

ELUCIDATION

OF

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E L U C I D A T I O N O F

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(Soamiji Maharaj)

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The followers of the Beas or Dera group established by Baba Jaimal Singh after the departure of Soamiji Maharaj, the August Founder of the Radhasoami Faith, contend that Soamiji Maharaj preached the Isht (goal) of Satnam and not of Radhasoami. In support of their contention they refer to one of the last utterances of Soamiji Maharaj as recorded by Lala Pratap Singh alias Chachaji Saheb, the youngest brother of Soamiji Maharaj, in his book "Jiwan Charitra Soamiji Maharaj" translated into English by this author, S. D. Maheshwari, and given the title "Biography of Soamiji Maharaj" by him. The said utterance is quoted below:

Addressing Lala Pratap Singh, Soamiji Maharaj observed, "The Faith I had given out, was that of Satnam and Anami. Radhasoami Faith has been introduced by Salig Ram. You should let it also continue. Satsang must go on. Satsang shall spread far and wide in future."

2. In interpreting the true significance of this august utterance, the following quotations from the book may be also kept in view:

- (a) And Soamiji Maharaj, having no anxiety or worry, applied Himself to the performance of Abhyas, and began preaching **Radhasoami Faith**. (paragraph 27)
- (b) Beyond Sat Lok, leaving two stages in between, is **Anami**, i.e. **Radhasoami Pad**. It is the final and the highest stage. Reckoning from Sat Lok above, it is third, and from Sahas –dal-kanwal, it is eighth. This is the real Abode and the Throne of Soamiji Maharaj. (paragraph 10)
- (c) The origin of all is RADHASOAMI, the Supreme Being. In this Region, Shabd is infinitely subtle. There is nothing which resembles it. Sat Purush originated from this Shabd. (paragraph 40)
- (d) **Radhasoami Nam** was revealed by the Supreme Being Himself. When the humble servants of Huzur **Radhasoami Saheb** (Soamiji Maharaj), by their Abhyas (devotional practices) and Satsang, came to realize His (Soamiji Maharaj's) high position and immense powers, and when, in His grace, He enabled them to recognize Him, they started addressing Him by the appellation of **Radhasoami**, the Name of the Original Abode from where He had been pleased to come down, (paragraph 45)
- (e) **Anami Purush or the Supreme Being** is omnipotent. He is all powerful and the fountain-head of all. The entire creation owes its functioning to the energy supplied by Him. The Param Sant who comes from there, has the same powers. There is no difference at all between Anami Purush, the Supreme Being, and the Param Sant. Hence, when Anami Purush incarnates Himself in this world as Param Sant for the benefit of Jivas, there is none greater than Him. And He cannot have anyone as His Guru. For this reason, Soamiji Maharaj had no Guru, nor did He receive instructions in Parmarth from Anyone. (paragraph 33)
- (f) Sant Sat Guru is He who has reached Sat Lok, and Param Sant is He who has reached the abode of **Radhasoami**. Sadh Guru is one who has attained the region of Brahm or Par Brahm; and the devotees who have not yet reached this stage are called Sadhus or Satsangis. (paragraph 43)

3. The Nij Rup (Real Form) of Sants is in Dayal Desh and Their heart-plane is located at Daswan Dwar, just as the spirit form of Jivas is located at the sixth Chakra or the third Til, and their heart-plane is located at the solar plexus. Param Sant Soamiji Maharaj was the Incarnation of the Supreme Being Radhasoami Dayal. His heart-plane was at Satnam Anami and His Nij Rup in Radhasoami Anami. Ordinarily, when a man in wakeful condition functions and speaks, he is seated at the heart-plane and if, therefore, he says that he is not a Surat, he is right. Similarly, the statement of Sants that they are not Sants is correct and right.

4. The heart-plane of Soamiji Maharaj being at Sat Lok, whatever He stated, He stated from the plane of Sat Nam, but His Nij Rup “Real Form” being in Radhasoami Anami Pad, He was present at all the planes from Sat Lok to Radhasoami Anami Pad. He Himself has said in His “Sar Bachan Radhasoami (Poetry)”:

इन तीनों में मेरा रूप

Translation: These three (Sat, Alakh and Agam) are my own manifestations.

5. The inner meaning of “The Faith I had given out was that of Sat Nam and Anami” is only this Soamiji Maharaj’s heart-plane was located in Sat Lok, and His Nij Rup (Real Form) was in Radhasoami Anami Pad .

6. Although Soamiji Maharaj had been here in this world, in His physical body, His Surat or spirit was mainly in Sat Lok and Radhasoami Anami Dham. On the 15th June 1878, the time had come when He was to leave this physical body and withdraw His Surat from Sat Lok, Alakh Lok and Agam Lok and return to His Real Abode, Radhasoami Anami Pad. The question arises what would remain after His departure. The answer is: Radhasoami Faith which He started at the specific prayer and request of Huzur Maharaj, Rai Salig Ram Bahadur.

7. The Shabd of the region of Radhasoami Anami is infinitely subtle. There is nothing in this word which resembles it. (vide quote No. C. (2) above).

8. When Huzur Maharaj (Rai Salig Ram Bahadur) perceived the reverberations of the Sound of Radhasoami Nam, as coming from the Highest Region in the course of His (Huzur Maharaj’s) practice of Surat Shabd Yoga, and on reaching there, witnessed the identity of the Nij Rup (Real Form) of Soamiji Maharaj and the Form of Radhasoami Dayal, He (Huzur Maharaj) started using the same name, i.e., **RADHASOAMI**, for addressing Soamiji Maharaj. Later on, at the request of Huzur Maharaj, initiation into **RADHASOAMI** Name and the modes of practice leading up to Radhasoami Dham was started.

9. It was through the instrumentality of Huzur Maharaj that Soamiji Maharaj revealed Radhasoami Nam to humanity. He gave out this Name in the articulate language of this earth.

10. In one of His letters, Soamiji Maharaj had written to Huzur Maharaj, “You should bring such a wonderful and novel present for Me that, hearing about and seeing it, I may feel a unique pleasure.” Now what could that wonderful and novel present have been? It could not certainly be any earthly material.

11. The wonderful and novel present which Soamiji Maharaj bade Huzur Maharaj bring for Him (Soamiji Maharaj) was that Huzur Maharaj should hear and realize within Himself the glory of **RADHASOAMI** Name. He did so and as stated above, witnessed the identity of Soamiji Maharaj and Radhasoami Dayal. He started addressing Soamiji Maharaj as Radhasoami. He also solicited Soamiji Maharaj to give Updesh (Initiation) of **RADHASOAMI** Nam and prayed for the establishment of General Satsang which

Soamiji Maharaj did on Basant Panchmi day (15th February) in the year 1861 A. D. (17 years prior to His departure).

12. The present was wonderful and novel inasmuch as Soamiji Maharaj had not revealed and disclosed the Highest Name Radhasoami earlier. In fact, there was none to accept then. This wonderful and novel present gave Soamiji Maharaj unique pleasure because it enabled Him to fulfil the mission with which He had come down. It paved the way for the propagation of the Radhasoami Faith for which Soamiji Maharaj had been waiting so long. Thereafter, He was pleased to compose “Sar Bachan Radhasoami Poetry”.

13. As Radhasoami Nam and Radhasoami Faith were given out at Huzur Maharaj’s request and prayer, Soamiji Maharaj, lovingly and affectionately called it the Faith introduced by Salig Ram (Huzur Maharaj). In this way also, Soamiji Maharaj emphasized the importance of Gurumukh in the scheme of salvation of Jivas.

गुरुमुख की गति सबसे भारी ।
गुरुमुख कोटिन जीव उबारी ॥

Exalted most is Gurumukh’s role
Gurumukh redeems many many a soul.
(couplet 26, hymn 1, chapter 8, Sar
Bachan Radhasoami Poetry Part I)

14. The key to the interpretation lies in the word “and” in the utterance of Soamiji Maharaj quoted above. Had the expression been ‘Satnam Anami’ instead of ‘Satnam **and** Anami’, the meaning would have been different. Further, mark the expression “the Faith I had given out **was**” Soamiji Maharaj did not use the expression “the Faith I had given put, **is**”

15. Radhasoami Anami is the highest and the origin of all. Satnam Anami is the fourth stage down below. Soamiji Maharaj has categorically declared in His “Sar Bachan Radhasoami (Poetry)”:

मैं तो चकोर चंद राधास्वामी ।
नहीं भावे सत्तनाम अनामी ॥

Translation: I am like a Chakor and Radhasoami is like the moon to me.
Satnam Anami does not attract me.

(couplet 12, hymn 1, chapter 1, Sar Bachan Radhasoami Poetry, Part I)

16. In view of this does it lie in anybody’s mouth to say that Soamiji Maharaj did not preach Radhasoami or that He was not the expounder of the Radhasoami Faith or that His mission was to propagate the religion of Sat Nam, and not Radhasoami ?

17. To quote Chachaji Saheb as an authority in support of the view that Soamiji Maharaj did not preach Radhasoami Nam, would be sheer blasphemy.

18. Now, see what Chachaji Saheb himself has written in his book “Jiwan Charitra Soamiji Maharaj” (translated into English as “Biography of Soamiji Maharaj” by S. D. Maheshwari):

Everybody should commence this practice adopting the Isht (goal) of **Radhasoami** who is the Lord of all, and whom every Parmarhi should make his firm determination to meet. (paragraph 44)

19. In order to further appreciate the significance of “*RADHASOAMI Faith was introduced by Salig Ram (Huzur Maharaj). You should let it also continue*”, we have to look into the circumstances under which this utterance was made and also into the reasons for its being addressed to Chachaji Saheb particularly.

20. The following is quoted is from the English translation of the Hindi book “Jiwan Charitra Soamiji Maharaj” by Chachaji Saheb:

- (a) Soamiji Maharaj’s father, Lala Dilwali Singh, was originally a follower of Guru Nanak. He used to read with great love and fervour Nanak Saheb’s Banis (compositions), and recited Japji Sodar, Rohras and Sukhmani daily. This had been the practice in the family since the time of Soamiji Maharaj’s grand-father. There is still in existence, in his handwriting, the book Sukhmaniji in Persian. (paragraph 7)
- (b) Later on, Soamiji Maharaj’s father came in contact with Tulsi Saheb of Hathras, who was a perfect Sant. Occasionally Tulsi Saheb visited Agra also. Because of his Satsang, faith in Sant Mat took deeper roots in Soamiji Maharaj’s father. (paragraph 8)

21. A partiality for Satnam, the religion of the forefathers of Soamiji Maharaj still persisted in the members of the family. There was a vehement and unrelenting opposition to the exposition of Sant Mat in its true form and, more so, to the manifestation before the general public, of any Name (Nam) beyond Sat Nam, Sat Shabd or Sar Shabd. People who belonged to the so-called Sant Mat of the time (amongst whom were the family members of Soamiji Maharaj and His near relations) contented themselves with outward formalities of Guru Nanak’s Mat and worship of Samadhs, etc. In this atmosphere there was not one single soul who would tolerate the message of a “Nam” higher than that of Sat Nam.

22. As an instance, let us see what Chachaji Saheb himself has said in his book, about Rai Bindraban Saheb, the younger brother of Soamiji Maharaj.

He was a first class devotee and a high class Faquir. The Bindrabani religion which is prevalent today in the province of Oudh, was started by him. The books, “Bihar Bindraban” and “Samar Bihar Bindraban” were compiled by him. He spent thousands of rupees on Parmarhi pursuits during his life time. He served Soamiji Maharaj most faithfully with mind, body and riches so much so that he would not even order his daily wear without the specific order of Soamiji Maharaj. He invariably did high class service to Sadhus..... In Delhi Darbar, he was granted a Sanad (testimonial) by the Government for his charitable acts.

23. Two striking contrasts are noticeable from the above in the life of Rai Bindraban Saheb. On one side, he served Soamiji Maharaj most faithfully with his body, mind and riches, and spent thousands of rupees on charitable purposes. On the other side, he started

his own separate religion called Bindrabani religion and composed his own books named above, to create and establish his own separate sect.

24. The Mantra or the formula of the Bindrabani religion started by Rai Bindraban Saheb, was “Satguru Ram”. In the very beginning of his compositions, he starts with obeisance to and praises of Guru Nanak.

25. This shows his partiality for Guru Nanak’s faith in which he was nurtured and which was followed by his own grandfather and father.

26. Chachaji Saheb, the youngest brother of Soamiji Maharaj almost always stayed at home in Agra. It was through him that Huzur Maharaj (Rai Salig Ram Bahadur) got the first interview with Soamiji Maharaj. Chachaji Saheb wholeheartedly welcomed the open General Satsang started in 1861 by Soamiji Maharaj, at the prayer and request of Huzur Maharaj. He was impressed by the devotion and service of Huzur Maharaj.

27. But guruship had some attraction for Chachaji Saheb and there lurked in him a partiality for Satnam, the religion of his forefathers. These tendencies, however, could not assert themselves in the time of Soamiji Maharaj.

28. It is said that once Soamiji Maharaj said to Chachaji Saheb, “If you wish to act as a Guru, I hereby give you my approval; you may do so.” At this, Chachaji Saheb submitted, “No, I do not want to be a master. I wish to remain a servant. I shall perform whatever service (Sewa) I can, while remaining an humble servant.”

29. Omniscient Soamiji Maharaj knew that some of the dissentients would try to install Chachaji Saheb as their patron and prop. It was in this context that Soamiji Maharaj desired Chachaji Saheb to let Radhasoami Nam and Radhasoami Mat also continue. As the dissidents started their own sect, they tried to have the blessings of Chachaji Saheb as well. But Chachaji Saheb, under Soamiji Maharaj’s direction, could not go so far as to oppose Radhasoami Nam and Huzur Maharaj.

30. Radhaji Maharaj’s long stay for a period of 16 years, after Soamiji Maharaj’s departure, was another important factor in the spread of the Radhasoami Faith. Some members of the family felt that guruship had gone out of the family and they were also up to some mischief. On such occasions, it was Radhaji Maharaj who pacified them and curbed these tendencies.

31. Radhaji Maharaj departed after Huzur Maharaj’s Satsang had been well established and the family members had fully reconciled themselves to it. Chachaji Saheb by that time had become so much attached to Huzur Maharaj that he was once or twice seen cleaning the drain of Huzur Maharaj’s house with a broom and bucket of water.

32. When Maharaj Saheb became the Sant Sat Guru, Chachaji Saheb handed over the garden (Soami Bagh) to Him. In compliance with Maharaj Saheb's wishes, he accepted the Presidentship of the Council established by Maharaj Saheb.

33. To understand the fuller significance of the august utterance in question, it should be read together with utterance preceding it and also with the one following it as under,

Then Sudarshan Singh enquired to whom one should refer one's Parmartha queries. Thereupon, Soamiji Maharaj replied, "Whosoever has anything to ask, must refer it to Salig Ram (Huzur Maharaj)"

Addressing Lala Pratap Singh, Soamiji Maharaj observed, "The Faith I had given out, was that of Satnam and Anami, Radhasoami Faith has been introduced by Salig Ram (Huzur Maharaj). You should let it also continue. Satsang must go on. Satsang shall spread far and wide in future."

Thereafter He said, "No Satsangi, whether a householder or a Sadhu, should worry at all. I am constantly with everyone, and greater care of all will be taken in future."

34. One can well imagine how Chachaji Saheb might have felt, when Soamiji Maharaj asked Lala Sudarshan Singh Seth to contact Rai Salig Ram (Huzur Maharaj) for his future spiritual welfare. Obviously, by saying to Chachaji Saheb that Radhasoami Faith had been introduced by Rai Salig Ram (Huzur Maharaj) and that he should let it also continue, Soamiji Maharaj had warned Chachaji Saheb not to oppose Huzur Maharaj, His successor, nor create hindrances in the spread of the Radhasoami Faith.

35. Lala Sudarshan Singh alias Seth Saheb, was the youngest son of Chachaji Saheb. References to him and his high spiritual status are to be found in "Sar Bachan Radhasoami (Poetry)" and "Sar Bachan Radhasoami (Prose)", the books of Soamiji Maharaj, and in Chachaji Saheb's book, "Jiwan Charitra Soamiji Maharaj (Biography of Soamiji Maharaj)".

36. What Chachaji Saheb has written in his book, about Lala Sudarshan Singh, is given below:

"Once Sudarshan Singh (Chachaji's youngest son) expressed his wish to go to England for higher education, so that on his return, he could secure a good job. He met a number of European officials through Mathura Das Tehsildar (Revenue officer) of Agra to find out the cost of living and education and other matters. As Europeans were very much pleased with anyone who wanted to go to England, they gave him much encouragement. When this was brought to the notice of Soamiji Maharaj. He sent for Sudarshan Singh and said, "The object with which you wish to go to England, viz., progress and advancement in life, will be fulfilled if you remain here. Be assured of this." On this, Sudarshan Singh gave up this idea. Further, Soamiji Maharaj said, "Your worldly as well as spiritual welfare will be fully sustained if you remain here. You will receive grace in both."

"From the very beginning, when he was a young lad, Sudarshan Singh was inclined towards religion. When he was studying at Allahabad, he used to write a diary giving an account of his feelings. He used to send his diary to Soamiji Maharaj and complied with His orders. Once, when his diary was being read over to Soamiji Maharaj, He was very much pleased and observed, "This child will receive special grace."

37. Lala Sudarshan Singh's pet name was "Darso". The literal meaning of the word 'Darso' is one who is desirous of having Darshan. Soamiji Maharaj and others called him by this pet name "Darso". Soamiji Maharaj had composed a Shabd (hymn) of Arti for him, which appears in "Sar Bachan Radhasoami (Poetry)" and is translated below:

आरत गावे दरसो अपनी ।
छिन 2 राधास्वामी 2 रटनी ॥

Darso sings his Arti. Every moment he is reciting RADHASOAMI RADHASOAMI.

थाल इल्म का जोत अमल की ।
पढ़ पढ़ आयो राधास्वामी की सरनी ॥

He made the platter of learning (knowledge) and kindled the flame of Abhyas (devotional practice). On acquiring discernment, he adopted the Saran of Radhasoami.

कलम लगन और प्रेम दवाता ।
लिख 2 राधास्वामी हिये बिच गाता ॥

He made earnestness his pen, and love, his inkpot. He inscribes RADHASOAMI again and again, and chants IT within his heart.

पढ़ी पारसी पढ़ी अंग्रेज़ी ।
हुई मेहर बुधि पाई तेजी ॥

He learnt Parsi (Persian) and Angrezi (English). By the grace of Radhasoami His intellect grew keen.

देखा सब जग झूठ पसारा ।
पाया नाम राधास्वामी का सारा ॥

He realized that the whole world is an illusory fabric and that RADHASOAMI Nam is the only truth.

सुरत चढ़ी खुला शब्द अपारा ।
कुमत हरी और मन को गारा ॥

His spirit got elevated, and the doorway to infinite Shabd opened. Perverse thinking was overcome and the mind was subdued.

प्रेम बदरिया घुमड़न लागी ।
बरस बरस धुन अनहद जागी ॥

Love-laden clouds gathered all around, and the reverberation of “Anhad Shabd” began to pour down like rain.

चाँद सुरज दोउ गए छिपाई ।
सुखमन नदी उमँड़ कर आई ॥

The sun and the moon became invisible, and the Sukhmana River gushed forth.

खुला द्वार फूटा घट गगना ।
सुन्न शिखर देखत मन मगना ॥

The door opened and the inner sky became visible within; and the heart felt elated at seeing Sunn, the top of Brahmand.

बाल अवस्था खेल कूद की ।
खेल दिखाया साँचा अब की ॥

Childhood passed in sports, but the true game has been shown to him now only.

दया हुई अब स्वामी भारी ।
आरत पूरन हुई हमारी ॥

The Lord has now showered His immense grace and the Arti of Darso is now over.

38. The contents of a letter written by Rai Salig Ram (Huzur Maharaj) under Soamiji Maharaj's order, in reply to Lala Sudarshan Singh Seth's diary which he used to submit to Soamiji Maharaj from time to time, form the important Bachans Nos. 250, 251 and 252 in "Sar Bachan Radhasoami (Prose)" of Soamiji Maharaj.

39. In the notice issued for the election of members to the Central Administrative Council, in 1902, the three sons of Chachaji Sabeb, viz., Lala Suchet Singh Seth, Lala Sujan Singh Seth and Lala Sudarshan Singh Seth, were listed at the 7th, 8th, and 9th positions among the candidates for election. As a result of polling, the youngest son Lala Sudarshan Singh Seth secured the 5th position while the eldest son Lala Suchet Singh went down to the 8th position. This shows that Satsangis, in general, were aware of the very high status of Lala Sudarshan Singh alias Seth Saheb.

40. When a person of such a high spiritual status enquired of Soamiji Maharaj as to whom he should look to in future for guidance, Soamiji Maharaj straightway answered in unambiguous and clear terms that he should, hence-forward, attach himself to Huzur Maharaj. No ifs and no buts. Son asked for bread (Parmarth) and the father gave him the Holy bread (True Parmarth).

41. Dera or Beas people perform the Sumiran of the five Names by repeating the phrase "Jyoti Niranjan Omkar Rarang Sohng Sattnam". They are not asked to perform the Sumiran (repetition) of RADHASOAMI Nam. Rather, it is evident from some correspondence with American Satsangis that the Beas people forbid the Sumiran of "RADHASOAMI" Nam. In support of this practice of theirs, they refer to the following line from Soamiji Maharaj's "Sar Bachan Radhasoami (Poetry)":

पाँच नाम का सुमिरन करो
Translation :- Repeat the Five Names,

42. Undoubtedly, this is an observation and command of Soamiji Maharaj. But its meaning is quite different from what the Beas or Dera people have understood.

43. Below are given two couplets from chapter No. 2 of “Sar Bachan Radhasoami (Poetry)” of Soamiji Maharaj.

पाँच अक्षर आये हिंदी में ।
जुबा फ़ारसी अक्षर दस में ॥
पाँच नाम का भेद बतावे ।
दस मुक़ाम को ले पहुँचावे ॥

(S.B. Poetry Part I, Chapter II/1, couplets 1 and 2)

Translation:- The Holy Word Radhasoami comprises five letters of Hindi alphabet, and ten of Persian. IT discloses the mystery of five holy Shabds or Names, and grants ascension to ten regions.

44. Thus it has been clearly said by Soamiji Maharaj that राधास्वामी RADHASOAMI alone stands for the five Holy Names. In other words, this is a clear injunction for the repetition or Sumiran of RADHASOAMI Nam. It is given in the opening chapters of “Sar Bachan Radhasoami (Poetry)”.

45. Sumiran of RADHASOAMI Nam will help one in the ascension to ten regions (Sahas-dal-kanwal, Trikuti, Sunn, Maha-Sunn, Bhanwargupha, Sat Lok, Sat Lok Anami, Alakh Lok, Agam Lok and Radhasoami Dham)

46. Sumiran of any other name, be it even Satnam, will not lead one to any of the ten regions enumerated above.

47. Soamiji Maharaj has definitely and, in most unambiguous terms, ordered.

राधास्वामी जप निज नामा ।
सत्तलोक पावे तब धामा ॥

Radhasoami jap Nij Nama
Satt Lok pawe tab Dhama
(S.B. Poetry XVI/13, 9)

Translation: - Repeat the true Name RADHASOAMI. Then you will find abode in Sat Lok.

48. It would be as well for the readers to closely study “Sar Bachan Radhasoami (Poetry)” composed by Soamiji Maharaj Himself in two parts and see for themselves whether Soamiji Maharaj preached Radhasoami Nam or Satnam. The whole of “Sar Bachan Radhasoami (Poetry)” is replete with the praises of Radhasoami. All hymns with the exception of one or two end with Radhasoami Nam. The very opening couplets prescribe the Sumiran or repetition of RADHASOAMI Nam (and not Satnam)

राधास्वामी नाम, जो गावे सोई तरे ।
कल कलेश सब नाश, सुख पावे सब दुख हरे ॥ 1 ॥

ऐसा नाम अपार, कोई भेद न जानई ।
जो जाने सो पार, बहुरि न जग में जन्मई ॥ 2 ॥

राधास्वामी गाय कर, जनम सुफल कर ले ।
यही नाम निज नाम है, मन अपने धर ले ॥ 3 ॥

बैठक स्वामी अद्भुती, राधा निरख निहार ।
और न कोई लख सके, शोभा अगम अपार ॥ 4 ॥

गुप्त रूप जहाँ धारिया, राधास्वामी नाम ।
बिना मेहर नहिं पावई, जहाँ कोई बिसराम ॥ 5 ॥

(1)

RADHASOAMI Nam whoever recites,
gets across the ocean of life;
troubles vanish, bliss abides,
and gone's complete all strife.

(2)

Such is this unfathomable Name
that to none IT's secrets are known,
he who comes to know the same
is no more on the earth born.

(3)

By reciting RADHASOAMI Nam
let thy life most fruitful be,
this is the true and real Nam
keep IT innermost within thee.

(4)

Wondrous is SOAMI's grandeur,
except RADHA, the Spirit Prime,
no one can see the splendour,
supreme, spiritual, s u b l i m e.

(5)

In form and state not manifest
is RADHASOAMI Nam in that place:
there none can reach and rest
without His mercy and grace.

49. The Dera or Beas group have translated "Sar Bachan Radhasoami (Prose)" but they have not translated "Sar Bachan Radhasoami (Poetry)", rather they could not do so. Their guru Sardar Sawan Singh Ji is said to have observed that no human being can translate into English "Sar Bachan Radhasoami (Poetry)" of Soamiji Maharaj, only a Sant can do so.

50. This author translated "Sar Bachan Radhasoami (Poetry)" in 1970. Its second edition was brought out in 1981. He does not claim to be a Sant; he is only an humble devotee of Sants. However, by the grace and mercy of his Guru, Param Purush Puran

Dhani Babuji Maharaj, he has been able to accomplish this task. His English translation of Soamiji Maharaj's "Sar Bachan Radhasoami (Poetry)" will help Satsangis here and abroad follow the original version. The Western world particularly, will feel elated to realize what an immense treasure "Sar Bachan Radhasoami (Poetry)" of Soamiji Maharaj is and how emphatically He has expressed the supremacy and efficacy of RADHASOAMI Nam.
