

Ra Dha Sva Aa Mi Dayal Ki Daya Ra Dha Sva Aa Mi Sahai

Overseas Bulletin

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Dominus Illuminatio Mea



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



Ra Dha Sva Aa Mi Samvat 207

The Overseas Bulletin prays for

Grace on all *Jivas* and

Wishes its Readers A Very Happy

Basant And

A Successful Satsang New Year 2024

ON THE AUSPICIOUS OCCASION
OF
BASANT
(14- Feb-2024) &
HOLI
(25-Mar-2024)

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.

घट में खेलूँ अब बसन्त ।

भेद बताया सतगुरु संत ॥ १ ॥

घर पाया मैं आदि अन्त ।

सुन सुन अनहद धुन अनन्त ॥ २ ॥

कहूँ कहा महिमा अतन्त ।

बरनूँ कैसे यह बृतन्त ॥ ३ ॥

घर छूटा फिर मिला जुगन्ता

पाय गई रा धा/धः स्व आ मी कंत ॥ ८ ॥

(Sar Bachan B.39, S.2)

DAYALBAGH CULTURE: A WAY OF LIFE

“When Huzur Sahabji Maharaj laid the foundation of Dayalbagh on *Basant Panchami* in 1915, He also laid in a very subtle form the foundation of a New Satsang Culture. You can call it ‘Dayalbagh Culture’ or ‘A Way of Life’. How was that done? A very nice and delicate sapling was sown which you call the Radhasoami Educational Institute. This plant gradually grew, expanded, bore leaves and fruit, and its aroma spread out in all four directions and made its impact in all corners of the country and abroad too. Now this sapling has grown into a big tree, and it is hoped that its aroma shall spread far and wide and its good fruit and flower proliferate which people will look at with wonder and appreciation. “It can be hoped that a time will come when the product of Dayalbagh shall stand out and be recognized from a distance. That will be the day when we shall be able to say that we have abided by Gracious Mandates to some extent. All of us should in all humility pray at the Lotus Feet of Huzur Ra Dha Sva Aa Mi Dayal that HE may be Pleased to Grant us correct understanding and strength to accomplish HIS Mandates! Ra Dha Sva Aa Mi!”.

(Extract - *Bachan* of Param Guru Huzur Dr. M.B. Lal Sahab in the Evening Satsang on 21.1.1991)

PARAM GURU HUZUR MEHTAJI MAHARAJ ON BASANT DAY

13.2.1940

On *Basant* Day, the 13th of February, 1940, Gracious Huzur said in the Morning Satsang: “This day in the year 1861 Huzur Soamiji Maharaj laid the foundation of Ra Dha Sva Aa Mi Faith and was Graciously Pleased to start Satsang for the general public and in this manner arranged not only for you but, as has been said in the *Shabda* just recited, for the entire Universe to be free from the cycle of births and deaths”.

“Satsangis continued to join Satsang from time to time and after joining Satsang

engaged in its various activities and the cumulative result of all the Grace that was showered on them by Ra Dha Sva Aa Mi Dayal in HIS various *Swaroops* as also the gift of Love and Devotion (*Prema-Bhakti/Prema-Saran*) that was Granted from time to time, is evident from your own condition and face and those of other persons. All of you will agree that as all the activities have been proper so far, there is no doubt that things will similarly go well in future". After this the following *Shabda* was read:

“Jo zaban yari kare khul kar suna

Aj dil koi rag bazm-e-yar ka”

(Prem Bilas, S.110)

(If the tongue befriends thee, O heart, sing full-throated some melody of the Assembly of the Beloved.)

Referring to this ***Shabda***, Gracious Huzur said:

“In the ***Shabda*** that has been read just now, the condition of true devotees has been described in great detail and it has been said that the ways of the lovers (of the Lord) remain distinct from those of the world. Satsangis also have during the last seventy-nine years maintained their conduct and way of life in accordance with this ***Shabda***. Their ways also have been very distinct from those of the people of the world. All of you devotee brothers and sisters are the great pillars of the magnificent edifice of Satsang which Huzur Sahabji Maharaj has erected. You should perform all your acts keeping your responsibility and your duty in mind. Remember that if ever one pillar becomes weak anywhere, there can be danger to the entire structure. Huzur Sahabji Maharaj was Graciously Pleased to say that Huzur Ra Dha Sva Aa Mi Dayal has selected our community for the welfare and service of the whole world. If you agree to perform this great service with success and thus carry out the Gracious Lord’s Commands you shall have to make full effort. It can never be possible that you do not perform your duty and

any activity for the good of the world may be accomplished by itself. Each one of you should therefore make full effort to achieve this”.

(Param Guru Huzur Mehtaji Maharaj: Selected *Bachans* No. 7)

BETTER WORLDLINESS - MODEL OF DAYALBAGH WAY OF LIFE

Ra Dha Sva Aa Mi. A *Bachan* of Gracious Huzur Dr Lal Sahab, delivered nearly twelve years ago, was read (in Satsang) in November 2004 in which He had said that the principle of “Fatherhood of God and Brotherhood of Man” was enunciated by Param Guru Sahabji Maharaj and earlier than that by Param Guru Huzur Maharaj. But, Satsang has not been able to spread the same as yet. Now, the Ra Dha Sva Aa Mi Satsang Sabha and its Executive Committee and its sub-committee, will further conduct thoughtful analysis and discussions on these and formulate an action plan based on the conclusions arrived at for the Satsang to successfully spread the principle of “Fatherhood of God and Brotherhood of Man”. Here I would put forth before you in simple words certain tangible points related to these that I could comprehend. Three exercises were performed in the Workshops held in December- one on Idea Engineering, the second on Delphi studies and the third on Scenario Building. The results of Idea Engineering have been derived in three aspects. As far as the objectives are concerned, three objectives appear to be primary and foremost in importance. First objective can be that we put forth all our efforts to establish a Better Worldliness or Better World Order as has been propounded by Param Guru Huzur Sahabji Maharaj and Param Guru Huzur Mehtaji Maharaj. This morning, I submitted in my Prayer to Ra Dha Sva Aa Mi Dayal that such a world order may be established. How can we define this Better World Order? It is an Order in which the qualities and virtues of the Spirit find the fullest expression. As you know, Satsang does not teach unworldliness, nor does it teach hedonistic or pleasure-seeking worldliness. Therefore, we must pursue the ideal of Better

Worldliness in consonance with the Teachings of Satsang, in which alongside physical development and mental development, spiritual development may also take place; that is there may be a balanced all-round development. And the other objects that can be included are also connected with this main object. The second object can be Selfless Service to all living beings and the third can be to bring into existence a Race of Supermen (“Complete Men”). Param Guru Huzur Mehtaji Maharaj propounded the concept of such a New World Order about sixty years ago in His Speech addressing a public meeting at Coimbatore. There are two important issues in this World Order. One is that we may organize such a community in which status, colour, race, creed, religion, ideologies and aspirations do not form the basis of any discrimination. Everyone may get equal opportunities so that they may develop fully in all respects: physical, mental and spiritual. According to Huzur Mehtaji Maharaj, the crucial role in this endeavour would be of such principal administrators and enlightened intellectuals endowed with foresight and motivated by the idea of selfless service who would work together to establish such a world order. He had also said that for this purpose (*Bhent*) donations and gifts would be needed to establish societies. These could be Industrial Units or Educational Institutions, Institutions connected with Medical Relief and Health Care or Charitable or Philanthropic Institutions. Their object should be to ensure adequate provision of food, clothing and shelter to every human being and to serve people and humanity at large. Now, you can yourself see that, in the Satsang world, it is well known that the path shown to us by our *Sant Satgurus* is understood by the intellectuals of the world much later.

Recently there was a lecture in DEI by a top-notch intellectual who had won the Nobel Prize in Chemistry, Professor Richard Ernst and he also said something to the same effect. He said that there is an intense race in the world for production of more goods and for higher consumption and to enable us to enjoy them salaries

are increased every year. This is not the correct way. He said that a condition should be attached with the higher salary one gets that this additional salary should only be used for donation or contribution. People should have liberty in choosing the Charitable or Philanthropic Institution to which they would like to donate or contribute. But it should be utilized for charity or contribution only. So, you can see that sixty years ago this idea was proposed by Huzur Mehtaji Maharaj in a public meeting and now a Nobel Prize winner, Professor Richard Ernst is reiterating the same. Huzur Mehtaji Maharaj had also said that Dayalbagh has been working continuously to this end with all possible efforts, right from its date of inception on the *Basant Panchami* of 1915, and has been making continuous progress. Further, the Industrial Institutions or Educational Institutions or Charitable Institutions that have been established here were not established at all with profit as a motive but with the objective of serving the people, providing them means of livelihood, and making available the best articles and services to them at the lowest cost. Another aspect of this was also indicated by Huzur Mehtaji Maharaj. In any such endeavour, the general public and the government should work together in unison. If this happens, all the responsibility of ensuring progress and development would not lie with the Government alone and the public would also participate in this process. When the public is cooperative, there is a greater possibility of success of any such programme. So, this was all about objectives. In Idea Engineering, you also identify the obstacles that might arise in your way. Three points are suggested in this regard too. I will place before you three salient thoughts. As I have said in connection with the objects, here too they are related. If you achieve one of the objects, the others too are achieved. They complement and supplement each other. The same is the case with obstacles. The chief obstacle is, of course, *Ahankar*, Egotism. You may say that the second obstacle is Greed; the third obstacle is Selfishness. But all these are produced from *Ahankar* or Egotism which is at the root of all these. There is a

Shabda in Prem Bilas:

संत की महिमा कहूँ गाई,

पिरेमी जन सुन हरषाई ॥

*“I shall sing the Glory of a Saint,
so that the devotees may hear and feel happy”.*

In it there is a description of five categories of men. Worst among all are men who always seek opportunity to give pain to other people. They wish to see people writhe in agony and they derive pleasure and happiness in it. They are actually human devils. They are demons in human form. A little better than them but still of low class are those who are prepared to do anything in their own selfish interests. They do not care whether someone lives or dies as long as their selfish interests are served. In some sense they are better because they do not purposely wish to see other writhe in agony. However, they do not mind if, in the process of their interests being served, someone does writhe in agony or feel anguished. So, this is the second category. The third category is also of men who are selfish. But they would see to it that in fulfilling their selfish ends the others do not suffer any loss. Such people are considered good in this world and such people who take care that other people do not suffer any loss or pain in achieving their selfish ends are less in number. Above all these classes is the fourth category of men who are constantly in search of opportunities to make other people happy and to remove their sufferings. They work hard towards this end and take up philanthropic activities. But even these people do not rise above egotism. When someone praises them for their philanthropic activities, they get elated. Such people are rare in this world. They are really very good. But from the spiritual standpoint they still have some deficiencies. Huzur Sahabji Maharaj has put the Saints in the fifth category. They do not have any egotism in Them and are always engaged in providing happiness to others in providing real happiness and not transitory pleasure. They are even prepared to take upon Themselves the load of *karmas* of

the others. If you read this *Shabda* you will get full details about the classification. The purpose of my giving an explanation of it, a brief explanation at that, is that we should guard ourselves against selfishness, greed and egotism, and rise to the fourth and fifth categories. I think no Satsangi is in the first and second categories. He may be in the third one. We should move to the fourth category from the third and to the fifth from the fourth. It is believed that *Sant Satguru* ("Acclaimed" *Waqt/Present Sant Satguru*) is like a philosopher's stone which converts others also into philosopher's stones. So, gradually He would convert all the Satsangis into the fifth category. The third issue is to find out solution to overcome these obstacles. I am still talking about Idea Engineering only. We discussed the objects. We discussed the obstacles. Now we address ourselves to how we can overcome these obstacles and achieve our objects. Here too three or four main ideas can be presented. As you hear in Satsang, these are "**Satsang, Seva and Abhyas**". These are the unfailing panaceas by which all kinds of ailments and diseases are cured. For students, these take the form of "**Adhyayan, Seva and Vyayam**" - Studies, Social Service and Exercise. So, this is the main solution. The second solution is to impart Education, More Education and Perfect Education in which Spiritual Education and Consciousness Studies are also included. The third solution, as has been suggested by Param Guru Huzur Dr. Lal Sahab, is that we should inculcate such Values which enable us to implicitly follow the Orders (of the *Sant Satgurus*). Thus, if we engender in ourselves the qualities of obedience (to Orders), tolerance and cooperation, we will be pursuing our objects obediently and with tolerance and cooperation and our Organization will progress towards success. And *Huzur* has said that with this there would be increased brotherhood amongst us. In other words, the principle of "Fatherhood of God and Brotherhood of Man" will spread. As I said, two other exercises were also conducted. One exercise was of Delphi Studies. In it, the condition in 2005 was studied and the condition of the world in 2015 was

assessed. A consensus was arrived at. The activities were divided into six sectors : Societal Development, Industrial Development, Educational Development, Agriculture and Dairying Development, Services Sector Development and Spiritual and Moral Values Development. Broadly, it has been found that in Dayalbagh, the status in these areas with regard to the Ideal of “Fatherhood of God and Brotherhood of Man” is from average to good in 2005. And it is estimated that by 2015 it would be at a level from good to very good. Some general and partial questions were also included in the Study. Based on these questions, the participants opined that while the status in Dayalbagh would change from average to good, to good-to-very-good in the period 2005 to 2015, the status would change from average to good in the Satsang Community in general during the same period. This was one of their projections. The third exercise was to build the scenario which would be realistic as well as most desirable. In visualizing the scenario, they have opined that the status would be very good in all the fields except in the field of Education. In Education they assess that the status would be good but it would not reach a level of very good. Thus, if we have to prepare a practical action plan on the basis of all these we should put into practice the solutions that have emerged in Idea Engineering Approach. As I have mentioned, the Ra Dha Sva Aa Mi Satsang Sabha will deliberate and discuss these issues further and will recommend an Action Plan. But that will take time. On this occasion, I have familiarized you with the situation in short so that, if you desire, you can put this into practice from now itself and when Ra Dha Sva Aa Mi Satsang Sabha takes its decisions and issues orders, the progress would be further accelerated. In the building up of Scenarios also they have certain suggestions and I have broadly discussed them with you. I will also dwell briefly upon their suggestions in regard to different dimensions. In the Social Sector, their suggestion is that the Advisory Committees that have been formed in different Branches should be strengthened

further. More facilities should be made available to Satsangis for training and earning livelihood. In the Industrial Sector, they believe that the process of decentralization that has been initiated is a good one and Small Scale Units should be increased and Stores and Exhibitions should be enlarged in number so that the benefits may reach the general public. Their suggestion in the field of Education is that the Dayalbagh Educational Institute should be an "Open" University besides being a Residential University so that its Education may spread in all four directions and more Satsangis and non- Satsangis may be benefited from it. It may also offer Education through "Open" School. So, all our Schools, Colleges and University may take the form of "Open" Institutions along with being residential type. In this context we may promote Distance Mode of Education so that the benefits of the academic courses and technical courses could be made available on a large scale. DEI has already taken initiative in some of these directions. Projects have been prepared and efforts are being made to implement them. They have also an expectation that in DEI the level of the course on Theology or Science of Religion, that includes the science of Consciousness, should be raised so that Dayalbagh may attain the highest pinnacle in this area. DEI may become a pioneer institute in this.

In the area of agriculture and dairying their suggestion is that the opportunities for *Seva* should increase and it should be linked with Education, Vocational Education, so that training and livelihood may be made available in a larger measure. As far as Services Sector is concerned, they wanted that a home page be designed, after due thought and consideration, for the recently created web-site so that people may get the correct information about Dayalbagh. And we may increase such services in Dayalbagh that are pollution-free and are in tune with the serene and quiet atmosphere of Dayalbagh. Certain efforts have already been made in this direction. The battery Electric Vehicle that is plying is a step in this

direction. If more people walk or use bicycle or the battery Electric Vehicle, pollution will be reduced and health would be improved. This suggestion has come from these workshops also. Now like Dayalbagh, if all Satsangis want to adopt Better Worldliness, then, as has been stated by Huzur Mehtaji Sahab and Huzur Dr. Lal Sahab, colonies on the pattern of Dayalbagh should be established in large numbers whereby people may see that there is a life-style of Better Worldliness by which worldly life of high quality can be led. So, the Colonies that exist now need to become like Dayalbagh and those that are to be established should be modeled after Dayalbagh. Yesterday, in the Cultural programme, it was shown that Dayalbagh is gradually transforming itself into *Arya Nagar* and is going to realize the Dream of Huzur Sahabji Maharaj. But, do Soami Nagar of Delhi, Prem Nagar of Ludhiana and Dayal Nagar of Agra wish to become *Arya Nagars* ? Do the other Colonies also wish to become *Arya Nagars* ? If we want to give all these a practical shape it is not enough that Dayalbagh alone adopts this (Better Worldliness as a Way of Life). There are people outside Dayalbagh also. There are people in foreign countries. Colonies should be established in those places also. We should make people acquainted with this kind of worldliness there also. In the area of Spirituality, the suggestions are that we should provide opportunities for the implementation of the solutions that have emerged. Let there be greater participation in **Satsang**, **Seva** and **Abhyas**; and for students let them do more **Adhyayan**, **Seva** and **Vyayam** i.e. Studies, Social Service and Physical Exercises. Let us create the qualities of Obedience, Tolerance and Cooperation. Let a life of Better Worldliness be lived. To achieve that goal let the proper and necessary Institutions be established and, above all, let us put into practice whatever is there in the *Bachans* of our *Sant Satgurus* and follow Their Instructions.

Ra Dha Sva Aa Mi.

(It is not yet enough. Only one hour has passed.) Sahabji Maharaj has stated at

one place that if recitation of **Shabd**s alone is going on continuously it is difficult to enthuse young men and students. For this reason, festivals are celebrated in Dayalbagh. The Grand Festival that has taken place was celebrated with only this end in view that the students and youth may take part in it with great delight and enthusiasm and simultaneously absorb Satsang Teachings. They will thus become good Satsangis in future. The following stanzas are there in a **Shabda**:

अब क्या देर रही फागुन में,

आय गई जब ऋतु बसन्त ॥

“What delay is there in the advent of Phagun

When the season of Basant has already arrived.”

And it is also said at one place that:

जो जबाँ यारी करें खुल कर सुना,

आज दिल कोई राग बज्मे यार का ।

“If the tongue makes friends with the heart a

song favourite to the beloved may be sung”.

Ra Dha Sva Aa Mi.

(Extract - Expositions on Truth, Ultimate Reality and Supreme Being, Revered Prof. P.S.

Satsangi Sahab - Special *Basant* Satsang, 13.2.2005)

SPECIAL PATH ON THE OCCASION OF BASANT & HOLI 2008

मुबारक मुबारक बसंत मुबारक ।	<u>Translation</u>
शुभ बसंत सतसंग नव वर्ष मुबारक ।	<i>Good Wishes! Good Wishes! Basant Good Wishes!</i>
मुबारक मुबारक बसंत मुबारक ॥	<i>Good Wishes of Basant! The Satsang New Year!</i>
माघ सुदी पंचमी पुनः मुबारक ।	<i>Good Wishes of Fifth Day of Bright Half of Magh!</i>
सुखागमन बसंत ऋतू मुबारक ।	<i>Once Again!</i>
सत चित आनंद प्रकाश मुबारक ॥	<i>Good Wishes of the Happy coming of the Spring Season!</i>
परम पुरुष पूरन धनी अवतरण मुबारक ।	<i>Good Wishes of Truth, Intelligence, Bliss and Refulgence!</i>
रा धा/धः स्व आ मी पावन भावन निज धार मुबारक ।	<i>Good Wishes of the Advent of Supreme Being, The Full Spiritual Reservoir!</i>
नित नित सतसंग सेवा अभ्यास मुबारक ॥	<i>Good Wishes of 'Ra Dha Sva Aa Mi', The Pure and Beatific Prime Spiritual Current!</i>
रा धा/धः स्व आ मी सुमिरन तन मन सुरत मुबारक ।	<i>Good Wishes for Satsang, Seva, Abhyas daily!</i>
रा धा/धः स्व आ मी गुरु ध्यान अति कर मुबारक ।	<i>Good Wishes for Repetition of 'Ra Dha Sva Aa Mi' by body (tongue), mind and spirit!</i>
सुरत शब्द योग अभ्यास मुबारक ।	<i>Good Wishes for contemplation of the Form of 'Ra Dha Sva Aa Mi', the Sant Satguru!</i>
चौरासी चक्कर से मुक्ति मुबारक ॥	<i>Good Wishes for the Practice of Surat Shabda Yoga (The Practice of Uniting the Spirit with the Sound)!</i>
प्रेम उमंग संग सतसंग भक्त मंडली मुबारक ।	<i>Good Wishes for Release from the cycle of Eighty Four (The cycle of Eighty Four subtle currents responsible for all animate and inanimate creation in Pind)!</i>
रा धा/धः स्व आ मी आरत गावन बसंत मुबारक ।	<i>Good Wishes for the Assembly of Devotees with bubbling Love!</i>
	<i>Good Wishes for singing Arti Songs to</i>

मुबारक मुबारक बसंत मुबारक ॥	<i>Ra Dha Sva Aa Mi' on the occasion of Basant!</i> <i>Good Wishes! Good Wishes! Basant Good Wishes!</i>
मुबारक मुबारक बसंत मुबारक ।	<i>Good Wishes! Good Wishes! Basant Good Wishes!</i>
मुबारक मुबारक होली मुबारक ।	<i>Good Wishes! Good Wishes of Holi!</i>
शुभ बसंत सतसंग नव वर्ष मुबारक ।	<i>Good Wishes of Basant The Satsang New Year!</i>
मुबारक मुबारक शुभ होली भरपूर मुबारक ॥	<i>Good Wishes! Good Wishes! Good wishes of Holi in entirety.</i>
फागुन सुदी पूर्णिमा होली मुबारक ।	<i>Good Wishes of Holi, The Full Moon of Phagun!</i>
सुखागमन होली पर्व मुबारक ।	<i>Joyful arrival of Holi festival Good Wishes!</i>
परम पुरुष पूरन धनी अवतरण मुबारक ।	<i>Good Wishes of the Advent of Supreme Being,</i>
परम पुरुष पूरन धनी निरंतरण मुबारक ॥	<i>The Full Spiritual Reservoir!</i> <i>Good Wishes for the incessant flow of the Spiritual Reservoir, The Supreme Being!</i>

(Shabda composed by Most Revered Gracious Huzur)

(Dayalbagh Herald 4th March & 6th May 2008)

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