt cast on him a gloom and implanted a very serious stamp on his outward behaviour. He persistently refused for a number of years to undertake the responsibility of presiding over the Satsang which had devolved on him and which he was to fulfil under the direction of Buaji Saheba whom Maharaj Saheb had appointed His successor. It was only when Buaji Saheba called him in 1909 and expressed Her wish to that effect that he agreed to hold regular Satsang at his house.

213. Buaji Saheba departed in 1913. As under the arrangement envisaged by Maharaj Saheb, Babuji Maharaj had already been given full charge of Satsang and its administration and had been discharging all the obligations under the impulse of Buaji Saheba. Her demise did not create any void.

214. Pandit Shyam Lal was a Brahman who took initiation from Maharaj Saheb and joined Satsang. He got himself transferred to the Accountant General's Office at Allahabad and lived in Satsang till his end. His wife was a devout Satsangin of a high order. She was always absorbed in the service of Babuji Maharaj. Whenever she got an opportunity, she would come out and touch the feet of Babuji Maharaj.

215. Once Tauji Saheb, under orders, stopped her from approaching Babuji Maharaj. She scolded Tauji Saheb before all the Satsangis and said when Radhasoami Dayal Himself was present (in Babuji Maharaj) why should not the people pay obeisance at His Feet.

216. She used to say to Babuji Maharaj, "Why do You hide Yourself ? Why don't You manifest Yourself openly ? Sometimes she used to say to Him, "You call me from within and when I come to You, You scold me.".

217. When Babuji Maharaj was to go to Benares on the occasion of the Bhandara of Maharaj Saheb, He asked Pandit Shyam Lal to so arrange that she (his wife) may not go to Benares. Pandit Shyam Lal locked her in the house, and himself proceeded to Benares with Babuji Maharaj. The next morning when Arti Satsang was being held at Maharaj Saheb's Samadh in Benares, she was seen walking up the stair-case leading to Samadh. Babuji Maharaj asked Tauji Saheb to stop her. He got up and went to check her. But hardly had he reached half the way, that she jumped and placed her forehead at Babuji Maharaj's feet and ran back. Babuji Maharaj was pleased to observe, in His Mauj, that she was dancing on the wire of Shabd. No one could catch her.

218. In the year 1918, Babuji Maharaj went to Mussoorie. He broke journey at Dehra Dun. Diwan Bahadur Visheshwar Nath attended His Satsang regularly. He had worked as Díwán (minister) of various princely States. His father, wife, sons, grandsons, etc., were all Satsangis. But he was not. He was devoted to Krishna and spent thousands of rupees on spreading the teachings of Gita[1]. His greatest virtue however was that notwithstanding all this, he gladly permitted his family members to attend Satsang and also freely gave them money for Parmarth and Satsang expenses. When his wife prayed to Huzur Maharaj for showering daya (grace and mercy) on him, He was pleased to observe that he would be taken care of at the last moment of his life. While during his last illness, recitation of Gita was continuously going on by his bedside, Babuji Maharaj wrote to his son, Dr. Dwarka Nath, to initiate him in Radhasoami Faith. At first, Diwan Bahadur Visheshwar Nath refused but after he was reminded of what Huzur Maharaj had said, he agreed to take initiation. Thereafter he gave up food, drink and

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1. Name of a philosophic poem held in high esteem by Hindus.

medicines and even dismissed the man who was reciting Gita. He was so much absorbed in meditation of the Holy Charans that if any one asked him about his health, he told him not to disturb him.

219. One morning Sri Raj Narain, the son-in-law of Huzur Maharaj, came to attend the Satsang of Babuji Maharaj and said, "I have come to hear the sweet notes of the charming Nightingale". Babuji Maharaj replied, "The sweet tongued nightingale will not sing here. She sings only at higher spiritual planes. Whosoever wants to listen to the melody, should better listen within himself."

220. In 1918 Centenary Bhandara of Soamiji Maharaj was celebrated, the full description of which is given in the next chapter.

221. In 1920 Babuji Maharaj visited Sind. He stayed for 15 days at Hyderabad. The climate was extraordinarily hot that year. People in thousands, Satsangis as well as non-Satsangis, men and women, assembled at the railway station for His darshan. They would even stop the train. At one place Babuji Maharaj had to come down from his compartment and sit on a chair on platform.

222. Babuji Maharaj showered daya (grace) on Satsangis as well as non-Satsangis. When Babuji Maharaj accepted the invitation of Dr. Vali Ram, a non-Satsangi, for dinner at his place, Pandit Shyam Lal said that although Dr. Vali Ram was not a Satsangi, Maharaj Saheb also had accepted his invitation. Babuji Maharaj observed that he was better than many a Satsangi.

223. Babuji Maharaj was pleased to visit the houses of Satsangis, on the bank of canal and river, on sea shore and on islands. He delivered discourses on various topics and conferred immense daya and mehar (grace and mercy) on the Jivas.

224. Once, at Karachi, a large number of Muslims of Saudi Arabia came to the Satsang who knew neither English nor

any of the Indian languages. For them, Babuji Maharaj, in His discourse, used Arabic words and phrases in such an abundance that His speech was more Arabic than Hindi and the Arabs could easily grasp the meaning.

225. Babuji Maharaj had command over several languages and understood various dialects. He could express Himself fully to all classes of people. Babuji Maharaj usually delivered discourses in His own tongue but the language was made to suit all requirements. It could be easy or difficult, Sanskritized or Persianized, scientific or technical, according to the level of the audience. The subject matter and its treatment varied greatly from occasion to occasion so that all sorts of topics were dealt with in His discourses. For instance, to a Christian He would explain the real meaning of the Cross, the Father, the Son, the Holy Ghost, Resurrection, etc., to a Muslim He would explain what is meant by Meráj[1], Shaqqul-Qamar[2], Íd[3], Sacrifice, etc; to a Jain He would explain how Nirván[4] was attained in the times gone by and how it can be attained now, and to a Hindu He would explain the real significance of various sacrifices such as Ashwa-medh[5] Yagya, Go-medh[6] Yagya and rituals performed at birth and at death.

226. At Karachi, Babuji Maharaj was staying in a bungalow at Cliffton which was very near the sea. On the request of Satsangis Babuji Maharaj also bathed in the sea once.

227. In 1920 when Babuji Maharaj visited Benares (Kashi, Varanasi) on the occasion of the annual Bhandara of Maharaj Saheb, He stayed in Nepálí Kothí[7]. The day on which Bharat-Miláp[8] procession was taken out, Babuji Maharaj sat outside in the verandah and gave darshan[9] to all who passed that way.

1. A ladder, stair, anything by which one ascends; ascension. 2. Splitting the moon. 3. Holy day. Easter. 4. Emancipation. Salvation. 5. The horse-sacrifice. 6. The cow-sacrifice. 7. Mansion of the king of Nepal. 8. The procession in honour of Ram's return to Ajodhya after killing Ravana, the king of Lanka. 9. To give darshan=To appear before....., to put in an appearance, to grant or vouchsafe an interview.



Babuji Maharaj
(Mirzapur 1920)



Babuji Maharaj
(Allahabad 1925)

He was pleased to narrate that during his boyhood when he went to school by that road, he used to see the King of Nepal sitting in that verandah. The king suffered from polypus of the nose, and had some medicated wick introduced in his nostrils. The boys were frightened and ran away.

228. Babuji Maharaj also related that the procession would go to 'Nátí Imlí' garden, where there was a dilapidated building in which He used to perform spiritual practices during His boyhood, under the guidance of the Sadhu sent by Soamiji Maharaj and where RADHASOAMI Nam had been repeated so many times that the place had become purified. The place was very calm and lonely.

229. In 1920, Babuji Maharaj visited Mirzápur[1] too. The younger son of Táují Sáheb, Sri Rádhe Mohan, was posted there as City Magistrate. He and his wife had invited Babuji Maharaj to Mirzapur. Babuji Maharaj stayed there for 15 days in a bungalow on the bank of the river Ganges. Furniture, utensils, clothings, in fact, everything was prepared or purchased anew. Pickles, jams, marmalades, etc., were ordered from Delhi. Parcels of fruits were received daily from Quetta. All the food articles, fruits, etc., were brought from the places where the best quality was available. Every morning and evening, sweets and namkíns (salted food) were prepared fresh. Special cooks were engaged, who used to prepare food for 200 persons daily. The food used to be extremely delicious.

230. At some distance from Mirzapur, there was a water fall, known as 'Tándá Falls'. One day Babuji Maharaj went there. Although motor cars were available, Babuji Maharaj preferred to travel by ekká[2] on both ways. Srimati Prem Sanwárí alias Bahinjí (the wife of Sri Rádhe Mohan) purchased that ekká and the horse as they had been sanctified by Babuji Maharaj's using them. Afterwards, the horse was sent to Allahabad where it was used in the buggy of Babuji Maharaj for a long time.

1. A town situated on the river Ganges, between Allahabad and Varanasi.
2. A kind of one-horse vehicle peculiar to India.

The Kotwál (Police Officer) of Mirzapur who had taken initiation from Babuji Maharaj, begged for the sanctified ekká and it was given to him.

231. One day the female sweeper of the bungalow stole away the slippers of Babuji Maharaj from the bathroom. The police traced out and arrested her. Babuji Maharaj expressed displeasure at it, ordered the sweepress to be set free and gave away the slippers and some money to her.

232. In the beginning of 1921, Babuji Maharaj's mother passed away. She could neither see nor hear. She was unmindful and oblivious of any physical injury or pain or even bleeding. She neither ate nor drank anything. Even her breathing was very slow. It was rather difficult to say whether she was dead or alive. She remained in this state for quite some time. Often she would say, "Look ! Soamiji Maharaj, Huzur Maharaj and Maharaj Saheb have graced me by their arrival here." At times, she would call Babuji Maharaj and say, "Raja ! Should I be lying in bed like this in your presence ?" Babuji Maharaj would reply, "Bhabhi ! Just remember what Soamiji Maharaj had told you that you have not to be reborn in this world".

233. During the hot season of 1921, the temperature rose to 123° F. A large number of deaths occurred due to heat wave, and trees and plants withered away. Babuji Maharaj also had a heat stroke. For months He ran temperature. None could understand what the Mauj was. Satsangis visited Allahabad in hundreds for His darshan. Maiyanji Saheba (Babuji Maharaj's consort) used to distribute food to large number of destitutes and beggars every day. By Mauj, His health improved gradually. Babuji Maharaj came to Satsang and delivered discourses.

234. That year when Babuji Maharaj went to Benares to attend the Bhandara of Maharaj Saheb, arrangements for His stay were made in the some Kothi (mansion) of Rájá Munshí Mádho Lál, where Huzur Maharaj had given initiation to Maharaj

Saheb in 1885. The owner of the building came to see Babuji Maharaj on the day of Dasehra[1]. Babuji Maharaj enquired of his age. He replied that he was running in the 84th year. Babuji Maharaj said, "My mother died this year at the age of 84". Raja Munshi Madho Lal also expired that year. He was one of the friends of Babuji Maharaj's father and had great regard for Babuji Maharaj.

235. In the year 1924 Babuji Maharaj went to Calcutta. Many people joined Satsang. Babuji Maharaj also stopped at Patna on return journey. In 1927 He visited Deoghar for the second time. He was pleased to visit one or two temples at Baidyanáth Dhám which is a great Hindu pilgrim centre.

236. Sri Nabí Ulláh, a renowned barrister and a tripos of Oxford, had a prolonged correspondence with Babuji Maharaj. Babuji Maharaj told him that there was no scope at all of applying himself to pure parmarth (religious pursuit) because of the life he was leading. After a few days, Mr. Nabi Ullah gave up legal practice and returned to his native place, Karâ, near Alláhábád. After taking initiation in the Radhasoami Faith from Babuji Maharaj, he built a small cottage on the bank of the river Ganges and lived there in seclusion, away from his family. One day Nabi Ullah said, "I had no difficulty in understanding the principles of Radhasoami Faith and accepting it as the highest religion, but when Babuji Maharaj stated that the position and status of the prophets was very low, it came as a great blow. In due course I was fully convinced of the high position of Radhasoami Faith. He expressed the wish to Babuji Maharaj that he wanted to leave the body, because he had come to realize that during all these seventy years of his life, his body had been his deadliest enemy. He had acquired bad habits. He got up at about 8 or 9 o'clock in the morning. So, although he came to Allahabad, he could not attend the morning Satsang. For his sake, Babuji Maharaj had to deliver discourse in the

1. See Glossary of Radhasoami Faith.

evening Satsang. This body of his was absolutely unfit for performing Parmarthi activities. After this, Sri Nabi Ullah did not come to Satsang. He soon passed away.

237. One day when Babuji Maharaj, along with Bháí Sáheb (Sri Sudarshan Singh Seth), was coming out of the hall of Samadh of Soamiji Maharaj after Satsang, a Satsangi sweeper (an untouchable) presented some sweets to Babuji Maharaj. Babuji Maharaj took the sweets from him and put a piece in His mouth, and then asked Bhai Saheb if he would also like to partake of it. Bhai Saheb sumbitted, "Since you have tasted it and thereby sanctified it, I will certainly take it." Then Babuji Maharaj distributed prashad to Bhai Saheb and others. The sweeper praised his good fortune and felt highly elated.

238. Formerly, the members of a certain low caste were not allowed to enter the Samadh of Soamiji Maharaj. When Babuji Maharaj came to know of it, He ordered that none should be denied entry into the Samadh. Casteism should be kept away from here. All should get an opportunity to pay homage at the Holy Samadh. From that day onwards, all people are allowed free entry into the Samadh.

19

FIRST BIRTH CENTENARY BHANDARA OF SOAMIJI MAHARAJ

239. On Janmáshtmí, the eighth day of the dark half of the month of Bhádon in the year 1975 Vikram, (29th August, 1918 A. D. Thursday), the first birth centenary of Param Purush Puran Dhani Soamiji Maharaj was celebrated in Guru Dwárá Panní Galí, Agra. Babuji Maharaj came to Agra from Allahabad. In the morning there was held Arti Satsang, followed by the Bhandara feast in the noon. Prashad was distributed in the whole of the city of Agra.

240. The time of the first incarnation of the Supreme Being Radhasoami Dayal was an occasion which awoke and brightened up the dormant spiritual lot or fitness of all Jívas, and as such, whatever was done to celebrate the completion of its one hundred years, was only too little. Blessed are those in whose life time that auspicious occasion took place and who had the good fortune to join it. Satsangis, who took part in this momentous celebration and function, greatly enhanced their spiritual lot.

241. Outward appearance of the vicinity and the society in which Soamiji Maharaj incarnated, was not such as could be worthy of the grace of the Almighty Radhasoami Dayal. The house was a very ordinary and kachchá one, built of unbaked bricks and mud. The lane was dirty and untidy with heaps of rubbish everywhere, emitting foul smell. In the neighbourhood lived prostitutes and their panderers, procurers and attendants. The

Supreme Father Radhasoami showered His grace on this section of the society too. Shams Tabrez, a Muslim saint of the middle ages, has said—

ऐ काफ़िराँ ऐ काफ़िराँ कुफ्ले शुमारा वा कुनम।
ज़ेरा के मुतलक़ हाकिमम मोमिन कुनम काफ़िर कुनम ॥

Translation :—Oh infidels ! Oh non-believers ! come to me. I shall open your lock. I am the only God. I create infidels as well as the faithfuls.

242. Once some ladies of good families dressed in costly and gaudy apparels and with attractive make up were sitting in the Satsang of Maharaj Saheb. They were not attentive. Naiyánjí Sáhebá (the consort of Maharaj Saheb) complained to Maharaj Saheb. On this, Maharaj Saheb said that they were the prostitutes of Panni Gali in their past life. As they had been blessed with the darshan of Soamiji Maharaj, they had come to Satsang in their present life. Babuji Maharaj had also observed in respect of a certain woman that she was a prostitute of Panni Gali in her past life.

243. And what about the attitude of the people residing in the lane of Soamiji Maharaj and those belonging to His community ! When Sadhus and Satsangis, in their ardent love and zeal, used to take Soamiji Maharaj on their shoulders or in a palanquin or chair singing Radhasoami Radhasoami, some Khatri gentlemen would shout "Ram Ram Satt Hai"[1]. They were helpless. Kal's tendencies were so much predominant in them that they could not tolerate the sight of the Merciful Lord. But all praise to Radhasoami Dayal ! With the families of these very people, relationships were established by Babuji Maharaj and His near relations. Some of the members of these families are Satsangis.

244. The old residential house of Soamiji Maharaj was demolished and reconstructed under the supervision of the late

1. When a dead body is carried to the crematorium, the people accompanying the bier go on repeating this formula all the way.

Srí Totá Rám, the Supervising Engineer of the Radhasoami Samadh Works. Babuji Maharaj had instructed Sri Tota Ram in the following words :—

> As Soamiji Maharaj was born and had resided and held His Satsang in this house for 60 years, every particle of it has been highly spiritualised. Every brick of this house is saturated with Shabd and Sound Current. Hence not a single piece out of the broken fragments of this sacred house should be thrown away. Bricks, brick-bats, mortar and earth of this house should be used during the course of construction of this house along with new material.

245. The new house was completed in July 1916, much before the celebration of the first birth centenary of Soamiji Maharaj in 1918. In the residential house of Soamiji Maharaj, there is a small room within another at the ground floor. Soamiji Maharaj was born in that room, and He left His mortal coil in that very room. He performed spiritual practices for a number of years there. He did not come out for days together even for answering the calls of nature. In that very room, took place the first memorable meeting between Soamiji Maharaj and Huzur Maharaj, which lasted for five hours from half past six to half past eleven in the morning of Sunday, the fourteenth day of November, in the year 1858. Soamiji Maharaj initiated Huzur Maharaj and Babuji Maharaj in that very room. It is beyond our power to describe the spiritual importance of the place.

20

BABUJI MAHARAJ'S FIRST VISIT TO GUJRAT

246. Among Hindus, ascetics have been divided into four categories, out of which Param Hansa is of the highest order. He is supposed to have subdued all his senses by abstract meditation.

247. Such an ascetic of the order of a Param Hansa happened to come in the Satsang of Maharaj Saheb. He took initiation from Maharaj Saheb who gave him the name of 'Abhay Saran' (Abhay means fearless, bold, courageous). In the time of Maharaj Saheb, Param Hansji was mostly in His Satsang at Allahabad. After His departure he travelled far and wide, ultimately reaching Rájpíplá, a town in the state of Gujrát, where he settled down permanently with a devout Satsangi Sri Mooljí Bhái Bárot. He lived there upto his end. Through him, many Gujrátís joined the Radhasoami Faith.

248. In 1920 Param Hansji as well as some other prominent Satsangis sent a prayer to Babuji Maharaj inviting Him to Gujrat. But Babuji Maharaj replied that that was not the appropriate time. He would consider the request later on. Such requests however continued pouring in. At last in 1928 Babuji Maharaj accepted the invitation to visit Gujrat.

249. In the month of June, He started from Allahabad.

Halting at Agra, He proceeded to Ajmer. Satsangis of Ajmer had prayed Him to stop there for four or five days. Prior to this Babuji Maharaj had once visited Ajmer in 1920 also.

250. Ajmer and the state of Rájasthán to which it now belongs had a very large number of Satsangis in the time of Huzur Maharaj. Soamiji Maharaj's younger brother Rái Bindrában Sáheb was postmaster at Ajmer from January 1847 to April 1851. Soamiji Maharaj's letter in Persian, which is the only piece available in His hand-writing, was addressed to Rai Bindraban Saheb when he was at Ajmer. The said letter is given in Holy Epistles Part I, at page 19, and its translation at page 23. Though no definite record is available, it is almost certain that Soamiji Maharaj visited Ajmer during the time His younger brother Rai Bindraban Saheb was posted there as postmaster.

251. Ajmer is a pilgrim centre both for the Hindus and the Mohammedans. Khwájá Moinuddín Chishtí, popularly known as Khwájá Sáheb, left Persia, his birth place, at the age of 52, came to India and settled down at Ajmer, where he died at the age of 98, in the year 1233 A.D. A grand mausoleum was built over his grave and is known as "Dargáh Khwájá Sáheb." A big fair is held there every year. Lacs of Mohammedans and some Hindus from all over India visit it.

252. Khwaja Saheb was a Faqir of the status of a Sádh. Maharaj Saheb had, in His book "Discourses on Radhasoami Faith", quoted a couplet from him in praise of Nám and Námí. Khwaja Saheb had observed that one who keeps friendship with a Faqir and fasting and illness, is treated by the Lord as His friend.

253, To the north-west of Ajmer, at a distance of eleven kilometres, is Pushkar. It has many temples, notably those of Brahmá. There is a tank here, bathing in which is considered

of great merit. Annual fair is held here a fortnight after Diwálí, which is attended by lacs of Hindus.

254. During His stay at Ajmer, Babuji Maharaj visited both the places, viz., Dargah Khwaja Saheb and Pushkar.

255. Guru Púrnimá Satsang was held at Ajmer on 3rd July. Mangoes were distributed as prashad after the Satsang,

256. Next day Babuji Maharaj left for Ahmedábád, a great industrial centre of Gujrat. He stayed there for eight days. From there Babuji Maharaj went to Barodá, a princely state at that time. Arrangements for His stay were made at the State Guest House. But Satsang was held daily at Luháná Boarding House, which was about a mile and half from the State Guest House. One day Babuji Maharaj paid a visit to the mental hospital or the lunatic asylum, and gave some money for distribution of prashad to the inmates. He also sent money for the inmates of an orphanage and the jail. At Baroda, Babuji Maharaj was pleased to visit the houses of several Satsangis.

257. From Baroda, Babuji Maharaj proceeded to Rajpipla, another princely state. He was pleased to observe that Param Hansa had invited Him to Gujrat. To fulfil his desire, He had come there. Babuji Maharaj further added that Abhay Saran feared none. He was fearless. Param Hansji had already passed away before Babuji Maharaj visited Gujrat.

258. Ladies of the ruling family of Rajpipla also attended the Satsang, heard discourses and had darshan. Everyday they ased to send a horse drawn carriage for Babuji Maharaj.

259. One day Babuji Maharaj visited the house of Sri Moolji Bhai Barot, the host. Babuji Maharaj also visited the houses of many Satsangis including there lations of the host. There was a Satsangi, named Maní Lál Ghánchí, who belonged to the caste whose business it is to make or sell oil. Babuji Maharaj enquired about some others too and visited them. Babuji Maharaj showered great daya on all.

260. When the date of Babuji Maharaj's return was fixed, Satsangis implored Him to extend His stay for a few days more. But Babuji Maharaj did not accede to the request. Then the police officer of the town made a similar request. Babuji Maharaj smilingly replied, "We are staying in your jurisdiction, and, therefore, we are subject to your orders. If you detain us, we shall have to stay. You can detain us." But Babuji Maharaj did not extend His stay more than a fortnight. He left for Bombay from where He returned to Allahabad after a week's stay. At Bombay He was the guest of a Satsangi named Sri Murlí Dhar Sodhání, a Maheshwari.

21

FIRST BIRTH CENTENARY BHANDARA OF HUZUR MAHARAJ

261. On Phágun Sudí 8 Samvat 1985 Vikram, (corresponding to the 18th March 1929 A. D., Monday), one hundred years had passed since the incarnation of Param Purush Puran Dhani Huzur Maharaj. On that day His first birth centenary celebration was held with great enthusiasm and devotion.

262. The second incarnation of Param Purush Puran Dhani Radhasoami Dayal took place in Huzur Maharaj. He was the second Sant Sat Guru of the Radhasoami Faith. Under His guidance and boundless mercy, the Faith was preached in its pristine purity. Devotion to and faith in RADHASOAMI Nám was engendered and strengthened in the Satsangis. The completion of a century of His incarnation was an auspicious occasion of thanks-giving and whatever celebration could be held was only too inadequate.

263. Babuji Maharaj had come to Agra from Allahabad. Arti and Bhandara were held at Pipal Mandi, Agra, on the Samadh of Huzur Maharaj. Celebration was made on the same lines as in the case of Soamiji Maharaj's first birth centenary.

264. Lálájí Saheb, the son of Huzur Maharaj, had

arranged for and started the construction of a Chhatrí[1] over the Holy Samadh of Huzur Maharaj. Some portion of it had already been constructed during his life time. But some portions were still incomplete and much of the inlaid work in stone mosaic had been left. It was the wish of many Satsangis that whatever construction remained unfinished should be completed and the Chhatri be raised before the centenary celebration took place. The work was, therefore, speeded up and the Chhatri was completed before the scheduled time.

1. An ornamental pavilion built over the place of Samadh of a saint.

22

BABUJI MAHARAJ'S SECOND TRIP TO SIND

265. The youngest daughter-in-law of Babuji Maharaj, i. e., the wife of Santo Babu, was not keeping well for some time. It was necessary that she had a change of climate. Babuji Maharaj, therefore, visited Karachi in the summer of 1930 with His family and Satsangis and was lodged there in a bungalow at Cliffton, on the sea-shore. After 15 days, a boil appeared near the anus, which gave some trouble to Babuji Maharaj. He could not come to Satsang for the rest of the period He stayed at Karachi.

266. After a stay of about a month at Karachi, Babuji Maharaj visited Hyderabad. On the request of Satsangis, Babuji Maharaj agreed to visit Sakkhar too. Satsangis at Sakkhar had made all preparations and only three hours before leaving for Sakkhar a telegram was received saying :—

> All arrangements have been made; but Hindu-Muslim riot has flared up. What is the Mauj now ?

A reply by wire was sent cancelling the visit to Sakkhar and then Babuji Maharaj returned to Allahabad via Amritsar.

23

BABUJI MAHARAJ'S VISIT TO SOLAN, AMRITSAR AND BEAS

267. In 1933, Mr. Gaurí Shankar Baijal (Gaurí Bábú) the son-in-law of Babuji Maharaj, fell ill. On medical advice, he went to Solan, a hill-station near Simla. He made a request to Babuji Maharaj to visit the place and this was graciously accepted by Babuji Maharaj.

268, Mr. Baijal was under the treatment of a renowned surgeon, Captain Nigam of Lucknow Medical College, who advised him to eat meat. About half an hour after the arrival of Babuji Maharaj in Solan, the doctor came to pay respects to Him. Although Babuji Maharaj was tired due to long journey yet, when the talks began, He continued discussions with the doctor for about 45 minutes. The doctor was wonder-struck to listen to the discourse. He had never before known of several aspects of medical science as explained to him from parmarthi (spiritual) point of view. Babuji Maharaj also observed that no one should be compelled to take meat against his conscience. There are hundreds of substitutes for meat.

269. After evening Satsang, Babuji Maharaj used to go for outing on a dandi[1]. He visited Simla for two days. He

1. A carpet swung on a pole and carried on the shoulders of two men (used for the conveyance of residents on the hills, and called in English "a dandy").

also went for an outing in rickshaw on the Mall Road which is the main thoroughfare of Simla.

270. From Solan Babuji Maharaj went to Amritsar where a Satsangi (sugar mill proprietor) had invited Him. Sardar Sawan Singh Ji, the leader of the Beas Satsang, who had got the information regarding Babuji Maharaj's visit, was present at the railway station to receive Him. He prayed to Babuji Maharaj to proceed to Beas immediately. Babuji Maharaj promised to visit Beas on the day on which there was a large gathering in his Satsang.

271. Sardar Sawan Singh Saheb used to hold a special Satsang once in a month. Babuji Maharaj's visit to Beas was fixed for that very day.

272. Babuji Maharaj, with His Satsangis, left for Beas in the morning by cars and lorries. All of them went straight to the Satsang and took their seats in the front enclosure. Sardar Saheb used to sit on a raised platform (dais). Babuji Maharaj also took His seat there. For an hour and a half till the Satsang lasted, Babuji Maharaj was sitting in meditation.

273. Satsang commenced with the recitation of "Manglacharan" from Sar Bachan Radhasoami Poetry. Babuji Maharaj requested Sardar Saheb to deliver a discourse. In compliance, Sardar Saheb preferred to explain the meaning of the Shabd (hymn) beginning with "Jag men ghor andherá bhárí (the world is pitch dark)" from Sar Bachan Radhasoami (Poetry), Part I. When Sardar Saheb had finished, four hymns were recited from Granth Saheb and then the Satsang was over. One or two Shabds could conveniently have been recited from Soamiji Maharaj's Bani, which has been arranged into chapters, each having its own heading precisely so that hymns may be selected easily for recitation on special occasions.

274. A Satsangi from Lucknow said that when Sardar Sawan Singh Ji visited Lucknow, there too he gave out the explanation of the same hymn. From other places also, it was reported that this was his favourite Shabd.

275. At Amritsar, when people came to know of the visit of a Sant, they flocked to the Satsang in large numbers. One day some ladies came in the morning Satsang. After Satsang, they prayed to Babuji Maharaj that they wanted to recite some hymns from Granth Saheb. Babuji Maharaj granted permission. Thereupon they recited the hymns, the central idea of which was that they were very fortunate and blessed to have a Sant at their place.

276. While returning from Amritsar, Babuji Maharaj stopped for about 4 days at Delhi. Then He came to Agra. After a few days' halt, He returned to Allahabad.

277. Near Delhi is a place known as Serái Rohillá, where a blind Sádhú, Garíb Dás by name, a disciple of Soamiji Maharaj, had established his separate Satsang, after the departure of Soamiji Maharaj. He was succeeded by one Srí Rám Bihárí Lál, a younger brother of Dr. Umrao Rájá Lál, who was a devotee of Babuji Maharaj. In Delhi, Babuji Maharaj was the guest of Dr. Umrao Raja Lal. Sri Ram Bihari Lal, with some Sadhus, used to come to attend Babuji Maharaj's Satsang. The Sadhus performed Sashtáng Dandwát[1] before Babuji Maharaj.

1. Touching the ground (in prostration) with eight parts of the body.

24

PRIVY COUNCIL JUDGMENT

278. On 6th March 1935 when the morning Satsang was being held at Allahabad, a cablegram was received from London. The peon sent the envelope to the Secretary, Sri Guru Mauj Saran, in the Satsang, who read and put it in his pocket and then closed his eyes again in meditation as before. After Satsang, when Babuji Maharaj went to the office room, the Secretary presented the cablegram to Him, informing that the Privy Council has decided the appeal in favour of Soami Bagh, in the case that was going on between Soami Bagh and Dayal Bagh since 1923.

279. All the prominent Satsangis at important places as well as the managers of Satsangs at Agra and Benares were informed telegraphically. The text of the telegram sent is reproduced below :—

> London cable. Appeals allowed with costs throughout. Humblest thanksgiving Radhasoami Dayal with profoundest gratitude for His unbounded grace and mercy and protection. Exultation demonstration abhorrent.

280. When Babuji Maharaj came out of the office room, an aged Satsangi raised both of his hands and uttered 'Huzur'

in joy. He could not speak further as his voice became choked. Babuji Maharaj observed, "All thanks to Radhasoami Dayal that we can now hold Satsang peacefully. If the judgment of the appeal in this suit had gone against us, we would have been turned out disgracefully."

281. A few days previous to this a Satsangi had reported to Babuji Maharaj that Srí Ánand Swarúp alias Sáhebji Mahárāj, the leader of the Dayálbágh group, had said that if he lost the case in the Privy Council appeal, he would not look towards Soami Bagh while passing on the road in between. Thereupon, Babuji Maharaj was pleased to observe that if He lost the case, He would go upto the Civil Courts buildings only, pay obeisance to the Holy Samadh from there and return. Civil Courts, in Agra, are situated half-way between the city and Soami Bagh.



Babuji Maharaj, Agra, Decr. 1931



Babuji Maharaj, Allahabad, Nov. 1932



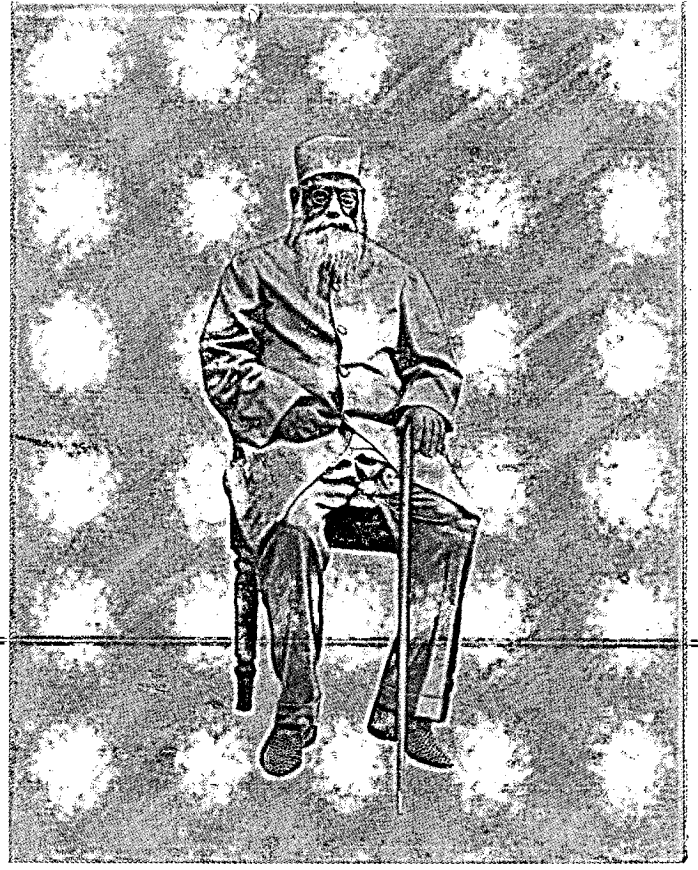
BABUJI MAHARAJ
Solan 1933



BABUJI MAHARAJ 1934



BABUJI MAHARAJ
Indore 30 - 6 - 1935



BABUJI MAHARAJ 1936



Babuji Maharaj Smoking Huqqa



Babuji Maharaj, Agra, 13-1-1938



Babuji Maharaj reading a weekly paper



Babuji Maharaj distributing Prashad of fruits



Babuji Maharaj smoking Huqqa
On the extreme right is Jiji Bai and on the extreme left Bibi Rani, Babuji Maharaj's daughter.



Babuji Maharaj with Prashad placed before Him for distribution



Babuji Maharaj with His Satsangis in 1935 at Rajpipla



BABUJI MAHARAJ



BABUJI MAHARAJ
Agra 1947

25

BABUJI MAHARAJ'S FIRST VISIT TO INDORE

282. Dr. Dwárká Náth, an old Satsangi of the time of Huzur Maharaj, was living in Indore. Babuji Maharaj had granted him permission to initiate anybody he thought fit. In this connection, resolutions Nos. 5 and 6 of the annual meeting of the Central Administrative Council held on the 30th December 1938, under the Presidentship of Babuji Maharaj, at Soami Bagh, Agra, are given below:—

> As desired by Rai Saheb Madhav Prasad Sinha alias Babuji Maharaj, it was resolved that Dr. Dwarka Nath of Indore and Seth Moolji Bhai Barot of Rajpipla be permitted to give initiation to those who appear to them to be sincerely desirous of getting initiation into Radhasoami Faith and who actually pray for such initiation, after satisfying themselves that such people have understood the principles of the Radhasoami Faith, and accept the conditions of initiation. It would be the duty of both these gentlemen that after giving initiation, they inform the Secretary, Central Administrative Council, Radhasoami Satsang, and submit the printed form of Satsangis duly filled in.
>
> On the proposal of Lala Tota Ram Saheb as seconded by Sri Durga Prasad Saheb, it was resolved

that a copy of the above resolution be sent to the Satsangis for information and specially for reminding them of the rules framed in 1904 that the initiation given by those who have not been authorised for it shall be considered improper, and those people, who, after this warning even do not stop such activities, shall be either suspended from Satsang for a certain period or removed from Satsang altogether.

283. Dr. Dwarka Nath had been requesting Babuji Maharaj from time to time to pay a visit to Indore. Other Satsangis were also repeatedly praying for the same. Babuji Maharaj, in His Mauj, accepted the prayer and started from Allahabad by the evening train on 25th May 1935. He with His Satsangis reached Indore the next day in the after-noon. Dr. Dwarka Nath had made all arrangements for Babuji Maharaj and His party.

284. Babuji Maharaj delivered discourses in the morning Satsang and sometimes in the evening too. Besides Satsangis, there was a rush of new comers (non-Satsangis). Many of them were so much impressed with the discourses on the very first day that they became regular participants of Satsang. Babuji Maharaj showered special grace by delivering discourses on different topics and in an ever changing and charming style.

285. On 27th May, Babuji Maharaj visited the Jain temple of Sir Hukum Chand, a millionaire, which is known as "Sheesh Mahal" (Crystal Palace). On being requested, He recorded a note in the Visitors' Diary. One day Sir Hukum Chand came to see Babuji Maharaj. He was very much impressed with Babuji Maharaj and His talk. He showed great respect and regard for Him. Sir Hukum Chand asked, "Shall we have to pay for every act or deed of ours?" Babuji Maharaj replied "Yes, certainly". He quoted the following,

Whatever Karams (actions) you perform, you will have to undergo their consequences. (Sar Bachan Radhasoami, Poetry, part I, page 438).

286. One day Dr. Dwarka Nath arranged Satsang at his residence. After Satsang some musicians played on various musical instruments especially "Bín", i. e., harp and "Sitár" (a kind of guitar). Doctor Saheb had called some experts for the occasion. Himself fond of music, he recited the following 'ghazal' with great enthusiasm and fervour :—

किया जब से सिज्दा तेरे नक्श पा को।
खुदाई तो क्या मैंने छोड़ा खुदा को॥
दुआएं मैं देता हूँ उस कज अदा को।
भुलाया मेरे दिल से जिसने खुदा को॥
वह आप ही तो थे दिल के गोशे के अंदर।
जो कहते थे मुझसे न ढूंढो खुदा को॥
सदा दोस्त रखते हैं उश्शाक़ तेरे।
सितम को ग़ज़ब को जफ़ा को बला को॥
समाया हुआ कुछ नहीं में है सब कुछ।
अरे कुछ नहीं होके देखो खुदा को॥
कहीं ऐसे बीमार होते हैं अच्छे।
मसीहा न आयें हमारी दवा को॥
मरज़ दिल तो बढ़ता ही जाता है हरदम।
चलो ऐ मुजीब अपने दारुश्शफ़ा को॥

Translation :—The moment I bowed at the Holy Feet of Sat Guru, I turned away even from the Creator or God Himself, not to speak of the creation or the universe. Blessed is His grace and elegance which weaned me away from God. It was He (Sat Guru) Himself in the innermost recesses of my heart who asked me not to seek God. His (Sat Guru's) true lovers always welcome tyranny, oppression, hardship and calamity. Everything is merged or

contained in 'nothing'. Become nothing, and then see God within. Do such persons ever recover from illness ? The Messiah need not come for treating such sick-persons. The sickness of my heart is increasing every moment. Let us go to our spiritual hospital (Satsang of the Sat Guru).

287. Babuji Maharaj graced the house of Sri Tej Singh on four different occasions; first, when his brother, Sri Raghu Náth Singh, arranged Satsang and Bhandara at his residence; second, when his daughter arranged Satsang at her place; third when his cousin, General Bhawání Singh, arranged Satsang at his place; and fourth, when his cousin Major Heerá Singh arranged Satsang at his place. All these houses were in the same compound, and the locality is called Gaurá Kund.

288. General Bhawani Singh, who had fought in the first world war, had collected various arms and weapons. The day on which Satsang was held at his place he arranged an exhibition of the same. He showed them to Babuji Maharaj and Satsangis, and spoke, in brief, about each one of them. When Satsang started, by Mauj, the following hymn happened to be recited from Prem Bani Radhasoami *ad aperturum*.

बाँध राधास्वामी नाम हथियार ।
जूझता मन से बारम्बार ।।

Translation :—Equip yourself with arms and weapons of RADHASOAMI Nám and fight against the mind incessantly.

289. At some distance from the city there were some gardens and agricultural farms belonging to General Saheb which Babuji Maharaj was pleased to visit one evening.

290 Bakhshi Khuman Singh Ji was the grand father of Sri Tej Singh. His family was the recipient of special grace and mercy of Radhasoami Dayal. Once Huzur Maharaj went to

Indore on official duty. At that time Bakhshi Khuman Singh Ji was the Díwán (Chief Minister) of the Indore State. Hence he used to go to see Huzur Maharaj and Huzur Maharaj also paid return visits to him thrice at his residence in Bakhshí Galí (lane). Afterwards, the State took over this house and, in exchange, gave the Bakhshi family another house situated in Gaurá Kund. The latter house was visited by Babuji Maharaj four times as described above.

291. Maharaj Saheb used to address Sri Tej Singh, his sister Jíjí Báí and other members of the family as "our friends." When Maharaj Saheb visited Sindh, He took personal interest in the arrangements for lodging, boarding and other comforts of these persons. They were put up in a bungalow nearest to His own. During the last illness, prior to His (Maharaj Saheb's) departure, no visitor or Satsangi was permitted to see Him. Even the members of the holy family did not have free access At that time, ताई जी Táíjí (Tauji Saheb's wife) and जीजी बाई Jíjí Báí (Sri Tej Singh's sister) alone, used to attend upon Him.

292. Babuji Maharaj liked the climate of Indore very much. It is situated about 2000 ft. above sea-level. It is neither cold like the hills nor hot like the plains. Babuji Maharaj stayed in Tuko Ganj area. This part of the Civil Lines remains pretty cool in summer season.

26

BABUJI MAHARAJ'S SECOND VISIT TO GUJRAT

293. Sri Moolji Bhai Barot and many other Satsangis of Rajpipla prayed to Babuji Maharaj that since He had already come up to Indore, He be pleased to visit Gujrat also. Babuji Maharaj graciously accepted this prayer.

294. Babuji Maharaj and party left Indore on lst July 1935 at 9.45 A. M., by train and reached Baroda at 8–30 P M. the same day. At Baroda railway station, Gujrati Satsangis had collected in such a large number that the platform was packed beyond capacity. They had also brought with them their close friends and relatives.

295. Babuji Maharaj was lodged in the State Guest House, while other Satsangis stayed in nearby bungalows. A pandal was erected, where Babuji Maharaj held Satsang both in the mornings and in the afternoons. He delivered dicourses every day. About 500 persons were initiated by Babuji Maharaj.

296. In Satsang as well as at other times, many persons of the town, including high officials of the State, came to see Babuji Maharaj. Being impressed by His darshan and discourses, some people begged of Him to graciously agree to hold Satsang at some central place in the town on Sunday so that the public at large might be benefited. Babuji Maharaj agreed to the request,

Some citizens of standing issued pamphlets printed in Gujrati language under their signatures, which were distributed for the information of the general public. Its English version is given below :—

> Páram Sant Sat Guru Babuji Maharaj, Leader of the Radhasoami Faith, Allahabad, is in Baroda. On Sunday the 7th July 1935, at 7.30 A.M., He will hold Satsang at Jummá Dádá Vyáyam Shálá. The public of Baroda is cordially invited to take advantage of the discourses and Satsang. Arrangement of loud speaker has been made for the occasion.

297. On Sunday morning Babuji Maharaj as well as Satsangis went to Jumma Dada Vyayam Shala. About two thousand elite of the town had assembled there. Babuji Maharaj was seated on an elevated plotform. People could easily have His darshan. After recitation of the Manglácharan, He delivered a discourse for about an hour. Then two Shabds (hymns) were recited and the Satsang ended with Bintí (prayer) as usual.

298. This was the first time in the history of the Radhasoami Faith that Satsang was held in a public place and information thereof was issued to the public in the form of printed leaflets. Even the loud speaker was used in the Satsang for the first time.

299. The same evening Babuji Maharaj and the party paid a visit to Árya Kanyá Mahá Vidyálaya, a girls' college. The girls displayed various feats of gymnastics, archery and the use of other weapons. They sang songs, played on harmonium and gave a special dance recital of Gujrat known as "Garbá". The last item of the programme was that a flower garland was hung just above the head of Babuji Maharaj with a thin cord. A girl, taking aim, shot an arrow from her bow which cut the

thread and the garland fell round the neck of Babuji Maharaj. At the end, the girls requested Babuji Maharaj for blessings. He said, "May you be the recipient of true happiness".

300. After two or three days, the son of Pandit Átmá Rám Jí Maheshwari, the founder-manager of the institution, came with visitors' diary and requested Babuji Maharaj to record His impression. Babuji Maharaj wrote the following note :—

> It was with great pleasure and feelings of admiration that we witnessed on Sunday last the wonderful feats performed by the girls of the Arya Kanya Maha Vidyalaya, Baroda, and the graceful 'Garbá' dance which followed. The precision and exactitude with which the entire programme was carried out reflects of great credit on the organisation of the Institution. Pandit Atma Ram Ji Maheshwari and almost the whole of his family have devoted themselves heart and soul to the work and have well succeeded in infusing enthusiasm and zeal amongst the pupils. The Institution is eminently deserving of public support.
>
> Baroda
>
> 10th July, 1935, Madhav Prasad Sinha

301. On 14th July 1935 at 10 A.M., Babuji Maharaj left Baroda, reaching Rajpipla at 6.30 P.M. There was a great crowd, larger than at Baroda.

302. People in hundreds were initiated here. For the first two or three days, recitation of Shabds was done by Allahabad Satsangis. But afterwards Gujrati Satsangis took

over this Sewa. Satsangis of different places of Gujrat recited turn by turn, before Babuji Maharaj. One day Satsangi girls performed 'Garba' dance.

303. The time for sending intimation of the "Bhandara" of Soamiji Maharaj had arrived. Notices were printed at Baroda but were despatched to Satsangis from Rajpipla. One Satsangi who did not have the information of Babuji Maharaj's visit to Gujrat, wrote to enquire as to whether the Satsang headquarters had been shifted to Baroda.

304. After a few days, Babuji Maharaj had an attack of cold, cough and fever. Consequently, He could not go to Satsang. Only once in the evening, He would appear at the window of His room for 4–5 minutes, when Satsangis had His darshan from the road-side.

305. Babuji Maharaj left Rajpipla by train in the afternoon of 9th August 1935 and arrived at Agra Fort railway station on 11th August at 8.30 A.M. After the annual Bhandara of Soamiji Maharaj, at Soami Bagh, Agra, He left for Allahabad on the 25th August 1935 reaching there at 7 P.M.

27

BABUJI MAHARAJ'S VISITS TO AGRA ON BHANDARAS

306. During 1930, printed notice was issued as usual that the annual Bhandara of Param Purush Puran Dhani Soamiji Maharaj would be held on Thursday, the 12th June 1930, at Soami Bagh, Agra. But in supersession of it, another notice was issued. Its translation is given below.

NOTICE

Because Dayal Bagh people have decided to celebrate Bhandara in Soami Bagh on the 13th June 1930, there will be great difficulty for us to celebrate the same on the 12th. There will be interruption and break in the solemn celebration. Consequently, the Bhandara of Param Purush Puran Dhani Soamiji Maharaj will be celebrated on Sunday the 17th August 1930, the Janmashtmi day.

Allahabad — Guru Mauj Saran

Dated the 6th June 1930 — Secretary

307. Prior to this, Bhandara of Soamiji Maharaj was held on the day of His departure from this mortal world, which usually fell in the month of June. This was the first occasion when Bhandara was celebrated on Janmashtmi, the day of His incarnation in human form in this world. After this, in 1931,

Bhandara was again held as usual in June. But in 1932, it was again held on Janmashtmi day in August. A translation of the notice which was issued on that occasion is given below :—

NOTICE

As Seth Sudershan Singh has not been keeping good health for a long time and has grown very weak and as also the month of June is extremely hot, the Bhandara of Param Purush Puran Dhani Soamiji Maharaj will not take place in June as usual, but will instead be held on the Janmashtmi day, Wednesday, the 24th August 1932. As usual the celebration will be held for three days, the day before and the day following, i. e., from 23rd to 25th August, in Soami Bagh, Agra. Whoever receives this information, may please pass on to other Satsangis of his vicinity. Whosoever wishes to offer Bhent may send it to the Secretary, Radhasoami Satsang, Allahabad.

Guru Mauj Saran
Secretary
Allahabad
Dated the 25 May 1932

308. After this, the Bhandara of Soamiji Maharaj was held on Janmashtmi day every year and the same practice is still in vogue. On the Bhandaras of Soamiji Maharaj and Huzur Maharaj, Babuji Maharaj used to come over to Agra almost every year. In 1922 Babuji Maharaj's own residential house in Soami Bagh was built. Before this, He used to be the guest of Seth Sudarshan Singh. In the evening, Babuji Maharaj used to go out for airing in the horse-drawn carriage of Seth Saheb, sometimes towards the city and at other times towards Radha Bagh. If the carriage proceeded towards Radha Bagh, Satsangis would also run in that direction. More often than not, prashad of Jámun (berries) etc., was distributed there. Shabds

(hymns) were recited, and short discourse was also delivered. Sometimes Babuji Maharaj would only take a round to Radha Bagh and Huzuri Bagh No. 2, and return.

309. Whenever Babuji Maharaj came over to Agra on Soamiji Maharaj's Bhandara and stayed in Soami Bagh, He would go at least once to Panni Gali Guru Dwara and the Samadh of Huzur Maharaj in Pipal Mandi to pay homage. On some occasions, He used to go there several times. Very often Satsang was held and prashad distributed there.

310. Similarly when Babuji Maharaj came on the Bhandara of HuzurMaharaj and stayed in the city, He would unfailingly go to Soami Bagh at least once to pay homage to the Samadh of Soamiji Maharaj and Bhajan Ghar.

311. When, on Bhandara of Soamiji Maharaj, He stayed in Soami Bagh, it was a practice that He held Satsang at Samadh in the morning and in Bhajan Ghar in the evening. He delivered discourses daily, sometimes in one Satsang and sometimes in both. Before 1925, the Samadh hall was very small. Since the present big hall of Samadh was completed, there is enough space. So the evening Satsang also came to be held at the Samadh.

312. Prior to the construction of the present hall of the Samadh of Soamiji Maharaj, Babuji Maharaj used to take His seat on the western side in the morning Satsang because there was sunshine on the eastern side. At first Babuji Maharaj took His seat facing north leaning on the southern pillar of the Samadh. Satsangis submitted that very few of them could get His darshan in that position. Babuji Maharaj, therefore, shifted to the opposite side, i. e., leaning on the northern pillar and facing south. In Satsang, Babuji Maharaj used to sit on the carpet on the floor. Therefore, excepting a few, Satsangis could neither have darshan nor hear the discourse properly.

313. In 1937, when Babuji Maharaj permanently shifted to Soami Bagh, the same old problem of His seat cropped up. If Babuji Maharaj sat on the floor, no one could hear Him nor

have His darshan. But Babuji Maharaj objected to His sitting on a raised platform in the Holy Samadh. After very many submissions and supplications, Babuji Maharaj at last acceded to the request of Satsangis and began to sit on a raised platform or throne, fixed on the left side of the entrance towards the east. Babuji Maharaj sat on it facing Samadh towards the west and leaning His back towards the east. Satsangis were warned to sit always in such a way that their back may not be towards the Holy Samadh. If any Satsangi had his back towards the Holy Samadh, Babuji Maharaj at once reprimanded him and ordered him to sit properly.

314. Formerly. Huzur Maharaj's Bhandara used to be held on the 27th of December every year. Babuji Maharaj used to come to Agra from Allahabad.

315. On Bhandara days, Lala Tota Ram used to take Babuji Maharaj to Bhandar Ghar after Satsang, where Babuji Maharaj used to touch and cast a glance at the eatables, thus sanctifying the same. Sometimes He distributed prashad to a few Satsangis who happened to be present on the occasion.

316. Although the Privy Council Judgment of 1935 had been in favour of Soami Bagh and against Dayal Bagh, yet the Dayal Bagh people did not stop creating annoyance and disturbances. On the 12th December 1935, Dayal Bagh people managed to get an order from the District Magistrate, Agra, to celebrate Bhandara at the Samadh of Huzur Maharaj in Pipal Mandi, on 28th December. Babuji Maharaj cancelled His visit to Agra that year. In 1936, when Babuji Maharaj came to Pipal Mandi, Agra, for Bhandara of Huzur Maharaj, He went to Dholpur on 29th December for a day. In 1937, Babuji Maharaj permanently shifted to Agra.

28

SATSANG BUILDING AT ALLAHABAD

317. Babuji Maharaj lived in a rented house in Atarsooiya, Allahabad. A little farther away, lived Maharaj Saheb. For about 40 years Satsang was held in this lane.

318. Keeping in view the changing times, advancement and progress in society which took place from the times of Soamiji Maharaj right up to the period of Babuji Maharaj, it would not be an exaggeration to say that the lane where Satsang was held for forty years by Maharaj Saheb and Babuji Maharaj was a replica of the Panni Gali of Agra where Soamiji Maharaj took birth and lived and held Satsang and left His mortal coil.

319. It is said that during the period of Soamiji Maharaj, Panni Gali was in a very bad condition. At some places, there were pitfalls, at others there were slopes or inclines. The stinking water from the lavatories used to flow here, there and everywhere in this lane. There was always the danger of slipping and breaking one's limbs. The residential house of Soamiji Maharaj was also of kachcha bricks (made of unbaked bricks and mud) and small. In fact Panni Gali where Soamiji Maharaj assumed bodily form, established and held Satsang for years, was a place, fit only for ardent lovers and true devotees like Huzur Maharaj who were totally oblivious of pitfalls and dirty drains in the lane.

320. Hidden saints, undoubtedly, always remain hidden, but even manifest saints, charged with the mission of redemption of Jivas, keep themselves and their Satsang away from the view of the worldly people. It is not exactly known where Kabir Saheb was born. It is said that He was born to a widow. If it were His mauj, could He not have been born in a good family and high caste ? Similarly, had it been His mauj, Soamiji Maharaj would have chosen a decent mansion for habitation. Deliberately Sants choose to live where worldly people would not come to disturb their Satsang. Only true seekers and devotees flock there, as the bee seeks the honey and the moth the flame.

321. The lane in Atarsooiya Road, where Satsang was held, was very narrow. On one side there was a dirty water drain. Just at the entrance of the lane, lived washermen who spread their washings there. Outside the open yard of the house, there used to be huge pile of rubbish. After a very long time when the necessity for widening the open yard arose, this pile of rubbish was removed. The office room, where Babuji Maharaj used to come three or four times a day, was a very small one. Babuji Maharaj used to sit in a chair and the Secretary, Sri Guru Mauj Saran, sat on the floor, facing Him. There was hardly any room for two or three persons to sit. Even Satsang hall was only about 20ft.x15ft.

322. The number of Satsangis was increasing day by day. On the occasions of holidays and festivals there used to be such a great rush that many people could neither get darshan nor hear discourses properly. For office work, the space was not adequate. For lodging out-station Satsangis, buildings were rented. Thus hundreds of rupees were spent on rent every month. Ultimately Babuji Maharaj decided to shift the Satsang headquarters from Allahabad to Soami Bagh, Agra. There were many requests and supplications from the Satsangis of Allahabad against this. Babuji Maharaj said that Huzur Maharaj had ordered Him to pass the last days of His life in Soami Bagh, Agra.

29

BABUJI MAHARAJ'S SATSANG AT ALLAHABAD

323. In Allahabad the time of morning Satsang was 7 A.M. to 8 A.M. Babuji Maharaj used to come down and casting His glance on the Satsangis standing in row on both sides go direct to the Satsang hall and take His seat. After recitation of Manglacharan, either Babuji Maharaj started delivering a discourse or recitation of hymns commenced. In His Mauj He sometimes gave discourse every day. Usually however two or three discourses were given in a week. After recitation of Banis, Bachans were read from Sar Bachan (Prose), Prem Patra or Bachan Maharaj Saheb. Then both Bintis, prayers, (No. 32 at page 93 of Prem Bani and No. 1 at page 504 of Holy Epistles Part 2) were recited in chorus and the Satsang concluded.

324. On certain occasions, it so happened that before or after "Manglacharan", talk started on certain topics, which continued for half an hour or so. Babuji Maharaj narrated the history and episodes and anecdotes of grace and mercy of the times of Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Buaji Saheba with great fervour. Sometimes He would relate his own personal life and experience, in particular His association with Maharaj Saheb. Babuji Maharaj used to observe that after Him there would remain none to relate the incidents of the times of Soamiji Maharaj and Huzur Maharaj.



Babuji Maharaj with His Satsangis in 1920



Babuji Maharaj with His Satsangis in 1925



Babuji Maharaj with His Satsangis in 1932



Babuji Maharaj with His Satsangis in 1938



Babuji Maharaj and His family

325. After Satsang, Babuji Maharaj used to go to office-room casting His benign glance on the Satsangis standing in row on both sides. If any one had to make any request to Him or seek an interview, that was the proper time for it. Besides this, Babuji Maharaj attended letters from Satsangis, dictated replies and looked into management. At about 9 or 9.30 A. M., He left office room and as usual casting His benign glance on the Satsangis, went upstairs where woman-Satsangis were given opportunity for darshan etc. After "Huqqa", He went for answering the call of nature, took bath and sat in Bhajan. Again He came down to the office room. This time too Satsangis got an opportunity of having darshan.

326. By that time, mail had arrived. Sri Guru Mauj Saran, Secretary, presented every letter to Babuji Maharaj one by one. The letters addressed to the Secretary were opened and read by Sri Guru Mauj Saran and kept ready for Babuji Maharaj's perusal. The letters addressed to Babuji Maharaj, were opened in His presence and placed in His hands. In the beginning, when the number of letters was not great, Babuji Maharaj used to read them Himself and replied them in His handwriting. But gradually, when their number increased, Babuji Maharaj started taking the services of Satsangis for this work. For letters written in Hindi, Urdu, English, Bengalee, Sindhi, Gujrati, He had appointed different persons. Babuji Maharaj would glance at the letter from top to bottom and call out the person concerned who took it away and then brought it back after reading it thoroughly. He then read it out to Babuji Maharaj or just gave its gist and received instructions for the reply.

327. When replies were ready, Babuji Maharaj would read them or hear them read. If the reply was not up to satisfaction, He would give further instructions for re-writing the same. Babuji Maharaj would either sign Himself or ask the Secretary to do so. But all letters pertaining to "Abhyas and Updesh (Initiation)" were signed by Babuji Maharaj. The specimen of His signatures in English, Hindi and Urdu are given below :—

Madhav prasad Sinha

328. Once Babuji Maharaj gave a letter to this author and asked him to write its reply as per His instructions. He also asked him not to read the letter as He had already read it. But children are in the habit of doing what they are forbidden to do. This author read that letter (against instructions). In the draft reply he wrote a word which Babuji Maharaj had not said. When the reply was presented for signature, Babuji Maharaj marked that word and asked, "Did you read the letter ?" This author submitted "Yes Maharaj !" Babuji Maharaj then said, "When I forbade you, why did you do so ?" There was no reply to this. Babuji Maharaj, thereupon, warned this author to carry out His orders religiously.

329. Correspondence being over, Satsang accountants were summoned. After checking the accounts Babuji Maharaj put His signature on the cash book every day. Then Satsangis who sought interview, were called in. At about 12 noon Maharaj used to go upstairs, again casting His glance on the Satsangis standing in row.

330 After taking Charnamrit, Babuji Maharaj took His lunch followed by fruits which He distributed to others also as prashad. Thereafter, while reading the daily newspaper He took a little nap. After rest for a while Babuji Maharaj read some weekly and monthly magazines, etc. and then talked with the members of His household. Babuji Maharaj used to perform Bhajan in the afternoon as well. At about 5 o'clock, He would come down and go to the office room. This time again Satsangis were present for darshan. In the office, He met visitors, talked to them and attended to the afternoon

mail. Then He came to Satsang. Manglacharan and Bintis were not recited in the afternoon Satsang. At times Babuji Maharaj gave discourses, otherwise only recitation of hymns took place. Again, casting His usual benign glance on Satsangis, He went upstairs.

331. He then changed clothes for evening stroll. During the day time, He wore Dhoti and Kurta (shirt) and put on a Chaddar (wrapper) over the shoulders. For evening stroll, He wore pants, jacket and coat and Huzuri cap, and taking a walking stick in His hand, came down. He cast His benign glance on the Satsangis once again, and went out in His horse-carriage or motor car.

332. Babuji Maharaj used to visit the bungalows of Sri Baleshwar Prasad (Prem Prasad) alias "Tauji Saheb" and Srimati Prem Sanwari (his daughter-in-law) alias "Bahinji" on alternate days during the evening drive. (Vide paragraph 230, 364, 540-543)

333. Babuji Maharaj returned at about 8 o'clock from His evening drive. Satsangis got His darshan and benign glance once again. Babuji Maharaj did not come down thereafter. He then took His tea which was prepared from dried grapes and figs boiled together in water and mixed with milk and sugar. Tea leaves were not used. In the morning only, tea leaves were used. After smoking Huqqa He went to answer the call of nature and then performed Bhajan. After this He had his supper and then lay down to rest.

334. From 9 P. M. to 10 P. M. Satsang was held in the open, while Babuji Maharaj remained upstairs. The night Satsang commenced with the Manglacharan of Prem Bani, page 33, and ended with two Bintis, prayers (one at page 213 of Sar Bachan Radhasoami, Poetry, Part 1, and the other at page 504, Holy Epistles Part 2).

335. Babuji Maharaj took enema morning and evening and occasionally at other times also when He felt it necessary. Two brass

pots full of warm water were kept on both sides of the commode and the rubber tubing suspended from a nail on the wall of the lavatory.

लोटे धरे स्वामी गये दिशा को

Lote dhare Soami gaye dishá ko

Translation :—Pots full of water were placed in the privy for Soamiji Maharaj to wash. He went to ease Himself. (Sar Bachan Radhasoami, Poetry, Part II, Page 505 bottom).

336. At night, while at rest, Babuji Maharaj had His feet pressed. At 5 o'clock every morning He got up and washed His face. He then performed Bhajan, and thereafter, went to answer the call of nature, after smoking Huqqa. He brushed His teeth, took tea and then came to the Satsang.

337. Babuji Maharaj liked most to wear dress made of ordinary and coarse hand-woven cloth. His clothes were loose, shirts without cuffs and turned over collars, and coat with closed collar. He used a Chaddar (sheet) on His shoulder. Satsangis used to bring costly clothes for Him. But the costlier the clothes, the shorter its use. Once only He would wear a costly dress for a short while and then give it away to some Satsangi. If the flower garland was lengthy in size, He would wear it over the left shoulder, hanging down diagonally across the body to the right hip. (See the picture opposite page 282, Holy Epistles, Part 2). Babuji Maharaj's forehead was unusually broad. He used two spectacles, one for distance and the other for reading. He kept a gold watch in the pocket of His coat or jacket. Its chain was also of gold. In the chain there used to hang lockets with photos of Soamiji Maharaj and Maharaj Saheb. Babuji Maharaj always wore a golden amulet round His neck containing flowers and ashes from the Huqqa of Soamiji Maharaj, two golden rings on the two big toes, and a golden ring, with bluish Fírozá (a turquoise) studded in it, on His finger. He used gloves and socks. Some of the teeth of Babuji Maharaj had been extracted, but His voice was nevertheless normal. When eating, He used denture. After meals

and at other times too Babuji Maharaj chewed pán (betel leaf prepared with areca nut etc.). Sometimes He took perfumed tobacco with pan. The Maghaí-pán (the best quality of betel leaf) were ordered from Gayá, a town in the State of Bihár.

338. A fountain pen, a blue pencil, a lead pencil and a note book were always kept handy either on the bed or on the stool nearby. Babuji Maharaj also kept handy Father Muller's Specifics, and Biochemic medicines, which He Himself used and also distributed to others. Besides these, He had some Ayurvedic (Indian) medicines, which He would give freely. Distilled water of anise seeds, solanum rubrum and roses was always ready. In cold and catarrh, Babuji Maharaj used to take a decoction of some herbs, which Soamiji Maharaj had also used. Packet of those herbs was freely given to anyone who desired it.

339. Babuji Maharaj did not allow Satsangis to touch His feet. None could dare touch even the hem of His garments. If any one tried, he got a severe scolding. But He cast His benign glance on all, nay filled them with spirituality.

अंग न छूने दूंगी।
दृष्टी से भर दूंगी॥

Translation :—I shall not allow you to touch my body. However, I will fill you with spirituality by my glance.

Huzur Maharaj had said about Babuji Maharaj that the latter would never allow any limb or part of His body to be touched but would fill one with spirituality with His gaze. One glance of Babuji Maharaj would be enough to fill one to the full. His large and trusting eyes emitted beauty and grace.

340. It has been enjoined in Hidáyatnámá (page 520, Sar

Bachan Radhasoami, Poetry, Part I) that one should gaze at the eyes of the Sant Sat Guru. Further, in Prem Bani Radhasoami, page 280, couplet 38, it has been enjoined—

> Behold the eyes and forehead of the Sadh. In Him dwells the refulgence and light of Sat (Sat Purush).

341. Prashád was distributed almost on all Sundays. Sometimes it was distributed on other days also. Babuji Maharaj used to distribute prashád with His own hands to the one, who offered prashád and his companions and a few others, while, to the rest of the Satsangis Sri Guru Mauj Saran, and among ladies , Jiji Bai (sister of Sri Tej Singh) used to do so. Besides sweets and namkíns (salted things), seasonal fruits, etc., were also distributed as prashad. In hot season prashad of Sharbat (sugar and water) and Thandáí (cooling drink) and in cold season that of hot tea was distributed. In summer season, Surâhís (long-necked earthen flasks) and fans used to be distributed. Dhoties and utensils were sometimes given away as prashad.

342. Bhog-Bhandara feasts were held often times. In Bhog, only out-station Satsangis and a few local Satsangis, for whom special order was issued by Babuji Maharaj, took their meals; while in Bhandara, local as well as out-station Satsangis, all partook of the feast. Bhent was offered on annual Bhandaras of Sant Sat Gurus, and the four festivals, namely, Guru Purnima, Diwali, Basant and Holi. On these special occasions, Babuji Maharaj used to distribute prashad with His own hands. On Diwali night, He distributed Khíl (parched rice, inflated or puffed out so as to appear like froth) and Batáshá (sugar cake of a spongy texture, and hollow within). On Basant and Holi, He applied red mark to the foreheads of all Satsangis. Babuji Maharaj gave parmarthi names to children and sometimes to adults, and performed the ceremonies of Khír-chatái (the first ceremonial feed of Kheer—milk+rice+sugar, given to a child), mundan (the first shaving of a child), pattí-parhái (to teach the alphabets to a child), janeú (sacred thread) etc., etc.

343. Marriages sometimes take place in Satsang. After recitation of hymns, Maharaj garlanded both the bride and the groom. Thereafter the bride took off her garland and put it round the neck of the groom and vice versa. As in the eye of law this was not sufficient, the marriage would also be solemnised as per the prevailing custom.

344. Babuji Maharaj Himself gave initiation, i. e., explained the modes of devotional exercises and disclosed secrets of the heavenly regions.

30

BABUJI MAHARAJ'S SECOND TRIP TO INDORE

345. On 30th of April 1937, Babuji Maharaj left for Indore by 6 P.M. train and reached there on the 1st of May at 5 P. M.

346. There was a very large gathering of Satsangis at the railway station of Barwáhá. Platform was quite open (uncovered) and the heat was scorching. All were having darshan standing in the sun. Babuji Maharaj ordered that the windows of His compartment be closed and all be asked to go away, because if they stood in the hot sun, they would fall ill. All the people submitted that they were village folk and farmers who always worked in the sun. They impored that the windows be not closed. By Mauj it so happened that a speck of cloud covered the sky and the sun, and the train also stopped for a pretty long time.

347. It may be mentioned here that whenever Babuji Maharaj went on a journey, Satsangis collected in large numbers on way-side stations for darshan and brought tea, breakfast, food, Sharbat, Thandai, etc., according to the time of the day and season. Sometimes Babuji Maharaj informed Satsangis in advance of the train by which He would pass, and that they should make certain arrangements. Babuji Maharaj

distributed prashad on the way to all who came forward and stretched their hands. Many railway servants also got prashad.

348. In 1935 when Babuji Maharaj went to Indore the first time, He visited the houses of many Satsangis. But this time, He did not do so. He used to have morning walk every day. He walked on foot for about a furlong or so; then rested for a while on a reed chair and returned.

349. The son of Dr. Umrao Raja Lal had married a German. When he returned to India, Dr. Umrao Raja Lal was in Indore with Babuji Maharaj. Hence his son, with his bride, went to Indore. On the first day of their visit, Babuji Maharaj delivered a short discourse in English. They attended Satsang three or four times. Babuji Maharaj told the bride to listen to discourse in Hindi attentively, not minding whether she understood it or not. Some day she will feel its spiritual effect.

350. As on the occasion of His previous visit, this time also, Babuji Maharaj showered discourses. Even on 25th July 1937, His last day in Indore, Babuji Maharaj gave discourse on "Manmukh (he who obeys the dictates of his mind only), Sanmukh (he who has come in the presence of the Sat Guru) and Gurumukh (devotee of the Sat Guru)".

351. On 22nd August 1937, Babuji Maharaj came to Agra to attend Soamiji Maharaj's Bhandara which was to be solemnized on 29th August. On 23rd August, Babuji Maharaj delivered discourse in the evening Satsang at the Holy Samadh, during which He said :—

अगर सतलोक वरूये ज़मीनस्त ।
हमीनस्तो हमीनस्तो हमीनस्त ॥

Translation :—If there is Sat Lok on the face of this earth, it is here, it is here, it is here.

352. On 19th September, Babuji Maharaj returned to Allahabad by train. As He was to shift permanently to Agra after two months, He gave instructions for certain alterations, additions, etc., in His residential house.

353. This was the last railway journey of Babuji Maharaj, because thereafter He never travelled by train. When Babuji Maharaj came to Agra permanently, it was by car. Similarly, when He went to Benares (Varanasi) on the occasion of Bhandara in 1938, He again travelled by car. After that He did not go anywhere.

31

SHIFTING OF SATSANG HEADQUARTERS

354. On return to Allahabad from second Indore trip in September 1937, preparations for moving to Agra started. In the meantime, Babuji Maharaj attended the Bhandara of Maharaj Saheb at Varanasi in October.

355. The intimation regarding the shifting of Satsang Headquarters from Allahabad to Agra was given to Satsangis by a printed notice, the English version of which is given below :—

NOTICE

In Allahabad, Satsang is held in a rented building and for accommodating outstation Satsangis, houses are taken on rent. Every effort has been made to the fullest possible extent for increasing the housing accommodation by taking new houses on rent. But for some time past, the number of Satsangis has increased so much that proper and adequate arrangements for Satsang hall, lodging, office accommodation, housing of Satsang staff and kitchen for cooking food for Bhog Bhandara and distribution thereof to the Satsangis could not be made easily. It has therefore been decided to shift the Satsang Headquarters from Allahabad to Agra where the Holy Samadhs of Soamiji Maharaj and Huzur Maharaj exist and a lot of houses and other accommodation are also available.

Some houses are under construction and more will be constructed in due course. It is hoped that with the grace of Radhasoami Dayal, all the difficulties which are being faced at Allahabad, will be removed and all the work of Satsang shall be carried on with facility.

It will, however, be necessary to see that Parmarth, which is the true and real purpose of Satsang, is not spoilt with the mixing up of the selfish activities, as far as possible. Preference in the allotment of accommodation shall, therefore, be given to those Satsangis and Satsangins whose longing for Satsang is sincere and ardent and who come from long distances for the sole purpose of attending Satsang for some time. Those who want to get a foot-hold in Soami Bagh with some worldly motive, or who, being affected with some dangerous disease, want to live in Soami Bagh, for change of air or for taking advantage of open space, shall not ordinarily be permitted to live in Soami Bagh. Similarly, those who are left alone and therefore want to come to stay in Soami Bagh to pass their time or those who have left their home due to some family trouble and quarrel, and want accommodation in and claim subsistence from Satsang, shall not be given any quarter in Soami Bagh It is quite a different matter sometime to provide help to the poor. But it is not advisable to permit such persons to stay over permanently in the Satsang. In Satsang, primary consideration shall always be given to Parmarth; and true desire and yearning for the same is very essential so that one may be admitted in Satsang and may stay on there. Such Satsangis as have devoted themselves wholly to Satsang and have become a part thereof may be allowed to live in Soami Bagh, whether they are alone or live with some family members.

No exact date of departure to Agra can be given at present because much has yet to be disposed of. But attempt will be made to start for Agra some time between 29th and 30th November.

Allahabad, 17th November, 1937

Guru Mauj Saran
Secretary

356. The Satsangis of Allahabad became very sad and nervous. Luggage bundles were packed daily and put in the Satsang courtyard. They were numbered, labelled and then porters took them away to the railway goods shed from where they were loaded in goods trains. The Allahabad Satsangis were very much pained and disappointed to see all these. But what could they do ? Mauj had so ordained. On the other hand, the Satsangis at Agra were thankfully rejoicing over their luck.

357. At last, Babuji Maharaj left Allahabad on the 27th November 1937 at 10 A. M. by motorcar for Agra, leaving behind hundreds of Satsangis sobbing, weeping and crying.

358. In Allahabad, Satsang had been held for more than forty years in this lane on Attarsooiya Road and Maharaj Saheb and Babuji Maharaj resided there. One chapter in the history of Radhasoami Satsang closed and another chapter opened on that day.

359. Halting at Fatehpur for lunch and rest, Babuji Maharaj arrived at Kanpur in the evening, where He stayed for the night. Next day, He reached Kannauj at noon and spent the rest of the day and the night there. On November 29th, He resumed journey at about noon and reached Soami Bagh, Agra, at 7-30 P. M.

32

SATSANG HEAD QUARTERS AGAIN AT AGRA

360. After arrival at Agra in the evening of the 29th November, 1937, Babuji Maharaj held the first Satsang at the Holy Samadh of Soamiji Maharaj in the morning of the 30th. By Mauj, when Path (recitation) commenced, the following Shabd (hymn) came to be recited *seriatim* from Sar Bachan Radhasoami (Poetry) Part 2, page 236.

सतगुरु से करूं पुकारी ।
संतन मत कीजे जारी ।।

I pray to Sat Guru 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 ! do accept this prayer of mine. (4)

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

I am an innocent child depending on Thy protection. I most earnestly beseech Thee. (6)

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

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

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

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

361. Three days after this, on 3rd December 1937, prashad and flower garlands were distributed in morning Satsang at the Holy Samadh, from the Bhent of an old Satsangi of Huzur Maharaj's time. After distribution of prashad, Babuji Maharaj ordered the following Shabds (hymns) from Prem Bani Radhasoami to the accompaniment of harmonium and tablá (small drum or tambourine).

(1)

आज हंगामये शादी का, गरम होरहा देखो हर जा ।
राधास्वामी की दया का, करो सब शुक्र अदा ॥ १ ॥

Translation :—All around there is brisk activity and noise in connection with the marriage ceremony. All should humbly offer thanks for the daya (grace and mercy) of Radhasoami. (1)

हंस और हंसनी, खुश होके बधाई देते ।
अर्श से भी चली आती है, खुशी की यह सदा ॥ २ ॥

Translation :—Hansas and Hansanis are showering congratulations with joy and pleasure. The sound of merry-making is coming down from the celestial regions as well. (2)

राधास्वामी की दया से, यह मुबारक जोड़ा ।
खुश रहे याद में चरनों के, करे मन को फ़िदा ॥ ३ ॥

Translation :—By the daya (grace and mercy) of Radhasoami this fortunate couple may ever live in happiness and remembrance of the holy feet. (3)

(2)

जुड़ मिल के हंस सारे, दर्शन को गुरु के आये ।
बँगला अजब बनाया, शोभा कही न जाये ।। १ ।।

Translation :—All the Hansas (devotees), in unity and harmony, have assembled for the darshan of the Guru. They have prepared a wonderful bungalow, the decoration and adornment of which is beyond description. (1)

जब आरती सँवारी, हुई धूम धाम भारी ।
निज भाग सब सरावत, औसर अधिक सुहाये ।। २ ।।

Translation .—The ceremony of Arti commenced with great pomp. All are thanking their bright fortune and praising the auspicious occasion. (2)

सब मिल के शब्द गावत, भर भर पिरेम लावत ।
नइ नइ उमँग जगावत, चहुँ दिस हरख समाये ।। ३ ।।

Translation :—All are singing Shabds (hymns) in chorus. New waves of love are surging. All are filled with joy and happiness. (3)

घंट और संख गाजें, मिरदंग ढोल बाजें ।
सारँग सितार बीना, धुन बाँसरी जगाये ।। ४ ।।

Translation :—Sounds of bell, conch, mridang (tabor), drum, sárangí (fiddle), sitár (guitar), bansri (flute) and bín (harp) are audible. (4)

हुए गुरु दयाल परसन, सबको लगाया चरनन ।
वारत रहे हैं तन मन, राधास्वामी ओट आये ।। ५ ।।

Translation :—Merciful Guru was pleased to attract all to His Holy Feet. All have accepted saran (protection) of Radhasoami, and are sacrificing their body and mind on Him. (5)

362. Babuji Maharaj and the Satsangis present recited the above Shabds (hymns) in chorus. Babuji Maharaj was giving

instructions all the time regarding the manner of recitation. An atmosphere of great joy, bliss and rejoicing was created, absorbing in itself all those who were present.

363. Babuji Maharaj observed that the two Shabds (hymns) viz., No. 2 above, and No. 53 at page 141 of English Prem Bani Radhasoami, are the Shabds of the Ártí of Prem Pyárí Jí, a high class devotee of Huzur Maharaj. The Arti ceremony on her behalf was fixed for Sunday, the 6th May 1888. These two Shabds were composed by Huzur Maharaj to be recited on that occasion. Huzur Maharaj had ordered that Maharaj Saheb, Babuji Maharaj, Sri Girdhari Lal and Sadhu Achint Das would sing the Shabds. All others would hear them. Huzur Maharaj had specially called Maharaj Saheb and Babuji Maharaj from Allahabad by a letter given below. A Banglá (bungalow) or a decorated covered throne was prepared by the Satsangis for Huzur Maharaj.

Agra 4th May 1888

My dear Prem Adhar,

P. Pyari's Arti ceremony will be celebrated on Sunday evening and the Bhandara will come off on Monday morning. If you can easily obtain a day's leave, that is, for Monday, please come and join the ceremony, but if not, better don't come as, if you come on Sunday morning and leave in the evening, you will be starting just at the time when the Arti ceremony will be about to commence and that will cause great regret to us all and yourself and the money spent in railway fare will be uselessly spent.

I have written to Prem Anand also to join if his mother is doing well but not to bring his wife with him as it will not be advisable for him and his wife to leave at this time when his mother is lying in a precarious state of health and so soon after the death of his niece.

All well here. With Radhasoami from all to yourself and family,

Yours sincerely,
S. Ram

364. A new room adjoining the Kothi (house) of Babuji Maharaj had been constructed for Bahin Ji Prem Sanwari (vide paragraph 230, 332 and 540-543). Satsang was held in that room in the evening of 5th December 1937. Four hymns each from the books Sar Bachan Radhasoami (Poetry) and Prem Bani Radhasoami were recited. Babuji Maharaj also was pleased to join the recitation. Two gramophone records were played after recitation. One was a hymn from Súr Dás and the other from Mírá Báí. Babuji Maharaj distributed Batáshá (sugar cakes of a sponzy texture, and hollow within) prashad after the Satsang was over.

365. Babuji Maharaj stayed for three days in the city on the occasion of the annual Bhandara of Huzur Maharaj held on 27th December 1937. He held the morning Satsang at the Samadh of Huzur Maharaj while the evening Satsang was held at His place where He delivered discourses. This routine continued every year till He was confined to bed on April 1, 1943.

33

SECRETARIAT, SUKH NIWAS AND OTHER BUILDINGS IN SOAMI BAGH

366. After Babuji Maharaj had permanently shifted to Soami Bagh, many houses were built out of the Bhents offered by Satsangis for the purpose. New houses have been continuously built, and a stage has almost arrived when no further construction might be allowed, lest adequate open space may not be left. In 1938, Secretary's office was built. After morning Satsang at the Holy Samadh, Babuji Maharaj used to go to the Secretariat for half an hour or so.

367. A rest house was needed for the Satsangis coming to Soami Bagh, from the city, where they could stay for the day. Necessity for some building was also felt where Bhog Bhandara feasts could be held. For removing all these difficulties, Sukh Niwas (Abode of Happiness) was constructed.

368. Babuji Maharaj also ordered arrangements to be made for providing mid-day meals to Satsangis who came to Soami Bagh from the city on Sundays and other holidays.

369. Whenever a new house was built out of the Bhent of a Satsangi, Babuji Maharaj was requested to grace it by His visit. Satsang was held and prashad distributed.

34

BRIEF HISTORY OF SOME OF THE SATSANG PROPERTIES

370. During the times of Soamiji Maharaj, the boundary of Soami Bagh was upto the small rooms etc. built in line with the Bhajan Ghar building. The land on which Soami Bagh was laid out by Soamiji Maharaj was purchased by Him from a cultivator named Hetá whose descendants in the fourth generation are now alive.

371. The land to the north of the Holy Samadh where Bengálí and Sindhí quarters have been constructed, was purchased by Chachaji Saheb (the youngest brother of Soamiji Maharaj) from a cultivator named Pangá and is, therefore, called Pangá-wálí Zamín.

372. Huzuri Bagh No. 1, which is also known as Ládo Bágh, was purchased by Huzur Maharaj. The incident relating to this purchase is given below.

373. One of the last utterances of Soamiji Maharaj, which He was pleased to give out before His departure to the Original Abode, is as follows :—

> Addressing Sanmukh Dás, He declared, 'I appoint you Mahant of all Sádhús', and added, 'I do not mean the kind of Mahantí (leadership) as is prevalent in the world. What I mean is that

Sánmukh Das and Bimal Das will be the Officers-in-charge of Sádhús. They will look after the management and administration of the Sadhus. They should stay in the garden (Soami Bagh). And Partápá (i.e., Pratap Singh, the youngest brother of Soamiji Maharaj) will be the owner of the garden'.

374. One day when Huzur Maharaj went to the Supreme Mother Rádháji Sáhebá for performing Her Arti, She told Him that She had been informed that Sanmukh Das had got Soami Bagh transferred to his name in collusion with the land record clerk. Therefore, something should be done. Huzur Maharaj submitted that He would look into the matter.

375. Huzur Maharaj said to Sanmukh Das, "Bábájí ! I know that you are in need of a garden. I shall purchase a garden for you. As regards Soami Bagh, it is the property of Satsang and shall remain so for ever". Huzur Maharaj, therefore, purchased the garden known as Huzuri Bagh No. 1, out of His own money, and gave it to Sanmukh Das.

376. There was a female flower-seller named Ládo who had earned a lot by selling flowers and garlands to Satsangis during the time of Huzur Maharaj. She was the chief disciple of Sadhu Sanmukh Das. After his death, she became the owner of this garden (Huzuri Bagh No. 1). It is after her that this garden is known as Lado Bagh. She was issueless and had very distant relatives. She presented this garden as Bhent to Huzur Maharaj. During the time of Maharaj Saheb, a document was executed by her.

377. In the lay-out plan of the road from Bhajan Ghar to the Holy Samadh of Soamiji Maharaj, the house of Chachaji Saheb came in between and it became necessary to demolish it. Chachaji Saheb felt it and said that the house was quite comfortable. Maharaj Saheb said that He would get a house with better amenities constructed for him. In 1904 or 1905, therefore, a new house was built for Chachaji Saheb in which he and his

son, Seth Sudarshan Singh alias Seth Saheb, and his wife lived up to the end of their lives. Some members of Soamiji Maharaj's family are still living in this house.

378. The land between Soami Bagh (of the times of Soamiji Maharaj) and Huzuri Bagh No. 1 was purchased during the time of Maharaj Saheb in two pieces for rupees five hundred and fifty, and four hundred and twenty respectively, and then, the boundary of Soami Bagh reached the southern wall of Huzuri Bagh No. 1. On this very land were constructed "Pili Kothi" (Yellow Castle) in 1914, the Kothi of Babuji Maharaj in 1922, and then Bhandar Ghar, Secretary's office, Sukh Niwas, etc.

379. On the west of this land, there is a village known as Naglá Sab-sukhá. The landed estate was purchased by the Satsang in 1932-33 in the time of Babuji Maharaj for a sum of rupees nine thousand. Afterwards, more land within the area of this village was acquired from the cultivators on payment of compensation and was included in Soami Bagh. With this acquisition, Soami Bagh extended further to the western side upto its present precincts.

380. About 200-250 years ago an old man named Sab-sukhá and his wife came and settled down at this place. The population increased and the village came to be known as Naglá Sab-sukha. Naglá means a village, a hamlet. Sab-sukhá means all happiness. This village was the possession of one Mír Sáheb of Táj Ganj. It was a Muáfí village (exempt from the payment of land revenue or tax) since the Moghul period. Once Mir Saheb came to see Babuji Maharaj who, while giving him a pán, (a prepared betel-leaf), observed,

बर्ग सब्ज़ अस्त तोहफ़ये दरवेश

A fakír cannot have anything else than green leaves etc. (of a tree). I, therefore, give you this leaf, i. e., pán.

381. Dayal Bagh people approached the said Mir Saheb

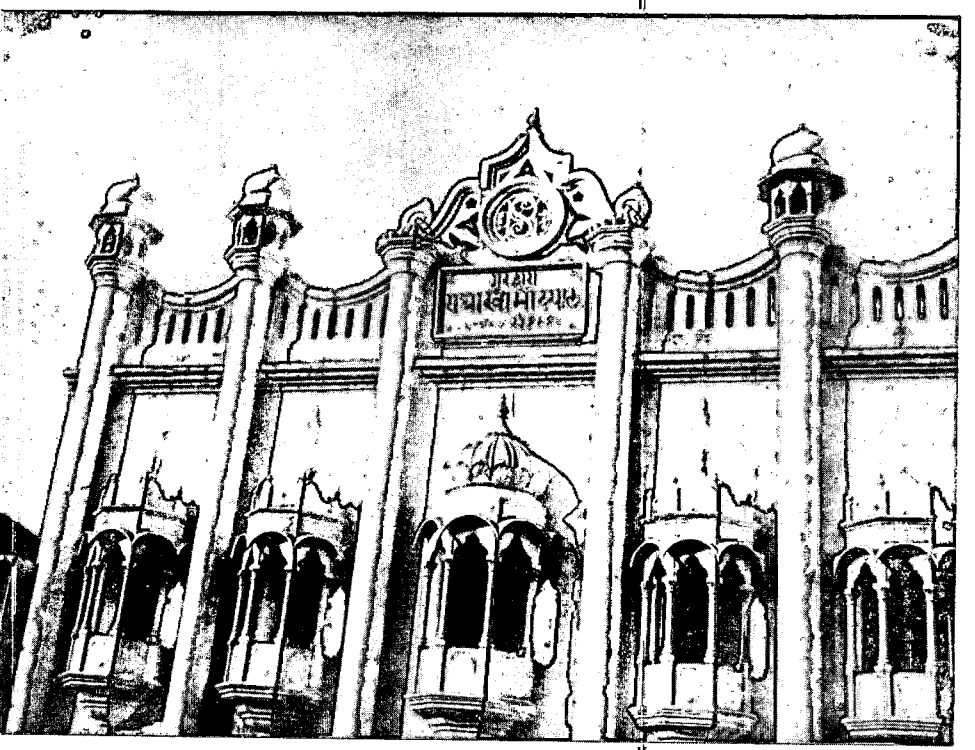
for purchasing this village at a higher price. But he refused them saying that he was a hereditary zamíndar (landlord) and would lose his prestige if he sold his zamíndárí (land) and that too for being used for industrial and commercial purposes. Soami Bagh Satsang was purchasing the zamindari land not for industrial and commercial activities, but for religious purposes. Hence he agreed to sell the land to Soami Bagh.

382. Soami Bagh at Benares (Varanasi) where the Holy Samadh of Maharaj Saheb exists, is situated in Mohallá[1] Kabír Chaurá, the locality where Kabir Saheb lived about 700 years ago. In the building inside this garden, Warren Hastings, the first Governor-General of India, took refuge when he and the British forces were attacked by Mahárájá Chait Singh of Benares in 1781 A. D.

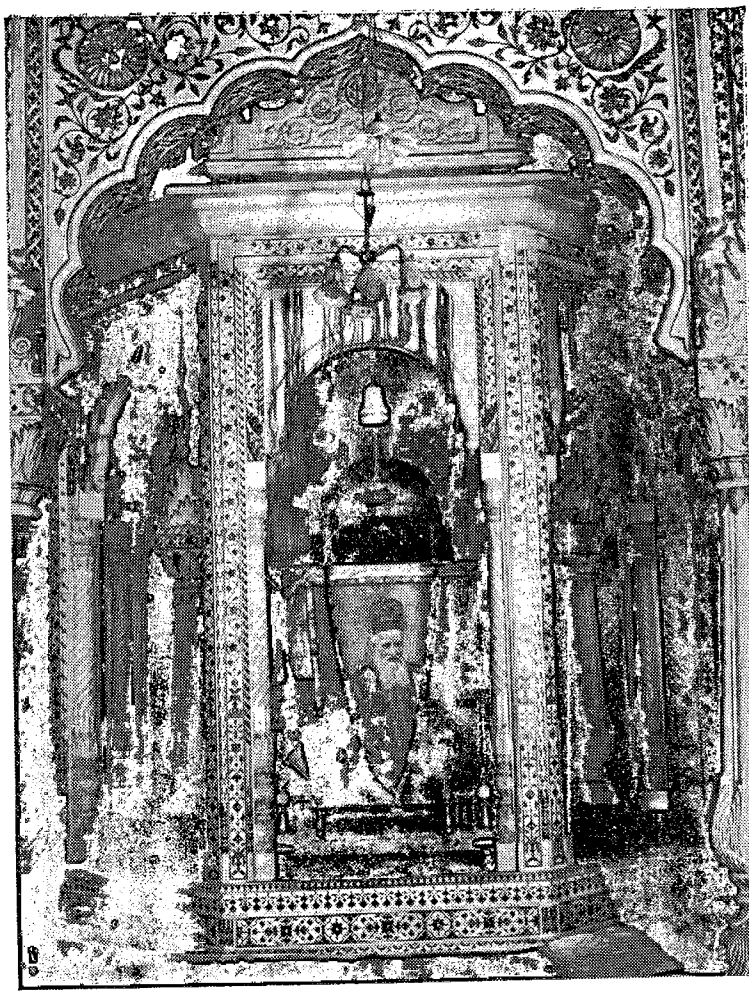
383. Once Huzur Maharaj, when he was the Postmaster General, went to Benares on tour. While passing in front of this garden, He said that this garden should be purchased by the Satsang if it is ever put on sale. This garden belonged to the Mahant (head priest) of the Gopál Temple of Benares. Pandit Jagan Náth Mehtá, a Gujrátí Bráhman, was a Satsangi as well as a good friend of Maharaj Saheb and Babuji Maharaj. He used to meet the Mahant often times. Once the Mahant said to Mehtaji Saheb that he had incurred some private debt and was, therefore, in a great difficulty. He did not want to die a debtor as it would leave a bad name for him. He, therefore, wanted to sell this garden. Mehtaji Saheb enquired of him the price, and obtained permission of Maharaj Saheb telegraphically for this deal. Some money was paid as advance to the Mahant by Mehtaji. When the people came to know that this garden belonging to orthodox Hindu religion, was being sold to Radhasoamists, they made great hue and cry. They alleged that

1. Mohalla=A district, division, quarter of a city or town, ward, parish.

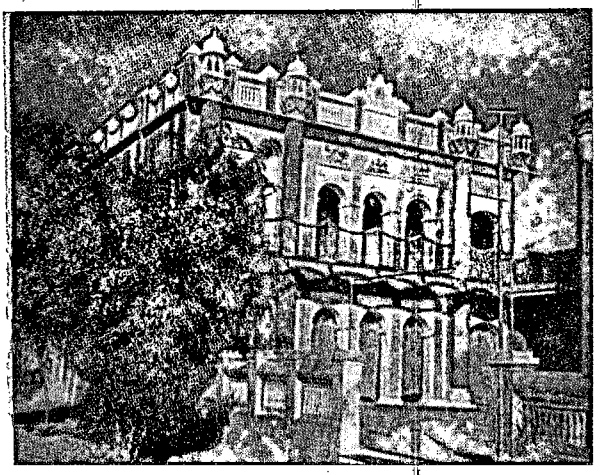
the agreement for this deal had been obtained by Mehtaji from the Mahant by administering some intoxicant. When the agitators came before the Mahant, he told them plainly that nothing of the sort alleged was done. Whatever amount he demanded of his own accord, was agreed upon by Mehtaji. His word was final. The garden must be sold to him. Then, to save faces on both sides, the purchase was made in the name of Rái Íshwar Sahái, known as the Rajá Saheb of Bánkipur (Patná), who afterwards transferred it to the Satsang.



GURU DWARA PANNI GALI



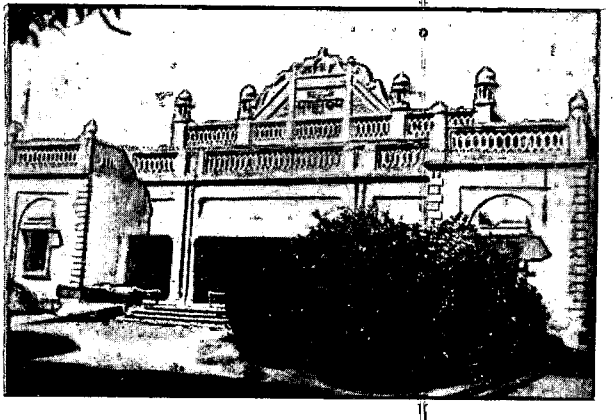
The Holy Samadh of Huzur Maharaj at
Pipal Mandi Agra



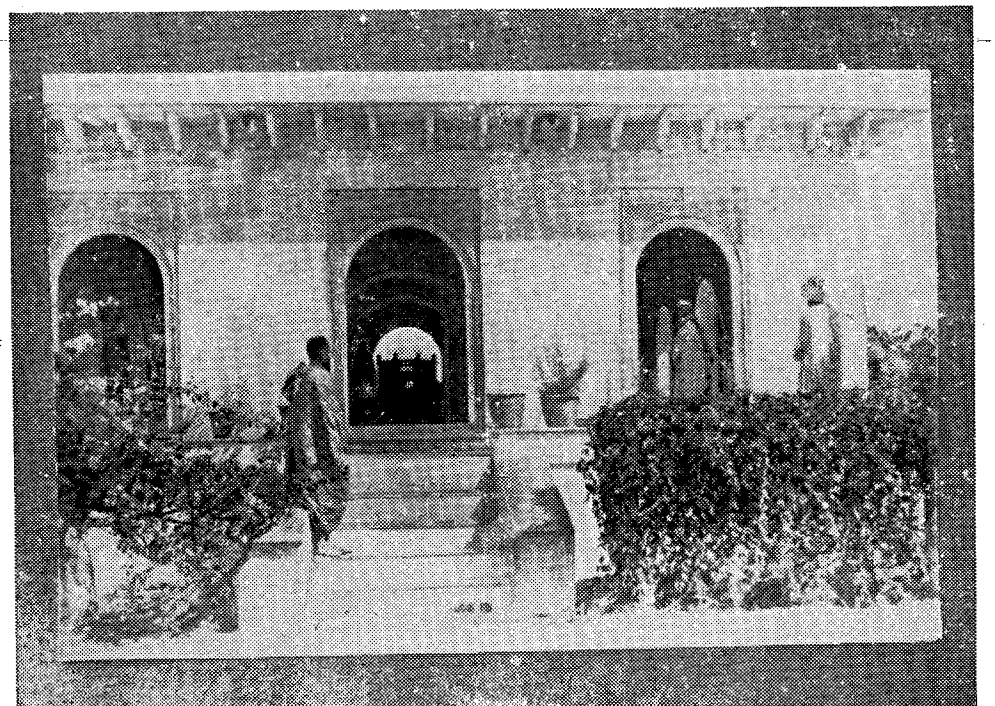
BABUJI MAHARAJ'S KOTHI (HOUSE)



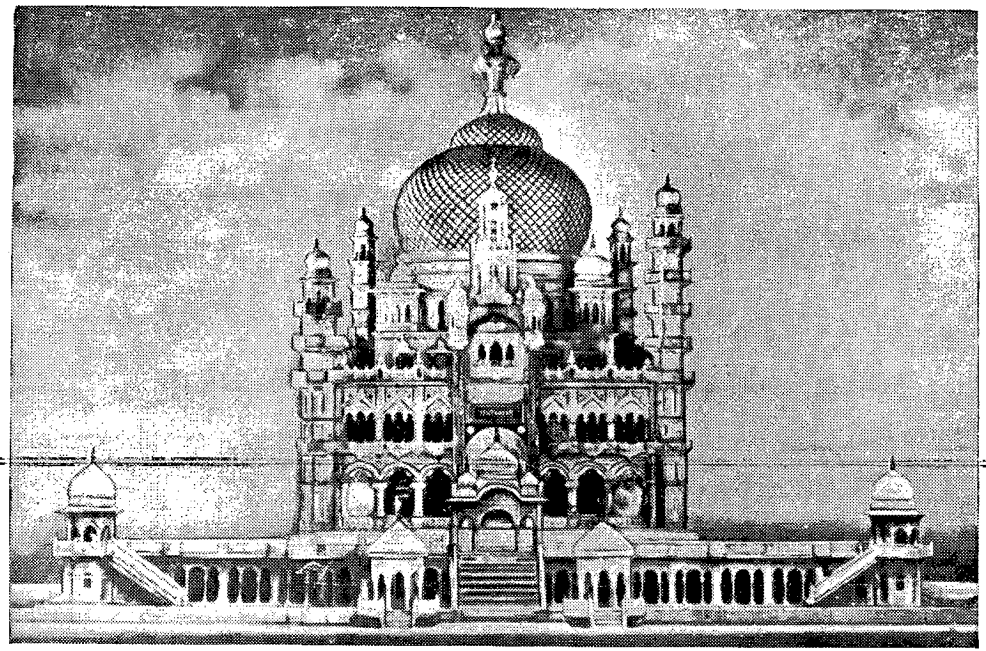
SECRETARIAT



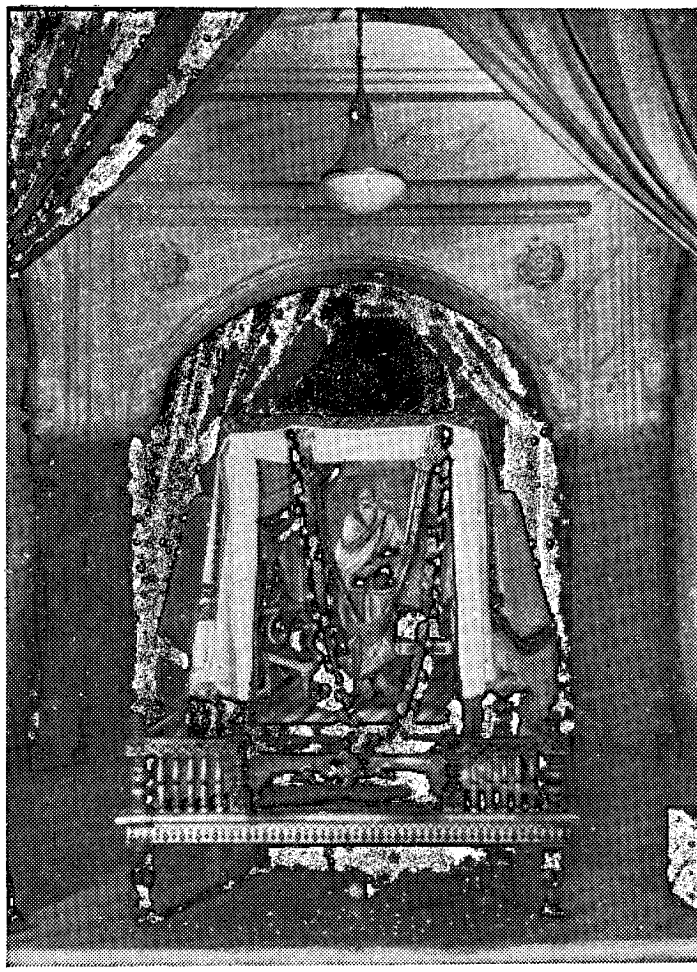
SUKH NIWAS



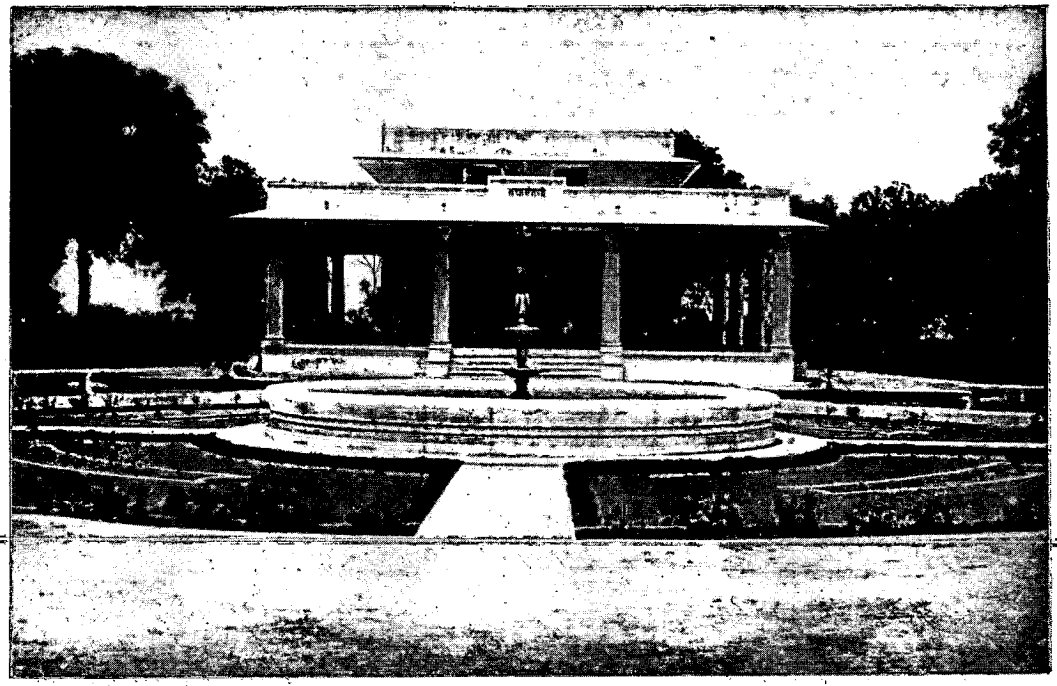
THE HOLY SAMADH OF SOAMIJI MAHARAJ IN 1879



Model of the proposed stupendous building
of Holy Samadh of Soamiji Maharaj
Soami Bagh, Agra



The Holy Samadh of Soamiji Maharaj,
Soami Bagh, Agra (inner view)



BABUJI MAHARAJ'S MEMORIAL
Radha Bagh (outer view)

35

BABUJI MAHARAJ'S LAST VISIT TO BENARES ON BHANDARA

384. The annual Bhandara of Maharaj Saheb was fixed for 2nd October, 1938, at Benares. Babuji Maharaj went to Benares by motor car. Whenever He used to travel long distances by car, two extra cars used to move behind His car at some distance. While going to Benares, Babuji Maharaj stopped for some time at Allahabad with His younger son, Sant Adhár (Santo Babu).

385. On return journey, Babuji Maharaj stayed at Allahabad for four days. It was a matter of satisfaction for the Satsangis of Allahabad that Babuji Maharaj would be staying at Allahabad for a few days on His way to, or return journey from, Benares, every year, on the occasion of the Bhandara of Maharaj Saheb. But Mauj was otherwise. After 1938, Babuji Maharaj did not go to Varanasi for the Bhandara. In fact He did not move out of Agra. In the Bhandara notices of 1940 and thereafter, it was specifically mentioned that Babuji Maharaj would not visit Varanasi due to weak health.

36

TWO EUROPEAN SATSANGIS

386. The number of visitors to the Holy Samadh of Soamiji Maharaj at Soami Bagh, Agra, has been increasing day by day. There is hardly anyone now who visits Agra for sight-seeing and does not come to see the Holy Samadh. During World War II, American soldiers used to come in large number. The tongá-wálás[1], taxi-drivers, hotel-keepers and Dharamshálá[2]-managers, also inform every visitor about the Soami Bagh Samadh and advise them to see it. It was, therefore, felt necessary that some English-knowing person should be appointed on the job of showing Samadh and it's model (made of marble) to the visitors and to explain in English the details about it to the foreigners and the English knowing Indians. Babuji Maharaj entrusted this sewá (service) to Mr. Hajo Welhelm Mesdag, a national of Holland, who became a Satsangi, in 1934, at Allahabad. Babuji Maharaj gave him the parmarthi name of Saheb Das.

387. Mr. Mesdag was accompanied by a German, Mr. Schuschler, who had been a combatant in the World War I. They happened to meet each other somewhere on the continent. They came to India and heard about Radhasoami Satsang. In October 1934 they visited Allahabad and stayed in a hotel near the railway station. One evening they came to Satsang.

1. Tonga is a small two wheeled car drawn by a horse. Tongawala means "tonga-driver". 2. A place of rest for travellers and pilgrims.

Babuji Maharaj had gone out for airing at that time. Till His return they continued talking about Radhasoami Faith with Satsangis.

388. When Babuji Maharaj returned from evening walk, those two gentlemen appeared before Him. Babuji Maharaj was pleased to speak for about half an hour to them. Mr. Schuschler did not know English at all, while Mr. Mesdag knew only a little. Mr. Mesdag would first hear Babuji Maharaj speak in English and then he would interpret it to Mr. Schuschler in the German language.



H. W. Mesdag (Saheb Das)

389. After the conversation, Babuji Maharaj went upstairs and sent tea and snacks for them, some of which they ate there and the rest they took away with them to the hotel. After 2-3 days they left hotel and came down to live in Satsang. They were lodged in a house nearby. Arrangements for their meals were

made in the Bhandár Ghar (Kitchen for Sadhus and Satsangis). Some prashad was also sent daily to them by Babuji Maharaj.

390. Both of them were then initiated. Europeans are not habituated to sit on the ground cross-legged or on the feet like Indians. At the time of initiation when the posture of Bhajan was explained to them and they tried to sit on the feet, Mr. Schuschler toppled down and his body began to tremble in such a manner that one could not check laughter. Babuji Maharaj then said, "All right, now look at me and listen to what I say. You are not used to this posture. But by practice you will be able to sit properly in this position." Gradually these people mixed up with the Satsangis and Satsang. They began to wear Indian dress and developed a liking for Indian food too. They used to move in the market in Dhoti often times. Mr. Mesdag tried to learn Hindi and Mr. Schuschler tried to learn English but without much success.

391. Mr. Schuschler was skilled in the work of painting and polishing wooden furniture. He did some work in Babuji Maharaj's house. He used to polish wooden furniture so excellently that one could see one's face in it. After the construction of the Samadh of Maharaj Saheb at Benares in 1908, no further painting had been done on the doors and windows, etc. and it was felt necessary to have the repolishing undertaken. They were, therefore, sent to Benares in the spring of 1935. Mr. Schuschler did very fine painting on the doors, windows, pillars, gallery, walls, etc., of the Benares Samadh. The main gate at the entrance of the garden, made of steel, was also painted. The whole building began to shine lustrously. After finishing the work there, they left India in May 1936. Mr. Schuschler went away to his home-land Munich. But Mr. Mesdag returned to Allahabad in February 1937 and thenceforward he stayed in Satsang till he passed away in the year 1952 in Soami Bagh, Agra. He had given in writing to the local police that his body should be

cremated after his death. Accordingly, on his death, his body was cremated at Agam Bagh on the bank of the Jamuna river just like other Satsangis.

392. The foreigners were naturally attracted to and impressed by Mr. Mesdag when he used to give away the details of the Samadh to them and reply to their enquiries about Radhasoami Religion. Some of the visitors often expressed a desire to have darshan of Babuji Maharaj. They were brought by Mr. Mesdag before Babuji Maharaj. A large number of Americans and Europeans had the good fortune of having darshan of Babuji Maharaj through this gentleman, and thus the seed for their redemption was sown. A good many of these visitors used to purchase books on Radhasoami Faith in English, and the photo of the Holy Samadh of Soamiji Maharaj.

37

THE HOLY SAMADH OF SOAMIJI MAHARAJ IN SOAMI BAGH AGRA

393. Soamiji Maharaj had his residence in the city. On account of charities and alms-giving, His house was all the time surrounded by beggars and mendicants whose number went on increasing. This caused much inconvenience and disturbance in Satsang. Therefore, He decided to shift to some place outside the city. He stayed in several bungalows and houses in the outskirts but did not have the Mauj of a sojourn for more than 8-10 days in any one of them, as none of them was to His liking. Then He started moving out of the city at some distance away on Sukhpál (palanquin) which the Sadhus and Satsangis used to carry on their shoulders and visited various sites in the vicinity of the city of Agra. Finally He approved a site, about three miles north of the city. There He laid the foundation of a Bágh (garden) called Radhasoami Bagh or Soami Bagh.

394. At this site there was a piece of elevated land in the centre. Soamiji Maharaj took His seat there. He ordered the water of the well, already existing there, to be fetched for Him. On tasting it, He called aloud to Huzur Maharaj by His name and observed that that was really good water. Soamiji Maharaj had sanctified the water of this well. He was once pleased to observe that whosoever would visit this garden (Soami Bagh) and drink water of this well shall surely be redeemed. It is Charnamrit of Soamiji Maharaj.

395. Soamiji Maharaj used to perform Bhajan, take His meal, hold Satsang and distribute prashad here. There was no house or room at this place at that time. There were thatched sheds only. Under one of such sheds, Soamiji Maharaj used to perform Bhajan, which is now known as Bhajan Ghar (House of Devotion). It is a place of special importance for performing spiritual practices. The devotee experiences greater bliss and his Surat ascends with some ease during Bhajan in Bhajan Ghar.

396. Just outside the door of Bhajan Ghar, on the other side of the road, there was a small mound, where Soamiji Maharaj used to sit, brush His teeth and rinse His mouth every morning. A red sand-stone has been placed to mark the holy spot. (Vide map facing paragraph 84, page 146, in the book "Biography of Soamiji Maharaj").

397. Gradually the foundation of the garden walls was dug and the garden came into being. Later on, houses, such as Bhajan Ghar, Satsang Ghar, Bhandar Ghar and rooms for Sadhus were built.

398. One morning, Soamiji Maharaj was taking a walk in the garden with three or four Sadhus. One of the Sadhus, named Chetan Das, pointed towards a piece of elevated land in the centre, and said that a Kothi (mansion, house) should be built there for Soamiji Maharaj, for which it was very suitable. Soamiji Maharaj observed that a Guru Dwárá would stand there. All kept quiet; nobody could understand the significance of the words. But when, after His departure, His Samadh was constructed at that spot, it became clear that by Guru Dwara, Soamiji Maharaj had meant His Samadh.

399. "Samádh" means a repository of the remains of a Sant's body. A building constructed over such a repository is also called a Samadh. The holy Samadh in Soami Bagh, Agra,

preserves the most sacred ashes of Soamiji Maharaj, the August Founder and the first Sant Sat Guru of the Radhasoami Faith.

400. Five or six months after the departure of Soamiji Maharaj, Huzur Maharaj started the construction of the Samadh of Soamiji Maharaj on this very spot, which was completed in the year 1879. This Samadh was very small and simple and was built of red sand-stone. In the photo-print of this Samadh, Huzur Maharaj is standing on the right side in the Samadh; Sadhu Achint Das is standing on the staircase on the left side but it is not known who is standing on the right side with his back towards flowers and bushes. When this Samadh was demolished in 1904, its stones and other materials were used in the construction of the Samadh of Radhaji Maharaj in Radha Bagh where some portion of Her ashes has also been enshrined. The rest of Her ashes are with those of Soamiji Maharaj in the Samadh of Soamiji Maharaj in Soami Bagh.

401. The idea of erecting a magnificent and stupendous Samadh building befitting the memory of the August Founder of Radhasoami Faith, first occurred to Maharaj Saheb, the third Sant Sat Guru of the Faith. Accordingly the foundation was laid by Him in 1904 by sinking 52 wells of varying depths from 40 ft. to 45 ft., and diameters from 5½ ft. to 10½ ft. The wells have been connected with arches on which the walls for the main hall and the verandahs have been built.

402. The Supreme Being Radhasoami Dayal is the Real and the Prime Architect and Engineer who brought into being the entire creation, variegated in form and colour.

403. Maharaj Saheb ordered that the Samadh hall should be 68 ft. by 68 ft. and that it should be covered by a dome. He presided over the ceremony of laying the foundation of the Holy Samadh, and got it (the foundation) completed by a Satsangi Engineer, Sri Megh Náth Banerjee.

404. The design of the Samadh, its plans, etc., were originally prepared by Messrs. Frizoni and Company of Kanpur. The design consisted of one main hall 68 ft. x 68 ft., a verandah 15 ft. broad all round, a minaret at each of the four corners, and a platform 29½ ft. broad and 6 ft. high all around the structure. The verandahs were to be double storeyed; each storey being 20 ft. high, the height of both the storeys being 40 ft. equal to the height of the main hall. The roofs of the main hall and the verandahs were to be supported on huge steel beams and the construction was all to be of brick except the outer view of the structure on all the four sides, which was proposed to be of white sand stone.

405. Sri Megh Nath Banerjee was to proceed on a month's leave. In his place, therefore, Maharaj Saheb deputed Lala Tota Ram to look after the work. He arrived in Soami Bagh, Agra, on 29th September, 1907.

406. On hearing the sad news of the departure of Maharaj Saheb from this world on 12th October, 1907, Lala Tota Ram immediately left for Benares. Sri Megh Nath engineer thinking that perhaps the work of Samadh may be closed or it may not proceed on a stupendous scale, resigned the job and joined the railway service again.

407. After the departure of Maharaj Saheb, Babuji Maharaj appointed Lala Tota Ram as the Supervising Engineer, Samadh Works, Soami Bagh, Agra. Lala Tota Ram joined on 1st December 1907.

408. In April 1911, the work had to be stopped for want of funds.

409. It started again in April 1923 under the orders of Babuji Maharaj, which is still continuing.

410. According to the original plan the roof of the main hall was to be supported on iron girders. Maharaj Saheb had

wished that iron girders be not placed above the Samadh of Soamiji Maharaj. It should be covered by a dome instead. Therefore, the girders, already purchased, were disposed of in 1914, when due to outbreak of World War I, their price had risen very high.

411. At the recommencement of the work, Lala Tota Ram raised the plinth of the building and accordingly he made the arches on the wells and the walls of the main hall and the verandahs thicker and stronger.

412. On the top of each well is constructed a base consisting of huge blocks of stones of 6 ft. square and $2\frac{1}{4}$ ft. thick, in two layers. Over the bases, arches of stones $2\frac{1}{4}$ ft. thick, in two cross layers, have been constructed and the wells have thus been connected with one another.

413. The main structure consists of a hall 68 ft. by 68 ft. surrounded by verandahs 15 ft. wide on all sides. The width of the walls is 3 ft. The main structure is 110 feet square. There will be a 55 ft. broad platform round it, thus making the whole structure 220 feet square.

414. The platform will be $15\frac{1}{2}$ ft. above the ground level. In the platform there will be 52 rooms, 13 on each side. The rooms will be 10 ft. broad but of different lengths. They have been provided with a verandah 8 ft. broad. In front of this verandah all round, there is again a platform 10 ft. broad with 4 steps all round leading to a 20 ft. broad canal having water 5 ft. deep. Beyond this canal there will be a road 20 ft. wide paved with red sand-stone.

415. The floor of the main hall will be exactly 20 ft. high above the level of the red sand-stone road.

416. On each of the four corners of the verandahs there will be a Burj (pinnacle). In the south west corner the Burj will meet "Bhajan Ghar", and the platform in front of the verandah of the rooms in the plinth will merge in the Bhajan Ghar and so

also the canal. In order that 'Bhajan Ghar' may remain intact, it is proposed to let the water of the canal flow to its south and west.

417. The sacred well in the garden is considered to be an important relic. It will be exactly on the north of the flight of stairs leading to the main entrance from the outer edge of the canal. Another well on the south of the steps will also be made to maintaining symmetry, as shown in the model.

418. The first storey of the verandahs is $21\frac{1}{4}$ ft. high and has a gallery 4 ft.–7 in. wide jutting into the main hall. This may be especially useful for accommodating ladies at the time of congregational services. The height of the second storey of the verandahs is $20\frac{1}{4}$ ft. at which level the height of the main hall reaches $41\frac{1}{2}$ft.

419. At a further height of 14 ft. by means of corbelling series of semi-circular arch rings one over the other, octagonal plinth of the dome is formed on the outer side. To form a circular ring above the plinth, masonry in cement on the inside of a total height of $13\frac{1}{4}$ ft will be projected. It will be decorated with hill scenery. Here the diameter of the dome will be $54\frac{1}{2}$ ft. The outside of the hill scenery forms the neck of the dome.

420. The second gallery for visitors to go and see the dome work and also for labourers for cleaning etc. will be provided $6\frac{3}{4}$ ft. above the hill scenery on projecting masonry. There is a colonnade of round pillars $11\frac{1}{4}$ ft. high above the foot of the gallery all round it, as though it forms the neck of the inside arch of the dome.

421. On the outside, the base of the dome over the neck will be $14\frac{3}{4}$ ft. and the lower outer segment of the dome which is 39 ft high over the basement proper is $1\frac{1}{4}$ ft. thick of brick in cement in 3 rings with 3" thick marble panels on the outside and over this ring will rise the cap of the dome $9\frac{1}{2}$ ft. above the lower

semi-circular arch. Above this cap there will be a golden copper Kalash 32 ft. high. Thus the whole structure will be 193'–4" high, above the red sand-stone road level.

422. The four minarets will be 104 ft. high over the plinth of the main structure.

423. The verandah pillars are octagonal in shape. They are marble monoliths 6'-5" high and $2\frac{1}{2}$ ft. in diameter, supported on a carved base $1\frac{3}{4}$ ft. thick of marble $3\frac{1}{4}$ft. square and covered with elaborately carved caps $2\frac{1}{2}$ ft. thick of marble $3\frac{1}{2}$ ft. square.

424. To add to the beauty of the elevation on the north and south 8 round pillars on each side have been provided on projecting masonry.

425. Special effort has been made to conceal the joints in marble as far as possible to suit the size of marble pieces available. As an instance, originally the minarets were proposed to be octagonal, each side or face requiring slabs $3\frac{3}{4}$ ft. by $6\frac{1}{2}$ ft. which could not be easily got in single pieces in sufficient number. The minarets have, therefore, to be designed as having 16 sides or faces for which slabs of dimensions 1 ft.-$9\frac{1}{4}$ in. by 6 ft.-1 in. can easily be had from a single piece. This makes the minarets look more beautiful architecturally as well. Similarly, as it would be impossible to get huge marble slabs for the dome, golden net work has been introduced to avoid open joints.

426. A look at the model of the building, together with the details given above, and the exquisite beauty of the relief carving in marble and the inlaid stone work done so far, would give some idea of the grandeur of the building, as it will stand when completed. Even as it is, the Samadh and its miniature model are visited by thousands of tourists every day.

427. The building has an oriental setting, but different styles of architecture have been beautifully blended to denote the catholicity of the Radhasoami Religion, which has among its

members, peoples of different nationalities. For the same reason, monograms have been provided in different characters, viz., Hindi, Persian and English.

428. In a building of this kind it is natural that construction should go slow, mainly due to the elaborate and exquisite marble carving and variegated and exuberant ornamentation, which are the special features of this building. Such work, involving intricate details, cannot be done expeditiously. A single large marble slab, with its skilled carvings of fruit trees, flowers and foliage, takes years to complete.

429. Shabds or hymns from the scriptures of the Faith have been inscribed on panels and slabs both inside and outside the main hall walls. The letters at places have been filled with mother of pearls and other semi-precious stones, while others have been left over to be filled later on, as these are likely to be spoilt during construction.

430. The panels of all shapes have most elaborate designs. An Ashok tree, with its thick pointed foliage, has been carved on one panel. On another, a papaiyá tree is shown with its fruit clustering round the stem in a lively and realistic manner. Another panel has a vine creeper with bunches of grapes hanging down from its branches. Almost all the distinctive Indian fruit trees and flowers find a place in the panels that are being carved, or have already been placed in position, in the structure.

431. The marble used is of different colours ; white, pink, green, yellow, and of variegated colours of distinct shades, procured from different parts of India, chiefly Makrána and Jaiselmer in Rajasthán, Barodá in Gujrát, Gwálior in Central India and Nowsherá in Pákistán.

432. Semi precious stones for inlaid work have been

procured from the beds of various rivers such as the Nrabadá, and quarries in Gujrat and South India. All the material used is Indian.

433. Ceilings of the verandahs have been constructed with marble slabs 4″, 5″ or 6″ thick and about 2′ square fitted into one another, without the support of steel girders. The ceiling is certainly a remarkable feat of engineering skill and design.

434. The building was originally estimated to cost rupees fifty lakhs, but it will most certainly cost much more. About rupees twentyfive lakhs have already been spent.

435. As the marble structure would undoubtedly take long to complete, a temporary hall has been constructed for holding Satsang (congregational services).

436. Entire expenditure on the construction of the building is met from spontaneous and voluntary Bhents or offerings by Satsangis, under the administration of the Central Administrative Council, Soami Bagh, Agra.

437. Engineers and other visitors from all parts of India and abroad, have, from time to time, spoken very highly of the late Lálá Totá Rám, the Supervising Engineer, Radhasoami Samadh Works, who was in charge of the work from 1907 till 1945, when he passed away at the age of 77.

438. Lala Tota Ram has, so to say, immortalised his name in the annals of the Satsang by dedicating his life and skill to the service of the Satsang in the construction of the Holy Samadh of the August Founder of the Faith, Soamiji Maharaj. Although he had only junior Civil Engineering qualifications, he proved to be a genius as regards his skill in designs and construction of the Holy Samadh. He, in fact, revived the art of marble work, not only in respect of floral designs and engravings, but in respect of detailed carvings and other work of exquisitely fine architecture, which is not easily to be found anywhere. Babuji

Maharaj was once graciously pleased to remark that Lala Tota Ram's name would be written in letters of gold in the history of the construction of the Holy Samadh of Soamiji Maharaj.

439. Many of the workmen have been working on this building for their life and have now grown old. The workers are hereditary craftsmen, who have inherited their skill from their ancestors. Others have learnt their craft here, starting as boys doing odd jobs. There is a kind of family feeling here. The workers are not too numerous to be unacquainted with each other. They are working on an enterprise, which has employed them and their kith and kin for years, and will do so most probably for the rest of their lifetime. The absence of industrial regulations and discipline give the whole enterprise an informal or rather leisurely air. It is not the question of any profits that would really matter but the quality of the work done; and if it demands time, as it obviously does, then no one need or should grudge it.

440. The building provides a unique example of a major architectural work being processed by Indian workmen and strictly in accordance with Indian plans, tools and conception. The other monuments at Agra, of architectural beauty only, belong to the past. They made their own contribution to Indian culture, and that contribution has been appreciated and assimilated now for centuries. But in Soami Bagh, Agra, one will see the old Indian architecture living and expressing itself in new forms in the present day. It proves how Indian architecture, with its glorious heritage, can even now produce such a magnificent and marvellous edifice of sublime beauty.

441. To give a clear idea of what the structure would be like and for the future guidance of engineers, architects, artists, workers, etc., a miniature model has been prepared to a

scale of 2½ ft. equal to 1". It was completed in June 1928, at a cost of rupees four thousand seven hundred and is placed in a room on the right hand side of the main door of the Pili Kothi (Yellow Castle) in Soami Bagh. When it was ready, Babuji Maharaj went over there to see it, after which He was pleased to take seat in the verandah outside and distributed prashad of Laddús to all those who were present. Sri Bhonre Lál, the Head Mistry, was awarded a gold Karà (a massive ring of gold to be worn on the wrist). Other workers were awarded turbans. Many of the details of the building can be properly understood by looking at the model. Every item cannot be reduced to writing.

38

NEW PUBLICATIONS

442. In November 1940, Babuji Maharaj ordered the preparation of the booklet "Niyamáwalí", containing Shabds (hymns) from Sar Bachan Radhasoami (Poetry) and Prem Bani Radhasoami, some for daily recitation and others once a week in rotation. It was out on 27th December, the day of the annual Bhandara of Huzur Maharaj. Its Preface was dictated by Babuji Maharaj.

443. In 1941 Babuji Maharaj ordered the preparation of the "Glossary of the Sant Mat Literature" in Hindi. The words were sorted out of all the Hindi books of the Radhasoami Faith and the poetic compositions of the past Sants, Sadhs and Mahatmas. It was out on the 8th April 1946.

444. There was a large collection of discourses, which were noted down and reproduced from memory, after they had been delivered by Babuji Maharaj in Satsang. Babuji Maharaj ordered their publication. The manuscript was sent to the press on the 19th August 1945, and by His grace, after complete one year, i. e., on the 19th August 1946, which was the day of the annual Bhandara of Soamiji Maharaj, the three volumes of Bachans or discourses were out. The fourth volume came out on the 16th December 1946.

Vol.	I	contains	87 discourses from 23–10–1938 to 3–11–1942
Vol.	II	contains	76 discourses from 29–7–1937 to 22–10–1938
Vol.	III	contains	92 discourses from 28–5–1935 to 27–6–1937
Vol.	IV	contains	133 discourses from 11–3–1931 to 10–2–1935

During the interregnum, following the departure of Babuji Maharaj, came out two more volumes.

Vol.	V	contains	152 discourses from 13–1–1908 to 6–11–1933

Vol. VI contains 110 discourses arranged subject-wise. The last volume is also available in English and is entitled "Teachings of Radhasoami Faith based on Babuji Maharaj's discourses."

445. After the printing and publication of the four volumes of discourses in Hindi, Babuji Maharaj ordered that "Phelps' Notes" should be revised, edited and published. It was out in December 1947.

446. About the same time was brought out another book in Hindi containing some selected tales and parables from the Masnavi of Maulvi Rum, whose name appears in the list of Sants, Sadhs and Faqirs in section 39, Part I, Sar Bachan Radhasoami (Prose). Maulvi Rum's Masnavi is a massive poem of rhyming couplets in Persian, divided into six books.

447. The biography of Babuji Maharaj was brought out in 3 volumes (in Hindi); the first two on 25–12–1948 and 13–8–1949 respectively, and the last on 17–12–1949 just two months after His departure.

448. The first and second editions of Maharaj Saheb's book "Discourses on Radhasoami Faith" were brought out in 1909 and 1929 respectively by the members of His family. When the time for the third edition came, they handed over the copyright of the book to Radhasoami Satsang, Soami Bagh, Agra. It was then that Babuji Maharaj dictated the Introductory Note, which appeared in the edition of 1942 and in the subsequent editions.

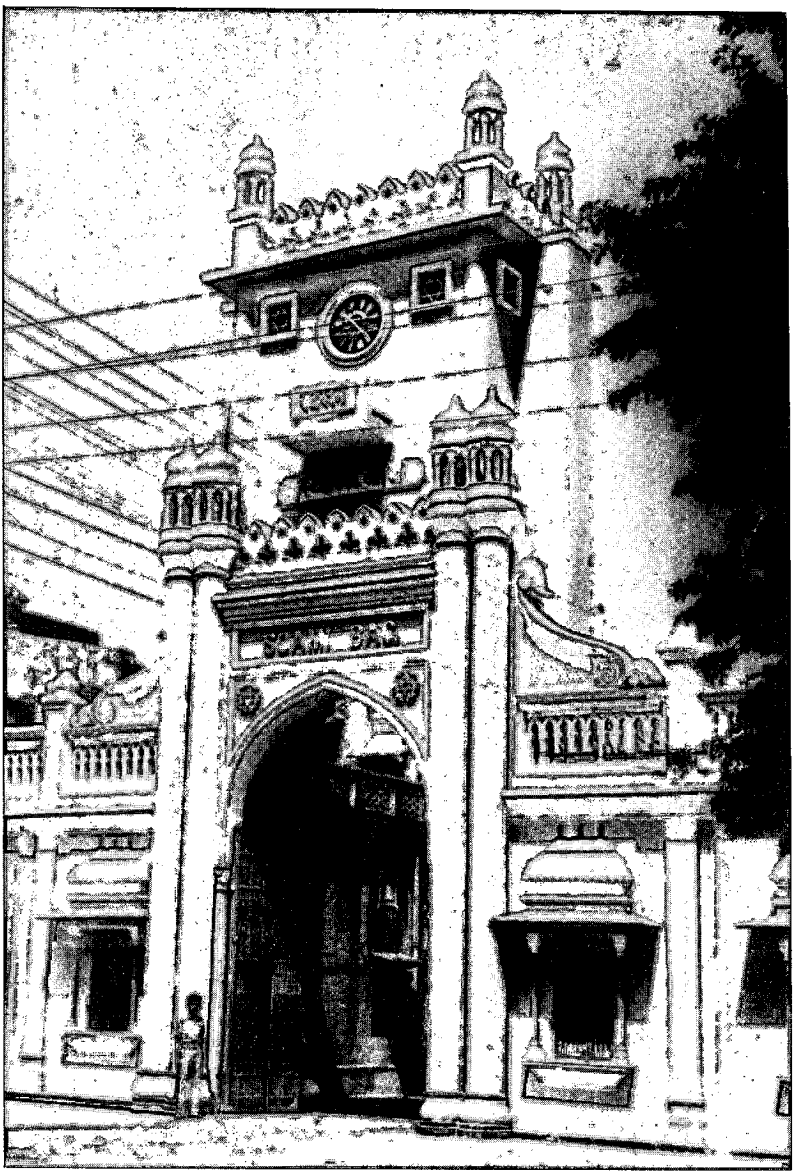
39

OLD AGE

449. As has been described earlier, a new chapter opened in the history of Radhasoami Satsang on the arrival of Babuji Maharaj at Agra from Allahabad. Gradually the daily routine changed. In Allahabad, Satsang used to be held at fixed timings. The Satsangis residing in Soami Bagh are mostly retired persons or employed in Satsang or those who come on leave. It was, therefore, not necessary to follow the timings strictly. Besides, due to old age and failing health, Babuji Maharaj could not generally stick to a fixed routine or schedule.

450. In Allahabad, the Satsang house was in a small rented building. It was located in the heart of the city. Soami Bagh is our own place. The facilities that are available here can be found nowhere else. Babuji Maharaj often used to stroll on foot in the garden. Satsangis used to follow Him. Vegetables, fruits, flowers, etc., were instantly plucked from the trees and plants and presented to Him. Once green chillies were presented. Babuji Maharaj tasted just a small particle from a chilli and the rest were distributed to the Satsangis who ate the same. They were very hot and pungent.

451. Once Babuji Maharaj went to the Samadh Workshop where stones are sawed. He moved a saw with His hands for two or three minutes, thus sanctifying the job and the tools.



SOAMI BAGH (AGRA) GATE

452. Mango trees were planted at various places in the garden. Babuji Maharaj used to go to the site. Shabds were recited, and, thereafter, Babuji Maharaj planted the tree with His hands.

453. One day Babuji Maharaj visited the house of Sri Guru Mauj Saran, Secretary, and took lunch there. After a few days Master Daya Ram invited Babuji Maharaj to his room for lunch.

454. To the north-west of the Pili Kothi, and on the north of Babuji Maharaj's Kothi, there was a large cluster of trees and bushes etc., which were cut down and a new road was built. This was connected to the public road, where a large gate was constructed and fitted with iron doors. This is the present main gate of Soami Bagh. Thereafter it was proposed to erect a fountain in front of Babuji Maharaj's Kothi on the northern side. In short, great developments took place and Babuji Maharaj also strolled in the garden on one occasion or the other. Sometimes when it was proposed to build a house somewhere in the garden out of the Bhent of some Satsangi, Babuji Maharaj was taken for approval of the site.

455. But after some time Babuji Maharaj began to run temperature. He, therefore, could not go regularly to the Samadh for Satsang. But Satsang was held at the Samadh as usual. Gradually, He grew so weak that he could walk with difficulty and ultimately He had to stop going to the Satsang at the Holy Samadh. He used to go there only on Bhandaras and special occasions. In the afternoon, sometimes, He ordered Satsang to be held in the court-yard, outside His room, so that He could easily attend it. But it was not held regularly.

456. Babuji Maharaj used to read the daily papers, magazines, etc., till the end of 1940. Gradually He stopped doing so, and asked His personal assistant to read out the same to Him.

457. Besides slight fever, He had gas trouble, cold and cough, sore throat, etc., off and on. In short, one ailment or the other was always there. Later on, He developed urinary trouble. He could not pass urine freely, and the urge for urination was always there. Castor oil or almond oil or syrup of figs or any other laxative was taken by Him daily so that bowels may move.

458. Gradually the various parts of the body grew weaker and weaker and He had to lie in bed. He could neither stand nor sit. But the mental faculty was functioning as before. Babuji Maharaj Himself observed that though His body had grown weak, His mental faculties were functioning normally.

40

CONFINEMENT TO BED

459. On April 1, 1943, Babuji Maharaj was confined to bed. Urine used to be taken out by means of a cathetar. On the 7th April, the urine examination showed some deposits. His youngest son Santo Babu was called from Allahabad. Babuji Maharaj refused to take any nourishment or medicine. He did not accept even fruit juice or vegetable soup. It caused anxiety to all, Satsangis as well as the members of His family.

460. But from 11th April, Babuji Maharaj's condition took a change for the better. He agreed to take a little milk, juice and medicine. He ordered the golden rings to be taken off His toes, and gave one to each of His sons, Chhutan Babu and Santo Babu. Regarding the amulet which He was wearing round His neck, He said that it should be divided half and half between both of His sons and they should preserve it as carefully as He had done. He further observed that it was the most valuable family heirloom, given by Soamiji Maharaj to Him. He had nothing more valuable with Him than this amulet.

461. Weakness went on increasing. Babuji Maharaj felt pain in His fingers while signing papers, and hence this work had to be stopped. His normal temperature was 97 or 97·5 F. At times it rose to 99· or 100.F. Often He had cold and cough.

462. On 19th May, Babuji Maharaj ordered the following couplets to be recited :—

सत्तनाम सतपुरुष का सत्तलोक में पूर ।
सुरत चढ़ाओ शब्द में दरशन हाल हुज़ूर ।।
प्रेम प्रीत राचे रहो कुमत कुटिल से दूर ।
मन सूरत से जूझ कर रहो शब्द में सूर ।।

Translation--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 love and yearning, keep away from evil tendencies and leanings. Combating with mind and its forces, remain absorbed in Shabd. (Sar Bachan Radhasoami Poetry, Part II, page 244).

463. Once Babuji Maharaj said that Maharaj Saheb very often asked Him to recite the following couplet :—

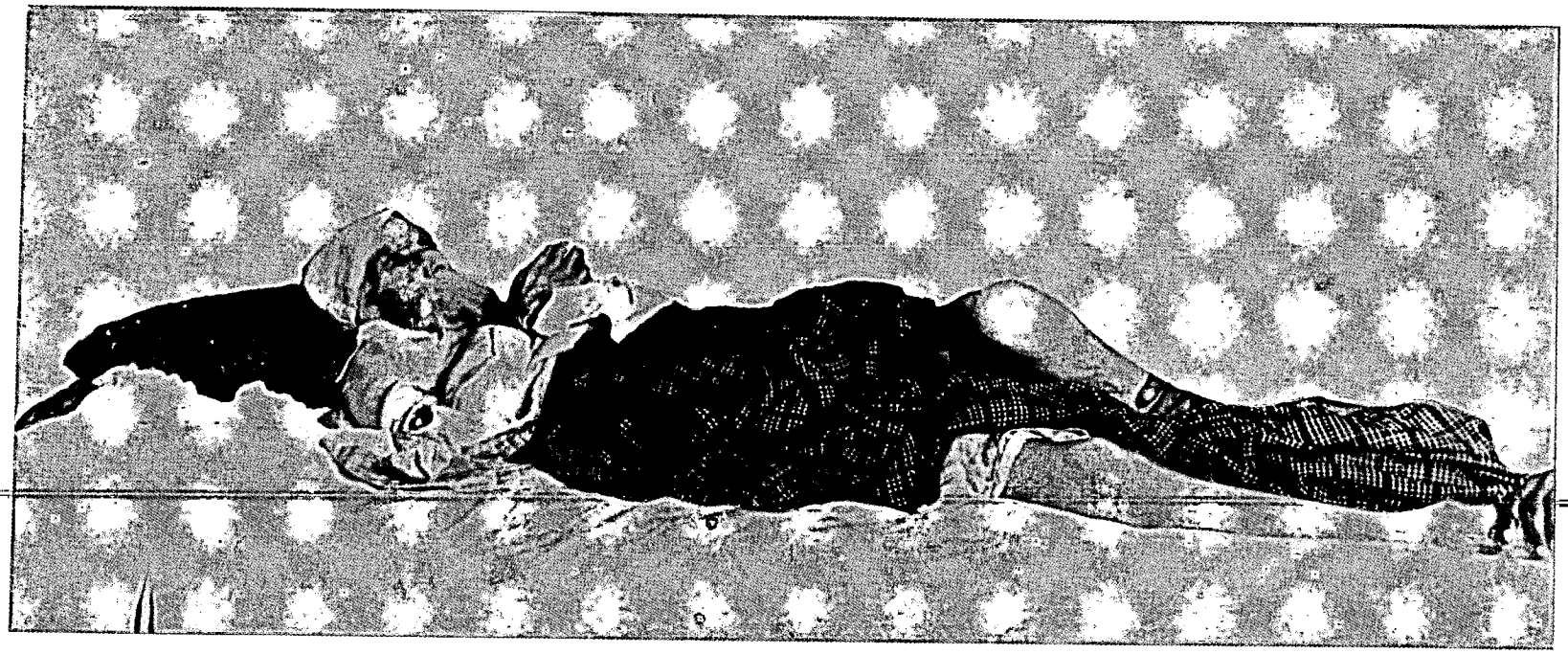
ख़ाकसारी भी न छोड़े, दे ख़ुदा जिसको उरूज ।
आस्मां पर माहे ताबां, है ज़मीं पर चाँदनी ।।

Translation--It is but proper for him, whom God exalts, not to discard humility. The moon shines in the sky but its light is on the ground.

464. On the night of 26th, the temperature rose to 106·F. The fever subsided slowly and gradually but weakness increased.

465. On 7th June, Mehtaji Saheb, the Dayal Bagh guru, came to enquire about Babuji Maharaj's health. While going back, he said, "Any service from me" ? Babuji Maharaj expressed, "Yes, certainly. There is no intrinsic difference between you and us. If any service is required of you, it will certainly be taken."

466. On 14th June, Babuji Maharaj said to Sri Guru Mauj Saran, "It is a strange coincidence that Asarh Badi 1, the date of Soamiji Maharaj's departure according to the Vikram Calendar, and the date of my birth according to the Gregorian Calendar (19th June) fall on the same day this year. My mother was on fast for the whole day and went to bed without even a drop of water. Between four and five in the morning, I was born. My grand-father Sri Bhawani Prasad Ji was ill. He was informed that a grandson was born to him. After about 5 or 6 days he expired.



Babuji Maharaj, a year before His departure



Babuji Maharaj, Agra, Diwali, 1948



Last Darshan of Babuji Maharaj (soon after His departure)



Babuji Maharaj's Palang

467. On 1st October 1943, Dr. Táoray was called from Dewás Junior (near Indore in Central India). He gave a few injections and advised the local doctors about the line of future treatment. But his treatment did not show any marked improvement.

468. From January 1944, Satsang was held in Babuji Maharaj's room four times a day, i. e., morning, evening 9 o'clock in the night and again at midnight.

469. On 12th February 1944, the trouble of hiccup started, which continued for about two months.

470. On 22nd March 1944, Mehtaji Sáheb, the Dayal Bagh guru, came again to enquire about the health of Babuji Maharaj.

41

15TH AUGUST 1947

471. On the 15th day of August 1947 at 12 midnight, when the British rule ended and India became independent, celebrations were held throughout the country. Satsang bell was also rung in Soami Bagh. Satsangis assembled in Babuji Maharaj's room; Shabds were recited; Bhents were offered and prashad of sugar-candy was distributed.

472. Afterwards Gujrati Satsangis, with the permission of Babuji Maharaj, recited the prayer which Param Hans Ji had addressed to Babuji Maharaj long ago, and which had been chanted in Satsang at that time.

473. 'British rule commenced in India in the time of Soamiji Maharaj and ended during the last days of Babuji Maharaj. Huzur Maharaj had said that people would go to bed under British rule and in the morning they would find they were independent. So did it happen.

42

GRACE UNBOUNDED

474. Babuji Maharaj took almost nothing by way of nourishment. But as usual food was brought at the lunch time before Him. For a few days Babuji Maharaj would take something in the mouth and then spit it out in the spittoon. But slowly and gradually even this was stopped. Names of the victuals were spoken out before Him and they were only touched with His lips. At times Babuji Maharaj would not even allow this. He returned the Bhog (food) from a distance or, in other words, after smelling it. There was no necessity of taking food of this world. He had developed aversion to it.

475. Babuji Maharaj had stopped delivering discourses long ago. But when, by Mauj, His discourses were printed and published, Satsangis got some solace. Formerly when His permission was sought for this, He observed that it would be done later on.

476. Following Babuji Maharaj's confinement, Dr. (Miss) H. C. Cama, M. A., M. Sc., Ph. D., alias Sant Pyari, who has been in the U. S. A. and elsewhere for a long time on several assignments by the U. N. O., pleaded to Babuji Maharaj that He gave one more discourse, for she had never heard any discourse of His. Babuji Maharaj replied, "No, my life's work is done."

477. There was a marked change in the life of Satsang

since Babuji Maharaj was confined to bed in 1943. Although He gave no further discourses, several opportunities were made available to Satsangis which were strictly denied in the earlier period. For the first time, Babuji Maharaj permitted Satsangis to freely approach Him, to hay obeisance at His feet, to touch Him and to freely take His photographs.

478. Satsangis had long cherished a keen desire to touch the holy feet with their forehead and to have their head touched by Him. This desire was graciously fulfilled. Everybody was free to come near Him and relate his troubles to Him any time he liked. People would get 'Tíká' (the mark with red powder) on their foreheads from Babuji Maharaj on all occasions. He first refused applying 'Tíká' but when implored earnestly, He would concede. Formerly the Tíká was given on Holi and Basant festivals only. But during His last days, one would bring red powder and get Tíká from Babuji Maharaj. Formerly when sweets etc. were presented to Him for prashad, Babuji Maharaj only touched them with His hand. None dared request Him to taste the same. But in the last days, Babuji Maharaj would touch them with his lips and return the same. It was usual to request Babuji Maharaj for His handkerchief. Handkerchiefs were freely distributed every day. When any one requested Babuji Maharaj for giving him a kerchief, Babuji Maharaj would immediately wipe his face with one and give it to him. In His unbounded mercy and grace, all the desires and wishes of Satsangis were fulfilled. There was a down pour of mercy. Babuji Maharaj never said 'no' to any request. With both hands grace and mercy was showered.

479. Sant Paltu Saheb has said :—

ताकै कहा गँवार मोट भर बाँध सितावी।
लूट में देरी करे ताहि की होय ख़राबी॥
क्या ताकै तूं ठाढ़ हाथ से जाता सोना।
बहुरि न ऐसा दाँव, नहीं फिर ऐसा होना॥

Translation :—O fool! What are you waiting for? Why do you not gather as much as you can? If you make delay, you will repent and will be a loser. Do you

not realize that you are not availing of an opportunity of collecting gold ? You will not get such a chance again.

480. Shams Tabrej has said :—

ऐ तिशनगाँ ऐ तिशनगाँ इम रोज़ सक्काई कुनम ।
ईं खाकदाने खुश्करा जन्नत कुनम कौसर कुनम ।।

Translation :—O thirsty ! I am today giving a drink of water. I am converting this dry as dust land into paradise and the Mánsarovar lake.

481. Unbounded grace and mercy was showered by Babuji Maharaj. He had the 'mauj' of uplifting the whole creation. At some places, famines or diseases broke out. At other places bloodshed, rioting, communal troubles took place resulting in poverty, destitution, etc. Such was the condition of the world. On the spiritual side, those who got some solace and tranquillity from the discourses, were distressed and dejected due to Babuji Maharaj's stopping the same. It is such a state of despair and dejection that is helpful to spiritual uplift.

43

WHY SANTS UNDERGO SUFFERING

482. It is said that six months prior to His quitting the mortal coil, Swatah Sant Tulsi Saheb of Hathras had withdrawn His spirituality. The body was in existence and alive but it did not function. He did not take anything. His spirituality sustained the body till the time He was pleased to leave it.

483. Babuji Maharaj too had ordained the same Mauj. He was lying in bed for six and half years. He neither ate anything nor sat or stood up. He could not change sides on the bed without help. All that He took in 24 hours was just a little milk.

484. A Satsangi had posed the question, "when Saints do not have any Karams, why do they fall ill ? It is true that they may not be feeling any pain or restlessness or undergoing any suffering, yet to the outward appearance it looks as if the body is suffering trouble and pain. What is their Mauj and purpose behind all this ?" Babuji Maharaj replied, 'the Karams of the creation are reduced.' In reply to another question, Babuji Maharaj said, "Sants do not sleep. Their body takes rest. The word "sleep" should not be used in the case of Sants."

44

DEPARTURE TO NIJ DHAM (ORIGINAL ABODE)

485. Babuji Maharaj had no particular disease, except weakness due to old age, and cough, which increased or decreased with the change of season or weather conditions and due to which sometimes temperature also rose. He could not get up from bed due to weakness. In comparison to 1943, His condition was much better in later days. As regards His daily food, it was meagre even during His youth. But during illness it was almost nil. Still He listened carefully to the prayers of Satsangis. At 10 or 11 in the forenoon, Satsang account books were daily read out to Him. Letters of Satsangis were read out to Him and He used to give instructions regarding replies. He attended to the affairs of Satsang and Satsangis, which were brought to His notice. Satsangis had several opportunities during day and night to have His darshan. Out-station Satsangis also visited Soami Bagh more often than before for having the maximum benefit of darshan and Satsang during the last days of Babuji Maharaj when He also, in His august Mauj, had opened the doors of unbounded grace and mercy.

486. Babuji Maharaj remained, for the most part, in a state of concentration and withdrawal. He would bring down the spirit current for a little while and that too in a very small measure. He often used to give away flower garlands, prashád, tíká, etc., in the state of Dhyán.

487. Babuji Maharaj was continually enhancing the flow of His ambrosial grace and mercy as the time of His departure to Original Abode was drawing nearer and nearer. This flow of grace and mercy was there for ever but its form was different at different times. To any request or prayer made to Him, He would always say, 'yes'. He agreed to whatever was pleaded before Him.

488. Since His confinement to bed Babuji Maharaj did not cast His glance on anybody. As stated above, He was mostly in Dhyan (meditation) with His eyes closed. A Satsangi, therefore, posed this question to Babuji Maharaj, "It is said in Sar Bachan Radhasoami (Poetry) Part II, page 358, that he, on whom my Guru casts His glance, will surely be emancipated. So, if You do not cast your glance on us or we do not receive Your benign glance, how shall we be redeemed ?" Babuji Maharaj replied, "Whenever I open my eyes, you should look into them. It will afford you the same benefit."

489. In the early morning of the 17th October, 1949, it appeared that Babuji Maharaj was feeling cold; His body was shivering. He was covered with a quilt. The doctor was sent for. All the members of the family collected in His room. Hot water was given to Him with a spoon, dut he started vomiting after having one or two spoonfuls. Temperature went on rising. Medicine or whatever else was given, He refused. But if on repeated requests He accepted any, He would at once vomit it out. He did not take enema on that day. There was no question of holding Satsang, or taking milk or tea that day. In the day time enema was administered once or twice and the temperature also came down. But vomiting and restlessness persisted. These were not unusual symptoms for Him Often Babuji Maharaj ran temperature and at that time He vomited. Even catheterization was not helpful in urination.

490, At about 10 P.M. His condition appeared to be a bit serious but no one knew what was going to happen shortly. The doctors proposed to give some injections. But Babuji Maharaj

refused not only injections but even oral medicine. When pressed too much, He agreed to take pills of Specific No. 16 (a specific for urinary ailments).

491, As the time for His leaving the mortal coil was approaching nearer and nearer, Babuji Maharaj's face was becoming more and more radiant, refulgent and attractive. The lustre on His face was worth seeing. Blessed were the Satsangis who were fortunate enough to be present at that time and had His last darshan. They experienced a great attraction towards His person so much so that they felt as if they would fall on His bed. Spiritual benefit of some degree is derived by witnessing the state of withdrawal of the spirit of Satsangis even. The spiritual benefit which is derived from the darshan of the withdrawal of the spirit of Sants is beyond description.

492. That was the time of great anxiety. A Satsangi prayed to Babuji Maharaj to open His eyes. He did comply with the request. But when He was again pressed to open His eyes, He did not do so. It was submitted to Him that His bodily condition was extremely weak. He nodded His head in affirmation. But when He was requested to change His Mauj, He gave no reply. However, when the question was asked, 'Would we continue to get Parmarthi (spiritual) benefit and daya (grace and mercy) ?", He replied, "Yes, Yes". In the midst of this conversation, Babuji Maharaj opened His eyes and closed them for ever. Precisely at that moment the clock struck 12 mid-night.

493. After departure, a look at His face gave the impression that He was about to say something.

45

AFTER DEPARTURE

494. None can describe the scene after Babuji Maharaj's departure. A great consternation, distress and lamentation spread throughout Soami Bagh. Soon every one living in Soami Bagh, including children, was in His room. Everybody appeared perplexed and stupefied at what had happened. No one knew what the Mauj of Supreme Being Radhasoami Dayal was.

495. Satsangis checked themselves with great effort and tried to abide by the Mauj. Imploring Radhasoami Dayal to grant His mercy and support they were standing in a queue awaiting their turn to get inside the room for having darshan of their beloved Sant Sat Guru Babuji Maharaj and bow down at and touch the Holy Feet.

496. Recitation of hymns from the holy scriptures of the Faith started. But who was in a position to recite in such a state of great distress ? Either one could remain dumb and stupefied or weep aloud. The chanters could not chant the Shabds (hymns) as if their tongues had stuck. They began to sigh and sob. Tears flowed from the eyes incessantly. But this great distress caused by the separation of the Beloved could only be mitigated by recitation of appropriate hymns. Hymns were, therefore, recited from Sar Bachan Radhasoami Poetry

and all the four volumes of Prem Bani Radhasoami and continued for three days and nights. Several special and important hymns were recited umpteen times. Couplets of the hymns were recited not only twice or four times but eight times even.

497. आओ मेरे सतगुरु हे मेरो जान ।
नैना दरस को तरस रहे ।। टेक ।।

Áo mere Sat Guru he merí ján
Nainá daras ko taras rahe

Come, O my Sat Guru, my life ! My eyes are pining for Thy darshan.

आओ प्यारे राधास्वामी हे मेरे प्रान ।
जीव विकल अब तड़प रहे ।। १ ।।

Áo pyáre Radhasoami he mere prán
Jíva bikal ab tarap rahe

Come, O beloved Radhasoami, my life ! Jivas, restless for Thee, have now begun to writhe. (1)

आओ मेरे सतगुरु दाता दयाल ।
दरशन देकर कर करो निहाल ।। २ ।।

Áo mere Sat Guru Dátá Dayal
Darshan de kar karo nihál

Come, O my Sat Guru, the most generous and gracious giver ! Bless me with Thy darshan and enrich me with Thy love. (2)

आओ मेरे सतगुरु हे बन्दी छोड़ ।
काल करम का काटो ज़ोर ।। ३ ।।

Áo mere Sat Guru he bandí-chhor
Kál karam ká káto zor

Come, O my Sat Guru, my Redeemer ! Crush the forces of Kal and karams. (3)

आओ मेरे सतगुरु परम उदार ।
जीवन को अब लेओ उबार ।। ४ ।।

Áo mere Sat Guru param udár
Jívan ko ab leo ubár

Come, O my most gracious and benign Sat Guru ! Now emancipate us all. (4)

आओ मेरे सतगुरु क्यों एती देर ।
काल लिया जीवन का घेर ।। ५ ।।

Áo mere Sat Guru kyon etí der
Kál liyá jívan ko gher

Come, O my Sat Guru ! Why such delay ? Kal has encircled all jivas. (5)

अब बरसाओ प्रेम का रंग ।
सुरत चढ़ाओ जैसे पतंग ।। ६ ।।

Ab barsáo Prem ká rang
Surat charháo jaise patang

Now shower the rain of Love, and let my Surat soar higher and higher like a kite. (6)

सुनो मेरे सतगुरु बिनती मोर ।
प्रेम रंग से करो सरबोर ।। ७ ।।

Suno mere Sat Guru bintí mor
Prem rang se karo sarbor

O my Sat Guru ! hear my prayer. Drench me with the shower of Thy Love. (7)

आओ प्यारे राधास्वामी काटो जाल ।
चरन सरन दे करो निहाल ।। ८ ।।

Áo pyáre Radhasoami káto jál
Charan saran de karo nihál

Come, O Beloved Radhasoami ! Cut asunder the net of Kal and Maya. Grant me the saran (refuge) of Thy Feet, and fill me with Thy Love. (8)

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498. दरस दे आज बँधाओ धीर ।
सहत रहूँ निस दिन विरहा पीर ॥ १ ॥

Daras de áj bandháo dheer
Sahat rahún nis din virhá peer

Blessing me with Thy darshan, set my heart at ease today. I am afflicted all the time with the pangs of separation (from Thee) (1)

बिकल मन तड़प रहा दिन रैन ।
दरश बिन नहिं पावे सुख चैन ॥ २ ॥

Bikal mana tarap rahá din rain
Daras bin nahín páwe sukh chain

My uneasy mind is restless (for Thee) day and night. Without Thy darshan it cannot have peace and tranquillity. (2)

सुमिरता जब जब रूप दयार ।
झड़त मेरे नैनन से जल धार ॥ ३ ॥

Sumirtá jab jab rúp dayár
Jharat mere nainan se jal dhár

Whenever I recollect the image of the Merciful, tears of love gush out from my eyes. (3)

ताप त्रिय नित्त सतावें मोहिं ।
मौत डर छिन छिन व्यापे मोहिं ॥ ४ ॥

Táp triya nitt satáwen mohin
Maut dar chhin chhin vyápe mohin

The three afflictions torture me daily. Every moment I am beset with the fear of death. (4)

कोई विधि नहिं पावे मन शांति ।
कहो कस देखूँ गुरु करांति ।। ५ ।।

Koí vidhi nahin páwe mana shánti
Kaho kas dekhún Gurú karánti

Tell me, how I may have a glimpse of the refulgent countenance of Guru ! My mind gets not peace and ease in any way. (5)

विनय मैं करत रहूँ हर बार ।
गुरू मोहिं दीजे दरशन सार ।। ६ ।।

Vinaya main karat rahún har bár
Gurú mohin díje darshan sár

All the time I pray, "O Guru ! bless me with Thy darshan eternal". (6)

दया बिन नहिं पुजवे मम आस ।
चरन राधास्वामी पाऊं बास ।। ७ ।।

Dayá bin nahin pujwe mam ás
Charan Radhasoami páún bás

Without mercy and grace, my desire to abide in the Holy Feet of Radhasoami, cannot be fulfilled. (7)

46

THE HOLY BODY PRESERVED FOR THREE DAYS FOR DARSHAN

499. Recitation of hymns continued unending till an hour or two before the bier was finally lifted after three days for cremation. Of course, it was stopped for a few hours in between for allowing time and space to the Satsangis for bowing down at and touching the Holy Feet, offering Bhent and for circumambulation round the holy body, etc. Thus for three days and three nights recitation of hymns as well as the aforesaid activities continued intermittently. Sleep and hunger had almost vanished. All were intensely busy in parmarthi activities and having the maximum spiritual benefit from the holy body of Babuji Maharaj. Every one was keen to have the darshan for the maximum number of times and duration as on and after Thursday, the 20th October 1949, the holy body even would not remain.

500. Hundreds of telegrams were sent and telephone calls made to the Satsangis in various cities and towns informing them of the sad event. News items were broadcast from Lucknow, Allahabad and Delhi stations of All India Radio. Santo Babu, the youngest son of Babuji Maharaj, came from Allahabad on Tuesday afternoon. It was then decided that the holy body should be cremated in Radha Bagh on Thursday. Satsangis residing in

far-off towns requested on phone that the body should be kept till Thursday so that they could reach and participate in the last rites. Many arrived at Agra by chartered planes.

501. Clothes, candy, cardamom, utensils, water, wooden sandals, etc. were got sanctified by touching these things with the holy feet of Babuji Maharaj.

502. It was the august Mauj of Babují Maharaj that Satsangis could not get even the slightest indication of His returning to the Original Abode. However, in His unbounded grace and mercy, He had made all arrangements beforehand for the consolation, solace and help of the Satsangis left in this state of perplexity and bewilderment and distress that was necessarily to follow His departure. During the "interregnum, so to say" that followed, Satsangis have undoubtedly been feeling and realizing in their hearts the unbounded grace and mercy He has been showering constantly on them internally and in a hidden way. But external assistance too has been made available in the form of (1) publication of the books of His Bachans or discourses, (2) Film photography of His daily schedule and other occasions, (3) Gramophone records of His last discourse, which is short but most meaningful, and (4) publishing of the three volumes of His biography. All these could not have come out so swiftly without the inspiration, grace and mercy and the benign Mauj of Babuji Maharaj Himself. The faith of the Satsangis in Babuji Maharaj and their love for His Holy Feet appear to have been enhanced considerably during this period of His physical absence because of the showering of grace and mercy they have been receiving throughout in all of their activities, spiritual and temporal, the physical indication of which is the large increase in the number of Satsangis and the spread of this Faith in India and abroad during this interregnum.

47

FUNERAL PROCESSION

503. Since half past three in the early morning on 20th October 1949, Satsangis were admitted into Babuji Maharaj's room, to pay homage, for the last time. It took two and a half hours to allow this opportunity to all the present in Soami Bagh at that time. Recitation of hymns continued.

504. At 6 A.M., the room of Babuji Maharaj was vacated. Satsangis were asked to go out. By this, Satsangis understood that the last service which they could do was to lift the bier containing the body of Babuji Maharaj on their shoulders and proceed to Radha Bagh. All were standing or sitting still in Dhyan and mentally repeating Radhasoami Radhasoami, with great patience and fortitude.

505. The idea of preparing a specially decorated bier and diadem betting the August Body was given up as Babuji Maharaj had clearly instructed that His funeral and last rites should be quite simple and moderate. It was considered improper to do anything symbolic of pomp and show. However, His sons placed customary flowers and flower-garlands of gold and silver on the bier, and covered the body with the cloth woven with gold and silver threads. Last ceremonial bath was given by the two sons with the water of the sacred well of Soamiji Maharaj. Thereafter, some Satsangis present in the room also performed this sewa (service). Roses and other flowers and garlands were placed and rose water and perfumes sprinkled on the bier.

506. Before lifting the bier, Babuji Maharaj's grandsons started ringing the bells and blowing the conches. The room was filled with the sounds of bell and conch and the cries of Maharaj Maharaj Maharaj Maharaj Maharaj..... Gulal (red powder) mark was put on the holy face. Thereafter thousands of Satsangis put the sanctified Gulal (red powder) on their foreheads.

507. The funeral procession started at quarter to seven in the morning with the chanting of Radhasoami Radhasoami Radhasoami Radhasoami Radhasoami by thousands of Satsangis and a few non-Satsangis. Four parties were singing Shabds (hymns) from the sacred scriptures. Bells and conches continued to be rung and blown. Rose water and perfumes were continuously sprinkled on the bier throughout the way to Radha Bagh. The procession was a quarter mile long. Silver and copper coins and seeds of water-lily were continuously strewn or thrown all the way, which were picked up and collected by the processionists as prashad and sacred memento.

508. The rush was so great that everybody could not possibly get a chance to lift the bier on his shoulder. Hence if one could even touch the bier with one's hand from a distance, one felt satisfied. The procession moved very slowly, stopping in between on the way so that every one may at least have a chance of touching the bier. The funeral procession reached Radha Bagh at half past ten.

48

CREMATION

509. A platform three or four feet high with a sort of cistern four or five inches deep on it was erected on the north of the Holy Samadh of Radhaji Maharaj in Radha Bagh. On it was arranged the pile of sandal wood. Four hundred kilogram of sandal wood, two and a half kgm. of camphor and about twenty kgm. of Ghee (rarified butter) were used in cremation.

510. Every one was uttering only one thing, "Whatever was to happen, has happened". But the innermost quarter of the heart was still echoing, "What ought not to have happened, has happened. Should this have happened ? Was this destined to happen ?"

511. Satsangis returned at about 2 P. M. They went with the body of Babuji Maharaj on their shoulders but they returned empty-handed, stricken with grief. Satsang was held in the room of Babuji Maharaj in the evening. Every Satsangi was grief-stricken and most of them were sobbing to see the room without its August Occupant.

512. A blind sitár-player used often to visit Huzur Maharaj and sing the following Gazhal —

कहाँ जाऊं किधर ढूंढूं।
तेरा जलवा है गूना गूं।
कहाँ जाऊं किधर ढूंढूं॥
विसाले तायरे तेरा।
नज़र आता नहीं प्यारा।
कहाँ जाऊं किधर ढूंढूं॥

Translation :—Where should I go? Where should I search Thee? Thy splendour is manifest in diversified ways. Where should I go and find Thee? O my Beloved! meeting Thee does not appear to be within my ken. Where should I go? Where should I seek and how can I bring back my Beloved?

Exactly this was the condition of Satsangis. They were feeling orphaned. They were crying for the darshan of the Supreme Father.

49

THE REMAINS OF THE BONES AND THE ASHES

513. At 9.30 A. M. on 21st October 1949, the members of the holy family and Satsangis left for Radha Bagh. After recitation of hymns the remnants of the bones were picked up from the pyre and the ashes were collected in bags. Bones, ashes and charcoal were sorted out and placed in separate bags. Thereafter the place was washed clean with water and the water was collected in utensils and brought to Soami Bagh with other articles. All this work was done by the members of the family and relatives. But some Satsangis, particularly those who were in Babuji Maharaj's personal service, were also associated in this sewa.

514. The tíká or the mark was placed on the foreheads of all the Satsangis with the sacred ash. That was the Diwálí day. Had Babuji Maharaj been present, He would have applied red-powder tíká (mark) on the foreheads of Satsangis and distributed prashad, and would have also given one silver coin to each one. But as the Mauj had so ordained, black tíká of ash was applied to Satsangis on that day.

वह भी देखा, यह भी देख ।
दो नैनों का यही विसेख ॥

Translation—Thou hast seen that, now behold thou this too. Thou hast two eyes. Seest thou, therefore, this and that.

515. अविनासी दुलहा कब मिलि हौ, भक्तन के रछपाल ।। टेक ।।
जल उपजी जल ही सों नेहा, रटत पियास पियास ।
मैं विरहिन ठाढ़ी मग जोऊं, प्रीतम तुम्हरी आस ।। १ ।।
छोड़यो गेह नेह लगि तुमसे, भई चरन लौ लीन ।
ताला बेलि होत घट भीतर, जैसे जल बिन मीन ।। २ ।।
दिवस न भूख रैन नहिं निद्रा, घर अँगना न सुहाय ।
सेजरिया बैरन भई हमको, जागत रैन बिहाय ।। ३ ।।
हम तो तुम्हरी दासी सजना, तुम हमरे भरतार ।
दीन दयाल दया करि आओ, समरथ सिरजन हार ।। ४ ।।
कै हम प्रान तजतु हैं प्यारे, कै अपनी करि लेव ।
दास कबीर बिरह अति बाढ़्यो, अब तो दरसन देव ।। ५ ।।

Translation—O Imperishable Bridegroom ! O Protector of the devotees ! When will You meet ? I was born in water. I loved water. But I ever remain thirsty. I am suffering the pangs of separation. I am standing and looking out for You. O my Beloved ! You are my hope. I left my hearth and home because I was in love with You. I am absorbed in Your Holy Feet. I am restless and uneasy like a fish out of water. I have no appetite in the day, nor sleep in the night. Whether inside or outside of the house, I am disquiet. I like not to lie in the bed. I pass the night in sleeplessness. O my Beloved ! I am Your dási (servant, devotee, lover). You are my Lord. O Din Dayal ! Be kind enough to come. You are Omnipotent. You are the Creator and the Maker. O Beloved ! either make me Your own or else I give up the ghost. Kabír Dás says that longing and yearning have been enhanced to the limit. Come ! bless me with Your darshan.

516. The first Bhandárá of Babuji Maharaj was held on Sunday the 23rd October 1949 in Soami Bagh, Agra.

517. Babuji Maharaj's ashes have been enshrined in the Cremation Memorial in Radha Bagh, and also kept in His

room in Soami Bagh. At both these places Satsangis pay homage and make obeisance.

518. Each Sant Sat Guru manifested a certain characteristic in His relation to Satsangis. The characteristic of Soamiji Maharaj was that of the Father. He was exacting and stern. Huzur Maharaj's characteristic was that of the Mother. He was affectionate towards all and granted every prayer of theirs. Each Satsangi was able to obtain prashad direct from Huzur Maharaj, and was permitted to touch His Feet. Maharaj Saheb's characteristic was that of the School Master. He was over six-foot tall and carried a very broad chest. He had been an athlete, many feared Him for His size and severity. He did not permit Satsangis to touch His Feet. A story is told how a Satsangi attempted to touch Maharaj Saheb's feet while He was walking through a crowd. Maharaj Saheb gave the man a kick, and with His enormous strength, sent him flying over the crowd like a foot-ball. Maharaj Saheb enforced order and discipline. He formed the Central Administrative Council and the Radhasoami Trust. Babuji Maharaj's characteristic was that of a Friend. He said in His discourses what was right and what was not, and Satsangis were free to choose. Babuji Maharaj did not order anyone directly. He forbade the touching of His feet or any part of His garment. Soamiji Maharaj proclaimed that greater spiritual help would be given after Him. Thus it was that each succeeding Sant Sat Guru gave greater spiritual help than the previous Sant Sat Guru. No one could stare more than half a minute into the eyes of Babuji Maharaj. Such was the great light emanating from Him. Babuji Maharaj permitted the touching of His feet only after He was confined to bed. At that time, Satsangis were allowed to approach Him and touch Him.

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SHORT BIOGRAPHICAL SKETCHES OF SOME OF THE DEVOTEES

519. Sri Prem Saran was one of the prominent members of the Satsang at Allahabad in its early days. Having come in close contact with Maharaj Saheb and Babuji Maharaj, he received initiation by Huzur Maharaj in 1886–87. As Huzur Maharaj left Allahabad for Agra shortly afterwards, Sri Prem Saran felt that his craving for association with his Guru had not been fully satisfied. So he was always eager to be at Agra and very often accompanied Maharaj Saheb and Babuji Maharaj in their regular weekly and other visits.

520. He was very modest and simple in outward behaviour. But as regards his principles he was very strict. To refer to an ordinary incident, when his father died, he was required to get himself shaved, in accordance with some rites performed prior to funeral ceremony, but he refused. Things went to this length that it was made a matter of trial of strength between principle and custom. When pressed very hard, Sri Prem Saran said that the shaving of beard did not at all affect his religious susceptibilities, but having once said a thing he was not prepared to go back on his word. He performed the funeral ceremony with his beard unshaved.

521. Babuji Maharaj had remarked that Sri Prem Saran was one of the high souls who had come to this world from higher regions.



Partap Singh Seth

Soamiji Maharaj's youngest brother Seth
Partap Singh alias Chachaji Saheb,
the first President of
the Central Administrative Council



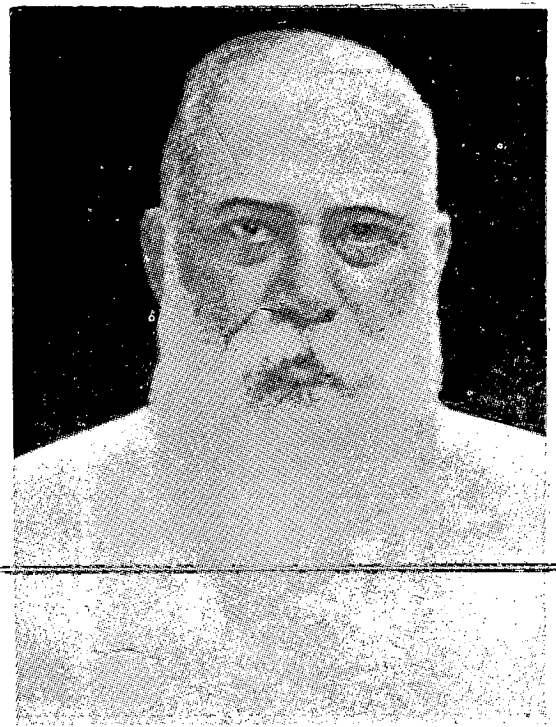
Seth Sujan Singh (the second son of Chachaji Saheb) who was in charge of seeing the first edition of Sar Bachan Radhasoami Poetry & Prose through the press



Rai Bahadur Seth Sudarshan Singh, the third and the youngest son of Chachaji Saheb, alias Seth Saheb



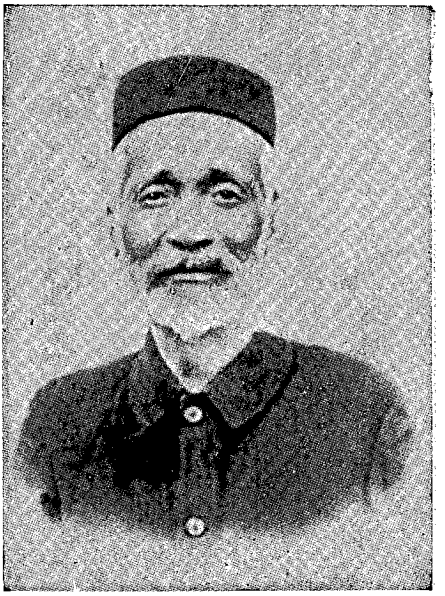
Huzur Maharaj's son Lala Ajodhya Prasad alias Lala Ji Saheb



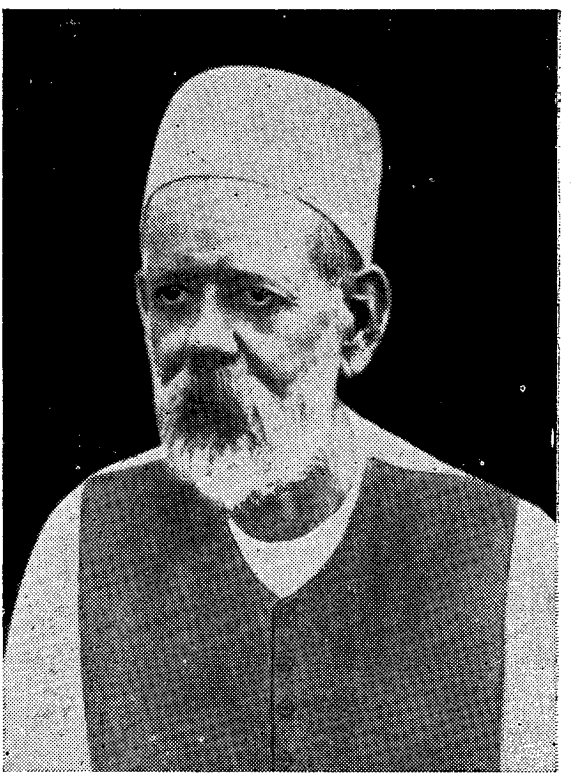
SRI MEGH NATH BANERJEE
First Engineer of the Radhasoami
Samadh Works, Soami Bagh, Agra



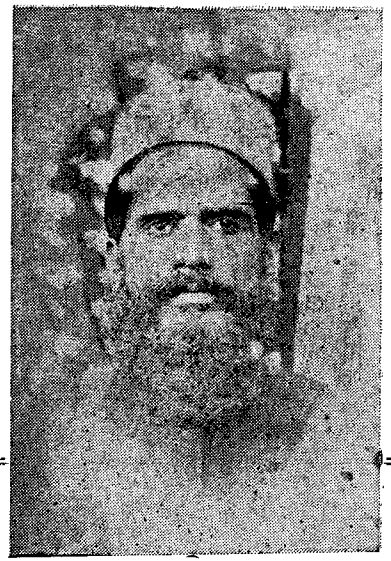
LALA TOTA RAM
Supervising Engineering, Radhasoami
Samadh Works, Soami Bagh, Agra



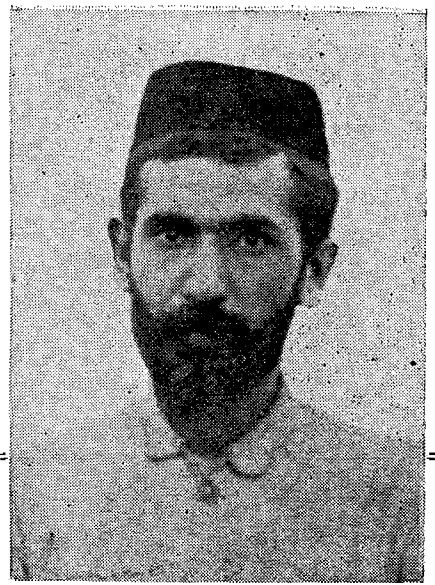
Rai Bahadur Baleshwar Prasad (Prem Prasad) alias Tauji Saheb, the first Secretary of the Central Administrative Council



Mr. GURU MAUJ SARAN
who succeeded the above as the Secretary of the Central Administrative Council



PANDIT HARDAYAL DUBE



MR. HURMUSJI MISTRI



DR. MADHO LAL MALIK



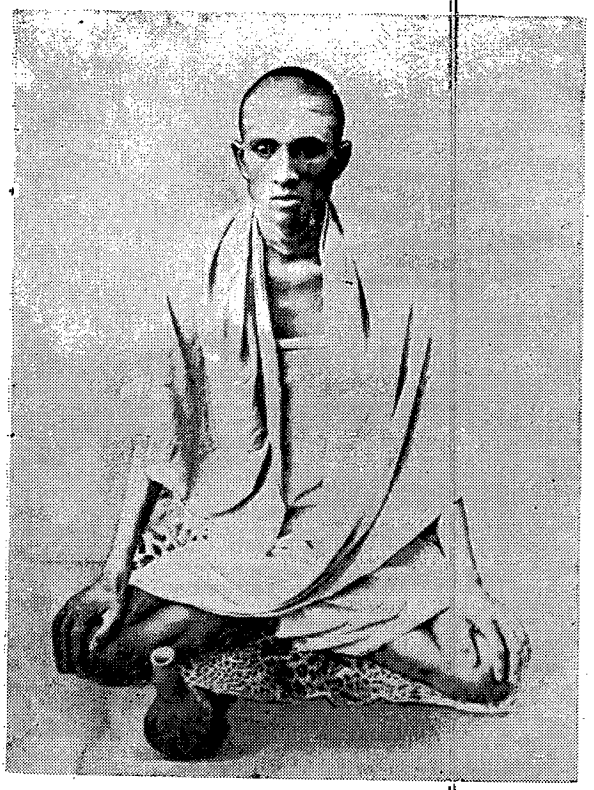
MASTER BOOL CHAND



DR. JIWAT RAM



MASTER KHOOB CHAND



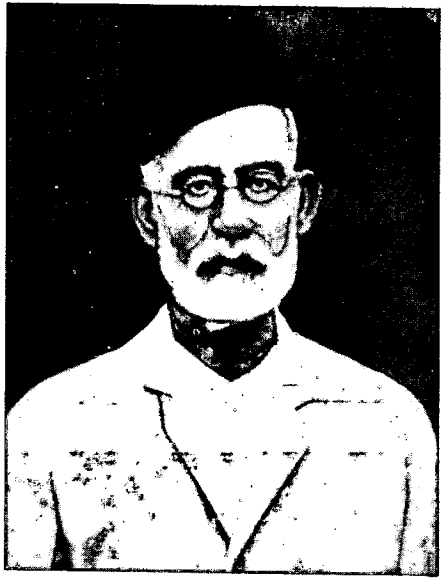
PARAM HANS JI



SRI MOOLJI BHAI BAROT



SRI CHHOTA BHAI PATEL



Master Daya Ram



Dr. Umrao Raja Lal



Mr. Hirjee Bhoy Mistry

Successive President of the Central Administrative Council, during 'interregnum, so to say', following the departure of Babuji Maharaj

522. Pandit Har Dayal Dubey was a brilliant graduate of the Allahabad University and the Head Master of a school at Allahabad. His keen desire for spiritual uplift had led him to study the various extant religions. He met several religious minded persons. He came to Satsang through Sri Prem Saran and received initiation in 1888-89. He was a good musician and diverted this talent to better use by prescribing distinctive tunes for the various Shabds (hymns) of Prem Bani Radhasoami composed by Huzur Maharaj. He developed diabetes and died at a young age. Babuji Maharaj once said of him that when he recited Shabds (hymns), he did so from the plane to which the Shabds (hymns) related.

523. Doctor Jíwat Rám belonged to Hyderabad Sindh (Pakistan). When he was a student at the Medical College, he happened to attend a meeting of the Brahmo Samaj. He cried out, "Show me God if there be any. I shall not believe in His existence unless I see Him."

524. A few years afterwards he heard of Huzur Maharaj and came to Agra. When he returned after receiving initiation, some one asked him if he had seen God. He replied that he had seen Him.

525. In his last days he lived at Allahabad in Maharaj Saheb's Satsang, where he developed phthisis and died after some time. Maharaj Saheb said of him, "How brave Doctor Jiwat Ram was ! Both his lungs had been affected and he was himself a physician. He was always present in the Satsang. Till the day preceding his death he was sitting in Satsang like a brave man."

526. Doctor Jiwat Ram did not accept fees from his patients. He would say that in the first place the man is ill; to accept fees from him would just amount to killing the dead.

527. Master Bool Chand was a promising social and educational reformer in Sindh before joining Huzur Maharaj's Satsang in 1894. As a teacher, a deputy inspector of schools and a head master, he was all along loved and respected by all; and due to his chaste and religious life many persons were attracted to him and to the exalted Faith to which he belonged. He was thus instrumental in the expansion of Radhasoami Faith in Sindh.

528. In the time of Maharaj Saheb, Master Bool Chand dedicated himself solely to Satsang and lived permanently in Allahabad. He made a Bhent of all he possessed and lived on what Maharaj Saheb was pleased to give him. He selected for his residence a small room $8' \times 3\frac{1}{2}' \times 4'$ located at the top of a room in the same house in which Satsang was held. He died in Satsang in the time of Maharaj Saheb who was pleased to remark, "His name was Bool Chand, but in fact he was Mool Chand (i. e., the Moon of Sunna, topmost region of Brahmand)". Maharaj Saheb also said that Master Bool Chand was like Doctor Jiwat Ram. He did not absent himself from Satsang even on the day he died. He looked on death as if he was going to his home. He had broken off all his worldly ties in his life time. This is what Satsang bestows.

529. 'Sri N. N. Ghosh of Calcutta was a renowned professor of English. Once he had many questions written on a piece of paper which he wanted to put to Maharaj Saheb. Maharaj Saheb did not afford him any opportunity to put any of his questions but instead commenced delivering discourse. At the close of Satsang, Maharaj Saheb asked for the questions from him. Feeling nervous and shy he begged pardon and said that he had nothing to ask. Maharaj Saheb told him that in order to comprehend the principles of Radhasoami Faith properly, he should attend Satsang and perform spiritual practices for some time. Mr. Ghosh did attend Satsang for some days and for his sake Maharaj Saheb delivered discourses in English.

530. Mr. Hurmusji R. Mistry was a Pársí gentleman in service at Karachi and was initiated in the time of Huzur Maharaj. It was some time after Huzur Maharaj's departure that Mrs. Mistry died in very tragic circumstances. She got plague and was segregated in a hospital. Mr. Mistry was not allowed to see her and could not see even her dead body. This shocked him so much that he resigned his service, put his children under the care of his relatives and left for Allahabad to attend Maharaj Saheb's Satsang. For the few years he lived at Allahabad, he devoted himself entirely to Satsang and its service in every possible way. His recitation of Shabds (hymns) was very edifying and those who have heard him still remember the effect it produced on them.

531. In 1910 Mr. Mistry fell ill and went away to Bombay where he died about six months later. Babuji Maharaj wrote on his death, "The loss of Hurmusji has come as a great shock to all of us. To me it is a personal loss as he was a most trusted and valuable companion of mine. His devotion and unflinching acceptance of the Supreme Mauj were qualities which are rarely met with, to the same degree, as in his case, even among old Satsangis."

532. Rai Bahadur Baleshwar Prasad is better known as Prem Prasad by which name Huzur Maharaj addressed him. In Maharaj Saheb's Satsang he was called "Táújí" (father's elder brother) as he was about nine years older than Maharaj Saheb. Some have worldly prosperity while a few get spiritual uplift. It is only an exception that both gifts are within a man's reach. And Tauji Saheb was in this exception.

533. Tauji Saheb was a prominent member of the Provincial Civil Service and rose to be the Secretary, Board of Revenue, being the first Indian to occupy that post. He was a linguist. He was respected by all for his learning, ability, hard work and integrity. He was a religious man in his own way, devoted to Shiva, whose worship was prevalent among the religious minded

men of his class at Benares (Varanasi) where he was born and educated. Not satisfied with this outward mode of worship, he studied hard the various schools of Hinduism. He did not have to waste much of his time and energy in this fruitless task when he accidentally met Maharaj Saheb whom he had known and taught in school, years back. Maharaj Saheb explained to him the principles of the Faith which he accepted instantly. Tauji Saheb was initiated in November 1896. He had very few occasions to get Huzur Maharaj's darshan. But fortunate as he was he soon got internal experiences which he described in his poems. When Huzur Maharaj heard them, He forbade him to indulge in poetic effusions for the future.

534. Tauji Saheb was a devotee of very high order. Maharaj Saheb and Babuji Maharaj entrusted him with the administration of Satsang and all important matters concerned therewith. In the difficult days following Maharaj Saheb's departure, Tauji Saheb, under Babuji Maharaj's leadership, upheld, as the first Secretary of the Council, its prestige and baffled the efforts of schismatics who were bent on dissolving the Council. Tauji Saheb passed away on 20-1-1910.

535. Mr. Bapuji Hurmusji Cooper was a Parsi gentleman and the only son of a multi-millionaire of Bombay. In his early life he was an adept in mesmerism and hypnotism. After some time he began to think of finding some practices whereby he could himself possess supernatural powers and be able to dispense with the aid of a 'subject'. In his search he heard of Huzur Maharaj and joined Satsang in or about 1890. This displeased his father. And when he expressed his desire to devote his life to Satsang, his father very much resented the idea Mr. Cooper left his wife and home and began to live in Satsang. Shortly afterwards his mother came over to live with him. This enraged Mr. Cooper's father so much that he threatened to disinherit him if he did not return home with her mother. Mr. Cooper did not comply, and wrote he had no attachment for money or for anything meterial. Thereupon he was disinherited and the entire property was made over to a Trust. Mr. Cooper

was unaffected. In fact he had reduced his requirements so much that he did not stand in need of spending anything out of rupees fifty thousand or so left over to him by his mother. He made a Bhent of this money and also the major part of the allowance of rupees two hundred per month he received from his father's Trust. About ten or twelve years before his death, Mr. Cooper was almost completely oblivious of his physical surroundings. All the time he was in deep meditation and for days together he would not eat anything. During all this period Babuji Maharaj was pleased to take personal interest in him and his comforts. He died in 1935 when his body was cremated in accordance with his expressed wish.

536. Doctor Madho Lal Malik was an L. R. C. P. & S.[1] of Edinburgh and L. F. P. and S.[2] of Glasgow. On return from England, in 1902, he commenced practice at Allahabad. Shortly afterwards he contracted T. B. and was advised to go to the hills. But instead of doing this, he devoted himself whole-heartedly to Satsang and the service of the poor. For over twentyfive years he was at the beck and call of every poor man at all hours of day and night. He never demanded his visiting fee and when he was offered, he would not accept it unless he had been convinced of the ability of the patient to pay. In the case of poor and indigent persons he would even defray dieting and other expenses from his own pocket.

537. Maharaj Saheb once said that if Doctor Malik gave only water it would do as much good to his patients as medicine. During the influenza epidemic of 1919, Doctor Malik distributed Charnamrit to thousands of his patients, and they were cured.

538. A few months before his death in 1926, his old disease got the better of him, but he patiently suffered, having for his support the Supreme Name RADHASOAMI. All the time, the holy books of the Faith were recited.

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1. Licentiate of the Royal College of Physicians and Surgeons. 2. Licentiate of the Faculty of Physicians and Surgeons.

539. After his death Babuji Maharaj wrote, "The loss owing to the demise of Doctor Malik has indeed been an irreparable one. My own association with him dates back to a quarter of a century and I valued him as a personal friend of rare qualities and a most esteemed comrade of the Satsang."

540. Mrs. Prem Sanwárí alias Bahinjí was the third wife of Sri Rádhe Mohan, Deputy Collector, the second son of Táújí Sáheb. Shortly after marriage, she had hysteric trances in which she described her previous life when she was the daughter of Lálá Suchet Singh, the eldest son of Cháchájí Saheb (the youngest brother of Soámíjí Maháraj).

541. Sri Radhe Mohan died in 1930. Thereafter she surrendered herself unreservedly at the Feet of Babuji Maharaj, who took personal interest in all her affairs till her end on 17 October 1940. After her death Babuji Maharaj said, "Every one makes Bhent of tan, man and dhan (body, mind and wealth), but she made a Bhent of her very life."

542. Bahinji's quick intelligence, ready judgment and diagnosis of human problems was oriented by her keen spiritual instinct and an unalloyed devotion at the Feet of Babuji Maharaj. In matters of principle she was most uncompromising. She never cared if any body would be displeased with her plain speaking. It was at her request that Babuji Maharaj visited Indore for the second time in 1937 and left Allahabad to settle down permanently at Agra.

543. After the transfer of Satsang headquarters from Allahabad to Agra in 1937, Bahinji's connections with Satsang were further cemented. During the three years she lived in Soami Bagh she took a prominent part in its affairs. She took interest in the household matters of Babuji Maharaj's family and took on herself personally the care and responsibility for

looking after His comforts. And above all she was anxious to secure the maximum facility to all Satsangis for close intercourse with Babuji Maharaj.

544. Lálá Totá Rám was initiated in the time of Huzur Maharaj and was seriously devoted to spiritual practices. After the death of his wife and daughter he felt that his worldly ties and obligations were so much lightened that he retired on proportionate pension at the age of 39. Thereafter he lived in Satsang till his death on 23-1-1945 in Soami Bagh, Agra.

545. The present hall of the Samadh was completed in 1925. When Satsang was held for the first time in this hall, prashád of Laddús was distributed. Babuji Maharaj gave ten Laddus to Lala Tota Ram, Engineer and smilingly declared--

दस मुक़ाम को ले पहुँचावे

(Will grant ascension to ten regions)

546. Besides the construction of Soamiji Maharaj's Samadh, he supervised the construction of other buildings, as for instance, the huge hall and gate of Maharaj Saheb's Samadh at Benares (Varanasi) and other buildings in Soami Bagh, Agra.

547. Lala Tota Ram was, till his death, incharge of the Bhandaras and the management of all the properties of the Satsang. He was considered to be a spiritually advanced soul whose views and judgments were always respected and valued. Babuji Maharaj treated him as a member of His own family.

548. From time to time there have been spirits of high order in Satsang in female form as well. Jíjí Bái was one of them. She was the grand daughter of Bakhshi Khumán Singh jí, the celebrated Prime Minister of Indore, Central India. She received initiation in 1892. Due to the rigors of pardáh prevalent in those days especially in her family, she could not get Huzur

Maharaj's darshan. In 1904, however, she along with her husband and several other members of her family and other relations shifted permanently to Allahabad and lived in Satsang till her death on October 7, 1947, in Soami Bagh, Agra.

549. Jiji Bai was a gifted soul. Whatever sewá she was given in the times of Maharaj Saheb and Babuji Maharaj she did with the utmost care, so that both Maharaj Saheb and Babuji Maharaj were very much pleased with her. Another great gift with her was that she never came in conflict with anybody although among the female devotees there were many who were anxious to get some of the sewa (services) she was mainly incharge of. She was kind, considerate and sweet tempered and was respected by all.

550. Mr. Guru Mauj Saran's original name was Motírám Udhárám Mírchandání. He was initiated by Huzur Maharaj in 1892, after which he used regularly to visit the Satsang. This, he felt, was not enough. So when his wife died, he retired from service on medical grounds, left his three children in charge of their grand parents and came to live in Satsang in 1903. He was absolutely unconcerned with what happened to his family and children. He was a part and parcel of Satsang and both Maharaj Saheb and Babuji Maharaj regarded him as one of their family members. In fact he lived there and got his meals from Maharaj Saheb's and Babuji Maharaj's kitchens. He succeeded Tauji Saheb as Secretary of the Council. He died on November 19, 1947, in Soami Bagh, Agra.

551. When Maharaj Saheb went to Dumráon, He kept Mr. Guru Mauj Saran as His assistant. He was very much pleased with the work and devotion to duty which Mr. Guru Mauj Saran displayed.

552. Whatever his spiritual gifts which, of course, were of a very high order, in the realm of Satsang administration,

appreciation of human relationship and disposal of Satsang affairs, he was unrivalled, as regards their quality, despatch and correct grasp. He was a living encyclopedia of Satsangís, their ills and woes, and could, therefore, accord each one the most fitting place and treatment. In the time of Babuji Maharaj as ever before he was a host in himself and managed everything with an incredible sweetness and efficiency.

553. Two interesting incidents in Mr. Guru Mauj Saran's life in Huzur Maharaj's time may be mentioned here. On one of his visits to Agra he could not make up his mind whether to offer rupees five as Bhent or rupees ten. Sometimes he thought rupees five would do, then he thought rupees five would be too little, he should give rupees ten. This cogitation continued for sometime till at last he decided to offer rupees ten. When the Bhent was made, Huzur Maharaj said, "Why do you give rupees ten ? Five would be quite enough", and repeated it several times. Mr. Guru Mauj Saran felt ashamed but could say nothing.

554. Huzur Maharaj used to give away articles such as clothes etc. presented to Him by one Satsangi to another after using them Himself for some time. Mr. Guru Mauj Saran wanted to offer something which Huzur Maharaj could use Himself and would not give away to any one else. After great deliberation he at last decided upon one thing. He got a cap made in the form of a beautiful crown and put a small photo of Soamiji Maharaj in the middle of the crown in front. When it was offered to Huzur Maharaj, He was very much pleased and said, "This is very good, it affords double darshan; I am not going to give it to any one." The cap is still preserved with other articles of clothing used by Huzur Maharaj. It appears in one of Huzur Maharaj's photos also.

555. On a certain occasion Babuji Maharaj was pleased to observe that Lala Tota Ram and Mr. Guru Mauj Saran were the pillars of Satsang.

51

LAST DISCOURSES OF BABUJI MAHARAJ

TRANSLATION OF BACHANS OF BABUJI MAHARAJ AND CONVERSATION BETWEEN HIM AND THE SATSANGIS, AS CONTAINED IN GRAMOPHONE RECORDS

Recorded on 29th December 1948, Wednesday, at quarter past 5 O'clock and then again at 8 O'clock in the morning.

(1)

BACHAN

A sincere seeker after true Parmarth, should search for a Perfect Sant Sat Guru. He is like a rare jewel. Without His assistance, it is not possible for the Jiva to leave this contemptible world and gain access into his Real Abode high up; or for his Surat to ascend with the help of Shabd. Save Surat-Shabd Yoga, there is no way whereby the Surat can revert to its Original Home. The paths so far followed by others, terminated either at the first or at most at the second stage of Sants. For further advancement, the path cannot be found except through the Sant Sat Guru, who has access upto the regions of Sat Purush and Radhasoami. It is therefore incumbent upon the Jiva, in the first instance, to exert his utmost to find out the Sant Sat Guru. When He is met with he should not hesitate to surrender to Him his mind, body and wealth.

QUESTIONS AND ANSWERS

Gauri Babu : Satsangis are anxious to know why Maharaj (Babuji Maharaj) has chosen to confine Himself to bed.

Babuji Maharaj: No particular reason. It is due to old age.

G : Of course, it is due to old age. But the manner in which Maharaj has been confined to bed for the last six years .....

B. J. M. : For four years.

G. : It is now 6 years, Maharaj !

B. J. M. : Is it ?

G. : Maharaj fell ill on April 1, 1943.

B. J. M : Yes.

G. : '1949" is just to usher in now.

B. J. M. : All right.

G. ; Is there any special reason for Maharaj's lying in bed ? How is it good for Satsangis ?

B. J. M. : There is no particular reason for it. It is due to old age and the time of death has not yet come. That is why Pran (breath) is still there in the body.

G. : How will Satsangis be benefited by it ?

B. J. M. : Whenever they like, they may come, have darshan and talk. When I used to move about they could come at certain appointed times only.

G. : Then it means that Satsangis can derive greater benefit at present.

B. J. M. : Greater benefit they cannot derive. The benefit, which accrued from my discourses in Satsang cannot be derived now. Some benefit, of course, they do derive.

(2)

G. : Will there be greater improvement in Soami Bagh ?

B. J. M. : Yes, yes.

G. : When may we expect the construction of the Holy Samadh to be completed ?

B. J. M. : Nothing definite can be said about it. In a way, the construction has already been completed.

G. : The proposed building the construction of which is in hand, is very large. Can we expect it to be completed soon ?

B. J. M. : Not very soon.

G. : But completed it will be ?

B. J. M. : Yes, it shall certainly be completed. But it will take time.

G. : And the construction work will not be interrupted. Will it go on ?

B. J. M. : Yes, it will continue.

G. : Will Satsang go on increasing day by day ?

B. J. M. : Yes.

Santo Babu. : Will the differences between Soami Bagh and Dayal Bagh come to an end one day ?

B. J. M. : Yes, a time will come when they will begin to diminish. Ultimately they will end. There are no appreciable signs of rapproachment.

Hira Bhai : Maharaj once said at Allahabad that there would be Radhasoami era. When will it begin ?

B. J. M. : There is yet some delay.

G. : Maharaj ! Is there delay too in the advent of Soamiji Maharaj and Huzur Maharaj ?

B. J. M. : That is very much distant.

Prabha Shankar : Maharaj ! It has been enjoined in Bachans, "He who loves my Beloved is dear to me". We are unable to follow this injunction.

B. J. M. : It will become possible.

P. : May we hear something about it ?

B. J. M. : The lovers of Radhasoami Dayal will certainly be dear to those, who are true Satsangis and whose hearts are imbued with a sincere love for Radhasoami Dayal. It is due to deficiency in their love that they are not dear to them.

Santo Babu : Sometimes there appears to be very little amity among Satsangis.

B. J. M. : It is so.

S. : It will be desirable if there is greater amity.

B. J. M. : Gradually there will be.

(3)

G. : Maharaj ! How long will this condition of India continue ? May there be some improvement ?

B. J. M. : This will result in great improvement and spiritual good. The day is not very far. Gradually, it will be done.

G. : Maharaj ! What about the quarrels going on in the country, between Hindus and Musalmans, and one another ?

B. J. M. : All will end in peace. By the time Radhasoami Dayal incarnates as Father and Son, peace will reign supreme.

G. : Maharaj ! Will we have to come and dwell here after that ?

B. J. M. : That period of peace and tranquillity will prevail for one thousand years.

At the expiry of this period of one thousand years all will be withdrawn to their respective higher regions. But all will not repair to Sat Lok.

G. : And thereafter ?

B. J. M. : Creation will again be evolved.

G. : Maharaj ! Will the same troubles have to be undergone over again ?

B. J. M. : Not by those who will have secured admittance into Sat Lok.

G. : But will those, who are in intermediate regions, have to suffer ?

B. J. M. : Yes, they will have to undergo some hardship, but very little in comparison with those who rise from lower regions.

G. : Maharaj ! Will greater benefit accrue to us when both Soamiji Maharaj and Huzur Maharaj grace this earth and live here ?

B. J. M. : Yes.

G. ; It is because both would be here.

B. J. M. : Yes. With their advent, salvation of all the Jivas will be effected. But all will not repair to Sat Lok. Every Surat (spirit) will go to the region of its origin. Precreational condition will supervene.

Kailash Chandra : Maharaj ! Sants and Mahatmas are ominiscient. Is it necessary for a Jiva to relate his troubles and difficulties to them and pray for their grace, mercy and protection ? Or because they are omniscient, and know everything, it is not necessary to do so !

B. J. M. : One must always pray and supplicate.

K. : Maharaj ! It is said that the Sant Dhar (current of Sant) which has come down to this earth shall not recede till the salvation of all has been effected. It shall continue. Is there any likelihood of an "interregnum" taking place before this ?

B. J. M. : No. "Interregnum" there would be, but the current will not go back. Sants will again manifest. In between, interregnum will be taking place at intervals.

K. : But not just now ?

B. J. M. : There would be no "interregnum", when they will come in the end.

K. : Maharaj ! But there is going to be no "interregnum" in the near future ?

B. J. M. : Hope not. But interregnum there will be.

K. : May there be none, at least for 10 or 20 years, Maharaj ?

B. J. M. : Hope not.

G. : How shall we know about it Maharaj ?

B. J. M. : He would Himself vonchsafe every kind of recognition necessary for the welfare of the Jiva.

(4)

Sant Das. : After the departure of Soamiji Maharaj, Your Grace had applied Yourself to studies. How did Huzur Maharaj take You under His care ? It is said that He went to Your house.

B. J. M. : It is like this. Huzur Maharaj did not attract either Maharaj Saheb (who was senior to me by three months) or myself to His Satsang as at that time we were students. The reason was that if we had attached ourselves to Satsang, our studies would have suffered. When our education was over, Huzur Maharaj was pleased to visit Benares (Varanasi). When He wrote to me about this, Maharaj Saheb also wanted to accompany me to the railway station to receive Huzur Maharaj. We both took Huzur Maharaj in a carriage to the garden of Raja Munshi Madho Lal. Ordinarily Huzur Maharaj used to stay two or three days only. But on that occasion He was pleased to stay there for ten days.

S. D. : How far is it correct that Huzur Maharaj went, searching for You, to Your house ?

B. J. M. : There was no necessity for it. Huzur Maharaj knew my house. When my grand-mother (Soamiji Maharaj's elder sister) was alive, He had visited my house. To locate it later on, He might have made enquiries.

S. D. : It is said that Huzur Maharaj enquired from You if You were performing any Abhyas.

B. J. M. : This enquiry was made by Soamiji Maharaj, not by Huzur Maharaj. I replied that I was performing the Abhyas (practice) of Pranayam as taught by my grand-father. I prayed to Soamiji Maharaj to initiate me. At this, He said, He would do so, if I was not tied to that Abhyas. I replied that I had no such attachment. Thereupon He initiated me. He took His seat on the very Chauki (raised dais) made of earth on which He used to sit. He seated me by His side and initiated me.

K. : A Satsangi is desirous of effecting some greater progress in his Satsang and Parmarth, for this purpose he prays to the Sant Sat Guru. Will greater progress be possible by any means other than the usual law of Karams ?

B. J. M. : More or less the progress will be made in accordance with the usual law. But this prayer will ease it to some extent.

K. : Maharaj ! We strive very hard to bring the Rup (Form) of the Sant Sat Guru before our mental eye in the practice of Dhyan. But it does not appear. What should we do to fix His Form in Dhyan ?

B. J. M. : That Form is at a higher level. The Surat does not reach there. Therefore that Form does not manifest. When by the performance of Abhyas, the Surat is able to reach there, the Form will appear.

Recorded from half past eleven to half past twelve in the night between 30th and 31st December 1948.

(5)

Surat is not a denizen of this region. It belongs to the region which

is the Adi Dham (Prime Abode) of Radhasoami Dayal. There it was merged in the Purush (the Supreme Being, Radhasoami Dayal), and had no individual knowledge about Him. It has now to cut asunder all the covers of Kal, Karam and Maya, which it has assumed on descent to this region. After receiving initiation from the Sant Sat Guru it has to perform Abhyas (spiritual practice), which is not possible without His help. Thus it has gradually to proceed towards and reach that Region. There, it will obtain distinctive knowledge of Radhasoami Dayal. This is termed as true and complete Uddhar (salvation).

For acquiring this very knowledge, the Surat has to descend to this region. Upto Sat Lok it was spirit. Below appeared the currents of Kal and Maya. Kal begged of Dayal to grant him Surats, as by himself, he could not bring about any creation. Also Surats could not acquire individual knowledge. Kal's prayer was granted and Surats were entrusted to his care because the good of all was involved in this arrangement. It was thus that Surats descended, with Kal and Maya, to the Pind Desh, and began to function through the nine apertures in the body. The object was that by this "functioning" gradually the covers of Kal and Maya are cast off and the Surat gains consciousness and returns to its Nij Desh, its real home. On reaching there it will acquire full knowledge of Sat Purush Radhasoami. For this it is imperative for the Surat to meet the Sant Sat Guru and to depart from here by getting out of delusions. These delusions include the pleasures of senses and Kal, in which the spirit entity is entangled due to its association with Kal and Karam. But it cannot go back of its own accord and by its own efforts. As long as it does not proceed upwards by disengaging itself from the region of Pindi Mana (individual mind), it cannot be fit to raise itself.

(6)

It is necessary to come in contact with the Sant Sat Guru, and with His help, to perform Surat Shabd Abhyas and to get admittance into the Nij Desh (Real Abode). On reaching there, the Surat will acquire individual consciousness and knowledge, distinct from Sat Purush Radhasoami. Without the help of the Sant Sat Guru, it is not possible for the Surat to enter its Nij Dham. He has graciously opened the royal road of Surat Shabd. He alone has the power to admit the Surat into that region after imparting His own strength to the Jiva, and making him perform the Abhyas gradually. Complete salvation, according to Sants, is attained when the Surat reaches its Nij Desh, Radhasoami Dham. There it will individually acquire full knowledge of that Region. It will attain to the state of Prem and Anand prevailing in Radhasoami Dham. Retaining full consciousness, it can whenever necessary,

assume the form of Sant Sat Guru. The impulse comes from there, and effects salvation of Jivas. Without the help of Sant Sat Guru, Surat cannot revert there by its own endeavours.

Sant Sat Guru is necessary for the performance of this Abhyas. It is also necessary to be detached from the activities of this world to some extent. Being indifferent to the pleasures of this world, the Jiva should accept the Saran of the Sant Sat Guru and surrender himself to Him. It is then that, by His help and glance full of grace, purification will be effected and Surat will gradually proceed towards higher regions by the practice of Surat Shabd Abhyas. But this cannot be accomplished in one life. This is the work of four lives.

एक जन्म गुरू भक्ति कर, जन्म दूसरे नाम।
जन्म तीसरे मुक्ति पद, चौथे में निज धाम॥

Ek janam Guru Bhakti kar, Janam dusre Nam
Janam tisre Mukti Pad, chauthe main Nij Dham.

Translation :—Devote one life to devotion to Guru; attain Nam (i.e., Trikuti) in the second life; reach Mukti Pad (i.e., Sunn) in the third life; attain Nij Dham, the final abode, in the fourth life.

(7)

Mana, Maya, Kal and Karam are so dominant in this world that the Surat cannot ascend by itself. Nor can true and complete emancipation be attained, which, according to Sant Mat, consists in gaining access to Adi Dham, Radhasoami Dham. Therefore, the first essential is that a sincere and strong desire for attaining emancipation should be created. This would be done after undergoing punishment and suffering at the hands of Kal and Karam and after long sojourn in this world. If, thereafter, the Sant Sat Guru is met with, by His Daya (grace and mercy), love and faith will be engendered. This will detach the Surat from the pleasures of this world and incline it towards the Shabd internally. The Surat will emerge through the third Til, and intertwined with Shabd it will proceed internally. In this way progressing gradually it will pass through Sahas-dal-Kanwal, Trikuti and two other intermediate regions and secure entrance into Nij Desh. But this task cannot be accomplished in one life. It will take four lives. In other words there must be such an intense devotion for the embodiment of Radhasoami Dayal, in the form of Sant Sat Guru that there is real detachment from pleasures of this world in an appreciable degree. And the Jiva should not be so attached to them that he may not do without them. When this state is achieved, his attention will be directed

inwards with the grace of the Sant Sat Guru, and love for and faith in His Feet will be engendered. By His help, the Surat will get detached and separated from here. Abiding in the third Til, it will reach Sahas-dal-Kanwal and Trikuti. It will stay in Trikuti for some time for reducing its inclinations towards lower regions. On being completely purified according to the standard of that region, when it is fit to resume further journey, it will meet the Sant Sat Guru, and a desire to make further progress will be created.

Recorded between 12 mid-night and 1 a. m. on January 1, 1949.

(8)

The Surat shall have to undergo all the stress and strain of Kal and Maya to which all are subject in Pind. Its capacity to proceed inwards to higher regions will be augmented far beyond what it has at present. By the grace of the Sant Sat Guru it will be able to make inner progress swiftly. It will ultimately reach Maha-sunn, a region which is extremely dark and has un-manifested regions. Unaided, the Surat, by itself, will never be able to attain this region. It is the assistance and the company of the Sant Sat Guru alone that will enable it to do so and to reach Bhanwargupha. There the Surat will gain full consciousness and stable form of existence. Thenceforward, penetrating inwards, it will enter Sat Lok. There it will be fully absorbed in the rapturous bliss of the darshan of Sat Purush. Its longing for this darshan will become terribly acute. The Sant Sat Guru will then take the Surat still higher to Alakh Lok where it will have the darshan of Alakh Purush and stay there for a considerable period to enjoy the wondrous spectacle and bliss of that region. The Surat will be ready for a still higher journey to Agam Lok. There it will reach in the company of Sant Sat Guru. Immense is the intensity of the refulgence and bliss of that most rapturous region, and the Surat will be simply overjoyed. Ultimately it will enter Radhasoami Dham, the bliss of which is indescribably immense and Surat will get merged therein and be happy.

(9)

The Surat, really speaking, is a denizen of Radhasoami Dham. It was originally one with Radhasoami and merged in Him. Compared to Radhasoami Dayal, it was however unrefined. Hence its descent to Agam Lok, Alakh Lok and Sat Lok. The bodies of the Presiding Deities of these regions were evolved by the Spirit-current descending from Radhasoami. The bodies of the denizens of these regions are also of the same essence.

All these bodies are imperishable. These are not subject to decay and death. The dwellers of these regions shall permanently remain in these regions. The coarseness caused during this descent, was accentuated at the gate of Sat Purush and came down to Bhanwargupha. But still the creation of this region is pure, free from the impurity of Mana and Maya. But the coarseness collected at Bhanwargupha, descended further down. In the course of its descent, it was further denuded of spirituality. This current of denuded spirituality is known as Kal Purush. Kal Purush came down and stood helpless because he alone could not evolve any creation. Hence those Surats (spirits) which, due to their association with the current of lower spirituality, had become somewhat impure, were, by Mauj, made to descend. The current along which these Surats or spirit-entities descended and further evolved the creation of Jivas, is called "Adya". These two currents of Kal and Adya took their first location in Daswan Dwar.

(10)

Observing the creation of Akshar Purush, Kal and Adya were awe-stricken. Finding the creation there so refulgent and perfect, Kal and Adya felt that there was no scope for a creation of their own. Akshar Purush, however, consoled them that they could evolve the creation of the three regions below. Hence the currents of Kal and Adya descended to Trikuti. The subtle forces of five Tattwas (elements) and three Gunas (qualities) were created there, by the help of which the creation of Sahas-dal-kanwal was evolved. The Surats or spirits destined to assume human form, were located in Sahas-dal-kanwal; because the spirit in man resides in Sahas-dal-kanwal. Descending to the plane of Mana (mind), it performs all the functions appertaining to the human body. The current descends further to Nabhi, Indri and Guda Chakras. These three Chakras are the centres of brute creation and functioning.

At midnight when the clock struck the hour of twelve and the New Year1949 ushered in, those present, offered Bhents, and the Shabd (hymn) "Guru ki kar har-dam puja" (worship the Guru every moment) was recited. (Sar Bachan Radhasoami (Poetry) Part I, page 410.)

On January 1, 1949, at 2 P. M., Babuji Maharaj visited the Holy Samadh of Soamiji Maharaj. He was taken there while lying in His bed. The concourse of Satsangis and Satsangins was very large. In spite of weakness, while delivering the discourse, Babuji Maharaj spoke quite loudly. It was after several years that Maharaj visited the Holy Samadh. The

holy sandals of Soamiji Maharaj were put in the hands of Babuji Maharaj He placed them on His fore-head and eye-lids. As a token of thanksgiving, Satsangis and Satsangins offered Bhents. Maharaj came back to His room at quarter to 3. The Bachan delivered by Him is reproduced below :—

This region where the Jiva is located at present, is not his real home. Kal and Maya have enticed him here. He is so much immersed in the pleasures of mind and senses that he has lost all memory of his real home. He does not know how to repair there. He is in perpetual harassment and worry due to the wheel of pains and pleasures. He is day by day going down, which adds to his troubles Observing such a pitiable condtion, Sant Sat Guru took pity upon the Jivas. He incarnated and gave His message to Jiva to return to his Nij Desh (real home) where there is nothing but bliss. There can be no escape from the pains and pleasures of this world without going back there. But the Jiva cannot undertake this return journey by his own efforts. The Sant Sat Guru, therefore, imparts His own strength. Those who accept His teachings and adopt His Saran, begin to move upwards internally. Besides Surat Shabd Yoga there is no remedy. But for those who are denuded of spirituality this is difficult to perform. Otherwise it is the easiest and smoothest path leading to the real home. With some detachment from the objects and pleasures of the world the Surat can catch hold of Shabd, and move slowly upwards with the help of the Sant Sat Guru. On crossing third Til and reaching Sahas-dal-kanwal, the path would become smooth. Thereafter, by Prem and Bhakti (love and devotion), it will go on crossing the regions of Trikuti, Sunn, Maha-sunn, Bhanwargupha, Sat Lok, Alakh Lok and Agam Lok, and ultimately rest and find abode in Radhasoami Dham. This is the Real Home and the Region of Supreme Bliss, where there is nothing but love. In fact, the real form of Surat is love. But in the pre-creational state it was unconscious. Now, when it returns there, it will be fully conscious, and will fully partake of the bliss of Sat Purush Radhasoami. It will absolutely have no inclination to come to the lower regions again.

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EXTRACTS FROM SOME OF BABUJI MAHARAJ'S HINDI DISCOURSES TAKEN BY A SATSANGI IN ENGLISH

1. The Supreme Being Radhasoami Dayal is the Prime Force and Source of Creation. The regions of Dayal Desh, the first and topmost parts, were brought into existence directly under His impluse. The lower regions, namely, Brahmand and Pind, originated by the hands of administering agencies. There is always a difference between the whole and its parts. The parts or agencies do not possess the same degree of potentiality which the whole does.

2. The creational current issuing from a centre proceeds as far as it meets with response, but when response ceases or resistance commences, it stops and forms a new centre or reservoir of energy. This centre issues a fresh current which has affinity with the substance and surroundings in which it has to act. The original current is hidden inside. Thus with the new reservoir the creation starts again and the same rule applies. In this way centre after centre is formed and the original current keeps getting hidden inside. As the continuity of the thread is lost in each reservoir there is no high way by which Jivas could proceed from the lowest to the highest regions.

3. The creational current is like a lamp. It gives light to all. Bad or good deeds are done under the light shed by it. It never interferes with the actions of the spirit entities, and allows them free play according to their inclinations as this is the only way in which the force of the impluse which led to the performance of those actions can be exhausted.

4. When the burden of the Karams (deeds) of a sufficient number of Jivas is appreciably reduced by their expression and experience in this way, they acquire the Adhikar (fitness) to revert to their original abode and come under the class of Hans Jivas, but as Uddhar (salvation) cannot be effected by the ordinary creational current as stated above and by the Jivas independently the advent of a new current specially adapted or equipped to achieve this end becomes a necessity.

5. Although the Jivas may attain Adhikar to go back, they are unable to go alone without the divine help. The Supreme Father, therefore, comes in this region as Sant Sat Guru to help the *Hans Jivas* in their ascension to the final stage.

6. The advent of Sants establishes a high way for the Jivas to return to their original abode. It is impossible without such a road to proceed on this journey.

7. This new current has issued only in these times (Kali Yuga). It assumed a potential and active form with the advent of Radhasoami Dayal in the person of Soamiji Maharaj. Unlike the creational current, it does not lose itself in any reservoir on the way. It comes here direct from the Supreme Father, Radhasoami Dayal. It is full of the highest degree of potentiality and grace and mercy and its nature is exactly the same as that of the current which made the spirits of Dayal Desh conscious by awakening them from their comatose condition, thereby making them co-sharers in the bliss of the Supreme Father.

8. The rule of Uddhar (salvation) is also the same as the one in Dayal Desh. The spirits of Dayal Desh were brought into consciousness as soon as they *came in contact with that current.* This was not the case with spirits which were under coarse covers. The exhaustion of their Karams or covers was necessary and for this purpose they had to be sent down to the lower regions and subjected to two diametrically opposed forces, the centripetal and the centrifugal.

9. The present time is the season of *Basant.* The earth, while revolving round the sun in its orbit, gets different seasons including Basant (spring). As the Brahmandic system (which includes our Pind) has now come within the limits of conjunction with *Satt Lok*, that is to say, direct rays are coming from the Spiritual Region, the period during which this position continues would be *Basant Ritu* (spring season). It is in this period that rays from the Supreme Sun of *Satt Purush* assume the form of Sants on this earth. The word "Basant" can be divided into "*Bas*" and "*Ant*" (final and ultimate residence).

The ultimate goal is the *Radhasoami Dham.* As Basant is the most delightful season of the year so is that *Dham.* It was on Basant Panchmi day in 1861 A. D. that "Radhasoami Satsang" was established by Soamiji Maharaj.

10. The departure of Sants is also beneficial for the Jivas. The spiritual status of the whole creation is enhanced by their advent and when their spirituality is withdrawn to the Region whence they came, a similar beneficial influence is exercised by such withdrawal and the status of each Jiva is enhanced by the tug exercised on it. Jivas are raised nearer to the highest goal. Therefore the celebration in commemoration of the dates of birth and departure of Sants is highly beneficial to the spirits and helps them in their advancement by receiving their grace.

11. Some people hold that centripetal and centrifugal forces are both independent and co-existent. This is not correct. The centripetal is absolute and independent but the centrifugal is relative and is the result of the former. Without in-going force there can be no out-going one. We breathe in first, then we breathe out.

12. Some of the Sants have said that they could create 'god'. This is true. Energy flows from one centre to another. The centre from which it flows is higher and the recipient of the energy is lower. The latter, therefore, is dependent on the former. For an incarnation of the higher it is not wrong to say that He can create god, i. e, a god of the lower centre. The god of all the religions is not the same. The founder of each religion believed that his goal was the highest. But this is not the fact. There are various centres between the final goal and the region in which we live. We may mistake the very first centre to which we ascend for the final one.

13. If the main current proceeding from above, through the *Akshar Purush* (Imperishable Deity in *Sunna*) be withdrawn, the entire creation of Brahmand and Pind will disappear so that no trace of its existence will be left. It is for this reason that *Yogeshwar Gyanis* (those who reached the top of Brahmand) have sometimes said that there is no past, present or future. After *Maha Pralaya* (great dissolution) they did not find any trace of creation which was reduced to the pre-creational condition. To them creation appeared as something written on the surface of water and it was just like a dream.

14. The first form, if it be called a form, which the Unmanifest Lord assumed was "Sound" which is the connecting link between the form and the formless. A perfect and real Guru is the "Sound Incarnate."

15. Our real form is also "Sound". So unless our spirit attains union with the Sound Form of the Lord, emancipation is impossible. It is through the Sound Incarnate (Sant Sat Guru) alone that this union can be effected. It is for this reason that so much stress is laid on Guru Bhakti, i. e., devotion to Guru. The practices of all the other religions of the world are discarded as they are not so efficacious as to effect the emergence of the spirit from the stress of mind and matter.

16. A devotee when getting initiated into a religion must know where he is located, what his goal is, what obstacles there are in the way and what means he should adopt to overcome them and to reach his goal. Without such knowledge he will simply wander at random. Such actions would not help him in the elevation of the spirit beyond the regions of mind and matter.

17. Any *Abhyas* or devotional exercise without the knowledge of the goal, of the means of reaching it and the base whence the devotee is to commence action, does not help the spirit towards its emancipation from the thraldom of *Mana (mind) and Maya (matter)*.

18. The seat of the spirit in the human frame is at the third Til and its field of action, in the state of wakefulness, is at the *Antahkaran*, the heart. The spirit when it crosses the third Til leaves this frame and death ensues. The decomposition of the body does not take place, unless the spirit has quitted its seat at the third Til. The range of action of the spirit in the human frame is thus from *Antahkatan* to the third Til. Of course the spirit cannot, ordinarily, at will, go to the third Til or withdraw its currents to the third Til without losing consciousness. The moment it leaves *Antahkaran* it is overtaken by sleep.

19. From the third Til three currents issue, one goes to the pupil of the right eye, the other to the pupil of the left eye, and a third current proceeds along the spinal cord to all the centres in the body. The point where these three currents cross is called the third Til, and this is the "Cross" of the Christians and the "Trishool" of the Hindus. Those who attempt to travel beyond this point must be able to get on this Cross which is also called *Sooli* (an impaling stake) without losing consciousness, for when a spirit reaches this point or crosses it, death ensues. Without crossing this point ascension of the spirit in the Brahmandic region from the Pindi is impossible. The external crucifixion of Christ is a replica of this condition. If the spirit of a human being is capable of crossing this point at will, he would surely have overcome death.

20. The old methods of spiritual exercises, namely, Pranayam[1], Ashtang Yoga,[2] Mudras,[3] etc, aimed at the concentration of the spirit current at each centre of the human frame commencing from the lowest, the Guda Chakra (sacral plexus), the ganglion at the rectum. They attempted to enliven the lowest first and then the second and so on in the physical frame. This was a very tedious and dangerous procedure. It took a very long time to reach the top of Pind Desh or in other words to cross the sixth Chakra or ganglion (the third Til), and those who succeeded in this were called Yogis. To gain access into Brahmand was still more difficult. Those who reached the top of Brahmand were called Yogeshwar Gyanis. We hear the names of very few Yogeshwar Gyanis, such as, Vyas, Vashishtha, Ram and Krishna. It is, therefore, evident that success in those practices was very rare. The old methods were difficult to be practised even when they were in vogue. Many conditions were necessary before a devotee undertook such a journey. The old practices could not therefore be performed by all persons particularly by women. In short it was almost impossible to perform those practices, with success, more particularly for the ordinary Jivas, and success was only obtained by a very few who belonged to the order of Ishwar Koti[4] or Brahm Koti[5] Jivas.

21. The practices of the Radhasoami Faith commence from the third Til, from a point just beyond our *gati* (access). As regards the lower centres, they, being within the range of our *gati* (access), are given up. Thus Radhasoami Faith discards the practice of traversing the six Chakras or ganglions of Pind and commences the practice from the sixth Chakra (ganglion) or the third Til, the top of Pind.

22. The means recommended by Sants for the performance of the journey successfully are 'Sumiran' (repetition of the Holy Name RADHASOAMI) and 'Dhyan' (contemplation of the countenance of the living Sant Sat Guru who is Radhasoami Incarnate) at the seat of the spirit, i. e., at the third Til, by the spirit. These two preliminary practices would help in withdrawing the two currents from the pupils of the two eyes and concentrating and

(1) Restraining or suspending the breath during the mental recitation of the names or attributes of a deity. (2) The eight parts of Yoga or concentration. (3) Certain positions of fingers practised in devotion or religious worship. Postures of Hath Yoga. (4) Having the powers and attributes of Ishwar. (5) Having the powers and attributes of Brahm.

uniting them at the third Til. For raising and elevating the spirit from this point one should adopt the practice of 'Bhajan' (Surat Shabd Yoga), i. e., listening to the internal sounds by the spirit.

23. Whatever there is in the third current in the spinal cord, is also present in miniature in the two currents going to the pupils of the eyes. Hence withdrawing the two currents from the pupils and focussing them at the third Til is as good as traversing, one by one, the six centres, formed in the human frame by the current in the spinal cord, and reaching the third Til. Hence when it is said that Radhasoami Faith discards the practices of traversing the six Chakras of Pind, there is no real omission. Radhasoami Dayal has now introduced a much easier and quicker mode of practice.

24. The basis of the old practices was *"Bal"* and *"Purushartha"* (force of one's efforts and exertions) which strengthened the mind at the cost of the spirit. In those practices, the mind took the leading part. They have become obsolete now. The force of exertions and efforts of the Jivas of this age is now at a very low level. The old practices are tedious and dangerous as mentioned above and even for the devotees who were fit for practising them, it was the work of ages.

25. Any advancement made on the strength of the material supplied by Kal cannot be permanent and reliable. The same if made by the spirit will be of quite an opposite kind, i. e. permanent and reliable. The mind being of the same essence as Kal cannot lead to improvements which can be everlasting. Therefore Sants recommend the substitution of *Dinta* (humility) for *"Bal"* and *"Purushartha"*. The former is the attribute of spirit and the latter are of the mind .

26. The practices of olden times may be compared to travelling by "Chhakra" meaning a cart drawn by a pair of oxen, which travels at a very low speed. Now Radhasoami Dayal has opened a railway line, so to say. All classes of devotees, men, women, children, old and young, can easily and speedily perform their journey safely.

27. The word "Chhakra" above referred to also means having connection with the six centres or ganglions of Pind. 'Chha" means six and "Chakra" means centre. In discarding the "Chhakra", the slow and the old means of locomotion, Radhasoami Dayal

has done away with the necessity of crossing and traversing the six centres of Pind.

28. In the practices of the Radhasoami Faith, the spirit takes the leading part and the *Mana* (mind) has to act in subordination to it. As the essence of the spirit is love, so in all the actions of the spirit love predominates.

29. At the heart centre the *Mana* (mind) is saturated with the greatest degree of impurity. It is very "malin" (impure) and "sthool" (coarse). At the Kantha Chakra (ganglion at the throat) it is purer and at the third Til it is the purest. At the heart centre it gives rise to many unholy desires but it does not do so at the third Til. Here the desires are more holy and humane or rather angelic. So in our practices the attempt is to take the help of the *Mana* (mind) which is of the purest form, viz., that at the third Til.

30. The superiority of Radhasoami Faith consists in its practice of "Surat Shabd Yoga" which attempts to make the spirit independent of mind and matter (*Mana* and *Maya*). "Surat" means spirit, "Shabd" means sound and "Yoga" means union. There are two other practices also as mentioned above. They all tend to develop the potentialities of the spirit from the very beginning, aiming at the independence and freedom of the spirit, making the body and mind subordinate to it, till the spirit, leaving the mind in its own region, i. e., Trikuti, becomes able to ascend alone. At present the spirit cannot ascend without the help of the mind. Therefore the mind is trained to cooperate and harmonise with the spirit. Without such cooperation and harmony the spirit cannot attain its independence.

31. The spirit here supplies energy and the cover, i. e,, the *Mana* (mind), does all. The spirit is only a silent spectator of the actions of the *Mana* (mind) and does not take any active part itself. The spirit can only function through the mind and body. The fact is that the spirit in its descent has lost its identity and has identified itself with the mind and body both of which are incapable of doing any thing without receiving energy from the spirit. There are also different degrees of *Mana* (mind). The lowest is very malin (dirty, foul, filthy, impure, unclean, soiled, stained)

and the highest is the purest ; but still it is not free from the tinge of the actions which are called satanic and such actions assume greater force as the *Mana* (mind) becomes lower and lower.

32. The spirit in its downward descent has taken on itself covers of the regions through which it has passed. The covers of each centre are not same. Some are subtle and some coarse. They vary according to the strata to which they appertain. The spirit here is not independent. It supplies the covers with energy and the covers so vivified begin to function. Here therefore the actions are generally of the covers alone and not of the spirit which only supplies energy.

33. The depletion of spirituality gave rise to want. The *Mana* (mind) began to fret and attempt to fulfil or supply the want. This became the subtle seed of "self" which developed more and more as the spirit went down in the lower regions. The depleted spirituality or the spirit in a comatose condition could not become conscious and able to work if it did not become ensheathed in the covers of *Mana* and *Maya*, i. e., mind and matter. These sheaths are very subtle and fine in the three upper regions of Brahmand and the depletion in the spirituality not being very great, the mind there is comparatively pure.

34. In the spiritual regions, i. e. Dayal Desh, only centripetal force exists and in the regions below, i. e., in Brahmand and Pind, both centripetal and its opposite, the centrifugal force, exist. The centrifugal force cannot take the spirit higher up. It is conjunction with the centripetal force alone which effects salvation. In Dayal Desh the spirit force is manifest and is without a cover. Therefore all the spirits there remain attracted towards the highest centre, i. e., the Lord. There are no opposite forces there. As soon as the spirit descended down Dayal Desh, it took cover. In Brahmand and Pind the spirit became *antargat*, i. e , hidden inside.

35. The essence of the spirit is also the same as that of the Lord. The potentiality of each spirit is also the same. The difference arises on account of the degree of coarseness or subtlety of the covers in which it is enveloped and on account of its location in lower or higher regions. The spirits ensheathed in coarser covers have to be located in the coarser regions the material of which corresponds with the material of the covers. This enables them to be in a conscious condition and to work for the exhaustion of their Karams.

36. When a man begins to have faith in the Sant Sat Guru and RADHASOAMI Nam and to believe that these alone are the means of his salvation (uddhar) and that without Guru Bhakti and the help of the Nam emancipation is not possible, it is an index that the spirit has begun to emerge from its covers. For without this the *Mana* (mind) cannot entertain such belief. In fact the *Mana* (mind) is proof against such a belief. The spirit has alone the capacity to receive such a seed. The seed has been planted in jivas and though it may not grow immediately yet in due time it will grow and bear fruit. There is a great struggle between the spirit on one side and *Mana* and *Maya* (mind and matter) on the other. This struggle is not of a short duration. It is coming from past lives and even now continues and will continue in lives to come till a Sant Sat Guru comes to help the Jiva. *Mana* and *Maya* can swallow the spirit but they cannot assimilate or annihilate it, they must disgorge it sooner or later. When the spirit begins to believe in the efficacy of Radhasoami Nam and of the grace of the Sant Sat Guru, the *Mana* and *Maya* exert opposite pulls and for some time seem to have vanquished the spirit. But the time will soon come when through the grace of the Sant Sat Guru these enemies will show their backs to the spirit and it will return home triumphant and pure. The repetition of RADHASOAMI Nam is highly efficacious for the devotee if it is practised with love, respect and regard and at the proper centre.

37. It is the concentration and upward ascension which benefits the spirit and strengthens it ; while diffusion and downward descent cause its degradation and make it weaker. So the religion which aims at the former is helpful to a spirit entity and would lead it to final emancipation. The aim of Radhasoami Faith is to make the spirit entirely independent of mind and matter who steal and absorb its energy, and to take it beyond their domain.

38. Kal is a centre of vast attraction. He ordained means for the Jivas to ascend up to the highest point of the regions where he rules, but so far as it lies in his power he will not allow them to go beyond his own regions. His arrangements are very perfect in this respect and the Jivas cannot escape his net without the help and grace of the Sant Sat Guru. When the seed of Bhakti is planted by a Sant, Kal cannot prevent its growth and fruition. He may thwart the progress of Jivas for some time but that seed can never be annihilated. The gift by a Sant Sat Guru is not a negotiable instrument. It belongs to the Jiva and he cannot be deprived of it.

39. It is in the interest of Kal not to allow the Jivas to go too low, and after a certain degree of descent he draws the Jivas upwards. When a certain high point is attained, he gives them a turn and makes them descend low and thus keeps them going up and down within the cycle of Chaurasi (birth and death).

40. By the practice of Surat Shabd Yoga under the immediate direction of Sant Sat Guru, as the spirit rises higher and higher its potentiality which lay dormant at the higher planes is gradually awakened and picked up and thus it gradually gains its lost strength. It goes on improving and the major portion of it is transformed into a kinetic condition and ultimately by this process when the entire spirituality becomes kinetic it sheds the covers of *Mana* and *Maya* for ever and reverts to its original abode, viz., Satt Desh.

41 The spirit in its descent leaves a greater part of its spirituality at the higher centres. Only a small part of it is located at the third Til from which spirituality percolates to the *Antahkaran ghat* (heart centre). It is this percolated spirit which at present constitutes the potentiality of Jiva. The spirit in its descent has, thus, left its spirituality at the various stages. Some portion of the spirituality is running to the senses (Indris) and other organs of our body, to fibres, nerves and cells of which our body is composed. This diffusion of the spirituality is the cause of *chanchalta* (restlessness, unsteadiness, fickleness) and *ashanti* (dissatisfaction).

42. The stores of Karams are incalculable. They are too numerous to be exhausted. The misfortune is that what is done for the expression or eradication of one Karam gives rise to another or several others. So the store goes on increasing instead of decreasing. The series of Karams is continuous. The only remedy to exhaust it and to prevent its further growth and multiplication is to take the *Saran* of the Sant Sat Guru with *Dinta* (humility). 'Saran' means tacit compliance with the Mauj or will of the Supreme Father. The events in our life whether good or bad should not disturb the equilibrium of our mind. No doubt a painful event would produce painful effect but the difference will be that the course which the *Sarnagat* (one who has taken *Saran*) is pursuing, will be least disturbed, if at all. His love towards the Supreme Father will remain the same and he will remain attached to His Feet as usual. Kal will use various means to achieve his purpose but none of them will prove efficacious in his

(Saranagat's) case, and at last Kal will have to retire vanquished and crest fallen. Any act done to please the Supreme Father alone, and for His sake alone, will generate Bhakti and love for Him ; but if the act is done with some other motive, opportunity is given to Kal for his success. Under the latter circumstances one Karam will generate another and the series will remain continuous, unbroken and unending. *Saran* is the most potent antidote for all the poisons which Kal has in store and a devotee who has come under the protection of the Supreme Father and is working under the guiding star of the Sant Sat Guru is sure to steer his ship to the destined goal safe and sound.

43. The devotee who has taken *Saran* has no fear for want of any kind. Nothing is so acceptable to the Supreme Father as *Dinta* (humility) and *Prem* (love). Non-compliance with the Mauj breeds Karams ; acceptance does not.

44. *Dinta* (humility) is most dear to the Supreme Father. When a Jiva has exercised all his powers to achieve his ends by his own exertions, and is convinced that these do not serve his purpose and lead to failure instead of success, he becomes *Din* (humble). He then begins to rely on the Supreme Father alone convinced fully of the futility of his own efforts. When this stage arrives he is able to receive the current of grace issuing from the Supreme Father and responds to the inward or upward attractive pull.

45. The germs of Karams are exhausted by expression. Only those Jivas whose burden of Karams is exhausted to a certain extent are fit and eager for reception of the divine grace. The Jivas whose Karams are not yet exhausted cannot receive that grace and so they cannot accept the teachings of the Radhasoami Faith. When the spirit is free to some extent, from the momentum of the downward pulls, it begins to turn its face inward and upward and is then fit to receive the current of grace and mercy which is called 'taking the *Saran* (protection) of the Supreme Father'. After having gained experience that his own efforts and exertions are of no avail and only the Guru can relieve him, the devotee takes the *Saran* of the Supreme Father. *Saran* means protection, help, succour, refuge, shelter, etc. Even his short-comings will then be looked with leniency and mercy.

46. To allow free play to the mind is very disastrous for the

spiritual progress of a devotee. A child if not guided by its parents, teachers and others, generally falls.

47. All the instruments of our body, be they mental or physical, are only adapted to carry on the affairs of this world satisfactorily. The morality taught here consists in how we should behave in society, with our relations, countrymen and the world in general.

48. All actions, good or bad, as they are based on self, are earnest money for future misery or pain as these originate from the mind. Actions arising from the spirit alone lead to its liberation. By the above remarks it should not be understood that meritorious acts are deprecated. On the contrary they are recommended as they are useful and good in their own sphere. What is meant is that these acts do not help in the liberation of the spirit, for which the rules are quite different.

49. *Mana* (mind) is an inexhaustible source of all imaginable evils. No one can resist its force when it comes like a cyclone. So one should try to get out of the regions where *Mana* (mind) reigns.

50. A man in possession of wealth and worldly comforts generally does not turn his attention to Parmarth. They are incompatible with each other, as a rule.

51. It is impossible to understand the religion of Sants merely by reading books. Book knowledge by itself is not of much good. Unless an adept throws the lustre of his heart over the heart of his disciple, the disciple cannot be awakened. To produce a reflection of the sun from the surface of a looking glass, the presence of the real sun is necessary. The true guide will first make the heart of his disciple pure and clean like the surface of a looking glass and then throw the light of his own heart on the heart of his disciple. Hence the importance of a perfect Guru.

52. Revealed religions are those which were given out by incarnations, prophets or adepts who came from or had access to higher regions. But when they are gone and no perfect disciple is left, their religion also dies. A dead horse cannot be revived. So a religion once dead is always dead. No result can be achieved or progress made by following a dead religion.

53. *Sant Mat* is a religion in which the motive power is love and love alone. As the aim is the highest, great patience and perseverance are required on the part of a devotee. It is the work of several lives.

54. Aversion from this world is a pre-requisite as well as a sign of spiritual advancement and a Jiva who feels it receives divine help for his progress.

55. If a man has real *dard* (longing or craving) for Parmarth, the Supreme Father will help him. But if he cares only for his worldly prospects, he has to approach the deity to whom authority has been delegated for bestowing such worldly prosperity.

56. Freewill and predestination go hand in hand. One is not inconsistent with the other. Devotees depend on Mauj and the worldly people on their own exertions and efforts.

57. Suppose an animal is tied to a post by a chain. The length of the chain is "Predestination" and the circle in which the animal goes round is "Freewill". The animal can make any number of rounds and move about within the radius of the chain. But it cannot go beyond this radius.

58. When a devotee commences devotional practice with zeal and earnestness he will see the difference between his present and previous outlook. If a devotee cherishes the same love for mundane affairs as before then it shows that he has not made any progress as yet.

59. A man who identifies himself with the pleasures derived from the worldly objects is more unfortunate than a man who is afflicted with the most heart-rending calamities. From the religious point of view the former is in a putrified condition. The stink proceeding from him is unbearable to a religious man. The grace of the Supreme Father, which takes the Jivas upwards, will not visit him while he is in such a condition. (Although the general grace which protects everyone from irretrievable pitfalls is always present). Such a man will not attend to religious teachings. He will have no regard or liking for a Sant.

60. A truly wise man is he who fully understanding the transitory nature of the affairs of this world and seeing that these are all illusions does not identify himself with these and remains always alert and works for the

ultimate good of his spirit, at the same time he performs his worldly duties and discharges all obligations towards himself and his dependants in all legitimate ways.

61. A true Satsangi is one whose main aim is the good of his spirit. He is anxious to restore it to its original abode and get darshan (vision) of the Supreme Father and to gain His pleasure.

62. In the time of Soamiji Maharaj, people from all classes and grades were enlisted. Even dancing girls were allowed to get His grace. Those who came with pure motives got adequate reward, but even those who did not come with such a motive did not go unrewarded. The seed of Bhakti was implanted in them also.

63. When water is disturbed at a certain point, that disturbance is conveyed more or less to all the points or particles of water located at the same plane. So when the world is blessed with the presence of a Gurumukh the entire creation is benefited, and each individual of the class to which the Gurumukh belongs becomes a co-sharer in the grace which the world receives through the Gurumukh.

64. This applies to persons enlisted from each class of society, who benefit the entire class to which they belong through grace bestowed on themselves.

65. The ramification of the religion into branches is also necessary and is in accordance with certain laws. All classes of Jivas cannot pull on together harmoniously and with mutual advantage.

66. It is difficult to have even a distant conception of what Bhakti means in *Sant Mat*. True lovers and devotees only know it. Shibboji was many times turned out of the Satsang. Her love for Soamiji Maharaj and His Satsang was so intense that she often bribed people to get a seat somewhere near enough to hear the sound of the *Huqqa* (hubble-bubble) of Soamiji Maharaj. No one who is not a true lover can conceive what was in the hearing of the sound which gave her so much pleasure and satisfaction. Anything connected with the beloved always produces a charming effect on the lover. Where there is true love anything said about the beloved is always charming. The lover is never tired of singing the praises of the beloved or of hearing them sung.

67. Soamiji Maharaj was Radhasoami in *Laksha*[1] *Rup* and Huzur Maharaj (in Gurumukh form when Soamiji Maharaj was present on this earth) was also the same in *Vach*[2] *Rup*. Only Radhasoami can perform true Bhakti of Radhasoami and set an example for Jivas to follow. Without such a lead and example the Jivas are helpless.

68. The devotional practices of Sant Mat are very easy as well as very difficult. They are easy because one living in a palace and sitting on a peacock throne can practise them without quitting one's home, family and other affairs. It is difficult because to turn the mind from its present position whence outward currents are issuing forth with great velocity and force, and divert it to directions altogether different, is an uphill task indeed. Successful devotional practice is, therefore, difficult and without the grace of of the Sant Sat Guru it is not possible to carry it out.

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(1) Subtle. Noumenal. Invisible. Unmanifested.
(2) Gross. Phenomenal. Visible. Manifested.

53

A FEW STRAY NOTES WRITTEN BY BABUJI MAHARAJ

(1)

A person once initiated by a Sant Sat Guru, or under His authority, cannot be de-initiated, but, if he accepts a person as a guru, who is not recognised by the parent Satsang, administered by Central Administrative Council, his spiritual progress is suspended and he is, practically, for suc) time, an ex-communicant. His subsequent acceptance at any future time, of a true Guru, results in revival of his previous initiation and his spiritual progress is resumed.

(2)

The highest form of sublimation is the sublimation of (attained by) NAM (Word). When this form of alchemy (process of conversion of dross into prime element) is perfected, all other (the lower) forms of alchemy stand bound as slaves. When the master (Kal - the Lord of all richesh is subdued, where can his consort (Maya — personification of riches) go ?

(3)

As in the case of a human being, the eyes see, the heart beats, the mouth eats, and the personality remains the same. Similarly in the case of a Sant Sat Guru, He functions as an ordinary human being, a true Preceptor and the Saviour of humanity, while, all the time, His personality remains that of the Supreme Being, with whom He is one, the only difference between the two being that, in the case of a human being, all impulses proceed from his conscious ego, while in the case of a Sant Sat Guru. all impulses proceed from the Supreme Being, whose Corporate Manifestation the Sant Sat Guru is.

(4)

All functions, sensory or motor, of a human being, are performed by impulses from his spirit-cum-mind (ego) and his personality and individuality, at all times, remain the same. Similarly all the actions (functions) of a Sant Sat Guru, including those of a human being, and a true Preceptor and Saviour of humanity, are performed by direct and uninterrupted impulses from the Supreme Being, with whom He is one.

(5)

The old observances had a value of their own, in their own time, in conjunction with the practices enjoined by the Acharyas of the particular creeds, but they have gradually deteriorated into various meaningless restrictions, to which, the present day protagonists of those religions, cling with a vacant and unthinking doggedness. The Chowka[1] and the distinction between fried and baked articles commonly found amongst Hindus are instances of this kind.

The principles underlying the old observances are too numerous to be detailed and explained in a letter, and I would like to reserve them for your next visit to me. Generally speaking, I may tell you that, though not entirely devoid of hygienic and sanitary value, these observances, in the manner in which they are worked, and with the inconsistencies which surround them, often prove more obstructive than useful.

(6)

The Sant Sat Guru is identified with the Satsang, and the Satsang with Him. In Him, the Surat is merged in the Sat Shabd, while in others, the two are detached from each other, but by association with Him, in the other spirits too (His followers), the Surats get merged with the Shabd, and then, "the subtle form of Name, of the Guru and of Jiva will all appear to be one and the same." (Bachan No. 235, Part 2, Sar Bachan Prose).

(7)

An individual by himself alone may not be an institution, but an individual, with what he stands for or symbolises, is certainly an institution. In other words, the Guru, who is the embodiment of the self conscious spirit, possessed with the power of awakening in fit subjects the self lost spirit in them, together with his congregational associates who are engagsd in awakening

1 Chowka=The space in which Hindus dress their victuals. The clean washed place in which Hindus cook their food and eat.

the dormant spirit power in them, under the guidance of the Guru, symbolising communion of Surat (spirit) with Shabd (the regenerative spiritual current), viz., external and internal Satsang, of which the Sant Sat Guru is an integral part, do, all taken together, form an institution carrying with it all the elements of an institution known in the world, with far greater stability than any of them possesses.

(8)

Sant Sat Guru is infallible from the spiritual point of view. He does nothing, which has not for its aim the spiritual benefit of those affected in the remotest degree by His actions. Viewed superficially and from the worldly point of view, several actions of His would seem to lack justification, but their subtle influence in the spiritual plane is one of spiritual benefit or the loosening of the bondages of mind and matter. The Supreme Being brought into existence the entire Creation, with a beneficent object, although this world is found to be full of anomalies and apparently unjustifiable inequalities.

(9)

.....A spirit of concealed revolt and discontent, coupled with the manufacture of grievances and veiled enmity, against all true believers, has characterised the behaviour of all those, whose attitude has been as described above. No amount of frankness, sophistry and white washing and explanation can remove the deep rooted evil unless and until, the mind is laid bare before Radhasoami Dayal internally, in a spirit of deep contrition, begging for forgiveness.

(10)

According to the tenets and the traditions of our Faith, the Sant Sat Guru is the sole and absolute owner of the offerings made to Him, or to Radhasoami Dayal whose representative on earth He is regarded to be. The mere idea of any sort of interest of the donor in the gift would be subversive of the fundamental principles of our Faith, which aims at the gradual but complete surrender of the will of the devotee, and eventual extinction of his interests in all his belongings — the body, the mind and all worldly possessions — their possessions being regarded after dedication as sanctified gifts from the Sant Sat Guru, to be used judiciously in consistence with the prime object of attaining complete emancipation. The idea of

retention of interest, would not only be repugnant to a true devotee, but would detract from the merit of the offering, rendering it unfit for acceptance.

Inebriated with over-flowing love and devotion for the Sant Sat Guru, and in gratitude for the inestimable grace received at His hands, the disciple makes a willing sacrifice of his body, mind and wealth, or rather scatters them to the wind as trifles and trashes in his inexpressible joy, and sings in rapturous delight praise of his Divine Saviour to the accompaniment of the sentiments contained in the following lines.

क्या वारूं गुरु पर आई ।
तन मन धन तुच्छ दिखाई ॥
सुर्त अंश तुम्हारी प्यारी ।
अब सरबस हुई तुम्हारी ॥

What sacrifice shall I make at Your Feet, O Guru ! My body, mind and wealth look too trivial. Surat (spirit), which is Your own essence and dear to You, is now entirely offered to You.

In a Faith, which harbours such high traditions, the question of the retention of interest is far too prosaic, absurd and chimerical to enter into the mind of the votary.

On the other hand, the Sant Sat Guru, while accepting everything offered in a true spirit of devotion and graciously responding to the sentiments of the devotees, scrupulously avoids making a living or building up a fortune for Himself out of them.

54

A NOTE DICTATED BY BABUJI MAHARAJ

1. Undue tolerance and sufferance extended under unavoidable circumstances to the sentiments of members of the families of departed Gurus accompanied in some cases by questionable motives have been productive of most pernicious results. Ordinarily, Samadh alone should be the common place of worship while tacit acceptance of the moves of certain members of families (originally innocent though unnecessary) has resulted in the multiplicity of miniature shrines which when they fall into unscrupulous hands would certainly lead to formation of cliques and other undesirable results, the prevention of which was the primary object of the formation of the Council. Every effort should, therefore, be made to discourage this tendency.

2. There is absolutely no reason why the Samadh and the other subsidiary shrines and relics established by the Satsang for the worship of the Satsangis should not be enough for the expression of their devotional spirit towards the departed Gurus and should have to be supplemented by independent symbols of worship set up by members of the family in imitation of the system of setting up idols by members of the priestly class. We can conceive of no real justification for such action but the world, as it is constituted, shall not cease to indulge in such frivolities, to use the mildest term for it, but at the same time it is the duty of sensible and Parmarthi persons to check them as far as possible.

3. After the demise of Chachaji Saheb, an attempt was made to set up a coach with a photo upon it as a place of worship and this scheme

was actually carried out but before it could gather a hallow of tradition around it, it was removed with the help of the important members of the family to whom the absurdity and futility of the scheme was explained. Not long ago, a dummy was being set up as a symbol of family worship, into the details of which I do not wish to go here but mischief was nipped in the bud.

4. There are still a few remnants of olden days of this type and efforts will be directed towards their extinction with as little friction as possible.

5. The position of Radhaji Maharaj was unique and exclusive. When the Supreme Name, *Radhasoami*, was disclosed, in course of time, by Soamiji Maharaj, those amongst His disciples in whom the awakening of spirit had sufficiently asserted itself, at once recognized the sublimity of the Name and gave the appellation of "Soamiji" to Soamiji Maharaj and "Radhaji" to Radhaji Maharaj, thus recognizing the high and exalted position of Radhaji Maharaj. This incident alone places the case of Radhaji Maharaj beyond the pale of comparison and parallelism.

6. There is absolutely no justification for setting up of miniature shrines by the members of the family or their protagonists within the Satsang itself, sometimes as rival shrines of the existing Samadh in the fashion of idols set up or discovered by the members of the priestly class. This system is bound to set up factions and cliques and create vested interests of a most reprehensible character. It was with the object of eradicating these evils that Central Council was established. For all legitimate purposes the existing Samadhs and relics preserved in their connection are enough for the Satsangis to pay homage to the departed Gurus and perform obeisance at their shrines. If any members of the family or any other persons possess any sacred relics, into possession of which they have come by legitimate means, they should either be preserved by them as precious heirlooms or made over to the Satsang to be placed side by side with the sacred relics or objects of sanctity in the possession of the Satsang.

7. Multiplicity of shrines in the vicinity of the Samadhs especially such as are run independently of Satsang have been productive of most pernicious results and every right minded Satsangi ought to view them

with disfavour. Relics and shrines as they exist are more than enough for the homage of the Satsangis and to add to them is by no means desirable. If they happen to be under the influence of others than those who control and administer the Satsang they are bound to lead to the establishment of factions and cliques which it was the main object of the Central Administrative Council to exterminate.

8. The establishment of shrines especially on a factional basis for the sake of idle worship-mongers is not only objectionable but fraught with great danger of future disruptive and mischievous tendencies and can, on no account, receive encouragement from the Satsang.

9. I owe an obligation to the Council vis-a-vis of its obligation to me which cannot be disregarded. I do not want to leave a legacy which might cause embarrassment to my successor in management. These worship-mongers simply dissipate the little urge for Parmarath created in them by contact with the Satsang in rigid and imitative observance of formalities which give them ample opportunities for indulging in vagaries of the mind and evading the sacrifices of body and mind which the pursuit of real Parmarath involves. Their activities are apt to degenerate fast into fanatical opposition to true and real Parmarath.

10. The modus operandi of these separatist worship-mongers is to hold fast to a sacred relic which they happen to possess or manage to get possession of and sometimes even create new ones which they set up as a separate show of their own outside the control and management of the Satsang. There is absolutely no conceivable justification for holding fast to a relic in this manner. If it is an object of sanctity in the eyes of the Satsangis it should be made over to the Satsang to be kept with other sacred relics in order that all Satsangis may derive equal benefit from it.

55

QUESTIONS AND ANSWERS

Q. 1. Why is it that nothing is said, at the time of initiation, about the *Anami Pad*, which is above Sat Lok and below Alakh Lok ?

A. Both Shabd and Form are in an unmanifest (*gupt*) form in the *Anami Pad*, which is above Sat Lok. The adoption of the Shabd of that region is not necessary. An Abhyasi, who reaches Sat Lok by the help and grace of Sant, can reach *Radhasoami Anami Pad* by adopting the Holy Name RADHASOAMI. For going upward, an Abhyasi obtains a telescope (power of spiritual vision) from Sat Purush with the aid of which he can go higher up.

Q. 2. Why is Sat Lok called the fourth Lok when it is the fifth on reckoning from the above ?

A. Sat Lok is called the fourth Lok as it is beyond the three Loks, viz., *Pind, And* and *Brahmand.*

Q. 3. Why is Sunn called Daswan Dwar (tenth orifice) ?

A. The seven apertures of the sense organs, Sahas-dal-kanwal and Trikuti are added to make nine; and thus the tenth aperture is Sunn. This is the Daswan Dwar of Sants. The Daswan Dwar of Yogis is in the third Til. In this reckoning, the two apertures of action, viz., the generative organ and the anus are also included.

Q. 4. Is there soul in stone or not ? If so, where is it located ? If a large piece of stone is broken into small pieces, does each one of the small pieces contain soul or not ? Again, if all these small pieces are joined together in the construction of a wall, do they all have soul or not ?

A. In the entire creation where *Akar* or form of any kind exists, there is *Chaitanya Ansh* (spirit force). This *Chaitanya* is called *Jarh Chaitanya* (spirit force in inanimate objects).

सतगुरु आरत लीन्ह सिंगारी ।
जड़ चेतन से सुरत निकारी ।।
जीव चैतन्य देश अब छोड़ा ।
शब्द चैतन्य देश किया पोढ़ा ।।

Sat Guru Arat leenh singari.
Jarh Chetan se Surat nikari.
Jiva Chaitanya desh ab chhora.
Shabd Chaitanya desh kiya porha.

(Sar Bachan Poetry)

Translation :—I perform Arti of Sat Guru, and retrieve my Surat from the region of Jarh Chaitanya (non-intelligent spirit force or energy). I leave behind the region of Jiva Chaitanya and securely effect my ingress into the region of Shabd-Chaitanya.

In every particle or atom, its life or soul in the form of Jarh Chaitanya (non-intelligent spirit force or energy) is located at its nucleus.

Q. 5. Can access to regions of Brahmand and Sach Khand be had without the translation of the spirit to the third Til or not ? It is said that death ensues when the spirit passes through the third Til.

A. Access into Brahmand and Sach Khand cannot be had without passing through the third Til. On arriving at the third Til, one

gains a new life immensely more powerful and akin to Surat, provided one reaches the third Til in a conscious state by performing Abhyas (spiritual practices). In the case of such an Abhyasi a subtle link is duly maintained with the body and mind of the lower plane. It is because of this link that the death of the kind in which the body begins to decompose, does not take place. By means of this subtle link, the Abhyasi can come down or go up at will.

Q. 6. Can a Surat, on having reached Radhasoami Dham and merged in Radhasoami Dayal, come back again to this world as Sant Sat Guru ?

A. A Jiva Surat, on reaching Sat Lok or Radhasoami Dham, generally does not come back to the world.

Q. 7. What is meant by 'Nij Dhar' ? Is it some particular Dhar (current) not found in anybody except the Sant Sat Guru ? Or does it mean that when the current of Shabd unites with the Holy Feet of Radhasoami Dayal, the path is opened and cleared ?

A. "Nij Dhar" is that mighty current of spirituality which alone can assume the form of Sant Sat Guru or Gurumukh.

Q. 8. What is the difference between the Pindi Mana, Nij Mana and Brahmandi Mana ? Where is each one of them located ?

A The seat of Pindi Mana is at the focus of the eyes and at the heart centre. That of Nij Mana is at Trikuti and Sahas-dal-kanwal. This is called Brahmandi Mana by Sants.

Q. 9. Does the Surat, while performing Abhyas, remain seated at the sixth Chakra from where it travels and enjoys the spectacles of higher regions, or does it actually leave this seat and go up ?

A. If the elevation of the Surat is complete, it leaves its seat at the third Til, and goes to higher regions in entirety. But so long it is the Mauj to remain in the body, a link or connection

is maintained, which enables it to descend. Even when partial elevation takes place, some portion of the spirit current is transferred to regions above the third Til.

Q. 10. In the holy books we repeatedly come across Pind, And and Brahmand. Pind is the Timir Khand (region of darkness), and Brahmand is the intermediate region. Which is the region called And ?

A. The Srishti (creation) of Jyoti Niranjan is called And. Above it is Brahm Srishti or Brahmand.

Q. 11. What is the difference between the Surat or Ruh and the current of Shabd ? The seed of Surat was given to Kal, from Sat Lok. Were also the currents of Shabd given to him ? The difference between Ruh and the Shabd current needs elucidation.

A. Surat has also the same form as Shabd. Where the current of Shabd halts, it is called Surat. All the creation has been brought into existence by the current of Shabd. Where Shabd takes location, it assumes the form of Surat. When again the current issues forth it becomes Shabd.

These questions are such that an Abhyasi, in the beginning, is not required to know their answers. What is required is simply this much that he should have love and devotion for the Holy Name RADHASOAMI. He should have intelligently understood and acquired faith that this is the true, real and Dhwanyatmak Name of the Supreme Being, and that true and complete salvation cannot be had without Surat Shabd Yoga. A true seeker should give priority to the welfare of his soul. Gradually when the spirit and mind withdraw, and the elevation of the spirit takes place, *Anubhav* (intuition) will be awakened and the secrets and mysteries of the creation will be fully known. This is the proper method of acquainting oneself with inner secrets. Without having recourse to this method the knowledge acquired from and based on intellectual grasp, is likely to be assailed by new doubts and misgivings.

Q. 12. Is not even Daya (grace) granted in accordance with Karams ?

A. It has also been said (in Sar Bachan Poetry) :—

यह भी सब तुम्हरे हाथा ।
तुम चाहो करो सनाथा ॥

Yeh bhi sab tumhre-hatha.
Tum chaho karo sanatha.

Translation :—Every thing is in Your hand. If You are pleased, You afford me shelter.

Q. 13. Will those, who have darshan only, but do not perform Sumiran, Dhyan or Bhajan, receive Karam-phal (consequences of this action) or Bhakti-phal (fruit of Bhakti, devotion) ?

A. Bhakti-phal (advancement in devotion). Everybody must strive to raise his mind and spirit internally. Elevation can take place by means of Swarup (Form) also.

Q. 14. How will our Uddhar (salvation) be effected when we can neither attend Satsang properly, nor can we perform Abhyas, or act up to the principles of Satsang ?

A. Those who identify themselves with Satsang here, will have their Uddhar (salvation) soon enough.

Q. 15. Are Mukti and Uddhar one and the same or are they different ?

A. Mukti is attained on getting access to Daswan Dwar, while Uddhar (salvation) is effected on securing entrance into Sat Lok.

Q. 16. Have there been many Kali Yugas ?

A. Yes.

Q. 17. Was each Kali Yuga full of such miseries and troubles ?

A. Yes.

Q. 18. Did Radhasoami Dayal incarnate in other Kali Yugas ?

A. I don't think so.

Q. 19. Will the conditions of Sat Yuga ever supervene in Kali Yuga ?

A. Yes, for one thousand years.

Q. 20. Maharaj has observed that a time would come when great atrocities would be perpetrated on Satsangis. Huzur Maharaj and Maharaj Saheb also said so. Does it mean that the Supreme Father's Daya (mercy) would disappear at that time ?

A. Yes, for a short while. Radhasoami Dayal would come again. Peace would then reign supreme in the whole world.

Q. 21. If a Surat (spirit), advancing to higher regions, loses its way, can it inquire from the Sant Sat Guru how to proceed ?

A. It can do so here. Sant Sat Guru will surely be met with in human form.

Q. 22. Are Satsang and other ancillary benefits available in higher regions as well ?

A. Yes, Sant Sat Guru's Satsang and darshan are had there. Whosoever has performed Bhajan for even three days, with love for and faith in the Sant Sat Guru, will not stop below Sahas-dal-kanwal. If he has succeeded in elevating his Surat still higher, he will go to higher regions.

Q. 23. "जोत फाड़ आगे चली The Surat penetrated through the Jyoti (flame) and went on." Is it required to cut through Jyoti ?

A. The spirit has to pass through Jyoti.

Q. 24. Does a Surat descend from higher region, say from Trikuti or Sunn, and assume human form willingly or under compulsion ?

A. Willingly. For it knows that it will go higher up.

Q. 25. Why does a baby smile in sleep

A. It gets darshan of Jyoti.

Q. 26. What form will a man, with excessive Kam-ang (passion), get in the next birth ?

A. If his Karams are good, he will be a human being ; otherwise a brute.

Q. 27. Where is the root of Chinta (anxiety) ?

A. In Daswan Dwar.

Q. 28. What is the meaning of.

राधास्वामी पूज पुजाओ राधास्वामी

Radhasoami pooj pujao Radhasoami.

(Worship Radhasoami, and let others worship Radhasoami) ?

A. Radhasoami assumed human form. In that Form, He performed Abhyas and attained to His Nij Rup (Real Form). In other words, He worshipped the Nij Rup ; and got this Rup worshipped by others.

Q. 29. What is the meaning of

पीकदान ले पीक करावे
फिर सब पीक आप पी जावे

Pikdan le pik karawe
Phir sab pik ap pee jawe

(He should receive the spittle in a spittoon, and drink it all) ?

Does it mean that the devotee should drink it all himself ?

A. Not necessarily. He may drink it or distribute it to others. If nobody drinks it, he may throw it away. Soamiji Maharaj has stressed its importance. A devotee must drink it. Charnamrit and Prashad are the pillars of the edifice of Parmarth.

Q. 30. तुम वहां रहना राज कमाना
हम पहुंचें जहाँ राधास्वामी डेरा

Tum wahan rahna raj 'kamana
Ham pahunchen jahan Radhasoami dera

(You stop there and rule there, while I go to Radhasoami's abode.)

There must be innumerable minds there, so there would be as many rulers ?

A. All minds merge in the *Brahmandi Mana* (Universal Mind) and become one. The mind merges in Brahm, its origin. Similarly the Surat has come down from Sat Lok. It merges in the Feet of Sat Purush.

Q. 31. What will happen, if in Bhajan, while the Surat is going up into the higher regions, it forgets Radhasoami and the Guru, and is caught in the net of Kal and Maya ?

A. Sat Guru will keep company with the Surat, and will not allow it to be lost in the meshes of Kal and Maya.

Q. 32. Is the life span of Sants, Sadhs and Mahatmas fixed or they can live as long as they wish ?

A. They know everything. They come to live for the period it is necessary.

Q. 33. When the Sant Sat Guru departs from this world, He ordains some one as His successor. Do Satsangis get the darshan of the successor Sant Sat Guru ?

A. Yes, they do get.

Q. 34. In dream or in Bhajan ?

A. In Bhajan, only once.

Q. 35. Then why did Satsangis leave You and go astray ?

A. They had already left (the true Satsang before the manifestation of the next Sant Sat Guru). However, the Adhikaris will sooner or later come back (to the true Sant Sat Guru and Satsang).

Q. 36. There have been Ganika[1], Ajamil[2], Seori[3], Balimiki[4] and other sinners. They were all redeemed. Did they come from above or were they ordinary Jivas? If they belonged to the latter category, then we are also libidinous, wrathful, greedy, sinners and worthless like them. Why should there be delay in our redemption?

A. You shall certainly be redeemed, redeemed, redeemed.

Q. 37. Is the salvation of one's *asht-kul* (co-related eight families) effected on one's becoming a Satsangi or when one secures some high spiritual status?

A. It has been said that the salvation of *Asht-kul* is effected in the case of those whose Bhakti (devotion) is perfect and who have surrendered their body, mind and wealth.

Q. 38, महासुन्न में लगन लगाई
गुप्त भेद ले सुरत चढ़ाई

Maha Sunn main lagan lagai
Gupt bhed le Surat charhai

(On reaching Maha-sunn, I get the secrets, and raise my Surat.) Cannot these secrets be disclosed here?

A. When the Surat reaches there, the secrets will be given out,

Q. 39. Who will do so?

A. The Guru. He will accompany the Surat.

Q. 40. Does Surat converse with the Guru?

A. Yes, in the language of that region.

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1. She was a dancing girl. 2. A certain Brahman who was a great sinner and penitent. 3. A female worshipper of Ram Chandra. She belonged to a wild mountainous race who live on hunting. 4. He was a Brahman by birth, but being abandoned by his parents in his childhood, he was found by some wild mountaineers who taught him the art of thieving.

Q. 41. What is the language of that region ?

A. Shabd.

Q. 42. What is Ajpa Jap ?

A. The hearing of Shabd.

Q. 43. "गुरू संग जागन का फल भारी Guru sang jagan ka phal bhari (Great is the benefit of keeping awake with Guru)":

If Guru is sleeping, how will He deliver discourses ?

Will Sewa be fruitful if Guru is sleeping ?

A: Guru never sleeps. It has also been said :—

सेवा मिले दरस पुनि पावे
बचन सुनत गुलज़ारी

Sewa mile daras puni pawe
Bachan sunat gulzari

(The devotee performs sewa, gets darshan, and is enraptured on hearing discourses).

And Sewak (server) and Soami (Master) are one.

Q. 44. Where is the root of sleep ?

A. Sleep is ingrained in Surat. As Surat rises higher, and higher, Chaitanyata (spiritual consciousness) goes on increasing. In Trikuti there is very little sleep; in Daswan Dwar it ends.

Q. 45. If a Satsangi, due to his Karams, becomes a ghost after death, will he pass from the ghost to human form or will he go to Chaurasi ?

A. He will get human form.

Q. 46. If a devotee performs no Abhyas, how far can the Sant Sat Guru take his Surat ?

A. Upto Sat Lok.

Q. 47. Can Kal assume the form of the Sant Sat Guru ?

A. Yes, but he cannot imitate the eyes and forehead of the Sant Sat

Guru, which are white and lustrous. The head of Kal is small and shallow. His eyes are red. Kal cannot stay before the utterance of the Holy Word RADHASOAMI; he will run away. If the disciple utters RADHASOAMI or the Sant Sat Guru says RADHASOAMI, then it should be understood that the Form is of the Sant Sat Guru. The Sant Sat Guru's Form can be distinguished from that of Kal by RADHASOAMI Nam.

Q. 48 If a devotee has pierced through third Til, can he be said to have conquered death ?

A. On penetrating into the third Til, he should be able to retain consciousness so that he can come back in the body, otherwise death will ensue. He who retains so much consciousness, has conquered death.

Q. 49. What is Kaya-palat (the changing of body) ?

A. The quantity of food should become nominal. There should be change in the mode of sleeping, eating, behaviour, etc.

Q. 50. Is it a fact that Kal and Karam work with greater vehemence at a place where the Sant Sat Guru resides ?

A. Yes.

Q. 51. Is he (Kal) not afraid ?

A. He fears; but he beguiles the devotees, and makes them quarrel.

Q. 52. Which is superior, Sewa or His order ?

A. Guru's order.

Q. 53. A person is devoted to the Guru. He is virtuous and good, and performs good deeds. But he suffers a great deal. He is all the time surrounded by troubles. On the other hand, sinners, thieves and rogues do not seem to suffer long; death comes to them easily. How is this to be explained ?

A. A devotee pays off all his debt in this very life But immoral persons will have to suffer for many lives.

Q. 54. What benefit accrues from wearing amulets containing the hair and nails of Sants, Sadhs and Mahatmas ?

A. The wearer gets protection against Kal and Maya.

Q. 55. There is much restlessness and uneasiness ?

A. This is due to lack of love and faith. Perform Sumiran regularly and daily twice or thrice, if not more. Have trust and reliance on Radhasoami Dayal, and remember Him the most when restlessness and uneasiness are felt.

Q. 56. Is there nothing else to do ?

A. Bliss and restlessness go side by side. Sometime one feels bliss in Abhyas, at other time one feels restlessness and uneasiness. It should happen so.

Q. 57. What should be done to ward off illness ?

A. Avoid sour, spicy and heat-producing food and drinks, and those which are difficult to digest. But one need not be very strict in diet. One ought not to read novels and story books that arouse passion.

Q. 58. What profession should we adopt ?

A. I do not give orders. Do as you deem fit. It is the duty of a devotee to conform to the Mauj of the Supreme Father.

Q. 59. Should attention be fixed during devotional exercise of Dhyan at any other centre or spot than the third Til ?

A. One may fix it at the next higher stage, if one's mind stays there and one realizes this.

Q. 60. If one's mind and spirit have begun to concentrate and stay at Sahas-dal-kanwal, should one then fix one's attention at Trikuti ?

A. If, while retaining full consciousness, one attains to that region,

stays there, gets a glimpse of the form of that region, and the Shabd is audible, then one may concentrate at Trikuti.

Q. 61. If one can perform Dhyan at Sahas-dal-kanwal and Trikuti, should one perform Dhyan at the third Til ?

A. If one's mind and spirit stay at the higher region, one need not perform Dhyan at the third Til. But even then, one should not, from the very start, fix one's attention there. One should first fix one's attention at the third Til, then Sahas-dal-kanwal and then Trikuti.

Q. 62. Despair overtakes in Parmarth.....

A. Do you wish that all heavenly spheres should be opened before your eyes immediately ?

Q. 63. It is said in Sar Bachan Prose (paragraph No. 76) that whatever a man does, he should rely on Mauj and not on himself, but its true significance should be understood. What is that significance ?

A. Make legitimate efforts according to practice and usage, leaving the result to Mauj. And whatever comes to pass by Mauj, accept it.

Q. 64. We feel much worried in case of unrequited obligation ; how would the Karam be eradicated ? We do not have faith in the Supreme Father.

A. If you cannot repay, give it to the poor and needy.

Q. 65. It is said in Prem Patras that, after adopting the Isht of Radhasoami Dayal, one should be firmly determined to reach and rest in His Feet and nowhere else. What is meant by Feet here ?

A. Charan (Feet) refers to the stage where Radhasoami Dham begins.

Q. 66. What is the difference between the ascension and elevation of spirit in Sumiran and Dhyan, and that in Bhajan ?

A. The ascension and elevation in Bhajan is rapid. Sumiran and Dhyan prepare the ground.

Q. 67. A devotee is prohibited from taking the food which is not first offered to the Sant Sat Guru, or in the alternative, to the internal Current. What is meant by this ?

A. One may contemplate the form of the Sant Sat Guru, as if He is eating that food.

Q. 68. Should or should not the आसन *Asans* (postures) of the *Yogi* be practised for maintenance of health ?

A. Not all. One may practise पदमासन *Padmasan* (sitting with the legs crossed). Other आसन *Asans* need not be practised.

Q. 69. Sants have described the Supreme Being to be infinite. What does that imply ?

A. Sants themselves are infinite and boundless. Infinite and boundless mean that one may go on and on, without reaching the end.

Q. 70. It is said in the holy books that Kal too tries to enhance and strengthen devotee's love and faith. How is one to know it ?

A. This consists in Kal urging a devotee to apply himself to Bhajan, but the motive behind is to beguile him (the devotee).

Q. 71. How to know if the said prompting is from Kal ?

A. If one is sincere, one would know it. Sincerity is necessary. Kal can never beguile a true and sincere devotee.

Q. 72. We are instructed to repeat the Holy Name even while moving about, i. e., while engaged in worldly pursuits and activities. At which centre is this Sumiran to be performed ?

A. At whichever centre you can fix your attention, the third Til or Sahas-dal-kanwal. But not above them.

Q. 73. Is one required to follow the rules of Bhajan, Dhyan, Sumiran and reading and studying the holy books in sickness also ?

A. No. One may do what is convenient, in a lying posture.

Q. 74 It is said that a Parmarthi will have to reduce his body to skeleton. But the physical weakness renders one unfit for devotional exercises. We are unable to understand the real implication of the above words.

A. Perform devotional practices only to the extent you can. You should allow as much rest and comfort to your body as is necessary. But don't be slack and lazy in Parmarth.

Q. 75. How is one to live and lead the life of Parmarth, when away from the Sant Sat Guru and the Satsang?

A. Sumiran, Dhyan, Bhajan and reading and studying the holy books are essential.

Q. 76. What sort of restrictions in diet should be observed for the successful performance of Abhyas?

A. Take a balanced diet, keep light, avoid invigorating food.

Q. 77. What harm is there if one indulges in criticism, necessitated by circumstances?

A. No harm, provided one harbours no ill-feeling or malice.

Q. 78. What '*Guru Pad*' refers to?

A. Trikuti.

Q. 79. How to perform पाठ *Path* (reciting *Bani* and reading and studying *Bachans*)?

A. There are no hard and fast rules. Do as you like.

Q. 80. There is a *modus operandi* for everything. So there must be one for *Path* पाठ also.

A. Do it again and again.

Q. 81. What is Mauj?

A. The will and pleasure of the Supreme Father.

Q. 82. What is Arti ?

A. To absorb and merge the mind in the Holy Feet.

Q. 83. How to differentiate between the pleasure of the Supreme Father and the dictates of the mind ?

A. The former aims at the redemption of the soul, i. e., it creates longing for Parmarth ; while the latter gives rise to the desires for the pleasures of the senses.

Q. 84. What is सुखमना *Sukhmana* ?

A. सुखमना *Sukhmana* is the middle current running to the brain. On its left is *Ida* and on right *Pingla.* It is through the *Sukhmana* that effect is produced on Surat, in particular.

Q. 85. What kinds of instruments are *Kingri* and *Sarangi* ?

A. *Kingri* and *Sarangi* are stringed musical instruments like fiddle and violin. The *Shabds* or *Sounds* of the third heavenly sphere *Sunn* or *Daswan Dwar* resemble those emanating from *Kingri* and *Sarangi. Sarangi* is unique for varied, rich and expressive quality of tone.

Q. 86. What is the good of reliance on *Mauj* ?

A. Strains and difficulties will be decreased very much.

Q. 87. How are we to be aware of *Mauj* ?

A. *Mauj* is there. But we become aware of it on reaching *Trikuti.*

Q. 88. How do worldly Karams turn into *Parmarthi* ?

A. Take for instance walking. To go for darshan is a *Parmarthi* activity. Again, to spend money over luxuries is a worldly Karam, but to spend the same on *Parmarth, is a Parmarthi* Karam.

Q. 89. How is *Bandgi* (obeisance) made ?

A. With folded hands, look intently into the eyes of the Sant Sat Guru so much so that you do not wink, then touch His feet with your forehead.

Q. 90. How much punishment one has to suffer for the sin committed in ignorance or inadvertence ?

A. No punishment will have to be undergone for such lapses.

Q. 91. A link is established internally between the Surat and the Supreme Being at the time of initiation. What would happen if the initiate does not perform Abhyas afterwards ?

A. What is ordained will be accomplished.

Q. 92. Some strongly desire that *Parmarth* and *Swarth* (both) be accomplished. Is it possible ?

A. Worldly affairs will be accomplished only to the extent necessary; while *Parmarth* will be done fully.

Q. 93. Why is it that some are made to perform bodily service (*Sewa*), some mental and some monetary ?

A. Bodily *Sewa* (service) is generally taken from those who have committed sins more by their physical deeds and actions. Mental *Sewa* (service) is taken from those who have sinned mentally to a great extent. Monetary *Sewa* (service) is taken from those who have committed sins more because of their wealth and riches.

Q. 94. Is one pardoned internally before the Holy Feet, or not ?

A. External confession and prayer soon attract pardon, while internally, pardon is granted after some time. In any case, pardon is granted only when the sinner is firmly determined not to commit the sin again.

Q. 95. The Supreme Father showers grace at the appropriate time.

When such time comes, He Himself bestows the gift. What is the necessity of praying for it ?

A. It has been so ordained by Mauj that one should first become restless and uneasy, then pray, and thereafter receive the gift.

Q. 96. Cannot one receive the gift without restlessness and uneasiness ?

A. No.

Q. 97. Can those who are in attendance upon Him all the time, be raised to higher regions without performing Abhyas ?

A. Yes, they can be raised and elevated to higher regions.

Q. 98. परिक्रमा *Parikrama* (going round the Holy Samadh of the Sant Sat Guru) is an outward act.

A. But still it produces some effect on the mind and spirit.

Q. 99. Why has interregnum, so to say, been ordained ?

A. It is with some purpose, to awaken yearning.

Q. 100. Is the work of salvation stopped during this period ?

A. It continues by internal *Daya*.

Q. 101. Are even those, who are in Your personal company most of the time, required to perform Bhajan and Dhyan ?

A. To a lesser extent than others.

Q. 102. Are sickness, monetary loss, etc., the means of eradication of Karams ?

A. Yes, Karams of Satsangis are eradicated rapidly. The Guru and Satsangis of Radhasoami Faith are always subjected to illness to a greater or a lesser extent.

Q. 103. It has been said that complete salvation will be granted in four lives. Is it so whether one makes spiritual endeavours or not ?

A. It can never so happen that a devotee does not make any spiritual endeavour. If the devotee cannot do so, the Guru accords necessary help.

Q. 104. The mind gives rise to much thoughts and reveries.

A. Yes, it will do so. Go on performing Sumiran and Dhyan. Keep the mind engaged so that very little time is left for mischief.

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CORRESPONDENCE WITH MR. MYERS OF CALIFORNIA

Copy of letter dated October 20, 1939, from Mr. Harvey H. Myers. Attorney-at-Law, Orange, California, to the Secretary, Soami Bagh, Agra.

Dear Sir,

.....I understand that the Radhasoami doctrines taught by our Master differ slightly from those set forth in this book (*Radhasoami Mat Prakash*).....These books I value highly.....and they impelled me to ask for my initiation from our beloved Father. Later on, I became His American representative.....

Copy of letter dated January 24, 1940, from the Secretary, Soami Bagh, Agra, to Mr. Harvey H. Myers.

Dear Sir.

..... I am glad you had an occasion to read the Radhasoami doctrines in their pristine purity as set forth in the *Radhasoami Mat Prakash* which impelled you to ask for initiation. These doctrines, you are doubtless aware, being divinely revealed are absolute and immutable (Sat) and must remain so irrespective of time, place or any other conditions whatever. There can, therefore, in the very nature of things, be no countenancing of different opinions in the fold of the faithful, viz., the Radhasoami Satsang, as it is commonly called. In fact, one can do no more than accept these doctrines and be in faith, or reject them and remain outside. It is a matter of history that people even after initiation, when dissenting, had to break off from the

parent fold and set up new sects of their own, with doctrines fashioned to the varying hour. They cannot, for the time their defection continues, form part of the parent stock, which I may, by the way, mention is represented by us, with headquarters at Soami Bagh, Agra. Mere retention by them of the Name is not sufficient to show the integrity of the faith or the identity of th*R* goal, the doctrines having been mutilated and the Name detached from its significance. This accounts for the version of doctrines in certain quarters you refer to in your letter differing from the true and original one found in the *adhasoami Mat Prakash*.....

Copy of letter dated March 19, 1940, from Mr. Harvey H. Myers to the Secretary, Soami Bagh, Agra.

Dear Sir,

.....You bring up the matter of orthodoxy and heterodoxy and verity of teachings of the various Radhasoami groups. I had hoped you would not enter this ground; but, as you have done so, it seems fitting that I should make such reply as my uninformed self may properly inscribe.

In general, your position is that the book teachings are divinely inspired and revealed and are immutable (Sat) as you say. Now, this exactly is the position of the orthodox Christian Catholics and orthodox Sikhs ; they rely on a book, or books, rather than on original internal revelation. This thesis I reject, and strongly adhere to the Truth internally revealed. Any person who can accomplish this internal revelation I will recognise as a genuine Master, originally inspired and designated by Deity to expound Truth, not from books, but from his own experiences. Books are helpful and suggestive to a degree.

Being an American, baptised and confirmed in the Anglican Church and never excommunicated as yet, I became decidedly heterodox when I adopted the Radhasoami Faith. So heterodoxy holds no terror for me assuming I might be heterodox, which I deny.

It is my understanding that the Agra group, whereof you are a member, is the heterodox one ; and it is heterodox because it teaches a different technique from that taught by Founder Soamiji to be followed when performing 'Bhajan'. I gather that you use different Names from Soamiji and from the Dera, group.

.....And, in addition, the Dera group has put out an English translation of the Sar Bachan Prose written by Founder Soamiji.

As I gather it, Soamiji initiated Baba Jaimal Singh who was a genuine master later on, and who initiated Sawan Singh Maharaj. The purity of the original teachings was preserved by both of these, and was attested by Seth Saheb, nephew of the Founder, before he hassed onward. No doubt you know more of these things than I; but I am not inclined to get into any discussion of them because, being a lawyer, I know the uncertainties and fallacies of the human mind. But my understanding of these facts would be unavailing were it not for Truth internally revealed to me by my own beloved Master and when, years ago, in desperation I prayed and begged for Truth, from any master whomsoever, even though he were not a 'Western' master, as I thought I wanted, and my own revered Sawan Singh Maharaj made himself known to me, I determined to accept and follow him. Where was the Agra Master? He failed to answer my intense prayer.

.....As I understand it, our Dera group has no part in the construction of the Samadh of Founder Soamiji and naturally I shall follow their example.....I trust that you will regard the "Sar Bachan Prose" as translated into English by Satsangis at Dera, as orthodox and genuine.....

Copy of letter dated 18 June, 1940, from the Secretary, Soami Bagh, Agra, to Mr. Harvey H. Myers.

Dear Sir,

I am in receipt of your letter dated March 19, 1940, in reply to mine of January 24, 1940. I had no desire to introduce any cotroversial matter in my letter. In view of your statement in your previous letter that the Radhasoami doctrines taught by our master (Sardar Sawan Singh Saheb) differ slightly from those set forth in this book, *viz.*, *Radhasoami Mat Prakash,* I thought it necessary to point out that the doctrines of Radhasoami Faith as set forth in *Radhasoami Mat Prakash* were exactly as revealed by Soamiji Maharaj and as such they were absolute and immutable and did not admit of any variation or departure. The intention

was never to suggest that there was no necessity of a master or a living guide. Radhasoami Faith hinges round the Sant Sat Guru and without Him it will cease to exist. Mere study of religious books would not conduce to that spiritual advancement which would only be possible under the life giving association and guidance of the Sant Sat Guru. It would be no fanaticism to claim the divine character of the teachings of Soamiji Maharaj, the Founder, as embodied in the scriptures which emphasize the necessity of a True and Perfect Living Guide.

The case of Roman Catholics and Sikhs who regard their respective scriptures as substitutes for Living Master is not analogous to our case.

The difference of opinion regarding the identity of the living guide and deviation from the original principles of Faith as taught by the Founder, have led to the formation of the separate sects after the departure of each Sant Sat Guru. After the departure of Soamiji Maharaj, Baba Jaimal Sing (who, initiated by Soamiji Maharaj had attended His Satsang occasionally when the regiment in which he was employed happened to be stationed at Agra) founded his own sect at Beas which eventually grew into Dera Satsang. Similarly, in 1910, after the departure of our 3rd Sant Sat Guru (Maharaj Saheb) sprang up another sect at Morar, which in 1915 removed its headquarters to what is now known as Dayal Bagh, Agra, just opposite the Soami Bagh, the headquarters of our Satsang, *i. e.*, the parent stock. The 'Bagh' (garden) in which our headquarters are located was laid out by Soamiji Maharaj Himself and named by Him as "Soami Bagh". It was His last residence where His Samadh is being built.

Evidently you have been confounding Dayal Bagh with Soami Bagh and mistaking us for Dayal Bagh sect. Miss E. Bruce referred to in your letter was never a member of our Satsang. She at one time belonged to Dayal Bagh sect with which we have absolutely no connection. Had it not been for the misconceptions of this kind much of what you have said in your letter as applying to us would not have come to be said and therefore needs no answer from me.

It is not my purpose to enter into a "controversy" with you, as such, it is an impediment in progress in the path of Truth. It is not, only distasteful to a true Satsangi, but from the point of view of utility, is barren in its results. The term indicates that both the parties are, for the time being, irrevocably wedded

to their views on a basis of self interest. What I call "self interest" is interest created by the association of spirit with mind and matter and is removed from the interest *solo* of the undistinguishable but conscious absorption in the Supreme Spirit. Any emotion devoid of the Supreme Ideal or Goal is the result of an impulse of self interest; there are, of course, degrees of self interest from the bottom of the creation right upto the bottom of the purely spiritual regions and where self अहं first appeared in its subtlest form, a form full of refulgence and purity but lacking in these attributes in their absolutely pure form. I have no quarrel with a person who holds a belief with honesty and sincerity. I cannot, however, fail to observe that 'sincerity and honesty' are both relative terms as everything else is in the world of relativity. The measure of 'honesty and sincerity' is its locus in the natural centres formed in the course of creation. 'Sincerity and Honesty' at the navel base and the solar plexus differ materially from these attributes at the spirit centre which is at the focus behind the eyes. This too is not absolute 'sincerity and honesty' as it cannot be attained before gaining access into the purely spiritual regions. Unless and until these attributes permeate the locus of Universal Mind in the frame of human being and deep into the spirit (Surat) beyond, no reliance can be placed on the so-called 'sincerity and honesty', nor can they survive the dissolution of the centre whence the concrete form of material and mental entity in a particular case has sprung. To exemplify, I may add that some of the lower animals display these attributes in a remarkable degree but 'honesty and sincerity' of a dog which is regarded as a fine expression of these attributes, can only achieve canine results. It is idle to assert that the 'honesty and sincerity' of the lower animal is at a par with the 'sincerity and honesty' of a highly spiritually developed human being or an angel or a Hans (a being untied from the subtle mind and matter and who soars high in the ultra celestial region beyond the limits of universe). Unless 'sincerity and honesty' are engendered at the centre of which the truth or the relative truth is being revealed, there would be no response to such truth.

In ordinary circumstances my answer to a letter bearing the characteristics which some portions of your letter do, would have been silence. Why I break this, is because :—

1. I regard you as one belonging to that section of the Radhasoami Faith which originated as the result of that part of the Message which Radhasoami Dayal, in view of the existing circumstances, chose to give out

publicly as an introduction to the announcement at a later stage of the Supreme Name 'Radhasoami' hitherto not publicly given out by any Sant.

2. Your letter contains, in some parts, an absolute overturning of facts, i. e., the actual historical happenings.

When a matter relating to the vitals of our religion is stirred up (as in your letter, previous to the one under reply), it becomes incumbent upon one belonging to that progressive phase of the Faith, introduced by the Founder Himself, when the time for its annoouncement became ripe, to speak out the unvarnished truth. In this connection arise various presentations of the principles of our Faith which show that a good deal of the teachings of the Faith have not reached you in their true form. You are, of course not responsible for it because you know only what has been reported to you and can have no claim to personal knowledge. It is the duty of a Sadhu to stand upon strict adherence to truth, no matter what it leads to, when an expression of his intuitive knowledge becomes necessary, *cf.*, the following couplet of Kabir, the first harbinger of the Message of Dayal Desh :—

साधू ऐसा चाहिये, साँची कहे बनाय ।
कै टूटै कै फिर जुड़े, बिन कहे भर्म न जाय ।।

[Translation :—The standard of truth for a Sadhu (one who has attained to the top of the intermediate region) is to lay bare the truth, irrespective of what it leads to, a mending or a break off because in the absence of true expression (of course in a legitimate manner), it is impossible to remove the delusion (parenthetically I may add that according to the standard set down for a Satsangi no person has any right to impose his belief upon another)]. The response must come in a natural and easy manner from the innermost consciousness of the person concerned.

The expression हित-चित *(Hit Chit)* in the Message *(Sandesh)* delivered by Radhasoami Dayal appearing as a prelude to the teachings contained in the sacred hymns in Sar Bachan Poetry means that love or sympathy must precede intelligence exposed for reception. This is why propaganda finds no place in our religion as the propagation of the Faith is relied upon a response arising in the subject as a result of spiritual awakening, however fractional it may be.

It was the *Sant Mat* or the *Sat Mat* which for the first time revealed the existence of that essence in human beings (Surat) which was unknown to the founders of the faiths (revealed religions) which preceded the *Sant Mat*, With them the *Sewak* (server) and the *Soami* (the Lord) were the lower, the higher and the Universal Mind. It was at that stage when the force of expansion of creation was nearing exhaustion and when the stage of evolution of creation brought about the emergence to some extent of spirit essence in apt pupils for the Message of Surat Shabd Yoga, that the first Messenger of Grace and mercy appeared in the person of Kabir Saheb culminating in the highest divine manifestation in Radhasoami Dayal. It is only the spirit which can become one with Sat Shabd in an inseparable and undistinguishable form, cf.,

कलियुग में स्वामी दया विचारी ।
परगट करके शब्द पुकारी ।।

(In Kali Yuga, the present age, Soami (Lord), taking pity on Jivas has openly given out the path of Surat Shabd Yoga).

It was at the stage of incipient exhaustion of the forces of mind and matter that the Supreme Being in His unbounded grace and mercy revealed openly the essence of Shabd to which spirit alone is cognate.

From the time of advent of Kabir Saheb onwards there appeared successively on this earth Sants and Sadhs from time to time, who publicly gave out the true essentials of the realization of the highest and purest form of 'Self' or the 'Universal Mind' (the true Gyan Marg) combined with an exposition relating to the existence of still higher regions of Dayal Desh in plain or esoteric language.

To the innermost circle they imparted the secrets of Dayal Desh and in their technique allowed Pranayam or Ashtang Yoga as a preliminary and auxiliary to the Surat Shabd Yoga.

जोग ज्ञान मत इनहूं भाखा
पुनि संतन मत ऊँचा राखा

(They also spoke of the paths of Yoga and Gyan. Thereafter they upheld the superiority of the religion of Sants).

To explain the rationale of this, will require a long dissertation. and I suppress it.

This convention (not as a slave to convention but as a measure of utility in the best interests of humanity) was followed with more or less rigidity by all the Sants and Sadhs aud those who ventured to discard it (of course under the impulse and direction of the Lord whom they represented on earth), paid the penalty of death, e. g.. Sarmad, Mansoor and others. The rigid, unrelenting and, at times, ferocious opposition of the men of the world or *Sakit Jan* (persons unmoved by the emotion of Divine Love) and priesthood of the various extant religions proved most formidable obstacles to the prevalence in general of the *Sant Mat* and at least in one instance, viz., Tulsidas, the author of the world-renowned epic, "Ramayan", had to content himself with an exposition of the faith relating to the top of intermediate regions, with of course unmistakable references in unequivocal terms to the superiority of the regions beyond, going to the length of expressing that "Nam" (Shabd) is an essence whose attributes, Ram, the hero of the epic, himself could not describe. He again incarnated himself in the person of Tulsi Saheb of Hathras (U. P., India) who used to visit frequently the family of Soamiji Maharaj during the latter's childhood and within a selected circle gave out that Soamiji Maharaj was an Incarnation of the Supreme Being and would deliver the Message of the Most High.

This difficulty continued to exist to more or less extent until the policy of non-interference with other religions exhibited itself as a political measure with the advent of the British Government. The shackles, that prevented the free expression of the true Message of mercy and grace brought by Supreme Sants and Sadhs, were considerably less obstructive when Soamiji Maharaj made His gracious advent. Though freed to some extent of some of these difficulties, there still existed a violent and unrelenting opposition to the exposition of *Sant Mat* in its true form and more so to the public manifestation of any Name (Nam) beyond Sat Nam, Sat Shabd or Sar Shabd. People who belonged to the so-called *Sant Mat* of the time (amongst whom were included the family of Soamiji Maharaj and His near relations) contented themselves with outward formalities of Guru Nanak's *Mat* and worship of Samadhs etc. In this atmosphere there was not one single soul who would tolerate the message of 'Nam" higher than that of Sat Nam. The Sat Nam has certainly the full potency to lead a human spirit to Sat Lok, the region

of pure spirit, full of grace and mercy without any contamination or the least trace of mind and matter. That is why with us the watch word of our Faith is Sat Purush Radhasoami. Radhasoami Dayal has declared in the sacred writings that His *Rup* (spiritually cognisable manifestation) in *Agam, Alakh* and *Sat* (more or less analogous to the expression of human entity in the pineal gland, viz., the seat of spirit in the human body, the thyroid centre and the solar plexus and to the corresponding expression of Brahm in the three forms of *Avyakrit, Hiranyagarbh* and *Vairat* in Brahmand, intermediate regions) are His own *Rup* (Form). The relevant couplets in Sar Bachan Poetry, the scriptures acknowledged by all the divisions of the Radhasoami Faith, are :—

पिरथम अगम रूप मैं धारा ।
दूसर अलख पुरुष हुआ न्यारा ।।
तीसर सतपुरुष मैं भया ।
सत्तलोक मैं ही रच लीया ।।
इन तीनों में मेरा रूप ।
यहाँ से उतरी कला अनूप ।।
यहाँ तक निज कर मुझको जानो ।
पूरन रूप मुझे पहिचानो ।।

[Translation :- First, I assumed the form of Agam Purush; secondly, I assumed the form of Alakh Purush. The third form assumed by Me was that of Sat Purush and it was I who created Sat Lok. These three are My own forms. From here descended incomparable emanations. Know that upto this (Sat Lok) it is My own self and these three are My full manifestations.]

It would have been utterly futile to openly preach the Message of Radhasoami Dayal amongst the people who surrounded Soamiji Maharaj and the highest good that He could do to them was to wean them from the formalities and the outward rituals of the *Sant Mat* as it prevailed at that time and to instil into them the secrets of Sat Lok (Dayal Desh) and the method of their ahproach by the Surat Shabd Yog. To this too there was very partial and limited response. This went on for sometime until Huzur Maharaj (the spiritual successor, according to us, of Soamiji Maharaj) after an agitating and poignant search for the Supreme Being, continuously eating into his

vitals for over a decade, came into the presence of Soamiji Maharaj through Chachaji Saheb, the youngest brother of Soamiji Maharaj, named Lala Pratap Singh, who was employed in a lower post in the office in which Huzur Maharaj was serving at the time. The first audience lasted for nearly five hours and when Huzur Maharaj came out of the room in which He was closeted with Soamiji Maharaj, He broke forth in tones of profound gratitude, "I have found what I was seeking for". Simultaneously about this time, some males and females gathered round the person of Soamiji Maharaj and became His enthusiastic, devoted (and lost to themselves) followers. Within this circle which continued to expand from time to time Soamiji Maharaj gave out the Supreme Name (Nam) RADHASOAMI which was in its turn used by His followers for Him while Soamiji Maharaj continued to give *Updesh* (to impart spiritual instruction) confined to Sat Lok and Sat Purush. It was in this setting that the most exalted, most gracious, most merciful, most munificent and most forgiving Radhasoami Dayal incarnated Himself in the person of Soamiji Maharaj. Except among those who recognised in His person the Incarnation of Radhasoami Dayal, the greatest good that He could have done to others who came to Him for spiritual light was to save them from the routine of a religious life leading to perdition and to convert their goal and object of worship into Sat Lok and Sat Purush. Even as it was, all sorts of indignities and calumnies were heaped upon Him and fanciful motives ascribed to Him by the people in general and His own caste fellows in particular.

This is the true and actual history of the manifestation of the Supreme Name Radhasoami.

In His writings, Sar Bachan Radhasoami Poetry, Soamiji Maharaj has, from beginning to end, sung the absolute superiority of *Radhasoami Dham* and *Radhasoami Nam*. I will give only a few quotations below, which will establish the assertion made, while a translation of the whole book would be necessary to bring out the real spiritual significance of the Supreme Name RADHASOAMI. These quotations are :—

(1) मैं तो चकोर चंद राधास्वामी ।
नहीं भावे सतनाम अनामी ।।

(Translation :—I am like a chakor[1] and Radhasoami is like the moon to me. Satnam Anami does not attract me.)

(2) बिन राधास्वामी मोहिं कछु न सुहावे ।
चार लोक मेरे काम न आवे ।।

(Translation :—Nothing pleases me except Radhasoami. The four loks (regions) are of little avail to me.)

(3) राधास्वामी नाम, जो गावे सोई तरे ।
कल कलेश सब नाश, सुख पावे सब दुख हरे ।।

(Translation :—RADHASOAMI Nam whoever recites, gets across the ocean of life; troubles vanish, bliss abides, and gone's complete all strife.)

(4) राधास्वामी गाय कर, जनम सुफल कर ले ।
यही नाम निज नाम है, मन अपने धर ले ।।

(Translation :—By reciting RADHASOAMI Nam let thy life most fruitful be; this is the true and real Nam, keep IT innermost within thee.)

(5) राधास्वामी जप निज नामा ।
सत्तलोक पावे तब धामा ।।

(Translation :—Recite the Real Name RADHASOAMI; you will then attain Sat Lok.)

(6) सेवक सेव न दास न स्वामी ।
नहीं सतनाम न नाम अनामी ।।
कहां लग कहूँ नहीं था कोई ।
चार लोक रचना नहिं होई ।।

(Translation :—There was no worshipper and nothing to be worshipped, no servant and no master. Neither Satnam existed, nor was there any trace of Satnam-Anami. How far should I emphasize that

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1. A kind of bird said to feed upon moon beams.

there was none. The creation of the four Loks (Pind. And, Brahmand and Dayal Desh) had not been evolved.)

(7) आपहि आप न दूसर कोई।
उठी मौज परघट सत सोई ॥
तीन देश मौज ने रचे।
अगम अलख सतनाम होय हँसे ॥

(Translation :—He Himself alone, and none else, was there. There issued forth a great current of Sat (Spirituality), Love and Grace, which is called His Mauj. This was the (first) manifestation of Truth or Sat or True Supreme Being. This Mauj brought into being three regions, viz., Agam, Alakh and Satnam, of eternal bliss.)

These quotations form part of the scriptures acknowledged by all the followers of the Radhasoami Faith and appear also in the Gurumukhi edition published by the Beas Satsang (Dera Group).

The lines upon which great stress is laid by the *Panch-namis,* viz., all those who believe in the sanctity of the five 'Names' and at least at a time discarded the Supreme Name 'Radhasoami' as an artificial interpolation by interested persons, (Beas is one of these such groups), are ;—

पाँच नाम का सुमिरन करो।
श्याम सेत में सूरत धरो।

(Translation :—Perform Sumiran of five names, fixing your Surat at Shyam Sait.)

But it passes one's comprehension why the lines given below

सुनत सुरत फिर आगे चढ़ी।
अलख लोक में जाकर धरी ॥
कोटिन अरब सूर उजियारा।
अलख पुरुष छबि अद्भुत धारा ॥

तहाँ से अगम लोक को चली ।
अगम पुरुष से जाकर मिली ॥
खरबन सूर चंद्र परकाशा ।
धुन का वहाँ की अगम बिलासा ॥
धुन का वर्णन कैसे गाऊँ ।
जग में कोई दृष्टांत न पाऊँ ॥
ताके आगे रहत अनामी ।
निज घर संतन बरना स्वामी ॥

(Translation :—Hearing the sound, Surat ascended on and reached Alakh Lok. Resplendent with suns, millions in number, Alakh Purush has a form most majestic and wondrous. From there, the spirit marched further and met Agam Purush. The resplendence of that region far exceeds even myriads and myriads of suns and moons. The bliss of Shabd is ineffable. How can I describe the melody of that sound, for nowhere is a resemblance found ? Beyond that dwells ANAMI, the Nameless Lord. That is the abode of Sants.)

which point unmistakably to the path onwards to *Radhasoami Anami*, are ignored. Again these lines :—

दर्शन कर अति कर मगनानी ।
सत्तपुरुष तब बोले बानी ॥
अलख लोक का भेद सुनाया ।
बल अपना दे सुरत पठाया ॥
अलख पुरुष का रूप अनूपा ।
अगम पुरुष निरखा कुल भूपा ॥
देखा अचरज कहा न जाई ।
क्या क्या सोभा बरनूं भाई ॥
तीन पुरुष और तीनों लोक ।
देखे सूरत पाया जोग ॥
प्रेम बिलास जहां अति भारी ।
राधास्वामी कहत पुकारी ॥

(Translation :—Surat gets immense pleasure from this darshan. Sat Purush now speaks. He gives out the secrets of Alakh Lok, and helps the Surat advance further. The beauty of the form of Alakh Purush is incomparable. Surat sees that Agam Purush is the sovereign of all. Surat cannot describe the wonders it has seen. What more should I say, my brother. Surat has seen the three regions (of Sat Lok, Alakh Lok and Agam Lok) and their Lords, and gained union with them. The final region where the state of exceedingly great Prem (Love) and Anand (Bliss) prevails is Radhasoami Dham.]

appearing at the end of the Shabd (hymn) describing the fifth region 'Sat Lok' and fifth Name 'Sat Nam', declare the ultimate goal to be *Radhasoami Anami.* Five descriptive hymns are assigned to the five regions and their respective Shabds but any description in this detail of the regions and the Shabd current above is impossible as they are far too subtle to be described by analogous forms and sounds in our regions It is worthy of note that in Sar Bachan Radhasoami Poetry there are five Shabds or hymns which sing the praises of the Supreme and the Highest Name 'Radhasoami' while there is not one in that sacred book which is assigned solely to the praises of 'Sat Nam'. Not that 'Sat Nam' is not worthy of praise, in fact it is the first haven of rest which the devotee reaches in his pilgrimage to Dayal Desh but because still higher and subtler regions and names exist, the highest one is chosen for devotional praises in which similar praises of *Sat Nam, Alakh and Agam* are included. Points like these can be multiplied to a very large extent but those given above will be enough for present purposes.

Seth Saheb referred to in your letter

For a correct understanding of the position it is necessary that some details should be given of the family members of Soamiji Maharaj. Soamiji Maharaj had two brothers, one was Rai Brindaban known as Sarkar Saheb who several years after his initiation by Soamiji Maharaj founded the Brindabani sect, with 'Satgur Ram' as the supreme name, and other, the youngest, was Lala Pratap Singh Seth, (Seth being the patronymic of the family) known as Chachaji Saheb. Chachaji Saheb had three sons, Lala Suchet Singh, Lala Sujan Singh and Lala Sudarshan Singh (whom you refer

to as Seth Saheb). Chachaji Saheb was the first President of the Central Administrative Council of the Soami Bagh Group, Agra, while his three sons were also members of the Council (amongst several others in whom the third Guru of the parent stock, Maharaj Saheb and the present Head of Soami Bagh group were included), a body created to assist the Sant Sat Guru of the time being in the management of the Satsang properties which had grown to considerable dimensions by this time. Evidently Chachaji Saheb and his three sons owed allegiance to the Council and formed part and parcel of the group represented by us. As a matter of fact, Chachaji Saheb, though treated with regard and respect as a brother of Soamiji Maharaj, very frequently attended the Satsang of Huzur Maharaj (the successor, according to us, of Soamiji Maharaj). All the four belonged to our fold till the time of their death and Seth Saheb acknowledged the present Head of the Soami Bagh group as his Spiritual Guide. To quote Seth Saheb as an authority for heterodoxy is, to say the least, surprising.

From what you say it appears that the expenditure on the construction of the Samadh of the Founder, Soamiji Maharaj, is regarded by you and the followers of Beas Satsang as an anathema (although the Head of the Satsang would be the last person to affirm this) but as a matter of fact Rs. 25.000 to Rs. 30,000 have already been spent by the family upon it.

It was in December 1873 that the present Head of our Satsang here, went to Agra with His grandmother, an elder sister of Soamiji Maharaj, and resided with Soamiji Maharaj for several months. There he attended Satsang held at various times by Soamiji Maharaj (including often those held in the early hours of the morning which were by far the most important and were confined to the select few) and remained almost in constant attendance upon Him. Residing in the same house, Seth Saheb and the present Head of our Satsang came in close contact and became life long friends.

Soon after, Soamiji Maharaj started the open Satsang on the Basant Panchami day in 1861. His fame as an exponent of a unique and transcendental Faith spread far and wide, and people of Agra and other places flocked to him to listen to His discourses. Amongst such visitors were the prominent ecclesiastics of the Christian faith at Agra which has an archbishopric of

the Roman Catholic faith and representatives of the priesthood and Sadhu class. Several groups of such visitors held discussions with Soamiji Maharaj and went away greatly satisfied with His expositions. Amongst those who held discussions with Soamiji Maharaj, those who belonged to the *Sufi* class and the votaries of *Gyan Mat* (Vedant Philosophy) were the most prominent. Discussions are of course against the grain of Radhasoami Faith but Soamiji Maharaj tolerated them as they helped in disseminating the highest principles of Radhasoami Faith and dispelling the illusory and fantastic ideas formed by the public in general in regard to the Radhasoami Faith. These discussions besides answering the above purpose served to elucidate points of great importance to His own followers. From amongst those people who visited Him, a large number accepted the Radhasoami Faith and joined its fold. It was at this stage of the Satsang that the regiment in which Baba Jaimal Singh was employed happened to be stationed at Agra and Baba Jaimal Singh began occasionally to visit the Satsang of Soamiji Maharaj and attracted by the elucidations of the Granth Saheb (scriptures of Guru Nanak's faith) by Soamiji Maharaj which were held in the evening every day, joined the Radhasoami Faith. It was after his retirement from service that he founded the nucleus of his Satsang on the banks of the Beas river which eventually grew into the Dera Satsang. The subsequent events are also known to us but it is not necessary to refer to them here.

There is always a relation between the technique and the ultimate goal. Some of the preliminary phases of the technique may be common to various religions but the characteristic feature of the technique dependent upon the Supreme Name and the Supreme Goal must be present almost from the very beginning. In the Radhasoami Faith any repetition of the Name (even though the highest) which does not carry the *Chit* (attention) to a region beyond third Til would be abortive.

You could have well spared us the expression 'Where was your Guru'. The answer is 'everywhere and nowhere', everywhere for kindred spirits and nowhere for those who have no spiritual affinity for Him.

The Dera group had for some time taken a different position but it has ultimately accepted the position that Radhasoami is the true (Nij)

Name of the Supreme Being. This is evident from the pact arrived at between Sardar Sawan Singh Saheb and the then leader of the Dayal Bagh sect, published in Prem Pracharak of December 26, 1932.

To an earnest seeker of Truth, a solution of some of the questions exemplified below on a rational basis would afford a collateral test of the accuracy of the path he has chosen for himself to achieve the object in view. The list cannot in the nature of things be exhaustive, nor can it be made out straightway, as a good deal of personal element will be present owing to the different view points of the persons concerned. Such questions ought of course not to arise in a distrustful mood, but as the result of an honest effort to assimilate the secrets unfolded to the disciple. Satisfactory answers to such questions will greatly strengthen his belief and prove an incentive in the successful performance of the devotional practices. People generally think that they have no doubts left in their minds but as time proceeds, fresh crops of doubts arise, which the devotee cannot easily solve or dispel.

Is there one Eternal without beginning and without end or more than one ? If more than one, who are they ? And in what form or concept have they existed for all time and will exist for all time ? Is there any difference between them and if there is no difference, what made them to have an independent existence ? In what relation do they stand to each other ? Have they or any one of them undergone any change and if so what and why ? Whether Kal and Maya were present in Anami Purush or co-eternal with Him ? If not, what brought about their existence ? Have 'Time and Space' always existed or were they created at some stage of the creation ? If the latter, what brought about their creation ? Is the Anami Purush statical or dynamical ? If statical, how did dynamic action come into existence ? Was Anami Purush conscious or unconscious before creation ? Was there any being conscious coexistently with Him ? Was visibility or any functions of the senses in their subtlest forms present before creation ? Which of the two forces or forms of energy, viz., centripetal and centrifugal, existed from the beginning ? Are they interdependent one upon the other or can they exist independently of each other ? Has every thing which has a beginning, an end too ? If not, in what relation does it stand to 'time' in regard to its beginning ? Whether spirit

can exist independently of matter and matter independently of spirit? Which of the two is absolute or are both absolute? What is the relation between absolute, relative and negative? Is there anything as absolute negative? If so, what is your conception of it? Is there any differentia or characteristic difference between the process of creation in Dayal Desh created by Mauj and the process of creation in Brahmand and the Pind created by Kal and Maya?

You speak of "Love" and "Beloved" in more than one place in your communications. "Love" as we understand it, is not so cheap a commodity as you seem to imagine. Love (or attraction) is of course everywhere, in the mineral (material), the vegetable, the animal kingdom and in the economy of human existence. But 'Love' as taught by Radhasoami Dayal is an entirely different thing.

भक्ति सुनाई सबसे न्यारी
वेद कतेब न ताहि विचारी

(Translation :—He teaches a unique mode of Bhakti (devotion) of which the Vedas and other scriptures had no idea.)

Such 'Love', in fact, is exotic in these regions. The emergence of the spirit from the stress of mind and matter marks a new era in the life of a human being and is the commencement of the epoch in which the 'Love', as taught by Radhasoami Dayal, begins to bud forth and eventually blossoms and bears fruit.

I do recognise the truth of the saying, "Love has no law", more than any body else. But 'love' there is of varying degree, variety, intensity, significance and value. When a person uses this term, he uses it in the sense in which he is capable of exercising it. And 'Love' there is absolute, and then real and true (within this range there is only difference of intensity) and then again mixed with mind and matter, manifesting itself on the assumption of the garb or cover of mind, and its projection into the denser covers of matter, Maya. In the course of its radiation through mind and matter, it deflects and undergoes a curvature in its downward course. In its lowest form it is what may be termed 'physical attraction' which alone keeps a unit of

existence in its cosmic form in contradistinction from its previously chaotic and unmanifested condition. This physical attraction keeps the heavenly bodies at their assigned places and makes them capable of exercising the functions which they are intended to perform. The resultant of the action of true and real love and that manifested by its admixture with mind and matter is the dual action of revolution and rotation.

The few questions that I suggested to you in my previous letter to stimulate investigation and open up new avenues for the realization of the unapproachable sublimity of the teachings of Radhasoami Faith, have been designated by you as 'philosophic'. The association of the word 'philosophic' with these questions is rather unfortunate as all philosophies, Eastern and Western (the so-called *Darshans*, *Shastras* and the numberless systems of the West) have utterly failed to solve them and have on the other hand raised a storm of haze blinding the vision of those engaged in the speculation and others deriving their inspiration from them and leading them astray from the reality and truth, and further rendering them incapable of appreciating the higher revelations when conveyed to them. You will realise from this what value we set upon books and secular education. In the manner you speak of "internal revelation", "not from books", I fear you have been rather unjust to us in denying us the possession of an elementary knowledge of the teachings of Radhasoami Faith. We have constantly in our remembrance the invaluable guidance given to us in the following hymn of Soamiji Maharaj.

Hymn No. 3, Bachan No. 24, Sar Bachan Radhasoami (Poetry) the opening two couplets of which are given below with their translation.

हे विद्या तू बड़ी अविद्या ।
संतन की तैं क़दर न जानी ।। १ ।।
संत प्रेम के सिंध भरे हैं ।
तैं उलटी बुधि कीचड़ सानी ।। २ ।।

[O Vidya (Intellectual knowledge) ! Thou art ignorance itself. Thou hast failed to appreciate the grandeur of the Sants. Sants are overflowing ocean of 'Love'. Thou art soiled with mud.]

The whole of the hymn is full of inestimable gems of '*Anubhava*' and would well repay the time and energy of a devotee spent upon reading and

ruminating upon them. There are other hymns too in the same book in which *Vidya* and *Buddhi* have been unmistakably brought out as formidable hindrances to spiritual advancement. It is a pity you cannot go to the originals to realise their beauty and precious teachings.

You are apparently unaware of the existence of a number of divisions and subdivisions of the Radhasoami Faith which exist at present. In order to give you full information on this point, I am enclosing herewith a geneological tree showing the past and present leaders from the appearance of the August Founder of our Faith down to the present day. When I speak of ourselves as representing the parent stock, I mean to say that all the other divisions and subdivisions of the Faith are offshoots from the line of Gurus which we represent. All the originators of the other groups broke off as dissidents or dissenters from the parent line and founded a new line of gurus of their own. The departure of each guru in the parent line was invariably followed by the founding of one or more independent lines of gurus. Most of us have been more or less on friendly terms with each other with the exception of the Dayal Bagh line of gurus between whom and ourselves arose a litigation which lasted for over 12 years and eventually went up for final decision to the Privy Council in England, the highest law tribunal to which we are subject. We hate litigation and the mere idea of engaging in a conflict of this nature is abhorrent to us. But we had perforce to take the defensive to save ourselves from extinction. I enclose herewith a batch of printed papers giving copies of the judgments passed from time to time and you will see that the matter was started by the Dayal Bagh colony and we had to defend ourselves against their aggression. Thank Radhasoami Dayal the case was lastly decided in our favour by the highest tribunal and we are here able now to resume our existence in the garden originally laid out by Soamiji Maharaj, the August Founder of the Faith, in 1876, and named 'Soami Bagh', by Him.

You will find that the Beas group was one of the groups founded after the departure of Soamiji Maharaj and remained practically a separate group from the parent line represented by Huzur Maharaj, the nominee of Soamiji Maharaj, but fortunately the Beas group remained more or less attached to Chachaji Saheb, the youngest brother of Soamiji Maharaj, and thereafter to the family represented by "Seth Saheb" and the Samadh at Soami Bagh although Chachaji

Saheb and his family members always remained part and parcel of the Satsang headed by Huzur Maharaj and later on Chachaji Saheb and his three sons became members of the Council on its creation. These are facts which I relate here and I do not wish to comment upon the myths wound by interested persons round the origin of some of the groups founded from time to time. Our relations with the Beas group have always been friendly although we have differed in particular essential, viz., the position and importance that we attach to the Holy Name 'RADHASOAMI' in recognising. It as the Supreme Name in the series of spiritual names commencing with 'Sat Nam'. Latterly, however, there has arisen another ground for widening the thin and flimsy gulf between ourselves, viz., the mutilation of some of the important lines of the holy scriptures, in poetry, of Soamiji Maharaj and the mutilation of the most important Bachan No. 250 occurring in Sar Bachan Prose which totally alters the essentials of the teachings of the Radhasoami Faith. A translation of this Bachan in its original form as uttered by Soamiji Maharaj and which appears as Bachan No. 250 in the original edition of Sar Bachan Prose published under the authority of Chachaji Saheb and Huzur Maharaj is sent herewith as desired by you as also a copy of the correspondence relating to this subject. The letter addressed by us to the Secretary, Beas Satsang, remains unanswered to this day.

A reminder sent to Sardar Sawan Singh Saheb through an Amritsar Satsangi of ours, when Sardar Saheb happened to be at Amritsar, elicited a reply from him, "It is a matter of half a century back and I will speak to Babuji Maharaj when I meet him". His secretary remarked, "What does all this matter ? We have a following of a lakh with us".

Deplorable of course it is that so many sects and sub-sects should have come into existence in the Radhasoami Faith but human nature as it is this result is inevitable and the eventual fulfilment of the mission started by Radhasoami Dayal will not be affected in any way by this state of affairs. I do not like to expatiate upon the causes which have led to these divisions and sub-divisions but would rather lay stress upon the good which is hidden in this apparent evil which alone permits the votaries of the true and undefiled faith as expounded by Radhasoami Dayal to pursue it in a more or less isolated sphere undisturbed by constant friction between aspirants of varied order.

Copy of Letter sent to Secretary Beas Satsang

I am directed to forward herewith a copy of the correspondence that passed between us and a gentleman of Ambala for the informatton of the venerable Sardar Saheb and any action that he may deem necessary to take upon it in the light of the remarks and observations which follow. It was at that time considered undesirable that a fruitless controversy should be stirred up, but the misunderstanding that originated at that time is spreading far and wide and seriously affecting the pristine purity of the Faith as preserved by us and creating a grossly incorrect impression of the sublime teachings of the Radhasoami Faith. I feel it my duty to acquaint you with the actual facts as they stood, leaving it of course to you to accept them as authentic or not. I may and that there is no living person who knows a fraction of the actualities and the happenings from the time of Soamiji Maharaj up to the present as the Head of our Satsang does and it would be unfortunate if His knowledge is buried in oblivion and the future generations fail to know what the actual facts were. I have, of course, no quarrel with any body who holds beliefs and doctrines widely varying from ours but what we seriously object to is that a translation of the unalterable scriptures of our Faith (Sar Bachan Prose) purporting to be a faithful translation of the Hindi original text should appear not only in a mutilated form but with such a dressing given to the most important pronouncement in the book as cuts at the fundamentals of the teachings of Radhasoami Faith and creates a false impression in regard to the most important technique in the spiritual practices of the Faith, viz., the contemplation of Guru Swarup.

Bachan 250 in the second part of Sar Bachan Prose as also 251 and 252 are solely and entirely based upon a letter written by Huzur Maharaj under the command and instructions of Soamiji Maharaj Himself in reply to a letter received from Lala Sudarshan Singh Seth Saheb in the form of a diary which he used to submit from time to time to Soamiji Maharaj for instructions. The three Bachans referred to above are a faithful reproduction of the letter to Lala Sudarshan Singh Seth Saheb referred to above with excisions of such few words which gave it the form of epistolary correspondence without altering one word which forms the subject matter of the three Bachans. This letter remained in the possession of Lala Sudarshan Singh Seth Saheb till a short time before his death when he made it over to Babuji Maharaj and which is preserved in original in the archives of the Satsang. No tampering with the original was

possible in the circumstances detailed above. I can send a verbatim copy of letter if you so desire and it is open to inspection by any body who wants to see it. When Huzur Maharaj obtained the commands of Soamiji Maharaj for writing out a reply, Soamiji Maharaj, Huzur Maharaj, Chachaji Saheb and Seth Sujan Singh were all present as evidenced by the contents of the letter itself. Their names are referred to in it as being present. The letter was written out and read out in the presence of all. In this connection I may mention that the first edition of Sar Bachan Radhasoami Poetry and Prose and the subsequent editions upto the time of creation of the Trust were published under the joint authority of Huzur Maharaj and Lala Pratap Singh Seth (vide title page of the first edition of February 1884 and subsequent editions up to 1904) and Lala Sujan Singh Seth was placed in charge of seeing the books through the press. Both these gentlemen were present, as I have said above, at the time, when the letter which was reproduced as the three Bachans referred to above, was being written. The two gentlemen had the supervision and the direction of the printing and publication of the book in their hands and it is inconceivable that they should not have intervened if they came across any tampering with the text. It is really painful that the charge of interpolation and tampering with the text should have been brought against those who in a spirit of pure Sewa undertook the publication of the sacred scriptures of Soamiji Maharaj and scrupulously stuck to the actual utterances of Soamiji Maharaj, looking upon a change in them as an act of sacrilege in addition to the injury caused to the best interests of our sublime Faith by altering the text. I may again repeat here that the full original text is in our possession. In regard to the question of contradiction, I may point out that there is absolutely no contradiction, if the Bachan is properly read and construed. The portion in the middle of the Bachan which is regarded as a contradiction was an answer to a supplementary question raised by Lala Sujan Singh when a reply to Lala Sudarshan Singh's letter was being drafted and relates only to the question put by Lala Sujan Singh which inquired as to what the result would be if a devotee worshipped a Sant of the past whom he had never seen and had not been benefited by His teachings by actual contact. Thereafter the thread relating to the answer of Lala Sudarshan Singh's letter has been resumed. If the matter is viewed in this light which is based on actual facts no question of contradiction arises. In the original letter, we have in possession,

the following words occur in regard to the answer of Lala Sujan Singh's query.

पिछलों की मानता इस सबब से बे-फायदा है कि उनसे प्रीति नहीं हो सकती। न तो उनको देखा, न उनका सतसंग किया और जो सतगुरू मिले नहीं, उनके चरणों में प्रीति मुमकिन नहीं।

(Translation :—As regards faith in the past Sat Gurus it is infructuous for the reason that no love can be generated for them, since one has not seen them nor attended their Satsang. If one has not met the Sat Guru, there can be no devotion in His Feet.)

Coming next to the question of internal evidence and the condemnation of the principles enunciated in Bachan No. 250 as being not in harmony with the teachings of Soamiji Maharaj all that I can say is that this condemnation can only be ascribed to a want of real knowledge of the principles of the Faith and the secrets governing the advent of Sants combined with actual experiences in the course of the practices prescribed by the Radhasoami Faith. These I will briefly explain below.

The work of salvation is started by "*Swatah Sant* or *Sadh*" who do not descend below the third Til (the portals of death) as here at this point commences the awakening of spirit, i. e., the spirit occupies a spot at this point where for the first time in the course of its journey upwards, the first experience of the liberation of spirit from coarse mind and matter and the exhilaration felt in consequence of the spirit dominating mind and matter is experienced. Below this point the hurl and downward forces of mind and matter are so great that spirit of even a Sant or Sadh would lose itself under the weight and force of these downward currents and would be helpless to extricate itself unaided or render help to others. This is because the laws of process of evolution of creation and their economy do not admit of a greater amount of spiritual enregy being brought to a lower region than is suitable to its existence and preservation. If a large amount of spiritual energy were to be thrust forcibly into it, a disintegration of that region would take place and it would be absorbed into higher regions as at the time of *Pralaya*. Of all regions the minima and maxima of spiritual energy are fixed and within that range ebb and flow take place. Any divergence from these minima and maxima would upset the process of creation, evolution and its involution and nullify the beneficent object of the creation itself. All Sants make their advent upon this earth under the Mauj of Sat Purush Radhasoami. Some come with plenary powers of salvation and some as auxiliaries to maintain the spiritual

equilibrium of the regions concerned, and gradually spiritualise the region and its occupants to make them fit for receiving the benefit of advent of Sants. A distant reference to this principle is made by Soamiji Maharaj in Bachan 66 in Sar Bachan Prose Part II.

जो संत ग्रहस्थ में रहते हैं उनसे बहुत से जीव पार होते हैं और जो भेष में होते हैं उनसे उद्धार किसी का नहीं होता पर जो संत दयाल हैं वह ग्रहस्थ ही में रहते हैं।

(Translation :—Innumerable souls are saved by those Sants, who live the life of a house-holder, while none is redeemed by those who live as recluses. But redeemer Sants always live as house-holders.)

An absolutely indispensable adjunct to the work of salvation is the appearance of a perfect *Gurumukh* who conjointly with the *Swatah Sant* performs the work of salvation.

या ते मो मत निश्चत येही, गुरु बिन दूसर और न सेई ।।
जाके हिरदे गुरु परतीती, काल कर्म वा से नहीं जीती ।।
सबके सिर पर उसका डंका, काहू की उसके नहीं संका ।।
बड़े २ उधरें उस संगा, गुरुमुख है इन सबसे चंगा ।।
गुरुमुख की गति सबसे भारी, गुरुमुख कोटिन जीव उबारी ।।
कहाँ लग महिमा गुरुमुख गाऊं, कोइ न जाने किस समझाऊँ ।।

(Translation :—Hence I am convinced that one should serve none but Guru. Kal and karam cannot overcome one who has firm faith in Guru. Such a devotee has sway over all and he has none to fear. A variety of high and great ones are redeemed through the association of Gurumukh (the chief disciple of the Guru.) Gurumukh is superior to all of them. Exalted most is Gurumukh's role, Gurumukh redeems many many a soul. How far may I sing the greatness of Gurumukh ? None understands it. To whom should I explain ?)

The spirit of *Gurumukh* descends in the ordinary course to the heart centre and also to the lowest centre under the protective hand of the *Swatah Sant.*

The heart centre is mentioned here because from this point control of mind and matter is especially exercised and the lower tendencies below this centre which relate to the brute creation are kept under curb.

मन के घाट हुए अब कामी, अस मेरे प्यारे राधास्वामी ॥
इन्द्री घाट बिकार घटामी, सो मेरे प्यारे राधास्वामी ॥
अलखपच्छ सम फिर उलटामी, अस मेरे प्यारे राधास्वामी ॥

(Translation :—Descending to the heart centre, He becomes subject to desires. Such is my beloved Radhasoami. He, however, reduces the evil tendencies of indri-centres (lower centres pertaining to senses). Such is my beloved Radhasoami. But alalpaksh[1] like He flies up. Such is my beloved Radhasoami.)

The spiritualising force of the highest region is thus made available in some measure to the whole creation and those in whom the spiritual force is emerging and awakening (i. e. *Hans Jivas)* readily accept the *Saran* of a Sant as they alone can conform in more or less degree to the directions of Sant Sat Guru while others need in a greater measure the corrective influence of the Kala काल forces.

मानेंगे कोई हंस बचन से

(Translation :—It is only the *Hans Jivas* who will accept His words.) Sants never use any means except 'Bachan' for the correction and purification of their disciples.

The *Gurumukh* working out his salvation under the aegis, guidance and spiritual help of the *Swatah Sant* and thus extricating completely his spirit from the lower centres and translating it to the higher regions exercises an attractive influence in the deepest recesses of kindred spirits and this tug upon the spirituality in such spirits develops their '*Bhag*' and makes them amenable to the influence of Sant. Without this it would be impossible for ordinary Jivas to obtain their salvation. The advent of Guru and Gurumukh is also, by the by, accompanied by the descent of spirits from higher regions

1. Alalpaksh is a fabulous bird. It is said that it lays eggs in the sky, but the young birdie that comes out in the course of descent, flies up without touching the ground.

into human form, such spirits as are fit for completing their work of salvation. They alone by their behaviour towards the Guru and Gurumukh can show and set example of *Bhakti Rit*. The Gurumukh after piercing through the portals of death and rising again to the highest regions becomes capable of continuing the work of salvation. It will be seen from the above that the spiritual assistance of the order needed in the Radhasoami Faith can only be rendered when the spirit of the Redeemer sits at the third Til and traverses at will the regions upto the highest and never descends in '*Mukh Ang*' to the regions below the third Til. The spirituality of a Sadh and Sant is so great and powerful that their *Bhas* (diffused spirituality) alone is sufficient to carry on the functions of a human being. In the fullness of time when the *Swatah Sant* leaves the body the *Gurumukh* resumes the work of salvation, Himself having gained access into the highest region and become capable of exercising His functions as a human being without descending below the third Til.

In accordance with the law of mutual adjustment, the *Guru* and the *Chela* must occupy in full consciousness the same centre or plane of existence. Without this it is not possible that the *Chela* could drive according to his existing *Bhag* the full benefit of the spiritualising influence and help of the Guru. The Guru can render no assistance and help of this order, viz., the drawing up of the *Chela* gradually to the third Til (by far the most difficult portion of the journey of the Jiva to the *Sat Dham*) if the Guru did not descend in human form to the *Ghat* (level) of the *Chela* and the *Chela* remained confined to the centres below the third Til. If this were possible no necessity would have arisen for *Avatars* and prophets to assume human form. To make the *Chela* independent of the help which a Guru while residing in human form can render, the *Chela* must gain access to the third Til in such measure as to be able to possess full consciousness at that centre with the capacity to exercise functions of all *Gyan Indries* (sensory organs).

दृष्टि खुली और झांकी पाई, सूरत मूरत अगम दिखाई

(Translation :—My inner eye has opened and caught a glimpse. The unapproachable and unimaginable spiritual form has come in view.)

Then alone can Guru and *Chela* meet together and hold converse with each other, as they previously did in the human form. The form of both Guru and *Chela*

in the region beyond the third Til will of course be made of the *Akash* of that region. If this degree of spiritual advancement is not attained, the *Chela* will need as before the assistance of a living Guru in the human form. Mere occasional flashes and glimpses of *Guru Swarup* in the higher regions in the course of practices or at other times or in dreams will be of no avail in the matter of raising the spirit of the *Chela* to the regions beyond the third Til. If the *Chela* does not get or accept the benefit of the assistance of a living Guru in the human form. he can continue to perform the practices taught to him, contemplating the form of his departed Guru, but the result will only be further purification to some extent of the mind and the lightening of the burden of *Karams*, without any further ascent to the higher regions. In that case at the time of *Chela's* death when he enters into the regions beyond the third Til after great travail and the terrors of *Kal* and *Karam* the Guru will appear to him in His human form, of course, made of the *Akash* of that region, and save the *Chela* from onslaughts of *Kal* and *Jam* and allocate him to a region suitable to his spirituality, for further acclimatization until such time as he is made fit to practise with greater advantage the modes of devotion in human form under the guidance of a Sadh or Sant.

Access into the regions beyond the third Til with full consciousness is अंतर का खुलना (inner realization) and unless this is attained the need of a living Guru in the human form will continue to stand. It is only those who are keenly alive to their spiritual interests and are not blinded by prejudice and false vanity, who will readily betake themselves to the protection and guidance of the *Gurumukh* to whose hands the work of redemption is assigned.

The expression आप आन समाते हैं (He re-incarnates) has been made the target of fantastic criticism in consequence of complete ignorance of the laws which govern the advent of Guru and Gurumukh. It is the height of absurdity to bring in the question of dispossession of the Gurumukh's spirit. There is no more dispossession than in the case of the appearance of a 'Swatah Sant'. Under the command of Sat Purush Radhasoami the spirit of a Sant descends into the human form (of course stationing itself at the third Til without which the assumption of the human form would be impossible) without losing itself at any intermediate region, and retaining full consciousness and the power of access to all the regions above. Into this spirit a continuous flow of spirituality from the highest regions unceasingly continues without causing any dispossession of the Sant's spirit.

This flow is an expression of the eternal communion with the Supreme Spirit and the existence and the possession of the attributes of the Supreme Being. In the same manner when the spirit of the Gurumukh goes beyond the third Til and attains communion and becomes one with Sat Purush Radhasoami and the condition described in Bachan 235 of Sar Bachan Prose Part II, viz., फिर नाम का सूक्ष्म रूप और सतगुरु का सूक्ष्म रूप और अपना सूक्ष्म रूप सब एक रूप नज़र आवेंगे (Translation: After that the subtle form of Name, of Sat Guru and of Jiva will all appear to be one and the same) is attained practically the same state is produced as at the time of advent of a *Swatah Sant*, and the spirituality of the former Guru now one with that of the Supreme Being continues to flow into the spirit of the *Gurumukh* as a result of the same impulse which sent the first Guru. It is needless to add that at no time the Sat Purush vacates His regions and it is only His *Nij Dhar* which works in the Guru and the Gurumukh. As regards the plurality of Gurumukhs Bachan No, 14 Sar Bachan Prose Part II may be referred to इसी तरह गुरुमुख तो एक ही होता है। उसके प्रताप से बहुत से जीव पार हो जाते हैं। (In the same way there is only one Gurumukh (perfect disciple) but through him or the mediation of his personality, innumerable spirit entities are saved) which shows beyond doubt that there can be only one Gurumukh at a time and there are of course in association with him a number of other spirits of varying degrees of spirituality.

It may be added that notwithstanding the immeasurably high status of a Gurumukh when he once descends into the regions of dense darkness and forgetfulness the process of his transformation and eventual ascension into the highest regions becomes extremely delicate, subtle and difficult which none other than a perfect Gurumukh can undergo.

दूध छटी का निकसे भाई। तब कुछ राह अगम की पाई॥

[Translation : Even the milk sucked during the first six days after birth will come out, i. e., one's entire worldly nature and character as developed from the very beginning of one's life will have to be transformed before any progress is made on the path leading to the Unapproachable and Unimaginable One.]

It is essential that the Gurumukh should practically remain in constant touch with his Guru and benefit by very frequent associations with the Guru and derive benefit of His Bachans, बैन and सैन and very frequent and prolonged exercises of दृष्टि का साधन by means of Artis and as frequent and prolonged gazing on the eyes of the Guru as may be possible. It is only

by these processes that the spirit of the Gurumukh or a Chela of a high spiritual status can be raised and elevated to the spiritual levels from which the Guru pronounces His Bachans. The Guru attracts the spirit of a Gurumukh or Chela intertwined in His spirit overflowing with Grace and Mercy to the level of His activities, which brings about the curbing of lower impulses and the purification of the mind. It is only a Gurumukh as described above who holds the keys of the kingdom of heaven and can perform the work of redemption.

The lot of casual visitors who lack these advantages is described in the Bachan below :—

Bachan No. 126 Sar Bachan Prose Part II

जिसको सतगुरु के चरनों में ऐसी प्रीत है कि जब तक दूर है तभी तक दूर है और जब सन्मुख आया तब ही मन निश्चल हो गया और ऐसा लग गया कि जैसे मक्खी उड़ती फिरती है और जब शहद मिला तब ऐसी चिमटी की नहीं छोड़ती, उसी को ऐसी प्रीत का फल भी मिलता है और यों तो बहुतेरे आये और चले गए हरचन्द फ़ायदा उनको भी होता है पर कम ।

(Translation : He whose love for the Sat Guru is such that he is away only so long as he is absent, but as soon as he comes before Him his mind becomes restful and attached to Him, just as a bee flits about hither and thither, but as soon as it finds honey it clings to it so fast that it would not leave it. Such a one assuredly gets the full benefit of devotion. Otherwise there are many who come and go ; though they also get benefit but not much.)

Coming next to the question of the unwarranted changes made in the Bani (Poetry) of Soamiji Maharaj about which it is said that the changes were made under the sanction and authority of Chachaji Saheb, we shall be glad if we are informed how, when and in what form the authority was given. We shall reserve our remarks upon this for a future communication when we get the information asked for.

It is not in a spirit of controversy that I am writing this letter to you nor in the expectation that I shall be able to convert others to our beliefs (other beliefs, by the way, once formed, are difficult to alter especially when the basis of the formation of such beliefs is far removed from the basis upon which alone the edifice of true Parmarth can be built), but as the

custodians of Radhasoami Faith in its pristine purity we feel it our duty, an obligation, to pronounce the real teachings and the true principles of Radhasoami Faith as propounded by Soamiji Maharaj devoid of all apocryphal accretions and the changes made in the principles by unwarranted alterations in the text and artificial interpretation put upon them.

साधू ऐसा चाहिए साँची कहे बनाय ।
कै टूटै कै फिर जुड़े बिन कहे भर्म न जाय ।।

(Translation ;—A Sadhu should be such as would speak the truth and nothing but truth, no matter whether it results in severance of all connection or in union, for without plain speaking doubts and delusions cannot be removed.)

These elucidations if they fall into the hands of unprejudiced and courageous Satsangis who place Parmarthi interests above all and refuse to be slaves of convention are bound to derive immense benefit from them.

At least the Satsangis of our fold would take warning and protect themselves against any foreign taint and contamination likely to eat into the vitals of the Faith. The pursuit of Parmarth is not the work of holiday associates and prosperity mongers or votaries of Vidya and Buddhi (materialistic knowledge, intellect and reason) or intellectual indolence which all must be sacrificed at the altar of higher intelligence (anubhava) before the secret of the regions above can be divulged to the real devotee, who stakes his all for the sake of his Beloved (Pritam) Radhasoami Dayal.

While on this subject I shall be glad if you would kindly let me know what led to the signing of an agreement between the Beas and the Dayalbagh Satsangs. The document as published in the Prem Pracharak of 26—12—1932 bears the signatures of the heads of both the Satsangs. It refers to certain differences which existed prior to the signing of this document and which were removed after some discussion and conversation between the heads of the two Satsangs and I shall be glad to know what these differences were and how they were settled. According to our notions of Parmarth, 'Truth' is not capable of compromise. We hold ourselves to be uncompromising and exclusive in our beliefs although at the same time we are perfectly tolerant and unobtrusive. We can tolerate any thing but can under no circumstances enter into a

compromise or employ give and take methods in the matter of religious beliefs. We do not believe in a religious pact or the establishment of diplomatic relations between different religious bodies. Conflict, of course, should under all circumstances be avoided but this does not mean that any flexibility in the beliefs should be introduced to secure a false unity.

This matter upon which I am directed to address you is of the highest importance in the interests of Satsangis and I shall request you to give it the consideration it deserves and send me a reply with the approval and consent of Sardar Saheb to whom each word of this communication should be read and if necessary explained.

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EXTRACTS FROM BABUJI MAHARAJ'S LETTERS TO SATSANGIS

(1) Translation

R. S.

Radhasoami Satsang,
Allahabad 28-4-1924

My dear Babu Tulsi Ram Ji,

Radhasoami with folded hands to all of you. Your letter of 18-4-1924, addressed to Babu Guru Mauj Saran Ji, was duly received. Having perused it, His Gracious Benevolence Babuji Maharaj was pleased to observe that pain and pleasure are the concomitants of life in this world. But one who is not upset by pain, nor feels delighted with pleasure, is the beloved of the Supreme Father. Therefore, He should always be remembered. He is always with His devotees. If you all perform Sumiran of the Holy Name of the Supreme Father regularly, He will surely shower His grace upon you as He is always doing.

His Grace Babuji Maharaj will visit Agra on the occasion of the coming annual Bhandara of Param Purush Puran Dhani Soamiji Maharaj. But He will not stay there more than fifteen days. It is very inconvenient to stay there. Also there are many important engagements here.

With hearty Radhasoami to all of you with folded hands,

Your servant,
Guru Deo Das

I was sorry to learn about your trouble. Radhasoami Dayal will certainly grant you ease and facility.

With hearty Radhasoami,

Your servant
Guru Mauj Saran

The afflicted are dear to the Lord, and are the recipients of His special Grace. They are nearer to the Lord than those who are in affluent circumstances and are free from cares.

Madhav Prasad Sinha

(2) Translation

It is wrong to think that afflictions and calamities are due to one's joining the Radhasoami Faith. They are the consequences of Karams. By joining the Radhasoami Faith, Karams are eradicated quickly and easily with the minimum of suffering. Ghosts, goblins, gods, etc., cannot have any influence on one who has unflinching faith and love in the Holy Name RADHASOAMI.

(3) Translation

It is good if light is seen and Shabd is heard occasionally in the practice of Dhyan. Shabd does not become audible all at once. Love and devotion in the Holy Feet of Radhasoami Dayal are of greater importance and surer signs of progress than Shabd becoming audible. Perform Sumiran and Dhyan longer. When fingers begin to ache, Abhyas may be performed by plugging the ear (with cotton pad).

(4) Translation

The numbness and tingling sensation in the legs are due to the withdrawal of the spirit-current, to some extent. Gradually one would be able to endure them. Then there will be no trouble. When pain becomes unbearable the Abhyas should be stopped.

(5) Translation

There is no harm if some physical exercises are taken for the maintenance of bodily health. But it is not proper for a Satsangi Abhyasi to perform them excessively for making the body very strong.

(6) Translation

Radhasoami Dayal will surely facilitate the destruction of Karams. Gradually they will be eradicated. Care should be taken not to do what would displease Him.

(7) Translation

Have firm faith that Radhasoami Dayal will help the Jiva in every way. No doubt should ever be entertained in this regard.

(8) Translation

Sometimes bliss is experienced in Bhajan, at other times it is not felt at all, or is felt in a very little measure. This is but proper. For, if bliss is had regularly every day, there will be no yearning and longing. In consequence, the progress will come to a stand-still. When there is very little or no bliss and joy, Sumiran should be performed vigorously.

(9) Translation

If while performing Shabd Abhyas, pain is felt in the chest, which you cannot bear, you should perform Sumiran and Dhyan only, for the time being. It is hoped there will be no such pain in Sumiran and Dhyan. But sometimes Shabd Abhyas may also be practised. Leave it when there is pain which you cannot bear. Then apply yourself to Sumiran and Dhyan. Gradually you will be able to endure. Thereafter there will be no pain.

(10) Translation

What is required is that Abhyas should be performed vigorously. Whether the mind applies or not, Sumiran and Dhyan must be performed regularly. If nothing else can be done, Sumiran alone may be performed for an hour or a little less at a time.

(11) Translation

Sometimes Abhyasis hear Shabd without sitting in the posture of Bhajan. There is no harm in hearing Shabd in this way, rather it is good. If you feel inclined, you should listen to it. And if you are engaged in any worldly work, you may not listen to it.

(12) Translation

Whenever Shabd stops or becomes inaudible, perform Sumiran sitting in the same posture (of the Shabd Abhyas). By this there would be some abstraction and withdrawal of the mind and spirit, and the Shabd would again become audible.

(13) Translation

The practice of Sumiran should be increased to such an extent that whenever one has a bad dream, one comes to remember the Holy Name instantly so that the bad dream vanishes. Greater emphasis should be laid on the Sumiran of the Holy Name. All obstacles will gradually be removed by it.

(14) Translation

Music is likely to lead to sensual pleasures. If due care is taken against this, there would not be much harm in merely learning a little bit of it.

If one has to learn music dancing and acting in drama as an art or as a means of livelihood one has perforce to do so. Otherwise, I do not approve of these, particularly acting.

(15) Translation

These experiences are indications of special grace. One should not be dejected if these experiences do not recur. One must regularly apply oneself to Sumiran, Dhyan Bhajan and the recitation and reading of the holy books, with love and faith. For enhancing love and faith, such experiences are granted in the beginning. Later on, these are consolidated by continued application to Abhyas. The ordinary experiences of this kind may be exchanged between wife and husband. There would be no appreciable harm. But if, by grace, one has exrtaordinary experiences one should not disclose them.

(16) Translation

The current of Kal and Maya is on the left. If any thing is seen or heard on the left side, attention should be diverted from that side. If the disturbance in the left side does not stop, one should perform Sumiran and Dhyan, and the disturbance will be removed.

(17) Translation

Perform Sumiran, Dhyan, Bhajan and the recitation of the holy books as much as possible, daily in the morning and evening. Greater emphasis should be laid on Sumiran. Thoughts and reveries and disturbances of the mind cannot be stopped all at once. But if one continues to apply oneself to the aforesaid practices, the mind will, by and by, be vanquished and Parmarthi (devotional) activities performed with greater ease and facility.

(18) Translation

There is no objection to putting the sacred ashes of Sant Sat Guru in water for use as Charnamrit. It is not necessary to put them in the funeral pyre.

(19) Translation

Advancement and retardation are the concomitants of Abhyas. Do not feel disturbed by them. They are due to indulgence in eating drinking, etc., and the past Karams. Continue your efforts whether anything is seen and heard or not. Lay greater emphasis on Sumiran. The hearing of Shabd, withdrawal of the spirit current and the experiencing. of bliss and joy are preferable to visions of light etc. If, therefore, nothing is visible, there is no harm. Go on performing your Parmarthi activities, with faith in Radhasoami Dayal's Daya. Amidst buzzing and humming noise you hear, you should seek for the sound of bell. It is possible you may hear it. Cast off the false fear of disease.

(20) Translation

The vision of light, stars, sky, etc., in abhyas is good and should be valued. These should be seen with interest. But it is far better if Shabd becomes audible, the Swarup (Holy Form) is seen off and on, and the spirit current withdraws and experiences bliss and joy. These are more tangible proofs of progress.

You should not get frightened on seeing monstrous forms. You should, at that time, perform Sumiran of the Holy Name. The forms will disappear. If you have strong faith and love in Radhasoami Nam, they can do you no harm. Have trust in it. Afflictions and calamities are all due to Karams.

(21) Translation

Trust that Radhasoami Dayal hears your prayers and supplications. He will surely shower His grace upon you. You will certainly receive help internally.

(22) Translation

I have heard that you have now-a-days become very hot tempered. You have recourse to anger and assault, so much so that you even beat your wife and children. This is quite improper and unbecoming specially for a Satsangi. You should pray at the Holy Feet of Radhasoami Dayal for eradicating this evil and granting you equanimity. Whenever you feel the onslaught of anger you should immediately turn your attention towards the Holy Feet, and bring Radhasoami Nam to your mind. This will save you from getting inordinately angry and from being dragged into this state.

(23) Translation

You have been initiated in Sumiran and Dhyan only. For some time, perform Sumiran and Dhyan attentively. When you are able to fix your attention to some extent, you will be initiated in Bhajan as well. Then you will practise it. Progress is made slowly and gradually. Thoughts and fancies of the mind and worldly desires cannot be curbed all at once. (Before signing the reply, Babuji Maharaj said, "Never shall they stop altogether"). If you go on performing Sumiran, Dhyan and Bhajan, and the recitation and reading of the holy books, progress will be made gradually. Whatever Parmarthi activities you perform while leading a family life and discharging your temporal obligations, will bear fruit. Parmarth cannot be gained by renouncing household. It is wrong to think that the life of a recluse is more conducive to Parmarth. If you have prospects of marriage, there is no harm in marrying. There is no objection to your visiting Satsang for five or ten days whenever convenient. But permission cannot be given for living permanently in Satsang after

renouncing household. After some time you will begin to lose interest in Satsang as well. This will be very injurious. Therefore, while continuing to stay there, go on performing Parmarthi activities as much as you can, with reliance on Radhasoami Dayal's Daya. You may visit Satsang, off and on, for a few days, whenever you get an opportunity to do so.

(24) Translation

The internal current descends to, and takes its location at the seat of the Surat (spirit), viz., the third Til. This current is the current of life, Shabd and light. To turn one's attention and to fix it at the seat of the spirit again and again, is to come in contact with the internal current. Fix your attention at that centre and perform Sumiran of Radhasoami Nam and Dhyan of Swarup. This is Antarmukh Kar-rawai (internal application). To listen to the Shabd by fixing attention at Sahas-dal-Kanwal is also Antarmukh Kar-rawai.

(25) Translation

In the beginning, Radhasoami Dayal sometines grants bliss and joy in Abhyas and experiences of His Daya, so that love and faith may be strengthened. This condition cannot last for ever. After performing Abhyas it will become stable. You should not be dejected if sometimes you receive special bliss and joy in Abhyas and then no bliss and joy at all. With deep love, faith and Saran you should go on applying yourself to Parmarthi Kar-rawai, i. e., Sumiran, Dhyan and Bhajan, and the reading and recitation of the Holy books, with avidity and regularity.

There will always be some difficulty and trouble in the world. One should not mind them much. If the trouble is excessive and unbearable, there is no objection to praying at the commencement or termination of the Abhyas, But no response should be exhected. Radhasoami Dayal will do what He thinks fit and proper. One should cheerfully accept whatever comes to pass by Mauj.

(26) Translation

You should try to hear Shabd by fixing your attention at the third Til or Sahas-dal-Kanwal. But there is no harm if Shabd comes from a higher

region. If it comes from any higher region you should listen to it. Care should, however, be taken that it comes from the right or the centre. Shabd coming from the left side, should not be attended to.

(27) Translation

There is no objection to explaining the principles of the Faith to a person who appears to be a true seeker and attends Satsang. But it is not proper to explain the R. S. Faith to all and sundry with a view to converting them. You are not to do this.

(28) Translation

Whether you get Darshan, hear Shabd and experience bliss and joy or not, you should apply yourself, with avidity and regularity to Sumiran, Dhyan and Bhajan and the reading and recitation of the holy books. Pay greater attention to Sumiran. By Daya, progress will be made gradually. Always look for Grace.

(29) Translation

In the beginning, Radhasoami Dayal grants experiences of His Daya (grace) so that love for and faith in the Holy Feet may be strengthened. But you cannot expect it every day. Go on doing your Parmarthi (devotional) exercises with love and faith. Perform Sumiran the most. Be sanguine of receiving His Daya.

(3o) Translation

The worldly activities should be performed with reliance on Radhasoami Dayal's Mauj. Do not be so much worried that both your temporal and spiritual affairs may suffer. Work hard, and make proper and legitimate efforts to gain your object, but leave the result to the Mauj of Radhasoami Dayal. This is obligatory for a Satsangi. Look for His Daya.

(31) Translation

There is no harm in using wine for rubbing on an injury. An ointment

containing animal fat or oil may also be used, provided it is ready made. But it is highly undesirable for a Satsangi to kill an animal and prepare ointment.

(32) Translation

Whether the mind applies or not, Sumiran, Dhyan and Bhajan, and the reading and recitation of the holy books, must be performed regularly and with avidity as much as possible. Greater emphasis should be laid on Sumiran. Not to perform these acts is, so to say, weakening one's connection with Radhasoami Dayal. Therefore, continue performing them with love and faith, and reliance on Daya. Gradually the wantonness of the mind will be reduced, and it will begin to apply to Abhyas. It is not proper to give up the practices altogether.

(33) Translation

It is usual in the world that many people pose as gurus. But this should not cause delusion. One should join that quarter where one finds unalloyed Satsang and Parmarth. There one should perform one's parmarthi activites.

(34) Translation

If you are beset with anxieties, you will not get bliss in Abhyas. As far as possible, leave all your worldly affairs to the Mauj of Radhasoami Dayal, and free yourself to some extent from cares and anxieties. Then you will gradually begin to get bliss in Abhyas. Of all the practices, devote mostly to Sumiran.

(35) Translation

At present it is not necessary to reduce the quantity of food you take. But do not stuff yourself. Keep yourself a little light. You should fall asleep while performing Sumiran. This will dispel bad dreams.

(36) Translation

Whether you like or not, you must perform Abhyas both morning and evening regularly and with zeal. In other words, if Abhyas is performed diligently

and vigorously, the mind would gradually begin to take interest in it. Sloth and laziness will be reduced. Some bliss will be realized. Of all the practices perform Sumiran the most.

(37) Translation

Do not unnecessarily injure or kill animal. But if there is danger to life, as in the case of a snake or scorpion, there is no harm if one has to kill it. If in the act of cleansing, bugs get killed, there is no harm.

(38) Translation

Go on performing your duties with trust in the Daya of Radhasoami Dayal. You will get through. It is not necessary to perform worldly acts such as festivities and ceremonies on an elabroate scale. Minimise them as far as possible.

(39) Translation

I am very sorry to learn that your son is dead. No one has a say in the Mauj of the Supreme Father. The worldly people weep, wail and keep quiet. But a Satsangi and devotee ought to bear with patience, taking it to be His Mauj. He should divert his attention inward to the Holy Feet. This will bring about peace. Rest assured that the Supreme Father will provide some means of sustenance.

(40) Translation

Indeed, the condition of the Satsang is just as you describe. It is deplorable. But when it has been so ordained by the Mauj of Huzur Radhasoami Dayal, it must surely be fraught with some good. It is particularly during the period when the Sant Sat Guru does not function openly in the manifested form that the hidden desires and Karams of Jivas unfold themselves and all sorts of activities like this appear. Wherever ego predominates and the desire for wealth, property and women is strong the mind devises means for fulfilling it. Persons of like nature form their own groups. Of course, spirituality goes to the background, but the momentum of inner Karams can be exhausted in this way only. Man is so constituted that, if he adopts an idiot as a guru who is totally devoid of Parmarth, he forgets his real object, under the delusion that his haphazard activities would result in Parmarthi

gain, he is complacent. In fact, he has an opportunity of indulging in recreation there, which he considers to be Parmarth. No doubt artless and unsophisticated persons fall into the trap of such gurus. But even this is due to their past Karams. It is upto the Mauj of Radhasoami Dayal to mend them whenever He thinks proper to do so. No real harm will be caused even to those persons who have adopted Radhasoami Nam with some ulterior motive but have taken His Saran to some extent.

When the evil Karams are exhausted to some extent, Radhasoami Dayal will again manifest Himself. He will set things right, and afford special benefit to the Adhikari (fitted) Jivas. As regards those who are not yet quite fit, He will sow the seed of Parmarth in them. Thus, gradually the seed of R. S. Faith will be sown among all. The spirituality of this region will also be enhanced. The Adhikar (fitness) for the propagation of real Parmarth will be augmented. This is the general principle. Individual Karams manifest in such a way, that they do not seem to conform to this general rule. But they also are more or less based on this very principle. There can be no coercion in the matter of Parmarth. I cannot interfere in anybody's affairs except tendering advice according to my light to those who are affectionately inclined towards me. The Council and Trust, established by Maharaj Saheb, leave alone those who form their own separate groups and collect funds. Due to the prevalence of such a situation, this religion, of course, is getting a bad name in the world. But those who have adopted this religion for their spiritual welfare only, should not concern themselves with the worldly applause or calumny.

(41) Translation

People often see their own forms in Dhyan. These forms are their subtle or astral forms. They should divert their attention to the form of the Guru or the presiding Deity.

(42) Translation

There are innumerable suns, moons and stars within. Their radiance is seen sometimes. The Darshan of Brahm-Sun is far far away. It is a piece of good luck if even the reflaction of Jyoti (fleme) is had. Even this sight cannot be endured unless spiritual faculties have been awakened appreciably. If that

refulgence stays even for a while, life will be extinct. Generally, the Darshan of Jyoti is had after death. Sometimes just a distant glitter is seen during Abhyas. This should be regarded as an indication of grace.

(43) Translation

If, while lying down, you hear the sound coming from the right side, you may hear it. But the daily Abhyas of hearing Shabd should be performed at appointed times in the sitting posture of Abhyas.

(44) Translation

The Abhyas which has been taught to you and which you are accordingly practising is all right. Go on doing it with patience. Do not be impatient and hasty. Daya (grace) is working and will go on working. How best the spiritual welfare is to be effected, should be left to the Mauj and Daya of Radhasoami Dayal.

(45) Translation

Sumiran (repetition) of the Radhasoami Nam beginning syllable-wise from the centre at the navel and ending at Sahas-dal-Kanwal or Trikuti, is very efficacious, provided it is performed methodically. It is necessary and proper to resort to this method, off and on, specially for eradicating certain strong tendencies of the mind. The body would become weak and feeble by adopting this method, and sometimes severe jolts would also be experienced. You are now old. You should not, as a rule, practise this method unless there is a special necessity for it; and that too for not more than a day or two.

The Sumiran of Radhasoami Nam, beginning syllable-wise from a higher centre and ending at a lower centre, is just the reverse of the above, and is harmful. It should never be done.

(46) Translation

Whatever is done, be it eating or drinking or any other work, should be begun with the remembrance of the Radhasoami Nam.

(47) Translation

The Sant Sat Guru, before His departure, indicates His successor. If ever such be not the Mauj, one should, after His departure, join the Satsang of a Premi Satsangi, from amongst His followers, which appears to be the most Nirmal (Pure). One should, however, keep on seeking the Sant Sat Guru of the time.

(48) Translation

Except "Jugat Prakash," all other books can be shown to a non-Satsangi. But the following four books will be very useful in the beginning :— (1) Sar Updesh, (2) Sar Bachan Prose, (3) Radhasoami Mat Sandesh (Bachan 15 of Prem Patra Part 2) and (4) Prashnottar Sant Mat (Catechism).[1]

(49) Translation

If a Satsangi has faith in and love for the Sant Sat Guru of the time and the Holy Name, his Surat (Spirit) will be taken care of at the time of his death, irrespective of the fact that he has not been able to perform Abhyas substantially; he has simply received intitiation in the Faith.

(50) Translation

Karams and Prarabadh[2] of each individual have their peculiar influences on him. The span of life and the time of death are fixed, they cannot be altered. It is impossible that one would get into greater afflictions and calamities on joining the Radhasoami Faith. Do not let such loose thoughts enter your mind. Of course, the Karams are eradicated quickly ; otherwise the load of all the Karams could not be exhausted in four lives. At the same time all possible ease and facility are afforded. Ultimately, by Bhakti, Sewa and Prem, the Prarabadh Karams are eradicated and exhausted internally. They do not have to fructify. In the case of many a Karam, its effect is reduced from impaling to a thorn prick. This cannot be realized without inner progress. One would know it to some extent, if withdrawal and

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1 For non-Hindi knowing persons, the following four books are recommended, in the beginning; (1) Radhasoami Mat Prakash, (2) Discourses on Radhasoami Faith, (3) Phelp's Notes and (4) Sar Bachan Prose. (2) fate, lot.

concentration of one's spirit-current take place. There is no limit and bound to the load of Karams. They can be completely eradicated in Radhasoami Faith alone.

(51) Translation

Prosperity, affluence, progeny and pleasures of senses are granted generally in a case in which there is no possibility of the individual being attached to them and engrossed in the world. And such a Mauj is sometimes made to some extent, in the case of certain high class devotees. But there is no hard and fast rule. Only a fraction of troubles endured by Bhakts (devotees) with patience and equanimity, is sufficient to unhinge the worldly people. Sadhs, Sants and Mahatmas have not refused to take upon themselves worldly hardships, difficulties and troubles.

(52) Translation

It is of no moment if one is free from worldly troubles. What is of importance is that they do come, but cannot affect the devotee internally or they produce very little effect on him. This competence will be acquired by Bhakti and Prem, and by taking Saran (protection) of the Supreme Father with sincerity in such a way that there is no room for complaint.

(53) Translation

Serenity and peace will be had on getting inwards. The world is on fire and will be on fire. Therefore, fix your mind and attention at the Holy Feet as much as you can, and, by applying to Nam (Name), Rup (Form) and Shabd, receive Radhasoami Dayal's Grace which is serenity itself.

(54) Translation

It is not necessary for the purposes of Parmarth to know who are the survivors in Soamiji Maharaj's family and where they live. Relations and members of the holy family are, of course, accorded due respect. But what is of importance is Bhakti (devotion) to Radhasoami Dayal. This is the real thing. Whoever he may be, must give precedence to devotion.

(55) Translation

From the perusal of the Sar Bachan Prose, Sar Updesh and

Prashnottar (Catechism), you ought to have seen that Radha Krishna and Radhasoami are not one and the same. Radha Krishna is the name of deity of Par-Brahm region. As regards the region of Sant, it begins from there onwards and is far, far beyond and higher up. The Dhwanyatmak Names of that region are "Satnam" and "Radhasoami". RADHASOAMI is the highest of all and is the Nij Nam (Real Name). Our Isht (goal) is Sat Purush Radhasoami. Initiation in our Faith cannot be sanctioned unless Sat Purush Radhasoami is adopted as Isht (goal), and the old prejudices, beliefs and activities are given up almost altogether.

(56) Translation

The instance cited by you of those who go to the Yamuna for bathing, is not proper and appropriate. In this world, one who expresses his intention to go anywhere, does really intend and desire to go there, at that time. But the desire for meeting with the Supreme Creator, as expressed generally by people, is like talking incoherently in sleep. These people do not know what they ask for and what they desire. If a man really seeks nothing but the Supreme Creator, He will Himself take him, in His lap, to His Abode. Such an unalloyed and holy wish is very rare; and he who has it, is very fortunate indeed.

(57) Translation

So strong ard deep-rooted are the bondages and attachments of the body, mind and senses, and the five elements, three Gunas (qualities), twentyfive Prakritis (properties), the five enemies, viz., Kam, Krodh, Lobh, Moh and Ahankar, and Maya, that even the slightest detachment from them brings about the rigours of death. Unless these attachments are by and by slackened and weakened by Abhyas, the slightest withdrawal of the Jiva from the plane of conscious and wakeful condition, is like facing death; and no body would take even one step forward. Moreover, to pay off the toll of heavy load of past Karams is so difficult a task that it is only by performing Abhyas, for a long time, with humility, and under the protection of Radhasoami Dayal and Sant Sat Guru that some progress can be made. For a proper understanding of these matters, Satsang and internal Abhyas are very necessary. Due to

illness and avocation you can hardly get opportunities of attending Satsang. And even if you do come here, Babuji Maharaj's health is so delicate and weak that He seldom delivers Bachans (discourses) in Satsang. This deficiency can be made up by reading attentively the books you have got and other books as well, specially 'Prem Patras'. If these books are read over and over again, the object of attending Satsang can be achieved to some extent. But even then, for their correct understanding some internal Abhyas has to be performed regularly. Hence, in these circumstances, you should commence reading attentively Prem Patras and the other books you have got. But you must know that except one or two tracts, all the rest of the books are in Hindi, i. e., in Deo-nagri script. I do not know whether you are used to reading Hindi. If not, you may, after learning the alphabets, begin reading the books, and you will learn Hindi.

(58) Translation

Unless the tenets of the Faith are somewhat correctly understood, and the Isht is properly and firmly accepted, the internal Abhyas (practice) cannot do any good.

(59) Translation

The light you used formerly to see, was merely Mayak ; more or less the same that comes from these eyes; on turning inward to some extent, it appears somewhat more lustrous.

The real light of Sahas-dal-Kanwal is very distant, and eyes are not yet fit to see it. If the mind and Surat (spirit) gradually move on towards that region, the glimpse of its light can be seen off and on. But this light can bear no comparison with the refulgent light of the spiritual regions.

(60) Translation

I generally do not answer such letters as contain discussions on irrelevant and false allegations. However, for your behoof, I am hereby supplying you with correct information. I do not care whether one accepts it or not. I do not like to be addressed on this subject in future with a view to prolonging the discussion.

Soamiji Maharaj was a Swatah Param Sant. He never renounced

family life. In accordance with the custom prevailing at the time, He was married at an early age. His consort Radhaji Maharaj, survived Him by about sixteen years. Soamiji Maharaj had no guru. In conformity with the established convention, He used to treat Baba Girdhari Das Ji who was one of the chief disciples of Sahebji or Tulsi Saheb of Hathras, and who used to reside in Agra, as a guru, more or less in the same way as Kabir Saheb had treated Ramanand Ji. Excepting the elementary principles of Surat Shabd Yoga, Girdhari Das Ji himself did not know much. How could he then instruct and teach Soamiji Maharaj, Param Sant ? On the contrary, after some time, when Soamiji Maharaj went to Girdhari Das Ji, He Himself explained and elucidated the spiritual tracts and gave discourses. In this connection, I relate below the incident connected with the death of Girdhari Das Ji.

When the time of his death drew near, Girdhari Das Ji was in Lucknow, and Soamiji Maharaj happened to be there. Two female disciples used to attend on Girdhari Das Ji. Just before his death, the Shabd, which he used to hear, stopped all of a sudden. Both the female disciples came running to Soamiji Maharaj, and requested him to save his Guru, as his Shabd had stopped. Soamiji Maharaj went to Girdhari Das Ji, and showered Daya (grace) on him. The Shabd again became audible and he died in peace. Those who had witnessed this incident, are no more ; but there are members of their families, who had heard it from their elders.

It is correct that Soamiji Maharaj's sister's son Babu Har Prashad was at one time, Post Master at Unnao. His sons and nephew are here. We do not know about the coversation between him (Babu Har Prashad) and your friend. It is possible that Babu Har Prashad told your friend that Soamiji Maharaj used to treat Girdhari Das Ji as guru. Besides this, nothing can be said about what he (Babu Har Prashad) said and what your friend understood. Babu Har Prashad himself had not sufficiently wide acquaintance with the life history of Soamiji Maharaj.

Soamiji Maharaj's Bani (composition), Sar Bachan Poetry, delivered by His own gracious tongue, is with you. Please look at the title page carefully. It is absolutely wrong and misleading to say that Soamiji Maharaj composed no Bani.

Tulsi Saheb's Bani was with Soamiji Maharaj. Soamiji Maharaj's parents were Tulsi Saheb's disciples. But, in Satsang, mostly the Granth Saheb was recited. The Bani of Tulsi Saheb and Sar Bachan, after it was composed, were also read. But even after the composition of Sar Bachan, the recitation of Granth Sahab was not discontinued.

Tulsi Saheb of Hathras was also a Swatah Sant. He incarnated long after Goswami Tulsi Das Ji. Goswami Tulsi Das Ji was the author of Ram Charit Manas, popularly known as Ramayan. Of course, Tulsi Saheb of Hathras has, in his book "Ghat Ramayan", said that He Himself was Tulsi Das Ji, the composer of the Ramayan. But having due regard to those times, He did not promulgate the Sant Mat then. He preached the worship of the Incarnation of Ram, according to the Adhikar (fitness) of the Jivas of the time. Nevertheless, at places in His composition, He had alluded to the supremacy of the Sant Mat as appears from the following couplet.

कहाँ लग कहूँ नाम प्रभुताई ।
राम न सके नाम गुन गाई ॥

Kahan lag kahun Nam prabhutai.
Ram na sake Nam gun gai.

Translation :—How am I to describe the superiority of Nam; even Ram Himself could not sing its glory.

Tulsi Saheb of Hathras often used to come to Agra, and mostly put up with Soamiji Maharaj's parents. Sometimes He stayed with others also. Their descendants are even now living in Agra. Some time after the birth of Soamiji Maharaj, Tulsi Saheb came to the parents of Soamiji Maharaj. He Himself said to Soamiji Maharaj's parents who were His disciples that as a Param Sant had incarnated in their house, they did no more stand in need of going to Him to Hathras.

Tulsi Saheb was born in Poona. It is said that He was the brother of Baji Rao Peshwa. He was there long after attaining young age. Afterwards He left His home and settled in Hathras (1150 miles or 1900 kilometres from Poona). There are many other particulars about this incident,

which need not be related here. During His stay at Hathras, Baji Rao Peshwa repeatedly desired to see Him (Tulsi Saheb) and called Him. But He did not go. When Baji Rao Peshwa himself came to Bithoor (in the district of Kanpur and at a distance of 140 miles or 300 kilometres from Hathras), he insistently called Tulsi Saheb to Bithoor. Tulsi Saheb obliged him once and went to Bithoor.

(61) Translation

It is only the ignorant who attach importance to birth taking place otherwise than from the mother's womb. But the superiority of Sants does not rest on such absurd motives. Their superiority lies in their possessing internal powers which they do not generally express outwardly.

(62) Translation

R. S.

Radhasoami Satsang
Soami Bagh
Agra
7—12—1938

Radhasoami,

Received your letter. I am sorry to learn that you are much distressed due to your husband's treatment. Your husband too complains about you. Whatever trouble you are undergoing, consider it to be the ordainment of Radhasoami Dayal and put up with it with patience. If the fault actually does not lie with you, but still you are blamed you should take it to be due to your past Karams which are thus being eradicated. Direct your attention inward towards the Holy Feet, as much as you can, and perform Sumiran of the Holy Name to the greatest possible extent. Pray internally to Radhasoami Dayal. He will grant the power of endurance.

There is no sin greater than suicide. Never think of it the least. It will do you no good. Karams are, of course, being exhausted and eradicated. As their burden is lightened, greater facility will be obtained. The state of suffering and helplessness, in which one commits suicide, continues for a long, long time. This causes great pain. The trouble is not mitigated or removed

by suicide. On the other hand, it is very much aggravated. Whatever condition may supervene, should be borne with patience and reliance on the mercy of Radhasoami Dayal.

As your husband is opposed to your coming here, it is not advisable for you to do so. Stay there and go on performing Parmarthi acts, i. e., Sumiran, Dhyan and Bhajan and the recitation of the Bani, regularly and with zeal, as much as you can. Always expect the grace of Radhasoami Dayal.

Radhasoami.

Madhav Prasad

(63) Translation

R. S.

Radhasoami Satsang
Soami Bagh
Agra
26—7—1939

Radhasoami,

Printed leaflets of initiation for both modes of devotion are sent herewith You should keep them with you. You are to explain the particular mode of devotion when so directed by me. Some printed forms for noting the particulars of an initiate, such as his name, address, etc., are also sent. Whenever anyone is initiated, the form should be properly filled in and sent here.

There is one Bachchu Kahar employed in the University Hindu Boarding House. He will go to you. Explain to him the practice of Sumiran and Dhyan fully well.

Radhasoami.

Madhav Prasad

(64) Translation

R. S.

Radhasoami Satsang
Soami Bagh
Agra
4—8—41

Radhasoami,

Yours to hand. I learnt its contents. Go on performing Sumiran, Dhyan and Bhajan and the recitation of the Holy books regularly and with zeal, as much as you can. By Radhasoami Dayal's Daya internal progress will be made gradually. Whenever you get an opportunity, you may also visit the Satsang here.

Radhasoami.

Madhav Prasad

(65)

Evil and impure thoughts referred to by you indicate the working out of *Sanchit Karams*[1] in the case of the followers of the sublime R. S. Faith. The Almighty Father is showing His grace even while you are under their attack but you should continue to pray to the ever Merciful R. S. to get you rid of them. The only sure though slow remedy is regular and trustful running to the lotus feet of R. S. internally, i. e., performing Dhyan and Bhajan daily both morning and evening and at other times while haunted by such thoughts.

(66)

In the matter of regulating one's conduct it is found by experience that the intellectual faculty is of little avail; the secret of it is to be found in the fact that all the impressions gained through the medium of the senses, and all the actions performed, gradually lead to produce an impression on the spirit, and in short all the influences are, so to say, being ingrained in it, which when

1. The accumulated Karams or acts done in the past and present lives, the result of which is to be experienced in future lives.

ripe and sufficiently strong produce the result of what are called *Prarabdh Karams.*[1] It will then be seen that all we do and feel here is not calculated to result in anything which will ultimately bring about our emancipation. The only hope lies in the grace and mercy of the Supreme Father. Contact with Him or with the current from His Holy Charans[2] is the only means of our salvation, as with the lower currents, the higher ones too are being gradually assimilated into our entities and when they become ripe for action the process of our emancipation and elevation into the higher regions will manifest itself and will go on until the Supreme Father clasps His fallen children in His August and Blissful Charans.

(67)

The Supreme Father has in His infinite grace ordained a unique means of locomotion from here to His high abode. viz., the current of His own spirit unmixed with anything else. Herein lies the immense superiority of Radhasoami Faith over others, which are employed as the means of ascent as a medium more or less intermixed with matter. How beautiful is the idea, you lay yourself in the lap of the Supreme Mother, the original current from the Supreme Father, and are carried to His august presence never to wander into any foreign regions dominated upon by the arch enemy of humanity, Kal. The means and the end (the goal) are in essence the same *(Bhakti,*[3] *Bhakt,*[4] and *Bhagwant (Guru)* are in essence one and the same*)*.

(68)

You need not brood too much on your present conditions. Let matters slide as they are, trustful of the eventual rectification by the grace and mercy of the Supreme Father. Of course be vigilant as far as possible, but if your efforts are not successful, don't fall into a condition of despair. You ought to pray as often as you can internally, this is all that you can do and leave the rest to Mauj. Purity of thought is not easily attainable, but any delay in action should, of course, be very carefully and zealously guarded against. I am sure that the Supreme Father Radhasoami will help you.

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(1) The acts performed in the past or present life, the fruit of which is to be reaped in the present life. (2) Feet. (3) Devotion. (4) Devotee.

(69)

I do not profess to be able to make a declaration either way, but in my opinion, the best course seems to be to wait till one receives within one's self unmistakable proofs of the manifestaton of Sant Sat Guru in the person of anybody. The Sant Sat Guru when He chooses to manifest Himself in human form, will, I believe, attract, by some means or other, all who are desirous of availing themselves of His protection.

(70)

That happy days will come back to us, there is not the slightest doubt. Of this I am certain that the protecting hand of Maharaj Saheb is with us more watchful than ever, and these hard times we are undergoing will not only be attended by their compensating advantages, but will bring in their turn something very substantial, abiding and highly precious..... something which will make us forget our privations and immerse us in overflowing stream of bliss and love.

Vague, though these expectations appear, but their reality and eventual realization are beyond doubt.

(71) Translation

You have now been thrown on the broad world, and you will have to bear with patience, fortitude and courage, relying on the gracious and merciful help of the Supreme Father Radhasoami Dayal, any difficulty that may cross your way. But rest assured that the benign protection of the Supreme Father will always be with you. Always attend Satsang, and devote half an hour in the morning and evening to Sumiran and Dhyan. In any difficulty that faces you, turn to Radhasoami Dayal for help. Repeat the holy Name internally, and you will find consolation and guidance.

(72) Translation

Your case is a peculiar one. You continued performing the contemplation of Huzur Maharaj's form during the lifetime of Maharaj Saheb and now that the latter has departed you enquire whether you should not contemplate His form. Not that there is no objection to this course, but this is also the right one; but for the successful performance of Dhyan, it is

necessary that love and regard of some degree be generated in the mind of the devotee, and if you find that these are not lacking to an extent to render the practice wholly unsuccessful you make the change in the form proposed. If, however, you find that the contemplation of Huzur Maharaj's form is attended with greater ease and success, then in that case you might continue to contemplate Huzur Maharaj's form as you have hitherto done, till the next advent of Sant Sat Guru in human form.

(73)

The successful performance of contemplation does not necessarily lie in the manifestation of the Form. This is a measure of success which falls to the lot of a few, but it is an unmistakable sign of grace attending the performance of the practice, if the concentration of mind and spirit takes place at one of the higher centres and bliss of contact with the higher spiritual current is experienced. If this measure of success is achieved and the progress is steady, the result of the contemplated Form must contribute materially to the spiritual advancement of the devotee.

(74)

Our prayers continue to be responded to; if this were to cease then there will be an end to all spiritual progress. The response is, of course, internal and the concentration of mind and spirit and experience of internal bliss are the more common forms of contact with the higher spiritual current or the manifestation of the grace of the Supreme Father Radhasoami Dayal.

(75)

The delay that occurs in the ascension of the spirit is due mainly to the want of power to bear and retain the spiritual beatitude, which the Supreme Father is ready to pour upon His devotees. Devotion in particular and various practices enjoined in the Radhasoami Faith, all gradually act towards the evolution of spirituality confined in the human frame and its mental machinery, and as it is being evolved the Bhakt[1] becomes spiritualized (Suratwant) and fitted for admission in the higher regions. The process is necessarily slow but the devotee should not lose heart and gratefully and cheerfully conform to

1. Devotee.

what the Mauj of the Sant Sat Guru does for him. The more he becomes amenable and subservient to the action of Mauj the more he will find how admirably suited it is for his development. The Suratwant will engender a feeling cognate with love and add great impetus to his progress and upward journey.

(76)

It is a custom amongst us which has also been enunciated as an article of faith universally recognised by the followers of our religion that a Sant Sat Guru during His lifetime and more usually at the time of His approaching departure from this world nominates His successor and we hold this as a belief that the successor continues the work of salvation.

(77)

Maharaj Saheb, our last departed Spiritual Guide, very shortly before His departure, in one of His last discourses or public utterances in open Satsang, declared in the presence of a large number of people that "*Nij Ansh*" or a direct emanation from the Supreme Source endowed with full spiritual powers, existed at the time in the body of a female and further exhorted that all should direct their devotion to Her instead of trying to find a successor in one or other of the Satsangis. He added that though She, owing to Her being in a female garb, would not be able to discharge the functions, in full, of an Acharya of the Mat, yet She would accord internal assistance necessary for the spiritual advancement of Her devotees, and also give external assistance to some extent much in the same way as the female adepts of old, viz, Mira Bai and Sahjo Bai did.

In addition to above, Maharaj Saheb, about a month before this declaration in Satsang, gave out in the presence of myself, Babu Baleswar Prasad, Guru Mouj Saran, Cooper Saheb and Mehtaji that the *Nij Ansh* existed in His sister Buaji Saheba.

(78)

It is not true that I ever said that Nij Dhar has been withdrawn on the departure of Maharaj Saheb. It never recedes or the work of salvation will stop. What I meant was that it was not visible to us in human form.

(79)

Several of your questions are more or less of academical interest and I doubt if their discussion will lead to healthy furtherance of Parmarthi advantage at the present state. The main point is about 'Nij Dhar' in Buaji Saheba and the best answer that I can give to the question relating to it and those connected with the subject is to give as close a reproduction as I can of the statement made by Maharaj Saheb in that connection a little more than a month before His departure:—"Log kiyon idhar udhar tatolte phirte hain, koi ispar bhao lata hai koi uspar bhao lata hai. Yeh sab vahiyat hai, agar bhao lana hai to vahan kiyon nahin late jahan Nij Ans mojood hai, woh Nij Ans istri chole main hai, bavajah istri chola hone ke puri tarah par karravai hone ki ummid nahin ki ja sakti, agar mauj ho to thori bahot karravai jese ki Mirabai Sahjobai ne ki us tor par ho sakti hai, aur ainda vahi Nij Ans purush chole main akar puri tor par acharaj ki karravai karegi".

This declaration in open Satsang does not specify the 'Istri Chola' but a few days prior to the day on which this declaration was made, Maharaj Saheb informed in camera four or five Satsangis including B. Prem Prasad that the Nij Dhar was in His sister. This fact was also communicated to me, in strict confidence by Maharaj Saheb some time in 1887. Maharaj Saheb told me at the time that this was what Soamiji Maharaj communicated to Huzur Maharaj and Huzur Maharaj in His turn communicated it to Maharaj Saheb.

This testamentary declaration, an extract of which is given above, most solemnly made in open Satsang as a warning to erring Satsangis, cannot count on a par with any other complimentary expression made in the family circle, about any other female member of the family.

This is what I hold we have for our guidance, and people are at liberty to accept it or not. I was never unmindful of these directions and from time to time elicited information, through a friend of mine who had constant access to Buaji Saheba, as to what Her Mauj was in the matter and the reply till some time before the last Bhandara of Maharaj Saheb was that She was not prepared to take action in response to the directions of Maharaj Saheb.

It was on the occasion of the last Bhandara that She, of Her own accord, expressed Her gracious desire to see me, and on the occasion of the interview

granted to me by Her, She gave me certain directions which I try, through Her grace and assistance, to follow.

In regard to the questions relating to certain statements attributed to me, I do not feel myself bound to answer questions arising out of incorrect and incomplete statements of facts. The main statement is inaccurate and suppresses a clear expression of my ideas on the subject made within a couple of days or so of Maharaj Saheb's departure that "Nij Dhar has never ceased to exist and does exist in human form".

When we happen to meet together we shall discuss these matters in greater detail and till then a statement of my belief given above will, I trust, satisfy your desire to know what my views are in the matter.

(80)

Your letter does not clearly say what exactly your enquiry is, but if you want to know what my belief is, I may tell you that I am guided by the parting declaration which Maharaj Saheb made in open Satsang, a little over a month before His departure, viz., that the Nij Dhar is in His sister and that any spiritual assistance that we can get will be from Her. In fact He spoke to me about this some 20 years ago before His departure, but its true and real significance dawned upon me when His external assistance was withdrawn. Buaji Saheba did not countenance any approach to Her with this object till the last Bhandara of Maharaj Saheb when She graciously condescended to grant Her darshan and by external assistance to a limited extent ; with this belief which I firmly hold, you can naturally conclude that I have not absolutely the slightest belief (to confess it in the mildest possible form) in any other cult.

(81)

There are a number of Satsangis who have attained considerable progress in their practice and have developed within themselves, deep and intense love (of course in varying degrees) for the Lotus Feet of the Supreme Father and enjoy unceasingly the special grace and mercy and experience ecstatic bliss of communion with the internal spiritual current. Beyond this no definite statement can be made as to the stage attained by them, nor is this of any practical value for others.

(82)

The *Radhasoami Mat* is essentially *Guru Mat* and no part of the practice enjoined can be dissociated from the constant and life giving assistance accorded by the Sant Sat Guru. Repetition of the Holy Name RADHASOAMI will result in a certain degree of concentration but its successful performance presupposes the acceptance by the devotee of the protection of the Sant Sat Guru. Even though contemplation of the Swarup [1] be not performed for a time, any success achieved in the repetition of the Holy Name is dependent upon a trustful reliance upon the Sant Sat Guru. Guru is all in all in the *Radhasoami Mat* and while it is necessary to devote greater attention in the beginning to the repetition of the Holy Name, contemplation of Guru Swarup should also be performed daily even though the Form of Guru may not be visible. As the purification and concentration of mind are secured, the contemplation of Guru Swarup would be rendered easier, and by and by when a feeling of love is generated for the Sant Sat Guru, His Form will become visible in practice, or at any rate, glimpses will be had occasionally of His intensively attractive and adorable Form.

(83)

Even though Maharaj Saheb has departed, He will continue to render spiritual assistance through His form, till He actually assumes the function of regeneration in another Form. His sister in whom the Nij Dhar exists is gradually becoming more and more accessible and has now graciously consented to preside in Satsang held at Her house; but contemplation need not be resorted to, until She grants internal direction of an unmistakable character to that effect, or people by associating with Her become cognizant by self-experience of Her exalted position and find a feeling of love and devotion generated for Her. Love and faith are essential in the performance of contemplation of Guru Swarup and until they are spontaneously generated no change should be made in the practice of contemplation of Form. Mauj will gradually bring about the change required. I am confident that those who are located at such a great distance from Her will receive internal directions of an unusual character, and I shall be glad to know of any experiences which you and your associates may receive there.

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1 Form of Guru

In regard to the rest of the subject matter of your letter I can only repeat what I have already said that there is not the slightest foundation for your assumption that I am in any way displeased with you. You should absolutely dispel this idea from your mind. Your present mood is harmful both for your spiritual & temporal

RS

Allahabad, 16th Dec. '11.

My dear Tej Singh,

I enclose a draft resignation which you might copy & send to the Accdt Genl, if possible, before the Xmas holidays. The resignation should proceed from you & from the place where you are; I doubt approve of its submission in the handwriting of any body else here.

interests, & you should exercise some self control & make room for better thoughts, banishing your present ones from your mind for ever. Time will help you in bringing about the change & I trust you will receive the passive assistance of the Supreme Father too in your efforts.

Trusting you are all right & will-wearty Radhaswami

Yours sincerely
Madhav prasad.

P.S. I am going this evening to Benares to see Biaj Lahab. The operation has been successfully performed & the condition is satisfactory

R. S.

Allahabad. 16th Dec. 1911

My dear Tej Singh,

I enclose a draft resignation which you might copy and send to the Acctt. General, if possible, before the Xmas holidays. The resignation should proceed from you and from the place where yon are; I do not approve of its submission in the hand writing of any body else here. In regard to the rest of the subject matter of your letter I can only repeat what I have already said that there is not the slightest foundation for your assumption that I am in any way displeased with you. You should absolutely dispel this idea from your mind, and your present mood is harmful both to your spiritual and temporal interests, and you should exercise some self control and make room for better thoughts, banishing your present ones from your mind for ever. Time will help you in bringing about the change, and I trust you will receive the precious assistance of the Supreme Father too in your efforts.

Trusting you are all right and with hearty Radhasoami,

Yours sincerely,
Madhavprasad

P. S. I am going this evening to Benares to see Buaji Saheba. The operation has been successfully performed, and Her condition is satisfactory.

(85)

But I must tell you, that a more real and abiding relief lies in not allowing your mind to feel so distressed as it seems it does, by trying to accept dutifully, and if possible cheerfully, the Mauj of the Supreme Father as the course of Karams of a number of individuals, separate for each, cannot be so altered as to be free from all bitterness. If you withdraw the intensity of your attention from the miseries around you the greater part of the venom, which infests you at present, will disappear and you will be drawn more towards the Charans of the Supreme Father, and feel His protection and help. It will be far easier for you then to bear your troubles and these too will not continue for ever. In short, resign as much as you can, your lot to the direction of the Supreme Father and accept what He thinks proper to ordain. This will have

the two-fold effect of gradually eradicating Karams and eventually bringing about a healthful change in them, conducive to your rapid spiritual progress.

(86)

The effect of past Karams cannot be washed off except by patient submission to the Will of the Supreme Father, and all that I can advise you is to bow to the Mauj of the Supreme Father Radhasoami Dayal with respect and gratitude.

(87)

I may at the outset inform you that our Faith does not recognise that the maintenance of health, or the cure of any malady, is dependent upon the use of flesh diet or intoxicants, hence there is absolutely no justification for a Satsangi to resort to the use of these prohibited articles. In fact, under the rules framed by Maharaj Saheb for the Radhasoami Satsang Central Administrative Council established during His time, the persistent and continuous use, after due warning, of these articles renders a Satsangi liable to exclusion from the Satsang. What I would advise you to do is that you should give up the use of meat diet. If you cannot do it at once, do it gradually but with the firm intention of accomplishing your object with the grace and help of the Supreme Father R. S. Dayal. In the meantime the practice of Sumiran and Dhyan (specially Sumiran) will be very helpful to you and you can also practise Bhajan if you like; but the successful practice of Bhajan demands greater purity in all the details of life diet included.

(88)

The special grace that you enjoyed during the few days when your mind was disturbed by grief, was accorded to you to strengthen your faith, and to

enable you to bear your troubles with fortitude and resignation. You need not expect the continuance of that grace on all occasions, but if you continue your practice with devotion and zeal, the manifestation of grace will be more frequent and abiding.

(89)

You may, at the commencement or termination of your practice, unburden your mind in the 'Charans' of the Supreme Father Radhasoami Dayal and you are sure to receive succour or assistance from Him, either in the way of mitigation of your troubles or the grant of power to bear them with greater resignation or patience. The result in all cases should be left to the Mauj.

(90)

The effect of past actions cannot be washed off except by patient submission to what the Supreme Father ordains, but if the devotee turns at every juncture to Him for assistance or rather constantly depends upon Him for it, and trustfully resigns himself to His Mauj, the evil effects will be immediately minimised and never will he find himself deserted and lost in the sorrows of the world.

(91)

A Bhent associated with desire for the fulfilment of a worldly object cannot be accepted. A Bhent should be an offering in the Holy Charans of the Supreme Father Radhasoami Dayal as a mark of devotion, and unless it is of this character it cannot be accepted as a Bhent.

(92)

You should not let despondency take hold of you ; whatever the internal state of affairs, you should always look to your Supreme Father, R. S. Dayal, for help and assistance. If this is not entirely neglected, He will surely grant you some internal signs of grace which will enable you to

bear your troubles with gratitude and resignation. No solace or help can be had from any where else ; the door from which nothing but grace and mercy flow should be constantly knocked at and it is impossible that anybody who does knock at it should have to turn back in despondency or despair.

(93)

The one necessary condition, which we invariably insist on, is that the supreme name Radhasoami should be accepted as the only true and real name of the Supreme Creator before initation is permitted and also that the Surat Shabd Yoga is the only method of attaining true salvation. These conditions are not insisted on in a spirit of intolerance, but because plurality of faith is an absolute bar for achieving real progress in spiritual practice. The propositions involved in the conditions referred to, are not based on blind faith but are demonstrable on lines of scientific study and research. An explanation of the true import of the supreme name and of its character as also of the Surat Shabd Yoga cannot be satisfactorily given in a letter, and I would recommend a careful study of the book named "Discourses on Radhasoami Faith" in English written by Maharaj Saheb.

(94)

R. S.

Allahabad

22-6-1912

My dear Mr. Rochi Ram,

Your letter of 18th to hand. The vision your daughter had, as described in your letter, is an indication of special grace of Supreme Father Radhasoami Dayal. Buaji Maharaj is, at present, residing with Her son in Fatehpur District where She is gone for a change of climate She is expected to pass Allahabad on or about the 3rd of July, when I shall.

lay the request of your daughter before Her and pray for special grace and mitigation of her troubles.

With hearty Radhasoami,

Yours sincerely,

Madhav Prasad

R. Allahabad
22.6.12

My dear Mr. Rochman

Your letter of 18th to hand. The vision your daughter had, as described in your letter is an indication of special grace of Supreme Father Radhasoami Dayal. Bhaji Maharaj is at present residing with Her Son in Fatehpore District, where She is gone for a change of climate. She is expected to pass Allahabad

on or about the 3rd of July.
When I shall lay the request
of your daughter before Her
and pray for special grace and mitigation
of her troubles.

With hearty Radhasoami
Yours sincerely
Madhavprasad

(95)

The only remedy that I know is that you should prayerfully apply yourself internally to devotion and there is no trouble which will not eventually yield to the sweet ambrosial effects of the repetition of the holy name Radhasoami. Don't expect that your troubles will immediately cease, but you will, at any rate, be able to bear them more resignedly and cheerfully. It is quite possible that perceptible mitigation may soon follow your application to the practice, if properly performed, in a spirit of attachment and love for the Holy Name; and if the time is ripe for it, the treatment too will bear favourable results.

(96)

You have of course read the Discourses in English sent to you by Mr. Phelps and are familiar to a certain extent with the theory on which the practices enjoined by our Faith are based. I would, however, like to supplement it with a few observations as success in the practices will greatly depend upon a sympathetic appreciation of the principles underlying the theory.

All our actions of which we are conscious at our present level of wakeful condition (in a normal state) are the results of the exercise of the functions of the physical body, the senses attached to it, and the mind, and our entire consciousness is confined to the knowledge coming in the wake of the exercise of these functions. The spirit which is the fountain head of force and which supplies all the energy for the exercise of these functions, remains practically an unknown entity and all the knowledge that one possesses of it, if knowledge it could be called, is derived indirectly through the manifestation of its energy at lower levels. What is really required is the awakening of the spirit power and its conservation and eventual concentration at its centre in the body which would result in a conscious knowledge of its nature, independently of the vehicles through which it acts in its present condition of bondage. This is the first part of the practice, while the second part consists in elevating the spirit with a view to its ultimate admission into the supreme mansion of love and bliss.

It is manifest that a continuance of the exercise of the functions of the mind and the body alone will not produce this result, and a change, though very gradual, will have to be introduced which will enable us to awaken the powers of spirit by holding intercourse, however feeble in the beginning it may be, with the Supreme Head of Spirituality, the life of all lives, the sustainer of the individual spirit entity.

Such an intercourse is rendered practicable by (1) the repetition of the real name of the Supreme Being or the imitation in articulate sound of the all-intelligent, all-refulgent, and all-blissful sound which accompanied the first manifestation of the Supreme Being, (2) the contemplation of the Form of the Supreme Being, (3) listening attentively to the sounds, one after another, proceeding from the various intermediate spheres and eventually leading to the Highest.

The real essence of the spirit carries the impress of the real name or original sound, hence the repetition of the holy name at the centre of the spirit in the body has the effect of gradually awakening the spirit.

No conception can be formed of the Form of the Supreme Being (the real or the original Form being, as in the case of the Name, the first visible manifestation of the Supreme Being) and the only possible way of contemplating the Form of the Supreme Being is to contemplate the form (the physical form) of a Being, who has assumed form under the direct impulse of the Supreme Father for the sake of reclaiming fallen humanity, or of the One who has attained communion with the Supreme Being and whose existence thenceforward is a result of a direct impulse from the Supreme Father, unalloyed by individual desire or motive.

For those, however, who cannot avail themselves of this specially efficacious form of devotion, the contemplation of the form of the Presiding Deity of the first sphere of Brahmand is prescribed. This, too, will have the effect of loosening the hold which the forms of the region in which we are located have upon us and will create an attachment for the forms of the higher regions, and thus eventually lead the way to the spirit gaining access into those regions.

With these preliminary remarks, I recommend your following the method of devotion described in the paper enclosed. When you begin to realise to some extent the efficacy of this method of devotion, say after practising it for a month or two, I shall be glad to send instructions for the more advanced method of devotion called 'Bhajan", i. e., listening intently to the sound of the higher spheres.

The only undertaking that I would require of you is that you would not disclose this method of devotion to anybody else except with my permission and that you would treat the communications that you receive from me as personal. If our Faith and the methods of devotion prescribed by it don't suit you, you are at liberty to sever your connection with our Faith but no improper use should thereafter be made of any thing disclosed to you in confidence.

(97)

You can think and act mentally. When you think mentally, you use a language and there is mental articulation of the words used. In the same way you ought to pronounce mentally the holy name Radhasoami without using

your tongue; this would be mental repetition. The only peculiarity about the method of "Sumiran" enjoined by the R. S. Faith is that the repetition should be performed at the seat or the focus of the spirit in the body. This you can secure by directing your attention, and concentrating it at the spot indicated to you, as the focus of the spirit, by imagining that you are performing the repetition at that spot. This will gradually secure the accumulation to a certain extent of the spiritual and mental forces, diffused through the body, at that spot and eventually endow you with a capacity to create an ascending current from that spot into the region of Brahmand.

(98)

The one essential thing for successful performance of Sumiran according to the methods enjoined by the Radhasoami Faith is that the devotee should have unquestioning faith in the holy name Radhasoami being the only true and real name of the Supreme Being. By faith I do not mean blind adherence to dogma but the engendering of the belief in the truth above enunciated by a thorough and careful conception of the theory on which it is based. Thus fortified, the devotee will receive in practice confirmatory experiences, and the belief will be converted into a living faith assimilated into his very existence.

All previous 'Ishtas'[1] to be renounced, as plurality of Ishtas is an absurdity.

(99)

The worship of photos, in the form of idol worship, cannot be too strongly denounced, but at the same time I must tell you that reverential kneeling before the photos of Gurus and other acts of veneration performed before such photos are not regarded by us in that light. If a person has reverential regard or rather deep veneration for another whom he holds as Guru, he must naturally bow down before His photo or any other relic of his Guru (in fact his mind bows down before it, whether he bows his head or not) and any expression of such regard is not only not prohibited, but is actually regarded as being not devoid of spiritual benefit. If the form of worship, or the ritual accompanying

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1. (i) Wished, desired, longed for, wished for, (ii) Beloved, dear. (iii) Worshipped, reverenced, (iv) Respected. (v) Desirable.

it, is regarded as the means of salvation and takes the place of spiritual practices whereby spiritual development is acquired, the form and the ritual degrade themselves to idol worship and intervene as a serious bar to any spiritual progress. The mind being an emanation of Kal jumps to the idea of cofining itself to form in preference to substance. This has, of course, to be guarded against, but on the other hand, the denunciation of idol worship need not sweep away all expressions of veneration for those who are rightly held as Gurus, Mahatmas or superior spiritual beings for whom nothing but deep veneration would arise in the mind of a devoted disciple.

(100)

I shall be glad to render any assistance I can to you, but I must tell you at the outset that any consolation you can derive will be through the medium of earnest application to the various modes of devotion, prescribed by the Radhasoami Faith. Peace comes from above, and it is idle to expect that peace will be found in the world here before peace is secured in one's own internal existence.

(101)

It is a pleasure to me to find that earnest souls in the West are devoting themselves to seek the Truth, and are turning to the cradle of spirituality to find a satisfaction of their cravings; unguided of course, their research must be attended with serious difficulties, and they are apt to often misdirect their energies. As a step towards clearing the ground and preparing themselves for a sympathetic reception of the Truth from the quarter in which it can be found, the study of ancient lore and the sacred writings of the various extant religions is not without its use and advantages. The real study is the study of the unexplored love lying hidden within one's own self, but a study of this character requires the guidance of a master spirit or a person who has received instructions at the feet of such an adept.

(102)

I would strongly advise you to apply yourself to the development of the latent spiritual potentialities lying within you, not with the object of applying the knowledge and power thus acquired to improving the material prosperity of the world, but with the object of obtaining true emancipation from the

bonds of mind and matter which tie the human spirit to its visible plane of existence and of eventually going into the regions of the Supreme Source. Thus freed the spirit will not only achieve the greatest good for itself, but will also be in a position to help others who are so minded in securing the highest benefit for themselves.

(103)

The practice of Sumiran is essential for success in Bhajan. The value of Sumiran is often under-rated by people,but concentration and purification of mind are impossible, if Sumiran (and also Dhyan, if practicable) is not frequently resorted to. I would therefore advise you to perform Sumiran twice a day, for at least half an hour at each time, but care should be taken that attention is concentrated at the seat of the spirit, when Sumiran is performed. This will bring about concentration and will be very helpful in catching the spiritual sound. Bhajan too should be performed twice a day immediately after Sumiran, if possible. The devotion too should be increased from 15 to 20 minutes each time. If you feel the prescribed posture tiresome, you can place your elbows on a bedstead or a *Bairagin* and stretch your legs.

(104)

I trust you will try in future with the help of R. S. Dayal to control your temper, and not to allow yourself to be led away by the heat of passion in the way you did. Try to perform your Abhyas[1] every day, and attend Satsang as far as possible. There is no more potent remedy than the repetition of the holy name for overcoming the onslaughts of passion of whatever description they may be.

(105)

These are hard times — times of sore trial requiring us to call forth all the reserve of unquestioning reliance on the unerring and benevolent Mauj of the Supreme Father Radhasoami Dayal. It does not behove us to turn tail and show the white feather at this juncture. If you find your heart fails you at times run inwardly to the Charans of the Supreme Father and cry for help

1. Devotional Practice.

and succour. Cling fast to the Supreme Charans and this is the supreme remedy for all the short-comings of the mind. Try with the help of the Supreme Father to live up to the precept, "Do all your good sense dictates and leave the result to the Mauj of Radhasoami Dayal". This is what we ought to do to the last breath of life.

(106)

At the time of Abhyas attention must of course be directed towards the third Til, or the first mansion in Brahmand, but any forced inversion of the eye-balls, or employment of undue pressure resulting in the forcing up of *Vayu*[1] or blood, should be avoided as this will give rise to pain, and might result in more serious consequences. If you conform to these directions, I trust, the pain or the feeling of inconvenience that you at present have, will gradually disappear. Some subtle concentration accompanied by a sensation of something creeping upwards, is a healthy sign of progress in Abhyas. But this will not be accompanied by pain. On the other hand it will have a pleasurable sensation with it. Some little uneasiness is felt by some in the beginning, but this should be disregarded.

(107)

It is imperative that the inclinations and wanderings of the mind must be checked to certain extent before any concentration, which would encourage the devotee and result in a feeling of bliss, can be attained. It is true that this cannot be done without the helping hand of the Supreme Father, but it is essential to gain assistance to make an earnest effort for it. I do not mean to blame you. I know man has been reduced to a state of almost utter helplessness, and is more or less a toy in the hands of Kal and Maya but a time ought to come when he should feel tired of being made a play thing, as he is, and such a time is the auspicious moment for getting one's prayer heard for assistance from High. This state of mind combined with earnest effort for approaching the Feet of the Supreme Father is bound to lead to success. I can only repeat what, I believe, you have already been told on previous occasions, that in the battle of Kal and Maya no instrument is more efficacious than the repetition of the Holy Name Radhasoami at the

1. Air, wind.

seat of the spirit in the body. This is bound to, if done regularly, result in the purification of the mind and the uplifting of the spirit and the mind currents to the centre of the spirit. If this goes on for sometime and concentration at the spirit centre ensues, a feeling of bliss and with it of thankfulness and humility, will arise and make the path for further spiritual advancement easier from day to day.

(108)

Attendance in Satsang and service of the Sant Sat Guru are no doubt essential factors in spiritual progress, but when these are not available the devotee can maintain his usual progress by performing his Abhyas regularly with earnestness and zeal and reading the sacred books regularly every day for an hour or so.

(109)

Perseverance in the various modes of devotion prescribed by the Radhasoami Faith will eventually lead to gradual but steady progress. You should not lose heart and ought to place your reliance on the grace of Radhasoami Dayal Who will always vouchsafe to extend His helping hand to all those who sincerely seek His assistance. As a partial remedy for the wanderings of the mind at the time of Abhyas, I would recommend that attention (Chitta) may be devoted to each of the heavenly spheres from Sahas-dal-Kanwal to Sat Lok with the aid of Sumiran or Dhyan and fixed at each sphere for a minute or two. This Abhyas will take 5 or 10 minutes on each occasion and may be performed 5 or 6 times (or even more) in the course of the day. As the duration at each time of the Abhyas will be small and the attention will be fully occupied in its passage from one sphere to another, the chances of distraction and wandering are few, unless the devotee himself is heedless or apathetic.

(110)

The practice enjoined by R. S. Faith can be successfully performed by a Grihasthi[1] and all the duties incumbent upon a Grihasthi can be fully attended to without detriment to Abhyas[2] ; of course moderation should be

1. House holder. Family man. 2. Devotional practices.

used in all matters and any action which would result in pain or loss to another should be avoided ; also such actions as involve an extravagant use of one's spirituality.

(111)

Despondency bordering upon despair should be carefully guarded against. It is one of the numerous shafts upon whose success Kal greatly relies. No matter however untoward the circumstances may be, they do not affect the Omnipotence and the all embracing Mercy of the Supreme Father Radhasoami Dayal. Whoever leans upon the Supreme Name of R. S. Dayal for his salvation, is safe in the matter of his eventual redemption wherever he may be.

(112)

Any phenomenal change and ascension of spirit to the higher regions should not be looked for within a short time of the commencement of Abhyas. The subjugation of mind and Maya is not the work of a day and patience and trustful application to the various practices prescribed by R. S. Faith, and cultivation of love for Supreme Father, are indispensable for steady spiritual progress which alone is the sure path leading to spiritual emancipation and eventual attainment of Supreme Bliss in the highest regions, the regions of Radhasoami Dayal.

(113)

The difficulties you experience in your practice are things of common occurrence with the devotees of R. S. Faith and what you have principally to keep in mind is that perseverance and patience with unshaken faith in the Grace and Mauj of R. S. Dayal will eventually conquer them. Before you sit in Bhajan, and occasionally at other times too, it will prove beneficial to read with undivided and rapt attention the Shabds beginning with "धुन में अब सुरत लगाओ" and "सुन रे मन अनहद बैन" and other Shabds of Viraha[1] and Prem[2] in the Holy and Exalted Charans of R. S. Dayal which should be an object of primary importance with every Satsangi and to this eventually everything in the shape of set-backs which Kal and Karams strive for will yield and the onward Path of the devotee rendered smooth and charming Before the feeling of Laya[3] asserts itself to an extent as to render you helpless

(1) Pangs of separation from Beloved. The feeling or sentiment of love in separation. (2) Love. (3) Absorption. Drowsiness.

you should stretch your limbs and shake off the sense of drowsiness and easy resignation coming on but even when you don't succeed in doing it the rapturous absorption will at least keep you at a level of spirituality much higher than the ordinary one. But this applies only to the condition when slumber pure and simple does not overtake the devotee.

(114)

You do not worry yourself over trifles. These ups and downs are incidental to life, and more so in the case of a Satsangi. You should habituate yourself to keep your equanimity of mind in the midst of ripples that disturb its surface. When the storm comes, and it is beyond you to look after yourself, Radhasoami will do it for you.

गुरु बिन कौन सम्हारे मन को।
सुरत उमँग अब शब्द गही॥

[Translation :—Who but Guru can maintain the equilibrium of the mind ? By His grace, my Surat (spirit) has now united lovingly with Shabd.]

Even if you fail to preserve your equanimity, the result would be the pulverisation of the mind — a result beyond all value, if submitted to in the right spirit. So you need not lose heart, and should go on as you are, sticking fast, so far as you can, to the rock of safety within yourself.

(115)

I fully appreciate your motive which prompts you to cut off your connection with the world and to devote the rest of your life in the service of Radhasoami Dayal. Your intention, while good in itself and commendable, if effectuated, will, however, give rise to serious difficulties which ought to be provided for before you carry out your resolve. The most serious difficulty is to find an engagement which would not leave such a gap as to make your mind turn again to the old haunts and pursuits. It is idle to think that you can keep yourself always engaged in Parmarthi pursuits, however trongly you might resolve to do so.

(116)

A healthy development of spiritual instinct also requires that the

devotee should have side by side with his Abhyas, some engagement for his mind and body apart from his daily devotional practices.

(117)

The Satsang, as at present constituted here, does not provide for a sufficient scope for such engagement while Abhyas and Abhyas alone, with Satsang at appointed time and any little engagement that you might create for yourself, will eventually cause a reaction and may be productive of more mischief than you count for at present. There are various other circumstances which cannot be all detailed here — but are still factors which must be taken into account. Considering all matters, I am of opinion that the best course, as a preliminary, if you like, to your eventually carrying out your intention, will be to try to pass a few months here in Satsang at intervals. This will give you a full opportunity of judging how you pass your days here and how far you can ignore the interests which bind you down at present to your family. You can leave the management of your affairs to your grown up children and see how the scheme works.

(118)

In regard to your proposal to take furlough and to retire after its expiry, I must say that I consider it a rather hasty and ill formed intention. I am, of course, not aware of your family affairs in detail, but I would advise you, generally speaking, to serve out the usual period and earn your full pension. You may say you are a widower but possibly you may have children to educate and settle in life. Of course when the time comes in maturity for your retirement, and in the interval during periods of your leave of absence you will be welcome to pass as much of your time in the Satsang as you usefully can. There will be enough of engagement for you if you are so needed and you can prove yourself useful in a thousand and one ways in the service of Satsang. People are apt to act in their first enthusiasm and to retire from the world to devote all their time to the service of the Supreme Father. But experience has taught us that both in the furtherance of spiritual and temporal interests it is best to have side by side with spiritual engagement, something to occupy the mind in the innocent pursuits of the world, and some occupation to earn an honest living.

(119)

The loss of your only child is indeed a great shock to you and to your wife, but the Mauj of Radhasoami Dayal should be patiently and resignedly submitted to. In such a case the only consolation that one can derive is from running internally to the Feet of the Supreme Father. By so doing, contact with the higher spiritual current will undoubtedly bring consolation and enable the devotee to receive such mishaps in their true perspective. I can only recommend you to apply yourself devotedly and prayerfully to the Holy Charans at third Til or Sahas-dal-Kanwal. If you can do nothing else in your present perturbed state of mind, repetition of the Holy Name in a meek and humble spirit at the spot indicated will undoubtedly bring relief and resigned acceptance of the Supreme Mauj.

(120)

It very often happens that the Shabd disappears after a time and reappears again. You should not feel discouraged if such fluctuations occur. They are due to a variety of causes and are incidental to the varying phases of the devotee's life. Perseverance and trustful dependence upon the Mauj and Grace of the Supreme Father, will overcome all difficulties. In your present stage of life, however, study should be your principal objective and any undue exertion to achieve success in spiritual practices would be undesirable and might prove detrimental to health.

(121)

In order to ensure an even flow of Daya sufficient to keep up the spiritual strength of a devotee, it is necessary that three hours at least should be devoted every day to the service of the Supreme Father Radhasoami Dayal. This is the minimum required and in the case of ardent followers seeking more rapid advancement in the spiritual programme, the period ought to be extended to six hours. Out of the three minimum mentioned above, one and a half to two hours should be devoted to Abhyas and about an hour to the daily पाठ 'Path" of the Holy books. This time should not be curtailed on ground that the mind does not derive sufficient pleasurable engagement to keep it up. The work, specially in the beginning, is an uphill one and earnest and persistent application is indispensable to overcome the ingrained indifference and indolence of the mind. Once if earnestness of purpose is established with

the higher mind, the work will grow easy and pleasurable while grace and helping hand of the Supreme Father will become more distinctly visible and will be thankfully appreciated by the devotee. Till then the grace of Supreme Father, in the case of those who have come under His supreme protection, continues to work, but in a hidden and less tangible form, more especially in cleaning the thorny brush wood of Karams which deter a more even course of spiritual advancement. The one assistance that a devotee should value more than his own life is the absolute unshakable confidence in the grace and mercy of the Supreme Father. This will be a constant and unfailing incentive to sustained spiritual work and under no circumstances should the mind be allowed to be clouded by the remotest suspicion of withdrawal of Daya. This is how Kal often works to discourage the devotee and to keep him off from sustained efforts. Always be sanguinely expectant of the continual grace of R. S. Dayal and try to keep up your programme of spiritual engagement. This is bound eventually to lead to a frequent expression of the Supreme Father's grace in granting internal bliss and spiritual experiences of a higher order. Once this stage is reached the spade work will practically be over and the path rendered smooth for further progress.

(122)

Rest assured that Radhasoami Dayal will ever be watchful of your true interests both spiritual and temporal, but priority in His estimation is always given to spiritual interests. You may also depend upon it that He will be both lenient and indulgent in granting the request of His true and sincere devotees. Thers is no harm in asking and persistently asking for Daya but one should not set one's mind unbendingly in the attainment of one's object in one particular manner. His resources and methods are boundless and to Him should be left the choice of the means to the particular end which He considers beneficial in the interests of His devotees.

(123)

The process of spiritual evolution as fixed by R. S. Faith is in operation and the result that you crave for will undoubtedly be eventually attained. It is, of course, natural that you should desire its attainment speedily but you must leave the various stages of spiritual advancement to the divine wisdom and Mauj of Radhasoami Dayal which alone can bring

about the desired result in its perfection. Any deviation from that sketched out by Mauj would be detrimental to your interests and also delay the eventual attainment of perfect salvation.

(124)

A married life is not only not detrimental to the interests of a devotee but helpful to him to a certain extent. The life of a house holder is best suited for a Satsangi but inordinate indulgence should not be allowed.

(125)

Dependence upon the Mauj of Radhasoami Dayal does not mean relinquishing all efforts for the maintenance of one's wife and children. All ordinary and legitimate methods should be employed for gaining legitimate objects and the result should be left to the Mauj of Radhasoami Dayal, i. e., whatever the results, the Satsangi should be prepared to accept as the Mauj of R. S. Dayal. If an attitude like this could be adopted, cares and anxieties will greatly diminish and practically disappear.

(126)

Without the help and co-operation of the mind the spirit cannot be emancipated from these regions and elevated to the higher ones. This process will go on upto Trikuti and from there the spirit will be free from the influence of the mind.

(127)

If a devotee has attained such spirituality that he can accept the dictates of the Sant Sat Guru without question he can certainly attain salvation and does not stand much in need of extraneous assistance offered by the sacred scriptures etc. But it must be remembered that such devotion will result in a marked development of true intelligence and "Anubhava" of a very high order and he would be best able to understand the inner meaning of the Holy Books.

(128)

It is not necessary for a devotee to learn science to help him in his

spiritual progress ; on the other hand, it may be necessary to unlearn a good deal of book learning specially in the case of those who are a slave of it. Without "Bhakti", Vidya[1] and Avidya[2] are equally detrimental.

R. S.

(129)

Allahabad
12/6/29

My dear Sant Das,

Your letter to hand. We are very anxious about your father's illness, Please let us know how he is doing now. We hope with the grace of Radhasoami Dayal he is progressing and will soon come round.

With hearty R. S. to you all, specially to your father,

Yours sincerely,
Madhavprasad

(1) Knowledge. (2) Ignorance.

(130)

R. S.

Radhasoami Satsang,
Allahabad the 3rd Oct. 1921

My dear Ghasitu,

Your letter has just reached me. We are passing through a run of seasonal cold and fever and few are escaping an attack. Myself, my wife and daughter-in-law have had heavy cold accompanied by fever. We are progressing fairly well but are not yet free from the effects of the attack. What I am anxious about is the avoidance of exposure which might bring on a relapse, and I have accordingly decided to start on the morning of the 6th by the Punjab Mail via Partapgarh reaching Benares in the afternoon at about 2.30 P. M.

Tauji Saheb's family has suffered very badly from fever. Runjhun has been bed ridden for over 2 months and is still subject to relapses, while Madan Mohan, his wife, his younger son, and one of his daughters have had within the past few days very violent attacks of fever, temperature rising in most cases to 106° and over. They are all improving but have not fully recovered yet. This state of affairs in Tauji's family is also a source of concern to me and I have to visit them almost every day except when prevented from my own illness.

Bhai Saheb is expected here in a day or two. He accompanies me.

With hearty R. S.,

Yours affectionately,

Madhavprasad

R. S. **Radhasoami Satsang.**

Allahabad the 3rd Oct. 1921.

My dear Shastri,

Your letter has just reached me. We are passing through a run of seasonal cold & fever & few are escaping an attack. Myself, my wife & daughter-in-law have had heavy cold accompanied by fever. We are progressing fairly well but are not yet free from the effects of the attack. What I am anxious about is the avoidance of exposure which might bring on a relapse, & I have accordingly decided to start on the morning of the 6th by The Punjab Mail via Partapgarh

reaching Baroda in the afternoon at about 2.30 A. M.

Tarji Sahib's family has suffered very badly from fever. Rungkun has been bed ridden for over 2 months & is still subject to relapses, while Madan Mohan, his wife, his younger son, & one of his daughters have had within the past few days very violent attacks of fever, temperature rising in most cases to 106° & over. They are all improving, but have not fully recovered yet. This state of affairs in Tarji's family is also a source of concern to me & I have to visit them about every day except when prevented from my own illness.

Bhai Sahib is expected here in a day or two. He accompanies me.

With hearty R.S.

Yours affectionately

Mudhar Prasad

N. B. 'Ghasitu' was the pet name of Maharaj Saheb's elder son, Pandit Guru Charan Niwas Misra. Tauji Saheb was the first Secretary of the Central Administrative Council. Runjhun was Tauji Saheb's younger daughter, and Madan Mohan, his elder son. Seth Sudarshan Singh was addressed as Bhai Saheb.

(131)

In your old age and the very infirm condition in which you are, it is out of the question that you could come to visit me, and it is enough for you if you keep the memories of the Satsang fresh in your mind and devote as much time as you can to the silent repetition of the Holy Name RADHASOAMI within yourself and the cultivation, with a deep and fervent desire, of Prit[1] and Pratit[2] in the August Charans[3] of Radhasoami Dayal to the exclusion, as far as possible, of all other thoughts.

(132)

It is idle to expect good health unless you sincerely determine to avoid pitfalls and act up to the advice I gave you at Benares. The grace of Radhasoami Dayal will not forsake you but then it will take a different shape and bring you round after you have undergone serious difficulties. It is never too late to mend and if you earnestly resolve to leave off your old habits, you may depend upon receiving the grace and assistance of Radhasoami Dayal.

(133)

From the spiritual standpoint service is the best, as it will keep him aloof from such circumstances as are unfavourable to spiritual advancement. If the prospects of getting a decent job are poor, then he should select that professional line which would expose him least to temptations of deviating from the path of rectitude and honesty.

(134)

If you are prepared to accept the Holy Name RADHASOAMI as the only true and real name of the Supreme Creator, I would recommend the

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(1) Love, affection. (2) Faith, belief, confidence .(3) Feete.

repetition of this holy name at the spirit centre. What I mean by real is that the Name has not been invented by any human being to conventionally indicate the Supreme Being. It is real in the sense that it is the vocal representation of the Name or the Sound resounding in the highest spiritual sphere. In the same sense "OM" too is the real name of the presiding deity of Brahmand.

(135)

There are three grand divisions of creation — the highest being the purely spiritual region, is called Dayal Desh ; while the middle representing the spiritual-material region *(i. e.* the region where there is an admixture of matter but the spirit predominates*)* is called the Brahmand and the third or the lowest, in which we and our earth are located, is called Pind or the material-spiritual region, where matter predominates over spirit. Each of these grand divisions is divided into six sub-divisions, those relating to Pind being represented by the six nervous centres commencing with the lowest at the rectum and ending with the pineal gland situated behind the eyes which is known amongst us as the spirit centre. Each of these centres in the Pind, Brahmand and Dayal Desh has a "Mantra" peculiar to itself and the Mantra is the real name of the presiding deity of that centre. In these series of Mantras, Radhasoami is Param[1] Mantra, being the Mantra of the highest spiritual sphere. The initial labour involved in the repetition of the Mantras is almost the same in all cases but the eventual benefit varies according to the altitude of the region to which a Mantra relates. This is only a brief sketch of the theory of Mantras, and if you wish to get greater insight into it you ought to study our literature. This so far relates to the differentiation of the various Mantras but successful performance of the practice of Sumiran or repetition of the Holy Name will depend in each case upon the extent to which a person can devote his attention to it.

(136)

Such engagements as demand an almost complete absorption of one's interests and energies, leaving hardly any residue for application to others, or make so deep an impression upon one's mind that they cannot be easily subdued or divorced, must act as a serious stumbling block at the time of

1. Supreme.

spiritual practices. Spiritual practice presupposes that the devotee takes a fleeting, or even diminishing interest in the affairs of the world, and if one makes a start with this asset the ordinary engagements resorted to for earning a decent livelihood according to one's station in life, and living with one's family and discharging all the duties of a householder, will not act as a hindrance. In short, a person desirous of achieving success in spiritual practices must place spiritual interests above all others, or at any rate, must be actuated by a desire to achieve this object one day. Upon concentration at the time of spiritual practice will depend further spiritual advancement and the subjugation of the lower tendencies of the mind and spirit. The two act and react upon each other and the minimum required to ensure some measure of success in the practice is the capacity to forget, to some extent at least, the world and its affairs, at the time and eventually to create a mood in which one would leave the world to take care of itself.

(137)

The use of eggs is not permissible amongst Satsangis but it is certainly preferable to meat. If ..... wants to use them and thinks that their use is essential for his health, he should be left free to use them and no sort of pressure should be brought to bear upon him for its discontinuance.

To an outsider or even a Satsangi, ordinarily speaking, one's interference in this matter should terminate with advice. In the case of one's own son a certain amount of pressure would be permissible but differentiation, as below, should be kept in view. In one's infancy or boyhood when one is solely dependent upon one's parents for all needs and guidance, forcible prevention too, would be permissible but when a person attains manhood and evolves freedom of choice and action, great discrimination should be used in applying pressure, i. e., pressure will be permissible only to the extent to which it does not result in entirely crushing out the spirit of filial obedience. Pressure would be legitimate only as long as the person concerned views it with a sense of filial duty and considers the advice given as being disinterested and for his own advantage and wishes to follow it even though distasteful, but as soon as an indication of the disappearance of this spirit comes in and the person concerned

tries to evade it by acting surreptitiously contrary to the advice given or shows signs of acting in defiance of it, any pressure employed should be completely withdrawn.

So in the matter of meat diet too, if ..... feels aggrieved and thinks that his health is being sacrificed to sentiments, you should leave him alone to take any diet he wishes.

(138)

I do not at all approve of your idea of publishing the Bengali poems you have composed. Such poetical effusions, if indulged in at this stage of your spiritual practices, will have a pernicious effect upon your future spiritual advancement. Huzur Maharaj persistently discouraged them whenever any Satsangi showed a tendency of this kind. All enthusiasm, intensity and zeal should be directed inwardly in order that spiritual concentration may be further intensified and take an inward course instead of being frittered away in outward manifestations. This is, of course, my advice to you as a brother Satsangi and you are at liberty to act according to your wishes.

The Trust does not undertake the publication of any works except those of Sant Sat Gurus.

(139)

The difficulties that you speak of are really landmarks in the spiritual path of a devotee and ought to serve as a warning to him to gather new strength and make renewed efforts to overcome them. The strength of the devotee lies in gradually exhausting his own and having nothing else to sustain him except the helping hand of Radhasoami Dayal. I am glad you appreciate the difficulties that beset you at their full value, and you will doubtless apply all your efforts to turn inwards and seek succour and protection there from the Supreme Father Radhasoami Dayal. If you constantly bear this in mind (towards accomplishing which too, Radhasoami Dayal will from time to time give His assistance) you will, in spite of any reverses that you may meet at the hands of Kal and Maya continue your progress unobstructed towards the attainment of the eventual goal.

(140)

If the measure of your success has not come up to the standard you formed in your mind, you should not feel despondent. You should keep before yourself the immense magnitude of the task you have undertaken and guard sedulously against a feeling of disappointment overtaking you. Any such feeling is likely to undermine your faith and damp your enthusiasm and zeal. For the purification of the mind and bringing it under control, it is necessary that the spiritual current which has been embedded in it for long ages should be gradually withdrawn inwards. The withdrawal must be very slow and gradual at least in the beginning as otherwise the equilibrium necessary for the continuance of the work of this world and of Parmarth will be lost resulting in a suspension of activity in both directions. On the other hand, always invigorate your mind and spirit with the belief that the Supreme Father Radhasoami Dayal is all-powerful and will not allow your real interests to suffer. Working in this spirit and laying special stress upon the performance of "Sumiran" at the spirit centre, which is the remedy for impurities of the mind and its vagaries, you will find no reason to lag behind in your efforts and will occasionally receive impressions of the grace and mercy of Radhasoami Dayal.

(141)

The law of "Karams" is inexorable, but all the same the only way to mitigate their effects or to overcome them and to turn their course, lies in following faithfully and earnestly the devotional methods of the Radhasoami Faith. The main difficulties lie in making the devotee amenable to the "Dhar"[1] of "Daya[2]" which is constantly present, and to make him passively submit to the processes necessary for the purification of the mind. An unquestioning submission to the Mauj of Radhasoami Dayal, and the acceptance of His "Saran"[3] as the sole refuge of the devotee, when once acquired, will effectually and absolutely nullify the effects of all "Karams" though most of them will materialise and manifest themselves in their ordinary forms. Prayer and devotion will play a great part in the attainment of this stage. Whether or not the mind accepts them at their true value at present, when the time for a real and profound change comes in the life of a devotee,

1. Current. 2. Grace and Mercy. 3. Protection.

he will constantly devote his attention and energy to them and count upon them as the chief propeller of the ark of safety in which he has taken refuge.

(142)

The keen desire expressed by you in your letter for obtaining "*Puran Bhakti*"[1] is a healthy sign. This desire should be fondly cherished and strengthened as far as possible but the grant of the prayer should be left to the Mauj of Radhasoami Dayal. He alone knows when proper time comes for it.

He in His Gracious Mauj will so ordain that this desire should penetrate into higher self and get established there and be freed from the counteracting influences of other jarring desires of the world. This will necessarily take time and if done prematurely it might result in smothering that desire which though keen at the place at which you feel it, is apt to prove extermely feeble if translated to a higher centre.

(143)

Dreams of the character you speak of, have little or no spiritual significance. Very often dreams present a kaleidoscopic reproduction, in a disordered and fantastic form, of the impressions gained in the objective world, modified in varying degrees by the creative impulse of the mental strata lying behind. All physical and mental conditions whether immediately cognisable or not, have distinct pictures of their own, some pronounced some faint, and generally speaking all remain treasured up, to be presented again under suitable conditions. There are numerous strata in the mental plane, each, having a peculiar phantom of its own, and they play a very important part in the presentation of dreams. I do not mean to say that all dreams are devoid of spiritual significance, but those that do possess it in a marked degree, have peculiar features of their own and are the products of higher impulses over which the dreamer has little control, and are often attended by spiritual hilarity and bliss which sometimes last for several days. The significance of the dreams, too, dawns of itself upon the mentality of the dreamer and he stands in little need of being made to recognise it, even though

1. Perfect Devotion.

the full significance may not be intelligible. The creation in the higher planes too sometimes becomes visible in the dreams, but they are recalled, if at all, in a very imperfect manner.

(144)

Sant Sat Guru and Sadh Guru have no Karams of their own, but there are well defined laws by which suitable transference of Karams takes place, and this method not only very greatly accelerates the emancipation of those who lovingly accept the protection of Sant Sat Guru, but also obliterates such Karams which a devotee unaided would be unable to atone for. This forms the basis of the theory of atonement.

(145)

The prayer in the specific form in which you put it is not permissible in "*Parmarth*"[1] and "*Bhakti*"[2] "*Marg*"[3]. All that you and I can pray for is — that Radhasoami Dayal in His Gracious Mauj may be pleased to extricate you from the difficulties in which you find yourself at present in the best way He thinks fit. After offering prayers no definite answer should be insisted upon, and the attitude of the mind should be brought up to that Parmarthi level in which the devotee accepts with humility and meekness whatever Radhasoami Dayal may in His August Mauj ordain.

(146)

You have to bear in mind that once a person has been taken under the protection of Radhasoami Dayal, he can under no circumstances be forsaken and he shall gain access to Dayal Desh eventually. Even those persons whom you find misguided at present will also, after the lightening of their burden of "Karams", return to receive the grace of Radhasoami Dayal, though it may take more than one birth to achieve this object. The process of purification must take its own time and no importunate demand can shorten the period.

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1. Parmarth=The highest or most sublime truth. Truth. The best end. The highest object. Salvation. 2. Bhakti=Devotion. 3. Marg=a way, road, path.

(147)

You should take special care not to allow a day to pass without practice unless disabled by any physical ailment. Even if urgent works prevent you from giving the allotted time, you should try to perform your Abhyas for a shorter period, but as far as possible the day should not be allowed to pass without Abhyas at all.

To remove the present state of apathy, it is necessary that you should perform "Sumiran', for half an hour to one hour in the morning and evening, and if the mind wanders even in this Abhyas, do not slacken your efforts, and devote some time in the reading of selected Shabds[1] from Sar Bachan and Prem Bani, especially those of "Chitaoni".

(148)

Don't let despondency take hold of you. Whatever the circumstances, try to reconcile yourself to them and consider that everything that comes to pass is through the Mauj[2] of Radhasoami Dayal and calculated to serve your best interests. Depend upon it that Radhasoami Dayal will undoubtedly give you as much out of His bounties as is necessary to let you pull on. Giving up your professional practice is out of question until some other decent means of livelihood is secured. You ought to read occasionally if not daily, a Bachan[3] from Prem Patra and a few Shabds daily should be recited from the Holy Books.

(149)

The experiences that you have had are indicative of the inward abstraction of the spiritual current diffused through the body, and its concentration at the spirit centre. In the course of these practices care should be taken that no physical pressure is applied to force up the spiritual current. It is enough to concentrate the attention at the spirit centre by merely directing your attention towards the spot indicated. It will result in very slight and harmless contraction and inward turn of the muscles of their own accord without producing any appreciable effect upon the body. The attention alone should be directed inwards, and no pressure should be applied to the muscles. If this is carefully observed, no harm will arise.

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(1) Hymns. (2) Supreme will. (3) Discourse.

(150)

You should not allow yourself to be carried away by each whiff and wave that arises in the mind ; but you should try to curb them and keep them under check with the help of the gracious and sacred name Radhasoami. Nor should you allow yourself to be smothered with despondency at the sight of troubles all round. Keep your eye towards the grace and mercy of Radhasoami Dayal and try as far as possible with the help of His grace to assume the position of a spectator rather than of an interested actor. A sudden change of this description is not possible, but if you keep this ideal in view, you will find much of the venom of your surroundings extracted therefrom. I hope Radhasoami Dayal will grant you graciously His assistance to effect a change in the attitude of your mind.

(151)

You are actuated by a sincere desire to approch the Holy Charans of Radhasoami Dayal, and to secure advancement in your spiritual progress, but it is a pity your engagements do not permit you to fulfil your desire to attend the Satsang for some time, which is an essential factor in attaining spiritual progress and combating the difficulties which beset the path of a devotee and goes a great way towards burnishing up the mind, and softening and chastening it, thus imparting to it greater susceptibility to receive the impress of the higher spiritual current. I trust through the grace and mercy of Radhasoami Dayal your efforts to attend Satsang will meet with greater measure of success. Till such opportunity comes your way, you ought to devote as regulary as you can, at least three hours a day to the services of Radhasoami Dayal. This is the minimum required of a devotee, who wishes to maintain the continuity of his progress.

(152)

I entirely disapprove of the idea of people, especially in your position and in your age, relinquishing the world and settling down in Satsang. You seem to think that life in Satsang is very easy, and anybody and everybody could live in it in a suitable manner. It is idleness and temerity to face the trials of the world, which prompt people to give up world and live the life of a recluse. You may depend upon it that after a short time in the Satsang

you will feel surfeited and long to go back to the world, with all its terrors. At present you have the choice of passing some time in Satsang and some time in your occupations of the world, but if once you wind up your wordly engagements, it will be very difficult to go back to them. Chances are that after some time you will find that you are able neither to engage yourself in Parmarth nor in the legitimate pursuits of the world. This state of affairs would be deplorable, and you should not take a plunge in the dark. Try to do your duty honestly, and devote as much of your time as you can to Parmarth with intervals of Satsang here. This is the best advice I can give you under the circumstances.

(153)

Ups and downs are incidental to spiritual practices and you should not allow your efforts to be slackened, when you find that they do not meet with the success which they formerly met with. Faith and love translated to higher level lose much of their extraneous elements and measure considerably less in quantity than they formerly did. But this loss in measure is more than compensated by the amount of purification that they undergo. In the case of a true devotee this apparent diminution of faith and love should not stand in the way of future progress and should rather prove an incentive to the application of redoubled efforts.

(154)

It is very satisfactory that amidst all distractions you retain the consciousness that you are constantly under the protection of Radhasoami Dayal, and that you feel that His helping hand prevents you from being carried away by the overwhelming tide of Kal and Karam, and that you receive succour from Him when you need it most. It would certainly help you in your onward progress in the path of Parmarth if you can, from time to time, avail yourself of the advantages of Satsang but as long as you are unable to do so, you should, as far as possible, keep in touch within yourself with the August Charans of Radhasoami Dayal with the help of the Supreme Name constantly fresh within yourself and regard it as the fountain of life upon which you depend for existence.

(155)

I would recommend you to read carefully the two books in English relating to our Faith, viz., (1) *Discourses* and (2) *Radhasoami Mat*

Prakash. If you happen to know Hindi or Bengali, I would recommend a few more books for your perusal. It is essentially necessary that you should gain some familiarity with the distinctive principles of our Faith and the particular advantage and ease offered by the practice of Surat Shabd Yoga in the attainment of true salvation. When you have understood them to some extent and accept the principles of our Faith and the conditions attaching to the performance of the practices enjoined by it, then alone can initiation be given to you and then alone will it prove efficacious.

(156)

There are numerous divisions and grades in creation and each main celestial region has a presiding deity of its own. Following the diversity of these regions there is diversity in the various religions revealed to humanity under the impulse and direction of each presiding deity, not to speak of the differences and confusion arising from the activities of intellect and reason which really count for nothing in the domain of higher religion. The Supreme Creator is of course one, but the goals of the various extant religions are different and the methods employed for reaching the goal are likewise different. Hence it is not correct to say that all religions have the same goal. In fact each religion has a god of its own and because research in the domain of religion is not conducted in a spirit of true and earnest investigation people become confounded and hurry to the conclusion that all religions are the same and reach the same goal. It is necessary that the matter should be carefully understood before any attempt is made to start a particular form of practice. To start one in a haphazard fashion is worse than useless.

(157)

It is always a pleasure to me to initiate people who earnestly seek to practise devotion according to the teachings of our Faith. But before I can do so, it is incumbent upon me to see that the applicants for initiation have satisfied themselves upon the following points :—

1, That the true and real, as distinguished from conventional, name *(Dhwanyatmak)* of the Supreme Creator is RADHASOAMI.

2. That true salvation can be attained by the practice of "Surat Shabd Yoga".

It is not possible for an outsider to accept these as a workable belief on the basis of mere hearsay and, in the absence of any facilities for association with such people who can fully explain the principles of our Faith, in the course of personal interviews and discourses, the only method that can be resorted to is a study of the books which give an exposition of these principles.

(158)

Please bear in mind that "Sumiran" and "Dhyan" are the foundations upon which the purification of the mind and spirit and their elevation into higher regions rest. Hence you should direct your attention principally to the performance of "Sumiran" and "Dhyan" and also devote a quarter to half an hour twice a day to the performance of Surat Shabd Yoga, that is, Bhajan.

(159)

The journey that you have before you is a tremendously long one and the distance that you have to traverse is immense. In the midst of this long distance there are numberless toll-posts. These toll-posts all occur within the regions of Maya and Kal, and until these regions are fully covered you cannot escape the demands of toll whenever they are found to be due. The faster the journey is performed the greater the frequency with which the tolls accost the traveller. These tolls take the form of awakening the hidden form of Maya and Kal and manifest themselves in the shape of Karam, jealousy, anger, hatred, chagrin, worry, etc., etc., and sometimes in the shape of passions of even a lower order. If the devotee more or less completely identifies himself with these downward forces, the Kal chuckles at his victory, and succeeds in setting back the onward march of progress. If the devotee enters into the stream of Daya attracting upwards, he sets his back upon the tricks of Kal and proceeds triumphantly towards the Gracious Charans of the Supreme Father. A moderate and controlled use of anger etc. so far as may be necessary to carry on the affairs of this world, does not matter. What matters is the loss of equanimity, and dropping the reins, the results of which are surely disastrous, and might hurl down the traveller back again into the chasm left behind. The lines I quote below cannot be read too often. They are my

props in all the crises that I have to face. One should commit them to memory, or rather they should be ingrained by constant remembrances and effort to act in conformity with their spirit.

धीरज धरो बचन गुरु गहो।
अमृत पियो गगन चढ़ रहो॥

धीरज धरना, मत घबराना, चित ठहराना।
रूप समाना, नित गुन गाना, नहीं बहाना।
यही निशाना, ज्यों पपिहा स्वांती आस॥
घट में रहना, कहीं न बहना, मन में सहना।
रस ही लेना, धीरज गहना, मर्म न कहना।
ज्यों जल मीना, राधास्वामी पास॥

[Translation :—Have patience. Follow what Guru says. Drink nectar. Ascend to and reside in Gagan (Trikuti).

Have patience. Do not be dejected. Fix your attention on, and absorb yourself in, the Holy Form of Guru. Always sing His praises. Make no excuses. This should be your aim, just as the papiha (the sparrow hawk) patiently waits in expectation of the Swanti rain (with a fixed aim).

Direct your attention inwards; do not allow it to flow out anywhere else. Put up with every thing inwardly. Take nothing but internal joy. Have patience. Do not divulge acts of grace (of Sat Guru) to others. Live with Radhasoami like a fish in water.]

(160)

While assuring you of my fullest sympathy I must say that this tug between Swarth[1] and Parmarth[2] is inevitable and must go on until such time as the annealing process is so far advanced that your mind becomes more or less immune from the effects of the ups and downs of this world and begins to treat them more or less with indifference and enters upon the conduct of its affairs with a sense of performance of a duty imposed upon you by the Supreme Mauj, which you discharge to the best of your ability, un-influenced

1. Temporal and 2. Spiritual matters or affairs.

to any considerable degree by the results eventually obtained. This object will not be served if you leave the affairs of the world to themselves prematurely, rendering yourself liable to frequent reactions. Occasional visits to the Satsang would be very beneficial but they must always be followed by a return to your own place, to let off the steam accumulated in the period. Your late brother was differently situated, and had not those duties to perform, which you have. You must see your son settled in life and your daughters married, before you can think of any long sojourn in the Satsang here. But all these obstacles ahead should cause no discouragement in your mind. On the other hand, you should muster up your courage and face the situation as it is. This will certainly result in a permanent amelioration of your spiritual condition and remove the thorns which beset your path.

(161)

Use of meat diet and intoxicants is strictly prohibited in the case of the followers of our religion.

(162)

You should not feel disheartened owing to the vagaries of the mind and your inability to check them. You ought to apply yourself more assiduously to the repetition of the Holy Name RADHASOAMI at the third Til or Sahas-dal-Kanwal. Struggle with the mind is a life-long one, and when you feel your weakness to curb, check or train it, always remember that Radhasoami Dayal is all-powerful, and that with His help and succour which will always be forthcoming when urgently needed, the mind will not be able to do any permanent harm to you. It may tease and worry you and retard your progress, but all the same it is losing ground from day to day. Always turn to the Holy Name and the Holy Charans within you whenever you feel dejected and are unable to check the wanderings of the mind.

(163)

It will give me great pleasure to see that your attendance at the Satsang meetings bears fruit in a more tangible form and a desire is created in you to devote some of your time to the service of the Supreme Father Radhasoami

Dayal. It is only necessary to overcome the needless apprehension that devotion to Parmarth would interfere with the course of the business of the world. Two or three hours taken off the 24 hours of the day cannot seriously interfere with it, as several people of the old "Sanatan"1 persuasion devote as much and more time to the performance of empty rituals. It is the real Parmarth which the mind dreads to take up although this will result only in purifying the activities undertaken in the interest of the world and make the devotee less amenable to the influence of pain or pleasure, and loss and gain of the world. To speak the truth, if real Parmarth could be obtained by the sacrifice of what the whole world stands for, it would have been cheaply gained, although it may be remarked that loss and gain in this world must go on undisturbed as result of the past Karams of the individuals concerned while, if anything, the devotion to real Parmarth ought to create facilities both in this world and the world to come. If the fascinations and allurements of the world are not allowed to wipe out all independent sense of judgment and appreciation of truth, and false apprehensions alluded to above are not allowed to damp all activities in the interest of Parmarth, there ought to be no difficulty in pursuing the path of true salvation.

(164)

I fully appreciate the generous and charitable motives which prompt you to initiate the measures outlined in your letter. But I doubt very much whether they are in consonance with the highest ideals and teachings of our Faith. My own experience tells me that they are fraught with danger both to those who initiate them and to those amongst whom the propaganda is carried on, on these lines. At the outset I may tell you that propaganda in any active form is abrogated in our Faith. The first concern of a devotee ought to be to purify himself and to aim at spiritual advancement, leaving the matter of the propaganda of the Faith to the Mauj of the Supreme Father Radhasoami Dayal. "समझाने वाला अपना फ़िक्र आप करे लेगा इसको चाहिये कि यह अपना फ़िक्र करे।" [Trans : He should not bother about teaching or instructing others but should mind his own business. The Instructor Himself will take care of His work.]

1, The traditional Hindu religion.

The advent of Sants is attended by the gradual spiritualisation of the whole creation, and those spirits in whom the spiritual instinct is awakened become fit subjects for association with the Sant Sat Guru, and eventual admission into the highest spiritual regions while others, according to their degree of evolution, are impregnated with the spirituality of the Dayal Desh which gradually leads to the awakening of the spirit in them and fitting them for the performance of Guru Bhakti* and Surat Shabd Yoga.

गुरु प्यारे करें आज जगत उद्धार"

हंस जीव सब लिए मुक्ताए ।
और जीवन पर बीजा डार ।।

रूप गुरु धर कर जग आए ।
हंस जिव सबही मुक्ताये ।।
काग जीवन पर बीजा डाल ।
काटिया काल कठिन का जाल ।।

[Translation—The Beloved Guru today redeems the entire creation.

He redeems all Hans Jivas, and, as regards others, He sows the seed of spirituality in them.

The merciful Radhasoami incarnated Himself as Guru on this earth and gave salvation to all the deserving Jivas while its seed has been sown in crow-class (less deserving) Jivas. He thus cut asunder the net spread by the cruel Kal.]

Forcing up of the process by methods suggested by human intellect disturbs the spontaneity of action and response resulting from the current of Mauj and Daya and is often productive of abortive results. The general spiritualisation must result in the creation of a spiritual instinct of various degrees and the stratification of spirits of varying degrees of spiritual capacity

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* Devotion to Guru.

must follow, accompanied by varying phases of religious activity. In this sense I do not deny the utility of the numerous communities which initiate religious activities in their own fashion, but at the same time I must affirm that those who have been initiated in the highest ideals and are the custodians of the highest teachings of the Supreme Faith cannot associate themselves with any movement which, in its frantic and immature efforts to uplift humanity, obscures the real object of the Supreme Father, by lending countenance to the superficial and abortive activities of the mind.

I may further add that the advent of Sants is always accompanied by redoubled activity amongst the lower centres of Kal and Maya, and they too make desperate efforts to impede the work of spiritual emancipation and are represented in one form or other in the Satsang itself and active agents are employed by them in the garb of religions more or less akin in form to the *Sant Mat*, their object being to cast off all sorts of obstacles in the path of true and real salvation. These activities, too, are useful in their own sphere and though adopted by Kal and Maya with the purpose of putting obstacles in the path of the devotee, are helpful in evolving that sublime spiritual instinct which alone can make its way into the purely spiritual regions. In this view, the religious activities of the various grades, some directly opposed to the current of Daya and Mauj, are not lacking in advantage and utility towards the attainment of the main object of "Uddhar"[1] but those who have understood the highest principles underlying the Faith and stick to the supreme ideals laid down for their guidance, cannot allow their own cult to be defiled by an admixture of the activities receiving their impulse from lower centres. In consonance with these principles, I am sorry we cannot associate ourselves with any movement which does not conform to the ideals as understood by us.

The ordinary methods of the propagation of the Faith are that Sants open Satsangs in which their followers congregate and to those Satsangs are also admitted outsiders who come with the professed object of investigating truth, and following, on conviction, the methods prescribed by the Sants for salvation. Natural sympathy and spiritual affinity secretly work in attracting people fitted for following our sublime Faith to the "Satsang" and the people

1. Salvation.

thus attracted derive full benefit therefrom. This method ordinarily answers all purposes and active propagandas in the shape of public preaching etc. are not only unnecessary but produce undesirable results.

(165)

The lives of Sants cannot be written in ordinary forms of biography, and as their lives consist of activities in higher and inner spheres hidden from the cognisance of the people at large of this world, no serious attempt was ever made to write out their lives in biographical form. The real lives of Sants are contained in their writings, which will be intelligible only to those who gain access into the highest regions.

(166)

If you value my advice, I would advise you to stop all activities of the kind you seem to be engaged in at present and apply yourself to subduing your mind and purifying it and elevating your spirit to the higher spiritual centres. By this method you will not only accomplish your own work, but will help others similarly situated to attain true "Parmarth". This is real "Nij Upkar"[1] and "Par Upkar"[2]. All others, according to my light, are sham and glare. I assure you of my true sympathy and love for you and all whose aim is devotion and service of Radhasoami Dayal.

(167)

The requests made in your letter are all legitimate, but the fulfilment of your wishes should be left to the Mauj of Radhasoami Dayal. He alone knows what is best in our interests, and so ordains, in His Mauj, that the maximum of benefit may be secured for His children with the minimum of mental and bodily inconvenience to them. I may, by the way, add that the removal of all cares and anxieties prior to the complete abandonment by the devotee of his cares to the safe keeping of the Supreme Father, would not only be useless but be a handicap to the progress of Parmarth. Cares and anxieties and Parmarthi[3] progress must go hand in hand, but rest assured that the Supreme Father will not allow the real interests of His devotee to suffer.

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(1) Doing good to oneself. (2) Doing good to others. (3) Spiritual.

When the time comes, all the difficulties will be solved one way or the other, and the Supreme Mauj will steer the barge of Parmarth to the final goal of Supreme Prem, Happiness and Bliss.

(168)

Unwavering reliance upon the Supreme Mauj and stable and constant expectancy of Grace are the keynotes of spiritual progress and if they continue unshaken in the storms and haze created by Kal and Maya, all their wiles and traps will eventually go to naught and the spirit shall one day be received in the loving embrace of the Supreme Father Radhasoami Dayal.

(169)

The experiences which you have described are also quite satisfactory and are not outcome of mere imagination. They are glimpses of lights of the ultra earthly regions, though not yet of the higher celestial regions. Your aim ought to be to approach the Supreme Father within you in a spirit of humility and devotion and the sign of success is development of love for the Supreme Father, which would always be accompanied to some extent by a blissful sensation within you and increase of ardour for attaining proximity to Him and coming in contact with the current of ambrosia proceeding from His August presence. The spirit would feel elated but with a feeling of complete servility and dependence upon His Supreme Mauj. Humility is the true sign of successful performance of practice.

(170)

You have never visited the Satsang and it is not possible to deal with all matters in detail in correspondence. This deficiency can, to small extent, be supplied by carefully reading the Holy Books in prose and cogitating upon them and reading them again and again. However, as a brief reply to your letters, I may tell you that the one essential thing for a Satsangi is to place unshakable and absolute reliance on the grace and mercy of the Supreme Father Radhasoami Dayal and to entertain no doubt in regard to the eventual emancipation of the spirit from the bondage of Kal and Maya. The struggle with mind is a life-long one, nay, it may last more than one life, but however frail and weak a Satsangi may feel to overcome its devices and

temptations he should never allow himself to be carried away by a feeling of despondency. After every failure, renewed efforts should be made with the help of the Supreme Name, Swarup[1] and Shabd to curb the vagaries of the mind. A feeling of one's frailty should be accompanied by a tightening of of the hold on the Grace and Mercy of Radhasoami Dayal and the deepening of the spirit of prayerfulness to invoke His aid. If you go on like this, you are sure to receive assistance from time to time, but do not expect that the attacks of Kal and Maya will be silenced in a brief space of time. The struggle will continue and with it also your spiritual progress, which will be accompanied by increased confidence in the Grace and Mercy of the Supreme Father. Precautions to keep away, as far as possible, from the temptations of Kal and Maya, should also be taken at the same time.

(171)

It is possible the solution may not take exactly the form you desire but somehow or other the difficulties will be met and cease to trouble you as they do. You have in the past seen His Mauj coming to your succour and this should sustain you in the future. Whenever you feel distressed you may pray internally and seek His assistance. This alone will act as a balm to your distressed mind.

(172)

If a Satsangi reaches a stage which is beyond or outside the influence of evil he will be perfectly immune from all evil influences, but during the interval between his present locus and the stage where immunity naturally arises, his protection lies in linking himself at all times with the Sant Sat Guru or the Supreme Spirit within himself supplemented, if necessary, with association with His human Form.

"सतगुरु स्वामी को सदा सिर पर रक्खो, सब बचाव हो जावेगा"

Translation :—Always keep Sat Guru Soami on your head. You will be protected in every way.

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1. Form, Countenance of the Sant Sat Guru.

(173)

Ordinarily a good Satsangi, firm in his faith, will not be subject to mystic or hypnotic evils and will be protected from them by Radhasoami Dayal. Satsangis are enjoined as far as possible to rely trustfully and depend upon the Mauj of Radhasoami Dayal, and to leave as far as possible the cares of this world to the safe keeping of Radhasoami Dayal. An attempt to peep into the future should be eschewed. This does not mean that any legitimate attempt for securing the necessities of the world and discharging the ordinary obligations of a house-holder should in any way be relaxed or neglected.

(174)

It is my earnest prayer that Radhasoami Dayal may be pleased to grant you relief at the earliest possible moment, but we have at the same time to remember that the Mauj that He has ordained must have been allowed to take its course in our own highest interests. There are ties of the mind and body which cannot be loosened otherwise, and it is necessary that they should be relaxed before any spiritual progress can take place. Rest assured that He will not allow one moment to elapse beyond the stage it is necessary that these difficulties should confront us and when the proper time arrives the relief will come in a manner and form in which there will be no danger of the former ties gaining strength to the spiritual detriment of the devotee.

(175)

The Satsang does not interest itself in raising memorials to departed Satsangis. On the other hand it discourages any desire on the part of Satsangis to perpetuate their memories and inculcates the desirability of relaxing all sorts of ties with this world.

(176)

All depends upon the cultivation of faith and love for the Supreme Father Radhasoami Dayal and by far the best method for attaining it is the repetition of the Supreme Name at the spirit centre. The spirit has a natural affinity for the Holy Name and it has only to be awakened at its centre to realise the truth of this assertion.

(177)



RADHASOAMI SATSANG,
ALLAHABAD.

28th May 1927

My dear Tej Singh,

Your letter has pained me. No matter what the circumstances there is no justification for harbouring the thoughts you do. You cannot conceive of a greater sin in relation to yourself & to that of your Creator.

My creed is - Never abandon hope. Hope is one of the Cardinal virtues - this something dearer than life. With some it fails seemingly at slight blast. With others it lasts longer, & with a few outlives all shocks & storms. It may sink at times, but as a matter of fact outlives all lives & merges in Supreme Bliss. This can

asset - an invaluable asset - the anchor to which all moorings ought to be tied. Those, with whom it fails, are born again to live upon it. This is not mere speculative philosophy, but stern truth. The termination of a life is a mere sequel for taking up the thread where it was left. Mercy is never denied to any body. This more responsive to hope & faith. I will cope you to rely ever increasingly upon the grace & the mercy of the Supreme Father. Be assured

That one thing on other wise always turn up will which the ray of hope will again gleam to sustain you if you remain firm & hopeful.

You should not allow yourself to be so unnerved as you have done. I have still hope that you will be able to hide the crises, & even if no sudden change takes place the time you join may bring about an amelioration for your condition.

Any precipitate action instead of helping others might further jeopardise their interests.

Manjanji has had an attack of fever owing to exposure - it is a passing phase, but the fact that she is making no improvement but is on the other hand losing vitality, causes anxiety.

With hearty Rs

Yours affectionately

Madhav Prasad

Let me have better news in your next.

I have again had peremptory letters sent to Calcutta & Hyderabad.

R. S.

Radhasoami Satsang

Allahabad

28th May 1927

My dear Tej Singh,

You letter has pained me. No matter what the circumstances, there is no justification for harbouring the thoughts you do. You cannot conceive of a greater sin in relation to yourself and to that of your Creator.

My creed is, never abandon hope. Hope is one of the cardinal virtues[1] It is something dearer than life. With some it fails seemingly at slight blast, with others it lasts longer and with a few outlives all shocks and storms. It may sink at times, but as a matter of fact outlives all lives and merges in Supreme Bliss It is an asset—an invaluable asset—the anchor to which all moorings ought to be tied. Those, with whom it fails, are born again to live upon it. This is not mere speculative philosophy, but stern truth. The termination of a life is a mere sequel for taking up the thread where it was left.

Mercy is never denied to anybody. It is more responsive to hope and faith. I will urge you to rely ever increasingly upon the grace and the mercy of the Supreme Father. Be assured that one thing or other will always turn up with which the ray of hope will again gleam to sustain you if you remain firm and hopeful.

You should not allow yourself to be unnerved as you have done. I have still hope that you will be able to tide the crisis and even if no sudden change takes place, the time you gain may bring about an amelioration of your condition. Any precipitate action instead of helping others might further jeopardise their interests.

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1. Cardinal Virtues—prudence, justice, temperance and fortitude are the four natural virtues ; faith, hope and charity are the three theological virtues.

Maiyanji has had attack of fever owing to exposure ; it is a passing phase, but the fact that she is making no improvement but is on the other hand losing vitality causes anxiety.

With hearty R. S.,

Yours affectionately

Madhav Prasad

Let me have better news in your next. I have again had peremptory letters sent to Calcutta and Hyderabad.

(178)

I am fully conscious of the fact that you have borne with great patience and forbearance the wave of Karams that you have had to pass through. The fury is not yet spent out, but, depend upon it that if you only by invoking constantly the Grace of the Supreme Father maintain your equanimity you will steer through the storm, the worst of which I hope has passed. It is idle to talk of termination of the present life and re-birth, as for eradication of Karams the features existing at present are essential ; any abrupt termination of the present course and its resumption hereafter will hardly be of an advantage.

(179)

Expert treatment should be resorted to and the Grace of Radhasoami Dayal will only manifest itself through the ordinary processes of treatment.

Also feed the poor from time to time, or one or two daily or every alternate three days.

(180)

I am glad to find that you fully appreciate the high ideals of the Radhasoami Faith, and are sincerely desirous of elevating your spirit and reaping the incalculable good which it bestows upon its devotees. Your attitude towards your erring brethren is likewise praiseworthy and is characterised by compassion and tolerance which ought always to be the main feature of the behaviour of a Satsangi. By tolerance I do not mean compromise, as truth is incapable of compromise. The exclusive character

of Radhasoami Faith must always be maintained and no defilement in its original purity should ever be allowed in the name of compromise. Absence of ill will and desire to help others without obtruding in an unwelcome manner or forcing one's advice upon unwilling ears should characterize the attitude of a Satsangi towards others.

(181)

A careful and repeated perusal of the Shabd "सतगुरु से करूं पुकारी, संतन मत कीजे जारी", in Sar Bachan Poetry, will give you an idea of what the attitude of a Satsangi ought to be towards the spread of Radhasoami religion and of the mould in which the natural desire that the humanity at large should participate in the benefits of the Radhasoami Faith should be cast.

(182)

Your keen desire for the enhancement of "Bhakti" in the Holy Charans of Radhasoami Dayal will undoubtedly receive a gracious response. Those who have earnestly and seriously come under the protection of the Supreme Father R. S. Dayal are receiving and will receive unmistakable signs of His grace while the process of general spiritualisation which is going on will gradually befit other human beings to avail themselves of the mercy and grace which are being cotinuously showered since the advent of Radhasoami Dayal and will continue till the work of salvation pertaining to the present stage is completed.

(183)

When are you likely to proceed to America for excavation work? It is possible you may come there in contact with people who may desire to know something of the Faith you profess. Of course it is not necessary to withhold from earnest seekers after truth any help you can render to them, but your activities too in this direction should be free from the taint of any spirit of propaganda or a mission of misplaced Evangelism. For the most part people in the West evince a great deal of interest and zeal for knowing the religions of the East, but their zeal and interest are usually purely intellectual and academical or historical. Such people are mere encumbrances

in the fold of religion. To those who are ready to benefit themselves by the teachings of Sants you can impart the essence of the instructions you have received from our Sublime Faith, but your attitude in your intercourses with them should be one of strict impartiality.

"उपदेश करना मनै नहीं है मगर निर्पक्ष होकर करना चाहिए"

[Translation :—Radhasoami Faith does not prohibit propounding of its teachings but it should be done in an impartial manner (and not with any ulterior motive.)]

(184)

Before your departure for America I wrote you a letter in which I gave general instructions as to your attitude towards those who seek to know the principles of the Faith you profess. Those who are really surfeited with the attractions that this world offers, and seek the true haven of rest are deserving of pity, and if such people approach you, their enquiries deserve encouragement. To such people you can give a clear and impartial exposition of the Faith and if the true spiritual instinct has been awakened in them, they will listen to your exposition with sympathy and open mind. Seeking converts in a propagandist spirit is what is deprecated. Such activity is almost always associated with selfish motive of aggrandisement or adding to one's strength in one form or another, based on some morbid desire. The Supreme Father Himself guides those in whom the spark of true devotion has been kindled.

(185)

The Supreme Father will forgive any casual lapses in the matter of diet in the past, but you ought to be more careful in future and rely more upon His succour than on the means that the world provides.

(186)

Ordinarily we don't accept offers for the construction of Samadh from non-Satsangis. Any offer completely dissociated from a spirit of devotion for the August Personage whose Samadh is being constructed, is not

acceptable. Besides, I don't think that a structure of the kind which has no utilitarian value from the point of view of the world will command the sympathy of the American millionaires.

(187)

You have read some of the books, but have not understood the real import of the teachings contained in them. On the basis of stray quotations divorced from the context and divested of the references to the stage of development of the devotee to which they relate, you draw conclusions entirely at variance with the true spirit of the teachings contained in them. This is all the result of desultory reading of religious books and utter lack of Satsang.

You seem to stretch out your hand to catch a thing which is beyond the reach of those who have devoted a life-time to the work and are still yearning for it. Don't imagine that the life long toil of these people has been in vain. Far from it, they are daily piercing through the curtains which divide their consciousness from the beatific vision which lies beyond and gaining that power which will eventually enable them to control and curb the vagaries of the mind and fit them for admission into the portals of the region which lies beyond the Pind Desh.

The process of purification and mortification of the mind and the withdrawal at the spirit centre of the spirituality pervading the human body must precede the ascension of spirit. Don't think access into the spirit centre is mere child's play. It will require all the conservation of spirit energy effected by patient practice and Satsang, unperturbed by the storms of the outside world and the outbursts of opposing currents within, before that equanimity can be obtained which is necessary for the development in the devotee of the ultra consciousness required for the perception of the new conditions which lie beyond. The Supreme Father Radhasoami Dayal will of course continuously help the devotee on his onward path.

All forms must lose their charm before the Form of the Father can manifest itself within the disciple. Gradual and partial concentration accompanied by partial glimpses will continue to help on the true and sincere devotee.

If this process does not satisfy you, seek a more expeditious method if you can find one.

(188)

I find the notions that you carry in respect of Radhasoami's name and principles of the Radhasoami Faith are not correct. The name Radhasoami is not in any way like the nominal names by which persons and objects are called or known in this world. It is the Highest Spiritual Name, Sound—the auto-manifestation of the Supreme Being and the original Spirit Current which first emanated from His Holy Feet — and is thus the only real and true Name of the Supreme Creator. The incarnation of the Supreme Being in human form here is also therefore called Radhasoami. A perusal of *Radhasoami Mat Prakash* and *Discourses* (which are both in English) will, I believe, remove the misconceptions you now have.

(189)

As regards what you call your 'mission' here, which too. I find, you have not properly understood, I may tell you that your concern should at present be to work for the emancipation of your spirit from the bondage of mind and matter under proper guidance with a view to ultimately attain the region of pure spirit. Any other thoughts or activities such as reforming the world and establishing a brotherhood on earth etc. only entangle you further in the world and beguile you from the path of your true salvation. You may rest assured that the Merciful Supreme Father is taking care of every thing in the manner He considers most proper and you need not think of saddling yourself with functions like those referred to in your letter. If you commence your own work in right earnest with confidence in the Mercy of the Supreme Father Radhasoami leaving everything to His Mauj, He will no doubt grant you His mercy and protection and success in your work.

(190)

This world is full of troubles and sorrows, and no attempt at converting its main features in this respect can succeed. The only safety although not very easy of achievement, lies in an abode of everlasting bliss and peace in the Sacred Charans of the Supreme Father Radhasoami Dayal.

Devotion with humble patience, perseverance, application with reliance upon the Grace and Mercy of the Supreme Father will achieve it. I have every hope that the Supreme Father will extend both to you, and that you will with His gracious guidance continue on the path of progress and will one day attain your object.

(191)

I am sorry to find that you are being persecuted for following the true path of Parmarth. It also behoves you to warn others from falling into the pit laid by interested people, but this duty should not be carried too far. Any over-zeal in this direction is likely to create unnecessary difficulties in your way. Your duty lies in following with fortitude and unswerving loyalty the path you have found to be the true one, but you need not go about telling people without any occasion arising for it, that all others who do not conform to your way of thinking are treading a dangerous path or are ruining their Parmarth. Salutary and wholesome advice is not prohibited, but it should be confined to people who seek it from you or have confidence in you and will listen to your advice with sympathy, or in other words, are themselves seekers after Truth, or else you simply create an opposition for yourself which does good to none. You might refer with advantage to Bachan Nos. 39 and 94, Part II in Sar Bachan Prose, which prescribe the correct attitude for a Satsangi in his dealings with others in regard to this matter. I hope through the Grace of Radhasoami Dayal you will come away unscathed from the machinations of selfish and interested people.

(192)

It is in the best interests of a Satsangi that engagements *spiritual and temporal* should go hand in hand. Premature cessation of temporal duties is detrimental to spiritual progress and is likely to cause a serious handicap in future, so you should continue to pay as much attention as is really necessary to your temporal duties, with a strong desire to reduce the time and energy devoted to them to a minimum and to cultivate 'Prit'[1] and 'Pratit'[2] in the Holy Charans[3] and to avail of any opportunities that may come in your way of attending Satsang.

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(1) Love, affection. (2) Faith, belief, confidence. (3) Feet.

(193)

Love and devotion are the free gifts of Radhasoami Dayal and He alone knows when they can be given without injury or detriment. Lack of patience itself is an index of weakness of faith. It is only with patience that faith and devotion can be cultivated.

(194)

One knows his power in adversity. You have to face the difficulties that encounter at present with patience and fortitude. At no time should you lose hope and always be expectant of receiving the succour and protection of the Supreme Father. Trustful reliance upon Him is a panacea for all evils, and all tribulations can, with His assistance, be undergone with cheerfulness and equanimity.

(195)

Mere amassing of money is a sin in itself. It breeds vice and crime. No one knows how by amassing money physical, mental and spiritual deterioration takes place. Similar is the case in the company of women.

(196)

There is no worse crime than laying violent hand upon one's self. Happen what may, this should never be thought of. Instead of bringing any relief in any shape, the future is further darkened by its commission. Patient suffering calls forth the compassion and mercy of the Supreme Maker and goes a great way towards washing past sins.

(197)

We have suffered from treachery. We are suffering from treachery. But to withhold what you can do and to allow yourself to slacken your efforts and droop down in despair is to allow Kal to get the better of you. This is another form of treachery. Don't allow this to happen. Continue your efforts as usual and rely upon the guiding hand of Radhasoami Dayal. Whatever happens thereafter, receive as the Mauj of Radhasoami Dayal.

(198)

Before obligation to Maker, all other obligations sink into non-entity.

(199)

The proper attitude, according to our ideal, to approach the subject, is a firm and determined desire to free one's spirit from the trammels of mind and matter and all materialistic tendencies. We hold that it is idle to work for the betterment of humanity unless one has sufficiently freed oneself from the influences which drag his spirit down from day to day and warp his judgement to such an extent as to render him practically unfit for deciding what is good for one's own self. The Supreme Creator, under His own divine and all-wise impulses, has struck the right chord for our emancipation and uplift and the coming into being of Sants, regarded as the highest personages and the saviours of humanity, is not paraded and likened to a fortuitous catch of a fish in the net of a fisherman, as if the advent of so high a personage were only a matter of a casual catch of an ordinary mortal in the tidal wave of the ocean, and so important an event in the process of salvation, should be devoid of all design and method. In fact, all Sants are manifestations or incarnations or representatives in human form of the Supreme Being, the Nij Dhar (emanation or projection of the Supreme Spiritual Current) taking its abode in human form, the Supreme Being remaining in His own august abode, be they Sants, Swatah Sants or Sants in succession. The only difference between a Swatah Sant and the succeeding Sant is that the former descends to a particular plane, while the latter descends to or is rather a projection (of the same essence) to a lower plane (the essence of the two descriptions of Sants is indentical), so that the work of the uplift of the creation may be carried to the lowest point and the advantage of the higher spiritual tug of the Sant located at a higher centre be retained. "संत सभी वा घर से आवें" [Translation :—All Sants incarnate from that region.] And the praises sung in *Sar Bachan Poetry* in honour of Gurumukh– गुरुमुख की गति सबसे भारी [Translation : –Exalted most is Gurumukh's role.] who has reached that quarter by practice of Surat Shabd Yoga under the immediate direction of the former, only refer to the subsequent ascent of the Gurumukh to the highest region, a complementary process in the spiritual uplift of creation. Bachan 250 in Part II of Sar Bachan Prose lays down that

there is absolutely no difference between the two descriptions of Swarup.[1] It ought to be remembered that both are emanation from the same source in essence and both descend from the highest region, one to a higher and the other to a lower plane.

(200)

The accepted notions of some people in the West are such as to prevent or render difficult the creation of an attitude which alone can enable them to engage in this pursuit with determination and patient persistence. Humanitarian principles and works of general utility with, at best, a desire to live a pure life according to the moral standard of the world, seem to be regarded as the aim and object of life, and the true spiritual instinct, though rare here too, is almost wanting in the people of the West, with, of course, rare exceptions, and it is only the wave of "Mehar" and "Daya" (Grace and Mercy) of R. S. Dayal penetrating into those regions which can fit them to receive the gracious message of R. S. Dayal with sympathy and appreciation.

This will of course come to pass gradually and it will be a day of general rejoicing when the world is so far spiritualised as to accept His message in humility and helplessness which alone are the qualifications for receiving His Grace and Mercy.

(201)

The loss you have suffered is indeed great and, tied as we are to our bodily tenements, the separation of dear ones must cause a pang at times, but it ought to be the humble effort of every follower of our Faith to avoid, as far as possible, the perpetuation of the affection born of bodily ties, as those are only evanescent landmarks of innumerable ephemeral relations that we form in the course of our descent and eventual ascension of the spirit to its true spiritual home, the Supreme Source and Fountain Head of Spirit. The only real and soothing balm is in the commingling of the spirit with the current of Life (Spirit) which descends from above and vivifies the forms of

1. Forms.

life below. The practices described by the Radhasoami Faith, if faithfully followed, ensure this beyond doubt and engender a living belief in the Supreme Creator and His beneficent intent.

(202)

It seems you are very anxious to see the tenets of the Radhasoami Faith spread to the western countries. In itself this is not a bad desire but it may be noted that any thing in the nature of a public propaganda is foreign to the spirit of the teachings of the R. S. Faith and is therefore to be discouraged. This, of course, does not mean that we should not place reasonable facilities, consistently with our principles, in the way of persons sincerely desirous of acquainting themselves with the principles and teachings of our Faith. It only means that one need not go off one's way to seek possible listeners who would perhaps listen to something new only to satisfy their curiosity or their academic or educational instinct so prevalent in the West or would bear with the speaker out of courtesy, with an air of patience and possibly even of patronage. Such occasions have always to be avoided, and if it be that one does speak to sincere and earnest enquirers, it should always be done in a spirit of meekness and humility banishing all ideas of vanity and self-glorification. Helping one on to the right path in this spirit is reckoned as service of Radhasoami Dayal.

As a rule, however, you will find such true and earnest enquirers few and far between in the countries of the West. Generally speaking, few if any of the westerners have the requisite longing for "Parmarth" and they can hardly grasp the inner purpose of such a Faith as ours for nearly the whole trend of their thought and activity, call it beneficence or moral and spiritual welfare, has its roots and ends in worldly desires and rarely goes beyond the betterment of the conditions of ease and comfort for men during their earthly sojourn. Therein lies the source of their happiness, or at best, even if they have a religious bias, it is of a kind that evaporates into the vanities of a creed. The Parmarth for which we stand seeks no other object from the Giver of gifts but the Giver Himself. No doubt signs are not wanting of a kind of ferment going on even among the nations of the West, where occasionally you do find some individuals here and there who are satiated with what the world can offer and are moved to seek a solution for the riddle

of life that would offer the prospect of permanent peace and happiness that we aim at. Sure enough, things are, in the inscrutable will of Providence, shaping to a great end but it still requires a long period of waiting and development to reach the stage of fruition. Until that time arrives and men have acquired the requisite amount of 'Adhikar'[1] all efforts at conversion will prove to be premature, if not futile. With the advent of Radhasoami Dayal the process of development is being enormously speeded up all round but it must abide the time. Among other things, an inter change by birth of souls of high spiritual calibre between the East and the West will go a long way towards producing that "Adhikar" which will prepare them for real redemption by the elevation of their spirit from the regions of bondage of Kal and Maya and transport them into those of Mercy and Bliss, which is the quintessence of our Faith. For such a devout consummation we can, for the present, only hope and pray with trust in the Mercy of the Supreme Being Who in the fullness of time is sure to bring about the proper means to attain the end. Meanwhile there is no harm if on suitable occasions you speak with propriety and restraint to friends of the message delivered to the mankind by Radhasoami Dayal.

(203)

I am not surprised to hear that you find people over there not taking much interest in Parmarth. The fact is that western people have no idea of what parmarth really is. They pride themselves as being practical while really speaking they are least so. They fritter away opportunities in engaging themselves upon the vanities and fleeting pleasures of the world, little knowing what they will have to face when they enter the void after the dissolution of the body. Parmarthis look upon such men with pity just in the same way as worldly people wonder how Parmarthis can sacrifice pleasures of this life (which they consider real) for spiritual advantages in the next world (which they consider uncertain and imaginary). It all depends on what one believes to be the object of life. You will find few people in the West who are prepared to subscribe to the teaching :—

"तन मन इन्द्री सब दुखदाई बुधि और विद्या सभी अनीत"

1. Fitness.

(Translation :—The body, the mind and all the organs cause trouble; similarly knowledge and wisdom of the world are improper.)

A mere intellectual acceptance of this principle which some speculators in the domain of philosophy might be found to have discovered especially the sentiments contained in the first half of the couplet, is not enough; a gradual dawning of the truth of their teaching in the inner consciousness (*Surat* and *Nij Man*[1]) and its assimilation in the vitals of one's existence is what is needed. This will naturally take time and it may be more than one birth before the spiritual practices of the Radhasoami Faith fructify in the generation of this consciousness.

(204)

For any Parmarthi practice to be fruitful it is absolutely essential that there be genuine love for and faith in the Supreme Name Radhasoami. Without this nothing can be accomplished, nothing can be gained. This is *sine qua non*. Bearing this always in mind you should practise Sumiran, Dhyan and Bhajan according to instructions already given; and in order to guard against the baneful effects of the surroundings you are placed in, it is necessary that you should read the principal books of our Faith regularly every day.

(205)

As a votary of music, it is natural that a system which stresses the importance of the spiritual sounds of the higher celestial spheres as the means for the ascension of the spirit should find favour with you, but this point should not be lost sight of that our religion does not concern itself with the development of any activities of this world, and confines itself solely to developing the latent powers of the spirit to enable it to gain access into its original abode. Although I do not deny that the music on this plane is only a reflex, though grossly mentalized and materialised, of the music and the harmony of the higher spheres, yet I must affirm that it is idle to expect the development of the musical powers and senses valued in this world, as a

1. Higher mind.

result of the practices recommended by the Radhasoami Faith. On the other hand, I would not recommend one to take up a serious study of its principles and teachings and to apply oneself with a steadfastness of purpose to its practices, unless one is actuated by an almost exclusive desire, or rather impulse, of liberating oneself from the duress of mind and matter and achieving the ever-lasting benefit of the spirit which consists in its eventual conscious absorption in the Ocean of Supreme Bliss Who is the Supreme Creator and the Parent or Origin of all.

This need not be taken as a discouragement to those who seek contact with the Radhasoami Faith, as I am only too anxious that as wide a range of humanity as possible should benefit from the message of Grace, Mercy and Love brought by Radhasoami Dayal, yet at the same time I am not prone to raise false expectations, or to seek an augmentation of the number of followers in a spirit of propaganda. With these preliminary remarks which if rightly interpreted ought to produce a most salutary effect, I recommend a careful study of the books *Discourses on Radhasoami Faith* and *Radhasoami Mat Prakash* and hope that with the blessings of the Supreme Father Radhasoami Dayal a true spirit of devotional appreciation will be generated which will be fruitful of the result aimed at by our Faith. If a study of these books leads you to recognise the Supreme Name — Radhasoami — as the only true and real name of the Supreme Being and the practice of the Surat Shabd Yoga as the sole avenue leading to complete emancipation, I shall be glad to send a paper of instructions for the practices enjoined by us. In the absence of attitude described above of the devotee, a knowledge of the processes recommended will hardly lead to any result.

It is not my object that the belief described above, should be accepted as a dogma or an article of faith, but critical study with an open and impartial mind should establish the reasonableness of the claim made in order that practices may be approached in a frame of mind sympathetic to the work lying ahead. There is an absolutism about the spiritual name peculiar to the presiding deity of each sphere and the main harmonies proceeding from it, but it is not possible for me to deal at any length with the matter in a letter. The study of the books sent will greatly help you in appreciating the import of the points referred to.

(206)

It ought to be remembered that one cannot be too careful in promoting the zeal for the propaganda of the Faith to smother one's own efforts for spiritual progress. One ought to concentrate one's efforts, at least in the beginning, upon securing one's spiritual ascension by degrees to the original source of the spirit. It is a mistake to take this as an index of selfishness as apart from all the considerations involved one is apt to forget or to fail to realise that the translation of the spirit to the original source, involves the cutting through of all sorts and degrees of mental and physical 'selves' that the spirit has assumed in its descent to the level of activity in the human form. This is the highest sacrifice, the burning out of all 'selves' at the altar of Love of the Supreme Being. This form of sacrifice to the Supreme Creator is, in a sense, the sacrifice of the entire creation, and is unattainable except through obtaining the dignity of *Servus Servorum*. The ascension of spirit in this form in an individual reflects its action upon all spirits similarly situated but less capable of battling with mind and matter and effecting the escape of their individual spirits from the bondage of mind and matter. This process is more active in the case of those who are themselves highly spiritually gifted, and the effect of this procedure is more manifest in the case of kindred spirits. This may be taken in a sense as an atonement for the sins of others who are less capable of effecting their emancipation without receiving aid of this description. This of course does not prohibit the rendering of assistance to others as it lies in one's power, but the main point to be kept in view is that the desire to help others should not overshadow the determination to continue with unabated energy the journey of the spirit to its goal.

(207)

The one unfailing test for the eligibility of a person for admission to the Radhasoami Faith is the existence of an inherent, though feeble, desire of getting out of the regions of Mind and Matter and gaining admission into the regions of pure bliss and love. No tinkering of the regions of Mind and Matter or any compromise with their presiding deities can secure the object of the true devotee of Radhasoami Faith. The existence of the desire or rather impulse of the nature described above is a sure sign of the person having reached a stage in the course of his evolution when he or she can benefit by the teachings of our faith. In short, it is an indication of the receptivity of the spirit in him or her of the seed of true spiritual light and love which would eventually lead the person to the goal under the protection

of Radhasoami Dayal, the Supreme Father. It will automatically help the seeker to accept nothing but the true Faith and protect him from the enchantment of the material regions (Maya) and the wiles of the Universal Mind and its emissaries, the individual minds.

(208)

I am glad to receive your letter and to see that you are imbued with a desire that the gracious message of Radhasoami Dayal may reach the distant land of America. This desire is quite legitimate and laudable and every possible facility should be placed in the way of people who are sincerely desirous of benefiting by it. Of course the real impetus will come from the Supreme Father Himself and as soon as such people as are capable of benefiting by His message take birth in that distant land, His own methods of reaching them with His Spiritual Grace are bound to manifest themselves. We shall only be His humble agents to carry out His gracious behests.

(209)

R. S.

Radhasoami Satsang
Allahabad
12. 11. 1932

My dear Kakko,

Verily Calcutta has swallowed up Banno as Tej Singh says. But your experience should not merely end in an observation of this nature ; it should lead to action. You both should now make it your objective to shun Calcutta as one would shun a viper — gradually work for it (better still do it as early as practicable) so that the tentacles of Calcutta do not establish their grip upon you both and make redemption impossible. A half loaf in an atmosphere of comparative poverty is peferable to the luxuries of Calcutta. All the so-called successes of Calcutta are almost without exception tainted with all sorts of trickeries and dishonesty. Clean, honest earning alone will lead to peace of mind. Your mother is very anxious that you both should come away from Calcutta.

It will be an act of great courage on the part of you both if you renounce the life of Calcutta in favour of an humble modest living elsewhere.

With hearty R. S.,

Yours affectionately,
Madhavprasad



RADHASOAMI SATSANG,
ALLAHABAD.

12. 11. 32

My dear Kakko

Verily Calcutta has swallowed up Bannu as Tej Singh says. But your experience showed not merely end in an observation of this nature; it showed lead to action. You both showed now make it your objective to shun Calcutta, as one would shun a viper - gradually work for it (better still do it as early as practicable) so that the tentacles of Calcutta do not establish their grip upon you both & make redemption impossible. A half loaf in an atmosphere of comparative poverty is preferable to the luxuries of Calcutta - All the so-called

successes of Calcutta are almost without exception tainted with all sorts of trickeries & dishonesty - Clean, honest earning alone will lead to peace of mind. Your mother is very anxious that you both should come away from Calcutta.

It will be an act of great courage on the part of you both if you ~~have~~ renounce the life of Calcutta in favour of an humble modest living elsewhere. With hearty

R.S.

Yours affty
Madhavprasad

(210)

When your efforts prove unsuccessful, you ought to pray internally in the Supreme Charans for the grant of Mercy and Grace in meek and humble spirit. This will greatly facilitate your progress on the path of spiritual elevation.

(211)

Remember that Radhasoami Dayal does not allow His children to suffer more than is absolutely necessary for the eradication of their Karams. In fact the minimum amount of suffering that would serve the purpose is allowed by Him. Some Karams, however, are such that they cannot be eradicated without undergoing the sort of experiences that you are at present having. So you must not be disheartened but bear with patience and cheerfulness and humility and thankfulness, all that may come to pass, in the firm belief that the Supreme Father is tempering with mercy, and had reduced to the minimum what you had to go through. Rest assured, also your worries and anxieties will be mitigated at the proper time.

(212)

In the case of Satsangi, the element of Mauj is always present in whatever happens to him, and Mauj is always directed towards securing maximum benefit of Parmarth, side by side with the paying up of the toll of Karams that continue to hinder the path of Parmarthi.

(213)

The sudden death of your wife must really have been a shock to you all and I fully and cordially sympathise with you in your sad bereavement. It is quite true that the event has deprived your children of a parent's care and created difficulties for you in looking after them and managing your household affairs. The facility too, with which you could come here for Satsang has no doubt been curtailed thereby. But, in spite of all these difficulties it must be borne in mind that whatever the Supreme Father ordains is never without some good purpose and is always meant for the ultimate benefit of His children. It behoves you, therefore, to hold fast to your faith in His Grace and Mercy and conform with His Mauj. Rest assured that all your difficulties will be mitigated with Grace in course of time, and Radhasoami Dayal will afford you facilities for attending Satsang here.

(214)

It is not right to think if certain measures had been taken in time the result would have been different. Life and death are absolutely in the hands of the Creator and nothing that man can do, can avert or counteract them.

You must not, therefore, allow your mind to indulge in such thoughts, as they will only add to the bitterness of your grief and make it harder for you to resume and maintain the correct attitude of mind which should be that of patient resignation and humble submission to the Mauj of the Supreme Father Radhasoami Dayal. Think less of the difficulties of your position, turn inwards to the Holy Charans, and pray for help, guidance and strength to overcome them. The Merciful Father will provide ways and means.

(215)

The facts mentioned by you are sure indications that she was blessed with the Grace of the Supreme Father Radhasoami Dayal. It is not a question of merely articulation of the Name by mouth. It was in her case followed by the appearance at a higher plane of Radhasoami Dayal in a form recognisable by her as that of her Redeemer, and was accompanied by internal spiritual sounds which helped her in her ascension to the higher regions destined for her abode where she is to sojourn until the time comes for her to be born again in human form to complete the Bhakti which she had begun in this life. The description given by you of her last days and specially of her last moments has given us all great satisfaction as it shows that her end was that of a true Bhakt.

(216)

The sole concern of a true devotee, a traveller on the path of salvation, should be to flee away from the attractions of this world and translate his spirit entity to the region of Supreme Bliss, his only desire being to approach the Supreme Father for His sake only and to love Him for Him alone.

(217)

The exclusive character of our religion does not connote a sectarian bias but is only an index of our desire to keep clear of, and minimise contact with, the public, which always leads to social and civic organisation and materialism.

(218)

We are really sorry to learn of the persistent worry and trouble you are undergoing at present and it will give us real pleasure if the Supreme Father Radhasoami Dayal is pleased to grant you relief from them and you should

off and on pray to Him internally for it. But I must tell you that a real and more abiding relief lies in not allowing your mind to feel so distressed as it seems it does, by trying to accept dutifully and if possible cheerfully, the Mauj of the Supreme Father. You should prayerfully apply yourself internally to devotion and there is no trouble which will not yield to the sweet ambrosial effects of the repetition of the Holy Name Radhasoami.

(219)

It is regretted that in a fit of temper you should have lost your control and done a thing which does not behove a Satsangi to do. In future you should try to avoid such incidents and if you remember the Holy Name on such occasions, you will find great help in overcoming the "Kal Ang.[1]" However all is well that ends well.

(220)

It is not at all incumbent on a Satsangi to hold Shradh[2] or to feed the poor for the well-being of his dead relatives, but if you want to feed some poor you may do so.

(221)

You should not allow worldly thoughts to disturb your mind especially during devotional practices. At that time all such thoughts should be dispelled.

(222)

You should not forget that you have domestic responsibilities which you have to fulfil. You should not lose your equanimity. With calm and collected mind you should do what the Supreme Father has ordained for you and accept everything that happens as the Mauj of Radhasoami Dayal and abide by it. Surely you do not expect your family and household affairs to be managed from here. If half a dozen Satsangis approached with a prayer of the kind you have made, all the affairs of the Satsang here will have to be stopped and a directorate will have to be started to manage the family and worldly affairs of Satsangis all over India. The very idea would appear to you absurd. Let not your mind run amuck. With trustful reliance on the Grace and Mercy of the Supreme Father and with cool head and mind attend

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1 Evil tendency. 2 Offering of water, food, etc., to the Brahmans in honour of manes.

to your both temporal and spiritual responsibilities as far as you can, leaving the rest to the Mauj of Radhasoami Dayal Who alone knows what is best in your interests.

(223)

In every family domestic troubles occur and shall always occur. They are necessary for the correction of the mind to keep it under some pressure to prevent it from going astray.

(224)

Running away from your present condition of life won't do. You will have to live in it and concomitantly attend to your Parmarth. It seems you are not prepared to abide by the Mauj of Radhasoami Dayal. He has ordained :—

जिस विधि राखें वही विधि रहना ।
शुकर की करना समझ विचार ॥

(Live in the state He keeps you in, with thankfulness and gratitude.) Always remember this couplet when your mind revolts or frets. Keep yourself always cheerful in the hope of grace coming from the Supreme Father who is always watchful of your interests, both spiritual as well as temporal.

(225)

All that is required from a Satsangi is his trustful reliance on and implicit faith in Huzur Radhasoami Dayal's grace and mercy, leaving the fulfilment of temporal and spiritual interests to the Mauj of Radhasoami Dayal who alone knows what is best in your interests.

(226)

Try as far as you can to control your passions which are great impediments in the devotional practice of a Satsangi. The only remedy is the repetition of the Holy Name RADHASOAMI for overcoming onslaughts of whatever description they may be.

(227)

Remembrance and Sumiran of Name will take you to Nami the contemplation of whose Rup[1] is essential for awakening the Shabd[2] Dhar[3].

(1) Form. (2) Sound. (3) Current.

(228)

You should not feel disheartened owing to the vagaries of the mind and your inability to check them. Struggle with the mind is a life-long one and when you feel your weakness to curb or check it, you should apply yourself to the repetition of the Holy Name Radhasoami at the third Til. Always turn to the Holy Charans within you whenever you feel dejected and are unable to check the wanderings of the mind.

(229)

Do all that you humanely can for your and your family's protection and leave the result to the "Mauj' of Radhasoami Dayal and, whatever the circumstances, try to reconcile yourself to them and consider that everything that comes to pass is through the 'Mauj' of the Supreme Father. Always turn to the Holy Name RADHASOAMI and the Holy Charans within you whenever you feel disheartened or perturbed owing to difficulties and helplessness.

(230)

In the present world-wide calamities, you should keep yourself calm and reconcile yourself to the circumstances as they arise and consider that every thing that comes to pass is through the Mauj of R. S. Dayal and calculated to serve your best interests.

(231)

Always remember the Holy Name RADHASOAMI whenever you find your mind perturbed or depressed.

(232)

While the efficacy of the Supreme Name RADHASOAMI cannot be over-estimated, we have always to remember that it is impossible to conduct devotional practices with any thing like success without proper training and guidance. This sort of training and help can be accorded by Him alone who has access to all the subtle planes of the various spheres of the path of true salvation. Only He can be the true and perfect spiritual guide or Sant Sat Guru as He is called, and one should look for such a Being (living of course). This is, in fact, what I meant in my last letter : I referred to the means of attaining the original form and original abode of the Supreme Being. It is

only through His mercy that this gift of genuine "Bhakti" and "Shabd" can be obtained. If you feel attracted by the writings of the Maharishiji or in any way inclined to think that he may possibly be the one whom you are in search of, I would advise you to pursue your enquiry in that direction first.

(233)

In a matter of such vital importance as acceptance of a spiritual guide, your search should be so thorough as to leave no doubt in your mind as to his being the one you are in search of. With this object in view, you may, if you please, pursue your enquiries with an open mind in the direction referred to in your card and should not be in any hurry at any time. The time spent in such search should not be considered to be wasted.

(234)

You should perform your devotion with regularity and earnestness and you will gradually receive signs within you of the grace and mercy of the Supreme Father Radhasoami Dayal.

(235)

There is no cause for you to feel despondent. Every one who has sought the protection of the Supreme Father will receive His assistance when needed. The progress to the sound must be gradual and you will occasionally experience the grace of the Supreme Father within yourself, if you apply yourself with devotion and earnestness.

(236)

The appearance of Guru Swarup[1] in devotional practice must be looked upon as a rare manifestation of grace of the Supreme Father. Whether the Form is visible or not, efforts should be continued unabated towards the contemplation of Guru Swarup.

For successful performance of this form of devotion, love for Guru Swarup is essential which can be cultivated by attending in person the Satsang of Sant Sat Guru, but because you have been unable to avail yourself of this

1. Form.

advantage, you need not despair of achieving success in this form of practice. Love is also cultivated by internal Satsang, i. e., by attending to the modes of devotion prescribed by our sublime Faith and my object in your attending to the Satsang in person of Sant Sat Guru is only to give it prominence as a very easy method of cultivating love.

(237)

If you earnestly and sincerely, with a devout and humble heart, devote yourself internally to the service of the Supreme Father, you are sure to receive unmistakable signs of His grace and occasional glimpses too of His Adorable Form.

(238)

I am sorry to learn the condition of your mind, but in the removal of the Karams it is inevitable that difficulties of the description you have been experiencing should appear from time to time.

You should not, however, lose heart; but should continue to devote your efforts in an unabated manner to the service of Radhasoami Dayal. Repetition of the Holy Name Radhasoami is indispensably necessary in your present condition and it should be resorted to as frequently as possible. Half an hour once in the morning and once in the evening, or at any other time it may be convenient to you, should be devoted exclusively to the repetition of the Holy Name and in addition to it, whenever convenient, you should utter the Holy Name for 5 to 10 minutes continuously at intervals in the course of the day. Such occasions should be made as frequent as possible. If practised in this manner you will notice its benefits and find it easier to perform the other mode of devotion.

(239)

The care of worldly matters should not be allowed to unduly weigh on your mind, specially during the time of devotional practice. You should leave all the cares, at least for the present, to the Mauj of the Supreme Father. This will not only render your practice easy but at the same time relieve your mind of a good deal of unnecessary anxiety and render the course of your worldly affairs more smooth and elastic.

(240)

Ills of flesh and mind come and go and they are bound to cause a disturbing effect, but the effort of the devotee ought to be to cling, as steadfastly as he can, to the Holy Charans within one's self. This will undoubtedly leave a soothing and chastening influence in all the concerns of the devotee's life, and besides mitigating the troubles of the mind and body, give a spiritual stamina which cannot otherwise be acquired.

(241)

The repetition of the spiritual supreme holy name must necessarily result in vivifying the old slumbering beliefs in you and the crowding in your mental vision of the preceptors of old faith who exact a toll before releasing their hold upon you and you find yourself embraced in their death struggle and unnecessarily get frightened over it. If you courageously and patiently adhere to the repetition of the Holy Name RADHASOAMI you will soon vanquish your old tormentors and find your path to spiritual advancement freed from their obstacles and interference. This is only meant as a sincere advice to you for your spiritual welfare, and you are free to follow it or not.

(242)

What the Radhasoami Faith promises in the case of an ordinary human being (I am not speaking of specially gifted persons), is that if a person devotes himself with earnestness and sincerity to the methods of devotion, prescribed by Radhasoami Dayal, he will, within a few years or even shorter term, gain such internal experiences of the presence and tangible force of the Supreme Father Himself, that will leave him in no doubt as to the absolute correctness of the Faith adopted and the eventual result aimed at, with occasional moments of ineffable bliss and joy. He would also realise within himself the true features of the teachings of the Radhasoami Faith, beyond any reasonable doubt, and the absolute superiority of the Faith over others.

(243)

Mere admission in the Radhasoami Faith does not transform a man from a frail human being into a Hans or Param Hans or Sadh or Sant, and as long

as a desire for self aggrandisement sways the human mind, such factions are bound to come into existence. Of course admission into the Radhasoami Faith opens up the path for purification, but the process will occupy the period of more than one birth.

(244)

You mention your friend's connection with the Theosophical Society ; it is hoped that he will withdraw his attention from that direction. There cannot be a plurality of religious faiths, and progress in the *Sant Mat* cannot be expected unless one's efforts are concentrated upon it.

(245)

Bereavements and calamities of other sorts appear to injure us, but they really do not do so. They are means adopted by Radhasoami Dayal for helping one to free himself from the world and fit him for spiritual advancement. Therefore they should not cause grief or sorrow, and I judge from your letter that you too have, to some extent, accepted them in that spirit.

(246)

The Supreme Mauj of Radhasoami Dayal must be submitted to patiently in the expectation of relief eventually coming from the same quarter. Prayers should also be offered occasionally in His Gracious and Merciful Charans and some sort of relief, either in the shape of abatement of troubles or ascension of mind and spirit to higher regions, where physical ailments cease to give serious trouble, is sure to make its appearance.

(247)

A student of comparative religion, a term which has attained eminence in the domain of learning, fails to attract our admiration, and in the manner in which it is done, we regard it as a parody of religion and indicates an utter lack of reverence and seriousness on the part of the person who devotes himself to this line of research. Without meaning any disparagement to their efforts conducted in a spirit of ingnorance and lack of perspective, their attitude is more akin to atheism than theism. People who have attained to unspeakable altitude in the domain of Parmarth have also in the beginning devoted themselves to a study of religious books but their outlook

and attitude were peculiar to themselves and an unbarterable asset. They soon discovered that the secret knowledge, the mystery of life, lay within themselves, and could be attained by devotion, Bhakti and Prem. They discarded book knowledge as a useless encumbrance and soon betook themselves to a study of the internal script under the guidance of an expert. But such men can be few and far between ; to them the knowledge is only a handmaid and the real thing to be wooed is 'Abhyas' which comes in the wake of cultivation of devotion and love. The 'Shabd' (hymn) by the Founder of our Faith, given below, you will find of interest and significance in this connection.

हे विद्या तू बड़ी अविद्या संतन की तैं क़दर न जानी ।। १ ।।
संत प्रेम के सिंध भरे हैं तैं उलटी बुधि कीचड़ सानी ।। २ ।।
संतन प्रेम लगा प्यारे से उनकी सूरत शब्द समानी ।। ३ ।।

[Translation : O Vidya (intellectual knowledge) ! Thou art ignorance itself. Thou hast failed to appreciate the grandeur of Sants. Sants are overflowing ocean of "Love". Thou art soiled with mud. Sants are absorbed in the love of the Beloved. Their Surat is merged in Shabd.]

(248)

Be assured that He has never forgotten you, that He has always been and always will be soliciting for your welfare and progress.

(249)

There is no harm in cooperating with others in the performance of family ceremonies etc. So let your parents perform the hair cutting ceremony of your son. You cooperate with them. The only thing you should observe at the time of performance and family deity *puja* (worship) etc. is that you should internally repeat the holy name RADHASOAMI. It would save friction in the family and there would be no harm to you.

It is not advisable to leave your parents and their family. Live with them and try to behave humbly and with *Dinta* (humility) so that they may be pleased with you.

(250)

Act as your good sense dictates and leave the result to the Mauj of Radhasoami Dayal who alone knows what is best in your interests and who alone can best fulfil it.

58

THE COUNCIL AND THE TRUST

During Huzur Maharaj's time, signs had begun to make themselves visible of a desire on the part of certain sections of Satsangis to form themselves into separate groups and of the assertion by certain persons of the right of interest in properties which had by that time come into the possession of the Satsang. In order to check this disruptive tendency as also to obviate the difficulties which might arise during the periods intervening between the succession of Gurus and to maintain the undisturbed continuity of the management, Huzur Maharaj wanted to create a body to administer for all time the property of the Satsang under the guidance of the Sant Sat Guru. In fact, a rough scheme had been drawn out for the purpose. But before it could take a concrete form Huzur Maharaj departed from this world.

This work was taken up in earnest by Maharaj Saheb in 1902 resulting in the creation of a body called the Central Administrative Council and its adjunct, the Radhasoami Trust, whose headquarters are located at Soami Bagh, Agra.

With the assemblage of a large number of persons with varied spiritual outlook and ambitions, schisms are inevitable; but the organic unity of the parent stock, which is the custodian of and maintains the original principles and teachings of the Founder in their pristine purity, remains unaffected under the aegis of the Sant Sat Guru assisted by the Central Administrative Council established by Maharaj Saheb.

The parent stock consists of persons whose ideals are to engage themselves in spiritual pursuits uncontaminated, as far as possible, with the ambitions of the world. Their aim is to reduce their worldly engagements to a minimum, more or less confined to such as are needed to maintain themselves and their families in decency and to help the needy and the poor when occasion arises.

URGENT NOTICE

Reports from various quarters have reached us which disclose an unsatisfactory state of affairs in certain places in the conduct of Satsang. If this state of things is allowed to continue, it is apprehended that it will foster the formation of cliques, parties and sects; and strike at the root of the true and real object of the Satsang, viz., devotion towards, and service of, the Supreme Father Radhasoami Dayal. With a view to prevent this, it is proposed to establish a Central Administrative Council of the Radhasoami Satsang, which will regulate the conduct, and manage the property, of the whole Satsang including its branches.

It is proposed to elect Rai Pratap Singh Seth Saheb (youngest brother of Soamiji Maharaj) as President of the Council and to this proposal he has kindly accorded his consent. The Council will consist of 10 members, to be elected by Satsangis at the various branches of the Satsang, which latter will be subordinate to and guided by instructions issued by the Council. The Council thus constituted will have the power to fill up vacancies consequent upon death or resignation or any other cause, also to add to or to reduce its number, or to remove any member for sufficient reasons.

The names of 28 Satsangis whom we consider to be best fitted for selection as members of the Council are noted below. Each Satsangi should select 10 persons out of the list and record his vote for them on a separate piece of paper under his dated signature. If more than one Satsangi selects the same group of 10 members their voting signatures may be affixed to the same paper. The marks of illiterate Satsangis should be attested by some respectable Satsangi. It is open to Satsangis to vote for persons not included in the sub-joined list if they consider them to be qualified to sit as members on the Council. Those who purposely or without sufficient cause

fail to exercise their right of voting on the present occasion will forfeit all future claims to vote. Satsangins and minors are not entitled to vote. The voting papers should be forwarded to Sadhu Dayal Saran, Manager, Radhasoami Satsang, Allahabad, within a week of receipt of this letter.

Objections, if any, to the proposals herein contained may be forwarded with the voting paper. They will receive due consideration and be settled by a majority of votes.

It is not contemplated by the constitution of this Council that it should in any way interfere with the devotion, service and homage due to the Sant Sat Guru when He again makes His advent. The Council will then only assist Him in the management of the Satsang and all powers will be absolutely wielded by Him, as the Supreme Son or Representative of the Supreme Creator Radhasoami Dayal, and His mandates shall be paramount in all matters.

LIST OF PERSONS SPECIALLY QUALIFIED FOR ELECTIONS

1. Lala Ajodhya Prashad Saheb alias Lalaji Saheb, son of Param Purush Puran Dhani Huzur Maharaj.
2. Pandit Brahm Sankar Misra Saheb, M. A.
3. Lala Raj Narain Saheb.
4. Babu Baleshwar Prashad Saheb, B. A., Secretary, Board of Revenue.
5. Rai Ishwar Sahai alias Raja Saheb, Talukdar, Bankipore.
6. Babu Madhav Prashad Singh Saheb, M. A.
7. Babu Suchet Singh Seth Saheb
8. Babu Sujan Singh Seth Saheb
9. Babu Sudarshan Singh Seth Saheb

   } Sons of Chachaji Saheb.
10. Babu Banke Behari Lal alias Lalle Ji Saheb.
11. Babu Nirmal Chandra Banerji Saheb.
12. Lala Jiwan Lal Saheb.
13. Munshi Har Govind Dayal Saheb, M. A., Vakil.
14. Munshi Shiva Saran Lal Saheb B. L., Manager, Dumraon Raj.
15. Munshi Kunj Lal Saheb, Pleader, Dehradun.
16. Munshi Har Sahai Saheb, Vakil, Bharatpore State.
17. Lala Kamta Prashad Sinha Saheb, LL. B., Vakil, Ghazipur.
18. Lala Girdhari Lal Saheb.

19. Lala Shyam Lal Saheb, B. A., Head Master, School, Gwalior State.
20. Lala Magan Behari Lal Saheb, alias Lala Munna Lal Saheb.
21. Mr. Bool Chand Kodumal, Head Master, Hyderabad, Sind.
22. Babu Gopal Chandra Bose Saheb, B.A., B.L., Vakil, Howrah.
23. Mr. Khoob Chand Saheb, Hyderabad, Sind.
24. Baba Jaimal Singh Ji.
25. Babu Lalchand Saheb, Lahore.
26. Sadhu Dayal Saran Ji, Manager.
27. Baba Achint Das Ji.
28. Babu Sukh Dayal Saheb, Rawalpindi.

Ajodhya Prasad
Brahm Sankar Misra
Raj Narain
Sudarshan Singh Seth

9 August 1902.

N.B.—It is particularly requested that the voting paper should be forwarded, duly filled in, to Sadhu Dayal Saran within a week of receipt of the letter.

RESULT OF POLLING FOR THE ELECTION OF MEMBERS OF THE CENTRAL ADMINISTRATIVE COUNCIL OF RADHASOAMI SATSANG

Serial No.	Names		Number of votes
1.	Pandit Brahm Sankar Misra Saheb, M. A.	...	1861
2.	Lala Ajodhya Prashad Saheb, alias Lalaji Saheb	...	1854
3.	Lala Raj Narain Saheb	...	1810
4.	Babu Baleshwar Prashad, B. A., Allahabad	...	1769
5.	Babu Sudarshan Singh Seth Saheb, Agra	...	1718
6.	Babu Madhav Prashad Sinha, M. A., Allahabad		1716
7.	Rai Ishwar Sahai alias Raja Saheb, Bankipur		1709
8.	Babu Suchet Singh Seth Saheb, Agra	...	1587
9.	Babu Har Govind Dayal, M. A., Lucknow	...	1538

10.	Mr. Bool Chand Kodumal, B. A., Hyderabad, Sind	1444
11.	Sadhu Dayal Saran Ji, Allahabad	295
12.	Baba Achint Das Ji, Allahabad	228
13.	Bubu Nirmal Chandra Banerji, Calcutta	174
14.	Lala Jiwan Lal, Agra	155
15.	Lala Girdhari Lal, Agra	114
16.	Babu Sujan Singh Seth Saheb, Agra	111
17.	Lala Bankey Behari Lal, Agra	71
18.	Lala Kunj Lal, Dehradun	65
19.	Munshi Shiva Saran Lal, B. L., Dumraon	60
20.	Lala Lal Chand, Lahore	56
21.	Babu Kamta Prashad Sinha, LL. B., Ghazipur	53
22.	Baba Jaimal Singh, Sadhu, Punjab	36
23.	Babu Sukh Dayal, Rawalpindi	31
24.	Babu Gopal Chandra Bose, Howrah	27
25.	Sadhu Gharib Das	23
26.	Babu Shyam Lal, B. A., Gwalior	16
27.	Lala Har Sahai, Vakil, Bharatpur State	11
28.	Pandit Ram Prakash Upadhyaya, Muzaffarpur	11
29.	Babu Bhola Nath Bose, Calcutta	10
30.	Babu Annado Prashad, Barisal	10
31.	Mr. Khoob Chand, Hyderabad, Sind	7
32.	Lala Magan Behari Lal, Agra	7
33.	Munshi Shiva Narain, Delhi	5
34.	Lala Prashadi Lal, Agra	4
35.	Sadhu Sant Das, Agra	3
36.	Babu Soami Charan, Kanpur	2
37.	Doctor Dwarka Nath, Ajmer	1
38.	Babu Jwala Prashad, B. A., Allahabad	1
39.	Lala Kashmiri Lal, Ludhiana	1
40.	Pandit Guru Dutta Mal, Suket State	1
41.	Babu Prem Saran, Allahabad	1
42.	Lala Ram Rachhpal, Bulandshahar	1
43.	Lala Girdhari Lal, Dehradun	1

Dayal Saran

Manager, R. S. Satsang, Allahabad,

Polling Officer.

Certified that the result of Polling given above has been personally checked by us with the original voting papers and found correct.

Baleshwar Prashad
Jwala Prashad

Radhasoami Dayal ki Daya
Radhasoami Sahai

All followers of the Radhasoami Religion are informed that the result of polling for the election of Members of the proposed Central Administrative Council of Radhasoami Satsang is as shown in the annexed memo.

In accordance with the proposals contained in the Circular on the subject issued in August last the first ten persons who have secured the largest number of votes are declared elected as Members.

The first meeting of the Council will be held at Agra in the fourth week of December 1902, for the purpose of appointing office-bearers, framing rules for the management of Radhasoami Satsang, and considering other cognate matters, etc.

Partap Singh Seth

R. S.

CONSTITUTION AND BYE-LAWS

of

The Central Administrative Council
Radhasoami Satsang

PART I—CONSTITUTIONAL POWERS

1. The constitutional powers of the Central Council Radhasoami Satsang which was established in the year 1902 by a majority of votes of the members of the Radhasoami Faith are as below :—

(*a*) To regulate the conduct of business pertaining to the Radhasoami Satsang and its branches and of the followers of the Radhasoami religion.

(*b*) To collect, preserve and administer the properties movable and immovable that have been or may hereafter be dedicated to *Radhasoami Dayal or that may be acquired for or presented to the Radhasoami Satsang* for the furtherance of the objects of the Satsang.

(*c*) To do the above and all such other things as are incidental or conducive to the attainment of the above objects in accordance with the directions of the Sant Sat Guru for the time being, if any, who is recognized as the Representative of the Supreme Creator, Radhasoami Dayal, and whose mandates shall be paramount and absolute in all the matters referred to above.

(*d*) To fill up vacancies among its members consequent upon death or resignation or any other cause, also to add to or to reduce its number or remove any member for sufficient reasons, provided that at no time the number of members be less than ten.

PART II — BYE-LAWS

2. The Council shall, from its members, elect a President, a Vice-President and a Secretary. The Vice-President will succeed to the vacancy caused by death, retirement or resignation of the President, who will be entitled to hold the office of President during his life if not incapacitated by circumstances which may be considered by a majority of the members of the Council to necessitate replacement.

If necessary, the Council may appoint two Vice-Presidents, one senior and the other junior. In the event of a vacancy occurring in the office of President, the Senior Vice-President will succeed him. In the following bye-laws, the word 'Vice-President' will be understood to apply both to the Senior and the Junior Vice-Presidents and all the powers pertaining to the

office of Vice-President will be exercised by either of the two as occasion demands.

3. There is no term fixed for the office of Vice-President and that of the Secretary. They shall, however, be liable to replacement at the discretion of the Council under circumstances similar to those mentioned in the preceding paragraph.

4. For carrying on ordinary routine work, a Managing Committee, composed of at least four members of the Council and the President or the Vice-President, shall be formed.

5. The quorum of the Council shall consist of seven members including the President or the Vice-President, and that of the Managing Committee of three members and its presiding officer.

6. The Managing Committee shall have the power to make provisional appointments, to fill all vacancies among its members and those of the Council, caused by death, incapacity, resignation or otherwise and to increase the number of its members or that of the Central Council and shall have discretional powers in all matters not provided for in these rules, subject to the confirmation of the Council.

Note—In cases of urgency when it is not possible to convene a meeting of the Managing Committee and in purely routine matters, the discretional powers conferred upon the committee will be exercised by its presiding officer.

7. Urgent matters which the Managing Committee is not empowered to deal with and which cannot well be held over till the next meeting of the Council, will be referred to the President and all the members for settlement.

8. The Managing Committee shall meet at such place as may be appointed by the Council for this purpose. It will have the power to appoint its office-bearers and to arrange for the conduct of its business. Vacancies in the offices of Secretary and the Asstt. Secretary shall also be filled up by the Managing Committee. Appointments in the offices of the Secretary and the Radhasoami Satsang which do not carry salaries of more than

rupees fifty a month, shall be finally created by the Managing Committee. Appointments on higher emoluments require the sanction of the Council, but in case of emergency they may be provisionally sanctioned by the Managing Committee subject to confirmation of the Council.

9. All property of Radhasoami Satsang and its branches both movable and immovable which exists at present or may hereafter be presented to Radhasoami Dayal or be otherwise acquired, will, for the maintenance and advancement of the objects of the Satsang, be vested in a body of trustees designated the "Radhasoami Trust".

Note—The term 'movable property' used in the bye-law includes jewellery, furniture, *daries*, carpets, utensils, etc., which belong to the Satsang,

10. The Council will meet not less than once every year at Agra for the consideration and confirmation of the proceedings of the Managing Committee and the Radhasoami Trust which will be submitted to it for the above purposes and the passing of the annual reports, and for such other matters as may be submitted for its orders.

Note—Should it for any reason be impracticable in any year for the Central Council to meet at Agra, the Managing Committee will have the power to arrange for the meeting being convened at any other place which may be convenient.

11. The President, or in his absence the Vice-President, shall have the power to convene meetings of the Council or the Managing Committee at his discretion.

In the absence of both the President and the Vice-President, the Managing Committee shall have the power to call meetings of the Council.

12. It will be the duty of the Council to review the annual accounts of the Satsang and its branches as also to pass their budgets.

13. All matters will be decided in the Council, or the Managing Committee, by a majority of votes ; in cases of equality of the votes, the presiding officer will have the casting vote.

14. The following are the principal duties of the Secretary :—

1. To initiate correspondence and issue instructions in connection with the due observance of standing rules.

2. To prepare the annual report in such form as may be determined by the Council.

3. To record minutes of the proceedings of the meetings of the Central Council, which when signed by the President or the Vice-President and the Secretary and confirmed at a subsequent meeting, shall be evidence of all appointments made, orders issued, decisions arrived at, and amendments to rules authorised by the Council and Managing Committee respectively.

4. To represent the Council in all business transacted by it.

5. To formulate and put up such proposals before the Council as may be ordered by the President, the Vice-President or any two members of the Council.

6. To carry out the orders of the President and the Vice-President and to give effect to the resolutions of the Council and the Managing Committee.

7. The supervision of maintenance and custody of registers, returns, proceedings and other records.

Note—'Secretary' includes 'Asst. Secretary'.

14—A. The general duties of the Satsang will be carried on by an officer who will be designated the Manager of the Satsang. His functions are specified below :—

1. General supervision

(*a*) of the congregational arrangement of the Satsang ;

(*b*) of the lodgings provided for visitors from outstations;

(*c*) of the proper sanitation of the place where congregation meets and of the lodgings referred to.

2. All vacancies in the appointments attached to the Satsang will also be filled up by the Manager.

Note—This rule applies to the central congregation of the Radhasoami Satsang. In other places the management will be carried on in accordance with existing rules.

15. All persons, who already belong to the Radhasoami Faith or who may hereafter accept the conditions of that Faith and be initiated in the modes of the devotion thereof, shall be registered by the Managing Committee or by a Branch Satsang in the annexed form. A copy of this register will be submitted to the Managing Committee as soon as it has been completed and all additions and alterations therein will be annually reported to the Managing Committee by the Ist of February. The names of persons who for special reasons do not desire to publicly disclose their identity, may be separately recorded in a register to be confidentially maintained by the Secretary.

16. Followers of the Radhasoami Religion, who do not agree to the registration of their names as members of the Radhasoami Satsang, or who do not carry out such orders as may be issued to them by proper authority, or infringe any of the rules, shall, after due warning in writing, forfeit all the privileges enjoyed by the members of the Satsang, *viz.* :—

(1) The privilege to vote, and

(2) The right of being provided with board and lodging at places where arrangements for the accommodation of outstation Satsangis exist.

17. Persons desirous of joining the Radhasoami Faith should, until other wisedirected, apply for the necessary initiation to Rai Pratap Singh, Seth, Lala Ajodhya Prashad Saheb or Pandit Brahm Sankar Misra Saheb. The applicants will be initated by a local Satsangi authorized for the purpose by any of the aforesaid gentlemen or by means of a printed paper of

instruction furnished to them for the purpose. It will be open to the Council to accord general permission to a member of Radhasoami Religion to initiate applicants. A register of persons so authorized will be maintained by the Managing Committee.

18. Initiation by persons not authorized in the manner described above will not be recognized, and persons who after due warning persist in initiating people in the modes of devotional practices of the Radhasoami Faith will be liable to suspension for a time or removal from the Satsang.

19. Use of intoxicants and animal diet, bribery, adultery, gambling and other heinous offences which transgress morality or result in serious harm and injury to the person, property or reputation of any individual or community, will entail the suspension or removal of a member of the Satsang. Sufficient time will, however, as far as practicable, always be allowed for reformation or redress before the suspension or removal is carried into effect. Whenever suspension or removal is decided upon, it will be ordered in writing with the grounds for it. The above power will, generally, be exercised by the Council. The Council shall also take proper notice of the conduct of persons who behave in such a way towards the members of any local Satsang or other religious sects or bodies as to create friction and ill-feeling. In case of a heinous offence, however, the Managing Committee will have the power to suspend or remove, if necessary, such a person immediately. Action under this clause will specially be reported at the next meeting of the Central Council.

Note—C. A. C Res. No. 5 of 28-12-1904 empowers the Managing Committee to take action under Bye-Law 19 without the sanction of the Council.

20. When there are not less then ten registered resident male members of the Radhasoami Faith at any place, they shall constitute a Branch Satsang and report this fact to the Managing Committee for record.

21. For carrying on the business of the Branch Satsang, the members thereof will elect a correspondent from amongst them who would be the recognized medium of communication in respect of

management and conduct of the Branch Satsang with the Managing Committee, to which body his name shall be communicated in writing, on election, under the signatures of all the members of the Branch Satsang. The correspondent may, for sufficient reasons, be replaced at the discretion of the Branch Satsang. The cause of replacement and the name of person appointed to succeed will be reported to the Managing Committee and the Radhasoami Trust.

22. The Radhasoami Trust shall prescribe rules for the proper care and custody of the movable and immovable property belonging to the Satsang and its branches and for the proper maintenance of accounts.

23. Every Branch Satsang shall submit annually to the Radhasoami Trust, in such form as may be directed by the Council, a statement of the accounts of the past year in the beginning of February, and a budget of the ensuing year by the middle of November : provided that no budget need be framed by a Branch Satsang whose expenditure is less than rupees 1,200 per annum, nor need accounts be rendered to the Radhasoami Trust, when the expenditure falls short of rupees 200 per annum. The Radhasoami Trust shall lay the accounts and budget at the next meeting of the Council.

For account purposes the year of the Council will begin on lst January and end on 3lst December.

Note—Alterations in the Forms of accounts and budget may be made by the Managing Committee.

24. Expenditure in excess of the total amount of the budget shall not be incurred without the previous sanction of the Radhasoami Trust. Such sanctions will be specifically reported, with full particulars, to the Council, in the proceedings of the Radhasoami Trust.

25. The Trust shall be revocable at the discretion of the Council and the trustees shall ~~have~~ hold their office at its pleasure.

26. The members of the Radhasoami Trust shall be elected

by the Radhasoami Council which shall also make addition to or reduction in their number, as well as fill up vacancies among them caused by death, resignation or removal.

27. All immovable property as soon as acquired by Satsang, either as a present or offering, shall be conveyed in the name of the Radhasoami Trust.

28. Surplus funds of the Radhasoami Trust shall be invested in such manner and with such bankers or persons as the Trust may deem fit, subject to the confirmation of the Council : provided that no immovable property shall be purchased, sold or mortgaged, nor loans in excess of rupees 500 each raised or given out by the "Trustees" unless they are directed to do so by a resolution of the aforesaid Council passed to that effect ; provided also that the aggregate amount of such loans as are contracted or given out by the Trustees within the aforesaid limit of rupees 500 prescribed for such loan shall, at no time, exceed rupees 5000.

This bye-law shall not apply to *bona fide* deposits made by Satsangis.

29. All other business incidental to the care, custody and management of the movable and immovable property of the Satsang shall be carried out by the Trust under such rules and regulations as they may frame in this behalf by a majority of their votes, the quorum of their meetings consisting of not less than half the number of the Trustees, subject to the following provisos :—

(*a*) That an annual account of income and expenditure of the Trust shall be laid before the Council for confirmation at such time or in such form as the Council may determine.

(*b*) That out of the Trustees, a Secretary shall be appointed by them in whose name all legal proceedings and other business of the Trust shall be carried on and transacted on behalf of the Trustees.

(*c*) That no Trustee shall be entitled to any remuneration for his services, but the Council may award such stipends as it may consider reasonable to such members as may devote themselves wholly to the service of the Council and be not possessed of sufficient means to render it gratuitously.

(*d*) That the correspondents of several Branch Satsangs shall be the agents of the Trust in all matters pertaining to their respective Satsangs and their services may be utilized by the latter in such manner as they (the latter) shall deem fit.

(*e*) The Trustees shall have the power to appoint such officials as may be necessary to carry out the duties of the Trust and to fix such remuneration for them as may be suitable.

30. These rules shall remain in force until amended by the Council.

Radhasoami Dayal ki Daya Radhasoami Sahai

Radhasoami Trust Deed

We, (1) Pandit Brahm Sankar Misra, M. A., son of Pandit Ram Jasan Misra, caste Brahman, Superintendent, Accountant General's Office, Mohalla Atarsooiya, Allahabad, (2) Babu Ajodhya Prashad, son of Rai Salig Ram Bahadur, caste Kayasth, Zamindar, Mohalla Pipal Mandi, Agra, (3) Babu Sudarshan Singh Seth, son of Rai Partap Singh Seth, caste Khatri, Superintendent, Post Offices, Hoshangabad, (4) Babu Madhav Prasad Sinha, M. A., son of Babu Ganga Prasad Sinha, caste Khatri, Superintendent, Accountant General's Office, Mohalla Atarsooiya, Allahabad, (5) Babu Baleswar Prasad, B. A., son of Babu Devi Charan, caste Agarwal, late Junior Secretary, Board of Revenue, 8 Church Road, Allahabad, (6) Munshi Har Govind Dayal, M. A., son of Munshi Kishen Dayal, caste Kayasth, late District Government Pleader, Lucknow, Mohalla Atarsooiya, Allahabad, and (7) Babu Kamta Prasad Sinha, LL.B, son of

Rai Kulwant Prasad, caste Kayasth, Vakil, High Court, Ghazipur, the members of the Central Council of the Radhasoami Satsang, do hereby declare that whereas the said Council, which was constituted in the year 1902 by a majority of votes of the members of the Radhasoami Faith for the regulation and conduct of the Radhasoami Satsang and the management of the properties belonging to it and its branches, in subordination to the mandates of the Sant Sat Guru for the time being, if any, has, by a resolution passed at its session held at Agra on the 29th June 1904, directed us to constitute a Trust, in accordance with the law of Trusts, for the management of the movable and immovable properties that have been made over to us at present or that may be made over to or acquired by us hereafter, we, in pursuance of the directions issued to us by the aforesaid resolution, hereby bind ourselves, and those who may be appointed hereafter to succeed us, to a Trust as hereinafter defined and prescribed by the aforesaid Council and designated the "Radhasoami Trust".

OBJECTS OF THE TRUST

The Trustees named above or those that may be appointed hereafter to succeed them, all of whom will hereafter be called "Trustees" shall collect, preserve, administer, and, if necessary, alienate the properties, movable or immovable, that have been or may hereafter be dedicated to the Supreme Being Radhasoami Dayal, or that may be acquired for or presented to the Radhasoami Satsang and its branches, in accordance with such directions as may, from time to time, be issued in this behalf by the said Council or the Sant Sat Guru for the time being, if any, Who is recognised as the Representative of the Supreme Being Radhasoami Dayal, and as such is the sole master of all movable and immovable properties of the aforesaid Satsang, provided that Samadhs and places of public worship of the Radhasoami Satsang shall at no time be alienated.

BYE-LAWS OF THE TRUST

(1) Irrespective of what is prescribed by the following rules, all mandates of the Sant Sat Guru of the time regarding the disposal of the movable and immovable properties of the Satsang and its branches or other matters connected with the Trust, shall be carried out by the Trustees.

(2) The Trust shall be revocable at the discretion of the Council and the Trustees shall hold their office at its pleasure.

(3) Addition to and reduction in the number of Trustees as well as appointments to fill up vacancies among the Trustees caused by death, resignation or removal shall be made by the Council.

(4) All immovable properties, as soon as acquired by the aforesaid Satsang either as presents or offerings or by purchase or otherwise, shall be forthwith conveyed in the names of the Trustees.

(5) Surplus funds of the Radhasoami Trust shall be invested in such manner and with such bankers or persons as the Trust may deem fit, subject to confirmation by the Council, provided that no immovable property shall be purchased, sold or mortgaged, nor loans in excess of Rs. 500 each raised or given out by the Trustees, unless they are directed to do so by a resolution of the aforesaid Council passed to that effect, provided also that the aggregate amount of the loans contracted or given out by the Trustees within the aforesaid limit of Rs. 500 for each individual loan shall, at no time, exceed Rs. 5,000.

This bye-law shall not apply to *bona fide* deposits made by Satsangis.

(6) All other business incidental to the care, custody and management of the movable and immovable properties of the Satsang shall be carried out by the Trustees under such rules and regulations as they may frame in this behalf by a majority of their votes, the quorum of their meetings consisting of not less than half the number of the Trustees, subject to the following provisos :—

(*a*) That an annual account of the income and expenditure of the Trust shall be laid before the Council for confirmation at such time and in such form as the Council may determine ;

(*b*) That no Trustee shall be entitled to any remuneration for his services, but the Council may award such stipends as it may consider reasonable to such members as may devote themselves wholly to the service of the Council and be not possessed of sufficient means to render it gratuitously.

(7) The Trustees, from amongst their number, shall appoint a Secretary in whose name all legal proceedings and other business of the Trust shall be carried on and transacted on behalf of the Trustees.

(8) The correspondents of several branch Satsangs shall be the agents of the Trust in all matters pertaining to their respective Satsangs and their services may be utilized by the latter in such manner as they (the latter) shall deem fit.

Specification of the Properties

held in trust, valued at rupees 60,682

Serial No.	Name of Property	Name of mauza, pargana, tehsil and zila or mohalla and city	Value in rupees
1	Radhasoami Bagh...	Mauza Jaganpur Mustakil, Mahal Heta, Pargana and Zila Agra ..	20,000
2	Prem Bilas ...	Mohalla Pipal Mandi, Agra ...	16,000
3	Prem Niwas ...	Mohalla Pipal Mandi, Agra ...	7,000
4	Pangawali Arazi ...	Mauza Jaganpur Mustakil, Mahal Heta, Pargana and Zila Agra ...	180
5	Haqiyat Barauli, Murtahini (held under mortgage)...	Mauza Barauli Ahir, Mahal Pransukh, Patti Dhundha, Pargana and Zila Agra ...	1,200
6	Agam Bagh ...	Mauza Khaspur Mustakil, Mahal Harchand and Bhawani Singh, Pargana and Zila Agra ...	400
7	Huzuri Bagh No. 1 ...	Mauza Jaganpur Mustakil, Mahal Nand Ram, Pargana and Zila Agra...	2,500
8	Radha Bagh ...	Mauza Jaganpur Mustakil, Pargana and Zila Agra ...	1,500
9	Huzuri Bagh, No. 2 ...	Mauza Jaganpur Mustakil, Pargana and Zila Agra ...	125
10	Rasoiwala House...	Mohalla Pipal Mandi, Agra ...	1,200

11	Kirayawala House..	Mohalla Pipal Mandi Agra ...	700
12	Kirayawala House...	Mohalla Pipal Mandi Agra ...	500
13	Do	Mohalla Pipal Mandi Agra ...	500
14	Do	Mohalla Pipal Mandi Agra ...	2.500
15	Shop	Bazar Seb, Agra ...	2,000 (Inclusive of the value of property No. 16.)
16	Bala Khana	Bazar Seb, Agra ...	(Included in property No. 15.)
17	Sadhonwala House	Mohalla Panni Gali Agra ...	500
18	Chachaji Sahebwala House ...	Mohalla Bangalimahal, Kanpur ...	2,000
19	Satsangwala House ...	Mohalla Kutcha-Garbi, Hyderabad (Sindh) ...	1,757
20	Arazi Abadi Kharag Singhwali ...	Mauza Bahorakalan, Zila Gurgaon ...	50
21	Arazi Ziraati Kharag Singhwali ...	Mauza Bahorakalan, Zila Gurgaon ...	250
		Total.....	60,862

RULES FOR THE ENROLMENT AND CONDUCT OF SADHUS &c., OF THE RADHASOAMI FAITH

1. (a) Persons, who already belong to the Sadhu class or (b) who have already renounced their family or have no family ties and who (1) wish to devote themselves to the service of Radhasoami Dayal exclusively, or (2) who are incapable of earning their livelihood, may, if they so desire, be

enrolled as Sadhus of the Radhasoami Faith after initiation. Renunciation of family with the above object shall not be permitted, except when such a course is absolutely necessary for the performance of the devotional practices and when it is not attended with any real hardship to any member of the family.

2. The enrolment of Sadhus will be sanctioned by the Managing Committee of the Radhasoami Satsang and be recorded in a register in the form annexed. Candidates who cannot personally appear before the Managing Committee for enrolment, shall submit their application in writing, supported by the recommendation of a Satsangi of some standing.

3. The allocation and movement of Sadhus shall be determined and regulated by the Managing Committee.

Random wanderings of Sadhus should be strongly deprecated, and permission to proceed to another place should be given under a pass, in the annexed form, in those cases only where such a course appears to be necessary in the interests of Satsang, or when the Committee is satisfied that it is necessary in the private interests of the Sadhu to whom such permission is granted.

Sadhus travelling without a pass are precluded from the benefit of board and lodging and other privileges enjoyed by a Sadhu trevelling under authority. Presents in cash shall not be offered to or accepted by Sadhus travelling under a pass. In case of need, however, presents of clothing or way-expenses are not prohibited.

4. (1) A registered Sadhu will be supplied with free board, lodging, necessary clothes and such monthly allowance as the Managing Committee may determine.

(2) A registered Sadhu shall attend at all meetings of the Satsang of the place where he is allocated, unless prevented to do so by sickness or other justifiable reasons.

(3) He shall practise devotion at least twice every day for not less than half an hour each time, save under circumstances mentioned in the preceding clause.

(4) He shall perform such work of the Satsang as may be entrusted

to him by the Managing Committee or by the Satsang to which he may be attached.

(5) He should not leave his premises for the city, except on personal or Satsang business, or for the service of the Sant Sat Guru of the time, nor shall he indulge in objectless wanderings.

(6) He shall have no dealings with non-aged Satsangins or other females except in connection with indispensable business. The prohibition extends to religious help too which will be permissible in those cases only where a male relative is present and where it is specially solicited.

(7) No Sadhu shall put on ochre-coloured clothes.

5. Infringement of any of the duties enumerated in the preceding paragraph will, after two warnings, entail suspension or removal at the discretion of the Managing Committee.

Orders for removal and suspension will be in writing and will be subject to appeal to the Council. Suspension or removal of Sadhus will be notified to Branch Satsangs and, as far as possible, to other Satsangis as well.

6. Only aged females and those already belonging to the Sadhu class will be enrolled as Sadhu. The Managing Committee may, however, generally maintain at the expense of the Satsang, which should not be in excess of the actual requirements, such females as are sincerely devoted to the Radhasoami Faith and have no means of support. Females of both classes, mentioned above, would, *mutatis mutandis*, be subject to the rules prescribed for Sadhus. Females, belonging to the former class, will be registered in the register prescribed for Sadhus ; those of the latter class in a separate register in a form similar to that for Sadhus.

7. Under special circumstances the Managing Committee may also maintain, at the expense of the Satsang, such male Satsangis as are sincerely devoted to the Radhasoami Religion and have no means of support. All rules and restrictinos applying to Sadhus will apply, *mutatis mutandis*, to such

Satsangis. The names of all such persons to whom such concession is granted will be reported to the Central Council together with a short statement of the reasons necessitating the grant. Their names will also be recorded in a register similar to that for Sadhus.

Note—Those Sadhus who are living like 'Grahstis' will be excluded from the category of Sadhus and treated like Satsangis who are maintained at the expense of the Satsang.



SOAMIJI MAHARAJ

59

FIRST CENTENARY OF THE ESTABLISHMENT OF GENERAL SATSANG

On a Sunday in the month of November, 1858, Huzur Maharaj, who had been restless for a long time in search of a Perfect Guru, came to Param Purush Puran Dhani Soamiji Maharaj. His first meeting took place in the room, which is inside another room, in Guru Dwara, Panni Gali, where Soamiji Maharaj used to perform His Abhyas (Surat Shabd Yog). This meeting lasted for nearly five hours. Coming out from the room, Huzur Maharaj, who felt overjoyed, uttered in deep thankfulness that He had found out whom He had been seeking all those days.

Since that time, the Most Merciful, Kind and Ever Gracious Huzur Maharaj was constantly beseeching Soamiji Maharaj to establish an open General Satsang so that the whole humanity might be benefited and redeemed, as would be clear from the hymn (from Sar Bachan Radhasoami Poetry) of which the first two lines run as follows :—

सतगुरु से करूं पुकारी ।
संतन मत कीजे जारी ॥

Translation — I sincerely pray to Sat Guru to establish and start Sant Mat openly.

Param Purush Puran Dhani Soamiji Maharaj graciously granted this prayer and established an open General Satsang on the

auspicious day of Basant Panchmi in the year 1861. Thus the process of salvation and redemption of all the Jivas was started.

This "General Satsang" which was established by Soamiji Maharaj in 1861 completed one hundred years on Saturday the 21st January, 1961. Therefore, on this auspicious Basant Panchmi, the centenary celebration was held in Panni Gali and Soami Bagh, Agra, for three days, i. e., from 20th to 22nd January, 1961. Arti Satsang was held at Guru Dwara, Panni Gali, in the morning, and Bhandara (general feast) at Soami Bagh on the Basant Panchmi day. There was held a continuous Satsang throughout day and night simultaneously at Panni Gali and at the Holy Samadh of Soamiji Maharaj in Soami Bagh for three days.

The occasion of starting an open General Satsang was the time for the awakening, as it were, of the dormant spirituality of all the Jivas. Whatsoever was done to commemorate this auspicious occasion was only too little. Fortunate were those in whose life time this auspicious occasion had come. All those Satsangis who participated in these celebrations, awakened and augmented their spiritual potentiality and lot.

Those who visited Soami Bagh, Agra, on the occasion were provided with suitable lodging. Every possible arrangement was made for their comfortable stay. Some visitors had to be accommodated in tents.

Param Purush Puran Dhani Maharaj Saheb was born on Chaitra Badi 2, Samvat 1917 Vikram, Thursday (28th March 1861 A.D) in Varanasi. Only a month and a half prior to this, Soamiji Maharaj had graciously started the open General Satsang.

Sar Bachan Radhasoami (Prose) was brought out for the first time in the year 1884. At the very first perusal of this book, the Truth dawned upon Maharaj Saheb. Thenceforward nothing but a deep and fervent desire for the darshan of His future Guru, Huzur Maharaj, dominated His mind. And when the opportunity occurred for darshan, the very first sight of Huzur Maharaj had a deep and far reaching effect on Maharaj Saheb. Huzur Maharaj initiated Maharaj Saheb at Varanasi in November 1885 and gave Him the spiritual name of "Premanand". A deep cyclical change came over Him and transformed a once powerful athlete into a meek and submissive attendant upon His Guru (Huzur Maharaj). He set an example of performing Bhakti and Parmarth in one's youth.

Soamiji Maharaj had indicated to Huzur Maharaj that His (Soamiji Maharaj's) two Nij Ansh (direct emanations) were present in Varanasi as brother and sister. Later on, Huzur Maharaj declared that this referred to Maharaj Saheb and Buaji Saheba. Buaji Saheba was Maharaj Saheb's elder sister.

After the departure of Huzur Maharaj, regular Satsang began to be held at Maharaj Saheb's residence at Allahabad. Maharaj Saheb elucidated the abstract truths and explained the principles of the Radhasoami Faith on scientific lines in a form which finds favour in the system of western education.

Huzur Maharaj wanted to create a body to administer for all time the property of the Satsang under the guidance of the Sant Sat Guru. This work was taken up by Maharaj Saheb in 1902 resulting in the creation of the Central Administrative Council and its adjunct the Radhasoami Trust.

The other notable event of the time of Maharaj Saheb was the laying of the foundation of the stupendous building of the Holy Samadh of Soamiji Maharaj in 1904.

Maharaj Saheb's first birth centenary celebration was held principally at Varanasi, and at all other places, for three days, from 3rd to 5th of March 1961. Arti Satsang and Bhandara was held on the 4th March. Rest of the programme was the same as was observed on the occasion of Basant Panchmi celebrations.

On all the three days, almost continuous recitation or chanting of Shabds from the holy scriptures was held. Out-station Satsangis got their meals on the 3rd as well as the 5th March from the Bhandar Ghar (Satsang kitchen).

Soamiji Maharaj's elder sister, Bibi Sardhoji Maharaj, prayed to Soamiji Maharaj that a Bhakt be born in her family. On 19th June 1861, Babuji Maharaj took birth as a grand son to Bibi Sardhoji Maharaj. Babuji Maharaj's mother was initiated by Soamiji Maharaj. Soamiji Maharaj had said to her, "This boy (Babuji Maharaj) will effect your salvation". In December, 1873, Babuji Maharaj came to Soamiji Maharaj with His (Babuji Maharaj's) grandmother and stayed in Soamiji Maharaj's house for several months. In January 1874, Soamiji Maharaj initiated Babuji Maharaj, who had become the darling and beloved grand-child of Soamiji Maharaj and Radhaji Maharaj.

Huzur Maharaj used to say that Babuji Maharaj was a sealed casket of jewels and that Maharaj Saheb and Babuji Maharaj were the Joint presidents of the Allahabad Satsang. In Huzur Maharaj's time, Maharaj Saheb and Babuji Maharaj were called "Sakha Surats" (companion Surats).

Once Huzur Maharaj was graciously pleased to express that by the Grace and Mercy of Radhasoami Dayal there were several Sant Surats in the Satsang, and Sadhs too. By "Sant Surats" Huzur Maharaj meant Maharaj Saheb, Buaji Saheba and Babuji Maharaj.

It was Babuji Maharaj who gave to Maharaj Saheb the book "Sar Bachan Radhasoami Prose" when it was published for the first time. What effect it produced on Maharaj Saheb can be gauged from the letter He wrote to Babuji Maharaj on 17-8-1886, particularly the following portion :—

> "But I tell you dear friend, how immeasurably superior now I find our Dharam Pustak (Sar Bachan Radhasoami Prose) and belief, to this paltry spiritualism. Its grossness becomes too palpable, when I think of the true way, opened before us through the infinite grace of Huzur Radhasoami . Oh ! how I yearn to mingle myself into dust before Huzur Rai Salig Ram Saheb and following him through life and death, one day be deemed fit to be called his true servant..."

Very often what Maharaj Saheb wanted to do personally, He entrusted to Babuji Maharaj. The measures initiated by Maharaj Saheb were, after His departure, continued and completed by Babuji Maharaj. The Council, established by Maharaj Saheb in accordance with the directions of Huzur Maharaj, was strengthened and stabilized by Babuji Maharaj. Maharaj Saheb laid the foundation of the stupendous and magnificent building of the Holy Samadh of Soamiji Maharaj. Babuji Maharaj gave the first priority to the work of construction of this Holy Samadh and it is being carried on uninterruptedly.

Maharaj Saheb in His Supreme Wisdom gave out many ideas in connection with this building. He had, for instance, said that the Holy Samadh should have a dome over it, and not a ceiling. All these ideas were consolidated by Babuji Maharaj. He had constructed a spacious hall over the Holy Samadh in 1925 and mounted it with a dome. The golden Kalash कलश (pinnacle) was placed on the dome by Babuji Maharaj Himself. Then He had been pleased to declare :—

> *If there is Satlok on the face of this earth, it's here, it's here, it's here.*

Babuji Maharaj celebrated the first birth centenaries of Soamiji Maharaj and Huzur Maharaj in 1918 and 1929 respectively with great fervour. Then came the time for celebrating the first birth centenary of Babuji Maharaj Himself. It was an occasion of great spiritual significance and importance.

The Grace and Mercy showered by Babuji Maharaj and the nectar-like flow of His wonderful discourses cannot be described in words. We may repeat what Huzur Maharaj has written :—

> *How can I describe the Grace and Mercy of the Guru! How great a rejoicing indeed! Satsang is now spreading far and wide day by day. A matter of great rejoicing indeed!*

The first birth centenary of Param Purush, Puran Dhani, Param Sant, Param Guru, the Most Exalted Supreme Father,

the Most Gracious, the Most Kind, the Ocean of Grace and Mercy, the Giver of all gifts, the Forgiver of sins, the Most Benevolent, the Most Illustrious, the Most Glorious, the Most Beloved, the Most Sacred, the Most High, the Most Blissful, the Most Holy, Infinite, Omniscient, Omnipotent, Huzur Babuji Maharaj was celebrated in Soami Bagh, Agra, on Shuddha Jeth Sudi 12, Samvat 2018 Vikram, Saturday (25 June 1961 A. D.) and the day preceding and the day following. In the noon on the 25th June was held the Bhandara (feast). Out-station Satsangis got meals on the 24th and the 26th as well from Bhandar Ghar. This was a golden opportunity of gaining spiritual merit.



S. R. Fisher
Mass., U. S. A.



William Collias William Bouklias Gus Samos
Michigan, U. S. A.



John de Verrier
Mass., U. S. A.



Lloyd Shackleford
London, England



Frank Rominger
Beaumont, Calif. U. S. A.



Mrs. Lula Collias
Pontiac, Michigan, U. S. A.



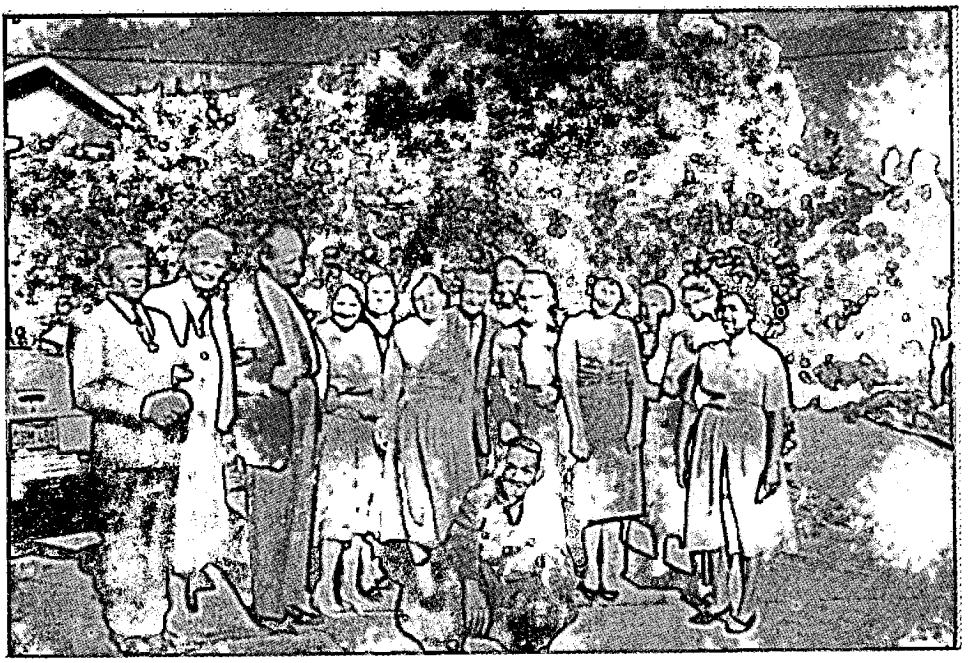
Mrs. Lucia Mulholland
Rio de Janeiro, Brazil



Mrs, Evelyn D. Smith
Louisville, Kentucky, U. S. A.



Miss Maude E. Thomas
Franklin, Indiana, U. S. A.



Satsang Bhandara of Basant Centenary,
January 21, 1961
at the house of the McQuinns
San Marcos, California, U. S. A.

1) Mr. Charles D. Kelley
2) Mrs. Hazel Clapp
3) Dr. Wolfgang Martin
4) Mrs. Medeleine Martin
5) Miss Bluebell Fulton
6) Miss Hazel V. Leming
7) Dr. Fordsor Nottage
8) Mr. Milton N. Thompson
9) Mrs. Jessie R. Giroux
10) Mrs. Yolanda Gonzalez
11) Mrs. Dona G. Kelley
12) Mrs. Florence McQuinn
13) Mrs. S. E. Harris
14 Mr. S. E. Harris
(sitting in front)



Special Satsang Bhandara held on
9 - 6 - 1968 at the house of Herbert
& Florence McQuinn, San Marcos, California

From left to right —

Mr. S. E. Harris, Mr. Frank Rominger, Miss Evette Harris, (Bipin Goyal, Mittal) Students of Dr. Mitra, Mr. William Bouklias, Dr. Kalra (student of Dr. Mitra) Mr. H. W. McQuinn, Mrs. R. P. Mitra, Mrs. Faye Barnum, Mrs. S. E. Harris, Mrs, Florence McQuinn, Mr. Gus Samos and Dr. R. P. Mitra, Dean of the Faculty of Science, Professor & Head of the Department of the Chemistry, University of Delhi



Satsang group at San Francisco
November 15, 1968

Standing	Sitting
Mr. John Mulholland	Mrs. Faye Barnum
Mr. A. K. Tyagi	Mrs. Alohna Long
Mr. William Bouklias	Mrs. Florence McQuinn
Mr. H. W. McQuinn	Mrs. Lucia Mulholland
Mr. Joseph R. Long	Mrs. A. K. Tyagi
Mr. J. L. McGury	Mrs. Grace McGury
Mr. Frank Rominger	Mrs. Luella Soodla

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THE INFLUX OF WESTERNERS

Soon after the departure of Babuji Maharaj, several enquiries were received from some Americans regarding the principles, doctrines and tenets, and more particularly about the historical side, of the Radhasoami Faith. Since December 25, 1957, there has been an ever increasing correspondence between the Westerners on the one hand and the author on the other, so much so that five big volumes entitled "R. S. Correspondence with certain Americans" have already been published.

In the books of correspondence, truth is presented in small wavelets, instead of big waves that may capsize the boat and wash away the entire plane.

A few typical letters and questions and answers are given in the following pages.

(1)

As a follower of the Beas group, you must have already read "Sar Bachan Radhasoami (Prose)" of Soamiji Maharaj. I would advise you to read the same book again very carefully and find out if anywhere it is written that Sat Nam or Sat Lok or Sach Khand is the goal. On the other hand, in Bachan No. 3, it has been stated that Sat Nam is the fifth stage. In Bachan No. 4, you will read, "Radhasoami Pad is the highest stage and that Radhasoami is the Name of the Supreme Being, the True Lord and Real God..... It is the "ONE" from which all the remaining regions came into being". Similar statements will also be found in Bachan No. 7 and elsewhere in the book. Inspite of these categorical and unequivocal pronouncements and teachings of Soamiji Maharaj, if any one sticks to Sat Nam or is not prepared to accept anything beyond Sat Nam, may God help him. He will make little real spiritual progress. The gurus or masters who teach contrary to what Soamiji Maharaj taught are not true gurus and masters, they are pseudo-gurus. If one is desirous of his real spiritual welfare, he must renounce all false gurus and masters, and adopt Radhasoami Nam, through a true and real Sant Sat Guru.

Being an initiate of the Beas group, you must be familiar with such preliminary things as there are six Chakras or ganglia or centres in Pind, which are the reflex of the six centres of Brahmand, which again are the replica of the six centres of Dayal Desh or Sat Desh or the purely spiritual division. Please try to ascertain what the six centres of Pind and Brahmand respectively are. Having done that, you ought to know about the six centres of Dayal Desh. Is the series of six regions of Dayal Desh complete with Sat Nam or Sat Lok or Sach Khand as the highest ? If so, what are the remaining five centres below Sat Nam ?

Guru and Gurumukh are indispensable for the redemption and salvation of humanity. Soamiji Maharaj was a Swatah Sant, i. e., He was not a Gurumukh or disciple of anybody. Will the Almighty Creator and Supreme Being come here as a disciple of some body ? No, never. But Soamiji Maharaj had His Gurumukh with Him ; and that Gurumukh, after Soamiji Maharaj's departure, became the Guru or the Sant Sat Guru. Thus the unbroken and continuous line of Sant Sat Gurus goes on. The parent line or the line of true Sant Sat Gurus is represented by the Soami Bagh Satsang. All others are not true gurus or masters.

What the Jivas should search for is the true Guru or Sant Sat Guru.

They are not to bother about the Gurumukh. The first and foremost thing is the Sant Sat Guru. If one succeeds in meeting Him, all the rest will come automatically in its train.

The following books may, in the first instance, be studied carefully :—

1. Sar Bachan Radhasoami (Prose)
2. Radhasoami Mat Prakash
3. Discourses on Radhasoami Faith
4. Phelps' Notes.

Mr. McQuinn was formerly a disciple of the Beas group and was initiated by Sardar Jagat Singh, the guru preceding your guru Sardar Charan Singh. Mr. Mcquinn had also visited Beas. He had discussed all the matters concerning Beas and Soami Bagh Satsang very elaborately in his correspondence with me. You would be well advised if you can go through the whole of this correspondence.

In answer to your question as to what you should do, I would simply advise you to take initiation from here, if as a result of perusal of the above books and personal conversation and discussion with the above named Satsangi gentleman, you are prepared to renounce all previous faiths, religions, masters, etc ; and are convinced that

(1) RADHASOAMI is the true, real and Dhwanyatmak name of the Supreme Being, and

(2) True and complete salvation can be attained by practising Surat Shabd Yoga only.

The other condition for initiation is that the applicant must give up meat diet including eggs and also the use of intoxicants. The use of tobacco is not objected to. Onion and garlic should also be avoided as far as possible.

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(2)

Being desirous of getting initiation into the Radhasoami Faith, I have read the following books :—

1. Sar Bachan Prose
2. Radhasoami Mat Prakash
3. Discourses on Radhasoami Faith.
4. Phelps' Notes

By personal discussion with Satsangis and careful study of the holy books I have belief and faith that RADHASOAMI is the true spoken name of the Supreme Being and that true and complete salvation can be obtained by the practice of Surat Shabd Yoga only.

Also have renounced all previous faiths and religions and masters and have adopted RADHASOAMI DAYAL as the goal. Also have given up meat diet including fish, fowl and eggs, and intoxicants. Do not use tobacco. To avoid onions and garlic as far as possible.

The above is my request and petitiou for receiving initiotion into the parent Radhasoami Faith-Satsang at Soami Bagh, Agra.

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(3)

It is always harmful to adopt as guru one, who is not a true Sant Sat Guru. That positively does harm. If a boy of 18 be not available for one's daughter, will one be satisfied with two boys of 9 years each ? Or suppose one's goal lies in the direction of the East. If one is not able to proceed eastward for want of a guide or something else, one should at least not walk westward, as that would increase the distance between him and his goal. One should try one's best to remain where one is, and keep one's face towards the East, in the hope of getting a ray of light from that direction. The goal should be RADHASOAMI. Keep firm faith in His grace and mercy. He is ever watchful of our Parmarthi (spiritual) interests. Everything will be done at the proper time.

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(4)

Being frail human beings, we do get agitated and discouraged at the time of calamities and troubles. However, in the case of Satsangis such thoughts are only momentary. Faith and belief in the Grace and Mercy of Radhasoami Dayal, do prevail; and we return to the normal condition and prepare ourselves to face the situation courageously.

(5)

The importance and necessity of Darshan and Satsang of a living Sant Sat Guru cannot be denied, But at the same time, one should keep in one's mind article No. 8, "No Satsangi will be located below Sahas-dal-kanwal after his death", in the book "Teachings of Radhasoami Faith based on Babuji Maharaj's Discourses". This is true even for those who join Radhasoami Faith, Soami Bagh Satsang, through proper initiation from an authorised person, during the period of "interregnum, so to say." The moment one adopts the इष्ट Isht of Radhasoami Dayal through proper channel, one becomes a Satsangi of the Radhasoami Faith. It matters little if one dies during the period of "interregnum, so to say." In the next birth, one is sure to meet the true and real Sant Sat Guru.

Secondly, if one cherishes a sincere desire of meeting the true and real Sant Sat Guru, the Almighty Supreme Father Radhasoami Dayal will somehow make it possible for him to visit the Satsang of the true and real Sant Sat Guru. Rest assured on this point. He is the Giver of all gifts. What seems impossible and impracticable at present will be possible and practicable through His Grace and Mercy.

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(6)

Q. 1— Will Satsangis in the next birth find Radhasoami Faith without a long search ?

A. Yes, certainly.

Q. 2— Do the people of the other planets have to be born on earth to reach Sat Desh ?

A. Yes.

Q. 3— How can one protect oneself from spiritual loss when with groups of people at certain times ? I repeat the Holy Name RADHASOAMI.

A. Your question contains the answer. Remember and repeat the Holy Name RADHASOAMI on such and all other occasions. Try to cultivate this habit.

Q. 4—What do Satsangis do about weddings in India ? Or funerals, which I refuse to have any way.

A. Satsangis have to act according to the custom of their society, community and country, in which they happen to be. However, they try to minimise the ceremonies, rituals and observances connected with these. They do try to avoid what can safely be avoided.

Mr. H. W. Mesdag, a national of Holland, lived in Satsang for a number of years. Babuji Maharaj had entrusted to him the sewa (service) of acting as a guide for visitors to the Holy Samadh of Soamiji Maharaj. He died in 1954. Long before his death, he left a note with the police that his dead body should be allowed to be cremated by the Soami Bagh Satsangis; and it was done.

Q. 5— Do Satsangi 'housewives' have house work as only work ? I found myself doing Abhyas too often other than regular practice time ?

A. It all depends upon one's social status and family circumstances. Of course Satsangi housewives perform reading and recitation of the holy books and Abhyas, according to their zeal, enthusiasm and intensity of longing for Parmarth, as the Satsangis do. The Karmic load plays an important part in this. There are Satsangis who often fail to perform Abhyas. It depends upon how much importance one attaches to the work of salvation of one's soul. It is not expected that as soon as one joins the Satsang, one is transformed into a godly being or an angel. One has to work out and eradicate one's Karams. Immediate effect of joining Satsang is that the process of eradication of Karams is accelerated.

Q. 6— How does one know the will of Supreme Father ? I left the problem to Mauj, except looking up air-schedule etc. It has been said the Lord helps those who help themselves to a certain extent. I don't think this is perfect submission.

A. Whatever is taking place, is by the Mauj or Will of the Supreme Father. Try to reconcile with what has been ordained for you, whether you like it or not. Exert yourself to the utmost and in the right direction, but leave the result of your efforts to Mauj. Have trust and belief in His grace and mercy. Do not ask for any gifts, only seek the Giver of the gifts.

"The Lord always helps those persons, whose actions are not actuated by self interest. Just as a child is nourished by its mother's milk, but as soon as it grows into a man, so that the mind becomes active and hard, the natural affection of the mother recedes" (paragraph No. 455, Teachings of Radhasoami Faith, based on Babuji Maharaj's Discourses).

"The entities here have been placed in the lap of Mana (mind) and Maya (matter). Hence their miseries. If they emerge, as a result of awakening, they will place themselves in the lap of the Lord. He is always ready to extend His help and grace provided the Jiva (human being) accepts it passively, and remains contented and happy with what the Lord gives him. And the Lord will give him just what is really good for him. He however may not always give him what he desires." (Paragraph No. 456, Teachings of Radhasoami Faith, based on Babuji Maharaj's Discourses).

Q. 7— Is it better to do Abhyas after sun-set or before sun-rise ? Why ?

A. You may perform Abhyas whenever you feel an inclination to do so. But care should be taken that you perform no Abhyas, till 2½ hours have elapsed after taking meals. "Before sun-rise" is the best time for Abhyas. Why ? The reason has been explained in my correspondence with Mr. H. W. McQuinn. You should begin your day, i. e., daily work, with the performance of Abhyas and reading of the holy books. When the day's work is over, and it is often the sun-set time, you should again perform Abhyas. Thereafter you may take your supper or the evening meal.

Q. 8— I have wondered how previous Satsangis fared, without Satsang ?

A. Satsang is, no doubt, of utmost importance, but at the same time, if this special advantage is not available, the work of spiritual development can be carried on, if one faithfully performs one's Abhyas, and devotes one's time to reading and studying the holy books and passing one's time in the company of more advanced devotees and Satsangis, and so on and so forth. More on this point, you will find in Prem Patra Radhasoami Part I.

Q. 9— Is it permissible to reveal to you inner experiences to solve problems ?

A. Yes, you may. If you do not do so, how will you get instructions and directions regarding your Abhyas ? Satsangis are permitted to speak about their inner experiences, to the senior and more advanced Satsangis, if they feel it is necessary. If they do not think it necessary, they may not do so. Moreover, if they experience any extra-ordinary indications of Supreme Father's grace and mercy, about which they are in no way doubtful, they may not (r a t h e r should n o t) reveal such experiences. This point has been dealt with in the book, "Teachings of Radhasoami Faith, based on Babuji Maharaj's Discourses". Parading of one's achievements, with the object of showing one's importance and advancement, is highly deprecated.

Q. 10— The various versions concerning death are confusing to me. Many books explain how beautiful and easy it is – like shedding coat -- and one awakens, amid gorgeous scenes, with no pain or loss of consciousness. The pains of death are heard in some cases but not many. Can you help me with the Radhasoami truth on this ? Perhaps there is an explanation in which both are correct. I have read and re-read the holy books of Radhasoami Faith on this. I love the books and find them very easy to follow and believe. Just what I wanted. It is like clear, crystal water compared to other religions or beliefs.

A. Please read articles and paragraphs on this subject in "Discourses on Radhasoami Faith", also Bachans Nos. 163 and 197, Part 2, Sar Bachan Radhasoami Prose and also the following—

> "All those, who have taken the Supreme Father's protection, should place their trust that He will not only appear to them at the time of death and help,them on that occasion (that He will do in every case of His follower's death), but He will, even before that time, through His mercy, appear to them and help them, who love Him." (Huzur Maharaj's letter No. 34, page 58, Holy Epistles Part I).

You will also find in the book, "Teachings of Radhasoami Faith, based on Babuji Maharaj's Discourses" a separate article on "No Satsangi will be located below Sahas-dal-kanwal after his death". This is sure enough. But those Satsangis, who do not perform Abhyas and other parmarthi acts, will have to undergo some pain before death, in order that they may be lightened of their load of Karams and made fit to be located in Sahash-dal kanwal. However, without any exception, faces of all Satsangis, after their death, are found to be glowing with bliss and happiness they experience at the time of death and there after. On the other hand, in the case of worldly people, their faces, after death, are generally found to be dreadful and facial lines distorted. It is very rarely that one may come across worldly people whose faces, after death indicate bliss and happiness. For Satsangis, however, it is so, as a general rule. Each and every Satsangi's face would be noticed as radiant with higher bliss and happiness. Satsangis should not be afraid of pain and suffering. Some times it is necessary for the exhaustion of Karams. But before passing through the portals of death, a devotee is sure to get the darshan of the Guru, who will take the spirit in His lap, and he will reach higher regions in an awakened state.

Q. 11— Who initiated me, Babuji Maharaj or the Gurumukh ?

A. Initiation is given under the impulse of Babuji Maharaj. This impulse is the Sant Sat Guru in His unmanifested form. So until the Gurumukh of Babuji Maharaj chooses to manifest Himself, the initiation will be regarded as if given by Babuji Maharaj Himself.

APPENDIX

Schismatic Groups

Satsang is a congregation of all grades of humanity. Persons in whom a desire for true salvation is awakened in any degree, are attracted to the Sant Sat Guru and His Satsang by some means or the other. But, when the hidden desire for wealth, children, wife, worldly prosperity, etc., asserts itself or holds sway, it takes them away from the Satsang. However, the seed (of Parmarth) has been sown and when the force of evil Karams (previous acts) is exhausted, they would again, sooner or later, come back to the Satsang, and then they would be able to adopt and follow the Faith with sincerity.

Such secession takes place individually as well as collectively. Just as, though individual deaths take place every day, yet when the time for the exhaustion of evil Karams of similar nature of a large number of persons comes, people, in thousands, die together in war or epidemic. So also, on certain occasions, especially on the departure of Sant Sat Guru from this world, people in groups have seceded from the true Satsang. It is the Mauj (will, pleasure) of the Supreme Father Radhasoami Dayal that such weeding out must take place regularly so that the Faith in its pristine purity may be preserved at one place.

The schismatic groups have their own properties, independent administrative machinery, different aims and objects, own sets of rules to regulate the conduct of their adherents, own places of worship and lines of gurus. Their beliefs and concepts regarding the position and status of Sant Sat Gurus and other articles of Faith are at variance with those of the Parent Satsang.

Geneological Tree of the Gurus

