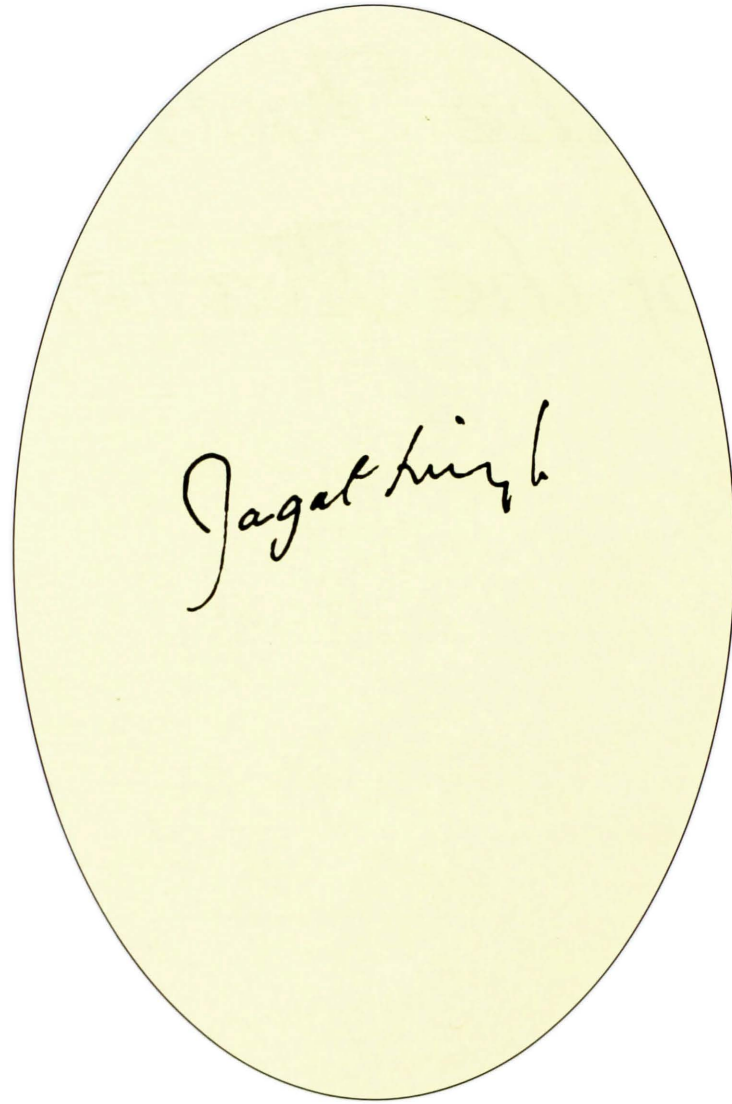




*In the Footsteps
of the Master*

*In the Footsteps
of the Master*

*In the Footsteps
of the Master*



*Sardar Bahadur
Maharaj Jagat Singh*

*In the Footsteps
of the Master*

Radha Soami Satsang Beas

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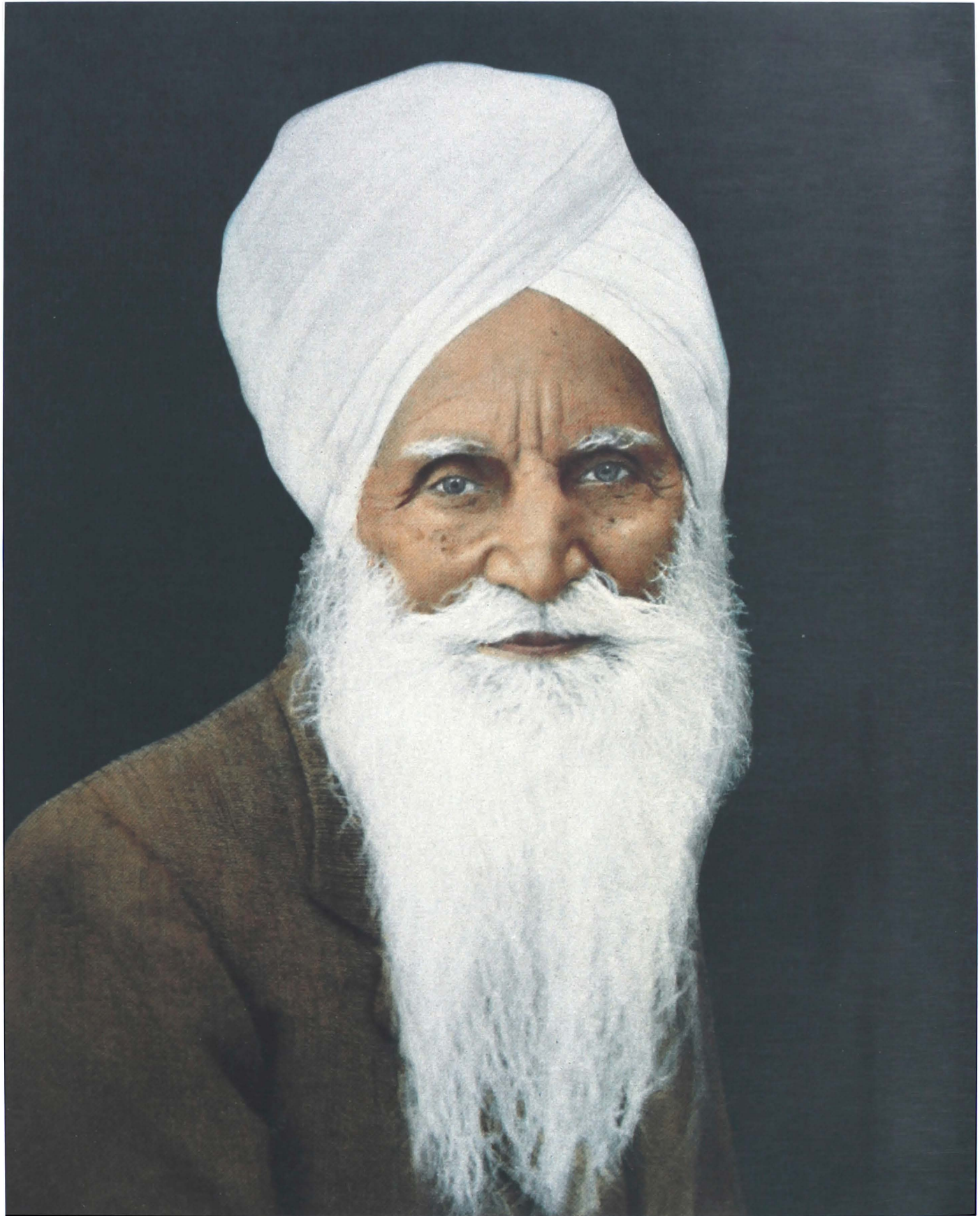
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It is not easy to understand love because its true nature and greatness cannot be described in words. It is a pure and delicate feeling or emotion which can be experienced only by one who is in love. It is beyond the capacity of the tongue or the pen to describe it in any human language. Actually, love is another name for God. And just as it is not possible to reduce God's greatness to mortal dimensions, so also is it not possible to describe adequately in any words known to man, the grandeur and sublimity of love.

GREAT MASTER



Seth Shiv Dayal Singh, Soami Ji Maharaj (August 25, 1818–June 15, 1878)



Maharaj Sawan Singh Ji, The Great Master (July 20, 1858 – April 2, 1948)



Maharaj Jagat Singh Ji, Sardar Bahadur Ji (July 27, 1884 – October 23, 1951)



Maharaj Charan Singh Ji, Huzur Maharaj Ji (December 12, 1916 – June 1, 1990)



Dedication

TO OUR BELOVED MASTER,
MAHARAJ CHARAN SINGH JI

*In the Spirit of
His boundless Love
We try to thank him
And to render him service.
But in truth it is he
Who serves us.*





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Preface

One does not become a satsangi simply by being initiated. One must mould his life in accordance with the principles of satsang. Every thought, word and deed must conform to them. Actions speak louder than words. Thoughts are even more potent. A satsangi's daily conduct must bear the hallmark of excellence and must reveal that he is the follower of a True Master.

THESE WORDS by Maharaj Jagat Singh not only epitomize his own life as the perfect disciple, but also the example he set for satsangis as the Perfect Master. This book, through a beautiful collection of words, quotations and pictures, gives us glimpses of the life of Sardar Bahadur, the disciple, following in the footsteps of his Master, through to the transition where he became the Master, Maharaj Jagat Singh.

We see him as a youth, already following in the footsteps of his Master, Maharaj Sawan Singh. We see him strictly following the principles of Sant Mat, living the life of true discipleship, and in turn becoming an ideal example to the students and faculty at the college where he taught. We see him sitting, metaphorically and actually, at the feet of his Master, always attentive and obedient to his teachings and instructions, and serving him lovingly. Through these pictures of Maharaj Jagat Singh's life, one gains a feeling for the intense love that exists between the Master and a perfect disciple. Finally we see him reluctantly accepting the mantle of Mastership, and giving spiritual guidance to all with great dedication and affection.

Sardar Bahadur was a man of few words who avoided the limelight. Relatively few photographs were taken of him, and it is said that during the three and a half years that he was the Master, none of his satsangs was recorded in its entirety. In the spring of 1990, Maharaj Charan Singh initiated the task of compiling a picture book of the successor to Maharaj Sawan Singh along the lines of *Glimpses of the Great Master*. It was not easy to find sufficient photographic and written material to fill a volume this size. Nevertheless, a large team of satsangis, inspired with love for their Master, Maharaj Charan Singh, and blessed by his grace, began the task of researching and compiling the material on the Saint, known above all for his great humility. Despite the shortage of recorded material, by April that

year, the Master approved the cover design, layout and format. The decision was made to include a selection of the charming colourized black and white photographs that adorn the various walls at the Dera. The colouring of these pictures was done in the 1940's and is characteristic of the techniques in use at that time.

The task of researching and compiling the material on Sardar Bahadur had just begun when our Beloved Maharaj Charan Singh Ji passed on. But the real form of the Master, the Shabd, never leaves us. Despite the sorrow and grief following his bodily departure, the normal functioning of the Dera never faltered, and the work on the book was resumed in the autumn of 1990 under his successor, Maharaj Gurinder Singh. The new Master took direct control of the project from the start and was personally involved in the detailed aspects of the planning, design, editing and review of the material that had been assembled. This gave the sevadars the rare privilege of close contact with a loving Master.

In the Footsteps of the Master is the fruit of a combined endeavour of love of satsangis from many countries. When the project was started in 1990, satsangis with experience in the printing and publishing industry happened to be at the Dera. This included about twenty people familiar with editing, production, printing, book design, layout, calligraphy, illustration and photo retouching. To assist the book design team, about 60 additional sevadars were assembled to select quotes and prepare material for potential use in the book.

The project would not have been possible without the selfless and dedicated efforts of the Dera management and staff, who provided not only the essential photographs and narrative, but located some original excerpts from Maharaj Jagat Singh's Punjabi satsangs. These precious gems were then translated into English. In addition to all this, help was provided to the foreign sevadars at every step of the way.

This entire effort is simply an expression of love of the sangat for our Beloved Satguru Maharaj Charan Singh Ji, to whom we dedicate this book, with the prayer of our hearts that it be accepted as our small humble effort.

Radha Soami Society Beas – America Board of Trustees
October 1991

Foreword

THE IDEA OF THE PICTORIAL biography on Sardar Bahadur, *In the Footsteps of the Master*, was conceived by Huzur Maharaj Ji as a sequel to *Glimpses of the Great Master*. The editors, fully aware of the limitations in trying to portray that which is beyond words of explanation and comprehension by a limited understanding, have with their dedication and spirit of love tried to touch on the core of the great ideal of love and discipleship, wherein the disciple, in complete surrender to his Master, loses his identity to merge his consciousness with that of the Supreme Power, thereby leaving no distinction between the two. The drop that merges into the ocean becomes the ocean.

“Sardar Bahadur,” as Maharaj Jagat Singh Ji was popularly known, had by no means an easy task as successor to the Great Master. A sangat overwhelmed with grief at the passing away of their Beloved Satguru; the Dera, faced with new problems and challenges in the wake of far-reaching political changes; a personal grief at the physical separation from his Beloved Master which he nursed but never made public – these were some of the difficulties which seemed insurmountable, but did not remain so. In a short time the sangat’s heart was won over, the Dera Management was taken in hand quietly and firmly, and the assignment entrusted to him by his Master – the Great Master – was carried out with strength, tempered with compassion and grace. The detachment and the quiet strength which he exuded tended to merge his identity into that of his Master. All through the brief period of his ministry, Sardar Bahadur held office as though in trust, cleansing the Dera of many an unwanted element and passing the responsibility on to his successor, Huzur Maharaj Charan Singh, almost with a sense of relief.

Sardar Bahadur was the perfect example of a true disciple, and the most outstanding trait of his character was his profound devotion and complete surrender to his Master. On his regular visits to the Dera he never stopped to take rest from the fatigue of the journey, which at times had to be undertaken on a hot summer day under the blazing sun, or to shake off the dust of the long walk, but would go straight for his Master’s darshan. Those who knew him well remember his sitting at the satsangs very close to the Master’s stage, absolutely motionless throughout the satsang, looking

at the Master with a steadfast gaze, unconscious of his surroundings and completely intoxicated by his Master's darshan.

Another aspect which very aptly could describe his life-style and bring forward his humility and sense of purpose was that he was conspicuous by his inconspicuousness. Content to remain in the background, he would never walk alongside his Master but follow in his shadow, "in the footsteps of the Master." A man of few words, he was simple and soft-spoken and seldom spoke a word that was not necessary or that could cause offence to anybody. It is difficult to believe that there could exist a human being who, whilst engaged in his normal worldly activities, could still with total detachment perform and undertake to carry out his responsibilities with such perfection.

The task of recounting the qualities of a great man is indeed difficult, more so if he is a Saint of the highest stature. As Mira Bai so aptly describes in one of her verses: To know the full value of a jewel one must be an experienced jeweller. Limited as we are by our understanding, all one can say is, "Life was gentle and the elements so mixed in him that Nature might stand up and say to the world, 'this was a Man.'" We hope this pictorial record of his life and activities will serve in some manner to throw light on the many-faceted personality of this great Saint, and serve as an example of the ideal that we should all try and imbibe in ourselves to enable us to merge in the Divine Ocean.

To those that know thee, no words can paint.

To those that know thee not, all words are faint.

Dera Baba Jaimal Singh

Gurinder Singh

*In the Footsteps
of the Master*



Introduction

THE GREATNESS OF A SAINT, his life and teachings, can never be reduced to words or sufficiently captured on paper, in paint or photograph. How can a small fish fathom the depth of the ocean? The blossom of a rose, its delicate perfume, the soft moisture of open petals, are experiences of its essence. But the essence itself remains hidden from these ordinary perceptions, protected, buried for some deeper revelation.

Nevertheless, certain historical events are recorded, and like facets of a finely cut gem, they display a true mark of the brilliance of the whole. So this album, imperfect, incomplete by its very nature, attempts to reveal some small but significant glimmer of the bud, the blossom and the fruit.

It is divided chronologically into four sections. *The Disciple* covers the longest period of the life of Sardar Bahadur Maharaj Jagat Singh, including his intimate contact with Great Master. The second section, *In His Footsteps*, records an account of his Master's departure from the physical form. The third section, *The Master*, chronicles his own days as Satguru. Finally, *Eternal Bliss*, attempts to portray the time of his own passing.

SARDAR BAHADUR WAS BORN in Suranussi, a village in the Jullundur District, on July 27, 1884. His mother, Bibi Daya Kaur, died when he was five, and his stepmother, Bibi Rukmani Devi, brought him up with great warmth and tenderness. It is said that as a child he was cheerful, composed, and soft-spoken. His family were prosperous farmers. They availed themselves of every opportunity for contact with religiously minded people, so right from his early childhood he was introduced to the spiritual life. He learned Punjabi from a local Sikh priest and then went on to study at the Mission School in Jullundur.

In 1903 he went to Government College, Lahore, where he obtained an M.Sc. degree in chemistry. In 1909 he joined the Punjab Agricultural College in Lyallpur as Assistant Professor of Chemistry, later becoming Vice Principal. Records show that he excelled in everything he did. It is said that he was respected and well-loved by all who knew him and came to be affectionately called "Guru Ji" by his personal colleagues and friends.

Sardar Bahadur was initiated by Great Master at the age of twenty-six, and from that time on, he devoted most of his free time to meditation,

being careful to maintain a balance between his personal and professional duties and his spiritual practice. In spite of his busy schedule, he managed to come to Dera almost every weekend for the darshan of his Master.

In 1899 he was married to Bibi Sada Kaur, who belonged to an agricultural family from Kothar. They had one son, Sardar Jaswant Singh Clair, born in 1911, who became an engineer. Bibi Sada Kaur lived with her son, his wife and their four children, until his death in 1960, after which she came to live at the Dera.

In 1943, at the time of Sardar Bahadur's retirement, his students and long-time associates wanted to give a party in his honour. But being of a quiet disposition and wanting to avoid any show, he quietly packed his few belongings and left for the Dera.

Two years later, in May of 1945, his close friend, Pundit Lal Chand Dharmani, invited him to attend the wedding of his son, Lakhi Dharmani, at their family home in Lyallpur. When Sardar Bahadur accepted, Pundit Lal Chand asked his permission to invite some of his old friends and associates from the college. Sardar Bahadur's gracious reply indicated that he well understood the sentiments that prompted the request and gave it his blessing. It is said that some two thousand people attended to meet with this simple, humble friend.

FROM THE TIME of his retirement in 1943 until the death of his Master, Sardar Bahadur stayed at Dera. For him, daily contact never reduced itself to familiarity. On the contrary, his respect only deepened with constant association. It is said that although he crossed the threshold of Great Master's home many times a day, his feet never touched it. Even after Great Master's passing, Sardar Bahadur Maharaj Ji seldom, if ever, used his Master's bedroom or for that matter any of the personal items associated with him, out of reverence for his Master.

The perfect disciple, he availed himself of every possible opportunity to follow the orders of his Master. In April 1948, he suffered the loss of that most precious physical form. The will left by Huzur Maharaj Sawan Singh directed Sardar Bahadur to accept the responsibilities of spiritual Mastership. For three and a half years, in spite of ill health, he dutifully attended to all aspects of this onerous task without ever losing his inherent humility, simplicity and purity of character. Through his guiding hand, 18,111 seekers were initiated into the path of God-realization.

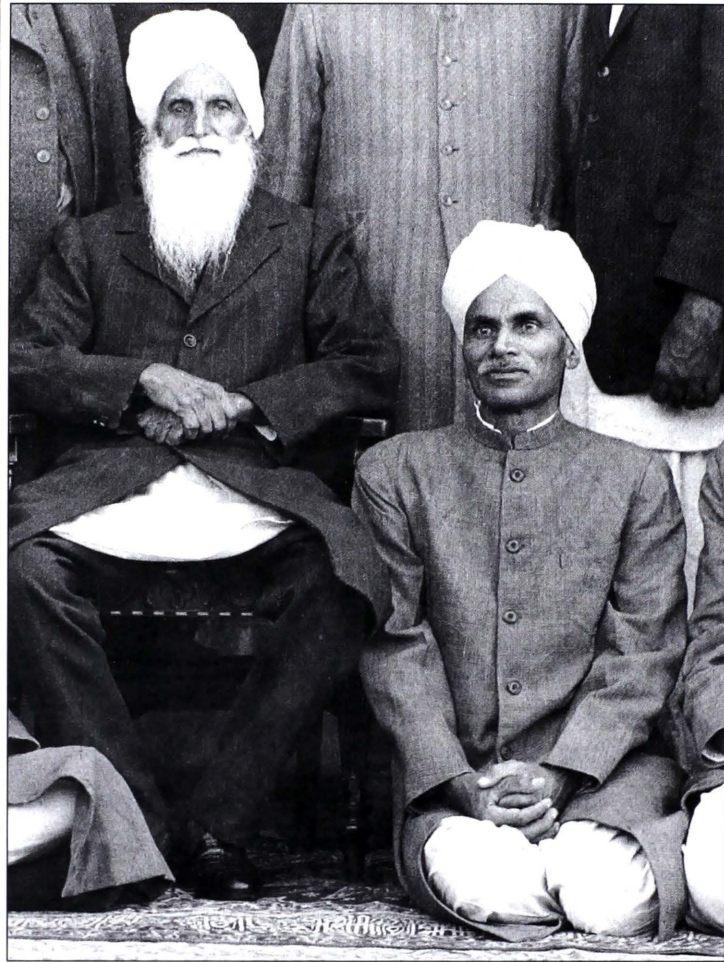
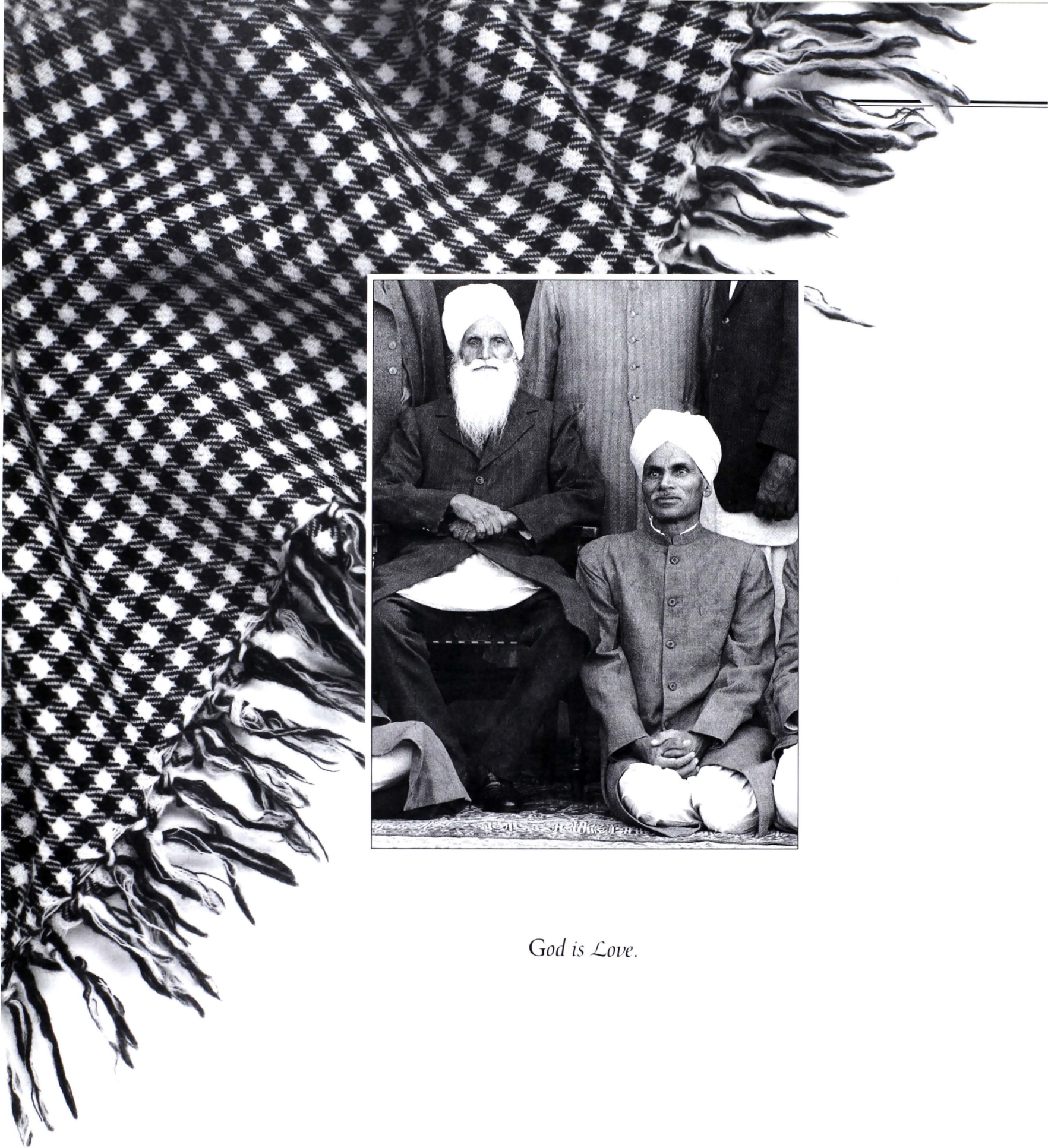
Simple in his habits, frugal in his diet and faithful to his duty, he invariably emphasized the practical and human side of life. He attended to his worldly affairs with perfect efficiency, intent upon his own inner realization and upon carrying out the mission of his Great Master.

Finally, on October 23, 1951, he quietly, effortlessly and joyfully sur-

rendered his body to death and his soul to life eternal. Those close to him, still torn by the recent passing of Great Master, begged him to delay his inevitable journey. But who could argue when the divine will passed through the hands of such humble acceptance. He wanted no show. The body was reduced to ashes within a few hours, and the remains were consigned to the river on the same day.

Rarest are the gems of the Divine Jeweller, cut and polished and set to perfection. Sardar Bahadur has passed, flame into Flame, but his burning, shining example lives on, so quietly displaying the resounding brilliance from which it came.





God is Love.



The Disciple



December 1915: Sardar Bahadur.

Early Years

Daryai Lal Kapur in his book HEAVEN ON EARTH recalls Sardar Bahadur's early years: As with Great Master, Sardar Bahadur came into contact with mahatmas and holy men from his earliest childhood. His family liked to be of service to them, often providing them with food and other necessities. Young Jagat Singh frequently accompanied his father when he went for the darshan of holy men who were visiting their village.

Sardar Bahadur began his education with a study of the Punjabi language, tutored by a priest of the local gurdwara. Later he joined the Mission School in Jullundur, where he excelled in academics, always obtaining the highest grades; he also excelled in sports, playing hockey, soccer and tennis. After leaving the Mission School in 1903, Sardar Bahadur went on to earn an M.Sc. degree in chemistry from Government College, Lahore. His former classmates used to say that his distinctive qualities as a student were discipline, simplicity, humility and a subtle but winning sense of humour. With these qualities, he combined a life based on the lofty principles of honesty, truthfulness and purity and, because of this, even in college, his friends addressed him as "Guru Ji."



1906: Government College, Lahore, hockey team, third year class. Sardar Bahadur is seated in the second row, second chair from the right.

SARDAR BAHADUR WAS an example even in sports. He was an excellent hockey player while he was a college student at Lahore and was also a leading player on the Lyallpur hockey team when he was a professor there. He was known for his fairness and treated his team-mates as equals. The students would feel that they were playing with a fellow student, not one of their professors.



A close associate recalls Sardar Bahadur's discipleship: It might seem superfluous to talk about what would appear to be one of Sardar Bahadur's minor characteristics – his integrity. But I am not talking about integrity in the normal sense that we are accustomed to understand it. His integrity was of an altogether different order. Everything he did, all his duties, whether spiritual or temporal, were all done in the Master's name. When we were young, he repeatedly advised us after our initiation that whatever we did – whether it was our bhajan and simran, our meditation, that is, or whether we were studying for an examination or doing any kind of official work – we should do it in the name of the Master, or for the Master. It must be regarded as the Master's work and not our own. If we regarded any duty as the Master's work, we could not but do it with the fullest love and devotion, and, therefore, to the very best of our ability. And this was the way he did it.



THOUGH I AM SPEAKING about a particular Master – a disciple who became a Master – I must emphasize that all Masters are one. There is no doubt that they all are different in physical form. They have different identities and separate physical characteristics according to their parentage. But essentially they are all one. They are merely different manifestations of the same Lord. They come into this world for a period of time on a mission of mercy and when their mission is done, they merge back into the Lord.



1909: Staff photo, Agricultural College, Lyallpur. Sardar Bahadur is seated on the far left.

PROFESSOR JAGAT SINGH, as we knew him, was a scientist of no small merit. All his professional life he taught at the Punjab Agricultural College in Lyallpur, which is now in Pakistan. He was a professor of chemistry, with a brilliant academic career, having obtained a master's degree in chemistry.

Temperamentally, he was eminently suited to be a teacher, and he became the real teacher in the spiritual sense later on. For Sardar Bahadur, intellect and reasoning were not incompatible with God or the practice of Surat Shabd Yoga, the practice of the Sound Current.





1920–21: A photo of friends taken in Lyallpur at the residence of Rai Bahadur Shankar Dass, the father of AVM K.L. and S.L. Sondhi, who is seated fourth from the left. Sardar Bahadur is seated on the far left.

SARDAR BAHADUR HIMSELF used to say: “Our intellect was given to us by our Creator to carry on the work of this world of phenomena only. It enables us to analyze the impressions of worldly experiences, so that we can act with advantage. The scope of intellect is thus limited to worldly experiences which are associated with the nine outlets or doors that lead without. The realm of the spirit, on the other hand, lies within the tenth gate beyond the eye centre.”

EVERY WEEKEND he used to travel to Dera from Lyallpur, where he was teaching. He would take an early afternoon train, going straight from the college to the railroad station, missing his midday meal. Dera is about 150 miles from Lyallpur.

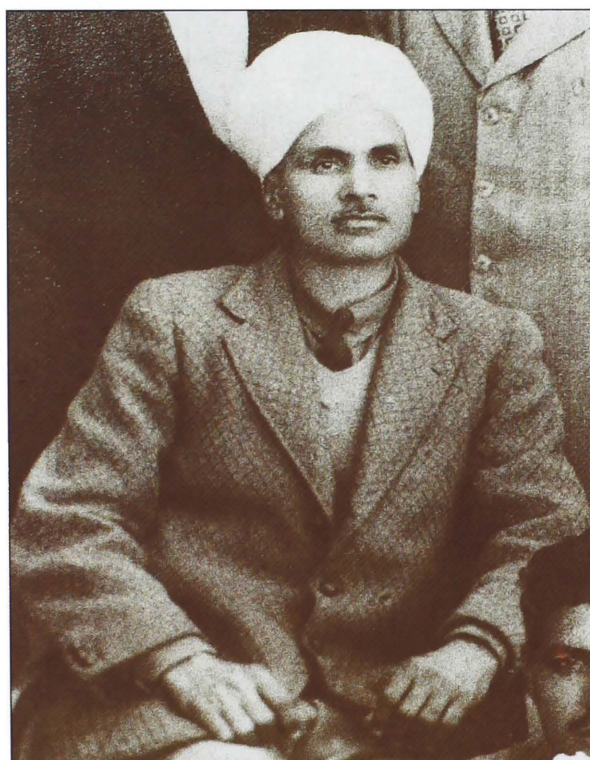
We had very slow trains in those days. It used to take him seven or eight hours to get there and he would only arrive at Dera in time for a very late dinner. But before that, he would go for the darshan of the Master, who would be waiting for him. Only then would he have his meal, which he took in the Master's kitchen.



*Agricultural College,
Lyallpur, soccer team.
Sitting second from the
right is Sardar Bahadur;
sitting on the ground in front
of him is S. Harbans Singh
(Huzur Maharaj Charan
Singh's father).*



March 1936:
Chemical Section
Staff, Agricultural
College, Lyallpur.
Sardar Bahadur is
seated on the left
in the second row.
Standing in the
third row, third
from the left, is
Pundit Lal Chand
Dharmani.



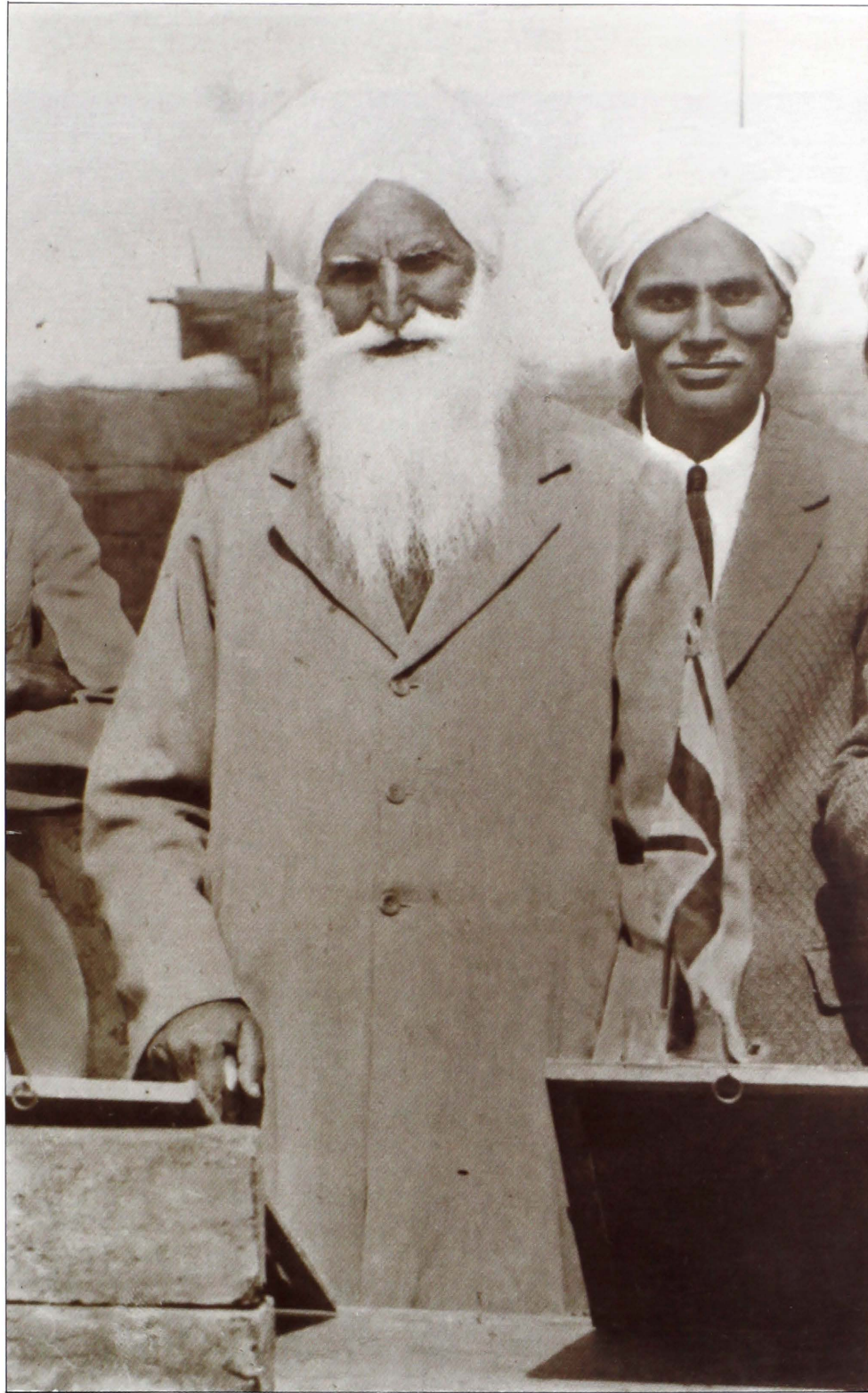
Throughout the day, no matter in what occupation you are engaged, the soul and mind must constantly look up to Him at the eye centre. All the twenty-four hours of the day, there must be a yearning to meet the Lord, a continuous pang of separation from Him.

SARDAR BAHADUR MAHARAJ JI



1939–40: Department of Agriculture, Sugar Cane Exhibition at Jullundur. In the front row centre is Great Master. Behind him and to his left is Sardar Bahadur. Standing to Great Master's left are Rai Sahib Har Narayan, Great Master's secretary; S. Balwant Singh, Cane Development officer; and Bhai Shadi, personal attendant of Great Master.

I THINK THE HIGHEST expression of Sardar Bahadur's discipleship was love, love which was all-embracing, but love essentially for his Master, the Shabd personified. His love was really in the form, as we remember it, of intense longing for the Master. And we ourselves, foolish as we were, did not really begin to understand his attitude towards his Master. It is only now, when we are a little wiser, that we know exactly what Sardar Bahadur was, in relation to his Master. There is not another example that compares with Sardar Bahadur's love for his Master.



Love is the real meditation, is the real prayer, is the real union.

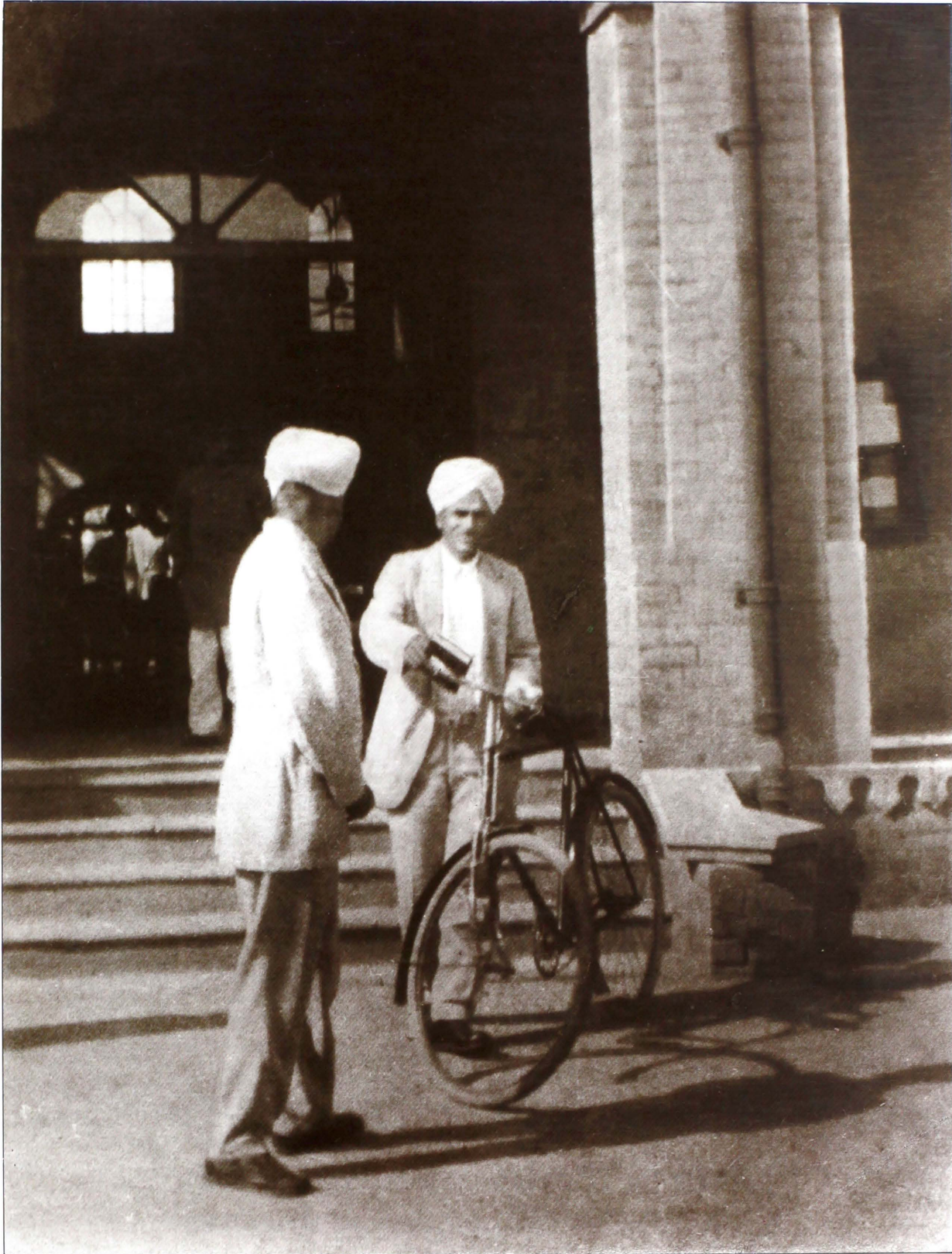
GREAT MASTER

HE LIVED VERY SIMPLY. His house was well furnished, but not over furnished. It was furnished as became his status and was a house where he could receive his guests according to the custom of the time. His personal possessions were few. I cannot recall what he possessed when he was a disciple, but we know that as a Guru, he had just two of each item: two pairs of trousers, two shirts and two handkerchieves.

When somebody wanted to present him with half a dozen handkerchieves as a gift, he refused to accept them. "What do I want eight handkerchieves for? I already have two. I use one when the other is being washed, because that's good enough. When it's damaged, I replace it. I don't need any more."



1943:
Sardar Bahadur
before his retirement,
with Pundit Lal Chand
Dharmani (on the
right), former student
and colleague of
Sardar Bahadur.



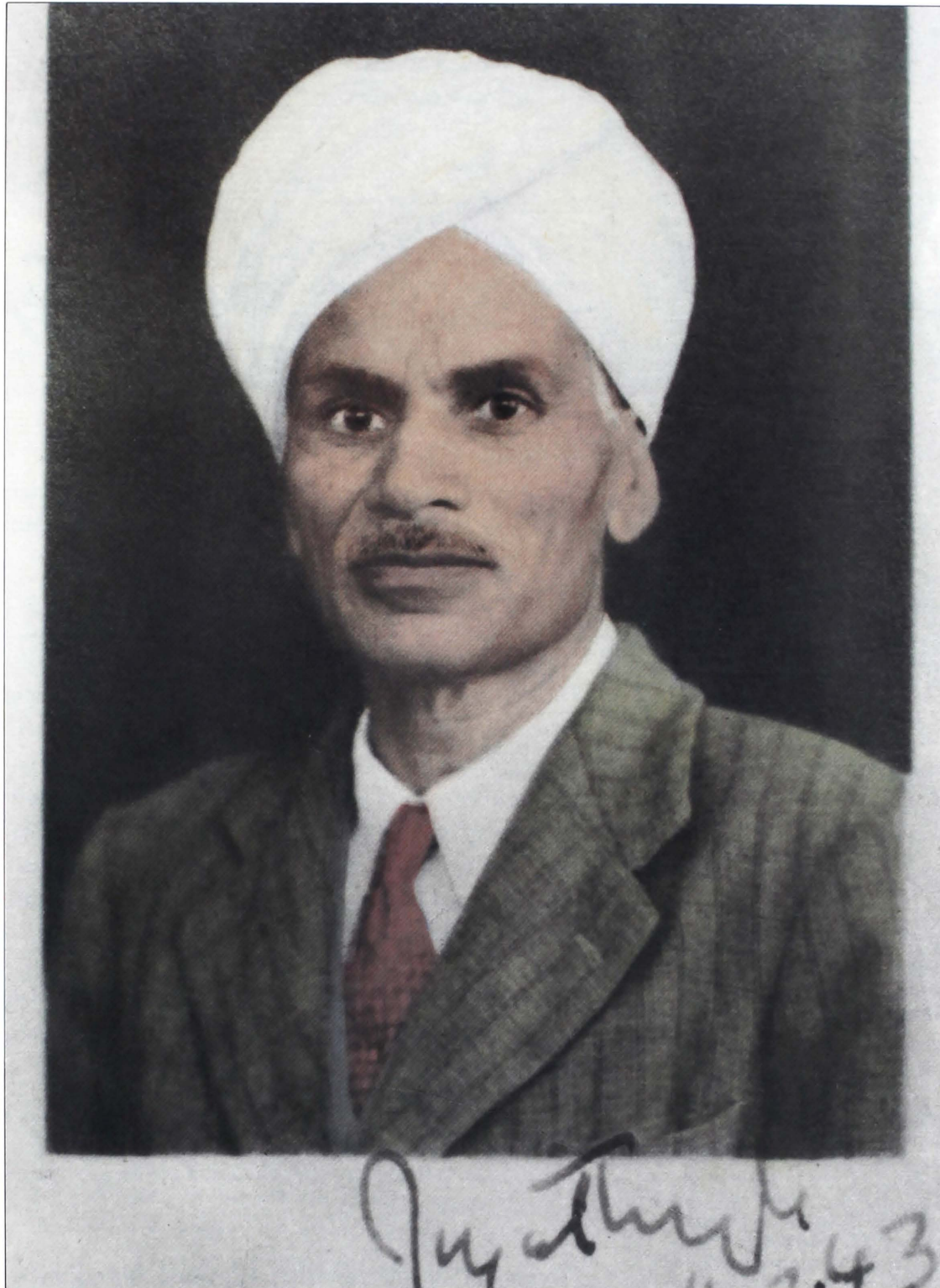
1931: Agricultural College, Lyallpur. Talking with Pundit Lal Chand Dharmani.



Winter 1942.

SARDAR BAHADUR APPEARED TO US to live what we thought at the time to be an utterly lonely existence, certainly in the physical sense. Many philosophers and thinkers, as well as Saints, have told us that the soul of man, particularly in time of suffering, is completely lonely. Its solitude is such that it is only the intensity of love from a Master, if he has one, or his love for the Master, which can break that solitude and that loneliness.

I think the loneliness which Sardar Bahadur had was not loneliness to him at all. He enjoyed it. It was one that he liked for himself, and he was quite happy and contented with it.



*Agricultural
College, Lyallpur,
before his
retirement.*

*Whether you succeed in your meditation or not, attend to it
most regularly. If you persevere, success will also come.*

SARDAR BAHADUR MAHARAJ JI

Dept. of Agriculture Patiala.
Office of Director of Agriculture Punjab.

Subject: Confidential Personal file of
S. B. Jagat Singh, Assistant Professor
of Chemistry, Pt. Agr. College, Lyallpur
Head Establishment Branch

Sub-head X |

File No. 29 (Confidential)
189

Remarks by the Director of Agriculture, Punjab

One of the pillars of the Agricultural College.
A good teacher with an abundance of common sense
and a strong influence for good amongst the
students.

S. B. Jagat Singh
DIRECTOR OF AGRICULTURE
PUNJAB

The documents on these pages are excerpts from the confidential reports of Sardar Bahadur's service days made by his British superiors over the period 1926 to 1943. They give us an idea of the high opinion in which he was held. The word "excellent" is used frequently. These personal files show that the excellence of conduct and saintliness that each satsangi should aspire to in his daily dealings were qualities that Sardar Bahadur possessed throughout his life. He started high and attained the ultimate. The following are excerpts from various reports:

CONFIDENTIAL REPORT ON THE QUALIFICATIONS OF MR. S.S. Jagat Singh FOR THE YEAR, 19	
Remarks by	
Principal, Punjab Agricultural College	Director
<p>S.S. Jagat Singh is a capable and efficient Chemistry & conversation teacher & a real hard worker. Did extremely good work when he officiated as Sr. Lecturer in a year. Can always be relied on for untiring help when called upon. A particularly deserving member of the staff.</p> <p><i>S. B. Jagat Singh</i> 29/4/26.</p>	<p>A thoroughly reliable officer who has done consistently good steady professional work for Government for many years and who never fails to step forward in times of trouble and put the whole of his influence - which is considerable - on the side of law and order.</p> <p>S. D. Milne.</p>

"I repeat my former high opinion of S.S. Jagat Singh, who is by far the best man in this Section and a standby in all difficulties. He always works uniformly, consistently and conscientiously."

17-4-27

"Courteous, tactful, very efficient and a gentleman. Excellent."

21-1-28

"Treatment of the populace: Excellent. Management of subordinates: Excellent. Energy: S.S. Jagat Singh hides considerable talent under a calm exterior and is a very valuable asset in whom one can place implicit trust."

31-12-30

“An officer of sterling worth, universally respected.”

16-6-40

“He has been a pillar of the college for over 30 years and will be greatly missed when he leaves it on retirement in the course of the next few months. Few officers have had such a consistently fine record of service. A big loss to the college when he retires in a few months time.”

19-7-43

“A quiet and efficient worker who has a strong controlling influence among staff and students of the Institute. He has been a great asset to the Department.”

Director of Agriculture (no date)



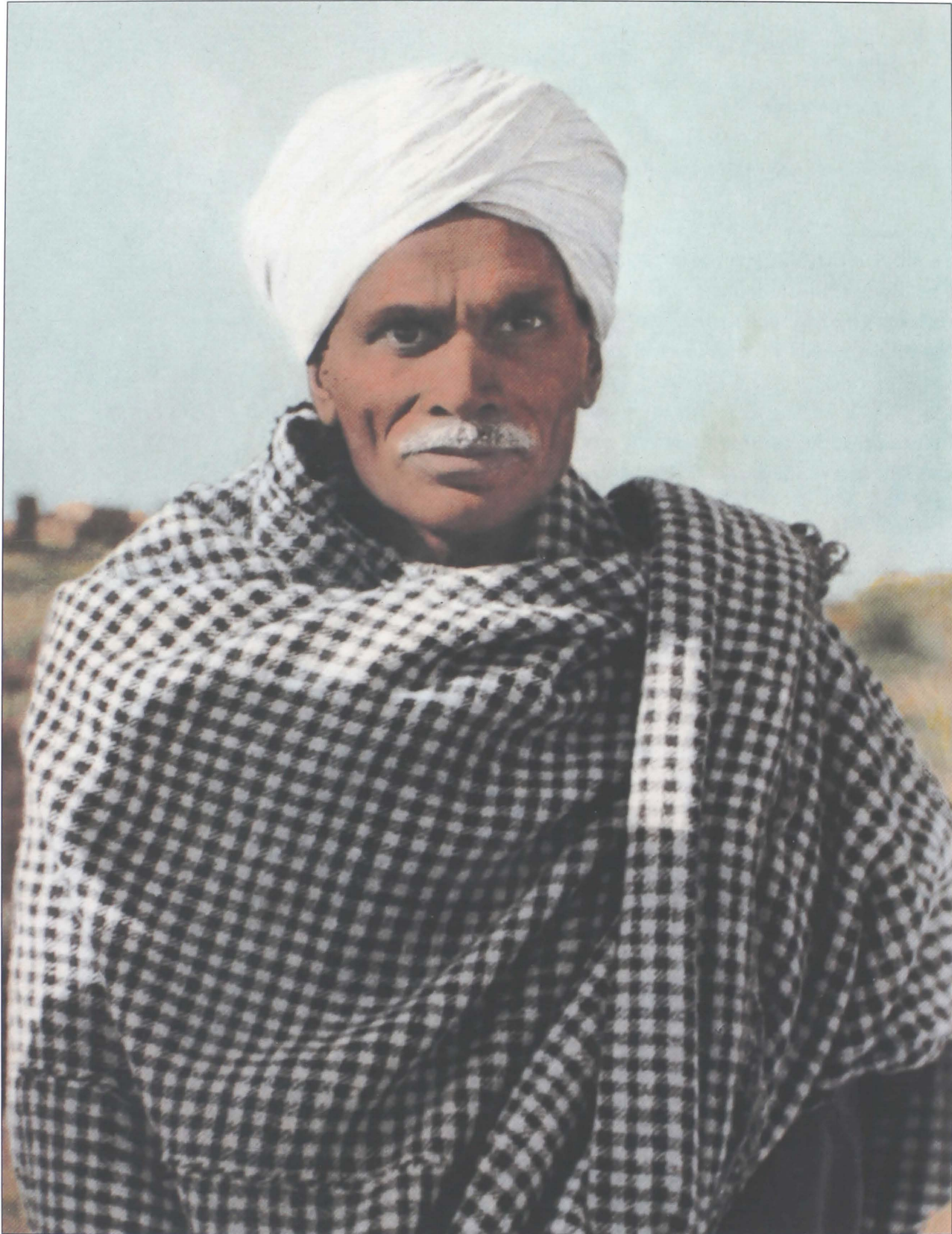
ANNUAL REPORT on the qualifications of S. B. S. Jagat Singh for the year ending 31st Dec: 1937

NAME OF APPOINTMENTS HELD DURING THE YEAR AND THE DATES BETWEEN WHICH HELD THE POST Assistant Professor of Chemistry 1-1-37 to 31-12-37

Subject	Remarks by the superior Officer	Remarks by the Director of Agriculture, Punjab.
1 Treatment of The populace.	This "Grand old man" of the College carries great weight with the students and all with whom he comes in contact.	No praise of him could be too high. He is a tower of strength to the Principal in the management of the students. <i>S. K. Talwar</i> Director of Agriculture, Punjab.
2 Management of Subordinates.	He had made a good recovery from a long standing condition of ill health, and has carried on his duties under conditions when many would have given up.	
3 Energy.	He naturally has not the physical energy he used to have, but his duties are carried on efficiently and consistently.	
		<i>A sound, steady and earnest worker.</i> <i>S. R.</i> <i>15.2.38</i>

ansd
12/12/37

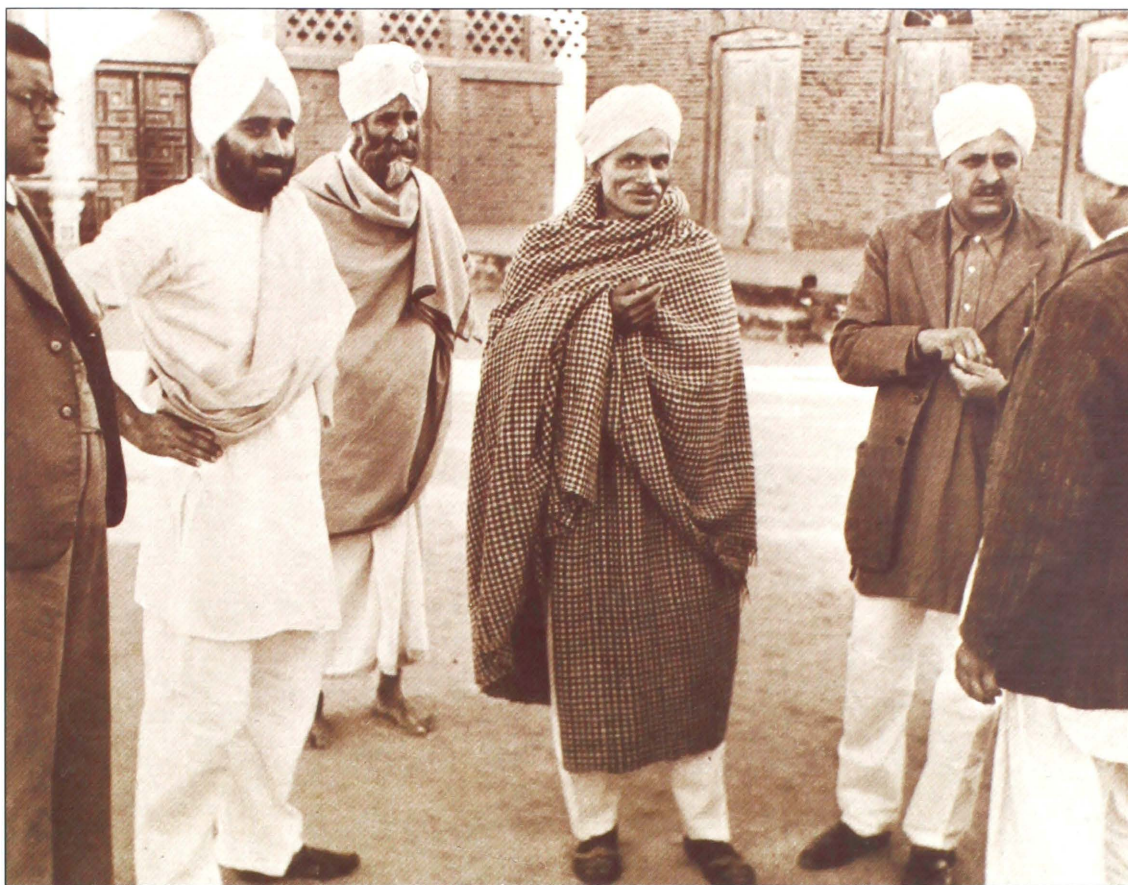
68/12/37



The best ornament that adorns a devotee is humility.

GREAT MASTER

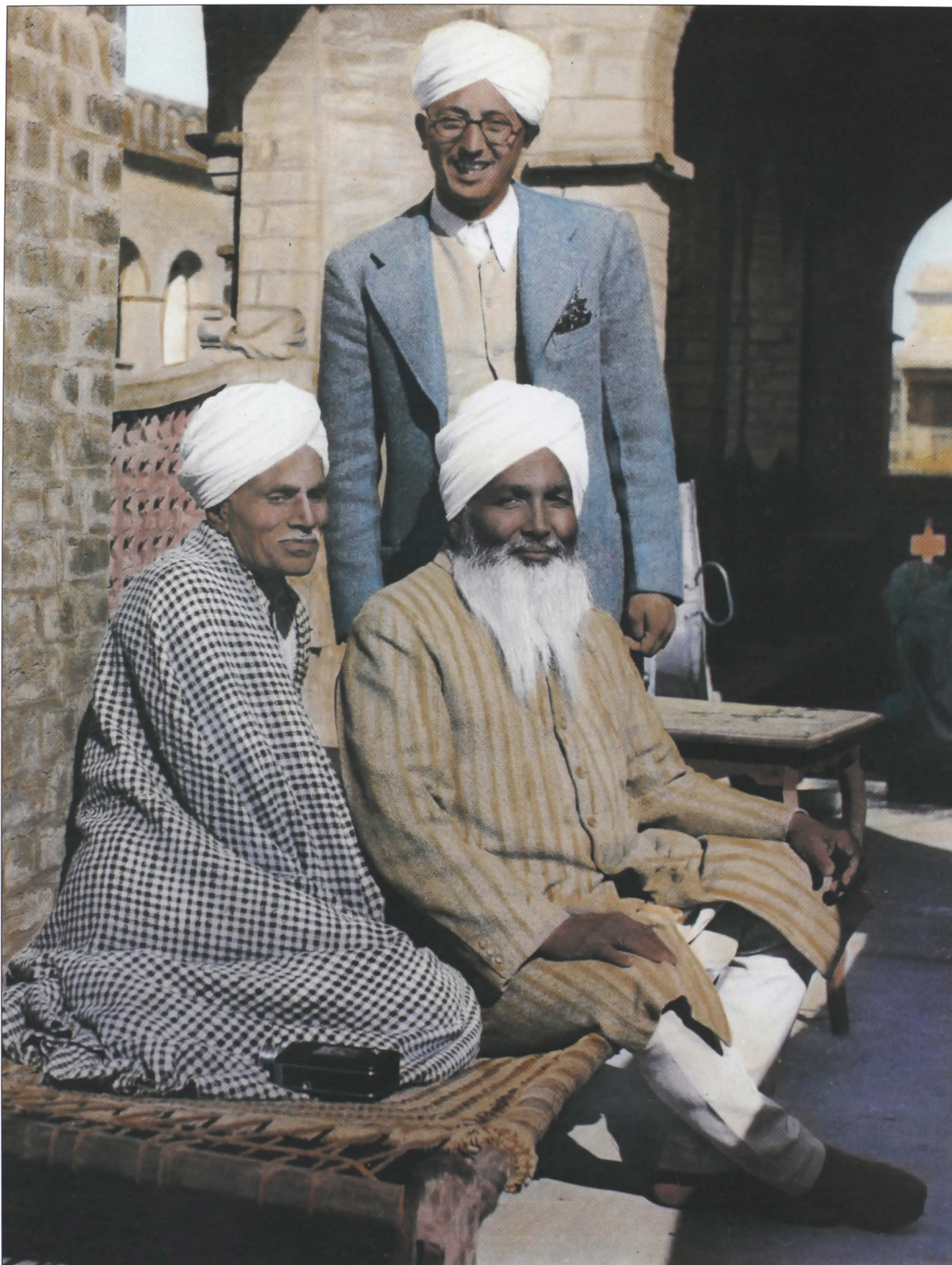
At the Dera



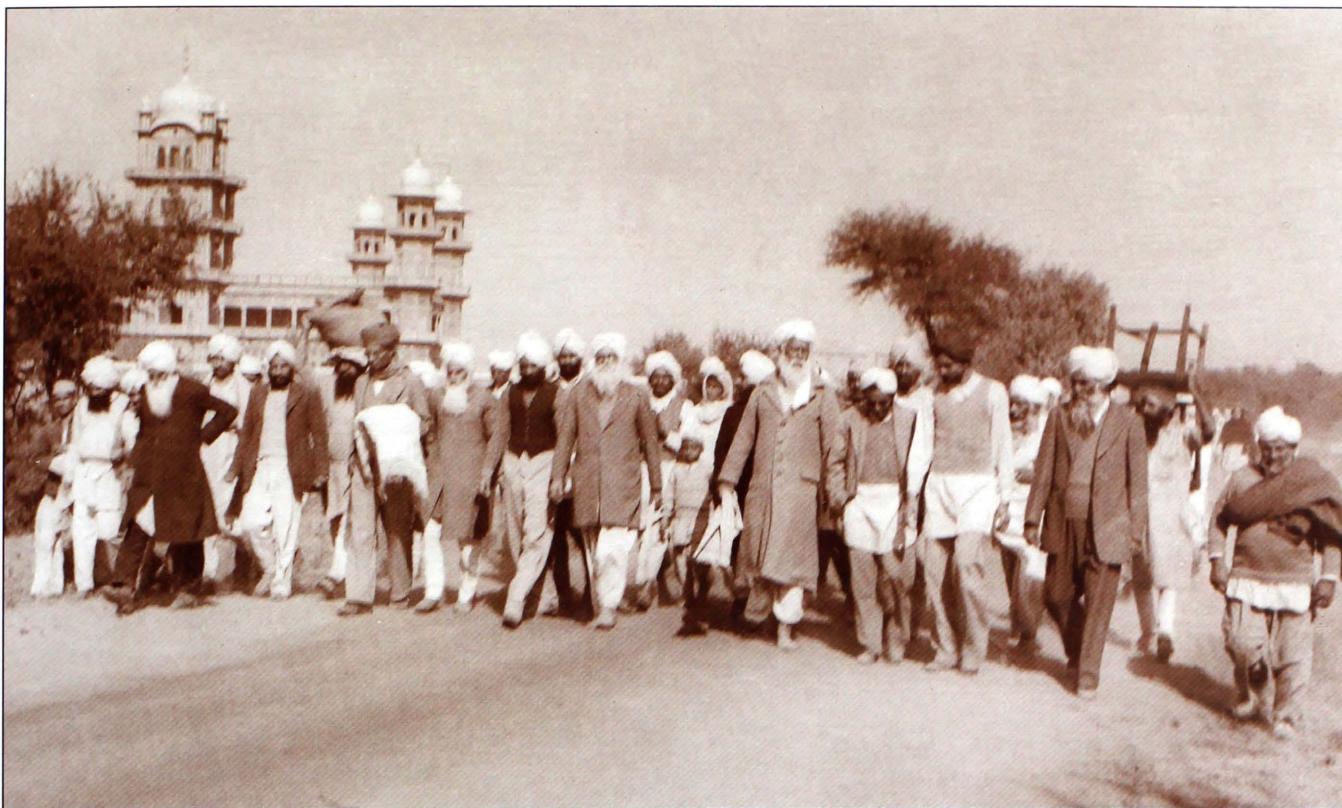
In front of Great Master's house, 1940, before satsang. From the left: Balwant Rai, son of Rai Sahib Munshi Ram, secretary to Great Master; Captain P. S. Grewal, Great Master's grandson; S. Balwant Singh of Ghuman; Sardar Bahadur; Pundit Lal Chand Dharmani; Rai Bahadur Gulwant Rai, Sessions Judge.

*The poor do their meditation regularly. For the rich,
attending to meditation is a great blessing. To remember
the Lord during prosperity is an act of bravery.*

GREAT MASTER



1939: Outside the kitchen of Great Master's house. Clockwise from the top: R. C. Mehta; Sardar Bhagat Singh, cousin of Sardar Bahadur; and Sardar Bahadur.



1946:
Great Master,
third from the
left, returning to
his house after
satsang. Sardar
Bahadur is eighth
from the left, with
a white beard.



Winter 1944: At Great Master's house on the first floor, in front of the drawing room. Clockwise from the lower left: Pundit Lal Chand Dharmani; Bibi Ralli; Sardar Bahadur; T.C. Dharmani, youngest son of Pundit Lal Chand Dharmani; Sardar Bhagat Singh (seated).

One does not become a satsangi simply by being initiated. One must mould one's life in accordance with the principles of satsang. Every thought, word and deed must conform to them. Actions speak louder than words. Thoughts are even more potent. A satsangi's daily conduct must bear the hallmark of excellence and must reveal that he is the follower of a Satguru, a True Master.

SARDAR BAHADUR MAHARAJ JI



Accompanying Great Master on a walk to the banks of the Beas river. From the left: Sardar Bahadur; Capt. P.S. Grewal, Great Master's grandson; Great Master; Lambardar Jagat Singh; Dr. Chander Bansi, chief medical officer; Bhai Shadi, personal attendant of Great Master.

The individual soul is the drop, the Satguru the stream, and God the vast Ocean. Just as a drop of rain gets polluted with coarse matter during its fall onto the earth, so does the soul, in its descent to the physical world, obtain coverings of mind and matter and lose its lustre.

SARDAR BAHADUR MAHARAJ JI



A walk to the Beas river. From the left: Sardar Bahadur; Lambardar Jagat Singh; Great Master.

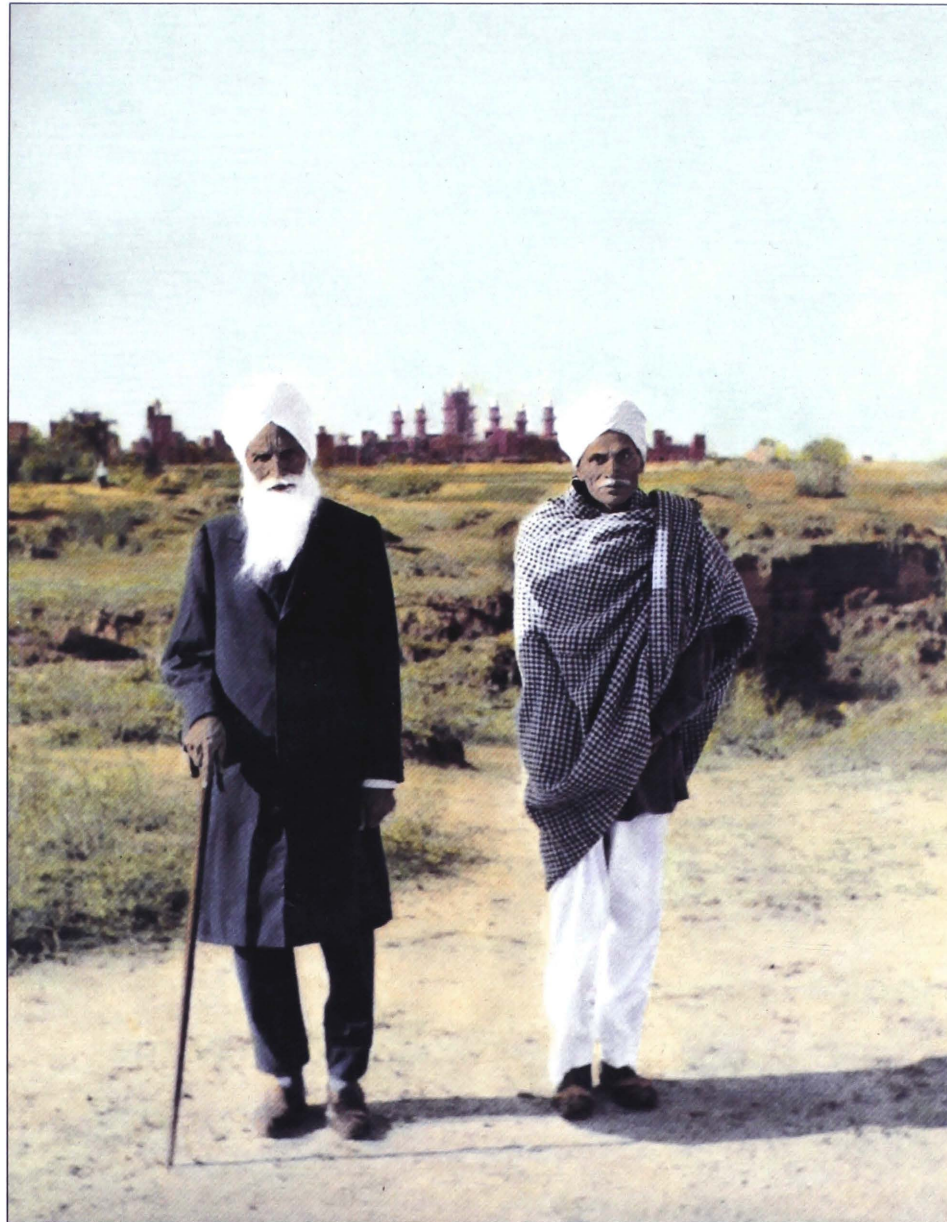
Nothing save pure love pervades Sachī Khand, the abode of ultimate reality. Illusion has no place there. It is truly the fountainhead of pure, unalloyed love, eternal and limitless. None but the Saints have access to it and only the Perfect Adept abides there. Therefore, develop utmost devotion and abiding love for the Satguru.

SARDAR BAHADUR MAHARAJ JI



Returning from the Beas river. In the front is Great Master. On his right is Bhai Shadi, his personal attendant. At the far left, behind Bhai Shadi, is Sardar Bahadur.

IF HE WAS CONSPICUOUS, he was conspicuous by his very inconspicuousness. This is because he never really sought any publicity, and he didn't want to be too much in evidence in public. He always remained in the background. But for some reason or another that very quality and that characteristic really brought him into the forefront.



Great Master and Sardar Bahadur proceeding towards the river bed. The Satsang Ghar is in the background.

Just as the water of a stream loses its identity when it is poured into the Ganges; just as the iron blade of a butcher becomes gold when touched with a philosopher's stone; just as a neem tree acquires perfume when grown near a sandalwood tree; just as a piece of stone turns into salt when it stays in a salt mine; so also one becomes a Saint if one remains in the company of Saints.

GREAT MASTER



Sardar Bahadur seated to the left, at the rear, with Great Master on the couch.

SARDAR BAHADUR REGARDED his Satguru as the Lord Himself and followed his orders implicitly. He was an example of the perfect disciple. When he went to Great Master's room for darshan, he would sit quietly in a corner and keep looking with unblinking eyes at Great Master's face. He never requested a private interview with the Master, never asked him a question, and never initiated a conversation with him. Before Sardar Bahadur did anything, even rising from his seat to leave a room, he would momentarily close his eyes, first contemplating on his Master's form within.



Great Master on the couch, with Sardar Bahadur seated to the left.

*I raised my eyes for just one look
At Him, the bewitcher of all;
His radiant beauty pierced my being,
It lingers still within my heart.*

MIRA BAI



1944: Group photograph. Seated at the feet of the Great Master from the left: Lala Prithvi Nath; Rai Sahib Har Narayan (secretary); Great Master; Sardar Bahadur; Pundit Lal Chand Dharmani. Standing, from the left: S. Harbans Singh and S. Bachint Singh (Great Master's sons); S. Jodh Singh; S. Bhagat Singh; S. Kirpal Singh; Rai Sahib Gulwant Rai. Standing in the last row: Lala Hiranand; Malik Radha Krishna.

Leaving everything else aside, one must implicitly obey the Satguru of his own time, and faithfully follow his instructions. This will lead him to success. This is the long and short of everything.

SOAMI JI MAHARAJ



Sardar Bahadur, in the lower left-hand corner, sits with his hand under his chin, looking intently at Great Master.

‘Even after a hundred years of Bhajan, one does not get so purified as by an intense longing for darshan, provided that longing is real and true and that the love for Satguru is from the innermost heart. That is why a disciple is given ‘bireh’ (physical separation and longing during separation from his Guru). Bhajan does not purify so soon as does true love for the Master and a true longing for his darshan. Rather, Satguru himself is Sat Purush.

BABA JI MAHARAJ



Great Master seated on the left; Sardar Bahadur in the centre; Dr. Pierre Schmidt on the chair to the right.

*What you make me know,
That alone I know.
What you make me see,
That alone I see.*

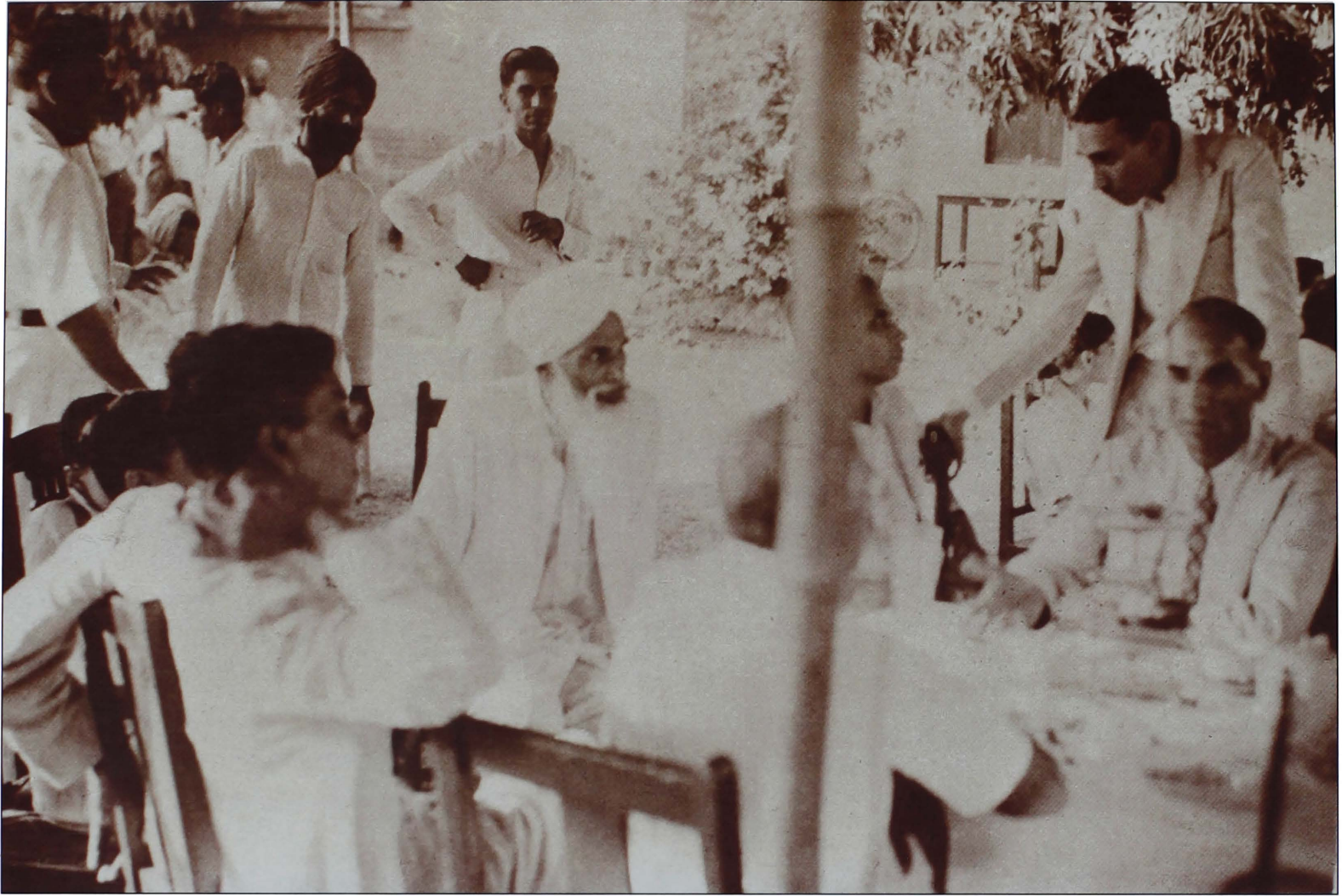
RUMI



Great Master on the bed; Dr. Pierre Schmidt on the chair; Sardar Bahadur sitting on the floor, facing Great Master.

*A man who is dyed in the colour
of the Lord teaches love for the Lord
and awakens sleeping hearts.*

GREAT MASTER



May 15, 1945: At the wedding of Lakhi Dharmani, son of Pundit Lal Chand Dharmani, friend and colleague from the Agricultural College, Lyallpur.

*Saints do not advocate giving up hearth and home
and retiring to the seclusion of caves or forests. They
enjoin us to live in the world, to do our duty by it,
and yet not become tainted.*

HUZUR MAHARAJ JI



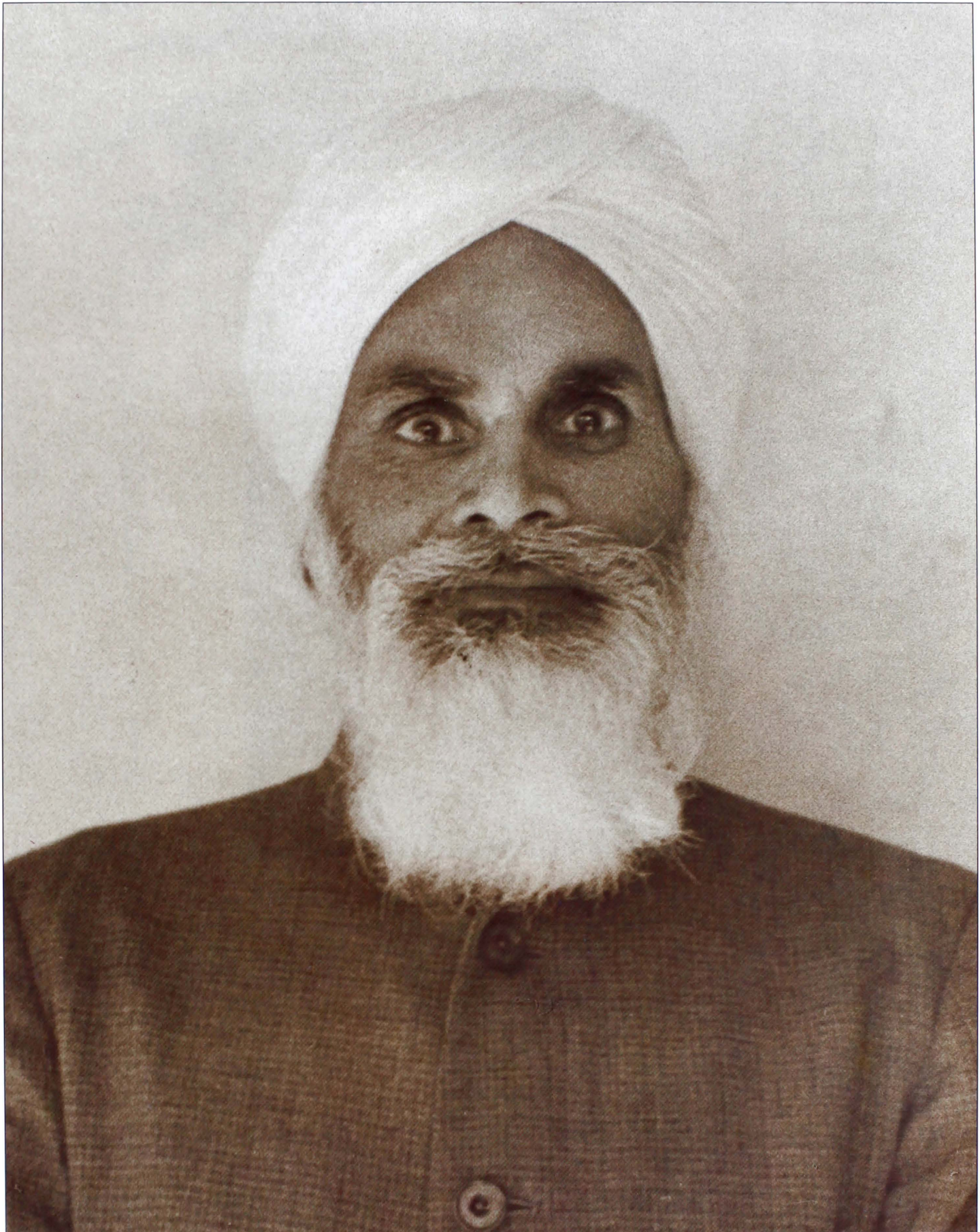
1951: Sardar Bahadur's family. Front row from the left: Monica, Gyan and Cookie, daughters of S. Jaswant Singh Clair (son of Sardar Bahadur). Back row, from the left: Mrs. P. Clair with son Dicky in her lap; S. Jaswant Singh Clair; Mata Sada Kaur, wife of Sardar Bahadur.

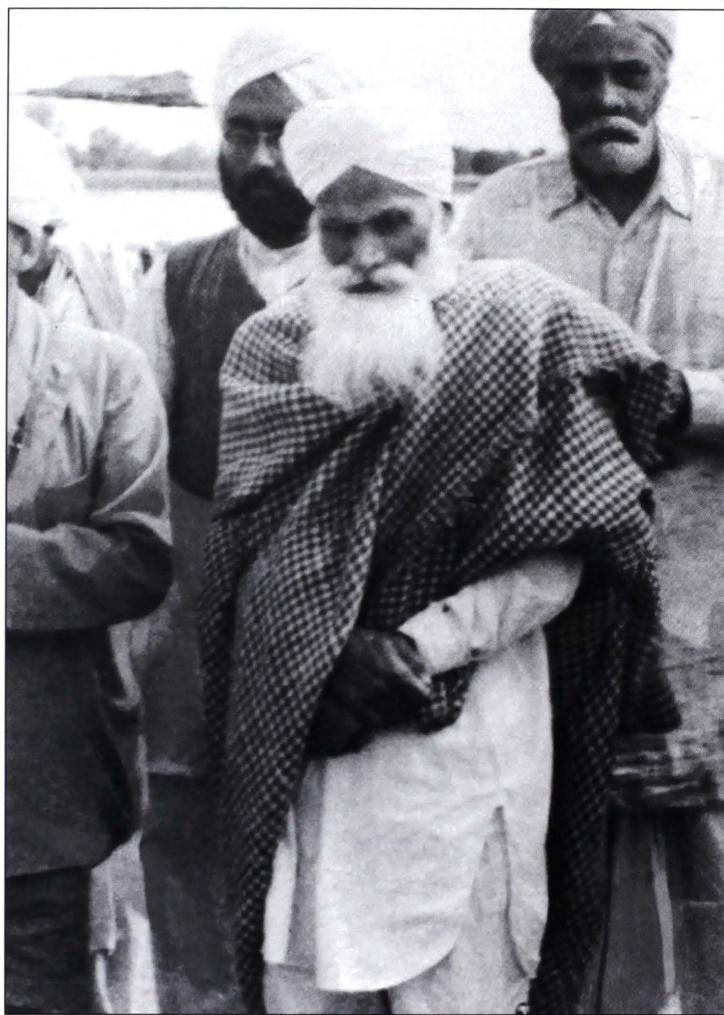
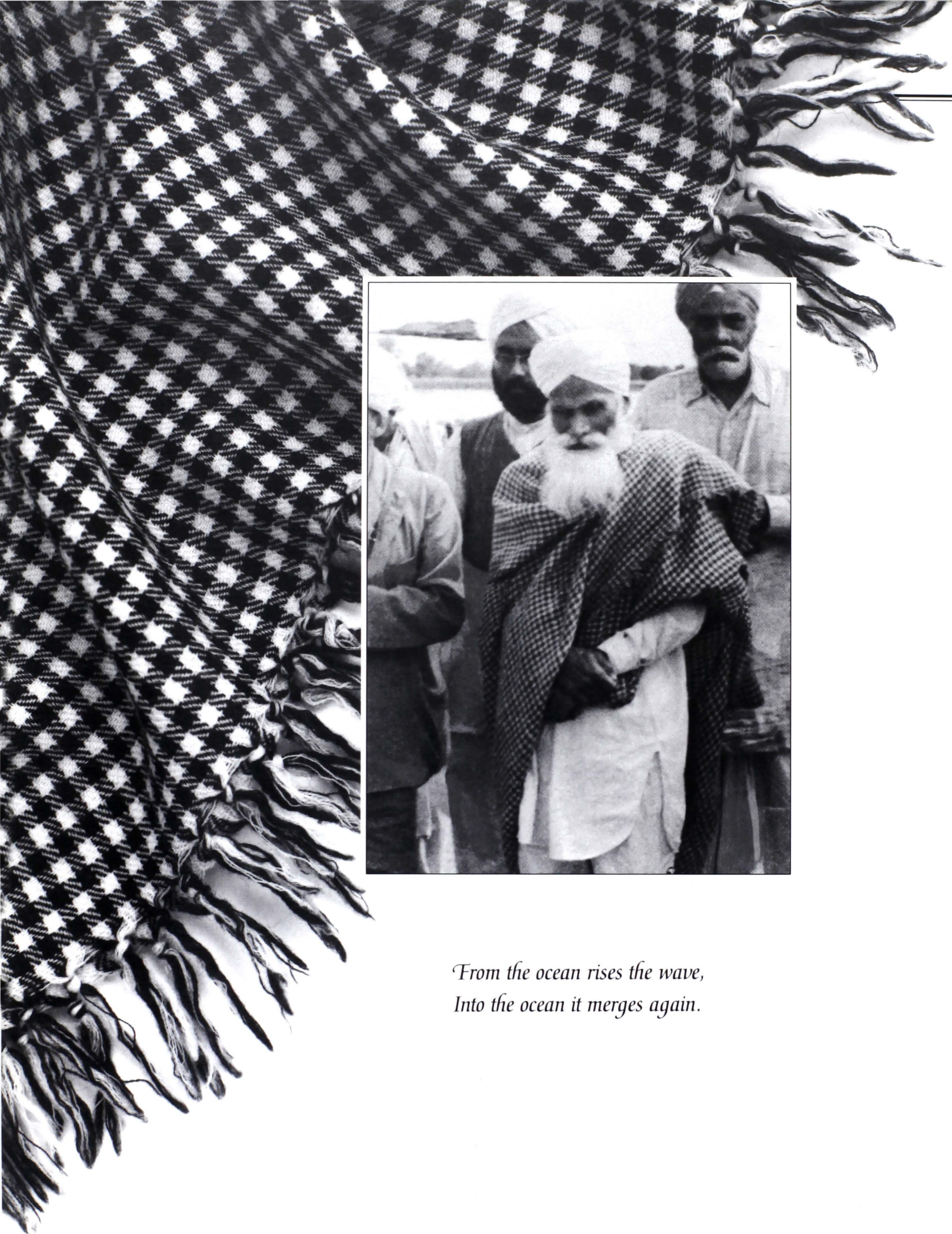
Saints say: Live in the world with your family, perform all your duties, earn money honestly and spend it as you would a sacred trust, on your family and others who need your help. Live in the world but with a detached mind, all the while giving some time and thought to your most important duty of God-realization.

SARDAR BAHADUR MAHARAJ JI

He is full of the elixir of life. His face is bright and radiant. His voice is attractive, and the light in his eyes is both alluring and piercing. Powerful currents of life-energy emanate from a Saint and surcharge the surrounding atmosphere. His words have a strange influence. They penetrate the hearts of the listeners. The mere presence of a Saint awakens souls and redeems them.

GREAT MASTER





*From the ocean rises the wave,
Into the ocean it merges again.*

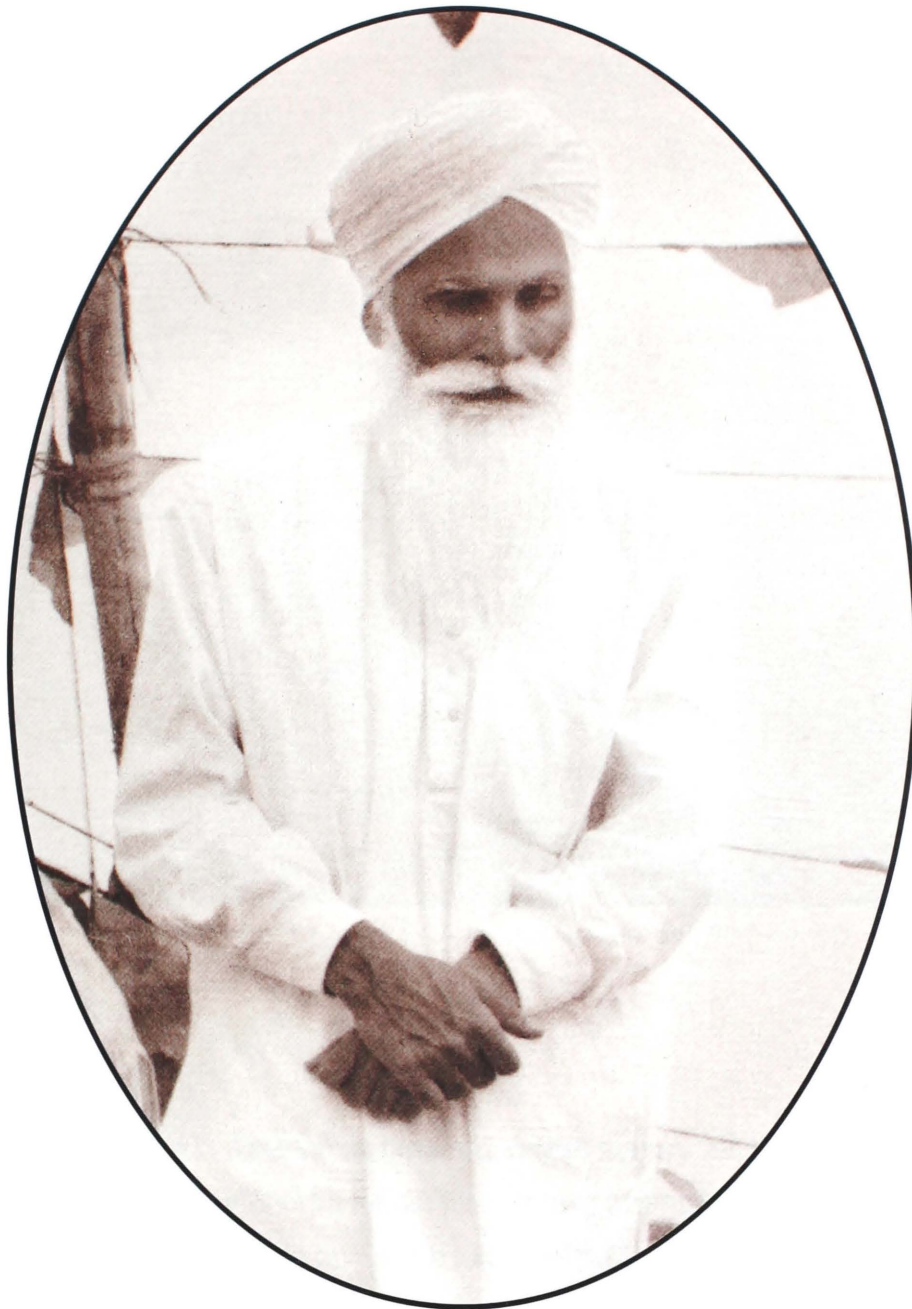
In His Footsteps

Of Great Master's death, Dr. Pierre Schmidt relates: His sons and grandsons hastened round him to lay out his holy body. Bringing water and soap they began to wash him completely and then to dress him in a white shirt and other clothes. Everybody was thus feverishly occupied, each one wishing to do his best in the absence of any special arrangements, one washing the Master's head, another his beard, here the arms, there the chest. In another corner I was kneeling, meditating beside Sardar Bahadur Jagat Singh Ji. Suddenly the new Master rose, calmly removed his shawl, took a small brass vessel, called a lota, filled it with water, and went quietly through the crowd to the feet of the Master, where there was no one, uncovered them and piously washed, for the very last time, his holy feet, collecting carefully this precious water. What dignity in the way he performed this act! What a contrast to the feverish activity of all the others! And this devoted and significant duty was done so humbly and so unostentatiously that, I am sure, nobody marked it. His sacred purpose fulfilled, like a shadow he slid back, wrapped his shawl around himself, and came and sat by my side again, leaving everybody to their tasks.

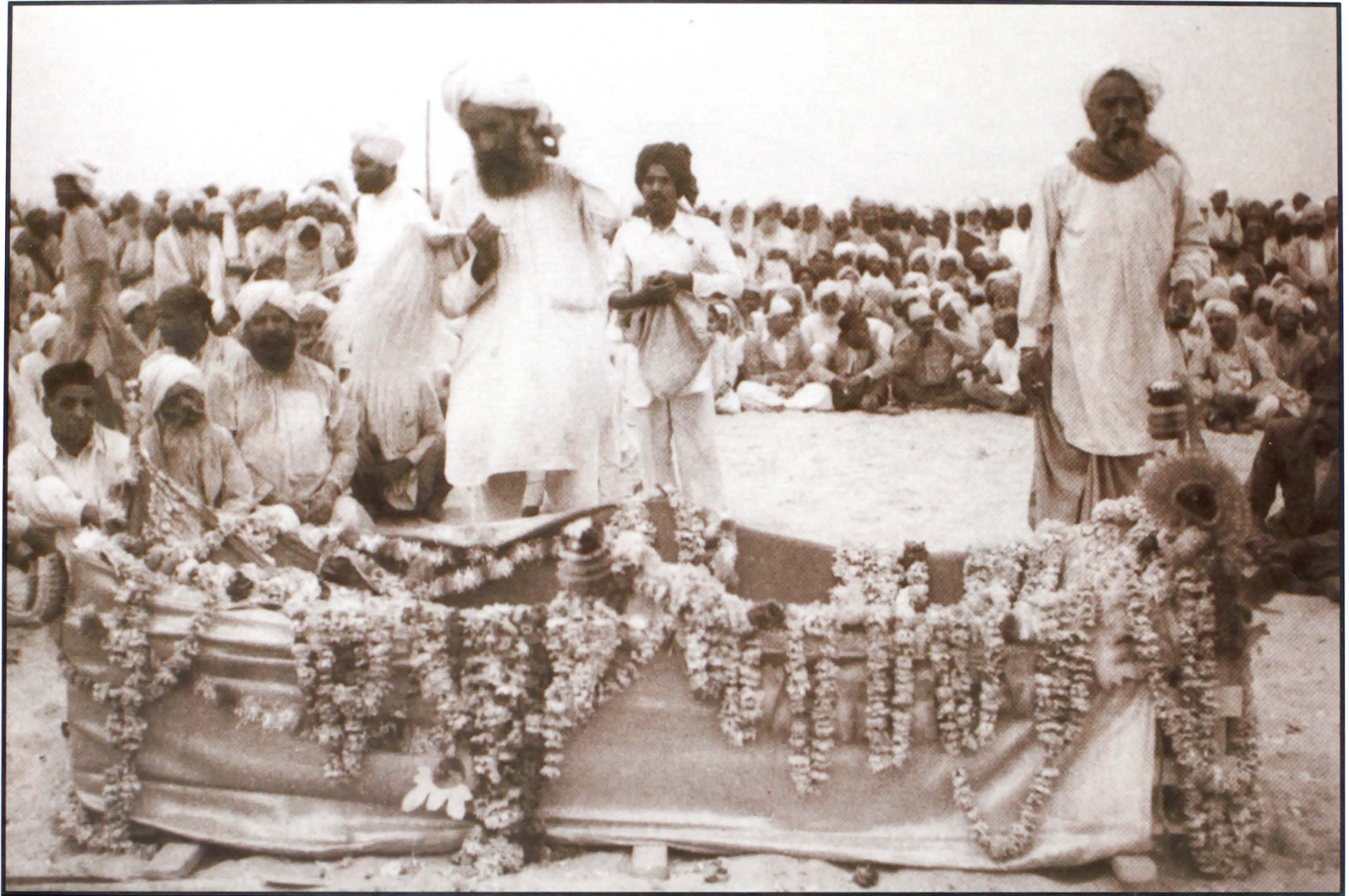


I FELT LIKE a poor foreigner, wondering if I were still living. I was saying to myself, "I am now orphan-like, having lost everything, abandoned, with nobody from whom to seek advice and help, a poor soul lost in the desert..." And at this very moment the crowd opened up, making way for a white-clothed personage followed by a number of people and with an expression of divine goodness and love. It was the new Master coming with outstretched hands and asking me – can you believe it? – if he could sit beside me! What a response to my broken heart and my despair! What a touching and moving symbol of the Master's blessing! We remained silently seated, piously attending the ceremony, hearing the crackling of the flames mixed with the singing of the people. It was windy and raining slightly; all nature was sad and dark.





*April 1948:
Sardar Bahadur
Maharaj Ji at the
funeral pyre of
Great Master.*



The funeral of Great Master.

*The sangat suffers an irreparable loss. The
enchanting figure is no longer before our eyes.
But the Master never dies. His radiant Shabd
form is within every one of us.*

SARDAR BAHADUR MAHARAJ JI



From the left: Pathi Ratan Singh; Sardar Bahadur Maharaj Ji; S. Harbans Singh, father of Huzur Maharaj Charan Singh; and S. Bachint Singh, eldest son of Great Master.

He is functioning from the higher planes and is helping his disciples. They should diligently work according to his instructions, and they will find him within themselves.

SARDAR BAHADUR MAHARAJ JI

Do not feel perturbed; after all, adversities do come to human beings. We should face them with patience and steadfastness. All days are not the same. When good days do not last, why expect bad days to persist? Much of our bad times have passed away. Only a little is left; bear it with fortitude. Satguru is within you and is every moment looking after you. Have faith in his grace and compassion, and do not feel dejected. Do not let patience desert you. Contemplate on the Satguru's form and continue to attend to your meditation regularly.

GREAT MASTER



*How can the bond of my love for Thee break?
Like the diamond unyielding to the hammer's blow,
My love for Thee remains unshaken, O Lord.*

MIRA BAI



April 1948: Seated around Great Master's ashes. Third from the left is Sardar Bahadur Maharaj Ji; sixth from the left is S. Harbans Singh, father of Huzur Maharaj Charan Singh; next to him in the white shirt is S. Bachint Singh.

*With whom shall I speak
Of my anguish?
Who can share it with me?
I hold tears within my heart,
In silence I bear my agony,
For the one parted from Thee
Alone knows the pain of my heart.*

KABIR

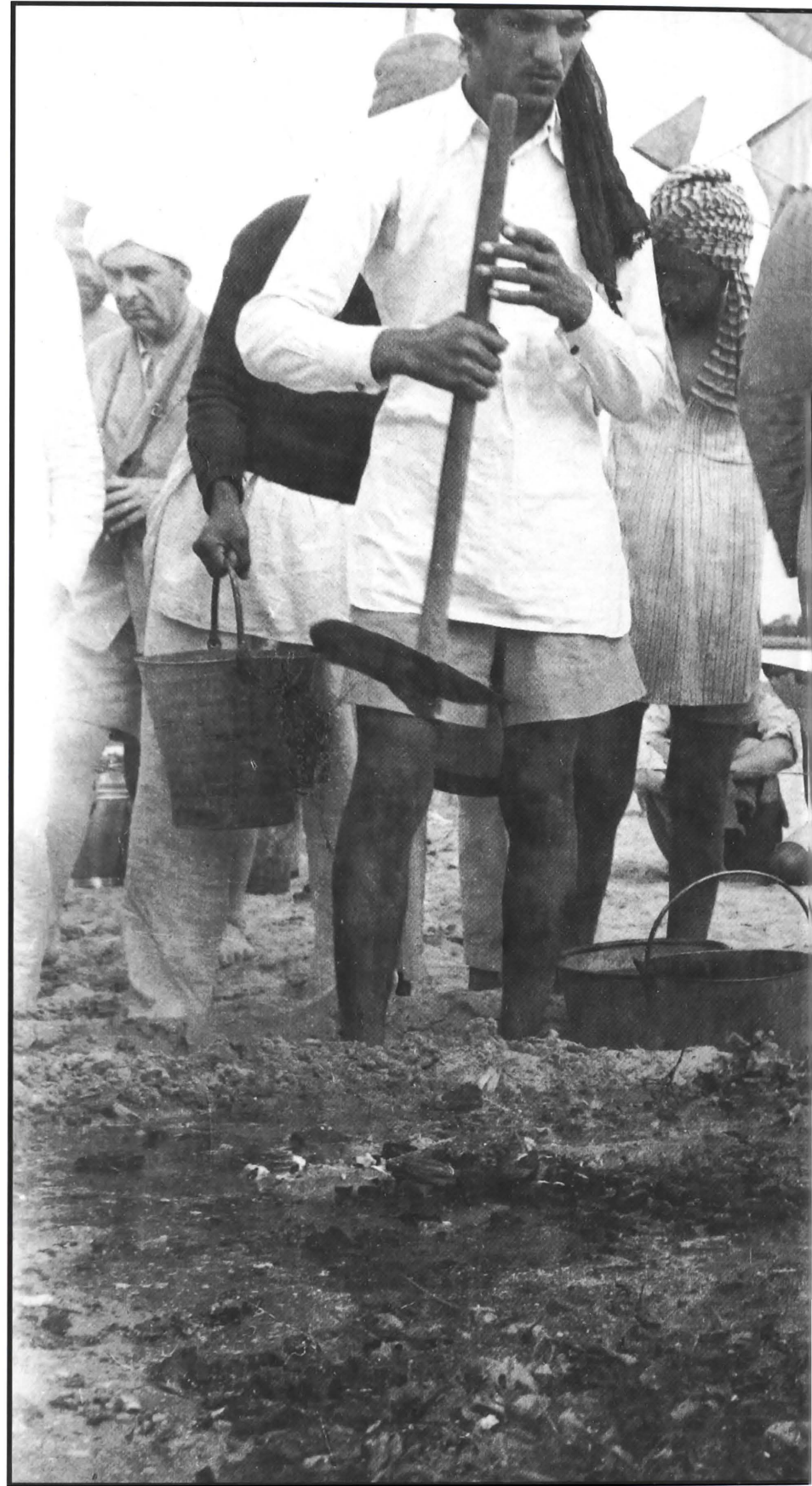


‘That eye is very fortunate through which pearls of tears are shed in remembrance of the Beloved. That heart is blessed which is being burned in the fire of separation from the Beloved, because the tears from the eyes, falling on the ground of the heart, are responsible for bringing forth the blossoms of the mysteries of God. Just as the merciful rain produces multicoloured flowers on the earth, similarly, the eyes that are drenched with tears of remembrance of the Lord bring forth flowers of spirituality.

GREAT MASTER

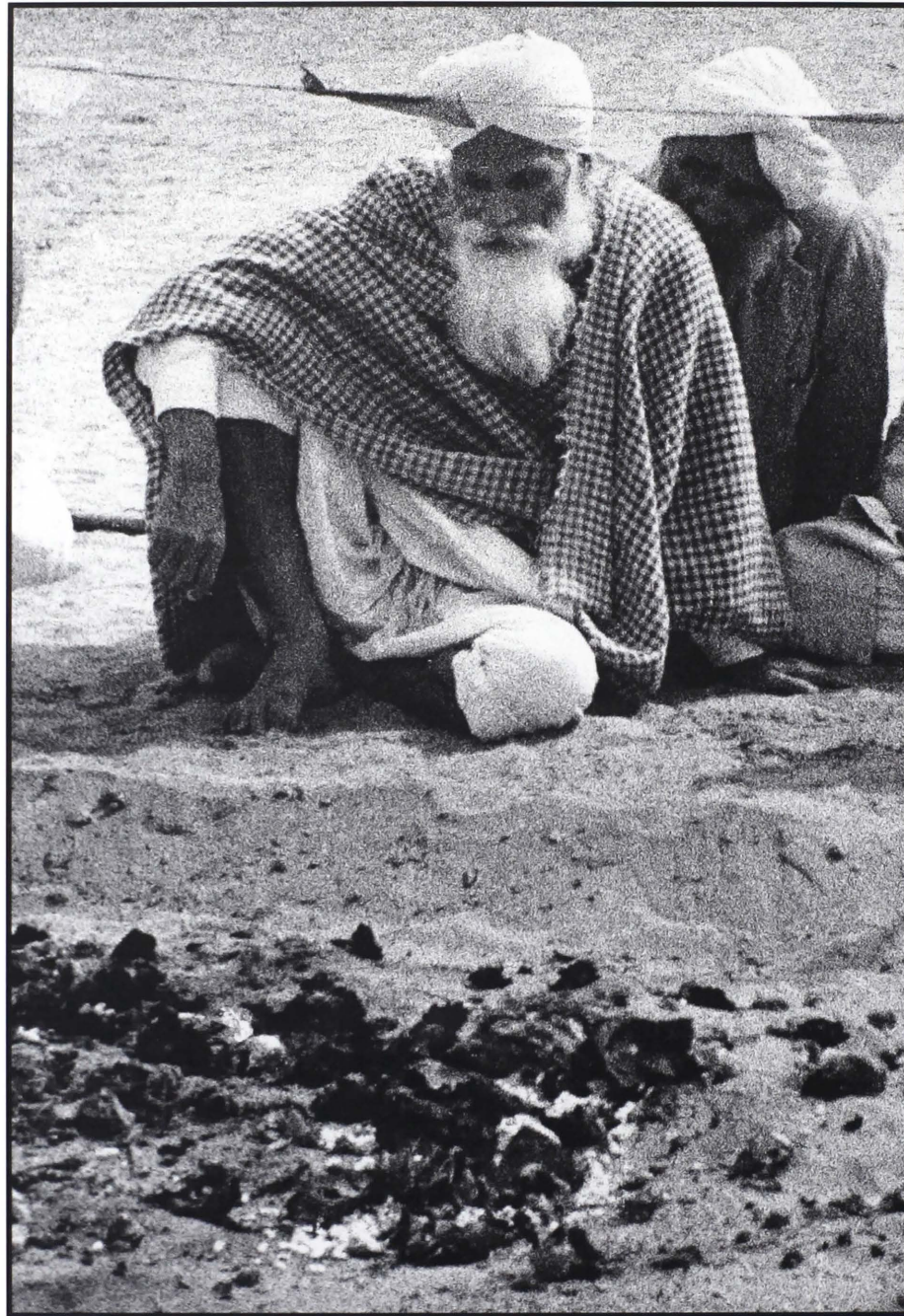
*My beloved Lord,
Now I'll not let Thee go.
Whatever pleases Thee I will do;
Pray, become mine,
remain with me.*

KABIR





*Sardar Bahadur Maharaj Ji
bowing in reverence.*



*From water was snow formed,
Into water it has melted away;
What it once was it has become again.
Nothing more is left to say.*

KABIR



*Friends, how am I to recount
the beauty of my Beloved?
For in my Beloved's beauty
I have merged;
His colour I have acquired
in His radiance, immersed;
I am unaware of my body,
my mind, the world.*

KABIR

The Master



April 13, 1948: Arriving for the Dastarbandi ceremony. From the left: Baba Deva Singh Ji of Taran Taran; Sardar Bahadur Maharaj Ji; Sardar Bachint Singh (eldest son of Great Master).

*Huzur, this Emperor's throne befits only an Emperor.
May you live with us forever. I am only a slave.*

SARDAR BAHADUR MAHARAJ JI

(Sardar Bahadur's comment when told by the Great Master that he had been designated the successor.)

Succession



April 13, 1948: Dastarbandi on the northwest platform of the Satsang Ghar. On the left is Baba Deva Singh Ji of Taran Taran. To the left of Sardar Bahadur Maharaj Ji are Dera pathis, S. Bhan Singh and S. Kartar Singh.

Mastership is reached when one reaches Sach Khand and becomes merged with Sat Purush. Then only is a man a Saint and Master. All that goes before that is just a part of the process of getting trained for Mastership – schooled and prepared, as it were. And on the way up, the Master always retains his own form – after he becomes a Master – and his radiant form becomes more radiant at each stage of his upward progress.

GREAT MASTER

*Listen, friend, I dwell in my Beloved
And my Beloved dwells in me.*

KABIR





Look beyond this form of clay:

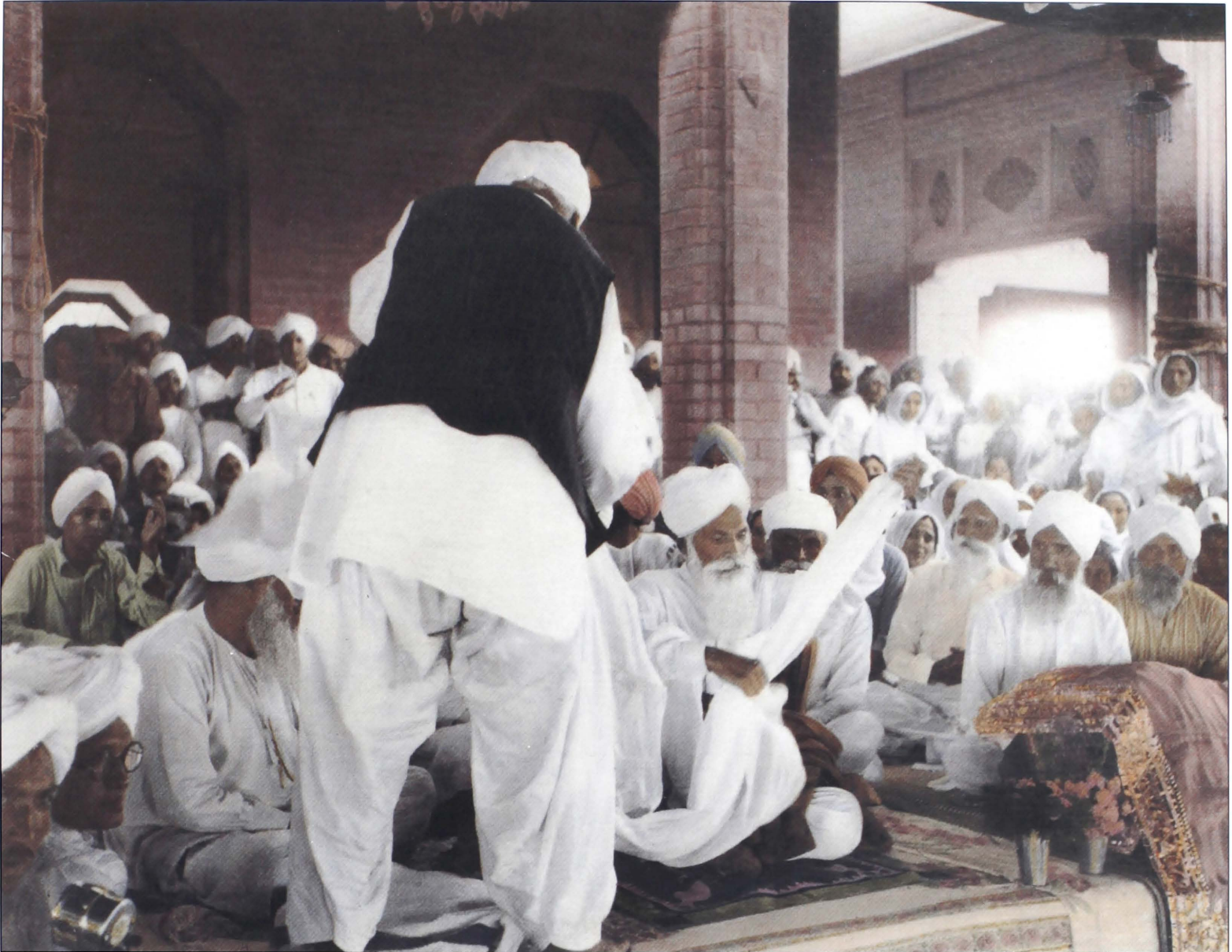
*Crafted in His image
Is the Lover of the Lord,
Between the two,
No difference.*

*Across the surface of the ocean
Arise myriad waves,
Water emerging from water,
Merging back again.*

ADI GRANTH



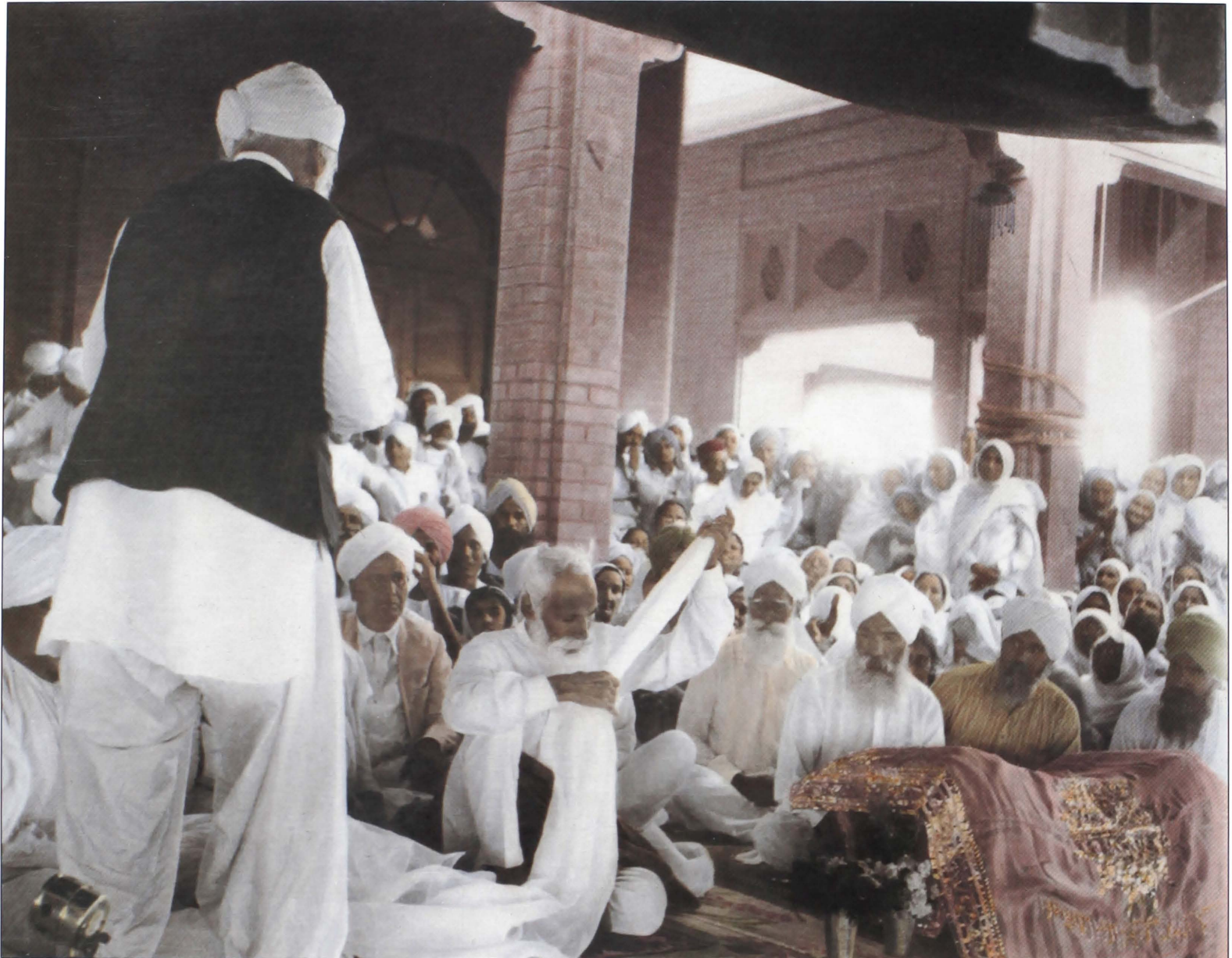
*Sardar Bahadur Maharaj Ji
accepting the turban.*



Whilst presenting the turban, Sardar Bachint Singh (Great Master's eldest son) said: "As directed by Huzur Maharaj Ji I offer this holy turban to Sardar Bahadur Sahib on Huzur's behalf."

Grace and mercy will reach you through Shabd. When you contact the Sound Current within, the Lord will shower His grace upon you. Sant Mat is the path of grace and compassion, and Saints come to the world bringing with them grace and mercy in abundance. But except for the practice of Shabd there is no other way to obtain that grace. Be fully assured, you are always near me, not far.

GREAT MASTER



Sardar Bahadur Maharaj Ji accepted the turban, humbly touched it to his forehead, closed his eyes for a few minutes and then tied it on his head.

*One who by merging in the Light of the Lord
has become that Light, no longer remains a mere
human being.*

GREAT MASTER



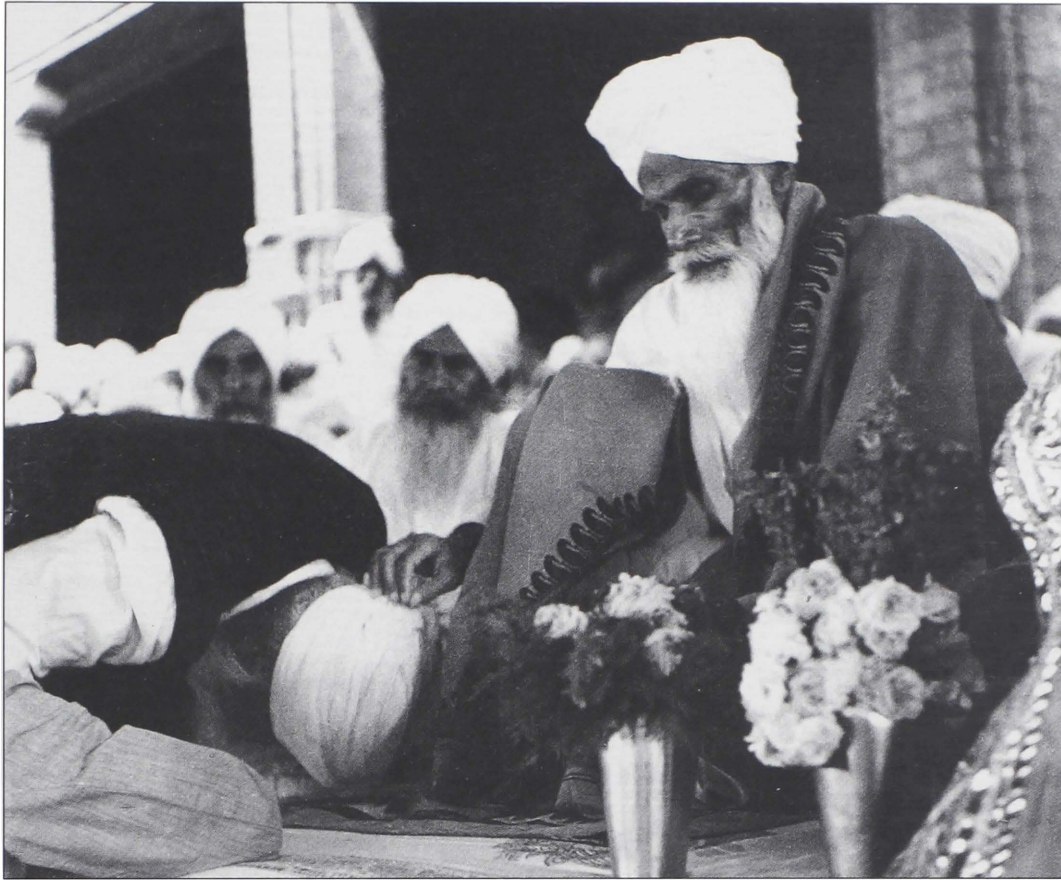
*The key is in the hands of the Satguru.
None else can open the door.*

GURU NANAK



The real form of the disciple is the spirit; the real form of the Master is also the spirit, and that spirit comes from the Father and merges back into the Father. So we will all become the Father.

HUZUR MAHARAJ JI



*April 13, 1948:
Sardar Bachint Singh
bowing in reverence
to Sardar Bahadur
Maharaj Ji.*



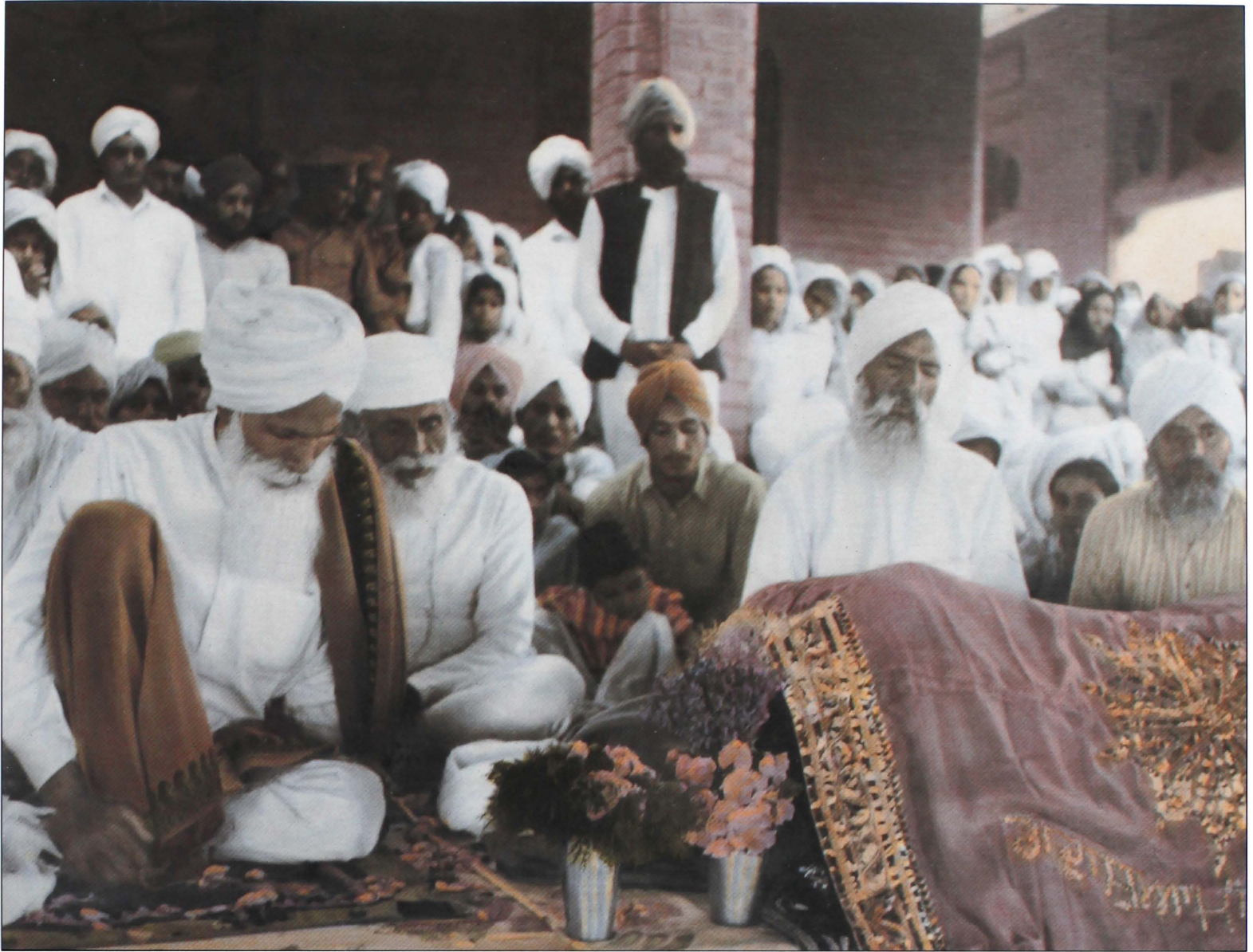
*Visiting dignitaries
from other spiritual
centres paying
their respects.*

The astral form of the Master is so radiant, beautiful and magnetic that, after seeing it, one does not find any form or figure as beautiful in this world and so gives up all worldly attachments. A deep and consuming love for the Lord and a burning pang of separation from Him are most essential for His darshan. The fire of love burns away all impurities. Only desire to meet the Beloved remains.

SARDAR BAHADUR MAHARAJ JI



April 13, 1948: The reading of Great Master's will by Rai Sahib Munshi Ram. Seated behind him are Sardar Bachint Singh and Baba Deva Singh Ji of Taran Taran.



Seated behind Sardar Bahadur Maharaj Ji are representatives from the Nam Dhari sect.

Do not feel dejected. The merciful Satguru, the true king of kings, is with you; every moment he is protecting you. He has always had the greatest concern for you; he has not gone away now, he is near you.

SARDAR BAHADUR MAHARAJ JI



Rai Sahib Munshi Ram reading out Great Master's will.





Sardar Bahadur Maharaj Ji addressing the sangat.

I am chronically ill and incapable of doing much, but it is my duty to obey Huzur's orders. The sublime dignity and glory of this turban can only be maintained through your affection and cooperation. I request you to continue with your meditation and seva as before.

SARDAR BAHADUR MAHARAJ JI



Sardar Bahadur Maharaj Ji addressing the sangat after his Dastarbandi ceremony.

We who have known the Master intimately for many years fully believe him to be so great that no human language can possibly portray him as he is. We can never say how great he is. We can only bow at his holy feet and worship in silence and deep gratitude.

SARDAR BAHADUR MAHARAJ JI



Sardar Bahadur Maharaj Ji leaving the Satsang Ghar after the Dastarbandi ceremony.

The purpose of every mystic in coming to this world is to save his chosen souls, to put them on the path of God-realization, to give them comfort, to give them rest, and to take them back to their eternal home, to the level of the Father.

HUZUR MAHARAJ JI



For your part make all necessary efforts to improve your circumstances; but leave the result of your efforts to the Satguru's will. He is not unaware of your problems. Pray at his lotus feet within.

Do not become impatient, just see what the Master has in store for you. When he always had so much concern for you, how is it possible that now he has forgotten you? Whatever he is doing, he is doing with a purpose. Don't feel worried, have faith in him.

All times are not the same; if good days have passed away, bad ones will also pass away in due course. Meditation is the only source of consolation in adversity. In times of worry the attention cannot withdraw and go up; it slips down and stays at the heart centre.

Satguru is always with you, and is guiding you in every way. See what will happen next, and do not feel perturbed. One should accept all adversities as the Master's will and bear them gratefully, with fortitude.

SARDAR BAHADUR MAHARAJ JI



Service to the Master consists in surrendering oneself at his lotus feet and in being devoted to him and the Name of the Lord. The Master is actually Shabd incarnated in the human form. Therefore, service to him is to merge oneself into Shabd, which is the highest service of all.

GREAT MASTER

Seva

The following are excerpts from the talks and satsangs of Sardar Bahadur Maharaj Ji:
This Dera belongs to our gracious Satguru. Huzur Baba Ji Maharaj and Great Master have sanctified this place with 60 to 65 years of meditation and bestowal of the gift of Nam to seekers. Whatever service of the sangat Great Master has entrusted to me, I shall carry out with his grace and sustenance, for as long as he wills; and, when he calls me, I shall depart.



IT IS WRONG TO PRESUME that as long as we attend to our meditation, the Master will not mind our loose character and wayward living. Progress in meditation is dependent on our way of life and thinking. High moral living and purity of thought are inseparable aspects of Sant Mat.

It is the habit of the mind not to accept any blame on itself; rather it complains that it has been initiated for fifteen years, yet has not achieved any success in meditation. But if the mind were to put the same question to itself – asking what it has done during those fifteen years – it would automatically reply that it had not done the work that the Master had asked it to do. It had not practised the method of meditation that the Master had taught. The medicine had been bought and kept in the cupboard; it had never been taken.

Meditation requires hard work, effort and application. But we want the Master to do it for us. If we do our duty earnestly, the Master will do his. Try it and see for yourself.



LET NOTHING STAND in the way of your meditation. A devotee should never become so much involved in fulfilling his worldly obligations that it becomes an obstacle to his meditation or deprives him of his mental peace. Saints do not teach us to run away from the world; they ask us to rise above it, to be outwardly in the world, but inwardly away from it.





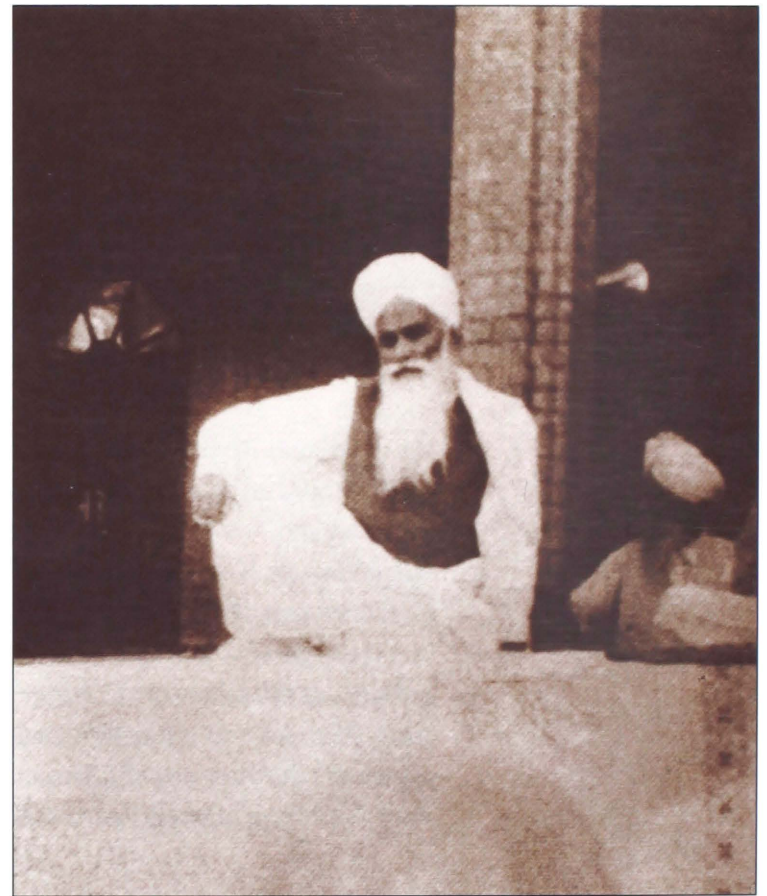
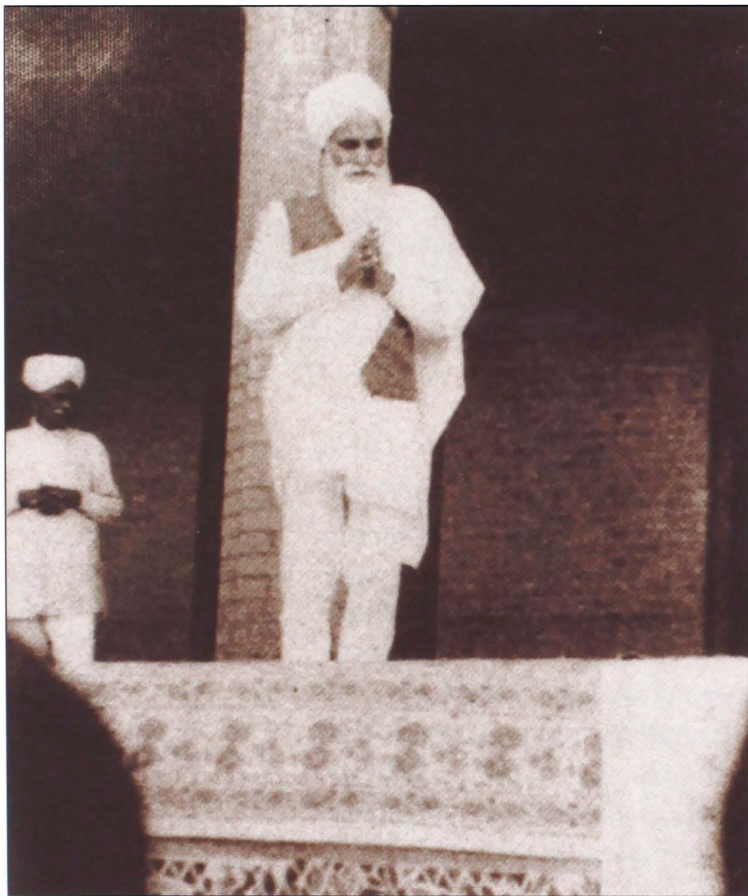
1949:
On his way
to satsang from
Great Master's
house.

HE WHO HAS WITHDRAWN his consciousness to the eye centre and has become detached from the body – be he a householder or one who has renounced the world – is a true ascetic. True renunciation is to vacate the body, to untie the knot that binds sentience to matter. The body is material, the soul is sentient. He who separates his consciousness from the body attains liberation while living. Having withdrawn his attention from the body, he has been freed from bondage to the world of matter. He has truly conquered his mind.

~

THOSE WHO RISE ABOVE cravings and expectations realize that everything is the Lord's doing; nothing is in our hands. They know that He is pulling the strings and we are dancing as He wills. But when the worldly person subscribes to this thought, he says, "I am helpless, the Lord is doing everything," and he even gives up meditation. When it comes to worldly objectives, he toils hard and runs in all directions to achieve his ends; but he leaves meditation to the Lord, saying that it is in His hands.

Never neglect to act according to the directions of the mystics. This is the only way to realize God, your only hope of seeking His shelter. If the mind acts willingly when it comes to performing worldly tasks, then remember that this very mind can also apply itself to meditation. Therefore, try to engage it in spiritual practice.



October 1949: Sardar Bahadur Maharaj Ji arriving for satsang at Dera.

IF YOU WISH TO TREAD the path of the Masters, be prepared to surrender your body, mind and possessions. Still your desires, give up attachments and be prepared to suffer taunts and ridicules. If you cannot bring your self up to these ideals, you can hardly hope to succeed. Remember! You cannot and do not get anything in this world without having to pay the full price for it. It is only a fool who tries to get something for nothing. Even a person who imagines he has succeeded has actually run into a new debt. So long as he owes even a single farthing on this planet, he must return to this planet to make this payment. Not even a single grain that inadvertently enters your granary from a neighbour's field can go unaccounted. You simply must pay for what you get. The law is inviolable and it cannot be set aside. The payment may be either in cash or in kind or by transfer of an equivalent good karma, but payment there must be.

There is no gain without pain. The price of pleasure is pain. Gold you must dig out of a mine; for pearls you have to dive deep into the sea. No child is born without labour. What sacrifices does a man not make to achieve his objects of love? Then how do you expect to realize the Lord without paying the proper price for it? You have to work hard and incessantly. You have to eat less, speak less and sleep less. You have virtually to shun society and glamour. You have to humble your mind and you must control your senses. All other desires must vanish, and only the desire for God-realization must remain. There is no room for two in this narrow lane. There is place only for one, either God or mammon. If you want to realize Him, you have to give up everything else. If you cannot do this, then simply give up the pursuit. Do not talk any more of the Lord, or of His love. You cannot deceive or defraud the Lord. You deceive no one but yourself.



THE SECRET OF SUCCESS in the Path is "Bhajan, more Bhajan, and still more Bhajan." With Bhajan only for three hours, the scale will always weigh heavily on the worldly side. You ought to become wholly and solely God-minded. Throughout the day, no matter in what occupation you are engaged, the soul and the mind must constantly look up to Him at the eye centre. All the twenty-four hours of the day, there must be a yearning to meet the Lord and a continuous pang of separation from Him. Nay, every moment, whether eating, drinking, walking, awake or asleep you must have His Name on your lips and His form before your eyes.



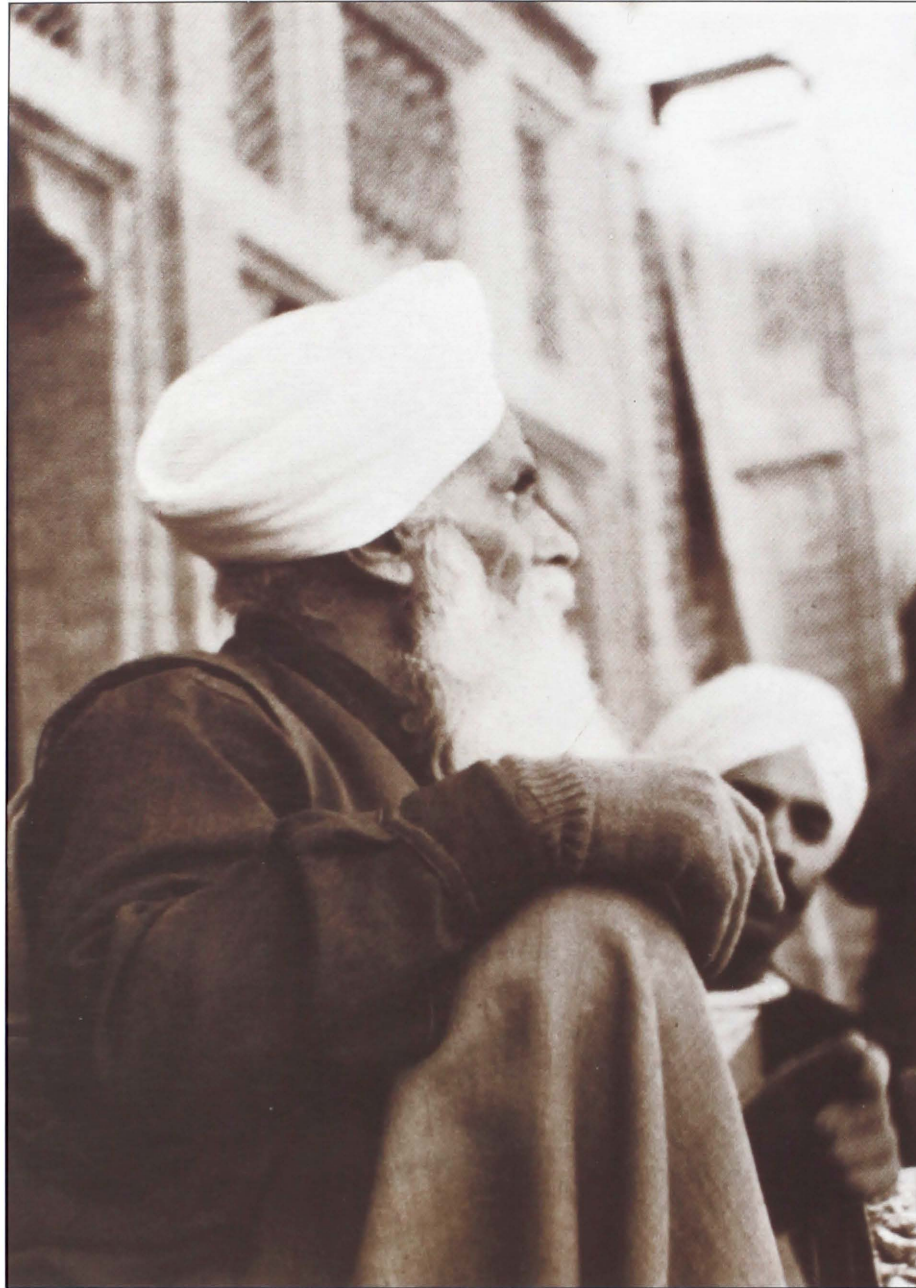


Winter 1949: Sardar Bahadur Maharaj Ji delivering satsang.

A VAST RESERVOIR of Nam is hidden within us; we should drink of it to our fill. This rare opportunity is given to us only by great good fortune. But we do not believe that it is within us. We take things lightly: we get up lazily, we sleep lazily and while away the entire day in lethargy. If worldly work cannot be accomplished by taking it easy, then how can meditation be done in a leisurely manner?

Meditation is a work for the brave, a task for the valiant; it is not for easy-going lazy people. The brave and determined person, working hard to discharge his worldly obligations, manages to find two hours for meditation. But those who always have leisure, who are always free, do not find the time to attend to meditation.

~



MUCH PHYSICAL AND SPIRITUAL energy is dissipated by talking. Silence is golden. Talk as little as possible. Open your lips only when it is most necessary. And when you must talk, do so in the most kind and gentle manner. Never lose your temper over anything. You are not running this world. Leave that to Him whose function it is to do so. If a person behaves in a stupid fashion, you need not copy him or adopt his ways. Always keep your tongue – the two-edged sword – under control.

~

SANT MAT is a path of love and persuasion, not of compulsion and coercion.



CRAVING WORLDLY OBJECTS is futile. The worldly person takes pleasure in appropriating things belonging to others, and he uses them with joy and satisfaction. But he forgets that he is incurring a debt he will have to repay one day. Material possessions are of little use here and are of no value after death. Man longs for worldly objects and attainments and wastes his precious human birth. He strikes a losing bargain. Do not become a slave of wealth and possessions; use them, but never forget your own real work – to accomplish what you have come here for. If you forget this one task – meditation – then all your pursuits and achievements are worth nothing.



Bhandara at the Satsang Ghar.

He was a scientist, and his whole approach was scientific – brief, to the point, short and convincing, with no repetition.

HUZUR MAHARAJ JI



October 1949:
Sardar Bahadur Maharaj Ji
returning after satsang.



November 1948.



Giving audience and attending to his correspondence.



The Secretary to Sardar Bahadur Maharaj Ji, Rai Sahib Munshi Ram, writes: He must be feeling considerable pain, but he refuses to rest. He says that he will work, and work well, for as many days as he can, refusing to entertain any suggestion that he should give up work and rest for four or five days. Whenever he is asked, he replies that he is all right.



Giving audience and attending to his correspondence with his personal attendant, Manohar, behind him and his secretary, Rai Sahib Munshi Ram, seated to the right.

The Lord loves humility first of all. It behoves you, therefore, to do that which will induce humility. The society of the Saints is the best place to develop it. Whoever is eager to develop this quality should first seek a living Satguru and devote himself to him. Until he comes across a merciful Saint, he should not accept anyone as his Guru.

SOAMI JI MAHARAJ



Love knows only how to give. One has to abandon all desires, leave all power and fame, and become the slave of someone. Such is love. To achieve true life is to lose one's self completely in love. One has to awaken in one's Beloved and completely merge in God. That is love.

GREAT MASTER

One should be careful to do only that which is pleasing to the Satguru – that is, even while performing seva, he should see if the Guru is really pleased with the service which he renders, or whether he accepts it to avoid displeasing the disciple. If he succeeds in finding out that the Satguru is accepting this on account of his insistence only, and it is really troublesome to him, he should at once give up that seva. He alone will become a gurumukh who acts in this manner.

SOAMI JI MAHARAJ



Winter 1949: Sardar Bahadur Maharaj Ji laying the foundation stone of the Satsang Ghar at Jullundur.



Spring 1949: Sardar Bahadur Maharaj Ji giving audience and attending to his correspondence. Facing him sits Rai Sahib Munshi Ram on a chair. By the doorway is Bibi Ralli.

*When I took but two steps in the path of Love,
Shorn was I completely of the distinction between
belief and unbelief.*

BU ALI QUALANDAR



Winter 1948: Attending to the request of a villager.

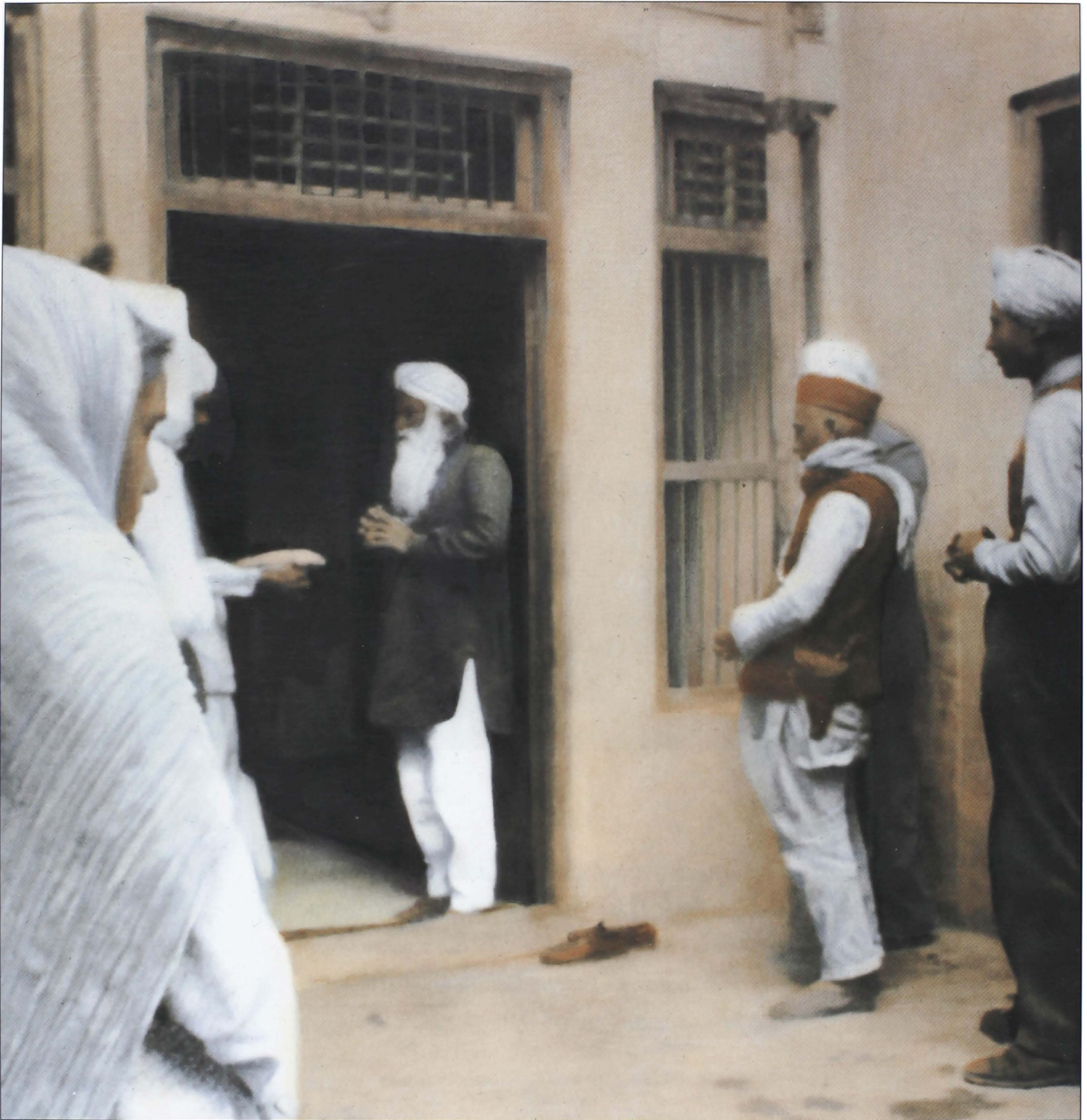
*The Lord loves the humble and the low.
Beware of injuring the heart of any man; God
lives there. To such as break another's heart, the
gates of heaven shall ever remain closed. Always
speak gently, lovingly and selflessly.*

SARDAR BAHADUR MAHARAJ JI



A Master is a donor, not a beggar. His benevolence is for all, whether rich or poor. He feels happy in rescuing souls from physical bondage. The Saints may be in any garb, but they work only for the good of the soul and for its spiritual evolution.

GREAT MASTER



Blessing parshad on a satsang tour.

Only ask for the Lord from the Lord. With the Benefactor will come all His gifts. Our greatest desire should be to have no desires. Worldly things perish even while we are begging for them, and we have to spread out our hands before the world to receive them. Give up desires of the world, all expectation of getting anything from it. How long will you keep depending upon the world? Only until the time of your death. Why not put your hopes in – why not depend upon – the One who will be with you forever? Hold firmly onto Him.

SARDAR BAHADUR MAHARAJ JI



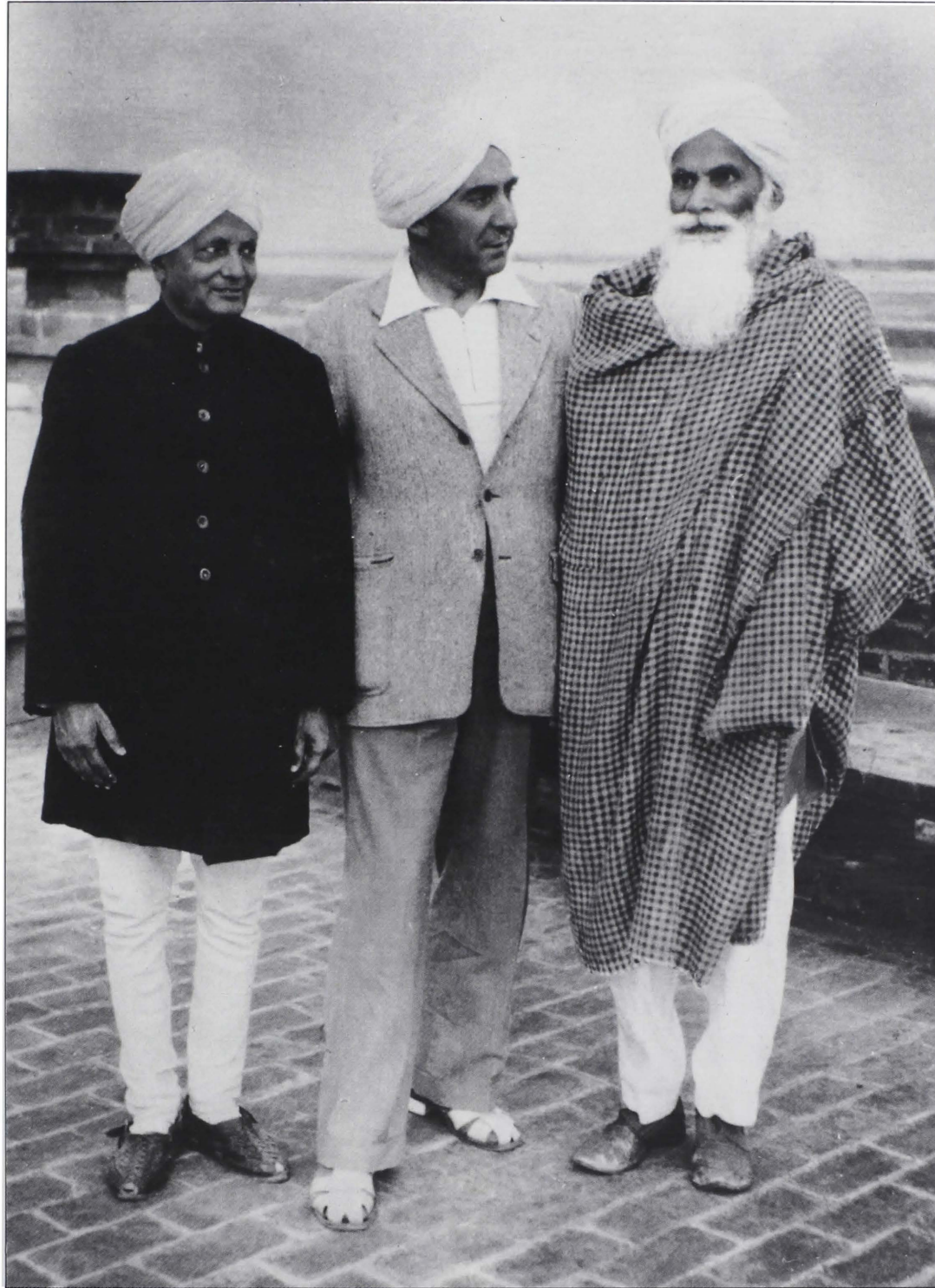
The higher the position you hold, the humbler your mind should be. A sweet word never costs anything, but wins the world.

SARDAR BAHADUR MAHARAJ JI



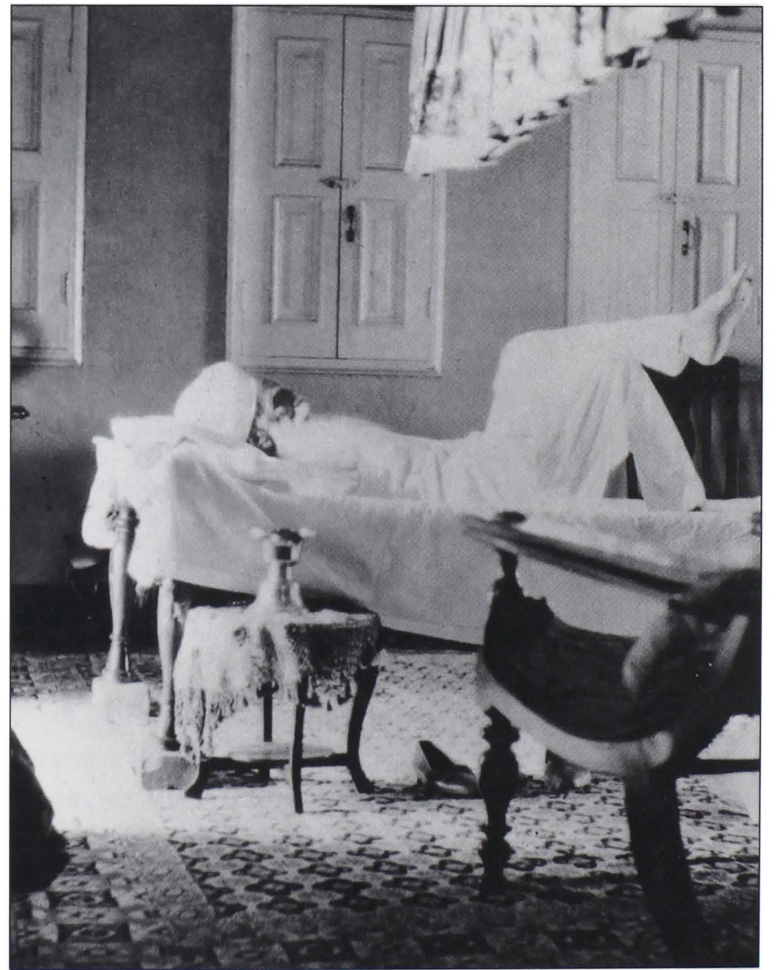
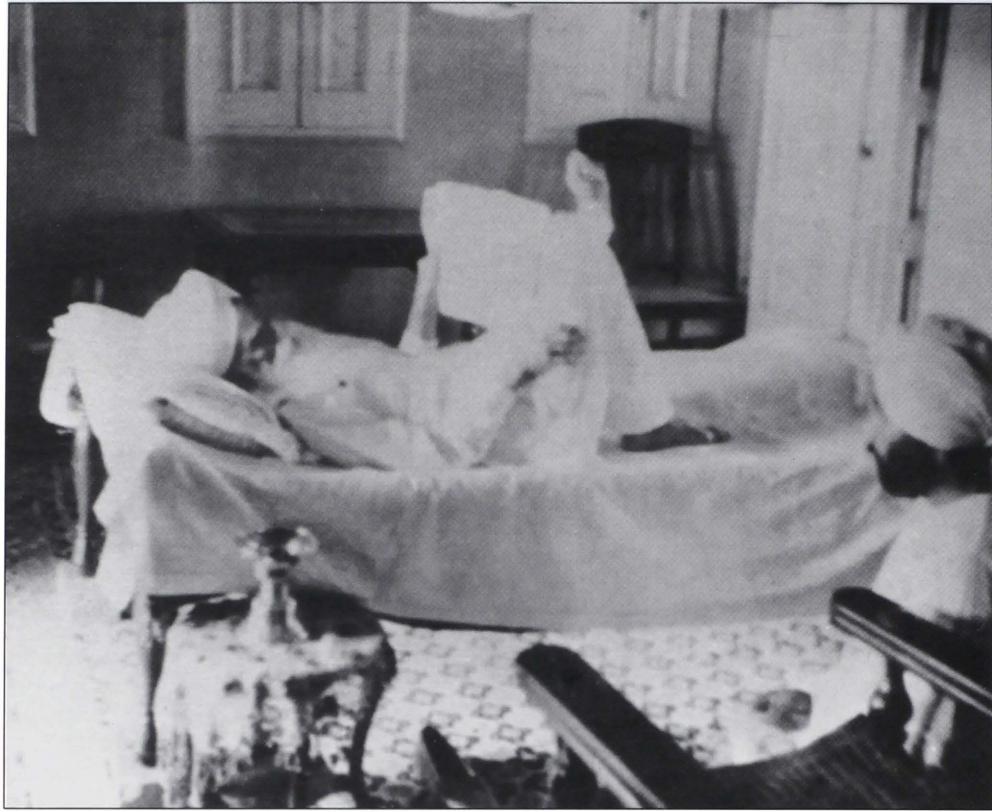
*Enter this garden of the world. Take a walk in it.
Enjoy the fragrance of the flowers. Eat fruits and
behold the beauties of nature, but do not get entangled
in thorns and prickly shrubs, lest you may get
abrasions and wounds.*

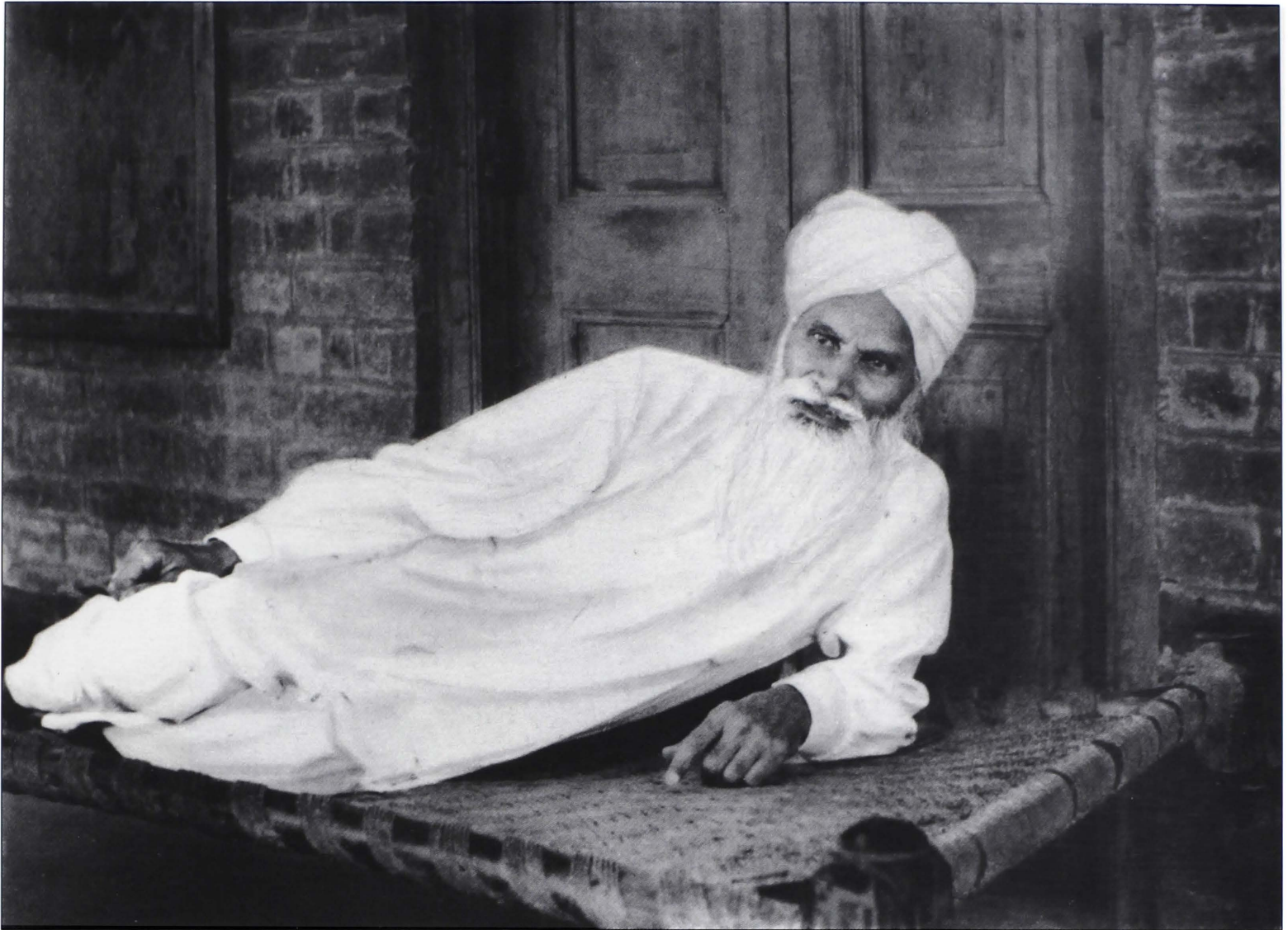
SARDAR BAHADUR MAHARAJ JI



*From the left:
Rai Sahib Munshi
Ram; Dr. Pierre
Schmidt, who was
there to attend
Great Master;
Sardar Bahadur
Maharaj Ji.*

Doctor Pierre Schmidt relates: The new Master came personally to my bungalow and, taking me in his arms, thanked me in the most touching way. This very moment, this – as I might say – “transformation” from one Master to another, impressed the very depth of my heart and I shall never forget this instant, which I felt was sacred and like an infinite blessing.

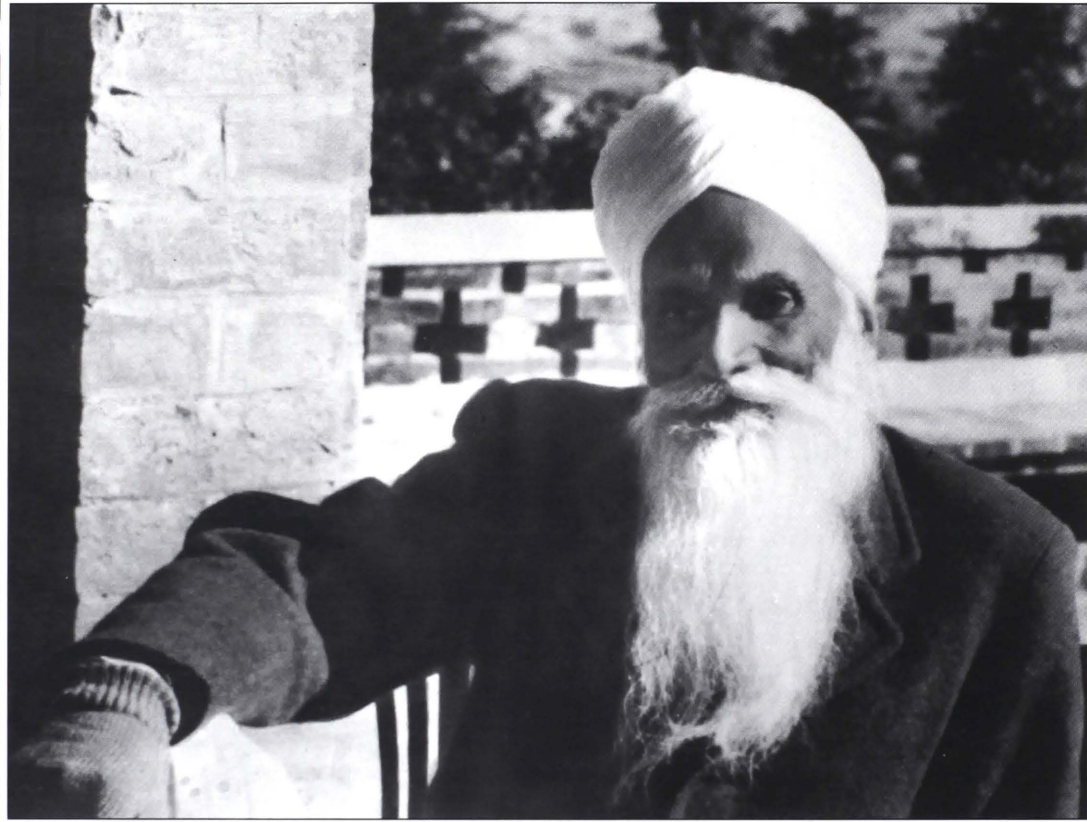
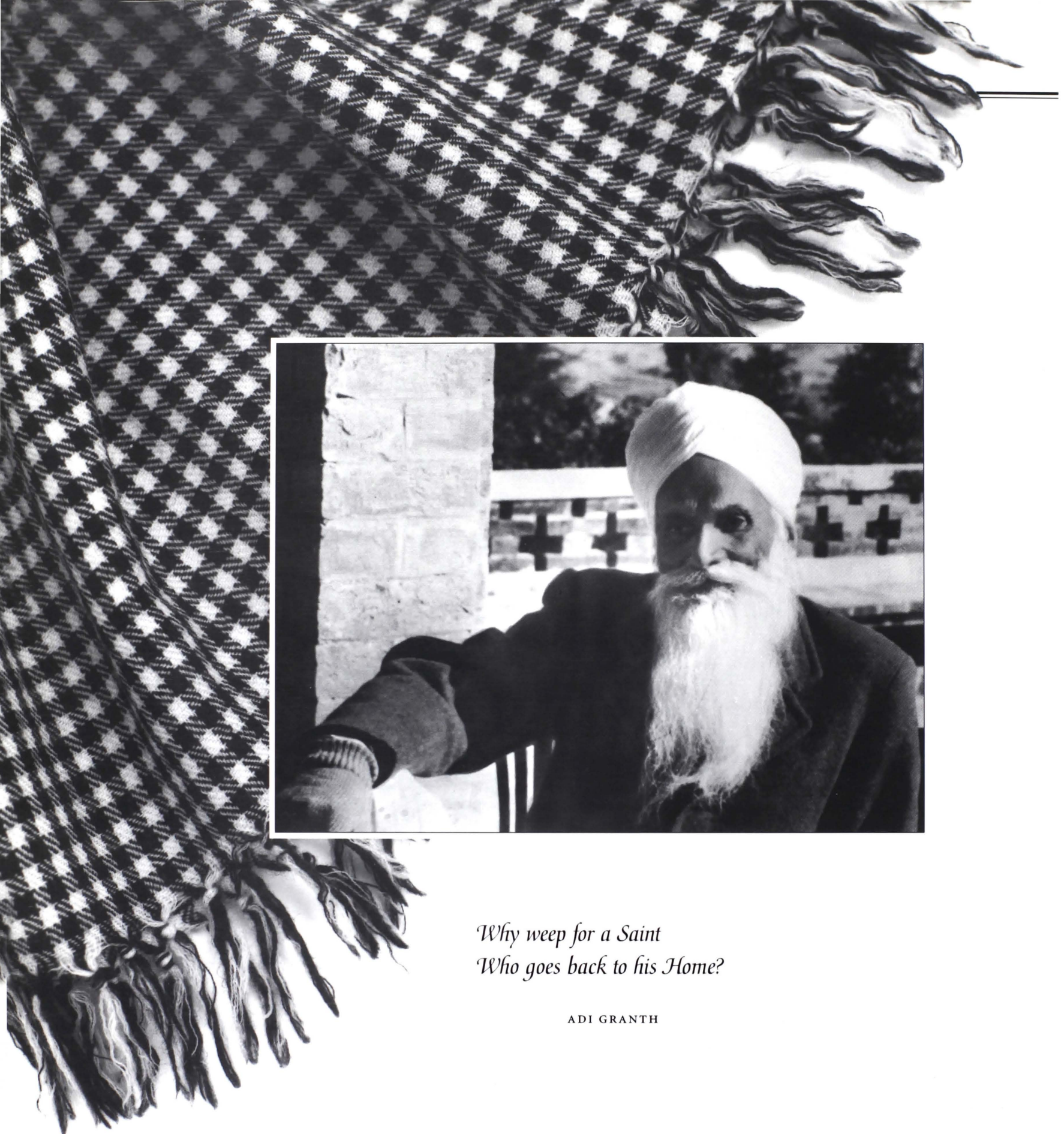




1947: Resting in front of his house at Dera.

*Live a joyous life, fully relaxed, thanking the Lord
for the great gift He has conferred upon you.*

HUZUR MAHARAJ JI



*Why weep for a Saint
Who goes back to his Home?*

ADI GRANTH

Eternal Bliss



*When on death's day my funeral
Sets forth upon its way,
Oh dream not thou this heart of mine
Here in this world doth stay.*

*Let no tears fall, nor sadly cry
"Alas! for he is dead."
Sad would that be, if thou should'st trip
Where devil's trap is spread.*

*When thou upon my corpse dost gaze
Weep not, "He's gone. He's gone!"
For me will come at-one-ment then
Ecstatic union.*

*Bid no "farewell, farewell" to me
As in the tomb I'm laid.
Death is but the veil that hides
Where two as one are made.*

RUMI



October 1951: The body of Sardar Bahadur Maharaj Ji lying in state at the small Satsang Ghar next to Great Master's house.

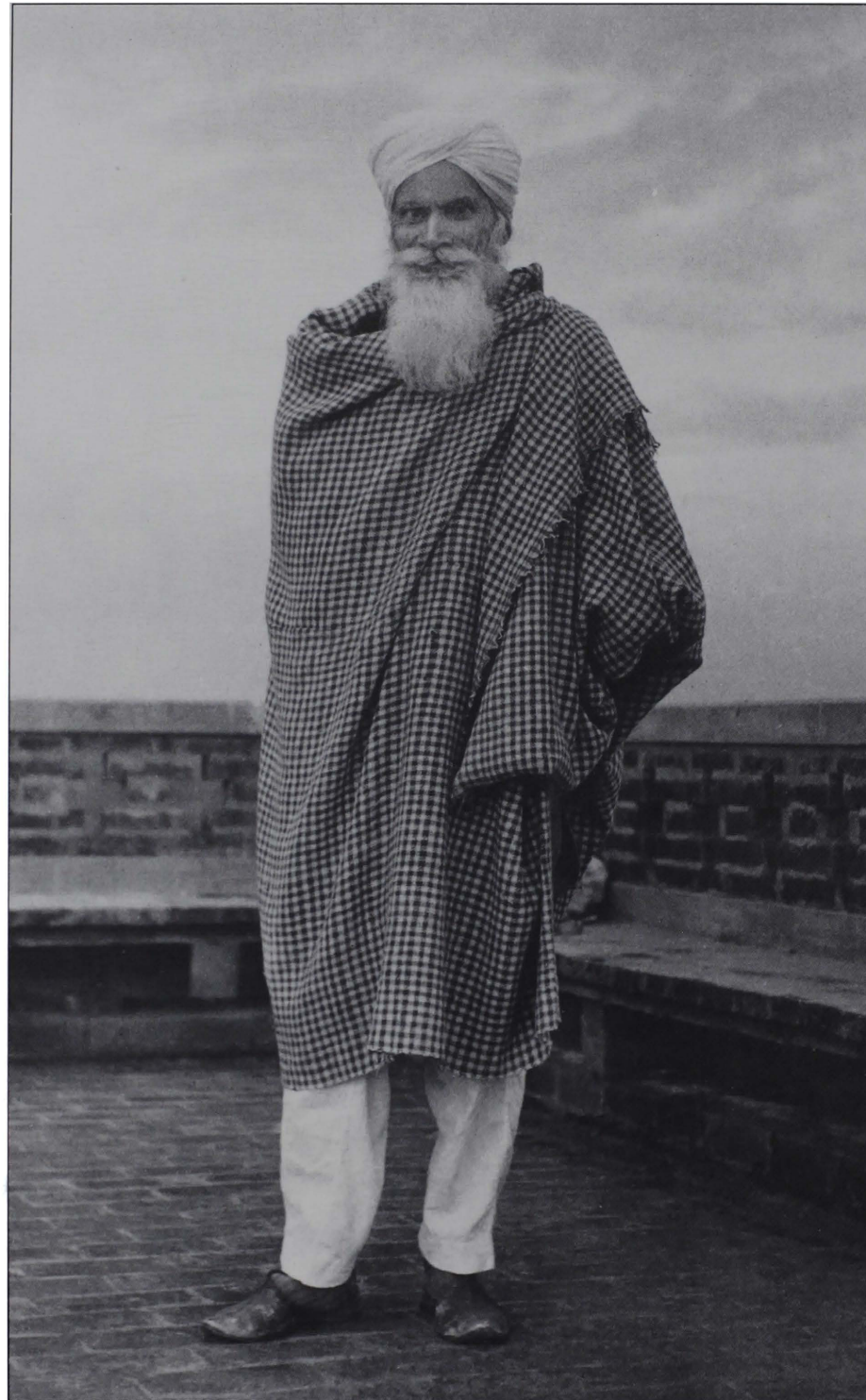
*Life is like an empty dream. There is
nothing real about it. Just as a blossom
does not last for long, so does not life.*

SARDAR BAHADUR MAHARAJ JI



*This life is but a link in an infinite chain of existence.
The body perishes but the soul lives on – immortal,
treading the path from its painful separation and prodigality
to its blissful return to the mansions of the Lord.*

SARDAR BAHADUR MAHARAJ JI



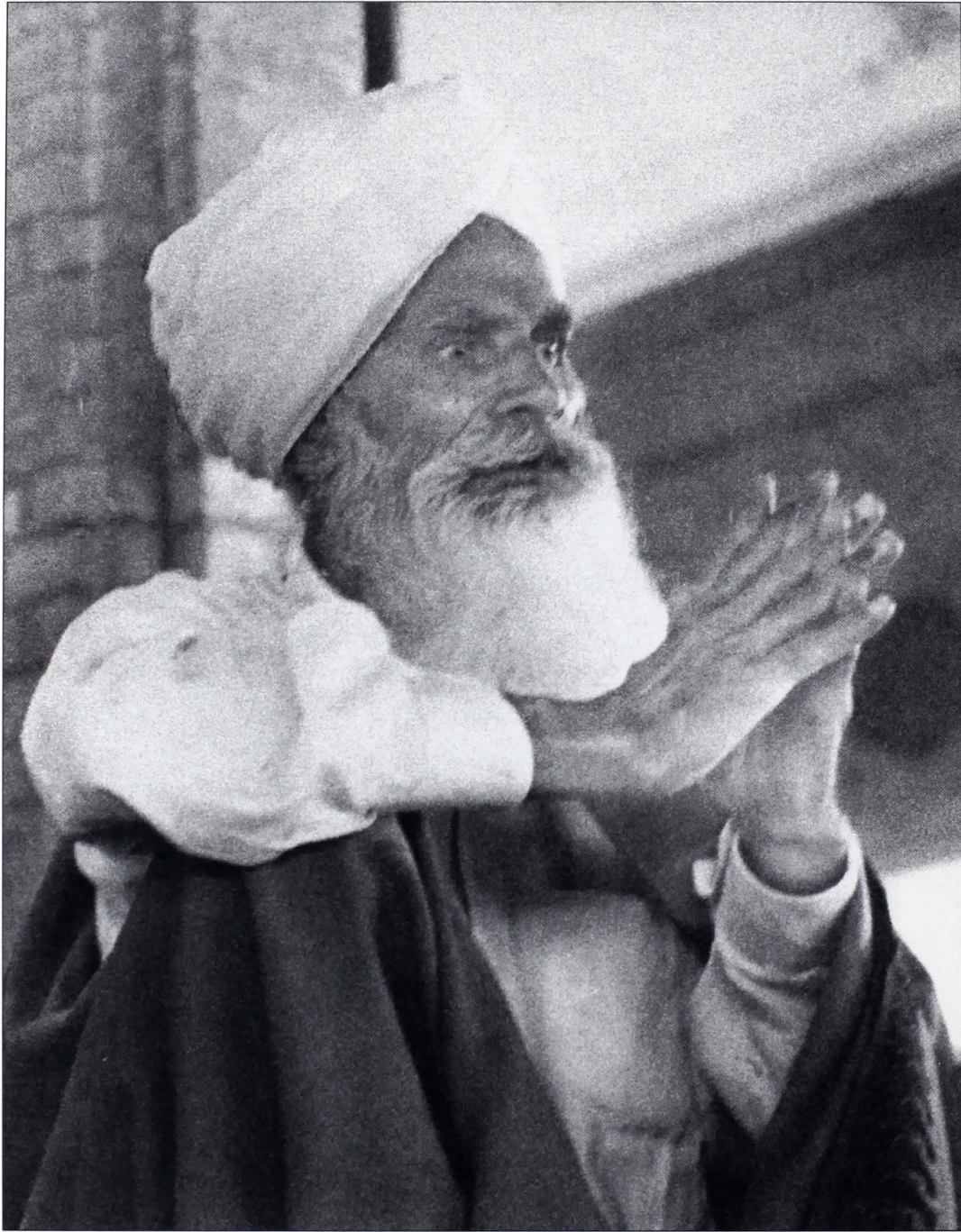
*Sardar Bahadur
Maharaj Ji on
the veranda of Dr.
Randolph Stone's
house at Dera.*

ONCE SARDAR CHARAN SINGH (Huzur Maharaj Ji) brought a pashmina shawl from Kashmir for Sardar Bahadur Maharaj Ji. While he was asking Bibi Ralli to convey to the Satguru his desire to present it to him, Sardar Bahadur himself came down to go to the satsang. Bibi Ralli said to him, "Huzur, Sardar Charan Singh has brought you a shawl." He replied, "I already have one – what will I do with another one?"



Huzur Maharaj Ji.

THEN HE SAW Sardar Charan Singh standing there with the shawl in his hands. Sardar Bahadur Maharaj Ji paused for a moment, smiled, took off his own shawl, put it on Sardar Charan Singh's shoulders, and took the new shawl from his hands. Wrapping it around his shoulders, he left for satsang.



*Realization comes to him
Who is immersed in the Love of the Lord*



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