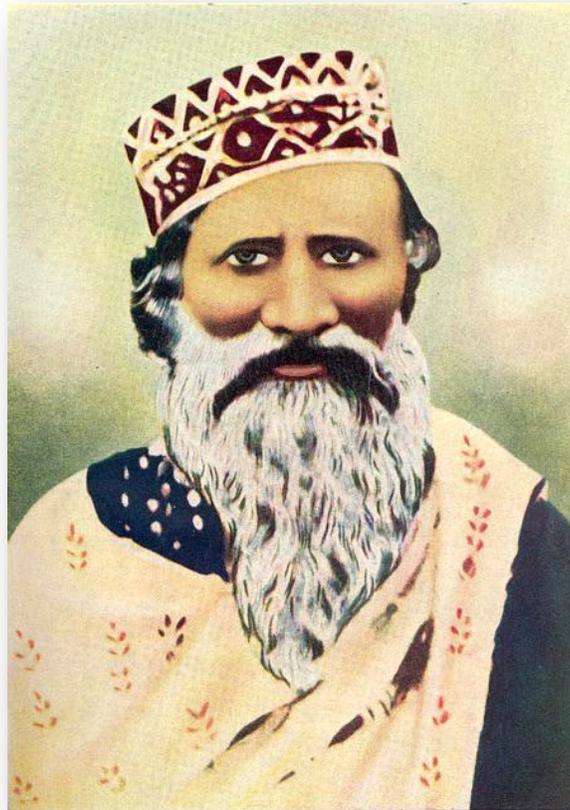


# RADHASOAMI FAITH HISTORY & TENETS

By

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Soami Ji Maharaj

# CHAPTER 1 **INTRODUCTION** (Edited)

Although Sants have been coming in this world in the previous Yugas, their mission in those Yugas was mostly the maintenance of spiritual equilibrium in the creation; they did not 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 (those who have access to the purely spiritual regions beyond Brahmand and Par-Brahmand), Sadhs (those who have access to spiritual-material regions of Brahmand), Mahatmas (those who have reached the first sphere of Brahmand and who have overcome death) and *Fuqra-i-Kamil* (perfect Saints) made their advent, mostly in India and some in Persia and other countries.

The incarnations, prophets, etc., who did not attain to the original abode, i.e., 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 of mere forms and rituals. Thus by the time of the advent of Sants and Fugra-Kamil, 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 in spite of their mutual differences. It was in this set up that Mansoor (Faqir 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 Dayal 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* [3] from *Kag* [4], so that the message of Dayal (Merciful) could be given to him. Kabir Saheb (the first Param Sant who incarnated about seven hundred years ago) says :

कहैं कबीर निर्भय हो हँसा, कुञ्जी बता दूँ ताला खुलन की

*Kabir says, "Shed all fear, O Hans (celestial being), I shall let you know the key to open the lock."*

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

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.

Before the advent of Sants, whatever spiritual practices were taught, led only to one or the other regions in Brahmand. 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 Dayal would bud forth and eventually blossom and bear fruit.

The imitation in articulate sound of the first spiritual current, which is the beginning and the cause of all creation, is "Radha", and the imitation of the wave or commotion that gave rise to this prime current is "Soami". The true holy name or the supreme *Mantra* of the origin and source of all spirituality in creation is "Radhasoami"; and when the true Supreme Being thus manifested Himself as Creator and evolved the creation, the wave and the currents announced Him as Radhasoami. 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 (*Bhandar*) and the prime current (*Dhar*) issuing forth there from. It is the first expression of manifestation of the unmanifested, viz., *Anami 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 *Bhandar* and *Dhar* in a miniature form.

Hitherto the name Radhasoami was not given out by any Sant. In some of the writings of the bygone Sants (as for instance Kabir Saheb) there are, of course, references to this name. But it was reserved to be openly pronounced by Soamiji Maharaj, 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 spiritualization 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.

All that Sants, Sadhs, Mahatmas and Fugra-iKamil 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 thralldom of Mind and Matter could commence under His guidance alone.

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 Saheba and Babuji Maharaj whose short life-sketches are given in this book.

It may be mentioned that the real 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 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.

## Sant Das Ji



(1910-1983)

# SOAMI JI MAHARAJ



The incarnation of the most exalted, most gracious, most merciful, most munificent and most forgiving Radhasoami Dayal is a memorable event for the entire creation in Pind and Brahmand. Blessed are the earth, the time and the place, the family, the community and the surroundings in which He chose to incarnate. Blessed are all those who happened to be associated with Him in any way while He was on this earth and formed His hegemony for the emancipation of the afflicted souls.

As everything in this creation is planned and the greater the importance of an event the higher is the level at which it is planned, the advent of the Supreme Being as Sant Sat Guru was ordained by Himself. There is nothing fortuitous in His scheme.

It was no mere chance that of all human beings Sri Dilwali Singh Seth Saheb of Panni Gall, Agra, should be chosen to be His father on earth. This unique honor was bestowed upon him because he deserved it; not because of his power and pelf, his wealth and affluence or of his learning and high social position ; but because his soul occupied a high spiritual position and was fit for this honor. This applies also to Soamiji Maharaj's mother and other relations whose *Adi Bhag* had awakened to such an extent that they should be closely associated with the *Adi Purush* (Eternal Being) in His great work of salvation.

Soamiji Maharaj was born on the 24th August, 1818 A. D. He was named Shiv Dayal Singh and was later addressed as Soamiji Maharaj. Spiritual significance is attached to the month, date and hour of His birth. This is commemorated by His numerous followers and by the Satsang He established, by holding Bhandara (ceremonial feast) every year in Soami Bagh, Agra where His Samadh is being constructed.

The family of Soamiji Maharaj had been followers of Guru Nanak's faith. His parents and some other near relations had subsequently accepted Param Sant Tulsi Saheb of Hathras as their Guru. Tulsi Saheb used to visit frequently 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.

Being the incarnation of the Supreme Being Radhasoami Dayal, Soamiji Maharaj was imbued with spirituality of the highest order. He stood in no need of acquiring any knowledge spiritual or secular. Accordingly He had no spiritual teacher or guide and as far as the acquisition of worldly knowledge is concerned, He learnt Hindi, Urdu, Gurumukhi, Persian, Sanskrit and Arabic in a very short time and without much effort or attention. It seemed as if He were only going over lessons learnt long ago. Many children used to go to Soamiji

Maharaj for learning Persian in which He had attained proficiency. But He never accepted any remuneration for any work He did for anybody. It was all out of love. To those who were needy He used to render monetary help also.

He was married at a very early age. His consort named Narayan Del came to be known as Radha ji 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 Supreme Being). They had no children.

Almost the whole of Soamiji Maharaj's time and attention were devoted to meditation and *Bhajan* (Surat Shabd Yoga). He did not engage Himself in any other service or business. But when the matter was pressed, He agreed to spare an hour or two only. Nobody dared press the point further. Later on to please His father He only once took up the post of the tutor to a certain ruling prince for a short time. Besides pay there were perquisites and privileges attached to this appointment. But Soamiji Maharaj accepted nothing for Himself, over and above what was absolutely necessary. The rest He gave away to the poor and the needy. When He saw that His father's end was near He resigned this appointment and came over to him just a day before his death. Afterwards He did not take up any service or profession.

Soamiji Maharaj's father, after his retirement from service, had started money lending business. But when he died and the younger brother of Soamiji Maharaj got employed, He wound up this business as He had never liked it. One day He called all the debtors and asked them to return the money if they could and destroyed all the documents in their presence and relieved them of the obligation to repay.

From very early childhood, Soamiji Maharaj 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 this room. This room still exists in a renovated form and is considered as one of the most sacred and hallowed places. Soamiji Maharaj used to remain in that room for days, deeply absorbed in His Abhyas and did not even feel the necessity to answer the call of nature. Nobody disturbed Him.

While still a student, Soamiji Maharaj used to deliver discourses on metaphysical subjects like salvation of soul, economy of creation and the transient nature of the world and its objects, to His parents, members of His family, friends and acquaintances and ascetics who would go to Him or would otherwise come in contact with Him. Soamiji Maharaj used to repeatedly explain that this world is a great net. Here the spirit has come down from the highest regions and has been subjected to transmigration in the various bodies and to hells and their afflictions, not knowing the path that would lead it back to its original abode. This path and the attendant practices for going upwards can be given out to human beings alone and to no other beings or creatures. For this reason the sages of old have called man the most superior of all beings and creatures. It is, therefore, incumbent on man to derive the fullest advantage of the human body. This implies that effort should be made to give as little time to the world and its affairs as is absolutely necessary and to devote the maximum time and attention to the remembrance and worship of the Supreme Being. People heard with rapt attention such words coming out from the sweet tongue of a child and were amazed. Many persons, including His parents, received initiation from Him and accepted Him as their spiritual guide.

By the time of His father's death, Soamiji Maharaj had been recognized as a great Sant; His reputation had spread far and wide. Men of all classes and creeds, both ascetics and house-holders, gathered round Him for Darshan and to hear His discourses. Among such visitors were the prominent ecclesiastics of the Christian faith, representatives of the priesthood and Sadhu class and men who belonged to Sufi class and *Gyan Mat* (Vedant Philosophy). From amongst these people who visited Him, a large number accepted the Radhasoami Faith and joined its fold. They remained at His place for days together and Soamiji Maharaj, in spite of His apparent delicate health and constitution, delivered His message energetically for hours and sometimes for days together.

And Radhaji Maharaj, His consort, was throughout day and night preparing food for the coming visitors. In this way spiritual and bodily needs of all those who came to Him, were attended to.

It may, however, be mentioned here that Soamiji Maharaj, for nearly forty years, preached and initiated people in the practices leading up to *Sat Lok* only, for the reason that nobody was prepared to receive the secrets of still higher regions. Persons belonging to the *Sant Mat* of the time (among whom were included the family of Soamiji Maharaj and His relatives) contented themselves with the observance of outward formalities of Guru Nanak's faith and worship of Samadhs, etc. In this atmosphere there was not a single soul who could tolerate the message of a `Nam' (name) higher than Sat Nam. It would have been utterly futile to openly preach the message of Radhasoami Dayal among them. The highest good that Soamiji Maharaj then did to them was to wean them from the formalities and outward rituals of *Sant Mat* as it prevailed at that time and to instill into them the true secrets of *Satt Lok* and the method of approach by Surat Shabd Yoga. To this too there was only a very partial and limited response.

This went on for some time until Huzur Maharaj (Rai Salig Ram Bahadur, 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 into the presence of Soamiji Maharaj. 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 "Radhasoami" which was in turn used by His followers for Himself.

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*, 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 Panchmi* day (the fifth day of the bright half of the month of Magh corresponding to January, February) in 1861 A D.

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. To understand this it is necessary to know the principles of the Faith and the secrets governing the advent of Sants and Gurumukhs.

Kal Purush or Brahm is the guru of the regions of Brahmand and Pind. Sat Purush is Sat Guru of Satt Lok and the regions below and Radhasoami Dayal is Param Guru of the entire creation.

Adhikar (fitness) grows in the natural course by the exhaustion of the Karams. This exhaustion is regulated by laws and takes place in some Jivas earlier than in others.

The range of action in the case of man is confined to the six ganglions in human body. The Asuri (demon-like) or the brutish attributes of the three lower centres of Pind should completely be wiped off before the divine attributes of the three higher centres of Pind can be developed.

For ascension in Brahmand it is necessary that actions of all the ganglions of Pind should be controlled. Similarly for gaining access into Dayal Desh the actions of all the centres of Pind and Brahmand should be controlled.

In the Yugas or times bygone, Jivas could attain success in traversing the regions of Pind by *Sankalpa Shakti* (will-power), *Bal* (force) and *Purushartha* (one's own efforts and exertions) ; but even then it was impossible to penetrate the regions of Brahmand without the guidance and help of Brahm himself. Most of the Rishis, Munis, Tapsis, Naths, etc., (sages of old) succeeded in elevating their spirits only to the higher centres of *Pind* and *Anda* (the regions of the three gods, Shiva, Brahma and Vishnu).

Brahm, before incarnating himself, sent several messengers or deputies, endowed with powers related to the needs of the time, to prepare the Jiva to receive teachings which he intended to give later on. The incarnations of lower degrees made their advent first and were succeeded by those of higher degrees. The incarnations, adepts, Mahatmas, etc., not only raised the spiritual status of the region to which they came, by infusing spirituality of their centres, but also removed the darkness of the Jivas to some extent. When the time arrived Brahm made his advent here as Ram and Krishna and took those who were fitted for this to

their respective regions. After their departure the Jivas were deprived of the benefits which their presence had conferred; and their teachings, in the absence of adepts and due to the passage of time, were gradually lost.

Kabir Saheb, Guru Nanak, Tulsi Saheb and other Sants and Sadhs trained the Jivas to receive the instructions of Radhasoami Dayal and when time became ripe and a sufficient number of Jivas had thus attained necessary capacity and fitness, Radhasoami Dayal graced this creation by His advent in the person of Soamiji Maharaj. The advent of the Most Exalted Supreme Father Himself to effect the salvation of Jivas is pregnant with Daya and Grace, the nature of which cannot be conceived.

The holy name Radhasoami was not revealed here all at once without preparing the ground. At first *Sat Nam* with which people were familiar as the name given out by other Sants, was revealed. The name *Radhasoami* was given out only to a chosen few.

Even if a Sant Surat descends into the regions below the third Til, which are full of *Tam* (darkness) He is also apt to forget His real status temporarily. The Sants, therefore, never go down so low. They send down their Gurumukh who remains in contact with Jivas. This is how the Gurumukh Surat is helpful in the *Uddhar* (salvation) of the Jivas.

Soamiji Maharaj came as Soami or master and Huzur Maharaj as Sewak or servant. One was the speaker, the other the listener. *Guru* (teacher) and *Chela* (disciple) were really one and the same. If this course had not been adopted, the acceptance of Radhasoami Nam 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. Soamiji Maharaj revealed and gave publicity to Radhasoami Nam and established general Satsang only when Huzur Maharaj had come to Him.

There were people in Soamiji Maharaj's time who had no faith in Radhasoami Nam. The *Paksh* or regard for Sat Nam, disclosed by previous Sants, was so strongly rooted in their hearts that it was not only difficult but in some cases impossible to give it up and to adopt Radhasoami Nam.

The work of salvation is started by *Swatah Sant* who does not descend below the third Til, (the portal 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 the coarse mind and matter is had. Below this point, the hurl and downward forces of mind and matter are so strong that the 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 to 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 energy being brought to a lower region than is suitable to its existence and preservation. If a larger amount of spiritual energy were to be thrust forcibly into it, a disintegration of that region would take place and it would merge into the higher region as at the time of *Pralaya*. For all regions the minima and maxima of spiritual energy are fixed and within that range ebb and flow take place. Any divergence from this minima and maxima would upset the process of creation, evolution and its involution and nullify the beneficent object of the creation itself.

An absolutely indispensable adjunct to the work of salvation therefore is the presence of a perfect Gurumukh who conjointly with the *Swatah Sant* performs the work of salvation. The spirit of the Gurumukh descends in the ordinary course to the lowest centre under the protecting hand of the *Swatah Sant*. The spiritualizing force of the highest creation is thus made available, in some measure, to the whole creation and those in whom the spiritual force is emerging and awakening, readily accept the Saran (protection) of a Sant as they alone can conform, in more or less degree, to the directions of the Sant Sat Guru. 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 or tug in the deepest recesses of kindred spirits and this tug upon the spirituality in such spirits develops their "Shag" and makes them amenable to the influences of Sant. Without this it would be impossible for ordinary Jivas to obtain salvation.

As the Gurumukh, after the departure of the *Swatah Sant* has to continue the work of salvation and to occupy the position of the Redeemer, so that he can render help and

assistance internally to all the devotees, he must be of the same essence as his Guru, surcharged with the spirituality of the same order and endowed with similar plenary powers of salvation. In other words, internally the Swatah Sant and the Gurumukh are the same, emanations from the Supreme Being. Externally one is the Swatah Sant having location above the third Til and conscious all along of His oneness with the Supreme Being. As regards the Gurumukh, his entire existence is subordinate and subservient to the will and pleasure of his Guru. He alone recognizes Him and responds to His attractions. And by reason of his location and having traversed down to the lowest centres, he exercises a more potent and effective tug on the denizens of the lower regions. Thus Swatah Sant and the Gurumukh together are essential for duly starting, continuing and completing the work of redemption. It is the Gurumukh who initiates Sewa (service) and Bhakti (devotion) of his Guru ; others follow. Just as the nose-string of only one camel is held in the hands of the camel driver and hundreds of camels follow on, similarly there is only one Gurumukh in the Satsang ; others follow his example.

As has already been explained, the entire creation has been caused by Shabd and Surat. The Adi (prime) Shabd is "SOAMI" and the Adi Surat is "RADHA". Soamiji Maharaj was the embodiment of Adi Shabd "SOAMI". So was Radhaji Maharaj (Soamiji Maharaj's consort) the embodiment of the Adi Surat "RADHA".

It is not to be concluded that Radhaji Maharaj had any function assigned to Her as is the case with the Gurumukh. Her mere presence was enough to ensure the fulfillment of the mission for which She had come with Soamiji Maharaj. Being the embodiment of Adi Surat (the prime spirit current), She had a special love for and affinity with the spirit entities in these regions and exercised a peculiar attractive influence on those located in the regions. This expedited their emergence from the stress of mind and matter.

Besides this as the consort of Soamiji Maharaj, She was a great bulwark for the family, community and the new fraternity of Satsangis, who got help, support and protection in every way, besides easy approach to Soamiji Maharaj who, more particularly in the earlier days, was unapproachable and inaccessible. Otherwise also, Radhaji Maharaj had a busy life, being the head of a big joint family and the guardian of three motherless sons of the youngest

brother of Soamiji Maharaj. And above all She alone was responsible for looking after the physical needs of Soamiji Maharaj, who would for days together, shut Himself up in the small room referred to before. There was no knowing when Soamiji Maharaj would need water, food or rest. It was also not certain at what time of day or night He would require anything. So, Radhaji Maharaj had to be in attendance on Him all the time, if not physically, at least mentally and spiritually. Amid the hustle and bustle of Her multifarious duties and activities, Her attention was always riveted on Soamiji Maharaj and His requirements. It was Radhaji Maharaj alone who could do it.

Radhaji Maharaj was extremely kind hearted and charitable. She had Her money bag always with Her and gave away to the poor and the needy whatever they wanted of Her. For the Sewa and service of Soamiji Maharaj and for feeding the Sadhus, the poor and the needy and for other benevolent acts, She sold all Her jewelry worth several thousand rupees. She Herself cooked the food for Sadhus and others who came for Soamiji Maharaj's Darshan and kept Herself busy all the day. If fresh batch of Sadhus arrived after She had finished cooking and feeding late in the afternoon, She would busy Herself again and would not rest till She had fed them all.

Radhaji Maharaj survived Soamiji Maharaj by more than sixteen years. During these years She nursed the Satsang started by Soamiji Maharaj and saw that His successor Huzur Maharaj did not meet with avoidable opposition or difficulties from the members of Her family and others. When She departed on the 1st November, 1894, Her ashes were kept with those of Soamiji Maharaj in the Samadh which is still under construction.

Among the disciples of Soamiji Maharaj there were several devotees and adepts of high order. One of them was Shibboji. Once upon a time, love for and pangs of separation from Soamiji Maharaj so overpowered her that she came stark naked running through the market from her house to Soamiji Maharaj. When her sister Bukkiji asked her why she came in such a plight, she replied that she saw nobody on the way except Soamiji Maharaj. One day while she was sitting at some distance from Soamiji Maharaj she began suddenly to cry. When asked why she did so, she replied that she was not getting Soamiji Maharaj's Darshan. On being told that Soamiji Maharaj was seated just in front of her, she replied that she was not

getting the Darshan she used to get internally, within herself two or three days back. Thereupon Soamiji Maharaj told her to go and apply herself with zeal to the performance of Bhajan (internal devotion). Thereafter she began to get Darshan. She used to perform Bhajan from midnight to morning and afternoon till evening. In all she spent ten to twelve hours a day in the performance of Bhajan.

Bukkiji, the younger sister of Shibboji; used to hear discourses delivered by Soamiji Maharaj with great attention and devotion; her eyes would then become red and tears would flow. After the departure of Soamiji Maharaj she remained unconscious for about a month and a half, during which period she would not even ease herself. Then her spirit was all along in the holy feet of Soamiji Maharaj. It was feared lest she would die. Thereafter she got Darshan of Soamiji Maharaj who told her to go on with her Sewa and devotion as she was doing while Soamiji Maharaj was present. Soamiji Maharaj would appear to her in Dhyan when He would talk to her. People very often used to get Soamiji Maharaj's orders through Bukkiji. A short time before her death, someone expressed sorrow that she was going to die. She, then, said :-

*“It is the worldly people who are subject to death. My departure cannot be called death; for I am in communion with One who is the giver of life.” She laughed and clapped her hands and then left the mortal coil.*

After the departure of Soamiji Maharaj, Bukkiji requested Him in Bhajan to shower Daya upon Sadhus. Soamiji Maharaj replied that with the exception of two Sadhus who were at that time performing Bhajan, all were sleeping. How could He show Daya in the case of those who were sleeping ? When the Sadhus in question came to the Satsang at Panni Gall, they admitted that at the time mentioned by Soamiji Maharaj, with the exception of those two, they were all asleep.

Vishnoji was in charge of the kitchen. She used to prepare Bhog (food). Even when Soamiji Maharaj went out of the city she would follow Him there and instantly prepare Bhog for Him at the place where Soamiji Maharaj took rest. For this purpose she would keep provisions etc. in reserve.

There was once a great famine due to failure of rains. Some villagers came to Soamiji Maharaj and began to relate their miseries. They prayed for rain. Soamiji Maharaj kept silence. But Vishnoji told them to go to their homes and that rain would come the next day. When they had gone away, Soamiji Maharaj said to Vishnoji that it was ordained that there would be no rain and she should not have forecast rain without His permission. Then Vishnoji said that as she had given word, there must be rain. Thereupon Soamiji Maharaj asked the people to sit down on the nearby platform and go on repeating Radhasoami-Radhasoami. After some time there was some rain. Soamiji Maharaj cautioned Vishnoji against such utterances in future.

It appears desirable to say here a few words about miracles and supernatural powers of Sants. Soamiji Maharaj had said that Sants do not show miracles. They act according to Supreme Father's will, His Mauj, and remain unmanifested. If it be His pleasure that they be in the limelight in the world, they would show miracles, but if He wants them to remain concealed from the world, they show no miracles, because when Sants show miracles, they have soon to depart from this world. Moreover, it is harmful to the interest of true seekers and there is crowding of false ones. Miracles are forbidden in the present age and those who wish to see them are not true seekers either. For further elucidation articles 38-42 (both inclusive) of "Discourses on Radhasoami Faith" may be referred to."

Besides, miracles do not add in any way to the greatness of Sants in the eyes of true Parmarthis. Sants and other adepts of high order have rarely shown miracles. Their sublimity rests upon the exalted teachings of their faith. Their magnificence is depicted in the spiritual exaltation experienced by their devotees within themselves. A recital of these experiences, which of course in the nature of things can only partially be known, will not only be unintelligible to the world at large and to a large class of Satsangis but would invite suspicions, disbeliefs and derisions on the part of the people of the world. Hence it is best to leave these internal incidents and experiences of high class devotees not described.

Bukkiji's younger brother, Kanhaiya Bhai was also a great devotee who had severed all his connections from the world and his relations and applied himself exclusively to the service of Soamiji Maharaj.

Sri Jivan Lal whom his father had brought to Soamiji Maharaj with the object of securing for him some service through Huzur Maharaj, heard the discourses of Soamiji Maharaj and was so much impressed with them that he not only discarded all idea of any service, but discarded all his relatives and near and dear ones and lived in and dedicated his life to the Sewa of Soamiji Maharaj and His Satsang throughout day and night. He became a part and parcel of Satsang and its activities. After the departure of Soamiji Maharaj, he continued his Sewa at the holy feet of Huzur Maharaj.

Just a few words about the personal appearance of Soamiji Maharaj. In his poetical works He Himself has described the *Satguru Swarup* as :

रु ए जेबा व कहे सर्वे रवाँ  
नूर दर सीना नपसरा कातिल

***"Lovely is His face, erect is His stature and graceful is His gait. The light within Him annihilates the mind and its evil tendencies."***

Those who had the good fortune to see Soamiji Maharaj, said that He possessed an extremely handsome appearance and personality and each part of His body was most attractive. He was of middle height, of very fair complexion and of a delicate constitution. His eyes were brilliant and lustrous and His forehead was open and broad. To cast a look at Him was to realize the presence of someone unusually attractive and magnetic. It was not easy for a man to fix his gaze upon Him. To look intently at His eyes was possible only if He was pleased to permit it.

Constant meditation and the state of perpetual rapture in which Soamiji Maharaj lived, had considerably mellowed His constitution. This, together with the natural halo which surrounded Him, had imparted indefinable charm and veneration to His august personality, which could not escape the attention of even a casual visitor.

Due to very little quantity of food and to scant attention to His physical body and its requirements His physical body became very weak. Often He would hold Satsang the whole night. At the time He departed He was not yet 60, but looked much older. In fact when Huzur Maharaj requested Soamiji Maharaj to remain in this world for some time more, He agreed to

do so for a short period only and said that as His body had aged considerably, He could not continue to live in it much longer.

A few years before His departure, Soamiji Maharaj expressed His wish to live outside the city away from the din and noise and the large concourse of Sadhus, mendicants and beggars who infested His place, some for spiritual gains but most of them for alms. Huzur Maharaj and others used to carry Him on a palanquin to the various places in the vicinity of Agra. Soamiji Maharaj tasted and tested the water of several wells and thus sanctified them and ultimately selected a well in the place where Soami Bagh has grown up now and where His Samadh is being built. About the water of the well in Soami Bagh, He said that it was the best of all.

Extracts from the last discourses of Soamiji Maharaj just before His departure on Saturday the 15th June, 1878, are given below :

"When on the day of Soamiji Maharaj's departure some Satsangis began to pay homage and present Bhents, one of the neighbors said that it was not the proper occasion to present Bhents before Him as His spirit was reverting inside and His Dhyān should not be disturbed. Thereupon Soamiji Maharaj said that successful Dhyān is one by which the Surat could, at will, be raised to the highest region or brought down to this region ; and as for Him He had already taken abode in the lap of Sat Purush Radhasoami the night before. It was with the object of giving some last discourses to them that He had come down.

Again He said that He had applied Himself to Parmarth since the age of six. That is how His practices had attained perfection: "If a raw swimmer is thrown into water, he is sure to be drowned; but one who has practiced this art since childhood would surely swim across. This body is lifeless skin; it has to be left. The aim of Bhajan and Sumiran of the whole life is that a man should not be lost at the end. You should practice repetition of the Name in such a way that it may never be forgotten. Besides the contemplation of the Sat Guru form (within) and repetition of His Name, nothing else can be done in Kali Yuga. I have made the lion and the lamb to drink water side by side at the same place. None else can do so."

Sri Sudarshan Singh, alias Seth Saheb (His nephew) asked as to whom they should look for guidance. Soamiji Maharaj named Huzur Maharaj, "Satsang will ever continue and will go on increasing. None should feel dejected. I am with you all. You will get more grace, mercy and protection in future than before."

Having delivered the last message in the open courtyard of His house in Panni Gali, He went inside His room and left this world at about quarter to two in the afternoon.

Soamiji Maharaj had an elder sister named Sardhoji and two younger brothers named Sri Brindaban and Sri Pratap Singh. Both of them were employed in the postal department. The former rose to be the Chief Inspector of Oudh. In his time he was considered a great philanthropist and a religious man and his name was associated with many benevolent acts of social and educational reforms. He earned great fame in the Kumbh fair of Allahabad held in 1870, when he was taken in a procession by his followers who called him Sarkar Saheb. In that very year he fell ill and had eventually to retire from government service. Since 1871 till his death in 1876 he remained in the Sewa and service of Soamiji Maharaj under whose guidance he performed Surat Shabd Yoga with great zeal and devotion. He had no issues.

The youngest brother of Soamiji Maharaj, Sri Pratap Singh had much closer connection with the Satsang. In the time of Soamiji Maharaj as also after His departure, he was an important person in the Satsang because of his having served Soamiji Maharaj for over thirty years. He was known as 'Chachaji Saheb.' 'Chacha' means uncle. He was the first president of the Central Council established in 1902 by Maharaj Saheb, the third Leader of the Faith. He had three sons named Suchet Singh, Sujan Singh and Sudarshan Singh. They were all called 'Bhai Sahebs.' 'Bhai' means brother. The youngest of them Sri Sudarshan Singh, after his retirement from government service in which he was Superintendent of post offices, devoted himself more or less exclusively to Parmarth. He gave away his property worth over a hundred thousand rupees to Satsang. He is also known as 'Seth Saheb' and has been referred to as such elsewhere in this book.

Soamiji Maharaj's poetical compositions have been compiled in a voluminous book styled Sar Bachan Radhasoami (Poetry). This is the most important treatise on Radhasoami Faith,

being the original and authentic exposition of the principles of the Faith, the genesis and evolution of creation, relative position of other religions vis-a-vis Sant Mat, the scope and method of devotional practices as enjoined in the Radhasoami Faith and their efficacy as compared with the Yogic and other practices taught by other faiths and the necessity for the advent of the Supreme Being as Sant Sat Guru in this world for the purpose of emancipation of the soul, as given out by the Supreme Being Himself.

The language of the book is simple, sweet and beautiful Hindi which can easily be understood for the greater part even by persons of a little education and even by the children. The whole book is full of inestimable gems. For those who are not conversant with Hindi and can have no access to the original, translations of a few pieces are given in Chapter No. XI.

Contemporary excerpts of discourses delivered by Soamiji Maharaj have been incorporated in a book known as *Sar Bachan Radhasoami* (Prose). It is also in Hindi. This book has been translated into English and is available in printed form in Soami Bagh. This gives in an intelligible and easy style the various aspects of an esoteric faith and other ancillary matters which a devotee should know and understand before surrendering himself to the care and guidance of a spiritual teacher. In this respect this book is of prime and foremost importance to a true seeker, to one who is anxious to know the mystery of life and creation and to solve the riddles of existence, the transmigration of the soul and its ultimate redemption.

Both the works were, for the first time, published in 1884 under the joint authority of Huzur Maharaj and Chachaji Saheb. The preface to *Sar Bachan Radhasoami* (Poetry) had been written by Huzur Maharaj.

# HUZUR MAHARAJ



Man, as constituted, is inherently incapable of taking a correct view of the gracious object of the manifestation of the Supreme Being, Radhasoami Dayal, in human form, and of appreciating His benign clemency while He lives and moves in this world like an ordinary human being. To enable him to comprehend it, the Supreme Father appeared in dual form ; first as Swatah Sant in Soamiji Maharaj and then as His *Gurumukh* in Huzur Maharaj. When they met each other, complete association, as between fish and water, was established.

Huzur Maharaj, while He sat at the feet of His Master, Soamiji Maharaj, and performed devotion and Bhakti of the order unknown to man, set an example to others. A short account of His life is given below.

Huzur Maharaj was born on the 14th March, 1829, in a respectable Mathur Kayastha family at Pipal Mandi, Agra. He was named Salig Ram. While yet four years of age, His father, Sri Bahadur Singh, a pleader, died. Huzur Maharaj got His early education in a Maktab[5] where He acquired proficiency in Persian.

No university having been established by then, He passed, from Agra College, the Senior Examination which was the highest examination in those days. He had interest in Astrology, Logic, Theology and Philosophy as well which He studied privately as hobbies.

On 14th March, 1847, Huzur Maharaj entered government service and got an appointment on one hundred rupees per month in the office of the Post Master General. He was deputed to Saharanpur in 1850 and then to Allahabad in 1851 on special duty and in recognition of His good work was made, on 1st April, 1852, an Inspecting Post Master on a monthly salary of rupees one hundred and fifty. On 1st July, 1852, Huzur Maharaj was appointed Head Assistant of the Office of the Post Master General and by the year 1860 He was drawing rupees three hundred and fifty per mensem. In 1868, Huzur Maharaj was appointed Personal Assistant to the Post Master General and on 31st August, 1871, the title of Rai Bahadur was conferred on Him as a mark of personal distinction. He was, since then, known in official circles as Rai Salig Ram Bahadur. It was His sterling merit which secured for Him one preferment after another, until finally He reached the top-most rung, when on the 28th April, 1881, He had the unique honor of being the first Indian to be appointed Post Master General of the North Western Frontier Provinces which then included Uttar Pradesh, Punjab, Rajasthan and Madhya Bharat, carrying a salary of eleven hundred rupees per mensem.

While still a junior official in the department, Huzur Maharaj showed an unusually intelligent grasp of the problems relating to the expansion of the department, codification of rules and procedure for the guidance of its officials, introduction of facilities for the public and adoption of measures for detection and eradication of evils which easily creep in where

duties entrusted to petty and half educated persons involve handling of cash and dealing with the public. He had phenomenal success in the handling of the various delicate and difficult situations. He made masterly arrangements as regards delivery of dak and management of post offices during the Sepoy Mutiny of 1857.

By His exceptional ability He had acquired an enviable position in the department and even when He was not yet 30 years of age and was comparatively a junior officer His contributions had begun to be considered as indispensable when important questions of policy or launching of new schemes of post offices were concerned. Huzur Maharaj's name is still remembered in connection with the introduction of one piece post card and is associated with many reforms relating to cheap postal services and facilities of which the inhabitants of poor and economically undeveloped countries like India and Burma could take full advantage. He was recognized as the beacon light of truth, virtue and efficiency in the department.

All this, besides His unprecedented accelerated promotion, also helped Him in another and a more important way. It was only due to the love and respect He commanded in the department that He was able to secure His posting to Agra and to avert His transfer to another place, thereby enabling Him to perform devotion and service to His Guru, Soamiji Maharaj, who resided at Agra. In April, 1875, Huzur Maharaj was promoted to the post of the Chief Inspector of the province of Oudh and was posted at Lucknow and given an increment of one hundred rupees. He then drew six hundred rupees per month. But hardly a year had passed when, by the grace of Soamiji Maharaj, He was reverted to the post of the Superintendent of the Agra division which He gladly accepted. He refused to go to Calcutta as Controller of Post Offices, India, in the grade of rupees six hundred to one thousand. He told His superior officers and made it clear to the Government of India that He was ready to forgo promotions and increments but under no circumstances was He willing to leave Agra and be away from His Guru. It was after the departure of Soamiji Maharaj that He accepted the appointment of Post Master General in which capacity He had to reside at Allahabad till His retirement.

On 11th February, 1887, Huzur Maharaj laid down the reins of His office. In consideration of His distinguished services and of His excellent conduct, the Secretary of

State for India granted Him a special pension of rupees five thousand a year instead of the pension of rupees four thousand to which He was entitled under the rules.

It was, however, not in things temporal that His real greatness lay. He had come with a different mission. While yet a boy, He showed wonderful religious capacity. Before coming in contact with Soamiji Maharaj He devoted much of His time to the study of sacred scriptures of almost all the religions. He sought for truth from Yogis and Sanyasis but was disappointed.

There is a little incident which shows in a remarkable manner His thirst for truth and the highly spiritual bent of mind which had begun to manifest itself while He was still very young. It was customary in His family for a boy to be initiated by the Gosains of Vrindavan before he got married. When this occasion arrived, Huzur Maharaj put a number of intricate questions relating to religion, which the Gosain could not answer to Huzur Maharaj's satisfaction. Huzur Maharaj refused to have him as His guru. When He was pressed hard by His mother, He gave in, on the condition that whenever He met with a fit person He would accept him as His guru.

When Huzur Maharaj came in contact with Soamiji Maharaj, He asked the Gosain, His family guru, to help Him in the performance of Surat Shabd Yoga or in the alternative to permit Him to accept Soamiji Maharaj as His Guru. Huzur Maharaj also induced the Gosain to go to Soamiji Maharaj for His Darshan and to accept Him as His Guru for the benefit of his soul. The Gosain agreed to this and very often went to Soamiji Maharaj along with Huzur Maharaj.

In 1857 there was a Sepoy Mutiny. Huzur Maharaj witnessed the horrors and unforgettable scenes of this conflagration. He saw that thousands of men, women and children were butchered, the rich were reduced to poverty and the poor were raised to undeserved eminence. This showed to Him the world in its ugliest form of nakedness and sharpened His thirst for a true and perfect spiritual guide.

It was in this frame of mind that He learnt about Soamiji Maharaj through His youngest brother Sri Pratap Singh Seth who arranged their meeting on a Sunday in the month of

November, 1858, The first interview 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."

Huzur Maharaj was in Soamiji Maharaj's Satsang for about twenty years during which period He (Huzur Maharaj) served His Guru with that singular loyalty and singleness of devotion of which it is impossible to find a parallel. For a long time He used to fetch a pitcher of pure water on His shoulder for Soamiji Maharaj from a well two miles away. For this He walked barefooted on the stone pavements in the hot summer of May and June. He used to grind flour for Soamiji Maharaj's bread, to cook and serve His meals. He used to fetch tooth sticks, for Him, by cutting them from trees. He used to dig deep to get clean earth for washing His hands. He performed all kinds of menial service to Soamiji Maharaj. All this gave Him pleasure and satisfaction. When Soamiji Maharaj delivered discourses, Huzur Maharaj heard Him with rapt attention with His eyes riveted on His Darshan. Huzur Maharaj was never absent on the occasions when Soamiji Maharaj used to give Darshan or hold Satsang. He used to attend on Soamiji Maharaj from twelve to fifteen hours a day. Whenever He came for Darshan He was always in a state of great restlessness and trepidation and had no peace till He got Darshan.

From the time Huzur Maharaj came under Soami ji Maharaj's influence, He forgot the world. It became a dream. Soamiji Maharaj and His Satsang were the reality. He was estranged from all that had formerly interested Him. All that constituted His interest in life was Soamiji Maharaj and Soamiji Maharaj alone. He was so wholly engrossed in Him (Soamiji Maharaj) that He was totally oblivious and unconscious of the physical surroundings. On the way to Soamiji Maharaj's house or while going about in course of His spiritual mission to serve Soamiji Maharaj in the various ways He devised from day to day, He was not aware of what people He met, what they thought of Him and what physical or mental inconveniences or troubles He had to surmount. All the way He was living in and thinking of Soamiji Maharaj. Huzur Maharaj did not even know how many windows there were in the room occupied by Soamiji Maharaj, He saw nothing but the Master with His inner eyes.

ब चश्माने दिल मबीं जुज दोस्त  
हर चे बीनी बिदां कि मुजहरे ओस्त

***“See nothing but the beloved with your mind's eyes; and whatever you see with your physical eyes, know it all to be His phenomenon.”***

Although almost the whole of His time and attention were devoted to the service of Soamiji Maharaj there was not the least deterioration in the quality and the magnitude of work which was entrusted to and performed by Him as an important and high officer of the postal department in which He rose to be the Post Master General as stated above.

Huzur Maharaj helped and showed favour to everybody who came to Him. Those belonging to His caste and class were the most to be benefited. In spite of this they opposed Him because of His connection with Soamiji Maharaj. They went to the length of ex-communicating Him which was a matter of great consequence in those days. Huzur Maharaj did not deign to meet them in conference to justify His stand in Parmarth. He simply reported the matter to Soamiji Maharaj. It so happened that on the day on which the meeting was to be held for the purpose of ex-communication, the son of the headman of Huzur Maharaj's community, the main pivot of opposition, was caught red-handed in a heinous act. This incident humiliated the mischief mongers who got so much afraid that thenceforth they left off all thought of opposition to Huzur Maharaj and to other followers of Soamiji Maharaj. Considering the fact that shackles of caste and creed were so strong in those days that no man could-afford to defy the rules and established conventions of the society, the above incident in the case of Huzur Maharaj who was a member of an influential and important community, had a great repercussion on the future relation of Satsangis in general in that the mischief mongers belonging to other sister communities also were silenced, nay overawed, so much so that they were even afraid to think and speak ill of Soamiji Maharaj and His followers.

Whatever has been stated above relates to the period when Huzur Maharaj was the Gurumukh of Soamiji Maharaj. In 1878, on the departure of Soamiji Maharaj, He became the next Sant Sat Guru or the Leader of the Radhasoami Faith. During Huzur Maharaj's time the principles of this Faith spread very rapidly and several thousand of people of all classes and grades, of different castes and creeds, from almost all parts of the country, joined the

Radhasoami Faith. The followers of the Radhasoami Faith were respected for their sincerity, unity, love, devotion and humility. For this reason they were treated with respect and confidence. Since 1887, after His retirement from service, regular Satsang and congregation began to be held at His residence in Pipal Mandi, Agra. Huzur Maharaj used to hold four or five meetings of Satsangs during day and night for the purpose of imparting religious instructions, so that He had hardly more than two hours left for sleep.

Huzur Maharaj was always very sparing as regards His sleep and meals. Nobody could say if He ever took a full meal. Almost the whole of His spare time at night was passed in vigil and meditation.

Huzur Maharaj, in general appearance, was well built, above the medium height and graceful in gait and speech. His refulgent forehead, flowing beard, uplifting glance and beatific countenance struck men at once with reverence and love. He exercised an irresistible personal charm and attraction on all those who came in contact with Him. The whole atmosphere of the place in which He lived was surcharged with love and attraction which even a casual visitor would feel and realize. It was said that the lamp, in the lane, fixed to His house, had an attractive influence. For fear of this, many persons would avoid going by that lane. People who came to listen to His discourses were so inspired by the teachings that they began to feel like renouncing the world and passing their time in attending Satsang and performing Sewa and Bhakti of the Sant Sat Guru. It became a general belief that whoever went to Huzur Maharaj would become a Satsangi, i.e., a follower of the Radhasoami Faith. In His Daya and Mercy which

He showered on all who came in contact with Him in any way or with any motive, He was generous and benevolent to the extreme, just as a mother is to her son. Huzur Maharaj's place was verily a perennial source for the flow of spirituality from the feet of the Supreme Father to this arid and barren part of creation.

Parmarth and more particularly the practices of Pranayam Yoga have since time immemorial been associated with rigid and disciplined life of asceticism and renunciation. The disciple would always approach his teacher not only with profound respect but with great awe and fear. Huzur Maharaj converted this relationship of the *Guru* (teacher) and *Shishya*

(disciple) into that of a mother and child. He recognized and sanctioned the bond of love and love alone.

For the benefit of those who could not undertake long journeys to get initiated into the Faith, Huzur Maharaj permitted the use of printed leaflets of instructions to be sent out by post. As stated in the previous chapter, it was at the persistent request of Huzur Maharaj that in 1861 the general Satsang was established and the composition of *Sar Bachan*(Poetry) was commenced by Soamiji Maharaj. Huzur Maharaj published *both Sar Bachan Poetry and Prose* in 1884 and thus made the holy scriptures of Soamiji Maharaj available to all. Huzur Maharaj wrote the introduction to *Sar Bachan Poetry* ; translation of two or three paragraphs of which is given below.

"This Faith and its devotional practices are meant exclusively for those who have a desire to meet the true Supreme Being, and who are at heart anxious for the welfare and emancipation of their souls. Its teaching is not meant for those who are attached to worldly objects, name and fame, honor, respect, knowledge, learning or who have adopted religion as a means of their livelihood. In fact these teachings will not appeal to such persons. On the contrary, they will scoff at them and will treat them as false and baseless. The reason is that they feel upset and confounded when they hear these teachings as they feel that in case they act up to them, they would be deprived of the physical and worldly comforts and the means of their livelihood. Hence they try their best to ensure that this Faith does not find a place in the world lest the people whom they are keeping in ignorance and whom they are misleading by various ways such as idol-worships and the like thereby maintaining the means of their livelihood, would go out of their fold and control and thus their income and position would suffer."

"In *Sant Mat* (religion of Sants) the same principle applies as it does in other esoteric faiths and it is this, that they do not make any distinction between the Perfect Adept or Sant Sat Guru and the Supreme Being. And for this reason they call Him by His real name that reverberates in the sphere from where He comes. The name `Radhasoami' connotes Surat Shabd (the Spirit Current and its Source) which are related in the same manner as the ocean

and its wave, the sound and its resonance, the beloved and the lover. They have the same significance."

***"The name Radhasoami has been revealed by the Supreme Being Radhasoami Himself."***

"When the devotees of the holy feet of Soamiji Maharaj, after a few days' spiritual practice and Satsang, came to realize to some extent His sublime nature and spiritual status, and when He, in His own mercy and grace, revealed Himself to them to a certain extent, from that time, they began to call Him by the name which is resounding in His abode, viz., Radhasoami *Pad* (sphere), from where He had, by His Mauj, made His advent and from where He, having been moved by extreme compassion for the Jiva, manifested Himself in this Kali Yuga as an incarnation in Sant Sat Guru form."

Not only in the time of Soamiji Maharaj, when He was a Gurumukh, but even when He was the Leader of the Faith, Huzur Maharaj spent almost the whole of His income on Paramarth. The maintenance of Soami Bagh and the Sadhus who lived there, was a special charge which He defrayed from His private income. The cost of the buildings for housing Sadhus etc., which were then built in Soami Bagh, was met by Huzur Maharaj Himself. He purchased Huzuri Bagh No. I with His own money, and some of the houses in Pipal Mandi, the locality in which He lived, were purchased from His private funds and were set apart for the use of Satsangis and Sadhus.

Huzur Maharaj left this world on the 6th December, 1898. During the whole of that year He had been in indifferent health. One day when swelling was noticed on His feet, people got really alarmed. But soon after, it subsided and nobody thought seriously that the end was near. So when on the 6th December at 6'45 p. m. He departed all were taken by surprise. On that day at 6.40 p. m. Huzur Maharaj first enquired the time and thereafter retired for rest. But immediately after He raised His spirit and repaired to His abode. The body was not cremated till the 8th December in order to allow Satsangis to flock from different parts of the country to have a last glimpse of Him. His Samadh preserving His holy ashes stands in the Satsang hall to which He had moved sometime before His departure. His Bhandara is celebrated annually on the 25th of December.

The galaxy of high souls which adorned the Satsang of Huzur Maharaj consisted of Maharaj Saheb, Buaji Saheba, Babuji Maharaj, Prem Saranji, Dada Dayal Saran, Lala Girdhari Lal, Prem Pyariji and others. The first three became Sant Sat Gurus in succession. Referring to their high spiritual status, Huzur Maharaj once said that there were several Sadhs present in Satsang and some Sants too.

Before coming to Huzur Maharaj, Dada Dayal Saran was an ordinary Sadhu who lived in the jungle a few miles away from Calcutta. One day when he was half asleep a handsome woman came to him and began to talk of love. When he was about to fall into her snares, Huzur Maharaj appeared there. The woman ran away at His sight. Dayal Saran got up and left the jungle in disgust and came to Calcutta. By chance he met a Satsangi at whose house he saw the photo of Huzur Maharaj whom he\*instantly recognized. Thereafter he came to Agra and lived in Satsang to the end of his days.

Lala Girdhari Lal was distantly related to Huzur Maharaj. He with his wife left his house in Dholpur and lived in Agra where he got an employment in the Municipal Board. In spite of his very small pay he saved enough to enable him to participate in *Arti* and other functions in Huzur Maharaj's Satsang. He lived well and in contentment. Lala Girdhari Lal wrote, to Huzur Maharaj's dictation, *Prem Banis* and *Prem Patras*.

Prem Pyariji was also related to Huzur Maharaj. She had become a widow at an early age. Among the female devotees she occupied an important place. Huzur Maharaj wrote and published the following works :

- (1) Prem Bani, in verse, in Hindi, 4 volumes.**
- (2) Prem Patra, in prose, in Hindi, 6 volumes.**
- (3) Radhasoami Mat Prakash, in prose, in English.**
- (4) Several small treatises in Hindi and Urdu, e. g., Sar Updesh, Nij Updesh, Prem Updesh, Guru Updesh, Radhasoami Mat Updesh, Radhasoami Mat Sandesh, Jugat Prakash, etc.**

Huzur Maharaj's prose works are of special importance. They deal exhaustively with all matters which a devotee is required to know and are of immense value to those who intend to practice Surat Shabd Yoga. Other matters relating to the evolution of creation, the soul, its emancipation and the various religious practices enjoined by them are fully dealt with in them.

# MAHARAJ SAHEB



Soamiji Maharaj had indicated to Huzur Maharaj that His (Soamiji Maharaj's) two *Nij Ansh* [6] were present in Banaras as brother and sister. It referred to Maharaj Saheb and Buaji Saheba. Soamiji Maharaj had also spoken of Babuji Maharaj's high spiritual status and His future. Huzur Maharaj used to address Maharaj Saheb and Babuji Maharaj as *Sakha Surats* [7]. Babuji Maharaj's connection with the Satsang dates back to the year 1874. So when Huzur Maharaj went on His official duty to Banaras in 1884 He contacted Babuji Maharaj and through Him, Maharaj Saheb came to the feet of Huzur Maharaj in the next year.

Maharaj Saheb, Pandit Brahm Shankar Misra, was born on 28-3-1861. He was the fourth son of Pandit Ram Yashan Misra who was Professor of Sanskrit in the Queen's College, Banaras. Maharaj Saheb belonged to a family of intellectuals. He and His three brothers were all M. A.'s. His father was a great scholar of Sanskrit and Hindi. His scholarship, high 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 Patna. 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 a prominent member of his community having its stronghold in and around Banaras which is one of the most important places of Hindu religion and worship, his bold action in accepting the spiritual guidance of a Mohemmedan, 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 broad-mindedness and independent outlook in matters affecting the soul and its advancement but also the presence in him of an uncontrollable divine urge which overcame all worldly considerations.

Maharaj Saheb took His M. A. degree in 1884. Thereafter He commenced the study of law, but soon discovered that a lawyer's profession would not suit Him as it required constant exercise of mental faculties and diversion of attention to mundane affairs which left little time for meditation and for the care of the soul. He got a teacher's job in the Bareilly College. It so happened that about this time *Sar Bachan Prose* whose author was 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 who had been His friend and class fellow since school days. What a phenomenal effect the very first perusal of this 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 [8]’ 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*[9] that I can hope for salvation but you have been the first in rescuing 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 *Malika* [10] 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 ...

It may be mentioned here that while Maharaj Saheb was a student, His thoughts, inclinations and activities just accorded with the accepted ethical principles of the society in which and the people among whom He lived and moved. There was nothing out of the way that could indicate the presence in Him of the spirituality of the highest order, a glimpse of which we get from the above letter. It is more than probable that if prior to the termination of His academic career, He had come in contact with Huzur Maharaj, His full physical and mental development and growth would have been retarded. 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 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.

Huzur Maharaj in His official capacity as Post Master General was to visit Banaras. Babuji Maharaj was to make arrangements for His stay there. This gave an opportunity to Maharaj Saheb also for devoted service to His future Guru. Huzur Maharaj was to reach Banaras on the 26th November, 1885. The night before, both Maharaj Saheb and Babuji Maharaj were busy making preparations for the proper reception of Huzur Maharaj. They went in the morning to the railway station. The very first sight of Huzur Maharaj had a deep

and far reaching effect on Maharaj Saheb who surrendered Himself unreservedly at His feet. Babuji Maharaj Himself has written about this as under 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 Ophthalmia 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 holy 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 relations with this world emerged the love of the Beloved One as the sole beacon of light for His guidance on His onward path."

In those days it was not difficult for an M. A. of Maharaj Saheb's caliber, social status and family influence to secure a high appointment with good emoluments and prospects of advancement. But He accepted the post of a senior clerk in the office of the Accountant General as He felt that in this appointment He would get frequent opportunities of meeting Huzur Maharaj, besides peace of mind and freedom from care necessary for Satsang and spiritual practice. It so happened that the Accountant General wrote to the Principal of the Queen's College, Banaras, for recommending the names of a few really brilliant graduates who wrote good English. The Principal sent Maharaj Saheb and Babuji Maharaj for interview with the Accountant General who approved both, but wanted to have only one of them. But when they insisted that they could accept appointments in his office only if they were appointed together, the Accountant General offered one post on rupees ninety and another on rupees sixty per month and said that they should decide between themselves as to who would get rupees ninety and who would get rupees sixty. They agreed. Maharaj Saheb got the post on rupees ninety and Babuji Maharaj that on rupees sixty and they joined their appointments on 26-4-1886. Considering the fact that in those days a clerk started on rupees twelve and usually finished at rupees sixty, the above appointments were made on unusually high rates 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 might 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 Superintendent. In 1905, He was promoted as Chief Superintendent. This was the highest post 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 transferred on promotion to class I of the Indian Audit and Accounts Service. His superior officers agreed to give Him only what He could accept in the above circumstances.

In February, 1887, Huzur Maharaj, much against the wishes of the Director General of the Postal Department and other high officers of the Government of India, decided to retire from service. On this occasion of making over charge of His office, He stayed at Allahabad longer than usual which gave an opportunity to Maharaj Saheb to perform service and attend Satsang continuously for several days and in consequence whetted His appetite for more of the company, Satsang and Sewa of Huzur Maharaj. The more He saw of Huzur Maharaj, the closer He wanted to cling to Him. What He longed for was uninterrupted and constant company of His Guru. He offered Himself for and tried His utmost to get service in some Government Department at Agra, where Huzur Maharaj lived, irrespective of pay and prospects. It was, however, so ordained that He should remain at some distance. Who knows that in this the good of all concerned was involved. The spiritual nucleus established during Huzur Maharaj's stay at Allahabad while He was Post Master General there, was destined to grow into regular Satsang under the presidency of Maharaj Saheb and Babuji Maharaj, whom Huzur Maharaj used to address as Joint Presidents of the Allahabad Satsang. Maharaj Saheb had, therefore, to content Himself with visits to Agra which were made as frequent as

possible. So ardent was His desire to be in the company of His Guru that He seldom missed to utilize any holidays. Even Sundays and other holidays for a single day were often availed of for the purpose.

Soon after Huzur Maharaj's retirement, Maharaj Saheb contracted a very severe form of dysentery. The disease reached a stage when it was feared that it might prove fatal. Maharaj Saheb had to take long leave for about a year during which period He remained for the most part at Agra. Although the disease was cured, His constitution was totally metamorphosed and His diet was reduced to a few morsels of Khichri (rice gruel).

After His initiation into the Radhasoami Faith, Maharaj Saheb denied Himself all the luxuries and the company of His previous friends and associates in a perfectly natural manner devoid of all ostentation. His raiment and fare consisted of the simplest kind. During His stay at Agra He contented Himself with the few morsels that Huzur Maharaj gave Him at meal times. This continued even after He rejoined office on the expiry of His leave. The small quantity of food which was far from being rich did not, however, affect His work and efficiency. Maharaj Saheb was always punctual both in reaching and leaving office. But while in the office He was for the most part in meditation. His enviable and unusual speed and despatch and accuracy in the disposal of His official work gave Him ample time for devotion to His spiritual practices. However onerous, intricate and exacting the duties entrusted to Him might have been, He finished the work in a couple of hours or so and thereafter He sat in meditation unmindful of what passed about and around Him. And just as it struck four, He would leave office. There were occasions when His presence was required after office hours, but He refused to stay as it would upset His program of spiritual work.

During the periods when 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 His fellow disciples on religious matters, which bore unmistakable marks of profound spiritual inspiration. His audiences were struck by their deep spiritual character and the elucidation of spiritual truths; and He was, during the life, time of His Guru, marked out as His eventual successor.

In Huzur Maharaj's Satsang, Maharaj Saheb whom Huzur Maharaj called Prem Anand was accorded a very special and preferential treatment. The front seat in the first row was reserved for Him and Huzur Maharaj very often reserved His discourses on important points for delivery when Maharaj Saheb would come from Allahabad. Some persons either due to self importance or to ignorance as to who Maharaj Saheb was, complained to Huzur Maharaj that all attention and preferment went to young persons like Maharaj Saheb and Babuji Maharaj at the expense of senior members of the congregation. Thereupon Maharaj Saheb and Babuji Maharaj began to occupy back seats with the result that there were no discourses by Huzur Maharaj for days together. Then people realized the difference and the cause of preferential treatment. Satsangis who passed through Allahabad on their way to or from Agra were instructed by Huzur Maharaj to break journey at Allahabad and attend Maharaj Saheb's Satsang. So it was not only by word that Huzur Maharaj had indicated that Maharaj Saheb was His successor, He had in fact established His Satsang at Allahabad in His time which after His departure assumed much greater importance and magnitude.

About Maharaj Saheb's Satsang Babuji Maharaj writes, "After the departure of His Guru from the world in 1898, people flocked to Him to receive spiritual instruction, and from 1900 onwards, the influx of visitors to Allahabad for this object began to increase day by day. Divine services began to be held twice a day at His house and often thrice a day at which the audience consisting of both males and females numbered from three to seven or eight hundred on special occasions. 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 for Him, and thousands of persons were newly initiated by Him into the principles of Radhasoami Faith."

When Huzur Maharaj departed in December 1898, His holy body lay in state for three days; for Darshan by His numerous devotees who poured in from the various parts of the country. It was after the arrival of Maharaj Saheb that arrangements were made for cremation. Huzur Maharaj's procession was taken out with great eclat under the direction of Maharaj Saheb who headed the party. 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 who was not only the accredited successor of Huzur Maharaj, but had already been holding Satsang and rendering help to fellow Satsangis under the orders of Huzur Maharaj. 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 was shifted from Agra to Allahabad to which there was regular migration. Many persons moved bag and baggage. In a very short time the Satsang at Allahabad was converted into a huge congregation.

Although there is only one Gurumukh at a time there are in association with Him a number of other spirits of varying degrees of spirituality. In Huzur Maharaj's Satsang, Maharaj Saheb was the only Gurumukh but there were other high souls whose mention has already been made in the previous chapter. After Huzur Maharaj's departure it was but natural that they should join Maharaj Saheb's Satsang at Allahabad.

Maharaj Saheb's stay as Sant Sat Guru was comparatively short. But things moved so fast in His time that in the short time Maharaj Saheb graced the Satsang, very much was achieved. Even His assumption of the leadership of the Faith did not take as much time as it did in the case of Huzur Maharaj after Soamiji Maharaj's departure. It was only after His retirement in 1887 that Huzur Maharaj had His full fledged Satsang at Agra whereas in the case of Maharaj Saheb it did not take more than three years when He was recognized fully and openly as the Guru or Leader of the Faith.

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 large and varied. There were separate compartments for seating men and women and there was a separate shed for the children and their attendants so that they might not disturb the Satsang.

The Sadhu 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 respect to and touch the feet of Sadhus. They roamed about begging and preached the faith and initiated people. This tendency, if allowed to continue unchecked, was, in course of time, sure to create conditions and attendant evils similar to those associated with Sadhus 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 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. Due to these and other regulations, tendencies that were likely to create an atmosphere uncongenial for the performance of Surat Shabd Yoga and for devotion to the Feet of Radhasoami Dayal, were nipped in the bud. Extracts from some of the rules framed in this connection are given below :

1. (a) Persons, who already belong to the Sadhu class or (b) who have already renounced their family or have no family ties who (i) wish to devote themselves exclusively to the service of Radhasoami Dayal or (ii) 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 for 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.

3. Random wanderings of Sadhus should be strongly deprecated, and permission to proceed to another place should be given under a pass, in those cases only where such a course appears to be necessary in the interest of Satsang or when 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 travelling under authority. Presents in cash shall not be

offered to or accepted by Sadhu travelling under a pass. In case of need, however, presents of clothing or way expenses are not prohibited.

4.

- (i) A registered Sadhu will be supplied with free board, lodging, necessary clothes and a monthly allowance.
- (ii) A registered Sadhu shall attend at all meetings of the Satsang of the place where he is allocated, unless prevented from doing so by sickness or other justifiable reasons.
- (iii) He shall practice devotion at least twice every day for not less than half an hour each time, save under circumstances mentioned in the preceding clause.
- (iv) He shall perform such work of the Sat sang as may be entrusted to him.
- (v) He shall 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.
- (vi) 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.
- (vii) No Sadhu shall put on ochre colored clothes.

5. Infringement of any of the duties enumerated in the preceding paragraph will, after two warnings, entail suspension or removal.

6. Only aged females and those already belonging to the Sadhu class will be enrolled as Sadhus. Such females as are sincerely devoted to the Radhasoami Faith and have no means of support, may, however, generally be maintained at the expense of the Satsang. Females of

both classes, mentioned above, would, *mutatis mutandis*, be subject to the rules prescribed for Sadhus.

7. Under special circumstances such male Satsangis as are sincerely devoted to the Radhasoami religion and have no means of support may also be maintained at the expense of the Satsang. All rules and restrictions applying to Sadhus will apply, *mutatis mutandis*, to such Satsangis.

There are two events relating to the regime of Maharaj Saheb which deserve special mention. The first was the creation of an ever functioning body called the Central Administrative Council and its adjunct the Radhasoami Trust. The second was the commencement of the construction of the Samadh of Soamiji Maharaj. As regards the first, the main object is to keep in check the disruptive tendencies in the Satsang, which began to appear as early as the times of Huzur Maharaj, when a section of Satsangis tried to form separate groups and to assert their interest in the Satsang properties. Besides, the arrangement obviates the difficulties as regards succession after the departure of a Sant Sat Guru. The principles on which the Council and the Trust were to function, were formulated by Huzur Maharaj Himself. Their actual execution was, however, left to Maharaj Saheb who, in 1902, created the Council and, in 1904, the Trust. In this connection Babuji Maharaj has written as follows. "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."

As for the Samadh, details about it are given in Chapter 8 of this book.

The Manager of the Dumraon Raj, in Behar, was a Satsangi and a great devotee of Maharaj Saheb. He wished his place to be sanctified by Maharaj Saheb. He also wanted the Raj 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 Raj 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.

Due to failing health Maharaj Saheb took long leave in September 1906. At the request of the Satsangis of Sindh He went for change to Karachi and Hyderabad in October. There He stayed for about two months and a half. Maharaj Saheb's reception at the place was very enthusiastic and arrangements for lodging and boarding of Satsangis were made with punctilious care. 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 over 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 the 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.

Early in 1907 Maharaj Saheb shifted permanently to Banaras. By that time He had been less than twenty one years in Government service. As the minimum service required for earning a retiring pension was thirty years, people wondered why He had decided to leave Allahabad permanently. Nobody could think that before His leave expired He would leave this world. Maharaj Saheb left this world on 12th October, 1907, to the great disappointment and regret of His followers.

Besides the stray collection of His discourses in Hindi, Maharaj Saheb left one book in English called the "Discourses on Radhasoami Faith." This book was written to the dictation of Maharaj Saheb Himself while He lay ill at Banaras in 1907. Owing to the aggravation in His illness, the dictation of the book, though yet incomplete, had to be stopped in September.

The contents of the book, as they are, have, however, a value of their own for Satsangis and are looked upon by them as an inestimable treasure.

Now a few words about some of the devotees of the time of Maharaj Saheb.

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 cravings 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.

Although very modest and simple in outward behavior, he was very tenacious in his principles. To refer to an ordinary incident, the shaving of head, beard, moustache, etc. prior to performing the funeral ceremony of an elder member of the family was considered absolutely necessary in the Hindu society in those days. Sri Prem Saran's father died in 1890. He was required to get himself shaved. 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 shaving of head etc. 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 head etc. unshaved.

After his death in 1902 Babuji Maharaj remarked that Sri Prem Saran was one of the high souls who had come to this world from higher regions.

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. In this connection he also met several religious persons. He came to Satsang through Sri Prem Saran and received initiation in 1888-89. He was a good musician and diverted his talent in this art to better use by prescribing distinctive tunes for the various Shabds (hymns) in *Prem Bani* composed by Huzur Maharaj. He got 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.

Doctor Jiwat Ram belonged to Hyderabad Sindh. When he was a student of the Medical College, he happened to attend a meeting of Brahmo Samaj. He cried, "Show me God if there be any. I shall not believe in His existence unless I see Him."

A few years after, he heard of Huzur Maharaj and went to Agra. When he returned after receiving initiation, some one asked him if he had seen God. He replied that he had seen Him.

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. His both lungs had been affected and he was himself a physician. He was always present in the Satsang. Till one day before his death he was sitting in Satsang like a brave man."

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 amount to killing the dying.

Master Bul 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 which he had joined. He was thus instrumental 'n the expansion of Radhasoami Faith in Sindh.

In the time of Maharaj Saheb, Master Bull 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' x 3Y x 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 Bul Chand, but in fact he was Mool Chand (i.e., the Moon of Sunn, the topmost region of Brahmand)." Maharaj Saheb also said that Master Bul Chand was like Doctor Jiwat Ram. He did not absent 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.

# BUAJI SAHEBA



Buaji Saheba was the elder sister of Maharaj Saheb and was, therefore, addressed as such. "Bua" means father's sister. She was a *Nij Ansh* as already stated and succeeded Maharaj Saheb on His demise.

A little more than a month prior 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 in 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 Maui, She can function more or less in the same way as did Mira Bai [12] and Sahjo Bal.' This *Nij Ansh* shall in future, function fully as an Acharya[13] in the male form." Due to Her old age, failing health and the comparatively short period for which She presided over the Satsang and due to the fact of Her being a *parda nashin*[14] lady, the

full advantage of Buaji Saheba's presence could apparently be derived only by spiritually advanced Satsangis.

During the few years following Maharaj Saheb's departure, Buaji Saheba resisted at first all entreaties made to Her to conduct Satsang, to accept homage and to sanction initiation, and when She at last acceded to those requests, She did so through Babuji Maharaj only. Except when Babuji Maharaj Himself was present in the Satsang, She granted audience to a select few Satsangis only. Very few persons were allowed to attend Her Satsangs which were held at odd hours and on days when She happened to be at Banaras. In the Satsang which was held at Allahabad under 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, Leela [15] and Vilast 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 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 plainly 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.

In the creation in Pind there is not only sex distinction, but in the case of a majority of species of its denizens it is associated with sex functions also. In Brahmand, although there is sex distinction, there are no sex functions. In Dayal Desh, there is neither sex distinction nor any function associated therewith. All the spirits in Dayal Desh are of the essence of the Supreme Being Himself, fully kinetic and wholly absorbed in the Prem (love) and Anand (bliss) of the Supreme Being. As regards the *Nij Anshas*, i.e., those supreme spirits who are, one with the Supreme Being, they are all one and alike ; there is no distinction or difference. On their descent to the Pind, the assumption by them of male or female form is regulated by certain immutable laws relating to the redemption of spirits bound down in these regions. This, however, does not in any way affect their status or function as Redeemer.

Buaji Saheba left the world on 21st May, 1913.



बुआजी महाराज

बाबूजी महाराज बुआजी साहेबा के पीछे खड़े हैं। बाबूजी महाराज के दाहिनी ओर फेल्ल्स साहब और बाईं ओर ताऊजी साहब खड़े हैं

**BUAJI SAHEBA**  
( on chair in centre )

**BABUJI MAHARAJ** standing behind Her with  
Mr. MYRON H. PHELPS to His right and  
TAUJI SAHEB to His left

# BABUJI MAHARAJ



Babuji Maharaj (Rai Saheb Madhav Prasad Sinha) was born in Banaras on the 19th June, 1861 A. D. about three months after the birth of Maharaj Saheb in the same city. The year 1861 is memorable in the annals of Satsang for another reason also. At the request of Huzur Maharaj, Soamiji Maharaj was graciously pleased to start Satsang open to all on the Basant Panchmi day of that year.

About 60 years before this great event—great, because of the unique spiritual benefit conferred on the members of the family in which a Sant Sat Guru takes birth—the family had shifted from Agra to Banaras when the former city was attacked by the British and wrested from the Marathas.

The family in which Babuji Maharaj was born was Khatri by caste, the same to which Soamiji Maharaj's family belonged. Babuji Maharaj's grand mother (father's mother) was the elder sister of Soamiji Maharaj. On His mother's side, Babuji Maharaj's family was spiritually connected with Tulsi Saheb, the great Sant of Hathras, whose mention has already been made in this book. Due to close blood relationship with Soamiji Maharaj, Babuji Maharaj had, at a very early age, come in close contact with Soamiji Maharaj and His Satsang and had been the recipient of special favors from Soamiji Maharaj, Radhaji Maharaj and Huzur Maharaj. He was also a close friend and associate of Maharaj Saheb since very early childhood.

On His advent as Sant Sat Guru, the Supreme Being, besides Himself assuming the first Guru and *Gurumukh Swarups* as Soamiji Maharaj and Huzur Maharaj, brought in this creation several of His *Nij Anshas*, viz., Radhaji Maharaj, Maharaj Saheb, Buaji Saheba and Babuji Maharaj. They constituted the main props of the unique seminary established in this part of the creation for the regeneration, reformation and redemption of the souls. It was due to the presence in this creation of the Nij Anshas, Sants, Sadhs and true devotees, that the work of salvation was started by Soamiji Maharaj and Huzur Maharaj and has continued after them. Otherwise, the men of the world, instead of responding to the love and attraction of the Supreme Being, would have revolted and caused all manner of trouble and impediment in the way of spiritual progress. 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 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 Satsang. And after Him there is left nobody who had known Soamiji Maharaj and His Satsang and had witnessed the great Leela [\[16\]](#) and Vilas [\[17\]](#) of Soamiji Maharaj's days. It is natural, therefore, that while reading about the life of Babuji Maharaj we feel that we are glancing through the history of Satsang itself. For this reason the various events in His career will be delineated in some detail and studied with keen interest.

The great plain stretching below the Himalayas, and more particularly that part which is watered by the two big rivers, the Ganga and the Yamuna, has, since the dawn of civilization, been the nursery of spirituality. Culture and civilization, art and science learning and philosophy and trade and commerce have also sought the proximity and vicinity of these

rivers. All the important Avatars (incarnations), Rishis and Munis (sages) took birth in this plain. It appears as if all the spirituality flowing from the Supreme Being was focused on this plain. In the present age also most of the Sants, Sadhs and Mahatmas were born in this region or if born elsewhere shifted the centre of their activity to this plain. Soamiji Maharaj and Huzur Maharaj were born at Agra, a place on the Yamuna, and Maharaj Saheb, Buaji Saheba and Babuji Maharaj were born at Banaras, about 350 miles east of Agra on the Ganga. The Bhag [18] of the people inhabiting this area is being gradually enhanced so as to fit them for accepting the teachings of Sants and for eventual liberation of their spirits from the thralldom of Kal and Maya. The two places Agra and Banaras, however, represented two different aspects of the culture of the same class of people. Agra, the biggest city in the heart of Brij [19] is predominantly Vaishnavait [20] and Banaras is Shaivite [21]. Agra, having been the capital of the great Moghul emperors, had imbibed much of Muslim culture. The rigid rules and conventions of Hindu society had, in consequence, been very much relaxed. On the other hand, Banaras had remained comparatively secure from the influence of Muslim culture and religion so that Shaivite form of Hinduism flourished there unaffected by outside-changes. The votaries of Shiva flocked there from all parts of the country and poured their great wealth. In course of time Banaras had become an impregnable fortress of Hindu culture, learning, religion and philosophy and last of all superstition and bigotry. If there was something good, there was much that was undesirable. Due to the rigor with which the life of an individual was regimented in the routines of river-baths, idol-worships and various forms of superstitious rituals and observances, it was not easy to get away from them and to breathe the free air that would inspire the soul, touch the heart and raise the man above himself and his surroundings. Kabir Saheb had, of course, lived and preached there in the fifteenth century. His writings were very popular but not correctly understood and, therefore, the religion preached by him had, in course of time, become part and parcel of Hinduism and the Kabir-panthis [22], were recognized as a sect of Hindus. To wean the large number of sincere but ignorant persons from their degenerated orthodox faiths and to fit them for real spiritual advancement it was obviously necessary that spirituality of the highest order should form a reservoir with which they could be in close contact. With the birth of three Sants, mentioned above, in Banaras this object was fulfilled. Although Banaras still retains the position and privilege of being the centre of Hindu religion and culture, the undesirable phases and hypocritical performances

have gradually disappeared so that an individual is now absolutely free to think and act. This has had its repercussion on the people of the country as a whole and the kind of opposition and intolerance met with in the previous centuries is now wholly unknown.

When Babuji Maharaj after His initiation by, and prolonged association with the Satsang of, Soamiji Maharaj, returned home to Banaras, Soamiji Maharaj sent one of His devoted Sadhus with Babuji Maharaj to keep His company and help Him in the performance of Surat Shabd Yoga, which He did in a secluded and partly neglected and therefore unfrequented garden about a mile and half from His house. There He repaired with the Sadhu, 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 in Banaras. Huzur Maharaj had been so very much pleased with Him that He gave to Babuji Maharaj His own manuscript copy of Sar Bachan Radhasoami (Poetry) which had not then been printed. Thus equipped, Babuji Maharaj remained away in Banaras not to work His own salvation but to raise the spiritual standard of the place by His performance there of spiritual practices and devotion to Soamiji Maharaj.

After the departure from this world of Soamiji Maharaj in 1878, Babuji Maharaj's outer relationship with Satsang remained in abeyance. This afforded Him opportunity to apply Himself to the acquisition of knowledge and learning. In 1884, He took His M. A. degree, the highest standard of education then available. Before, however, He could fix Himself in any profession, Huzur Maharaj took charge of Him. Long before this, Huzur Maharaj had noted Babuji Maharaj's grand-mother's address and used to visit her place during her lifetime 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. It was through Babuji Maharaj that shortly afterwards Maharaj Saheb came to 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 had remained exclusively His own and Maharaj Saheb had no inkling of what Radhasoami Faith was. It is more than certain that if Maharaj Saheb's attention had been diverted to Satsang and His spiritual connection had been established with

Huzur Maharaj before He had completed His studies, His physical and mental growth would have been arrested.

After Maharaj Saheb joined Satsang and the two friends took service together, they became inseparable. Huzur Maharaj designated them as Sakha Surat" (companion spirits) and the Joint Presidents of Allahabad Satsang. They came to Huzur Maharaj's Satsang together, lived together and worked together. 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. Maharaj Saheb gave Himself up solely to a life of devotion and Satsang and spiritual practices. 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.

The early life of Babuji Maharaj till about the age of 25 was spent at Banaras. His father had a jewelry shop at Calcutta. He died when Babuji Maharaj was only 14 years old. He, therefore, came under the guardianship of His father's uncle who was considered an important person in his community, society and religion due mainly to his orthodoxy which verged on bigotry. Babuji Maharaj had, therefore, to live, much against His inclinations, the life of an orthodox Hindu. This, however, afforded Him an opportunity to witness the various religious observances, ceremonies and functions performed under the supervision of the Pandits of Banaras and the prominent members of the priestly class of other places as well. Of course, Babuji Maharaj as the *Nij Ansh* and future Sant Sat Guru, did not stand in need of learning and observing these things. The Supreme Mauj was that all these things should come within the ken of the Gurumukhs, Maharaj Saheb and Babuji Maharaj, so that the momentum that the preaching's 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 Gurumukhs. It was for this reason that Maharaj Saheb and Babuji Maharaj very often frequented almost all the places in Banaras not excluding gambling dens, Chan du-khanas [23], etc. 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 [24], at Allahabad in March, 1886.

The life at Allahabad was quite different. Huzur Maharaj took pension in 1887 and decided to live permanently at Agra. So, while His physical self and activities, family and children remained at Allahabad Babuji Maharaj's real interest in life, the soul of His soul and the centre of His being, Huzur Maharaj was at Agra. All holidays, most of the Sundays, periods of leave and furlough were accordingly spent in the Satsang of Huzur Maharaj at Agra. The constant tug and attraction on the mind and spirit of the *Nij Anshas*, Maharaj Saheb and Babuji Maharaj, must have resulted in great spiritual benefit to all the spirit entities having affinity with them. Although Huzur Maharaj had written in His letters that a direct connection had been established between the Supreme Father and them (Maharaj Saheb and Babuji Maharaj) and that it was not, therefore, necessary that they should visit Him frequently, there was no relaxation in this regard. On the other hand, their inner spiritual progress and attainments, whetted their appetities for more and more of Huzur Maharaj's Darshan and Satsang. And this went on till Huzur Maharaj's departure in 1898. In this connection it may be mentioned that due to the fact that Babuji Maharaj was a blood relation and a direct disciple of Soamiji Maharaj, Chachaji Saheb (Soamiji Maharaj's youngest brother) laid claim of His (Babuji Maharaj's) allegiance. He wanted Babuji Maharaj to live and associate with him in preference to Huzur Maharaj's Satsang. To this Babuji Maharaj did not agree; He did not believe in mincing matters. There could be no compromise in matters affecting His faith, principles and religion. Babuji Maharaj used always to say, "There can be no compromise between day and night, truth and untruth and right and wrong and those who aim at compromise are not real seekers of truth either." This attitude had ultimately great effect in sobering Chachaji Saheb who began to realize his true position in the Satsang. This also encouraged others, including his (Chachaji Saheb's) own sons to apply themselves with zeal and devotion to Huzur Maharaj's service and Satsang.

Babuji Maharaj whom Huzur Maharaj called Prem Adhar always occupied a unique position in Satsang. In the times of Soamiji Maharaj, as a typical lovely child of the age, but intelligent and devoted beyond His years, He was regarded with love and affection by all. Soamiji Maharaj used to require His attendance very often in the day and night, take personal service from Him and speak to Him of spiritual matters. Radhaji Maharaj loved and patted Him and fed Him with Her own hands. Huzur Maharaj, in full knowledge of what He was to

be, bestowed on Him the care and attention He deserved. As regards Maharaj Saheb, He loved Him (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. He had totally forgotten that Maharaj Saheb was His old friend and companion of childhood. He knew Him (Maharaj Saheb) to be the Supreme Being personified and loved and respected Him as such. In the constructive work relating to the formulation 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, He was with Him (Maharaj Saheb). Maharaj Saheb, on His part, had full faith and reliance in Him (Babuji Maharaj) and accepted all His Sewa and service. Babuji Maharaj had, in fact, merged His entire existence in Maharaj Saheb. If He purchased anything from the market for His own personal use, as for instance, wearing apparel of daily use, He would first purchase every thing for Maharaj Saheb.

After Maharaj Saheb and Babuji Maharaj were established in service at Allahabad and Huzur Maharaj had left them in charge of the Satsang which had been started by Himself there, they determined to lead a strict regimented life with a view to successful performance of Surat Shabd Yoga. For more than ten years they denied themselves the use of not only luxuries and comforts but much of what for persons in their position in life would constitute mere necessities. As for instance they abstained from taking even such things as milk, ghee (butter), spices and sweets. The quantity of food was reduced to that which was just enough to live on.

When, early in 1907, Maharaj Saheb went to Banaras on furlough, Babuji Maharaj did the same and decided to retire from service prematurely on whatever pension He would get. On Maharaj Saheb's departure, He had to return to Allahabad and to resume His duties in the Accountant General's office, but He felt and expressed in writing that life in the office which He had joined in 1886 with Maharaj Saheb was, in His (Maharaj Saheb's) absence, dull and a

drudgery. The void He felt cast on Him a gloom and implanted a very serious stamp on His outward behavior. He persistently refused for a number of years to undertake the responsibility of presiding over the Satsang which was devolved on Him by Maharaj Saheb Himself and which He was to fulfill under the direction of His (Maharaj Saheb's) sister, Buaji Saheba who was the *de jure* Leader of the Faith. When, however, Buaji Saheba called Him in 1910 and expressed Her wish to that effect He agreed to hold regular Satsang at His house.

A large number of books were written to Huzur Maharaj's dictation both in prose and in poetry. They are all in Hindi. When Maharaj Saheb and Babuji Maharaj requested that some book might also be written in English, Huzur Maharaj said that they (Maharaj Saheb and Babuji Maharaj) were M. A.'s in English, they should write in English. At their persistent request, however, Huzur Maharaj was pleased to dictate "Radhasoami Mat Prakash" in English. In His own time, Maharaj Saheb dictated "Discourses on Radhasoami Faith"; they were called discourses because they were originally delivered in English for the benefit of a learned professor of English at the Calcutta University, who did not know Hindi. In the time of Buaji Saheba, an American barrister, Mr. Myron H. Phelps of Philadelphia, U. S. A., came over to India in search of Truth. He joined the Satsang and received initiation from Babuji Maharaj. He was allowed to accompany Babuji Maharaj for a drive in His carriage every evening, when He would talk to him in English. Mr. Phelps took notes of these discourses which have recently been edited and printed.

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. Those persons who were in the personal service and attendance on Buaji Saheba at Banaras, moved to Allahabad. During Buaji Saheba's time, the finances of the Satsang were at an ebb due to the formation of the Gazipur clique about which we shall speak later on in the book. Even then the construction of the Samadh and the Satsang hall at Banaras started in the time of Maharaj Saheb, was continued and completed.

Babuji Maharaj's eldest son was in service at Bhagalpur. He fell ill there in 1909, and came to Allahabad. When his condition became hopeless, Mainyaji Saheba (his mother) made

certain entreaties to Babuji Maharaj. The only reply Babuji Maharaj made was that in the demise of their son the good of a very large number was involved. So they should take his demise gladly. On the river side when fire was set to the pyre, Babuji Maharaj recited "Badhawa", hymns of gratitude and thanksgiving to Radhasoami Dayal. All those who witnessed and heard of this were amazed.

Of all the Sants, Babuji Maharaj was Gurumukh as well as Sant Sat Guru for the longest period. As Gurumukh He thought of nothing but obeying His Master and as Sant Sat Guru He worked to complete what had been left by Maharaj Saheb. This He did through the Council established by Maharaj Saheb. He always laid emphasis on the maintenance of Satsang and its principles and tenets in their pristine purity. And this was the reason why He never permitted men imbued with the worldly desires to pollute His Satsang. Directly and indirectly He induced the undesirable elements that had gathered in the Satsang to drift away. He said this was the pleasure of Maharaj Saheb Himself. But this was not enough. When in course of time, these undesirables gathered strength and outward momentum they began to create trouble from outside and to employ all sorts of questionable means to harass and embarrass the followers of the true faith. At times they went so far as to threaten to demolish the very edifice and structure of the Satsang and the Council established by Maharaj Saheb. Of these nefarious activities and the defensive steps taken to safeguard the truth and the true path, we shall speak later on. Babuji Maharaj and His Satsang, however, remained unaffected by them and when in due course opposition had decreased, Babuji Maharaj shifted the head-quarters of the Satsang from Allahabad to Agra in 1937. When the Satsangis of Allahabad requested Babuji Maharaj to continue His Satsang there, He said that long long ago Huzur Maharaj had wished Him to pass His last days in Soami Bagh, Agra. The last twelve years of Babuji Maharaj's life were thus spent in Soami Bagh, Agra, where He departed amid profound sorrow of His devotees, on the night of the 17th October, 1949. Here, for the long period of six years and a half before His demise, He lay on His bed. About an ounce or two of milk and tea formed His sole physical sustenance during the twenty four hours. Although outwardly He had no disease, He could not or would not raise or move His body. Mechanical aid was necessary for passing urine and stools. But even in this state He attended to all the functions connected with the Satsang and Satsangis. Although He did not deliver long discourses as He did when in a fit

state of health, Satsangis were more than compensated by the ease and facility with which they could approach their Guru at all times of day and night.

Babuji Maharaj presided over the Satsang for over forty years. He did not write any book in prose or poetry. But some of His discourses have been printed in Hindi in six volumes. Besides this, there are a large number of letters written by Him or to His dictation. They deal fully with the various aspects of a devotee and true seeker's life and problems and answer his difficulties in regard to the internal practices. They constitute by themselves an important and integral part of the literature of the Faith and therefore extracts from some of the letters in English have been given in this volume.

Babuji Maharaj lived and held Satsang at Allahabad from 1886 to 1937. First He was the Joint President of this Satsang and after the departure of Maharaj Saheb, He was the sole master. Besides His regular visits to Agra and Banaras to attend Bhandaras there, He went to Solan, Simla, Dehradun and Mussoorie on the hills; Calcutta, Deoghar and Chunar in the east; Ajmer, Hyderabad and Karachi in the west; Delhi and Amritsar in the north; Indore, Baroda, Rajpipla and Bombay in the south. At almost all these places He addressed large audiences on various topics of the Radhasoami Faith. As He had command over several languages and understood various dialects, He could express Himself fully to all classes of the people. On one occasion when a large number of persons of Saudi Arabia who knew neither English nor any of the Indian languages, formed His audience, it was noticed that His speech was more Arabic than Hindi, and the Arabs could easily grasp the meaning. Babuji Maharaj usually delivered His discourses in His own tongue but the language was easy or difficult, Sanskritized or Persianized and scientific or technical according to the taste, interests or class of the audience. The subject matter and its treatment varied greatly from occasion to occasion so that all the various points came to be dealt with in His discourses. As 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 was meant by 'Meraj [25]', Shaqqal-Qamar [26], 'Id [27]', Sacrifice, etc. ; to a Jain He would explain how Nirvin [28] was attained in the times by-gone and how it can be attained now and to a Hindu He explained the real significance of various sacrifices such as Ashwamedhs [29] Yagya, Gomedh [30] Yagya, and rituals at birth and death etc.

Babuji Maharaj laid great emphasis on thoroughness and perfection. Even in small matters He was very careful. During the long period of His service in the Office of the Accountant General, Uttar Pradesh, in which He rose from the post of a clerk to that of an Accounts Officer, any document, report, budgets, etc. bearing His signature was considered as the hall mark of perfection, efficiency and dependability. His opinions were not only valued but recorded as rulings for future guidance and long after His retirement His name and work were regarded with respect and reverence not only in the Uttar Pradesh Office in which He worked but throughout the Audit Department in India. One of the Auditors General on the eve of his retirement remarked that the extremely high tone and the efficiency of the Uttar Pradesh Office was mainly due to Him. As for the men who had come in contact with Him, they always regarded it as a great privilege if they got any opportunity to comply with His wishes.

After the transfer of the Satsang headquarters from Allahabad to Agra, Babuji Maharaj left Agra only once. In 1938 He went to Banaras on the occasion of Maharaj Saheb's Bhandara by motor car. On His return journey He stayed at Allahabad for three days.

When in 1943 Babuji Maharaj fell ill great anxiety was felt by all. But soon everyone got used to it. Nobody, of course, thought that He would recover, but from the way in which He continued to control the destiny of His followers, all felt at ease, so that His departure in October, 1949 came as a great shock for which nobody seemed to be prepared. Babuji Maharaj's body lay in state for three days to enable His disciples from far off places to come for His last Darshan.

Babuji Maharaj's body was cremated in Radha Bagh on a platform constructed for the purpose, over which a decent monument has been built in the form of a hall surrounded by a verandah.

During the long period of over forty years when Babuji Maharaj presided over the Satsang and controlled the destinies of the denizens of this part of the Creation, several devotees of note also illumined this earth. Mention of a few of them is being made here.

Mr. Hurmusji R. Mistry was a Parsi 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. In the few years he lived at Allahabad he devoted himself entirely to Satsang and its service in every possible way. His recitations of Shabd (hymns) were very edifying and those who have heard him still remember the effect they produced on them.

In 1909 Mr. Mistry fell ill and went away to Bombay where he died about six months after. 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 Maui were qualities which are rarely met with, to the same degree, as in his case, even among old Satsangis."

Mr. Myron H. Phelps was an eminent lawyer and a rich man of Philadelphia. His search for truth brought him to the East. First he became a Bahai, then a theosophist and thereafter he accepted Sri Ramnathan of Ceylon as his guru with whom he lived for ten years. In 1912 he happened once 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 departure for 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 Ramnathan, he experienced within a week of initiation and that was why he hurried up to Allahabad.

Babuji Maharaj showed special grace to him and allowed him to accompany Him in His carriage during His evening outings when He spoke to him in English 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.

Rai Bahadur Baleshwar Prasad was better known as Prem Prasad by which name Huzur Maharaj addressed him. In Maharaj Saheb's Satsang he was called "Tauji" (father's elder

brother) as he was' about six years older than Maharaj Saheb. Some have worldly prosperity while some get spiritual upliftment. It is only an exception that both gifts are within a man's reach; And Tauji Saheb was in this exception.

Tauji Saheb was a prominent member of the Provincial Civil Service and rose to be Secretary, Revenue Board being the first Indian to occupy that post. He was a linguist and a man of varied talents. He was universally respected 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 Banaras 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 in future.

Tauji Saheb was a prominent Satsangi and devoted to Maharaj Saheb and Babuji Maharaj who entrusted him with the administration of Satsang and all important matters connected therewith. In the difficult days following Maharaj Saheb's departure, Tauji Saheb under Babuji Maharaj's leadership upheld, as the Secretary of the Council, its prestige and baffled the efforts of the schismatics who were bent on dissolving the Council. Tauji Saheb died on 20-1-1920.

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 his mother. Mr. Cooper did not comply, and wrote no attachment for money or for anything material. Thereupon he was disinherited and the entire property was made over to a Trust. Mr. Cooper was unaffected. In fact he had reduced his requirement 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 also 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 months 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. His body was cremated in accordance with his wish.

Doctor Madolal Malik was an L. R. C. P. & S. of Edinburgh and L. F. P. & S. of Glasgow. On return from England, in 1902, he commenced practice at Allahabad. Shortly afterwards he developed 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 about twenty five 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 capacity 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.

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 Chanamrit to thousands of his patients, and they were cured.

A few months before his death in 1926, his old disease got 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.

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."

Srimati Prem Sanwari alias Bahinji was the third wife of Sri Radha Mohan, Deputy Collector, the second son of Tauji Saheb. Shortly after her marriage, she had hysteric trances in which she described her previous life when she was the daughter of Lala Suchet Singh, the eldest son of Chachaji Saheb (the youngest brother of Soamiji Maharaj).

Sri Radha 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 in 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."

Bahinji's quick intelligence, ready judgment and correct diagnosis of human problems were 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.

After the transfer of Satsang head quarters 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.

Lala Tota Ram was initiated in the time of Huzur Maharaj and was seriously devoted to spiritual practices. After the death of his wife and only 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 in 1945.

Lala Tota Ram has immortalized his name in the annals of Satsang by directing his faculties and abilities to the service of Satsang in the construction of the Holy Samadh of the August Founder of the Radhasoami Faith, Soamiji Maharaj. Although he held one of the

Junior Civil Engineering qualifications, he was considered a genius as regards the design and construction of the Holy Samadh. He revived the art of marble work not only in respect of florals and engravings but of fine carvings and other works of fine architecture of which the samples are not available anywhere. Babuji Maharaj was once graciously pleased to remark that his (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.

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 Banaras and other buildings in Soami Bagh colony itself.

Lala Tota Ram was, till his death, in charge of the Bhandaras held in Satsang 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.

From time to time there have been spirits of high order in Satsang in female form as well. Jiji Bat was one of them. She was the grand daughter .of Bakhshi Khuman Singhji, the celebrated Prime Minister of Indore, Central India. She received initiation in 1892. Due to the rigors of *Pardah* 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 in 1947.

Jiji Bai was a gifted soul. Whatever Sewa she was given in the times of Maharaj Saheb and Babuji Maharaj she did it 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 *Sewas* she was mainly in charge of. She was kind, considerate and sweet tempered and was universally respected.

Babu Guru Mauj Saran's original name was Motiram Udharam Mirchandani. 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 died in 1947.

Babu Guru Mauj Saran, who succeeded Tauji Saheb as secretary of the Council, was a person about whom it can be said that since 1903 when he left his home and hearth in Sindh, 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. In fact he lived there and got his meals from Maharaj Saheb's and Babuji Maharaj's kitchens.

When Maharaj Saheb went to Dumrion, He kept Babu Guru Mauj Saran as His assistant. He was very much pleased with the work and devotion to duty which Babu Guru Mauj Saran displayed.

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, both as regards their quality, dispatch and correct grasp. He was a living encyclopedia of Satsangis, 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 every thing with an incredible sweetness and efficiency.

Two interesting incidents in Babu 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 offered, Huzur Maharaj said, "Why do you give rupees ten ? Five would be quite enough" and repeated it several times. Babu Guru Mauj Saran felt ashamed but could say nothing.

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. Babu Guru Mauj Saran wanted to offer some thing 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 anyone." That cap is still preserved with other articles of clothing, used by Huzur Maharaj. It appears in one of Huzur Maharaj's photos also.

[ For the history after the departure of Babuji Maharaj in 1949, please read Biography of Sant Das Ji and Six Volumes of R. S. Correspondence with Certain Americans. ]

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[1] Lok-the world, universe.

[2] 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.

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

[4] Kag literally means a crow; a contemptible fellow, base or impudent person.

[5] A primary school for boys.

[6] Direct emanation from the Supreme Source. Particle of the Supreme Reservoir.

[7] Companion Surats (spirits).

[8] Religious book, refers to Sar Bachan Prose of Soamiji Maharaj.

[9] Kindness.

[10] Supreme Being.

[11] Mendicant, recluse

[12] Well-known female saints.

[13] Spiritual Guide.

[14] Remaining behind the curtain.

[15] Pleasure and enjoyment of Sant's company.

[16] Pleasure and enjoyment of Sant's company.

[17] Pleasure and enjoyment of Sant's company.

[18] Lot. Fate.

[19] Name of a district near Mathura,

[20] Devotees of Vishnu. One of the three important modern Hindu sects: the other two being Shaiva and Shakta sects,

[21] Devotees of Shiva.

[22] Followers of Kabir sect.

[23] Place where people smoke Chandu, a preparation of opium.

[24] One of the states of the Union of India, then known as United Provinces of Agra and Oudh or shortly United Provinces, U. P.

[25] A ladder, stair, anything by which one ascends; ascent. ascension.

[26] Splitting the moon.

[27] Holy day, Easter.

[28] Emancipation, Salvation.

[29] The horse-sacrifice.

[30] The cow-sacrifice.

[31] An ornament on the top of a dome.

[32] A kind of yellow stone

[33] Cinnamon.

[34] A red gem.

[35] The hardest species of marble.

[36] A kind of stone. Crystal.

[37] Lapis lazuli.

[38] A species of jasper.

[39] Love.

[40] Pangs of separation from Beloved. The feeling or sentiment of love in separation.

[41] Detachment.

[42] Discrimination.