

RADHASOAMI FAITH

History and Tenets

By

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WITH A

FOREWORD

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PREFACE

The world, it seems, has of late been changing faster than man imagined. Wars and dramatic revolutionary changes in certain countries and the awakening that followed in their wake have materially affected moral and spiritual values.

There is now a new urge for knowing if there is anything abiding and real and if so what it is. This is drawing attention to the teachings of the various revealed religions. Man seems now anxious to probe into their mysteries. The religion of Sants and their esoteric teachings have, however, for the most part, escaped public gaze as in their case, no propaganda, public preaching or publicity is permitted in any form or shape. Their writings and discourses by themselves are enough to attract those who are fit to receive their message. These writings are mostly in the language of the people among whom Sants lived and taught and are not generally easily intelligible to those uninitiated into the Faith. Since larger and larger number of persons in the West are getting interested in these teachings, it is becoming difficult to reply fully to each individual enquiry. Hence, the need for bringing out this book which gives in a lucid and succinct form, from the authoritative sources and the sacred writings, the history and tenets of the Radhasoami Faith, which is the only living *Sant Mat* now.

Recently, certain interested and ill-informed persons have, with questionable motives, been propagating falsehood and producing spurious literature

connected with the Radhasoami religion in the countries of the West particularly the U. S. A. As this is creating confusion and wrong notions, it is necessary that the history and the principles of this Faith should be presented in an unalloyed form in a language that may be understood by the seekers in the West.

I gratefully acknowledge the help I have received in the preparation of this book from Rai Bahadur Doctor Umrao Raja Lal, Retired Civil Surgeon and Vice President of the Central Administrative Council, Sri Harihar Prasad, Retired Assistant Accounts Officer, Uttar Pradesh and member of the Central Administrative Council and Sri Sher Singh Mathur, Retired Assistant Political Agent, Central India, and member of the Central Administrative Council, Radhasoami Satsang, Soami Bagh, Agra.

RADHASOAMI SATSANG,
SOAMI BAGH, AGRA.
The 15th June, 1954.

S. Omakeshwari

FOREWORD

This book gives in a succinct form the history and distinctive teachings of the Radhasoami Faith as expounded by its August Founder and His successors. The author Sri Sant Das Maheshwari M. Sc., has been most painstaking in compiling this and several other books in Hindi and English, and deserves all praise and encouragement. He has had a unique opportunity of acquiring authentic knowledge of the subject as after finishing his studies in 1932 he had been serving Param Purush Puran Dhani Babuji Maharaj in one way or another and since the transfer of Satsang headquarters from Allahabad to Soami Bagh, Agra, towards the end of 1937, he had been in close contact with Him and was practically in constant attendance on Him when He was confined to bed from 1st April 1943, till His departure in 1949. During this period he used to read out to Him all sorts of books, magazines and papers including books of our Faith; and occasionally Babuji Maharaj elucidated various important points connected with the fundamental teachings of the Faith and related events of the Satsang of Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Buaji Saheba.

Though this book is primarily intended for foreigners and others who do not understand Hindi and are anxious to know the principles of the Radhasoami Faith, it will be of great help to Satsangis as well who know English. I earnestly hope that the author's efforts will be appreciated by those who have the spiritual cravings and are true seekers.

Umasi Raja Lal

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PART I
HISTORY AND TENETS

RADHASOAMI FAITH
STELSON



SOAMIJI MAHARAJ
(1818-1878)

The August Founder and the first Sant Sat Guru of Radhasoami Faith



RADHAJI MAHARAJ



HUZUR MAHARAJ
(1829-1898)

The second Sant Sat Guru of the Radhasoami Faith



MAHARAJ SAHEB
(1861-1907)

The third Sant Sat Guru of the Radhasoami Faith



BUAJI SAHEBA
(-1913)

The fourth Sant Sat Guru of the Radhasoami Faith



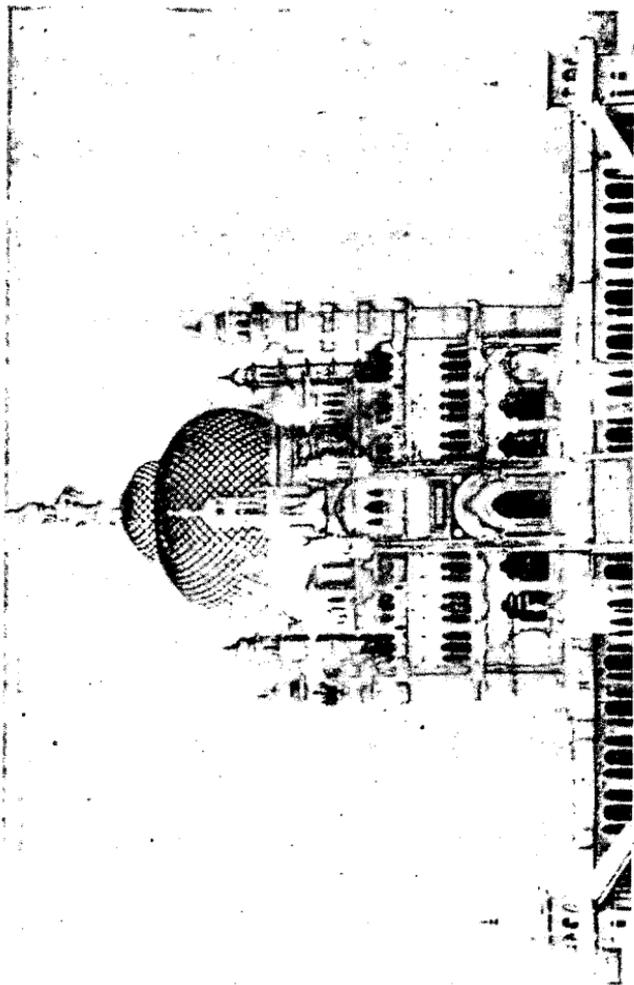
BABUJI MAHARAJ
(1861-1949)

The fifth Sant Sat Guru of the Radhasoami Faith



SANT DAS JI
(1910-1983)

Maharaj Saheb and Babuji Maharaji had prayed to Huzur Maharaj to write some book in English on Radhasoami Faith. Huzur Maharaj observed that as both of them were M.A.'s in English Literature, they should themselves write. Maharaj Saheb dictated one book in English known as "Discourses on Radhasoami Faith" but left its last chapter on "Karams (actions)" incomplete due to his failing health and eventual departure to His Original Abode. Babuji Maharaj did not write any book. Sant Das Ji, Personal Assistant to Babuji Maharaj, wrote mainly in English, translated into English the entire literature of the Radhasoami Faith, including Soamiji Maharaj's "Sar Bachan Radhasoami Poetry", brought out many original books and also completed the chapter left incomplete by Maharaj Saheb, thus fulfilling the mission which Huzur Maharaj had assigned to Maharaj Saheb and Babuji Maharaj.



Model of the HOLY SAMADH of SOAMIJI MAHARAJ, Soami Bagh, AGRA (India)

CHAPTER I

INTRODUCTION

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

The three lower sub-divisions or centres of Brahmánd, i. e., the spheres of the three principal gods Shiv, Brahmá and Vishnu are called "And".

Pind, And and Brahmánd are the three Loks¹ of the ancient Hindu religion. Dayál Desh or the purely

1 Lok—the world, universe.

spiritual region is the fourth Lok which was not known to any of the religions prior to the advent of Sants.

From the above it will be seen that the entire creation is divided into eighteen regions or centres. Man having been created by the Supreme Being in His image, there are eighteen centres in the human body also, corresponding to those in the Macrocosm. The entire creation is, however, an infinitesimal part of the Supreme Being, lying at His Holy Feet like a cloudlet in the sky. It is not homogeneous. There are gradations from the top to the bottom due to the gradual decrease in the intensity of spirituality similar to those perceptible in the corresponding centres in the human frame.

The spirituality of the third grand division, viz., Pind, is of the lowest order and consequently evil tendencies, pain and torments are associated, in a large measure, with existence in this division. The solar system containing our earth belongs to the Pind Desh. The six sub-divisions of Pind are represented in human frame by the six ganglia from the lowest one at the rectum to the highest which is situated in the brain where the optic nerves of the two eyes meet in the middle line. The second, third, fourth and the fifth reckoned from the lowest are related to the reproductive organ, the navel, the heart and the throat respectively. These six ganglia are in a kinetic form. There are six nervous centres in the grey matter of the brain. They represent the six sub-divisions of Brahmánd. Similarly, there are six nervous centres in the white substance of the brain which correspond to the six sub-divisions of the purely spiritual region or Dayál Desh.

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

How the creation was evolved is fully described in the holy books of the Rádhasoámí Faith, particularly in *Discourses on Rádhasoámí Faith* by Maháráj Sáheb, the third Sant Sat Guru. They also tell us that the original abode of the spirit entities, which are encased here in the various covers of matter and mind, is Dayál Desh where they lay in a comatose condition, unable to enjoy the bliss of that region and had, therefore, to be sent to the lower regions to be relieved of that condition and made fit for enjoying the bliss of Dayál Desh on their return there, in due course. But in its descent from the top, the spirit was depleted, in part, of its inherent power at each intermediate stage till at the bottom it is more or less in an inert state. In other words, each successive cover of mind and matter assumed by it at the intermediate stages has made it weaker and weaker. But whatever the present predicament of a spirit entity may be, the Supreme Being cannot permit it to abide in eternal perdition. He has so ordained that sooner or later the spirituality at the bottom rises up to higher centres. Human body is one of the

stages, in the course of evolution that a spirit traverses

The spirit of a human being is located in the sixth ganglion or the third Til¹, the aperture through which access into Brahmánd can be gained, and he alone of all creatures functions in six ganglions or centres as against three (or less than three) in the case of other higher or lower beings. In the human being the six centres are kinetic as stated above and the remaining twelve are so constituted that they are capable of being made to function by performing the practices prescribed for the purpose under the direct supervision and guidance of adepts.

Thus the constitution of man is a perfect microcosm of the creation or macrocosm. Man is endowed with a cosmos of his own which represents all the spheres in creation and possesses such apertures as would enable his spirit to reach the highest mansion from which it came. It is in consequence of this unique constitution that incarnations assume human form. Even the denizens of Brahmánd have to assume human form when they are desirous of gaining access into Dayál Desh. This is the reason why man is said to be the image of God.

The ancients have divided human life into four stages, viz., childhood, youth, middle age and old age. So also in the case of the creation in Pind there are four Yugas or the great periods, viz., *Sat Yuga*, *Tretá Yuga*, *Dwápar Yuga* and *Kali Yuga*. Just as in the case of man, spiritual faculties develop with age and are in the highest state of awakening in old age,

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

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

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

pation and constitutes a new era in the economy of creation.

All the actions of the Incarnation of the Supreme Being (i.e., Sant Sat Guru) are regulated by currents coming direct from the Supreme Being Himself. The attributes of the essence of the Supreme Being are met with in the Sant Sat Guru. The physical frame of the Sant Sat Guru is charged with spirituality of the highest plane and it imparts its spirituality to all beings and objects that come in contact with Him. The denizens of the third grand division derive in this way immense spiritual benefit and they are trained for admittance into the immortal regions of the first grand division.

Although Sants have been coming in this world in the previous Yugas as well, 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 fulness of time, Sants (those who have access to the purely spiritual regions beyond Brahmánd and Pár-Brahmánd), Sádhs (those who have access to spiritual-material regions, that is, Brahmánd), Mahátmás (those who have reached the first sphere of Brahmánd and who have overcome death) and *Fuqrá-i-Kámil* (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, viz., the purely spiritual regions, rank lower than Sants. As in their upward

journey they stopped at one or the other of the intermediate stages, there came to be different religions in the world. At whichever stage a pilgrim stopped, he regarded it as the 'final goal' and its presiding deity as the 'Infinite.' And he enjoined on his followers the worship of that deity. Besides there being different religions in the world for the reason stated above, further differences arose when, in the absence of adepts, spiritual leadership was appropriated by mere intellectuals or professionals. In due course the real teachings of the original masters were smothered within a mass of mere forms and rituals. Thus by the time of the advent of Sants and Fuqrá-i-Kámil, 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 (Faqr of Persia) more than a thousand years ago spoke out "*Anal Haq*" (I am God) and he was beheaded. Shams Tabrez (Faqr 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 Jíva (human being) became *Hans*¹ from *Kág*², so that the message of Dayál (Merciful) could be given to him. Kabír Sáheb (the first Param Sant who incarnated about seven hundred years ago) says :

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

[*Translation* : 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,

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- 1 Hans literally means a swan, being gifted with the power of separating milk from water ; hence a pure person.
 - 2 Kag literally means a crow; a contemptible fellow, base or impudent person.

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 Brahmánd. They involved hard disciplining of the physical and mental tendencies and awakening of the higher Mind. There was no question of the emergence of the spirit entity from the stress of mind and matter, which when it came about, marked the commencement of the epoch in which 'Love' as taught by the Supreme Father Rádhásoámí Dayál 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 "Rádhá", and the imitation of the wave or commotion that gave rise to this prime current is "Soámí". The true holy name or the supreme *Mantra* of the origin and source of all spirituality in creation is "Rádhásoámí"; and when the true Supreme Being thus manifested Himself as Creator and evolved the creation, the wave and the currents announced Him as Rádhásoámí. This true name is present everywhere in creation, and can be heard at the innermost plane where the spirit current is acting. It literally means the prime source or reservoir (Bhandár) and the prime current (Dhár) issuing forth therefrom. It is the first expression of manifestation of the unmanifested, viz., *Anámí Purush* or the Nameless and Formless Being. It is surcharged, in the highest degree, with His love and attraction. It preceded all creation and is the life and soul of all that exists. The entire creation down

to the lowest region bears the same impress of *Bhandár* and *Dhár* in a miniature form.

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

All that Sants, *Sádhs*, *Mahátmás* and *Fuqrá-i-Kámil* did and suffered for in this world was only a prelude to the gracious advent of the Supreme Being *Rádhásoámí Dayál* 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 aegis alone.

His advent infused spirituality of the highest order into *Brahmánd* and *Pind* and established an upward current which is the path by which the devotee reaches the first grand division and attains everlas-

ting 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 Soámíjí Maháráj in the persons of Huzúr Maháráj, Maháráj Sáheb, Buájí Sáhebá and Bábújí Maháráj 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.

CHAPTER II

SOAMIJI MAHARAJ

The incarnation of the most exalted, most gracious, most merciful, most munificent and most forgiving Rádhasoámí Dayál is a memorable event for the entire creation in Pind and Brahmánd. 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 Dilwáli Singh Seth Sáheb of Panní Galí, Āgrá, should be chosen to be His father on earth. This unique honour 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 honour. This applies also to Soámíjí Maháráj's mother and other relations whose

Adi Bhág had awakened to such an extent that they should be closely associated with the *Adi Purush* (Eternal Being) in His great work of salvation.

Soámijí Maháráj was born on the 24th August, 1818 A. D. He was named Shiv Dayál Singh and was later addressed as Soámijí Maháráj. 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 Bhandára (ceremonial feast) every year in Soámi Bágh, Agrá where His Samádh is being constructed.

The family of Soamiji Maharaj had been followers of Guru Nának's faith. His parents and some other near relations had subsequently accepted Param Sant Tulsí Sáheb of Háthras as their Guru. Tulsí 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 Hindí, Urdú, Gurumukhí, 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 any body. 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 Náráyan Deí came to be known as Rádháji Maháráj. 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. No body 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. Soámíjí Maháráj 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. No body disturbed Him.

While still a student, Soámíjí Maháráj 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. Soámíjí Maháráj 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, Soámíjí Maháráj had been recognised 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 Sádhub class and men who belonged to Súfi class and *Gyán Mat* (Vedánt Philosophy). From amongst these people who visited Him, a large number accepted the Rádhásoámí Faith and joined its fold. They remained at His place for days together and Soámíjí Maháráj, inspite of His apparent delicate health and constitution, delivered His message energetically for hours and sometimes for days together.

And Rádhájí Maháráj, 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 Soámíjí Maháráj, for nearly forty years, preached and initiated people in the practices leading up to *Satt 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 Soámíjí Maháráj and His relatives) contented themselves with the observance of outward formalities of Guru Nának's faith and worship of Samádhs etc. In this atmosphere there was not a single soul who could tolerate the message of a 'Nám' (name) higher than *Sat Nám*. It would have been utterly futile to openly preach the message of Rádhásoámí Dayál among them. The highest good that Soámíjí Maháráj 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 instil 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 sometime until Huzúr Maháráj (Rái Sálig Rám Bahádur, the would be successor of Soámíjí Maháráj), after an agitating and poignant search for the Supreme Being, continuously eating into His vitals for over a decade, came into the presence of Soámíjí Maháráj. 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, Soámíjí Maháráj 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 Mágh 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.

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

Adhikár (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 Asurí (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 Brahmánd 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 Brahmánd 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 *Purushártha* (one's own efforts and exertions) ; but even then it was impossible to penetrate the regions of Brahmánd without the guidance and help of Brahm himself. Most of the Rishís, Munís, Tapsís, Náths, etc., (sages of old) succeeded in elevating their spirits only to the higher centres of *Pind* and *And* (the regions of the three gods, Shiva, Brahmá 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, Mahátmás, 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 Rám 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 Nának, Tulsi Saheb and other Sants and Sádhs 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 Nám* 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 *Uddhár* (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 Nám by other Jivas would have been impossible. Other Jivas only followed what Huzur Maharaj said or did and thus in course of time by Huzur Maharaj's example they became qualified to act in the right manner. Soamiji Maharaj revealed and gave publicity to Radhasoami Nám and estab-

lished general Satsang only when Huzur Maharaj had come to Him.

There were people in Soamiji Maharaj's time who had no faith in Radhasoami Nám. The *Paksh* or regard for Sat Nám, 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 Nám.

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 Sádhi 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 "Bhág" 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 one-ness 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 Sewá (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". Soámíjí Maháráj was the embodiment of Adi Shabd "SOAMI". So was Radhájí Maháráj (Soámíjí Maháráj'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 fulfilment 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 Sewá and service of Soamiji Maharaj and for feeding the Sadhus, the poor and the needy and for other benevolent acts, She sold all Her jewellery 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 Samádh which is still under construction.

Among the disciples of Soamiji Maharaj there were several devotees and adepts of high order. One of them was Shibbojí. 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 Bukkíjí 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.

Bukkíjí, the younger sister of Shibbojí, used to hear discourses delivered by Soamiji Maharaj with great attention and devotion ; her eyes would then

become red and tears would flow. She would very often suck the toe of Soamiji Maharaj and say that she felt as if she was being breast fed. 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 Sewá and devotion as she was doing while Soamiji Maharaj was present. Soamiji Maharaj would appear to her in Dhyán when He would talk to her. People very often used to get Soamiji Maharaj's orders through Bukkíjí. A short time before her death, some one expressed sorrow that she was going to die. She, then, said :—

हम नहीं मरें मरे संसार ।
हमको मिला जिलावनहार ॥

(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, Bukkíjí requested Him in Bhajan to shower Dayá upon Sádhus. Soamiji Maharaj replied that with the exception of two Sádhus who were at that time performing Bhajan, all were sleeping. How could He show Dayá in the case of those who were sleeping ? When the Sadhus in question came to the Satsang at Panní Galí, they admitted that at the time mentioned by Soamiji Maharaj, with the exception of those two, they were all asleep.

Vishnojí was in charge of the kitchen. She used

to prepare Bhog (food). Even when Soámíjí Maháráj 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 Vishnojí 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 Vishnojí 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 Vishnojí against such utterances in future.

It appears desirable to say here a few words about miracles and super-natural 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 un-manifested. If it be His pleasure that they be in the lime-light 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 Parmárhís. 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 Satsangís 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 undescribed.

Bukkíjí's younger brother, Kanhaiyá Bhái 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 Lál 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 *Satgur Swarúp* as :

रू ए जेबा व कहे सर्वे रवाँ
नूर दर सोना नपसरा कातिल

[*Translation* : “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 undefinable 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 Soámí Bágh has grown up now and where His Samadh is being built. About the water of the well in Soámí Bágh, 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 neighbours said that it was not the proper occasion to present Bhents before Him as His spirit was reverting inside and His Dhyán should not be disturbed. Thereupon Soamiji Maharaj said that successful Dhyán 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 Satt 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 Parmárth 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 practised 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 practise repetition of the Name in such a way that it may never be forgotten.

“Besides the contemplation of the Sat Guru form 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 Sardhojí and two younger brothers named Sri Brindá-ban and Sri Pratáp 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 Alláhábád

held in 1870, when he was taken in a procession by his followers who called him Sarkár Sáheb. 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 Sewá 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 Pratáp 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 'Cháchájí Sáheb.' 'Cháchá' 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, Suján Singh and Sudarshan Singh. They were all called 'Bháí Sáhebs.' 'Bháí' 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 Parmárth. He gave away his property worth over a hundred thousand rupees to Satsang. He is also known as 'Seth Sáheb' and has been referred to as such elsewhere in this book.

Soamiji Maharaj's poetical compositions have been compiled in a voluminous book styled Sár 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 *Sár 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 *Sár Bachan Radhasoami* (Poetry) had been written by Huzur Maharaj.

CHAPTER III

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 Huzúr Maháráj. When they met each other, complete association, as between fish and water, was established.

Huzúr 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.

Huzúr Maháráj was born on the 14th March, 1829, in a respectable Máthur Káyastha family at Pipal Mandí, Agrá. He was named Sálíg Rám. While yet four years of age, His father, Sri Bahádur Singh, a pleader, died.

Huzur Maharaj got His early education in a Maktab¹ where He acquired proficiency in Persian.

1 A primary school for boys.

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 Saháranpur in 1850 and then to Alláhábád 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 Rái Bahádur 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 honour of being the first Indian to be appointed Post Master General of the North Western Frontier Provinces which then included Uttar Pradesh, Punjab, Rájasthán and Madhya Bhárat, 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 pice 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 recognised 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 Sanyásís but was disappointed.

There is a little incident which shows in a remark-

able 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 Gosáins of Vrindávan before he got married. When this occasion arrived, Huzur Maharaj put a number of intricate questions relating to religion, which the Gosáin 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 Gosáin, 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 Gosáin to go to Soamiji Maharaj for His Darshan and to accept Him as His Guru for the benefit of his soul. The Gosáin 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 single-ness 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 Soamiji 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

[*Translation* : 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 Parmáarth. 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 head-man 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 Dayá 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.

Parmárth and more particularly the practices of Pránáyám 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 recognised 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 *Sár Bachan* (*Poetry*) was commenced by Soamiji Maharaj. Huzur Maharaj published both *Sár Bachan Poetry and Prose* in 1884 and thus made the holy scriptures of Soamiji Maharaj available to all. Huzur Maharaj wrote the introduction to *Sár 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, honour, 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 upto 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 Sat-

sang, came to realise 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 Paramáarth. The maintenance of Soami Bagh and the Sádhus who lived there, was a special charge which He defrayed from His private income. The cost of the buildings for housing Sádhus 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 Bhandará 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, Babújí Maharaj, Prem Saranji, Dada Dayal Saran, Lala Girdharí Lal, Prem Pyaríjí 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 Sadhú 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 Girdharí 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 *Artí* and other functions in Huzur Maharaj's Satsang. He

lived well and in contentment. Lala Girdhari Lal wrote, to Huzur Maharaj's dictation, *Prem Banís* and *Prem Patras*.

Prem Pyaríjí 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 Baní*, in verse, in Hindí, 4 volumes.
- (2) *Prem Patra*, in prose, in Hindí, 6 volumes.
- (3) *Radhasoami Mat Prakash*, in prose, in English.
- (4) Several small treatises in Hindí and Urdù, e. g., *Sar Updesh*, *Nij Updesh*, *Prem Updesh*, *Gurú 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 practise Surat Shabd Yoga. Other matters relating to the evolution of creation, the soul, its emancipation and the various religious parctices enjoined by them are fully dealt with in them.

CHAPTER IV

MAHARAJ SAHEB

Soamiji Maharaj had indicated to Huzur Maharaj that His (Soamiji Maharaj's) two *Nij Ansh*¹ 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 *Sakhá Surats*.² 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

1 Direct emanation from the Supreme Source. Particle of the Supreme Reservoir.

2 Companion Surats (spirits).

from accepting the spiritual guidance of a Moham-
 medan 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 spiri-
 tual guidance of a Mohemmedan, whom an ortho-
 dox 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 facul-
 ties 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’¹ and belief to this paltry spiritualism. Its grossness becomes too palpable when I think of the true way opened before us through the infinite grace of Huzur Radhasoami. Oh how I yearn to mingle myself into dust before Huzur Rai Salig Ram Saheb and following Him through life and death one day to be deemed fit to be called His true servant. It is through His *Mehar*² that I can hope for salvation but you have been the first in rescuing 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*³ 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

1 Religious book, refers to Sar Bachan Prose of Soamiji Maharaj.

2 Kindness.

3 Supreme Being.

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 unreser-

vedly 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 calibre, 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 presidentship 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 utilise 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 programme 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 realised 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 recognised 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 Sadhu¹ 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

¹ mendicant, recluse.

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 practise 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 Satsang 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 coloured 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 twentyone 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. No body 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 behaviour, 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 Jíwat Ram belonged to Hyderabad Sindh. When he was a student of the Medical College, he happened to attend a meeting of Brahma 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 Búl 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 in the expansion of Radha-soami Faith in Sindh.

In the time of Maharaj Saheb, Master Búl Chand dedicated himself solely to Satsang and lived permanently in Allahabad. He made a Bhent of all he possessed and lived on what Maharaj Saheb was pleased to give him. He selected for his residence a small room $8' \times 3\frac{1}{2}' \times 4'$ located at the top of a room in the same house in which Satsang was held. He died in Satsang in the time of Maharaj Saheb who was pleased to remark, "His name was Búl 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 Búl 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.

CHAPTER V

BUAJI SAHEBA

Buají 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 Mauj, She can function more or less in the same way as did Míra Baí¹ and Sahjo Baí.¹ This *Nij Ansh* shall in future, function fully as an Acharya² 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 *pardá nashín*³ lady, the full advantage of Buají Saheba's presence could apparently be derived only by spiritually advanced Satsangis.

1 Well-known female saints.

2 Spiritual Guide.

3 Remaining behind the curtain.

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, Leela¹ and Vilas¹ 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.

1 Pleasure and enjoyment of Sant's company.

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 Anshás*, 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.

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

CHAPTER VI

BABUJI MAHARAJ

Bábuji Maháráj (Rái Sáheb Mádhav Prasád Sinhá) 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 Banáras when the former city was attacked by the British and wrested from the Marathás.

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 favours 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*¹ and *Vilas*¹ 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

¹ *Pleasure and enjoyment of Sant's company.*

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 Himálayás, and more particularly that part which is watered by the two big rivers, the Gangá and the Yamuná, 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 Avatárs (incarnations), Rishís and Munís (sages) took birth in this plain. It appears as if all the spirituality flowing from the Supreme Being was focussed on this plain. In the present age also most of the Sants, Sádhs and Mahát-más 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 Yamuná, and Maharaj Saheb, Buaji Saheba and Babuji Maharaj were born at Banaras, about 350 miles east of Agra on the Gangá. The Bhag¹ 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 thraldom of Kal and Máyá. 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 Brij² is predominantly Vaishnavite³ and Banaras is Shaivite.⁴ Agra, having been the capital of the great Moghul emperors, had imbibed much of

1. Lot. Fate. 2. Name of a district near Mathura, 3. Devotees of Vishnu. One of the three important modern Hindu sects: the other two being Shaiva and Shakta sects. 4. Devotees of Shiva.

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 rigour 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-panthis¹ were recognised 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

1 *Followers of Kabir sect.*

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 Sakhá 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 wordly 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 jewellery 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 preachings and practices of the Pandits had gained might be exhausted and controlled by investing them with spirituality and inner attractive forces of the highest order of the 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, Chandú-khánás,¹ etc.

¹ Place where people smoke Chandu, a preparation of opium.

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,¹ 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

¹ *One of the states of the Union of India, then known as United Provinces of Agra and Oudh or shortly United Provinces, U. P.*

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 Adhár 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 behaviour. 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 fulfil 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 Prakásh" 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 behoof 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 Bhágalpur. He fell ill there in 1909, and came to Allahabad. When his condition became hopeless, Mainyájí Sáheba (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 "Badháwá", 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, Simlá, Dehrádun and Mussoorie on the hills; Calcutta, Deoghar and Chunár in the east; Ajmer, Hyderábád and Karáchi in the west; Delhi and Amritsar in the north; Indore, Barodá, Rajpíplá 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 'Meráj'¹, Shaqqual-Qamar,² 'Id'³, Sacrifice, etc. ; to a Jain He would explain how Nirván⁴ 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 Ashwamedh⁵ Yagya, Gommedh⁶ Yagya, and rituals at birth and death etc.

1 *A ladder, stair, anything by which one ascends; ascent, ascension.*
 2 *Splitting the moon.* 3. *Holy day, Easter.* 4. *Emancipation, Salvation.*
 5. *The horse-sacrifice.* 6. *The cow-sacrifice.*

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 Rádhá 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 Pársí gentleman in service at Karáčí 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 Mauj 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 Bahá'í, then a theosophist and thereafter he accepted Sri Rámnáthan 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 Rámnáthan, 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.

Rái Bahádur Báleshwar Prasád was better known as Prem Prasád by which name Huzur Maharaj addressed him. In Maharaj Saheb's Satsang he was called "Táují" (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 Banáras 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. Bápújí Hurmusjí Cooper was a Pársí 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 he had 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 requirements so much that he did not stand in need of spending anything out of rupees fifty thousand or so left over to him by his mother. He made a Bhent of this money and also the major part of the allowance of rupees two hundred per month he received from his father's Trust. About ten or twelve years before his death, Mr. Cooper was almost completely oblivious of his physical surroundings. All the time he was in deep meditation and for 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 when his body was cremated in accordance with his expressed wish.

Doctor Mádolál Malik was an L. R. C. P. & S. of Edinburgh and L. F. P. & S. of Glassgow. 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 twentyfive years he was at the beck and call of every poor man at all hours of day and night. He never demanded his visiting fee and when he was offered, he would not accept it unless he had been convinced of the 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 *Charnámrit* 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 Radha-soami. 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 Sanwári alias Bahinji was the third wife of Sri Rádhá Mohan, Deputy Collector, the second son of Tauji Saheb. Shortly after her marri-

age, she had hysteric trances in which she described her previous life when she was the daughter of Lálá Suchet Singh, the eldest son of Chacháji Sáheb (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 judgement 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.

Lálá Totá Rám was initiated in the time of Huzur Maharaj and was seriously devoted to spiritual practices. After the death of his wife and only daughter he felt that his worldly ties and obligations were so much lightened that he retired on propor-

tionate 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, incharge 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 judgements 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. Jíjí Báí was one of them. She was the grand daughter of Bakhshí

Khumán Síngji, the celebrated Prime Minister of Indore, Central India. She received initiation in 1892. Due to the rigours of *Pardáh* prevalent in those days especially in her family she could not get Huzur Maharaj's Darshan. In 1904, however, she along with her husband and several other members of her family and other relations shifted permanently to Allahabad and lived in Satsang till her death 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 *Sewás* she was mainly incharge of. She was kind, considerate and sweet tempered and was universally respected.

Bábú Guru Mauj Saran's original name was Motírám Udhárám Mírchandání. He was initiated by Huzur Maharaj in 1892, after which he used regularly to visit the Satsang. This, he felt, was not enough. So, when his wife died, he retired from service on medical grounds, left his three children in charge of their grand parents and came to live in Satsang in 1903. He 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 Dumráon, 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, despatch 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 an-

other 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.*]

CHAPTER VII

THE COUNCIL AND THE TRUST

In accordance with the instructions and directions of Huzur Maharaj, Maharaj Saheb established, in 1902, as His agent, a council called the Central Administrative Council, Radhasoamí Satsang, to regulate the conduct of the Satsang and the management of the properties.

It has been customary for the followers of this Faith to serve the Sant Sat Guru with money as well as body and mind. The money presents are utilized by Him in various ways according to His pleasure. In the time of the first two Sant Sat Gurus, properties acquired from the money offerings stood mostly in Their own names.

After the departure of the first two Sant Sat Gurus, Chachaji Saheb, the youngest brother of Soamiji Maharaj, and Lálájí Saheb, the son of Huzur Maharaj, became the owners of these properties according to the law of the land.

It had been observed that after the departure of Sant Sat Gurus, certain persons had seceded from the main Satsang and formed into separate groups. They asserted their right of interest in the above properties. So it was necessary to take measures to protect these properties. And the Council was established

(a) to consolidate the properties presented or acquired during the time of Soamiji Maharaj and Huzur Maharaj, which were in possession of the members of the families of Sant Sat Gurus, (b) to settle, once for all, the question that the property belongs to the Sant Sat Guru as such and to no one else, (c) to safe-guard against the properties passing into the family of a Sant Sat Guru or another person, (d) to help the Sant Sat Guru in the management of the properties, (e) to administer the properties during interregnum and (f) to prevent the formation of cliques as far as possible.

The idea was to maintain and uphold the paramountcy of Sant Sat Guru in a constitutional way without prejudice to His position and prerogatives. When, in a civil suit, the Court asked Seth Saheb, the nephew of Soamiji Maharaj and the Vice President of the Council, 'What was the object of establishing the Council,' he replied, "The Council is for giving help to the Sant Sat Guru in management of the properties and to carry out His orders."

Before the creation of the Council there was no dispute regarding the properties. They were managed in accordance with the wishes of Maharaj Saheb. And on formation of the Council, Maharaj Saheb managed the properties with the help of the Council which had among its members the heirs of the first two Sant Sat Gurus as well.

Prior to the formation of the said Council a notice had been circulated amongst the followers of the Radhasoami Faith. It said that with a view to preventing the unsatisfactory state of affairs which was disclosed from reports from various quarters tending to strike at the real object of the Satsang, viz., devo-

tion towards and service of the Supreme Father Radhasoami Dayal, it was proposed to establish a Central Administrative Council of the Radhasoami Satsang. It went on to state that, "It is not contemplated by the constitution of this Council that it should, in any way, interfere with the devotion, service and homage due to the Sant Sat Guru when He again makes His advent. The Council will then only assist Him in the management of the Satsang and all powers will absolutely be wielded by Him."

The members of the Radhasoami Faith were called upon to elect ten members out of the twenty-eight named in the notice. The first ten in the order of number of votes formed the Council. Chachaji Saheb, the youngest brother of Soamiji Maharaj, was the first President of this Council. His name had not been circulated for election.

The above notice of August 1902 was sent under the signatures of Maharaj Saheb, Lalaji Saheb (the son of Huzur Maharaj), Sri Ráj Náráyan (the son-in-law of Huzur Maharaj) and Seth Saheb (nephew of Soamiji Maharaj). The signatures, on this notice, of the Sant Sat Guru's heirs, in whose possession the properties in question then were, amounted to an admission on their part that the properties really belonged not to them but to the Sant Sat Guru of the time.

Under the constitution the Council has the power to fill up vacancies consequent upon the death or resignation of any member or any other cause, to add to or reduce the number of its members and to remove any member.

Under the mandate of Maharaj Saheb, the Council, on the 29th June, 1904, resolved to vest the

management of the properties to a smaller body of persons selected from amongst its members. A 'Trust' was, therefore, constituted for the said purpose and it was designated the "Radhasoami Trust".

The constitutional powers of the Council consist *inter alia* of the following :

(1) To regulate the conduct of business pertaining to the Radhasoami Satsang and its branches and of the followers.

(2) To collect, preserve and administer the properties, moveable and immoveable, that have been, or may hereafter be, dedicated to Radhasoami Dayal or that may be acquired for or presented to the Radhasoami Satsang, for the furtherance of the objects of the Satsang.

(3) To do the above and other things which are incidental thereto in accordance with the directions and mandates of the Sant Sat Guru.

As regards the Trust, all the properties of Radhasoami Satsang and its branches both moveable and immoveable are vested in it. The Trust prescribes rules for the proper care and custody of the immoveable and moveable properties belonging to the Satsang and its branches and for the proper maintenance of accounts. All the immoveable properties as soon as they are acquired, are conveyed in the name of "Radhasoami Trust".

The object of the Trust has been defined as under:—The Trustees shall collect, preserve, administer and, if necessary, alienate the properties, moveable and immoveable, that have been or may hereafter be, dedicated to the Supreme Being Radhasoami Dayal or that may be acquired for or

presented to the Radhasoami Satsang and its branches in accordance with such directions as may, from time to time, be issued in this behalf by the said Council or the Sant Sat Guru of the time, or if any, who is recognized as the Representative of the Supreme Being Radhasoami Dayal, and as such is the sole master of all moveable and immoveable properties of the aforesaid Satsang, provided that Samadhs and places of public worship of Radhasoami Satsang shall, at no time, be alienated.

Under the Bye-laws of the Trust, the Trustees have to carry out all the mandates of the Sant Sat Guru of the time regarding the disposal of the moveable and immoveable properties of the Satsang and its branches and other matters connected with the Trust.

The key-stone of the Trust is the observance and maintenance of the inviolable and unalterable conditions that the mandates of the Sant Sat Guru whose lead the Council and its adherents follow must remain paramount, and that no rival sect or faction should ever be allowed to acquire a right or interest in the administration of the property managed by it.

The constitution of the Council differs fundamentally from that of other representative bodies in the world inasmuch as that none of these latter possesses the privilege of adding *sou motu* to their members. This unique provision in this body was purposely laid down to obviate the necessity of a dissolution of the Council and its subsequent creation on the basis of election.

Maharaj Saheb Himself in explaining the nece-

ssity of the provision referred to above, declared clearly what His intention was. It was and is nothing else but that the Council once created is indissoluble and that this declaration is not subject to any other interpretation.

The relations of the Council with each of the successive Sant Sat Gurus continue to be identical.

CHAPTER VIII

THE HOLY SAMADH OF SOAMIJI MAHARAJ

“Samádh” means a repository of the remains of a Sant’s body. A building constructed over such a repository is also called a Samádh. The holy Samádh in Soami Bagh, Agra, preserves the supremely sacred ashes of Soamiji Maharaj, the August Founder and the first Leader of the Radhasoami Faith. He was the incarnation of the Supreme Being “Radhasoami”.

Soami Bagh, which is about three miles from the city of Agrá, was laid out by Soamiji Maharaj Himself in the year 1876. He used to reside there, hold Satsang and perform religious practices. The room in which He performed the practices and held Satsang is known as ‘Bhajan Ghar’ or the ‘House of Devotion.’ The articles of furniture etc. sanctified by His personal use are kept in Bhajan Ghar. The water of the well near the Samádh, having been used by Him, is regarded by the followers of the Faith as of great sanctity and spiritual benefit.

After the departure of Soamiji Maharaj in 1878, Huzur Maharaj constructed a simple Samádh building of white sand stone. This was dismantled in 1904 as Maharaj Saheb wanted to have in its place a stupendous and magnificent Samádh building befitting the holy memory of the August Personage. Mr. Frizoni,

Architectural Engineer, then at Allahabad, was instructed to prepare the design of the building. This design consisted of one main hall 68' × 68', a verandah 15' broad all round, a minaret at each of the four corners, and a platform 29½' broad and 6' high all around the structure. The verandhas were to be double storeyed; each storey being 20' high, the height of both the storeys being 40' equal to the height of the main hall. The roofs of the main hall and the verandahs were to be supported on huge steel beams and the construction was all to be of brick work except the outer view of the structure on all the four sides, which was proposed to be of white sand stone.

As the soil here is sandy, foundations laid on it cannot be expected to support weight of such a massive structure. It was, therefore, considered necessary to sink wells to be connected with arches on which to build walls for the main hall and the verandahs. Diameters of the various wells are as under:—

- (a) 25 wells of 5½' diameter each, one under each verandah pillar.
- (b) 4 wells of 10½' diameter each, one under each minaret.
- (c) 4 wells of 8½' diameter each, one under each corner of the main gate.
- (d) 8 wells of 9½' diameter each, under north and south side walls of the main hall.
- (e) 11 wells of 6½' diameter each, under east and west side walls of the main hall.

The depth of the wells varies from 40' to 45'.

The difficulty of sinking the wells in close proximity, in loose sandy soil and at the same time not to

disturb the main Samadh in the centre of the proposed hall was great.

The originally proposed breadth of the walls was considered as insufficient for supporting the heavy superstructure. It was, therefore, subsequently increased, keeping, however, the entire load vertically straight upon the wells and also keeping in view that the main hall must be $68' \times 68'$ on which Maharaj Saheb laid so much stress.

Due to the departure of Maharaj Saheb in 1907 there was a temporary suspension of the construction till April, 1923, when Babuji Maharaj ordered to restart the work. Since then it has been going on uninterruptedly. In consultation with certain engineers in Government service, masonry over the foundation wells was widened and thickness of the walls increased by various engineering devices.

To give a clear idea of what the structure would be like, a model was made in 1926 to a scale of $2\frac{1}{2}'$ equal to $1''$.

The masonry of the foundation wells consists of brick and lime. The wells have been filled with brick-concrete and lime. On the top of each well is constructed a base consisting of huge blocks of stones $6'$ square and $2\frac{1}{4}'$ thick in two cross layers. Over the bases, arches of stones $2\frac{1}{4}'$ thick, in two layers, have been constructed and the wells thus connected with one another.

The main structure consists of a hall $68' \times 68'$ surrounded by verandahs $15'$ wide on all sides. The walls being of $3'$ width, the main structure is $110'$ square. There will be a $55'$ broad platform round it, thus making the whole structure $220'$ square.

The platform will be $15\frac{1}{2}'$ above the ground level. In the platform there will be 52 rooms, 13 on each side. The rooms will be each 10' broad but of different lengths. They have been provided with a verandah 8' broad. In front of this verandah all round, there is again a platform 10' broad with 4 steps all round leading down to a 20' broad canal having water, 5' deep. The facing of the verandahs, the platform, the steps and the canal will all be of white marble. Beyond this canal there will be a road 20' wide paved with red sand stones. From this road two foot-paths with bridges will be prepared over the canal on each side of the structure.

The platform in front of the rooms will be 2' above the level of the red sand stone road and the verandah 9" higher and the rooms further 9" higher than the verandah. The rooms will be 12' high. The roofs of the rooms and verandahs all round are included in the breadth, 55', of the platform all round the main structure.

The floor of the main hall standing in the centre is $3\frac{1}{4}'$ higher than the 55' broad platform all round it. The verandahs of the main hall are 6" lower than the main hall itself. They have a slope of 2" only. Thus the floor of the main hall will be exactly 20' high above the level of the red sand stone road.

In the centre of each of the four sides of the platform there will be marble steps of different widths to suit the size of the entrance doors on each side over the canal leading to the main platform of the main structure and on the edge of this platform the steps will end in shades of marble over the rooms and the verandah roofs mentioned above, as shown in the model and the plan.

On each of the four corners of the verandahs there will be a *Burj* (pinnacle). In the southwest corner the *Burj* will meet 'Bhajan Ghar', and the platform in front of the verandah of the rooms in the plinth will merge in 'Bhajan Ghar' and so also the canal. In order that the 'Bhajan Ghar' remains intact, it is proposed to let the water of the canal flow on its south and west.

From the four *Burj* (pinnacles) steps will descend on both sides to the platform in front of the verandahs of the rooms under the plinth.

The sacred well in the garden is an important structure. It will be exactly on the north of the eastern front door steps, just at the outer edge of the canal. Another well on the south of the steps will also be made to preserve the symmetry as shown in the model.

The first storey of the verandahs is $21\frac{1}{4}'$ high and has a gallery $4'. 7''$ wide jutting into the main hall. This gallery may be especially useful for accomodating ladies at the time of congregational services. The height of the second storey of verandahs is $20\frac{1}{4}'$ at which level the height of the main hall becomes $41\frac{1}{2}'$.

At a further height of $14'$, by means of corbelling series of semi circular arch rings one over the other octagonal plinth of the dome is formed on the outer side. To form a circular ring above the plinth, masonry in cement on the inside in a total height of $13\frac{1}{4}'$, will be projected. It will be filled with hill scenery. At this place or height the diameter of the dome will be $54\frac{1}{4}'$. The outside of the hill scenery forms the neck of the dome.

The second gallery for visitors to go and see the dome work and also for labourers for cleaning etc. will be provided $6\frac{3}{4}'$ above the hill scenery by projecting masonry. There is a colonnade of round pillars $11\frac{1}{4}'$ high above the foot of the gallery all round it, as though it forms the neck of the inside arch of the dome.

On the outside, the base of the dome over the neck will be $14\frac{3}{4}'$ high and the lower outer segment of the dome which is 39' high over the base proper is $1\frac{1}{4}'$, thick of brick in cement in 3 rings with 3' thick marble panels on the outside and over this ring rises the cap of the dome $9\frac{1}{2}'$ above the lower semi circular arch. Above this cap there will be a golden copper *Kalash*¹ 32' high. Thus the whole structure will be 193' 4" high above the red sand stone road level.

The four minarets will be 104' high over the plinth of the main structure.

The verandah pillars are octagonal in shape. They are marble monoliths, 6'.5" high and $2\frac{1}{2}'$ in diameter supported on a carved base $1\frac{3}{4}'$ thick of marble $3\frac{1}{4}'$ square and covered with more elaborately carved caps $2\frac{1}{2}'$ thick of marble $3\frac{1}{2}'$ square.

To add to the beauty of elevation on the north and south, 8 round pillars on each side have been provided on projecting masonry.

Special effort has been made to conceal the joints in marble as far as possible, to suit the size of marble available. As an instance, originally the minarets were proposed to be octagonals, each side or face requiring slabs $3\frac{3}{4}' \times 6\frac{1}{2}'$ which could not be easily had

¹ An ornament on the top of a dome.

in single pieces in sufficient numbers. The minarets have, therefore, to be designed as having 16 sides or faces for which slabs of dimensions $1'.9\frac{1}{2}'' \times 6'$. $1''$ can easily be had in single pieces. This makes the minarets look more beautiful architecturally as well. Similarly, as it would be impossible to get huge marble slabs for the dome, golden net work has been introduced to avoid open joints.

A look at the model of the building together with the details given above and the exquisite beauty of the relief carving in marble and the inlaid stone work done so far would give some idea of the grandeur of the building as it will stand when completed. Even as it is, the Samádh and its miniature model are visited by hundreds of tourists.

The building has an oriental setting but different styles of architecture have been beautifully blended to denote the catholic character of the Radhasoami religion which has among its members people of different nationalities. For the same reason, monograms have been provided in different characters, viz., Hindi, Persian and English.

In a building of this kind it is natural that construction should be slow principally due to the elaborate marble carving which is a special feature of this building.

Shabds or hymns from the holy scriptures of the Faith have been inscribed on panels and slabs both inside and outside of the main hall walls. Letters on some have been filled with mother of pearls and other semi precious stones while some have not been filled as they are likely to be spoiled during construction.

Carving of letters and semi precious stones for inlaid work which adorn the panels, is of special interest. The apparatus for this work, is a bow shaped saw which seems simple and hardly adequate, but is effective as the curves are very beautifully cut.

The materials used in the building are all Indian. Marbles of different colours and other stones which are being used and the places whence they are procured, are given below :

- (a) White and pink coloured marble is procured from Makráná, Jodhpur.
- (b) Green marble is procured from Barodá.
- (c) Ebbery¹ marble from Nousherá on the frontier and Jaiselmer in Rajasthan.
- (d) Yellow (Khattu) marble from Jaiselmer in Rajasthan.
- (e) Dárchíní² máble from Gwálior.

Semi precious stones such as Aqíq³, Margaj, Simáq⁴, Ratak. Gává, Billor⁵, Lajward⁶, Gaurí, Pitoniá, Doongásrá, Yashab⁷, etc. for inlaid work are procured from the beds of various rivers such as the Narbadá, etc. and quarries in Gujrát, South India, etc.

Ceilings of the verandahs have been constructed with marble slabs 6'' thick and about 2' square without steel reinforcements. The roof proper above the ceiling is an arched one, of brick and stone, lime or cement. Thus there is a sort of double roofing.

The building was originally estimated to cost rupees fifty lakhs but it will cost much more. About

1. A kind of yellow stone. 2. Cinnamon. 3. A red gem. 4. The hardest species of marble. 5. A kind of stone. Crystal. 6. Lapis lazuli. 7. A species of jasper.

rupees twenty lakhs have already been spent. The target date for completion of the project cannot be fixed.

Entire expenditure on the construction of the building is met from spontaneous and voluntary Bhents or offerings by the Satsangis, i.e. members of the Radhasoami Satsang which is under the administration of the Central Administrative Council, Soami Bagh, Agra.

Engineers and other visitors from time to time have spoken very highly of the late Sri Totá Rám, the supervising Engineer who was in charge of the work from 1907 to 1945 when he died.

As the marble structure would take long to complete, a temporary hall has been constructed for the purpose of holding Satsang or congregational worship.

CHAPTER IX

PRINCIPAL TENETS AND TRADITIONS

Radhasoami Faith is a non-proselytising and purely spiritual religion. Persons belonging to any faith can be initiated into it, provided they are found fit. They are not required to undergo any form of conversion, as it is understood and practised in case of other religions. People so initiated are called "Satsangis." The entire body of Satsangis is called "Satsang" of which the central pivot is the Sant Sat Guru. No admission fee is charged, nor are any monthly subscriptions prescribed for membership.

Radhasoami Faith does not require or permit any one to quit one's family or to give up one's avocation or profession. The only conditions required for embracing the Faith are abstinence from animal food and intoxicants besides compliance with the moral and ethical principles of conduct as understood and practised in a civilized society, and a conviction that (a) "Radhasoami" is the true and real name of the Supreme Creator and that (b) the goal of the Radhasoami Faith is the only true goal of true and perfect salvation which can be attained only by practising Surat Shabd Yoga (union of spirit with sound current).

According to Radhasoami Faith the whole universe is divided into three grand divisions :

The First or the Highest Division is called Satt Desh or Dayal Desh (region) where pure spirit, uncontaminated by mind and matter, exists. It comprises of six sub-divisions.

The Second Division is called the Brahm Desh or Brahmánd where highest and pure form of mind and subtle matter exist with spirit; the latter predominates. It also comprises of six sub-divisions.

The Third Division is called Jívá Desh or Ichchhá Desh or Pind Desh or simply Pind where matter is coarse and impure, and spirit is feeble and to a certain extent under the control of the forces of mind and matter. It also contains six sub-divisions.

The above three grand divisions of the universe have a correspondence, or are on the same plane, with similar divisions in the human body, which is a miniature (microcosm) of the universe (macrocosm).

The deliverance of spirit from the bondage of mind and matter, i. e., the body and senses, and its gradual ascension and eventual entrance into the First or Highest Division, by the practice of Surat Shabd Yoga, is perfect salvation.

The Supreme Father, Radhasoami Dayal, is a boundless ocean of spirit, love and bliss. The spirit entity is a drop from this ocean or a ray of the Supreme Sun and in essence is the same as the Supreme Father. Having descended from the Highest or First Region, the Surat (spirit) has, in its present state, become encased in material coverings and, in a manner, intermingled with matter and is, in the Third Region, subject to the forces resulting from such mixture. It has thereby lost its innate powers of discrimination and intelligence, and has become

subject to carnal desires and passions. As long as it remains in the Second and Third Divisions where mind and matter exist, it cannot be freed from future births in the lower or higher regions. It is only in the First or the Highest Division where mind and matter do not exist that there is no re-birth. There is an everlasting conscious state of love and bliss.

Spiritually the Sat Guru or Sant Sat Guru is one with the Supreme Being. Temporally or bodily He is the mediator between humanity and the Supreme Being. By Sat Guru or Sant Sat Guru is meant one who has reached the Highest or First Division or who has descended from the Highest Region with all powers fully developed and with full plenary powers of salvation.

Radhasoami Faith is not based on the scriptures appertaining to Hindu or any other religion but on the precepts or sayings of the Sant Sat Gurus. The holy name "Radhasoami" is not identical with that of Radha Krishna, the incarnation of Brahm.

The doctrines and tenets of the Faith, as originally propounded, are contained in the writings and discourses of its August Founder, Soamiji Maharaj, and the succeeding Sant Sat Gurus.

It may be observed that Radhasoami Faith consists of four essentials:—(1) Sat Guru, (2) Sat Shabd (3) Sat Sang and, (4) Sat Anurág.

Sant Sat Guru or Sat Guru is He who has either descended directly from the Highest Division or reached that region by the practice of Surat Shabd Yoga under the immediate direction of the former and has become one with Him.

Sádh Guru is He who has descended from the top of the Second Division or reached it by practice

of Surat Shabd Yoga under the direction of Sant Sat Guru and is on his way to the First Division.

Satsangi is he who having full belief and confidence in Sant Sat Guru and His words and been initiated by Him or under His authority, is practising Surat Shabd Yoga, and having traversed the Third Division, is on his way to the Second.

Sat Shabd is the sound proceeding from the original source, i. e., Satt Desh. It undergoes some change, or in other words, is enveloped in coverings at every step in its descent.

At the time of initiation the novice receives instructions as regards the details of the Shabd or sound of each sub-division by means of which he has to raise his spirit upwards. The sound, when heard, is called 'Dhwanyátmak Nam', while that uttered by the tongue is called 'Varnátmak Nám'. 'Nám' means name.

Force or energy when it becomes kinetic or active produces sound which is called Shabd or Nám or Name.

Each sphere has a name peculiar to it—the name representing the sound accompanying the manifestation of the central power or energy of that sphere. The sound is thus the real essence of the spirit force of the presiding power or energy of a particular sphere in action and is replete with all the characteristics, viz., intelligence, bliss, refulgence, attractive power etc. of the central energy or Deity of the sphere.

The "Shabd" or the "Sound" or the "Nám" or the "Name" or the "Word" as technically used in Sant Mat (Religion of Spiritual Adepts) or Radha-soami Faith is quite distinct in its nature from what

is commonly known as word or name here. These latter are commonly conventional signs, in articulate speech, of objects and persons, and have no real connection with the form or essence of the object itself, while in the case of sound proceeding from a centre of commotion, the sound carries in itself the impress of the force which produces the sound and partakes fully of its nature. So also is the case of spiritual sounds which are as intelligent, powerful, blissful and refulgent as the centres of force which produce them. "Soámí" is the sound produced by the first manifestation of the Supreme Being while "Rádhá" is the sound accompanying the prime current proceeding from the Supreme Source and these two are in inseparable communion with each other. The name "Rádhásoámí" is thus the Supreme Name or the Highest Dhwanyátmak Nám, and all others that have manifested themselves at lower spheres are subordinate to it.

The Supreme Being Radhasoami is a living God, All-intelligent and All-merciful—the Life of Life, etc. etc.; and internal prayers to Him, if they spring from a sincere desire to approach Him, cannot fail to attract mercy and grace in the work of salvation. Whosoever will call on this name or repeat it verbally, or still better, mentally will soon become one of the elects and be fit to receive further and higher instructions.

"Sat" means Immutable Truth, i. e., Sat Purush (True Being). Sants are incarnations of Sat Purush. "Sang" means association. Hence association with Sants is "Satsang". As Sant Sat Guru is the only manifestation, in this creation, of pure spirituality, Satsang is the company or association of the Sant Sat Guru.

A Satsang has also been described as the holy service conducted under the authority of Sant Sat Guru.

As without Sant Sat Guru there can be no Satsang, the word "Satsang" always connotes, to a votary, association of Sant Sat Guru who is the central pivot on which the entire Faith hinges. This is outward or external Satsang. Internal Satsang is the company of spiritual current within. It consists in listening to the spiritual sounds internally.

The external Satsang comprises of—

- (1) the holy service held under the presidency of the Sant Sat Guru,
- (2) listening to the recitation from holy books compiled by the Sant Sat Gurus,
- (3) listening to the discourses delivered by the Sant Sat Guru,
- (4) performing Artís, i. e., looking intently into the eyes and fore-head of the Sant Sat Guru and the Sant Sat Guru fixing His gaze on the face and fore-head of the devotee,
- (5) partaking of Parshád (eatables, garland, clothes and other articles) distributed after being sanctified by the Sant Sat Guru; and also of *Charnámrit* and *Mukhámrit*, i. e., water sanctified by the Sant Sat Guru, which constitute, as it were, the sacrament of the Satsang, and
- (6) rendering obeisance to the Sant Sat Guru by the devotees who are sometimes allowed to touch the feet of the Sant Sat Guru with their fore-head.

The object of all the above practices is that the

spirituality which is flowing from the holy person of the Sant Sat Guru may be imbibed by the devotees. They effect necessary purification in a devotee, awaken religious emotion in him, increase his love for and faith in the Sant Sat Guru and raise his plane of action.

By the above methods, ignorance is dispelled to some extent. The serene and sacred company of the Sant Sat Guru is, at times, alone sufficient to disclose and dispel the short-comings of, a devotee and to generate in him true remorse, *Virah* (ardent desire) and *Prem* (love). The Sant Sat Guru who acts from higher planes can alone eradicate egotism in a devotee by His constant and unsolicited assistance to the devotee at moments when the disciple is in despair in consequence of the failure of his own efforts. Egotism in this way gives way to diffidence and humility, and the devotee turns his gaze and attention to the Sant Sat Guru for His assistance in all his affairs.

The root of all evils is ignorance and egotism. The former clouds the discriminating faculties and conceals the viciousness of sinful motives and acts. While the latter conveys the idea of a consciousness that whatever is being achieved, whether it be temporal or spiritual, is the outcome of the worth or power, the actor possesses within his individual self.

External Satsang refers to :

- (a) company of, association with, and attendance on the Sant Sat Guru;
- (b) holy service itself, which represents, as it were, a training class of the members of the

congregation for spiritual instructions and for devotional practice; and

(c) the place where holy service is held.

The internal Satsang is explained below :

The seat of the spirit in the human body is at the topmost sixth ganglion reckoned from the rectum and that of the heart is in the fourth ganglion. The main feature of internal practices (Surat Shabd Yoga) prescribed by Radhasoami religion is the concentration of the sensory current diffused in the body at the seat of spirit and its subsequent exaltation to higher spheres in the manner, and according to the secret modes of practices, given out at the time of initiation. Concentration is effected by repetition mentally of the holy name Radhasoami and the contemplation of the image of the living Sant Sat Guru at the seat of the spirit. Spirit is raised by hearing internally and intently the sound current of higher spheres. This is what is meant by internal Satsang. By concentrating at a particular point or aperture of Brahmand or Dayal Desh in the brain and raising the spirit, communion is established with the sphere (macrocosm) which corresponds with that point or aperture in the body (microcosm).

There can be no worship of the Impersonal Being as the impersonal and formless cannot be contemplated or conceived. The contemplation of Supreme Being as an infinite expanse is meaningless and impossible. The form of the Sant Sat Guru assumed by the Supreme Being reflects the pure spirituality of Dayal Desh; and its contemplation is the contemplation of that pure spirituality. It is only that form that can effect purification, concen-

tration and sublimation of spirit. The Sant Sat Guru, being the personification of the Supreme Being, is Radhasoami Dayal to the devotee. Thus it is the worship and service of the Sant Sat Guru alone which is prescribed and recognized by the Radhasoami religion. To a devotee there is no Deity or Impersonal Being other than the Sant Sat Guru. It is apparent that no service of Impersonal Supreme Being can be done by body, mind and wealth or by anything material. It is with the object of enabling a human being, whose form is material, to establish contact with the Supreme Being who is purely spiritual, that He assumed the physical form of Sant Sat Guru. And as all Sant Sat Gurus are incarnations of the same Supreme Father, some resemblance in their physical forms, particularly the eyes and the forehead, is perceptible.

The service of the Sant Sat Guru with body, mind and wealth is rendered in a spirit of humble submission and a willing and voluntary though gradual, surrender. This ultimately results in the detachment of the devotee from worldly objects. It is upto the Sant Sat Guru to accept or reject any service as He pleases. In the eyes of Satsangis, material objects and intellectual attainments and name and fame and in fact everything that stands between him and his Beloved and his devotion to Him are repugnant, nay, sacrilegious. As such, it is out of sheer gratitude and humble devotion to the Sant Sat Guru that he makes the offerings. He regards it as an act of special grace, if the Sant Sat Guru is pleased to put the offerings to His personal use. This is why he makes offerings in kind also. The Sant Sat Guru after sanctification distributes them among the Satsangis.

Sat Anurág or Prem means true love. Radha-soami Faith consists only in cultivating an affection, or rather an intense love, for the Sant Sat Guru. The relation between the Sant Sat Guru and the Satsangi or devotee is purely of spirit or holy love, love to begin with, love to go on with and love to end with, the purity and intensity of love varying, of course, with the progress a devotee makes in his journey on the inward and upward path.

In advanced stages the nature of a devotee's love for the Sant Sat Guru has been likened to that of—

- (a) fish for water, without which it cannot live,
- (b) moth for flame, in which it strives to consume itself,
- (c) Chakor (white eyed bird) for the moon, at which it constantly gazes,
- (d) faithful wife for her husband, who is all in all to her.

As the inner self of the devotee is illumined by holy love, the earthly affections and esteem for and attachment to or interest in, all that the world can offer, begin gradually to disappear of themselves. The devotee rises above the lower self and gladly sacrifices his body, mind and riches at the altar of his Beloved. Nay, he scatters them to the wind as trifles and trash. It is the spirit that, in the first instance, surrenders itself to the Sant Sat Guru in joy, love and admiration for Him and the surrender of *Tan* (body), *Man* (mind) and *Dhan* (money), follows in its wake as a matter of course.

Samadhs, relics and other things used or otherwise sanctified by Sant Sat Gurus are considered as holy and contact with them in an attitude of vene-

ration results in the purification of mind and edification of the spirit of those who touch and use them. Satsangis should, therefore, visit the holy Samadhs of the Sant Sat Gurus with feelings of humility, respect and love.

The Samadh of Soamiji Maharaj is in Soami Bagh, Agra, where He resided before His departure. The Samadh of Huzur Maharaj is in Prem Vilás in Pipal Mandí, Agra, where He resided during His last days and the Samadh is built exactly at the spot where He left His body. The Samadh of Maharaj Saheb is in Soami Bagh, Banáras, where He resided before His departure. The Samadh is built in a spacious hall the construction of which had started in Maharaj Saheb's time. The holy ashes of Babuji Maharaj are kept in Soami Bagh, Agra, at the place where He lived to the very end. In Radha Bagh exactly at the spot where His body was cremated has been built a monument consisting of a hall surrounded by a verandah, with an oblong raised platform in the centre of the hall, which also contains a part of His Holy ashes.

Congregational services are held at these Samadhs. There are no priests, no rites, nor any hereditary office of priest for the Samadhs as is usual in the case of Samadhs belonging to other religions.

Bhandárás, i. e., celebrations of the anniversaries of departed Sant Sat Gurus are held by the Council annually at the respective holy Samadhs. To participate in these functions and to partake of the food served on those occasions, with a proper attitude of mind, is considered of special efficacy spiritually.

For the successful performance of the practices

prescribed in the Radhasoami Faith, it is essential that a follower should, as far as possible, gradually curb and restrain his downward tendencies by detaching himself from material objects, which bring him into this world and are primarily responsible for his bondage in the shackles of Kál and Máyá.

The devotee should earn his living by *Haq* and *Halál* (right and honest means), i. e., by hard work, as even a tinge of greed or dishonesty in acquiring wealth results in grave injury to his spiritual progress.

'*Kusang*' (bad company) should always be avoided. Every company except that of Sant Sat Guru and His devotees is more or less '*Kusang*'. It is a different matter if a devotee has to associate with the wordly people in the course of his duties or avocation, which he has adopted to earn a living; but he should have no liking for or take pleasure in their company, much less try to make friends with big people or get into good books of high officers. Satsangis should always avoid the company of and social intercourse with men who are altogether *Sansáris* (worldly) and are engrossed in the objects of this world.

The necessity of abstaining from participation in public meetings, cinemas, fairs and other places where large numbers of people assemble, cannot be over emphasised as it is always injurious to spiritual advancement and results in some spiritual loss. Participation in political meetings, demonstrations, etc., is attended by a far greater spiritual loss than attendance at ordinary meetings of a non-political character as the impressions carried in the case of the former are retained for a much longer time than those carried in the case of the latter.

Public preaching or propaganda is neither recognized nor allowed in the Radhasoami Faith. Huzur Maharaj used to say, "I am no missionary. Only I say what I have to say in this room (sitting room of His house)."

The condition of the devotee should be like that of a child who has just commenced to learn swimming under the guidance of an expert swimmer. If a novice begins to drown, he clings to the hands of the coach with all his might. So should the devotee cling to the Sant Sat Guru in his deadly combat with the forces of Kál and Máya. No one else has the power to help him against them.

The moral code of the Faith for the regulation of worldly dealings or affairs is that a man should behave towards others as he would wish that others should act towards him. True virtue and vice consist, respectively, in the exaltation and lowering of the spirit. All acts including spiritual practices which tend to free the spirit from matter and raise it towards its source are good acts. All acts which tend to degrade the spirit by weighing it downwards deeper and deeper into matter, are bad acts. Again, any action done with a view to helping the needy out of unselfish motives, is a good work.

CHAPTER X

INTERREGNUM

It is the cardinal doctrine of the Faith that the "Divine Current" continuously manifests itself on earth in the person of the Sant Sat Guru for the salvation of souls. The "Divine Current" after the departure of one Sant Sat Guru re-appears in the person of His Gurumukh, or perfect disciple, who becomes the next Sant Sat Guru, though some time intervenes between the departure of one Sant Sat Guru and the manifestation of the succeeding Sant Sat Guru; the period so intervening is called the period of "interregnum so to say".

Interregnum is the period for consolidation of whatever spiritual progress devotees have made. It is incorrect to say that interregnum is a cessation of spiritual progress. On the other hand it is an essential and necessary stage in the process of salvation ordained by the Supreme Being. It is full of spiritual benefits in its own way. In the absence of the Sant Sat Guru's physical form to which (the devotees were naturally attached) their (devotees') *Prem*¹ is converted into *Virah*² and as a result there is awakening of *B'irat*³ and *Nirat*⁴ which lead them

1. Love. 2. Pangs of separation from Beloved. The feeling or sentiment of love in separation. 3. Detachment. 4. Discrimination.

on. They thus get fresh impetus to apply themselves more zealously and earnestly to the spiritual practices, internal as well as external.

Nij Dhár, i. e., the Divine Current which came here with, and assumed the form of, Soamiji Maharaj, will not recede till the fulfilment of the object for which it came down. If it were to recede, the work of salvation would stop. It will recede only when the work of salvation is complete. This will be the time of *Mahá Pralaya* or great dissolution when everything will be reduced to precreational condition. It is far far away. The line of Sant Sat Gurus started by Soamiji Maharaj will go on with unbroken continuity. Only towards the end, when Soamiji Maharaj again incarnates, He will come as a Swatah Sant. Prior to that there will be Gurumukh Sants, i. e., Sants in succession, and not Swatah Sants; though for all practical purposes they are one and the same.

As regards the Gurumukh, when His spirit is elevated beyond the third Til and attains communion, and becomes one, with Radhasoami Dayal, the subtle form of the "Name", the Sant Sat Guru and the "Gurumukh" become one. The spirituality of the former Guru, which is now one with the Supreme Being, continues to flow into the spirit of the Gurumukh as a result of the same impulse which sent the first Guru. That is why a Gurumukh does not at once arrogate to Himself the position and powers of a Sant Sat Guru. In the beginning He acts under the impulse of His Guru and functions as Sant Sat Guru only when the impulse is so strong that He can no longer resist it. The inclination to act as a Sant Sat Guru is not only absent or priva-

tive for some time but there is a sort of resistance on the part of a Gurumukh to act as Sant Sat Guru. This shyness lasts for some time. The eventual manifestation is, therefore, always gradual. In the meantime the work of redemption continues as if the former Guru were in bodily form; His *Nij Rúp* (Real Form) is always kinetic. The *Nij Dhár* thus always exists and is in touch with our plane. The only thing is that It may not, for the time being, be visible to us in human form. It continues to respond to our prayers. The contemplation of the last Manifested Form should, therefore, continue till the Gurumukh form is fully manifest and the form of the previous Guru has receded to higher planes.

Satsangis should, during the interregnum,

- (a) search the Sant Sat Guru internally,
- (b) go on performing Sumiran, Dhyán, Bhajan and Satsang as before,
- (c) perform Dhyán of the last Sant Sat Guru,
- (d) follow other spiritual pursuits such as study of holy books with absolute confidence and trust in His grace, mercy and protection,
- (e) act on right principles with scrupulous care and sincere earnestness.
- (f) perform whatever Sewá is available.

The attitude of Satsangis towards fellow Satsangis should be characterized by real affection and cordiality. The Form of the last beloved Sant Sat Guru must remain the one beacon light of intense and undivided attention, devotion and contemplation.

When the time is ripe, He will, by His Mauj, manifest Himself again in human form and attract

all of His children who are desirous of taking His *Saran*. Till then all should wait patiently for receiving unmistakable proofs within themselves of the manifestation of Sant Sat Guru.

PART 2

SUBSIDIARY HOLY LITERATURE

CHAPTER XI

TRANSLATIONS FROM THE HOLY SCRIPTURES

SARBACHAN RADHASOAMI (POETRY), PART 1

Introduction

.....He impressed the importance of Shabd and disclosed the true nature of Surat (Spirit). He saved Jivas from Karam (rituals, ceremonies, etc.) and Bharam (delusions and superstitions). He taught unique Bhakti (devotion) which the Vedas and other scriptures had no conception of.

Message

This is to communicate to the 'Adhikáris' (persons fit to receive) the message that the Supreme Being and Perfect Master Radhasoami, seeing the humanity in great distress and lost in delusions and superstitions, manifested Himself as Sant Sat Guru for its emancipation and, in His unbounded Mercy, revealed the secrets of His own abode and preached the mode of attaining the same by the practice of Surat Shabd Márg (path). It now behoves Jivas to cultivate love for, and faith in, His Lotus Feet.

Bachan 1, Shabd 2

Radhasoami has assumed human form in the world and as Guru (Supreme Guide and Preceptor) He awakens the Jivas. (Couplet 1)

Those who intelligently followed His teachings were favoured with His company and association. (Couplet 2)

Bachan 3, Shabd 5

Radhasoami does not recognise Karam and Dharam (acts and duties prescribed by old scriptures). Radhasoami considers illusory old methods of repetition of holy names and Mantras and of sacrifices, austerities, etc. (Couplet 55)

Radhasoami does not attach any spiritual value to pilgrimages or fasts. 56

Radhasoami does not attach any religious status to the Sun or the Moon or to the Gangá or the Yamuná. 57

Radhasoami rids Jivas of false orthodox habits and notions and does not at all permit any kind of superstitious illusions. 58

Radhasoami does not permit idol worship, or that of Pitras (ancestors). 59

Radhasoami enjoins practice of Guru Bhakti (love and devotion to Guru). Radhasoami teaches Bhajan (i. e., Sound practice or hearing of internal sounds.) 60

Radhasoami says that one should attend Satsang and enjoins that Guru of the time is all in all. 61

Radhasoami discards distinctions of castes and creeds and makes no difference between a Hindu and a Mohammedan. 62

Radhasoami does not recognise caste system or the distinctions of colour and race. He declares all this to be false illusion. 63

Radhasoami classifies mankind only on the basis

of Bhakti (devotion) and lays stress on the devotion to the Spiritual guide. 64

Radhasoami does away with Vedas and Qurán. Radhasoami strengthens belief in the word of Guru. 65

Radhasoami teaches that Murshid or Guru is Supreme Father Himself. He shows God in the person of the Murshid and teaches the worship of Guru. 66

Bachan 6, Shabd 4

The Lord has now shown great mercy and I offer myself at His Feet. 7

I have now taken the shelter of Radhasoami. O Omniscient Lord ! keep me with Thee for ever. 8

I have none else; I worship Thee day and night. 9

I do not know any one but Thee. I adore Thee in my heart every moment. 10

Bachan 6, Shabd 15

Today I perform the Arti of Sat Guru and make an offering of my body and mind to Him. 1

Bachan 6, Shabd 18

For the sake of true devotees, this new (unique) Panth (path to salvation) has been revealed. 11

Bachan 8, Shabd 1

Guru and Guru alone do I keep in my heart, and now I make preparations for Artí of Guru. 1

Guru is the Perfect Being and disposer of destiny. To His Feet is my mind devoutly attached. 2

The ways of Guru are inscrutable (to human mind) and indescribable. None but the Guru do I recognise. 3

I know neither Sat Nám nor Anámí, although much has been said about them in books. 9

Of course I make obeisance to them with folded hands; but none do I regard as equal to the Sat Guru. 10

Through the grace of Sat Guru have I come to know all; but for the Guru how could I have known them. 11

It is Sat Guru Who imparted knowledge about each one of them and thus the exact position and status of each was known. How then can any of them be regarded as superior to Guru ? 12 & 13

Guru revealed the sphere of each one of them and also their respective positions and *locus standi* in the creation. 14

This is why the Sat Guru is the creator as well as destroyer of all. 15

So the position of Sat Guru is the highest and no one else can be considered equal to Him. 16

When the Jiva comes under the protection of the spiritual Guide, his Karam (past actions), Dharam (obligations) and Bharam (illusions) are done away with. 17

The real religious code is the path shown by the Spiritual Guide. 18

Whatever a disciple does by the order of his Spiritual Guide, confers Bhakti (devotion). 19

You should, therefore, first search for a Spiritual Guide, select one who may tell you of "Shabd Yoga." 20

There is no one else equal to such a spiritual Guide. What else remains to be performed after I have got the Guru ? 21

Hence I am convinced in my mind that one should serve none but the Spiritual Guide. 22

Kál and Karam cannot get an upper hand over one who has in his heart the love and devotion for and faith in his Guru. 23

Blind followers of those, who lived in the past, whom they never saw with their own eyes and of whose greatness they have only read in the books, are under delusion. 33 & 34

If any one now tries to disillusion them, they find it as difficult to give up their old beliefs as to give up their life. 35

None can attain Bhakti (love and devotion) without the help of living Sant Sat Guru and none can enter Sat Lok without Bhakti. 44

People tied to the world and to its pleasures and temptations need not give up their old beliefs and prejudices, as these beliefs constitute their support and mainstay; but for such beliefs and prejudices they have nothing to stand upon. 46 & 47

Our teachings are not meant for such persons, for they are the victims of worldly desires. 48

Devotion to the Guru has been preached for those who have love for and feel pangs of separation from Him. 51

A devotee cannot attain his object until he meets the Guru of the time. 52.

Bachan 8, Shabd 3

I offer myself to the Spiritual Guide who extended His protection to me, received me with open arms and endowed me with pure devotion. 3 & 4

I perform His Artí and offer my body, mind, wealth and all to Him. 5

I would not accept any one but the Spiritual Guide. I know no haven of rest except the Nám. 6

That alone shall happen which is ordained by the Guru because there is no one else but the Guru. 7

Guru is the creator of the entire creation and He is the preceptor of all. 8

He is the support of my life and He will save me. 9

None is so dear to me as the Spiritual Guide who will bring about my salvation. 10

Bachan 11, Shabd 1

Sants say that during Kali Yuga there are no specific means of salvation except through Satsang. 55

Deeds, religious duties, austerities, worship and charity are only conducive to the augmentation of egotism. 56

If the above acts are not performed exactly as prescribed, the result is the reverse of what is expected. 57

For this reason Sants have declared the superiority of Satsang over all these practices. 58

Bachan 13, Shabd I

Serve the Sat Guru by surrendering your heart, body and riches and consider Him as Sat Purush. 18

Perform all kinds of service, high or low, as the occasion demands. 28

Do not feel shame in performing any service but do whatever the Spiritual Guide says. 29

Service with money consists in spending it in the service of the Spiritual Guide. 30

The Spiritual Guide has no need for your money

because He possesses the wealth of Bhakti Nám (oneness with Shabd). 31

Bachan 16, Shabd 1

Worship none but the Spiritual Guide; have His Darshan and worship His Feet. 17

The worship of the Spiritual Guide embraces the worship of all; just as the ocean embraces all the rivers. In the worship of Guru is included the worship of all. 18

In serving the Spiritual Guide you serve all the gods and goddesses; you should not have the least doubt about this. 19 & 21

This is why I repeatedly explain and sing the praises of Bhakti or service of the Spiritual Guide every moment. 22

Had you been wise, you would have used your wealth to some advantage. 41

The best use of money is to spend it in the service of the Spiritual Guide. 42

Bachan 18, Shabd 1

You should adopt the Spiritual Guide after making diligent search for Him. Nobody ever found the right path without the spiritual Guide. 1

One has not known the secret of devotion if one did not accept the Spiritual Guide as Sat Purush. 7

Bachan 18, Shabd 2

Worship the Guru every moment. No other deity is equal to Him. 1

Always remain in service at the Feet of the Guru and surrender body and mind to him. 2

Look intently at His face with your eyes and listen to His discourses with your ears. 3

Subdue the mind with the aid of Guru and overthrow Kál (Universal Mind) with His help. 4

The Guru assumed the form of Brahm and He described the status of Pár-Brahm. 5

Similarly, the Guru revealed the region of Sat Nám and disclosed Alakh (the Invisible) and Agam (the Inaccessible). 6

Radhasoami Himself has assumed the form of Guru: the Anámí (Impersonal Being) is not superior to Guru. 7

Bachan 18, Shabd 12

You should not consider the Guru to be a human being. He is the life and soul of Sat Purush. 3

Persuade your mind as best as you can to accept this truth, to have firm faith in Him and to contemplate His image. 4

Hidayat-námá (Commandments)

Progress in elevation of spirit can only be made by the method of *Sultán-ul-Azkár* (sovereign mode of Sound practice). It now behoves you to attend to and remain in the service of such a Sant and cultivate love for Him; be ever prompt and diligent in His service, and by all possible ways, with body, mind and wealth, secure His attention and favour and grace; be gazing intently on Him for an hour or two at a stretch with your eyes and with all your heart (full of love).... ..

SAR BACHAN RADHASOAMI (POETRY), PART 2

Bachan 22, Shabd 10

Deep and dire illusion grips all mankind.

They all exercise their intellect but find no trace of the Truth. 1

Not to say of this party or that, none has found the True Master. 2

They all strained to their utmost their wits and cleverness, but when nothing availed, they gave up and acknowledged defeat. 3

It is only the Sants Who have revealed the ultimate Truth. 5

The Sants internally elevate their spirit with the sound current and reign in *Agam Lok*. 6

But it is a pity that people do not listen to what They say but are led astray by their stupid ignorance. 7

By not meeting a Perfect Sat Guru, one's precious life is simply gambled away. 8

If hordes of greedy persons are met with, what purpose or end will they serve ? 9

They neither work hard to perform devotional practices nor make efforts to curb the evil tendencies of their mind. How can then they come out of the meshes spread by Kál ? 10

Kál has spread out his tentacles in which unwary souls are entangled. 11

Radhasoami declares, none can be saved without coming under His protection. 12

Bachan 24, Shabd 3

O Vidyá (intellectual knowledge) ! Thou knowledge temporal ! Thou art ignorance itself ! Thou hast failed to appreciate the greatness of Sants. 1

Sants are overflowing oceans of 'Love', on the other hand thou hast soiled the human reason (intellect) with mud. 2

Thou art hankering after wealth, respect and praise and art wrapped up with cunning. 4

Many have tired themselves out with reading books but without 'Love' they gained nothing. 7

They always read only books dealing with external worldly affairs and knowledge but they never read nor help others in reading the book of their internal real self. 11

You are always hankering after your praise and you are full of desire for respect and praise. 16

You can never conquer your mind merely by reading books. It is like shooting arrows which always miss the mark. 20

The religion of Sants is different from (worldly) knowledge—(worldly) knowledge is a cheat and the Jiva is its victim. (A state of delusion in the mind of the acquirer). 21

They have no devotion and love in their heart. They consider devotees as fools. 22

On account of the pride of their knowledge they are arrogant and do not entertain any love for the Sants. 23

You should therefore unlearn what you have learnt and should go to a Sant and stay firmly under His protection. 27

Those who are not learned but who are saturated with Love, can only stick to the company of Sants. 28

Sants do not care to acquire any (worldly) knowledge. They contain the ocean of intuition in them. 30

Worldly knowledge is to be regarded only as an intellectual exercise. Attachment to it is not good. 37

Oratory and argumentation will be of no avail.

Without Bhakti (devotion) the Jiva will have to suffer horrible punishment at the hands of Yama (angel of death). 38

Bachan 26, Surat Samvad

And as to innumerable religions of the world, know them all to have the impress of Kál (devil). 135

Bachan 28, Shabd 3

I have been blest with the joy of everlasting union with my Guru. I have obtained Nám (the True Name) of the Guru. 1

I have placed myself under the protection of the Guru: I am now an obedient servant of the Guru. 2

On my head is the protecting hand of the Guru. I have the privilege of being His slave. 3

I have gained my Guru's support and I have grasped His Holy Feet. 4

I am altogether His. I have entirely dedicated myself to Him. 5

No one else is His like me. I am of the Guru, I am of the Guru, I am of the Guru (i.e., His in body, mind and spirit). 6

The name "Radhasoami" is resounding in the highest spiritual region and with its aid I have attained that region. 7

Bachan 33, Shabd 16

O dear one! I may tell you that my Rúp or Form (if form it could at all be called) is different from anything you find in the creation. 1

No one can see it unless I help him. 2

Bhadon Mas

No Karam and Dharam (religious deeds and duties) are laid down for attaining salvation in Kali

Yuga. Salvation cannot be attained without the True Nám (Name). 11

But the secret of the Name is very deep and no one can know it without the help of the Spiritual Guide. 12

Katik Mas

The religion of Sants is the highest, know this for certain. Súfism and Vedántism are both below it. 31

Sants enjoy Diwáí (everlasting illumination) for ever in Sat Lok. All other religions are of Kál (devil) and only raise up dust for nothing. 32

Agahan Mas

Now both the good and the bad actions or their Sanskárs have been effaced and the Jiva's heart is now full of Love and Devotion. 9

Poos Mas

No body is so powerful as to be able to destroy the seed sown by Sants in the inner self of a Jiva. 31

In due course or in the fullness of time the seed will sprout and whenever a Sant incarnates Himself, the *Ankuri*, (the one in whom the seed has sprouted) will be drawn or attracted into His company. 32

Fagun Mas

In its worldly career the spirit only got entangled in the worthless deeds and useless pursuits and became polluted with good and bad actions. 7

Chait Mas

It has neither beginning nor end ; it is unbounded and unfathomable ; it is the original august abode of Sants. 25

All the Sants come from that region and they awaken the Jivas from Kál Desh. 26

Baisakh Mas

Kál beguiled all the Jivas and prevented them from attaining the fourth spiritual region. 6

He did not disclose the secrets of Dayal Purush and kept the Jivas confined to Karamkánd (outward religious deeds of various kinds). 7

He preached his own worship in every way with the result that the Jivas remained on the path of Chaurásí (the cycle of birth and death). 8

The Jiva remained tied with the rope of three Gunas (qualities), continued to worship Brahmá, Vishnu and Mahesh ; was entangled in the worship of gods and goddesses, stones (idols) and water (rivers) and in virtue and vice. 9 & 10

PREM BANI RADHASOAMI, PART 1**Bachan 1, Shabd 11**

No one knows how exalted and sublime my merciful and benevolent Guru is. No one knows the status and knowledge of my meriful and benevolent Master. 1

Some people advocate charitable deeds, some feed the Brahmans and pious persons, some recite sacred hymns to others, while some are engaged in mental contemplations. 6

All these acts and practices of the old times are the snares of Kál (i.e., Universal Mind) and of Karam (the law about actions). People are immersed in them in helpless condition and are in delusion. 7

Bachan 7, Shabd 29

The love for the Spritual Guide has now been developed in my heart and my spirit has been attracted and attached to the Holy Feet. 1

What shall I sacrifice at the Feet of the Guru ?
Body, mind and wealth look too trivial. 7

The spirit which is an emanation from You and
is Your beloved, is now entirely Yours. 8

Bachan 7, Shabd 54

I came under the protection of the Feet of Radhasoami. My good luck has awakened. My heart has been delighted by His Darshan (sight) and my mind has been absorbed in His Satsang. 1

I never heard of or saw with my eyes such a company. With the strength of Radhasoami within my heart, I shall break the back of Kál (devil). 3

I repeat the Holy Name every moment and contemplate the Form of the Guru every minute and with that Form ever present in my heart I live in peace and safety. 4

My love for the Guru is ever on the increase, and my mind is rivetted to His Feet ; I perform service with all my heart and with perfect humility of body and mind. 5

What can Máyá do against me ? Kál cannot stop me. With the grace and mercy of Sant Sat Guru I have obtained union with the Holy Feet of Radhasoami. 6

I had been wandering all the time but never obtained a resting place until I came to the Holy Feet of Radhasoami and became His unconditional slave. 7

There is no Sat Guru like Radhasoami. There is no true name like Radhasoami. There is no Yoga (religious practice) like Surat Shabd. Mysteries of the unmanifested have been revealed to me. 8

None can swim safely on the dangerous current

of material existence without devotion. Nor can one cross it without the Spiritual Guide. Without Sant Sat Guru all the creatures get drowned in that current of downward material existence.

Bachan 7, Shabd 56

The beloved Spirit came face to face with the Guru, with heart full of Love and Devotion for Him. 1

To it (the spirit) the service of the Spiritual Guide is most pleasing and it sacrifices body, mind and wealth at His sacred Feet. 4.

PREM BANI RADHASOAMI, PART 2

Bachan 10, Shabd 1

Beloved Radhasoami has assumed the form of Sant and coming down on this earth has liberated Jivas (from the bondage of mind and matter.) 1

No one can be saved except by Radhasoami, but will suffer pain and dance up and down the cycle of endless births and deaths. 21

Of all the religions the Radhasoami religion is the highest. No other religion has attained that goal. 22

All other religions stop at some intermediate stage. The teachings of the Radhasoami Faith are not known to any other religion. What has been explained by the Radhasoami Faith has not been done by any other religion. 23.

All the other religions declare *Parmatmá Pad* as the highest. But they do not know anything of Radhasoami (the Supreme Being). 24

Those who sing praises of Brahm and Pár-Brahm have not known of Radhasoami. 25

The secrets of the Radhasoami Faith are distinct from all others, so says Sat Guru openly. 26

Those who can implicitly accept what the Sant Sat Guru says would alone recognise the Radhasoami Faith to be true. 27

It is only the true, sincere and ardent seeker who will accept the Radhasoami Faith. 28

Bachan 11, Shabd 33

The soul is craving for the gift of love for the holy feet of the Spiritual Guide. 1

Worldly activities please it no longer and it has kicked off (discarded) all Karams and Dharams (the so-called religious deeds and duties). 4

Bachan 11, Shabd 133

Suratia (spirit) thrilling with emotion and love, burst open the barrier and met (had union) with Guru face to face. 1

It dedicates the body, the mind and the wealth to the service of the Guru, attaching no value to them whatsoever. 4

Bachan 11, Shabd 137

Suratia (spirit), a drop and emanation from the Supreme Being is today enjoying the bliss of reunion with the Ocean (of Spirits). 1

It has become love-mad with the vision of the Guru and has given up all worldly expectations. 2

In its ecstasy, the spirit sacrifices freely body, mind and riches and remains in the company of the Guru devoted to His service. 3

Bachan 12, Shabd 42

The soul is attached to the Holy Feet of Radhasoami.

All the doubts and misunderstandings have now been removed and Karam and Dharam have been set fire to. 3

Bachan 15, Shabd 7

O Endless One ! Your *gati* (high position) is not known to any one.

Therefore You Yourself revealed Your secret by incarnating Yourself on this earth in the form of a Sant. 1

Bachan 15, Shabd 9

O Silent One ! Your doings are too great to be estimated by any one.

The Supreme Being Radhasoami manifested Himself in the form of Sant; and the power of Kál Karam waned. 3

Those who carefully followed His teachings were delivered from the bondage of mind and matter. 4

Bachan 15, Shabd 13

Radhasoami Faith is unique and marvellous. A matter of great rejoicing indeed ! 1

There flows the stream of Love Divine. A matter of great rejoicing indeed ! 2

Place your love and devotion at the Feet of the Guru. How great a rejoicing indeed ! 3

PREM BANI RADHASOAMI, PART 3

Bachan 17, Shabd 67

Throw off your body, mind and wealth like dust and seek union with Guru who is incarnation of Shabd (Sound Current). 6

Bachan 18, Shabd 21

Apply yourself to the service of the Guru, giving up egotism of the mind.

Such association with Guru is gained by special good luck. Secure His pleasure and grace to the utmost degree by rendering service and sacrificing your body and mind to Him. 1

Bachan 19, Shabd 41

The Beloved Sat Guru has imparted to me an extraordinary mode of getting salvation.

There has arisen in me a great desire for rendering service. Having sacrificed my body, mind and wealth at the holy feet of the Spiritual Guide, I have become extremely happy today. 3

Bachan 20, Shabd 10

The Beloved Himself incarnates as a Spiritual Guide, reveals the greatest secrets and emancipates the Jivas. 7

Bachan 22, Shabd 2

Radhasoami took me in His company, delivered (spiritual) discourses to me and created love in my heart. 1

When I performed the service of Radhasoami and gazed into His eyes, my heart was filled with Light. 2

Bachan 25, Shabd 12

At the sacred sight of the Guru, my mind is filled with exuberant joy. He is very dear to me. 1

Again and again I sacrifice myself at His refulgence and constantly keep His Holy Feet on my head. 2

What am I now to present to my Guru? I have already offered my body, mind and wealth. 3

Bachan 26, Shabd 4

The hardened mind does not listen to the word of the Guru.

The Jiva consumes itself day and night in the so-called religious deeds and duties with the only result that it burdens its soul with the load of good and bad actions. 4

Bachan 38, Shabd 20

O my heart ! Come to the Holy Feet of Radhasoami. O mind ! have thy spiritual fate awakened. 1

O my heart ! come to the Guru with all your body, mind and wealth detached from their worldly bonds, and make an offering of them all at the Holy Feet of the Spiritual Guide.

PREM BANI RADHASOAMI, PART 4**Bachan 39, Gazal 4**

Here is Satsang and Radhasoamí Nám; you people immersed in worldly activities, come and take shelter in them. 1

If you desire to have a gracious look from the Sant Sat Guru, you must surrender your spirit, mind and beliefs to Him. 2

Sacrifice yourself on the Sant Sat Guru as a moth does before light and sweep the dust of His throne with your eye lashes. 6

Sometimes, He, in His Mercy, may give you honey and when He deems proper He may administer to you poison; take it quietly, put it on your head, drink it cheerfully and always say, "All praise, all praise to my Sat Guru. He will surely land me beyond the ocean of material existence." 7, 8 & 9

Bachan 39, Masnavi 1

I gave a brief description of the religion of Sants; it is the only true Faith in the world. 1

In essence it is what is now called the Radhasoami Faith and which brings true salvation to the Jivas. 2

Beyond all regions is the mansion of the Lord Absolute. He is Param Purush (the Supreme Being) and Radhasoami is His sacred name. 3

This alone is His real natural name which is

always resounding as Sound Current in the innermost recesses of all beings. 4

He who recites this name with true love will attain true salvation. 5

PREM PATRA, PART 1

Bachan 2

Section 4. A religion which does not preach devotion to the True Lord, is like a shell, i.e., devoid of kernel and real salvation can in no case be obtained by it. For this reason great stress has been laid in *Sant Mat* on the devotion to Sat Guru and Shabd. The name 'Sat Guru' is truly applied to one who has reached the highest spiritual region and Shabd is His *Nij Rúp* (Original Form), i.e., He is Shabd Incarnate. Hence devotion to Him alone is true Bhakti. When the Surat, after performing such devotion, internal and external, reaches the region of Sants, its object is fulfilled. True salvation shall not be attained by performing outward forms of devotion or inward devotion upto any sphere within the limits of Máyá. For this reason Sants have not approved of this kind of devotion.

Bachan 3

2. A follower of true religion must always take care of his time and must not spend it in useless or unnecessary pursuits. He should give just as much time to his occupation, service, etc., as is absolutely necessary for it and must devote just enough time to his family affairs and to bodily requirements. The rest of the time he should devote to Sound practice, meditation, repetition of the Holy Name, reading of sacred books, analysis of Bachans, and pondering over religious talks. This will continually promote his Parmásth.

3. He should associate little with worldly people who are too full of worldly desires, for they will talk of extraneous matters and of the past only to remind him of the world and its pleasures, and thus sadden his heart and such thoughts, conditions and desires will interfere with his Parmárh (religious practices). Those who come to Satsang only to talk of worldly matters are extremely unfortunate. Do they not get enough time at home for such things ? Still more unfortunate are those who listen to their talks with attention and do not realize the value of their time.

Bachan 34

29. It is true that that *Dhám* (sphere), that *Arúp Chítanya* (Formless Spirit) and that Reservoir of Love does not stand in need of any one's service, but the Jiva who will ponder over the mercy and the gifts etc. of that Supreme Lord, will surely desire to see and serve Him; and love and devotion for the Holy Feet of that Lord will be generated in his heart. In order to enable him to show that love and devotion and to satisfy his desire to serve, that Formless Supreme Being took a personal form, manifesting Himself in this world as Sant Sat Guru, gratified the desires of His true lovers and devotees by taking a bodily form, showed greater and greater kindness to them from day to day, told them about His own sphere or mansion and about the path to it, brought them in communion with the current that leads to the Prime Spirit, made them practise the mode of getting access to higher spiritual regions, took them to His own (original) abode with Himself and thus made them share the highest and ever lasting bliss.

PREM PATRA, PART 2

Bachan 9

11. Wherever Sants hold their Satsang, they expound the true Parmárth and explain the process by which it may be attained. This process will be properly practised only by those persons who have in their hearts keen desire for true salvation of their souls and to see the true Lord. Those who have strong worldly desires and care very little for the attainment of salvation, will not be able to follow the process properly in the beginning but if they continue to attend the Satsang and practise the above process, then in course of time their worldly desires will subside and the religious desire will take strong root in their hearts too and they will also begin to feel interest and pleasure in their religious practices.

12. But abject worldly persons will not be able to stay in the Satsang of Sants, nor will they have the moral courage and patience to hear and grasp the teachings of the Sants. Hence some one or other apparently undesirable and absurd action or practice is allowed in Satsang so that the worldly people seeing and hearing about them, may not attend the Satsang and disturb it or otherwise obstruct the true Parmárthís in their practice by their association and worldly influence.

13. The above arrangement is only helpful in increasing the love of Parmárthís; worldly people cannot come near them. They will, in their ignorance, decry Satsang from the outside only and keep away from it such persons as are not true seekers of Parmárth.

Bachan 11

20. The fact is that a religion so sublime, true

and perfect, and a devotional practice so profound and capable of taking the spirit to its original (highest) abode with such ease and facility as has now been provided by Merciful Radhasoami were never before and nowhere else been revealed to mankind. Persons of all castes and creeds and countries can join this Faith and by performing the prescribed devotional practices can, to a greater or less extent, obtain the Grace of Radhasoami Dayal and can easily and without much trouble and labour, on being convinced of their ultimate emancipation and salvation, acquire some peace and tranquillity and bliss in their lifetime.

Bachan 14

17. Most of the people in this world are worldly-minded, while the seekers after Parmárth (the supreme object) are very few and amongst them those who have a true yearning for Parmárth are fewer still. Only those are fit to be the followers of the religion of Sants who are the true seekers and have a burning desire to be emancipated; all others are purely worldly with a formal show of religion. They do not wish to give up worldly pleasures and objects. Such people will realize the consequences of their conduct when they are in some great trouble or at the time of death. At the present time they are labouring under delusion and mistake, and are indifferent to the true Parmárth.

19. In short, so long as one does not have in one's heart a true love and yearning for Parmárth and so long as one, after seeing the state of the world, is not disgusted with it, one cannot become fit for the Sat-sang of Sant Sat Guru. Such a person will not acquire any love or regard for true Guru, nor will he have any faith in, or love for, the Holy Feet of the Merciful Radhasoami. He will not be able to appre-

ciate the greatness and superiority of Radhasoami Faith. Even if, in imitation of true lovers of Parmáarth, he ever joins the Satsang, he will not be able to stay in it; in other words, he will only be a follower in name and even though he is initiated, he will not be able to perform devotional practices properly. Hence, he will not be able to develop firm faith or true love.

Bachan 15

Meaning of the name "Radhasoami"

5. "Rádhá" is the name of the Prime Spirit (Surat), i.e., of the Prime Current which emanated from the Prime Shabd (Sound) and "Soámí" is the name of the Supreme Being, i.e., of the Prime Shabd (Sound).

6. Shabd, i.e., Sound is the first manifestation or effulgence of all Energy or Force and is the creator of the entire creation.

7. Or understand it this way that "Radha" or Resounding Current is the name of the current of spirituality which emanated in the beginning from the Impersonal Supreme Being and that current is also known as the Prime "Surat". "Soámí" is the name of the Supreme Creator Who is *Akah* (indescribable), *Apár* (b^oundless), *Anant* (infinite), *Agádh* (unfathomable) and *Anám* (nameless) and from Whose Holy Feet the current or "*Dhun*" emanated in the beginning.

8. The Prime Current, i. e., *Dhun* or the Prime Surat is the creator of the whole creation and therefore it is the mother of the whole creation, and "Soámí", i. e., the Prime Sound is the father of the whole creation.

9. When this *Dhun* current reverts and turns towards "Soami" or Shabd, then the name of this

current is “Rádhá”, the lover, i.e., loving spirit and devotee. Shabd, i.e., “Soami” is ‘Pritam’ or Beloved.

10. So long as this current or *Dhun* continues to flow, the current and the Shabd are considered to be two and when that current turns back and merges in the Shabd, i.e., “Soámi”, then the two become one and the distinction of duality disappears.

Bachan 15 (Mat Sandesh)

116. These (beguiled) people consider only the use and employment of worldly things as true happiness and helping Jivas to the best of their power as ‘*Upkár*’.

PREM PATRA, PART 3

Bachan 5, Bhag 7

Description of the outward behaviour and rules relating to devotion towards the Holy Feet of Radhasoami Dayal.

47. It is proper and necessary for all those who have joined the Radhasoami Faith that as far as possible they should at least once go to Agra, visit Radhasoami Bágh (garden and, with love and faith, have Darshan of (pay respects to) the Samadh of Merciful Radhasoami and His Holy relics such as the *Palang* (bed-stead), the chair and the *chauki* (stool) of Bhajan (internal devotion). They should bow their heads before these things and thereby increase their spiritual fitness. They should offer garlands and flowers at the Samadh. In all these things which have been in His use or service, there has been absorbed the pure current of holy nectar of His Feet. The water of the well in Radhasoami garden (Soami Bagh) is the *Mukhámrit* and *Charnámrit* of Radhasoami Dayal, (i.e., water sanctified by

ablution of His mouth and feet) and they should drink of it.

48. Radhasoami Dayal was Himself pleased to declare that whosoever visits Radhasoami Bâgh would surely derive as much benefit as one derives from Bhajan (internal devotion) and that whosoever actually performs Bhajan and Dhyán (internal devotional practices) in that garden, would derive still greater benefit ; in other words, he would be fit to receive special grace and mercy of Radhasoami Dayal.

Bachan 5, Bhag 11

*Description of the incarnate form of the
Supreme Being and its necessity*

102. Some persons owing to their ignorance and low understanding think that an incarnated being cannot be the Supreme Creator, or that the Supreme Creator cannot be contained in a human form. This view of theirs is not correct, as would appear from the following illustration.

When a tidal ebb and flow occurs in the ocean, i.e., when as a result of the tidal flow its water proceeds for hundreds of miles up into rivers and subsequently ebbs back to the ocean after sometime, then during the period it remains in the expanse of hundreds of miles, it is considered as a part of the ocean, i. e., the ocean itself is present there for the time being without ever being separated from the main ocean (which occupies a very large portion of the Earth) later it recedes and assumes its original form of the ocean. Similarly, the incarnation is a tidal wave from the Supreme Being which emanating from the unlimited ocean of spirituality and passing through Brahmánd took its abode in Pind (the third

grand division of the Universe or the region of the individual mind), and for the period it remained in Pind, the wave was never separate from its original source (Sindh Swarúp) and from time to time every day, that is, in the course of devotional practice, it withdraws to its original source (the Sindh Swarúp) and again flows back through Brahmánd to Pind. This wave form (of spirit) in the circumstances stated above is not finite like the human form. It always remains in communion with the ocean (Sindh) and is infinite and boundless like the ocean itself.

103. It should be quite clear from this illustration that the idea of the people in general about the finiteness of the Supreme Being on account of His descent in the form of a wave in Pind is not correct or true. That idea is, however, correct in the case of ordinary human beings because the current from the original source (Sindh) which took its abode in Pind cannot go back by its own effort, i. e., it cannot unite with the Supreme Being and become one with Him. Such an idea does not hold good in the case of an Incarnation, as all the barriers (*Pat*) existing between the original source and Pind, are in His case, open and the wave or current of His spirit assumes, in one moment, the form of the Sindh Swarúp and in another that of the current in Pind and even so is never separate from the original Source, i. e., in this case there remains no barrier (*Pat*) or cover (*Pardáh*) between the wave or the current and the original source (Sindh).

104. Whenever such an incarnated Being manifests Himself, one may say that the Supreme Father Himself has assumed human form. The greatness

of that form is therefore the same as that of the Supreme Being. But to recognize this incarnated Being is very difficult. How can it be possible for the ordinary Jivas possessed of very limited and low understanding to realize the high spiritual position and omniscience of this incarnated Being? The ability to discern this, more or less, may come to one who attends His Satsang for some time with loving faith and who internally performs the spiritual practices taught by Him and gets internal experiences of His power and grace or it may come to one whom through His grace He Himself grants that ability.

Generally He, while in human form, behaves like ordinary human beings, in no way making a show of His greatness and powers; nor does He tell any one who He is. What possibility then have men to know His exalted status?

105. If one asks what is the need for the Supreme Being to incarnate, and that when He incarnates and is contained in Pind (human form), does He vacate His own abode?

The answer to this is that when a tidal wave from the ocean goes inland for hundreds of miles from the sea shore, does it empty the ocean or affect it in any way? No, the ocean is simultaneously present in both places and original ocean has neither increased nor decreased, The same may be said to be the case with an incarnated Being. He maintains His ocean-like (all pervading) existence in both the cases.

Bachan 10

14. Ishwar, the god of Hindús, has also said that in order to save his devotees from sin and for their protection and improvement he grants them three things : -(1) some illness, (2) a little indignity

at the hands of the worldly people, and (3) some poverty, i.e., insufficient wealth.

(1) *Advantages of Illness*

15. As a result of some disease the mind will remain depressed and will not indulge too much in pleasures or pride nor will it treat others too harshly. It will also, from time to time, think of death and the body will not grow so strong as to be incapable of performing meditation and other spiritual practices properly.

(2) *Advantages of being insulted by others*

16. When the worldly people and the members of his own caste and community would talk ill of and ridicule a devotee and consider him to be ignorant and otherwise insult him, his heart will, of itself, and without any difficulty, turn away from them. He will seldom like to associate with them and in this way his love for, and association and talk with, the worldly people will decrease very much and their influence will not affect the mind of the devotee.

(3) *Good Effects of Poverty*

17. When a devotee's income is only sufficient for his maintenance and he is unable to hoard wealth, his mind will always turn towards the Lord at the time of need and he will beg for grace and help. Money will not be his mainstay and he will never be purse-proud. He will seldom indulge in pleasures and luxuries because he will not have money for such things and showy articles as his heart may desire and thus he will remain humble.

18. A Parmārthi should bear in mind that adversity and difficulties are a sort of touchstone by which the condition of his mind and his love for,

and his faith in, his Beloved are well put to test. And when he has come to know his short-comings he thereby gets an opportunity to remove them. It is not necessary that the devotee should always be subjected to such difficulties and adversities ; but it is proper and necessary that they should occasionally befall him for the advancement of his Parmárh and the removal of his shortcomings. The Supreme Father Radhasoami Dayal and the Sant Sat Guru know very well the advisability and necessity of these trials. The main object is to make Their beloved devotees absolutely pure and chaste, to increase their love for, and faith in, the Holy Feet so as to render them fit for permanent location in Their own abode and to bless them with complete and everlasting bliss by extricating them from the meshes of Kál and Máyá and from the troubles and sorrows dues to Karams.

Bachan 14

34/14. True virtuous act is, that attention may, by performing the devotional practices prescribed by Sants, be directed from the seat of mind towards higher sphere, viz., the true abode of spirit.

34/20. The truly virtuous act, viz., the practice of elevating the spirit and the mind to high spiritual regions, is not at all possible without the aid and the Satsang (company) of the Sat Guru Who knows all about the highest spiritual region and Who is its resident. Even the outward and conventional acts of charity are very difficult, nay impossible, to be performed in a disinterested way without association with the Sat Guru and without performing the devotional practices prescribed by Him.

PREM PATRA, PART 4**Prakar 47**

1. In this world people do two kinds of work, one *Swárth* (temporal) and the other *Parmárth* (spiritual).

2. By *Swárth* are meant such actions as are done to secure happiness and pleasure in this world and in this life, or in *Swarga*, *Báikuntha* and *Bahishta* (Heaven and Paradise) etc. after leaving this body and this world. It is called *Pravrittí*.

3. By *Parmárth* are meant such actions as are done with the object of attaining salvation or union with the form of *Parmeshwar* or *Brahm*. This is called *Nirvrittí*.

4. The real, true and pure *Parmárth* is different from *Nirvrittí*. Necessary information about it is not to be found anywhere except in the Radhasoami Faith or *Sant Mat*. This is called *Nirvritti-Par* (super *Nirvrittí*).

5. The object of this kind of *Parmárth* is that the Jiva (human being) may elevate the mind and the spirit (from their present seats in the body) internally by the practice of Surat Shabd, with a view to reaching and finding a final resting place in the mansion of Radhasoami Dayal which is the region of pure spirit and reservoir of intense love and highest bliss, and thus be for ever immune from birth and death.

PREM PATRA, PART 5**Bachan 34**

70. If one were to say that there is no harm in holding discussions on intellectual matters as they enhance wisdom and knowledge, one should be made to understand that in a true Satsong worldly know-

ledge and wisdom are forgotten, instead of taking measures for their development. Such a course is highly obstructive and detrimental to the assimilation of the spiritual discourses and to the progress in the devotional practices, and a true devotee should strictly abstain from it.

71. The Sat Guru and His devotees very much dislike all such things and do not approve of the admission in Satsang of such persons as are by nature disposed to indulge in them.

PREM PATRA, PART 6

Bachan 19

The importance of the incarnation of the Impersonal Being in the form of the Guru is greater than that of Hari (Impersonal God) because the former redeems Jiva while the latter entangles them into this world.

7. Whoever has realised the importance of this form, even to a small extent, has begun to proceed towards his goal, while he who is contented with the worship or service and meditation of the invisible form of the Supreme Being is entirely misguided and will gain absolutely nothing, because the Supreme Lord Himself has laid down and ordained that who-soever seeks Him through the perfect Guru, would meet Him and receive His protection in every way, but one who strives after the invisible form and does not recognise the importance of the form of Guru will never find access into His mansion. The reason is that before being elevated, the mind and the spirit have to be reformed and purified in all respects and this cannot be done except by the Sat Guru. Therefore no Jiva can go beyond the region of mind and matter without the merciful help of the Sat Guru.

SAR UPDESH RADHASOAMI

Question 22. Please describe the attributes of the name Radhasoami in detail so as to show clearly whether it is the name of the Supreme Being or of the august personage who was the Founder of the Radhasoami Faith.

Answer. In fact Radhasoami is the name of the Supreme Being and of that region which is beyond *Sat Lok*, *Alakh* and *Agam* and which itself is without beginning or end and is the beginning or end of the entire creation. Sant Sat Guru, Radhasoami, revealed this name and region at the present time. *Param Purush Puran Dháni*, i. e., *Málik-i-Kul* and *Khudá-i-Kul* are the synonyms of this name. As regards the sanctity, greatness and effect of this name they will be internally realized at the time of practice. Just as there are classes in educational institutions and the student who has attained a certain standard, such as, B.A. and M.A. is known as B.A. or M.A., in the same way there are degrees in Parmáth and the adept who reaches a particular stage, e.g., the *Parmátma* or the *Pár-Brahm* or the *Sat Purush* or the *Radhasoami Pad* or sphere is known by the corresponding name. Thus Mahátmá, Jogeshwar, Sádh Guru, Sant Sat Guru, Sat Purush and Radhasoami are the names respectively of those who reach the abodes of Parmatmá, Pár-Brahm Parmeshwar, Sat Lok and Radhasoami. Radhasoami Saheb, the Founder of this Faith, came from the region of Radhasoami and in His mercy revealed the secrets of that place, i. e., of stages beyond Sat Lok. For this reason He was known by the appellation of Radhasoami and there is no difference between Him and the Supreme Being. In the same way

there is no difference between a Mahatma and the Parmátmá and between Par-Brahm Parmeshwar and Jogeshwar or Sádih Guru. It has been said in Sanskrit, "One who knows Brahm becomes Brahm", i.e., one who reached the region of Brahm became Brahm Himself. It has been said in Arabic that when an ascetic attains the highest degree in ascetism, he becomes God.

Guru Updesh

22. The service to the Spiritual Guide is the service to God and God is pleased with this service alone. The service rendered to any one else will not do.

31. It is necessary to be free from Karmas and for this purpose it is necessary to dedicate body, mind, wealth and comforts to the service of the Spiritual Guide. If this is not done Karmas will go on accumulating day by day and attachment to the world will go on increasing and to that extent and in consequence of it the attainment of salvation will become difficult.

32. Whatever one does one should leave its result to the will and pleasure of the Spiritual Guide. In whatever condition one is kept one should feel happy and should not complain. In this way also he can be freed from Karmas.

BACHAN MAHARAJ SAHEB

Bhag 4, Bachan 3

Necessity and advantage of correction

In the beginning when a man joins the Satsang, if he is able to attend the Satsang and to carry on the spiritual practices easily and if his worldly affairs do not suffer thereby and run smoothly he thinks that

he has gained his object and becomes contented with it. It is a mistake to think so ; on the contrary, it is an obstacle caused by Kal. When there will be real progress, the bonds of the body and mind will have to be loosened, i. e., he will be hard pressed in every way—suffering in body and mind and for want of money, but all this is meant to reform and mend him. One who has sought protection of the Sat Guru will surely be corrected. Although this is like a cup of bitters, it has got to be administered. Just as, even though a child cries or weeps, the mother administers bitter medicine because it is meant for its benefit. The process of correction begins when the new devotee has acquired sufficient strength. Moreover, Radhasoami Dayal does so with great care, i. e., after the process of correction has been carried on for a certain period, it is suspended for sometime and special favour is shown by way of applying balm to the wound. Thereafter the process of correction is again started at the proper time. What is meant is that the object in view cannot be gained without correction. But the person concerned considers it to be unkindness and proclaims that he is being treated very harshly. In reality, however, it is His special grace and a sign of that person's spiritual progress.

Bhag 5, Bachan 7

*Difference between the actions inspired by Love
and those inspired by self*

1. A flower does not care that people should know that it possesses fragrance ; a light does not wish others to know that it is shining ; a tree which is so much laden with fruit that its branches are bowed down, does not want people to know that it

is laden with fruit ; in the same way a person who is possessed of love, does not desire the world to know that he is possessed of it. He is happy within himself. Just as the Supreme Being is happy and satisfied within Himself, His Nij Ansh, i. e., the spirit which has the same attribute of love, is happy and absorbed in its own love, humility, enjoyment and gentleness and does not itself try to display those attributes. However, when the fragrance of a flower is at its best, it produces its effect on others by itself, in the same way when love is in its full bloom in any one, its fragrance spreads all round and people come running towards it uninvited.

2. When a magnet creates its magnetic field, iron which is near it, is of itself attracted and drawn towards it. Similarly one who is possessed of love, creates a field of its influence and attracts the deserving Jivas without any outward show or effort, i. e., he does not make any effort himself, but he possesses a natural attraction on account of which deserving or cognate Jivas are attracted ; on the other hand, where there is a show of one's efforts, importance and powers, it is the action of egotism and not of love. When a flower is in bloom, bees come of themselves to inhale its fragrance. Moths themselves fly to the place where a lamp is lighted. The flower and the lamp do not call them. Similarly, he who is possessed of love does not call any one, nor does he entertain them, but the Jivas are attracted towards him by themselves.

3. Where there is show, there is egotism and it is the work of Kál. Sensible persons hate show. Some persons sing praises of their high births and good qualities and feel gratified. Such persons are

of the meanest order and are, it should be understood, in the grip of egotism. On the other hand one who is possessed of love, has modesty and humility. He conceals his good qualities as much as he can. Just as people keep their wealth, jewellery, etc., concealed from others, a devotee keeps his good qualities concealed. This is the difference between the actions prompted by love and those of egotism.

4. When any one is praised he usually feels elated and puffed up. He bows before the flatterer for the appreciation of his good qualities. But if a Bhakt (devotee) is praised he turns his face away and even weeps and considers the admirer to be his enemy. The following is mandatory for a devotee :—

“You should bear the rebukes and beatings by the Guru in a spirit of love but you should throw dust on the praises by the ignorant, i.e., the worldly people.”

Bhag 7

Question 23. What is the difference between a Swatah Sant and a Gurumukh ?

Answer. A Swatah Sant does not descend below the third Til (focus between the two eyes). He functions from there, just as in the condition of trance or unconsciousness one acts with the material body from a higher plane. On the other hand the spirit of a Gurumukh is made to descend down to the *Gudá Chakra* (the ganglion at the rectum). That is to say that the seed of Satt Desh (purely spiritual region) is made to descend so low in this body and the whole creation is thus sanctified. This is the reason why the importance of a Gurumukh is even greater

than that of the Swatah Sant, because the Gurumukh's grace reaches the lowermost regions.

“The *gati* (access) of a Gurumukh is beyond that of all others. A Gurumukh liberates innumerable Jivas. How far shall I sing of the glory of Gurumukh? No one can understand : to whom shall I explain it?”

The Swatah Sant is one who has not been a disciple of any one and whose internal apertures in the body are all open. He can work independently, while His Nij Ansh or Gurumukh is made to ascend to the third Til from the Pind (physical body) and then there remains no distinction between the Gurumukh and the Swatah Sant.

“Stick to the door of a Sant and you will be benefited steadily. Surrender body, mind and all to Him, meekly submitting to His rebuffs. Like a dog, eat what you get with the mind riveted at the Holy Feet of the Master. Leave not His door though you may be kicked and pushed therefrom thousands of times. Says Paltú Dás, your object shall be achieved if you stand all this.”

CHAPTER XII

TRANSLATION OF A LETTER WRITTEN BY SOAMIJI MAHARAJ TO HUZUR MAHARAJ

It is hereby ordained that all that you have begged of the Sat Guru Saheb, is granted to you. Do not be anxious. Do not worry; keep your mind fixed at Holy Feet of the Guru. You know not what measure the Guru is pleased to adopt. You will undoubtedly meet Him, but in the meanwhile Kál's head is being smashed to a great extent. Do not think that you have been separated; rather the Kál is being sacrificed for you. I am bearing separation from you because many and many are to be benefited thereby. You know everything yourself; then why do you knowingly let yourself be so restless? Such is always the lot of those who are to do good to others and what they get in reward is abstinence from food, drink, sleep, amusement, recreation, and other bodily and mental pleasures. (By being restless) you only strengthen the hands of Kál a little; but all will be set right by Sat Guru on meeting, rest assured. All does not depend on personal attendance, and as you know you will now meet me very shortly. Watch the will and pleasure of the Guru Who is ever merciful and all-gracious. He will never deprive you of His grace. He will never keep you bereft of His grace. A vast ocean of bliss is being filled for you, wherein you shall bathe and whose nectar you shall drink and

freely distribute. And what do you know about begging, so that you may beg? What or how to beg you do not know. The Almighty Giver is ashamed to grant you what you beg. Such solicitations come from the unworthy. What petty requests are these? In future you need not make any request. Henceforth, see what the Guru gives in His own pleasure. You could never dream or imagine about it. What can a child ask for? At the most it would be just a bat or a ball or a spinning disc or top. Whereas the Father has laid out for him a garden and built a crystal palace. But what does the child know of all this? Yet, when the days of childhood are past, the sun and the moon will be the balls and the milky way the bat, and the master and the devotee will play together in the vast fields of "Sunna" and "Mahá Sunna" and the celestial music will reverberate all round. Standing on one side will be your spiritual sisters (Hansnís) and on the other your spiritual brothers (Hansas). Think of those raptures and ecstasies. What will be your state of bliss! And yet, this is but a sample, the Supreme Reservoir of Bliss is unfathomable. And preparations are now afoot to show you all this. Therefore be patient and contented. And for the rest, the Sat Guru is the Lord.

CHAPTER XIII

EXTRACTS FROM LETTERS WRITTEN BY HUZUR MAHARAJ TO MAHARAJ SAHEB

(1)

I am sorry to hear that you have been suffering so much from uneasiness of your mind and its unwholesome influence, but keep heart and don't be afraid, for nothing wrong or injurious to your vital interests can occur so long as you keep your gaze at the Supreme Father's feet and merciful help.

(2)

The most kind and merciful Father has taken you under His Own protection and His kindness and mercy will extend their beneficent influence over your spirit and heart wherever you be and in whatever circumstances you are placed. So have full trust in His soothing powers and repose entire confidence in the sacred influence which His most holy feet exercise in developing your internal resources. It is necessary to obtain sufficient strength to control your passions and desires, that you should come face to face with them and try your strength with them and if you find yourself weak and unable to cope, to pray for the necessary aid and help from your Supreme Father Who is ever ready to bestow it upon you so that you may see how kind and merciful He is and how carefully your interests are guarded by His holy blessings.

(3)

Don't be much afraid of mind. Place your full confidence and trust in our Supreme Father Radhasoami's grace and mercy and you will be helped on all occasions whenever you will implore for it.

(4)

Continue to pray and ask for what you want and it will be granted to you by our most beloved Father when suitable opportunity offers. Any delay that occurs will be to your benefit and advantage. This is my opinion and I hope your past experience will enable you to judge whether or not the above opinion is correct.

(5)

Supreme Father mercifully watches you wherever you may be and His grace is always with you. Depend upon His mercy and Dayá and you will always see His grace responding to your prayers and providing for your requirements according to His Mauj or will.

(6)

True, you must feel the separation keenly but there is some thing hidden in whatever our beloved Father does for us. The benefits are not so apparent at present but you will know of them by and by. Continue your prayers and longing for what you desire and our loving Father will grant your request in the manner and at the time most beneficial to you and your family. Don't be disheartened but place your full confidence in His mercy as hitherto and every thing will soon come off according to your heart's desire after a little patience.

(7)

Our all hope and trust lie in the mercy and grace

of the Supreme Father and we must bear patiently what He does for us. He is not unmindful of our interests, but we must at the same time keep Him in mind and look to His mercy for help and blessing in all matters. We should not forget or neglect our duty to Him which is to love Him with our heart as much as we can and remember Him in all our actions and works with implicit faith and confidence in His fatherly affection towards His children.

(8)

As regards your progress in spiritual advancement I feel certain that the Supreme Father will never leave you unguarded wherever you may be and that His blessings and mercy will accompany your exertions in this direction whether you be here or in Allahabad.

There will, no doubt, be a little apparent loss owing to your separation from daily Satsang but it will more than be compensated by the progress you will make internally in the purification and exaltation of your spirit and mind. Of course the mind will show itself to you in its various phases but this is necessary in order to enable you to mark and observe its phases and then to adopt counter measures to defeat its object and thus eventually overcome all its attacks and snares and gain an everlasting victory.

All this will not last long but so long as it is the pleasure of the Supreme Father to keep you there we must abide by His will cheerfully and hope for a better change from His grace and mercy.

(9)

Merciful Father is always with you, and will shower His grace wherever you be. Monthly trips

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

(10)

The Supreme and Merciful Father is with you and with them all ever watchful of your actions and the state of your mind and body—so rest assured of protection and mercy from Him at all hours.

I am also anxious to see you reside here but there is some delay in our object being attained and this delay will in no way prove injurious to your spiritual and temporal interests.

(11)

Don't be afraid of mind and its tricks. Centre your affections in the Supreme Father within and continue to try as much as possible and convenient to raise your spirit and mind in your practice. This will render the enemy weaker and weaker every day and all its flights and tricks will disappear gradually through the S. Father's grace and blessings.

(12)

I have noted your complaint of the overpowering strength shown by your mind since your departure. As already remarked by you, the Supreme and Merciful Father watches you everywhere and through His grace protects your interests. Let the mind show its

propensities as it may, but the overpowering grace accompanies you always and everywhere and it will impart to you sufficient strength to eventually control the powers of mind and senses.

(13)

If the mind leads you astray, you should, on your part, endeavour to fix your attention a little more strongly in Radhasoami Form and offer more prayers within yourself in a few chosen words or lines of our holy books. Recollect what our Supreme Father says so mercifully in this line—

सहेली मत तू मन में हार ।

दिखाऊँ जग का वार और पार ॥

[*Translation*—O my companion, do not allow yourself to be defeated by the mind. I shall show to you this side of the world and that beyond it.]

And He will keep His word and help us all in our journey towards the heavenly regions. You should also weigh carefully the movements of your mind and see whether or not some of them have for their object your immediate or some distant benefit spiritual or temporal, for in the present circumstances of your life both have to be guarded by the loving Father though the former more strongly than the latter. If your daily devotion does not in any way suffer from the awkward movements of the mind, you need not be too uneasy, though a little care and watch should invariably be exercised to prevent its gaining ground and further extending its encroachments. Under any circumstances remember the Supreme Father with a strong degree of love and affection and He will impart you strength to overcome the opposite influences.

(14)

Your mother is advancing spiritually during these days of her illness. It is a sort of lesson to you and the members of your family to see with your own eyes how the spirit shows its powers when the body is inactive and what progress onwards can be made by our spirit, when the influence exercised by the flesh ceases or is subdued. No matter whether she takes any food or not, she acquires her strength from the spiritual force which reigns predominant in every human being, but does not or cannot show itself so vividly until the flesh or body is strong and exercises its lower influences ; every day's delay is in truth beneficial to your mother's spiritual health and advancement ; though it is tiresome and unpleasant to others who have to watch her during her illness.

(15)

Very glad to hear of the spiritual progress made by your good mother. She is indeed very fortunate. The Supreme Father is indeed showing grace upon her. The delay in her leaving the mortal frame is fraught with great advantage to her. Her spirit is being raised higher and higher and it is intended that she should be able to retain her position there and while living, enjoy the kindness and mercy shown her and leave this world and body with the least desire to return to it again and be at the same time firm and strong in her faith as well as capable of retaining what she has gained. What could be done for others in years, she is reaping that advantage in days.

I am further glad to hear that you are also proceeding well with your practice.

(16)

Let the mind play its tricks but it can do you no harm. A little playful exercise is required to extend the spirit power to all parts of the body after it is withdrawn at the time of practice, but the usual watch and control should be kept up otherwise if the string be let loose, you do not know to what distance it might drag itself.

(17)

Glad to hear of the exalted spiritual condition of your mother. The Supreme Father is indeed very kind to her. You should not be sorry if she does not take any food or medicine at any time. She can acquire sufficient strength from the spiritual source for her maintenance in her present condition which is being changed for the better by the grace of the Supreme Father from time to time.

(18)

Yes, there will be some difference between your state of mind here and there but never mind. It is necessary at least at present or for some short time to come that there should be short separation to enable you to judge of the progress you are making and then try to remove the cause of difference as far or as much as possible with the help of the grace of your Beloved Supreme Father.

(19)

Yes, you are quite right in finding some difference in the condition of your mind when here and at Allahabad but this discovery will have the effect of your exerting yourself more and more towards the purification of your mind and the sublimation of your spirit in accordance as the mind is freed from the temptation of this world, also of inducing you

to pray more strongly and heartily to the Supreme and loving Father for a change which will enable you to enjoy the pleasure of the holy Satsang every day. I also join with you in your prayer to the same effect and implore mercy for the change being brought about as soon as His grace and kindness consider it proper to grant.

(20)

The description you have given of your state of mind during devotional period is all right. It shows how the S. Father Radhasoami takes care of you. You should of course regret the tricks that are played by mind but at the same time understand that they are to advantage in your present state of progress. The Loving Father will gradually vouchsafe further grace and mercy as He finds time and opportunity and exalts and expands your capacity to receive and enjoy the grace so conferred. Nevertheless you might continue to ask now and then.

(21)

Yes, I understand what you say about your weakness. You can easily imagine that to restore equilibrium the mind must think of something worldly to bring the spirit down. Of course, your after regret for your weakness is sincere and must continue in order to restore the mind current to its proper place and such a state of things must continue for the present but it will gradually vanish or disappear as the mind acquires more and more strength from increased belief and affection for the Supreme Father and sincere indifference and abhorrence to the objects of sensual pleasure. At present the affection for such pleasures is hidden or concealed. It is only made manifest, when your spirit and mind are raised

a little. Don't therefore be disheartened. It is the effect of the increased grace and mercy. You are ever in the Supreme Father's lap and under His mercy's special care and protection. Your heart must be cleansed and this is the process whereby all filthy desires and affections are discharged like bodily eruptions, when the blood within is not clean.

(22)

You should await cheerfully the Supreme Father Radhasoami's will and pleasure. If He considers it advantageous for you to bring you here, He will mercifully sanction your transfer, otherwise let the expected appointment go and remain where the Father wishes to keep you for the present. He knows best in what consists our advantage, whereas our mind is liable to err in making an estimate of good or evil results from works or acts or changes of our own production or imagination.

(23)

Glad to hear of your doing well in your practice. The mind cannot be so easily subdued. It will continue to play its tricks and trifles for some time to come, but there is no fear as the protecting hand of the Supreme Father is always ready to help you or to raise you whenever you happen to fall before the enemy.

(24)

Yes, this religion is the supreme but there are very few in the world really anxious to enquire about their own self and their Father from whom they have sprung and much less ready to give up or partially sacrifice their worldly desires in return for perfect salvation of their soul. We must therefore consider ourselves very fortunate and feel grateful to the

Supreme Father for the mercy He has shown in creating or grafting a spark of His own love in our unclean breasts.

(25)

Glad to hear you are proceeding well with your spiritual practice. The pain of separation you feel so much might be found, at some time, very severe, but please bear it, my dear and beloved friend, a little patiently at least for the present. Such seems to be the will and pleasure of our Supreme Merciful Father, who is showering grace upon you to the highest degree in comparison to all the rest and whose mercy is watching you, wherever you be, for some time to come.

(26)

Whatever you say about the mind and its tricks and snares is all right but as I have often observed, you should rest assured of the Supreme Father's mercy and grace which watches and helps you all times.

(27)

You and every one naturally desire that your state of mind should be such as to be always calm and quiet and full of affection and love for the Supreme Being, but if such a condition were granted it would prove a bar to your advancement, because then there will be no desire for further onward progress.

(28)

Your request is right but you should understand that such strength as you ask for cannot be given at a time. The organs concerned being very delicate and most important, will acquire the habit of working with less spiritual power than hitherto in

course of time. It depends upon its natural power and construction to undergo the change necessary for the growth of spiritual power in your practice and as far as I am aware it will take some time before the object you have in view can be accomplished and this delay should not cause much uneasiness to you. Of course, a little anxiety is necessary but too much of it might cause despair and hopelessness which should be carefully avoided. Grace is always with you and the stronger your affection the easier the task before you, but even then the result expected will be obtained gradually not very slowly but as quickly as is compatible with the welfare of your constitution and your business and the surroundings &c, at present. Every thing is already by the grace of the Supreme Father adapted to your high spiritual interests and you should not therefore be dejected in your spirits but fight on and pave your way out with full assurance of success through the mercy and blessings of the Supreme Father.

(29)

Glad to hear you are progressing well. Your stay at a distance is a fruitful source of grace and mercy in these days. The All-kind Supreme Father is watching you and all and is showering His mercy upon you in particular. A time will come through His grace when you will have the pleasure and benefit of the Satsang but until this time approaches, great mercy is being shown to you towards raising your spiritual status.

(30)

Your progress is certain and more rapid than usual and you should therefore abide by the Mauj of the Supreme Father, who knows well what is best

for you and how your affairs both spiritual and temporal should be managed. No objection to your asking. Your request will be granted in course of time. The grace and special mercy is always with you and your family.

(31)

I am as anxious for your stay here as yourself, but everything depends on S.F.'s pleasure. I hope that His mercy and grace will sooner or later grant your object and any delay in realizing it will not be without special benefit to you all.

(32)

Glad to hear that you realize within the mercy that is shown to you by the Supreme Father. Don't think much of mind. Its babblings are of very short duration and nothing but the result of its ignorance; gradually they will all be changed into grateful thanks to the Supreme Father.

(33)

The Supreme Father's grace is always with you and your prayers will be granted to a certain extent. But it is necessary that you know of what stuff the mind is made and how soon it turns to be ungrateful for all favours received but then you should at such time exercise your judgment formed on your such extensive knowledge of the Satsang, and thus endeavour to give wholesome lesson to the mind to render it more thoughtful and grateful.

(34)

You should continue to progress on your journey, traversing the regions of mind and Máya, fighting with them and sometime feeling vanquished and at other times overcoming them and cutting off their snares. Don't feel tired as you have as yet a

great field before you, which must be gradually won through the grace and blessing of the Merciful Supreme Father. Don't despair of victory owing to your own feebleness for the help is always forthcoming to protect you as the Supreme Father most kindly watches and directs the movements of His children.

(35)

Don't be uneasy. The powerful hand of the Supreme Father will protect you from the snares of Mind and Máyá. It does not matter much if you fall but rise at once and ask the blessing of the Merciful Father. The battle must be fought and depend upon the mercy of the S. Father that you will in the end come out victorious.

(36)

Whatever you say about the distracting and revolting nature of the mind is all right, but the strong hand of the S. Father R. S. is stronger than all and none can oppose its action, The mind is also a child and the loving and merciful Father permits it to have its play also without in any degree interfering with the spirit's advancement although its apparent action seems to have the above tendency, but this is a state of trial and makes the traveller to the homeland stronger and happier by and by—by furthering his wishes gradually.

(37)

Don't be discouraged or disappointed at the action of your mind. It will show its teeth the more rapidly you are proceeding in your journey but they cannot do you any real harm. Be firm and use your power as much as you possibly can to repel the mind's attacks ; but when you fall, pray to S. Father

for grace which will to some extent repair the loss sustained.

(38)

I have no objection to extend hospitality to the outside public, but the fact is that the public do not unfortunately care to have the life saving bread I have placed before them. Hence I am sorry to observe that my place is specially reserved for those who earnestly wish to eat the bread I have prepared for them.

(39)

Your prayer accompanied by mine is being offered to the S. Father and it will be granted when the proper time comes which I hope will not be far off.

(40)

The fulfilment of your desire depends on the S. Father's "Mauj" which is acting in furtherance of your vital interests from the beginning. Don't therefore be disheartened by delay.

(41)

There is something specially beneficial to your spiritual interest for which the Merciful Supreme Father has for the present ordained your stay where you are. There will be no delay in bringing about the change you so anxiously long for, when the S.F. considers it necessary. Go on patiently with your practice, hopeful of the S. F.'s mercy and grace.

(42)

Don't be sorry for the delay. You will through the Supreme Father's grace derive as much benefit there as others do by coming here. Await Supreme Father's pleasure for the fulfilment of your wishes. The delay will never prove injurious to your interest.

(43)

I fully understand your case, and the S. Father hears your prayers, but the delay in granting it should not be grudged. It is, as you yourself know, highly beneficial to your own and others' interests. You will lose nothing by it, on the other hand you will gain and reap much benefit as your work will be done very rapidly when the time comes. So have a little patience and go on as you do at present with your practice and the Satsang.

(44)

I am always in the foremost of your thoughts and you need not therefore consider that there will be any difference if you find it inconvenient to come up during the last Saturday of the month.

CHAPTER XIV

EXTRACTS FROM LETTERS WRITTEN BY HUZUR MAHARAJ TO BABUJI MAHARAJ

(1)

The mercy and the blessings of the Supreme Father are always with you and as I am in the foremost of your thoughts you need not be anxious whether you are here or away from this place.

(2)

Try as much as you possibly can to secure the object in view but if your exertions prove ineffectual, leave every thing to the Mauj of the S. F. R. S. Dayal who will through His Grace manage the matter smoothly but gradually to your advantage.

CHAPTER XV

EXTRACTS FROM LETTERS WRITTEN BY HUZUR MAHARAJ TO SATSANGIS

(1)

Faith worth the name must be living. It must consist in acquiring an affection, or rather an intense love, for the Supreme Being and an intense desire to approach Him ; and this latter we can do in the interior of the body, for the highway is within us.

(2)

Could you now obtain a glimpse of the higher planes at your will, future progress would be retarded and you would be rendered, in a manner, unfit for devoting proper attention to your worldly concerns. The Supreme Father is, through His grace, regulating every thing according to the requirements of each person; and you may rest assured that He will not withhold any favour when the time arrives for it.

(3)

The worldly troubles should not discourage you in following the devotional practice. These are the times of trial, and in such a state your trust and belief are tested. You should argue with your mind and convince it that the devotional practice you are following can be the only true means of salvation, as the current of sound is the only current by which the spirit can ascend to the sphere whence it originally emanated, it having descended into our body by the

very current. Mere trust in the so-called incarnations of God cannot help it to free itself from the bodily bondage and ascend towards the celestial regions. The trusts and beliefs as are commonly received by the generality of mankind are the results of hearsays imbibed from childhood but not the acceptance of a religion after a careful consideration of the pros and cons of its truth based upon internal devotional practice, and observation and experience of the action of mind and spirit.

(4)

You need not lose heart on account of your embarrassed circumstances. Place your reliance on the mercy of the Supreme Father Radhasoami Dayal and at the proper time you will receive mercy and grace if you continue firm in your belief and practice.

(5)

If you are in a very weak state of health you need not devote yourself to practice for a long time. You may continue it and should leave it as soon as you feel tired. Fifteen to thirty minutes is not a long time for practice if you can possibly manage to do it without much disturbance of your thoughts and mind ; and this, I think, will help rather than interfere with your recovery. You may, however, spend ten to fifteen minutes in repeating the Holy Name mentally before commencing your practice.

(6)

With devotees of our religion it generally occurs in the beginning that at the time of practice, forms of some of the previous incarnations such as Rám, Krishna, etc. whom they formerly believed as the Supreme Deity, appear to them in dreams and try to mislead them either by forbidding our practice or

sometimes by themselves personifying Radhasoami, the Highest Creator. But they soon disappear in dream if the name Radhasoami is then repeated; and this is the sure test to know that they appeared with the intention of leading astray.

(7)

You need not be dissatisfied nor feel dejected with the circumstances in which Supreme Father has placed you. You should place full and sincere faith in His mercy, and love Him with your whole heart and soul; and the ever-merciful Father will extend His helping hand to you both in your devotion and at the proper season in your worldly circumstances. The greater your love and affection in His Most Exalted and Sacred Feet and faith therein, the easier your effort in devotional practice and the more contentment with your lot, which gradually will begin to brighten.

(8)

True, the mind is very powerful and strong and leaves nothing untried to hinder a devotee's progress. But our Beloved Father is great and almighty and through His blessing and grace we shall, by and by, overcome the opponent. Trust in Him and in His mercy; and whenever the mind revolts, try to overpower it by calling on the Holy Name mentally, fixing your attention on the first stage; or contemplate the Father's form (face) at the above spot with an affectionate regard and you will find a change in the attitude of your mind. When practicable fix your earnest attention on the sound coming from above. Any of these plans if carefully adopted will prove successful in repelling the attacks of the improper thoughts and desires that now and then spring up.

But take care that in doing so you place your full confidence in the Father's grace and, in a manner, keep His name or His form or His word with you as your safeguard and consider yourself, at all times and in all places, under His protection and care. Sometimes it is necessary to show you the secrets and powers of your mind in order to teach you how weak you are without your protector and it is necessary for you to adhere to Him and call upon Him for help. Such conditions of mind (which occur occasionally) also indirectly aid your progress and conduce to your advancement. So don't feel dejected, but stick more closely and closely to your Protector and Helper.

(9)

The wish raised in your mind to convince your relatives and your friends of the truth and sublimity of your Faith is an off-shoot of the usual desire to do good to humanity. But an effort of this kind seldom succeeds with the rich and the powerful. They are the men of the world more anxious to shine in their community and make a name for themselves than to follow with meekness and humility from the bottom of their hearts the dictates of true Bhakti or love for the Supreme Being. There are few, if any, amongst the people of this class who will even be ready to sacrifice their pride and pleasures to acquire heavenly bliss if kindly taught by the Saints of our Faith. So you should not persevere in this matter beyond what you have already done. It was a duty you owed them as your relatives and friends to have informed them of what you considered the holiest and truest of all faiths in vogue in this world and the only means of obtaining true salvation for

their soul. You have done your duty ; and if they are not inclined as yet to receive the above Faith, leave them to pursue their enquiries, if they really intend to search for truth, in whatever direction they think proper.

(10)

In religion it is better and more advantageous for a devotee to have only as much money as would suffice for his absolute necessary expenses. To have more, will not conduce to his spiritual advancement, but, on the other hand, increase his or his family's desires for worldly gaieties and pleasures and render him, to certain extent, indifferent to the benefits of a firm faith founded on pure love to the Supreme Being.

(11)

The mind will, now and then, play its part. The result will, in no way, be injurious to you, if you fight your battle strongly with the help of Grace. On the other hand, you will acquire more strength.

(12)

Yes, all desires should be avoided as far as possible ; but that for the necessaries cannot be so easily controlled. But the Supreme Father is merciful and He will grant your request to attend Satsang and provide you with necessary funds to defray your expenses.

(13)

You should get on as you possibly can under the protection of Grace. But to be clear of all local influences, say, mental, emotional, intellectual, temporal, social, etc., requires time. Go on increasing your esteem, regard and affection for the Supreme Father with strong conviction in His sublime Faith;

and your progress, though at times seemingly slow, would be sure and certain. But to get all you desire is a work which necessarily requires time.

(14)

If you be discouraged or disappointed at any time, pray to Him internally, ask for grace and still continue your practice without insisting upon immediate response. These are the ways by which a devotee can proceed on his long journey and you should follow it patiently and perseveringly ; and too much impatience nearly amounting to despair is to be carefully avoided.

(15)

Go on with your practice with confidence in Supreme Father's mercy and grace, and try your best to check and control your passions. But if you fail at any time, repent and pray and again proceed on your journey. This is not the work of a few days, but of years, and rest assured through Grace you will eventually come out victorious.

(16)

Perfect reformation of character will be brought about in course of time. It is not easy to remove what we have been at pains to establish several years past. But Grace is at work and will perform its work more rapidly than can be expected.

(17)

Yes, you may practise concentration when you go to bed before you fall asleep. It is very beneficial, as the whole time you are sleeping after having practised concentration, the spirit is in a higher plane than when you fall asleep ordinarily.

(18)

... .. but greater care should be exercised in

future in mixing with worldly people whose aim and object in this world is nothing but the indulgence of their passions, be they sensual, social or political. Their aura is full of loathsome effluvia rising from the mind and body and is, therefore, injurious to the spiritual health of those whose object is to obtain salvation by approaching the Supreme Father.

(19)

It is love or strong affection to approach the Supreme Father that will draw you closer and closer and one day bring you face to face with the Most Merciful. It is true that *tan man* and *dhan*, or body, mind and money or property must be given up as an offering to the Supreme Father. This, however, does not mean taking away any thing by the Supreme Father ; but the object in asking for the above offering or sacrifice is to relieve the devotee's mind from the desire of obtaining, possessing and indulging in the riches and the articles and objects of sensual pleasures in this world. This is necessary for the entry in our heart of a strong desire or affection to approach the Supreme Father, which depends much on the mind being emptied of the thoughts of worldly affections and pleasures. All this will be accomplished by Grace provided one perseveres in his efforts to internally change himself. Of course we (human souls) are weak and helpless, have no power to withstand the temptations raised within us ; but our Saviour is great and all-powerful and can easily discover, check, remove, and subvert all the snares and tricks in our way, provided we sincerely ask for His mercy to help us and are really determined to get rid, mentally and spiritually,

of all that attracts our attention and thereby causes obstruction in our practice and affects our love towards the Supreme Father.

Don't, therefore, fear any obstacle or mishap or temporary loss or disadvantage in your way as long as you sincerely long to see Him and have Him ; and as such you will by and by become His own. In fact you are beginning to be so regarded by the Supreme Father and will be completely so in course of time as you progress in your practice and advance in your love.

(20)

You should not feel despondent at your wishes not being fulfilled. Go on with your practice and gradually purify your heart and mind of all except the love for Father and some day or other you will realise what you want. Moreover, you will, now and then, in the interior experience greater joy and pleasure in your practice than usual, which will to a certain extent be a source of satisfaction to you in order to convince you that you are proceeding onward on your path to your destination.

(21)

Your demands are proper but the Supreme Father cannot grant them in full at once ; because, you have to ride on two horses and therefore must be able to drive them both without injuring any one's interests.

(22)

You do not know how many births you have undergone ; and desires and aims were created and nourished in your mind then and also in the present birth. The Supreme Father can root out anything in a second ; but then of what good will it be to you who are living under several covers of mind, senses,

and matter of various degrees and lives ? The immediate separation of one cover, for instance, will render you insensible and injure or retard your growth (progress) in the same manner as the separation by force of the cover of an unripe fruit from the plant or tree causes it serious injury and damages its further growth. You do not thoroughly appreciate that you are placed in a material world of causes and effects and that your progress shall be arranged in accordance with the internal laws that govern this world and our body and soul or mind.

(23)

Depend upon the mercy of the Supreme Father and He will arrange or settle every thing to the real benefit and advantage of His children.

(24)

The Supreme Father is always looking with solicitous care on all His children and grants from time to time divine beatitude and internal happiness to the extent which He thinks conducive to their advantage. You should always be looking forward for it and pray for its inward realisation, but do not slacken your efforts when you do not experience it, as He alone knows when it should be granted and when not.

(25)

Sadness is also one of the instruments of progress and almost all whose spiritual advancement has begun have to experience an alternation of such conditions. The Supreme Father is conscious of your resolve to resign yourself entirely to His will and will gradually grant you power to suffer your existence to be mended in accordance with it. He has also been pleased to accept your offer of yourself and

your belongings and He now gives them back to you as His *parshádi*. You should now make a judicious use of them and with the consciousness that they are the gifts of your Heavenly Father.

(26)

As regards your occasionally succumbing to the temptation of indulging inordinately in richly prepared dishes, your desire of freeing yourself from it is a hopeful sign and the Supreme Father will gradually grant your request. You should only on such occasions try to exercise greater care than usual and ask inwardly the help of the Supreme Father with humble prayers.

It does not matter much if you take a little more of food when it consists of Radhasoami's *parshádi*, that is to say, after it is offered to the Supreme Father devoutly. But when you go to dine with a friend or relations holding only worldly relationship with you, you should not only make an offering of your dish to the Supreme Father before you commence eating but be also careful to avoid excessive indulgence as far as you possibly can.

(27)

The Supreme Father is, through His grace, regulating every thing according to the requirements of each person and you may rest assured that He will not withhold any favour when the time arrives for it. Eagerness and constant expectation impart motion to the wheels of progress and these should be constantly fostered and held as signs of sure advancement. You should incessantly knock at the door and at the same time have patience to wait till the call is answered. Secret grace is, however, working at all times although its palpable manifestations are

not so often as you wish them to be. These will also gradually increase in frequency and the Supreme Father will grant you power to better perceive the workings of His secret grace.

(28)

It is not proper to force any one against his will to join ; but you can pray for them to the Supreme Father.

(29)

Remember the Supreme Father and depend entirely upon His grace and mercy wherever you are and exercise ordinary control on your mind and thoughts. But sometimes a little liberty should be given to the mind to discharge its over-loaded current in some direction a little or not wholly opposed to your spiritual benefit, and the equilibrium restored thereby.

(30)

Go on with your practice as best as you can without paying much attention to the non-ability and disturbing influence of your mind. Have perfect faith in the Supreme Father's grace. It will one day enable you to overcome all difficulties and obstacles. When your efforts fail to put your mind in the right path, pray to the Supreme Father for help ; and whether it is forthcoming immediately or later on, depend upon His mercy and grace to bring round the mind gradually. Give up all worldly loves and desires from your heart within or internally. Remember the Supreme Father and repeat His Holy Name as often as you can day and night whether it be for a minute or two only at a time, and then you will secure greater help and assistance from above. The grace is sometimes hidden and

concealed and there is some advantage in its non-appearance to you.

(31)

Yes, you should endeavour to place your full reliance on the merciful grace of the Supreme Father Who is always with you and watching your interest. Though His mercy and the reasons for His ordinances cannot always be observed or understood by human beings still He is all kind and in His kindness does what He thinks proper for His children elect. Don't, therefore, be disheartened, but be encouraged and go on trying your best to become His child and regard Him as your kind, merciful and loving Father and love Him and His works accordingly. With such determined and persevering efforts you will gradually gain more and more ground and lose nothing at any time. If you suspect that mercy is withdrawn, this is a mere delusion. Such a state of things never occurs, though at times when our feeble mind is not at rest it may appear so. When you are afflicted with worldly pain or anxieties you are helped the more, but this help is not so apparent and, therefore, the mind thinks otherwise. Apply yourself to your practice and you will find more grace and blessing helping you in your course than heretofore.

(32)

The state of your mind to leave all worldly things is very good, but you need not actually do so in practice. This state is all that is required and will prove very beneficial in your practice.

(33)

All those who have taken the Supreme Father's protection should place their entire trust that He

will not only appear to them at the time of death and help them on that occasion (that He will do in every case of His follower's death), but He will even before that time through His mercy appear to them and help them who love Him.

(34)

Don't feel dejected or suspicious about your salvation in consequence of the irregular and unrestrained conduct of your mind. The Supreme Father ever forgives His children's faults when they sincerely repent of them.

(35)

Don't despair, but place your full confidence in the mercy of the Supreme Father and leave everything to His Mauj ; which, whatever it be, will eventually prove beneficial to your interests. Do what you think proper to relieve your family of inconveniences as far as possible by employing servants and administering medicine. Your practice will in no way suffer from those awkward circumstances which will pass away soon.

(36)

You should try as far as possible, invoking the help and grace of the Supreme Father, to abide by His will and pleasure.

(37)

The Supreme Father is ever watchful over the spiritual and temporal interests of all His children and He alone knows what is most to the advantage of each. Man with his limited and corrupt wisdom cannot understand His mysterious ways. You should trust and fully believe that whatever He does is always the best.

(38)

The only thing that is expected from you at present is that you should devote yourself to the practice for at least half an our or three quarters twice a day and read one or two pieces or Shabds of the holy book (about a page or two) daily carefully. This won't take more than two hours a day at the outset and so much time cannot be a strain upon your leisure. You are young and have just commenced work in this world and therefore some allowance appears necessary for your age and for the purpose of enabling you to acquire experience of the hot and cold, good and bad of this world and its lovers. If you attend to devotion with an humble and affectionate heart, the Supreme Father Radhasoami through His mercy visit you now and then with His grace and thus gradually raise your spirit and mind above the common level and embelish your heart with firm belief in His mercy and grace. As time passes on and your age ripens your practice should increase to double the time by four hours distributed equally or as may suit best into three or four periods of day and night. With a firm and sincere belief in the Supreme Father's mercy and a loving heart you can do a great deal in half an hour than in two hours' practice with distraction and disturbance caused by worldly influences and thoughts. If you mind the above advice, the Supreme Father will kindly show His mercy to you, now and then, so as to strengthen your belief and increase your love for His holy feet. Don't despair for our Supreme Father is kind, liberal and forgiving.

(39)

The Supreme Father's mercy and grace (un-

bounded as they are) are distributed equally over all ; but the difference lies in every one's capacity to receive and enjoy the same. I cannot make myself believe that all of you are backward. There may be instances of that sort, but in all such cases the persons would be found to blame except when you ask for something more than you are at present capable of realising and enjoying and which is incompatible with your present circumstances.

(40)

We must bear in mind that we are playing a double game, i. e., we have affections for this world as well as for our Supreme Father, and that our love of the world and its objects is, to a degree, stronger than that for the Supreme Father, although we are trying our best to raise it above all other affections. Time is, therefore, needed to enable us to relinquish our old habits and overcome our habitual desires and passions ; and as they decrease or become weaker and weaker, we rise in our scale of love to our Father. This can be accomplished gradually and the All-merciful Father who has taken us under His protection is ever watchful over our interests and does not let slip a single opportunity to better our condition. But as we have become separated from Him and His abode for long ages and have undergone the vicissitudes of innumerable births and contracted a sort of affinity with, or attachment to, certain passions or desires peculiar to certain bodies, it will, as stated above, take so much time to clear our heart or mind of the rubbish it has gathered during the long sojourn in these spheres below. Do not, therefore, despair of success or be untrustful of the greatest affection and regard of the

Merciful Father towards His children, but go on traversing the path before you as fast as you possibly can and you will one day reap the fruit of your labour by receiving more grace than you enjoy at present.

(41)

Your progress is secret and on your onward march you are traversing the ground before you daily, but you know little of the progress you are making and therefore you suspect that you are not doing very well whereas the reverse is the case. I have prayed for you to the Supreme Father to show you more kindness than you have experienced hitherto and hope you will soon derive some sort of contentment and internal pleasure so as to satisfy your mind that your complaint is altogether incorrect and that it is owing to your not having fully known the ways and means adopted by the Supreme Father for your advancement.

(42)

Every thing depends upon the purity of heart, or in other words, upon the degree of affection each one has for the Supreme Father and the extent to which he has cleared his mind of all other affections, or to be more clear, the extent to which one has waived away other or worldly affections and given preference to the most holy love of the Supreme Father.

(43)

Remember that any rapid advance in Prem and Bhakti will affect your attention to business and this is not considered advisable at present. Get on with your practice as best as you can. The Supreme

Father watches your progress closely and you should rest assured that every week and month takes you a step further ; but the distance is so very great that like the movement of a large wheel the change is not easily perceptible. Compare your state of mind, etc., say six months back, with the result of six month's practice and you will surely find some improvement. You have to do double work and therefore your movement must necessarily be slow, but it is nevertheless sure and substantial. Place your full confidence in the Merciful Father's mercy and grace and strive to do what you can, leaving the rest to His will and pleasure ; and you will see that grace and mercy will attend you in all your work.

(44)

Yes, philosophical teachings and readings greatly retard, nay, seriously interfere with the feeling of love one might have for the Supreme Being, our Supreme Father and Mother, and thereby retard our spiritual progress by giving rise to various doubts about the existence of a Supreme Being and consequently the ways and means of approaching Him. These doubts cannot be removed without your consulting some of our learned and practised brothers.

(45)

The Supreme Father Radhasoami is our true guide. He is always with us, within us, sees us doing every little bit of internal and external work and helps us in every thing good, while the evil spirit Kál whose agent the mind is, also always with us, leads us in a quite different direction. All this depends upon our tendencies or inclinations. This tendency or inclination for good or bad grows with our company or associations.

(46)

It is necessary for every one who wishes to know anything of worldly science or art to have a teacher of that science or art ; and so it is with the science of knowing ourselves and our God. Some one practised in this art must teach us. If he is not a perfect teacher, let him be a monitor. But no one unless practically acquainted with this knowledge could be of any use to us. Such a one might be called our guide or friend in this world ; but the real Sat Guru is the Supreme Being Himself and He should be accepted and adored as Sat Guru and Supreme Father.

(47)

I have prayed to the Supreme Father in your behalf; and please do the same internally yourself; and by and by you will observe Supreme Father's mercy and grace doing the needful work within you. Don't be disheartened by a little delay ; but continue your devotion—concentration (Dhyan), if not devotion (Bhajan)—regularly, placing your full trust in the mercy of the Supreme Father.

(48)

There is only one way of approaching the Supreme Father; viz., Surat Shabd Yoga, which is the imperial highway to heaven. All other systems belong to lower regions ; they have their origin in these and end there and never enter even the precincts of the Dayal Desh or the pure spiritual regions occupied by the Supreme Being.

(49)

The blessing you crave for will be conferred on you by the Supreme Father provided you trust in Him fully and think of Him or remember Him now

and then by repeating His Holy Name and thinking of His Holy Charan. Do not be disheartened. The affection or love (attraction) is reciprocal. The more you would love the Supreme Father, the more His mercy and grace will attend you in all your work.

(50)

I would advise you not to practise Pránáyám. It may injure your health.

(51)

The spiritual status of each and all differs widely from that of another and the circumstances in which one is placed are suited duly to the requirements of his case. It is not without some special object that the Supreme Father has allowed His children to be subjected to severe bodily ailments. Immense spiritual benefit will be their result. The Supreme and Merciful Father at the same time grants patience and courage to bear those sufferings.

(52)

Sorry to hear of the complaints of your mind. The only remedy is to go on with your practice regularly, placing your trust in the mercy of the Supreme Father who will gradually purify the mind by His grace. The evil influences are not rooted unless they have spent their force to a certain extent and therefore you need not be disheartened at the vagaries of the mind.

(53)

It is true that those who are living with Beloved Father are the most fortunate beings on the face of the earth ; but those who, having faith in His boundless mercy, are yearning for His company and ever praying for their internal reformation so as to be made fit for His mercy are none the less fortunate.

And one day at the proper time the Supreme Father will grant their prayers and bless them with His company either internally or in the shape of interview. You need not therefore be dejected if you feel yourself not so pure as to be fit for His mercy. He is ever merciful and His grace is being freely bestowed upon all who put their faith and trust in Him. But this mercy and grace are palpably felt within in the shape of love for Him and internal pleasure at the time of devotional practice when the mind becomes purified, and the first step towards the attainment of this purified condition of mind is to know one's impurities and to pray for their being removed.

(54)

What you have stated about yourself is the case with almost every one before his entry into this sublime Faith. But as soon as he joins it and watches his mind and its actions carefully so as to check the overgrowth of worldly desires and exerts himself to create and expand far and wide onward his affection for the Supreme Father, he is certain to receive in course of time the most Merciful and Loving Father's grace to help him in his task in view, i.e., to raise his mind and spirit gradually to a higher and higher sphere and status. Sacrifice internally and sincerely all your desire and esteem for this world and its objects and your mind will become tame and act according to your new affection in subduing all its passions and directing its course onward instead of downward as it used to do formerly.

(55)

Have full belief in the Supreme Father and Surat Shabd Yoga (the only imperial highway to heaven)

and full confidence in His mercy and grace and you will find yourself under the Father's protection at all times and your mind and spirit working their way easily though slowly, propelled by love and eager desire to approach the Supreme Father. Don't be disheartened or discouraged. The Father's love is full of mercy—all your shortcomings will be forgiven if you reform your conduct at once. Strengthen your affection towards Him and you will then see that you will experience no obstacle or difficulty in your journey. Have what your mind through its habit of long ages and numerous births may present but even these will be easily overcome and removed by redoubled grace and Mercy if the Holy Name is mentally and spiritually repeated as often as possible not only at the time of devotion but at all hours also and the practice of hearing internal spiritual sound is carried on regularly.

(56)

Any display of extraordinary powers, attendant to some extent on play of higher self, such as explained in your note, are extremely prejudicial and injurious to your spiritual progress, and as such you are strictly enjoined never to make use or a show of them, otherwise your progress will be stopped and your way to Chaurási paved. You should not therefore let any body, although he may be your nearest kin, know anything that you may become aware of beforehand. Your chief object in performing our modes of devotion should be to raise your spirit to the higher regions for eventual attainment of the region of pure spirit and everlasting bliss and the consequent emancipation, and no possession of extraordinary powers of the regions in the way

should therefore deviate you from your true path and goal.

(57)

There is no harm in praying for the spiritual welfare of your relatives, subject to the approval of the Supreme Father but even such prayer should not be too frequent and pressing. As to others, the Supreme Father is Himself taking care of them in the manner He considers most proper and you have no business to interfere in His supreme ordinances.

(58)

Too much reading without necessity is injurious for it creates too many bewildering thoughts in the mind which eventually interferes seriously with the practice. If you feel satisfied with the principles of Radhasoami Faith you can derive no further advantage by reading other books except in some few cases receiving testimony from them. I hope you will find that you can derive very little benefit from studying other books. I don't wish you to give up reading altogether as it might in many cases help you in your practice by giving you fresh evidence in support of your new Faith.

(59)

You seem to have a very delicate constitution which is subject to ill-health so often. You cannot therefore practise devotion as usual on such occasions. But please let your thought be now and then turned towards the Supreme Father's Charan at the first or the second stage. This practice at such times will give you some relief as well as spiritual strength ; and you will find it very nearly equal to Bhajan in its results or effects. Let your thoughts

remain so fixed for at least 15 or 20 minutes or more when practicable and do so as often during day and night as you conveniently can. If you remember the Supreme Father by practising devotion and by sometimes repeating the Holy Name you will find that Grace won't forsake you, but on the other hand will always extend its protection to you in all matters.

(60)

Go on with your practice as much as you can and the Supreme Father through His mercy will gradually help you in the purification of the mind ; and the devotional practice will then become easy and pleasant ; but this cannot be accomplished soon and therefore patience and trust should be adhered to.

(61)

The sound practice cannot be properly performed if you don't give up fish, which you should do gradually ; otherwise there will not be much progress.

(62)

Go on increasing and strengthening your trust in and love for the Supreme Father and keep your full belief and entire confidence in His mercy and grace. Nothing more is wanted from you. The rest of the work will be done by the Supreme Father Himself.

(63)

In our religion practical means are taught of raising the spirit internally towards its source within the body as all the various spheres of creation are present on a small scale in our body, which is the microcosm of the macrocosm. This is done by means of the word or sound current which is present

everywhere and by which the whole creation was manifested in the beginning, as is hinted in all extant religions. The sound current is also the spirit and life current ; and as the spirit is raised by its help to the true spiritual source, greater spirituality, intelligence and pleasure are derived thereby at each step. But if it is directed wholly to worldly things or to present religions which deal with outward forms only, the spiritual force will deteriorate and even the assumption of a human body will not be possible after death and the spirit will have to wander in trouble from one brute form to another.

(64)

I am sorry that certain things have done serious injury in the matter of your spiritual progress ; but you need not be apprehensive of any calamitous result. You have taken your residence in the kingdom of Kal and Maya and you will therefore be required to give a sort of taxes to those beings. But on a little consideration you will find that you pay taxes not from your real property (Love and Bhakti) but from the properties of Kal and Maya, or in other words you do away with the poisonous effects by the administration of poison itself. What is required of you is to see that your belief and confidence in the Supreme Father is not in the least shaken by the ill-advised insinuations of mind, the agent of Kal. In other words, you must not forget that you are not of this earth, earthy. You being a ray from Satt Purush, your real place is at the *Dhur Pad*, Radhasoami region.

(65)

Go on regularly with your practice, keeping your mind and senses undisturbed as far as possible ;

and trust to the mercy of the Supreme Father to grant you strength gradually as you advance. You progress inward daily ; there is no such thing as retrograde movement.

(66)

Yes, there are hellish regions where heat or fire predominates. They are a horror to the beings of this earth in their corporeal or astral body.

(67)

You should carefully control your passions and imagination. All past faults and shortcomings will be forgiven by the Supreme Father if you only take greater care for the future and avoid them.

(68)

If you leave work, you won't be able to practise devotion, as without some manual labour your mind and spirit will not be in a fit position to rise. It is owing to this want or absence of work that Sadhus or mendicants of all creeds are wandering about here and there without the least thought of their spiritual advancement. There is a certain stage up to which a man should work. After reaching it he can relinquish world and work easily. You should therefore stay at—and do some work and perform devotion. Your stay here will make you dull and eventually render you unfit for anything.

(69)

It is not an easy matter to subdue the mind and senses in a short time. Go on practising devotion and joining Satsang, reading the books, etc. and you will gradually secure salvation by the mercy of the Supreme Father, Radhasoami Dayal.

(70)

Your own nature is sometimes reflected in others.

When you discover such a thing, try to root out evil from your own mind. If you are sincere in your determination and perseverance, Grace will help ; but many prayers are not the outcome of a sincere heart and therefore the delay for the removal of the passion or desire complained of. But don't be discouraged. Go on practising and praying and Grace will help you when the time comes.

(71)

When ill you should always place yourself under proper medical treatment and you should not imagine that you can do without medicine, much less should any one know that a thing of the kind is possible in your case under any circumstances. The only thing that is required of you is to take medicine after prayer or Dhyān and repetition mentally of the Holy Name. In fact in all your business you should pray and repeat the Name before actually doing anything. This will give you strength and peace of mind and prevent you at many a time from unconsciously doing wrong things.

(72)

Name is power but the power varies in strength and magnitude in accordance with the manner it is understood and uttered and the place whence it emanates. In the world in which we live all names as used and understood are fictitious, i. e., not real. but even fictitious names are full of powers. For all that we learn and understood we learn by names. Unless any object either subjective or objective, has a name assigned to it, the object itself would never be understood. All classifications in nature are classified by names and it is only by name that any thing and everything is understood. The first mani-

festation of Name is the first manifestation of Sound. This originally occurred in the Dayal Desh region and in process of changes it came down to Satt Lok upto which the Name according to *Sant Mat* is real, unchangeable, all powerful and indestructible. From Satt Lok the Name came to be of diverse character of which nothing is known except by Sants till the name or sound came to be known as Pár Brahm. "Spiritual Effulgent" (the voice of silence) referred to by you means *Chit Akásh*, the Abode of the three sons of *Triloki Nath Jot Niranjan*, whereas the name of Radhasoami in which you were initiated is the first Name belonging to the first Region and can have no comparison with the name Máyá Brahm or "voice of silence" of any kind.

Name is Guru and Guru is Name. The Name cannot under any circumstances be obtained without Guru and Guru is Sound, I mean purest possible Spiritual Sound personified. So Name is regarded as Guru and Guru is Name. But as Guru is the medium for obtaining Sound and as Guru assumes human form with a view to teach the grades and shades of Name and Sound, it is absolutely necessary that Guru Swarup should under all circumstances be your real guide.

(73)

You are quite right in assuming that the pleader's line is not intended for you, indeed pleaders and barristers' lines are not often congenial to the tastes and instructions of practitioners of Surat Shabd Yoga.

(74)

You are quite right in saying that true and

sincere love and Bhakti are what is required of a practitioner like yourself. It is a stupendous idea and only idea by which true redemption can be effected but it cannot be the work of a day or a month or year, since a very long time, i. e., for ages and ages the mind has in a manner become the slave of the senses and unless the turn of mind or rather the downward currents emanating from the mind be taken upward, through the mercy and grace of the Sant Sat Guru Radhasoami, it would not be possible to create Bhakti or assimilate Surat with Shabd. You need not be disappointed and you should not lose heart and further you should bear in mind that when you have been initiated in the Sublime Faith and when you had been at the head quarters station, be rest assured you are under the protection of the Supreme Father.

(75)

The killing of the mind means the reversing of the currents emanating therefrom from the downward to the upward direction. With this process not only is the body mortified but the life or power or potentiality of the senses becomes extinct. When the mind and its several columns are turned away from the physical field of mutual or civil war, apathy and drowsiness must of themselves go away. You will thus see that what is required of you is to adopt such means as will gradually tend towards the reversal of the current of the mind from the downward or animal vitality to that of upward or heavenly or spiritual direction. Being merged in sensual or worldly gratifications where your mind in its connection with the senses and passions as well as the objective world is supreme, you are not powerful to

get away from the clutches of mind or kill it in the manner indicated above. It becomes, therefore, essentially necessary for you to take the shelter of one who knows how to kill the mind or one who has already killed the mind or one who has descended from the highest region beyond the reaches of the higher mind with a view to show to the world not by words but by deeds how to live and move in the physical body without being influenced by the mind, the senses, the passions, and the objective world. The latter personage is known by the name of Guru that one should associate with ; and it is therefore enjoined that with a view to bring the mind and senses under subjection one should associate with the Guru. The image of the Guru is Sound and your real image is sound also ; and therefore the point where the two (Guru and Chelá) meet is the one where in reality there is the resounding and hence it has been said,

गुरु के संग शब्द पुकारो

From the above it will, no doubt, be clear to you that all that is necessary is to merge one's self into the Guru. It is for this reason that Guru has had to assume two forms, viz., personal and impersonal forms, whereas (as a matter of fact) He is both beyond personality and impersonality. Human beings live and move in rotations in three regions, physical, mental, and spiritual, and to enable them to traverse from one to another the Sat Guru has had to assume all these forms. Your uppermost idea should, therefore, revolve into the Guru and nothing but the Guru. If this be done, every thing required of you will of itself be regulated.

(76)

Taking only one meal a day is more applicable to Sadhus ; but as regards the family man having had business all that is necessary is to take meals by one-third less than the total quantity. If food is essentially necessary for you at night, you should not abstain from taking it, say, by two-thirds only ; or take a little food and a certain quantity of milk.

(77)

The Supreme Father is ready and willing to protect you ; but you must suffer the consequences of your past and present actions. Even after duly coming under His protection if you indulge yourself in such vices you cannot expect to receive His mercy with impunity. The Kal Purush will take his due, but with the sanction of the ever-merciful Supreme Father. Show yourself truly repentant and become sincere in at once giving up your sinful habits and you will find the ever-flowing mercy and grace of the Supreme Father to fall in torrents upon you. Please read very attentively the questions and answers of No. 18 in Sár Updesh and the Shabd following it, the chapter VII of Nij Updesh and the last Shabd (No. 3) of the part VIII of the same book, Nij Updesh, and act accordingly. If you follow and do try to follow the instructions contained in the above, you will find that the tendencies of your mind and senses towards evil propensities will gradually decline and you will then experience much *ras* and *ánand* in your devotional practices.

(78)

The morning time will be the best for you to practise Bhajan. You may sit up in Bhajan as soon as you leave your bed or after answering the calls of

nature and washing your hands, feet, etc. ; but practise devotion before you commence your day's work.

(79)

The disturbances you speak of are with every one in the beginning for a few days only. They occur through the grace of the Supreme Father to purify our mind by removing accumulated evil thoughts from it. Don't be afraid. Go on with your devotional practice as prescribed with such care and attention that other thoughts may not come at the time and leave the rest to the mercy of Supreme Father. As you are accustomed to perform your school duties for certain hours in the day, leaving aside all other thoughts for the time, so for the sake of spiritual advancement it is most necessary that you should determine in your mind immediately before commencing your devotional practice not to allow as far as possible any worldly thoughts to enter into your mind as long as you are engaged in it. During the whole day as you perform all other worldly work you should direct and fix your attention for a minute or two or say four or five minutes on the first and second sphere thinking at the same time of the aspects of those spheres. Careful reading of at least two Shabds morning and evening from the holy books which may seem sweet to you and regular attendance in the Satsang nearest to your place will be of great help to remove the evil thoughts from your mind. You may also keep a photo of Supreme Father before you now and then to represent the features in Dhyana.

(80)

You should fully rely on the mercy and grace of

the Supreme Father who guides, directs, watches and protects the interests of all who come sincerely and unhesitatingly under His benign rule and protection. Go on with your practice as much and as carefully as you can and at the same time exercise as much authority and influence over your mind and senses as you possibly can and leave the rest to be done and disposed of by the Supreme Father in the manner and at the time He thinks best.

(81)

Sorry to hear of the disturbance of your mind. You need not however be disappointed by it. Such a state of mind is a necessary step in the course of our devotional practice, and it is fraught with much benefit although apparently it seems to the contrary. It is in this way that the mind becoming conscious of its thorough unworthiness and filthiness becomes truly meek and is thus gradually reformed. You should accordingly, placing your trust, in the mercy of the Supreme Father, and considering the present also as a special grace of His, go on with your practice and perusal of the holy books as much as you can. In this way after some time the mind will become gradually purified and fresh indications of the grace and mercy and consequent bliss will become apparent.

(82)

With regard to your application for passports for the higher regions I am to say that you have apparently forgotten the passport already granted to you for Satt Lok. It was given to you long ago when you were taken under the protection of the Supreme Father but you have, it seems, mislaid it somewhere in the box of your heart. Your request

for passports is therefore unnecessary. Moreover your case is special and the station masters and guards at the intermediate stations will not ask for it as in the case of the postal and railway mail service superintendents, it is already known to them that you are in possession of the special pass. But they cannot dispense with the examination of spiritual worth necessary for transit at each station. The travellers from the plague stricken regions of the third division of Creation are examined and detained there and allowed to proceed when their mental malady is cured to the extent necessary for progress to the next. You ought therefore to submit to this quarantine cheerfully and patiently to ensure your mental cure at various stages. As to eventual location in Satt Lok there is not the slightest doubt and you ought to be gratefully and patiently thankful to the Supreme Father for it.

The distance to be traversed is so long long to complete the journey.....should not therefore be impatient at the quarantine delays or the time occupied in transit. If he is over anxious for the acceleration of speed he should endeavour jointly with the fellow passengers and the Master of the Train to increase the Prem power which is the real motor force by which the spiritual train moves.

(83)

The entire war between the artillery of Kal and Dayal is to be a long one, but in the end the Kal must yield and Surat must reach its Nij Desh. Two, three, or four lives may be the full period according to the degree of love you bear to the Supreme Father. Most part of this period is, however, to be passed in ever-increasing bliss and there is no reason

for despondency. The war has a great deal more of sweetness throughout about it than of bitterness under the benign protection of Sat Guru Dayal.

(84)

The Supreme Father is gradually every day delivering you of bondage ; but because the ties are very many and very strong and you do not feel yourself free, you think that you are not progressing. Mind your sinfulness and weakness so far as is necessary to increase your dependence on the Supreme Father and to make your will subordinate to His ; but let not these torment you. In spite of all your faults He took you to His Charan ; and in spite of those you daily grow dearer to Him. Your entrance into His region of mercy and enjoying the bliss of His lovely face is guaranteed to you. As you grow purer with His grace, so will you love Him the more, and recognise Him and His Mauj the more. With the power you possess try earnestly to carry on your devotion according to instructions, and whenever you fail, hold fast by His Charan in full faith that there alone lies your hope and help ; and there is no wonder if you see His resplendent face in this life, nay, at no distant date hence.

CHAPTER XVI

EXTRACTS FROM LETTERS WRITTEN BY MAHARAJ SAHEB TO SATSANGIS

These letters have already been printed in book form, styled "A Solace to Satsangis". The book is priced at one rupee and is available from Soami Bagh.

CHAPTER XVII

EXTRACTS FROM LETTERS WRITTEN BY BABUJI MAHARAJ TO SATSANGIS

(1)

Evil and impure thoughts referred to by you indicate the working out of *Sanchit Karams*¹ in the case of the followers of the sublime R.S. Faith. The Almighty Father is showing His Grace even while you are under their attack but you should continue to pray to the ever Merciful R.S. to get you rid of them. The only sure though slow remedy is regular and trustful running to the lotus feet of R.S. internally, i.e., performing Dhyán and Bhajan daily both morning and evening and at other times while haunted by such thoughts.

(2)

In the matter of regulating one's conduct it is found by experience that the intellectual faculty is of little avail ; the secret of it is to be found in the fact that all the impressions gained through the medium of the senses, and all the actions performed, gradually lead to produce an impression on the spirit, and in short all the influences are, so to say, being ingrained in it, which when ripe and sufficiently strong produce the result of what are called *Prarabdh*

¹ *The accumulated Karams or acts done in the past and present lives, the result of which is to be experienced in future lives.*

*Karmas*¹ It will then be seen that all we do and feel here is not calculated to result in anything which will ultimately bring about our emancipation. The only hope lies in the grace and mercy of the Supreme Father. Contact with Him or with the current from His Holy Charans² is the only means of our salvation, as with the lower currents, the higher ones too are being gradually assimilated into our entities and when they become ripe for action the process of our emancipation and elevation into the higher regions will manifest itself and will go on until the Supreme Father clasps His fallen children in His August and Blissful Charans.

(3)

The Supreme Father has in His infinite grace ordained a unique means of locomotion from here to His High abode, viz., the current of His own spirit unmixed with anything else. Herein lies the immense superiority of Radhasoami Faith over others, which are employed as the means of ascent as a medium more or less intermixed with matter. How beautiful is the idea, you lay yourself in the lap of the Supreme Mother, the original current from the Supreme Father, and are carried to His August presence never to wander into any foreign regions dominated upon by the arch enemy of humanity, Kál. The means and the end (the goal) are in essence the same (*Bhakti*,³ *Bhakt*⁴ and *Bhagwant* (*Guru*) are in the essence one and the same).

(4)

You need not brood too much on your present

1 *The acts performed in the past or present life, the fruit of which is to be reaped in the present life.*

2 *Feet.* 3 *Devotion.* 4 *Devotee.*

conditions. Let matters slide as they are, trustful of the eventual rectification by the Grace and Mercy of the Supreme Father. Of course be vigilant as far as possible, but if your efforts are not successful, don't fall into a condition of despair. You ought to pray as often as you can internally, this is all that you can do and leave the rest to Mauj. Purity of thought is not easily attainable, but any delay in action should, of course, be very carefully and zealously guarded against. I am sure that the Supreme Father Radhasoami will help you.

(5)

I do not profess to be able to make a declaration either way, but in my opinion, the best course seems to be to wait till one receives within one's self unmistakable proofs of the manifestation of Sant Sat Guru in the person of anybody. The Sant Sat Guru when He chooses to manifest Himself in human form, will, I believe, attract, by some means or other, all who are desirous of availing themselves of His protection.

(6)

That happy days will come back to us, there is not the slightest doubt. Of this I am certain that the protecting hand of Maharaj Saheb is with us, more watchful than ever, and these hard times we are undergoing will not only be attended by their compensating advantages, but will bring in their turn something very substantial, abiding and highly precious..... something which will make us forget our privations and immerse us in overflowing stream of bliss and love.

Vague, though these expectations appear, but their reality and eventual realization are beyond doubt.

(7)

You have not been thrown on the broad world, and you will have to bear with patience, fortitude and courage, relying on the gracious and merciful help of the Supreme Father Radhasoami Dayal, any difficulty that may cross your way. But rest assured that the benign protection of the Supreme Father will always be with you. Always attend Satsang, and devote half an hour in the morning and evening to Sumiran and Dhyán. In any difficulty that faces you, turn to Radhasoami Dayal for help. Repeat the Holy Name internally, and you will find consolation and guidance.

(8)

Your case is a peculiar one. You continued performing the contemplation of Huzur Maharaj's form during the lifetime of Maharaj Saheb and now that the latter has departed you enquire whether you should not contemplate His form. Not that there is no objection to this course, but this is also the right one ; but for the successful performance of Dhyán, it is necessary that love and regard of some degree be generated in the mind of the devotee, and if you find that these are not lacking to an extent to render the practice wholly unsuccessful, you make the change in the form proposed. If, however, you find that the contemplation of Huzur Maharaj's form is attended with greater ease and success, then in that case you might continue to contemplate Huzur Maharaj's form as you have hitherto done, till the next advent of Sant Sat Guru in human form.

It is not true that I ever said that Nij Dhar has been withdrawn on the departure of Maharaj Saheb.

It never recedes or the work of salvation will stop. What I meant was that it was not visible to us in human form.

(9)

The successful performance of contemplation does not necessarily lie in the manifestation of the Form. This is a measure of success which falls to the lot of a few, but it is an unmistakable sign of Grace attending the performance of the practice, if the concentration of mind and spirit takes place at one of the higher centres and bliss of contact with the higher spiritual current is experienced. If this measure of success is achieved and the progress is steady, the result of the contemplated Form must contribute materially to the spiritual advancement of the devotee.

(10)

Our prayers continue to be responded to ; if this were to cease then there will be an end to all spiritual progress. The response is, of course, internal and the concentration of mind and spirit and experience of internal bliss are the more common forms of contact with the higher spiritual current or the manifestation of the Grace of the Supreme Father Radhasoami Dayal.

(11)

The delay that occurs in the ascension of the spirit is due mainly to the want of power to bear and retain the spiritual beatitude, which the Supreme Father is ready to pour upon His devotees. Devotion in particular and various practices enjoined in the Radhasoami Faith, all gradually act towards the evolution of spirituality confined in the human frame and its mental machinery, and as it is being evolved

the Bhakt¹ becomes spiritualized (Suratwant) and fitted for admission in the higher regions. The process is necessarily slow but the devotee should not lose heart and gratefully and cheerfully conform to what the Mauj of the Sant Sat Guru does for him. The more he becomes amenable and subservient to the action of Mauj the more he will find how admirably suited it is for his development. The Suratwant will engender a feeling cognate with love and add great impetus to his progress and upward journey.

(12)

The *Radhasoami Mat*² is essentially *Guru Mat* and no part of the practice enjoined can be dissociated from the constant and life giving assistance accorded by the Sant Sat Guru. Repetition of the Holy Name Radhasoami will result in a certain degree of concentration but its successful performance presupposes the acceptance by the devotee of the protection of the Sant Sat Guru. Even though contemplation of the Swarúp³ be not performed for a time, any success achieved in the repetition of the Holy Name is dependent upon a trustful reliance upon the Sant Sat Guru. Guru is all in all in the *Radhasoami Mat* and while it is necessary to devote greater attention in the beginning to the repetition of the Holy Name, contemplation of Guru Swarup should also be performed daily even though the Form of Guru may not be visible. As the purification and concentration of mind are secured, the contemplation of Guru Swarup would be rendered easier, and by and by when a feeling of love is generated for the Sant

1 Devotee.

2 Faith. Religion. 3 Form of Guru.

Sat Guru, His form will become visible in practice, or at any rate, glimpses will be had occasionally of His intensively attractive and adorable Form.

(13)

But I must tell you, that a more real and abiding relief lies in not allowing your mind to feel so distressed as it seems it does, by trying to accept dutifully, and if possible cheerfully, the Mauj of the Supreme Father as the course of Karams of a number of individuals, separate for each, cannot be so altered as to be free from all bitterness. If you withdraw the intensity of your attention from the miseries around you the greater part of the venom, which infests you at present, will disappear and you will be drawn more towards the Charans of the Supreme Father, and feel His protection and help. It will be far easier for you then to bear your troubles and these too, will not continue for ever. In short, resign as much as you can, your lot to the direction of the Supreme Father and accept what He thinks proper to ordain. This will have the two-fold effect of gradually eradicating Karams and eventually bringing about a healthful change in them, conducive to your rapid spiritual progress.

When you place your fingers at the root of the nose and on the forehead as explained in the instructions for Bhajan you should take care that no pressure is applied on the eyelids or on the eye balls, while the breath should also be allowed to go on freely.

Sound of the bell or conch shell which proceeds from the right side or the middle of the forehead should alone be listened to, and the sound proceeding from the left; if at all, should be carefully avoid-

ed by diverting your attention therefrom, or if you don't succeed in getting rid of it by this means, you should repeat the Holy Name Radhasoami as already instructed, continuing to sit in the posture of Bhajan. By this method you will get rid of the sound from the left side, and as soon as sound from the right side or the middle of forehead becomes audible, listen to it carefully and follow up.

(14)

Our Faith does not recognise that the use of flesh diet or an intoxicant is indispensable for the cure of any malady. You can, however, if you like, resort temporarily to taking an intoxicant in very small medicinal dose, if advised by your medical adviser—but distinctly on the understanding that the earliest opportunity is availed of for giving it up.

(15)

The effect of past Karams cannot be washed off except by patient submission to the Will of the Supreme Father, and all that I can advise you is to bow to the Mauj of the Supreme Father Radhasoami Dayal with respect and gratitude.

(16)

I may at the outset inform you that our Faith does not recognise that the maintenance of health, or the cure of any malady is dependent upon the use of flesh diet or intoxicants, hence there is absolutely no justification for a Satsangi to resort to the use of these prohibited articles. In fact, under the rules framed by Maharaj Saheb for the Radhasoami Satsang Central Administrative Council established during His time, the persistent and continuous use, after due warning, of these articles renders a Satsangi liable to exclusion from the Satsang. What I

would advise you to do is that you should give up the use of meat diet. If you cannot do it at once, do it gradually, but with the firm intention of accomplishing your object with the grace and help of the Supreme Father R.S. Dayal. In the meantime the practice of Sumiran and Dhyán (specially Sumiran) will be very helpful to you and you can also practise Bhajan if you like ; but the successful practice of Bhajan demands greater purity in all the details of life, diet included.

(17)

The special grace that you enjoyed during the few days when your mind was disturbed by grief, was accorded to you to strengthen your faith, and to enable you to bear your troubles with fortitude and resignation. You need not expect the continuance of that grace on all occasions, but if you continue your practice with devotion and zeal, the manifestation of grace will be more frequent and abiding.

(18)

When you are hard pressed by them, you may, at the commencement or termination of your practice, unburden your mind in the 'Charans' of the Supreme Father Radhasoami Dayal and you are sure to receive succour or assistance from Him, either in the way of mitigation of your troubles or the grant of power to bear them with greater resignation or patience. The result in all cases should be left to the Mauj.

Your practice is proceeding satisfactorily and you need not be anxious on that account. With the progress you are making, the sound will become more and more subtle, but you should continue

your efforts to pursue it. If you secure concentration and don't allow your mind to wander, the sound will become clearer and more audible.

(19)

The effect of past actions cannot be washed off except by patient submission to what the Supreme Father ordains, but if the devotee turns at every juncture to Him for assistance or rather constantly depends upon Him for it, and trustfully resigns himself to His Mauj, the evil effects will be immediately minimised and never will he find himself deserted and lost in the sorrows of the world.

(20)

A Bhent¹ associated with desire for the fulfilment of a worldly object cannot be accepted. A Bhent should be an offering in the Holy Charans of the Supreme Father Radhasoami Dayal as a mark of devotion, and unless it is of this character it cannot be accepted as a Bhent.

(21)

You should not let despondency take hold of you ; whatever the internal state of affairs, you should always look to your Supreme Father, R.S. Dayal, for help and assistance. If this is not entirely neglected, He will surely grant you some internal signs of grace which will enable you to bear your troubles with gratitude and resignation. No solace or help can be had from any where else ; the door from which nothing but grace and mercy flow should be constantly knocked at and it is impossible that anybody who does knock at it should have to turn back in despondency or despair.

1 *Offering, present.*

(22)

The one necessary condition which we invariably insist on is, that the supreme name Radhasoami should be accepted as the only true and real name of the Supreme Creator before initiation is permitted and also that the Surat Shabd Yoga is the only method of attaining true salvation. These conditions are not insisted on in a spirit of intolerance, but because plurality of faith is an absolute bar for achieving real progress in spiritual practice. The propositions involved in the conditions referred to, are not based on blind faith, but are demonstrable on lines of scientific study and research. An explanation of the true import of the supreme name and of its character as also of the Surat Shabd Yoga cannot be satisfactorily given in a letter, and I would recommend a careful study of the book named "Discourses on Radhasoami Faith" in English written by Maharaj Saheb.

(23)

The only remedy that I know is that you should prayerfully apply yourself internally to devotion and there is no trouble which will not eventually yield to the sweet ambrosial effects of the repetition of the holy name Radhasoami. Don't expect that your troubles will immediately cease, but you will, at any rate, be able to bear them more resignedly and cheerfully. It is quite possible that perceptible mitigation may soon follow your application to the practice, if properly performed in a spirit of attachment and love for the holy name ; and if the time is ripe for it, the treatment too will bear favourable results.

(24)

You have of course read the Discourses in English sent to you by Mr. Phelps and are familiar to a certain extent with the theory on which the practices enjoined by our Faith are based. I would, however, like to supplement it with a few observations as success in the practices will greatly depend upon a sympathetic appreciation of the principles underlying the theory.

All our actions of which we are conscious at our present level of wakeful condition (in a normal state) are the results of the exercise of the functions of the physical body, the senses attached to it, and the mind, and our entire consciousness is confined to the knowledge coming in the wake of the exercise of these functions. The spirit which is the fountain head of force and which supplies all the energy for the exercise of these functions, remains practically an unknown entity and all the knowledge that one possesses of it, if knowledge it could be called, is derived indirectly through the manifestation of its energy at lower levels. What is really required is the awakening of the spirit power and its conservation at its centre in the body which would result in a conscious knowledge of its nature, independently of the vehicles through which it acts in its present condition of bondage. This is the first part of the practice, while the second part consists in elevating the spirit with a view to its ultimate admission into the supreme mansion of love and bliss.

It is manifest that a continuance of the exercise of the functions of the mind and the body alone will not produce this result, and a change, though very gradual, will have to be introduced which will enable

us to awaken the powers of spirit by holding intercourse, however feeble in the beginning it may be, with the Supreme Head of Spirituality, the Life of all Lives, the Sustainer of the individual spirit entity.

Such an intercourse is rendered practicable by (1) the repetition of the real name of the Supreme Being or the imitation in articulate sound of the all-intelligent, all-refulgent, and all-blissful sound which accompanied the first manifestation of the Supreme Being, (2) the contemplation of the Form of the Supreme Being, (3) listening attentively to the sounds, one after another, proceeding from the various intermediate spheres and eventually leading to the Highest.

The real essence of the spirit carries the impress of the real name or original sound, hence the repetition of the holy name at the centre of the spirit in the body has the effect of gradually awakening the spirit.

No conception can be formed of the form of the Supreme Being (the real or the original form being, as in the case of the Name, the first visible manifestation of the Supreme Being) and the only possible way of contemplating the form of the Supreme Being is to contemplate the form (the physical form) of a Being, who has assumed form under the direct impulse of the Supreme Father for the sake of reclaiming fallen humanity, or of the One who has attained communion with the Supreme Being and whose existence thenceforward is a result of a direct impulse from the Supreme Father, unalloyed by individual desire or motive.

For those, however, who cannot avail themselves of this specially efficacious form of devotion, the contemplation of the form of the Presiding Deity of the first sphere of Brahmand is prescribed. This, too, will have the effect of loosening the hold, which the forms of the region in which we are located have upon us and will create an attachment for the forms of the higher regions, and thus eventually lead the way to the spirit gaining access into those regions.

With these preliminary remarks, I recommend your following the method of devotion described in the paper enclosed. When you begin to realise to some extent the efficacy of this method of devotion, say after practising it for a month or two, I shall be glad to send instructions for the more advanced method of devotion called "Bhajan", i. e., listening intently to the sound of the higher spheres.

The only undertaking that I would require of you is that you would not disclose this method of devotion to anybody else except with my permission and that you would treat the communications that you receive from me as personal. If our Faith and the methods of devotion prescribed by it don't suit you, you are at liberty to sever your connection with our Faith, but no improper use should thereafter be made of any thing disclosed to you in confidence.

(25)

You have formed a right conception of the expression used in the instruction paper. For purpose of contemplation, it would be sufficient if you imagine the flame of an ordinary lamp. The real Form of the Presiding Deity of the first sphere is Jyoti of

immense refulgence, all the physical light found in the Pind Desh having been derived from it. But as it is not possible to form a conception of Jyoti of that splendour, the beginner is asked to contemplate the form of a flame, and as his spiritual power is developed, and he is rendered fit to gain access into the region of Brahmand, he obtains the sight of the real Jyoti, of which it is possible at the intermediate stages to gain partial glimpses.

You can think and act mentally. When you think mentally, you see a language and there is mental articulation of the words used. In the same way you ought to pronounce mentally the holy name Radhasoami without using your tongue ; this would be mental repetition. The only peculiarity about the method of "Sumiran" enjoined by the R.S. Faith is that the repetition should be performed at the seat or the focus of the spirit in the body. This you can secure by directing your attention, and concentrating it at the spot indicated to you, as the focus of the spirit, by imagining that you are performing the repetition at that spot. This will gradually secure the accumulation to a certain extent of the spiritual and mental forces, diffused through the body, at that spot and eventually endow you with a capacity to create an ascending current from that spot into the region of Brahmand.

(26)

The one essential thing for successful performance of Sumiran according to the methods enjoined by the Radhasoami Faith is that the devotee should have unquestioning faith in the holy name Radhasoami being the only true and real name of the

Supreme Being. By faith I do not mean blind adherence to dogma but the engendering of the belief in the truth above enunciated by a thorough and careful conception of the theory on which it is based. Thus fortified, the devotee will receive in practice confirmatory experiences, and the belief will be converted into a living faith assimilated into his very existence.

All previous 'Ishtas'¹ to be renounced, as plurality of 'Ishtas' is an absurdity.

(27)

The worship of photos, in the form of idol worship, cannot be too strongly denounced, but at the same time I must tell you that reverential kneeling before the photos of Gurus and other acts of veneration performed before such photos are not regarded by us in that light. If a person has a reverential regard or rather deep veneration for another whom he holds as Guru, he must naturally bow down before His photo or any other relic of his Guru (in fact his mind bows down before it, whether he bows his head or not) and any expression of such regard is not only not prohibited, but is actually regarded as being not devoid of spiritual benefit. If the form of worship, or the ritual accompanying it, is regarded as the means of salvation and takes the place of spiritual practices whereby spiritual development is acquired, the form and the ritual degrade themselves to idol worship and intervene as a serious bar to any spiritual progress. The mind being an emanation of Kál jumps to the idea of confining itself to

¹ (1) *Wished, desired, longed for, wished for.* (2) *Beloved, dear.*
 (3) *Worshipped, revered.* (4) *Respected,* (5) *Desirable.*

form in preference to substance. This has, of course, to be guarded against, but on the other hand, the denunciation of idol worship need not sweep away all expressions of veneration for those who are rightly held as Gurus, Mahátmás or Superior Spiritual Beings, for whom nothing but deep veneration would arise in the mind of a devoted disciple.

(28)

The sound that you hear indicates that concentration takes place. These are hopeful signs and I think you can with advantage apply yourself to the highest mode of devotion, i.e., sound practice. If you apply for initiation in that mode of devotion, I shall be glad to send you instructions for it. I don't meet people outside, nor do I move out in society.

(29)

I shall be glad to render any assistance I can to you, but I must tell you at the outset that any consolation you can derive will be through the medium of earnest application to the various modes of devotion, prescribed by the Radhasoami Faith. Peace comes from above, and it is idle to expect that peace will be found in the world here before peace is secured in one's own internal existence.

(30)

The "Sound" or the "Name" or the "Word" as technically used in the Santmat (Religion of Spiritual Adepts) or Radhasoami Faith is quite distinct in its nature from what we call a "Word" or "Name" here. These latter are commonly conventional signs in articulate speech of objects and persons, and have no real connection with the real form or essence of the object itself, while in the case

of sound proceeding from a centre of commotion, the sound carries in itself the impress of the force which produces the sound and partakes of its nature. So also is the case of spiritual sounds which are as intelligent, powerful, blissful and refulgent as the centres of Force which produce them. "Soami" is the sound produced by the first manifestation of the Supreme Being while "Radha" is the sound accompanying the prime current proceeding from the Supreme Source and these two are in inseparable communion with each other. The name "Radhasoami" is thus the Supreme Name, and all others that have manifested themselves at lower spheres are subordinate to it.

By reading the Discourses you have of course gained some familiarity with the theory on which the practices enjoined by our Faith are based.

As regards your enquiries, about half a dozen Europeans have till now been initiated in the Faith. Some of them are dead, while others have to all appearance ceased to take an active interest in it. I know of only one who is pursuing the practice with sustained interest and passes several months of the year with me.

There are two books in English, one of the Discourses and the other Radhasoami Mat Prakash. The two together will cost about five shillings. The rest of the literature is in Hindi.

Your connection with our Faith will, as desired by you, be kept private. Please address all your future communications to me by name and this will ensure complete secrecy.

(31)

It is a pleasure to me to find that earnest souls in the West are devoting themselves to seek the Truth, and are turning to the cradle of spirituality to find a satisfaction of their cravings ; unguided of course, their research must be attended with serious difficulties, and they are apt to often misdirect their energies. As a step towards clearing the ground and preparing themselves for a sympathetic reception of the Truth from the quarter in which it can be found, the study of ancient lore and the sacred writings of the various extant religions is not without its use and advantages. The real study is the study of the unexplored love lying hidden within one's own self, but a study of this character requires the guidance of a master spirit or a person who has received instructions at the feet of such an adept.

(32)

I would strongly advise you to apply yourself to the development of the latent spiritual potentialities lying within you, not with the object of applying the knowledge and power thus acquired to improving the material prosperity of the world, but with the object of obtaining true emancipation from the bonds of mind and matter which tie the human spirit to its visible plane of existence and of eventually going into the regions of the Supreme Source. Thus freed, the spirit will not only achieve the greatest good for itself, but will also be in a position to help others who are so minded in securing the highest benefit for themselves.

If you agree with the view expressed here, I would ask you to read my letter to your wife, and start the devotional practice recommended therein.

If in that connection you require any further elucidation or clearing up of any doubts, it will give me pleasure to do so. By the way I have not heard from your wife since I wrote last, nor do I know if she has derived any benefit from the practice explained in the paper of instructions enclosed with my letter. I shall be glad to know the result of her efforts in this direction. Kindly convey to her my hearty R.S. and good wishes.

(33)

The practice of Sumiran is essential for success in Bhajan. The value of Sumiran is often underrated by people, but concentration and purification of mind are impossible, if Sumiran (and also Dhyán, if practicable) is not frequently resorted to. I would therefore advise you to perform Sumiran twice a day, for at least half an hour at each time, but care should be taken that attention is concentrated at the seat of the spirit, when Sumiran is performed. This will bring about concentration and will be very helpful in catching the spiritual sound. Bhajan too should be performed twice a day immediately after Sumiran, if possible. The devotion too should be increased from 15 to 20 minutes each time. If you feel the prescribed posture tiresome, you can place your elbows on a bedstead or a *Bairágin* and stretch your legs.

(34)

I trust you will try in future with the help of R.S. Dayal to control your temper, and not to allow yourself to be led away by the heat of passion in the way you did. Try to perform your Abhyás¹

¹ *Practice.*

everyday, and attend Satsang as far as possible. There is no more potent remedy than the repetition of the holy name for overcoming the onslaughts of passion of whatever description they may be.

(35)

These are hard times—times of sore trial requiring us to call forth all the reserve of unquestioning reliance on the unerring and benevolent Mauj of the Supreme Father Radhasoami Dayal. It does not behove us to turn tail and show the white feather at this juncture. If you find your heart fails you at times run inwardly to the Charans of the Supreme Father and cry for help and succour. Cling fast to the Supreme Charans and this is the supreme remedy for all the shortcomings of the mind. Try with the help of the Supreme Father to live up to the precept; “Do all your good sense dictates and leave the result to the Mauj of Radhasoami Dayal”. This is what we ought to do to the last breath of life. By patiently observing these instructions, I hope the Supreme Father will also vouchsafe His Grace and the sound will become more distinct.

(36)

At the time of Abhyás attention must of course be directed towards the third Til¹, or the first mansion in Brahmand, but any forced inversion of the eye-balls, or employment of undue pressure resulting in the forcing up of *Váyú*² or blood should be avoided as this will give rise to pain, and might result in more serious consequences.

(1) The “Til” spoken of is the Sanskrit word ‘Til’ and the ‘third Til’ and the focus of the spirit are one and the same thing. (2) Air, wind.

If you conform to these directions, I trust the pain, or the feeling of inconvenience that you at present have, will gradually disappear. Some subtle concentration accompanied by a sensation of something creeping upwards, is a healthy sign of progress in Abhyás. But this will not be accompanied by pain. On the other hand it will have a pleasurable sensation with it. Some little uneasiness is felt by some in the beginning, but this should be disregarded.

(37)

It is imperative that the inclinations and wanderings of the mind must be checked to certain extent before any concentration, which would encourage the devotee and result in a feeling of bliss, can be attained. It is true that this cannot be done without the helping hand of the Supreme Father, but it is essential to gain assistance to make an earnest effort for it. I do not mean to blame you. I know man has been reduced to a state of almost utter helplessness, and is more or less a toy in the hands of Kál and Máyá but a time ought to come when he should feel tired of being made a plaything, as he is, and such a time is the auspicious moment for getting one's prayer heard for assistance from High. This state of mind combined with earnest effort for approaching the Feet of the Supreme Father is bound to lead to success. I can only repeat what, I believe, you have already been told on previous occasions, that in the battle with Kál and Máyá no instrument is more efficacious than the repetition of the Holy Name Radhasoami, at the seat of the spirit in the body. This is bound to, if done regularly, result in the purification of the mind and the uplifting of the spirit and the mind currents to the

centre of the spirit. If this goes on for some time and concentration at the spirit centre ensues, a feeling of bliss and with it of thankfulness and humility, will arise and make the path for further spiritual advancement easier from day to day.

(38)

Attendance in Satsang and service of the Sant Sat Guru are no doubt essential factors in spiritual progress, but when these are not available the devotee can maintain his usual progress by performing his Abhyás regularly with earnestness and zeal and reading the sacred books regularly everyday for an hour or so. I am sorry I cannot accede to your request regarding a suit of clothes for myself. Anything you wish to spend for Parmarth can be applied for the general purposes of Satsang, but on principle I object to accepting any offers for my personal use. I can, of course, partake of Parshad distributed in Satsang on behalf of a Satsangi.

(39)

Perseverance in the various modes of devotion prescribed by the Radhasoami Faith will eventually lead to gradual but steady progress. You should not lose heart and ought to place your reliance on the grace of Radhasoami Dayal Who will always vouchsafe to extend His helping hand to all those who sincerely seek His assistance. As a partial remedy for the wanderings of the mind at the time of Abhyás, I would recommend that attention (Chitta) may be devoted to each of the heavenly spheres from Sahasdal Kanval to Sat Lok with the aid of Sumiran or Dhyan and fixed at each sphere for a minute or two. This Abhyás will take 5 or 10 minutes on each occasion and may be performed 5

or 6 times (or even more) in the course of the day. As the duration at each time of the Abhyás will be small and the attention will be fully occupied in its passage from one sphere to another, the chances of distraction and wandering are few, unless the devotee himself is heedless or apathetic.

(40)

The practice enjoined by R. S. Faith can be successfully performed by a Grihasthi¹ and all the duties incumbent upon a Grihasthi can be fully attended to without detriment to Abhyás²; of course moderation should be used in all matters and any action which would result in pain or loss to another should be avoided; also such actions as involve an extravagant use of one's spirituality. When listening to the sounds, Sumiran and Dhyán should be suspended. If your mind begins to wander, you should resort to Sumiran and Dhyán and restore concentration.

(41)

The loud and forceful resounding of Shabd, though perhaps disconcerting at times, is a most important achievement for which people, who have long been practising, thirst. If the sound proceeds at times from the left ~~year~~ you need not feel discouraged as at certain stages of Abhyas this happens; with the help of Sumiran the course will be gradually altered.

The curling of breath current is also a sign of abstraction, but care should be taken to stop Abhyas when the strain becomes unbearable. When I meet

1 *Householder. Family man.* 2 *Devotional practices.*

you next, I shall talk over the matter with you in greater detail.

(42)

Despondency bordering upon despair should be carefully guarded against. It is one of the numerous shafts upon whose success Kál greatly relies. No matter however untoward the circumstances may be, they do not affect the Omnipotence and the all embracing Mercy of the Supreme Father Radhasoami Dayal. Whoever leans upon the Supreme Name of R. S. Dayal for his salvation, is safe in the matter of his eventual redemption wherever he may be.

(43)

Any phenomenal change and ascension of spirit to the higher regions should not be looked for within a short time of the commencement of Abhyás. The subjugation of Mind and Máyá is not the work of a day, and patience and trustful application to the various practices prescribed by R. S. Faith, and cultivation of love for the Supreme Father, are indispensable for steady spiritual progress which alone is the sure path leading to spiritual emancipation and eventual attainment of Supreme Bliss in the Highest regions, the regions of Radhasoami Dayal.

(44)

The difficulties you experience in your practice are things of common occurrence with the devotees of R. S. Faith and what you have principally to keep in mind is that perseverance and patience with unshaken faith in the Grace and Mauj of R. S. Dayal will eventually conquer them. Before you sit in Bhajan, and occasionally at other times too, it will prove beneficial to read with undivided and rapt

attention the Shabds beginning with "धुन में अब सुरत लगाओ" and "सुन रे मन अनहद बैन" and other Shabds of Virah¹ and Prem² in the Holy and Exalted Charans of R. S. Dayal which should be an object of primary importance with every Satsangi and to this eventually everything in the shape of setbacks which Kál and Karams strive for, will yield and the onward path of the devotee rendered smooth and charming. Before the feeling of Laya³ asserts itself to an extent as to render you helpless you should stretch your limbs and shake off the sense of drowsiness and easy resignation coming on but even when you don't succeed in doing it the rapturous absorption will at least keep you at a level of spirituality much higher than the ordinary one. But this applies only to the conditions when slumber pure and simple does not overtake the devotee.

(45)

You do not worry yourself over trifles. These ups and downs are incidental to life, and more so in the case of a Satsangi. You should habituate yourself to keep your equanimity of mind in the midst of ripples that disturb its surface. When the storm comes, and it is beyond you to look after yourself, Radhasoami will do it for you.

गुरु बिन कौन सम्हारे मन को ।
सुरत उमंग अब शब्द गही ॥

(*Translation* : Who but the Guru can manage the mind when the spirit has united lovingly with Shabd ?)

Even if you fail to preserve your equanimity, the result would be the pulverisation of the mind—a re-

(1) Pangs of separation from Beloved. The feeling or sentiment of love in separation. (2) Love. (3) Absorption. Drowsiness.

sult beyond all value, if submitted to in the right spirit. So you need not lose heart, and should go on as you are, sticking fast, so far as you can, to the rock of safety within yourself.

(46)

I fully appreciate your motive which prompts you to cut off your connection with the world and to devote the rest of your life in the service of Radhasoami Dayal. Your intention, while good in itself and commendable, if effectuated will, however, give rise to serious difficulties which ought to be provided for before you carry out your resolve. The most serious difficulty is to find an engagement which would not leave such a gap as to make your mind turn again to the old haunts and pursuits. It is idle to think that you can keep yourself always engaged in Parmarthi pursuits, however strongly you might resolve to do so.

(47)

A healthy development of spiritual instinct also requires that the devotee should have side by side with his Abhyas, some engagement for his mind and body apart from his daily devotional practices.

(48)

The Satsang, as at present constituted here, does not provide for a sufficient scope for such engagement while Abhyas and Abhyas alone, with Satsang at appointed times and any little engagement that you might create for yourself, will eventually cause a reaction and may be productive of more mischief than you count for at present. There are various other circumstances which cannot be all detailed here—but are still factors which must be taken into account. Considering all matters, I am of opinion

that the best course, as a preliminary, if you like, to your eventually carrying out your intention, will be to try to pass a few months here in Satsang at intervals. This will give you a full opportunity of judging how you pass your days here and how far you can ignore the interests which bind you down at present to your family. You can leave the management of your affairs to your grown up children and see how the scheme works.

(49)

I quite appreciate your offer to work as the Secretary of the Satsang, but this is not possible under the existing constitution of the Council and its rules. Moreover, we have already a very capable Joint Secretary who exercises all the powers of a Secretary and is de facto a functionary of the Satsang. He has also an Assistant who is a B. A., LL. B. of the local University. All these posts are of course honorary. It is not necessary that you should finally sever your connection with your affairs. Take, as it were, two months leave from your work and pass the period here.

(50)

In regard to your proposal to take furlough and to retire after its expiry, I must say that I consider it a rather hasty and ill formed intention. I am, of course, not aware of your family affairs in detail, but I would advise you, generally speaking, to serve out the usual period and earn your full pension. You may say you are a widower but possibly you may have children to educate and settle in life. Of course when the time comes in maturity for your retirement, and in the interval during periods of your leave of absence you will be welcome to pass as much of your

time in the Satsang as you usefully can. There will be enough of engagement for you if you are so needed and you can prove yourself useful in a thousand and one ways in the service of Satsang. People are apt to act in their first enthusiasm and to retire from the world to devote all their time to the service of the Supreme Father. But experience has taught us that both in the furtherance of spiritual and temporal interest it is best to have side by side with spiritual engagement, something to occupy the mind in the innocent pursuits of the world, and some occupation to earn an honest living.

(51)

The loss of your only child is indeed a great shock to you and to your wife, but the Mauj of Radhasoami Dayal should be patiently and resignedly submitted to. In such a case the only consolation that one can derive is from running internally to the Feet of the Supreme Father. By so doing, contact with the higher spiritual current will undoubtedly bring consolation and enable the devotee to receive such mishaps in their true perspective. I can only recommend you to apply yourself devotedly and prayerfully to the Holy Charans at third Til or Sahasdal Kanwal. If you can do nothing else in your present perturbed state of mind, repetition of the Holy Name in a meek and humble spirit at the spot indicated will undoubtedly bring relief and resigned acceptance of the Supreme Mauj.

(52)

It very often happens that the Shabd disappears after a time and reappears again. You should not feel discouraged if such fluctuations occur. They are due to a variety of causes and are incidental to the

varying phases of the devotee's life. Perseverance and trustful dependence upon the Mauj and Grace of the Supreme Father, will overcome all difficulties. In your present stage of life, however, study should be your principal objective and undue exertion to achieve success in spiritual practices would be undesirable and might prove detrimental to health.

(53)

In order to ensure an even flow of Daya sufficient to keep up the spiritual strength of a devotee, it is necessary that three hours at least should be devoted every day to the service of the Supreme Father Radhasoami Dayal. This is the minimum required and in the case of ardent followers seeking more rapid advancement in the spiritual programme, the period ought to be extended to six hours. Out of the three minimum mentioned above, one and a half to two hours should be devoted to Abhyás and about an hour to the daily "Path" of the Holy Books. This time should not be curtailed on ground that the mind does not derive sufficient pleasurable engagement to keep it up. The work specially in the beginning is an uphill one and earnest and persistent application is indispensable to overcome the ingrained indifference and indolence of the mind. Once if earnestness of purpose is established with the higher mind, the work will grow easy and pleasurable while the grace and helping hand of the Supreme Father will become more distinctly visible and will be thankfully appreciated by the devotee. Till then the grace of the Supreme Father, in the case of those who have come under His supreme protection continues to work, but in a hidden and less tangible form,

more especially in cleaning the thorny brush wood of Karams which deter a more even course of spiritual advancement. The one assistance that a devotee should value more than his own life is the absolute unshakable confidence in the grace and mercy of the Supreme Father. This will be a constant and unfailing incentive to sustained spiritual work and under no circumstances should the mind be allowed to be clouded by the remotest suspicion of withdrawal of Dayá. This is how Kál often works to discourage the devotee and to keep him off from sustained efforts. Always be sanguinely expectant of the continual grace of R.S. Dayal and try to keep up your programme of spiritual engagement. This is bound eventually to lead to a frequent expression of the Supreme Father's grace in granting internal bliss and spiritual experiences of a higher order. Once this stage is reached the spade work will practically be over and the path rendered smooth for further progress. There is no objection to your performing Sumiran and Dhyán in the posture of Bhajan if you find this course easier.

The distance, three fourths of an inch is approximately from the root of the nose and not from the protuberance. You need not invest the spot with any imaginary shape of your own. Let it appear before you when it does actually become visible.

(54)

Rest assured that Radhasoami Dayal will ever be watchful of your true interests both spiritual and temporal, but priority in His estimation is always given to spiritual interests. You may also depend upon it that He will be both lenient and indulgent in grant-

ing the request of His true and sincere devotees. There is no harm in asking and persistently asking for Daya but one should not set one's mind unbendingly in the attainment of one's object in one particular manner. His resources and methods are boundless and to Him should be left the choice of the means to the particular end which He considers beneficial in the interests of His devotees.

(55)

The process of spiritual evolution as fixed by R.S. Faith is in operation and the result that you crave for will undoubtedly be eventually attained. It is, of course, natural that you should desire its attainment speedily but you must leave the various stages of spiritual advancement to the divine wisdom and Mauj of Radhasoami Dayal which alone can bring about the desired result in its perfection. Any deviation from that sketched out by Mauj would be detrimental to your interests and delay the eventual attainment of perfect salvation.

(56)

A married life is not only not detrimental to the interests of a devotee but helpful to him to a certain extent. The life of a house-holder is best suited for a Satsangi but inordinate indulgence should not be allowed.

(57)

Dependence upon the Mauj of Radhasoami Dayal does not mean relinquishing all efforts for the maintenance of one's wife and children. All ordinary and legitimate methods should be employed for gaining legitimate objects and the result should be left to the Mauj of Radhasoami Dayal, i.e., whatever

the results the Satsangi should be prepared to accept as the Mauj of R. S. Dayal. If an attitude like this could be adopted, cares and anxieties will greatly diminish and practically disappear.

(58)

Without the help and co-operation of the mind the spirit cannot be emancipated from these regions and elevated to the higher ones. This process will go on upto Trikuti and from there the spirit will be free from the influence of the mind.

(59)

If a devotee has attained such spirituality that he can accept the dictates of the Sant Sat Guru without question he can certainly attain salvation and does not stand much in need of extraneous assistance offered by the sacred scriptures etc. But it must be remembered that such devotion will result in a marked development of true intelligence and "Anubhava" of a very high order and he would be best able to understand the inner meaning of the Holy Books.

(60)

It is not necessary for a devotee to learn science to help him in his spiritual progress ; on the other hand, it may be necessary to unlearn a good deal of book learning specially in the case of those who are a slave of it. Without "Bhakti", Vidya¹ and Avidya² are equally detrimental.

(61)

In your old age and the very infirm condition in which you are it is out of the question that you could come to visit me, and it is enough for you if you keep the memories of the Satsang fresh in your

(1) Knowledge. (2) Ignorance.

mind and devote as much time as you can to the silent repetition of the Holy Name Radhasoami within yourself and the cultivation, with a deep and fervent desire, of Prit¹ and Pratit² in the August Charans³ of Radhasoami Dayal to the exclusion, as far as possible, of all other thoughts.

(62)

It is idle to expect good health unless you sincerely determine to avoid pitfalls and act up to the advice I gave you at Banaras. The grace of Radhasoami Dayal will not forsake you but then it will take a different shape and bring you round after you have undergone serious difficulties. It is never too late to mend and if you earnestly resolve to leave off your old habits, you may depend upon receiving the grace and assistance of Radhasoami Dayal.

(63)

From the spiritual standpoint service is the best, as it will keep him aloof from such circumstances as are unfavourable to spiritual advancement. If the prospects of getting a decent job are poor, then he should select that professional line which would expose him least to temptations of deviating from the path of rectitude and honesty.

(64)

If you are prepared to accept the holy name Radhasoami as the only true and real name of the Supreme Creator, I would recommend the repetition of this holy name at the spirit centre which is located at a distance of about three-fourth of an inch inside behind the root of the nose. What I mean by real is that the name has not been invented by any human

(1) *Love, affection.* (2) *Faith, belief, confidence.* (3) *Feet.*

being to conventionally indicate the Supreme Being. It is real in the sense that it is the vocal representation of the Name or the Sound resounding in the highest spiritual sphere. In the same sense "OM" too is the real name of the Presiding Deity of Brahmand.

(65)

There are three grand divisions of creation—the highest being the purely spiritual region, is called Dayal Desh. While the middle representing the spiritual-material region (*i.e.*, the region where there is an admixture of matter but the spirit predominates) is called the Brahmand and the third or the lowest, in which we and our earth are located, is called the Pind or the material-spiritual region, where matter predominates over spirit. Each of these grand divisions, is divided into six sub-divisions, those relating to Pind being represented by the six nervous centres commencing with the lowest at the rectum and ending with the pineal gland situated behind the eyes which is known amongst us as the spirit centre. Each of these centres in the Pind, Brahmand and Dayal Desh has a "Mantra" peculiar to itself and the Mantra is the real name of the Presiding Deity of that centre. In these series of Mantras, Radhasoami is Param¹ Mantra, being the Mantra of the highest spiritual sphere. The initial labour involved in the repetition of the Mantras is almost the same in all cases but the eventual benefit varies according to the altitude of the region to which a Mantra relates. This is only a brief sketch of the theory of Mantras, and if you wish to get greater insight into it you

(1) *Supreme.*

ought to study our literature. This so far relates to the differentiation of the various Mantras but successful performance of the practice of Sumiran or repetition of the Holy Name will depend in each case upon the extent to which a person can devote his attention to it.

(66)

Such engagements as demand an almost complete absorption of one's interests and energies, leaving hardly any residue for application to others, or make so deep an impression upon one's mind that they cannot be easily subdued or divorced, must act as a serious stumbling block at the time of spiritual practices. Spiritual practice presupposes that the devotee takes a fleeting, or even diminishing interest in the affairs of the world, and if one makes a start with this asset the ordinary engagements resorted to for earning a decent livelihood according to one's station in life, and living with one's family and discharging all the duties of a householder, will not act as a hindrance. In short, a person desirous of achieving success in spiritual practices must place spiritual interests above all others, or at any rate, must be actuated by a desire to achieve this object one day. Upon concentration at the time of spiritual practice will depend further spiritual advancement and the subjugation of the lower tendencies of the mind and spirit. The two act and react upon each other and the minimum required to ensure some measure of success in the practice is the capacity to forget, to some extent at least, the world and its affairs, at the time and eventually to create a mood in which one would leave the world to take care of

itself. Keeping these points in view, if you apply yourself earnestly to repetition of the Holy Name as recommended by me, I have every hope that you will find your practice easier and more successful.

(67)

The use of eggs is not permissible amongst Satsangis but it is certainly preferable to meat. If wants to use them and thinks that their use is essential for his health, he should be left free to use them and no sort of pressure should be brought to bear upon him for its discontinuance.

To an outsider or even a Satsangi, ordinarily speaking, one's interference in this matter should terminate with advice. In the case of one's own son a certain amount of pressure would be permissible but differentiation as below should be kept in view. In one's infancy or boyhood when one is solely dependent upon one's parents for all needs and guidance, forcible prevention too, would be permissible but when a person attains manhood and evolves freedom of choice and action, great discrimination should be used in applying pressure, i.e., pressure will be permissible only to the extent to which it does not result in entirely crushing out the spirit of filial obedience. Pressure would be legitimate only as long as the person concerned views it with a sense of filial duty and considers the advice given as being disinterested and for his own advantage and wishes to follow it even though distasteful, but as soon as an indication of the disappearance of this spirit comes in and the person concerned tries to evade it by acting surreptitiously contrary to the advice given or shows sign of acting in defiance of it, any pressure employed should be completely withdrawn.

So in the matter of meat diet too, iffeels aggrieved and thinks that his health is being sacrificed to sentiments, you should leave him alone to take any diet he wishes.

(68)

I do not at all approve of your idea of publishing the Bengali poems you have composed. Such poetical effusions if indulged in at this stage of your spiritual practices, will have a pernicious effect upon your future spiritual advancement. Huzur Maharaj persistently discouraged them whenever any Satsangi showed a tendency of this kind. All enthusiasm, intensity and zeal should be directed inwardly in order that spiritual concentration may be further intensified and take an inward course instead of being frittered away in outward manifestations. This is, of course, my advice to you as a brother Satsangi and you are at liberty to act according to your wishes.

The Trust does not undertake the publication of any works except those of Sant Sat Gurus.

(69)

The difficulties that you speak of are really landmarks in the spiritual path of a devotee and ought to serve as a warning to him to gather new strength and to make renewed efforts to overcome them. The strength of the devotee lies in gradually exhausting his own and having nothing else to sustain him except the helping hand of Radhasoami Dayal. I am glad you appreciate the difficulties that beset you at their full value, and you will doubtless apply all your efforts to turn inwards and seek succour and protection there from the Supreme Father Radhasoami Dayal. If you constantly bear this in

mind (towards accomplishing which too, Radhasoami Dayal will from time to time give His assistance) you will, in spite of any reverses that you may meet at the hands of Kál and Máyá, continue your progress unobstructed towards the attainment of the eventual goal.

(70)

If the measure of your success has not come up to the standard you formed in your mind, you should not feel despondent. You should keep before yourself the immense magnitude of the task you have undertaken and guard sedulously against a feeling of disappointment overtaking you. Any such feeling is likely to undermine your faith and damp your enthusiasm and zeal. For the purification of the mind and bringing it under control, it is necessary that the spiritual current which has been embedded in it for long ages should be gradually withdrawn inwards. The withdrawal must be very slow and gradual at least in the beginning, as otherwise the equilibrium necessary for the continuance of the work of this world and of Parmarth will be lost resulting in a suspension of activity in both directions. On the other hand always invigorate your mind and spirit with the belief that the Supreme Father Radhasoami Dayal is All-Powerful and will not allow your real interests to suffer. Working in this spirit and laying special stress upon the performance of "Sumiran" at the spirit centre, which is the remedy for impurities of the mind and its vagaries, you will find no reason to lag behind in your efforts and will occasionally receive impressions of the Grace and Mercy of Radhasoami Dayal.

(71)

I am afraid you have not correctly appreciated the teachings of the Radhasoami Faith in their relation to the laws of Karams. The conclusions that you have arrived at are the result of confusion of ideas. The law of "Karams" is inexorable, but all the same the only way to mitigate their effects or to overcome them and to turn their course, lies in following faithfully and earnestly the devotional methods of the Radhasoami Faith. The main difficulties lie in making the devotee amenable to the "Dhár"¹ of "Daya"² which is constantly present, and to make him passively submit to the processes necessary for the purification of the mind. An unquestioning submission to the Mauj of Radhasoami Dayal, and the acceptance of His "Saran"³ as the sole refuge of the devotee, when once acquired, will effectually and absolutely nullify the effects of all "Karams" though most of them will materialise and manifest themselves in their ordinary forms. Prayer and devotion will play a great part in the attainment of this stage. Whether or not the mind accepts them at their true value at present, when the time for a real and profound change comes in the life of a devotee, he will constantly devote his attention and energy to them and count upon them as the chief propeller of the ark of safety in which he has taken refuge.

(72)

The keen desire expressed by you in your letter for obtaining "*Púran Bhakti*"⁴ is a healthy sign. This desire should be fondly cherished and strengthened as far possible but the grant of the prayer should be

(1) Current (2) Grace and mercy (3) Protection. (4) Perfect devotion.

left to the Mauj of Radhasoami Dayal. He alone knows when proper time comes for it.

He in His Gracious Mauj will so ordain that this desire should penetrate into higher self and get established there and be freed from the counteracting influences of other jarring desires of the world. This will necessarily take time and if done prematurely it might result in smothering that desire which though keen at the place at which you feel it, is apt to prove extremely feeble if translated to a higher centre.

(73)

The black spot that you speak of is the reflection of the third "Til" and its appearance off and on is a good sign of progress. Limbs too get benumbed and sometimes ache owing to the abstraction of spiritual current towards the centre. The spirit actually ascends in a spiral form but the sensation of its movement upwards is felt within the fissure between the two lobes in the front part of the brain. A sort of heaviness and a sensation of concentration are felt at the third "Til" or the first mansion of Brahmand. A sort of creeping sensation is also sometimes felt. It is very satisfactory that the sound of bell and conch is audible sometimes continuously. If the sound disappears even for a number of days together you need not feel dejected, as this very often happens in the course of practice. You should not reduce your diet any further, the reduction which already has taken place is enough. You can take milk twice a day but let it be a quarter of a seer or six chattacks at a time.

(74)

Dreams, of the character you speak of, have little or no spiritual significance. Very often dreams

present a kaleidoscopic reproduction, in a disordered and fantastic form, of the impressions gained in the objective world, modified in varying degrees by the creative impulse of the mental strata lying behind. All physical and mental conditions whether immediately cognisable or not, have distinct pictures of their own, some pronounced some faint, and generally speaking all remain treasured up, to be presented again under suitable conditions. There are numerous strata in the mental plane, each having a peculiar phantom of its own, and they play a very important part in the presentation of dreams. I do not mean to say that all dreams are devoid of spiritual significance, but those that do possess it in a marked degree, have peculiar features of their own and are the products of higher impulses over which the dreamer has little control, and are often attended by spiritual hilarity and bliss which sometimes last for several days. The significance of the dreams, too, dawns of itself upon the mentality of the dreamer and he stands in little need of being made to recognise it, even though the full significance may not be intelligible. The creation in the higher planes too sometimes becomes visible in the dreams, but they are recalled, if at all, in a very imperfect manner.

(75)

Sant Sat Guru and Sadh Guru have no Karams of their own, but there are well defined laws by which suitable transference of Karams takes place, and this method not only very greatly accelerates the emancipation of those who lovingly accept the protection of Sant Sat Guru, but also obliterates such Karams which a devotee unaided would be unable to atone for. This forms the basis of the

theory of atonement. But what I am speaking here relates to Sant Sat Guru or to a certain extent to a being of a very high spiritual status and not to us ordinary frail human beings.

(76)

The prayer in the specific form in which you put it, is not permissible in "*Parmārth*"¹ and "*Bhakti² Marg*"³. All that you and I can pray for is—that Radhasoami Dayal in His Gracious Mauj may be pleased to extricate you from the difficulties in which you find yourself at present in the best way He thinks fit. After offering prayers no definite answer should be insisted upon, and the attitude of the mind should be brought up to that Parmarthi level in which the devotee accepts with humility and meekness whatever Radhasoami Dayal may in His August Mauj ordain.

I would advise you not to go near speculative business, after once you extricate yourself from the tangle you are in.

(77)

Slight changes in the results of "Abhyas" in the shape of continued progress alternated by its retardation are often experienced, and they should cause no despondency in the mind of a devotee. At present your health and studies should be the main considerations. The Kaviraj treatment which you are undertaking is, I hope, doing you good. You should give as much time to your studies as you can with due regard to your present state of health. This year is perhaps your final year, and you need not visit

(1) *Parmarth*—The highest or most sublime truth. Truth. The best end. The highest object, Salvation. (2) *Bhakti*—Devotion. (3) *Marg*—A way, road, path.

Allahabad during the summer vacation this year and devote the time thus left at your disposal to rest or to study as the occasion demands.

(78)

You have to bear in mind that once a person has been taken under the protection of Radhasomi Dayal, he can under no circumstances be forsaken and he shall gain access to Dayál Desh eventually. Even those persons whom you find misguided at present will also, after the lightening of their burden of "Karams", return to receive the grace of Radhasoami Dayal, though it may take more than one birth to achieve this object. The process of purification must take its own time and no importunate demand can shorten the period.

(79)

You should take special care not to allow a day to pass without practice unless disabled by any physical ailment. Even if urgent works prevent you from giving the allotted time, you should try to perform your Abhyás for a shorter period, but as far as possible the day should not be allowed to pass without Abhyás at all.

To remove the present state of apathy, it is necessary that you should perform "Sumiran" for half an hour to one hour in the morning and evening, and if the mind wanders even in this Abhyás, do not slacken your efforts, and devote some time in the reading of selected Shabds¹ from Sar Bachan and Prem Bani, especially those of "Chitáwni".

(80)

Don't let despondency take hold of you. What-

(1) *Hymns.*

ever the circumstances, try to reconcile yourself to them and consider that everything that comes to pass is through the Mauj¹ of Radhasoami Dayal and calculated to serve your best interests. Depend upon it that Radhasoami Dayal will undoubtedly give you as much out of His bounties as is necessary to let you pull on. Giving up your professional practice is out of question until some other decent means of livelihood is secured. You ought to read occasionally if not daily, a Bachan² from Prem Patra and a few Shabds daily should be recited from the Holy Books.

(81)

The experiences that you have had are indicative of the inward abstraction of the spiritual current diffused through the body, and its concentration at the spirit centre. In the course of these practices care should be taken that no physical pressure is applied to force up the spiritual current. It is enough to concentrate the attention at the spirit centre by merely directing your attention towards the spot indicated. It will result in very slight and harmless contraction and inward turn of the muscles of their own accord, without producing any appreciable effect upon the body. The attention alone should be directed inwards, and no pressure should be applied to the muscles. If this is carefully observed, no harm will arise.

(82)

You should not allow yourself to be carried away by each whiff and wave that arises in the mind ; but you should try to curb them and keep them under

(1) *Supreme Will.* (2) *Discourses.*

check with the help of the gracious and sacred name Radhasoami. Nor should you allow yourself to be smothered with despondency at the sight of troubles all round. Keep your eye towards the grace and mercy of Radhasoami Dayal and try as far as possible with the help of His grace to assume the position of a spectator rather than of an interested actor. A sudden change of this description is not possible, but if you keep this ideal in view, you will find much of the venom of your surroundings extracted therefrom. I hope Radhasoami Dayal will grant you graciously His assistance to effect a change in the attitude of your mind.

(83)

You are actuated by a sincere desire to approach the Holy Charans of Radhasoami Dayal, and to secure advancement in your spiritual progress, but it is a pity your engagements do not permit you to fulfil your desire to attend the Satsang for some time, which is an essential factor in attaining spiritual progress and combating the difficulties which beset the path of a devotee and goes a great way towards burnishing up the mind, and softening and chastening it, thus imparting to it greater susceptibility to receive the impress of the higher spiritual current. I trust through the grace and mercy of Radhasoami Dayal your efforts to attend Satsang will meet with greater measure of success. Till such opportunity comes your way, you ought to devote, as regularly as you can, at least three hours a day to the services of Radhasoami Dayal. This is the minimum required of a devòtee, who wishes to maintain the continuity of his progress.

(84)

I entirely disapprove of the idea of people, especially in your position and in your age, relinquishing the world and settling down in Satsang. You seem to think that life in Satsang is very easy, and anybody and everybody could live in it in a suitable manner. It is idleness and temerity to face the trials of the world, which prompt people to give up world and live the life of a recluse. You may depend upon it that after a short time in the Satsang you will feel surfeited and long to go back to the world, with all its terrors. At present you have the choice of passing some time in Satsang and some time in your occupations of the world, but if once you wind up your worldly engagements, it will be very difficult to go back to them. Chances are that after some time you will find that you are able neither to engage yourself in Parmārth nor in the legitimate pursuits of the world. This state of affairs would be deplorable, and you should not take a plunge in the dark. Try to do your duty honestly, and devote as much of your time as you can to Parmārth, with intervals of Satsang here. This is the best advice I can give you under the circumstances.

(85)

Ups and downs are incidental to spiritual practices and you should not allow your efforts to be slackened, when you find that they do not meet with the success which they formerly met with. Faith and love translated to higher level lose much of their extraneous elements and measure considerably less in quantity than they formerly did. But this loss in measure is more than compensated by the amount of purification that they undergo. In the case of a true

devotee this apparent diminution of faith and love should not stand in the way of future progress and should rather prove an incentive to the application of redoubled efforts.

(86)

It is very satisfactory that amidst all distractions you retain the consciousness that you are constantly under the protection of Radhasoami Dayal, and that you feel that His helping hand prevents you from being carried away by the overwhelming tide of Kál and Karam, and that you receive succour from Him when you need it most. It would certainly help you in your onward progress in the path of Parmárh if you can, from time to time, avail yourself of the advantages of Satsang—but as long as you are unable to do so, you should, as far as possible, keep in touch within yourself with the August Charans of Radhasoami Dayal with the help of the Supreme Name constantly fresh within yourself and regard it as the fountain of life upon which you depend for existence.

(87)

I would recommend you to read carefully the two books in English relating to our Faith, viz., (1) *Discourses* and (2) *Radhasoami Mat Prakásh*. If you happen to know Hindí or Bengáli, I would recommend a few more books for your perusal. It is essentially necessary that you should gain some familiarity with the distinctive principles of our Faith and the particular advantage and ease offered by the practice of Surat Shabd Yoga in the attainment of true salvation. When you have understood them to some extent and accept the principles of our Faith and the conditions attaching to the performance of

the practices enjoined by it, then alone can initiation be given to you and then alone will it prove efficacious.

(88)

There are numerous divisions and grades in creation and each main celestial region has a presiding deity of its own. Following the diversity of these regions there is diversity in the various religions revealed to humanity under the impulse and direction of each presiding deity, not to speak of the differences and confusion arising from the activities of intellect and reason which really count for nothing in the domain of higher religion. The Supreme Creator is of course one, but the goals of the various extant religions are different and the methods employed for reaching the goal are likewise different. Hence it is not correct to say that all religions have the same goal. In fact each religion has a god of its own and because research in the domain of religion is not conducted in a spirit of true and earnest investigation people become confounded and hurry to the conclusion that all religions are the same and reach the same goal. It is necessary that the matter should be carefully understood before any attempt is made to start a particular form of practice. To start one in a haphazard fashion is worse than useless.

(89)

It is always a pleasure to me to initiate people who earnestly seek to practise devotion according to the teachings of our Faith. But before I can do so, it is incumbent upon me to see that the applicants for initiation have satisfied themselves upon the following points :—

1. That the true and real, as distinguished from "Conventional", name (*Dhwanyátmak*) of the Supreme Creator is RADHASOAMI.

2. That true salvation can be attained by the practice of "Surat Shabd Yoga".

It is not possible for an outsider to accept these as a workable belief on the basis of mere hearsay and, in the absence of any facilities for association with such people who can fully explain the principles of our Faith, in the course of personal interviews and discourses, the only method that can be resorted to is a study of the books which give an exposition of these principles.

(90)

Please bear in mind that "Sumiran" and "Dhyan" are the foundations upon which the purification of the mind and spirit and their elevation into higher regions rest. Hence you should direct your attention principally to the performance of "Sumiran" and "Dhyan" and also devote a quarter to half an hour twice a day to the performance of Surat Shabd Yoga, that is, Bhajan.

(91)

The journey that you have before you is a tremendously long one and the distance that you have to traverse is immense. In the midst of this long distance there are numberless toll-posts. These toll-posts all occur within the regions of Máya and Kál, and until these regions are fully covered you cannot escape the demands of toll whenever they are found to be due. The faster the journey is performed the greater the frequency with which the tolls accost the traveller. These tolls take the form of awakening the hidden form of Máya and Kál and

manifest themselves in the shape of Karam, jealousy, anger, hatred, chagrin, worry etc., etc., and sometimes in the shape of passions of even a lower order. If the devotee more or less completely identifies himself with these downward forces, the Kál chuckles at his victory, and succeeds in setting back the onward march of progress. If the devotee enters into the stream of Dayá attracting upwards, he sets his back upon the tricks of Kál and proceeds triumphantly towards the Gracious Charans of the Supreme Father. A moderate and controlled use of anger etc. so far as may be necessary to carry on the affairs of this world, does not matter. What matters is the loss of equanimity, and dropping the reins, the results of which are surely disastrous, and might hurl down the traveller back again into the chasm left behind. The lines I quote below cannot be read too often. They are my props in all the crises that I have to face. One should commit them to memory, or rather they should be ingrained by constant remembrances and effort to act in conformity with their spirit.

धीरज धरो बचन गुरु गहो ।

अमृत पियो गगन चढ़ रहो ॥

धीरज धरना, मत घबराना, चित ठहराना,
रूप समाना, नित गुन गाना, नहीं बहाना ।
यही निशाना, ज्यों पपिहा स्वांती आस ॥
घट में रहना, कहीं न बहना, मन में सहना,
रस ही लेना, धीरज गहना, मर्म न कहना ।
ज्यों जल मीना, राधास्वामी पास ॥

[*Translation* :—Have patience. Follow what the Guru says. Drink of the nectar. Ascend to and reside in Gagan (Trikuti).

Have patience. Do not be anxious. Fix your atten-

tion. Absorb yourself in the Holy Form of the Guru. Always sing His praises. Do not fritter away (your enthusiasm, zeal and attention) in outward manifestations. This should be your aim, just as the Papihá (the sparrow hawk) patiently waits in expectation of the *Swanti* rain (with a fixed aim).

Direct all your attention inwards; do not allow it to flow out anywhere else. Put up with every thing inwardly. Take nothing but internal joy. Have patience. Do not disclose the secret. Like fish in water, live with Radhasoami.]

(92)

While assuring you of my fullest sympathy I must say that this tug between Swarth¹ and Parmarth² is inevitable and must go on until such time as the annealing process is so far advanced that your mind becomes more or less immune from the effects of the ups and downs of this world and begins to treat them more or less with indifference and enters upon the conduct of its affairs with a sense of performance of a duty imposed upon you by the Supreme Mauj, which you discharge to the best of your ability, un-influenced to any considerable degree by the results eventually obtained. This object will not be served if you leave the affairs of the world to themselves prematurely, rendering yourself liable to frequent reactions. Occasional visits to the Satsang would be very beneficial but they must always be followed by a return to your own place, to let off the steam accumulated in the period. Your late brother was

(1) *Temporal* and (2) *Spiritual matters or affairs.*

differently situated, and had not those duties to perform, which you have. You must see your son settled in life and your daughters married, before you can think of any long sojourn in the Satsang here. But all these obstacles ahead should cause no discouragement in your mind. On the other hand, you should muster up your courage and face the situation as it is. This will certainly result in a permanent amelioration of your spiritual condition and remove the thorns which beset your path.

(93)

Use of meat diet and intoxicants is strictly prohibited in the case of the followers of our religion.

(94)

You should not feel disheartened owing to the vagaries of the mind and your inability to check them. You ought to apply yourself more assiduously to the repetition of the Holy Name Radhasoami at the third Til or Sahasdal Kanwal. Struggle with the mind is a life-long one, and when you feel your weakness to curb, check or train it, always remember that Radhasoami Dayal is all-powerful, and that with His help and succour which will always be forthcoming when urgently needed, the mind will not be able to do any permanent harm to you. It may tease and worry you and retard your progress, but all the same it is losing ground from day to day. Always turn to the Holy Name and the Holy Charans within you whenever you feel dejected and are unable to check the wanderings of the mind.

(95)

It will give me great pleasure to see that your attendance at the Satsang meetings bears fruit in a more tangible form and a desire is created in you to

devote some of your time to the service of the Supreme Father Radhasoami Dayal. It is only necessary to overcome the needless apprehension that devotion to Parmárth would interfere with the course of the business of the world. Two or three hours taken off the 24 hours of the day cannot seriously interfere with it, as several people of the old "Sanátan"¹ persuasion devote as much and more time to the performance of empty rituals. It is the real Parmárth which the mind dreads to take up although this will result only in purifying the activities undertaken in the interest of the world and make the devotee less amenable to the influence of pain or pleasure, and loss and gain of the world. To speak the truth, if real Parmárth could be obtained by the sacrifice of what the whole world stands for, it would have been cheaply gained, although it may be remarked that loss and gain in this world must go on undisturbed as result of the past Karams of the individuals concerned while, if anything, the devotion to real Parmárth ought to create facilities both in this world and the world to come. If the fascinations and allurements of the world are not allowed to wipe out all independent sense of judgment and appreciation of truth, and false apprehensions alluded to above are not allowed to damp all activities in the interest of Parmárth, there ought to be no difficulty in pursuing the path of true salvation.

(96)

I fully appreciate the generous and charitable motives which prompt you to initiate the measures outlined in your letter. But I doubt very much whe-

1 *The traditional Hindu religion.*

ther they are in consonance with the highest ideals and teachings of our Faith. My own experience tells me that they are fraught with danger both to those who initiate them and to those amongst whom the propaganda is carried on, on these lines. At the outset, I may tell you that propaganda in any active form is abrogated in our Faith. The first concern of a devotee ought to be to purify himself and to aim at spiritual advancement, leaving the matter of the propaganda of the Faith to the Mauj of the Supreme Father Radhasoami Dayal.

“समझाने वाला अपना फिक्र आप कर लेगा इसको चाहिये कि यह अपना फिक्र करे।”

[*Translation* : He should not bother about teaching or instructing others but should mind his own business. The Instructor Himself will take care of His work.]

The advent of Sants is attended by the gradual spiritualisation of the whole creation, and those spirits in whom the spiritual instinct is awakened become fit subjects for association with the Sant Sat Guru, and eventual admission into the highest spiritual regions while others, according to their degree of evolution, are impregnated with the spirituality of the Dayal Desh which gradually leads to the awakening of the spirit in them and fitting them for the performance of Guru Bhakti¹ and Surat Shabd Yoga.

“गुरु प्यारे करें आज जगत उद्धार”
 हंस जीव सब लिए मुक्ताए ।
 और जीवन पर बोजा डार ॥
 रूप गुरु धर कर जग आए ।
 हंस जिव सबही मुक्ताए ॥

1 *Devotion to Guru.*

काग जीवन पर बीजा डाल ।
काटिया काल कठिन का जाल ॥

[*Translation* : The beloved Guru will today (in this Yuga) emancipate the whole world.

All the Hans Jivas (the deserving ones) have been conferred salvation by the Guru while the seed of it has been sown in others.

The merciful Radhasoami incarnated Himself as Guru on this earth and gave salvation to all the deserving Jivas while its seed has been sown in crow-class (less deserving) Jivas. He thus cut asunder the net spread by the cruel Kál.]

Forcing up of the process by methods suggested by human intellect disturb the spontaneity of action and response resulting from the current of Mauj and Daya and is often productive of abortive results. The general spiritualisation must result in the creation of a spiritual instinct of various degrees and the stratification of spirits of varying degrees of spiritual capacity must follow, accompanied by varying phases of religious activity. In this sense I do not deny the utility of the numerous communities which initiate religious activities in their own fashion, but at the same time I must affirm that those who have been initiated in the highest ideals and are the custodians of the highest teachings of the Supreme Faith cannot associate themselves with any movement which in its frantic and immature efforts to uplift humanity obscures the real object of the Supreme Father by lending countenance to the superficial and abortive activities of the mind.

I may further add that the advent of Sants is always accompanied by redoubled activity amongst the lower centres of Kál and Máya, and they too make desperate efforts to impede the work of spiri-

tual emancipation and are represented in one form or the other in the Satsang itself and active agents are employed by them in the garb of religions more or less akin in form to the *Sant Mat*, their object being to cast off all sorts of obstacles in the path of true and real salvation. These activities too, are useful in their own sphere and though adopted by Kál and Máyá with the purpose of putting obstacles in the path of the devotee, are helpful in evolving that sublime spiritual instinct which alone can make its way into the purely spiritual regions. In this view the religious activities of the various grades, some directly opposed to the current of Daya and Mauj, are not lacking in advantage and utility towards the attainment of the main object of "Uddhár"¹ but those who have understood the highest principles underlying the Faith and stick to the supreme ideals laid down for their guidance, cannot allow their own cult to be defiled by an admixture of the activities receiving their impulse from lower centres. In consonance with these principles, I am sorry we cannot associate ourselves with any movement which does not conform to the ideals as understood by us.

The ordinary methods of the propagation of the Faith are that Sants open Satsangs in which their followers congregate and to those Satsangs are also admitted outsiders who come with the professed object of investigating truth, and following, on conviction, the methods prescribed by the Sants for salvation. Natural sympathy and spiritual affinity secretly work in attracting people fitted for following our sublime Faith to the "Satsang" and the people thus

1 *Salvation.*

attracted derive full benefit therefrom. This method ordinarily answers all purposes and active propagandas in the shape of public preaching etc. are not only unnecessary but produce undesirable results.

(97)

There is no objection to your publishing extracts in Bengali or English of the life of Soamiji Maharaj and I send you a copy of the book. I consider it unnecessary to charge you its price which is small. I may, however, remark in passing, that the lives of "Sants" cannot be written in ordinary forms of biography, and as their lives consist of activities in higher and inner spheres hidden from the cognisance of the people at large of this world, no serious attempt was ever made to write out their lives in biographical form. Lives of Soamiji Maharaj and Huzur Maharaj alone have been written by members of their own families, and although not quite upto the mark, they have been allowed to see the light of the day, more or less as harmless publications. The real lives of S.M. and H.M. are contained in their writings, which will be intelligible only to those who gain access into the highest regions.

(98)

If you value my advice, I would advise you to stop all activities of the kind you seem to be engaged in at present and apply yourself to subduing your mind and purifying it and elevating your spirit to the higher spiritual centres. By this method you will not only accomplish your own work, but will help others similarly situated to attain true "Pármáth". This is real "Nij Upkár"¹ and "Par

(1) *Doing good to oneself.*

Upkár"¹. All others, according to my light, are sham and glare. I assure you of my true sympathy and love for you and all whose aim is devotion and service of Radhasoami Dayal.

(99)

The requests made in your letter are all legitimate, but the fulfilment of your wishes should be left to the Mauj of Radhasoami Dayal. He alone knows what is best in our interests, and so ordains in His Mauj that the maximum of benefit may be secured for His children with the minimum of mental and bodily inconvenience to them. I may, by the way, add that the removal of all cares and anxieties prior to the complete abandonment by the devotee of his cares to the safe keeping of the Supreme Father, would not only be useless but be a handicap to the progress of Parmárth. Cares and anxieties and Parmárthi² progress must go hand in hand, but rest assured that the Supreme Father will not allow the real interests of His devotee to suffer. When the time comes, all the difficulties will be solved one way or the other, and the Supreme Mauj will steer the barge of Parmárth to the final goal of Supreme Prem, Happiness and Bliss. Whenever your circumstances permit you will be welcome to visit the Satsang for as long a time as you can conveniently spare. Visit to and from will, as matters stand, be necessary to safeguard all interests, spiritual and temporal.

(100)

Unwavering reliance upon the Supreme Mauj and stable and constant expectancy of Grace are the

(1) *Doing good to others.* (2) *Spiritual.*

keynotes of spiritual progress and if they continue unshaken in the storms and haze created by Kál and Máyá, all their wiles and traps will eventually go to naught and the spirit shall one day be received in the loving embrace of the Supreme Father Radhasoami Dayal.

(101)

The experiences which you have described are also quite satisfactory and are not outcome of mere imagination. They are glimpses of lights of the ultra-earthly regions, though not yet of the higher celestial regions. Your aim ought to be to approach the Supreme Father within you in a spirit of humility and devotion and the sign of success is development of love for the Supreme Father, which would always be accompanied to some extent by a blissful sensation within you and increase of ardour for attaining proximity to Him, and coming in contact with the current of ambrosia proceeding from His august presence. The spirit would feel elated but with a feeling of complete servility and dependence upon His Supreme Mauj. Humility is the true sign of successful performance of practice.

(102)

You have never visited the Satsang and it is not possible to deal with all matters in detail in correspondence. This deficiency can to a small extent be supplied by carefully reading the Holy Books in prose and cogitating upon them and reading them again and again. However as a brief reply to your letters, I may tell you that the one essential thing for a Satsangi is to place unshakable and absolute reliance on the grace and mercy of the Supreme Father Radhasoami Dayal and to entertain no doubt

in regard to the eventual emancipation of the spirit from the bondage of Kál and Máyá. The struggle with mind is a life-long one, nay, it may last more than one life, but however frail and weak a Satsangi may feel to overcome its devices and temptations he should never allow himself to be carried away by a feeling of despondency. After every failure, renewed efforts should be made with the help of Supreme Name, Swarúp¹ and Shabd to curb the vagaries of the mind. A feeling of one's frailty should be accompanied by a tightening of the hold on the Grace and Mercy of Radhasoami Dayal and the deepening of the spirit of prayerfulness to invoke His aid. If you go on like this, you are sure to receive assistance from time to time, but do not expect that the attacks of Kál and Máyá will be silenced in a brief space of time. The struggle will continue and with it also your spiritual progress, which will be accompanied by increased confidence in the Grace and Mercy of the Supreme Father. Precautions to keep away, as far as possible, from the temptations of Kál and Máyá should also be taken at the same time.

(103)

It is possible the solution may not take exactly the form you desire but somehow or other the difficulties will be met and cease to trouble you as they do. You have in the past seen His Mauj coming to your succour and this should sustain you in the future. Whenever you feel distressed you may pray internally and seek His assistance. This alone will act as a balm to your distressed mind.

¹ *Form. Countenance of the Sant Sat Guru.*

(104)

If a Satsangi reaches a stage which is beyond or outside the influence of evil he will be perfectly immune from all evil influences ; but during the interval between his present locus and the stage where immunity naturally arises, his protection lies in linking himself at all times with the Sant Sat Guru or the Supreme Spirit within himself supplemented, if necessary, with association with His human Form.

“सतगुरु स्वामी को सदा सिर पर रक्खो, सब बचाव हो जावेगा”

[*Translation* : Always keep Sat Guru Soami on your head. You will be protected in every way.]

(105)

Ordinarily a good Satsangi, firm in his faith, will not be subject to mystic or hypnotic evils and be protected from them by Radhasoami Dayal. Satsangis are enjoined as far as possible to rely trustfully and depend upon the Mauj of Radhasoami Dayal, and to leave as far as possible the cares of this world to the safe keeping of Radhasoami Dayal. An attempt to peep into the future should be eschewed. This does not mean that any legitimate attempt for securing the necessities of the world and discharging the ordinary obligations of a house-holder should in any way be relaxed or neglected.

(106)

It is my earnest prayer that Radhasoami Dayal may be pleased to grant you relief at the earliest possible moment, but we have at the same time to remember that the Mauj that He has ordained must have been allowed to take its course in our own highest interests. There are ties of the mind and body which cannot be loosened otherwise, and it is

necessary that they should be relaxed before any spiritual progress can take place. Rest assured that He will not allow one moment to elapse beyond the stage it is necessary that these difficulties should confront us and when the proper time arrives the relief will come in a manner and form in which there will be no danger of the former ties gaining strength to the spiritual detriment of the devotee.

(107)

The Satsang does not interest itself in raising memorials to departed Satsangis. On the other hand it discourages any desire on the part of Satsangis to perpetuate their memories and inculcates the desirability of relaxing all sorts of ties with this world.

(108)

All depends upon the cultivation of faith and love for the Supreme Father Radhasoami Dayal and by far the best method for attaining it is the repetition of the Supreme Name at the spirit centre. The spirit has a natural affinity for the Holy Name and it has only to be awakened at its centre to realise the truth of this assertion.

(109)

My creed is, "Never abandon hope". Hope is one of the cardinal virtues.* It is something dearer than life. With some it fails seemingly at slight blasts, with others it lasts longer, and with a few outlives all shocks and storms. It may sink at times, but as a matter of fact outlives all lives and merges in Supreme Bliss. It is an asset, an invaluable

* (1) *Prudence* (2) *Justice* (3) *Temperance* (4) *Fortitude*, the four chief natural virtues and (5) *Faith* (6) *Hope* (7) *Charity*—the three theological virtues.

ble asset, the anchor to which all moorings ought to be tied. Those with whom it fails, are born again to live upon it. This is not mere speculative philosophy, but stern truth. The termination of life is a mere sequel for taking up the thread where it was left.

(110)

Mercy is never denied to anybody. It is more responsive to hope and faith. I will urge you to rely ever increasingly upon the Grace and the Mercy of the Supreme Father. Be assured that one thing or the other will always turn up with which the ray of hope will again gleam to sustain you if you remain firm and hopeful.

(111)

You should not allow yourself to be so un-nerved as you have done. I have still hope that you will still be able to tide the crisis, and even if no sudden change takes place the time you gain may bring about an amelioration of your condition. Any precipitate action instead of helping others might further jeopardise their interests.

(112)

I am fully conscious of the fact that you have borne with great patience and forbearance the wave of Karams that you have had to pass through. The fury is not yet spent out, but, depend upon it that if you only by invoking constantly the Grace of the Supreme Father maintain your equanimity you will steer through the storm, the worst of which I hope has passed. It is idle to talk of termination of the present life and re-birth, as for eradication of Karams the features existing at present are essential ; and abrupt termination of the present course

and its resumption hereafter will hardly be of an advantage.

(113)

Your letter is quite sensibly written and it is only from weakness of brain that you are at present suffering and I have every hope that through the Grace of Radhasoami Dayal you will be able to pull through the fag end of your malady. But expert treatment should be resorted to and the Grace of Radhasoami Dayal will only manifest itself through the ordinary processes of treatment.

Also feed the poor from time to time, or one or two daily or every alternate three days.

(114)

I am glad to find that you fully appreciate the high ideals of the Radhasoami Faith, and are sincerely desirous of elevating your spirit and reaping the incalculable good which it bestows upon its devotees. Your attitude towards your erring brethren is likewise praiseworthy and is characterised by compassion and tolerance which ought always to be the main feature of the behaviour of a Satsangi. By tolerance I do not mean compromise, as truth is incapable of compromise. The exclusive character of Radhasoami Faith must always be maintained and no defilement in its original purity should ever be allowed in the name of compromise. Absence of ill-will and desire to help others without obtruding in an unwelcome manner or forcing one's advice upon unwilling ears should characterize the attitude of a Satsangi towards others.

(115)

A careful and repeated perusal of the Shabd "सतगुरु से कहूँ पुकारो, संतन मत कीजे जारी", in Sar Bachan

Poetry, will give you an idea of what the attitude of a Satsangi ought to be towards the spread of Radhasoami religion and of the mould in which the natural desire that the humanity at large should participate in the benefits of the Radhasoami Faith should be cast.

(116)

Your keen desire for the enhancement of "Bhakti" in the Holy Charans of Radhasoami Dayal will undoubtedly receive a gracious response. Those who have earnestly and seriously come under the protection of the Supreme Father R. S. Dayal are receiving and will receive unmistakable signs of His grace while the process of general spiritualisation which is going on will gradually befit other human beings to avail themselves of the mercy and grace which are being continuously showered since the advent of Radhasoami Dayal and will continue till the work of salvation pertaining to the present stage is completed.

(117)

When are you likely to proceed to America for excavation work ? It is possible you may come there in contact with people who may desire to know something of the Faith you profess. Of course it is not necessary to withhold from earnest seekers after truth any help you can render to them, but your activities too in this direction should be free from the taint of any spirit of propaganda or a mission of misplaced Evangelism. For the most part people in the West evince a great deal of interest and zeal for knowing the religions of the East, but their zeal and interest are usually purely intellectual and academic or historical. Such people are mere encumbrances

in the fold of religion. To those who are ready to benefit themselves by the teachings of Sants you can impart the essence of the instructions you have received from our Sublime Faith, but your intercourses with them should be one of strict impartiality.

“उपदेश करना मनै नहीं है मगर निरपेक्ष होकर करना चाहिए”

[*Translation* : Radhasoami Faith does not prohibit propounding of its teachings but it should be done in an impartial manner (and not with any ulterior motive.)]

(118)

Before your departure for America I wrote you a letter in which I gave general instructions as to your attitude towards those who seek to know the principles of the Faith you profess. Those who are really surfeited with the attractions that this world offers, and seek the true haven of rest are deserving of pity, and if such people approach you, their enquiries deserve encouragement. To such people you can give a clear and impartial exposition of the Faith and if the true spiritual instinct has been awakened in them, they will listen to your exposition with sympathy and open mind. Seeking converts in a propagandist spirit is what is deprecated. Such activity is almost always associated with selfish motive of aggrandisement or adding to one's strength in one form or another, based on some morbid desire. The Supreme Father Himself guides those in whom the spark of true devotion has been kindled.

(119)

The Supreme Father will forgive any casual lapses in the matter of diet in the past, but you ought

to be more careful in future and rely more upon His succour than on the means that the world provides.

(120)

Ordinarily, we don't accept offers for the construction of Samadh from non-Satsangis. Any offer completely dissociated from a spirit of devotion for the August Personage whose Samadh is being constructed is not acceptable. Besides, I don't think that a structure of the kind which has no utilitarian value from the point of view of the world will command the sympathy of American millionaires.

(121)

You have read some of the books, but have not understood the real import of the teachings contained in them. On the basis of stray quotations divorced from the context and divested of the references to the stage of development of the devotee to which they relate, you draw conclusions entirely at variance with the true spirit of the teachings contained in them. This is all the result of desultory reading of religious books and utter lack of Satsang.

You seem to stretch out your hand to catch a thing which is beyond the reach of those who have devoted a life-time to the work and are still yearning for it. Don't imagine that the life long toil of these people has been in vain. Far from it ; they are daily piercing through the curtains which divide their consciousness from the beatific vision which lies beyond and gaining that power which will eventually enable them to control and curb the vagaries of the mind and fit them for admission into the portals of the region which lies beyond the Pind Desh.

The process of purification and mortification of

the mind and the withdrawal at the spirit centre of the spirituality pervading the human body must precede the ascension of spirit. Don't think access into the spirit centre is a mere child's play. It will require all the conservation of spirit energy effected by patient practice and Satsang, unperturbed by the storms of the outside world and the outbursts of opposing currents within, before that equanimity can be obtained which is necessary for the development in the devotee of the ultra consciousness required for the perception of the new conditions which lie beyond. The Supreme Father Radhasoami Dayal will, of course, continuously help the devotee on his onward path.

All forms must lose their charm before the form of the Father can manifest itself within the disciple. Gradual and partial concentration accompanied by partial glimpses will continue to help on the true and sincere devotee.

If this process does not satisfy you, seek a more expeditious method if you can find one.

(122)

I find the notions that you carry in respect of Radhasoami's name and principles of the Radhasoami Faith are not correct. The name Radhasoami is not in any way like the 'nominal' names by which persons and objects are called or known in this world. It is the Highest Spiritual Name, Sound—the auto-manifestation of the Supreme Being and the original Spirit Current which first emanated from His Holy Feet—and is thus the only real and true Name of the Supreme Creator. The incarnation of the Supreme Being in human form here is also there-

fore called Radhasoami. A perusal of *Radhasoami Mat Prakásh* and '*Discourses*' (which are both in English) will, I believe, remove the misconceptions you now have.

(123)

As regards what you call your 'mission' here, which too, I find, you have not properly understood, I may tell you that your concern should at present be to work for the emancipation of your spirit from the bondage of mind and matter under proper guidance with a view to ultimately attain the region of pure spirit. Any other thoughts or activities such as reforming the world and establishing a brotherhood on earth etc. only entangle you further in the world and beguile you from the path of your true salvation. You may rest assured that the Merciful Supreme Father is taking care of every thing in the manner He considers most proper and you need not think of saddling yourself with functions like those referred to in your letter. If you commence your own work in right earnest with confidence in the Mercy of the Supreme Father Radhasoami leaving everything to His Mauj, He will no doubt grant you His mercy and protection and success in your work.

(124)

This world is full of troubles and sorrows, and no attempt at converting its main features in this respect can succeed. The only safety although not very easy of achievement, lies in an abode of everlasting bliss and peace in the sacred Charans of the Supreme Father Radhasoami Dayal.

Devotion with humble patience, perseverance, application with reliance upon the Grace and Mercy

of the Supreme Father will achieve it. I have every hope that the Supreme Father will extend both to you, and that you will with His gracious guidance continue on the path of progress and will one day attain your object.

(125)

I am sorry to find that you are being persecuted for following the true path of Parmārth. It also behoves you to warn others from falling into the pit laid by interested people, but this duty should not be carried too far. Any over-zeal in this direction is likely to create unnecessary difficulties in your way. Your duty lies in following with fortitude and unswerving loyalty the path you have found to be the true one, but you need not go about telling people without any occasion arising for it, that all others who do not conform to your way of thinking are treading a dangerous path or are ruining their Parmārth. Salutory and wholesome advice is not prohibited, but it should be confined to people who seek it from you or have confidence in you and will listen to your advice with sympathy, or in other words are themselves seekers after Truth, or else you simply create an opposition for yourself which does good to none. You might refer with advantage to Bachan Nos. 39 and 94, Part II in Sar Bachan Prose, which prescribe the correct attitude for a Satsangi in his dealings with others in regard to this matter. I hope through the Grace of Radhasoami Dayal you will come away unscathed from the machinations of selfish and interested people.

(126)

It is in the best interests of a Satsangi that engagement *spiritual and temporal* should go hand in

hand. Premature cessation of temporal duties is detrimental to spiritual progress and is likely to cause a serious handicap in future, so you should continue to pay as much attention as is really necessary to your temporal duties, with a strong desire to reduce the time and energy devoted to them to a minimum and to cultivate 'Prit'¹ and 'Pratit'² in the Holy Charans³ and to avail of any opportunities that may come in your way of attending Satsang.

(127)

Love and devotion are the free gifts of Radha-soami Dayal and he alone knows when they can be given without injury or detriment. Lack of patience itself is an index of weakness of faith. It is only with patience that faith and devotion can be cultivated.

(128)

One knows one's power in adversity. You have to face the difficulties that encounter at present with patience and fortitude. At no time should you lose hope and always be expectant of receiving the succour and protection of the Supreme Father. Trustful reliance upon Him is a panacea for all evils and all tribulations can with His assistance be undergone with cheerfulness and equanimity.

(129)

Mere amassing of money is a sin in itself. It breeds vice and crime. No one knows how by amassing money physical, mental and spiritual deterioration takes place. Similar is the case in the company of women.

(130)

There is no worse crime than laying violent hand

(1) *Love, affection.* (2) *Faith, belief, confidence.* (3) *Feet.*

upon one's self. Happen what may, this should never be thought of. Instead of bringing any relief in any shape, the future is further darkened by its commission. Patient suffering calls forth the compassion and mercy of the Supreme Maker and goes a great way towards washing past sins.

(131)

We have suffered from treachery. We are suffering from treachery. But to withhold what you can do and to allow yourself to slacken your efforts and drop down in despair is to allow Kal to get the better of you. This is another form of treachery. Don't allow this to happen. Continue your effort as usual and rely upon the guiding hand of Radhasoami Dayal. Whatever happens thereafter, receive as the Mauj of Radhasoami Dayal.

(132)

Before obligation to Maker, all other obligations sink into non-entity.

(133)

The proper attitude, according to our ideal, to approach the subject is a firm and determined desire to free one's spirit from the trammels of mind and matter and all materialistic tendencies. We hold that it is idle to work for the betterment of humanity unless one has sufficiently freed oneself from the influences which drag his spirit down from day to day and warp his judgement to such an extent as to render him practically unfit for deciding what is good for one's own self. The Supreme Creator, under His own divine and all-wise impulses, has struck the right chord for our emancipation and uplift, and the coming into being of Sants, regarded as the highest personages and the saviours

of humanity, is not paraded and likened to a fortuitous catch of a fish in the net of a fisherman, as if the advent of so high a personage were only a matter of a casual catch of an ordinary mortal in the tidal wave of the ocean, and so important an event in the process of salvation should be devoid of all design and method. In fact all Sants are manifestations or incarnations or representatives in human form of the Supreme Being, the Nij Dhár (emanation or projection of the Supreme Spiritual Current) taking its abode in human form, the Supreme Being remaining in His own august abode, be they Sants, Swatah Sants or Sants in succession. The only difference between a Swatah Sant and the succeeding Sant is that the former descends to a particular plane, while the latter descends to or is rather a projection (of the same essence) to a lower plane (the essence of the two descriptions of Sants is identical), so that the work of the uplift of the creation may be carried to the lowest point and the advantage of the higher spiritual tug of the Sant located at a higher centre be retained. "संत सभी वा घर से आवें" [*Translation* : All Sants incarnate from the same abode.] And the praises sung in *Radhasoami Mat Prakásh* in honour of Gurmukh—गुरुमुख की गति सबसे भारी [*Translation* : The status of the Gurmukh is the highest of all.] who has reached that quarter by practice of Surat Shabd Yoga under the immediate direction of the former only refer to the subsequent ascent of the Gurmukh to the highest region, a complementary process in the spiritual uplift of creation. Bachan 250 in Part II of Sar Bachan Prose lays down that there is absolutely no difference between the two descriptions of

Swarup.* It ought to be remembered that both are emanations from the same source in essence and both descend from the highest region, one to a higher and the other to a lower plane.

(134)

The accepted notions of some people in the West are such as to prevent or render difficult the creation of an attitude which alone can enable them to engage in this pursuit with determination and patient persistence. Humanitarian principles and works of general utility with, at best, a desire to live a pure life according to the moral standard of the world seem to be regarded as the aim and object of life, and the true spiritual instinct, though rare here too, is almost wanting in the people of the West, with of course rare exceptions, and it is only the wave of "Mehtar" and "Daya" (Grace and Mercy) of R. S. Dayal penetrating into those regions which can fit them to receive the gracious message of R.S. Dayal with sympathy and appreciation.

This will, of course, come to pass gradually and it will be a day of general rejoicing when the world is so far spiritualised as to accept His message in humility and helplessness which alone are the qualifications for receiving His Grace and Mercy.

(135)

The loss you have suffered is indeed great and, tied as we are to our bodily tenements, the separation of dear ones must cause a pang at times, but it ought to be the humble effort of every follower of our Faith to avoid, as far as possible, the perpetuation of the affection born to bodily ties, as those are

* *Forms.*

only evanescent landmarks of innumerable ephemeral relations that we form in the course of our descent and eventual ascension of the spirit to its true spiritual home, the Supreme Source and Fountain Head of Spirit. The only real and soothing balm is in the commingling of the spirit with the current of Life (Spirit) which descends from above and vivifies the forms of life below. The practices described by the Radhasoami Faith, if faithfully followed, ensure this beyond doubt and engender a living belief in the Supreme Creator and His beneficent intent.

(136)

It seems you are very anxious to see the tenets of the Radhasoami Faith spread to the western countries. In itself this is not a bad desire but it may be noted that anything in the nature of a public propaganda is foreign to the spirit of the teachings of the R. S. Faith and is therefore to be discouraged. This, of course, does not mean that we should not place reasonable facilities, consistently with our principles, in the way of persons sincerely desirous of acquainting themselves with the principles and teachings of our Faith. It only means that one need not go off one's way to seek possible listeners who would perhaps listen to something new only to satisfy their curiosity or their academic or educational instinct so prevalent in the West or would bear with the speaker out of courtesy, with an air of patience and possibly even of patronage. Such occasions have always to be avoided, and if it be that one does speak to sincere and earnest enquirers, it should always be done in a spirit of meekness and humility banishing all ideas of vanity and self-

glorification. Helping one on to the right path in this spirit is reckoned as service of Radhasoami Dayal.

As a rule, however, you will find such true and earnest enquirers few and far between in the countries of the West. Generally speaking, few if any of the westerners have the requisite longing for "Parmáarth" and they can hardly grasp the inner purpose of such a Faith as ours for nearly the whole trend of their thought and activity, call it beneficence or moral and spiritual welfare, has its roots and ends in worldly desires and rarely goes beyond the betterment of the conditions of ease and comfort for men during their earthly sojourn. Therein lies the source of their happiness, or at best, even if they have a religious bias, it is of a kind that evaporates into the vanities of a creed. The Parmáarth for which we stand seeks no other object from the Giver of gifts but the Giver Himself. No doubt signs are not wanting of a kind of ferment going on even among the nations of the West, where occasionally you do find some individuals here and there who are satiated with what the world can offer and are moved to seek a solution for the riddle of life that would offer the prospect of permanent peace and happiness that we aim at. Sure enough things are, in the inscrutable will of providence, shaping to a great end but it still requires a long period of waiting and development to reach the stage of fruition. Until that time arrives and men have acquired the requisite amount of 'Adhikár'¹ all efforts at conversion will prove to be premature, if not futile. With the

(1) *Fitness.*

advent of Radhasoami Dayal the process of development is being enormously speeded up all round but it must abide the time. Among other things, an interchange by birth of souls of high spiritual calibre between the East and the West will go a long way towards producing that "Adhikár" which will prepare them for real redemption by the elevation of their spirit from the regions of bondage of Kál and Máyá and transport them into those of Mercy and Bliss, which is the quintessence of our Faith. For such a devout consumation we can, for the present, only hope and pray with trust in the Mercy of the Supreme Being who in the fullness of time is sure to bring about the proper means to attain the end. Meanwhile there is no harm if on suitable occasions you speak with propriety and restraint to friends of the message delivered to the mankind by Radhasoami Dayal.

As for your suggestion for the preparation of a suitable book, I am afraid, I have at present neither the time nor the inclination to undertake that kind of work. The two books already published, viz., the Discourses on Radhasoami Faith and Mat Prakash, and also perhaps the "Pilgrims' Path" containing extracts from letters written by Huzur Maharaj to Satsangis supplemented by your own conversations should suffice for your purpose.

(137)

I am not surprised to hear that you find people over there not taking much interest in Parmárh. The fact is that western people have no idea of what Parmárh really is. They pride themselves as being practical while really speaking they are least so. They fritter away opportunities in engaging them-

selves upon the vanities and fleeting pleasures of the world, little knowing what they will have to face when they enter the void after the dissolution of the body. Parmárthís look upon such men with pity just in the same way as worldly people wonder how Parmárthís can sacrifice pleasures of this life (which they consider real) for spiritual advantages in the next world (which they consider uncertain and imaginary). It all depends on what one believes to be the object of life. You will find few people in the West who are prepared to subscribe to the teaching :—

“तन मन इन्द्री सब दुखदाई विद्या बुद्धी सभी अनीत”

[*Translation* : The body, the mind and all the organs cause trouble ; similarly knowledge and wisdom of the world are improper.]

A mere intellectual acceptance of this principle which some speculators in the domain of philosophy might be found to have discovered especially the sentiments contained in the first half of the couplet, is not enough ; a gradual dawning of the truth of this teaching in the inner consciousness (*Surat* and *Nij Man*¹) and its assimilation in the vitals of one's existence is what is needed. This will naturally take time and it may be more than one birth before the spiritual practices of the Radhasoami Faith fructify in the generation of this consciousness.

With regard to your request for your spiritual advancement I have to point out that your letter is conspicuous for the absence of the Holy Name throughout.

(138)

For any Parmárthi practice to be fruitful it is

(1) *Higher Mind*.

absolutely essential that there be genuine love for and faith in the Supreme Name Radhasoami. Without this nothing can be accomplished, nothing can be gained. This is *sine qua non*. Bearing this always in mind you should practise Sumiran, Dhyán and Bhajan according to instructions already given ; and in order to guard against the baneful effects of the surroundings you are placed in, it is necessary that you should read the principal books of our Faith regularly every day.

(139)

As a votary of music, it is natural that a system which stresses the importance of the spiritual sounds of the higher celestial spheres as the means for the ascension of the spirit should find favour with you, but this point should not be lost sight of that our religion does not concern itself with the development of any activities of this world, and confines itself solely to developing the latent powers of the spirit to enable it to gain access into its original abode. Although I do not deny that the music on this plane is only a reflex, though grossly mentalized and materialised, of the music and the harmony of the higher spheres, yet I must affirm that it is idle to expect the development of the musical powers and senses valued in this world as a result of the practices recommended by the Radhasoami Faith. On the other hand, I would not recommend one to take up a serious study of its principles and teachings and to apply oneself with steadfastness of purpose to its practices, unless one is actuated by an almost exclusive desire, or rather impulse, of liberating oneself from the duress of mind and matter and achieving the ever-lasting benefit of the spirit which con-

sists in its eventual conscious absorption in the Ocean of Supreme Bliss Who is the Supreme Creator and the Parent or Origin of all.

This need not be taken as a discouragement to those who seek contact with the Radhasoami Faith, as I am only too anxious that as wide a range of humanity as possible should benefit from the message of Grace, Mercy and Love brought by Radhasoami Dayal, yet at the same time I am not prone to raise false expectations, or to seek an augmentation of the number of followers in a spirit of propaganda. With these preliminary remarks which if rightly interpreted ought to produce a most salutary effect, I recommend a careful study of the books "*Discourses on Radhasoami Faith*" and "*Radhasoami Mat Prakāsh*" and hope that with the blessings of the Supreme Father Radhasoami Dayal a true spirit of devotional appreciation will be generated which will be fruitful of the result aimed at by our Faith. If a study of these books leads you to recognise the Supreme Name—Radhasoami—as the only true and real name of the Supreme Being and the practice of the Surat Shabd Yoga as the sole avenue leading to complete emancipation, I shall be glad to send a paper of instructions for the practices enjoined by us. In the absence of the attitude described above of the devotee, a knowledge of the processes recommended will hardly lead to any result.

It is not my object that the belief described above, should be accepted as a dogma or an article of faith, but critical study with an open and impartial mind should establish the reasonableness of the claim made in order that the practices may be approached in a frame of mind sympathetic to the work lying

ahead. There is an absolutism about the spiritual name peculiar to the presiding deity of each sphere and the main harmonies proceeding from it, but it is not possible for me to deal at any length with the matter in a letter. The study of the books sent will greatly help you in appreciating the import of the points referred to.

(140)

It has given me great pleasure to read your letter and to find that your interest in Radhasoami Faith is growing from day to day and that you propose to form a society of earnest students of the Faith, thereby not only profiting yourself by its teachings but also helping others in acquainting themselves with its sublime tenets. This small society of yours will form the nucleus of Satsang, which in future might prove very useful in carrying the gracious message of Radhasoami Dayal to the distant land of America. In this connection, however, it ought to be remembered that one cannot be too careful in promoting the zeal for the propaganda of the Faith to smother one's own efforts for spiritual progress. One ought to concentrate one's efforts, at least in the beginning, upon securing one's spiritual ascension by degrees to the original source of the spirit. It is a mistake to take this as an index of selfishness as apart from all the considerations involved one is apt to forget or to fail to realise that the translation of the spirit to the original source, involves the cutting through of all sorts and degrees of mental and physical 'selves' that the spirit has assumed in its descent to the level of activity in the human form. This is the highest sacrifice, the burning out of all 'selves' at the altar of Love of the Supreme Being. This form of sacrifice

to the Supreme Creator is, in a sense, the sacrifice of the entire creation, and is unattainable except through obtaining the dignity of *Servus Servorum*. The ascension of spirit in this form in an individual reflects its action upon all spirits similarly situated but less capable of battling with mind and matter and effecting the escape of their individual spirits from the bondage of mind and matter. This process is more active in the case of those who are themselves highly spiritually gifted, and the effect of this procedure is more manifest in the case of kindred spirits. This may be taken in a sense as an atonement for the sins of others who are less capable of effecting their emancipation without receiving aid of this description. This of course does not prohibit the rendering of assistance to others as it lies in one's power, but the main point to be kept in view is that the desire to help others should not overshadow the determination to continue with unabated energy the journey of the spirit to its goal.

(141)

The one unailing test for the eligibility of a person for admission to the Radhasoami Faith is the existence of an inherent, though feeble, desire of getting out of the regions of Mind and Matter and gaining admission into the regions of pure bliss and love. No tinkering of the regions of Mind and Matter or any compromise with their presiding deities can secure the object of the true devotee of Radhasoami Faith. The existence of the desire or rather impulse of the nature described above is a sure sign of the person having reached a stage in the course of his evolution when he or she can benefit by the teachings of our Faith. In short it is an indi-

cation of the receptivity of the spirit in him or her of the seed of true spiritual light and love which would eventually lead the person to the goal under the protection of Radhasoami Dayal, the Supreme Father. It will automatically help the seeker to accept nothing but the true faith and protect him from the enchantment of the material regions (Máyá) and the wiles of the Universal Mind and its emissaries, the individual minds.

(142)

I am glad to receive your letter and to see that you are imbued with a desire that the gracious message of Radhasoami Dayal may reach the distant land of America. This desire is quite legitimate and laudable and every possible facility should be placed in the way of people who are sincerely desirous of benefiting by it. Of course, the real impetus will come from the Supreme Father Himself and as soon as such people as are capable of benefiting by His message take birth in that distant land, His own methods of reaching them with His Spiritual Grace are bound to manifest themselves. We shall only be His humble agents to carry out His gracious behests.

(143)

I suppose you take some rest after your mid-day meal ; after that you can devote yourself to Sumiran and Dhyán, which will result in concentration and to a certain extent in purification of mind. The time that you devote to Bhajan in the morning and evening is sufficient. When the sound disappears, you ought to, with as deep concentration as you can command, devote yourself to unbroken repetition of

the Holy Name, at the third Til or Sahasdal Kanwal. This will bring back the sound, or at any rate result in the further deepening of the concentration with attendant bliss.

(144)

You both should now make it your objective to shun Calcutta as one should shun a viper. Gradually work for it. Better still, do it as early as possible so that the tentacles of Calcutta do not establish their grip upon you both and make redemption impossible. A half loaf in an atmosphere of comparative poverty is preferable to the luxuries of Calcutta. All the so-called successes of Calcutta are almost without exception tainted with all sorts of trickeries and dishonesty. It will be an act of great courage on the part of you both if you renounce the life of Calcutta in favour of an humble modest living elsewhere.

(145)

When your efforts prove unsuccessful, you ought to pray internally in the Supreme Charans for the grant of Mercy and Grace in meek and humble spirit. This will greatly facilitate your progress on the path of spiritual elevation.

(146)

Remember that Radhasoami Dayal does not allow His children to suffer more than is absolutely necessary for the eradication of their Karams. In fact the minimum amount of suffering that would serve the purpose is allowed by Him. Some Karams, however, are such that they cannot be eradicated without undergoing the sort of experiences that you are at present having. So you must not be disheartened but bear with patience and cheerfulness and humility and thankfulness, all that may come to pass, in the

firm belief that the Supreme Father is tempering with mercy, and has reduced to the minimum, what you had to go through. Rest assured, also your worries and anxieties will be mitigated at the proper time.

(147)

In the case of a Satsangi, the element of Mauj is always present in whatever happens to him, and Mauj is always directed towards securing maximum benefit of Parmárth, side by side with the paying up of the toll of Karams that continue to hinder the path of Parmárthi.

(148)

Clean, honest earning alone will lead to peace of mind.

(149)

The sudden death of your wife must really have been a shock to you all and I fully and cordially sympathise with you in your sad bereavement. It is quite true that the event has deprived your children of a parent's care and created difficulties for you in looking after them and managing your household affairs. The facility too, with which you could come here for Satsang has no doubt been curtailed thereby. But, in spite of all these difficulties it must be borne in mind that whatever the Supreme Father ordains is never without some good purpose and is always meant for the ultimate benefit of His children. It behoves you, therefore, to hold fast to your faith in His Grace and Mercy and conform with His Mauj. Rest assured that all your difficulties will be mitigated with Grace in course of time, and Radhasoami Dayal will afford you facilities for attending Satsang here.

(150)

It is not right to think if certain measures had

been taken in time the result would have been different. Life and death are absolutely in the hands of the Creator and nothing that man can do, can avert or counteract them. You must not, therefore, allow your mind to indulge in such thoughts, as they will only add to the bitterness of your grief and make it harder for you to resume and maintain the correct attitude of mind which should be that of patient resignation and humble submission to the Mauj of the Supreme Father Radhasoami Dayal. Think less of the difficulties of your position, turn inwards to the Holy Charans, and pray for help, guidance and strength to overcome them. The Merciful Father will provide ways and means.

(151)

The facts mentioned by you are sure indications that she was blessed with the Grace of the Supreme Father Radhasoami Dayal. It is not a question of merely articulation of the Name by mouth. It was in her case followed by the appearance at a higher plane of Radhasoami Dayal in a form recognisable by her as that of her Redeemer, and was accompanied by internal spiritual sounds which helped her in her ascension to the higher regions destined for her abode where she is to sojourn until the time comes for her to be born again in human form to complete the Bhakti which she had begun in this life. The description given by you of her last days and specially of her last moments has given us all great satisfaction as it shows that her end was that of a true Bhakt. Shradh to remove "A shock" is not necessary according to our Faith but there is no objection to your performing the ceremony to satisfy your relatives and community.

(152)

The sole concern of a true devotee, a traveller on the path of salvation, should be to flee away from the attractions of this world and translate his spirit entity to the region of Supreme Bliss, his only desire being to approach the Supreme Father for his sake only, and to love Him for Him alone.

(153)

The exclusive character of our religion does not connote a sectarian bias but is only an index of our desire to keep clear of, and minimise contact with, the public which always leads to social and civic organisation and materialism.

(154)

We are really sorry to learn of the persistent worry and trouble you are undergoing at present and it will give us real pleasure if the Supreme Father Radhasoami Dayal is pleased to grant you relief from them and you should off and on pray to Him internally for it. But I must tell you that a real and more abiding relief lies in not allowing your mind to feel so distressed as it seems it does, by trying to accept dutifully and if possible cheerfully, the Mauj of the Supreme Father. You should prayerfully apply yourself internally to devotion and there is no trouble which will not yield to the sweet ambrosial effects of the repetition of the Holy Name Radhasoami.

(155)

While explaining the principles of the Faith etc., one should naturally confine oneself to purely spiritual matters. That could hardly be an occasion for referring to the conduct of any people that deviated from the ideals of our Faith and broke away from

the parent stock or to the activities they engaged themselves in, or the fame and name they thus acquired in the world.

That way, Dayal Bagh people are not the only dissentients that seceded from us. Such weeding out or separation has, ever since the founding of the Faith, been occurring at the departure of each Sant Sat Guru and it is essential that this should occur for the spiritual growth and advancement of the main stock ; people not having true and unmixed longing for Parmarth break away, congregate together and form sects of their own.

In people in whom the spiritual instinct is not developed (who possess a little of false Vivek and are lacking in Prem) there is always a tendency to drift from the emotional to the intellectual and worldly feelings which actuate their relations with each other and with the Supreme Being. Their engagements and organisations gradually develop social, economic and political aims, wealth etc., such aims and activities naturally corrode the very vitals of the spiritual instincts and have produced among them a paraphernalia of material prosperity which serves the purpose of attracting popular favour. These activities owe their life to active canvassing and extensive, intensive and even aggressive propaganda. Spiritual life has thus gone to the background while a thin veneer of its outward form remains on the surface.

Not only has this resulted in an institution and administrative separation from us, but also in creating important differences between our creeds.

(156)

It is regretted that in a fit of temper you should

have lost your control and done a thing which does not behove a Satsangi to do. In future you should try to avoid such incidents and if you remember the Holy Name on such occasions, you will find great help in overcoming the "Kál Ang."¹ However, all is well that ends well.

(157)

It is not at all incumbent on a Satsangi to hold Shrád^h² or to feed the poor for the well-being of his dead relatives, but if you want to feed some poor you may do so.

(158)

You should not allow worldly thoughts to disturb your mind especially during devotional practices. At that time all such thoughts should be dispelled.

(159)

You should not forget that you have domestic responsibilities which you have to fulfil. You should not lose your equanimity. With calm and collected mind you should do what the Supreme Father has ordained for you and accept everything that happens as the Mauj of Radhasoami Dayal and abide by it. Surely you do not expect your family and household affairs to be managed from here. If half a dozen Satsangis approached Maharaj with a prayer of the kind you have made, all the affairs of the Satsang here will have to be stopped and a directorate will have to be started to manage the family and worldly affairs of Satsangis all over India. The very idea would appear to you absurd. Let not your mind run amuck. With trustful reliance on

(1) *Evil tendency.* (2) *Offering of water, food, etc., to the Brahmans in honour of manes.*

the Grace and Mercy of the Supreme Father and with cool head and mind attend to your both temporal and spiritual responsibilities as far as you can, leaving the rest to the Mauj of Radhasoami Dayal Who alone knows what is best in your interests.

(160)

In every family domestic troubles occur and shall always occur. They are necessary for the correction of the mind to keep it under some pressure to prevent it from going astray.

(161)

Running away from your present condition of life won't do. You will have to live in it and concomitantly attend to your Parmārth. It seems you are not prepared to abide by the Mauj of Radhasoami Dayal. He has ordained :—

जिस विधि राखें वही विधि रहना ।
शुकर की करना समझ विचार ॥

“Live in the state He keeps you in with thankfulness and gratitude.” Always remember this couplet when your mind revolts or frets. Keep yourself always cheerful in the hope of Grace coming from the Supreme Father Who is always watchful of your interests, both spiritual as well as temporal. The dream you speak of in your letter signifies special Grace of Radhasoami Dayal and it is very rarely that Satsangis are favoured with such dreams and glimpses of Grace.

(162)

All that is required from a Satsangi is his trustful reliance on and implicit faith in Huzur Radhasoami Dayal's Grace and Mercy, leaving the fulfilment of temporal and spiritual interests to the Mauj of

Radhasoami Dayal Who alone knows what is best in your interests.

(163)

Try as far as you can to control your passions which are great impediments in the devotional practice of a Satsangi. The only remedy is the repetition of the Holy Name Radhasoami for overcoming onslaughts of passions of whatever description they may be.

If you find greater concentration in the fixing of your attention by performing Sumiran and Dhyān, you may devote greater time to this mode of practice, but Bhajan should not be totally abandoned.

(164)

Remembrance and Sumiran of Name will take you to Nāmi the contemplation of whose Rup¹ is essential for awakening the Shabd² Dhār³.

(165)

You should not feel disheartened owing to the vagaries of the mind and your inability to check them. Struggle with the mind is a life-long one and when you feel your weakness to curb or check it, you should apply yourself to the repetition of the Holy Name Radhasoami at the third Til. Always turn to the Holy Charans within you whenever you feel dejected and are unable to check the wanderings of the mind.

(166)

Do all that you humanly can for your and your family's protection and leave the result to the 'Mauj' of Radhasoami Dayal and, whatever the circumstances, try to reconcile yourself to them and consider that everything that comes to pass is through

(1) *Form.* (2) *Sound.* (3) *Current.*

the 'Mauj' of the Supreme Father. Always turn to the Holy Name Radhasoami and the Holy Charans within you whenever you feel disheartened or perturbed owing to difficulties and helplessness.

(167)

In the present world-wide calamities, you should keep yourself calm and reconcile yourself to the circumstances as they arise and consider that every thing that comes to pass is through the Mauj of R.S. Dayal and calculated to serve your best interests.

(168)

Always remember the Holy Name Radhasoami whenever you find your mind perturbed or depressed.

(169)

The dream you speak of has some spiritual significance in as much as you had Darshan ; very often dreams present a reproduction in a disordered and fantastic form of the impressions gained in the objective world. You should not worry yourself about them.

(170)

While the efficacy of the Supreme Name Radhasoami cannot be over-estimated, we have always to remember that it is impossible to conduct devotional practices with any thing like success without proper training and guidance. This sort of training and help can be accorded by Him alone who has access to all the subtle planes of the various spheres of the path of true salvation. Only He can be the true and perfect spiritual guide or Sant Sat Guru as He is called ; and one should look for such a Being (living of course). This is, in fact, what I meant in my last letter : I referred to the means of attaining the original

form and original abode of the Supreme Being. It is only through His Mercy that this gift of genuine "Bhakti" and "Shabd" can be obtained. If you feel attracted by the writings of the Mahárishiji or in any way inclined to think that he may possibly be the one whom you are in search of, I would advise you to pursue your enquiry in that direction first.

(171)

In a matter of such vital importance as acceptance of a spiritual guide, your search should be so thorough, as to leave no doubt in your mind as to his being the one you are in search of. With this object in view, you may, if you please, pursue your enquiries with an open mind in the direction referred to in your card, and should not be in any hurry at any time. The time spent in such search should not be considered to be wasted.

(172)

You should perform your devotion with regularity and earnestness and you will gradually receive signs within you of the Grace and Mercy of the Supreme Father Radhasoami Dayal.

(173)

There is no cause for you to feel despondent. Every one who has sought the protection of the Supreme Father, will receive His assistance when needed. The progress to the sound must be gradual and you will occasionally experience the Grace of the Supreme Father within yourself, if you apply yourself with devotion and earnestness.

(174)

The appearance of Guru Swarup* in devotional practice must be looked upon as a rare manifestation

* *Form*

of Grace of the Supreme Father. Whether the Form is visible or not, efforts should be continued unabated towards the contemplation of Guru Swarup.

For successful performance of this form of devotion, love for Guru Swarup is essential which can be cultivated by attending in person the Satsang of Sant Sat Guru, but because you have been unable to avail yourself of this advantage, you need not despair of achieving success in this form of practice. Love is also cultivated by internal Satsang, i. e., by attending to the modes of devotion prescribed by our sublime Faith and my object in your attending to the Satsang in person of Sant Sat Guru is only to give it prominence as a very fast method of cultivating love.

(175)

If you earnestly and sincerely, with a devout and humble heart, devote yourself internally to the service of the Supreme Father, you are sure to receive unmistakable signs of His Grace and occasional glimpses too of His Adorable Form.

(176)

I am sorry to learn the condition of your mind, but in the removal of the Karams it is inevitable that difficulties of the description you have been experiencing should appear from time to time.

You should not, however, lose heart ; but should continue to devote your efforts in an unabated manner to the service of Radhasoami Dayal. Repetition of the Holy Name Radhasoami is indispensably necessary in your present condition and it should be resorted to as frequently as possible. Half an hour once in the morning and once in the evening, or at any other time it may be convenient to you, should be devoted exclusively to the repetition of the Holy

Name and in addition to it, whenever convenient, you should utter the Holy Name for 5 to 10 minutes continuously at intervals in the course of the day. Such occasions should be made as frequent as possible. If practised in this manner you will notice its benefits and find it easier to perform the other mode of devotion.

You should continue to concentrate on the form of Maharaj Saheb but until you succeed in securing to some extent the concentration of mind and spirit, you cannot feel appreciable benefit arising from contemplation. Repetition of the Holy Name will bring about the desired change and remove the present obstacles in your practice.

(177)

The care of worldly matters should not be allowed to unduly weigh on your mind, specially during the time of devotional practice. You should leave all the cares, at least for the present, to the Mauj of the Supreme Father. This will not only render your practice easy but at the same time relieve your mind of a good deal of unnecessary anxiety and render the course of your worldly affairs more smooth and elastic.

(178)

Ills of flesh and mind come and go and they are bound to cause a disturbing effect, but the effort of the devotee ought to be to cling, as steadfastly as he can, to the Holy Charans within one's self. This will undoubtedly leave a soothing and chastening influence in all the concerns of the devotee's life, and besides mitigating the troubles of the mind and body, give a spiritual stamina which cannot otherwise be acquired.

(179)

The repetition of the spiritual supreme holy name must necessarily result in vivifying the old slumbering beliefs in you and the crowding in your mental vision of the preceptors of old faith who exact a toll before releasing their hold upon you and you find yourself embraced in their death struggle and unnecessarily get frightened over it. If you courageously and patiently adhere to the repetition of the Holy Name Radhasoami you will soon vanquish your old tormentors and find your path to spiritual advancement freed from their obstacles and interference. This is only meant as a sincere advice to you for your spiritual welfare, and you are free to follow it or not.

(180)

If, as I understand, your adherence to the Radhasoami Faith is based upon conditional acceptance of the Holy Name, Radhasoami as the only true and real Name of the Supreme Being (Ism-i-Záti) there ought to be no break in the continuity of your spiritual life. No matter from whom you received your spiritual instructions your saviour was and is Radhasoami Dayal. Your past experiences in the matter of the repetition of the Holy Name Radhasoami as related to me show that you have been a victim of misapprehension in attributing unsatisfactory results to it.

(181)

What the Radhasoami Faith promises in the case of an ordinary human being (I am not speaking of specially gifted persons), is that if a person devotes himself with earnestness and sincerity to the methods of devotion, prescribed by Radhasoami

Dayal, he will, within a few years or even shorter term, gain such internal experiences of the presence and tangible force of the Supreme Father Himself, that will leave him in no doubt as to the absolute correctness of the Faith adopted and the eventual result aimed at, with occasional moments of ineffable bliss and joy. He would also realise within himself the true features of the teachings of the Radhasoami Faith, beyond any reasonable doubt, and the absolute superiority of the Faith over others.

(182)

Contemplation of the Form of Radhasoami as you say you have been taught to do, means nothing. I am afraid there has been some misunderstanding. The Form of Radhasoami is inconceivable to us, and the only way by which we can contemplate it is recalling to our mental vision, the Form of Sant Sat Guru who is the representative of Radhasoami in human form. As an alternative, the form of the Presiding Deity of the first sphere of Brahmmand is contemplated. I enclose herewith two instruction papers, giving in detail, the process of three modes of devotion, viz., Sumiran, Dhyan and Bhajan. They may be returned after a fortnight or so when you have thoroughly mastered them.

You seem to have construed my letter to mean four births are required for complete salvation, because there is no Sant Sat Guru at present. This is not the case. This is about the minimum time required in the case of a devotee, who has the advantage of a training under the Sant Sat Guru in all successive births. This is the ordinary period required for complete salvation. Of course, in the case of spirits descending to these regions from

higher regions with the object of attaining true and complete salvation, the period varies from two to three births ; so also in the case of those who had the advantage of spiritual training in previous births and obtained access to higher elevated spheres. True and complete salvation is not a matter of a few years training ; if you study the book carefully, you will find that even the period allotted is short in the ocean of existence.

The presence of Sant Sat Guru is no doubt of utmost importance, but at the same time if this special advantage is not available, the work of spiritual development can be carried on with the help of a sincere and devotee Satsangi, who had the advantage of performing "Abhyas" under the guidance of a Sant Sat Guru, and has made some appreciable progress in it, and has developed in himself the devotion and love for Radhasoami Dayal. You say you have been initiated in the Radhasoami Faith by Babu Anand Sarup. You may proceed with the practices as explained to you by him.

(183)

Mere admission in the Radhasoami Faith does not transform a man from a frail human being into a Hans or Param Hans or Sadh or Sant, and as long as a desire for self aggrandisement sways the human mind, such factions are bound to come into existence. Of course, admission into the Radhasoami Faith opens up the path for purification, but the process will occupy the period of more than one birth.

(184)

You mention your friend's connection with the

Theosophical Society ; it is hoped that he will withdraw his attention from that direction. There cannot be a plurality of religious faiths, and progress in the *Sant Mat* cannot be expected unless one's efforts are concentrated upon it.

(185)

Bereavements and calamities of other sorts appear to injure us, but they really do not do so. They are means adopted by Radhasoami Dayal for helping one to free himself from the world and fit him for spiritual advancement. Therefore, they should not cause grief or sorrow, and I judge from your letter that you too have, to some extent, accepted them in that spirit.

(186)

The Supreme Mauj of Radhasoami Dayal must be submitted to patiently in the expectation of relief eventually coming from the same quarter. Prayers should also be offered occasionally in His Gracious and Merciful Charans and some sort of relief, either in the shape of abatement of troubles or ascension of mind and spirit to higher regions, where physical ailments cease to give serious trouble, is sure to make its appearance.

(187)

A student of comparative religion, a term which has attained eminence in the domain of learning, fails to attract our admiration, and in the manner in which it is done, we regard it as a parody of religion and indicates an utter lack of reverence and seriousness on the part of the person who devotes himself to this line of research. Without meaning any disparagement to their efforts conducted in a

spirit of ignorance and lack of perspective, their attitude is more akin to atheism than theism. People who have attained to unspeakable altitude in the domain of Parmárth have also in the beginning devoted themselves to study of religious books but their outlook and attitude were peculiar to themselves and an unbarterable asset. They soon discovered that the secret knowledge, the mystery of life, lay within themselves and could be attained by devotion, Bhakti and Prem. They discarded book knowledge as a useless encumbrance and soon betook themselves to a study of the internal script under the guidance of an expert. But such men can be few and far between ; to them the knowledge is only a handmaid and the real thing to be wooed is 'Abhyás' which comes in the wake of cultivation of devotion and love. The 'Shabd' (hymn) by the Founder of our Faith, given below, you will find of interest and significance in this connection.

हे विद्या तू बड़ी अविद्या ।
 संतन की तें कदर न जानी ॥ १ ॥
 संत प्रेम के सिंध भरे हैं ।
 तें उलटी बुधि कीचड़ सानी ॥ २ ॥
 संतन प्रेम लगा प्यारे से ।
 उनकी सूरत शब्द समानी ॥ ३ ॥

[*Translation* : O Vidyá (intellectual knowledge) ! Thou knowledge temporal ! Thou art ignorance itself. Thou hast failed to appreciate the greatness of Sants ; Sants are overflowing oceans of "Love". Thou hast soiled the human reason (intellect) with mud.] I notice that you prefix the word Sri to the Name Radhasoami. We do not use that prefix, the association connected with it making it unsuitable.

(188)

Be assured that He has never forgotten you, that He has always been and always will be soliciting for your welfare and progress.

(189)

There is no harm in cooperating with others in the performances of family ceremonies etc. So let your parents perform the hair cutting ceremony of your son. You cooperate with them. The only thing you should observe at the time of performance and family deity pújá (worship) etc. is that you should internally repeat the holy name Radhasoami. It would save friction in the family and there would be no harm to you.

It is not advisable to leave your parents and their family. Live with them and try to behave humbly and with dintá (humility) so that they may be pleased with you.

(190)

Act as your good sense dictates and leave the result to the Mauj of Radhasoami Dayal who alone knows what is best in your interests and who alone can best fulfil it.

(191)

The sounds which should be listened to are those of the bell and conch-shell. Their real and true form is in Sahasdal Kanwal but their distant reflexes which are quite capable of attracting the spirit internally become audible at lower levels when the concentration in Abhyas takes place. The other sounds may also be listened to, if the sound of bell is not distinctly audible, provided they proceed from the right side. They are only more distant reflexes of the bell sound and with deeper concentration and inward

abstraction assume the form of the sound of the bell. By continued practice these internal sounds become to a degree audible without sitting in the posture of Abhyas. They too may be listened to. If you feel inclined at the time you might sit in the position of Bhajan and listen to them more intently.

CHAPTER XVIII

CORRESPONDENCE WITH Mr. HARVEY H. MYERS OF CALIFORNIA, A SATSANGI OF BEAS GROUP

Copy of letter dated October 20, 1939, from Mr. Harvey H. Myers, Attorney-at-Law, Orange, California, to the Secretary, Soami Bagh, Agra.

Dear Sir

.....I understand that the Radhasoami doctrines taught by our Master differ slightly from those set forth in this book (*Radhasoami Mat Prakásh*).... These books I value highly....and they impelled me to ask for my initiation from our beloved Father. Later on, I became His American representative . . .

Copy of letter dated January 24, 1940, from the Secretary, Soami Bagh, Agra, to Mr. Harvey H. Myers.

Dear Sir,

..... I am glad you had an occasion to read the Radhasoami doctrines in their pristine purity as set forth in the *Radhasoami Mat Prakásh* which impelled you to ask for initiation. These doctrines, you are doubtless aware, being divinely revealed are absolute and immutable (Sat) and must remain so irrespective of time, place or any other conditions whatever. There can, therefore, in the very nature of things, be no countenancing of different opinions in the fold of the faithful, viz., the Radhasoami Satsang, as it is commonly called. In fact, one can do

no more than accept these doctrines and be in faith ; or reject them and remain outside. It is a matter of history that people even after initiation, when dissenting, had to break off from the parent fold and set up new sects of their own, with doctrines fashioned to the varying hour. They cannot, for the time their defection continues, form part of the parent stock, which I may, by the way, mention is represented by us, with headquarters at Soami Bagh, Agra. Mere retention by them of the Name is not sufficient to show the integrity of the faith or the identity of the goal, the doctrines having been mutilated and the Name detached from its significance. This accounts for the version of doctrines in certain quarters you refer to in your letter differing from the true and original one found in the *Radhasoami Mat Prakash*

Copy of letter dated March 19, 1940, from Mr. Harvey H. Myers, to the Secretary, Soami Bagh, Agra.

Dear Sir,

..... You bring up the matter of orthodoxy and heterodoxy and verity of teachings of the various Radhasoami groups. I had hoped you would not enter this ground ; but, as you have done so, it seems fitting that I should make such reply as my uninformed self may properly inscribe.

In general, your position is that the book teachings are divinely inspired and revealed and are immutable (Sat) as you say. Now, this exactly is the position of the orthodox Christian Catholics and orthodox Sikhs ; they rely on a book, or books, rather than on original internal revelation. This thesis I reject, and strongly adhere to the Truth internally revealed. Any person who can accomplish this inter-

nal revelation I will recognise as a genuine Master, originally inspired and designated by Deity to expound Truth, not from books, but from his own experiences. Books are helpful and suggestive to a degree.

Being an American, baptised and confirmed in the Anglican Church and never excommunicated as yet, I became decidedly heterodox when I adopted the Radhasoami Faith. So heterodoxy holds no terror for me assuming I might be heterodox, which I deny.

It is my understanding that the Agra group, where of you are a member, is the heterodox one; and it is heterodox because it teaches a different technique from that taught by Founder Soamiji to be followed when performing 'Bhajan'. I gather that you use different names from Soamiji and from the Dera group.

.....And, in addition, the Dera group has put out an English translation of the Sar Bachan Prose written by Founder Soamiji.

As I gather it, Soamiji initiated Baba Jaimal Singh who was a genuine master later on, and who initiated Sawan Singh Maharaj. The purity of the original teachings was preserved by both of these, and was attested by Seth Saheb, nephew of the Founder, before he passed onward. No doubt you know more of these things than I; but I am not inclined to get into any discussion of them because, being a lawyer I know the uncertainties and fallacies of the human mind. But my understanding of these facts would be unavailing were it not for Truth internally revealed to me by my own beloved Master and when, years ago, in desperation I prayed and

begged for Truth, from any master whomsoever, even though he were not a 'Western' master, as I thought I wanted, and my own revered Sawan Singh Maharaj made Himself known to me, I determined to accept and follow him. Where was the Agra Master? He failed to answer my intense prayer.

.....As I understand it, our Dera group has no part in the construction of the Samadh of Founder Soamiji and naturally I shall follow their example.....I trust that you will regard the "Sar Bachan Prose" as translated into English by Satsangis at Dera, as orthodox and genuine

Copy of letter dated 18 June, 1940, from the Secretary, Soami Bagh, Agra, to Mr. Harvey H. Myers.

Dear Sir,

I am in receipt of your letter dated March 19, 1940 in reply to mine of January 24, 1940. I had no desire to introduce any controversial matter in my letter. In view of your statement in your previous letter that the Radhasoami doctrines taught by your master (Sardar Sawan Singh Saheb) differ slightly from those set forth in this book *viz.*, *Radhasoami Mat Prakásh*, I thought it necessary to point out that the doctrines of Radhasoami Faith as set forth in *Radhasoami Mat Prakásh* were exactly as revealed by Soamiji Maharaj and as such they were absolute and immutable and did not admit of any variation or departure. The intention was never to suggest that there was no necessity of a master or a living guide. Radhasoami Faith hinges round the Sant Sat Guru and without Him it will cease to exist. Mere study of religious books would not conduce to that spiritual advancement which would only be possible under the constant and life giving association

and guidance of the Sant Sat Guru. It would be no fanaticism to claim the divine character of the teachings of Soamiji Maharaj, the Founder, as embodied in the scriptures which emphasize the necessity of a True and Perfect Living Guide.

The case of Roman Catholics and Sikhs who regard their respective scriptures as substitutes for Living Master is not analogous to our case.

The difference of opinion regarding the identity of the living guide and deviation from the original principles of the Faith as taught by the founder, have led to the formation of separate sects after the departure of each Sant Sat Guru. After the departure of Soamiji Maharaj, Baba Jaimal Singh (who, initiated by Soamiji Maharaj, had attended His Satsang occasionally when the regiment in which he was employed happened to be stationed at Agra) founded his own sect at Beas which eventually grew into Dera Satsang. Similarly, in 1910, after the departure of our 3rd Sant Sat Guru (Maharaj Saheb) sprang up another sect at Morár, which in 1916 removed its headquarters to what is now known as Dayal Bagh, Agra, just opposite the Soami Bagh, the headquarters of our Satsang, *i.e.* the parent stock. The 'Bágh' (garden) in which our headquarters are located was laid out by Soamiji Maharaj Himself and named by Him as "Soami Bagh". It was His last residence where His Samadh is being built.

Evidently you have been confounding Dayal Bagh with Soami Bagh and mistaking us for Dayal Bagh sect. Miss E. Bruce referred to in your letter was never a member of our Satsang. She at one time belonged to Dayal Bagh sect with which we

have absolutely no connection. Had it not been for the misconceptions of this kind, much of what you have said in your letter as applying to us would not have come to be said and therefore needs no answer from me.

It is not my purpose to enter into a “controversy” with you as such, it is an impediment in progress in the path of Truth. It is not only distasteful to a true Satsangi, but from the point of view of utility, is barren in its results. The term indicates that both the parties are, for the time being, irrevocably wedded to their views on a basis of self interest. What I call “self interest” is interest created by the association of spirit with mind and matter and is removed from the interest *solo* of the undistinguishable but conscious absorption in the Supreme Spirit. Any emotion devoid of the Supreme Ideal or Goal is the result of an impulse of self interest. There are, of course, degrees of self interest from the bottom of the creation right upto the bottom of the purely spiritual regions and where self (अहं) first appeared in its subtlest form, a form full of refulgence and purity but lacking in these attributes in their absolutely pure form. I have no quarrel with a person who holds a belief with honesty and sincerity. I cannot, however, fail to observe that ‘sincerity and honesty’ are both relative terms as every thing else is in the world of relativity. The measure of ‘honesty and sincerity’ is its locus in the natural centres formed in the course of creation. ‘Sincerity and Honesty’ at the navel base and the solar plexus differ materially from these attributes at the spirit centre which is at the focus behind the eyes. This too is not absolute ‘sincerity and honesty’ as it can-

not be attained before gaining access into the purely spiritual regions. Unless and until these attributes permeate the locus of Universal Mind in the frame of human being and deep into the spirit (Surat) beyond, no reliance can be placed on the so-called, 'sincerity and honesty' nor can they survive the dissolution of the centre whence the concrete form of material and mental entity in a particular case has sprung. To exemplify, I may add that some of the lower animals display these attributes in a remarkable degree but 'honesty and sincerity' of a dog, which is regarded as a fine expression of these attributes can only achieve canine results. It is idle to assert that the 'honesty and sincerity' of the lower animal is at a par with the 'sincerity and honesty' of a highly spiritually developed human being or an angel or a Hans (a being untied from the subtle mind and matter and who soars high in the ultra celestial region beyond the limits of universe). Unless 'sincerity and honesty' are engendered at the centre of which the truth or the relative truth is being revealed, there would be no response to such truth.

In ordinary circumstances my answer to a letter bearing the characteristics which some portions of your letter do, would have been silence. Why I break this, is because :—

1. I regard you as one belonging to that section of the Radhasoami Faith which originated as the result of that part of the Message which Radhasoami Dayal, in view of the existing circumstances chose to give out publicly as an introduction to the announcement at a later stage of the Supreme Name 'Radhasoami' hitherto not publicly given out by any Sant.

2. Your letter contains, in some parts, an abso-

lute overturning of facts, i. e., the actual historical happenings.

When a matter relating to the vitals of our religion is stirred up (as in your letter, previous to the one under reply) it becomes incumbent upon one belonging to that progressive phase of the Faith, introduced by the Founder Himself, when the time for its announcement became ripe, to speak out the unvarnished truth. In this connection arise various presentations of the principles of our Faith which show that a good deal of the teachings of the Faith have not reached you in their true form. You are, of course, not responsible for it because you know only what has been reported to you and can have no claim to personal knowledge. It is the duty of a Sadhu to stand upon strict adherence to truth, no matter what it leads to, when an expression of his intuitive knowledge becomes necessary, *cf.*, the following couplet of Kabir, the first harbinger of the Message of Dayal Desh :—

साधू ऐसा चाहिये, साँची कहे बनाय ।
कै दूटे कै फिर जुड़े, बिन कहे भर्म न जाय ।

[*Translation* : The standard of truth for a Sadhu (one who has attained to the top of the intermediate region) is to lay bare the truth, irrespective of what it leads to, a mending or a break off, because in the absence of true expression (of course in a legitimate manner) it is impossible to remove the delusion (parenthetically I may add that according to the standard set down for a Satsangi no person has any right to impose his belief upon another).]

The response must come in a natural and easy manner from the innermost consciousness of the person concerned.

The expression हित चित्त (*Hit Chit*) in the Message (*Sandesh*) delivered by Radhasoami Dayal appearing as a prelude to the teachings contained in the sacred hymns in Sar Bachan Poetry means that love or sympathy must precede intelligence exposed for reception. This is why propaganda finds no place in our religion as the propagation of the Faith is relied upon a response arising in the subject as a result of spiritual awakening, however fractional it may be. It was the *Sant Mat* or the *Sat Mat*, which for the first time revealed the existence of that essence in human beings (Surat) which was unknown to the founders of the faiths (revealed religions) which preceded the *Sant Mat*. With them, the *Sewak* (server) and the *Soami* (the Lord) were the lower, the higher and the Universal Mind. It was at that stage when the force of expansion of creation was nearing exhaustion and when the stage of evolution of creation brought about the emergence to some extent of spirit essence in apt pupils for the message of Surat Shabd Yoga, that the first messenger of Grace and Mercy appeared in the person of Kabir Saheb culminating in the highest divine manifestation in Radhasoami Dayal. It is only the spirit which can become one with Sat Shabd in an inseparable and undistinguishable form, *cf.*,

कलियुग में स्वामी दया विचारी ।

परगट करके शब्द पुकारी ॥

It was at the stage of incipient exhaustion of the forces of mind and matter that the Supreme Being in His unbounded Grace and Mercy revealed openly the essence of Shabd to which spirit alone is cognate.

From the time of advent of Kabir Saheb onwards there appeared successively on this earth Sants and

Sádhs from time to time, who publicly gave out the true essentials of the realization of the highest and purest form of 'Self' or the 'Universal Mind' (the true Gyán Márg) combined with an exposition relating to the existence of still higher regions of Dayal Desh in plain or esoteric language.

To the innermost circle they imparted the secrets of Dayal Desh and in their technique allowed Pránáyám or Ashtáng Yoga as a preliminary and auxiliary to the Surat Shabd Yoga.

जोग ज्ञान मत इनहूँ भाखा ।
पर संतन मत ऊंचा राखा ।

To explain the rationale of this, will require a long dissertation and I suppress it.

This convention (not as a slave to convention but as a measure of utility in the best interests of humanity) was followed with more or less rigidity by all the Sants and Sádhs and those who ventured to discard it (of course under the impulse and direction of the Lord whom they represented on earth) paid the penalty of death, e. g., Sarmad, Mansoor, and others. The rigid, unrelenting and at times ferocious opposition of the men of the world or *Sákit Jan* (persons unmoved by the emotion of Divine Love) and priesthood of the various extant religions proved most formidable obstacles to the prevalence in general of the *Sant Mat* and at least in one instance, viz, Tulsidas, the author of the world-renowned epic, "Ramáyan", had to content himself with an exposition of the faith relating to the top of intermediate regions, with of course unmistakable references in unequivocal terms to the superiority of the regions beyond, going to the length of expressing that "Nám" (Shabd) is an essence whose attributes, Rám, the hero of the epic, himself

could not describe. He again incarnated himself in the person of Tulsi Saheb of Hathras (U. P., India) who used to visit frequently the family of Soamiji Maharaj during the latter's childhood and within a selected circle gave out that Soamiji Maharaj was an Incarnation of the Supreme Being and would deliver the Message of the Most High.

This difficulty continued to exist to more or less extent until the policy of non-interference with other religions exhibited itself as a political measure with the advent of the British Government. The shackles, that prevented the free expression of the true message of Mercy and Grace brought by Supreme Sants and Sádhs, were considerably less obstructive when Soamiji Maharaj made His gracious advent. Though freed to some extent of some of these difficulties, there still existed a violent and unrelenting opposition to the exposition of *Sant Mat* in its true form and more so to the public manifestation of any Nám beyond Sat Nám, Sat Shabd or Sár Shabd. People who belonged to the so-called *Sant Mat* of the time (amongst whom were included the family of Soamiji Maharaj and His near relations) contented themselves with outward formalities of Guru Nának's *Mat* and worship of Samádhs etc. In this atmosphere there was not one single soul who would tolerate the message of "Nam" higher than that of Sat Nám. The Sat Nám has certainly the full potency to lead a human spirit to Sat Lok, the region of pure spirit, full of Grace and Mercy without any contamination or the least trace of mind and matter. That is why with us the watch-word of our Faith is Sat Purush Radhasoami. Radhasoami Dayal has declared in the sacred writings that His *Rúp* (spiritually cognisable mani

festation) in *Agam*, *Alakh* and *Sat* (more or less analogous to the expression of human entity in the pineal gland, viz., the seat of spirit in the human body, the thyroid centre and the solar plexus and to the corresponding expression of Brahm in the three forms of *Avyákrit*, *Hiranya garbh* and *Váirat* in Brahmānd, intermediate regions) are His own *Rúp* (Form). The relevant couplets in Sar Bachan Poetry, the scriptures acknowledged by all the divisions of the Radhasoami Faith, are :—

पिरथम अगम रूप मैं धारा ।
 दूसर अलख पुरुष हुआ न्यारा ॥
 तीसर सत्तपुरुष मैं भया ।
 सत्तलोक मैं ही रच लीया ॥
 इन तीनों में मेरा रूप ।
 यहाँ से उतरों कला अनूप ॥
 यहाँ तक निज कर मुझको जानो ।
 पूरन रूप मुझे पहिचानो ॥

[*Translation* : First I assumed the form of “Agam”; the second form was a separate one of “Alakh”; the third form assumed by Me was that of “Sat” and it was I who created Sat Lok. These three are My own forms; below them descended incomparable emanations. Know that upto this (Sat) it is My own self and these three are My full manifestations.]

It would have been utterly futile to openly preach the Message of Radhasoami Dayal amongst the people who surrounded Soamiji Maharaj and the highest good that He could do to them was to wean them from the formalities and the outward rituals of the *Sant Mat* as it prevailed at that time and to instil into them the secrets of Sat Lok (Dayal Desh) and the method of their approach by the Surat Shabd Yog. To this too there was very partial and limited response.

This went on for sometime until Huzur Maharaj (the spiritual successor, according to us, of Soamiji Maharaj) after an agitating and poignant search for the Supreme Being, continuously eating into his vitals for over a decade, came into the presence of Soamiji Maharaj through Chachaji Saheb, the youngest brother of Soamiji Maharaj, named Lálá Prátap Singh, who was employed in a lower post in the office in which Huzur Maharaj was serving at the time. The first audience lasted for nearly five hours and when Huzur Maharaj came out of the room in which He was closeted with Soamiji Maharaj, He broke forth in tones of profound gratitude, "I have found what I was seeking for". Simultaneously about this time, some males and females gathered round the person of Soamiji Maharaj and became His enthusiastic, devoted (and lost to themselves) followers. Within this circle which continued to expand from time to time Soamiji Maharaj gave out the Supreme Name (Nám) Radhasoami which was in its turn used by His followers for Him while Soamiji Maharaj continued to give *Updesh* (to impart spiritual instruction) confined to Sat Lok and Sat Purush. It was in this setting that the most exalted, most gracious, most merciful, most munificent and most forgiving Radhasoami Dayal incarnated Himself in the person of Soamiji Maharaj. Except among those who recognised in His person the Incarnation of Radhasoami Dayal the greatest good that He could have done to others who came to Him for spiritual light was to save them from the routine of a religious life leading to perdition and to convert their goal and object of worship into Sat Lok and Sat Purush. Even

as it was, all sorts of indignities and calumnies were heaped upon Him and fanciful motives ascribed to Him by the people in general and His own caste fellows in particular.

This is the true and actual history of the manifestation of the Supreme Name Radhasoami.

In His writings, Sar Bachan Poetry, Soamiji Maharaj has, from beginning to end, sung the absolute superiority of *Radhasoami Dhám* and *Radhasoami Nám*. I will give only a few quotations below, which will establish the assertion made, while a translation of the whole book would be necessary to bring out the real spiritual significance of the Supreme Name Radhasoami. These quotations are :—

(1) मैं तो चकोर चंद राधास्वामी ।
नहीं भावे सतनाम अनामी ॥

[*Translation* : I am Chakor and Radhasoami is the moon ; (compared to whom) I love not Sat Nám Anámí.]

(2) बिन राधास्वामी मोहि कछु न सुहावे ।
चार लोक मेरे काम न आवे ॥

[*Translation* : Besides Radhasoami, I like nothing ; all the four Loks (regions) are of no use to me.]

(3) राधास्वामी नाम जो गावे सोई तरे ।
कल कलेश सब नाश, सुख पावे सब दुख हरे ॥

[*Translation* : Whosoever sings (rapturously repeats) the Name, "Radhasoami", shall verily be redeemed. This Name eradicates all the evils of Kali Yuga, removes all sufferings and confers bliss.]

(4) राधास्वामी गाय कर जनम सुफल कर ले ।
यही नाम निज नाम है, मन अपने धर ले ॥

[*Translation* : Make life truly fruitful by devout repetition of the Holy Name Radhasoami. This

Name alone is the real name of the Supreme Being ;
fix it in your heart.]

(5) राधास्वामी जप निज नामा ।
सत्तलोक पावे तब धामा ॥

[*Translation* : Repeat the Real Name, "Radha-soami" ; you will then find abode in Sat Lok.]

(6) सेवक सेव न दास न स्वामी ।
नहीं सतनाम न नाम अनामी ॥
कहाँ लग कहूँ नहीं था कोई ।
चार लोक रचना नहीं होई ॥

[*Translation* : Neither server, nor service, neither master, nor servant did then exist ; nor was there Sat Nam nor Anámí. How far should I say that nothing then existed ; the four regions were not created.]

(7) आपहि आप न दूसर कोई ।
उठी मौज परघट सत सोई ॥
तीन देश मौज ने रचे ।
अगम अलख सतनाम होय हँसे ॥

[*Translation* : He alone and no other existed. Then Mauj (Holy Will of the Supreme Being) came into motion as the (first) manifestation of the Truth and the Mauj also brought forth the three blissful regions of Agam, Alakh and Sat Nam.]

These quotations form part of the scriptures acknowledged by all the followers of the Radha-soami Faith and appear also in the Gurumukhi edition published by the Beas Satsang (Derá Group).

The lines upon which great stress is laid by the *Panchanámís*, viz., all those who believe in the sanctity of the five 'Names' and at least at a time discarded the Supreme Name 'Radhasoami' as an artificial interpolation by interested persons (Beas is one of these such groups) are :—

पाँच नाम का सुमिरन करो ।

श्याम सेत में सूरत धरो ॥

[Translation : Repeat the five holy names and elevate your spirit (current) into the less dark and more illumined regions.]

But it passes one's comprehension why the lines given below :—

सुनत सुरत फिर आगे चढ़ी ।
 अलख लोक में जाकर धरी ॥
 कोटिन अरब सूर उजियारा ।
 अलख पुरुष छबि अद्भुत धारा ॥
 तहाँ से अगम लोक को चली ।
 अगम पुरुष से जाकर मिली ॥
 खरबन सूर चाँद परकाशा ।
 धुन का वहाँ की अगम बिलासा ॥
 धुन का वर्णन कैसे गाऊँ ।
 जग में कोई दृष्टांत न पाऊँ ॥
 ताके आगे रहत अनामी ।
 निज घर संतन बरना स्वामी ॥

[Translation : Hearing this the Surat rose higher. It reached Alakh Lok. The form of Alakh Purush is wonderful ; crores and crores of suns' refulgence is there. Therefrom it went on to Agam Lok and met Agam Purush. Billions and billions of suns' and moons' light is there and the bliss of Shabd of that region is beyond description as there is nothing in this world that resembles it. Above this is Anámí (Nameless), the real abode of Sants as described by Soami (Radhasoami).]

धाम अनामी क्या कहूँ लेखा ।
 बरना न जाय रूप जस देखा ॥
 सोई रूप धरा राधास्वामी ।
 जीव काज आये निज धामी ॥

[Translation : How can I express the joy of the

darshan of Anami for His Form as seen cannot be described ? (11)

The same *Rup* (Form) is that of Radhasoami. It is He, who has come here from His Nij Dham, for the benefit of Jivas. (12)

[Bachan 35, Shabd 3, Couplets 11-12, Sar Bachan Poetry, Part II]

निज घर तुम्हरा हमरे देश ।
 अब मैं कहूँ देश संदेश ॥
 सत्तनाम सतपुरुष कहाई ।
 चौथा लोक संत कहें भाई ॥
 ताके परे अलखपुर बसा ।
 संत सुरत बिन कोई न धसा ॥
 अगम लोक रचना तिस परे ।
 बिन वहाँ पहुँचे काज न सरे ॥
 आगे ता के निज घर जान ।
 राधास्वामी धाम पिछान ॥
 इन लोकन की शोभा भारी ।
 देखे सो जिन जुक्ति सम्भारी ॥
 अब जुक्ती का भेद सुनाऊँ ।
 सुरत शब्द की राह लखाऊँ ॥
 मन इन्द्री उल्टो घर माहीं ।
 सुरत निरत दोड़ नैन जमाई ॥
 सहस कँवल चढ़ त्रिकुटी आओ ।
 सुन्न के परे महासुन पाओ ॥
 भँवरगुफा सतलोक निहारो ।
 अलख अगम के पार सिधारो ॥
 राधास्वामी कही बनाय ।
 चौपड़ खेली अद्भुत आय ॥

[Translation :

Your real abode is My Region, I now give the details of the various stages on the way. (27)

The region of Sat Nām-Sat Purush is called the fourth Lok by Sants. (28)

Above that is Alakh-pur where none can enter except a Sant-Surat. (29)

Beyond that is Agam Lok. Without gaining access into it, one's task is not completed. (30)

Beyond that region is Nij Ghar (Real and original Home). This is known as Radhasoami Dham. (31)

Exceedingly majestic is the grandeur of these regions. Those, who follow the method of Sants, will behold it. (32)

I now explain the mode. It is the path of Surat Shabd Yoga. (33)

Turn your mind and senses within. Concentrate both your Surat and Nirat at the third eye. (34)

Ascend to Sahas-dal-kanwal and then to Trikuti. Come to Sunn, and beyond that to Maha-sunn. (35)

Behold the beauty of Bhanwargupha and Sat Lok, and get across Alakh and Agam. (36)

Radhasoami declares that there you will play the wonderful game of Chaupar. (37)

[Bachan 22. Shabd 1, Couplets 27-37, Sar Bachan Poetry.
Part II]

which point unmistakably to the path onwards to *Radhasoami Anami*, are ignored. Again these lines :—

दर्शन कर अति कर मगनानी ।
सत्तपुरुष तब बोले बानी ॥
अलख लोक का भेद सुनाया ।
बल अपना दे सुरत पठाया ॥
अलख पुरुष का रूप अनूपा ।
अगम पुरुष निरखा कुल भूपा ॥
देखा अचरज कहा न जाई ।
क्या क्या सोभा बरनूँ भाई ॥
तीन पुरुष और तीनों लोक ।
देखे सुरत पाया जोग ॥

प्रेम बिलास जहाँ अति भारी ।
राधास्वामी कहत पुकारी ॥

[*Translation* : By getting His Darshan, it (the Surat) was very much pleased and then Sat Purush spoke. He gave out the secrets of Alakh Lok and with His aid sent the Surat there. The form of Alakh Purush is indescribable. It saw Agam Purush as the Creator and Lord of all. All that it saw is too wonderful to be described. Which object of beatitude can I single out for description ? The Surat saw those Loks and their three Purushs and had thus the culmination of Yoga. Radhasoami says that the bliss and attraction of those regions are supreme.]

appearing at the end of the Shabd (hymn) describing the fifth region 'Sat Lok' and fifth Name 'Sat Nam' declare the ultimate goal to be *Radhasoami Anámí*. Five descriptive hymns are assigned to the five regions and their respective Shabds but any description in this detail of the regions and the Shabd current above is impossible as they are far too subtle to be described by analogous forms and sounds in our regions. It is worthy of note that in Sar Bachan Poetry there are five Shabds or hymns which sing the praises of the Supreme and the Highest Name 'Radhasoami' while there is not one in that sacred book which is assigned solely to the praises of 'Sat Nám'. Not that 'Sat Nám' is not worthy of praise, in fact it is the first haven of rest which the devotee reaches in his pilgrimage to Dayal Desh but because still higher and subtler regions and names exist, the highest one is chosen for devotional praises in which similar praises of *Sat Nám, Alakh and Agam* are included. Points like these can be multiplied to a very large extent

but those given above will be enough for present purposes.

Seth Saheb referred to in your letter.

For a correct understanding of the position it is necessary that some details should be given of the family members of Soamiji Maharaj. Soamiji Maharaj had two brothers, one was Rái Brindában known as Sarkár Sáheb who several years after his initiation by Soamiji Maharaj founded the Brindábani sect with 'Satgur Rám' as the supreme name and the other, the youngest, was Lálá Pratáp Singh Seth, (Seth being the patronymic of the family) known as Chácháji Saheb. Chácháji Saheb had three sons, Lálá Suchet Singh, Lálá Suján Singh and Lala Sudarshan Singh (whom you refer to as Seth Saheb). Chácháji Saheb was the first President of the Central Administrative Council of the Soami Bagh Group, Agra, while his three sons were also members of the Council, (amongst several others in whom the third Guru of the parent stock, Maháráj Saheb and the present Head of Soamibagh group were included) a body created to assist the Sant Sat Guru of the time being in the management of the Satsang properties which had grown to considerable dimensions by this time. Evidently Chácháji Saheb and his three sons owed allegiance to the Council and formed part and parcel of the group represented by us. As a matter of fact, Chácháji Saheb though treated with regard and respect as a brother of Soamiji Maharaj very frequently attended the Satsang of Huzúr Maharaj (the successor, according to us, of Soámíjí Maháráj). All the four belonged to our fold till the time of their death and Seth Saheb acknowledged the present Head of the Soamibagh group as his Spiritual Guide.

To quote Seth Saheb as an authority for heterodoxy is, to say the least, surprising.

From what you say it appears that the expenditure on the construction of the Samadh of the Founder, Soamiji Maharaj, is regarded by you and the followers of Beas Satsang as an anathema (although the Head of the Satsang would be the last person to affirm this) but as a matter of fact Rs. 25,000/-to Rs. 30,000/- have already been spent by the family upon it.

It was in December 1873 that the present Head of our Satsang here, went to Agra with His grandmother, an elder sister of Soamiji Maharaj and resided with Soamiji Maharaj for several months. There he attended Satsang held at various times by Soamiji Maharaj (including often those held in the early hours of the morning which were by far the most important and were confined to the select few) and remained almost in constant attendance upon Him. Residing in the same house, Seth Seheb and the present Head of our Satsang came in close contact and became life long friends.

Soon after Soamiji Maharaj started the open Satsang on the Basant Panchami day in 1861, His fame as an exponent of a unique and transcendental Faith spread far and wide and people of Agra and other places flocked to Him to listen to His discourses. Amongst such visitors were the prominent ecclesiastics of the Christian faith at Agra which has an archbishopric of the Roman Catholic faith and representatives of the priesthood and Sádhu class. Several groups of such visitors held discussions with Soamiji Maharaj and went away greatly satisfied with His expositions. Amongst those who held discussions with Soamiji Maharaj those who belonged to the *Súfi* class and the

votaries of *Gyán Mat* (Vedánt Philosophy) were the most prominent. Discussions are of course against the grain of Radhasoami Faith but Soamiji Maharaj tolerated them as they helped in disseminating the highest principles of Radhasoami Faith and dispelling the illusory and fantastic ideas formed by the public in general in regard to the Radhasoami Faith. These discussions besides answering the above purpose served to elucidate points of great importance to His own followers. From amongst those people who visited Him, a large number accepted the Radhasoami Faith and joined its fold. It was at this stage of the Satsang that the regiment in which Bábá Jaimal Singh was employed happened to be stationed at Agra and Bábá Jaimal Singh began occasionally to visit the Satsang of Soamiji Maharaj and attracted by the elucidations of the Granth Saheb (scriptures of Guru Nának's faith) by Soamiji Maharaj which were held in the evening every day, joined the Radhasoami Faith. It was after his retirement from service that he founded the nucleus of his Satsang on the banks of the Beas river which eventually grew into the Dera Satsang. The subsequent events are also known to us but it is not necessary to refer to them here.

There is always a relation between the technique and the ultimate goal. Some of the preliminary phases of the technique may be common to various religions but the characteristic feature of the technique dependent upon the Supreme Name and the Supreme Goal must be present almost from the very beginning. In the Radhasoami Faith any repetition of the Name (even though the highest) which does not carry the *Chit* (attention) to a region beyond the third Til would be abortive.

You could have well spared us the expression. 'Where was your Guru.' The answer is 'everywhere and nowhere', everywhere for kindred spirits and nowhere for those who have no spiritual affinity for Him.

The Derá group had for some time taken a different position but it has ultimately accepted the position that Radhasoami is the true (Nij) name of the Supreme Being. This is evident from the pact arrived at between Sardár Sáwan Singh Saheb and the then leader of the Dayál Bágh sect, published in Prem Prachárák of December 26, 1932.

To an earnest seeker of Truth, a solution of some of the questions exemplified below on a rational basis would afford a collateral test of the accuracy of the path he has chosen for himself to achieve the object in view. The list cannot in the nature of things be exhaustive, nor can it be made out straightway, as a good deal of personal element will be present owing to the different view points of the persons concerned. Such questions ought of course not to arise in a distrustful mood, but as the result of an honest effort to assimilate the secrets unfolded to the disciple. Satisfactory answers to such questions will greatly strengthen his belief and prove an incentive in the successful performance of the devotional practices. People generally think that they have no doubts left in their minds but as time proceeds fresh crops of doubts arise, which the devotee cannot easily solve or dispel.

Is there one Eternal without beginning and without end or more than one? If more than one, who are they? And in what form or concept have they existed for all time and will exist for all time? Is there any difference between them and if there is

no difference, what made them to have an independent existence ? In what relation do they stand to each other? Have they or any one of them undergone any change and if so what and why ? Whether Kál and Máyá were present in Anámi Purush or co-eternal with Him, if not, what brought about their existence ? Have 'Time and Space' always existed or were they created at some stage of the creation ? If the latter what brought about their creation ? Is the Anámi Purush statical or dynamical ? If statical, how did dynamic action come into existence ? Was Anámi Purush conscious or unconscious before creation ? Was there any being conscious coexistently with Him ? Was visibility or any functions of the senses in their subtlest forms present before creation ? Which of the two forces or forms of energy, viz., centripetal and centrifugal existed from the beginning ? Are they interdependent one upon the other or can they exist independently of each other ? Has every thing which has a beginning, an end too ? If not, in what relation does it stand to 'time' in regard to its beginning ? Whether spirit can exist independently of matter and matter independently of spirit ? Which of the two is absolute or are both absolute ? What is the relation between absolute, relative and negative ? Is there anything as absolute negative ? If so, what is your conception of it ? Is there any differentia or characteristic difference between the process of creation in Dayal Desh created by Mauj and the process of creation in the Brahmand and the Pind created by Kál and Máyá ?

You speak of 'Love' and 'Beloved' in more than one place in your communications. "Love" as we

understand it, is not so cheap a commodity as you seem to imagine. Love (or attraction) is of course everywhere in the mineral (material), the vegetable, the animal kingdom and in the economy of human existence. But 'Love' as taught by Radhasoami Dayal is an entirely different thing,

भक्ति सुनाई सबसे न्यारी
वेद कतेब न ताहि विचारी

[*Translation* : The Bhakti (mode of devotion) taught by Him is quite distinct from others, unknown to Vedas and other holy books.]

Such 'Love', in fact, is exotic in these regions. The emergence of the spirit from the stress of mind and matter marks a new era in the life of a human being and is the commencement of the epoch in which the 'Love', as taught by Radhasoami Dayal begins to bud forth and eventually blossoms and bears fruit.

I do recognise the truth of the saying, "Love has no law" more than anybody else. But 'love' there is of varying degree, variety, intensity, significance and value. When a person uses this term, he uses it in the sense in which he is capable of exercising it. And 'love' there is absolute, and then real and true (within this range there is only difference of intensity) and then again mixed with mind and matter, manifesting itself on the assumption of the garb or cover of mind, and its projection into the denser covers of matter, "Máya". In the course of its radiation through mind and matter, it deflects and undergoes a curvature in its downward course. In its lowest form it is what may be termed 'physical attraction' which alone keeps a unit of existence in its cosmic form in contradiction from its previously chaotic and

unmanifested condition. This physical attraction keeps the heavenly bodies at their assigned places and makes them capable of exercising the functions which they are intended to perform. The resultant of the action of true and real love and that manifested by its admixture with mind and matter is the dual action of revolution and rotation.

The few questions that I suggested to you in my previous letter to stimulate investigation and open up new avenues for the realization of the unapproachable sublimity of the teachings of Radhasoami Faith have been designated by you as 'philosophic'. The association of the word 'philosophic' with these questions is rather unfortunate as all philosophies, Eastern and Western (the so-called *Darshan Shastras* and the numberless systems of the West) have utterly failed to solve them and have on the other hand raised a storm of haze blinding the vision of those engaged in the speculation and others deriving their inspiration from them and leading them astray from the reality and truth, and further rendering them incapable of appreciating the higher revelations when conveyed to them. You will realise from this what value we set upon books and secular education. In the manner you speak of "Internal Revelation", "Not from Books", I fear, you have been rather unjust to us in denying us the possession of an elementary knowledge of the teachings of Radhasoami Faith. We have constantly in our remembrance the invaluable guidance given to us in the following hymn of Soamiji Maharaj.

Hymn No. 3, Bachan No. 24, Sár Bachan (Poetry), the opening two couplets of which are given below with their translation.

हे विद्या तू बड़ी अविद्या ।
 संतन की तें कदर न जानी ॥१॥
 संत प्रेम के सिध भरे हैं ।
 तें उलटी बुधि कोचड़ सानी ॥२॥

[*Translation* : O, Vidya (Intellectual knowledge) ! Thou Knowledge temporal ! Thou art ignorance itself. Thou hast failed to appreciate the grandeur of the Sants. Sants are overflowing oceans of 'Love'. Thou hast retroverted the human reason (intellect) into the mire of matter.]

The whole of the hymn is full of inestimable gems of 'Anubbava' and would well repay the time and energy of a devotee spent upon reading and ruminating upon them. There are other hymns too in the same book in which *Vidya* and *Buddhi* have been unmistakably brought out as formidable hindrances to spiritual advancement. It is a pity you cannot go to the originals to realise their beauty and precious teachings.

You are apparently unaware of the existence of a number of divisions and subdivisions of the Radha-soami Faith which exist at present. In order to give you full information on this point, I am enclosing herewith a genealogical tree showing the past and present leaders from the appearance of the August Founder of our Faith down to the present day. When I speak of ourselves as representing the parent stock, I mean to say that all the other divisions and subdivisions of the Faith are offshoots from the line of Gurus which we represent. All the originators of the other groups broke off as dissidents or dissenters from the parent line and founded a new line of gurus of their own. The departure of each guru in the parent line was invariably followed by the founding

of one or more independent lines of gurus. Most of us have been more or less on friendly terms with each other with the exception of the Dayal Bagh line of gurus between whom and ourselves arose a litigation which lasted for over 12 years and eventually went up for final decision to the Privy Council in England, the highest law tribunal to which we are subject. We hate litigation and the mere idea of engaging in a conflict of this nature is abhorrent to us. But we had perforce to take the defensive to save ourselves from extinction. I enclose herewith a batch of printed papers giving copies of the judgments passed from time to time and you will see that the matter was started by the Dayal Bagh colony and we had to defend ourselves against their aggression. Thank Radhasoami Dayal the case was lastly decided in our favour by the highest tribunal and we are here able now to resume our existence in the garden originally laid out by Soamiji Maharaj, the August Founder of the Faith, in 1876 and named 'Soami Bagh' by Him.

You will find that the Beas group was one of the groups founded after the departure of Soamiji Maharaj and remained practically a separate group from the parent line represented by Huzur Maharaj, the nominee of Soamiji Maharaj, but fortunately the Beas group remained more or less attached to Chácháji Saheb, the youngest brother of Soamiji Maharaj and thereafter to the family represented by "Seth Saheb" and the Samadh at Soami Bagh although Chácháji Saheb and his family members always remained part and parcel of the Satsang headed by Huzúr Maharaj and later on Chácháji Saheb and his three sons became members of the Council on its creation. These are facts which I relate here and I do

not wish to comment upon the myths wound by interested persons round the origin of some of the groups founded from time to time. Our relations with the Beas group have always been friendly although we have differed in particular essential, viz., the position and importance that we attach to the holy name 'Radhasoami' in recognising It as the Supreme Name in the series of spiritual names commencing with 'Sat Nám'. Latterly, however, there has arisen another ground for widening the thin and flimsy gulf between ourselves, viz., the mutilation of some of the important lines of the holy scriptures in poetry, of Soamiji Maharaj and the mutilation of the most important Bachan No. 250 occurring in Sar Bachan Prose which totally alters the essentials of the teachings of the Radhasoami Faith. A translation of this Bachan in its original form as uttered by Soamiji Maharaj and which appears as Bachan No. 250 in the original edition of Sar Bachan Prose published under the authority of Chácháji Saheb and Huzúr Maharaj is sent herewith as desired by you as also a copy of the correspondence relating to this subject. The letter addressed by us to the Secretary, Beas Satsang, remains unanswered to this day.

A reminder sent to Sardár Sáwan Singh Saheb through an Amritsar Satsangi of ours, when Sardár Saheb happened to be at Amritsar elicited a reply from him, "It is a matter of half a century back and I will speak to Babuji Maharaj when I meet him". His secretary remarked, "What does all this matter? We have a following of a lakh with us".

Deplorable of course it is that so many sects and

sub-sects should have come into existence in the Radhasoami Faith but human nature as it is, this result is inevitable and the eventual fulfilment of the mission started by Radhasoami Dayal will not be affected in any way by this state of affairs. I do not like to expatiate upon the causes which have led to these divisions and sub-divisions but would rather lay stress upon the good which is hidden in this apparent evil which alone permits the votaries of the true and undefiled faith as expounded by Radhasoami Dayal to pursue it in a more or less isolated sphere undisturbed by constant friction between aspirants of varied order.

Copy of Letter sent to Secretary Beas Satsang :

I am directed to forward herewith a copy of the correspondence that passed between us and a gentleman of Ambálá for the information of the venerable Sardár Saheb and any action that he may deem necessary to take upon it in the light of the remarks and observations which follow. It was at that time considered undesirable that a fruitless controversy should be stirred up, but the misunderstanding that originated at that time is spreading far and wide and seriously affecting the pristine purity of the Faith as preserved by us and creating a grossly incorrect impression of the sublime teachings of the Radhasoami Faith. I feel it my duty to acquaint you with the actual facts as they stood, leaving it of course to you to accept them as authentic or not. I may add that there is no living person who knows a fraction of the actualities and the happenings from the time of Soamiji Maharaj up to the present as the Head of our Satsang does and it would be unfortu-

nate if His knowledge is buried in oblivion and the future generations fail to know what the actual facts were. I have, of course, no quarrel with anybody who holds beliefs and doctrines widely varying from ours but what we seriously object to is that a translation of the unalterable scriptures of our Faith (Sar Bachan Prose) purporting to be a faithful translation of the Hindi original text should appear not only in a mutilated form but with such a dressing given to the most important pronouncement in the book as cuts at the fundamentals of the teachings of the Radhasoami Faith and creates a false impression in regard to the most important technique in the spiritual practices of the Faith, viz., the contemplation of Guru Swarúp.

Bachan 250 in the second part of Sar Bachan Prose as also 251 and 252 are solely and entirely based upon a letter written by Huzúr Maharaj under the command and instructions of Soamiji Maharaj Himself in reply to a letter received from Lalá Sudarshan Singh Seth Saheb in the form of a diary which he used to submit from time to time to Soamiji Maharaj for instructions. The three Bachans referred to above are a faithful reproduction of the letter to Lalá Sudarshan Singh Seth Saheb referred to above with excisions of such few words which gave it the form of epistolary correspondence without altering one word which forms the subject matter of the three Bachans. This letter remained in the possession of Lalá Sudarshan Singh Seth Saheb till a short time before his death when he made it over to Bubuji Maharaj and which is preserved in original in the archives of the Satsang. No tampering with the original was possible in the circumstances detailed

above. I can send a verbatim copy of letter if you so desire and it is open to inspection by anybody who wants to see it. When Huzur Maharaj obtained the commands of Soamiji Maharaj for writing out a reply, Soamiji Maharaj, Huzur Maharaj, Chachaji Saheb and Seth Sujan Singh were all present as evidenced by the contents of the letter itself. Their names are referred to in it as being present. The letter was written out and read out in the presence of all. In this connection I may mention that the first edition of Sar Bachan Poetry and Prose and the subsequent editions upto the time of creation of the Trust were published under the joint authority of Huzur Maharaj and Lálá Pratáp Singh Seth (vide title page of the first edition of February 1884 and subsequent editions up to 1904) and Lálá Sujan Singh Seth was placed in charge of seeing the books through the press. Both these gentlemen were present, as I have said above, at the time, when the letter which was reproduced as the three Bachans referred to above, was being written. The two gentlemen had the supervision and the direction of the printing and publication of the book in their hands and it is inconceivable that they should not have intervened if they came across any tampering with the text. It is really painful that the charge of interpolation and tampering with the text should have been brought against those who in a spirit of Pure Sewa undertook the publication of the sacred scriptures of Soamiji Maharaj and scrupulously stuck to the actual utterances of Soamiji Maharaj, looking upon a change in them as an act of sacrilege in addition to the injury caused to the best interests of our sublime Faith by altering the text. I may again repeat

here that the full original text is in our possession. In regard to the question of contradiction, I may point out that there is absolutely no contradiction, if the Bachan is properly read and construed. The portion in the middle of the Bachan which is regarded as a contradiction was an answer to a supplementary question raised by Lálá Suján Singh when a reply to Lálá Sudarshan Singh's letter was being drafted and relates only to the question put by Lálá Suján Singh which inquired as to what the result would be if a devotee worshipped a Sant of the past whom he had never seen and had not been benefited by His teachings by actual contact. Thereafter the thread relating to the answer of Lálá Sudarshan Singh's letter has been resumed. If the matter is viewed in this light which is based on actual facts no question of contradiction arises. In the original letter, we have in possession, the following words occur in regard to the answer of Lálá Suján Singh's query

और पिछलों का अकीदा याने मानता इस सबब से बेफायदा है कि उनसे प्रीति नहीं हो सकती । न तो उनको देखा है और न उनका सतसंग किया और जो सतगुरु मिले नहीं तो उनके चरणों में प्रीति नहीं हो सकती ।

[*Translation* : As regards faith in the past Sat Gurus it is infructuous for the reason that no love can be generated for them, since one has not seen them nor attended their Satsang. If one has not met the Sat Guru, there can be no devotion in His feet.]

Coming next to the question of internal evidence and the condemnation of the principles enunciated in Bachan No. 250 as being not in harmony with the teachings of Soamiji Maharaj all that I can say is that this condemnation can only be ascribed to a want of

real knowledge of the Principles of the Faith and the secrets governing the advent of Sants combined with actual experiences in the course of the practices prescribed by the Radhasoami Faith. These I will briefly explain below.

The work of salvation is started by “*Swatah Sant or Sádih*” who do not descend below the third Til (the portals of death) as here at this point commences the awakening of spirit, i.e., the spirit occupies a spot at this point where for the first time in the course of its journey upwards, the first experience of the liberation of spirit from coarse mind and matter and the exhilaration felt in consequence of the spirit dominating mind and matter is experienced. Below this point the hurl and downward forces of mind and matter are so great that spirit of even a Sant or Sádih would lose itself under the weight and force of these downward currents and would be helpless to extricate itself unaided or render help to others. This is because the laws of process of evolution of creation and their economy do not admit of a greater amount of spiritual energy being brought to a lower region than is suitable to its existence and preservation. If a large amount of spiritual energy were to be thrust forcibly into it, a disintegration of that region would take place and it would be absorbed into higher regions as at the time of *Pralaya*. Of all regions the minima and maxima of spiritual energy are fixed and within that range ebb and flow take place. Any divergence from these minima and maxima would upset the process of creation, evolution and its involution and nullify the beneficent object of the creation itself. All Sants make their advent upon this earth under the Mauj of Sat Purush

Radhasoami. Some come with plenary powers of salvation and some as auxiliaries to maintain the spiritual equilibrium of the regions concerned, and gradually spiritualise the region and its occupants to make them fit for receiving the benefit of advent of Sants. A distant reference to this principle is made by Soamiji Maharaj in Bachan 66 in Sar Bachan Prose Part II.

जो संत ग्रहस्थ में रहते हैं उनसे बहुत से जीव पार होते हैं और जो भेष में होते हैं उनसे उद्धार किसी का नहीं होता पर जो संत दयाल हैं वह ग्रहस्थ ही में रहते हैं ।

[*Translation* : Innumerable souls are saved by those Sants who live the life of a house-holder while none is redeemed by those who live as recluses. But redeemer Sants always live as house-holders.]

An absolutely indispensable adjunct to the work of salvation is the appearance of a perfect *Gurumukh* who conjointly with the *Swatah Sant* performs the work of salvation.

याते मो मत निश्चय येही, गुरु बिन दूसर और न सेई ॥
जाके हिरदे गुरु परतीती, काल कर्म वासे नहीं जीती ॥
सबके सिर पर उसका डंका, काहू की उसके नहीं संका ॥
बड़े-बड़े उधरें उस संगी, गुरुमुख है इन सबसे चंगा ॥
गुरुमुख की गति सबसे भारी, गुरुमुख कोटिन जीव उबारी ॥
कहाँ लग महिमा गुरुमुख गाऊँ, कोई न जाने किस समबीऊँ ॥

[*Translation* : Hence I am convinced that one should serve none but the Guru. Kal and Karam cannot overcome one who has firm faith in the Guru. He has sway over all and he has none to fear. Howsoever high may one's status be one would get salvation only in the company of the *Gurumukh*, because the *Gurumukh* stands above all. His status is superior to that of all others. *Gurumukh* saves innumerable Jivas. How much shall I sing of

the glory of the *Gurumukh* ? None understands it. To whom shall I expound ?]

The spirit of *Gurumukh* descends in the ordinary course to the heart centre and also to the lowest centre under the protective hand of the *Swatah Sant*. The heart centre is mentioned here because from this point control of mind and matter is especially exercised and the lower tendencies below this centre which relate to the brute creation are kept under curb.

मन के घाट हुए अब कामी, अस मेरे प्यारे राधास्वामी ॥
इन्द्री घाट बिकार घटामी, सो मेरे प्यारे राधास्वामी ॥
अललपच्छ सम फिर उलटामी, अस मेरे प्यारे राधास्वामी ॥

[*Translation* : Descending to the heart centre, He becomes subject to desires ; such is my Beloved Radhasoami. He, however, reduces the evil tendencies of *Indri* centres (lower centres pertaining to senses). Such is my Beloved Radhasoami. *Alalpaksh** —like He flies up to His own abode. Such is my Beloved Radhasoami.]

The spiritualising force of the highest region is thus made available in some measure to the whole creation and those in whom the spiritual force is emerging and awakening (i. e., *Hans Jivas*) readily accept the *Saran* of a Sant, as they alone can conform in more or less degree to the directions of Sant Sat Guru while others need in a greater measure the corrective influence of the Kalá कला forces.

मानेंगे कोई हंस बचन से

[*Translation* : It is only the *Hans Jivas* who will accept the truth by mere word of Sant Sat Guru.],
Sants never use any means except 'Bachan' for the correction and purification of their disciples.

* *Alalpaksh* is a fabulous bird. It is said that when its egg falls from the sky, the young birdling comes out in the course of descent but without touching the ground it flies up.

The *Gurumukh* working out his salvation under the aegis, guidance and spiritual help of the *Swatah Sant* and thus extricating completely his spirit from the lower centres and translating it to the higher regions exercises an attractive influence in the deepest recesses of kindred spirits and this tug upon the spirituality in such spirits develops their '*Bhág*' and makes them amenable to the influence of Sant. Without this it would be impossible for ordinary Jivas to obtain their salvation. The advent of Guru and Gurumukh is also, by the by, accompanied by the descent of spirits from higher regions into human form, such spirits as are fit for completing their work of salvation. They alone by their behaviour towards the Guru and Gurumukh can show and set example of *Bhakti Rit*. The Gurumukh after piercing through the portals of death and rising again to the highest regions becomes capable of continuing the work of salvation. It will be seen from the above that the spiritual assistance of the order needed in the Radhasoami Faith can only be rendered when the spirit of the Redeemer sits at the third Til and traverses at will the regions upto the highest and never descends in '*Mukh Anga*' to the regions below the third Til. The spirituality of a Sádhi and Sant is so great and powerful that their *Bhás* (diffused spirituality) alone is sufficient to carry on the functions of a human being. In the fullness of time when the *Swatah Sant* leaves the body the *Gurumukh* resumes the work of salvation, Himself having gained access into the highest region and become capable of exercising His functions as a human being without descending below the third Til.

In accordance with the law of mutual adjustment,

the *Guru* and the *Chelá* must occupy in full consciousness the same centre or plane of existence. Without this it is not possible that the *Chelá* could derive according to his existing *Bhág* the full benefit of the spiritualising influence and help of the *Guru*. The *Guru* can render no assistance and help of this order, viz., the drawing up of the *Chelá* gradually to the third Til (by far the most difficult portion of the journey of the *Jiva* to the *Sat Dhám*) if the *Guru* did not descend in human form to the *Ghát* (level) of the *Chelá* and the *Chelá* remained confined to the centres below the third Til. If this were possible no necessity would have arisen for *Avatárs* and prophets to assume human form. To make the *Chelá* independent of the help which a *Guru* while residing in human form can render, the *Chelá* must gain access to the third Til in such measure as to be able to possess full consciousness at that centre with the capacity to exercise functions of all *Gyán Indriés* (sensory organs).

दृष्टि खुली और ज्ञांकी पाई, सूरत मूरत अगम दिखाई

[*Translation* : The internal eye opened and caught a glimpse. The Spiritual Form that was unapproachable and unimaginable came to view.]

Then alone can *Guru* and *Chelá* meet together and hold converse with each other, as they previously did in the human form. The form of both *Guru* and *Chelá* in the region beyond the third Til will of course be made of the *Akásh* of that region. If this degree of spiritual advancement is not attained, the *Chelá* will need as before the assistance of a living *Guru* in the human form. Mere occasional flashes and glimpses of *Guru Swarúp* in the higher regions in the course of practices or at other times or in dreams will be of no avail in the matter of raising

the spirit of the *Chelá* to the regions beyond the third Til. If the *Chelá* does not get or accept the benefit of the assistance of a living Guru in the human form, he can continue to perform the practices taught to him, contemplating the form of his departed Guru, but the result will only be a further purification to some extent of the mind and the lightening of the burden of *Karams*, without any further ascent to the higher regions. In that case at the time of *Chelá's* death when he enters into the regions beyond the third Til after great travail and the terrors of *Kál* and *Karam* the Guru will appear to him in His human form, of course, made of the *Akásh* of that region, and save the *Chelá* from onslaughts of *Kál* and *Jam* and allocate him to a region suitable to his spirituality, for further acclimatization until such time as he is made fit to practise with greater advantage the modes of devotion in human form under guidance of a *Sádh* or *Sant*.

Access into the regions beyond the third Til with full consciousness is अंतर का खुलना (inner realization) and unless this is attained the need of a living Guru in the human form will continue to stand. It is only those who are keenly alive to their spiritual interests and are not blinded by prejudice and false vanity, who will readily betake themselves to the protection and guidance of the *Gurumukh* to whose hands the work of redemption is assigned.

The expression आप आन समाते हैं (He re-incarnates) has been made the target of fantastic criticism in consequence of complete ignorance of the laws which govern the advent of Guru and Gurumukh. It is the height of absurdity to bring in the question of

dispossession of the Gurumukh's spirit. There is no more dispossession than in the case of the appearance of a 'Swatah Sant'. Under the command of Sat Purush Radhasoami the spirit of a Sant descends into the human form (of course stationing itself at the third Til without which the assumption of the human form would be impossible) without losing itself at any intermediate region retaining full consciousness and the power of access to all the regions above. Into this spirit a continuous flow of spirituality from the highest regions unceasingly continues without causing any dispossession of the Sant's spirit. This flow is an expression of the eternal communion with the Supreme Spirit and the existence and the possession of the attributes of the Supreme Being. In the same manner when the spirit of the Gurumukh goes beyond the Third Til and attains communion and becomes one with Sat Purush Radhasoami and the condition described in Bachan 235 of Sar Bachan Prose Part II, viz.,

फिर नाम का सूक्ष्म रूप और सतगुरु का सूक्ष्म रूप और अपना सूक्ष्म रूप सब एक रूप नजर आवेंगे ।

[*Translation* : After that the subtle form of Name, of Sat Guru and of Jiva will all appear to be one and the same.]

is attained practically the same state is produced as at the time of advent of a *Swatah Sant*, and the spirituality of the former Guru now one with that of the Supreme Being continues to flow into the spirit of *Gurumukh* as a result of the same impulse which sent the first Guru. It is needless to add that at no time the Sat Purush vacates His regions and it is only His *Nij Dhár* which works in the Guru and the Gurumukh. As regards the plurality of

Gurumukhs Bachan No. 14 Sar Bachan Prose Part II may be referred to :—

इसी तरह गुरुमुख तो एक ही होता है । उसके प्रताप से बहुत से जीव पार हो जाते हैं ।

[*Translation* : There is only one Gurumukh but on his account innumerable souls are saved.] which shows beyond doubt that there can be only one Gurumukh at a time and there are of course in association with him a number of other spirits of varying degrees of spirituality.

It may be added that notwithstanding the immeasurably high status of a Gurumukh when he once descends into the regions of dense darkness and forgetfulness the process of his transformation and eventual ascension into the highest regions becomes extremely delicate, subtle and difficult which none other than a perfect Gurumukh can undergo.

दूध छोटी का निकसे भाई । तब कुछ राह अगम की पाई ॥

[*Translation* : Even the milk sucked during the first six days after birth will come out, i.e., one's entire wordly nature and character as developed from the very beginning of one's life will have to be transformed before any progress is made on the path leading to the Unapproachable and Unimaginary One.]

It is essential that the Gurumukh should practically remain in constant touch with his Guru and benefit by very frequent associations with the Guru and derive benefit of His Bachans, बँन and सँन and very frequent and prolonged exercises of दृष्टि का साधन by means of Artis and frequent and prolonged gazing on the eyes of the Guru as may be possible. It is only by these processes that the spirit of the Gurumukh or a Chelá of a high spiritual status can

be raised and elevated to the spiritual levels from which the Guru pronounces His Bachans. The Guru attracts the spirit of a Gurumukh or Chelá intertwined in His spirit overflowing with Grace and Mercy to the level of His activities, which brings about the curbing of lower impulses and the purification of the mind. It is only a Gurumukh as described above who holds the keys of the kingdom of Heaven and can perform the work of redemption.

The lot of casual visitors who lack these advantages is described in the Bachan below :—

Bachan No. 126, Sar Bachan Prose, Part II.

जिसको सतगुरु के चरणों में ऐसी प्रीति है कि जब तक दूर है तभी तक दूर है और जब सन्मुख आया तब ही मन निश्चल हो गया और ऐसा लग गया कि जैसे मक्खी उड़ती फिरती है और जब शहद मिला तब ऐसी चिमटी कि नहीं छोड़ती, उसी को ऐसी प्रीति का फल भी मिलता है—और यों तो बहुतेरे आए और चले गए—हरचन्द फायदा उनको भी होता है पर कम ।

[*Translation* : He whose love for the Sat Guru is such that he is away only so long as he is absent, but as soon as he comes before Him his mind becomes restful and attached to Him, just as a bee flits about hither and thither, but as soon as it finds honey it clings to it so fast that it would not leave it. Such a one assuredly gets the full benefit of devotion. Otherwise there are many who come and go ; though they also get benefit but not much.]

Coming next to the question of the unwarranted changes made in the Báni (Poetry) of Soamiji Maharaj about which it is said that the changes were made under the sanction and authority of Chachaji

Saheb, we shall be glad if we are informed how, when and in what form the authority was given. We shall reserve our remarks upon this for a future communication when we get the information asked for.

It is not in a spirit of controversy that I am writing this letter to you nor in the expectation that I shall be able to convert others to our beliefs (other beliefs, by the way, once formed are difficult to alter especially when the basis of the formation of such beliefs is far removed from the basis upon which alone the edifice of true Parmarth can be built), but as the custodians of the Radhasoami Faith in its pristine purity we feel it our duty, an obligation, to pronounce the real teachings and the true principles of Radhasoami Faith as propounded by Soamiji Maharaj devoid of all apocryphal accretions and the changes made in the principles by unwarranted alterations in the text and artificial interpretation put upon them.

साधू ऐसा चाहिये साँची कहे बनाय ।
कं टूटे कै फिर जुड़े बिन कहे भर्म न जाय ॥

[*Translation* : A Sadhu should be such as would speak the truth and nothing but truth, no matter whether it results in severance of all connection or in union for without plain speaking doubts and delusions cannot be removed.]

These elucidations if they fall into the hands of unprejudiced and courageous Satsangis who place Parmarthi interests above all and refuse to be slaves of convention are bound to do immense benefit to them.

At least the Satsangis of our fold would take warning and protect themselves against any foreign taint

and contamination likely to eat into the vitals of the Faith. The pursuit of Parmarth is not the work of holiday associates and prosperity mongers or votaries of Vidyá and Buddhi (materialistic knowledge, intellect and reason) or intellectual indolence which all must be sacrificed at the altar of higher intelligence (Anubhava) before the secret of the regions above can be divulged to the real devotee, who stakes his all for the sake of his Beloved (Pritam) Radhasoami Dayal.

While on this subject I shall be glad if you would kindly let me know what led to the signing of an agreement between the Beas and the Dayalbagh Satsangs. The document as published in the Prem Pracharak of 26-12-1932 bears the signatures of the heads of both the Satsangs. It refers to certain differences which existed prior to the signing of this document and which were removed after some discussion and conversation between the heads of the two Satsangs and I shall be glad to know what these differences were and how they were settled. According to our notions of Parmarth 'Truth' is not capable of compromise. We hold ourselves to be uncompromising and exclusive in our beliefs although at the same time we are perfectly tolerant and unobtrusive. We can tolerate any thing but can under no circumstances enter into a compromise or employ give and take methods in the matter of religious beliefs. We do not believe in a religious Pact or the establishment of diplomatic relations between different religious bodies. Conflict, of course, should under all circumstances be avoided but this does not mean that any flexibility in the beliefs should be introduced to secure a false unity.

This matter upon which I am directed to address you is of the highest importance in the interest of Satsangis and I shall request you to give it the consideration it deserves and send me a reply with the approval and consent of Sardár Saheb to whom each word of this communication should be read out and if necessary explained.

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CHAPTER XIX

EXTRACTS FROM SOME OF BABUJI MAHARAJ'S HINDI DISCOURSES, TAKEN BY A SATSANGI IN ENGLISH

1. The Supreme Being Radhasoami Dayal is the Prime Force and Source of Creation. The regions of Dayal Desh, the first and topmost parts were brought into existence directly under His impulse. The lower regions, namely, Brahmand and Pind, originated by means of administering agencies. There is always a difference between the whole and its parts. The parts or agencies do not possess the same degree of potentiality which the whole does.

2. The creational current issuing from a centre proceeds as far as it meets with response, but when response ceases or resistance commences it stops and forms a new centre or reservoir of energy. This centre issues a fresh current which has affinity with the substance and surroundings in which it has to act. The original current is hidden inside. Thus with the new reservoir the creation starts again and the same rule applies. In this way centres after centres are formed and the original current keeps getting hidden inside. As the continuity of the thread is lost in each reservoir there is no high way by

which Jivas could proceed from the lowest to the highest regions.

3. The creational current is like a lamp. It gives light to all. Bad or good deeds are done under the light shed by it. It never interferes with the actions of the spirit entities and allows them free play according to their inclinations as this is the only way in which the force of the impulse which led to the performance of those actions can be exhausted.

4. When the burden of the Karams (deeds) of a sufficient number of Jivas is appreciably reduced by their expression and experience in this way, they acquire the Adhikár (fitness) to revert to their original abode and come under the class of Hans Jivas, but as Uddhár (salvation) cannot be effected by the ordinary creational current as stated above and by the Jivas independently, the advent of a new current specially adapted or equipped to achieve this end becomes a necessity.

5. Although the Jivas may attain the Adhikár to go back, they are unable to go alone without the divine help. The Supreme Father, therefore, comes in this region as Sant Sat Guru to help the *Hans Jivas* in their ascension to the final stage.

6. The advent of Sants establishes a high way for the Jivas to return to their original abode. It is impossible without such a road to proceed on this journey.

7. This new current has issued only in these times (Kali Yuga). It assumed a potential and active form with the advent of Radhasoami Dayal in the person of Soamiji Maharaj. Unlike the creational current, it does not lose itself in any reservoir on the way. It comes here direct from the Supreme

Father, Radhasoami Dayal. It is full of the highest degree of potentiality and grace and mercy and its nature is exactly the same as that of the current which made the spirits of Dayal Desh conscious by awakening them from their comatose condition, thereby making them co-sharers in the bliss of the Supreme Father.

8. The rule of Uddhár (salvation) is also the same as the one in Dayal Desh. The spirits of Dayal Desh were brought into consciousness as soon as they *came in contact with that current*. This was not the case with spirits which were under coarse covers. The exhaustion of their Karams or covers was necessary and for this purpose they had to be sent down to the lower regions and subjected to two diametrically opposed forces, the centripetal and the centrifugal.

9. The present time is the season of *Basant*. The earth, while revolving round the sun in its orbit, gets different seasons including *Basant* (spring). As the Brahmandi system (which includes our Pind) has now come within the limits of conjunction with *Satt Lok*, that is to say, direct rays are coming from the Spiritual Region, the period during which this position continues would be *Basant Ritu* (spring season). It is in this period that rays from the Supreme Sun or *Satt Purush* assume the form of Sants on this earth. The word "*Basant*" can be divided into "*Bas*" and "*Ant*" (final or ultimate residence). The ultimate goal is the *Radhasoami Dhám*. As *Basant* is the most delightful season of the year so is that *Dhám*. It was on *Basant Panchmi* day in 1861 A. D. that "*Radhasoami Satsang*" was established by Soamiji Maharaj.

10. The departure of Sants is also beneficial for the Jivas. The spiritual status of the whole creation

is enhanced by their advent and when their spirituality is withdrawn to the Region whence they came, a similar beneficial influence is exercised by such withdrawal and the status of each Jiva is enhanced by the tug exercised on it. Jivas are raised nearer to the highest goal. Therefore the celebration in commemoration of the dates of birth and departure of Sants is highly beneficial to the spirits and helps them in their advancement by receiving Their grace.

11. Some people hold that centripetal and centrifugal forces are both independent and co-existent. This is not correct. The centripetal is absolute and independent but the centrifugal is relative and is the result of the former ; without in-going force there can be no out-going one. We breathe in first, then we breathe out.

12. Some of the Sants have said that They could create 'god'. This is true. Energy flows from one centre to another. The centre from which it flows is higher, and the recipient of the energy is lower. The latter, therefore, is dependent on the former. For an incarnation of the higher it is not wrong to say that He can create god, i. e., a god of the lower centre. The god of all the religions is not the same. The founder of each religion believed that his goal was the highest. But this is not the fact. There are various centres between the final goal and the region in which we live. We may mistake the very first centre to which we ascend for the final one.

13. If the main current proceeding from above, through the *Akshar Purush* (Imperishable Deity in *Sunna*) be withdrawn, the entire creation of Brahmand and Pind will disappear so that no trace of its existence will be left. It is for this reason that

Yogeshwar Gyanis (those who reached the top of Brahmand) have sometimes said that there is no past, present or future. After *Maha Pralaya* (great dissolution) they did not find any trace of creation which was reduced to the pre-creational condition. To them creation appeared as some thing written on the surface of water and it was just like a dream.

14. The first form, if it be called a form, which the Unmanifest Lord assumed was "Sound" which is the connecting link between the form and the formless. A perfect and real Guru is the "Sound Incarnate."

15. Our real form is also "sound". So unless our spirit attains union with the Sound Form of the Lord, emancipation is impossible. It is through the Sound Incarnate (Sant Sat Guru) alone that this union can be effected. It is for this reason that so much stress is laid on Guru Bhakti, i. e., devotion to Guru. The practices of all the other religions of the world are discarded as they are not so efficacious as to effect the emergence of the spirit from the stress of mind and matter.

16. A devotee, when getting initiated into a religion, must know where he is located, what his goal is, what obstacles there are in the way and what means he should adopt to overcome them and to reach his goal. Without such knowledge he will simply wander at random. Such actions would not help him in the elevation of the spirit beyond the regions of mind and matter.

17. Any *Abhyās* or devotional exercise without the knowledge of the goal, of the means of reaching it and the base whence the devotee is to commence action, does not help the spirit towards its emancipa-

tion from the thraldom of *Mana* (mind) and *Mâyá* (matter).

18. The seat of the spirit in the human frame is at the third Til and its field of action, in the state of wakefulness, is at the *Antahkaran*, the heart. The spirit when it crosses the third Til leaves this frame and death ensues. The decomposition of the body does not take place, unless the spirit has quitted its seat at the third Til. The range of action of the spirit in the human frame is thus from *Antahkaran* to the third Til. Of course the spirit cannot, ordinarily, at will, go to the third Til or withdraw its currents to the third Til without losing consciousness. The moment it leaves *Antahkaran* it is overtaken by sleep.

19. From the third Til three currents issue, one goes to the pupil of the right eye, the other to the pupil of the left eye, and a third current proceeds along the spinal cord to all the centres in the body. The point where these three currents cross is called the third Til, and this is the "Cross" of the Christians and the "Trishool" of the Hindus. Those who attempt to travel beyond this point must be able to get on this Cross which is also called *Sooli* (an impaling stake) without losing consciousness, for when a spirit reaches this point or crosses it, death ensues. Without crossing this point ascension of the spirit into the Brahmandic region from the Pindi is impossible. The external crucifixion of Christ is a replica of this condition. If the spirit of a human being is capable of crossing this point at will, he would surely have overcome death.

20. The old methods of spiritual exercises,

namely, Pránáyám,¹ Ashtáng Yoga,² Mudrás,³ etc., aimed at the concentration of the spirit current at each centre of the human frame commencing from the lowest, the Gudá Chakra (sacral plexus), the ganglion at the rectum. They attempted to enliven the lowest first and then the second and so on in the physical frame. This was a very tedious and dangerous procedure. It took a very long time to reach the top of Pind Desh or in other words to cross the sixth Chakra or ganglion (the third Til), and those who succeeded in this were called Yogis. To gain access into Brahmand was still more difficult. Those who reached the top of Brahmand were called Yogeshwar Gyánís. We hear the names of very few Yogeshwar Gyánís, such as Vyás, Vashishtha, Rám and Krishna. It is, therefore, evident that success in those practices was very rare. The old methods were difficult to be practised even when they were in vogue. Many conditions were necessary before a devotee undertook such a journey. The old practices could not therefore be performed by all persons particularly by women. In short, it was almost impossible to perform those practices, with success, more particularly for the ordinary Jivas, and success was only obtained by a very few who belonged to the order of Ishwar Koti⁴ or Brahm Koti⁵ Jivas.

21. The practices of the Radhasoami Faith commence from the third Til, from a point just beyond our *gati* (access). As regards the lower centres,

(1) Restraining or suspending the breath during the mental recitation of the names or attributes of a deity. (2) The eight Parts of Yoga or concentration. (3) Certain positions of fingers practised in devotional or religious worship. Postures of Hath Yoga. (4) Having the powers and attributes of Ishwar. (5) Having the powers and attributes of Brahm.

they being within the range of our *gati* (access), are given up. Thus Radhasoami Faith discards the practice of traversing the six Chakras or ganglions of Pind and commences the practice from the sixth Chakra (ganglion) or the third Til, the top of Pind.

22. The means recommended by Sants for the performance of the journey successfully are 'Sumiran' (repetition of the Holy Name RADHASOAMI) and 'Dhyán' (contemplation of the countenance of the living Sant Sat Guru who is Radhasoami incarnate) at the seat of the spirit, i. e., at the third Til, by the spirit. These two preliminary practices would help in withdrawing the two currents from the pupils of the two eyes and concentrating and uniting them at the third Til. For raising and elevating the spirit from this point one should adopt the practice of 'Bhajan' (Surat Shabd Yoga), i. e., listening to the internal sounds by the spirit.

23. Whatever there is in the third current in the spinal cord, is also present in miniature in the two currents going to the pupils of the eyes. Hence withdrawing the two currents from the pupils and focussing them at the third Til is as good as traversing, one by one, the six centres, formed in the human frame by the current in the spinal cord, and reaching the third Til. Hence when it is said that Radhasoami Faith discards the practices of traversing the six Chakras of Pind, there is no real omission. Radhasoami Dayal has now introduced a much easier and quicker mode of practice.

24. The basis of the old practices was "*Bal*" and "*Purushártha*" (force of one's efforts and exertions) which strengthened the mind at the cost of the spirit. In those practices the mind took the

leading part. They have become obsolete now. The force of exertions and efforts of the Jivas of this age is now at a very low level. The old practices are tedious and dangerous as mentioned above and even for the devotees who were fit for practising them, it was the work of ages.

25. Any advancement made on the strength of the material supplied by Kál cannot be permanent and reliable. The same, if made by the spirit, will be of quite an opposite kind, i.e., permanent and reliable. The mind being of the same essence as Kál cannot lead to improvements which can be everlasting. Therefore Sants recommended the substitution of *Dintá* (humility) for “*Bal*” and “*Purushártha*”. The former is the attribute of spirit and the latter those of the mind.

26. The practices of olden times may be compared to travelling by “*Chhakra*” meaning a cart drawn by a pair of oxen, which travelled at a very low speed. Now Radhasoami Dayal has opened a railway line, so to say. All classes of devotees, men, women, children, old and young, can easily and speedily perform their journey safely.

27. The word “*Chhakra*” referred to above, also means having connection with the six centres or ganglions of Pind. “*Chha*” means six and “*Chakra*” means centre. In discarding the “*Chhakra*” the slow and the old means of locomotion, Radhasoami Dayal has done away with the necessity of crossing and traversing the six centres of Pind.

28. In the practices of the Radhasoami Faith, the spirit takes the leading part and the *Mana* (mind) has to act in subordination to it. As the essence of

the spirit is love, so in all the actions of the spirit love predominates.

29. At the heart centre the *Mana* (mind) is saturated with the highest degree of impurity. It is very "malin" (impure) and "sthool" (coarse). At the Kantha Chakra (ganglion at the throat) it is purer and at the third Til it is the purest. At the heart centre it gives rise to many unholy desires but it does not do so at the third Til. There the desires are more holy and humane or rather angelic. So in our practices the attempt is to take the help of the *Mana* (mind) which is of the purest form, viz., that at the third Til.

30. The superiority of Radhasoami Faith consists in its practice of "Surat Shabd Yoga" which attempts to make the spirit independent of mind and matter (*Mana* and *Máyá*). "Surat" means spirit, "Shabd" means sound and "Yoga" means union. There are two other practices also as mentioned above. They all tend to develop the potentialities of the spirit from the very beginning, aiming at the independence and freedom of the spirit, making the body and mind subordinate to it, till the spirit, leaving the mind in its own region, i.e., Trikuti, becomes able to ascend alone. At present the spirit cannot ascend without the help of the mind. Therefore the mind is trained to cooperate and harmonise with the spirit. Without such cooperation and harmony the spirit cannot attain its independence.

31. The spirit here supplies energy and the cover, i. e., the *Mana* (mind), does all. The spirit is only a silent witness of the actions of the *Mana* (mind) and does not take any active part itself. The spirit can only function through the mind and body. The fact is that the spirit in its descent has lost its identity and

has identified itself with the mind and body both of which are incapable of doing any thing without receiving energy from the spirit. There are also different degrees of *Mana* (mind). The lowest is very malin (dirty, foul, filthy, impure, unclean, soiled, stained) and the highest is the purest ; but still it is not free from the tinge of the actions which are called satanic and such actions assume greater force as the *Mana* (mind) becomes lower and lower.

32. The spirit in its descent has taken on itself covers of the regions through which it has passed. The covers of each centre are not the same. Some are subtle and some coarse. They vary according to the strata to which they appertain. The spirit here is not independent. It supplies the covers with energy and the covers so vivified begin to function. Here, therefore, the actions are generally of the covers alone and not of the spirit which only supplies energy.

33. The depletion of spirituality gave rise to want. The *Mana* (mind) began to fret and attempt to fulfil or supply the want. This became the subtle seed of "self" which developed more and more as the spirit went down into the lower regions. The depleted spirituality or the spirit in a comatose condition could not become conscious and able to work if it did not become ensheathed in the covers of *Mana* and *Maya*, i. e., mind and matter. These sheaths are very subtle and fine in the three upper regions of Brahmand and the depletion in the spirituality not being very great, the mind there is comparatively pure.

34. In the spiritual regions, i. e., Dayal Desh, only centripetal force exists and in the regions below,

i.e., in Brahmand and Pind both centripetal and its opposite, the centrifugal force exist. The centrifugal force cannot take the spirit higher up. It is conjunction with the centripetal force alone which effects salvation. In Dayal Desh the spirit force is manifest and is without a cover. Therefore all the spirits there remain attracted towards the highest centre, i.e., the Lord. There are no opposite forces there. As soon as the spirit descended from Dayal Desh, it took cover. In Brahmand and Pind the spirit became *antargat*, i. e., hidden inside.

35. The essence of the spirit is also the same as that of the Lord. The potentiality of each spirit is also the same. The difference arises on account of the degree of coarseness or subtlety of the covers in which it is enveloped and on account of its location in lower or higher regions. The spirits ensheathed in coarser covers have to be located in the coarser regions the material of which corresponds with the material of the covers. This enables them to be in a conscious condition and to work for the exhaustion of their Karams.

36. When a man begins to have faith in the Sant Sat Guru and RADHASOAMI Nám and to believe that these alone are the means of his salvation (Uddhár) and that without Guru Bhakti and help of the Nám, emancipation is not possible, it is an index that the spirit has begun to emerge from its covers. For without this the *Mana* (mind) cannot entertain such belief. In fact the *Mana* (mind) is proof against such a belief. The spirit has alone the capacity to receive such a seed. The seed has been planted in Jivas and though it may not grow immediately yet in due course it will grow and

bear fruit. There is a great struggle between the spirit on one side and *Mana* and *Máyá* (mind and matter) on the other. This struggle is not of a short duration. It is coming from past lives and even now continues and will continue in lives to come till a Sant Sat Guru comes to help the Jiva. *Mana* and *Máyá* can swallow the spirit but they cannot assimilate or annihilate it, they must disgorge it sooner or later. When the spirit begins to believe in the efficacy of Radhasoami Nám and of the grace of the Sant Sat Guru, the *Mana* and *Máyá* exert opposite pulls and for some time seem to have vanquished the spirit. But the time will soon come when through the grace of the Sant Sat Guru these enemies will show their backs to the spirit and it will return home triumphant and pure. The repetition of RADHASOAMI Nám is highly efficacious for the devotee if it is practised with love, respect and regard and at the proper centre.

37. It is the concentration and upward ascension which benefits the spirit and strengthens it; while diffusion and downward descent cause its degradation and make it weaker. So the religion which aims at the former is helpful to a spirit entity and would lead it to final emancipation. The aim of Radhasoami Faith is to make the spirit entirely independent of mind and matter who steal and absorb its energy, and to take it beyond their domain.

38. Kál is a centre of vast attraction. He ordained means for the Jivas to ascend up to the highest point of the regions where he rules, but so far as it lies in his power he will not allow them to go beyond his own regions. His arrangements are very

perfect in this respect and the Jivas cannot escape his net without the help and grace of the Sant Sat Guru. When the seed of Bhakti is planted by a Sant, Kál cannot prevent its growth and fruition. He may thwart the progress of Jivas for some time but that seed can never be annihilated. The gift by Sant Sat Guru is not a negotiable instrument. It belongs to the Jiva and he cannot be deprived of it.

39. It is in the interest of Kál not to allow the Jivas to go too low, and after a certain degree of descent he draws the Jivas upwards. When a certain high point is attained, he gives them a turn and makes them descend low and thus keeps them going up and down within the cycle of Chaurasi (birth and death).

40. By the practice of Surat Shabd Yoga under the immediate direction of Sant Sat Guru, as the spirit rises higher and higher, its potentiality which lay dormant at the highest planes is gradually awakened and picked up and thus it gradually gains its lost strength. It goes on improving and the major portion of it is transformed into a kinetic condition and ultimately by this process when the entire spirituality becomes kinetic it sheds the covers of *Mana* and *Máyá* for ever and reverts to its original abode, viz., Satt Desh.

41. The spirit in its descent leaves a greater part of its spirituality at the higher centres. Only a small part of it is located at the third Til from which spirituality percolates to the *Antahkaran ghát* (heart centre). It is this percolated spirit which at present constitutes the potentiality of Jiva. The spirit in its descent has, thus, left its spirituality at the various

stages. Some portion of the spirituality is running to the senses (Indrís) and other organs of our body, to fibres, nerves and cells of which our body is composed. This diffusion of the spirituality is the cause of chanchaltá (restlessness, unsteadiness, fickleness) and ashántí (dissatisfaction).

42. The stores of Karams are incalculable. They are too numerous to be exhausted. The misfortune is that what is done for the expression or eradication of one Karam gives rise to another or several others. So the store goes on increasing instead of decreasing. The series of Karams is continuous. The only remedy to exhaust it and to prevent its further growth and multiplication is to take the *Saran* of the Sant Sat Guru with *Dinta* (humility). 'Saran' means tacit compliance with the Mauj or will of the Supreme Father. The events in our life whether good or bad should not disturb the equilibrium of our mind. No doubt a painful event would produce painful effect but the difference will be that the course which the *Sarnágat* (one who has taken *Saran*) is pursuing, will be least disturbed if at all. His love towards the Supreme Father will remain the same and he will remain attached to His Feet as usual. Kál will use various means to achieve his purpose but none of them will prove efficacious in his (*Saranagát's*) case and at last Kal will have to retire vanquished and crest fallen. Any act done to please the Supreme Father alone, and for His sake alone, will generate Bhakti and love for Him ; but if the act is done with some other motive, opportunity is given to Kál for his success. Under the latter circumstances one Karam will generate another and the series will remain continuous,

unbroken and unending. *Saran* is the most potent antidote for all the poisons which Kál has in store and a devotee who has come under the protection of the Supreme Father and is working under the guiding star of the Sant Sat Guru is sure to steer his ship to the destined goal safe and sound.

43. The devotee who has taken *Saran* has no fear of want of any kind. Nothing is so acceptable to the Supreme Father as *Dintá* (humility) and Prem (love). Non-compliance with the Mauj breeds Karams ; acceptance does not.

44. *Dintá* (humility) is most dear to the Supreme Father. When a Jiva has exercised all his powers to achieve his ends by his own exertions, and is convinced that these do not serve his purpose and lead to failure instead of success, he becomes *Din* (humble). He then begins to rely on the Supreme Father alone, convinced fully of the futility of his own efforts. When this stage arrives he is able to receive the current of grace issuing from the Supreme Father and responds to the inward or upward attractive pull.

45. The germs of Karams are exhausted by expression. Only those Jivas whose burden of Karams is exhausted to a certain extent are fit and eager for reception of the divine grace. The Jivas whose Karams are not yet exhausted cannot receive that grace and so they cannot accept the teachings of the Radhasoami Faith. When the spirit is free to some extent, from the momentum of the downward pull, it begins to turn its face inward and upward and is then fit to receive the current of grace and mercy which is called 'taking the *Saran* (protection)

of the Supreme Father'. After having gained experience that his own efforts and exertions are of no avail and only the Guru can relieve him, the devotee takes the *Saran* of the Supreme Father. *Saran* means protection, help, succour, refuge, shelter, etc. Even his short-comings will then be looked with leniency and mercy.

46. To allow free play to the mind is very disastrous for the spiritual progress of a devotee. A child, if not guided by its parents, teachers and others, generally falls.

47. All the instruments of our body, be they mental or physical, are only adapted to carry on the affairs of this world satisfactorily. The morality taught here consists in how we should behave in society, with our relations, countrymen and the world, in general.

48. All actions, good or bad, as they are based on self, are earnest money for future misery or pain as these originate from the mind. Actions arising from the spirit alone lead to its liberation. By the above remarks it should not be understood that meritorious acts are deprecated. On the contrary they are recommended as they are useful and good in their own sphere. What is meant is that these acts do not help in the liberation of the spirit, for which the rules are quite different.

49. *Mana* (mind) is an inexhaustible source of all imaginable evils. No one can resist its force when it comes like a cyclone. So one should try to get out of the regions where *Mana* (mind) reigns.

50. A man in possession of wealth and worldly comforts generally does not turn his attention to

Parmarth. They are incompatible with each other, as a rule.

51. It is impossible to understand the religion of Sants merely by reading books. Book knowledge by itself is not of much good. Unless an adept throws the lustre of his heart over the heart of his disciple, the disciple cannot be awakened. To produce a reflection of the sun from the surface of a looking glass, the presence of the real sun is necessary. The true guide will first make the heart of his disciple pure and clean like the surface of a looking glass and then throw the light of his own heart on the heart of his disciple. Hence the importance of a perfect Guru.

52. Revealed religions are those which were given out by incarnations, prophets or adepts who came from or had access to higher regions. But when they are gone and no perfect disciple is left their religion also dies. A dead horse cannot be revived. So a religion, once dead, is always dead. No result can be achieved or progress made by following a dead religion.

53. *Sant Mat* is a religion in which the motive power is love and love alone. As the aim is the highest, great patience and perseverance are required on the part of a devotee. It is the work of several lives.

54. Aversion from this world is a pre-requisite as well as a sign of spiritual advancement and a Jiva who feels it receives divine help for his progress.

55. If a man has real *dard* (longing or craving) for Parmarth, the Supreme Father will help him. But if he cares only for his worldly prospects, he has to approach the deity to whom authority has been delegated for bestowing such worldly prosperity.

56. Freewill and predestination go hand in hand. One is not inconsistent with the other. Devotees depend on Mauj and the worldly people on their own exertions and efforts.

57. Suppose an animal is tied to a post by a chain. The length of the chain is "Predestination" and the circle in which the animal goes round is "Freewill". The animal can make any number of rounds and move about within the radius of the chain. But it cannot go beyond this radius.

58. When a devotee commences devotional practice with zeal and earnestness he will see the difference between his present and previous outlook. If a devotee cherishes the same love for mundane affairs as before then it shows that he has not made any progress as yet.

59. A man who identifies himself with the pleasures derived from the worldly objects is more unfortunate than a man who is afflicted with the most heart-rending calamities. From the religious point of view the former is in a putrified condition. The stink proceeding from him is unbearable to a religious man. The grace of the Supreme Father, which takes the Jivas upwards will not visit him while he is in such a condition. (Although the general grace which protects everyone from irretrievable pitfalls is always present). Such a man will not attend to religious teachings. He will have no regard or liking for a Sant.

60. A truly wise man is he who, fully understanding the transitory nature of the affairs of this world and seeing that these are all illusions, does not identify himself with these and remains always alert and works for the ultimate good of his spirit. At the

same time he performs his worldly duties and discharges all obligations towards himself and his dependents in all legitimate ways.

61. A true Satsangi is one whose main aim is the good of his spirit. He is anxious to restore it to its original abode and get darshan (vision) of the Supreme Father and to gain His pleasure.

62. In the time of Soamiji Maharaj, people from all classes and grades were enlisted. Even dancing girls were allowed to get His grace. Those who came with pure motives got adequate reward, and even those who did not come with such a motive did not go unrewarded. The seed of Bhakti was implanted in them also.

63. When water is disturbed at a certain point, that disturbance is conveyed, more or less, to all the points or particles of water located at the same plane. So when the world is blessed with the presence of a Gurumukh the entire creation is benefited, and each individual of the class to which the Gurumukh belongs becomes a co-sharer in the grace which the world receives through the Gurumukh.

64. This applies to persons enlisted from each class of society, who benefit the entire class to which they belong, through grace bestowed on themselves.

65. The ramification of the religion into branches is also necessary and is in accordance with certain laws. All classes of Jivas cannot pull on together harmoniously and with mutual advantage.

66. It is difficult to have even a distant conception of what Bhakti means in *Sant Mat*. True lovers and devotees only know it. Shibboji was many times turned out of the Satsang. Her love for Soamiji Maharaj and His Satsang was so intense that she

often bribed people to get a seat somewhere near enough to hear the sound of the *Huqqá* (hubble-bubble) of Soamiji Maharaj. No one who is not a true lover can conceive what was there in the hearing of the sound which gave her so much pleasure and satisfaction. Anything connected with the beloved always produces a charming effect on the lover. Where there is true love anything said about the beloved is always charming. The lover is never tired of singing the praises of the beloved or of hearing them sung.

67. Soamiji Maharaj was Radhasoami in *Laksha*¹ *Rúp* and Huzur Maharaj (in Gurumukh form when Soamiji Maharaj was present on this earth) was also the same in *Vách*² *Rúp*. Only Radhasoami can perform true Bhakti of Radhasoami and set an example for Jivas to follow. Without such a lead and example the Jivas are helpless.

68. The devotional practices of *Sant Mat* are very easy as well as very difficult. They are easy because one living in a palace and sitting on a peacock throne can practise them without quitting one's home, family and other affairs. It is difficult because to turn the mind from its present position whence outward currents are issuing forth with great velocity and force, and divert it to directions altogether different, is an uphill task indeed. Successful devotional practice is, therefore, difficult and without the grace of the Sant Sat Guru it is not possible to carry it out.

(1) *Subtle. Noumenal. Invisible. Unmanifested.*

(2) *Gross. Phenomenal. Visible. Manifested.*

PART 3
SCHISM

CHAPTER XX

SCHISM

Satsang is a congregation of all grades of humanity. Persons in whom a desire for true salvation is awakened in any degree are attracted to the Sant Sat Guru. They are initiated by Him or under His authority and when so initiated they are called Satsangis.

Salvation is usually retarded by the currents or impulses of the Mind (*Mana*), the prime centrifugal force in Creation. When these currents assert themselves, they hurl the Jiva downwards ; and egotism and other cognate evils lying hidden (latent) within the Jiva, become kinetic. One of the most potent forms that the evil assumes is the desire to play the role of a guru which in the realm of spirituality is as heinous as high treason among crimes. He, in whom the desire is very strong, sets himself up as a pseudo guru and others with cognate tendencies rally round him and become his adherents and supporters. Thus they form a separate group or faction, deny the real Sant Sat Guru, deviate from the doctrines and tenets of the true Faith as propounded by the Sant Sat Guru and may even engage often in worldly pursuits in the guise of religion ; the desire for true salvation which had brought them to the Sant Sat Guru is suppressed under the weight of other desires. This renders them unfit for further spiritual elevation.

And they cease to be Satsangis ; for a Satsangi is he who having full belief and confidence in the Sant Sat Guru and His words, is practising Surat Shabd Yoga under His immediate direction and having traversed some distance is pushing on upwards.

Identity of faith postulates the identity of an active and spiritual stimulus, viz., the Sant Sat Guru on whom depends the identity of ideals. The identity of belief in the "name" alone does not connote the identity of faith or goal.

Ever since the departure of the August Founder, Soamiji Maharaj, the parties seceding from the parent stock have remained separate in every way ; each under its own leader with separate administration, properties and funds.

Only the adherents of the Central Administrative Council established by Maharaj Saheb in accordance with the directions and instructions of Huzur Maharaj, are the members of the original Satsang or the parent stock with headquarters in Soami Bagh, Agra.

The various sects of seceders formed at different times since the departure of the Founder in 1878 are :—

- (1) The Beás or Derá group formed in 1892 by Bábá Jaimal Singh. After his death it was split in two ; one at Taran Taran under Bábá Baggá Singh and the other at Beás under Sardár Sáwan Singh. Lately, there has been another split ; the new party having its head quarters in Delhi under the name of 'Rúhání Satsang'.
- (2) The Delhi (Sarái Rohillá) group founded by Bábá Garíb Dás.

- (3) The Gopíganj group founded by Maharishi Shiva Barat Lal after the departure of Huzur Maharaj.
- (4) The Dayál Bágh group founded by Sri Kámta Prasád Sinhá at Ghazípur after the departure of Maharaj Saheb. He died in 1913 and was succeeded by Sri Anand Swarúp alias Sáhíbjí Maharaj who shifted his head quarters to Agra in 1915.

Out of these, the Beás or Derá and the Dayál Bágh groups have considerable following. The former has maintained friendly relations, whereas the latter chose to be antagonistic to the parent stock. A brief description of the activities of each of them is given separately in the following chapters.

Deplorable, of course, it does seem that so many sects and sub-sects have come into existence in Radhasoami Faith, but human nature, as it is, this result is inevitable. Moreover, this process of elimination is necessary for maintaining the purity of Satsang without affecting the ultimate fulfilment of the mission started by Radhasoami Dayal and is, in essence, similar to the one adopted by the Prime Force at the time of evolution of Creation and the foundation of the three grand divisions and other spheres. As soon as the Jivas are purged of their evil desires and proclivities, the innate qualities of spirit shall assert themselves and they will come again under the protection of the Sant Sat Guru. In the meantime, however, the seceders by rejecting the line of true Sant Sat Gurus, are, so to say, lopped off the main tree and cease to be nourished by the same sap as the main stem.

CHAPTER XXI

DIFFERENCE AS REGARDS THE IDENTITY OF SANT SAT GURU

The real and basic tenets of the Radhasoami Faith lay the greatest stress on the supremacy and enjoin the worship, internal and external, of the Sant Sat Guru of the time. The followers of the religion do not recognise the worship of any impersonal Supreme Being, but hold, as the supreme and unalterable doctrine of their Faith, that the Supreme Being assumes the form of, and incarnates Himself in, a human being, who becomes the Supreme Being in human form, and is called the Sant Sat Guru. The path shown by the Sant Sat Guru constitutes solely the religion, duty and beacon light for the followers. So if the gurus are different, the religions become different. The seceders being at variance as regards the personality of the Sant Sat Guru of the time must be deemed to have vital and fundamental differences in creeds and ideals which become apparent sooner or later, especially when they aim at material advancement and worldly prosperity, which must naturally corrode the very vitals of spiritual instincts.

The true test of the identity of the Radhasoami Religion is and must be whether or not the followers follow and worship the true Sant Sat Guru, and

not a pseudo-guru. The pseudo-gurus are pretenders and fallen Satsangis and as such they and their followers are treated as heretics and out-castes. As there can be one and only one Sant Sat Guru at a time, the recognition of some one else as Sant Sat Guru implies the adoption of a pseudo-guru. The service and devotion to such a person are not only not conducive to spiritual advancement but are calculated to retard the attainment of salvation, because during the period a person worships a pseudo-guru, he worships Kál who is always on the look out for such persons and due to whose influence and under whose impulse the pseudo-guru acts as such.

At any time there is only one Sant Sat Guru who, conjointly with his *Gurumukh*, his only chosen son and heir, works for the salvation of the Jivas. There is thus an unbroken succession of Gurus each inheriting from His predecessor the Divine Spirit of Radhasoami Dayal.

Therefore the followers of the pseudo-gurus cannot be said to be performing the services as enjoined by the Radhasoami Faith and so long as they continue to do so they will not succeed in gaining the real object of Satsang.

झूठे गुरु की टेक को तजत न कीजे बार ।

द्वार न पावे शब्द का भटके बारम्बार ॥

(Delay not in discarding the allegiance to a false guru ; for under him one cannot find the doorway to 'Shabd' and shall be deluded again and again.)

CHAPTER XXII

THE BEAS OR DERA GROUP

The adherents of the Beás or Derá group are *Sat Námís*. Bábá Jaimal Singh was an ordinary soldier in the army. Once the regiment in which he was employed happened to be stationed at Agra. Baba Jaimal Singh hearing of Soamiji Maharaj occasionally visited His Satsang. He was particularly attracted by the elucidations, by Soamiji Maharaj, of Granth Saheb, the scriptures of the Sikhs, of Guru Nanak's faith, to which Baba Jaimal Singh belonged. He received initiation from Soamiji Maharaj.

Baba Jaimal Singh after his retirement from the army became a Sádhu* and visited the Satsang of Huzur Maharaj till 1891. Thereafter he gradually seceded from the Satsang and began to hold his own Satsang at Beas in the district of Amritsar. He appeared for a short time in the Satsang of Maharaj Saheb, the third Sant Sat Guru and successor of Huzur Maharaj. After the formation of the Central Council by Maharaj Saheb in 1902, it laid down rules for the conduct of Sadhus and controlled their unrestricted movements and proselytising activities. Then Baba Jaimal Singh agreed to comply with

* *A mendicant.*

these regulations and to follow the leadership of Maharaj Saheb. On the recommendation of Chachaji Saheb, the Council, on the 25th December, 1902, permitted Baba Jaimal Singh to initiate those whom he thought fit and to report the names of all the initiated persons to the Secretary of the Council.

Shortly afterwards, however, Baba Jaimal Singh resiled from this position and asserted his independence. Having obtained the authority of initiation, he once more began to function as a guru declaring himself as the successor of Soamiji Maharaj. Reports to this effect reached the head quarters of the Council. So the general power of initiation was withdrawn by a resolution of the Council. Soon after this, he died.

There were two claimants to the *gaddi* (place) of Baba Jaimal Singh. Baba Baggá Singh established himself at Taran Táran and Sardár Sáwan Singh succeeded to the Beas *gaddi*.

It appears necessary to give here the points of fundamental difference between the doctrines and principles as propounded by the Founder, Soamiji Maharaj, and those held by the Beas or Dera group.

The very opening lines of the great work "Sar Bachan Radhasoami (poetry)" say, "Whosoever sings the Name, Radhasoami, shall verily be redeemed. This Name alone is the Supreme Name, to confer bliss and to ward off all the troubles." Again it has been said, "I am *Chakor** and Radhasoami is the moon; I do not like *Sat-Nám* and *Anámi*." The Beas group does not, however, believe Radha-

* *A bird that drinks moon light and possesses very conspicuous eyes. White-eyed bird.*

soami to be the Supreme Name. They cling fast to *Sat-Nám Anámí* which had been given out by the Sants preceding Soamiji Maharaj, as already explained in the first chapter of this book. Although they claim to be a branch of the Radhasoami Faith, they are in fact *Sat-Námis*, i.e., those who believe in *Sat Nam*. This name is that of the Deity of the fifth region from the top in *Dayál Desh* and is therefore three stages below Radhásoámí. In this connection it may be stated that Baba Jaimal Singh had received initiation by Soamiji Maharaj before He had been pleased to manifest Himself as the Incarnation of the Supreme Being Radhasoami Dayál and had, in accordance with the established convention, given out the secrets upto *Satt Lok* only.

The transference of allegiance from Guru Nának to Soamiji Maharaj in his case, as also in case of some others of the same way of thinking, did not involve any material change in belief. Even when Soamiji Maharaj manifested himself and gave out Radhasoami Nám, they, out of sheer spiritual lethargy, as ill luck would have it, failed to grasp the full significance of the great Manifestation, to accept the Supreme Nám and to realize who Soamiji Maharaj really was. In spite of their long connection with the Radhasoami Faith, the followers of Baba Jaimal Singh have thus continued so far to be in complete ignorance of the Supreme Grace and Mercy associated with the advent of the Supreme Being Radhasoami Dayal in the person of Soamiji Maharaj and the manifestation of the Supreme Name Radhasoami. It is so ordained that those who have no affinity with the *Radhasoami Dhám* and the *Shabd Bhandár*, the region of the *Adi Purush*

Radhasoami Dayál, shall not accept *Radhasoami Nám* and recognise the real Sant Sat Guru of the time who is *Radhasoami Dayál* incarnate.

Their methods of Sumiran and Dhyán are different. They believe in the plurality of gurus and attach no importance to the Gurumukh who is alone the spiritual successor of his Guru. This belief is fundamentally opposed to the teachings of Soamiji Maharaj as contained in sections 250, 251 and 252, Part 2, Sar Bachan Radhasoami (Prose). The Beas group has altogether discarded and omitted these three sections in their publication of the Gurumukhi (Punjabi) and English translations of Sar Bachan Radhasoami (Prose). In place of the above mentioned three sections they have inserted their own version as section 250. For ready reference, extracts of section 250 of the original Sar Bachan of Soamiji Maharaj are given below:—

250. “If a person has met with the perfect Sat Guru, performs His service, attends His satsang and has love for and faith in Him, but before he achieves his object, i. e., gets any inner realization, the Sat Guru departs, then he should, if he is keen to attain the goal, cultivate the same love for and faith in, the succeeding Sat Guru and should perform His service, attend His Satsang and consider the departed Guru to be present in Him. He should know that Shabd Forms of the Sant Sat Guru and the Sant are one, though outwardly in bodily forms they appear to be two.”

“When the Sat Guru of the time departs, He appoints some one as His successor in whom He reincarnates and thus continues the work of regenerat-

ion of Jivas as before. When, however, such is not the Mauj, He returns to His original abode. Therefore an earnest devotee should make no distinction between the previous Sat Guru and His successor. But those who are bigoted devotees will not come under the allegiance of the succeeding Sat Guru. For this reason their progress will also stop at the stage they had reached during the time of the former Sat Guru and there would be no further progress and improvement."

Section 250 of the Beas publication is as follows :—"If anyone is initiated by a perfect Sat Guru having love and faith in Him, serving Him devotedly, and before he has advanced far the Guru should depart, he should continue just the same with his love and devotion and continue to contemplate His form and perform all of the exercises prescribed by the Guru. The same Sat Guru in the same radiant form will continue to carry on the work as He had commenced it, and will carry it on to final success, the same as if He were still in the body."

Then again Beas group has omitted some important couplets of the original Sar Bachan (Poetry) from its Gurumukhi (Punjabi) edition. They say that they had obtained the permission of Chachaji Saheb for doing so. It may, in this connection, be stated that the first editions of both Sar Bachan Poetry and Prose were published under the joint authority of Huzur Maharaj and Chachaji Saheb. The work of seeing the books through the printing press was in the hands of Chachaji Saheb's second son. Under these circumstances it is difficult to believe that Chachaji Saheb could or should have permitted excisions in the original works of Soamiji Maharaj.

CHAPTER XXIII

THE DAYAL BAGH GROUP

Soamiji Maharaj always treated Huzur Maharaj with special favour and gave hints of the high spiritual status of Huzur Maharaj. Soamiji Maharaj said, He (Huzur Maharaj) was of the same essence as Himself. When Soamiji Maharaj departed Huzur Maharaj succeeded as Sant Sat Guru.

In 1885 Maharaj Saheb joined the Satsang of Huzur Maharaj. His fast friend and close associate and companion Babuji Maharaj was already in the Satsang having been initiated by Soamiji Maharaj as early as January 1874. From the beginning both Maharaj Saheb and Babuji Maharaj were true devotees. Huzur Maharaj wrote of Maharaj Saheb and Babuji Maharaj on 12-4-1888, "You can now ask for grace and you will obtain it direct. A connection is now established between you and the Supreme Father and messages of prayers, and mercy and grace can be exchanged without any obstacle in the way." Maharaj Saheb was declared and recognized as Huzur Maharaj's Gurumukh, on whose departure He became the third Sant Sat Guru.

Before His departure in 1907 Maharaj Saheb declared in the open Satsang that *Nij Ansh* was present in His own sister known as Buaji Saheba

and that Satsangis should look to Her for spiritual guidance and help.

She, being a *Pardanashin* lady, did not hold Satsang openly which was conducted under Her directions by Babuji Maharaj. In fact He had been referred to as a "Casket of Jewels" by Huzur Maharaj Himself and been marked out as *Nij Ansh*. After the departure of Buaji Saheba, He succeeded Her.

Sri Kámtá Prasád Sinhá of Morár, a pleader of Gházipur, who was a member of the Central Administrative Council had become the correspondent of the Ghazipur Branch Satsang.

Almost immediately after the departure of Maharaj Saheb, Sri Kamta Prasad Sinha, in defiance of the open declaration of Maharaj Saheb, formed a new party and started Satsang at Ghazipur. He assumed the title of Sarkár Sáheb in disregard of the fact that this was the title of the younger brother of Soamiji Maharaj. He induced Sádhus Achint Dás and Albeli Saran to go to Ghazipur. Sadhu Achint Dás had been initiated in the days of Soamiji Maharaj. But he and Sadhu Albeli Saran had always felt that the rules of conduct for Sadhus framed by the Council under the directions of Maharaj Saheb were too rigid. In the time of Maharaj Saheb they dared not open their mouths, but after His departure, these disgruntled elements combined to break away from the hold and fold of the Council which was then under Babuji Maharaj.

Under the influence of these Sadhus Sri Kamta Prasad Sinha alias Sarkar Saheb managed to attract a large number of Satsangis to his Satsang. He continued, however, to render the accounts of his

branch Satsang to the Radhasoami Trust in accordance with the rules and regulations of the Trust.

By the beginning of 1910, however, Sri Kamta Prasad Sinha began to defy the authority of the Council and on 26th March, 1910 a meeting of his followers was held under the presidentship of Sadhu Achint Das at Ghazipur in which they resolved that "from the date of this meeting the Central Administrative Council and Radhasoami Trust Secretary and other office-bearers of the said Council and Trust cease to have any authority over Ghazipur Satsang and its Satsangis elsewhere, also that the Ghazipur Satsang shall manage its own affairs according to the principles and details that it settles for its own management and shall continue to be absolute master of all its present and future effects of all descriptions."

Upto 26th March, 1910, Ghazipur branch-Satsang submitted all accounts and remitted balances to and carried out orders issued by the Secretary of the Council. After that date it ceased to send accounts or make remittances and refused to recognize the authority of the Secretary of the Council and the Trust. Letters from followers of Sri Kamta Prasad Sinha from various places were received by the Secretary, Central Administrative Council declaring their disaffiliation with it and affiliation with the Ghazipur Satsang Sabhá.

This shows that the followers of Sri Kamta Prasad Sinha were simply seeking an excuse to break away and separate their income. They did not stop there. They tried to take all the Satsang property into their hands by having the Council and the Trust dissolved, but they did not succeed. They

ignored all their obligations towards their acknowledged Sant Sat Gurus, as evidenced, *inter alia*, by their retention and appropriation to their own use of the moneys which had been collected by Sri Kamta Prasad Sinha alias Sarkar Saheb for construction of the holy Samadh of Soamiji Maharaj.

Thus the adherents of the Ghazipur branch-Satsang, now the Dayal Bagh party, by their own act of apostasy ceased to be members of the Radhasoami Satsang and have since then no concern whatsoever in the management of the Council, Trust, etc. Also by reason of their adopting different line of gurus and by rejecting the line of Sant Sat Gurus nominated by Maharaj Saheb and recognized by the Council established by Maharaj Saheb they ceased to be Satsangis.

Sri Kamta Prasad Sinha alias Sarkar Saheb died in December 1913 at Morar where he had removed his Satsang. Thereupon Sri Anand Swarup who was a telegraph signaller, declared himself as successor of Sri Kamta Prasad Sinha stating that he had received orders from the departed spirit of Sri Kamta Prasad Sinha, his guru, that he should continue to lead his party and carry on the work of his Satsang as the leader and guru. This conduct of Sri Anand Swarup was very much resented by the father of Sri Kamta Prasad Sinha and his other relations and he was forced to leave Morar abruptly. He transferred the head quarters of Ghazipur Satsang from Morar to Ambálá, his native place. He adopted the name of 'Sáhibji Maharaj' in utter disregard of the fact that this was the title of Param Sant Tulsí Saheb of Háthras, who was the Guru of Soamiji Maharaj's parents.

When Sri Anand Swarup under the name of Sahibji Maharaj felt that his position as guru of his party had become stable, his following had outnumbered that of his rivals and when opposition from the family of his late guru had ceased, he diverted his attention to the parent Satsang.

He adopted a policy of aggression and tried to acquire possession of properties under the control and administration of the Council. To achieve this object he purchased some plots of land just opposite to Soami Bagh, Agra (where there is the holy Samadh of Soamiji Maharaj, the August Founder of the Faith). After constructing some buildings on the plots which he named as Dayal Bagh, he transferred his headquarters from Amabala to Agra.

He made fresh proposals to take Soami Bagh with the avowed object of establishing re-union and rebuilding the Samadh of Soamiji Maharaj after dissolving the Council and the Trust and creating a new council of which more than two-thirds of the members were to be his own followers and in the remaining one-third also he wanted a share. When he failed, he opened schools and factories.

As the Council and its followers did not share his views or give help in his schemes the Dayal Bagh Sabha took steps to make encroachments upon the personal properties of the adherents of the Council. In the years 1916 and 1917 the Dayal Bagh Sabha made continuous attempts to acquire, in the name of extension of Dayal Bagh schools and colleges, under the Land Acquisition Act, lands, belonging to Sri Ajodhyá Prasád alias Láláji Saheb, the son of Huzur Maharaj and president of the Council and to Sri Ráj Náráyan, son-in-law of Huzur Maharaj,

and member of the Council. These lands are in front of Soami Bagh and adjoin Dayal Bagh. But it failed in gaining its object. About the year 1921, the Dayal Bagh Sabha once again attempted to acquire the same pieces of land. But it again failed. It may further be mentioned that as late as in the year 1941 the Dayal Bagh Sabha again tried to acquire the property belonging to the great grandson of the late Sri Nihál Chand, a member of the Council, for extension of their girls' college and another piece of land belonging jointly to Soami Bagh and others for the construction of "Isolation Ward" of their hospital, under the Land Acquisition Act. As before, the Dayal Bagh Sabha could not succeed in achieving its object.

In the beginning of 1920, an Act called the Charitable and Religious Trusts Act (Act No. XIV of 1920) was passed by the Indian legislature. It became law on the 20th March, 1920.

Prior to this the guru and the followers of Dayal Bagh Sabha did not visit Soami Bagh to pay their homage at the holy Samadh of Soamiji Maharaj, nor did they perform *Artís* there on the occasions of their own Bhandárás. In fact they spoke disparagingly of holy Samadhs and characterized reverence to holy Samadhs as worship of tombs and idols. The followers of Dayal Bagh Sabha had been taught to regard the homage to Samadhs as nothing more than 'tomb worship'. They entertained no regard or respect for the holy Samadhs. These and such other heretical and heterodox views on Samadhs and Bhandaras are to be found in a book styled Prem Sandesh written by Sri Anand Swarup alias Sahibji Maharaj, the leader of the Dayal Bagh party. These are diame-

trically opposed to what Huzur Maharaj Himself had written in Prem Patra.

Similarly the followers of Dayal Bagh Sabha did not believe in the sanctity of the water of the well of Soami Bagh. Nor do they have respect for the members of the holy families. This is evident from their assault on Seth Saheb, the nephew of Soamiji Maharaj.

Sri Anand Swarup did not even care to know, if there was a Samadh of his guru at Morar and who constructed it. In the law court he said, "I cannot say exactly who constructed it." As to his visits to this Samadh he stated, "I have seen Sarkar Saheb's Samadh once." How he happened to pay this solitary casual visit was thus stated by him, "I stopped there (at Morar where the Samadh of Sarkar Saheb is situated) as I had taken a long journey and I broke journey there and also to show my respects to the Samadh." The followers of the Dayal Bagh Sabha although they are aware that the ashes of their guru are kept at Morar, do not care to go there.

If this is the sort of respect which they entertain for Samadh or the ashes of their own recent guru, one can very well realize what respect they could possibly have for the holy Samadh of Soamiji Maharaj in Soami Bagh and those of Huzur Maharaj and Maharaj Saheb. But after passing of the Act XIV of 1920 the followers of the Dayal Bagh Sabha began to feign and profess reverence for Samadhs and with a view to creating evidence under the Act of their interest in them, they alleged that they used to visit the holy Samadhs in the past also. To strengthen and support their alleged interest, they attempted to visit Soamiji Maharaj's Samadh.

These visits were not only attended with acts of disrespect and irreverence to the Samadhs but were also accompanied by show, nay, actual use of force and violence against the followers of the true Faith. This compelled the latter to seek protection of authorities against the adherents of the Dayal Bagh Sabha concerned for acts of illegal trespass by bringing a legion of men to disturb the tranquility and sanctity of Soami Bagh and to over-awe its peaceful residents.

In contrast to these acts and in face of aggression and provocation repeatedly committed by them, the adherents of the Council continued to maintain their forbearing attitude.

These aggressions went on till the 12th June 1927 when in open defiance of all lawful authority and utter disregard of the provisions of Indian Penal Code, the adherents of Dayal Bagh Sabha under their leader made forcible entry into the Samadh by breaking open its doors and belabouring the respectable gentlemen who approached Sri Anand Swarup and the Secretary to bring to their notice the illegality of their action.

Side by side with the above acts of aggression and trespass, immediately on passing of the Charitable and Religious Trusts Act, No. XIV of 1920, the Dayal Bagh Sabha with a view to create an interest in the affairs of the Council and eventually to dominate over the Council, opened negotiations under threat of litigation, and commenced making enquiries about the working of the Council and properties under its management and control. The lengthy and protracted correspondence (Appendix A) between Soami Bagh Satsang and Dayal Bagh Sabha makes

an interesting reading and throws a flood of light on the activities and pursuits of the latter and shows to what depths people in the grips of Kal and Maya can sink. What was at first mere difference of opinion on their part, gradually changed into a strong feeling of hostility and some of the members of Dayal Bagh Sabha assumed a threatening attitude towards the parent Satsang.

On the 6th September, 1923, one Gyán Chandra Baisák, a follower of Sri Anand Swarup alias Sahibji Maharaj and a member of the Dayal Bagh Sabha filed an application in the Court of the District Judge, Agra, alleging that the Radhasoami Trust was a public Trust to which the Charitable and Religious Trusts Act (Act XIV of 1920) applied and praying to the Court to order the Trustees to supply him the information asked for in the application and that the accounts of the Radhasoami Trust for the last three years be examined and audited by a Government auditor.

This application was very much resented by the followers of the true Radhasoami Faith and three of them, of whom two were members of the Council, came forward, got the above proceedings stayed and filed a regular suit in the Court of the Subordinate Judge, Banaras, on the 17th of March, 1924.

They, the plaintiffs (Soami Bagh Satsangis), denied that the so-called Radhasoami Trust was a Trust in the legal sense of the term or was of a nature or kind alleged by the Dayal Bagh people. The Council and the so-called Trust are mere managers and agents for the Sant Sat Guru. The Council is accountable to Sant Sat Guru alone for its acts ; the Trust being liable to render accounts to the Council,

(which it having done), owes no liability to render accounts to any other person.

Conceding, however, that the delegation of authority of management to the Council or the sub-delegation of it by the latter to the so-called Trust gave rise to certain powers or duties of the nature of a Trust or those resembling Trust, such powers or duties are of a private nature as between the Sant Sat Guru, the Council and the Trust. The Trust, if any, would in that case be private and in no case public.

The plaintiffs further maintained that there was in existence no Trust which had been created for public purposes of a charitable and religious nature within the meaning of Act XIV of 1920 or to which the said Act would apply.

The plaintiffs also maintained that the Dayal Bagh Sabha and its guru and adherents had, and have, in no case any interest in the so-called Trust. It is a sacrilege to say that the acceptance of gifts by Sant Sat Guru gave rise to any obligation of accountability on the part of the Sant Sat Guru, and to corresponding correlative right to His followers whether contributors or not. The Dayal Bagh Sabha and its adherents constitute a rival faction and form a separate sect possessing no religious affinity with the adherents of the Council.

The suit was dismissed with costs by the trial judge on 30th November, 1926. Thereupon the plaintiffs filed an appeal in the High Court of Judicature at Allahabad, which was also dismissed with costs on the 12th June, 1929.

The Soami Bagh Satsangis made further attempt by taking the matter in appeal before their Lordships of the Privy Council, which was finally decided

on the 5th March, 1935, in favour of the Soami Bagh Satsang. The decrees of the Courts in India were set aside and the defendants, i. e., Sri Gyan Chandra Baisak, Dayal Bagh Sabha and its guru were ordered to pay the cost of the plaintiff-appellants (Soami Bagh Satsangis) in both Courts in India and the appeal before their Lordships of the Privy Council.

Extracts from the case put up in the Privy Council on behalf of the plaintiff-appellants (Soami Bagh) by their solicitors, and the Privy Council Judgment are given in appendices E and F.

The differences in the vital principles of the Faith between the Soami Bagh Satsangis and the persons belonging to Dayal Bagh are in many respects fundamental. The very concept of what a Sant Sat Guru is, is different.

The Soami Bagh Satsangis hold that all the properties under the management and control of the Satsang belong absolutely to the Sant Sat Guru and the so-called Radhasoami Trust is not a Trust as it is understood and recognized in law. As such no Satsangis owing allegiance to the Council and its adjunct, the Trust, much less the seceders, e. g., the members of the Dayal Bagh Sabha, have or can have any interest in the so-called Trust or in the properties administered by it.

With a view to bringing into strong belief the differences in tenets etc., extracts from the deposition of Sri Anand Swarup alias Sahibji Maharaj, the leader of Dayal Bagh, are given in appendix D. They should be read and contrasted with what Babuji Maharaj and Seth Saheb said in their depositions in the civil suit (vide appendices B and C.)



APPENDICES



APPENDIX A

CORRESPONDENCE BETWEEN SOAMI BAGH
AND DAYAL BAGH

In August 1917, a letter was received by the Secretary of the Council from the Secretary of the Dayal Bagh Sabha, inquiring about the reason necessitating the sale of certain building materials lying in Soami Bagh, Agra.

In reply, the Secretary of the Dayal Bagh Sabha was informed that severance of his Sabha's relations with the Council having taken place a decade ago, his inquiry was uncalled for and that the Council failed to see why an inquiry of the character he had chosen to make, should have emanated from him as Secretary of a committee with which it had no relations of any character.

In reply, the Secretary of the Dayal Bagh Sabha referred to Section 19 of the Indian Trusts Act 1892 and demanded certain informations.

No reply was sent to this letter and for over two years and a half nothing further was heard from the Dayal Bagh Sabha.

On 22nd March, 1920, i. e., only two days after the passing of the Charitable and Religious Trusts Act, the officiating Secretary of the Dayal Bagh Sabha wrote to the Assistant Secretary of the Council thus :

“I shall be obliged if you will kindly let me know

at your early convenience the name of the present Secretary of the Radhasoami Trust. The information is urgently required to make certain enquiries regarding Satsang properties.”

In reply he was told,

“..... But I do not see the point of your having to make any inquiry regarding the properties belonging to the Satsang of which I am the Joint Secretary. In this connection I might refer you to the Secretary's letter, dated the 27th August, 1917, in which the respective positions of your Satsang and ours were very clearly defined.”

In May 1920, Babuji Maharaj went to Agra to attend the Bhandara of Soamiji Maharaj. He received the following letter from Sri Anand Swarup, on 24-5-1920 :—

“It is my desire that you do Dayal Bagh the honour of a visit during your present stay here. It will not only afford us an opportunity of welcoming you in our midst but will also wipe off the long standing reproach of division in the community. The expression of the feeling of genuine love on your part the other day encourages me to send this invitation and hope that it will be accepted. When service of the Supreme Father and His favourite children is the only object in our view, there is no reason why we should not be able to live and work like true brothers.

Hoping to get a kind reply and with best regards and hearty Radhasoami.”

In accepting the invitation, the leader of Dayal Bagh Sabha was told by Babuji Maharaj that if the existing differences did not permit their (Soami Bagh and Dayal Bagh) living as members of the same joint

family, it would give Him (Babuji Maharaj) genuine pleasure if they came to live as peaceful neighbours.

On 4th June, 1920, a letter was received from the leader of the rival faction inviting Babuji Maharaj to Dayal Bagh to join the anniversary ceremony of Soamiji Maharaj which is held separately by Dayal Bagh faction. In reply, the following letter was sent by Babuji Maharaj on 4-6-1920:—

“Many thanks for your kind note of to-day.

I am sorry I do not find myself in a position to accede to your wishes as I consider it would hardly be conducive to the eventual realization of the object, we both have at heart and might on the other hand prove detrimental to it. Certain preliminaries will have to be settled before any participation of the character you propose can be undertaken, and until they are settled it would be unwise and inexpedient to try risky experiments of the sort at this stage.

I am shortly leaving the station and when I come here next, I shall be glad to let you know what those preliminaries are. It would be necessary to determine what the more potent causes of the present tension of feelings are, apart from the basic differences which are not susceptible of any remedy at present. As a preliminary to mutual participation on ceremonial and festive occasions, it is imperative that the methods of aggression hitherto adopted and the seeking of advantage by questionable means should not only be stopped but rendered impossible. Old actions of this character which still continue to operate or are capable of resumption at any moment must be rendered nugatory and withdrawn by means similar to those which were adopted in setting them in motion. You will excuse

me if I yield to the caution which dictates this course and if you give the matter your impartial and careful consideration you will find that this is the only prudent and safe one.

Any delay at the present stage will be amply repaid by the elimination of possible causes of friction in future and render the feeling of neighbourly love and peaceful comradeship which we seek to establish immune from premature decay.

I do not believe in an artificial patching up of a breach which might burst again at any moment. You will, I trust, appreciate in a friendly spirit the motives which actuate me in writing these lines to you and not attribute it to any want of reciprocity on our part.

With my cordial felicitations on the occasion of the Bhandara you propose to celebrate tomorrow and hearty Radhasoami to you and all others."

On 14th October 1920, the Secretary of the Dayal Bagh Sabha again wrote a letter to the Secretary of the Council requesting for a list of the names of the Trustees of the Radhasoami Trust. In reply he was told that, "that the pamphlet 'Jugat Prakásh' should not fall into unworthy hands is a matter of greater concern to us than to anybody else, hence no question of cooperation arises. The pamphlet has been in print for over twenty years and consisting, as it does, of excerpts from a widely circulated magazine, it is next to impossible to prevent its contents becoming accessible to evil minded persons keenly bent upon knowing them. As a matter of fact, missionaries with no other object than to ridicule them, already possess all the details of the process of devotion disclosed to them by some black sheep in the fold,

who have never been absent, but we know that the real secrets of the Faith are a sealed book to all except those whom they have reached through legitimate channels. As regards adverse criticism, it is a matter of no concern to us, as we know that it can hardly exceed the limits it reached at the hands of Arya Samájists during their hot-headed days.

I have no objection to let you know that I have recently been appointed as Secretary. As regards other matters I am to invite your attention to the correspondence ending with my letter No. 80, dated the 15th April, 1920. If you want any further information you must satisfy me as to the legitimacy of the objects with which you seek it. I need not tell you that an unprofitable controversy would be as distasteful to us as it ought to be to you."

On 15th January, 1921, the Secretary of the Council and the Trust received a copy of resolution No. 9 of the seventh session of the Dayal Bagh Sabha, held on the 29th December, 1920. Extracts from the said resolution are given below :

"..... that the misunderstanding of the Secretary, Radhasoami Trust, should be removed for good by writing that under the Charitable and Religious Trust Act (Act XIV of 1920), every Satsangi could inquire, at any time he liked, anything about the Radhasoami Trust; that the Secretary was bound to give a reply about the same, that in the event of failure to do so on the part of the Secretary, he should have to comply with it on an application being made to the District Judge and that he should be requested kindly to go carefully through Act No. XIV of 1920. It will be the most deplorable day for the Dayal Bagh Sabha if the Secretary, Radha-

soami Trust, should compel the Sabha to take legal proceedings and put the Secretary and other Trustees, to the trouble of presenting themselves before Court

Reply to the above dated 3-2-1921 was as under :

“Your letter with which was enclosed a copy of a resolution was to hand. It would really be a matter of great pity and shame if things came to such a pass that unpleasantness of Court proceeding should occur between you and us. I shall endeavour to avert it as far as possible. If you should compel us, there is no helping it.

You have referred to the correspondence which took place at Agra. It shows that the difference, separation and unpleasantness which had been going on from before, should come to an end. In that behalf we expressed the suggestion that in the first place the basis of it should be total stoppage of all the proceedings relating to opposition and interference which would be the condition for a compromise and that subsequently after mutual consultation preliminary points would be settled as to in what matters and to what extent participation and co-operation were possible, as it was apprehended that troubles would arise and the condition would be aggravated in future unless a compromise was arrived at and the opposition was totally stopped. On the contrary, you sent a letter inquiring the names of the Secretary and the Trustees. It can be assumed that the name of the Secretary may be enquired for the purposes of correspondence and all the matters, mentioned above, can be settled through the Secretary. It was, therefore, that you were informed of his name ; but your inquiry as to the

names of the Trustees cannot be without any motive. The names of the Trustees are not hidden and can be told to any person, nay, the names of them are duly registered ; but those who inquire (the names) with any hostile intention—you will also admit this fact—are not entitled to do so from us. About that also, it has been written that there is no objection to the names being disclosed if they are inquired in good faith and with lawful motive. If there is no hostile intention and the motive is good and honest, you should not have any objection to expressing the same. It is plain that the differences in faith cannot be removed, but this is no reason why the banner of hostility should always remain unfurled. Mutual association and often co-operation, sympathy and good treatment to a particular extent can be continued, and the first step towards union is cessation of hostilities. It is our firm principle that everybody should have absolute liberty in the matter of his religious faith. It is improper and unbecoming to molest any one on account of difference in faith.

We consider this treatment as our mode of conduct and expect others also to treat us in a like manner. Perhaps you need no longer be reminded of the fact that when a complete separation has taken place for a long time between you and us in all the matters of finance and management, no party is entitled to interfere with the internal affairs of another party. It is not just that one party be entitled to do so and another not."

Having failed to achieve his object, the Secretary of Dayal Bagh Sabha, on 14th February 1921, forwarded a copy of an endorsement to its legal adviser

to the following effect. "The reply from the Trust Secretary is most disappointing, There was absolutely no ground to ascribe motives to us and moreover the Trust Secretary is bound to furnish us with every information allowed by the law even if our motives were to take any action against them. The Trust Secretary is expected to understand his position and that of the interested public better. You have permission to engage counsel as you think proper. Information as to the funds required for expenses may please be sent at once."

On 24th February, 1921, Sri Ládlí Prasád Sinhá, Vakil, High Court, sent a letter to the Secretary, Radhasoami Trust, Allahabad, with a draft of application under Section 3 of Act XIV of 1920, informing the Secretary that he had been instructed to take necessary action against the Radhasoami Trust, and further stating that as Trust Secretary he was bound by law to supply information that a person having an interest in the Trust may desire to have. In that letter he appealed to the Secretary Trust not to force the Dayal Bagh Sabha to take the extreme step.

The Secretary of the Council sent the following reply dated the 16th March, 1921 :

"I received on the 28th February your letter, dated the 24th of the same month regarding the Radhasoami Trust along with a copy of the draft of an application purporting to be under Section 3 of Act XIV of 1920. I apologise for the delay that has occurred in replying to your letter, the sincere tone and spirit of which I much appreciate and am heartily thankful to you for. Believe me, it would cause no less pain to me than to you or any other sincere Sat-

sangi if the affairs of our brotherhood, —though there are unfortunately internal differences at present—the whole foundation of which, rests on the spiritual aloofness from the things of this world—are made the subject of an unseemly dispute in a law court, I shall be willing to do all I can consistently with my duties to the Radhasoami Trust to prevent that disaster to our common cause. But since in your letter you have made a personal appeal to me as a Satsangi, will you permit me in all humility to ask you who is responsible for this “simple matter assuming formidable proportions” ? A man is not always able to see his own faults and it may be that I am not able to see mine. But the matter as it presents itself to me is, that the Secretary, Dayal Bagh Sabha, of which you are legal adviser, has brought to the front an issue which in the interests of both the sections of Radhasoami Faith, now existing, should never have been raised at all. You ask me why I suspect a simple enquiry when I am fully aware that the information could be easily had from the Registration Office. Your question itself, the sincerity of which is manifest, contains my answer, as you yourself say later on, the Secretary could have very easily obtained the information for which he took the trouble of entering into a protracted correspondence with me. The names of the Trustees of the Radhasoami Trust are well known. There is nothing secret about the matter. Will you then blame me if with the human weakness of which I have my full share, I could not recognise the innocence of the questions in a matter regarding which full information was either easily available to him or was already in his possession. The Radhasoami

Trust has nothing to conceal from any one. But when a person seeks information as the Secretary of the Dayal Bagh Sabha, which as a body we cannot recognise as having any interest in the affairs of the Trust, I have to do the unpleasant duty of refusing to accept his right as such Secretary to force me to give information to him, and specially when I am aware, as you also admit that the information is easily available to him otherwise.

As matters at present stand, i. e., when the followers of the Radhasoami Faith are divided into two different sections with separate finances and administrative machinery it would hardly be proper for me to act on my own individual responsibility. If any Satsangi interested in the Trust now belonging to your section of the Satsang wants information about the Trust, I shall feel it my duty to lay the matter before the next meeting of the Trust which will be held at Agra in May or June, next. If an inquiry on specific points is sent to me, I shall be glad to submit it for the decision of the Trust at its next meeting when both Sri Ajodhyá Prasád Sáheb and Rái Bahádúr Sri Sudarshan Singh Seth Sáheb are also expected to be present.

In the end I wish to say that I do not think any good is likely to be served by your going to the Court over this wretched matter. Surely it should not be impossible for us to carry on our Satsangs without the one forcing itself upon the attention of the other so long as in course of time we are not able to settle our differences and to again unite into one brotherhood. I write to you in the same spirit in which you have in your letter combined courtesy and brotherly feeling with your duty as a lawyer and

I appeal to you with all the earnestness that I can command to prevent the affairs taking the turn, which they will, if you launch on a litigation regarding the Radhasoami Trust."

At the request of the Dayal Bagh Secretary, a meeting was held in Dayal Bagh on the 24th December, 1921, between the leaders of the two rival factions and the secretaries of the Central Council and of the Dayal Bagh Sabha in which it was proposed by Sri Anand Swarup that a combined and federated trust be established to administer the various properties then under the control of the Central Council and his Sabha. The impracticability of the above proposal was pointed out to Sri Anand Swarup by Babuji Maharaj, but on an ultimatum proceeding from the former that nothing short of it would deter him from going to a law court, it was suggested by this side that a scheme of the proposed combined trust be drawn up by him and sent over for consideration by members of the Council. Even this was not agreed to from his side and it was insisted upon by him that the Secretary of the Council and of the Sabha should join together to draw up a scheme. He was told in reply that the Council would consider the question and send him a reply in due course.

On the 24th January 1922, a letter was received from the Joint Secretary, Dayal Bagh Sabha, inquiring about the Council's final decision regarding the procedure to be adopted for the settlement of the issues raised at the last meeting.

In reply the following letter was sent to the Secretary, Dayal Bagh Sabha, on 7-2-1922 :

Apropos of the conversation that recently took place at Dayal Bagh in connection with the establish-

ment of combined or federated Trust and in continuation of my letter of the 30th ultimo I write to say that I have given the matter my most careful and anxious consideration with the result that the conviction grows deeper and deeper in me that the only way to secure peace and abiding peace is to let each party carry on its own work independently as it has done for twelve years past and any attempt by one party to seek interference in the affairs of the other will only result in further misunderstandings and make it more and more difficult to maintain friendly and neighbourly relation which has always been our aim.

The present atmosphere, especially under the threat of a law suit on questionable grounds, is hardly conducive to that calmness which is essentially necessary for carrying out negotiation in a spirit of mutual confidence, and it seems to me that a policy of non-interference faithfully carried out for some time will improve the existing relations and sow the seeds of a rapprochement, whatever form it may be destined to assume. Peace and goodwill are what are most needed at present and I fail to see how the sudden creation of a federated trust will *per se* result in the replacement of present feelings by a spirit of mutual trust and harmony. A lack of harmony will be a source of greater danger in a combined trust than at present. It will also be necessary to provide adequate safeguards for the protection of the interests of the non-interfering party and this will prove a serious stumbling block in devising a working plan which would be acceptable to both.

If, however, you think that, notwithstanding what I have said above, it is possible to devise a

scheme for the joint administration of the temporal affairs of the two institutions consistently with the constitution and the spirit of the bye-laws of the Council as ordained by Maharaj Saheb and that the negotiations should be proceeded with, I would strongly urge the desirability of your definitely formulating your proposals so that we may know what exactly your idea about the projected trust is, and on what lines you desire it to be worked. Since the idea of a common trust emanates from you, it is proper that the proposals should come from you in a definite shape, and this will, I am sure, accelerate matters and ensure an early termination of the negotiations. As an illustration in point, I might mention that I had an occasion recently to consult one or two of my colleagues on the Council who, while expressing their complete concurrence in the view that, as matters stand, the only wise course is to let each institution work on its own lines independently of the other, declined to commit themselves to any opinion in regard to the proposal of a federated trust in its present nebulous and indefinite stage. If I do take action now, it will be only in my individual capacity and it will further delay matters reaching final stage.

I trust you will take these observations in the spirit in which they are offered and let me know your decision after carefully considering them. In case you still adhere to the opinion that it is advisable and feasible to have a combined trust, I shall be glad if you will kindly send me detailed scheme of the proposed trust."

On the 11th February, 1922 the Secretary Dayal Bagh Sabha wrote to say in reply that as the

Council Secretary had explained his difficulties for a combined trust they (Dayal Bagh Sabha people) would not press radical change in the constitution of the Trust and proposed that it would be enough that a number say ten of the members of Dayal Bagh Sabha were coopted as members of the Council and at least one of Sabha's members was included in the Trust.

On 26-2-1922 the Secretary of the Dayal Bagh Sabha was informed thus :

“I am in receipt of your letter of the 11th February. Thanks. I am sorry to find that you in your letter complain of my not showing any regard for your sentiments, when I have long tried to accede to your wishes, even where I thought it out of the way to do so. When we met last in X'mas it was proposed on your side that a combined Trust be formed to administer the various properties now under the control of Radhasoami Central Council and your Satsang Sabha. The impracticability of the above proposal was pointed out by us there and then, but on an ultimatum proceeding from your side that nothing short of it would deter you from going to law court, it was, to maintain the good name of Satsang, suggested on our side that a scheme of the proposed combined Trust be drawn up by you and sent over for consideration by members of the Council. As the proposal came from you, it was only in the fitness of things that you formulated the proposal in a definite way. Somehow even this was not agreed to on your side and it was insisted that you and I should join together to lay a scheme which I thought and still think to be impracticable. In my letter of the 7th February,

I, therefore, tried to impress upon you the futility of the proposed combined Trust and further pointed out that if the object was to establish and maintain brotherly and neighbourly relations between the two institutions, it could best be achieved by letting each institution work independently of, and without interference by, the other, with a hope that you might on a mature consideration and with lapse of time reconsider and withdraw your ultimatum of resort to law court, which it has been our anxious desire to avoid.

In your letter under reply I am glad to find that you at least in view of the difficulties pointed out by me do not consider it fit to press your demand for a combined Trust, but I am sorry to have to remark that the new proposal suggested by you can alone be the outcome of a policy of what they call, "Heads I win, tails you lose". By the proposed combined Trust, a joint control was sought to be effected over the properties of the two institutions, but by the new proposal it is sought to get admission, so far as your side is concerned, in the management of properties administered by Council without giving it any interest in or hold upon your Sabha properties. The proposal is obviously inequitable and bad for want of mutuality. Further, the introduction of unsympathetic and (if I am permitted to use the expression) rival elements on the Council, and the Trust with no bonds of common interest will only mean sowing seeds of future discord and dissension in the Council and the Trust, and will only tend to defeat the object in view of the present negotiation. The element of mutual interest, present in your original proposal of combined Trust, would be

entirely absent in the new proposal and in that case I am entirely at a loss to understand how you possibly consider or believe your new proposal as one which would be more acceptable or even a fit substitute for the original which you yourself do not consider fit to press, and defer for sometime 'to suit' our 'convenience.' I thank you for the expression, but I would have appreciated it better if the feeling prompting it should have expressed itself in its readiness to adopt a course of conduct of non-interference which alone can restore lost feelings of amity and brotherliness, between the two institutions. Even a superficial survey of the past, and consideration of the causes and conditions leading to the formation of your Sabha would show that even Sri Kamta Prasad Saheb considered the policy of non-interference as expedient. Certain differences having accrued between Kamta Prasad Saheb on the one hand and the Council on the other, the former thought it best to work on his own lines independently of the Council. He formed his own Sabha, and he and the Satsangis affiliated to his Sabha disowned all connections with the Council. The Council could very well have claimed and can still claim control over the properties dedicated to Radhasoami Dayal through your Sabha, on the strength of the Bye-laws of the Council to which Sri Kamta Prasad Saheb was also a party ; but it did not and does not think it fit to pursue any coercive measure with full trust in Radhasoami Dayal to gulf up the breach at an early date.

With this consciousness the two institutions have been working quite independently of each other, and it seemed that the feelings of party faction would

gradually be replaced by feelings of true brotherliness and amity. But I am sorry to have to state that our efforts in that direction have been constantly set back by repeated acts on your side which it is needless to recount. Confining myself to the matter of your enquiry as to the names of the Trustees, I may say that when I first got your letter I was rather taken by surprise. I failed to understand how it concerned the Secretary of the Sabha to enquire about the names of the members of the Trust created by the Council disowned by the Sabha especially when the desired information could be had by a simple reference to the Sub-Registrar's office which would have unravelled the so-called mystery as to the names of the Trustees. The enquiry so made smelt something that lay behind. So I considered it necessary to enquire from you the object of your enquiry which I assure you would not by itself, have caused any misgiving if it had been made in your personal capacity. I trust you yourself will agree with me that my reply to your enquiry was not an unjustified one in view of the subsequent developments and tenor of your letter under reply. When we met last in X'mas we were told that the enquiry as to names of the Trustees was made as it was contemplated to entrust the management of the Sabha property to a combined Trust. I am, however, astonished to find that though the proposal of the combined Trust has not been pressed, yet the names of the Trustees are required to be given by virtue of quite a different stand taken by the Sabha.

Referring to the present position of the Sabha

enunciated in your letter under reply, I may state that even conceding the Satsangis have any right to question or interfere with the management of the Council, such right (if any) has positively been waived by Satsangis affiliated to your Sabha, by disowning the Council and setting up their own Sabha, under rules of their own. The resolution passed by the Sabha and the course of conduct pursued by the Sabha and its members for a period of over twelve years clearly shows their intent and consciousness. The vacancies in the Council and the Trust consequent upon the death of its members have, from time to time, been duly filled up by persons of equally good status and integrity in accordance with the rules and bye-laws of the Council. It is inexplicable and strange to say the least of it, that the Satsangis affiliated to the Sabha should have lost faith in the 'existing body' of the Trustees whose names even are a mystery to them. It is equally difficult to understand as to why Satsangis affiliated to the Sabha should be accorded special rights to representation on the Council. Either they are Satsangis for the purposes of the Council or they are not. In the former case, they are represented by the Council, while, in the latter, they have no right to be represented. To say that because they have formed themselves into a separate body governed by quite a different Sabha of their own, they should be given additional right of representation on the Council disowned by them in the first instance, would be to give a special status to those who disown the Council. The question of majority, so generously conceded by you in our favour, does not therefore arise. The real question is whether their demand for special representation can lie and as

pointed out above, it is neither admissible nor advisable. You yourself can see it will tend to breed and promote internal feuds in the Council which it should be the anxious desire of both parties to avoid.

To me it appears that the question of so-called rights and obligations would arise if only relations of goodwill and brotherliness prevailed. You would concede that relations had improved somewhat after the split, and if disturbing causes of the character now under consideration came into operation they would only tend to engender feelings of bitterness and retard the progress of that feeling of goodwill which it has been our desire to establish. I wish we spent all this time in pursuing our devotional practices with firm faith in the Supreme Father Radhasoami Dayal to draw us together as truer brothers than we ever were."

On the 12th February 1922, Sri Anand Swarup with his followers went to Huzuri Bagh No. 2, a property in possession of the Council. Sadhu Bhakt Saran, in charge of Radha Bagh, another property of the Council, just opposite to Huzuri Bagh No. 2, went to Huzuri Bagh No. 2 at the time and had some plain talk with Sri Anand Swarup. This displeased his followers with the result that he was assaulted and belaboured mercilessly by the Secretary of the Dayal Bagh Sabha and a few others in Sri Anand Swarup's presence causing the Sadhu serious injuries and bruises.

On the day following, the Secretary of the Dayal Bagh Sabha wrote to Seth Saheb, Vice-President of the Council and Officer-in-charge of the Council gardens at Agra, complaining about the highly pro-

vocative and insulting language of Sadhu Bhakt Saran on the occasion of Sri Anand Swarup's visit to Huzuri Bagh No. 2 on the previous evening without mentioning anything about the assault made on the Sadhu.

In reply to Dayal Bagh Secretary's letter dated the 13th February, 1922, the Secretary Council sent the following reply on 28-2-1922 to Sri Anand Swarup.

"I am surprised to receive your Secretary's letter No. 127 of 13th February. The complaint would have been in order and would have evoked an appreciative and sympathetic response from me if the objectionable behaviour of Sadhu Bhakt Saran had not been followed by a cruel and cowardly assault on him.

As far as my information goes, Sadhu Bhakt Saran, in-charge of Radha Bagh (who by the way had every right to go to Huzuri Bagh No. 2 when your party had arrived) went to Huzuri Bagh No. 2 and after offering two guavas to you took his seat at a respectful distance. He was invited to a place near yourself, with which he complied after repeated requests and in the course of conversation for which he had obtained your special permission your Secretary and others took part, frequently interrupted Bhakt Saran with rebukes, he who is known to be possessed of a rather inflammable temper, lost his control over himself and in the heat of the discussion used disrespectful language towards your Secretary. This action of his was, of course, reprehensible and would have met with suitable and severe action from me, but without, in any way, meaning to defend his conduct, I feel constrained to say that in the first place the visit itself of yours and

your party to the garden might well have been avoided when a tension of feelings has been existing for a long time past, and in the second place it was most deplorable that Sadhu Bhakt Saran should have been assaulted and belaboured mercilessly and cruelly with hands, shoes and kicks by the Secretary and a number of your followers in your presence, causing him serious injuries and bruises and confining him to bed with excruciating pain all over the body.

What distresses me most is that the maltreatment of a helpless and defenceless Sadhu should have taken place in your presence and that you should have taken no measures to avert the catastrophe.

The proper course in this matter was manifestly to report it to me (after abruptly cutting his conversation short) for necessary action against the Sadhu and not that your followers should have taken the law into their own hands. The militant attitude adopted by your followers in mercilessly beating the Sadhu was most unjustifiable, but loth as we are and have been to do anything to sully the good name of the Radhasoami sect and bring disgrace upon it, I have refrained from taking the extreme step of seeking redress in a law court.

What I now want to invite your special attention to is, that in order to put a stop to the re-occurrence in future of such incidents I would beg of you and the members of your party that such visits should not in future be undertaken without informing me and obtaining my permission. Breach of the request above made, will, I am afraid, result in annoyance and might lead to a breach of peace.

This advice is offered in a friendly spirit as the best calculated to avoid conflicts which are inevitable as long as the present tension of feelings lasts, which I am afraid, cannot be terminated by mere abortive attempts at a reconciliation.

My object in writing this letter is simply the avoidance of these deplorable incidents which instead of promoting peace and neighbourly and brotherly relations between the two factions of the Radha-soami sect help in perpetuating the bitterness of feelings which has been always my attempt to minimise.

It need not be inferred from what I have said above that I shall not apportion the blame to Sadhu Bhakt Saran which reasonably attaches to him but it would have greatly strengthened my hands if what was a verbal misdemeanour had not been followed by the inhuman treatment accorded to him by people who from their training and education ought to have known better. I shall also be glad to know what notice you have taken of their action.”

On the 20th February, 1922, the Secretary Dayal Bagh Sabha sent a letter to Seth Saheb to the effect that Satsangis living in Dayal Bagh had been going to Soami Bagh Samadh of Soamiji Maharaj for paying respects occasionally at their convenience and that it was then the desire of Sri Anand Swarup that all his Satsangis should congregate once a week regularly at the sacred place for holy service and that Seth Saheb would do all he could to make Satsangis comfortable and further that they had selected Sunday afternoons for the purpose and that they would commence their visits from the first

Sunday in March and inquired from Seth Saheb what he proposed to do regarding accommodation.

In reply Seth Saheb wrote to Sri Anand Swarup on 2-3-1922 that his request regarding holding his satsang at the Holy Samadh on Sundays was an innovation which he could not permit and that he as the Vice President of the Council, could not permit any body, more so a rival party, to manufacture new rights for themselves. Any attempt on their part to force innovations with a view to create new rights must necessarily result in annoyance to the residents of Soami Bagh and the members of the Council under whose control the said garden was, and might lead to breach of the peace. Seth Saheb further begged of him not to precipitate matters by actions which were both morally and legally unfair and unjustifiable. Seth Saheb also directed Sri Anand Swarup's attention to the fact that the service at the Samadh was conducted under the regulations of the Council to which Seth Saheb belonged and any other person usurping the right of doing it could not possibly conform to them in all their details and was likely to introduce elements which, to say the least, would be very obnoxious to the Council in whose possession the Holy Samadh was and offend their religious feeling. Sri Anand Swarup was also told that if he paid no heed to the wishes expressed above the only conclusion would be that he and his followers were bent upon acts of trespass with a view to cause annoyance and provoke breach of the peace. He was also told that any further pressing forward of the attitude he seemed to have adopted was likely to result in disastrous consequences.

Sri Nihal Chand, Secretary of the Dayal Bagh Sabha, wrote on the 5th March in reply to Seth Saheb's letter dated 2nd March, 1922, addressed to Sri Anand Swarup, expressing sorrow at Seth Saheb ignoring their attitude during the past seven years that they had been at Agra and his being very harsh upon them, further telling him to recall one single instance in which during that period they had disturbed the Holy Service or attempted to take possession of things in Seth Saheb's charge. The Secretary Dayal Bagh Sabha further said that the visits to Huzuri Bagh No. 2 and Radha Bagh by Sri Anand Swarup were made in response to the repeated requests of Sri Daulat Ram and Sadhu Bhakt Saran, the persons in charge of the said gardens. The Holy Samadh was the property of Satsang public and not of any individual and Seth Saheb's refusal to allow Sri Anand Swarup and his followers holding Satsang there, was an act of dangerous boldness. The decision to hold Satsangs on Holy Samadh was with the object of removing the complaint of Seth Saheb's people and associates that Sri Anand Swarup and his people did not regularly go to pay respects at the Holy Samadh, and the reply received from Seth Saheb showed clearly that Seth Saheb and his associates' complaint regarding Dayal Bagh people's reluctance was not due to any bona fide desire on Seth Saheb's part but just to give Sri Anand Swarup's party a bad name.

In the last para of that letter the Secretary Dayal Bagh Sabha said "As it is not our desire to disturb the peace of any one, even though our personal interests may suffer, we have decided to postpone the idea of going to Soami Bagh on Sundays; it will be

a pleasure to us to know that this has set your mind at ease. You will please also rest assured that upto this time it was never our desire or idea to deprive the Council of any properties at present administered by it."

In reply to the above, Seth Sahab wrote on 27-3-1922 to Sri Anand Swarup as under:

"I am in receipt of your Secretary's letter No. 142 of the 5th instant. I am most sincerely grateful for all the kindness and consideration, courtesy and affection shown by you towards myself during the past seven years, which on my part, I have very thankfully tried my best to reciprocate in my humble way. I would have been glad had Sri Nihal Chand confined himself to merely giving expression to the abandonment of your intention to hold Satsang at the Samadh in which case no further prolongation of a correspondence of this nature which is further embittering the feelings between us and for which I am indeed very sorry, would have been needed, but as he has chosen to import a lot of controversial matter into his letter, I am sorry I cannot let it pass without comment.

Without going into details of the circumstances which preceded your visit to Huzuri Bagh No. 2 and Radha Bagh, I can say with confidence, that the visits were most ill-conceived, knowing as you did, the high feelings running between the two parties, which only resulted, in one case, in an assault on a Sadhu (whose conduct I have never attempted to defend) and, in the other, in further lamentable alienation of feelings. The only aspect in which the visits present themselves to us is the fulfilment of your desire to gain access to our properties and to establish a footing there to

the prejudice of the authority under whose control they are.

As between us, and as matters stand, I fail to see wherein our rights are common. Your rights exist where they are, and ours in our own sphere. The Samadhs are in the possession of the Council, and as such the conduct of the services there, is under the control and management of the Council, and no body else has any right to conduct the Satsang there, much less those who owe no allegiance to the Council and are not amenable to its control and discipline. In this connection, I do not think it is necessary to remind you that this right was never possessed, nor even claimed and exercised, by the illustrious founder of your Satsang, even before he had succeeded and established a Satsang and a Sabha of his own. As regards visits to the Holy Samadh, the members of other factions and even the general public are not prohibited, as long as their mission is peaceful and legitimate, and the visits are confined to the times at which the Samadhs are open and are not undertaken at inconvenient hours or in a vexatious spirit. While on the question of these visits I might point out that few Satsangis of your Satsang coming from outstations ever visit the Samadh and when they do, it is more often than not, combined with some other purpose, while your own visits until of late have been very few and far between. It is, by no means, a healthy sign that, of late, your visits are becoming more frequent, when I cannot associate them with a fresh outburst of reverence having regard to the terms in which references were made to Samadhs in your own publications. The only conclusion that

we are driven to is that these visits (coming as they do in conjunction with the proposal to hold Satsang at the Samadh and following upon visits with a large number of people to Huzuri Bagh No. 2 and Radha Bagh) are undertaken in an aggressive spirit and are intended to impress our people with the prowess and might of your party. In our anxiety to be as conciliatory in our thoughts and actions as possible, we have often yielded to pressure and gone out of our way to render you any help which lay in our power. This, instead of being appreciated, has been taken as a signal for speeding the aggressive policy with redoubled force.

Despite the observations made above which, I regret to say, owe their origin to the importation by Sri Nihal Chand to the present correspondence, of a deal of extraneous and controversial matter, I must sincerely assure you that there is nothing further from my thought than that anything should happen which would jeopardise the maintenance of peaceful, friendly and affectionate neighbourly relations which, I am thankful to say, have happily hitherto existed between us and which I will strive every nerve to retain and which I would most earnestly and sincerely desire should continue undisturbed. To this end, nothing seems to me to be better calculated to contribute, than the strict observance of a policy of complete non-interference hitherto successfully followed and the cessation of attempts of innovations.

I trust you will give this matter your earnest and dispassionate consideration and direct your efforts towards securing peace, good-will, brotherly and

affectionate relations amongst ourselves which we, at present, surely stand in need of.

Apologising very sincerely for any offence, which I may have unconsciously ever given you, I am, with hearty Radhasoami and most respectful compliments”.

In reply, the Secretary of the Dayal Bagh Sabha instead of expressing regret for the wrong done to the Sadhu taxed Seth Saheb for adopting arguments to shield the conduct of the Sadhu, and objected to Seth Saheb addressing letters to Sahibji Maharaj direct.

The refusal to permit the followers of Dayal Bagh guru to hold their Satsang at the Holy Samadh in Soami Bagh evidently enraged them. Seth Saheb's reply to their request was taken as an insult to their guru. Their object in holding Satsang at the Holy Samadh in Soami Bagh was to gather in a strong body and to engage in prayers and recitations after their own manner so as, in course of time, to give a new colour to the mode of worship favourable to the teachings of their own sect and thus to extend their heretical creed and influence. Hundreds of people worked in the factories and hundreds of students resided in the hostels of Dayal Bagh, while only a few Sadhus lived in Soami Bagh. Dayal Bagh party's aim seemed to be to create a reign of terror on the residents of Soami Bagh and keep them at their mercy so much so that even the outstation followers of the Council who used occasionally to visit Soami Bagh would be afraid of doing so.

On the 9th March, 1922, a letter was addressed by Sri Anand Swarup to Babuji Maharaj worded in

most ungentlemanly and insulting language under cover of brotherly advice and making baseless accusation against Babuji Maharaj. Amongst other things Sri Anand Swarup said, "Do not believe that I or any one else here desires to destroy the constitution framed by Param Guru Maharaj Saheb or dispossess the Council of any property. And lastly do not apprehend that the Dayal Bagh Sabha would be so foolish as to drag the Trustees or Councillors to law courts because the new Trusts Act offers facilities for doing so. Persecute whom? Dispossess whom? Our own dear and near ones : Oh no : never."

Babuji Maharaj sent the following reply on 27-3-1922 to Sri Anand Swarup.

"Your seemingly instructive letter of the 9th instant is very interesting reading. I am much amused at the activities of your information bureau, and at the perversity of the conclusions formed on the basis of an amazing distortion of facts or imaginary happenings. I hope you will not mind my saying that I do not consider it fit or advisable to enter into any details or make an attempt even to refute the allegations made against me. I do not question your right to hold the views you do but I do doubt the propriety of your endeavouring to ride in this roughshod fashion over the feelings of those whom you have chosen as your victims. The present communication is perhaps a small prick from your armoury and although I do not claim to be a Sadhu in the sense of the couplet below, yet it is my earnest, devoted and humble prayer to the Supreme Father Radhasoami Dayal that whatever your dealings with me, He may be pleased to protect me from harbour-

ing ill-will towards any body and demeaning myself by retaliation in a spirit of vengeance.

खोद खाद धरती सहे, काट कूट बनराय ।
कुटिल बचन साधू सहे, अरि से सहा न जाय ॥

In conclusion, I may assure you that in spite of the action you have taken, my feelings towards you or any other individual of your party continue as good as heretofore and that nothing will give me greater pleasure than to see you all viewing matters in their just perspective. Till then I wish you could spare yourself the trouble for any such communication in future."

On 17th April the Secretary Dayal Bagh Sabha forwarded to the Secretary Council copies of resolutions Nos. 4 and 5 passed by the Sabha at its session held on 15th April, 1922, to the effect that the attitude assumed by the Secretary Radhasoami Trust was highly deplorable and that it should not be a difficult affair for the Trust Secretary to review his own previous decision and to carve out some means for attaining mutual amicability and that for that end proper proposals should be made. It was also proposed that when the Secretary and other executive members of the Council came to Agra on the Bhandara occasion the members of the Sabha and other responsible Satsangis of Dayal Bagh should hold an oral conference with them about this. No reply was sent to this letter and further correspondence ceased.

On Thursday the 20th April, 1922 at about half past six in the evening Seth Saheb was coming from Civil Court side to his residence in Soami Bagh in his horse-driven carriage accompanied by his wife, a boy and one Sri Ram Chandra. When he had

advanced a short distance from the Civil Court, he got down from the carriage together with Sri Ram Chandra and the boy to have a short walk and told the driver to drive on and take his wife to his residence.

As Seth Saheb came near Dewán Bahádur Harnám Dás's garden, a man came from the Dayal Bagh side and exchanging salutations asked Seth Saheb what he meant by sending rude letters to his guru. Just then, before Seth Saheb could make any reply, three more persons came up and two of them catching hold of Sri Ram Chandra, began dragging him towards the place whence they had come and the third one joined the first and Seth Saheb was beaten with sticks, fists, etc., by the two assaulters.

When the assaulters saw some persons coming up, they left Seth Saheb and ran away in the direction they had come from. Seth Saheb proceeded towards his residence. He received injuries in various parts of his body and his finger was badly injured. He was then about 66 years of age and was hard of hearing and remained confined to bed for more than a week.

Seth Saheb was a nephew of Soamiji Maharaj, the Founder of the Radhasoami Faith, and his person was considered very sacred by all true Sat-sangis of the Faith. It was not only formal insult to him but to all the followers of the Faith who respect the members of the families of the Founder and His successors.

Babuji Maharaj, the Leader of the Council who had gone to Agra in June 1922, received a letter on the 12th July from Sri Shankar Lál, a member of Dayal Bagh Sabha and follower of Sri Anand

Swarup, to the effect that he and three other members of their Sabha had a desire to meet Babuji Maharaj and talk over certain Satsang matters in the interests of the entire community. He further requested Babuji Maharaj to fix some suitable time and place for the purpose. In reply, Sri Shankar Lal was informed by the Secretary of the Council that Babuji Maharaj was sorry that He could not accede to his request as it was obviously impossible that any discussion could be resumed between any representatives of the two parties until full reparation had been made for the brutal and cowardly assault by the Dayal Bagh people on the venerable Seth Saheb. In reply to this letter Sri Shankar Lal wrote to say that the alleged assault had nothing to do with their Sabha and should not have been drawn in unless Babuji Maharaj knew for certain that they had any hand in it and that they did not wish to speak with Babuji Maharaj regarding this affair and requested Babuji Maharaj would reconsider the matter and favour them with an encouraging reply. In reply Sri Shankar Lal was told that the utter lack of sympathy for Seth Saheb and the callous indifference with which was viewed an incident which had sent a thrill of horror into the entire body of Satsang had proved the last straw and made Babuji Maharaj despair of receiving any consideration at the hands of Dayal Bagh people. He was further told that the resumption of any negotiations was impossible as long as no reparation was made for the assault on the venerable Seth Saheb and as long as the attitude of Dayal Bagh people as indicated by the two recent assaults continued.

In June 1923, Babuji Maharaj went to Agra and

Sri Anand Swarup with a few of his followers came to the Holy Samadh and joined the Satsang of Babuji Maharaj on the 25th and 26th. After the Satsang Sri Anand Swarup had a talk with Babuji Maharaj on the question of dissension and estrangement of feelings between the two rival factions. Babuji Maharaj told Sri Anand Swarup that his attitude towards Him and those attached to Him had all along been of persistent aggression and interference followed of late by the open use of violence and brute force resulting in more than one instance in serious bodily injury and culminating in forcibly taking the Supervising Engineer in charge of Samadh Works with the support of 50 or 60 of his followers, from Soami Bagh into his presence at Dayal Bagh. Babuji Maharaj further added that the existing state of affairs had led to the establishment of a reign of terror in the vicinity of Soami Bagh and the demoralisation of some of the members of the garden staff. Babuji Maharaj tried to wake up the conscience of Sri Anand Swarup and his party to the sense of enormities committed, but finding all remonstrances in vain remarked that withdrawal from the administration of property (although a sacred duty) would be preferable to the perpetuation of a feud whose sole object seemed to be to oust Him and His party from their possession.

On the same day, the Secretary Council received a letter from the Secretary Sabha referring to Babuji Maharaj's conversation that morning with Sri Anand Swarup and enquired what time it would approximately take to make over the administration

of the properties in possession of the Council to their Sabha.

In reply he was informed on the 25th that the views that Babuji Maharaj expressed in the course of conversation with Sri Anand Swarup on the 24th morning with the object of terminating as a last resource the existing feelings, were His own personal views, to which He stuck, that such steps would of course require the sanction of the Council, and that other colleagues would also have to be consulted before any further steps could be taken.

On the same day the Secretary Sabha wrote in reply that his inquiry was as to the time it would approximately take to hand over the administration of the Council properties to the Dayal Bagh Sabha. The consultation of the colleagues and the sanction of the Council were details of the procedure and if Babuji Maharaj had to do it, they were matters personal to Babuji Maharaj. He further enquired what time the Council Secretary expected it would take to get through this formality so that they may also be able to put their machine in motion and get sanction of their Sabha.

On the 29th July the Secretary Dayal Bagh sent another letter to the Secretary Council again enquiring how long it would take Babuji Maharaj to arrive at a decision regarding His offer to them to take over the administration of Satsang property from the Council.

On the 19th August, 1923 another letter was addressed by the Secretary Dayal Bagh Sabha to the Secretary Council inviting the latter's attention to his letter of 29th July and inquiring when a reply might be expected. In that letter he also stated that

the Superintending Engineer was recently consulted by the officers of the Council at Agra regarding the construction of Soamiji Maharaj's Samadh and the Superintending Engineer had opined that the stone used in the arches and pillars was inferior and should be replaced by suitable stones before proceeding with the super structure, and further wanted to know who was responsible for the use of inferior stuff in the pillars and arches and for the gross negligence and the consequent waste of Satsang money and why the Trustees should not be held personally liable for this waste.

A copy of this letter was also sent by Secretary Dayal Bagh Sabha to Seth Saheb, Babuji Maharaj and Lalaji Saheb.

Seth Saheb in reply told the Secretary Dayal Bagh Sabha that owing to severe deafness and ignorance with construction work he could not follow the discussion when Sri Anand Swarup with his two Engineers visited the garden to examine the map of the Holy Samadh and also told him that the Superintending Engineer who had inspected the Holy Samadh at the request of the Samadh Works Engineer, had assured him that the construction work of the Holy Samadh was going on satisfactorily and in the notes taken by Sri Tota Ram, Engineer in-charge of the Holy Samadh, he had found that only one pillar towards the east due to exposure of several years had cracked and the Superintending Engineer who had inspected the work had directed the same to be removed and Sri Tota Ram had agreed to do so. He also told the Secretary Dayal Bagh Sabha that some informant due to some questionable motive with personal interest gave him an

absolutely false and misleading information and advised him never to trust that informant again in future.

At the meeting of the Council held at Allahabad on the 2nd September 1923, the letter of the 19th August 1923 addressed by the Secretary Dayal Bagh Sabha to the Secretary Council regarding use of bad stone in arches and pillars of the Holy Samadh was produced and read by the Secretary. It was resolved at that meeting that well-intentioned opinions and advice regarding the construction of the Holy Samadh from any person be he a Satsangi or an outsider, could be received and carefully considered, but the letter under reference sent by the Secretary Dayal Bagh Sabha based on hearsay through persons actuated with motives of aggression and interference in the construction work and finding fault with the Engineer in charge of the works deserved no consideration and therefore no reply need be sent.

On 11th September, 1923 the Secretary Council sent the following letter to the Secretary Dayal Bagh Sabha in reply to the latter's letter dated 29th July :

“I am in receipt of your letter, dated the 29th July and would say in reply that our colleagues are, emphatically, of opinion that the question of transfer of administration does not arise and that they decline to take the matter into consideration. This view has been confirmed at a meeting of the Council. So far as the matter is concerned, hardly any reply was needed as the attitude of our colleagues was as well known to you as to us when Babuji Maharaj left Agra. As, however, you have by misquotations sought to create an impression

quite different from what the conversation connoted when it took place, I do not think it would be proper to let the matter go un-noticed.

There is no question of policy or failure, as the administration has always been in the hands of the Council, and our attitude towards those who broke off more than thirteen years ago and formed themselves in a new party and started a new line of activities of their own, has uniformly been to regard them with friendly feelings if no attempts at aggression and domination occurred, and failing that, to have nothing to do with them.

On the other hand, your attitude towards us has been persistent aggression and interference, followed up, of late, by open use of violence and brute force resulting in more than one instance in serious bodily injury and culminating quite recently in our Engineer being forcibly taken, with the support of 50 or 60 men of your party into the presence of your leader. No wonder then that this state of affairs should lead to the establishment of a reign of terror in the vicinity of our garden and the demoralization of some of the members of the garden staff, one notable result of which is the frequency of your visits to Huzuri Bagh No. 2 in collusion with Daulat Ram—the man in charge of the garden—and interference in the management and administration of the garden. Babuji Maharaj on the occasion of His last visit to Agra spoke to Sri Anand Swarup Saheb about these matters and did all He could to wake up the conscience of your party to a sense of the enormities committed but finding all remonstrances in vain. He, as a votary of unalloyed Parmarth and as being temperamentally indisposed to retaliate gave expression to

His personal opinion that withdrawal from administration of the property (although a sacred duty) situated in the neighbourhood from where all sense of 'Niti' and 'Dharam' had departed, would be preferable to the perpetuation of a feud whose sole object seemed to be to oust us from our possession. This is the genesis of the question of the transfer of administration to which you refer in your letter. From this you can judge for yourself how far you are justified in sending a letter like the one under reply."

The Secretary Dayal Bagh Sabha in reply acknowledging the receipt of Secretary Council's letter dated 11th September 1923, on the 24th idem wrote to say that seeing the folly of the offer made by its leader in a fit of indiscretion, the Council had made a grotesque attempt to back out of it and that as repeatedly pointed out they had never been anxious to take over charge of Satsang properties and as such would not press the point any further and added that the accusations made against Dayal Bagh in the letter would be treated as mere fulminations of a perturbed mind and scrupulous care would be taken that the 'Niti' and 'Dharam' of the type practised by the "Votaries" of "Unalloyed parmarth" remained at a respectable distance from the four walls of Dayal Bagh.

APPENDIX B

EXTRACTS FROM THE DEPOSITION OF BABUJI MAHARAJ

I am the Senior Vice-President of the Radha-soami Central Administrative Council. Sri Ajodhyá Prasád Sáheb alias Láláji Sáheb is the President of the Council. The Junior Vice-President is Rai Bahádúr Sudarshan Singh Seth Saheb. Sri Guru Mauj Saran is its Secretary. In the Trust all of them are members and its Secretary is Sri Guru Mauj Saran. Besides the persons named above as office-bearers of the Council, four others are members of the Trust. They are the defendants Nos. 8 to 11. The properties mentioned in the plaint are managed by these eight persons as members of the Trust. The Trustees are persons elected by the Council and the Trust was created by the Council as its body was too large for properly managing the properties. The Council consists of between 25 and 30 members. I am one of those who executed the deed of Trust and got it registered.

I am the sole owner of the properties under the spiritual impulse of my Guru, Buáji Sáheba. If necessity arose, I could alienate or transfer these properties. It is one of the tenets of the Faith that the Leader should not apply the offerings or the properties acquired from offerings or the sale proceeds of such properties to His family purposes. This

principle has been strictly followed by all the Leaders or Sant Sat Gurus. The private properties of the Leader are separate and the offerings or properties acquired from offerings are treated as separate. He is also the sole master of both. The rule of succession with regard to properties acquired from offerings is that they descend from one Sant Sat Guru to another. His private properties go to the heirs of His flesh and body.

The properties are applied to the furtherance of the objects of the Satsang as directed by the Sant Sat Guru. The object of Satsang is the spiritual advancement of His disciples or spiritual children.

Every person is eligible to admission to the Radhasoami Faith subject to the approval and discretion of the Sant Sat Guru. This matter is for the sole decision of the Sant Sat Guru. An ordinary person cannot determine whether he is fit for admission to the Radhasoami Faith.

The existence of Samadhs, their maintenance and the holding of Bhandaras and every action done under the sanction of the Sant Sat Guru result in some measure in spiritual benefit to all who partake in the Bhandaras or are parties to any of His actions as recipients or offerors. Distribution of the *Parshād* is also for that purpose.

The manifestation of Radhasoami Dayal on earth is intended to effect the spiritual amelioration of humanity and to emancipate those who come under His protection and accept His guidance, from the bondage of mind and matter also for general spiritualising of the whole creation to enable it to reap the advantage of the advent of Radhasoami Dayal when their time and turn comes.

The maintenance of those properties and the method of their application all contribute to the central object of the advent of Radhasoami Dayal, namely, true and complete salvation of fallen humanity, and all Jivas and creation.

A Sant Sat Guru is free from all bondage and His mission is to free others from bondage. He is above all wants. Any thing that He does is for the spiritual benefit of those who offer.

There can not be two Sant Sat Gurus at a time. He must always be in human form on this earth but not always manifest. Recognition of a Sant Sat Guru, in whatever degree it may be, depends on the awakening of the spiritual instinct of the persons who recognise. He is recognized by the spiritual effect that a person receives within him but not merely by his bodily senses.

Sometimes Satsangis make offerings for purposes of charity and the Sant Sat Guru may accept them in His discretion. Such offerings do not pass into the Satsang accounts at all. Such offerings are expended under the orders of the Sant Sat Guru for feeding or distribution to the poor or giving clothing to the poor. A Sant Sat Guru may apply them at His discretion for relief of distress but the deposit held for such purposes is not earmarked for the relief of the distress.

At times offerings are made for special purposes.

It is a fact that Satsangis desire to pass as much of their time as possible in the company of Sant Sat Guru. No scheme with the object of attainment of that object would be acceptable if it results in dragging downward the spiritual current or causing distraction. If this is not the result, then such a scheme

would be helpful in furtherance of the objects of the Satsang.

In Huzur Maharaj's time, a fortnightly paper was published consisting of purely spiritual subjects. Its name was Prem Patra.

I know that Maharaj Saheb went to Sindh and gave discourses on Radhasoami Faith and non-Satsangis were admitted to the same but with permission.

If a member of the Dayal Bagh party came to my Satsang I will allow him just as outsider, if he came in a friendly way. The word 'Satsangi' is, I believe, defined in our scriptures. The adherents of the contesting defendants are not Satsangis according to my ideas. A man who does not follow the Sant Sat Guru of the time being and adopts another guru, ceases to be a Satsangi, for our purposes. This conclusion will be arrived at if the scriptures are carefully read.

Samadhs cannot be transferred. Congregational services are held at Samadhs and Satsangis can go there.

A declaration about Buaji Saheba came from Maharaj Saheb but She would have succeeded in the absence of such declaration. She was the elder sister of Maharaj Saheb. A *Nij Ansh* can be in a female form (*Stri Chola*) as well as in a male form (*Purush Chola*). Their spiritual status will be the same. After the departure of Maharaj Saheb no circular was issued announcing the declaration of Maharaj Saheb. It is absurd to think of issuing such a circular. A Bhandara is annually held in Her honour.

Maharaj Saheb was three months older than myself.

Jaimal Singh's followers are not Satsangis.

I have not compiled any book. My discourses have been noted by Satsangis.

I was initiated by Soamiji Maharaj in January 1874. He acquired Soami Bagh at least partly from offerings and as far as I know from some of His own money. As far as I know He purchased it with some of His own money.

Offerings are made to Sant Sat Guru. Satsangis do not know any impersonal Supreme Father and they only know Sant Sat Guru as their Supreme Father. He has absolute power over the disposal of the offerings. If by personal use, it is meant articles of clothing, furniture, plates, silver vessels, and eatable articles, they are used by the Sant Sat Guru Himself and distributed thereafter amongst Satsangis including members of His own family. They are returned only in cases of rejection. That is done very rarely. Even after their use, the offering of one person is given to another; and if it is returned to the same person which is done in rare cases, he feels disappointed and he prays to Sant Sat Guru to give it to some other person; but if he is pressed to take it back, he does so under the orders of Sant Sat Guru. All these offerings are distributed as *Parshád* and valued as sanctified articles.

The residue of offerings other than in cash, after Huzur Maharaj's time, were distributed among Satsangis, who took them as relics. In Maharaj Saheb's time, most of the articles were distributed in two or three instalments and if any residue was left, it was negligible. Huzur Maharaj was presented with very valuable articles of furniture, such as cradles, silver Singhásan, bed-steads and others. Huzur

Maharaj used them for a number of years. They are kept as relics in Prem Vilas and very few in the family dwelling house of Huzur Maharaj.

Huzur Maharaj resided last in Prem Vilas. Maharaj Saheb resided last in Soami Bagh at Banaras. Soamiji Maharaj did reside for a year or more before His departure, at Soami Bagh, Agra. He departed in His own dwelling house.

After the Council was formed, accounts were not open to inspection of Satsangis. Accounts or balance sheets were never published by the Council. Satsangis never demanded inspection of accounts. The meetings of the Council are not open to Satsangis but they may be present by permission or sufferance.

The Council and the Trust are the mandatories of the Sant Sat Guru. The Council and the Trust manage the properties for the benefit of the Sant Sat Guru in the sense that they are adjuncts of the fulfilment of the mission of the Sant Sat Guru, or the mission of Radhasoami Dayal. That mission cannot be fulfilled without a Sant Sat Guru. Offerings are accepted by Sant Sat Guru for spiritual benefit.

Maharaj Saheb referred to the matter about a Satsang University on two or three occasions but one occasion was unique which I particularly remember. That occasion was when Pandit Madan Mohan Malviya came to see Him and asked Him to get a subscription from Satsang funds for the Hindu University. He then politely declined to give anything remarking that it was a laudable object from a worldly point of view but had no place in the spiritual religion that He professed.

He said that when the spiritualisation of this

world had sufficiently advanced, Soamiji Maharaj and Huzur Maharaj would come in a ruling family as father and son when their official machinery will consist mostly of Satsangis. He said that then an ideal university would come into existence, which would use the scriptures of the Faith as text books in the university, supplemented by scientific expositions of Radhasoami Faith and side by side secular education too would be imparted.

The nomination of a Sant Sat Guru's successor is never announced by flourish of trumpets. It generally consists of more or less distinct indications as to who the successor would be and spiritually minded people can easily follow those indications.

In my letter, Exhibit AAA, I said that life was denuded of all its charms. I said so as I and Maharaj Saheb worked in the same office and we read together and as I was a constant associate of His.

Radhaji Maharaj is also regarded as *Nij Ansh*. Her holy ashes are kept in the same Samadh as Soamiji Maharaj's Samadh.

I am an owner of the properties as well as a Trustee in the same way as a paterfamilias works with the members of his own family but owning absolutely the property without the members having any interest in it. I call it a so-called Trust as it is not a Trust in technical sense.

It is not a sin for a Satsangi to start schools if it is for his own living or if he does not associate with it such activities as would be a drain on his spiritual energy. Life is itself a drain but drain should be confined to a minimum and as far as possible to such activities as are absolutely necessary to live a

simple life in this world. A self imposed very much in excess of the minimum drain would be a spiritual sin. The same is my view about starting industries and in my opinion they are far worse.

Celibacy is not more conducive as compared to the life of a house holder by itself.

APPENDIX C

EXTRACTS FROM THE DEPOSITION OF SETH SAHEB

I can state from personal experience that the former Sant Sat Gurus have upto this time been giving instructions to me for the future. Soamiji Maharaj said in clear terms at the last moment about Huzur Maharaj. Huzur Maharaj said that Soamiji Maharaj had said that a sister and a brother of His Nij Ansh were at Banaras and they should be taken care of. Huzur Maharaj said to me that after Him the Satsang would be transferred to Allahabad. He used to say that Prem Anand (Maharaj Saheb) and Mádhav Prasád (Babuji Maharaj) were joint presidents of the Allahabad Satsang and that both were companion Surats. From this I inferred that they would be Sant Sat Gurus in future.

Chachaji Saheb had found out from Huzur Maharaj that Maharaj Saheb would be the future Sant Sat Guru. Chachaji Saheb treated Maharaj Saheb as such.

Babuji Maharaj is at present the owner of the property of which I am the Trustee. Babuji Maharaj is the absolute owner and He has all rights of mortgage, sale, transfer, etc., in respect of it with the exception of the three Samadhs, i. e., the Samadhs of Soamiji Maharaj, Huzur Maharaj and Maharaj Saheb.

I went to Banaras two or three days before the demise of Maharaj Saheb. At that time He said that in future His sister would perform Satsang but as She lived in *pardáh* the Satsang would not be fully performed.

Buaji Saheba was Sant Sat Guru but Babuji Maharaj had been officiating as Sant Sat Guru for Her, one or two years before Her demise inasmuch as Huzur Maharaj, as stated above, had told me that Maharaj Saheb and Babuji Maharaj would be Sant Sat Gurus in future and also Buaji Saheba. By the order of Buaji Saheba which She gave in my presence, Babuji Maharaj used to perform outdoor duties from 1909, i.e., to deliver Bachans and perform Satsang and I used to attend the Satsang of Babuji Maharaj.

According to the Radhasoami Faith as expounded by Soamiji Maharaj : Guru is not anxious for your wealth ; His wealth consists of the name of the Almighty. But he does you spiritual good by making you give away your wealth to the hungry and the thirsty and the needy. You get His grace for nothing if you obtain His good will. His good will is a very great thing and means the special grace of the Supreme Creator Himself.

Charity is allowed through the Sant Sat Guru ; it is not recommended otherwise. It is, however, allowed to feed and to clothe the needy occasionally to please the Sant Sat Guru.

I consider the Sant Sat Guru Babuji Maharaj as *Deh Swarup* (incarnation) of Radhasoami Dayal and I offered and offer Bhent to Him.

Soamiji Maharaj had said in my presence that the land from the civil Court upto Poiyá Ghát

would be populated in some future time and it would be named Radhasoami Nagar. He did not use the word, "Prem Nagar". Maharaj Saheb never said that the Satsang would establish its college and कारखाना (factories and industries). Maharaj Saheb was against the college and कारखाना.

I had said to Chachaji Saheb that I recognized Huzur Maharaj as Sant Sat Guru.

The photo of Chachaji Saheb is in Bhajan Ghar where the photos of Soamiji Maharaj, Huzur Maharaj and Maharaj Saheb are placed. The photo of Chachaji Saheb was placed there out of respect and not as a Sant.

It is impossible for a Satsangi to contemplate Radhasoami Dayal without contemplating the bodily form of the Sant Sat Guru. The Supreme Father incarnates Himself into human body in order to take out the soul from the clutches of *Mana* and *Máyá* and raise it gradually to *Param Dhám*. Without taking the bodily form, souls cannot attain salvation. By Nar Swarup I mean human form.

No Satsangi can interfere with the order of the Sant Sat Guru. He cannot interfere with any work which the Sant Sat Guru might do. It is not allowed, nor is it advisable that a Satsangi should pass judgement regarding any view or work of the Sant Sat Guru, no matter whether it is opposed to his ideas or the ideas of the public or to custom.

The Radhasoami Faith is *Guru Bhakti*. This means that the *Sewak* (devotee) should gladly make a Bhent of his body, mind and wealth to the Sant Sat Guru and should sincerely behave according to His orders. The *Sewá* or *Bhakti* of the Sant Sat

Guru is the *Sewá* and *Bhakti* of the Creator, inasmuch as, the Sant Sat Guru is the Creator in human form. For a Satsangi the Sant Sat Guru alone is the Creator to be worshipped. The *Sewá* which is done to the Sant Sat Guru is done to Him personally so that the *Sewak* may receive His special grace. No material Bhent offered or *Sewá* done has any value as against the grace of the Sant Sat Guru. It is *Nij Dayá* of the Sant Sat Guru if He accepts such Bhent or *Sewá*. The Satsangi renders *Sewá* and offers Bhent to the Sant Sat Guru with extreme humility in view of the *Dayá* which the Sant Sat Guru confers upon his soul internally. It is improper on the part of a Satsangi to associate any material desire or object with the *Sewá*.

The Sant Sat Guru is the absolute and exclusive owner of the Bhent offered to Him and the property acquired out of it and no body can call upon the Sant Sat Guru to render account of it, that is to say, the Sant Sat Guru cannot be liable to account in any way for the Bhent. Soamiji Maharaj, Huzur Maharaj and Maharaj Saheb were absolute owners of the articles and property which were received in their time or before it. A *Sewak* cannot attain salvation without offering his body, mind and wealth.

When separation took place with the Satsang of Ghazipur in 1910, a debt of about rupees eighteen thousand had to be paid. The whole of this debt was paid out of the Bhent of Babuji Maharaj. This debt was taken in the time of Maharaj Saheb for constructing the Samadh of Soamiji Maharaj.

Sri Tota Ram, Supervising Engineer in charge of the construction of the Samadh of Soamiji Maharaj

in Soami Bagh, has executed a will and it bears my signature as a witness. This will was made in the summer of 1923. In those days I lived in the city. He went there and said that people of Dayál Bagh caught hold of him the previous day and took him to Dayal Bagh and that he was afraid that they would kill him outright and so he was going to make the will.

I saw long ago a book written by Sahibji Maharaj, the guru of Dayal Bagh, wherein the worship of Samadhs is described as worship of graves. It was learnt from certain Satsangis of Dayal Bagh that about rupees fifty thousand was collected for construction of the Samadh of Soamiji Maharaj but it was not brought to that use. Sarkar Saheb collected it.

There is no Samadh of Sarkar Saheb. I did not hear that Sahibji Maharaj constructed any Samadh of Sarkar Saheb. All the members of the Council, Huzur Maharaj, Chachaji Saheb, Babuji Maharaj and I drink water out of the well of Soami Bagh with respect, considering it to be sacred inasmuch as, it contains *Charnámrit* and *Mukhámrit* of Soamiji Maharaj in considerable quantity. I did not see anybody taking water to Dayal Bagh from the well in front of the Samadh of Soami Bagh.

The Sant Sat Guru manifests Himself gradually so that love and affection be infused into the hearts of Satsangis and they may have a longing for Darshan internally. The Satsangis of the Council have respect for members of holy families. The Dayal Bagh people do not do so. This is proved from my assault case.

In the beginning the idea occurred to Huzur

Maharaj to form a Council and He gave instructions for it to Maharaj Saheb.

Maharaj Saheb gave permission to Jaimal Singh in a meeting of the Council to give Updesh (initiation). It was given subject to the condition that he should not make much of his position as a guru. He did not abide by the condition and the permission was cancelled.

The real name of Radhaji Maharaj was Náráyan Dejí. Soamiji Maharaj said in my presence that Her Surat had come with Him from *Dhur Dhám* and was *Nij Rádhá Dhár* so She should be called by the name of Radhaji.

Buaji Saheba was full *Avatár* (Incarnation) of Radhasoami Dayal, but as She was not *Acharya Guru*, She could not fully discharge the duties of Sant Sat Guru.

By the veil of secrecy is meant that Sant Sat Guru does not manifest Himself all at once to Satsangis who have faith in him, but in order to enhance their love, affection, desire and longing and creating internally yearning for Darshan, He manifests Himself gradually. By Parghat (manifest) is meant that the Sant Sat Guru produces spiritual *Chamtkár** in the hearts of Satsangis and raises their Surat (spirit) upward gradually and proves to them that He is Sant Sat Guru for the time being.

Radhaji Maharaj occupied the same position as Soamiji Maharaj.

Last line on p. 334 P. C.
Paper Book

* (1) amazement. (2) admiration. (3) spectacle. show.

APPENDIX D

EXTRACTS FROM THE DEPOSITION OF SRI ANAND SWARUP ALIAS SAHIBJI MAHARAJ, LEADER OF DAYAL BAGH

A Sant Sat Guru is always accountable to Satsangis whether an offering is made conditionally or unconditionally as the offering is made through Him to Radhasoami Dayal.

As soon as an offering is accepted, all the Satsangis become interested in it.

No portion of the offering can be utilised by a Sant Sat Guru for His personal expenses.

There has been, I think, this modification by the formation of the Council in 1902 that before that a Sant Sat Guru was liable to account to the Satsangis according to the law of the land and after the formation of the Council, according to the rules and bye-laws of the Council, provided He is a member of the Council. If He is not a member of the Council, He is not concerned and the offerings go to the Council straight. Before the formation of the Council a Sant Sat Guru could spend any part of the offering made unconditionally but only for the purposes of the Satsang.

A Sant Sat Guru is like an ordinary member of the Council unless He receives a mandate from Radhasoami Dayal and in that case He can intervene

and communicate that mandate to the other members. If the members of the Council want to do anything and the Sant Sat Guru receives a mandate to the contrary, the other members of the Council should not go against the mandate but all depends on their mentality.

Soamiji Maharaj, Huzur Maharaj and Maharaj Saheb were not the owners of offerings or of the properties acquired from offerings.

In the time of Maharaj Saheb, no Satsangi demanded inspection of accounts to my knowledge.

The object of Radhasoami Faith is that the spirit of the devotee finds abode in the Feet of Radhasoami Dayal, which is a region of pure spirituality. That cannot be achieved by starting schools or industries.

A Satsangi acquires interest in offerings made by another Satsangi for the reason that he is a member of the community.

Schools, industries, social activities and intellectual pursuits and moral pursuits are allowed in Dayal Bagh in the furtherance of the objects of the Satsang.

The word 'Sant Sat Guru' is also used in a variety of senses. Sometimes this word refers to the physical body, sometimes to mind and sometimes to the spirit and sometimes to His communion with Radhasoami Dayal.

A Sant Sat Guru is believed to be in communion with the Supreme Being at all times. It is not necessary that He should always be acting under the impulse of the Supreme Being.

A Sant Sat Guru functions in several capacities in human form. When functioning in any capacity

His spirit is always in communion with the Supreme Being. By His spirit, I mean His Atmá.

As Sant Sat Guru accepts offerings for Radha-soami Dayal, as His representative, therefore He is accountable to Satsangis. I am not saying so from a legal point of view but I say so from my point of view. If a Sant Sat Guru appropriates offerings to His own personal use, it would be a breach of trust but a Sant Sat Guru will never do that.

Satsangis can question the acts of a Sant Sat Guru. The book 'Prem Sandesh' is written by me.

Satsangis have questioned the acts of Maharaj Seheb to my knowledge. If by the word 'questioned' is meant impeaching the propriety of any thing done by Maharaj Saheb, I do not know of any such instance.

There is a Samadh of Sarkar Saheb. I cannot say exactly who constructed it. I was not asked to take over the charge of its construction and as far as I can ransack my memory I was asked to do something in connection with its construction which it was not practicable at that time.

A sum of about rupees fifty thousand was due to the Sabha from the firm of which Bábú Jwálá Prasád was the manager. I cannot say if that sum was collected for Soamiji Maharaj's Samadh. That may or may not be so, but I think that a portion of it was collected for that purpose. Gurdeo Prasad is the name of Sarkar Saheb's son after whom the firm was called. I do not know how much was collected for Soamiji Maharaj's Samadh and when. The money that was collected for Soamiji Maharaj's Samadh was placed at fixed deposit with that firm and that firm failed and the money could not be

recovered. I think that I declined to construct the Samadh of Sarkar Saheb until at least some part of the money which was with Jwala Prasad was returned to us. He did not return the deposit and that is not the only reason why the work of construction of the Samadh was not taken up. I do not remember if another reason was that I wanted him to convey his garden at Morár before the work of construction was taken up.

I have seen Sarkar Saheb's Samadh once. I saw it about four years ago. I do not remember if we have a branch satsang at Morár. I was not invited when I went to Morár. I stopped there as I had taken a long journey and I broke journey there and also to show my respects to the Samadh.

I admit that some resident of Dayal Bagh was responsible for an assault on Seth Saheb. That resident of Dayal Bagh is a member of my Satsang.

APPENDIX E

EXTRACTS FROM THE CASE PUT UP IN THE
PRIVY COUNCIL ON BEHALF OF
SOAMI BAGH SATSANGIS

BETWEEN

1. Sri CHHOTA BHAI PATEL,
2. Sri DAYA RAM, and
3. Sri GURUMAUJ SARAN, Trustee
and Secretary of Radhasoami Trust *Plaintiffs-
Appellants*

AND

1. Sri GYAN CHANDRA BAISAK,
2. Sri ANAND SWARUP,
3. THE RADHASOAMI SATSANG
SABHA, Dayalbagh, a registered
body, through its Secretary,
Sri Nihalchand, *Original
Defds.
1, 2, 3.*
4. RAI SAHEB MADHAV PRASAD
SINHA, *Added
Defds.
5, 6, 8, 9,*
5. RAI BAHADUR SUDARSHAN
SINGH SETH SAHEB, *10, 11.*
6. Sri MAHARAJ KISHOR KHANNA,
7. Sri JAGMOHANDAS, since deceased, *Defds.*
8. Sri GULAB RAI, and *Repdts.*
9. Sri TOTA RAM.

CASE ON BEHALF OF THE APPELLANTS

1. This is an appeal against a decree dated the 12th June 1929, of the High Court of Judicature at Allahabad, affirming a decree dated the 30 Novem-

ber, 1926, of the Court of the Additional Subordinate Judge at Banaras.

2. The litigation relates to the Radhasoami religion, a religion professed by a large and increasing number of worshippers. The followers of that religion do not recognize any impersonal Supreme Being, but hold, as their supreme doctrine and unalterable article of their faith, that the Supreme Being assumes the form of and incarnates himself in a human being, who becomes the Supreme Being in human form, and is called the Sant Sat Guru. The Respondent No. 4, Rai Saheb Madhav Prasad, under the religious name of "Babuji Maharaj", is recognized by all the true followers of the Radhasoami religion as their one and only Sant Sat Guru since the year 1913. The Plaintiffs-Appellants and the Respondents Nos. 5 to 9 are followers of the said religion, and some of them hold offices in connection therewith. The Appellants and the Respondants Nos. 4 to 9 represent, for all the purposes of the suit, all the true followers of the true and original Radhasoami faith.

3. The Respondants Nos. 1 and 2 represent certain schismatics, who, in or about the year 1910, after the death of Maharaj Saheb, the third Sant Sat Guru, apostatized from the true and original Radhasoami faith, and not only denied the Sant Sat Guru selected by Maharaj Saheb as His successor, but also denied certain vital, essential, and unalterable tenets of the doctrine of that faith, and maintained tenets to the contrary thereof; and thereby deserted and apostatized from the True Faith. Respondent No. 2, though not nominated or selected by any recognised Sant Sat Guru as His

successor, is at present set up by the schismatics as their guru, but is no true Sant Sat Guru. In the year 1923, the schismatics formed themselves into an association which they registered under Act XXI of 1860, and that association is Respondent No. 3 in this appeal.

4. The doctrines, tenets and principles of the true and original Radhasoami religion are revealed in certain religious writings by, or containing the sayings of, the first three Sant Sat Gurus of the true faith, named Soamiji Maharaj, whose time on earth was from 1818 to 1878, Huzur Maharaj, whose regime was from 1878 to 1898, and Maharaj Saheb, whose regime was from 1898 to 1907. The writings referred to were put in evidence by the plaintiffs, and are printed in the Record.

5. The continued recognition and practice of the doctrines and tenets laid down in the writings above referred to were proved by many worshippers of the true faith called on behalf of the Plaintiffs and the Defendants Nos. 4 to 11; including particularly (1) Respondent No. 4, Rai Saheb Madhav Prasad Sinha, who, under the name of Babuji Maharaj is the recognised Sant Sat Guru of the faith; (2) Lala Ajodhya Prasad, son of Huzur Maharaj, the second Sant Sat Guru (whose evidence covers the whole ground); (3) Rai Bahadur Sudarshan Singh Seth Saheb, Respondent No. 5, nephew of Soamiji Maharaj, the first Sant Sat Guru (whose evidence also covers the whole ground).

7. According to the true Radhasoami faith, the old orthodoxy is entirely rejected. There is no distinction of caste or creed, or between Hindus, Mohammadans and Christians. All superstitions

are rejected. There is no worship of gods or idols. There are no temples, or shrines, or priests (in the ordinary acceptation of the term). No value is attached to pilgrimages, or fastings, or to public charities or acts of philanthropy, all of which are regarded as totally devoid of spiritual significance. The only practice enjoined is love and devotion to the living Sant Sat Guru.

8. The central pivot on which the entire faith hinges is the "Sant Sat Guru." The Radhasoami faith is essentially and unalterably "*Guru Mat*", i.e., no part of the practices enjoined can be dissociated from the constant and life-giving assistance accorded by the Sant Sat Guru. Sant Sat Guru is all in all in Radhasoami faith. Great stress is, therefore, laid upon generating true and sincere love for Him, and performing acts of disinterested service to Him. Association with Him attending to His discourses, reading of His holy scriptures, contemplation of His image, performance of *artis* i.e., looking intently into His eyes, trustful and unquestioning reliance on Him and His protection, are held to be highly efficacious in concentrating and elevating the spirit, and, as such, are indispensable adjuncts for successful performance of the essential devotional practices prescribed by the Radhasoami Faith. On the other hand, association with and adherence to one who is not a Sant Sat Guru, or one who is not in touch with or does not receive inspiration from the Supreme Current, is calculated to retard the attainment of the true and perfect salvation. Thus it is said in the Sarbachan Radhasoami Poetry (Soamiji Maharaj) :—

“.....”

9. According to the essential and unalterable doctrine of the true faith, the object of worship is not any impersonal Supreme Being, but is the Sant Sat Guru Himself, who is the True and Supreme Guide and Preceptor in human form, and is the Supreme Creator Himself. There is no difference between the Sant Sat Guru and the Supreme Being. All Sant Sat Gurus are incarnations of the same Supreme Father.

10. Any person irrespective of caste, religion, sect, community, or sex, can be a member of the Radhasoami Faith, provided he or she (a) is duly initiated and enrolled as a member by the Sant Sat Guru, or a person duly authorised by Him; and (b) having full belief and confidence in Sant Sat Guru and His words, is practising Surat Shabd Yoga under His immediate directions. Such a person is called a Satsangi. If he does not follow the Sant Sat Guru of the time and adopts another guru, he ceases to be a Satsangi.

11. In their love and devotion to Sant Sat Guru, Satsangis have been accustomed to make offerings (*bhents*) of all kinds of things to the Sant Sat Guru. According to the true and unalterable doctrine, the Sant Sat Guru becomes the absolute owner of all such offerings to Him, and also of all offerings made to His predecessors in that supremacy, and the properties into which they had been converted, which had not been disposed of, and has an absolute power of disposition over the same. But a custom was practised by the first three Sant Sat Gurus of not generally disposing of such properties, except for *paramartha* (spiritual) purposes. This custom or practice had no legal or binding force, for how could

a Supreme Power be subject to human jurisdiction ? It followed that, on the death of each Sant Sat Guru, the properties vested in Him by virtue of the offerings of the faithful devolved by law upon His natural heirs, and not upon His successor in the supremacy of Sant Sat Guru. To meet this difficulty, after the deaths of the first and second Gurus, their legal heirs made transfers of the properties which had devolved upon them, in such manner that they became vested in the third Guru. This was done, not to create any trust, but in order to give legal effect to the doctrine of the true faith above stated as to the absolute ownership of such properties by the Sant Sat Guru ; and their devolution, if not disposed of, to the next Sant Sat Guru.

12. It is submitted that the essential, vital and unalterable doctrines of the faith with respect to the Sant Sat Guru, and His supremacy, and his absolute ownership of and control over the offerings to Him, and the properties into which such offerings may have been converted, are absolutely inconsistent with and exclude any subjection of the Sant Sat Guru to, or control over Him by, any human power, jurisdiction or control whatever ; and exclude any notion that He is a trustee of such offerings or properties, or is affected by any trust, express, implied or constructive, in relation thereto, or is liable or accountable in any such character.

13. But, in order to prevent the legal difficulty mentioned in paragraph 11 from arising in future, Huzur Maharaj (the second Sant Sat Guru) originated a scheme, which was afterwards carried out by His successor Maharaj Saheb (the third Sant Sat Guru), with the advice and assistance of certain in-

fluent Satsangis, of forming a body in whom, as aiders, mandatories, and helpers of the Sant Sat Guru for the time being, and subject to His overriding control and direction, should be vested the legal ownership and management of existing and future properties representing offerings to the Sant Sat Guru.

14. Accordingly, in the year 1902, a Council was formed, called the Central Administrative Council Radhasoami Satsang. The notice issued to the followers of the faith, informing them of the intention to form that body, contained the following statement :—

“The object of establishing the Council is not to offer any kind of obstruction to the devotion, service, and supremacy of the Sant Sat Guru, whenever in future He manifests Himself. At that time, this Council will only help Him in the management of the Satsang, and His order will have priority in respect of all the matters, and He will be treated as *Nij Putra* or successor of Radhasoami. In every matter, He shall have full and unquestionable power”.

And the document constituting and declaring the powers of the Council, contained the following statement of such powers :—

- (a) To regulate the conduct of business pertaining to the Radhasoami Satsang and its branches, and of the followers of the Radhasoami religion.
- (b) To collect, preserve and administer the properties, movable and immovable, that have been, or may hereafter be, dedicated to Radhasoami Dayal, or that may be acquired

for or presented to the Radhasoami Satsang for the furtherance of the object of the Satsang.

- (c) To do the above, and all such other things as are incidental or conducive to the attainment of the above objects, in accordance with directions of the Sant Sat Guru for the time being, if any, who is recognised as the Representative of the Supreme Creator, Radhasoami Dayal, and whose mandates shall be paramount and absolute in all the matters referred to above.

15. As the Council was found in practice to be too numerous a body for the convenient management of the said properties, a trust was, by the mandate of the Sant Sat Guru, constituted for such management. Such trust was designated the "Radhasoami Trust"; and the document executed by the trustees in 1904 contained the following provisions :—

"OBJECTS OF THE TRUST"

"The Trustees named above, or those that may be appointed hereafter to succeed them, all of whom will hereafter be called 'Trustees', shall collect, preserve, administer, and if necessary, alienate the properties, movable or immovable, that have been or may hereafter be dedicated to the Supreme Being Radhasoami Dayal, or that may be acquired for or presented to the Radhasoami Satsang and its branches *in accordance with such directions as may, from time to time be issued in this behalf by the said Council, or the Sant Sat Guru for the time being, if any,*

who is recognised as the representative of the Supreme Being Radhasoami Dayal, and as such is the sole master of all movable and immovable properties of the aforesaid Satsang, provided that Samadhs and places of public worship of the Radhasoami Satsang shall at no time be alienated.

BYE-LAWS OF THE TRUST

“1. Irrespective of what is prescribed by the following rules, *all mandates of the Sant Sat Guru of the time regarding the disposal of the movable and immovable properties of the Satsang and its branches, or other matters connected with the Trust, shall be carried out by the Trustees.*”

2. The Trust shall be revocable at the discretion of the Council and the Trustees shall hold their office at its pleasure.”

16. All immovable properties offered by the faithful to the Sant Sat Guru of the true faith, or acquired by means of offerings so made, are now vested legally in the Trustees of the Deed of 1904. But the income of such property is very small, and inadequate to meet expenses. The deficiency is, by the directions of the Sant Sat Guru, provided out of voluntary offerings to Him by the faithful.

17. The Respondents Nos. 1 to 3 rely on the documents creating the Council, and also upon the documents executed by the Trustees, as creating or evidencing trusts in favour of the Satsangis, binding the properties therein mentioned and legally enforceable by Satsangis, not only against the Trustees, and also against the Council, but even

against the Sant Sat Guru for the time being existing.

The Appellants (with whom the Respondents Nos. 4 to 9 make common case), on the other hand, refer to their submission in paragraph 12 hereof, and submit that, on the face of the documents, and according to their true construction, they neither create nor evidence any trust in a technical sense, or any trust enforceable by law, or any trust enforceable by any individual Satsangi or body of Satsangis ; and contend that, on the contrary, such documents recognise and give effect to the view that the Sant Sat Guru is the true owner of all the said properties, and may deal with the same as He pleases ; and provide that the Council, and also the Trustees, are merely His mandatories, to act and manage for Him and under His orders ; and do not in any way curtail His powers or ownership. The said Appellants and Respondents contend that the Council and the Trustees are liable only to the Sant Sat Guru, and not to any individual Satsangi or body of Satsangis.

This is the true faith, as testified by Rai Saheb Madhav Prasad Sinha (Babuji Maharaj) ; by Lala Ajodhya Prasad ; by Seth Saheb ; and by other witnesses belonging to the true faith.

18. In 1907, the third Sant Sat Guru Maharaj Saheb, died. Before He died, He had indicated, as to His successor, that the divine current was in female form in His own sister, who was known as Buaji Sahiba ; but He declared that She would not publicly hold or preside at Satsang, as She was a *pardānashin* lady, and that, during Her lifetime, the Satsang would be conducted in accordance with Her

directions and orders under the presidency of Rai Saheb Madhav Prasad Sinha, known as Babuji Maharaj (Respondent No. 4), who would succeed Her. The followers of the true faith, in accordance with the tenets thereof, acted upon this declaration, and accepted the lady as the next Sant Sat Guru accordingly. But some Satsangis, headed by Sri Kamta Prasad Sinha, who was a member of the Central Council, and in charge of the branch affiliated to it at Ghazipur, disputed the succession, and his followers purported to treat him as their guru under the name of Sarkar Saheb, though he was no true Sant Sat Guru.

19. This resulted in a schism ; and eventually, in 1910, the Ghazipur branch divided and apostatized itself from the True Faith ; and was followed by a certain number of other apostates, who formed themselves into a separate organisation called the Radhasoami Satsang Sabha, Dayal Bagh, which later on was registered under Act XXI of 1860, and is Respondent No 3. This Sabha wrongfully took over and managed all the properties which, at the time of the schism, were being managed by the Ghazipur branch.

20. The schismatics not merely denied the Sant Sat Guru nominated by the last undisputed Sant Sat Guru (Maharaj Saheb) as His successor, and accordingly acknowledged by those who hold the original faith and selected instead their own guru, viz., Sarkar Saheb ; but they also denied certain vital, essential, and unalterable tenets of the doctrine of the original faith, and adopted and maintained tenets to the contrary thereof ; and abandoned and apostatized from the true Radha-

soami faith. In particular, they maintained and maintain :—

- (1) that the Supreme Being, and object of their faith and worship is *not* the Sant Sat Guru, but an impersonal being, Radhasoami Dayal ;
- (2) that the Sant Sat Guru is *not* a Supreme Being, or incarnation of Radhasoami, but merely a human being who is spiritually in communion with the Supreme Being, but not always acting under His impulse ;
- (3) that offerings by worshippers are *not* made to the Sant Sat Guru, but to the impersonal Supreme Being, Radhasoami Dayal ; that the Sant Sat Guru does *not* become owner of such offerings, but has merely power to manage them as representative of Radhasoami Dayal, and *is bound* to apply them in furtherance of Satsang objects and purposes, and no others ;
- (4) that the Sant Sat Guru not being the Supreme Being, but *merely a human being*, is subject to the jurisdiction of human tribunals, and is *legally liable and accountable as a trustee* in respect of his dealings with offerings, and is liable to proceedings by Satsangis in the ordinary human tribunals, upon the footing of a breach of trust, in respect of such dealings.

All such tenets are absolutely heterodox, and apostatical, and contrary to the true Radhasoami faith ; but were maintained in evidence at the trial of this suit by Anand Swarup, who was at that time the pseudo-guru of the apostates.

21. Buaji Sahiba, named in paragraph 18, died in 1913 ; and all followers of the true faith at once accepted and followed Rai Sahib Babu Madhav Prasad Sinha (Respondent No. 4), the person selected by Maharaj Saheb, as the true and only Sant Sat Guru, under the religious name of Babuji Maharaj.

22. Sri Kamta Prasad Sinha, named in paragraph 18, also died in 1913. The apostates refused to accept or follow Babuji Maharaj as Sant Sat Guru, but denied Him; and set up Sri Anand Swarup, who had not been nominated or selected by any prior Sant Sat Guru, as their pseudo-guru, under the name of Sahibji Maharaj.

23. The registered Dayal Bagh Sabha, Respondent No. 3, is composed of schismatics who abandoned and apostatized from the true Radhasoami faith in 1910, and adopted the heterodox doctrines mentioned in paragraph 20, and thereupon ceased to be true Satsangis; and of persons purported to have been initiated as Satsangis since 1910, but whose initiation was not made by the true Sant Sat Guru, or by any person authorised by Him. Such persons also maintain the doctrines mentioned in paragraph 20, and never became true Satsangis. It is submitted that neither the registered Dayal Bagh Sabha, Respondent No. 3, nor any member thereof, nor any schismatic and apostate from the true Radhasoami faith, nor any person purported to have been initiated without the authority of the true Sant Sat Guru, nor any person holding the doctrines mentioned in paragraph 20, has any interest whatever in any offerings made at any time to the true Sant Sat Guru, or any properties representing such offerings.

24. Subsequently to 1910, many attempts were made by the Council, and the true followers of the Radhasoami faith, to induce the schismatics to abjure their errors, and return to the true faith, but all such attempts failed. The judges in both Courts below seem (it is submitted wrongly) to have used such attempts against the Appellants and Respondents Nos. 4 to 9, and have drawn therefrom the wholly unwarranted inference that there was no difference of any importance between the followers of the true faith and the schismatics.

25. In the month of September, 1923, Gyan Chandra Baisak, Respondent No. 1, himself a schismatic, and a member of the Dayal Bagh Sabha, Respondent No. 3 and acting at the instigation of other schismatics, and in particular of the Dayal Bagh Sabha, Respondent No. 3, made an application under Act XIV of 1920 against Appellant No. 3 and Respondent No. 4 (the Sant Sat Guru of the true faith), seeking to make them accountable as trustees in respect of offerings by the faithful since the year 1904, and even prior thereto on the footing that they were offerings to the Impersonal Being Radhasoami Dayal, and not to the Sant Sat Guru for the time being, and were subject to a trust enforceable by law against the Sant Sat Guru for the time being, notwithstanding His supremacy in all matters ; and that the applicant (Respondent No. 1), though no longer a member of the true Radhasoami faith but an apostate therefrom, was entitled to enforce such alleged trust.

26. Act XIV of 1920 applies only to trusts created for "public purposes of a charitable or religious nature" ; and, according to its preamble, was

passed "to provide facilities for the obtaining of information" regarding such trusts ; and requires that the person making the application shall "have an interest" in the trust. The proceeding under the Act is summary ; and a trustee who, without reasonable excuse, fails to comply with an order made under the Act, is deemed to have committed a breach of trust, affording ground for a suit under Section 92 of the Code of Civil Procedure, 1908 ; and a suit based on such failure may be instituted without the consent of the Advocate-General.

27. The application, as made, alleged that there was in existence a "charitable and religious trust known as Radhasoami Trust formed in 1904, for the "collection, preservation and administration of properties" dedicated to Radhasoami Dayal" ; and that the "immovable properties" vested in the Trust include the Holy Samadhs of past Sant Sat Gurus and "properties dedicated to or acquired with moneys presented to Radhasoami Dayal in the form of *bhents* and other contributions by the "members of the Radhasoami community." The interest claimed was (a) that the applicant was a "follower of the Radhasoami faith for over "thirty three years"; and (b) that he "made a *bhent* of Rs. 2,000 about the year 1903", and, in lieu thereof, was granted a life allowance of Rs. 5 "per mensem," which the applicant since then had been receiving."

No mention was made of the schism, or that the applicant was a dissenting schismatic, or an apostate, and had ceased to be a member of the true faith, and to be a true Satsangi.

Nor was any allegation made of any default in payment of the said monthly sum, which in fact had

been punctually paid ; or of any refusal or omission to give the applicant information as to the sources out of which the payment was made. In fact, there was no allegation as to the applicant's position, rights or remedy in respect of the said sum, or as to any breach of his rights, if any. In any event, a right to receive an annuity, in consideration of the payment of a capital sum, was not an interest "in a trust created or existing for a public purpose of a charitable or religious nature within the meaning of Act XIV of 1920," and did not entitle the applicant to make the application.

28. Without making any further allegation, the applicant prayed for an order embodying the following directions :—

"Firstly, that the said Trustees furnish the applicant through Court—

"(a) the names and addresses of all the Trustees of the said Trust ;

"(b) a list of immovable properties held in trust at the time of the formation of the Trust in 1904 with the changes the list has undergone up to date ;

"(c) information as regards the cash balance in the hands of the Trust at the time of its formation, and on the 1st January, 1908, and on the 1st January of every succeeding year up to 1923 and also the names of the bankers and other persons with whom the surplus funds of the Trust were deposited during those years with the respective amounts so deposited ;

"(d) information as regards the present

- value and condition of the Trust properties ;
- “(e) the names and addresses of persons under whose direction money is spent on the Bhandaras of (1) Soamiji Maharaj, (2) Huzur Maharaj and (3) Maharaj Saheb ;
 - “(f) the names of persons and their addresses under whose direction money is being spent on the construction of the Holy Samadh of Soamiji Maharaj ;
 - “(g) information whether regular accounts are maintained in connection with the expenditure on Bhandaras and Samadh construction ;
 - “(h) exact figures of income and expenditure in respect of each Bhandara since 1904 ;
 - “(i) information as regards funds available with the Trustees for the construction of the Holy Samadh of Soamiji Maharaj ;
 - “(j) original and latest plans and estimates of the Holy Samadh of Soamiji Maharaj and true copies of the resolutions of the Trust sanctioning the latter ;
 - “(k) a list of movable properties, with value, held in trust, on the 1st January, 1908, and the alteration this list has undergone since then, up to date ;
 - “(l) figures of gross annual income of the Trust since 1907 upto date ;
 - “(m) a list of the names and addresses of the correspondents of all branch Satsangs,

on the 1st January, 1908, and the 1st January, 1923, respectively, who, according to the bye-laws of the Trust, are its agents ;

“(n) information as regards details of the sums of moneys (if any) spent on the tours of Babuji Maharaj, and party to Solon, Mussoorie, Hyderabad (Sindh), and in connection with a criminal case mentioned ;

“(o) secondly, that the account of the Trust for the last three years be examined and audited by a government auditor.”

29. The said application gave great offence to the true followers of the faith, as being in grave contravention of its true and vital tenets of faith ; and accordingly three of such followers (of whom two were the Appellant-Plaintiffs Nos. 1 and 2) made an application under sub-section (3) of Section 5 of Act XIV of 1920, raising two points : (1) that there was no legal or valid trust enforceable by law in respect of the offerings and properties mentioned in the original application, and that the provisions of Act XIV of 1920, did not apply thereto ; and (2) that the applicant (Respondent No. 1) had no interest or right entitling him to file an application under Act XIV of 1920 in relation to such properties ; and undertaking to file a suit praying for a direction to the above effect. Thereupon, an order was made staying further proceedings on the said application.

THE PRESENT SUIT

30. In pursuance of their undertaking, on the 17th March, 1924, the three persons who obtained

the stay, as mentioned in paragraph 29, brought the suit in which the decrees mentioned in paragraph 1 were made. One of them (original Plaintiff No. 1) has since died, and Appellant No. 3 has been added as a co-Plaintiff in order to cure a technical objection. The original Defendants were (1) the applicant in the application mentioned in paragraph 25, (2) Sri Anand Swarup, the person set up by the schismatics as their guru, as mentioned in paragraph 22 ; and (3) the registered Dayal Bagh Sabha formed by the schismatics as mentioned in paragraph 19. Subsequently, on the application of the three original defendants, eight persons were added as co-Defendants, viz., Rai Saheb Madhav Prasad Sinha, the Sant Sat Guru of the original and true faith, and seven persons, all followers of that faith, who had been entrusted by the Sant Sat Guru for the time being with certain duties of administration and control on His behalf over properties vested in the Sant Sat Guru. One of such persons was, as above mentioned, subsequently converted into a Plaintiff, and is now Appellant No. 3. The other added co-Defendants (except some who have dropped out) are now Respondents No. 4 to 9.

31. It follows from the above statement, that the three Appellants and the six Respondents Nos. 4 to 9 all make and support the same case as to the doctrines, tenets and principles of the true and original Radhasoami religion, as against the apostatical and heterodox views of the schismatics represented by Respondents Nos. 1 to 3, who are, for brevity's sake, hereinafter referred to, sometimes as "the Defendants", and sometimes as "the Respondents".

32. In their plaint, the Plaintiffs stated the facts, and made the case, herein setforth ; and in paragraph 29 prayed for the following reliefs :—

“(1) To grant a declaratory decree to the following effects :—

“(a) that the so-called Radhasoami Trust, administering the properties shown in the schedule marked A, is not, in law, a legal and valid trust, nor of the kind or nature alleged by the Defendants ;

“(b) that the said trust, if any, is not a trust created or existing for a public purpose of a charitable or religious nature, or one to which the provisions of Act XIV of 1920 apply ;

“(c) that the Defendant No. 1, or No. 2, or any follower or followers of Defendant No. 2, represented by Defendant No. 3, individually or collectively, possess no interest in the alleged trust, or in the properties administered by it, or in the affairs of the Satsang and its branches attached to the Radhasoami Central Administrative Council.

“(2) To grant such further relief as the Court may deem fit and proper.

“(3) To award full costs of the suit to the Plaintiffs as against the Defendants.”

33. The Defendants filed separate written statements.

Their case briefly stated was that, after the departure of Maharaj Saheb, Sri Kamta Prasad Sinha, known as “Sarkar Sahib”, was acknowledged as Sant Sat Guru ; that an overwhelming majority

of Satsangis disaffiliated themselves from the Council, and joined the Sabha, which was formed by the followers of "Sarkar Saheb"; that the Council itself was not dissolved, but was allowed to live for the purposes of managing annual Bhandaras (celebration of the anniversaries of the previous Gurus), and Holy Samadhs (the places where the sacred ashes of the departed Gurus are kept); that a Sant Sat Guru receives offerings, &c., ("bhents") *not for himself, but as a representative* of Radhasoami Dayal, *i.e.*, the Supreme Father; that it is incorrect to say that it was a matter of choice for a Sant Sat Guru not to treat them as His family property; that it is false that no public charities are recognised by the Radhasoami Faith, and that measures of philanthropy find no place in it; that the *Council is the agent of the Satsang public, and not of the Sant Sat Guru*, who Himself, along with others, became an elected member of the said body; that the Trust in question which was constituted in 1904 was formed to manage the properties presented to Radhasoami Dayal or Radhasoami Satsang and that *it was a legal and valid trust*; that it is incorrect that the Satsangis who are attached to the Dayal Bagh Sabha (Defendant No. 3) have ceased to be entitled to the privileges of a Satsangi; that they retained and exercised right to worship at the Samadhs and participating in the Bhandara ceremonies. Defendant No. 1 contended that the fact that he had made an offering in 1904, and was given a pension by the third Sant Sat Guru of Rs. 5 per mensem, had given him a vested interest in the Trust, and that he was therefore entitled to demand accounts or inspection thereof.

34. The allegations in the several written state-

ments made or implied, and based the case of the Defendants (Respondents Nos. 1, 2 and 3) upon the apostatical and heterodox views and doctrines stated in paragraph 20 of this case.

35. Of the added Defendants, only Nos. 4, 6, 7 and 11 put in separate written statements, supporting the Plaintiffs.

36. The subordinate Judge framed twelve issues, of which the following only may be now material :—

- “(1) What is the position of the Guru in the Radhasoami Faith ?
- “(2) What is the nature of the gifts made to a Guru by a Satsangi ? Is the Guru the absolute master thereof or does He receive the same for the Satsang public and can He not deal with it otherwise ?
- “(3) Is the property governed by the Central Administrative Council, trust property held for the benefit of Satsang public or is it the property of the Guru as the representative of Radhasoami Dayal ?
- “(4) What is the effect of the creation of the Council of 1902 so far as the disputed property goes ? Was it created as an agent of Satsang public or as an agent of Sant Sat Guru ?
- “(5) Is the property governed by the Central Administrative Council of the nature of a public or a charitable trust to which the provisions of Act XIV of 1920 apply ? Was such a trust ever created ?
- “(6) Are the tenets and the working prin-

ciples of Dayal Bagh Sabha different from those of the portion of Satsang governed by the Central Administrative Council and, if so, can the former have no right and interest in the property governed by the Central Administrative Council ?

“(7) Whether the Defendant No. 1 by virtue of the receipt of an annuity, has any interest in the property governed by the Central Administrative Council ?

“(12) Are the Plaintiffs entitled to the declaration sought ?”

37. In the course of the trial, the Plaintiffs and the added eight Defendants put in evidence the religious writings mentioned in paragraph 4. and called the witnesses named or referred to in paragraph 5, hereof ; and presented to the learned Judge the case hereinbefore set forth. Defendant No. 1 (Respondent No. 1) was *not* called as a witness.

38. On the 30th November, 1926, the Additional Subordinate Judge delivered judgement. He was of opinion that the Sant Guru was an incarnation of the Supreme Deity *in a special sense only* ; that he is a person who had risen to such heights spiritually, that the Supreme Deity sends a ray or current from His own to him, so that he may accomplish his mission under His impulse. He held that all offerings were made to the Radhasoami Dayal (the Supreme Creator) and *not to or for the Sant Sat Guru personally* ; that the offerings or the properties acquired from offerings were not treated by any Sant Sat Guru as His private or personal property ; that they were kept separate and were

applied to religious purposes ; and that the Sant Sat Guru for the time being *could not* deal with them for His own private ends or otherwise, although His power of management and control were very wide ; that the trust deed of 1904 did not create a trust, but that there was a *pre-existing trust*, which was declared in 1902, when the Council was created, and by the so-called trust deed of 1904 ; that the Council was a body of trustees, and *not an agent of the Sant Sat Guru* for the time being ; that the Council acted under the mandates of the Sant Sat Guru ; that the trust was not an express trust, but only a constructive and implied trust ; that the trust was of a religious and charitable nature, and was public in the sense that a portion of the public, *e.g.*, Satsangis, are interested in it. He also held that Defendants Nos. 1 and 2, or the followers of the latter, were Satsangis ; that Defendants Nos. 1 and 2 had an interest in the properties before they seceded ; that the adherents of the Dayal Bagh Sabha (Respondent No. 3) were *not apostates*, and their vested rights could not be taken away ; that the difference in the tenets and the working principles of the two sects (so termed) was not such that the rights of the seceding sect were lost ; and that Defendant No. 1 had an interest irrespective of the fact that he was getting an annuity from the Council. In the result, he held that the suit should be dismissed with costs.

A decree dated the 30th November, 1926, was accordingly drawn up.

39. The learned Subordinate Judge did not discuss the evidence given by the witnesses called, and stated that he attached no value thereto. Of the religious writings put in evidence, he made no quota-

tion from, and no reference to, those of Soamiji Maharaj, the Founder of the Faith, and first Sant Sat Guru, although these contain the fullest and most authoritative revelation and exposition of the doctrines, tenets and principles of the true Faith; and referred only to a few short passages from Ex. 91, emanating from Huzur Maharaj, the second Sant Sat Guru, and Ex. 92, emanating from Maharaj Saheb, the third Sant Sat Guru. And these passages were misunderstood by him. In the result, he made a finding as to the character and supremacy of the Sant Sat Guru entirely at variance with the doctrines, tenets, and principles of the true and original Radhasoami religion, whereby he was led to the finding that "there is not much difference between the two parties, except that they believe in different Gurus at this time." Further, he treated the attempts of the true followers of the original Faith to win the schismatics back to that Faith, as supporting the view that there was no difference of principle between them. The inaccurate views so formed led to the findings as to the nature of offerings; the absence of supreme control of the Sant Sat Guru; the interest Defendants Nos. 1 and 2, and the adherents of the Dayal Bagh Sabha, Defendant No. 3; the interest of the applicant in the proceedings of 1923 (mentioned in paragraphs 25 and following); and the other findings upon which the suit was dismissed.

40. The Plaintiffs therefore appealed to the High Court of Judicature at Allahabad. The appeal was heard by Sulaiman and Pullan, JJ., who delivered judgment on the 12th June, 1929.

Those learned Judges quoted from the Sarbachan Radhasoami emanating from Soamiji Maharaj, the first Sant Sat Guru, from which extracts are set out in paragraphs 8 and 9 hereof, and stated their conclusion, though it is submitted in language which falls far short of adequacy and completeness, or even accuracy, as follows :—

“It is common ground that all offerings are made to Radhasoami Dayal, and they must therefore be made to the Guru who represents Radhasoami Dayal, and who in that He possesses the divine current (*nij dhar*) is in a sense an incarnation of God. No devout worshippers will agree to curtail the power of God in respect of any offerings made to Him, and in so far as the Guru is divine, it must be conceded that He had absolute power of disposal over all gifts made to Him. Indeed, the followers themselves are His slaves, and profess to lay all that they have at His disposal.”

They also held that “it was clearly intended that He (the Sant Sat Guru) should have the sole control over them (the properties given) in His spiritual capacity.”

They also referred to the evidence of Respondents Nos. 2 and 4 who were witnesses ; and quoted the former (the pseudo-guru of the schismatics) as maintaining that “a Sant Sat Guru is *always accountable* to the Satsangis” ; and the latter (the Sant Sat Guru of the true faith), as maintaining that Sant Sat Guru is the *sole owner* of and has *absolute power* over the disposal of the offerings.” Yet the learned Judges held that there was “no essential differences” in the “doctrines” of the two

parties which have been formed round the two gurus, "except the identity of the Sant Sat Guru" ; and that the divergence of views was only superficial and theoretical. They, therefore, held that the decision of the House of Lords as to the Free Church of Scotland [(1904) A. C. 575], which was strongly relied upon in argument on behalf of the Appellants, did not support the Appellants' case ; they even used it against the Appellants. They held that the Sant Sat Guru of the True Faith was a trustee of the offerings, and liable and accountable as such ; and that the Defendants were entitled to an interest in the Trust so formed, and the properties thereof received by it upto 1910. They also held that Defendant No. 1 was interested in the Trust, and entitled to have an account of it, as he was getting an annuity of Rs. 5 per month, and for other reasons. Though the learned Judges came to the conclusion that the interest of the Defendants was confined to the properties acquired up to 1910, they did not give effect to that conclusion in the decree passed by them.

The High Court thereupon passed a decree dated the 12th June, 1920, dismissing the plaintiffs' appeal with costs ; but did not incorporate in the decree any declaration that the interest of Defendants Nos. 1 to 3 was limited to the properties acquired upto 1910.

41. Against the said decree of the High Court, the Plaintiffs have appealed to His Majesty in Council ; and it is respectfully submitted that their appeal should be allowed with costs, the decrees of the Courts below set aside with costs, and the Plaintiffs' suit decreed with costs for, among other, the following :

REASONS

1. That the matters and questions in controversy are governed by, and ought to be decided in accordance with, the doctrines, tenets and principles of the true and original Radhasoami Faith as revealed in the writings referred to in paragraph 4 of this case, and stated in the evidence of the witnesses called by the Plaintiffs-Appellants, and by the Defendants Nos. 4 to 11, named or referred to in paragraph 5 of this case.
2. That in accordance with such doctrines, tenets and principles, the Sant Sat Guru for the time being is the Supreme Creator, the true and supreme Guide, Preceptor and Deity in human form, and the incarnation of the Supreme Father, and is not and cannot be subject to any kind of human or temporal obligation or control or justiciable in any human tribunal, but is absolute and supreme.
3. That all offerings to the Sant Sat Guru, and all properties acquired by means of such offerings, are the sole and absolute property of the Sant Sat Guru, and are subject to His supreme and absolute control and disposition, and that His acts, dealings and directions with reference thereto cannot be questioned or disputed, and are not justiciable in any human tribunal.
4. That all instruments constituting or dealing with the "Central Council Radhasoami Sat-sang" (mentioned in paragraph 14 hereof), and the "Radhasoami Trust" (mentioned in

paragraph 15), ought to be construed and have effect with reference to, and on the footing of, and in accordance with, the doctrines, tenets and principles of the true and original Radhasoami Faith, and so as to give effect thereto, and carry the same into execution.

5. That the said documents have not the effect of creating any trust or obligation, enforceable or justiciable in any Court of law, in favour of the Satsangis as body, or of any individual Satsangi, but have merely the effect of constituting the Council and the trustees (so called) agents and mandatories of the Sant Sat Guru and subject to His control and direction, which is not in any way controlled by any provision in the said documents, and cannot be controlled.
6. That for the reasons above mentioned, and also because of the rejection by the Radhasoami Faith of works of charity and philanthropy, no such trust as alleged by the Respondents Nos. 1 to 3, or as found by the learned Judges in the Courts below, was ever created or arose under the documents relied upon by them, or under the circumstances of the case, or at all, or now exists.
7. That no trust for a public purpose of a charitable or religious nature, nor any trust within the meaning of Act. XIV of 1920, has been created or exists.
8. That Gyan Chandra Baisak, Defendant

No. 1, Respondent No. 1, the applicant in the Application of 1923 (mentioned in paragraphs 25 to 29 of this case) had no "interest" entitling him to make that application, within the meaning of Act. XIV of 1920.

9. That the intervention of the original Plaintiffs in this suit mentioned in paragraph 29 hereof, was justified under subsection (3) of Section 5 of the said Act ; and the action brought in pursuance of their undertaking, given as mentioned in paragraph 29 hereof, ought to have succeeded, and not to have been dismissed.
10. That, under no circumstances, have Respondents Nos. 1, 2 and 3 or any or either of them ; or any member of the registered Dayal Bagh Sabha, Respondent No. 3, or any schismatic dissenter or apostate from the true Radhasoami Faith ; or any person holding the apostatical and heterodox doctrines mentioned in paragraph 20 of this case ; or any purported to have been initiated within the authority of the true Sant Sat Guru ; or any of such persons ; any interest of any kind in offerings made to the true Sant Sat Guru, or any properties representing such offerings.
11. That the learned Judges in both Courts below have not appreciated, or understood, or given effect to, the true doctrines, tenets and principles of the Radhasoami Faith ; but, on the contrary, have misunderstood and misapplied the same ; and have made

findings, and given decisions, inconsistent therewith, and contrary thereto ; which findings and decisions ought to be reversed and set aside.

12. That the said learned Judges have not appreciated, or understood, or given effect to the result of, the character and extent of the apostacy from the said doctrines, tenets and principles of the persons named or referred to in Reason 10.
13. That, upon the facts admitted and proved, the decision of the House of Lords in the Free Church of Scotland Case [(1904) A. C. 515] is a binding authority in favour of Plaintiffs Appellants, and ought to have been followed by the learned Judges in the Courts below ; and that this appeal ought to be decided in favour of the Appellants upon the authority of that decision.

APPENDIX F
PRIVY COUNCIL JUDGMENT

Present at the Hearing :

LORD THANKERTON.

SIR LANCELOT SANDERSON.

SIR SHADI LAL.

(Delivered by SIR LANCELOT SANDERSON.)

This is an appeal against a decree of the High Court of Allahabad dated the 12th June, 1929 which affirmed a decree of the Additional Subordinate Judge at Banaras dated the 30th November, 1926.

The litigation relates to a dispute between the plaintiffs and the added defendants on the one hand and the first three defendants on the other, with regard to certain property mentioned in the schedule to the plaint. All the parties are followers of the Radhasoami religion and the questions relating to the said property involve the consideration of the doctrines, tenets and principles of that religion, which are of vital importance to them and are of great interest to any student of theology.

The suit was brought by the plaintiffs (one of whom, *viz.*, Patel Chhota Bhai has died since the initiation of the suit) who alleged that they were followers of the true faith of the said religion against Gyan Chandra Baisak, Anand Swarup and the

Radhasoami Satsang Sabha Dayal Bagh, a registered body through its Secretary, Mr. Nihal Chand, for a declaratory decree to the following effect :—

(I)—“(a) That the so-called Radhasoami Trust administering the properties shown in the schedule marked A is not, in law, a legal and valid trust, nor of the kind or nature alleged by the defendants.

(b) That the said trust, if any, is not a trust created or existing for public purpose of a charitable or religious nature or one to which the provisions of Act XIV of 1920 apply.

(c) That the defendant No. 1 or No. 2 or any follower or followers of defendant No. 2 represented by defendant No. 3, individually or collectively possess no interest in the alleged trust or in the properties administered by it or in the affairs of the Satsang and its branches attached to the Radhasoami Central Administrative council.

(II) To grant such further relief as the Court may deem fit and proper.”

These defendants were alleged by the plaintiffs to be dissentients from the true faith, and that the second defendant, Anand Swarup Saheb, had been set up as the “Sant Sat Guru” by these defendants and other persons acting with them. Subsequently, certain other persons were added as defendants to the suit, one of whom, *viz.*, Gurmauj Saran *alias* Moti Ram, afterwards became a plaintiff, and the added defendants are now respondents 4 to 9.

One of the added defendants, *viz.*, Rai Saheb Madhav Prasad, is alleged by the plaintiffs to be the recognised Sant Sat Guru of the true faith of the said religion. As already stated, the added defendants supported the case of the plaintiffs.

The Subordinate Judge dismissed the suit with costs.

The plaintiffs appealed to the High Court which, on the 12th June, 1929, dismissed the appeal with

costs, hence this appeal by the plaintiffs to His Majesty in Council.

The defendants respondents did not file any case in reply to the plaintiffs' appeal ; consequently their Lordships have not had the advantage of hearing any argument on their behalf, but the learned Counsel who appeared for the plaintiff-appellants, has drawn their Lordships' attention very carefully and fully to the material documents and evidence in the suit, and to the contentions set up by the defendants in the Courts in India.

The suit was instituted in consequence of the following matters.

In September, 1923 Gyan Chandra Baisak the first defendant presented an application in the Court of the District Judge of Agra against Gurmauj Saran, described as the Trustee and Secretary, Radhasoami Trust, Allahabad and Madhav Prasad Sinha Saheb, described as Trustee of the Radhasoami Trust.

The application purported to be made under section 3, of the Charitable and Religious Trusts Act, 1920 (Act XIV of 1920), which provides as follows :—

“Save as hereinafter provided in this Act, any person having an interest in any express or constructive trust created or existing for a public purpose of a charitable or religious nature may apply by petition to the Court within the local limits of whose jurisdiction any substantial part of the subject-matter of the trust is situate to obtain an order embodying all or any of the following directions, namely :—

- (1) directing the trustee to furnish the petitioner through the Court with particulars as to the nature and objects of the trust, and of the value, condition,

management and application of the subject-matter of the trust, and of the income belonging thereto, or as to any of these matters ; and

- (2) directing that the accounts of the trust shall be examined and audited :

Provided that no person shall apply for any such direction in respect of accounts relating to a period more than three years prior to the date of the petition."

The material parts of the petition are as follows :—

"1. That there is in existence a Charitable and Religious Trust, known as the "Radhasoami Trust," which was formed in 1904 by the Radhasoami Central Administrative Council, a body elected in 1902 by the votes of the members of the Radhasoami Faith, for the collection, preservation and administration of properties movable and immovable, that had till then been dedicated or might thereafter be dedicated to Radhasoami Dayal or that might be acquired for a present to Radhasoami Satsang.

2. That the immovable properties vested in the said Trust include the Holy Samadhs of the past Sant Sat Gurus, *i. e.*, the Leaders of the Radhasoami Faith and other places of worship held sacred by the Radhasoami community and properties dedicated to, or acquired with moneys presented to, Radhasoami Dayal in the form of 'bhents' and other contributions by the members of the Radhasoami community.

4. That the applicant is a person having an interest in the said Trust in the following ways :—

- (a) That he is a follower of the Radhasoami Faith for over thirty-three years and that for a long time, both before and after the creation of the said Trust, he has contributed his humble mite towards the properties and funds made over to, and administered by, the said Trust and that he has all along been in the enjoyment of his right of access for religious purposes to all the Holy Samadhs and other places held sacred by the members of the Radhasoami community as administered by the said Trust as part of the Trust property.

- (b) That the applicant made a 'bhent' (present) of Rs. 2,000 about the year 1903 and in lieu thereof was granted a life allowance of Rs. 5 per mensem which the applicant has since then been receiving from the said Trust."

The applicant prayed that the Court should order that the said persons mentioned in the petition should furnish the information therein asked for as to immovable properties, cash balances, value of the alleged trust property and many other matters.

It was alleged that this application gave great offence to the followers of the true faith and thereupon three of such followers (two of whom were subsequently plaintiffs in the suit), submitted to the Court that there was no legal and valid trust, that the provisions of Act XIV of 1920 did not apply and that the petitioners had no interest in the matters referred to and they undertook to file a suit in accordance with the provisions of section 5 (3) of the said Act.

The District Judge accordingly, by his order on the 20th December, 1923, stayed the proceedings, and the suit was filed on the 17th March, 1924.

The main question in the appeal is whether there is a valid legal trust in respect of the properties mentioned in the schedule attached to the plaint, known as the "Radhasoami Trust" as alleged by the contesting defendants. They alleged that there was a trust for a public purpose of a charitable and religious nature. Both the Courts in India decided the question in favour of the contesting defendants.

In order to appreciate the contentions which have been urged by the respective parties during the litigation with regard to this question, it is necessary in their Lordships' opinion to refer shortly to the

foundation and nature of the religion, its tenets and doctrines, the position of the Sant Sat Guru, and the manner in which the properties which are said to be the subject of the alleged trust, were acquired.

It is common ground that the faith or religion was founded in the year 1861 by Soami Shiv Dayal ; He departed from this world, to use the expression of his followers, in 1878. All persons, whether Hindus, Mohammedans, Parsis or Christians can be initiated into this religion provided they are found to be fit and suitable by the spiritual head or "Guru," and when initiated they are called "Satsangis."

The object of the religion is to attain true and perfect salvation by the liberation of the spirit from the bondage of mind and matter, which can only be achieved by following the practices prescribed by the religion.

The founder was the first "Sant Sat Guru." After His departure from this world one called "Huzur Maharaj" was the second "Sant Sat Guru ; " He acted from 1878 until 1898 when He, too, departed from this world. Then one called "Maharaj Seheb" became "Sant Sat Guru" until 1907. Both parties recognise the above-named three persons as "Sant Sat Gurus."

The doctrines and tenets of the religion depend upon the writings and teachings of these three persons, and there is no dispute between the parties as to them. Both parties regard them as authoritative and binding upon the Satsangis : they do not, however agree as to the position of the "Sant Sat Guru" in relation to the Radhasoami Faith.

As regards this last-mentioned matter, the plain-

tiffs hold that the spiritual leader of their religion for the time being, known as the "Sant Sat Guru" is the incarnation of the Supreme Being in human form.

On the other hand, the contesting defendants say that the "Sant Sat Guru" is the representative of and is in communion with the Supreme Being, but they do not accept the plaintiffs' contention that the Supreme Being is incarnate in the "Sant Sat Guru".

The learned Subordinate Judge, after hearing the evidence, came to the conclusion that the "Sant Sat Guru" may be described as "a person who has risen to such height spiritually that the Supreme Being sends a ray or current from His own to him that he may accomplish his mission under His impulse".

The learned Judge said that as an issue had been raised upon this matter he had to deal with it, otherwise he would have refrained from saying anything on this point.

Fortunately, their Lordships do not find it necessary to express any opinion in respect of this issue, inasmuch as the appeal falls to be decided upon grounds which are independent of the above-mentioned issue and are sufficient for the disposal of the appeal whichever view of the above-mentioned question is taken.

The following passages illustrate the teachings and doctrines as to the relations between the "Sant Sat Guru" and the initiated ; they have been accepted by both parties as supreme and uncontrollable mandates—

"Serve the Sat Guru with your heart, body and riches and consider Him as Sat Purush."

The service performed by means of money is that "it may be utilised in the services of the Spiritual Guide."

“Worship the Guru every moment, no other deity is equal to Him.”

“Those who slavishly follow the Shariyat (creed of law) always remain tied to the world. They will never find access to Durbar of the Supreme Being. But those who serve the Sat Guru of the time with body, and mind and wealth, will secure entrance to the presence of the Supreme Being. The Sat Guru Himself is the Supreme Being; to serve Him is to serve the Supreme Being. Those who seek the Supreme Being ignoring the Sant Sat Guru will never find the Supreme Being. Those who are engaged in service of the Sat Guru have actually met with the Supreme Being. When their eyes open, they will see it (*i. e.*, that the Sant Sat Guru is the Supreme Being Himself) and until their eyes open fully they should, relying on the word of Sant Sat Guru, continue in His service, go on attending Sat-sang and continue increasing their faith in and love for the “Charans” of Sant Sat Guru. One day the whole secret will be revealed to them.”

“Any one desirous of reaching the Supreme Being must search for a Sant Sat Guru (incarnation of the Supreme Being) or a Sadh Guru (one who has reached the top of the second grand division) and invoke His help, and receive instructions from one of these Supreme Guides, as to the manner of his devotion and procedure.

A Sant Sat Guru is he who has either descended directly from the Highest Division or reached that quarter by practice of Surat Shabd Yoga under the immediate direction of the former.

The first personage or the Supreme Father and sole master is a vast and boundless Ocean of Spirit and Love and Joy from whom the Original Spirit or word current emanated. The second personage or the Supreme Mother is the Original Spirit and Sound Current, the prime mover, creator, nourisher and supporter of the whole creation. It is the connecting link between the Supreme Father and the son or disciple, and leads the way and helps the son in returning to the Father’s Highest Mansion.

The third, the Supreme Son or Sant Sat Guru, is the Representative of the Supreme Father in human form on this earth.

This incarnation of the Supreme Father or his Special and Beloved Son Sant Sat Guru appears now and then in this world for the purpose of saving spirits from going down to the lower regions and raising them to the higher spheres, and finally to the Mansion of the Supreme Father. The fourth, the disciple, the son or human being is a ray or drop descended from the Supreme Sun or Boundless Ocean of Spirit, Love and Joy, but his attention having been diverted by mind and matter towards the material creation down below, he has lost all knowledge of the Supreme Father and His Highest Mansion, and cannot now return to His Holy Abode without the help externally of Supreme Father or His Special and Beloved Son assuming human form of a Sant Sat Guru, and internally, of the Supreme Mother or the connecting Spirit and Sound Current between Supreme Father and the disciple or son who illumines the heart of a sincere lover and devotee and sheds grace and mercy upon him."

There are many other extracts to which their Lordships' attention was directed ; they are to much the same effect and it is not necessary to refer to them in detail.

The properties which are the subject-matter of the suit, were acquired with moneys presented to the "Sant Sat Guru" in the form of "bhents" or other contributions by the followers of the Radhasoami Faith and one of the points strongly relied upon by the plaintiff-appellants is that, having regard to the spiritual position of the "Sant Sat Guru," whether He is regarded as the incarnation of the Supreme Being in human form, or as one of such spiritual height as to be in communion with the Supreme Being and to be His representative on earth, it is almost inconceivable that the followers of the Faith when making their gifts to the "Sant Sat Guru," intended to create a "trust" within the meaning of Act XIV of 1920 of which they, the donors and worshippers should be the beneficiaries,

It is necessary now to refer to certain material facts.

In 1902 while Maharaj Saheb was the Sant Sat Guru, a Council was formed, called the Central Council Radhasoami Satsang. In the notice issued to the followers of the Faith calling a meeting to form the Council, it was stated that—

“We have repeatedly received the news which show that some of the Satsangis take such proceedings and are of such character as cause interference with the proceedings of Radhasoami Satsang and it is apprehended that by formation of different parties, the real object of Radhasoami Mat that all the persons should make and render service to Radhasoami Dayal may be lost.

The object of establishing the Council is not to offer any kind of obstruction to the devotion, Sewa (Service) and supremacy of the Sant Sat Guru whenever in future He manifests Himself. At that time this Council will only help Him in the management of the Satsang and His orders will have priority in respect of all the matters and He will be treated as Nij Putra or successor of Radhasoami. In every matter He shall have full and unquestionable power.”

The document declaring the constitutional powers of the Central Council appears to have come into being in June, 1904, and the material passages are as follows:—

“I. The constitutional powers of the Central Council Radhasoami Satsang which was established in the year 1902 by a majority of votes of the members of the Radhasoami Faith are as below :—

- (a) To regulate the conduct of business pertaining to the Radhasoami Satsang and its branches and of the followers of the Radhasoami religion.
- (b) To collect, preserve and administer the properties, movable and immovable that have been or may hereafter be dedicated to Radhasoami Dayal or that

may be acquired for or presented to the Radhasoami Satsang for the furtherance of the objects of the Satsang.

- (c) To do the above and all such other things as are incidental or conducive to the attainment of the above objects in accordance with the directions of the Sant Sat Guru for the time being, if any who is recognised as the representative of the Supreme Creator, Radhasoami Dayal, and whose mandates shall be paramount and absolute in all the matters referred to above.

9. All property of Radhasoami Satsang and its branches both movable and immovable which exists at present or may hereafter be presented to Radhasoami Dayal or be otherwise acquired, will, for the maintenance and advancement of the objects of the Satsang, be vested in a body of trustees designated the "Radhasoami Trust."

22 The Radhasoami Trust shall prescribe rules for the proper care and custody of the movable and immovable property belonging to the Satsang and its branches and for the proper maintenance of accounts.

25. The Trust shall be revocable at the discretion of the Council and the Trustees shall hold their office at its pleasure.

27. All immovable property as soon as acquired by Satsang, either as a present or offering, shall be conveyed in the name of the Radhasoami Trust."

In October, 1904, what was called a "Trust Deed" was executed by certain members of the Central Council. The executants included the then "Sant Sat Guru", "Maharaj Saheb," who used His own name, *viz.*, Brahm Shankar Misra, Madhav Prasad, the "Sant Sat Guru" recognised by the plaintiff and their party after the death of "Maharaj Saheb," and Kamta Prasad Sinha, who was the first "guru" adopted by the alleged dissenters, namely, the party to which the contesting defendants belong.

The objects of the "Trust" as stated in the deed were as follows :—

OBJECTS OF THE TRUST

"The Trustees named above or those that may be appointed hereafter to succeed them, all of whom will hereafter be called "trustees," shall collect, preserve, administer, and if necessary, alienate the properties, movable or immovable, that have been or may hereafter be dedicated to the Supreme Being, Radhasoami Dayal, or that may be acquired for or presented to the Radhasoami Satsang and its branches, in accordance with such directions as may, from time to time, be issued in this behalf by the said Council or the Sant Sat Guru for the time being, if any, who is recognised as the representative of the Supreme Being Radhasoami Dayal, and as such is the sole master of all movable and immovable properties of the aforesaid Satsang, provided that Samadhs and places of public worship of the Radhasoami Satsang shall at no time be alienated."

A similar clause appears in a later deed, viz., the 2nd January, 1920.

By a clause relating to Bye-laws, it was provided that—

BYE-LAWS OF THE TRUST

"1. Irrespective of what is prescribed by the following rules, all mandates of the Sant Sat Guru of the time regarding the disposal of the movable and immovable properties of the Satsang and its branches or other matters connected with the Trust, shall be carried out by the trustees.

2. The Trust shall be revocable at the direction of the Council and the trustee shall hold their office at its pleasure.

4. All immovable properties, as soon as acquired by the aforesaid Satsang either as presents or offerings or by purchase, or otherwise, shall be forthwith conveyed in the name of the trustees."

There was attached to the deed a specification of the properties alleged to be held in trust.

In April, 1907, certain "loan rules" were issued

by the Central Council ; it was stated that in order to obviate the serious difficulties, hardships and loss which Satsangis have often to undergo in obtaining loans, and to afford them all reasonable facilities, the rules were sanctioned for the grant of loans to them.

These rules provided for the carrying on of a sort of banking business, whereby loans were to be made at interest either on security or guarantee : an object which is hardly consistent with the alleged trust being of a religious or charitable nature.

In 1907, "Maharaj Saheb," the third "Sant Sat Guru" died. It was alleged by the plaintiff-appellants that before He died, He had indicated, as to His successor, that the divine current was in female form in His own sister, who was known as Buaji Sahiba ; but He declared that She would not publicly hold or preside at Satsang, as She was a *pardanashin* lady, and that during Her lifetime, the Satsang would be conducted in accordance with Her directions and orders under the presidency of Rai Saheb Madhav Prasad Sinha, known as Babuji Maharaj (respondent No. 4), who would succeed Her, and that the followers of the true Faith, in accordance with the tenets thereof, acted upon this declaration and accepted the lady as the next Sant Sat Guru accordingly.

In 1910, some Satsangis followed the lead of Kamta Prasad Sinha and he became the "Sant Sat Guru" of the so-called dissentient party, who formed themselves into a body called the Radhasoami Satsang Sabha, Dayal Bagh, which body was the third defendant in the suit ; subsequently, Anand

Swarup, the second defendant became the "guru" of that party.

In 1913, Buaji Sahiba died and Rai Saheb Madhav Prasad was accepted by the plaintiff-appellants' party as the true and only "Sant Sat Guru."

Both the Courts in India held that the deed of October, 1904, cannot be treated as a title deed creating a legal trust, and their Lordships agree with them in this respect.

The High Court, however, considered that it was to be regarded as a document containing admissions in unmistakable terms as to the character and nature of the properties therein referred to, and the High Court's conclusion was as follows :—

"We think that the statements contained in this deed coupled with those contained in the notices and the circulars as well as the subsequent conduct of the Gurus themselves, can leave no doubt in our minds that these properties were not treated as the private properties of the Gurus, but were set apart as the properties belonging to the Satsang and its branches and held in trust by the trustees for the furtherance of the object of the Satsang."

With great respect to the learned judges, their Lordships are not able to agree with their decision.

It may be that the offerings to the Sant Sat Guru, by means of which the properties were acquired, were not only for the personal use of the Sant Sat Guru, but also for the advancement of the Faith, but in order that such a trust, as is relied upon by the contesting defendants in this case, may be valid and enforceable according to law, certain material matters must be ascertainable. In the first place it is material to ascertain the author or authors of the alleged trust. Next the intention to create a trust must be indicated by words or acts with reasonable

certainty. The purpose of the trust, the trust property, and the beneficiaries must be indicated and in such a way that the trust could be administered by the Court if the occasion arose.

It is necessary, therefore, to consider who was the author or who were the authors of the trust which is alleged by the contesting defendants to have been for a public purpose of a charitable or religious nature. Their Lordships agree with the contention of the plaintiff-appellants that the followers of the true Faith when making their gifts to the "Sant Sat Guru", whom they regarded as their spiritual head (whether He was the incarnation of the Supreme Being or only His representative) in accordance with the mandates of their religion, cannot be supposed to have intended to create any trust. In this connection, it is material to notice that the High Court accepted the same view in that they said that "when the members of this Faith make gifts to Radhasoami Dayal in the person of the Guru, they do not concern themselves with the manner in which the gifts will be used."

This seems to their Lordships an eminently reasonable conclusion when the position and authority of the "Sant Sat Guru," the complete and absolute submission of His followers to Him, and the above-mentioned teachings and doctrines are taken into consideration. It cannot therefore be said that the donors of the gifts were the authors of the alleged public trust.

But it is to be remembered that the properties, which are alleged to be the subject of the trust, were acquired by means of the said gifts made to the Sant Sat Guru in the form of "bhents" and other contribu-

tions. Can it then be said that any of the three "Sant Sat Gurus" to whom the gifts were made created such a trust as is relied upon by the contesting defendants ?

Their Lordships can find no trace of the creation of any trust prior to the time when the above-mentioned Council was formed. When the constitutional powers of the Central Council were declared, it was at the very outset provided that the Council was to do the things mentioned in the declaration and other matters incidental thereto, in *accordance with the directions of the Sant Sat Guru for the time being*, if any, who is recognised as the representative of the Supreme Creator Radhasoami Dayal *and whose mandates shall be paramount and absolute in all the matters referred to therein*.

In the alleged trust deed itself the "Sant Sat Guru" for the time being is recognised as the representative of the Supreme Being and as such, is *the sole master of all movable and immovable properties of the Sat-sang*. Further, the deed is stated to be revocable at the discretion of the Council.

These provisions, in their Lordships' opinion, are wholly inconsistent with any intention on the part of the "Sant Sat Guru" for the time being, to alter His position as "Sant Sat Guru" or to divest Himself of the control of the property and to create a trust for a public purpose of a charitable or religious nature, such as is contemplated by Act XIV of 1920.

On the other hand, the regulations relating to the Central Council and the provisions of the so-called "Trust" deed are in their Lordships' opinion, consistent with a desire on the part of the Sant Sat Guru to obtain the assistance of some of His follo-

wers in the management of the property, which, no doubt, was increasing as the years passed.

The arrangement thereby made would no doubt facilitate the dealing with the property during the lifetime of the "Sant Sat Guru," and would obviate difficulties which might arise as to succession on the death of the Sant Sat Guru," but in view of the essential and unalterable doctrines of the Faith with respect to the "Sant Sat Guru," His supremacy and His control over the offerings, by which the properties were acquired, it is difficult to arrive at the conclusion that it was ever intended that such a trust as is contemplated by Act XIV of 1920, should be created. This is confirmed by the express provisions which have already been referred to, *e. g.*, that the Council were to act in accordance with the direction of the "Sant Sat Guru" for the time being, who is recognised as the representative of the Supreme Creator, whose mandates were to be paramount and that the trustees were to follow the directions of the "Sant Sat Guru," who was the sole master of all movable and immovable property.

This conclusion is, in their Lordships' opinion, fatal to the contention of the contesting defendants, but there are other considerations which would render it difficult to hold that the alleged trust was of a religious or charitable nature only.

Reference has already been made to the carrying on of a sort of banking business. In this connection it may be noted that Gyan Chandra Baisak who presented the above-mentioned petition, alleged that he had made a gift of Rs. 2,000 in 1903 to the alleged trust and he was granted a life allowance of Rs. 5 per mensem ; in other words, he bought an

annuity of Rs. 60 for the sum of Rs. 2,000. In 1905, it was proposed to start a factory in which only Satsangis and their relations should take part. It was stated that five lakhs of rupees would be required and that the shares would be Rs. 50 each and Satsangis were invited to invest their money. Whether this proposal was carried out their Lordships do not know, but the above-mentioned matters go to show that even if the alleged trust could be taken as having been created, it would be difficult to hold it was for a public purpose of a religious or charitable nature within the meaning of Act XIV of 1920. For these reasons their Lordships are of opinion that the appeal must be allowed, and the decrees of the Courts in India set aside and that a declaration should be made in accordance with paragraph one, sub-paragraphs (a) and (b) of the prayer in the plaint, and they will humbly advise His Majesty accordingly.

The defendants one to three must pay the costs of the plaintiff-appellants in both Courts in India, and of this appeal.

APPENDIX G
COPY OF THE AGRA CITY MAGISTRATE'S
ORDER

In their application dated November 7, 1936, the Radhasoami Satsang Sabha, Dayal Bagh, Agra, prayed that 28th December, 1936, may be fixed for their worship and Bhandara at the Holy Samadh or shrine of Huzur Maharaj at Pipalmandi, Agra, as was done last year, and necessary arrangements be made to prevent any breach of peace by the opposite party, the President and the Secretary of the Radhasoami Central Administrative Council, commonly known as the Soami Bagh branch of the Radhasoami Faith. In this application, the Secretary of the Dayal Bagh Sabha prayed only for the enforcement of last year's District Magistrate's order alleged under section 147 Cr. P. C. authorising the Dayal Bagh people to worship and hold a Bhandara at the shrine of Huzur Maharaj at Pipalmandi, Agra and forbidding the Soami Bagh branch from interfering with the Dayal Bagh people in the performance of the annual worship and Bhandara at the aforesaid Samadh on December 28, 1935. This order is dated 12.12.1935. It was appealed against by the Soami Bagh people and the Hon'ble High Court in its order of 25.8.36 observed that the *District Magistrate had not obviously intended to take any action under the provisions of Section 147 Cr. P. C. The District Magistrate had not followed the procedure laid down in Section 147 Cr.*

P. C. and had not issued any notice to the members of the Soami Bagh sect and as such the order which the District Magistrate purported to pass was not binding on the Soami Bagh sect. It is, therefore, futile for the Dayal Bagh people to argue that the District Magistrate's order of 12.12.36 still holds good and should be enforced. I have on my office file a further order passed by the same District Magistrate on 27.12.35 in which he has clearly stated that the order regarding the Bhandara of the Dayal Bagh sect at the Pipalmandi Samadh on December 28, 1935 was simply an executive order passed with the object of safeguarding the public tranquillity and entirely without prejudice to the rights and titles of either party. I have, however, treated the application dated 7.11.36 of the Dayal Bagh people through Mr. Narain Das, its Secretary, as a fresh application for the enforcement of an order under Section 147 Cr. P. C. for their alleged right of annual worship and Bhandara at the shrine of Huzur Maharaj at Pipalmandi, Agra, on December 28, 1936. After satisfying myself that the exercise of the alleged right by the Dayal Bagh sect would lead to a breach of peace, I issued notice to both the parties to file their written statements in court. The further written statements filed by the Dayal Bagh people dated December 7, 1936 and the written statements filed by the Soami Bagh sect dated 7.12.36 and 11.12.36 are on the file. I have gone through these written statements and it appears to me that the Dayal Bagh people base their alleged right of worship and Bhandara at the shrine of Huzur Maharaj at Pipalmandi, Agra on the following points :—

1. The High Court judgment dated June 12, 1929 allowed the Dayal Bagh people to have an interest and a right of worship etc., in the properties under the possession of the Soami Bagh sect which were declared by the High Court to be the trust properties and the Dayal Bagh people to be the beneficiaries of the trust. This judgment of the High Court was appealed against by the Soami Bagh sect and the Privy Council in its judgment dated 5th March, 1935 held that the properties in possession of the Soami Bagh sect were not trust properties but omitted to give any finding whether the Dayal Bagh people had any interest or right of worship etc., in the properties in possession of Soami Bagh sect including the shrine of Huzur Maharaj at Pipal Mandi, Agra and the Dayal Bagh people argue that Section 11 C. P. C. particularly explanation 5 to Section 11 C. P. C. applies and the Soami Bagh people are barred from contending or claiming that the Dayal Bagh sect have no right of worship etc. at the shrine in dispute.

2. The question of worship at the shrine in dispute is quite different from claiming any interest in the trust and even if it be held that the judgment of the Privy Council of March 5, 1935 stopped the Dayal Bagh people from claiming any interest in the alleged trust (which included the shrine in dispute at Pipalmandi, Agra), the Dayal Bagh people have still an inherent right of worship and Bhandara at the shrine in dispute because the shrine at Pipalmandi contains the ashes of Huzur Maharaj, their common Guru whose faith they profess to follow.

The Soami Bagh people have replied to these two aforesaid points as follows :—

1. The Privy Council in its judgment of 5th March, 1935 completely reversed all the decrees given by the courts in India in favour of the Dayal Bagh people. It is wrong to say that the Privy Council approved or confirmed any para of the judgment of the High Court dated 12.6.1929 in favour of the Dayal Bagh people. They argue that the Privy Council, while reversing all the decrees of the courts in India, held that the properties in question, including the shrine at Pipalmandi in dispute in this case, were not trust properties and there was therefore no occasion or necessity to give any declaration about the alleged right of the Dayal Bagh people as beneficiaries in the alleged trust. They urge that the question of the Dayal Bagh people having a right in the alleged trust properties was only raised as an auxiliary and not as a substantive issue, and therefore, Section 11 C. P. C. does not apply. They also say that Section 11 C. P. C. relates to the procedure of civil suits and not to criminal cases.

2. All the properties in possession of the Soami Bagh sect are the personal and private properties of their Sant Sat Guru, Babuji Maharaj, and no Sat-sangi has got a right to hold Bhandara or congregational worship at the Samadh and that no one can enter the shrine for homage without the permission of the authorities who are in possession of the Samadh. They further say that the Dayal Bagh people are seceders from the original stock, having separate doctrines, funds, properties and rules of conduct, that they have never held any Bhandaras at the Samadhis of their three previous admitted Gurus and they have no inherent right of worship or of Bhandara at the shrines in possession of the

Soami Bagh sect, and if they have any such alleged right of worship at the shrine in dispute they are (1) precluded from relying upon it because they did not raise this question in the Privy Council suit, (2) should be directed to go to Civil Courts to get a declaration of their alleged right.

As regards point No. 1, it appears to me that the Dayal Bagh people claimed an interest or right in the shrine in dispute as beneficiaries of the alleged trust. When the Privy Council declared that no such trust, as alleged by the Dayal Bagh people existed, the question of the Dayal Bagh people having any interest in such a trust or its properties did not arise. It is a necessary implication, which is no less potent than an express finding of the Privy Council judgment, dated March 5, 1935 that the Dayal Bagh people have no right of worship or Bhandara at the shrine of Huzur Maharaj at Pipalmandi, Agra on the ground of beneficiaries of an alleged trust. This point is therefore decided against the Dayal Bagh people. I also hold that Section 11 C.P.C. does not apply.

No. 2. Neither in their application dated November 7, 1936 nor in their written statement dated December 7, 1936 have the Dayal Bagh people given any facts showing the origin, nature, legal character, mode of acquisition, duration, or extent of their alleged right of worship or Bhandara at the shrine of Huzur Maharaj at Pipalmandi, Agra as followers of the Faith of the original Guru Soamiji Maharaj or Huzur Maharaj. It is admitted that Huzur Maharaj at whose shrine at Pipalmandi, Agra the Dayal Bagh people want to hold the Bhandara, died in 1898 but the Dayal Bagh people never held any Bhandara at

His shrine at Pipalmandi, Agra until 1929. In that year, i. e., 1929 they held a Bhandara at the shrine of Huzur Maharaj at Pipalmandi, Agra under the orders of the then District Magistrate, Captain Johnston, dated 22nd June 1929. The original file has been summoned in the court and perusal of this file shows that the order of Captain Johnston was passed on the basis of the High Court Judgment dated 12th June 1929. He has made this clear in his order. This High Court Judgment has been now reversed by the Privy Council in 1935 and the order of 22nd June 1929 passed by Captain Johnston has automatically expired. The Dayal Bagh people also did not hold any Bhandara at the Samadhi of Huzur Maharaj at Pipalmandi, Agra during 1930, 1931 1932, 1933 and 1934.

I hold that the Dayal Bagh people have not been able to prove to my satisfaction that they have got any inherent right of holding any Bhandara or of entrance or of worship at the Samadhi of Huzur Maharaj at Pipalmandi, Agra and under Section 147 (3) Cr. P. C., I prohibit the applicant, the Dayal Bagh Sabha, through Mr. Narain Das, its Secretary from exercising any of the alleged rights of Bhandara or of worship or of entrance at the Samadh of Huzur Maharaj at Pipalmandi, Agra unless and until he gets such alleged rights declared by the competent Civil Court.

(Sd.) B. B. Singh,
City Magistrate
15-12-36