

RADHASOAMI DAYAL KI DAYA RADHASOAMI SAHAI

# Overseas Bulletin

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February 2022



*Dominus IlluminatioMea*



Let us work like humble servants of the  
Supreme Father

Let us live like dutiful children of the  
Supreme Father and

Let us love each other like earnest devotees of  
the Supreme Father

*Param Guru Huzur Sahabji Maharaj*



161 Years of Satsang  
(1861-2022)

The Overseas Bulletin  
prays for Grace on all jivas  
and

Wishes Its Readers

A Very Happy Basant

And

A Successful Satsang New  
Year 2022

ON THE AUSPICIOUS OCCASION  
OF  
**BASANT**  
(05- Feb-2022) &  
**HOLI**  
(09-Mar-2022)

THE OVERSEAS BULLETIN EXPRESSES  
ITS ETERNAL GRATITUDE  
AT THE LOTUS FEET  
OF

**PARAM PURUSH PURAN DHANI**  
**HUZUR SOAMIJI MAHARAJ**  
FOR  
**STARTING THE PROCESS OF**  
**SALVATION OF JIVAS**  
BY

**OPENING THE SATSANG TO PUBLIC**  
ON  
**THE BASANT DAY IN 1861.**

देखो देखो सखी अब चल बसंत । फूल रही जहँ तहँ बसंत ॥  
मोहि मिल गए राधास्वमी पूरे संत । अब बाजत हिये में धुन अनंत ॥  
मोहि राधास्वमी दीन्हों ऐसो ढंग । मैं थो उड़न लगो अब जैसे चंग ॥  
मुझे पिया ने मिलाया अपने अंग । मैंने धारा अपने पिया का रंग ॥

(Sar Bachan B. 39, S.1)

**"MAY THE NEW YEAR OF BASANT 2007 BE AUSPICIOUS TO YOU  
ALL"  
A LOVING MESSAGE OF GRACIOUS HUZUR DR. PREM SARAN  
SATSANGI SAHAB  
23.1.2007**

On the 23rd of January, 2007, the sacred and auspicious day of Basant Panchami, Gracious Huzur Dr. Prem Saran Satsangi Sahab was pleased to give the following Loving Message during the Arti Satsang.

"Radhasoami ! It is the Auspicious Basant Panchami today. As you know it is of special significance to the Satsang Community. This Basant New Year becomes even more significant as we are celebrating this year the Birth Centenary of our Supreme Master (Param Guru) Most Revered (Param Pujya) Most Beloved (Param Priya) Huzur Dr. Lal Sahab. And this Basant Panchami Day is the Curtain raiser for these celebrations and marks the inauguration of the Birth Centenary Celebrations. According to our belief, Param Purush Purn Dhanu Soamiji Maharaj visits Dayalbagh on the occasion of Basant Panchami. When the Arti Shabda was being recited I submitted a very humble prayer at the Lotus Feet of Radhasoami Dayal that how blissful it would be if He comes here and brings along with Him all His Seven Holy Forms and blesses us in Dayalbagh. May He bless not only Dayalbagh, not only this sphere / planet of Earth but also He may bless all the four Lokas. It appeared to me that the prayer of this insignificant soul has been affirmed by Radhasoami Dayal. And at the time of Arti, if you had caught hold of the Feet of Radhasoami Dayal with the hands of your spirit, whatever states have been described in the Arti Shabda of the glory of high regions, would be attained by you. And today, it is not only in Dayalbagh, but also in all Satsang Branches of Dayalbagh, that the Satsangis would have experienced as if they have been transported to Prem Nagar i.e. they have reached the Original Abode, the Radhasoami Region. And the devotional mood that is described in the Arti Shabdas must have been experienced by you all on this Auspicious Day of Basant Panchami. So on this happy occasion when our happiness, in the context of the Birth Centenary has become two fold, three fold, four fold nay manifold, I would wish you all, with utmost enthusiasm, elation, joy and splendour, an auspicious Basant New Year, 2007 and I beseech Radhasoami Dayal that He may grant you worldly and especially spiritual success. Radhasoami."

**(Extract DBH February 20, 2007)**

**PROCLAMATION**

The Radhasoami Satsang was founded on the auspicious Basant Panchami Day in February 1861. It would be appropriate if the translation of the proclamation made by Soamiji Maharaj and published in the beginning of Sar Bachan (poetry) is given here.

**PROCLAMATION**

"Manifestation of the Supreme Being Almighty Lord Radhasoami in the Form of the Sant Satguru for the redemption of Jivas"

- (i) "It is hereby proclaimed for the benefit of Adhikaris that the Supreme Being Almighty Lord Radhasoami on observing the Jivas undergoing extreme suffering and being subjected to delusion, has Himself assumed the Form of the Sant Satguru and manifested on this earth for their redemption and through His Supreme Grace, explains the secret of His Original Abode and teaches the method of attaining that Abode by means

of the Surat Sabda Marga. It behoves the Jivas that they should engender within themselves love and faith in His Holy Feet.

- (ii) "By proper performance of the practices of this Marga a man can subdue his mind. There is certainly no other method in this age of Kala for achieving quiescence of mind and for purifying it and enabling it to ascend to higher regions. The destination of all the religions extant in the world these days is only the first or at the most, the second stage in the Religion of Saints. If one is able to perform the practices of the Surat Sabda Marga properly, his spirit and mind would then be shorn of all impurities and would, by establishing contact with Sabda, ascend beyond the Akasa which pervades within every individual and, leaving behind the nine apertures of the physical body i.e. the Region of Pind, reach Brahmanda, more particularly the Region of Trikuti. There the spirit, getting separated from the mind, would proceed onwards and experience the bliss of Sunn and Mahasunn and have the darsana of Sat Purusha, Alakh Purusha and Agam Purusha in Sat Loka, Alakh Loka and Agam Loka respectively, and would reach the Abode of Radhasoami Himself. The spirit had originally descended from this Region and had got entangled in the meshes of Kala in the Region of Triloki. It would thus again get back to its original Abode.
- (iii) "All the Regions, viz, the Regions of Vishnu, Siva, Brahma, Sakti, Rama, Krishna, and also the region of Brahma and Para-Brahma and the Region of Nirvana of the Jains and the Region of Lord God of Christian and Ruhul-kuds and Regions Known as Malkut, Jabrut and Lahut would fall on the way of one who performs the practices of the Surat Sabda Marga. The spirit, experiencing the bliss of these Regions through the Grace of the Saints would thus attain its Original Abode."

## **GREAT SIGNIFICANCE OF BASANT IN SATSANG**

### **SOUVENIR I**

(13) On the prayer of His Disciple, Rai Salig Ram Sahab (Huzur Maharaj), and of other devotees, Soamiji Maharaj condescended (Huzur Maharaj), to declare the Satsang open to the public on Basant Panchami Day in Magh 1917 Vikrami Era corresponding to (15th) February, 1861. It would not be out of place to refer here to the Shabda (No. 19 of Bachan 33 of Sar Bachan) composed by Soamiji Maharaj containing the prayer of Huzur Maharaj in this connection. It begins with the words:- 'Satguru se karun Pukari Santan mat kije jari' i.e. pray to the Satguru that He may be so pleased as to ordain that the Religion of Saints may spread far and wide.

### **SOUVENIR VI**

#### **Message Nineteen Hundred Thirty Seven and Thereafter**

(99) After the morning Satsang, on the Basant Day, Mehtaji Sahab gave a Message which is reproduced below:-

(i) " Param Purush Puran Dhani Huzur Soamiji Maharaj was born on the night of Monday, the 24th. August, 1818 in a very small house in one of the narrowest streets of Agra which I recently visited and it was there that He was pleased to declare the Radhasoami Satsang open to one and all on Basant Day, Friday, the 15th February, 1861. Satsang continued to be held in the same place for 15 years thereafter. In the time of Huzur Maharaj, Satsang was usually held in Pipalmandi

in the inner courtyard which could hardly accommodate 60 or 70 persons. None other than those August Personalities could then imagine that the Satsang will one day have such a big organization as at present or that its followers would number hundreds of thousands and would be found in all parts of the world.

(ii) "Though the beginnings of the Satsang movement were very small, yet the potentialities were great, and this was bound to be, for Merciful Radhasoami Himself had laid the foundations of the Satsang movement and as Sarkar Sahab has emphasized, the Supreme Current, which assumed the Human Form, would not return to its Original Abode till the redemption of the entire creation is effected. The Satsang has therefore grown continuously throughout the 100 years which end today, the Basant Day, 21st January, 1961.

(iii) "Undoubtedly, it is a day of great rejoicing and happiness today in the Satsang world, as the Satsang infant of the year 1861 has made continuous progress during all these years and has attained the age of hundred years, but a very heavy responsibility rests on all of us who are connected with the Satsang Organization in any capacity whatsoever, for our attitude and activity may aid or obstruct further progress of the movement.

(iv) " It is therefore necessary for all of us, on this solemn occasion, to retrospect and introspect whether we have, by our conduct and behaviour in the past, contributed to or hampered the progress of the Satsang. And if we find that we have in any way, even in the least, obstructed its progress, howsoever slightly it may be, we need to mend our ways. If we have, humbly though it may be, helped its forward progress, we need to put in still greater effort than we have done in the past.

(v) "Although some of us know what our duty is towards ourselves, towards the Satsang and towards Merciful Radhasoami, many of us are grossly unaware of it, and a good many of us do not have the courage to perform that duty and still some others do not even have the will to do it honestly.

(vi) "Nevertheless, it is necessary for us to remind ourselves that if we do not join the onward movement of the Satsang and we continue to cling to old prejudices and predilections, we may ultimately find that we have missed the greatest opportunity which Merciful Radhasoami granted to us and that we have, unwittingly though it may be, hampered to that extent the spread of the Message of Merciful Radhasoami, which He was graciously pleased to deliver on this Auspicious Day hundred years ago. (vii) " We should also look backwards and see whether, since the day we joined the Satsang, we have continued to receive His Grace and Mercy as we received when He first took us under His protection, or whether that Grace has ceased to flow towards us. If Grace has ceased to flow towards us, we should beware and try to find out, honestly and sincerely, why we are not so fortunate now as we used to be, and also pray humbly in His Holy Feet that He may, in His Unbounded Mercy and Grace, be pleased to forgive us for our weaknesses and shortcomings, and again grant His protection to us, His sinful and erring children which we are.

(viii) " I am confident that if we do so, His Grace and Mercy would not only begin to flow towards us as it did in the past, but He would mercifully forgive us for our foolish forgetfulness and negligence also.

(ix) " May the Supreme Father grant Sumati (correct understanding) to all and may the Satsang movement progress and prosper more than ever before! Radhasoami."

## HOLI

### SELECTED BACHANS OF PARAM GURU HUZUR MEHTAJI MAHARAJ (62)

In a morning Satsang in the first week of April 1945, the following Shabda was read:

Ari he saheli pyari, Guru sang phag rachao  
MiLa ausar bhari

(Prem Bani III, B.12 (5), S. 8)

(O Dear friend, play Holi with the Guru. You have been able to get a good opportunity.)

After the 'Path' Gracious Huzur addressed P.B. Jangiri Singh and was pleased to say: "Last time you had said that paramartha could only be had by Abhyas. In reply I had said that paramartha can be had not only by Abhyas but also by doing seva and it is easier to have it by seva than by Abhyas. The same idea and its confirmation are contained in this Shabda. What is your opinion regarding this?" He was further pleased to say : "Seva is also one of the means of meeting the Lord. We should, therefore, serve Guru Maharaj and all living beings.

"The Lord will be pleased only when seva is done for His pleasure, whether it is His service or of His own human beings. If the Lord gets pleased He will draw the mind and spirit of His devotee upwards, by which his spirit would ascend without any exertion and in this manner the devotee will get united with His Holy Feet. But if effort is made to elevate the spirit by applying force from below by Abhyas, then, in the first place, the task itself is very difficult, secondly, it can ascend and stay in His Holy Feet only when the Lord Himself is pleased to pull it up and enable it to stay there. For this it is necessary to please Him and attract Him towards you. If on the one side effort is made to elevate the spirit through Abhyas, and on the other side the Lord does not pay attention to it or gives it a jolt, it will fall down helpless. The purport of what has been said is that without His Grace or Will it is difficult to move upwards. So long as the Lord does not make you His own, nothing can be done."

Huzur said : "What is the meaning of Satsang? Merely sitting in Satsang near the Satguru and listening to the recitation of the Holy Books is not Satsang. If one's attention is not engaged in it he may sit in Satsang and listen to the recitation of Holy Books for hundred years, neither one's main object can be achieved nor will the Lord make such a Satsangi His own. But if you serve Guru Maharaj or His children and He gets comfort or His children get relieved of their suffering and He is pleased with that service, then immediately His attention will be drawn towards you and He will make you His own and your object will be achieved and you will get paramartha. This is true Satsang. Otherwise if you remain sitting in Satsang and your attention is engaged in your household or worldly affairs, you will not get any benefit from such Satsang."

Huzur got the above Shabda recited again.

Huzur said : "These lines contain this very thing that when one has met Guru Maharaj and got the opportunity of serving Him, one should perform His seva fully, leaving aside the fear of the world, and one must obtain His pleasure for himself. It is nowhere written in these lines that one should sit in a corner every morning and evening and do Abhyas. Why should we not accept a thing which can be easily followed by us? Certainly seva is easier to perform than Abhyas and is within everybody's reach. And, moreover, whatever method and practice He tells, must be followed. You will profit by it and He will be pleased with the same. It is beneficial to follow His directions. Acting according to dictates of mind or one's own liking can give no benefit." Huzur then got one more Shabda read:

Satguru se karun pukari, Santan mat kije jari  
Jivan ka hoye udhari, main dekhun yahi bahari

(Sarbachan, B.33, S.19)

(I beseech the Satguru to establish the religion of Saints so that jivas may be liberated and I may also see this glory.)

He further said "Huzur Maharaj made the same prayer in the Holy Feet of Soamiji Maharaj that He be pleased to start the religion of Saints for the general public so that all the jivas may be liberated. I may see this very splendour in Satsang that all the jivas get liberation. His mind used to be filled with pleasure by doing the seva of living beings and on seeing the process of their salvation. He therefore prayed for it. Soamiji Maharaj was highly pleased by this prayer of His because it was for the good of living beings and granted His request and started Satsang for the general public. You may now yourself tell that when Soamiji Maharaj was pleased by Huzur Maharaj's prayer for doing seva of jivas and also for their liberation, then will not Guru Maharaj or Huzur Radhasoami Dayal be pleased if we all do seva of jivas? He will certainly be pleased and when He is pleased by the activity of seva, why should you feel ashamed of doing seva?" P.B. Jangiri Singh said: 'Aisi diwani duniya, bhakti bhav nahin bujhe ji, koi ave to beta mange, bhent rupaiya lije ji, (The world is so mad that it does not understand the way of devotion ; someone comes, and requests for a son and offers rupees as offerings.)"

Huzur was pleased to remark "These are the sentiments of Kabir Sahab. The number of sadhs and saints like Kabir Sahab, Tulsi Sahab and others in this world can be counted on fingertips as such ideas do not find place in the hearts of all men. Hunger, thirst, poverty and all such ailments torment the people and when there are afflictions they will necessarily write for their removal. Now consider whether the attitude that I receive letters about such afflictions and do nothing and sit quiet, will be considered proper for me? Whether the Lord would like one who turns a deaf ear to such things? Does the Lord not abide in these persons? Is the imprint of the Lord not seen on their faces? Has the Lord not moulded them in His own image? Does the Lord not create intense desire in their hearts? If these things are true, you may yourself say whether I should accept and act upon this kind of writings in a few books or on discourses of some great men which they delivered according to the needs of the time or I should listen to the requests of thousands of hungry and sick people and people in distress and try to relieve them of their afflictions. Even if it is accepted that by Abhyas I reach Radhasoami Dham, on my reaching there Huzur Radhasoami Dayal would ask me what effort did I make for removing the sufferings of so many hungry, sick, helpless and afflicted people in the world. And if He came to know that such and such person did not mitigate the sufferings of His children but remained engaged merely in His own redemption and salvation by doing Abhyas and He turned a deaf ear to the wailings of the distressed, then He will certainly be displeased and will not grant Him a place in His Abode. When Radhasoami Dayal Himself came in the world to remove the sufferings of the people, how can He close His ears to the tale of their woes. By doing so the purpose for which He came to the world will be frustrated. Whosoever tries to remove the sufferings of His children, will in a way prove helpful in His mission and therefore why will He not be pleased with the seva of such a person? When He has come with the mission of seva, He will also teach people the lesson of seva.

"Sardarji, what you have said is absolutely correct that the Lord alone can redeem and none else. No one can ever deny it. But the meaning of what I say is that He would redeem only when the jiva has qualified himself for his redemption by doing some practical work. So long as the jiva does not so qualify, he would not be redeemed. Regarding seva you have said that the Lord Himself serves all; my question as to this is that when a mother nurses the baby with milk, is this

Radhasoami Dayal who nurses the baby; or if a doctor has bandaged the wound of a patient after applying medicine over it, has the Lord Himself performed the whole activity? Both the baby and the patient would be unhappy if the mother does not nurse the baby or the doctor does not bandage the wound. The Lord cannot come and help and serve them. We are sitting here on the material plane, so material things have been stated to you. Whatever shortcomings exist in us have been mentioned. People can get help in paramartha matters and can be attracted towards it only when their worldly needs are fulfilled and weaknesses removed. Therefore when at a later stage the worldly activity becomes helpful in paramartha activity, all this activity will be counted as seva. This is the Discourse of Huzur Sahabji Maharaj and not something said by me.”

PB. Jangiri Singh said: “The object will not be achieved till love for Shabda is established.”

Huzur said: “Whosoever has had the darshan of the true Guru even once, has been redeemed. Does it mean that we have reached Radhasoami Dham? It is wrong and improper to give this meaning to these lines on reading them superficially. We should go to the depth. So long as the mode that is enjoined at a particular time is not adopted and acted upon, neither would the Lord be pleased nor would the jiva reach his goal. If you continue to do Sumiran and Bhajan sitting for fifty years and do not work according to the times, you will not gain from it.”

### **SPECIAL PATH - आदि बसंत**

आज आई बहार बसंत , मनाय चार लोक रचना-कुल आदि बसंत ,  
 होयँ निर्मल चेतन सुरत मगन मगान ॥ टेक ॥  
 कस राधास्वामी धारा आदि नाम और धाम , आया सर्वप्रथम बसंत महान ।  
 सृष्टि - पूर्व परम पुरुष आदि दशा , क्योकर करून गागर-में - सागर सम बखान ।  
 परम पुरुष पूर्ण धनी , निर्मल चेतन शक्ति अति महा महान ।  
 अनाम अलख अगम परम सत चित आनन्द प्रकाश स्रोत समान ।  
 परम शांत अनंत महासागर सम अपार चेतन धन ध्रुव शून्य समाधि सजान ।  
 सुदूर सुदूर छोर पर स्थित , असंख्य चेतन कण ऋण ध्रुव सीमित गुबार लखान ।  
 शीतल निद्राण अवस्था माहिं , इन में प्रेम की चिनगी नाहिं सुलगान , परम पुरुष पाया संज्ञान ।  
 द्रवित हुए परम करुणानिधि , ठान लिया लीला अपरम्पार , रची अद्भुत सृष्टि महान ॥ मनाय ..... ॥

अस परम उद्देश्य-बस , उठी आदि लहर महान , स्वामी शब्द रूप प्रगटान ।  
 परम आकर्षण माहिं , ऋण से धन ध्रुव झपटी जायँ सुरतियाँ परम सौभाग्य मिलान  
 निकसी राधा आदि महान सुरत चेतन धार , भया निर्मल चेतन देश निर्मान ।  
 जस राधास्वामी धरा आदि नाम और धाम , आया सर्वप्रथम बसंत महान ॥ मनाय। ..... ॥  
 रूप और लीला किया इज़हार , सुरतियाँ अटल सुहाग पाय , फागुन आन मनान ॥ मनाय। ..... ॥  
 पाई पूरन गति परम प्रेमानंद , निज राधास्वामी दयाल धाम सम्मान ॥  
 परम प्रकाश पूरन दीपावली उजियास , पाया शास्वत परम वरदान ।  
 अस राधास्वामी धारा आदि नाम और धाम , आया सर्वप्रथम बसंत महान ।

होयँ निर्मल चेतन सुरत मगन मगान ॥

(Shabd by Most Revered Gracious Huzur Prof. Prem Saran Satsangi Sahab)

## **Translation: 'ADI BASANT' - THE PRIMAL SPRING**

The Glory of spring spread all over to-day;  
The four worlds, the entire creation celebrates the Primal Spring;  
Pure awakened spirits getting thereby completely enraptured.  
As Radhasoami first assumed the Name and Location  
A great spring came for the first time.  
Before creation the Supreme Being was in the Primeval state.  
How can I describe it? It is like putting the sea in a pitcher.  
The Supreme Being, the Infinite Reservoir  
Pure Spiritual Energy, The Greatest of the Great,  
Nameless Unseeable Unreachable, Reservoir of Supreme Truth, Intelligence, Bliss  
and Refulgence;  
Like Absolutely still limitless ocean without end,  
Positive Pole of spirituality existing in Absolute Absorption.  
At the farthest end existed innumerable spirit-forces.  
Encompassed in covers forming Negative Pole;  
In dormant comatose condition, Spark of Love not kindled in them yet.  
The Supreme Being became conscious of it.  
Great Reservoir of Mercy moved with compassion embarked upon unparalleled  
glorious activity;  
And brought into existence this wonderful creation.  
With such a great object arose the great wave and manifested in the form of sound  
"Soami".  
Forcefully attracted, the spirits made a big rush from Negative to Positive Pole, great  
good luck dawning on them.  
Then emerged the great Spirit Current of "Radha" and created the Pure Spiritual  
Region.  
As Radhasoami became the First Name and Region  
The great Basant, spring, came for the first time.  
Form and Glory manifested themselves; Pure awakened spirits  
Got fully enraptured and celebrated perennial Holi union.  
Attaining Perfect state and Supreme Bliss of Love, they were conferred  
The honour of entering the Region of Merciful Radhasoami.  
Supreme Refulgence shone like perfect Dipawali.  
Celebrating the grant of great permanent gift.  
Thus Radhasoami assumed First the Name and Region  
And the Great Basant, Spring, came for the first time,  
Pure awakened spirits getting thereby completely enraptured.

### **Information about Overseas Bulletin**

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