

Sant Mat - Radhasoami Mat

The faith was founded by His Holiness Param Purush Puran Dhani, Soamiji Maharaj in 1861.

1.0 Soamiji Maharaj

The founder of the Radhasoami Faith, Shiv Dayal Singh Sahab, whom the followers respectfully describe as Soamiji Maharaj, was born on the midnight of Monday, the 24th of August, 1818 A.D. in Mohalla Pannigali, Agra as the first son of Seth Dilwali Singh Sahab. He is believed by his followers to be the incarnation of the Supreme Being Merciful Radhasoami. His was from a respectable Khatri family, his father and grandfather being the Dewans in Dholpur State. His father was a devotee of Sant Tulsi Sahab of Hathras. Soamiji Maharaj was quick in learning and at a very young age acquired proficiency in Hindi, Gurumukhi, Persian, Sanskrit and Arabic Languages. He also showed a keen interest in spiritual practices. It was soon evident that the prophecy of *Sant Tulsi Sahab*, to Soamiji Maharaj's mother, that a *Param Sant* had incarnated in their family was true. Soamiji Maharaj began to perform spiritual practices at the tender age of six and would often sit in meditation for hours in a closed room. Even as a child he used to give talks to elderly people explaining the principles of true religion.

He never needed nor had any *Guru*. He was the incarnation of the Supreme Being and had descended from the highest Spiritual Region and had assumed the Human Form at will. He would remain engaged in spiritual practices sometimes for two or three days at a stretch. He was physically delicate and his diet amounted to two ounces of cereal. But he had tremendous energy and could deliver discourses without break for hours in a powerful voice. Whosoever came in contact with Him was at once impressed by his extraordinary spirituality and saintliness.

It was in the year 1858 that Salig Ram Sahab, who later succeeded him as the second reverend leader of the Faith and was one of his chief disciples, submitted a Prayer that the doors of *Satsang* be opened to the public. On the Basant Panchami Day, the 15th of February 1861 Soamiji Maharaj declared *Satsang* open to the public and delivered his message.

Soamiji Maharaj said "It is hereby proclaimed for the benefit of Adhikaris that the Supreme Being Radhasoami on seeing the Jivas in extreme suffering and being subjected to delusion, has himself assumed the Form of the Sant Satguru and manifested on this earth for their redemption and through his Supreme Grace, explained the secret of his Original Abode and teaches the method of attaining that Abode by means of Surat Shabda Marga."

Param Purush Puran Dhani Soamiji Maharaj departed from his physical body at the age of sixty years, at a quarter to two in the

afternoon on 15th June 1878. The poetic compositions or *Shabdas* and the discourses or *Bachans* of Soamiji Maharaj were later collected in two volumes namely *Saar Bachan* (Poetry) and *Saar Bachan* (Prose). They contain the essential teachings of the Religion of Saints, the Radhasoami Faith.

1.1 The Teachings of the Faith

The teachings of the faith founded by Soamiji Maharaj may briefly be summed up as follows:

- The object of man's life is the attainment of the Lord's Abode and this is to be achieved by alleviating the spirit from its seat in the human body with the aid of the spiritual sound current, internally to the Region of Pure Spirit i.e. the Region of perfect emancipation and salvation.
- The secret of devotional practices can be learnt either under direct instructions of the *Sant Satguru* who is in communion with the Supreme Being, or a person instructed by Him.

1.2 The three devotional practices are:

1. Repetition of the holy name at the seat of the spirit in the human body
2. Contemplation of the Holy Form of the *Sant Satguru* at the seat of the Spirit
3. Sound practice which consists in concentrating attention at the seat of the Spirit and establishing contact with the Current of *Shabda* i.e., the Spirit Force which is self-existent, intelligent, and blissful.

1.3 Other important tenets of the faith are:

1. The service of the *Sant Satguru* which includes such service of humanity as may be directed by Him and thereby securing His Grace and Mercy and internal aid.
2. *Satsang*, i.e., Congregational Holy Service presided over by the *Sant Satguru* where recitation of Holy books and discourses is done daily, and association with the *Sant Satguru* is available.

No rituals or outward ceremonies are prescribed in the Radhasoami Faith and no caste prejudices are observed. The moral code of the faith is “*Do unto others as you would be done by*” and “virtue” includes all such thoughts and acts as lead one nearer to the Supreme Lord while “vice” is all that leads one away from the Lord.

The only conditions required to be fulfilled are:

1. That the seeker would abstain from meat, and animal food, fish, eggs etc.
2. That he would abstain from liquor and all intoxicants.
3. That he would have the firm belief that Radhasoami is the True Name of the Supreme Creator.

1.4 Saar Bachan

The great significance of the Radhasoami Satsang is forcefully described in the *Saar Bachan*, written by the 1st Param Guru Soamiji Maharaj. The *Saar Bachan* contains the basic teachings of the Radhasoami Faith and also throws light on the relation of this New Faith to extant religions.

The topics in '*Saar Bachan*' include:

- The method of performing the Arti of *Param Purush Radhasoami* in the presence of the *Sant Satguru*;
- the glory of the *Sant Satguru* and his *Satsang*;
- the significance of the internal spiritual sounds, their secret and the importance of listening to them internally for spiritual awakening (*Surat Shabd Yog*);
- the position of Radhasoami Faith vis-à-vis extant religions of the world;
- the descriptions of spiritual regions and their glory;
- the efficacy of *Bhakti* and service to the *Sant Satguru* and His disciples;
- *Barahmasa* – the nature symbolism of *Sant Mat*, *Basant* and *Holi*.

Thus the *Saar Bachan* is a unique composition in the field of religious literature of the world.

1.5 Beliefs of the Faith:

The Radhasoami Faith believes in the continuous or unbroken lineage of *Sant Satgurus* in perpetual succession until all of

mankind is redeemed. A *Sant Satguru* as per the Radhasoami Faith is an emanation of pure spirituality of the Supreme Being, Huzur Radhasoami Dayal. The *Sant Satguru* is in communion with the Supreme Being and is His representative upon the earth. The Faith lays down that in order to awaken the spiritual faculties one has to become the disciple of the *Sant Satguru*, whose inner faculties are already awakened. As per the Radhasoami Faith, the *Sant Satguru* goes through the process as other human beings of formal initiation into the Faith and of participating in *Satsang* and practicing meditation but in fact coming as they do from the highest region they are already fully awakened.

2.0 Sant Satgurus of Radhasoami Faith:

2.1 Soamiji Maharaj: Founder of Radhasoami Faith and composer of Saar Bachan

2.2 Huzur Maharaj: The second leader of the Radhasoami Faith was Rai Bahadur Salig Ram Sahab, otherwise known as Huzur Maharaj. He was born on Friday, 14 March 1829, in a respectable Kayastha family in Pipal Mandi in the city of Agra. His father, Bahadur Singh was an advocate by profession and was extremely religious. His mother was an earnest devotee. It had been prophesied that the child would be famous and would benefit mankind bestowing both religious merit and material prosperity.

It was mainly on the prayer of Huzur Maharaj that Soamiji Maharaj declared *Satsang* open to public on the *Basant Panchami* day of 1861.

An Ideal Disciple – Satsang Open to Public on His request

Huzur Maharaj was an ideal disciple and served Soamiji Maharaj with his body, mind, wealth and spirit setting a high ideal of service and devotion to the Guru. Besides several other forms of personal service, Huzur Maharaj used to grind flour, cook meals and feed Soamiji Maharaj with His own hands. He used to bring, barefoot, pitcherfull of sweet drinking water from a well outside the city. He completely surrendered to the will of Soamiji Maharaj.

It was mainly on the prayer of Huzur Maharaj that Soamiji Maharaj declared *Satsang* open to public on the *Basant Panchami* day of 1861. A *Shabda* was composed by Soamiji Maharaj containing the prayer of *Huzur Maharaj* in this connection.

*‘Satguru se karoon pukari
Santan mat kije jaari’*

Huzur Maharaj composed a large number of *Shabdas* which were published in four volumes of *Prem Bani*. They stir and thrill the heart of devotees, filling them with religious fervour and love. A fortnightly magazine, *Prem Patra*, was issued containing his articles, which appeared later in six volumes. Besides, he wrote a few smaller works including *Radhasoami Mat Prakash* in English. He arranged and got published the compositions of Soamiji Maharaj as *Sar Bachan* (Poetry) and his *Bachans* (discourses) as *Sar Bachan* (Prose) in Hindi.

2.3 Maharaj Sahab: The third leader of the Radhasoami Faith was Pandit Brahm Shankar Mishra Sahab, also known as Maharaj Sahab. He was born at 3.20 p.m. on 28 March, 1861 at Varanasi. His father, Pandit Ram Jashan Mishra, was a professor of Sanskrit in the Queen's College, Varanasi.

His father, Pandit Ram Jashan Mishra, was a professor of Sanskrit in the Queen's College, Varanasi. Maharaj Sahab had three brothers and one sister. He was married at an early age to Nayyanji to whom Huzur Maharaj gave the name 'Shabd Pyari'.

2.3.i “Discourses on Radhasoami Faith” Composed

Maharaj Sahab composed a beautiful prayer and a few other verses also in Hindi. The most outstanding of his works indeed in the annals of religious literature, however, is the *Discourses on Radhasoami Faith* in English. The exposition of religion in the book is made on the lines employed in scientific research and the principles and experimentations, i.e. the practical devotional methods of scientific religion are explained in it.

2.4 Sarkar Sahab:

Shri Kamta Prasad Sinha Sahab (Huzur Sarkar Sahab), was the fourth Revered Leader of the Radhasoami Faith. He was born after midnight on Tuesday, 12 December, 1871. Rai Kulwant Prasad Sinha Sahab, the respected father of Sarkar Sahab, was in the judicial service of the United Provinces and he retired as a

sub-judge. He had four sons and one daughter. Sarkar Sahab was the youngest son. From his very childhood Sarkar Sahab gave indications of being a genius, intelligent and wise. He had a prodigious memory. He was an expert at chess and was counted among the first seven players of chess in India. He was a good rider and a cricket player. He was also fond of music and possessed refined tastes. He was keenly interested in debates and literary contests

Sakar Sahab presented to Huzur Maharaj a Hindi poem of 52 verses entitled *Prarthana – He Santan Sirtaj Kripala* – and recited it in His sweet voice.

He declared emphatically and in unequivocal terms that the *Nij Dhar* would not withdraw and that there can be no break in the succession of *Satgurus* and that this arrangement would continue till the entire creation is granted redemption. During the regime of *Sarkar Sahab*, Radhasoami Satsang emerged as an efficient organisation for the establishment of various *Satsang* institutions in the future

2.5 Sahabji Maharaj:

Sir Anand Sarupji was the fifth Sant Satguru of the Radhasoami Faith. He was born on 6 August 1881 at sunrise in a middle class family of Ahluwalias of Ambala. His father was Shri Lala Kishan

Chand Sahab. They were Sahaj-dhari Sikhs and devotees of Guru Nanak.

Sahabji Maharaj founded the Dayalbagh Colony as the Headquarters of Radhasoami Satsang. The foundation of Dayalbagh was laid on 20 January 1915 on the Basant Panchami day by planting a mulberry tree.

Progress took place on the educational, social, industrial and civic fronts.

He was knighted in 1935.

2.6 Mehtaji Maharaj:

Gurcharn Das Mehtaji, the sixth Sant Satguru of the Radhasoami Satsang was born on 20 December 1885 at Batala, in a respectable Punjabi family. His father was Shri Atma Ram Sahab Mehta.

In the summer of 1914 when Sahabji Maharaj was staying at Solan He referred to Mehtaji Maharaj as *Manzur-i-Nazar*.

Mehtaji Maharaj succeeded Sahabji Maharaj in 1937. Under his Guidance, the industries of Dayalbagh made great strides. He stressed on agricultural work and Seva and many acres of land in Dayalbagh were cultivated in his time.

2.7 Dr. M. B. Lal Sahab:

Dr. Lal Sahab was born on 31 January, 1907 in Biswan, district Sitapur. His father, Shri Banke Bihari Lal was a teacher who had

passed M.A. and L.T. examinations and served in Faizabad and Allahabad and had then settled in Lucknow.

Dr Lal Sahab succeeded Mehtaji Maharaj in 1975 as the Seventh Leader of the Radhasoami Faith. Under Dr Lal Sahab's Guidance, the Educational Policy of the Dayalbagh Educational Institute was established. Furthermore, great progress was made in the decentralization of production of daily goods through cooperative efforts. *Satsang* Cultural Centers were established in selected *Satsang* branches.

2.8 Param Guru Huzur Prof. P. S. Satsangi Sahab:

- The 8th and present Sant Satguru of Radhasoami Faith, acclaimed in May 2003. He was the Academic Dean at the Indian Institute of Technology, Delhi (IIT-Delhi), and later Director of Dayalbagh Educational Institute. He has been instrumental in taking Dayalbagh Educational Institute (D.E.I.) to number 8, within the top twenty deemed universities in India in 2010.

Quoting His own words: Inspired by the allusion to trinity both in the occidental and oriental religious tradition, ...I should like to view My Life as a Trilogy consisting of:

- The initial phase (1937 to 1964) spent primarily on the campus of the Banaras Hindu University (BHU), Varanasi,

and mainly devoted to education and experience of the physical (material-energy related) world:

- The middle phase (1964 to 1993) spent primarily on the campus of the Indian Institute of Technology, Delhi, and mainly devoted to material-energy as well as mind-intellect related systemic education and experience, and:
- The final continuing phase (1993 onwards) spent primarily on the campus of Daylabgh (translated literally as the garden of the Merciful), in Agra and mainly devoted to systemic education and experience related not only to material-energy-information, and mind-intellect-emotion but also the science of spiritual consciousness (which transcends the science of consciousness in ancient India (Kak 2000) or cognitive science based on recent advances in neurophysiology and cognitive psychology).

- As per Prof. Prem Saran Satsangi Sahab, Cosmology in Radhasoami Faith is all inclusive with regard to various religions PREVALENT in the world. It has followed a 'Blue Ocean Strategy' in charting out an uncontested spiritual space of the 4th Lok i.e. the Grand Division of the Purely Spiritual Region which is eternal beyond 'Kshar' (perishable division of Pind, 'And' and Brahmanda' together known as Triloki (3 lokas); 'Akshar' (imperishable deity of Mansarovar' on top of Brahmanda'); and 'Nihakshar' (ie

without Akshar' ie the vast expanse of Mahasunn as the barrier between Brahmanda and Nirmal Chetan desh).

He postulates, life as per followers of Radhasoami Faith is a life of 'Better Worldliness' (neither worldliness or unworldliness) which has evolved in response to four actions-framework of Blue Ocean Strategy, viz, eliminate rituals, orthodoxy, superstition etc., reduce unnecessary costs and wastage etc, raise standard and quality of Satsang, Seva and Abhyas etc. and create new satsang polity, new devotional method, new surat shabda abhyas etc for Spiritual Value Innovation.

The historical initiative has been taken by the Radhasoami Satsang Sabha , by adopting the Murar declaration- 13th June 2010, for forging unity among different Radhasoami Communities. Furthermore a conclave of Religious Leaders of various leaders has been organized on the occasion of SPIRCON 2010, on November the 14th 2010, at Dayalbagh Agra to promote fraternity, amity, and heartfelt love and affection for each other among Satsangis ie followers of RS Faith), across various Radhasoami Communities As per Porf PS Satsangi Sahab, the O theory of spiritual systems is fully consistent with the latest M-theory of everything for Physical Universe.

As per 8th Revered Sant Satguru of RS Faith, the Blue Ocean Theory assigns uncontested space to all stakeholders of Science and Religion, making competition irrelevant, the 'White Mountain Strategy'' so to say, enables striving for achieving snow

white peaks and pinnacles of highest spiritual attainment for all adherents of Radhasoami Faith!

Prof. PS Satsangi Sahab has related systems theory to universal consciousness realization, bringing out that the religion of Saints prescribes a systemic methodology of the meditational practice of 'Surat Shabda Yoga'. The object in view is to realize the highest degree of macrocosmic consciousness or 'Ultimate Reality or Truth'. HE, however also asserts, that this requires a rigorous practice under the guidance of a 'Living Sant Satguru'

Bhakti of a Living Guru:

In the Radhasoami Faith, *Bhakti* of a Living *Guru* whose is spiritually awakened is stressed. As per the Radhasoami Faith, the *Sant Satguru* is one whose is an awakened soul and the Representative of the Supreme Being on Earth.

Hence, we see that with every living Guru 'Nij Dhaar' as believed is transferred and the series of important developments in the history of the Radhasoami Satsang took place.

We thus see that from the progress and strides thus far been made, a platform has been setup based from which Radhasoami Satsang is becoming ready to spread its message to all parts of the world.

3.0 Guru Bhakti

Great importance is given to *Guru Bhakti* i.e. devotion to Spiritual Teacher in the Religion of Saints and Radhasoami Faith. It is considered as the first step without which no spiritual progress is possible. It is not the Religion of Saints alone that teaches *Guru Bhakti*. Other religions that follow the path of devotion i.e. *Bhakti Marg* emphasised on the devotion to the *Guru*.

4.0 The Living *Guru*

The emphasis laid on living *Guru* in the Religion of Saints is based on a high religious principle. If the *Guru* is alive the seeker can test him as much as he likes. When he is convinced, he can attend *Satsang* of the true and perfect *Guru* and derive full benefits of his association. Also he can communicate with him and get necessary advice and help in connection with the difficulties he meets with, in the course of his devotional practices. He can discuss with him and get doubts cleared and clarification sought.

Seva of the *Satguru* has been laid down in the religion of Saints with the object that feelings of true humility and faith may be

engendered in the hearts of the devotees. “Whatever the Disciple does under the orders of the *Satguru*, gives him the benefit of service and devotion rendered to the *Guru*”. The *Satguru* on his part does not accept any service to His personal advantage but directs his disciple to perform such service as may be beneficial either to the disciples or others.

5.0 Surat Shabda Yoga:

The Radhasoami Faith teaches one to hear the Radhasoami sound internally during *Surat Shabda Yoga*, as a result of which one can be spiritually elevated to the highest spiritual region. In the terminology of *Sant Mat* it is called *Surat Shabda Yoga* and in the language of Muslims it is referred to as the King of Spiritual Practices – Sultan – ul – Azkar. It is called *Anahad Shabda Yoga* in Hindu Scriptures.

In the Radhasoami Faith, the Prime commotion is also known as *Ādi Shabda* and the Prime Spiritual Current as *Ādi Surat*. *Rādha* is the name of the *Ādi Surat* and *Soami* is the name of *Ādi Shabda* of the Supreme Abode.

“Rādha Adi Surat ka Nam, Soami Adi Shabda Nija Dham”

Prime Spiritual force current – *Ādi Chetan Dhar* – must also have three divisions or regions. The Radhasoami Faith therefore affirms that creation consists of three grand divisions;

(1) *Nirmal Chetan Desh* (Region of Pure Spirituality),

- (2) *Nirmal Maya Desh* (Region of Pure Matter) and
(3) *Malin Maya Desh* (Region of impure matter).

They represent respectively the Head, Body and Feet of the Supreme Being and His creation.

6.0 The Three Grand Divisions:

In short, before the creation all the spirit entities formed part of the Supreme Being. In the first phase of creation under the influence of the Prime Spiritual Current, innumerable spirit entities were fully awakened and found location in *Nirmal Chetan Desh*. There were other innumerable spirit entities who in the second phase of creation descended to *Brahmand* and were located there. Likewise still other infinite number of spirit entities came down to *Pind* region on the commencement of the third phase of creation.

The extent of the pure Spiritual Region is unlimited and incomprehensible, eternal and infinite as it is free from *Maya* i.e. Spirituality of lower order. When the contamination of *Maya* asserted itself to some extent below the Spiritual Region, two new factors came into existence. First a barrier region was established between the purely Spiritual Region and *Brahmanda* which is called *Mahasunn* in *Sant Mat* and secondly the extent of *Brahmanda* was fixed.

When the second phase of creation commenced, inconceivable amount of spirituality of a lower order was cast off from the

purely spiritual Region and innumerable *Brahmandas* i.e. Spiritual Material Regions were created out of that material. Similarly when the third phase of creation started, the barrier region between the regions of *Brahmanda* and *Pind* came into existence which is called *Chidakasa*. Along with it innumerable *Pinds* i.e. Material Spiritual Regions came into existence out of the material cast off from *Brahmanda*..

Below *Brahmanda* there is a vast field with minor creation in it like *Mahasunn* which serves as a boundary between the second and third grand divisions of *Brahmanda* and *Pind*. At the lowest part of the boundary the top most regions of *Pind* is situated with an upward opening into the regions of *Brahmanda*. This is called the third *til*, the third eye or subtle eye. It is through this aperture that one can catch a glimpse of the lower portion of *Brahmanda*. It is the portal through which the spirit entity passes from the third grand division into the second grand division. This is the moon – sphere of *Pind* and all spirituality is supplied from it to the lower spheres.

Eminent scholar and researcher Mr. M. Juergensmeyer, a Professor at the University of California, after an extensive research, concludes thus:

“...Radhasoami Faith is genuinely a new religion, a modern religion, a tradition in the making, the Radhasoami faith may be a harbinger of the religion of the future, not only in India but elsewhere in the world...”

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