

**THE RADHA SOAMI MOVEMENT
IN THE
PUNJAB, HARYANA AND DELHI**
(With Special Reference to The Beas Centre)
1903—1974



A REVISED THESIS
SUBMITTED TO THE PANJAB UNIVERSITY
IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR THE DEGREE OF
Doctor of Philosophy
IN THE FACULTY OF ARTS

DEPARTMENT OF HISTORY
PANJAB UNIVERSITY
CHANDIGARH

BY
OM PARKASH OAL (KAUSHAL)
September, 1984.

CONTENTS

CHAPTER		PAGE
	LIST OF ABBREVIATIONS AND SHORT TITLES	v - viii
	ILLUSTRATIONS	ix - xi
	ACKNOWLEDGEMENTS	xii - xiii
	PREFACE	xiv - xix
I	INTRODUCTION : SOCIO-RELIGIOUS CONDITION OF THE PUNJAB IN THE SECOND HALF OF THE NINETEENTH CENTURY. Prevailing superstitions and religious beliefs in the Punjab; Punjab under the British; the prominent movements in the Punjab among the Hindus, the Sikhs, and the Muslims; origin of the Radha Soami Movement.	1 - 50
II	ESTABLISHMENT OF THE BEAS CENTRE (1891) AND THE SPREAD OF THE MOVEMENT UNDER THE SECOND AND THE THIRD GURUS : (1903-1951). Establishment of the Beas Centre; the Movement under the second Guru, S. Sawan Singh; the Movement under the third Guru, S.B. Jagat Singh.	51 - 82
III	DIFFUSION OF THE MOVEMENT UNDER THE FOURTH GURU : MAHARAJ CHARAN SINGH GREWAL : (1951-1974). His life and work; establishment of a registered Society Radha Soami Satsang Beas; activities of the Society; diffusion of the Movement in India and abroad.	83 - 121

IV	TEACHINGS OF THE RADHA SOAMIS	122 - 168
	<p>Concept of Shabd or sound current; True Name of God; concept of human body; Surat Shabd Yoga; dying while living; need of a true living Master; views on Holy Books; four kinds of service; Satsangs; the Law of Karma; God is within the body; the mind; views on humility, devotion and love; vegetarian diet and views on prayer.</p>	
V	SPLIT IN THE MOVEMENT AND ITS SPREAD IN THE PUNJAB, HARYANA AND DELHI : 1891-1974.	169 - 223
	<p>Causes of split in the Movement; establishment of Tarn Taran centre and further split in it; establishment of Delhi centre; establishment of Saidpur centre; establishment of Sirsa centre and further split in it.</p>	
VI	RELATIONS AMONG THE BEAS CENTRE AND THE AGRA CENTRES.	224 - 251
	<p>Agra Centres; relations with Soami Bagh and Pipal Mandi Centres; relations with Dayal Bagh Agra; differences between Agra and Beas Centres.</p>	
VII	THE RADHA SOAMI MOVEMENT AND OTHER SOCIO-RELIGIOUS MOVEMENTS.	252 - 285
	<p>The Radha Soami and the Arya Samaj movements; relations between the Arya Samajists and the Radha Soamis; The Radha Soamis, the orthodox Sikhs and the Shiromani Radha Soami Mat Vicharni Sabha; the Radha Soami and the Namdhari Movements.</p>	

VIII	CONCLUSION	286-297
APPENDICES		
APPENDIX-A	The Branch Satsang Centres of Radha Soami Satsang Beas in India.	298
APPENDIX-B	Maharaj Charan Singh's Foreign Tours.	299-308
APPENDIX-C	Evidence regarding the change of name of Saidpur centre, District Amritsar.	309-312
APPENDIX-D	The places of veneration of the Namdharis at Bhaini Sahib.	313-315
APPENDIX-E	Chronology of Radha Soami Centres in the Punjab, Haryana and Delhi.	316-317
GLOSSARY		318-354.
BIBLIOGRAPHY		355-404

LIST OF ABBREVIATIONS AND SHORT TITLES

- Annual Report Radha Soami Satsang Beas., Annual Report, alongwith its year.
- Dayal Bagh History Radha Soami Satsang Sabha Dayal Bagh Agra., Dayal Bagh Agra : A brief description of the Origin, Early History and Development of the Colony and its Institutions, (Agra, 1964).
- Dayal Bagh Sarbachan Nazam Radha Soami Satsang Sabha Dayal Bagh Agra., Sarbachan Nazam, Hindi, (Agra, 1953).
- Dayal Bagh Souvenir Radha Soami Satsang Sabha Dayal Bagh Agra., Souvenir, Radha Soami Satsang 1861-1961, II Edition, (Agra, 1962).
- Diary of Sahibji Maharaj, Part I Radha Soami Satsang Sabha Dayal Bagh Agra., Diary of Sahib Ji Maharaj, Part-I, From September 18, 1930 to June 30, 1931. English Translation, (Agra, 1973).
- Diary of Sahib Ji Maharaj, Part II Radha Soami Satsang Sabha Dayal Bagh Agra., Diary of Sahib Ji Maharaj, Part-II, From July 1, 1931 to March 31, 1932. English Translation, (Agra, 1973).
- Diary of Sahib Ji Maharaj, Part III Radha Soami Satsang Sabha Dayal Bagh Agra., Diary of Sahib Ji Maharaj, Part III, From April 1, 1932 to April 2, 1933. English Translation, (Agra, 1974).
- Ganda Singh., punjab Ganda Singh, (ed.), punjab, Bhai Jodh Singh Abhinandan Granth, 1849-1960, Punjabi, (Ludhiana, 1962).

- Janam Diwas Deva Singh Milkhi Ram., Janam Diwas Shree Hazur Baba Deva Singh Ji Maharaj, Punjabi, (Ludhiana, Samvat 2029).
- Janam Sakhi Bagga Singh, Part I Dardi, Baila Singh., Janam Sakhi Shree Hazur Satguru Bagga Singh Ji Maharaj, Part I, Punjabi, (Amritsar, 1974).
- Janam Sakhi Bagga Singh, Part II Dardi, Baila Singh., Janam Sakhi Shree Hazur Satguru Bagga Singh Ji Maharaj, Part II, Punjabi, (Jullundur, 1977).
- Janam Sakhi Buta Singh, MS Rattan Singh., 'Janam Sakhi Shree Hazur Buta Singh Ji Maharaj, Punjabi, (unpublished manuscript).
- Janam Sakhi Teja Singh Giani, Puran Singh and Nand Lal., Janam Sakhi Hazur Teja Singh Ji Maharaj, Punjabi, (Batala, 1976).
- Jiwan Charitar Babu Ji Maharaj Radha Soami Satsang Soami Bagh Agra., Jiwan Charitar Babu Ji Maharaj, Part III, (Agra, 1949).
- Kapoor, Daryai Lal., Firdause Bareen Kapoor, Daryai Lal., Firdause Bareen Bar Rue-Zameen, Urdu, (Delhi, 1968).
- Kenneth W. Jones., Arya Dharm Kenneth W. Jones., Arya Dharm : Hindu Consciousness in 19th Century Punjab, (London, 1976).
- Kirpal Singh., Jiwan Charitar Jaimal Singh Kirpal Singh., Jiwan Charitar Baba Jaimal Singh Ji Maharaj, Punjabi, (Delhi, 1968).
- Lit. Literally.
- Maheshwari, S.D., Radha Soami Faith Maheshwari, S.D., Radha Soami Faith, History and Tenets, (Agra, 1954).
- Mathur, Agam Prasad., Radha Soami Faith Mathur, Agam Prasad., Radha Soami Faith : A Historical Study, (Delhi, 1974).

<u>Memorandum, Rules and Regulations of Beas</u>	Radha Soami Satsang Beas., <u>Memorandum, Rules and Regulations of Association of Radha Soami Satsang Beas</u> , (Delhi, n.d.).
MS	<u>Unpublished Manuscript.</u>
N.P.R.	Native papers (<u>Journals and Periodicals</u>) <u>Published in the Punjab. Report of the Government of India.</u>
<u>Origin and Growth</u>	Radha Soami Satsang Beas., <u>Origin and Growth</u> , (Delhi, n.d.).
<u>Parmarthi Pattar</u>	Radha Soami Satsang Beas., <u>Parmarthi Pattar, Part I</u> , Punjabi, (Amritsar, 1960).
<u>Radha Soami Teachings</u>	Puri, Lekh Raj., <u>Radha Soami Teachings</u> , (Delhi, 1972).
<u>Ruhani Diary, Part I</u>	Munshi Ram., <u>Ruhani Diary, Part I</u> , From October 1, 1942 to October 19, 1944, Punjabi, (Jullundur, 1972).
<u>Ruhani Diary, Part II</u>	Munshi Ram., <u>Ruhani Diary, Part II</u> , From October 20, 1944 to April 2, 1948, Hindi, (Jullundur, 1976).
<u>Ruhani Diary, Part III</u>	Munshi Ram., <u>Ruhani Diary, Part III</u> . From April 6, 1948 to August 16, 1956, Urdu, (Delhi, 1966).
S.	Sardar.
S.B.	Sardar Bahadur.
<u>Sarbachan Nasar, Urdu</u>	Radha Soami Satsang Soami Bagh Agra., <u>Sarbachan Nasar</u> , Urdu, (Agra, n.d.).
<u>Sarbachan Poetry</u>	Radha Soami Satsang Beas., <u>Sarbachan Radha Soami, Chhand-Band, Yani Nazam</u> , Hindi, (Lucknow, 1976).
<u>Sarbachan Prose</u>	Radha Soami Satsang Beas., <u>The Sarbachan, Prose</u> , (Delhi, 1974).

Souvenir, 1974

Souvenir World Conference on Unity of Man, 1974, (Delhi, 1974).

Thus Saith the Master

Radha Soami Satsang Beas., Thus Saith the Master, (Delhi, 1974).

Vicharni Sabha

The Shiromani Radha Soami Mat Vicharni Sabha, Baba Bakala, District Amritsar.

V.P.O.

Village and Post-Office.

Where Masters Walk, Volume II

Radha Soami Satsang (Beas) South Africa., Where Masters Walk, Volume II, (Durban, n.d.).

Where Masters Walk, Volume III

Radha Soami Satsang (Beas) South Africa., Where Masters Walk, Volume III, (Durban, n.d.).

ILLUSTRATIONS

	LIST OF MAPS	FACING PAGE
1.	Punjab map. Map - 1.	1
2.	Map showing the condition of Dera Baba Jaimal Singh Ji Maharaj, Beas, District Amritsar, Punjab, as in 1974. Map - 2.	94
3.	Route map of Maharaj Charan Singh's first foreign tour. Map - 3.	299
4.	Route map of Maharaj Charan Singh's second foreign tour. Map - 4.	300
5.	Route map of Maharaj Charan Singh's third foreign tour. Map - 5.	302
6.	Route map of Maharaj Charan Singh's fourth foreign tour. Map - 6.	303
7.	Route map of Maharaj Charan Singh's fifth foreign tour. Map - 7.	304
8.	Route map of Maharaj Charan Singh's sixth foreign tour. Map - 8.	307
9.	Route map of Maharaj Charan Singh's seventh foreign tour. Map - 9.	308
10.	Route map of Sant Kirpal Singh's first tour of the West. Map - 10.	204
11.	Route map of Sant Kirpal Singh's second tour of the West. Map - 11.	205
12.	Route map of Sant Kirpal Singh's third tour of the West. Map - 12.	207
13.	Punjab map showing location of Radha Soami Centres (1891-1974). Map - 13.	219

LIST OF GRAPHS

FACING PAGE

- | | | |
|----|--|-----|
| 1. | Graph showing the annual growth figures of Radha Soami's followers during the period of first Guru Baba Jaimal Singh, Radha Soami Satsang Beas, Dera Baba Jaimal Singh, District Amritsar, Punjab, India. From 1884-1903. Graph No. I. | 55 |
| 2. | Graph showing the annual growth figures of Radha Soami's followers during the period of second Guru S. Sawan Singh, Radha Soami Satsang Beas, Dera Baba Jaimal Singh, District Amritsar, Punjab, India. From 1904-1947. Graph No. II. | 74 |
| 3. | Graph showing the annual growth figures of Radha Soami's followers during the period of third Guru S.B. Jagat Singh, Radha Soami Satsang Beas, Dera Baba Jaimal Singh, District Amritsar, Punjab, India. From 1948-1951. Graph No. III. | 82 |
| 4. | Graph showing the annual growth figures of Radha Soami's followers during the period of fourth, present Guru S. Charan Singh, Radha Soami Satsang Beas, Dera Baba Jaimal Singh, District Amritsar, Punjab, India. From 1953-1974 (continue). Graph No. IV. | 121 |
| 5. | Graph showing the accumulative figures about the growth of Radha Soami's followers of Radha Soami Satsang Beas, Dera Baba Jaimal Singh, District Amritsar, Punjab, India. From 1884-1974. Graph No. V. | 294 |

LIST OF CHARTS

- | | | |
|----|---|-----|
| 1. | Pedigree table of Lakha Singh Grewal of Narangwal, District Ludhiana. Chart - 1. | 57 |
| 2. | Chart showing the establishment of Dera Baba Jaimal Singh Ji Maharaj, Beas, in 1891 and its development till December, 1902. Chart - 2. | 62 |
| 3. | Upper Spiritual Lotuses above the Eye Centre. Chart - 3. | 131 |

- | | | |
|----|--|-----|
| 4. | Split in the Radha Soami Movement in the Punjab, Haryana, Delhi, 1891-1974. Chart-4. | 169 |
| 5. | Radha Soami Satsang at Agra. Chart-5. | 227 |

LIST OF DOCUMENTS

- | | | |
|----|--|-----|
| 1. | A facsimile of the Daily Spiritual Diary circulated by Sant Kirpal Singh of Delhi centre to his followers. Document - 1. | 221 |
| 2. | A facsimile of the footprints of Madho Prasad (Babu Ji Maharaj) of Soami Bagh, Agra. Document-2. | 250 |
| 3. | A facsimile of a silver medal of The Shiromani Radha Soami Mat Wicharni Sabha, Baba Bakala, District Amritsar. Document-3. | 271 |
| 4. | A facsimile of a letter of Teja Singh of Saidpur, District Amritsar. Document-4. | 311 |

ACKNOWLEDGEMENTS

Many persons have helped me in completing this monograph. I am extremely thankful to my revered teacher and supervisor Dr. C.L. Datta, Reader, Department of History, Panjab University, Chandigarh for his suggestions, guidance and constant interest in the preparation of this work. Also my thanks are due to Dr. S.S. Bal, Professor and Head, Department of History, Punjabi University, Patiala, who suggested not only the topic but also encouraged and guided me throughout the work with keen interest. I would like to place on record my sincere thanks to Principal Sohan Singh, who helped me in preparing the geographical maps and graphs. My thanks are also due to Professors M.L. Verma, Abinash Chander Sharma and Principal Mrs.S.Verma who went through the thesis and suggested many corrections.

I am grateful to the Heads and the Secretaries of various centres of the Radha Soami Movement in the Punjab, Haryana and Delhi, who permitted me to make use of valuable historical records and documents in their possession. I am equally grateful to those who spared time, not in hours but in days to answer my queries. I shall be failing in my duty if I do not extend my gratitude to Maharaj Charan Singh Grewal, the present Head of the Radha Soami Satsang Beas, who gave me permission to use the library and the records of the Centre. My thanks are due to the authorities of the National Archives of India, New Delhi,

Central Secretariat Library, New Delhi, Panjab University Library, Chandigarh, Dwarka Dass Library, Chandigarh, Panjab University Extension Library, Ludhiana, Central Public Library Patiala, Sikh Reference Library, Amritsar, Sawan Library, Radha Soami Satsang Beas, Punjab Agricultural University Library, Ludhiana, S.D.P. College for Women Library, Ludhiana, Punjabi University Library, Patiala, Punjab State Archives, Patiala, Haryana State Archives, Chandigarh, Shiromani Gurdwara Parbandhak Committee, Amritsar and the Deputy Commissioners of various districts in the Punjab, Haryana and Delhi for permission to make use of the material in their possession.

Chandigarh
September 28, 1984.

Om Parkash Dal (Kaushal)

Om Parkash Dal.

PREFACE

Several works have been written on the Radha Soami Faith by its followers. The primary object of these writings has been to spread the teachings of the Faith. However, they are not comprehensive and lack in analytical approach. Professor Agam Prasad Mathur is the first who has produced a scholarly work on the subject. But his book entitled Radha Soami Faith : A Historical Study, (Delhi, 1974), is mainly concerned with the activities of the Agra Centre and its first three Gurus. There is no comprehensive work so far as the spread and development of the Radha Soami Faith in the Punjab, Haryana and Delhi is concerned. What were the reactions of the people when this Movement was first started in the Punjab by Baba Jaimal Singh ? What were its relations with the Agra Centres ? What are its cardinal teachings ? How did it differ from other socio-religious movements such as the Arya Samaj, the Brahmo Samaj and the Namdhari Movement ? Why was it opposed by the orthodox minded Sikhs ? These are interesting, albeit, intricate questions in the socio-religious history of the Punjab which this study endeavours to answer. Thus the subject is fit for a scientific enquiry.

Soon after its conquest by the British Indian Government, in 1849, the Punjab was exposed to Western influence. The West and its new ideas generated a new atmosphere in the Land of the Five Rivers. They produced deep impact on the socio-religious life of the people. Inevitably, they also produced an equally strong reaction, because West came to the Punjab in the form of an alien rule; Western philosophy, cultural values and institutions were looked upon as challenging the earlier social order in the Province. That set the socio-religious leaders of the Punjab a thinking and numerous movements made their appearance in the nineteenth century. These movements effected all the three major communities inhabiting the Punjab viz., the Hindus, the Muslims and the Sikhs.

The most prominent of these movements were the Nirankari and Namdhari among the Sikhs, and Brahma Samaj and Arya Samaj among the Hindus. Almost all of them sought to improve the socio-religious order but could not succeed on account of various reasons. The Arya Samaj and Namdhari movements tried to reform the society from within, but soon got lost in morass of political activity. The Brahma Samaj did not produce much impact for different reasons. However, it may be mentioned that these movements prepared people for a change even when they themselves did not succeed in achieving the object.

A new socio-religious and spiritual movement, namely, the Radha Soami Movement started in the Punjab in the last decade of the nineteenth century. Having been founded by Seth Shiv Dayal Singh at Agra in the United Provinces in 1861, it came to the Punjab in 1891. In that year was established its first centre at Beas, under the leadership of one of Seth Shiv Dayal Singh's disciples, Baba Jaimal Singh. The latter made every effort to popularise the Movement among the Punjabis. As his approach and activities were not liked by other religious reformers in the state, he incurred their wrath. However, the Radha Soami Movement survived their attacks and with the passage of time it became popular.

The cardinal object of this Movement was to bring persons belonging to different communities on one common platform and to revive and spread the forgotten teachings of the Sant-Mat in the Punjab. Its main characteristics were, as indeed they are even now, true love and devotion. It revived the medieval Bhakti trend and ancient Guru tradition, when it insisted that salvation could only be achieved with the help of a living Guru. It represented a new version of God, characterised as 'Radha Soami' and introduced a well defined method of practice of ancient Surat Shabd Yoga to the seekers of truth. According to the Gurus of this Movement, not only an ascetic but also a man living in family can practise this yoga easily. Vegetarian diet, total abstinence

from alcoholic drinks, high moral living and regular daily meditation are other essentials which are to be strictly followed by the disciples.

No doubt, the Movement in the Punjab was started by Baba Jaimal Singh but it was Maharaj Sawan Singh, who systematized it. The latter succeeded spiritual Gaddi in 1903. That is why the year 1903 has been taken as the starting point of this study. The Movement flourished under the able and inspiring guidance of the successors of Maharaj Sawan Singh. By 1974, it was consolidated in the Punjab, Haryana and Delhi. In that year Sant Kirpal Singh, a disciple of Maharaj Sawan Singh, who had established his centre in Delhi, left for his heavenly abode. Hence 1974 is the end-point of this study. But it may be mentioned that the Movement is making progress even after 1974.

There has been dearth of the sources on this subject. The National Archives of India, New Delhi, Punjab State Archives, Patiala, and Haryana State Archives, Chandigarh, do not have much material on the subject. This is understandable the Radha Soami Movement, unlike other contemporary socio-religious movements such as the Arya Samaj and the Namdhari movements, did not have political overtones and hence the British Indian Government was not much concerned with it. However, all other sources have been consulted; most prominent of these are the records of Radha

Soami Satsang Beas Centre (Punjab), records of Dera Radha Soami Baba Bagga Singh Tarn Taran (Punjab), records, posters and pamphlets of Ruhani Satsang Sawan Ashram (Delhi), records of Sacha Sauda centre Sirsa (Haryana), records of Saidpur centre (Punjab) and the records of their sub-centres in the Punjab, Haryana and Delhi. In addition, the records of Shiromani Gurdwara Parbandhak Committee Amritsar, the Revenue records and the records of Civil Courts of various districts have also been consulted. Besides, personal interviews with various prominent persons, including the Heads, Secretaries, Presidents, Managers and closest disciples of various centres of this Movement were conducted. In addition, I have tried to seek information through correspondence from educated Radha Soamis in India, U.S.A. and South Africa. The writer has also consulted the private papers of prominent persons in the region who had something to do with the Movement. Government records such as - Census Reports of the Punjab, Imperial Gazetteer of India, District Gazetteers of Punjab, Settlement Reports, Administrative Reports, Reports on native newspapers, etc. have also been used. In addition, Journals and Newspapers in Urdu, Hindi, Punjabi, English have also been consulted.

Every effort has been made to collect the relevant information from various original sources mentioned above.

It has been, indeed, a difficult task. Care has also been taken to explain the meanings of the technical words used in the text in the brackets. However, to make the narrative intelligible, a glossary is given at the end. The graphs, maps and charts have also been prepared to show the growth and development of the Radha Soami Movement both in India and abroad.

MAP-1



CHAPTER I

INTRODUCTION

SOCIO-RELIGIOUS CONDITION OF THE PUNJAB IN
THE SECOND HALF OF THE NINETEENTH CENTURY

The Punjab, the land of five rivers, lay between $27^{\circ} 39'$ and $35^{\circ} 2'$ north latitude and $69^{\circ} 35'$ and $78^{\circ} 35'$ east longitude. Its shape was something between a dice-box and an hour-glass¹. It was bordered on its north by Jammu and Kashmir, and its west by the North West Frontier Province and Baluchistan. To its south lay Rajputana and Sind, which were comparatively sparsely populated, and on its east was situated the United Provinces². However, after 1857, from time to time, some territorial changes had been made in the Punjab³. The Punjab, thus, had mountains and desert along three of its boundaries.

After annexation by the British in 1849, the Punjab alongwith the trans-Indus territories, which were placed under the same administration, comprised an area of about 73,000 square miles. Its population was about ten millions⁴. In 1855 the

1. Gazetteer of the Punjab, Provincial Volume 1888-89, P. 1.

2. See Map - 1, facing page 1.

3. Administrative Report Punjab, 1871-72, P. 7; Census Report, 1901, P. 4; Suri, V.S., Punjab Through Ages, (Chandigarh, 1971), P. 41.

In 1855, the Delhi territory, west of the river Yamuna was transferred from the North-Western Provinces (now Uttar Pradesh) to the Punjab. The territories of the feudatory states of Rawain and Dhadhi, on the basis of Census 1881, were enumerated as part of the British District of Simla, but during the Census of 1901, these states having been declared feudatories of Jubbal, were again included in the Simla Hill States. As in 1891, so in 1901, certain Biloch tribes on the Dera Ghazikhan border under the political control of the Punjab Government were enumerated. The Kurram Valley came under British administration in 1893. The Shiranni country, on the border of Dera Ismail Khan was also enumerated in 1901 as a part of the British territory. (Census Report, 1901, P. 4).

4. Khushwant Singh., A History of the Sikhs, Volume II, (New Delhi, 1977), PP. 89-90.

Punjab was divided into seven divisions or commissionerships viz., Cis-Sutlej; Trans-Sutlej; Lahore; Jhelum; Multan; Leia and Peshawar. These divisions were further divided into 27 districts. Among these seven divisions, the last four were predominantly Mohammedans, whereas in the rest, majority of the inhabitants were the Hindus and the Sikhs.⁵

In the second half of the nineteenth century, the Punjabis observed many religious practices bordering on superstitions. Some of these religious practices involved the worship of many animals and reptiles particularly the snakes. They took the form also of worshipping the sun, the moon, the tombs and the dead. Some other practices amounted to worshipping trees. While superstitions at the bottom of these practices concerned the birth and death, the others were related to agriculture, marriage, evil spirits, ghosts and evil eye. These practices had crept into different religions in various periods of India's long history and had survived the efforts of many proponents

5. Selections from the Records of the Government of India 11, Report on the Census, taken on the 1st January, 1885, on the Population of the Punjab Territories, (Calcutta, 1856), pp. 18, 19, 32.

of the Bhakti Movement to eradicate them.⁶

The religious beliefs common among the people of the Punjab which fill the last quarter of the nineteenth century were both varied and numerous and in a number of cases bordering on the superstitions.

ANIMAL AND TREE WORSHIP

Both among the Hindus and the Sikhs there were many who believed in the sanctity of animal life and in the fertility of certain plants and trees. Of the animals, the cow was regarded the most sacred. Offerings of flour and fodder were made to them. Even cow-dung was regarded as a special means of purification : the dung was used to

-
6. For details about superstitions and religious beliefs prevailing in the Punjab see - The Census Reports Punjab, 1855 onward; Punjab District Gazetteers; Settlement Reports; Report on the Census of British India, 1881, Volume III, etc. and from - William Crooke., Popular Religion and Folk-lore of Northern India Volume I and II (Delhi, 1968); Manucha, K.M., Hindu Home Life, (1890); Darling, Malcolm L., At Freedom's Door, (London, 1949); Dubois, J.A., Hindu Manners, Customs and Ceremonies, (1924); Mayo, K., Mother India, (1927); Monier Williams., Hinduism, (1882); Buck, C.H., Faiths, Fairs and Festivals of India, (Delhi, 1977); Punjab Government., Land of Five Rivers, (1923) Hastings, James, (ed.), Encyclopaedia of Religion and Ethics, Volume X, (Edinburgh, 1926); Sir Denzil Ibbetson and Sir Edward Macalagan, compiled by H.A. Rose of Indian Civil Services., A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Provinces, Volume I, (Patiala, 1970); Randhawa, Mohinder Singh., (ed.), Punjab, Punjabi, (Patiala, 1960).

smear the floor and the urine of the cow was sprinkled to purify the houses.⁷ The snakes were regarded as sacrosanct and considered the servants of Raja Basak Nag.⁸ Offerings of milk and grain were made to them specially on the Nag Panchmi festival.⁹ Trees were held sacred and believed to be pervaded by divinity.¹⁰ The trees were therefore, worshipped. Some of them thus adored commonly were the Tulsi plant, the Pipal and the Jand. The Tulsi (Ocymum Sanctum) was regarded sacred because its name meant Haripriya (the beloved of Vishnu) in Sanskrit. It was literally adored and closely connected with the worship of Vishnu.¹¹ The Tulsi was worshipped, specially by the women, by placing a lamp made of flour at its root and saying :

"Tulsi Diva Balia, Mainu Mardi Nun Sambhalia."¹²
 (I have lit a lamp for Tulsi and she will take care of me when I die).

-
7. Buck, C.H., Faiths Fairs and Festivals of India, P.73.
 8. Census of British India 1881, appendix, P. ix.
 9. Buck, C.H., op. cit., p. 93.
 10. Monier, Williams., Hinduism, (1882), P. 169.
 11. William Crooke., The Popular Religion and Folk-Lore of Northern India, Volume 11, P.110.
 12. Ibbetson., A Glossary of Tribes and Castes, Volume 1, P. 138.

The Tulsi plant was ceremonially worshipped once in its life span. It was significantly married not to any other plant but to a human being belonging to the highest caste among the Hindu viz., a Brahmin.¹³ The Pipal (*Ficus religiosa*) was regarded as the Brahmin among the trees.¹⁴ It was considered so pious that the Hindus did not cut its wood and pick its fruit.¹⁵ The Hindu women worshipped this tree as the incarnation of Vasudeva on the Amavasya, when it fell on Monday. They poured water at its roots, smeared the trunk with red lead and ground sandal-wood and walked round it one hundred and eight times, putting at each circuit a copper coin and a sweetmeat at the roots.¹⁶ The Jand tree (*Prosopis spicigera*) was specially revered by the Khatries and the Brahmins. The tree and its leaves were also employed in the marriage ceremonies of many tribes.¹⁷

SUN, MOON AND PLANET WORSHIP

The sun was worshipped by saluting and watering on each morning. Especially, Sunday was considered his day and most of the villagers then abstain from salt and did not

-
13. Ibbetson., op. cit., P. 138.
 14. Ibid., P. 136; Bhai, Maya Singh, (compiler)., The Punjabi Dictionary, (Delhi, 1961), P. 925.
 15. Report on the Census of British India, 1881, Volume 111, appendix B, P. xiii; Ibbetson., op. cit. P. 136.
 16. William Crooke., op. cit., P. 99.
 17. Ibbetson., op. cit., P. 137; William Crooke., op. cit., PP. 101, 102.

set their milk as usual to make butter form, but made rice milk of it and distributed most of it among the Brahmins.¹⁸ Moon worship, among the Punjabis was very common. At the first sight of a new moon, they took seven threads from their turbans and presented them to her (moon). After prayer, they exchanged with one another the salutation Ram, Ram.¹⁹ Among the planet worship, the worship of Sanichar (Saturn) was very common. While doing so the Hindus gave the gifts of mustard oil and an iron or a copper coin to the Dakant Brahmins on Sanichar var (Saturday).²⁰

THE DEAD AND THE TOMB WORSHIP

The worship of the dead and the tombs was very common. The Hindus worshipped their Pitars or dead ancestors by doing Sharadhas (offerings to the dead ancestors). Their shrines were called Jatheras in the Punjab. The 15th or the last day of the moonless fortnight of the month Asoj (seventh month of the Hindu year) was considered sacred to the Pitars and on that day the cattle was not yoked for work and the Brahmins were fed.²¹ In addition to this, the

18. Report on the Census of British India, 1881, Volume III, appendix B, PP. Viii, ix; Ibbetson., op. cit., PP. 122, 123.

19. Ibbetson., op. cit., P. 126.

Not only the Hindus but the Mohammedans would also do this and then throw the threads to the right side. They would also toss a coin into the air. (for details, see Ibbetson., op. cit., P. 126).

20. Ibid., P. 126.

21. Buck, C.H., op. cit., P. 98; Census of British India, 1881, appendix B, PP. ix, x.

Mohammedans, the Hindus and the Sikhs worshipped the tombs and shrines of the dead saints and the Shahids (martyrs). Among the dead saints so adored the most prominent were : Sakhi Sarwar Sultan or Lakhdara, Baba Farid Shakarganj, Boali Qalander, Panch Pir or the five saints.²² Among the Shahids adored and worshipped the most famous were the Shahids of the Karnal.²³ The shrines of the Shahids were built in Mohammedan form and the offerings were made on Thursday and made by the Muslim Faquirs.²⁴ Mostly, the people of the Punjab made offerings at the tombs for obtaining temporal blessings.²⁵ Solemn vows were taken for further offerings at the shrines in view of the birth of a male child, success in a criminal case, the happy ending of a quarrel in the family, smooth celebration of the marriage or successful negotiation of a love-affair and the like. Sometimes, after the fulfilment of a desire, the first born

-
22. Census of British India, 1881, appendix B, PP. ix-xi;
Buck, C.H., op. cit., PP. 212-217.
23. Buck, C.H., op. cit., P. 214.
24. Ibid., P. 215; Ibbetson., op. cit., PP. 202, 203;
Census of British India, 1881, appendix B, P. xi;
District Gazetteer Gurgaon, 1883-84, P. 42.
25. Hastings, James, (ed.), Encyclopaedia of Religion and Ethics, Volume X, P. 41.

child was handed over to the saint or the attendants of the tomb.²⁶

SUPERSTITIONS

Superstition could, indeed, be used as a more appropriate term for the ordinary religious beliefs of the people. Throughout the Province it prevailed in every form of grossness. It would be tiresome to give a complete account of all the superstitions.²⁷ It would, however, be quite apt to mention the prominent ones among them. They were as below :

BIRTH AND DEATH SUPERSTITIONS

A pregnant woman was believed to possess magical powers. Her shadow upon the crops was considered injurious and the belief that a snake would become blind if her shadow fell on it was almost universal. A special set of

26. At the tomb of Pir Shah Daula (Gujrat District) the heads of the children, so offered, were compressed by means of a press so that the head became very small in size. Such children could not speak and lost all their intellectual faculties. They were made to beg in the streets, exploiting the people's feeling of pity. (N.P.R. 1882, PP. 424-425).
27. "The superstitions of the people are very numerous and complex; and any complete account of them would take months to write and the necessary information years to collect." (for details, see District Gazetteer Rawalpindi, 1907, P. 83).

precautions was prescribed for the pregnant women during an eclipse.²⁸ No work of any sort was to be done then; not even the locking or unlocking a door (lest the child should be deformed) and sewing or cutting (lest it should lead to the deformation of body). After delivery, a woman was considered unclean for a certain period, usually forty days, and numerous taboos were imposed on her and on her husband.²⁹ If a woman died within thirteen days of her delivery, it was believed that she would return in the guise of a malignant spirit to torment her husband and family. To avert this, a piece of red cloth and the grass image of her child was often placed on the bier. Some people also drove nails through her head and eyes, while some others fastened nails on either side of the door of their house. In some families Qazi (priest of the mosque) was called in to recite some words called Kalma.³⁰ Among the Mohammedans, a pregnant woman would avoid the use of antimony, Dandasa (a bark of Akhrot tree) and the shadow of a woman suffering from Athra i.e., one whose children die in infancy.³¹

28. Hastings, James., op. cit., PP. 240, 244.

29. Ibid., P. 243.

30. Ibbetson., op. cit., PP. 747-748.

31. Ibid., P. 760.

AGRICULTURAL SUPERSTITIONS

Agricultural superstitions, connected with earth, cattle and agriculture were numerous. In Ludhiana District, a Jat, before he began to prepare his fields by ploughing for any harvest, had to ask the Brahmin whether the land was awake or asleep. If he was told that it was asleep, he had to wait for six days for it to wake. Then he could go on ploughing it whenever he liked.³² In Gujrat District, no ploughing was ever done either in January or in June as the peasants there regarded the two months as unlucky months.³³ In Gurdaspur District, the farmers would not commence ploughing on Tuesday, Thursday, and Saturday. Sowing was considered unlucky during the first 15 days of Asoj, called the Sharadha³⁴ days. Generally, no well was worked on the Sankrant day. All peasants including the orthodox Mohammedans believed in the ghosts and evil spirits. Some precautions were taken to keep them off the heaps of grain on the threshing floors. The Mohammedans would bury in the heap a paper bearing the name of Allah written by Mullaha, while the Hindus would keep in it some iron implements like a Ramba (a flat trowel) or a Datri (sickle).

32. Settlement Report Ludhiana, 1878-83, P. 62.

33. District Gazetteer Gujrat, 1883-84, P. 71.

34. District Gazetteer Gurdaspur, 1914, PP. 59, 61.

Fuel cakes were burnt and were put in an earthen vessel to keep off evil spirits.³⁵ In Shahpur District, when a Persian wheel at work would utter a sound like Kuk (shriek) louder than its usual inharmonious screech. This was considered an omen of ill, and to avert disaster the owner of the well would sacrifice a sheep or goat and smear the blood of its neck on the pivots of the well-machinery. Tawits (amulets) were used to protect the bullocks, camels and horses from Nazar (evil eye).³⁶

MOCK MARRIAGE

A marriage with an animal, tree, plant or other inanimate object was called 'mock marriage'. This custom prevailed among the Hindus only and was based on the fear of ill luck connected with certain kinds of marital unions. Mock marriages were invariably resorted to (i) when a widower was to remarry, (ii) when a bachelor wished to marry a widow and (iii) when the horoscope of the girl showed that the influence of certain stars was likely to lead to early widowhood.³⁷ In the case of the first two, the mock marriage of males was celebrated in the Western Punjab with a sheep, in the Central Punjab with the Ber tree (*Zizyphus Jujuba*) or

35. District Gazetteer Gurdaspur, 1914, P. 60.

36. District Gazetteer Shahpur, 1897, P. 88.

37. Census 1911, XIV, pp. 283, 284; Punjab Notes and Queries, December 1884, P. 42 (quoted by Saini, B.S., The Social and Economic History of the Punjab, 1901-1939, (Delhi, 1975), P. 82).

sometimes with the Pipal in the Eastern Punjab with the Akh plant (*Asclepia gigantea*). In the case of the third (the mock marriage of girls) a pitcher full of water was dressed like a boy and the girl was taken through the ceremonies of marriage with this mock-bridegroom. The ceremonies were then repeated with the real bridegroom by way of an informal marriage and it was supposed that the effect of the evil stars would befall the pitcher and not the bridegroom, thus averting the disaster of early widowhood. This type of mock marriage was called Kumbh vivah and was most prevalent among the Banias of the Eastern Punjab.³⁸

EVIL SPIRITS AND GHOSTS

When a person died, it was thought that though his body was buried or burnt, his spirit rose into the spiritland. But it was a universal belief that unless the funeral rites were properly performed, the soul must wander in misery unable to enter heaven. Therefore, care was taken in this connection so that the deceased might join the company of the blessed.³⁹ A woman dying during or after child-birth (but before the termination of the period of impurity) took the form of a Churel. Many steps were taken to prevent her return to the house.

38. Census 1911, XIV, P. 284.

39. Gazetteer of Simla Hill States (Bashahr State), 1910, P. 33.

Iron nails were driven into the ground at all places where she had breathed her last, where her dead body was bathed and where it was cremated. In some districts powdered chillies were stuffed into the eyes of the corpse to make the ghost blind, so that it might not return home.⁴⁰ Another way of checking the return of the ghost was to remove the corpse from the house through a special way or door, not generally used by the family and to shut it immediately so that the spirit might not find its way back.⁴¹ There was a general belief that the spirit of a person who died a painful or a violent death assumed the shape of a Bhut (in case of a male) and Churel (in case of a female). A bachelor or a man without a male issue must become a Bhut.⁴²

Many superstitions were connected with the wicked doings of these beings. Sometimes the Bhuts would turn the bed upside down.⁴³ The small whirlwinds which arose like pillars of dust in the hot weather were supposed to be the work of Bhuts going to bathe in the river Ganges.⁴⁴

-
40. Gazetteer of Chamba State, 1904, P. 196.
 41. William Crooke., Religion and Folk-Lore of Northern India, (Delhi, 1926), P. 236; District Gazetteer Bahawalpur, 1904, P. 189.
 42. Manucha, K.M., Hindu Home Life, (1890), P. 1; Gazetteer of Chamba State, 1904, P. 68.
 43. District Gazetteer Jhelum, 1904, P. 132.
 44. District Gazetteer Karnal, 1918, P. 77.

It was a widely current fear, especially, among mothers that the evil spirits and ghosts had a peculiar fascination for pretty children. The mothers cheated these mischievous beings by marking a black dot on the child's face.⁴⁵ Young children were not allowed to remain alone in the house or to go out alone in the fields after dark or to go out in dust storms or under shady trees for fear of malignant spirits. No scents were used by them. Visits to grave yards at night were avoided by all.⁴⁶ Some days before and after marriage an iron knife or similar article was kept both by the bride and bridegroom; at child birth the woman used to keep some iron implement at her pillow to ward off the evil spirits.⁴⁷

EVIL EYE

There was a widespread belief in the 'evil eye'. The common term by which it was known was Nazar used in the sense of the baneful influence of the glance of a person. Thus, a prominent proverb was running like this :

'Sap Da Khada Bachde, Nazar Da Khada Nahin Bachde.'⁴⁸
(The snake - bitten escapes. He that is affected by the evil eye escapes not)

-
45. Gazetteer of Chamba State, 1904, PP. 194, 195.
46. District Gazetteer Shahpur, 1914, PP. 60, 61.
47. District Gazetteer Gurdaspur, 1914, P. 61.
48. Settlement Report Muzaffargarh, 1873-80, P. 72.

The origin of the Nazar was based on the belief that envy or covetousness necessarily resulted in harm to the one against whom it was directed. The objects liable to be so affected were beautiful children, a strongly built man, the breast-milk of a mother nursing her baby, a milch cow or buffalo and a dish of delicacies.⁴⁹ Even a newly built house came within its ambit.⁵⁰ To avert the effect of the evil eye, amulets of various types were used; iron was considered the sovereign safe guard against it; an iron pot or earthen vessel painted black was kept on the newly built houses.⁵¹

Besides the afore-mentioned religious beliefs and superstitions, other social evils such as female infanticide and Sati also

-
49. District Gazetteer Jhelum, 1904, P. 132; Manucha, K.M., op. cit., P. 31.
50. Punjab Notes and Queries, May and August, 1884.
(quoted by Saini, B.S., op. cit., P. 87).
51. Ibbetson,, op. cit., PP. 209-210; William Crooke., The Popular Religion and Folk-Lore of Northern India, Volume 11, P. 13; District Gazetteer Karnal, 1883-84, P. 95; Report on the Census of British India, 1881, Volume III, appendix B, P. xii.

52

prevailed in the Punjab. The girls who escaped death at the time of their birth, were subjected to unnatural practice of child marriage. If unfortunately, they lost their husbands, they were often compelled to immolate themselves on the pyres of their deceased husbands. If they did not want to do so, they were required to undergo the life-long agony of enforced widowhood. A widow was an object of universal contempt and she deserved no sympathy, nor was any given to her.

53

The traffic in women also existed. For instance, the Punjabi women were exported to Sind, as in this province the paucity of women was a marked one. Women were imported from the east of the Yamuna river and sub-montane districts of Himalaya. The purchasers of women were mainly Jats (both Sikh and Hindu), Afors or Kirars, and, in a less degree, Kambohs and Khattris. On the Frontier, the Mohammedan Pathans sold women to the Khattaks of Peshawar and Kohat. As a rule, the women sold by Pathans were those who had been unfaithful and who, instead of being murdered, were thus punished.

54

However, among the upper classes, there was no dearth of wives.

55

52. Nijjar, Bakhshish Singh., Punjab Under the British Rule, 1849-1947. Volume I, (New Delhi, 1974), pp. 47-48; Bajwa, Fauja Singh., Kuka Movement, (Delhi, 1965), p. 12.

The female infanticide was prevailing among the Hill Rajputs in the Cis and Trans-Sutlej States, in the Bari Rechna and Chuj Doabs, the Bedis of Jullundur, Dehra Baba Nanak and Rawalpindi, the mercantile Khattris of the Mid Doabs from the Sutlej to the Indus, the Kingly Sadozais Pathans, the Mohammedan tribes of the Multan Province, and the pastoral race on the banks of the Sutlej and in the central wilds of the Punjab. The whole Province with the exception of the Peshawar Division and the Trans-Indus Derajat, seemed to be in some degree infected with this social malady. (Nijjar, B.S., op. cit., pp. 47-48).

53. Bajwa, Fauja Singh., op. cit., p. 12.
54. Census Report, 1901, pp. 216-217; Settlement Report Kohat, 1884, p. 77.
55. Bajwa, Fauja Singh., op. cit., p. 12.

The condition of the lower classes was miserable. They were denounced and detested as untouchables. The rigid and hereditary caste system was responsible for this. This caste system, besides giving rise to a false sense of social pride, bred exclusiveness in social relations, disintegrated the social structure and worst of all, condemned the greater part of the population to a life of perpetual subjection and servitude.⁵⁶ On the other hand, the people of upper classes, though they did not suffer from social tyranny or handicaps, were the slaves of their own habits. They had enormous wealth and lived luxuriously. Extensive use of liquor, plurality of wives, keeping of prostitutes and unclean domestic life were some of the social evils which afflicted them.⁵⁷ Notwithstanding all this, the Punjabis did not abandon their religious practices.

CHARACTERISTICS OF DIFFERENT RELIGIONS

It could perhaps be said that in the Punjab the most marked characteristic of the Hindu was thrift, of the Sikh bravery, of the Buddhist honesty and of the Mohammedan pride.⁵⁸ But there were a few broad practical matters by which several religions could be distinguished. The Hindu, Jain and Buddhist believed in their respective Shastras, the Sikh in the Adi Granth, and the Muslim in the Quran. The Hindu, Jain and Sikh prayed generally by facing the East and never the South; the Muslim prayed by facing in which lay the Mecca. The first three worshipped in temples, the last in mosques. The first three again held the Brahmins in high esteem. The Buddhists had a popular

56. Bajwa, Fauja Singh., op. cit., P. 12.

57. Ibid., PP. 12-13.

58. Census Report, 1881, P. 102.

order of celibate monks, while the Muslim ministrants were chosen from among the congregations. The Hindu venerated the cow, did not kill animals, and often abstained from meat,⁵⁹ the Sikh revered the cow but killed and ate most other animals like goat, pig, deer, cock, etc., the Buddhist and Jain scrupulously respected all animal life; the Mohammedan abhorred the pig and dog, but killed and ate most other animals. The Hindu and Jain shaved their heads with the exception of a scalp-lock; the Sikh allowed the hair of their head and face to grow uncut and untrimmed. The Muslim never shaved their beard but always the lower edge of their moustache; they often shaved their head, and when they did so, they left no scalp-lock. The Muslim practised circumcision, while the Sikh had a baptism of initiation and a ceremony of communion. The Hindu, Jain and Sikh married by circumambulation, the Muslim by consent of the parties formally asked and given before the Maulvi. The former three burnt their dead, while the Muslim only buried whereas the Buddhists either burnt or buried.⁶⁰ Similarly, the customs relating to eating, drinking, dressing, etc. also varied, the detailed study of which is not very relevant here.

59. Census Report, 1881, P. 102.

Beef was forbidden for Hindus to such an extent that, a Hindu could still remain a Hindu in spite of all his contrary religious beliefs, he could be allowed to mix socially with whomsoever he pleased, he could scrupulously avoid attending any Hindu religious worship, and if a Brahamana, he could even neglect to have his Upvita (sacred thread), when he attained the proper age. But let him once eat beef, or even smell it, and he becomes outcast for ever. (Chhabra, G.S., Social and Economic History of the Punjab, 1849-1901, (Jullundur, 1962), p.99).

60. Census Report, 1881, PP. 102-103.

PUNJAB UNDER THE BRITISH

After the annexation of the Punjab, the British introduced many administrative and social reforms. Many new roads and canals were constructed; educational institutions, dispensaries and jails were set up in every district; a uniform code of civil and criminal law and procedure was adopted; the currency was reformed and a system of regular settlements was started⁶¹. The religious institutions were respected and provided with sufficient grants⁶². The style and comforts of the people's dwellings also improved, the houses now built were more commodious and the furniture was better. In place of earthen vessels, the people increasingly began to use copper vessels. The houses of the educated classes began to be furnished more in conformity with the European ideas⁶³. Thus, the Punjab under supervision of the British started making progress in different fields. Consequently, a new era dawned in the second half of the nineteenth century.

CHRISTIANITY IN THE PUNJAB

The Christian Missionaries started their work in the Punjab in the first half of the nineteenth century. John C. Lowrie, an advocate of American Presbyterian Mission, founded a Mission at Ludhiana in 1834. The 'Ludhiana Mission' rapidly grew into a centre of education and missionary propaganda. The Ludhiana Press was established in 1835 and soon produced a

-
61. Gazetteer of the Punjab, Provincial Volume, 1888-89, P.95.
 62. Ganda Singh, (ed.), Punjab (Bhai Jodh Singh Abhinandan Granth), 1849-1960, Punjabi, (Ludhiana, 1962) P. 24.
 63. Census Report, 1901, PP. 13-14; Chhabra, G.S., op. cit., pp. 52-53.

stream of tracts, pamphlets and journals in Punjabi, Hindi, Urdu, Persian and Kashmiri⁶⁴. After that, this Mission set up its various centres of propaganda in the province⁶⁵.

The Church Missionary Society established its centres at Simla and Kotgarh in 1840. A little later, it set up more branches around Amritsar and Lahore and in the hill districts⁶⁶. This Society also established a college at Lahore which prepared the Indians for holy order. The Society for the propagation of the Gospel began its work in Delhi in 1852. In 1877 it started the St. Stephen's college in Delhi⁶⁷.

After this, the American United Presbyterian Missionaries started their work in the Punjab in 1855 and founded centres of preaching at Sialkot (1855), Rawalpindi (1856), Gujjaranwala (1868), Gurdaspur (1872), Jhelum (1876), Pathankot (1880), Jafarwal (1884), Lyallpur (1895), Sangla Hills (1901), Sargodha (1905) and Dhariwal (1920)⁶⁸.

Then, the Methodist Episcopal Missionaries commenced their work and set up various centres in the Punjab at - Lahore (1881), Multan (1888), Patiala (1891), Delhi (1892), Raiwind (1922)

64. Punjab Government, Gazetteer of the Ludhiana District, 1888-89, (Calcutta, n.d.) pp. 74-76.

65. Ganda Singh., Punjab, p. 79.

The other centres were : Saharanpur 1835, Sabathu 1836, Jullundur 1846, Lahore 1848, Ambala City 1848, Ambala Cantt 1850, Rawalpindi 1856, Kapurthala 1860, Hoshiarpur 1867, Ferozepur 1869, Rupar 1890, Khanna 1894, Phillaur 1897, Kasur 1900, Moga 1909.

66. Ibid., p. 79.

The other centres of Church Missionary Society were : Amritsar 1850, Peshawar 1853, Kangra 1854, Srinagar - Kashmir 1864, Batala 1878, Tarn Taran 1885.

67. Imperial Gazetteer of India, 1908, Provincial Series Punjab, 1. pp. 52-53.

68. Ganda Singh., Punjab, p. 79.

On seeing the rapid growth of different Missionaries the Church of Scotland also set up its centres at Chamba 1863, Sialkot 1857, Daska 1857.

and Hissar (1928). Later on, it founded its centres at Bhatinda, Fazilka, Gurgaon and Rohtak⁶⁹.

Other Missionaries who started their work in the Punjab were the Moravian, the Medical Missions, the Salvation Army and The Zanana Bible. In addition to various Christian Missionaries, some Roman Catholic Orders also began their propaganda in the Punjab⁷⁰. Thus, after the annexation of the Punjab, many Christian Missionaries moved into the province and started their religious activities.

Christian Missionaries were actively supported by the British rulers. British officials not only collected money for the Missionaries but themselves donated large sums⁷¹. For instance, Sir John Lawrance, the Chief Commissioner of the Punjab (1854-58) used to contribute rupees five hundred a year towards these activities. The official interest of the Government is manifest from Queen Victoria's letter to Lord Dalhousie, the Governor-General (1848-56), expressing the hope that the development of the railway communication in the country would facilitate the spread of Christianity⁷². Thus, due to official support and patronage, within a short period, the Missionaries opened their centres almost in all the important cities and towns of the Punjab.

69. Ganda Singh., punjab, p. 79.

70. Imperial Gazetteer of India, 1908, Provincial Series Punjab, 1, pp. 52-53.

71. Kenneth W. Jones., Arya Dharm, Hindu Consciousness in 19th-Century Punjab, (London, 1976), p. 8.

72. Letters of Queen Victoria, 1837-1861, Volume III, pp. 68-69. (quoted by Chhabra, G.S., Advanced History of the Punjab, Volume II, (Jullundur, 1972), p. 456).

Alongwith their religious activities, the Missionaries also played a vital role in educational field. In fact, the Missionaries were the pioneers of education in the Punjab. By opening many schools and colleges they popularised the British system of education in the Punjab⁷³. The earliest missionary institution for boys was established at Kotgarh in the hills near Simla in 1843, by the Church Missionary Society⁷⁴. This, however, was an elementary school. The American Mission established first English school at Jullundur in 1848, and at Lahore in 1849. The American Presbyterian School, Ludhiana was set up in 1851, while the American and the Church Missions established their schools at Amritsar and Ambala Cantonment in 1853 and 1854 respectively⁷⁵. In addition, in the field of women education, Missionary Societies also showed keen interest and the American Presbyterian Mission Ludhiana set up its first elementary school for girls in 1836⁷⁶. In this way, the Missionary Societies established many schools in the Punjab. Later on, some of these institutions were upgraded to college level. Moreover, Medical Colleges, technical schools and colleges were established on European lines. The Sanatoria, orphanages and leper-asylums were also set up in the Punjab⁷⁷.

73. Mehta, H.R., A History of the Growth and Development of Western Education in the Punjab, 1846-1884, (Patiala, 1971), p. 26.

74. Ibid., p. 26.

75. Ibid.

76. Ibid., p. 27.

77. Ganda Singh., Punjab, p. 84.

The Missionaries did useful work in the bringing up of orphans, the provision of free medical aid to the poor and the needy⁷⁸. However, their main objects were to convert the inhabitants to Christianity and to get English knowing Punjabis, because annexation of the Punjab created an immediate need for trained subordinates to staff the new provincial government⁷⁹. Thus, in order to fulfil their aims, they started large-scale conversions. They attracted the Punjabis by various ways such as through street and bazar preachings, publications, distributing religious tracts and journals, sending 'Zanana' Mission door to door and giving plots to the converts in their newly founded colonies with many amenities⁸⁰.

The proselytizing activities of the Missionaries affected the rank and file of the province. Maharaja Dalip Singh was converted to Christianity in 1853 and later on, he was sent to England⁸¹. After that, mostly the people of backward classes and untouchable castes were converted to Christianity⁸². That is why within a short time Isai meaning Christian, acquired a pejorative sense and became synonymous with Chuhra the Punjabi word for the untouchable sweeper. It was then that the neophytes realised that neither the patronage of the padre nor the seeming dignity of the sola topee could eradicate the

78. Census Report Punjab, 1911, p. 185.

79. Kenneth W. Jones., Arya Dharm, p. 13.

80. Ibid., pp. 9-10.

81. Khushwant Singh., op. cit., p. 137.

82. Sharma, Ram Chander and Gupt, Tota Ram., Dharm Itihas Rahasiya, Hindi, (Bareilly, 1927), p. 295.

stigma of untouchability. Thereafter, the number of conversions from the lower castes declined. Then the Christian Missionaries turned their attention to the well-to-do Jat and Kshatriya castes. Several Sikh families of note accepted Christianity. For instance, Raja Harnam Singh, the brother of Maharaja Kapurthala and Sadhu Sunder Singh, Jat Sikh of Rampur (Patiala State) were converted to Christianity⁸³. Besides, many Muslims also embraced Christianity. Faqir Ramu Shah of village Ghodwaha (District Hoshiarpur) alongwith his many disciples accepted Christianity⁸⁴. As a result of these efforts of the missionaries, the number of Christians went on increasing in the Punjab⁸⁵.

The orthodox - minded among the Hindus, Sikhs and Mohammedans in the Punjab became concerned with the proselytizing activities of the Christian Missionaries. They thought to reform their own religions⁸⁶. Consequently, several socio-religious movements, reformatory in nature, became active in the Punjab. Some of these movements originated in the Punjab, whereas others travelled into it from other parts of India. The most prominent movements among the Hindus were : the Brahma Samaj, the Arya Samaj, the Sanatan Dharm, the Dev Samaj, and among the Sikhs, the Nirankari, the Namdhari and

83. Khushwant Singh., op. cit., p. 138.

84. Ganda Singh., Punjab, p. 81.

85. The growth of Christianity in the Punjab is borne out by Census figures : 1881-3796, 1891-19547, 1901-37980, 1911-163994.

86. Kenneth W. Jones., 'Communalism in the Punjab : The Arya Samaj Contribution', The Journal of Asian Studies, Volume XXVIII, No. 1, November 1968, pp. 42-43.

the Guru Singh Sabha. Among the Muslims, the Anjuman-i-Himayat-i-Islam, Lahore and the Ahmadiya of Qadian became popular. In order to understand their reaction, a brief description of the activities of these reform movements in the Punjab may not be out of place here.

THE BRAHMO SAMAJ

The Brahma Samaj was founded in 1828 by Raja Ram Mohan Roy in Bengal.⁸⁷ It came to the Punjab in 1863 with the setting up of its head office in Lahore.⁸⁸ Over the next two decades branches were started in Rawalpindi, Amritsar, Multan, Rupar, Simla and Dera Ghazi Khan. However, the Lahore Samaj and its Simla branch remained active. Both Lahore and Simla contained cohesive and stable Bengali Communities which supported the Brahma Samaj with funds and talent.⁸⁹ The prayers of the Brahmans were somewhat after the style of the English Church Service and were addressed to Brahma, the One God.⁹⁰ The doctrines of the Brahmans were opposed to Vedas and to all scriptures which could be interpreted to support polytheism.

87. Vincent A. Smith., The Oxford History of India, (New Delhi, 1976), p. 730.

88. Kenneth W. Jones., Arya Dharm, p. 16; Saini, B.S., The Social and Economic History of the Punjab, 1901-1939, (Delhi, 1975), p. 89.

There is some controversy over this, Bhattacharjee gives September 1862 as the founding date, see - S.P. Bhattacharjee., Memiors of the Official Career of S.P. Bhattacharjee, late Superintendent, Office of the Superintendent Engineer, 3rd Circle, Punjab, P.W. Department, Lahore, 1894, p. 11; also Sivanatha Sastri., History of the Brahma Samaj, (Calcutta : R. Chatterjee, 1911), Volume II, p. 394; while Sophia Dobson Collet gives 1863 in the Brahmo Year - Book for 1880, p. 35 (quoted by Kenneth W. Jones., Arya Dharm, p. 16).

89. Kenneth W. Jones., Arya Dharm, p. 16.

90. Chhabra, G.S., Social and Economic History of the Punjab, 1849-1901, p. 122.

They rejected caste restrictions and sought to establish theistic faith which would take the place of all other beliefs.⁹¹

The Brahma Samaj was against infant weddings. The opinions of the most eminent medical men in the country were invited in regard to the proper marriageable age and the consensus on the point was strictly adhered to⁹². They also condemned enforced celibacy of widows. Inter-caste marriages were encouraged and solemnized⁹³. Education also came within the ambit of their social activities and members of the Brahma Samaj distinguished themselves as philanthropists⁹⁴.

However, despite their efforts, the movement could not attract many people in the Punjab. According to P. Thomas, it was never a "popular religion"⁹⁵. The weakest link in the movement was its tendency to schism which did not appeal to the people. There was very little in the movement which made for peace and unity. The least pique or difference of view not only created dissensions but also generated new sects. Moreover, its appeal had been mainly to men and women of upper classes who had received English education. It did not realise that for its survival, it must reach down to the man in the street and regenerate him⁹⁶. Thus, having failed to identify itself with the masses, the movement did not make much headway in the Punjab.⁹⁷

-
91. Chhabra, G.S., op. cit., P. 122.
92. Sophia Dobson Collet., The Brahma Year Book for 1876, (London, 1876), P. 45.
93. Mazumdar, P.C., The Faith and Progress of the Brahma Samaj, (1882), P. 34; Census Report, 1911, XIV, P. 138.
94. Census Report, 1911, XIV, P. 138.
95. Thomas, P., Christians and Christianity in India and Pakistan, (London, 1954), P. 220.
96. Report on Native Papers, Punjab, "Arya Messenger (Lahore) of January 16, 1902"; Hauswirth, F., purdah, (1932), P.131.
97. The Brahma Samaj failed to make much success as is clear from the figures: 1891-128, 1911-700, 1921-305. (Kenneth W. Jones., Arya Dharm, P. 327)

THE ARYA SAMAJ

Having been founded at Bombay in 1875⁹⁸ by Swami Dayanand Saraswati, it was introduced into the Punjab in 1877.⁹⁹ The movement started in the province with its cardinal objects to reform the Hinduism from within and to protect it from the onslaughts of the Christian Missionaries and the Mohammedans¹⁰⁰. In order to achieve its objects, the Samaj raised the slogan 'Back to the Vedas'¹⁰¹. It condemned the prevailing beliefs and disapproved ancestor worship and accepted the Vedas as the infallible books of true knowledge.¹⁰²

The Samaj introduced many social reforms among the Hindus : it championed the rights of the depressed and untouchable classes; it encouraged widow re-marriage and was opposed to the child marriage.¹⁰³ It also took keen interest in the advancement of indigenous educational system.¹⁰⁴ Further, it remained actively engaged in philanthropic work. "Outside Christian circles it was the first purely Indian association to organise orphanages

-
98. S.G.F. Brandon, (ed.), A Dictionary of Comparative Religions, (London, 1970), P. 101; Pandey, Dhanpati., The Arya Samaj and Indian Nationalism, 1875-1920, (Delhi, 1972), P. 13.
99. Narang, Kirpal Singh, Grover, Basant Lal and Anand, Piarya Lal., Bharat Da British Itihas, 1707-1947, Punjabi, (Jullundur, n.d.), P. 710.
100. Ganda Singh., Punjab, P. 149.
101. Nehru, Jawaharlal., The Discovery of India, (London, 1951), P. 313.
102. Oman, John Campbell., Cults, customs and superstitions of India, (London, 1908), P. 177.
103. Lajpat Rai., Arya Samaj, (London, 1915), PP. 143-149; Census Report, 1901, P. 116; Chirol Valentine., Indian unrest, (London, 1910), PP. 110-111; Farquhar, J.N., The Crown of Hinduism, (Delhi, 1971), P. 105; Sen, S.P. (ed)., Social Contents of Indian Religious Reform Movements, (Calcutta, 1978), PP. 334-336.
104. Lajpat Rai., op. cit., PP. 180-183.

and widow homes.¹⁰⁵ During the times of natural calamities such as plague, cholera, famine and floods, it organised medical relief, nursed the sick and helped in disposal of the dead.¹⁰⁶

Despite its social reforms, the movement could not make much progress in the Punjab. It was due to the reason that it antagonised the other two communities - the Muslims and the Sikhs. By advocating that the child marriage and the purdah system were the legacy of the Muslim rule, it annoyed the Mohammedans. The latter also became opponents of the Samaj because it advocated Shuddhi - i.e. reconversion of Muslims and untouchables into Hindus. The Sikhs were antagonised because Swami Dayanand was said to have used derogatory words against the Gurus in his book 'Satyarth Parkash'.¹⁰⁷ Secondly, after the death

105. Saini, B.S., op. cit., p. 92.

106. Lajpat Rai, op. cit., p. 219.

107. Aggarwal, Phaggu Ram., National Integration, (Ludhiana, 1963), p. 145; Khushwant Singh., op. cit., pp. 139-140.

Satyarth Parkash, the sacred book of the Arya Samaj was published in 1874. It was banned by the Punjab Government because of offensive references to Prophet Mohammed and Islam. An amended version is now in circulation. (Khushwant Singh., op. cit., p. 140; Ikram, S.M., Modern Muslim India and the Birth of Pakistan, (Lahore, 1965), p. 210.)

The Arya Samaj injured the religious feelings of two communities - the Muslims and the Sikhs, from time to time. For instance, the Imperial paper of Lahore, wrote in its issue of October 3, 1888, that the Aryas were inciting their members against Muslims and advising them to avenge themselves upon that community, because they believed that all the evils, such as child-marriage and purdha were the products of the Muslim rule in India (Home, Secret, Native Papers Report Punjab 1888, p. 247).

Further, the Akhbar-i-Am (Lahore) wrote in its issue of February 23, 1889, that some Aryas had spoken against the Sikh Gurus and that somebody had published Granth Sahib full of mistakes. (Home, Secret, N.P.R. 1889, p. 93).

Similarly, Ravi, another paper from Lahore, wrote on August 7, 1889, that some body had written a book Granthi Phobia, injuring the feelings of the Sikhs. (Home Secret, N.P.R. 1889, p. 324).

of its founder, Swami Dayanand, the Arya Samaj split into two sections in 1892, ostensibly on a difference of opinion about meat-eating and about conducting the affairs of Dayananda Anglo-Vedic college founded in the memory of the Swami in 1886.¹⁰⁸ The vegetarians were known by the name 'Mahatma' whereas the flesh-eating section was known as 'cultured party'.¹⁰⁹ Moreover, being anti-British, the Samaj also suffered a set back. The British Government considered Swami Dayanand a politician and the Arya Samaj a political body.¹¹⁰ Thus the Arya Samaj became a subject of criticism by the Government and other faiths, and it could not make progress numerically in the last decade of the nineteenth century.¹¹¹

108. Lajpat Rai., op. cit., pp. 107-108; Sethi, R.R. and Mahajan Vidiyadhar., Britishkaleen Bharat Ka Itihas, Hindi, (Delhi, 1957), p. 491.

109. Census Report, 1901, p. 116; District Gazetteer Lahore, 1893, p. 94; Joshi, Vijaya Chandra, (ed.), Lajpat Rai Autobiographical Writings, (Delhi, 1965), p. 46.

The active leaders of Mahatma party were : Pandit Guru Dutt, Lala Munshi Ram, afterwords Swami Shradhanand, Master Durga Prashad, Lala Rallia Ram, Lala Dev Raj, Rai Paira Ram and Rai Thakur Dutt.

The active leaders of Cultured Party were : Lala Sain Dass, Lala Mul Raj, Lala Hans Raj, Lala Lajpat Rai and Lala Lal Chand. (Lajpat Rai Autobiographical Writings, p. 46).

110. Munshi Ram., The Arya Samaj and its Detractors, Part II, 1910, p. 116. (quoted by - Saini, B.S., The Social and Economic History of the Punjab 1901-1939, p. 94).

111. Saini, B.S., op. cit., p. 97.

In the Census of 1891, the number of persons who registered themselves as Aryas was 14030. In the Census for 1901, the statistics for Aryas were not given separately but the adult male Aryas (i.e. over 15 years of age) were less than those in 1891. (Census Report, 1891, p. 172; Census Report, 1911, p. 34).

Being infuriated by the attacks of the Arya Samaj on orthodox Hinduism, Din Dyal, by caste a Brahmin, started the Sanatan Dharm Sabha movement in Lahore in 1889.¹¹² The objects of the Sabha as given in its constitution were to preserve and promote the old orthodox Hinduism in the country; to establish a college for imparting modern education together with religious instructions and to establish a library in which all works dealing with Sanatan Dharm may be kept.¹¹³

In order to achieve these objects, the Sabha attracted a number of scholars and talented men,¹¹⁴ who tried to spread its ideals in the Punjab. The Sabha's efforts bore some fruit and by 1901, it established a high school and an advanced Sanskrit pathshala at Lahore.¹¹⁵

The Sabha attacked the Arya Samaj and taught the people to retain their idols and live in orthodox fashion.¹¹⁶ However, it could not make much headway in the Punjab due to the impact of the Arya Samaj and other reform movements. Ultimately, in 1902 it was absorbed in Bharat Dharma Mahamandala.¹¹⁷

THE DEV SAMAJ

It was founded on February 16, 1887, in Lahore, by Pandit Satya Nand Agnihotri.¹¹⁸ The founder was under the powerful

-
112. District Gazetteer Lahore, 1894, p. 91; Farquhar, J.N., Modern Religious Movements in India, (Delhi, 1967), p.316.
113. District Gazetteer of Lahore, 1894, p. 91.
114. Farquhar, J.N., op. cit., p. 316
115. Punjab Administrative Report, 1901-02, p. 84.
116. Farquhar, J.N., op. cit. p. 316.
117. Ibid., p. 317.
118. District Gazetteer Lahore, 1894, p. 94; Ganda Singh, Punjab, p. 164; Kanai, P.V., Bhagwan Dev Atma, (Delhi, n.d.), p. 320; Giani, Partap Singh., Sansar Da Dharmik Itihas, Punjabi, (Amritsar, 1968), p. 532.

influence of the Brahma Samaj and worked as its missionary for some years. Subsequently, finding himself unable to continue with Brahmos, he started the Dev Samaj movement.¹¹⁹ The main purpose of launching it was to bring 'the reign of truth and goodness into this world by effecting a radical change in the hearts of mankind'.¹²⁰

In order to achieve its object the Samaj rejected caste, child marriage, purdah, excessive ceremonial expenses and traditional mourning rites.¹²¹ The Deo Dharmis rejected the idea of redemption and pilgrimages and supported the female education and female medical aid. However, soon they became the fiercest opponents of the Aryas.¹²² The years 1888-1892 witnessed an intense pamphlet war between Agnihotri (founder of Dev Samaj) and the Aryas. Agnihotri published eighteen tracts during this period in addition to numerous newspaper articles and public speeches, all of which condemned the Arya Samaj and Swami Dayanand Saraswati.¹²³

The Dev Samaj did not become popular in the Punjab and the strength of its followers did not rise more than two

119. District Gazetteer Lahore, 1894, p. 94; Kanal, P.V., op. cit., p. 320.

120. Saini, B.S., op. cit., p. 98.

121. Kenneth W. Jones., Arya Dharm, p. 119.

122. Census Report, 1901, pp. 180-181.

123. Kenneth W. Jones., Arya Dharm, p. 117.

hundred.¹²⁴ Perhaps it was due to that it paid more attention towards the social reforms than to religious reconstruction. Moreover, in 1913 the split appeared in it and a new Samaj named, 'The Society for the promotion of higher life' was started by some Deo Dharmis.¹²⁵ In addition, as mentioned earlier, the Dev Samaj, because of its narrow vision, conservative nature and critical attitude regarding Arya Samaj and Brahmo Samaj, could not attract large numbers.

THE NIRANKARI MOVEMENT

It was started by Dayal Dass of Peshawar during the period of Maharaja Ranjit Singh. This movement originated at a time when certain religious perversions such as worship of Brahmins, expensive marriages, death ceremonies, worship of various gods and goddesses, etc. had crept into the Sikh community.¹²⁶ The founder's positive aspect of teaching was that 'God is formless' or Nirankar and thus he described himself as a Nirankari. He coined the phrase :

"Dhan Nirankar, Deh Dhari Seb Khwar"¹²⁷
(Praise to be the Formless Creator; worship of mortals is of no avail).

124. Census Report, 1901, P. 180.

In 1901, there were in all 12 missionaries and about 190 members and sympathisers in the province.

125. Farquhar, J.N., op. cit., PP. 181-182.

126. Ganda Singh., Punjab, PP. 90, 91; Youngmen's Nirankari Association, Chandigarh., Ardas, Punjabi, (Chandigarh, 1979), P. 10.

127. Khushwant Singh., op. cit., P. 123.

The Nirankaris worshipped God as spirit only and were deadly against the adoration of the idols. They preached against offerings to Brahmins and to the dead bodies. They abstained strictly from flesh, wine and other intoxicants. They believed in living pure, simple and truthful life. Their sacred book was the Adi Granth of the Sikhs. They favoured the simple marriages and widow remarriage.¹²⁸

The Nirankaris were the first who inaugurated Anand Vivah on Chait 1, 1911 Vikrami Samvat, (March 13, 1855 A.D.). It was performed by circumambulating the Adi Granth.¹²⁹ This act was then strongly criticised by their opponents, but afterwards it became a custom among the Sikhs. Various estimates about the numbers of this movement have been made. The Census Report of 1891 records the number of Nirankaris as 50724 of which 11817 were Sikhs and 38907 Hindus.¹³⁰ While, Captain A.H. Bingley wrote in 1899 that their number was about 38000.¹³¹ Until 1947, the influence of the movement was restricted to Sikh and Hindu communities of the North West Frontier Province, Jammu and Kashmir state, and the south-eastern districts and princely

-
128. Bingley, A.H., Sikh, (Patiala, 1970), p. 92; Academy of Sikh Religion and Culture, Patiala., Sikhism and the Nirankari Movement, (Patiala, n.d.), p. 28; Youngmen's Nirankari Association, Chandigarh., Hukumnama, Punjabi, (Chandigarh, 1979), pp. 4, 7, 13, 16, 17, 19. Also see Gurmatti Modhi, Punjabi, (Chandigarh, 1979), issued by the same Association, p. 4; Gill, Pritam Singh., Heritage of Sikh Culture : Society, Morality, Art, (Jullundur, 1975), p. 53.
129. Youngmen's Nirankari Association, Chandigarh., Gurmat Vivah, Punjabi, (Chandigarh, 1979), p. 2; Giani, Partap Singh., Nakli Nirankari, Punjabi, (Amritsar, 1973), p. 23.
130. Khushwant Singh., op. cit., p. 124.
131. Bingley, A.H., op. cit., p. 92.

states of the punjab.¹³²

The Nirankaris styled Dayal Dass and his successors with such titles as Sri Satguru (the true Guru) and Sri Hazur Sahib (his holy eminence).¹³³ Nirankaris also disapproved of the militant Khalsa as well as the orthodox salute Satsiri Akal; they themselves salute as Dhan Nirankar. They wear particular dress which easily distinguishes them from others.¹³⁴ Many among the sikhs did not like these acts of the Nirankaris and never became their followers. As it directly hit the supremacy of the Brahmins and rejected the rules and regulations of the 'Hindu Dharm Shastras'; regarding the marriage, birth and death ceremonies,¹³⁵ it never became popular among the Hindus too.

THE NAMDHARI OR KUKA MOVEMENT

Another prominent movement among the Sikhs was the Namdhari or the Kuka movement. It was founded by Baluk Singh, an Udasi in the year 1847, in District Rawalpindi.¹³⁶ He exhorted his followers 'to live simple and practise no religious rituals other than repeating God's name or 'Nam' (hence Namdhari).¹³⁷ Under Baluk Singh's successor, Baba Ram Singh of

-
132. Youngmen's Nirankari Association, Chandigarh., Nirankari Gurmat Prarambhita, (Chandigarh, 1974), P. 41; Khushwant Singh., op. cit., P. 124.
133. Khushwant Singh., op. cit., P. 125.
134. Ibid., P. 125.
135. Bingley, A.H., op. cit., PP. 91-92.
136. Chhabra, G.S., op. cit., P. 129.
137. Khushwant Singh., op. cit., P. 128.

village Bhaini (Ludhiana), the movement took roots. The latter introduced some changes in the forms of worship, appearance and dress which distinguished his followers from the rest of the Sikhs. His disciples chanted hymns and like dancing dervishes worked themselves into a state of frenzy and emitted loud Kuks (shrieks). Hence they came to be named as Kukas.¹³⁸

In socio-religious field, Baba Ram Singh advocated inter-caste marriages, remarriage of widows and prohibited the use of alcoholic drinks, tobacco, meat, etc. He attacked the prevailing practices of worship of Samadhs (Hindu tombs), Mazars (Muslim tombs) graves, idols and supremacy of priestly classes.¹³⁹

However, the movement did not become very popular because the men and women dancing together and indulging in orgies lost the sympathies of the more orthodox section among the Hindus and the Sikhs.¹⁴⁰ Moreover, the Kukas, by forming parties moved from village to village singing their popular song :

"Marhi Masani dhaake kar deo maidana, ¹⁴¹
Pehlon maro pir Behnoi phir Maro Sultana."

(Destroy and raise to the ground all marks of cremation and burial. First destroy the worship of Pir Behnoi and then that of Sakhi Sarvar Sultan.)

-
138. Khushwant Singh., op. cit., P. 128; District Gazetteer Rawalpindi, 1893-94, P. 74; Nirikhiak, Half yearly, Punjabi, March 1979, (Ludhiana), PP. 75, 76.
139. Bajwa, Fauja Singh., op. cit., PP. 23, 26, 28; Giani, Gian Singh., Panth-Parkash, Punjabi, (Patiala, 1970), P. 1267; Gill, Pritam Singh., op. cit., P. 53.
140. Census Report, 1881, P. 138.
141. Bajwa, Fauja Singh., op. cit., P. 24.

For sometime, the Kukas carried the work of breaking the idols, shrines and marks of worship such as - cremation marks, graves, Samadhs, etc., because they desired to bring the people out from the grip of old beliefs and superstitions. They were against visiting Hindu shrines such as Devidwaras, Shivdwaras and other temples where money was extorted.¹⁴² As a result of their propaganda against the worship of shrines, the leadership of priestly classes - Brahmins, Mahants, Sodhis and Bedis was deeply shaken and their sources of income were hit badly. Consequently, they all stood in opposition of the Kukas.¹⁴³ Later on, they murdered the butchers and others whom they suspected of slaughtering kine.¹⁴⁴ This angered the Mohammedans as well as the Britishers who were habitual to take beef.

A new version of the Sau Sakhi (a book of hundred stories) was circulated in which Baba Ram Singh was proclaimed an

142. Bajwa, Fauja Singh., op. cit., P. 23; Ahluwalia, M.M., Kukas : The Freedom Fighters of the Punjab, (Bombay, 1965), P. 47.
143. Bajwa, Fauja Singh., op. cit., P. 36.
144. Ibid., P. 24; Ganda Singh., Punjab, PP. 100-103, 108; Namdhari, Dalip Singh., Namdhari Shahid, Punjabi, (Ludhiana, n.d.), P.7; Nahar Singh., A short Account of the kukas or Namdharis, (Delhi, n.d.), P. 11. Also see The Punjab Past and Present, half yearly, April 1979, Vol. XIII-1, serial No. 25, (Patiala), P. 169.

incarnation of Guru Gobind Singh.¹⁴⁵ Further it was also proclaimed :

"Guru Gobind Singh's Granth is the only true book, written by inspiration, and is the only sacred writing. Gobind Singh is the only Guru. Any person, irrespective of caste or religion, can be permitted to convert. Converts are allowed to read Gobind Singh's Granth and no other book." 146

In political field, the Kukas believed in the establishment of Sikh power in the Punjab. Naturally, the British Government did not like this. In addition, the rulers of the Punjab States, leading chiefs, Jagirdars, etc. also opposed them. They all rallied to support the Government in suppressing this movement. They sent secret reports and representations against the Kukas to the Government.¹⁴⁷ This movement also failed to eradicate social evils such as - casteism and untouchability from amongst its followers. The Kukas also believed in the mechanical recitation of the Granth and performing Hawans.¹⁴⁸ They did not preach spirituality to the truth seekers, which was the urgent need of the people of that time. Though the founder of the movement, Baluk Singh had started this movement with this goal in mind yet his successor had deviated from that spiritual path. That is why this movement could not bring the people of all communities on one common platform and declined with the passage of time.

-
145. Khushwant Singh., op. cit., P. 130; Chhabra, G.S., op. cit., P. 129.
146. Ganda Singh., Kukyan-Di-Vithya, Punjabi, (Amritsar, 1946), P. 37.
147. Bajwa, Fauja Singh., op. cit., P. 188.
148. Ganda Singh., punjab, P. 100; Giani, Gian Singh., op. cit., P. 1268.

THE GURU SINGH SABHA MOVEMENT

This movement started as a reaction to the proselytising activities of the Christian Missionaries. In 1873 four Sikh students of the Mission High School of Amritsar announced their decision to embrace Christianity.¹⁴⁹ As a result, the Sikhs seriously thought of forming a society which could inspire the Sikhs as a whole to meet the danger. Consequently, some educated, highly respected among the Sikhs assembled at Amritsar in 'Mijitha Bunga' and organised the 'Guru Singh Sabha'¹⁵⁰ in 1873.

The principal objects of this movement were to protect Sikhism from the onslaughts of Christian Missionaries, Arya Samaj,¹⁵¹ the revival of the teachings of the Sikh Gurus, production of religious literature in Punjabi and a campaign against illiteracy. The founders also sought to "interest high placed Englishmen in, and assure their association, with the educational programme of the Singh Sabha." To ensure the

149. Ganda Singh., punjab, p. 189; Talib, Gurbachan Singh, (ed.), The Origin and Development of Religion, (Patiala, 1975), p. 87.

In 1873, when four Sikh boys - Aya Singh, Atar Singh, Sadhu Singh and Santokh Singh, of the Mission School of Amritsar announced their decision to turn Christian, there were protest meetings all over the Punjab; Sikh preachers talked to the boys and prevented them from abandoning their ancestral faith. (Khushwant Singh., op. cit., p. 138; Ganda Singh., punjab, p. 132).

150. Ganda Singh., punjab, p. 132.
Leaders of the Amritsar Singh Sabha were Khem Singh Bedi, Bikram Singh Ahluwalia of Kapurthala, and Thakar Singh Sandhawalia. Several Sikh theologians including the celebrated Gyani Gyan Singh took active interest. (Khushwant Singh., op. cit., p. 141).

151. Ganda Singh., punjab, pp. 123, 124.

patronage of the Government, the Sabha resolved "to cultivate loyalty to the Crown".¹⁵²

The movement became popular : many Sikhs of Amritsar, Jhelum and Rawalpindi joined it.¹⁵³ The Manji Sahib and Darbar Sahib Amritsar became places of Sikh gatherings and research in Sikh literature was also initiated.¹⁵⁴ However, the Singh Sabha could not make much headway due to bitter differences among its leaders. Ultimately the movement declined. Later on, it was revived by some educated persons at Lahore.

THE LAHORE SINGH SABHA

It was founded by Gurmukh Singh and his associates in 1879.¹⁵⁵ Its main objects were to represent the interest of the Sikhs, to encourage the Punjabi language and to maintain the original purity of Sikh doctrines and customs.¹⁵⁶ Soon after the foundation it opened its branches in many towns, sent missionaries to the villages, established liaison with Sikh regiments and began publishing journals in Punjabi to achieve its aims.¹⁵⁷

SIRI GURU SINGH SABHA GENERAL

On April 11, 1880, both Singh Sabhas of Amritsar and Lahore were merged into one and was named 'Siri Guru Singh Sabha

152. Khushwant Singh., op. cit., pp. 141, 142.

153. Chhabra, G.S., op. cit., P. 131.

154. Ganda Singh., Punjab, P. 125.

155. Ibid., P. 124; Chhabra, G.S., op. cit., P. 131.

The leaders of Lahore Singh Sabha were Gurmukh Singh, Jawahar Singh Kapur and Ditt Singh. (Khushwant Singh., op. cit., P. 142).

156. Administrative Report, 1901-02, P. 183; Census Report, 1901, P. 125.

157. Khushwant Singh., op. cit., P. 143.

General'.¹⁵⁸ But this association proved a failure due to the differences among the leaders of both the Sabhas. The Amritsar group was dominated by the conservatives like Khem Singh Bedi, who, by virtue of his descent from Nanak, was wont to accept homage due to a Guru.¹⁵⁹ The Lahore group, on the other hand, was radical and strongly opposed the institution of Gurudom. The **two** groups clashed on the right of untouchable Sikhs to worship in the Gurdwaras. The conservatives sided with the priests who allowed untouchables to enter only at specified hours without the right to make offerings. The **radicals** considered it an encroachment on the right of the untouchables and they wanted the removal of restrictions placed on them (untouchables). The debate became acrimonious. The conservatives dissociated themselves from the movement and then became openly hostile.¹⁶⁰ Thus due to the dissenting opinion of the conservative and the radical groups the movement suffered and it did not attract many followers to its fold.

MOVEMENTS AMONG THE MUSLIMS

While these social and religious activities were going on among the Hindus and the Sikhs, the Muslim reaction thereto was not unimportant. The Muslims began to cherish a nostalgic feeling for their past glories in India and the Muslim world.

158. Ganda Singh., Punjab, P. 125.

159. Khushwant Singh., op. cit., P. 143.

160. Ibid., P. 143.

They had at the same time, a passion for social reform, an urge for rational inquiry and a quest for new values.¹⁶¹ Among them the following movements germinated in the second half of the nineteenth century.

(i) THE ANJUMAN-I-HIMAYAT-I-ISLAM, LAHORE

It was organised in 1866. Its chief aims were to give the Muslims a good grounding in the principles of their religion alongwith secular instructions, and to support orphan and destitute children. In order to achieve these aims, it established a school and college in Lahore.¹⁶²

(ii) THE AHMADIYA MOVEMENT

The Ahmadiya movement was founded in 1889 by Mirza Gulam Ahmed. Its centre was at Qadian in District Gurdaspur. The object of this movement was to remove perversions in Islam.¹⁶³ In 1891 the Mirza proclaimed himself the promised Messiah of the Christians, promised Mahdi of the Muslims and promised Avtar of the Hindus. He also denounced the infallibility of the Vedas.¹⁶⁴ In order to make clear his position, he wrote three books - namely, Fath-e-Islam; Taudih-i-Maram and Izala-i-Auham. From that time onwards, he was involved in bitter

161. Parmanand., Twarikh-i-Punjab, Urdu, (n.d.), p. 567. (quoted by Saini, B.S., op. cit., p. 104).

162. Chhabra, G.S., op. cit., p. 132.

163. Ganda Singh., Punjab, p. 163.

164. Saini, B.S., op. cit., p. 105; Spencer Lavan., The Ahmadiyah Movement : Past and Present, (Amritsar, 1976), p. 49.

controversies with the orthodox Muslims, the Arya Samajists and the Christians. He was denounced by the Mullahas as a heretic and a Fatwa was issued, excommunicating his followers.¹⁶⁵

Thus, on account of Mirza's proclamations, the Hindus, the Muslims and the Christians opposed this movement tooth and nail. Consequently, it received a severe set back in the end of the nineteenth century.

NEED OF THE HOUR

A brief survey of the various socio-religious movements of the time given above clearly establishes that though good attempts were made by various movements among the Hindus, the Sikhs and the Muslims to introduce reforms in the socio-religious spheres, their success was somewhat limited. Among the many reasons of why that was so was that their reforming efforts of each of these movements was confined to its single community alone. All the reform movements of the late nineteenth and early twentieth century singularly failed to draw the attention of the people to the goal of God-realization. Though, the founder of some religious movements in the second half of the nineteenth century had that goal in mind, but they deviated from it. The Christians, as already noticed, confined their activities mainly to the proselytizing activities.¹⁶⁶ The

165. Saini, B.S., op. cit., P. 105.

166. For growth of Christianity in the Punjab, see above, P. 24 , footnote No. 85.

appeal of Brahmo Samaj remained confined to the people of upper classes who had received English education.¹⁶⁷ The Arya Samaj remained busy mostly in political and educational activities and in condemning other faiths. Later, it also started policy of reconversions under Shuddhi.¹⁶⁸ The Sanatan Dharm Sabha and the Dev Samaj mostly fought against the Arya Samaj. The Dev Samaj did not make much head way in the Punjab and till 1891, it could attract about two hundred persons only.¹⁶⁹ Similarly, the Nirankaris and the Kukas had adopted more external rites and rituals than spiritual practices. The Kukas also remained busy in destroying the shrines and marks of worship of the Hindus and the Muslims,¹⁷⁰ and as such failed to win the sympathies of both these communities. Reformatory movements among the Muslims, as mentioned earlier,¹⁷¹ also remained confined to their own community. To sum up, by about the end of the nineteenth century, even if all the aforementioned movements succeeded in eliminating some social evils, they failed to provide a common platform to the Punjabis¹⁷² in God-realization. The people needed a

167. See above, P. 26.

168. See above, PP. 27-29.

169. See above, PP. 30-32.

170. See above, PP. 33-36.

171. See above, PP. 41-42.

172. The total population of the Punjab in 1891 was 25,130,127 (for details, see Census Report, 1891, P. 93).

guide who would show the spiritual path and thus help them in God-realization. It was this need of the hour that the Radha Soami Movement which had already originated outside the Punjab, tried to fulfill after its arrival in the Punjab.

ORIGIN OF THE RADHA SOAMI MOVEMENT

The Radha Soami Movement was founded by Seth Shiv Dayal Singh (1818-1878), a Hindu banker of Agra, in January 1861.

173. Census Report Punjab, 1901, P. 131.

174. Census Report Punjab, 1911, P. 141; Hastings, James, (ed.), op. cit., P. 558; Brijbasi Lal., Radha Soami Mat Darshan, Hindi, (Benares City, 1916), P. 24; Census Report Punjab, 1901, P. 131; Saini, B.S., op. cit., P. 98; Radha Soami Satsang Sabha Dayal Bagh Agra., Souvenir, Radha Soami Satsang, 1861-1961, (Agra, 1962), P. 6.

Farqouhar, J.N. writes the name of the founder of the Radha Soami Movement 'Tulsi Ram', it is wrong. (Modern Religious Movements in India, P. 163); Chaturvedi, Parshuram does not accept this name. (Uttri Bharat Ki Sant Parampara, Hindi, (Paryag, Samvat 2008), P. 679); Seth Partap Singh, younger brother and biographer of Soami Ji Maharaj, gives the name Shiv Dayal (Jiwan Charitar Soami Ji Maharaj, Hindi, (Agra, 1950), P. 1); Tripathi, Bansi Dhar writes that Sheo Dayal Singh established the Radha Soami Satsang in 1878 and died the same year. It is wrong. (Sadhus of India : The Sociological View, (Bombay, 1978), P. 48).

The founder described God as the union between 'Radha' (symbolising the soul) and 'Soami', the Master; hence himself as a worshipper of 'Radha Soami'¹⁷⁵. It was thoroughly a reactionary Movement against the prevalent traditions, rituals, superstitions and other false religious beliefs. Its cardinal object was the moral uplift of the people of all communities and to free them from the prevailing social malpractices and to bring them on one common platform to attain these objects. It laid emphasis on the constant practice of Surat Shabd Yoga and announced that it is the simplest way to get salvation from the cycle of birth and death.¹⁷⁶

The founder of the Movement was born on August 25, 1818 in a Seth Khatri family of Agra.¹⁷⁷ Later on, he became popular with the titles - 'Radha Soami Dyal' and 'Soami ji Maharaj.' His father, Seth Dilwali Singh was a rich banker and his mother Mahamaya was a pious lady. His ancestors belonged to Lahore.¹⁷⁸ His parents were highly religious and

175. S.G.F. Brandon, (ed.), A Dictionary of Comparative Religions, P. 528; Khushwant Singh., op. cit., P. 125; Charan Singh., Satsang No. 9 : Karo Re Koi Satsang Aaj Banay, Hindi, (Indore, 1975), P. 20; The Illustrated Weekly of India, March 18, 1973, (Bombay), P. 13; Charan Singh., Sant Mat Darshan, Part II, Urdu, (Delhi, 1977), P. 72; Radha Soami Satsang Sabha Dayal Bagh Agra., Radha Soami Mat Sandesh, Hindi, (1948), P. 2.
176. Mathur, Agam Prasad., Radha Soami Faith : A Historical Study, (Delhi, 1974), P. 17.
For details about the teachings of the Radha Soamis, see below, Chapter No. IV, PP. 122-168.
177. Chaturvedi, Parshuram., op. cit., P. 658; Maheshwari, S.D., Radha Soami Faith, History and Tenets, (Agra, 1954), P. 13.
178. Radha Soami Satsang Beas., Sarbachan Radha Soami, Chhand-Band Yani Nazam, Hindi, (Lucknow, 1976), Bhoomika, P. Ka.

had blind faith in the Adi Granth of the Sikhs. Later on, they attended the discourses of Sant Tulsi Sahib of Hathras (U.P.) who frequently visited Agra and all members of the family became his devotees.¹⁷⁹

At the age of five, he was sent to school, where he learnt Hindi, Urdu, Persian, Punjabi, Arabic and Sanskrit. During his student life, he remained completely loyal to his tutors.¹⁸⁰ Moreover, he showed keen interest in spiritual practices from the early age of six. Regarding his guide or Spiritual Guru, various scholars hold different opinions. For instance, the scholars of Agra Centres are of the opinion that he (Shiv Dayal) never needed, nor he had any Guru. He was the incarnation of the Supreme Being and had descended from the Highest Spiritual Region and had assumed human form at will.¹⁸¹

179. Dayal Bagh Souvenir, PP. 1, 2; Chaturvedi, Parshuram., op. cit., P. 658; Kirpal Singh., Jiwan Charitar Baba Jaimal Singh Ji Maharaj, Punjabi, (Delhi, 1968), PP. 10,11,12. Details about Sant Tulsi Sahib's early life are not known. However, it is said that he was born about 1763 A.D. in the south. Later on he settled in a small village, Jogia, situated on the outskirts of Hathras in Aligarh District of present Uttar Pradesh. He lived here till his death in 1843. As he came from the south he was known as Dakhani Baba (the sage from the south). He used to visit other neighbouring towns and cities. Among his disciples were Seth Dilwali Singh of Agra, his wife Mahamaya, his mother, his mother-in-law and sister. They were all disciples of Sant Tulsi Sahib, who used to pay visits to them in Agra, stayed with them in Panni Gali and held discourses there. (for details, see Radha Soami Satsang Beas., Tulsi Sahib : Saint of Hathras, (Delhi, 1978), PP. 1,3,5; Puri, Lekh Raj., Radha Soami Teachings, (Delhi, 1972), P. 323).
180. Maheshwari, S.D., Radha Soami Faith, P. 13.
181. Ibid., P. 13; Radha Soami Satsang Sabha Dayal Bagh Agra., Sarbachan Nazam, Hindi, (Agra, 1953), P. 1.

However, Parshuram Chaturvedi is of the opinion that, 'Shiv Dayal took initiation from Baba Girdhari Dass, a disciple of Sant Tulsi Sahib of Hathras!'¹⁸² Mahant, Ganesh Singh remarks that Sant Daya Singh was the Guru of Seth Shiv Dayal Singh.¹⁸³ Giani Partap Singh is of the opinion that one Nirmaly Sant Didar Singh, nick named 'Mauj Parkash' of village Gill, District Ludhiana, who was then incharge of Gurdwara Mai Theen (Historical Gurdwara of Guru Tegh Bahadur at Agra), was the Guru of Shiv Dayal Singh; it is from him that he learnt the secret of Surat Shabd Yoga.¹⁸⁴

The afore-mentioned versions of various scholars do not appear to be correct. Sant Tulsi Sahib of Hathras seems to be his Guru;¹⁸⁵ the parents of Seth Shiv Dayal Singh had no contact with Daya Singh and Didar Singh (Mauj Parkash). They were

182. Chaturvedi, Parshuram., op. cit., P. 659.

183. Mahant Ganesh Singh., Bharat Mat Darpan, Punjabi, (Amritsar, n.d.), P. 289.

184. Grewal, Bholu Singh., Radha Soami Mat Nirniya, Punjabi, (Narangwal, 1932), P. 14. (quoted by Giani, Partap Singh., Radha Soami Mat Darpan, Punjabi, (Amritsar, 1969), PP. 10, 11).

185. The present writer searched out a manuscript of 361 pages, written in Punjabi, from the Personal library of Dr. Gurcharan Singh, Sector 15-A, Kothi No. 23, Chandigarh. This MS contains much valuable information of the Radha Soami Movement. See its pages No. 23, 24 (cited hereafter as Manuscript No. 1).

I am grateful to Dr. Gurcharan Singh of Chandigarh for providing me access to the manuscript which is now in his possession.

the followers of Sant Tulsi Sahib of Hathras. Thus the family Guru can be the Guru of the child. Moreover, it is also said **that** Seth Shiv Dayal Singh took birth with the prophecy of Sant Tulsi Sahib and the former used to call his beloved Master Sahib or Sahib Ji.¹⁸⁶

Shiv Dayal Singh was appointed as a tutor of Raja Ballabgarh but, he could not proceed with **this** job for long. He resigned and returned to his native home in order to devote the entire time to religious pursuits.¹⁸⁷ Soon after the death of his father, he decided to wind up the ancestral business of money lending and one day, called all the debtors and requested them to return the money within a week. Those who could not comply with his request, their documents were destroyed in their presence, to relieve them of their obligation to reply.¹⁸⁸

His reputation as a great saint, a great scholar and a spiritualist had spread in all quarters of the country. Often the people in large groups visited Soami Ji Maharaj for discussions on religious subjects. After listening to his discourses they felt satisfied and were filled with humility. Most of them, however, sought initiation and were benefited

186. Radha Soami Satsang Beas., Tulsi Sahib : Sant of Hathras, P. 6.

187. Chaturvedi, Parshuram., op. cit., P. 659.

188. Seth, Partap Singh., op. cit., PP. 16, 17; Chaturvedi, Parshuram., op. cit., P. 656.

by spiritual practices and regular Satsang.¹⁸⁹ It is said that Swami Dayanand Saraswati, founder of the Arya Samaj visited Agra and stayed with Soamiji at his residence in Pannigali in 1872. There was a long discussion for a week. Being convinced by the teachings of the Radha Soami Faith, Swami Dayanand is said to have taken initiation from Soami Ji Maharaj.¹⁹⁰ Due to the efforts of Soamiji Maharaj, the number of his followers increased rapidly and he presided over the Satsang meetings for 17 years.¹⁹¹

Over-absorption in spiritual work and neglect of nourishing diet and absence of rest adversely affected Shiv Dayal's health. Ultimately, he breathed his last on June 15, 1878, at the age of sixty.¹⁹² His ashes lie in a sacred tomb in the Radha Soami Garden, about three miles away from Agra city.¹⁹³ The tomb is still under construction and huge amount has been spent on it.

189. Dayal Bagh Souvenir, P. 10.

190. Ibid., pp. 18, 363, 364.

191. Mathur, Agam Prasad., op. cit., P. 36.

192. Hastings, James., op. cit., P. 558; Dayal Bagh Souvenir, P. 26; Seth, Partap Singh., op. cit., P. 107.

193. Farquhar, J.N., op. cit., P. 163.

SOAMI JI'S WRITINGS

Soami Ji's writings are contained in two books, Sarbachan i.e. 'Essential Utterances', one in poetry and the other in prose. He occasionally composed Shabadas (Poems) and dictated these to one Jiwan Lal, and sometimes to Rai Saligram Sahib. Similarly, Sarbachan prose is a collection of certain portions of Soami Ji's discourses which were taken down from time to time by his followers. Both the works were published in 1884 under joint authority of Rai Saligram Sahib and Seth Partap Singh.¹⁹⁴

Soamiji Maharaj, with the help of his disciples and representatives, tried to spread the Radha Soami Movement. During his life time, about 4000 persons irrespective of any distinction of caste, creed, colour, sex and social status, became his followers.¹⁹⁵ After his death, the Radha Soami Faith broke up into three main centres i.e. Agra,¹⁹⁶ Delhi and Beas. The details about the establishment of Beas Centre belong to the next chapter..

-
194. Maheshwari, S.D., Radha Soami Faith, PP. 23, 33; Dayal Bagh Souvenir, P. 13.
195. Dayal Bagh Souvenir, P. 19; Radha Soami Satsang Beas., The Sarbachan, Prose, (Delhi, 1974), P. 3.
196. For details about the Agra Centre, see below, Chapter No. VI. PP. 224-251.

CHAPTER - II

ESTABLISHMENT OF THE BEAS CENTRE (1891) AND THE SPREAD OF THE MOVEMENT UNDER THE SECOND AND THE THIRD GURUS : 1903-1951

ESTABLISHMENT OF THE BEAS CENTRE

On the western bank of the ancient river Beas, some twenty five miles away from the historic city of Amritsar, a centre of the Radha Soami Movement was established by Baba Jaimal Singh in 1891.¹ He was commissioned by his revered Guru Seth Shiv Dayal Singh's wife Radha Ji from Agra, to revive and spread the forgotten teachings of Sant-Mat, the path of the Saints, in the Punjab.²

Jaimal Singh was born in July 1839 in a village Lath Ghumana, Tehsil Batala, District Gurdaspur.³ He was the eldest son of Jodh Singh and Daya Kaur. His parents were deeply influenced by philosophy and teachings of the Adi Granth. This lad, from his childhood, showed signs of spirituality. He visited Gurdwara regularly and started reading the Adi Granth at the age of seven, under the guidance of Mahant Khem Dass.⁴ While studying the Adi Granth, he discovered a mention of True Naam of five words and also five melodies in man which

-
1. Manuscript No. 1, P. 178; Radha Soami Satsang Beas., Origin and Growth, (Delhi, n.d.), P. 3; Giani, Partap Singh., Radha Soami Mat Darpan, Punjabi, (Amritsar, 1969), P. 82; The Illustrated Weekly of India, November 16, 1969, (Bombay), P. 12.
 2. Manuscript No. 1, P. 176; Radha Soami Satsang Beas., Parmarathi Pattar, Part I, Punjabi, (Amritsar, 1960), PP. 10, 11.
 3. Kapoor, Daryai Lal., Firdause Bareen Bar Rue-Zameen, Urdu, (Delhi, 1968), P. 16; Radha Soami Satsang Beas., Parmarathi Pattar, Part II, Urdu (Delhi, 1967), P. 3.
 4. Kapoor, Daryai Lal., Firdause Bareen, PP. 16, 17.

were said to be constantly reverberating in him and might be heard, by proper training. He referred this matter to Mahant Khem Dass but the latter could not throw light on this subject. While still a boy, he travelled about seeking light on this problem from different Mahatmas (spiritual persons) of different faiths but none could satisfy his insatiable thirst regarding True Naam.⁵ During his travels of research, he stayed at Mankana Sahib (now in Pakistan), where he came into contact with Bhai Jota Singh Namdhari who referred him (Jaimal Singh) to Baluk Singh of village Hazro in District Attock. After making some inquiries, he reached Hazro in about 1855 and met Baluk Singh, the founder of the Namdhari movement. He stayed there for a week and discussed about True Naam of five words with Baluk Singh. The latter told Jaimal Singh that he did not know about it. Thereafter, he also met Satguru Ram Singh of village Bhaini of District Ludhiana. However, none of them could satisfy him.⁶ Then, he took a vow of life long celibacy and assiduously performed many Yoga practices and austerities. Ultimately, his research took him to Agra, in Pannigali, where he was initiated by his master Seth Shiv Dayal Singh in 1856.⁷

-
5. Radha Soami Satsang Beas., The Sarbachan, Prose, (Delhi, 1974), P. 3; Manuscript No. 1, pp. 82-90.
 6. Munshi Ram., Ruhani Diary, Part I, Punjabi, (Jullundur, 1972), pp. 220, 221.
 7. Radha Soami Satsang Beas., Sarbachan Radha Soami, Nasar, Hindi, (Delhi, 1963), P. 6.

After that, on his master's bidding he joined the Punjab Sikh Regiment No. 24, in 1856 at Agra.⁸ But, in the following year, his regiment was shifted from Agra to Delhi. He became anxious to resign his post as he did not want to go away from his master's abode. However, his master did not allow him to do so and advised :

"You must attend your duties wholeheartedly. Moreover, you are given the right to impart initiation to the truth seeker in the Army, and assume yourself the servant of the public."⁹

During his service period, alongwith his duties, he practised the Surat Shabd Yoga. It is said of him that on many occasions he was found to have been sitting for spiritual practice the whole of the night.¹⁰ Because of his saintly nature, he was given due respect by the comrades and was affectionately called Baba Ji or Bhai Ji or Sant Sipahi, even his British officers called him 'Lord Bishop'.¹¹ He started to give Naam to the truth seekers in 1884. During his service time, he initiated 185 persons

8. Radha Soami Satsang Beas., Sarbachan Radha Soami, Nasar, P. 6; Kapoor, Daryai Lal., Firdause Baireen, P. 22.

9. Manuscript No. 1, PP. 134, 135.

10. Sarbachan Prose, P. 5.

11. Kirpal Singh., Jiwan Charitar Baba Jaimal Singh Ji Maharaj, Punjabi, (Delhi, 1968), PP. 60, 61.

and brought them in the fold of the Radha Soami Movement.¹²

After doing 34 years' meritorious service in Army, he retired on August 18, 1889,¹³ and started living at his own village Lath Ghomana; there he initiated hundreds of persons.¹⁴ Soon, the number of his followers increased and in 1891, he took up his permanent abode at the western bank of river Beas which at that time was a jungle.¹⁵ Here, he laid the foundation of the present Beas Centre with a hut made of branches and leaves of trees. On the request of his devotees he also started weekly Satsang.¹⁶ He resided here for twelve years and spread the teachings of the Radha Soami Movement in the Punjab. He breathed his last on December 29, 1903, but before that he had appointed S. Sawan Singh Grewal as his successor.¹⁷

-
12. Initiation Record of Radha Soami Satsang Beas Centre., Register No. 1, Volume No. 1, Urdu, from December 9, 1884 to December 6, 1907, Initiation serial Number from 1 to 3010. (cited hereafter as 'Beas Initiation Record').

In early stages the number of Baba Jaimal Singh's followers runs like this : In 1884-15 souls, 1885-33 souls, 1886-40 souls, 1887-52 souls, 1888-26 souls, 1889-19 souls.

13. Manuscript No. 1, P. 171.
 14. Beas initiation Record., Register No. 1, Volume No.1, Urdu, from December 9, 1884 to December 6, 1907.
 15. Manuscript No. 1, P. 178.
 16. Ibid., P. 178.

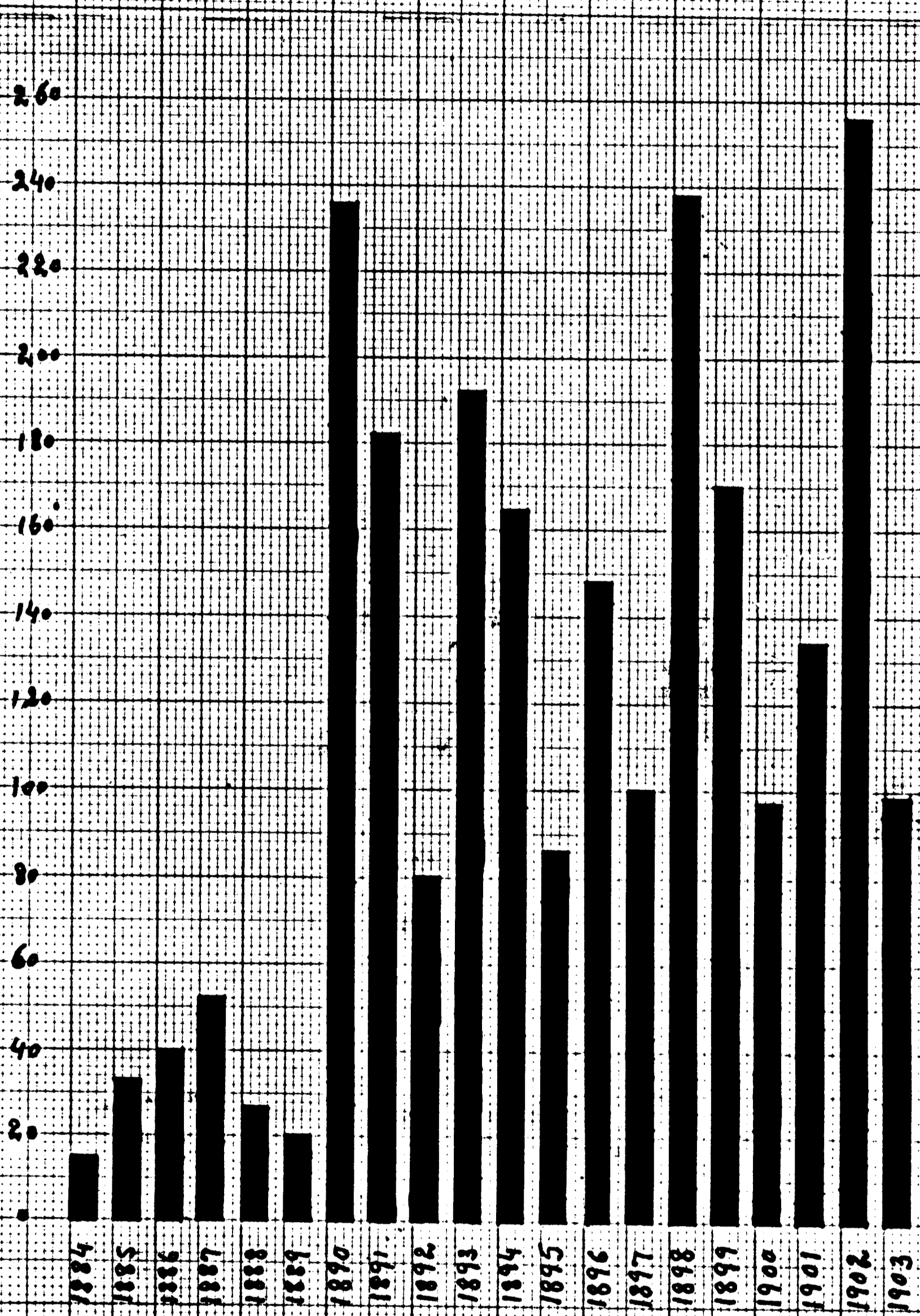
This hut was made between the villages Baraich and Balsarai with the help of Baba Ji's devotees - Parmanand of Dhilwan, Hira Singh of Jaluwal, Dasaundha Singh of Dhariwal and Khazana Khatri.

17. Sethi, Shanti., Message Divine, (Delhi, 1976), P. 98; Radha Soami Satsang Beas., Sarbachan Radha Soami, Nasar, Hindi, P. 6; Kirpal Singh., Jiwan Charitar Jaimal Singh., P. 101; Radha Soami Satsang Beas., Teachings and Brief History, (Calcutta, 1977), P. 7 ; Charan Singh., Spiritual Discourses, (Delhi, 1974), pp. vii-viii.

NO-1

GRAPH SHOWING THE ANNUAL GROWTH FIGURES OF RADHA SOAMI'S FOLLOWERS DURING THE PERIOD OF FIRST GURU BABA JAIMAL SINGH. RADHA SOAMI SATSANG BEAS. DERA BABA JAIMAL SINGH. DISTRICT AMRITSAR, PUNJAB, INDIA. FROM 1884-1903.

Note:- One square represents two persons. (by:- O.P. OAL.)



During his life time, Baba Jaimal Singh initiated 2345 persons irrespective of their caste, creed, colour, sex and social status. Among these persons, 1490 were men while 855 were women. Community-wise, 2249 were Hindus and 96 were Mohammedans.¹⁸ District-wise, comparison about the number of the followers : Lahore district held the first place in the Punjab; it was followed by Amritsar, Gurdaspur, Jullundur and Ludhiana respectively.¹⁹ The number of followers from Ludhiana district was 49 and most of them belonged to the village Mahman Singh Wala.²⁰

Thus after his retirement from service, Baba Jaimal Singh laid the foundation of Radha Soami Faith in the Punjab. Although at that time there were not many roads and other means of communication,²¹ the Baba walked long distances to spread the teachings of his Faith. True, he was not welcomed everywhere,²² yet he was kind and considerate. He spread the Movement in the central Punjab where thousands of people became his disciples.

18. Some authors have mentioned the number of the followers of Baba Jaimal Singh like - 2400, 3000, etc. in their respective volumes. However, their information is wrong; the correct number of his followers is 2345. (Beas Initiation Record., Register No. 1, Volume No. 1, Urdu from December 9, 1884 to December 6, 1907, initiation serial No. from 1 to 3010). See also my article on 'Origin and Growth of the Radha Soami Movement in the Punjab Under Baba Jaimal Singh Ji Maharaj, Beas, (1884-1903), Proceedings of Punjab History Conference, Twelfth Session, March 1978, (Punjabi University, Patiala), PP. 227, 228.
19. Proceedings of Punjab History Conference, Twelfth Session, March, 1978, P. 228.
20. For the annual growth figures of Baba Jaimal Singh's followers, see Graph No. I, facing page 55.
21. Chhabra, G.S., Social and Economic History of the Punjab, 1849-1901, (Jullundur, 1962), P. 244.
22. See below, PP. 173, 174.

THE MOVEMENT UNDER THE SECOND GURU S. SAWAN SINGH

S. Sawan Singh, also affectionately called by his followers as 'Hazur Maharaj' and 'The Great Master', led the Movement from 1903 to 1948. He named the Beas Centre as 'Dera Baba Jaimal Singh Ji Maharaj' after the name of his beloved master.

He was born at village Jatana (near Mahman Singh Wala), in District Ludhiana, Punjab, in a Grewal Jat family on July 20, 1858.²³ He had dynastical link with S. Dariya Singh son of

23. Jagat Singh., The Science of the Soul, (Delhi, 1977), P. 253.

However, other authors such as - Kirpal Singh, (A Brief Life-Sketch of Hazur Baba Sawan Singh Ji Maharaj, (Delhi, 1973), P. 2); Chaddha, Harish Chander, Pita-put, punjabi, (Chandigarh, 1973), P. 44); Sahai, B.M. and Radha Krishan, (The Saint and His Master, (Delhi, 1968), P. 31); Sethi, Shanti, (Message Divine, P. 98); Bhatnagar, Jagmohan Lal's article published in Rasala Sari Duniya, Monthly, Urdu, April 1957, (Dera Baba Jaimal Singh, Beas), P. 17; Isaac A. Ezekiel, (Kabir the Great Mystic, (Calcutta, 1973), P. 419) and Giani Partap Singh, (Radha Soami Mat Darpan, P. 84), say that Sawan Singh was born on July 27, 1858, at village Mahman Singh Wala. But all these writers are not correct, because they regard July 27, 1858 as authentic date of birth, this is the date on which the birth day is traditionally used to be celebrated at the Dera Beas. Moreover, their version regarding the birth place (Mahman Singh Wala) is also incorrect, because in the second half of the nineteenth century there was a custom among the Grewal families that the first child took birth at Nankey Ghar (maternal grand-father's house). Thus, Sawan Singh's mother, Shrimati Jeevni, strictly observed this custom and she gave birth to this first child at her father's home at village Jatana on July 20, 1858 and not at village Mehman Singh Wala, District Ludhiana. (Information regarding customs for the birth of the first child among the Grewal families is collected from Sardar Gurdev Singh Grewal son of Sardar Gurdial Singh Grewal of village Mahman Singh Wala, District, Ludhiana).

SPLIT IN THE RADHA SOAMI MOVEMENT IN THE PUNJAB, HARYANA, DELHI. 1891-1974

SETH SHIV DAYAL SINGH
SOAMI JI MAHARAJ
1861-1878
(FOUNDER)

AGRA CENTRE

BABA JAIMAL SINGH
1891-1903
BEAS CENTRE
PUNJAB

BAGGA SINGH
1900-1944
TARN TARAN CENTRE
PUNJAB

S. SAWAN SINGH
1903-1948
BEAS CENTRE
PUNJAB

DEVA SINGH
1944-1960
TARN TARAN CENTRE
PUNJAB

MEHAR SINGH
1945-1975
JULLUNDUR CENTRE
PUNJAB

S.B. JAGAT SINGH
1948-1951
BEAS
PUNJAB

S. KIRPAL SINGH
1948-1974
DELHI

TEJA SINGH
1949-1967
SAIDPUR
PUNJAB

MASTANA SHAH
BALOCHISTANI
1948-1960
SIRSA
HARYANA

TARN TARAN CENTRE
PUNJAB

JULLUNDUR CENTRE
PUNJAB

S. CHARAN SINGH
1951-CONTINUE
BEAS
PUNJAB

RASILA RAM
1967-CONTINUE
SAIDPUR
PUNJAB

CHARAN SINGH
1973-CONTINUE
SAIDPUR
PUNJAB

PARTAP SINGH
1961-CONTINUE
TARN TARAN
PUNJAB

SADHU SINGH
1961-1975
FEROZEPUR
PUNJAB

THAKUR SINGH
1969-CONTINUE
FEROZEPUR
PUNJAB

BUTA SINGH
1963-CONTINUE
PANJGRAIN KALAN
PUNJAB

BAILA SINGH
1970-CONTINUE
CHUSLEYWARD
PUNJAB

GURBACHAN LAL
1961-CONTINUE
DHIANPUR
PUNJAB

GURBAKSH SINGH
1960-CONTINUE
JAGMAL WALI
HARYANA

MANGUMAL
1974-CONTINUE
LUDHIANA
PUNJAB

SATNAM SINGH
1960-CONTINUE
SIRSA
HARYANA

S. Lakha Singh Grewal of village Narangwal, District Ludhiana.²⁴

His father Sardar Kabul Singh held the high post of Subedar Major in Indian Army. His mother, Shrimati Jeevni was a thorough gentle lady. S. Sawan Singh was the only son of his parents and as such all their hopes and aspirations were centred around him.²⁵

He used to accompany his grand-father Sardar Sher Singh, to see all the saints and Sadhus who came to his village. He completed first reading of the Adi Granth (the sacred book of the Sikhs) at the age of ten years. It shows that he had a quick grasp and an unusual capacity for learning. As a boy, he repeated by heart the Japji of Guru Nanak and the Jap Sahib of Guru Gobind Singh.²⁶

24. Revenue Record District Ludhiana., Misal-i-Haqiat, 1852, Mahman Singh Wala, number Had-Bast 308, Tehsil and District Ludhiana, (Urdu) pp. 19-20; Shijra-i-Nasab, Part I, II, 1881, of the owners village Mahman Singh Wala, Pargana Ghungrana, number 308, Tehsil and District Ludhiana, (Urdu); Misal Bando-Bast, 1909-1910, Mahman Singh Wala, number Had-Bast, 308, Tehsil and District Ludhiana.

Regarding the geneological table of S. Sawan Singh, one reputed preacher of the Beas Centre, Giani, Arur Singh is of the opinion that S. Sawan Singh had direct dynastical link with Mahman Singh. According to his statement - Mahman Singh's son was Dariya Singh and the latter's son was Sher Singh and his son was Kabul Singh whose son was Sawan Singh. (Rasala Sari Duniya, Monthly, Urdu, March 1952, (Dera Baba Jaimal Singh, Beas), p. 17, 18). This is not correct, as the revenue record of District Ludhiana shows that Dariya Singh was not the son of Mahman Singh but his brother and both of them were sons of Lakha Singh Grewal of village Narangwal, District Ludhiana. Therefore, S. Sawan Singh had no direct dynastical link with Mahman Singh.

For details, see Chart-I, Pedigree Table of Sardar Lakha Singh Grewal of village Narangwal, District Ludhiana, facing page 57. (based upon Revenue Record of District Ludhiana, referred to above, as well as Registers No. 1-11/3 (1888-1904), Birth and Death Record of Thana Dehlon, District Ludhiana, housed in the Office of Chief Medical Officer, Ludhiana).

25. Souvenir World Conference on Unity of Man, 1974, (Delhi, 1974), p. 1.
26. Kapoor, Daryai Lal., Call of the Great Master, (Delhi, 1972), p. XXX, Also see Rasala Sari Duniya, Monthly, Punjabi, June 1948, (Dera Baba Jaimal Singh, Beas), p. 205.

He got his elementary education in a primary school at Narangwal and passed Middle Standard Examination from Middle School Gujarwal. In 1878, he passed his Matriculation Examination from Mission High School, Ludhiana.²⁷ During his school career, he always stood first in the class. After sometime, he was appointed a Zileदार in Canal Department, but soon he had to leave this job due to severe illness.²⁸ However, about 1880 he joined Punjab Sikh Regiment No. 14, and worked for sometime as a teacher in Military School Farrukhabad. Soon after that he joined the Thompson Engineering College at Roorkee in order to qualify the Civil Engineering course.²⁹ In 1882, he passed the examination and rejoined the military service. In 1883, he was posted as Sub-Divisional Officer at Naushehra in the North Western Frontier Province of India, where he spent about 18 years of his service.³⁰ As an officer he won the admiration and regard of seniors and subordinates alike for his diligence, integrity, sagacity and courtesy. His leisure hours were spent in studying the religious scriptures and in the company of Sadhus.³¹

-
27. Satsandesh, Monthly, September 1970, (U.S.A.), P. 3.
 28. Souvenir, 1974, P. 2.
 29. Ibid., P. 2.
 30. Sahai, B.M. and Radha Krishan., op. cit., P. 33;
Souvenir, 1974, P. 2; Kapoor, Daryai Lal, Dharti Par
 Swarg, Hindi, (Jullundur, 1975), P. 52.
 31. Souvenir, 1974, P. 2.

He met several holy men of different religious denominations in order to quench his spiritual thirst. During his two years' stay at home, he had the benefit of the society of Bhai Bhoop Singh, a Tyagi (a hermit). Under his influence, Sawan Singh thought of leading the life of a Tyagi but he did not want to displease his parents who had set their heart on his having a good job to **uphold** the family tradition. At Farrukhabad, he used to hold discussions with various saints, particularly Bhai Nihal Singh Thohewale. Later on, when he was posted at Peshawar, he used to visit Baba Kahan, a holy Faquir. He tried his best to get the secret of the Almighty from him but failed. During his service period he was posted for a long time in the Murree Hills. There he resided near Bharpura Mal Dharamshala where Sadhus going on a pilgrimage to Amarnath Cave used to stay. He used to have discussions with the Sadhus about God-realisation but could not get satisfactory answers.³² Later on, Baba Jaimal Singh alongwith Bibi Rukko reached Murree. S. Sawan Singh attended his discourses and discussed various problems with him. Ultimately, all his doubts were dispelled and he was initiated into the Radha Soami Fold on October 15, 1894, by Baba Jaimal Singh at Murree (now in

32. Souvenir, 1974, P.3; Satsandesh, Monthly, September 1970, (U.S.A.), P.3; Anmol Bachan, Monthly, Punjabi, July 1964, (Ludhiana), P.9.

33. Souvenir, 1974, P.3; Satsandesh, Monthly, September 1970, (U.S.A.), P.3.

Pakistan).³⁴ In December 1903, when Baba Jaimal Singh left for his heavenly abode, S. Sawan Singh became his successor.³⁵

S. Sawan Singh remained in government service for 28 years and finally retired on April 9, 1911. After retirement, he took up his permanent abode at Dera Baba Jaimal Singh Ji Maharaj, Beas and remained here till his death.³⁶ He spread the teachings of the Radha Soami Movement despite great opposition from other sects.³⁷ During his 45 years' Guruship, he travelled extensively to spread the message of his master and established several preaching centres all over the country. Even foreigners and highly educated persons became his disciples. He wrote several books on Radha Soami philosophy. He died on April 12, 1948, after appointing Sardar Bahadur Jagat Singh as his successor.³⁸

No doubt, Baba Jaimal Singh had laid the foundations of first centre of the Radha Soami Movement in 1891, but the real

34. Parmarathi Pattar, P. 19; Radha Soami Satsang Beas., Sarbachan Radha Soami, Nasar, Hindi, P. 6; Arur Singh., Hazuri Sakhian, Urdu, (Amritsar, n.d.), PP. 21,22; Radha Soami Satsang Beas., Parmarathi Pattar, Part II, Urdu, PP. 7, 8; Beas Initiation Record., Register No. 1, Volume No. 1, Urdu, from December 9, 1884 to December 6, 1907. S. Sawan Singh's initiation serial number is 928.
35. Katherine Wason., The Living Master, (Delhi, 1966), PP.72,73.
36. Parmarathi Pattar, P. 19; Kapoor, Daryai Lal., Call of the Great Master, P. XXXIII.
37. See below, Chapter No. VII. 'The Radha Soami Movement and other socio-religious movements', PP. 259-279.
38. Sethi, Shanti., op. cit., P. 99; Parmarathi Pattar, P. 19.

architect, designer and builder of Beas Centre was S. Sawan Singh. The latter, after his initiation in 1894, started taking pains to expand this Centre. First of all, in order to meet requirements of the constructional programme, a brick-kiln was set up in this Centre and the first fire was given to it on Sunday, May 16, 1897 with the hands of Baba Jaimal Singh.³⁹ 'Darbar Hall or Satsang Ghar No. 1' was the first Pucca building that was constructed in the Dera in September 1898.⁴⁰

In those days, the Satsang was performed monthly and the pilgrims came from far and wide. There was no adequate arrangement of water supply in the Dera. In order to meet their daily needs the Satsangis had either to use the water of river Beas or water of Persian wheels situated in the nearby villages. Realizing the difficulty of water, a well was sunk in the Dera compound on December 8, 1898 and it was named as Soami Sagar after the name of Soami Ji Maharaj of Agra.⁴¹

Next, to solve the accommodation problem of the Satsangis, some small rooms were constructed in 1900.⁴² On seeing the increasing number of the followers, Satsang Ghar No. 2 or Bhajan

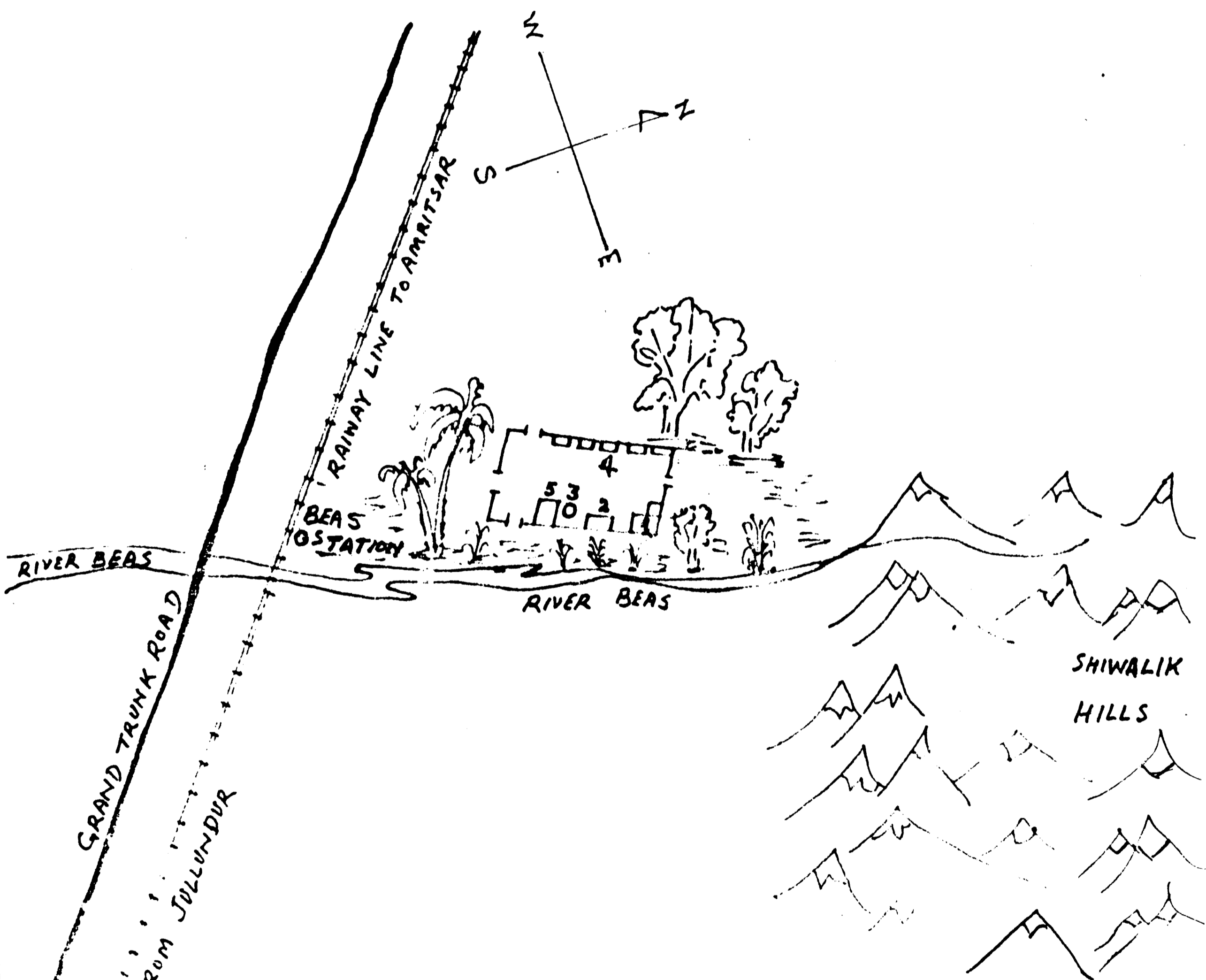
39. Parmarathi Pattar, Letter No. 9, pp. 39, 40; Kapoor, Daryai Lal., Dharti Par Swarg, P. 21.

40. Chaddha, Harish Chander., op. cit., P. 54; Parmarathi Pattar, P. 19.

41. Parmarathi Pattar, Letter No. 55, pp. 116-118; Kapoor, Daryai Lal., Dharti Par Swarg, P. 21.

42. Parmarathi Pattar, P. 19.

VIEW OF
 THE DERA 'BABA JAIMAL SINGHJI MAHARAJ'
 ESTABLISHED IN 1891 ON THE RIGHT BANK
 OF RIVER BEAS, DISTRICT AMRITSAR, PUNJAB
 (INDIA)



INDEX

- 1 - BABA JAIMAL SINGH ROOM, 1891
- 2 - DARBAR HALL OR SATSANG GHAR 1898
- 3 - SOAMI SAGAR (WELL), Dec, 1898
- 4 - SMALL ROOMS (5), Sept., 1900
- 5 - SATSANG GHAR No 2 - Dec, 1902

DERA BABA JAIMAL SINGHJI MAHARAJ	
To	
BEAS	3 MILES
AMRITSAR	27 MILES
JULLUNDUR	25 MILES
DELHI	255 MILES

Ghar) was constructed in December 1902.⁴³ Thanks to the efforts of S. Sawan Singh, the construction of these buildings was completed during the life time of Baba Jaimal Singh;⁴⁴ the major portion of the expenditure was also paid by the former from his own pocket.⁴⁵ Next, a double-storeyed building, which is now used as library of this Centre, was constructed in 1911.⁴⁶ It is situated near the Soami Sagar. From May 1, 1911, the Great Master began holding regular weekly Satsangs (discourses), on every Sunday at the Dera.⁴⁷ In 1923-1924, residential place for S. Sawan Singh was built near the room of Baba Jaimal Singh.⁴⁸ On September 30, 1934, he laid the foundations of a very spacious building i.e. Radha Soami Satsang Ghar No. 3.⁴⁹ This building was completed in 1937.⁵⁰ It consists of a huge hall of 'T' shape which has seating capacity for ten thousand people.⁵¹ This Satsang Ghar is made of white and black marble and brick. The imposing domes and minarets of this building can be seen from a distance of many miles. In these days, it is used to conduct initiations. However, it may be added here that it has no spiritual significance, its purpose is purely functional.

-
43. Parmarthi Pattar, P. 19.
 44. See Chart - 2, showing the establishment of Dera Baba Jaimal Singh Ji Maharaj, Beas, in 1891 and its development till December 1902, facing page 62.
 45. Parmarthi Pattar, P. 20.
 Besides the above mentioned construction work, two rooms with Verandahs were built at Soami Bagh Agra in 1901 for staying of Beas's Sangat who visited Agra on Sath Shiv Dayal Singh's Bhandaras.
 46. Kapoor, Daryai Lal., Dharti Par Swarg, P. 122.
 47. Kapoor, Daryai Lal., Call of the Great Master, P. XIX.
 48. Parmarthi Pattar, P. 19.
 49. Satsandesh, Monthly, September 1970, (U.S.A.), P. 5;
 Kapoor, Daryai Lal., Dharti Par Swarg, P. 123.
 50. Parmarthi Pattar, P. 19.
 51. Satsandesh, Monthly, September 1970, (U.S.A.), P. 5.

334696

Several preaching centres of the Radha Soami Faith were also established in many big towns and cities of the Punjab. Satsang Ghars were erected at Lahore, Gujranwala, Jhelum, Rawalpindi, Montgomery, Multan, Lyallpur, Nathia Gali, Daska, Sialkot, Sheikhpura, Quetta (now in Pakistan), Amritsar, Jullundur, Hoshiarpur, Gurdaspur, Ludhiana, Paror, Kulu-ki-Bar, Bahota, Mandi, Dalhousie, Kangra, Delhi, Ghuman and Sirsa.⁵²

S. Sawan Singh was a great scholar who studied different languages - Sanskrit, Hindi, Punjabi, English, Urdu and Persian.⁵³ This enabled him to delve deep into comparative study of scriptures of the Hindus, the Muslims and the Sikhs. He also collected rare books on various religions in his personal library, some of which were in manuscript form.⁵⁴ He wrote Shabad Di Mahima Dey Shabad, Gurmat Sidhant : Chaurasi Wishian Wala, Gurmat Sidhant (in two volumes), Philosophy of the Masters (in five volumes), My Submission, Spiritual Gems : 1896-1948, Tales of the Mystic East, Discourses on Sant Mat, Gurmat Sar (in two volumes), Shabad Sar and Satsangs. Here some details about his literary works may not be out of place.

52. Origin and Growth, PP. 14, 22.

53. Souvenir, 1974, P. 2.

54. Ibid., P. 2.

SHABAD DI MAHIMA DEY SHABAD

S. Sawan Singh compiled this volume of 692 pages and got it published in Gurmukhi script, Punjabi language, under his own name.⁵⁵ He selected 848 Shabad from the Adi Granth of the Sikh Gurus as well as the Hindu and the Muslim Bhagats.⁵⁶ In this volume, he also included 14 biographies of the said Gurus and the Bhagats. All these Shabadas are similar to those of the Adi Granth and no change is made in them. But, to make them understandable for the readers, the author explained the meaning of technical words in simple Punjabi in the footnotes on every page.⁵⁷ The subject matter relates to sound current, true Master, Mind, truth seeker, God-realization, etc. This volume was compiled for the Gurmukhi knowing people of north India. This volume was criticised by the orthodox Sikhs; about this criticism more would be said in one of the subsequent chapters.⁵⁸

-
55. Sawan Singh, (compiler)., Shabad Di Mahima Dey Shabad, Punjabi, (Lahore, Samvat 1993), PP. 18-35.
56. The detail of Gurus' Shabadas is : 157 shabad belong to Guru Nanak Dev; 13 to Guru Angad Dev; 178 to Guru Amar Dass; 109 to Guru Ram Dass; 308 to Guru Arjun Dev; 28 to Guru Teg Bahadur. (for details, see Shabad Di Mahima Dey Shabad, PP. 5-635). The detail of Bhagat's Shabadas is : 34 shabad belong to Kabir; 9 to Nam Dev; 6 to Ravi Dass; 1 belongs to Dhanna; 1 to Sadna; 1 to Perma Nand; 1 to Beini; 2 belong to Farid. (for details, see Shabad Di Mahima Dey Shabad, PP. 636-693).
57. For details, see Shabad Di Mahima Dey Shabad, foot-notes on every page.
58. See below, Chapter No. VII, P.263.

GURMAT SIDHANT : CHAURASI WISHIAN WALA

This book was written by S. Sawan Singh in Punjabi and it was published in 1920.⁵⁹ It consists of eighty four topics about Shabad (sound current), Guru, disciple, worship of God,⁶⁰ etc. The topics are explained giving quotations from the Adi Granth⁶¹ and the meanings of technical words are given in the foot-notes so that the Punjabi knowing people could understand them well.

GURMAT SIDHANT (in two volumes)

S. Sawan Singh wrote this book in 1942.⁶² Like other two books mentioned above, it is also written in Punjabi. It is in two volumes. According to the present Maharaj, Charan Singh of Beas,

"It is an encyclopaedia of Sant Mat : as the Great Master explained it from every point of view. It was written especially for the Sikhs with the back ground of Granth Sahib, because when this movement of Radha Soami Faith and all that started in the Punjab, they were probably the most agitated, because Maharaj Ji used to explain from the Granth Sahib what Sant Mat is and they probably felt that he was giving a wrong interpretation to the teachings of the Granth Sahib"⁶³

-
59. Sawan Singh., Gurmat Sidhant : Chaurasi Wishian Wala, Punjabi, (Jullundur, 1979), P. xi.
This volume is famous as Chhota Gurmat Sidhant among the Radha Soamis.
60. Ibid., PP. xiii-xvi.
61. Ibid., P. xii.
62. Kapoor, Daryai Lal., Dharti Par Swarg, P. 437.
63. Charan Singh., The Master Answers, (Delhi, 1966), P. 11.

The first volume consists of 999 pages. It deals with the philosophical topics such as Soami (Lord), Shabd (sound), Anhad Shabd (unlimited sound), Naam (name), Gurmantar (spiritual instruction), Guru (master), perfect master, imperfect master etc.⁶⁴ In this volume, the author not only gives quotations in their original form from the Adi Granth but also from the Vedas, the Upanishadas, the Zend Avesta, the Shrimad Bhaqwad Geeta, the Ramayana, the Mahabharata, the Manusmriti, the Bhakti Saagar, the Quran, the Bible, the Sarbachan etc.⁶⁵ In this volume Persian, Urdu, Sanskrit and Hindi words have been used with Punjabi.

The second volume consists of 1016 pages. It deals with the physical, mental, moral and general aspects of spiritual discipline and includes discussion on such topics as Simran (repetition), Dhyan (contemplation), Dhun (sound), Sewa (service) Satsangs (spiritual discourses), love, fear, Mukti (salvation), prayer, etc.⁶⁶ Every aspect is discussed in very minute details. In order to prove one aspect the author has quoted various sayings from the writings of different saints of the past.

-
64. Sawan Singh., Gurmat Sidhant, Volume I, Punjabi, (Amritsar, 1959), PP. Ura to Jhajja, (index).
65. The author frequently quotes from: the Rig Veda, Yajur Veda and Atharva Veda, the Svetasvatara Upanishad, Katha Upanishad, Maitri Upanishad, Chandoga Upanishad and Mundaka Upanishad. (for details, see Gurmat Sidhant, Volume I, PP. 7-10, 13, 14, 101-103, 106, 159, 161, 234, 238, 244, 644, 646, 665-668).
66. Sawan Singh., Gurmat Sidhant, Volume II, Punjabi, (Amritsar, 1959), PP. Ura to Thatha, (index).

The subject matter is mostly devotional and appeals directly to the heart of the reader. However, it is repetitive.⁶⁷

PHILOSOPHY OF THE MASTERS (in five volumes)

This is English translation of Gurmat Sidhant, originally written in Punjabi, in two volumes. The work is divided into five volumes. Each volume is the gist of the original work. Quotations from religious books have been given in translation form. Each volume contains its own glossary and its own introduction entitled "My Submission" and each deals with different aspects of spiritual discipline. These volumes are written for the English knowing people.

MY SUBMISSION

It is the brief summary of the Philosophy of the Masters (in five volumes). This book is divided into two parts. The first part consists of a compendium of fourth and fifth volumes⁶⁸ while the second part of first, second and third volumes of the Philosophy of the Masters.⁶⁹

SPIRITUAL GEMS : 1896-1948

This book is divided into two parts. The first part consists mostly of excerpts of 119 letters written by Baba Jaimal Singh to S. Sawan Singh from 1896 to 1903.⁷⁰ The second part

-
67. For repetition, see Gurmat Sidhant, Volume I, PP.228-319, 346-380.
68. Sawan Singh., My Submission, (Delhi, 1977), PP. 1-99.
69. Ibid., PP. 103-179.
70. Sawan Singh., Spiritual Gems : 1896-1948., (Calcutta,1960), PP. 13-91.

consists of 210 letters written by S. Sawan Singh to the Satsangis (followers) and truth-seekers from the year 1919 to 1948.⁷¹ The subject matter of this volume deals with the physical, moral and general aspects of life.

TALES OF THE MYSTIC EAST

It is a collection of ninety stories. The stories relate to the saints of Iran, Iraq and India, such as Shams-i-Tabriz, Maulana Rum, Khwaja Hafiz, Farriduddin Attar, Sheikh Shibli, Muinuddin Sanjiri, Rabia Basri, Mansur, Hazrat Junaid, Ravi Das, Pipa, Nanak Dev, Bhikha, Bulleh Shah, Inayat Shah, Suthra, Sheikh Farid, Qutabuddin, Dharam Dass and Kabir.⁷² This book was written for the English knowing people who perhaps know little about the afore-mentioned saints and their teachings.

DISCOURSES ON SANT MAT

This book is an English translation of the discourses delivered in Punjabi language from time to time by S. Sawan Singh. It consists of twelve discourses. The author takes Shabads (hymns) from the writings of different saints and explains them

-
71. Sawan Singh., Spiritual Gems : 1896-1948.,
PP. 115-387.
72. Sawan Singh., Tales of the Mystic East, (Delhi, 1964),
PP. 44-46, 58, 59, 90, 91, 99, 100, 120, 121, 181, 182,
232-234, 240, 241.

in his discourses.⁷³ In these discourses various aspects of spirituality have been explained. His other works in Punjabi are Gurmat Sar (in two volumes), Shabad Sar and Satsangs. In addition to it, he also translated Sarbachan of Soami Ji Maharaj of Agra, into Punjabi and got it published in 1902.⁷⁴

All his works are written in simple language and are in prose form. These give the essential information about the philosophy and tenets of the Radha Soami Movement. From his writings, it should also be clear that the Radha Soami Movement is not entirely a part of Sikhism and all its teachings have not been taken only from the Adi Granth. The Great Master, while writing his works, has also heavily drawn from the Vedas, the Upanishadas, the Bible, the Quran and the teachings of other Sufi saints. By writing his works in simple Gurmukhi and other languages, he added a new dimension to spiritual leadership by bringing the esoteric teachings within the comprehension of the common people.

-
73. The detail of Saints' Shabadas is : 4 Shabad of Soamiji Maharaj; 3 of Nanak Dev; 1 of Ram Dass; 1 of Dadu Dayal; 1 of Kabir; 1 of Paltu and one of Khwaja Hafiz. (for details, see Sawan Singh., Discourses on Sant Mat, (Delhi, 1975), PP. 1-283.)
74. Parmarthi Pattar, Letter No. 131, PP. 226-227.

S. Sawan Singh, during the period of his Guruship, toured throughout India in order to spread the teachings of the Radha Soami Faith. As a result of these tours, men and women of many religions and classes became Radha Soamis. He also initiated many educated foreigners. Among the latter, most outstanding was Dr. Julian P. Johnson, M.A., M.D., an American Surgeon who visited Beas in 1932, became a devotee of the Great Master and wrote four books. He lived at Beas till his death in 1939.⁷⁵ Another instance is that of Col. C.W. Sanders, who was a Chairman of Selection Board of Emergency Commission of Great Britain into Indian Army in 1937-⁷⁶38. He was greatly influenced by the Radha Soami teachings and was initiated by the Great Master on October 23, 1938.⁷⁷ He wrote a book for the truth seekers in English. Further, on his return to Great Britain,

75. Kapoor, Daryai Lal., Dharti Par Swarg, P. 134; Sawan Singh., Discourses on Sant Mat, (Delhi, 1975), P. VI.

Dr. Julian P. Johnson wrote - With a Great Master in India, (Delhi, 1934); The Unquenchable Flame, (Lahore, 1935); The Call of the East, (Lahore, 1936) and The Path of the Masters, (Delhi, 1939).

76. Kapoor, Daryai Lal., Dharti Par Swarg, P. 134.

77. Radha Soami Satsang (Beas) South Africa., Where Masters Walk, Volume III, (Durban, n.d.), P. 60.

he was deputed as a representative of Radha Soami Centre Beas.

He held this office from December 1, 1943 till October 31, 1972, and took great pains to spread the Movement in the United

Kingdom.⁷⁸ The Great Master also initiated Sir Colin Garbett,

who spread the teachings of this Movement in South Africa

between 1936-40. Sir Colin also wrote a book on the principles of the Radha Soami Movement and compared Surat Shabd Yoga with

other Yogas.⁷⁹ The other prominent foreigners who were initiated

by the Great Master included Major I.P. Little, Dr. Lander from

South Africa,⁸⁰ Dr. Pierre Schmidt of Switzerland,⁸¹ Mr. N. Meyers,

Mr. Repogle, Dr. Randolph Stone of U.S.A.⁸² They all assisted their

Guru in spreading his teachings in their respective countries.

78. Where Masters Walk, Volume III, P. 60.

Col. C.W. Sanders wrote - The Inner Voice, (Delhi, 1948).

79. Kapoor, Daryai Lal., Dharti Par Swarg, P. 134.

Sir Colin Garbett wrote - The Ringing Radiance, (Delhi, 1981).

80. Ibid., P. 135.

81. Where Masters Walk, Volume III, P. 60.

Dr. Pierre Schmidt was a renowned homeopath of Geneva (Switzerland). During his Indian tour of 1937, he came into contact with Great Master. Being impressed by his logical teachings, he took initiation from him (Great Master). On his return to his country, he was deputed a representative of his Master for Switzerland. He spread this Movement whole-heartedly for fourteen years and attracted many people of different countries to this Faith. He translated several books of the Radha Soami Faith into French. Moreover, he revisited the Dera Beas on December 29, 1947 and gave treatment to his ailing Master till April 2, 1948. (Where Masters Walk, Volume III, P. 60; Munshi Ram., Ruhani Diary, Part II, Hindi, (Jullundur, 1976), pp. 399-422.).

82. Where Masters Walk, Volume III, P. 61; Kapoor, Daryai Lal., Dharti Par Swarg, P. 385.

Other achievements of the Great Master may also be mentioned, albeit quite briefly. He developed the Langar system, where during his time, on the occasions of monthly Satsang, thousand of persons took meals at a time.⁸³ Further, free accommodation and medical facilities were also provided to the visitors. Even minor operations were performed by one Dr. Julian P. Johnson.⁸⁴ In order to supply flour to the Langar (common kitchen) a flour mill was also constructed on the Dera. Mechanised farming was also introduced in the fields of the Dera. An electricity generating set was installed in the Dera which supplied power to all the buildings.⁸⁵ In this way, a new colony, with modern facilities started developing at the Dera Baba Jaimal Singh, Beas.

His humanitarian work extended to other fields also : during the communal riots of 1947, when the Punjab was partitioned, the Great Master gave shelter to the Mohammedans who came to the Dera in large numbers. In addition to free board and lodging facilities they were given clothes and money at Dera Baba Jaimal Singh, Beas, so that they might be able to reach Pakistan safe and sound. In those days, the followers of the Great Master observed their duties very carefully day

83. Kapoor, Daryai Lal., Dharti Par Swarg, PP. 125, 374.

84. Chaddha, Harish Chander., op. cit., P. 97.

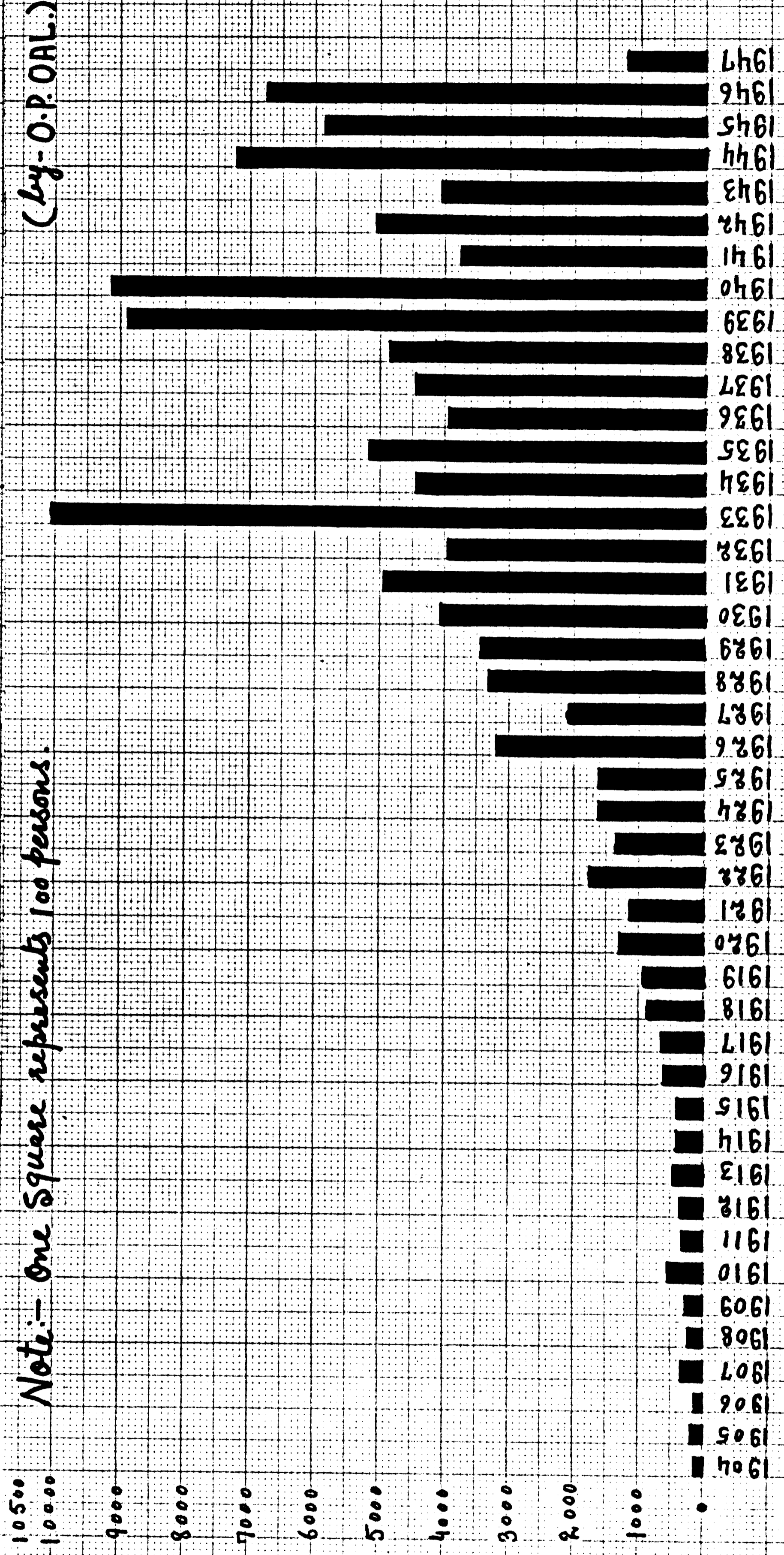
85. Kapoor, Daryai Lal., Dharti Par Swarg, P. 176.

and night in protecting the Mohammedans without asking whether they were Satsangis or non Satsangis. The same treatment of affection and sympathy was accorded to the Hindu refugees who migrated from Pakistan to India and took refuge in the said Dera.⁸⁶ Similar protection was given to the Mohammedans as well as Hindu refugees in the Satsang Ghars of Amritsar and Sirsa.⁸⁷ The services of the Guru were appreciated by many.⁸⁸ This also made the Guru popular among the people.

Although according to the instructions of Baba Jaimal Singh, the Great Master had started the work of initiation in his early years,⁸⁹ the number of his initiates remained very small. For instance, till 1910 when he remained in service, he initiated 1,727 persons.⁹⁰ But after his retirement from Army (1911), he paid whole-hearted attention to spread the Movement. As a result of his exertions from 1911 to 1948,

86. Kapoor, Daryai Lal., Dharti Par Swarg, PP. 184-185.
 87. Ibid., PP. 186-187; Ruhani Diary, Part II, PP.391, 395.
 88. Ruhani Diary, Part II, PP. 355-356.
 89. He started imparting initiation on July 26, 1904. See Beas Initiation Record., Register No. 1, Volume No. 1, Urdu, from December 9, 1884 to December 6, 1907.
 90. Beas Initiation Record., Register No. 1, Volume No. 1, 2, Urdu, from December 9, 1884 to December 6, 1907 and from December 6, 1907 to March 26, 1922 respectively.

NO-II GRAPH SHOWING THE ANNUAL GROWTH FIGURES OF RADHA SOAMI'S FOLLOWERS. DURING THE PERIOD OF SECOND GURU S. SAWAN SINGH. RADHA SOAMI SATSANG BEAS. DERA BABA JAIMAL SINGH. DISTRICT AMRITSAR, PUNJAB, INDIA FROM 1904-1947.



Note:- One Square represents 100 persons.

he brought 1,23,625 more persons into the Radha Soami Faith.⁹¹ Thus, during the period of his Guruship, he initiated 1,25,352 persons.⁹² His followers included the Sikhs, Hindus, Mohammedans and Christians of different status and positions.⁹³

We may sum up that under S. Sawan Singh Dera Baba Jaimal Singh, Beas grew from a cluster of few mud-huts into a modern colony. By constructing a Radha Soami Satsang Ghar No. 3 of black and white marbles, setting up a brick kiln,

91. Beas Initiation Record., Register No. 1, Volume No. 2 to 13, Urdu, from December 6, 1907 to July 8, 1947.

92. Beas Initiation Record., Register No. 1, Volume No. 1 to 13, Urdu, from December 9, 1884 to July 8, 1947.

The Great Master stopped the work of initiation on May 20, 1947 and his last initiate was S. S. Padki of Bangalore. The yearly average of the persons initiated by him comes to 2915.12; in comparison, it may be said that, this is greater than that initiated by his Guru Baba Jaimal Singh whose yearly average of initiation was 120.26. (Based upon the Beas Initiation Record).

For the annual growth figures of S. Sawan Singh's followers, see Graph No. II, facing page 74.

93. Kirpal Singh., A brief life-sketch of Hazur Baba Sawan Singh Ji Maharaj, P. 16.

The Initiation Record of the Beas Centre pertaining to the period of the second Guru and his successors does not give details about the caste of the persons who became Radha Soamis. A careful look at the names of the Radha Soami converts given in the Registers clearly reveals that, they came of major communities of the Punjab, Majority of them were Sikhs, slightly less were the Hindus, the Mohammedans were a few. This continued to be true of all subsequent followers of the Radha Soamis.

providing board and lodging facilities to the visitors, he made the Dera a permanent head office of the Movement in the midst of the Punjab. In addition, through his writings and by conducting long tours, despite opposition of the orthodox Sikhs,⁹⁴ he spread the teachings of the Faith in the Punjab, parts of N.W.F.P., Jammu and Kashmir, Rajasthan, Sindh, Delhi, Uttar Pradesh, Maharashtra and Madhya Pradesh.⁹⁵ In foreign countries such as U.K., U.S.A., Switzerland and South Africa,⁹⁶ his disciples not only started acquainting their respective countrymen with the teachings of this Faith but also took up the work of initiation. Perhaps, it was due to these contributions that his followers reverently called him "The Great Master".

THE MOVEMENT UNDER THE THIRD GURU OF BEAS CENTRE

The third Guru of Beas Centre, Sardar Jagat Singh Kalair, popularly known among his followers 'Sardar Bahadur Ji Maharaj' led the Movement for three years and a half i.e. from April, 1948 to October, 1951. During this short period this Centre made further progress in all directions.

He was born on July 27, 1884 at a small village Nussi, situated on the Grand Trunk Road, near Jullundur, in Punjab.

-
94. For details about the opposition of the orthodox Sikhs, see below PP. 261-279.
95. Annual Report 1973, P. 51.
96. Ibid., P. 51.

His father Sardar Bhola Singh, a landlord was the member of the District Board.⁹⁷ His mother, Shrimati Nand Kaur, a pious lady passed away in 1889. After his mother's departure, he was brought up by his father's aunt.⁹⁸ Jagat Singh was the only son of his parents and that is why he was loved very much by his father and other relatives.⁹⁹

He passed his Matriculation Examination from Mission School, Jullundur and received higher education at Government College, Lahore. He passed M.Sc. in Chemistry in 1909 from Panjab University, Lahore.¹⁰⁰ Having an inventive brain, he was appointed as a research scholar in the same college. In 1911 he joined the Punjab Agriculture College, Lyallpur as an Assistant Professor of Chemistry.¹⁰¹

From childhood he had keen interest in studying the religious books of different religions. He often thought over the creation of the world and also the cycle of birth and death. In order to understand this philosophy, he met many mendicants, read several books on Yoga-Abhias and biographies of learned scholars.¹⁰² But he could not get satisfactory answer. Ultimately, he concluded that without a perfect living master this problem could not be solved. While in search of such a master, he came in contact with S. Sawan Singh on December 28, 1910 and got initiation from him.¹⁰³

-
97. Kapoor, Daryai Lal., Firdause Bareen, P. 213.
 98. Kapoor, Daryai Lal., Dharti Par Swarg, P. 208.
 99. Roshan Lal., Jiwan Charitar Shree Hazur Maharaj Baba Jagat Singh Ji, Urdu, (Amritsar, n.d.), P. 5.
 100. Kapoor, Daryai Lal., Dharti Par Swarg, P. 208.
 101. Jagat Singh., op. cit., P. VII.
 102. Roshan Lal., op. cit., P. 7.
 103. Jagat Singh., op. cit., P. VII.

After that, he had only two interests - his official duties and spiritual practices, both of which were performed with unusual fervour.¹⁰⁴ He practised Surat Shabd Yoga very assiduously and conscientiously. With the passage of time, his faith in his Satguru became unshakable.¹⁰⁵ As ordained by the latter, S.B. Jagat Singh, delivered discourses on every Sunday at Lyallpur.¹⁰⁶ Often during the holidays, he spent many weeks with his spiritual guide.

As mentioned earlier, Jagat Singh was a professor in the Punjab Agriculture College, Lyallpur and his principal, Dr. Lander, an Englishman was quite satisfied with his college duties. The former was punctual, regular in his work, most obedient and a strict disciplinarian. On seeing his these good qualities, he was awarded the title of 'Sardar Bahadur' by the British Government.¹⁰⁷

During his teaching career, Jagat Singh was deeply loved both by his students and colleagues. He gave financial help to a number of poor and deserving students. He never wanted to

104. Jagat Singh., op. cit., P. VII.

105. Katherine Wason., op. cit., P. 81.

106. Kapoor, Daryai Lal., Dharti Par Swarg, P. 221.

107. Ibid., P. 211.

make any show and all this was done anonymously.¹⁰⁸ He became very popular among the students and the teachers and was affectionately called by them Guru Ji.¹⁰⁹ Not only this, being impressed by his ideal life, some of his colleagues and Principal Dr. Lander also visited the Beas Centre and took initiation from S. Sawan Singh.¹¹⁰

After rendering 32 years' meritorious service in the college, he retired as Vice-Principal in July 1943.¹¹¹ After that, he took up his abode at Dera Baba Jaimal Singh, Beas and spent the remaining life at the feet of his beloved master. His master entrusted two duties to him : first, he was made incharge of foreign correspondence; secondly, owing to his administrative qualities, he was ordered to look after the arrangements of the Langar (common kitchen). Despite his indifferent health, he performed these duties whole-heartedly and spent the rest of time in meditation and Surat Shabd Abhias.¹¹²

On September 20, 1947, S. Sawan Singh had drawn up a scheme of management and administration for the Dera Baba Jaimal Singh, Beas.¹¹³ According to this scheme, he formed three different Committees i.e., - (i) General Committee,

-
108. Katherine Wason., op. cit., P. 80.
 109. Ibid., P. 80; Jagat Singh., op. cit., P: VII; Sawan Singh., Discourses on Sant Mat, P. IX; Rasala Sari Duniya, Monthly, Punjabi, December, 1947, (Dera-Baba Jaimal Singh, Beas), P. 113.
 110. Kapoor, Daryai Lal., Dharti Par Swarg, P. 211.
 111. Ibid., P. 220.
 112. Ibid., P. 220.
 113. Origin and Growth, P. 16.

(ii) Administrative Committee and (iii) Managing Committee. He himself was the President of all these Committees, while Sardar Bahadur Jagat Singh was appointed Vice-President of them.¹¹⁴ The latter was also made in-charge of Agricultural lands in the name of S. Sawan Singh at Dera Baba Jaimal Singh, Beas, and all immovable property at the said Dera and all the places in India and abroad.¹¹⁵ A little while after, he was also authorised to operate the accounts (concerning the Dera) both in the banks and the Post-Office.¹¹⁶ On September 24, 1947, S. Sawan Singh made a codicil in favour of Sardar Bahadur Jagat Singh in which he said :

"All those three Committees shall work under my supervision and Presidentship as long as I am alive. After me, Sardar Bahadur Jagat Singh shall be the President of all these three committees, and all the above - mentioned religious properties shall be transferred to him, and mutated in his name in Government Record." 117

On March 20, 1948, before he breathed his last, S. Sawan Singh nominated Sardar Bahadur Jagat Singh as his successor through a registered deed.¹¹⁸

114. Origin and Growth, P. 20.

115. Ibid., P. 20.

116. Kapoor, Daryai Lal., Dharti Par Swarg, P. 439.

117. Origin and Growth, P. 23.

118. Ibid., P. 24.

Soon after his appointment as Guru, some close devotees of S. Sawan Singh became his opponents. Some of them left the Dera permanently; yet others, started their own new centres at different places. To give one example here, Sant Kirpal Singh, a devotee of S. Sawan Singh, established his own separate centre at Delhi with the help of some old Satsangis (followers).¹¹⁹ About him and others like him, more would be said in one of the subsequent chapters.¹²⁰

However, Sardar Bahadur Jagat Singh faced the situation boldly. He carried on the functions and duties entrusted to him with great zeal and missionary spirit. He started delivering daily discourses at the Dera. He travelled extensively in the Punjab and the adjoining areas to spread this Movement.¹²¹ He was a great scholar and delivered discourses according to the needs and desires of the natives of the area. For example, the people of hills who were fond of the Ramayna, enjoyed his

-
119. Munshi Ram., Ruhani Diary, Part III, Urdu, (Delhi, 1966), P. 38.
120. See below, Chapter No. V, 'Split in the Movement and Its Spread in the Punjab, Haryana and Delhi : 1891-1974.' PP. 169-223.
121. Ruhani Diary, Part III, P. 9-213.

Sardar Bahadur Jagat Singh visited Kalu-Ki-Bar, Sikanderpur, Sirsa, Phagwara, Amritsar, Jullundur, Ludhiana, Delhi, Bhunam, Perore, Bahota, Nurpur and Una.

discourses when he explained the Shabad from that scripture.¹²²
 At other places, he delivered Satsangs from the Sarbachan, the Adi Granth and the Bani of other saints like Kabir, Paltu, Dadu, Namdev, etc.¹²³

Further, he took keen interest in the development of the Beas Centre. In the times of second Guru (S. Sawan Singh), there was only one well named Soami Sagar. With the passage of time, the number of followers increased. In order to meet the increasing needs of the Sangat, he improved the water supply system in the Dera on more modern lines.¹²⁴ The roads with the periphery of the Dera were also got repaired. He also successfully prevailed upon the District Board authorities to construct a Pucca road of three miles linking Beas Railway Station with the Dera.¹²⁵ On January 8, 1950 he laid the foundations of a Satsang Ghar at Jullundur¹²⁶ and also started the construction work of a new Pucca kitchen in Amritsar Satsang Ghar.¹²⁷

122. Ruhani Diary, Part III, P. 10.

123. Ibid., P. 220.

124. Ibid., PP. 67, 86.

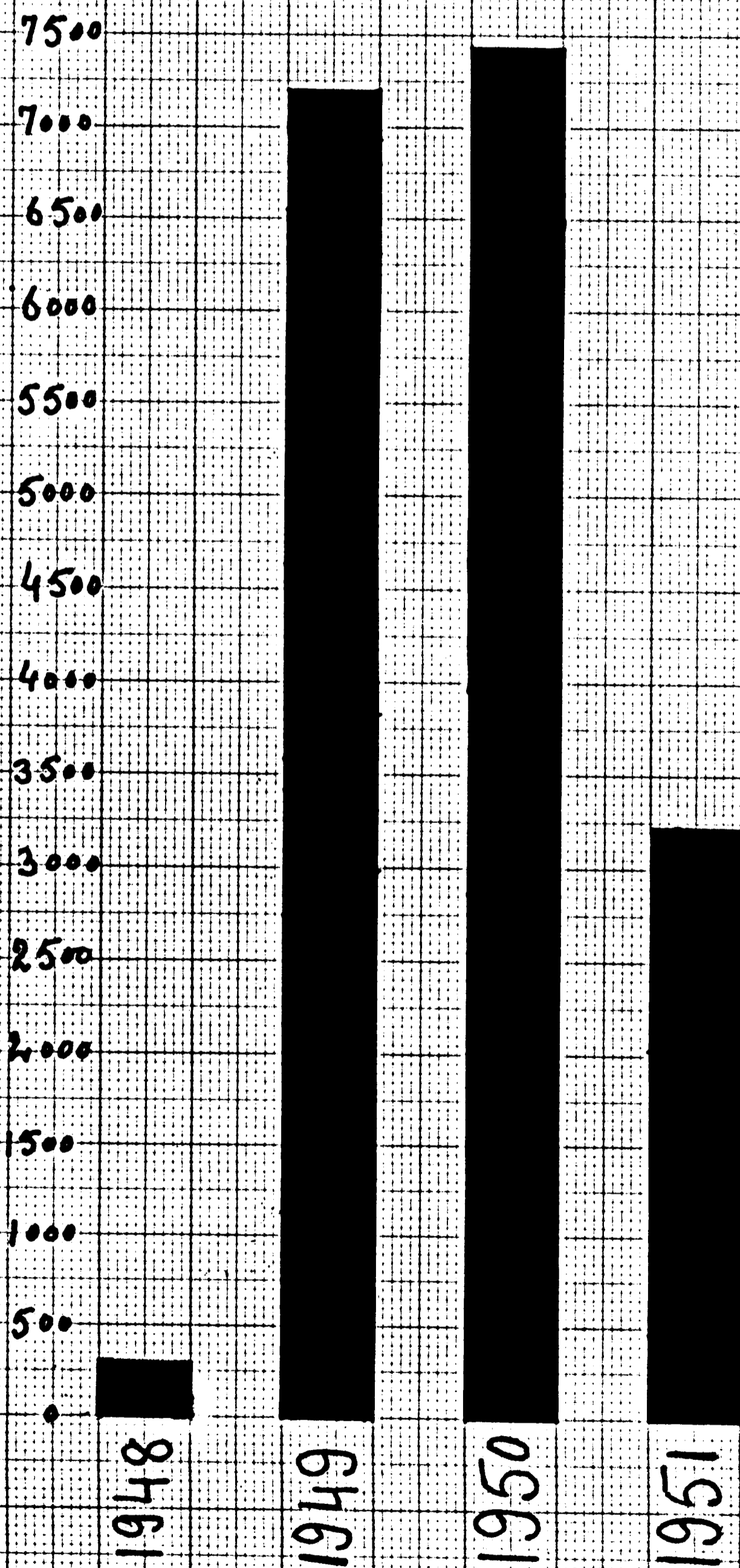
125. Ibid., PP. 153, 215.

126. Ibid., P. 113.

127. Ibid., P. 124.

NO-III GRAPH SHOWING THE ANNUAL GROWTH FIGURES OF RADHA SOAMI'S FOLLOWERS DURING THE PERIOD OF THIRD GURU S.B. JAGAT SINGH RADHA SOAMI SATSANG BEAS, DERA BABA JAIMAL SINGH, DISTRICT AMRITSAR, PUNJAB, INDIA FROM 1948-1951.

Note:- One square represents 50 persons. (by- O.P. OAL.)



S.B. Jagat Singh started the work of initiation on December 30, 1948.¹²⁸ On the first occasion, he initiated five persons but on the following day he initiated 266 persons more and then he regularised the initiation system.¹²⁹ He performed initiation upto October 15, 1951.¹³⁰ During this period, he initiated 18,111 persons belonging to different religions and nationalities.¹³¹

We may sum up that Sardar Bahadur, despite his ill health, successfully faced the challenges thrown by his opponents and ran the Beas Centre smoothly. In addition to the constructional activities at Beas and other places, he showed the path of righteousness and brought quite a large number of persons.¹³² into the fold of the Radha Soami Movement. He also wrote two scholarly books : The Science of the Soul and Spiritual Bouquet, in English. He left for his heavenly abode on October 23, 1951.¹³³ But before that he had appointed Sardar Charan Singh Ji Grewal, the present Guru of the Radha Soamis, as his successor.¹³⁴

128. Beas Initiation Record., Register No. 1, Volume No. 14, Urdu, from December 30, 1948 to April 14, 1950.

129. Ibid.

130. Ruhani Diary, Part III, P. 218.

131. Beas Initiation Record., Register No. 1, Volume No. 14, Urdu, from December 30, 1948 to April 14, 1950 and Register serial No. 546, Punjabi, from April 14, 1950 to May 9, 1955.

For the annual growth figures of S.B. Jagat Singh's followers, see Graph No. III, facing page 82.

132. Yearly average of the persons initiated by him comes to 5174.57. This is greater than the annual average of his two predecessors.

133. Sethi, Shanti., op. cit., P. 99.

134. Radha Soami Satsang Beas., Prarambh Aur Vikas, Hindi, (Jullundur, 1973), P. 24.

CHAPTER III

DIFFUSION OF THE MOVEMENT UNDER THE FOURTH
GURU : MAHARAJ CHARAN SINGH GREWAL
(1951-1974)

Sardar Charan Singh Grewal, the present Head of the Radha Soami Centre at Beas, who is affectionately called as 'Maharaj Ji' or 'Maujooda Sarkar' by his followers, is the son of Sardar Harbans Singh Grewal and the grand-son of S. Sawan Singh, the second Master of Beas Centre. He was born on December 12, 1916 at Moga in District Ferozepur, Punjab, in his Nankey Ghar (maternal grand-father's house).¹ In 1921 when he was five years old, he was brought to Dera Baba Jaimal Singh, Beas, by his grand-father, where he grew up in highly elevating spiritual and calm atmosphere under the direct control and guidance of his grand-father.²

S. Charan Singh got his primary education from primary school Balsarai, situated at a distance of two miles from the Dera.³ In 1933 he passed his Matriculation Examination from High School Baba Bakala, a place four miles away from the Dera.⁴ He passed his Intermediate Examination from Gordon College, Rawalpindi (now in Pakistan). He got his degree in Law from Law College, Lahore and in 1942 started his legal practice at

-
1. Radha Soami Satsang Beas., Sarbachan Radha Soami, Nasar, Hindi, (Delhi, 1963), P. 7.
 2. Sethi, Shanti., Message Divine, (Delhi, 1976), P. 100.
 3. Ibid., P. 100.
 4. Kapoor, Daryai Lal., Dharti Par Swarg, Hindi, (Jullundur, 1975), P. 256.

Sirsa and Hissar (now in Haryana).⁵ Though his practice was running well, on the bidding of his grand-father, he abandoned it in 1947 and busied himself in the agricultural work.⁶

When he was studying in the tenth class at Baba Bakala, he was imparted initiation on January 30, 1933 by the Great Master.⁷ He practised Surat Shabd Yoga Abhias very assiduously and seriously from the beginning. In addition, he also performed duties regularly at the Beas Centre. He was allotted such duties as to turn out the dogs from the Dera territory and to clean the chimneys of the lanterns and fill them with oil. There was no adequate arrangement of keeping shoes and beddings of the visitors at the Dera; he started ticket system and all shoes and other articles thenceforward were kept with proper care. He further improved this system and got prepared iron and brass tokens for this purpose. In addition to the afore-mentioned duties, he also rendered Sewa⁸ (service) in the Langar (common kitchen) with great devotion.

As mentioned earlier, after the demise of Sardar Bahadur Jagat Singh, S. Charan Singh ascended the Gaddi on November 4, 1951. The ceremony of his sitting of the Gurugaddi was attended by about seventy thousand persons, including the heads of various centres and their representatives. On this occasion, Maharaj Charan Singh, in his maiden speech made a humble request to the audience to co-operate with him in all fields.⁹

5. Kapoor, Daryai Lal., Dharti Par Swarg, pp. 256, 259, 260.

6. Ibid., pp. 267.

7. Beas Initiation Record., Register No.1, Volume No.5, Urdu From February 2, 1931 to April 17, 1933.

8. Kapoor, Daryai Lal., Dharti Par Swarg, pp. 255, 256.

9. Munshi Ram., Ruhani Diary, part III, Urdu, (Delhi, 1966), p. 228.

INAUGURATION OF SPIRITUAL DISCOURSES

After becoming Guru, for sometime Maharaj Charan Singh did not deliver daily and monthly Satsangs. However, on February 23, 1952, he delivered his first Satsang at Dera Baba Jaimal Singh, Beas in the evening which was attended by about one thousand people. Though, it was his first discourse, it was very impressive and the audience were struck with wonder.¹⁰ On April 10, 1953, he also started giving initiation.¹¹

ABOLITION OF UNTOUCHABILITY

The problem of untouchability has existed from time immemorial in India. The Indian Saints like Kabir, Nanak, Paltu condemned untouchability and did a good deal for the benefit of the untouchables. This evil was being observed among the Radha Soamis also from the very outset of the Beas Centre. True, Baba Jaimal Singh, the founder of Beas Centre was against the caste system, but he could not eradicate it from amongst his followers. After his demise, his immediate two successors tried to do away with this social evil but failed.¹² During their periods, the scheduled caste people such as Ramdasiyas, Balmiks, Chamars and Harijans were called, Chothey Porey Waley. They were not allowed to enter the Langar and meals were served to

10. Ruhani Diary, Part III, P. 226.

11. Beas Initiation Record., Register No. 546, Punjabi, from April 14, 1950 to May 9, 1955.

12. Munshi Ram., Ruhani Diary, Part I, Punjabi, (Jullundur, 1972), P. 227; Ruhani Diary, Part III, P. 21.

them separately at the Beas Centre.¹³ Further, whenever the Master of this Centre went on Satsang tours, specially at hill stations, not only the untouchables cooked their food separately, but also were imparted initiation separately.¹⁴

Soon after his appointment to the Gurugaddi, the present Master exhorted his followers to do away with this social evil. On July 27, 1952 the birth anniversary of S. Sawan Singh was being celebrated in the presence of a large gathering.¹⁵ He delivered a long discourse upon casteism in which he explained:

"The founders of all Dharmas, the former prophets, Saints and their writings have admitted the fact that God is the Creator of the whole world. He has no caste, no religion and no nationality. He has created human body only. All the sects and castes are the creation of man. Our soul is the spark of the Almighty. If the ocean has no caste, how can a drop have any caste? If the sun has no caste, how can a ray have caste? Thus, if some one hates another he, infact hates the Lord. In reality, all the quarrels concerning caste, creed and nationality are futile. We all have to leave these distinctions behind in this world. There, (in the Court of God) our love and devotion will be seen and our Karmas (deeds) or actions will be taken into account."¹⁶

13. Ruhani Diary, Part III, P. 210.

14. Ibid., PP. 53, 202, 210.

15. Kapoor, Daryai Lal., Dharti Par Swarg, P. 282.

16. Ibid., PP. 282-283.

In the end of his discourse, he ordered its eradication from the Langar of Beas Centre saying :

"Any clean Satsangi irrespective of his caste, creed and social status can go in the Langar and can do service of any kind without hitch. He has the same right to cook and serve the food as others have. Thus, from this very day, the gates are open to all."¹⁷

Some orthodox minded among the Satsangis told the Guru that his abolishing the caste system might create an adverse atmosphere in the Centre ; they apprehended that some of the followers might leave the Dera and might not visit it again.¹⁸ But the Master did not care and remained firm. On the following day, the Maharaj's directive was put into practice. On this occasion, the Master accompanied by some of his disciples, visited the Langar. Finding untouchables sitting in a separate line, he felt that untouchability was still present. In order to remove this distinction, he sat among the untouchables to take his food. Seeing this the orthodox minded people also sat in the same line with their Master and took the food with them.¹⁹

Later on, the Maharaj invited the preachers, Sewadars and Satsangis of all castes at his residence and they were provided with food. Here again they all sat in a line with common feelings and took their food. Thus, with this reform

17. Kapoor, Daryai Lal., Dharti Par Swarg, P. 283.

18. Ibid., P. 284.

19. Idem.

all the branch centres connected with the Beas Centre opened the gates of their Langars to all irrespective of their caste, creed and social status.²⁰ Hereafter, untouchability came to an end among the Radha Soamis.

ESTABLISHMENT OF A REGISTERED SOCIETY : RADHA SOAMI SATSANG BEAS

As mentioned earlier, the second Guru S. Sawan Singh had formed three Committees in 1947, to run the administration of Dera Baba Jaimal Singh, Beas. These Committees worked well upto 1956. However, in September, 1957, the present Maharaj planned to form a 'Legal Registered Trust Society' instead of the former Committees to run the whole administration of the said Dera. The Master felt that the creation of the Society would relieve him of too much burden of work. Thus he would get more time for spiritual discourses and would serve the Sangat in a better way.²¹

The 'Radha Soami Satsang Beas' Society was formed and legally registered under the Societies Registration Act XXI of 1860, on October 11, 1957.²² In the beginning the members of this Society were 14. Out of them an Executive Committee or Governing body of three members was formed.²³ In 1972, the

20. Kapoor, Daryai Lal., Dharti Par Swarg, P. 284.

21. Ibid., pp. 278-279.

22. Radha Soami Satsang Beas., Memorandum, Rules and Regulations of Association of Radha Soami Satsang Beas., (Delhi, n.d.), P. 1.

23. Ibid., P. 2.

number of members of the Society as well as the Executive Committee was increased to 17 and 5 respectively.²⁴

OBJECTS OF THE SOCIETY

The objects of the Society were as follows : -

" (1) Diffusion of knowledge useful for spiritual and moral advancement according to the traditions and tenets of Radha Soami Faith as propounded by the Sant Sat Gurus of Radha Soami Colony, Beas (Dera Baba Jaimal Singh). (2) To provide and make arrangement for holding Satsangs (religious sermons), and Bhandaras at the Colony and other places. (3) To run a Langar (Kitchen for providing free meals) and lodgings for the Sadhus, Sewadars, Satsangis and others and to look after their comforts and needs. (4) To arrange for the printing, publication, sale as well as dissemination of literature on Radha Soami Faith in India and abroad. (5) To run a hospital or dispensary at the said Colony. (6) To run a library and reading room in the Colony. (7) To look after, manage, expand and develop the Radha Soami Colony Beas and Satsang Ghars as well as other properties belonging to the Society." The Society further resolved that with the approval of the Patron in writing it may add any one or more like objects and amend or alter any of the above-mentioned objects.²⁵

24. Memorandum, Rules and Regulations of Beas, P. 12;
Radha Soami Satsang Beas., Origin and Growth, (Delhi, n.d.),
pp. 50, 51.

25. Memorandum, Rules and Regulations of Beas, P. 1.

To add to it, on October 24, 1957, Maharaj Charan Singh declared himself a trustee of all the parmarthi (religious) property of the said Dera in a legal form by a duly registered deed and transferred this property to the registered Trust Society 'Radha Soami Satsang Beas'.²⁶ Though the parmarthi property and all the Bhaints (offerings) made to the Maharaj by his followers become his personal properties, he always used them for the development of the Radha Soami Faith as well as for the welfare of the Sangat. He has always maintained himself and his family on his personal farming income.²⁷

ACTIVITIES OF THE RADHA SOAMI SATSANG BEAS SOCIETY

Keeping in view its objects, the Radha Soami Satsang Beas Society has been carrying various activities. Some of these activities are :

LANGAR (common kitchen)

This Centre has been running a free Langar from its inception. Till 1951, the dining hall was small where only about four thousand persons could take food in one sitting on

26. Origin and Growth, pp. 26-29; The Illustrated Weekly of India, November 16, 1969, (Bombay), P. 12.

27. Origin and Growth, P. 6; Radha Soami Satsang Beas., Haq Hallal Di Kamayee, Punjabi, (Jullundur, 1980), P. 29; The Illustrated Weekly of India, November 16, 1969 (Bombay), P. 12.

monthly and Bhandara Satsangs.²⁸ With the increase in the number of followers this place became inadequate. The present Maharaj realising this difficulty started filling up the ravines alongside the bank of the river Beas with sand. Within some years the earth was levelled and the space of Langar was largely expanded. Now one lakh persons can take meal in one shift.²⁹ In order to meet various requirements for preparing food, three dough making electric machines were set up in 1973.³⁰ Moreover, to meet the water requirements, three water tanks were completed which preserve fifty thousands gallons of water. In 1974, an iron tank of 2,700 gallons capacity was also installed over the kitchen block of Bhojan Bhandar.³¹ The yearly Langar expenses of the Beas Centre run into lakhs of rupees and the quantities of the commodities are consumed in quintals.³² Many observers

28. Kapoor, Daryai Lal., Dharti Par Swarg, P. 374.

29. Radha Soami Satsang (Beas) South Africa., Where Masters Walk, Volume III, (Durban, n.d.), P. 17.

30. Radha Soami Satsang Beas., Annual Report 1973, P. 10.

31. Annual Report 1974, P. 4.

32. Annual Report 1973, P. 10.

During the year 1973, the expenses of running the Langar was rupees 3,43,721.61, and the commodities consumed in quintals were - Wheat-2,053.73, Rice - 357.73, Maize and Bajra - 431.37, Gur and Shakar - 41.45, Desi Ghee - 26.55, vegetable Ghee - 3.04, Dal mixed - 181.56.

including some from the West are amazed at such a huge gathering and the activities of the Langar. One western observer remarked :

"The permanent hard core population of the Dera is about one thousand. The last Sunday of the month witnesses an influx of 70000 - 100000 people and the four yearly Bhandaras see this swell even further to anything between 200000 - 400000. The mind boggles at the statistics presented to satisfy the hunger of this staggering number of people. Every one is fed free, twice a day usually whole grain chappatis, savoury vegetable stew and dhal, and everyone is allowed as much as they require.³³ Another aspect of this feeding operation that is most noticeable is the tidiness and cleanliness. There is never any left over mess or rubbish lying about regardless of the size of the crowd. In fact this is applicable to the whole of 'The Dera'. There just never is any litter pollution which is quite something considering the high density of population." ³⁴

BHOJAN BHANDAR AND TEA CAFETERIA

The Radha Soami Satsang Beas also runs a Bhojan Bhandar and a Tea Cafeteria for the welfare of the people. These two establishments have also been started during the time of the present Master. These serve the needs of the Dera residents as well as those who, for one reason or the other do not want to take their food in the free Langar. In the beginning, the rate of principal meal was nominal but later on the rates were increased and now it runs on no profit and no loss basis.³⁵

In addition to it, a 'U' shaped Pucca building was constructed in 1975, for housing the Dera fruit and vegetable stalls in the extended area of the Bhojan Bhandar.³⁶ Tea

33. Where Masters Walk, Volume III, P. 17.

34. Ibid., P. 24.

35. Annual Report 1973, P. 9.

36. Annual Report 1975, P. 8.

Cafeteria also serves the people with tea and other refreshment articles on nominal rates.

In 1954-55, Sadhu Ashram a double storeyed building, having 150 rooms, was completed for the accommodation of Sangat. The present Master also got constructed a new well-designed 'Radha Soami Colony' for the permanent residents; it consists of 250 quarters fitted with all the amenities of life.³⁷

In February 1972, the foundation stone of a Secretariat building was laid to set up all the offices of the Dera in one building. It was completed in 1973; it consists of a well-furnished Conference room, a large visitor's lounge and a room for interviews with the Maharaj.³⁸ Besides this, a main gate for entry to the Centre was remodelled and a new entrance with two main and two wicket gates was opened in order to avoid the rush of the Satsangis on the monthly and Bhandara Satsangs.³⁹ Under the guidelines of the Maharaj, 'G' and 'E' type quarters and another group of thirtysix quarters were also completed for the accommodation of the Sangat. 'Baba Sawan Singh Serai' is still under construction; it is estimated that it would accommodate nearly ten thousand persons at a time.⁴⁰

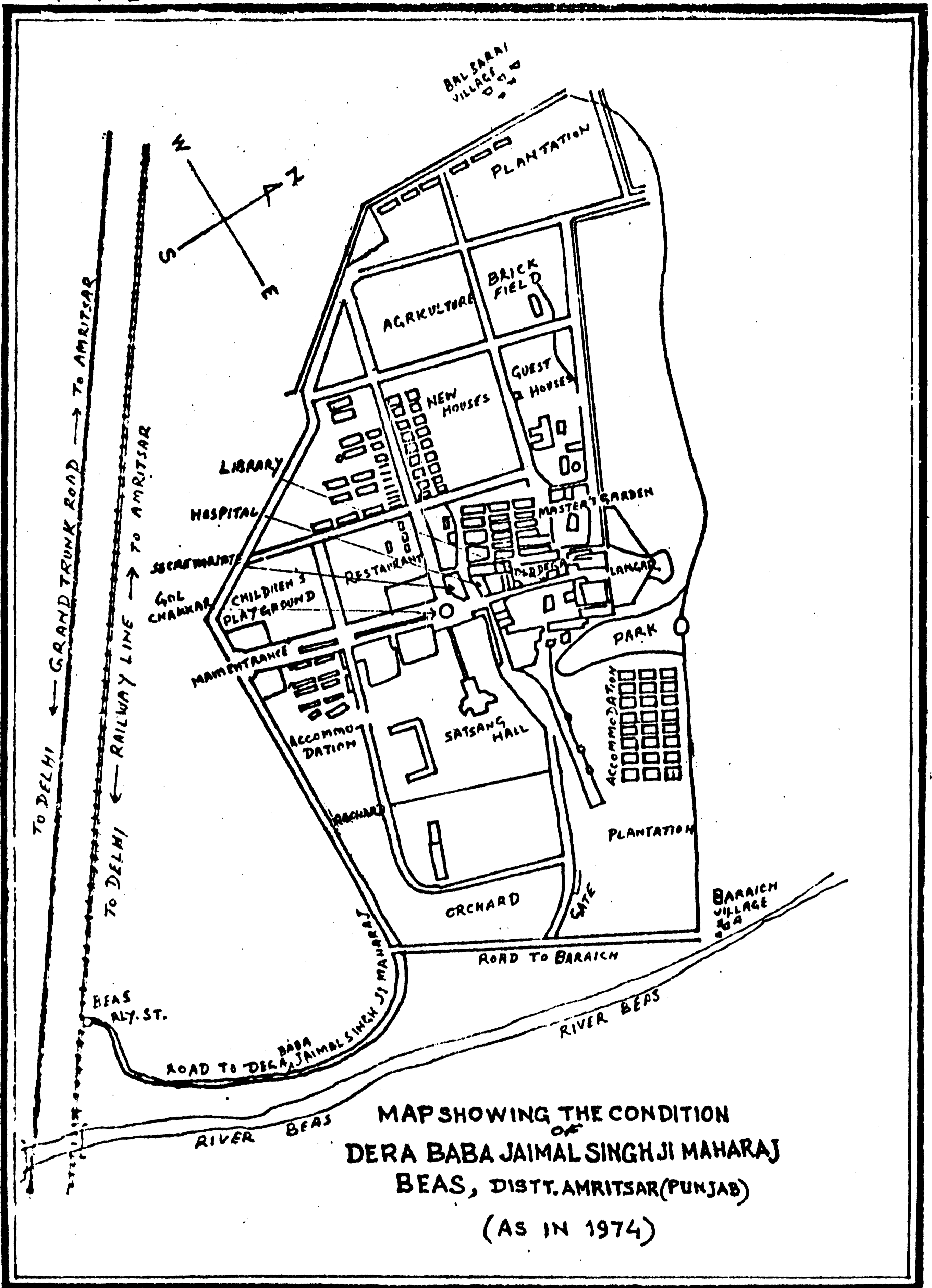
37. Kapoor, Daryai Lal., Dharti Par Swarg, p. 378.

38. Annual Report 1973, p. 3.

39. Ibid., p. 4.

40. Annual Report 1975, p. 8.

MAP-2



In 1970, the boundary wall of this Centre, 3,500 feet in length and 6 feet in height, was completed. Now, the area of the internal land of this Centre has become two thousand acres. The sanitary conditions of the Dera have also been vastly improved. Many thousands toilets with modern amenities have been constructed. On the southern side of the old Dera, ravines were filled by the followers and twenty five sheds have been erected for the use of ladies only.⁴¹

In 1951, there was only one guest house to accommodate the foreign visitors. Four years later, it was renovated and expanded, but it could not serve the purpose well because the number of foreign visitors went on increasing. Rani Lakhshmi Bai Rajwady, Chairman of the Society (1972), handed over her residential place Rani-Ki-Kothi to the Master for the foreigners.⁴² In 1975, this Kothi was renamed as 'Sawan Sadan' and it was completely renovated and furnished.⁴³ In the same year, the guest-house accommodation was also increased by adding another annexe.⁴⁴

MAHARAJ SAWAN SINGH HOSPITAL

The Radha Soami Satsang Beas runs a hospital named 'Maharaj Sawan Singh Hospital' in the sweet memory of the second

41. Kapoor, Daryai Lal., Dharti Par Swarg, P. 379.

42. Ibid., pp. 385, 386.

During the year 1973 the total number of foreign visitors was 296, while in 1974 the number rose to 374 and in 1975 it rose to 402. (Annual Report 1973, pp. 38-44; Annual Report 1974, pp. 40-46; Annual Report 1975, pp.V-XI).

43. Annual Report 1975, p. 7.

44. Ibid., p. 16.

See Map - 2 facing page 94 showing the condition of Dera Baba Jaimal Singh Ji Maharaj, Beas, District Amritsar, Punjab India. As in 1974.

Guru. In the beginning, it was a small dispensary for the treatment of outdoor patients; however, now it is equipped with a clinical laboratory where modern facilities for conducting tests exist. The hospital is now serving the needs of the surrounding areas.⁴⁵

In 1973, under the guidance of a reputed eye surgeon of Punjab, Dr. Prem Nath, an Eye Department was set up.⁴⁶ In 1974, the hospital was provided with one X-Ray plant, a Diathermy machine and an E.C.G. machine.⁴⁷ A Gynaecological and Antenatal clinic was also started in the same hospital in 1975.⁴⁸

This hospital provides medical treatment to the patients free of charge and the medical officers work on voluntary basis.⁴⁹ Perhaps that is why, this hospital has become a place of attraction and the number of patients is increasing from year to year. The Dera administration bears its expenditure amounting to lakhs of rupees yearly.⁵⁰ At present, the hospital is

45. Annual Report 1973, P. 7.

46. Ibid., P. 7.

47. Annual Report 1974, P. 8.

48. Annual Report 1975, P. 10.

49. Ibid., P. 10; Where Masters Walk, Volume III, P. 31.

50. Regarding the number of patients, the Beas record reveals that in 1972, this hospital provided treatment to 81,075 outdoor patients. In 1973, the number of patients rose such as : outdoor patients 1,24,875, indoor 191; in the eye department 17,167. Moreover, 486 minor operations were done and the total expenditure during this year amounted to rupees 1,10,572.00. (Annual Report 1973, PP. 7-8).

proving to be rather inadequate. Therefore, the Maharaj is busily engaged in constructing a much bigger new hospital on modern lines at Beas.⁵¹

NATURE CURE CLINIC

In 1967 Mrs. Harjit Grewal, wife of Maharaj Charan Singh, started a 'Nature Cure Clinic' in the Beas Centre. For seven years, she ran this clinic at her personal expenses but in 1971, on the pressing requests of the Dera administration, she agreed to draw its expenditure from the Dera funds.⁵² This clinic gives treatment to the patients of various chronic and acute ailments. The treatment, food and accommodation are given entirely free of charge to the patients, irrespective of the fact whether he or she is a Satsangi or not. During the year 1973, 72 regular and 415 casual patients suffering from various diseases were treated at the clinic.⁵³

ANNUAL EYE CAMPS

The present Master is very kind to the masses. During his various tours to different parts of India, he realised that countless human beings were suffering from eye ailments and most of them had lost their eye sight due to their poverty.⁵⁴ He

51. Where Masters Walk, Volume III, P. 31.

The construction work of the new hospital, 'Maharaj Sawan Singh Hospital', is in progress on the bank of G.T. Road, at Beas, District Amritsar.

52. Annual Report 1973, P. 8.

53. Ibid., PP. 8-9.

54. Kapoor, Daryai Lal., Dharti Par Swarg, P. 383.

related the tale of the poor eye patients to Bibi Rali.⁵⁵ On this, she gave him the idea of conducting the annual eye camps for suffering humanity.⁵⁶ The Maharaj decided to arrange an annual eye camp on the premises of the Dera Baba Jaimal Singh, Beas, for the welfare of the poor and the needy. Ultimately, annual eye camps were started in 1965.⁵⁷

From 1965 to 1975, eight eye camps were held in the Centre. All camps were conducted in the months of October and November of every year by Professor J.M. Pawah alongwith a team of experts and doctors of Sitapur Eye Centre.⁵⁸ The record of Beas Centre reveals that in these eight camps about forty thousand eye patients were examined, out of them about eleven thousand underwent major or minor operations. About ten lakh rupees were spent on these camps.⁵⁹ In the organisation of these camps, the disciples of the Guru took prominent part.

55. Bibi Rali is the oldest Satsangi of Baba Jaimal Singh. She has been living in this Centre from her childhood. Even the present Maharaj was looked after at his tender age by the said Bibi. He respectfully calls her Bhua Ji and gives credit to her ideas (Kapoor, Daryai Lal., Dharti Par Swarg, P. 182).
56. Speech given by Maharaj Charan Singh, on Baisakhi Day, April 13, 1980, in the new hospital ground at Beas. (Tape).
57. Radha Soami Satsang (Beas) South Africa., Where Masters Walk, Volume II, (Durban, n.d.), P. 30; Radha Soami Satsang Beas., Panjwan Salana Naiter Camp, from 7.11.1971 to 20.11.1971, punjabi, (Ambala City, n.d.), P. 1.
To give practical shape to Maharaj's plan of arranging the annual eye camp, Seth Kishori Lal, Proprietor of Muhali Sugar Mill and the Chairman of Sitapur Eye Centre (Uttar Pradesh), offered to send annually a team of Surgeons and experts to the said Dera. (Where Masters Walk, Volume II, P. 30).
58. Where Masters Walk, Volume II, P. 30; Annual Report 1973, PP. 14, 15; Annual Report 1974, P. 9; Annual Report 1975, Pp. 10, 11.
59. Where Masters Walk, Volume II, P. 30; Annual Report 1973, PP. 14, 15; Annual Report 1974, P. 9; Annual Report 1975, PP. 10, 11; Eye Camps Records, 1965, 1967, 1968, 1970, 1971, 1973 to 1975.

All the patients who came to attend the camps were given free treatment, board and lodging. Not only this, at the time of discharging, the patients were also given medicines and eye glasses free.⁶⁰

Often the officials of high rank took keen interest and paid visits to these camps. For instance, the Governor of the Punjab paid a visit in 1974.⁶¹ Similarly Dr. Bujevic, the representative of World Health Organisation in India visited the eighth eye camp on October 9, 1975.⁶² They, on seeing the discipline of the Sewadars and sanitation and cleanliness of the camps, appreciated the activities of the Centre.

Thus the Beas Centre is doing very useful service for the poor suffering people. By conducting such annual eye camps, the Centre, in addition to serving suffering humanity, also gets an opportunity to spread the teachings of Radha Soami Movement. However, it may be mentioned that no one coming to the eye camp is ever asked whether he or she is a follower of the Movement or whether one is likely to follow its teachings.⁶³

60. Annual Report 1973, P. 15.

61. Annual Report 1974, P. 9.

62. Annual Report 1975, P. 11.

63. Where Masters Walk, Volume II, P. 29.

PROVISION STORE

The Radha Soami Satsang Beas, runs a provision store at this Centre on no profit and no loss basis. It makes available foodstuffs as well as other articles of daily consumption to the Dera residents and the visitors. On the Bhandara and monthly Satsangs, due to great rush, the Society often has to arrange some temporary provision stores in the open to meet the requirements of the people.⁶⁴

LIBRARY

This Centre had a small library from the times of S. Sawan Singh. But the present Maharaj has reorganised and enlarged it. He named it as 'Maharaj Sawan Singh Library'. It is open to all. It contains a rich collection of eight thousand books on different religions, oriental philosophy, mysticism, biographies of Saints, etc.⁶⁵ In addition, the

64. Annual Report 1973, p. 10.

65. Ibid., pp. 9, 17; Record of Maharaj Sawan Singh Library, Beas.

reading-room gets about a score of daily newspapers and other periodicals in different languages.⁶⁶

PRINTING AND PUBLICATION

This Centre started printing and publication work in 1902,⁶⁷ but for want of its own printing press it could produce only a few books in Punjabi, Urdu and English. The present Maharaj, however, set up a printing and publication Department. As a result of it till 1975 the Centre has produced 244 books on

66. Annual Report 1973, P. 17; Record of Maharaj Sawan Singh Library, Beas.

Details about periodicals, journals and newspapers of this library are as under :

- (A) SEVEN MONTHLIES : (i) Sikh Review (English), (ii) Surya (English), (iii) East West (English), (iv) Readers Digest (English), (v) Mastana Jogi (Urdu), (vi) Jeevan Priti (Punjabi), (vii) Kalyan (Hindi).
- (B) TWO QUARTERLIES : (i) R.S. Greetings (English), (ii) Science of the Soul (English).
- (C) TWO FORTNIGHTLIES : (i) India Today (English), (ii) Bhavan's Journal (English).
- (D) SEVEN WEEKLIES : (i) Main Stream (English), (ii) News Week (English), (iii) Time (English), (iv) Nam Dev Darbar (English), (v) The Path of Love (English), (vi) Illustrated Weekly of India (English), (vii) Qaumi Ekta (English).
- (E) TWELVE DAILIES : (i) The Tribune (English), (ii) Indian Express (English), (iii) Times of India (English), (iv) Hindustan Times (English), (v) Statesman (English), (vi) Hind Samachar (Urdu), (vii) Partap (Urdu), (viii) Daily Ajit (Punjabi), (ix) Akali Patrika (Punjabi), (x) Nav Bharat (Hindi), (xi) Hindustan (Hindi), (xii) Sindhi (Sindhi). (Record of Maharaj Sawan Singh Library, Beas).

67. Radha Soami Satsang Beas., Parmarthi Pattar, Part I, Punjabi, (Amritsar, 1960), PP. 199-221.

the fundamentals of Radha Soami Faith in different languages.⁶⁸

In addition to English, the Centre has now produced several books in other foreign languages such as German, French, Dutch, Italian, Greek, Hebrew, Spanish, Polish, Swedish and Arabic.⁶⁹

The Radha Soami Satsang Beas Society has decided that no book in Indian language should be sold at a price higher than five rupees. This is to provide opportunity to the poor to have their own books. Perhaps that is why the sale of books by this Centre both in and outside amounts to a few lakh rupees.⁷⁰

SEWA SAMITTI

Sewa Samitti means a 'Service Team'. It was founded by S. Sawan Singh, the second Guru of the Beas Centre, on September 20, 1947.⁷¹ Since then it has been serving Dera Baba Jaimal Singh, Beas. It has its permanent head office at the main gate of the Dera. It has about one thousand volunteers who arrive four days before monthly and Bhandara Satsangs and leave a fortnight later. During this period, they do all kinds of service allotted

68. Annual Report 1975, P. 13; Radha Soami Satsang Beas, Thus Saith the Master, (Delhi, 1974), PP. 405-406.

The Beas Centre's publication runs like this : English-39, Punjabi - 51, Hindi - 47, Urdu - 41, Bengali - 3, Sindhi - 29, Gujarati - 16, Marathi - 9, Telugu - 2, Kanada - 3, Tamil - 4.

69. Ibid., P. 13.

70. Annual Report 1973, P. 12; Annual Report 1975, PP. 4, 16.

71. Origin and Growth, PP. 16, 17, 21.

to them honorarily.⁷² The Sewa Samitti has twenty-four functional groups. Every group has a separate head. All the heads of different groups are properly guided by the Chief of the Sewa Samitti. Some of the important functional groups are :

(i) Pandal and Seating, (ii) Offerings to the Master, (iii) Langar, (iv) Initiation, (v) Sanitation and cleanliness, (vi) Shamianas and seating arrangement, (vii) Security, (viii) Shoes, (ix) Bedding and cycle, (x) Road and railway station, (xi) Drinking water chhabils, (xii) Traffic control, (xiii) Accommodation, (xiv) Luggage transport, (xv) Stores, (xvi) Grass cutting, (xvii) Weight and rate control, (xviii) Reception at railway station, (xix) Watch duty at gate and Chhappars, (xx) Private shop control, (xxi) Miscellaneous.⁷³

At present, all the afore-mentioned sub-committees are functioning under the guidance of a retired army Brigadier, Gurbachan Singh Bal. He is also Chief of the Sewa Samitti.⁷⁴

72. Where Masters Walk, Volume III, P. 32.

73. The information regarding branches of Sewa Samitti is collected from the Personal record and private papers of Daryai Lal Kapoor, the personal Secretary to Maharaj Charan Singh, Kothi No. 14-C, Dera Baba Jaimal Singh, Beas, district Amritsar. (hereafter referred to as Private Papers of Personal Secretary.)

My thanks are due to Daryai Lal Kapoor who allowed me to make use of his personal record.

74. Annual Report 1973, P. 14.

A brief description of the work of these branches is given below :

(i) PANDAL AND SEATING

The Sewadars of this branch have white uniform. They are not allowed to move in Pandal (a vast area covered with awning for Satsang meetings) with bare heads. They have to wear either cap or turban. It is simply a token of respect to the Master. Before starting the Satsang, they set the stage for the Master and his Pathis (those who read or chant from the scriptures). They are responsible for making seating arrangements in the Pandal and for providing white cushions to the special guests of the Master such as the foreigners, his relatives, state officials, etc.⁷⁵

(ii) OFFERINGS TO THE MASTER

An hour late after the spiritual discourse, the Master revisits the Pandal. He sits for an hour on the dais to give Darshan (sight) and to listen to the requests of the Satsangis. At this time, a team of Sewadars sits with the boxes and the followers offer money as well as other things. The offerings are not compulsory. The offerings are sent to the 'Radha Soami Satsang Beas Society'. The Master as well as the trustees of

75. Private Papers of Personal Secretary.

this Society do not use these offerings for their personal use. On the other hand, these are used for the development of the Radha Soami Movement as well as for the welfare of the Sangat.⁷⁶

(iii) LANGAR

Many kinds of services are done in the Langar (common kitchen). These include, to bring vegetables from the fields, to prepare food for a huge gathering and to serve it properly to the Sangat in many batches twice a day, etc.⁷⁷

(iv) INITIATION

At the end of the monthly and Bhandara Satsangs, the Master bestows initiation upon the truth seekers. A group of Sewadars assists the Master in selecting the new-comers, in making them learn the Gurmantar of five words as well as the internal stages, etc.⁷⁸

(v) SANITATION AND CLEANLINESS

Small teams of Sewadars are seen daily doing such work as weeding the side walks, sweeping and watering roads, white washing gutters, gathering fallen leaves, emptying refuse bins, spraying germicide powder, etc.⁷⁹ As a result, the Dera always looks neat and clean.

76. Kapoor, Ganyai Lal., Dharti Par Swarg, P. 391.

77. Private Papers of Personal Secretary.

78. Ibid.

79. Where Masters Walk, Volume III, P. 32.

(vi) SHAMIANAS AND SEATING ARRANGEMENT

The duty of this branch is to cover a vast ground with fixing Shamianas (awnings) a day before the Bhandara Satsangs, carpeting the covered area, fixing loudspeakers at focal points, etc.⁸⁰

(vii) SECURITY

During the Bhandara Satsangs, the people from different states of India as well as from some foreign countries visit this Centre. Often their number goes above three lakhs. However, there is no police force in the Dera. Small bands of Sewadars do day and night patrolling to check pick pocketing and minor thefts.⁸¹

(viii) SHOES

A team of Sewadars works day and night in shoe sheds. Those who want to deposit their shoes at any time may do so and receive the tickets. The shoes are kept with care and protected from the rain.⁸²

(ix) BEDDING AND CYCLE

The Sewadars of this branch are divided into four groups. One group keeps the cycles of the Sangat; the second group keeps

80. Where Masters Walk, Volume III, P. 32.

81. Ibid.

82. Private Papers of Personal Secretary.

the motor cycles and scooters; the third group keeps the cars while the fourth group works in bedding sheds. The vehicles are parked in proper order and the tickets are issued to the owners.⁸³

(x) ROAD AND RAILWAY STATION

The Dera Baba Jaimal Singh is situated three miles away to the north of Beas railway station. A metalled road connects the Dera and the railway station. During the monthly and Bhandara Satsangs, a group of Sewadars fixes its tents alongwith the road side at a distance of one mile. They help and guard the people who go on foot to the Dera. One group fixes its tent near the railway station. These Sewadars assist the Sangat at the railway station. During the night hours, they also make arrangements to send the people to the Dera.⁸⁴

(xi) DRINKING WATER CHHABILS

During the monthly and Bhandara Satsangs, so many Chhabils are set at different places in the Dera by the Sewadars. They store drinking water in large containers. Some groups move with moving Chhabils for the convenience of the people.⁸⁵

83. Private Papers of Personal Secretary.

84. Ibid.

85. Ibid.

(xii) TRAFFIC CONTROL

Traffic in the Dera is controlled by the Sewadars. Every crossing and turn is attended by five Sewadars. One of them, keeping two flags (red, green) and one whistle, controls the traffic very cautiously. He uses the red signal to stop the traffic while the green signal is used to move it. To a great surprise no one disobeys his order. Further, it also makes arrangements for the parking of buses and other vehicles.⁸⁶

(xiii) ACCOMMODATION

This branch provides accommodation to the visitors on the occasion of monthly and Bhandara Satsangs. However, it may be remarked that due to ever increasing number of the followers who come to the Dera, this Committee often fails to provide comfortable accommodation to them.⁸⁷

(xiv) LUGGAGE TRANSPORT

The Sewadars of this branch are divided into small groups and are deployed at different places - Langar, Bhojan Bhandar, Canteens, Tea Cafeteria, Bus stand.⁸⁸

(xv) STORES

The Sewadars of this branch are divided into two groups. One group works in filling the paper bags with Misri (crystallised sugar), toffees and chocolates. The second group works on the

86. Private Papers of Personal Secretary.

87. Annual Report. 1975, P. 3.

88. Private Papers of Personal Secretary.

sale counters. On the occasion of monthly and Bhandara Satsangs the visitors purchase large quantities of various items of stores as Parshad.⁸⁹

(xvi) GRASS CUTTING

The Sewadars of this branch make necessary arrangements to cut the grass from the river-bed of the Beas river and to carry it to Langar. This grass is used as a fuel in the Langar.⁹⁰

(xvii) WEIGHT AND RATE CONTROL

The duty of this branch is to check the weight and rate of the commodities being sold in the Dera.⁹¹

(xviii) RECEPTION AT RAILWAY STATION

The duty of this branch is to receive the guests at railway station who inform their arrivals to the Dera authorities before hand. Some Sewadars of this branch make arrangements of transport to bring the special guests to the Dera.⁹²

(xix) WATCH DUTY AT GATE AND CHHAPPARS

There are eight gates in the boundry wall of the Dera. All are opened at the times of monthly and Bhandara

89. Private Papers of Personal Secretary; Annual Report 1973, P. 10.
90. Annual Report 1973, P. 10.
91. Private Papers of Personal Secretary.
92. Ibid; For details about receiving and transporting the special guests from railway station to Dera, see The Illustrated Weekly, March 18, 1973, P. 13; Netta Pfeifer., A Soul's Safari, PP. 120, 121.

Satsangs for coming and going of the Sangat. All the gates are watched by the small groups of the Sewadars. Moreover, near the main gate of the Dera, some quarters have weedy roofs and these are called Chhappars. These are used to accommodate the visitors during the said Satsang times. These are watched by a group of Sewadars.⁹³

(xx) PRIVATE SHOP CONTROL

This branch controls the private shops which are set outside the Dera territory during the said Satsang days.⁹⁴

(xxi) MISCELLANEOUS

The Sewadars of this branch do various duties. For instance, one group attends the tonga stand while the other taxi stand for the convenience of the visitors. Another group helps the Satsangis in taking the tickets at railway booking office. Moreover, some groups do service in painting and cleaning buildings, selling fruit, cold drinks and bread, etc.⁹⁵

It may be mentioned that many well-to-do persons, after superannuation now live in the Dera. Included in this category are, retired civil and army officers, a Vice-Chancellor,

93. Private Papers of Personal Secretary.

94. Ibid.

95. Ibid.

many professors and doctors. These persons are associated with the Sewa Samitti or other bodies of the Dera. For them all this work is "labour of love". The voluntary labour potential is harnessed to make arrangements for holding Satsangs and to maintain well-laid out colony, and to provide essential amenities to the doctors, visitors and residents. There are no paid supervisors, engineers, doctors, cooks and gardeners, etc. The "Master's blessings are their only remuneration". Thus it may be said that the Sewa Samitti is the backbone of the organisation because the administration of Radha Soami Satsang Beas, depends upon it.

DIFFUSION OF THE RADHA SOAMI MOVEMENT IN INDIA

The present Maharaj, like his predecessors, started going on his lecture tours on March 23, 1952, when he delivered a discourse at Amritsar for the first time.⁹⁶ In November, 1953, he had a Satsang at Delhi. In November 1955, he gave spiritual discourses at Saharanpur, Dehra Dun, Kanpur, Lucknow, and in December, at Bombay, Kalian, Chamber, Sangli, Indore, etc.⁹⁷ During this tour, he visited some principal cities and remote places. By 1961, the orbit of his Satsang tours had become wider than it was before. After the partition of India in 1947,

96. Ruhani Diary Part III, P. 229.

97. Ibid., PP. 251-254.

the disciples of S. Sawan Singh had settled all over the country and some of them started Satsangs in their own villages and towns.⁹⁸ Consequently, the present Master visited fifty to sixty Satsang centres to deliver spiritual discourses and to bestow initiation upon the truth seekers.⁹⁹

During the years, 1961-62 there was a very large increase in the number of followers of the Radha Soami Movement.¹⁰⁰ The present Master, felt the need of better organization both of the Satsangs and the Sangat. Therefore, he decided in 1962 to set up one or two Satsang Centres in every state or province of India.¹⁰¹ These Satsang centres would provide a meeting place for the Satsangis and other truth seekers. This step would also obviate the necessity to visit a large number of places for the Master. Moreover, it would be convenient to the people of the surrounding areas to come to these centres on the annual visits of the Master for his spiritual discourses and initiation. In pursuance of this decision, some prominent villages, towns and cities have

98. Annual Report 1973, P. 51.

99. Kapoor, Daryai Lal., Dharti Par Swarg, P. 297.

100. For the rapid increase in number of the followers of the Movement in the above said years, see below the Graph No. IV facing page 121.

101. Kapoor, Daryai Lal., Dharti Par Swarg, P. 300.

since been made Satsang centres.¹⁰² Mostly, each centre has a Satsang Ghar, Pucca sheds, Langar, water tank and toilets.¹⁰³ The local people donated land and money for the construction of the Satsang Ghars.¹⁰⁴ Upto 1973, 107 centres have been set up in 16 states including two union territories in India.¹⁰⁵ The Punjab has the largest number of Radha Soami Centres. Each provincial centre has many branch offices. For instance, Delhi centre has twelve sub-centres, Karnal has eleven, while Jagadhari has three sub-centres.¹⁰⁶

After the creation of Haryana State (November 1, 1966) the Master made his parental village Sikanderpur, in Sirsa District, a Satsang centre. He and his younger brother Captain Parshotam Singh donated 66 kanals of land to this centre from their personal properties. Most of the construction work

102. Kapoor, Daryai Lal., Dharti Par Swarg, P. 300.

Some prominent centres are : Delhi, Nagpur, Bombay, Sangli, Indore, Tata Nagar, Sidhpur, Jaipur, Ajmer, and Sikanderpur. (For branch satsang centres of Radha Soami Satsang Beas in India, see Appendix - A).

103. Kapoor, Daryai Lal., Dharti Par Swarg, PP. 300, 301.

104. For details about the local support, see Annual Report 1973, PP. 3, 53-57, 62, 65, 69, 71, 73, 81; Annual Report 1974, PP. 3, 29-33.

105. Annual Report 1973, PP. 49, 50.

The detail of the Radha Soami Centres is : Punjab - 48; Himachal - 13; Haryana - 10; Madhya Pradesh - 8; Uttar Pradesh - 6; Maharashtra - 6; Rajasthan - 4; Gujrat - 2; West Bengal - 2; Bihar - 2; Union Territories (Delhi - 1; Chandigarh - 1), 2; Jammu and Kashmir - 1; Karnataka - 1; Andhra Pradesh - 1; Tamil Nadu - 1.

106. Annual Report 1973, PP. 60, 67, 71.

of this centre has been completed. The Maharaj visits this centre twice a year in order to deliver spiritual discourses. Satsangis come from Haryana, Punjab, Rajasthan and Delhi states to listen to their Master. All are provided with free board and lodging.¹⁰⁷

All Satsang centres in India have their local committees which are working under the head of Radha Soami Satsang Beas. Almost all the main and sub-centres in India perform weekly Satsang on every Sunday and monthly Satsang on each Sankranti Day viz., on the first day of every month of Vikrami era. The Satsangs are conducted either by the authorised preachers of the Beas headoffice or from pre recorded cassettes. In addition, all the centres celebrate the birth day of S. Sawan Singh. At some places like Beas, Amravati, Dhamtari, etc. the Satsang is delivered daily.¹⁰⁸

As a result of Maharaj's extensive tours and untiring efforts, the number of Satsang centres arose from 107 in 1973 to about 322 in 1975.¹⁰⁹ And the Radha Soami Movement has taken roots in two Union Territories and sixteen states out of twenty-two states in India. There are only six states, Manipur,

107. Annual Report 1973, PP. 84-85.

108. Ibid., PP. 51-89.

109. Annual Report 1975, P. 21.

Meghalaya, Nagaland, Orissa, Tripura and Sikkim which have no Radha Soami centres.¹¹⁰ This may be due to the fact that these states are situated quite far away from the Radha Soami's main Centre at Beas and it is not convenient to the residents of these states to visit the Beas Centre.

DIFFUSION OF THE RADHA SOAMI MOVEMENT IN FOREIGN COUNTRIES

As mentioned in the previous chapter,¹¹¹ the seed for the spread of Radha Soami Movement in foreign countries was sown by the second and the third Gurus of the Beas Centre. Their foreign followers evinced keen desire to see their Gurus in their respective countries. Therefore, they requested them to pay visits to their countries, but the Gurus could not do so because of their old age and indifferent health.¹¹² Such requests were repeated by the Radha Soamis settled in foreign countries to the present Master, Charan Singh also.¹¹³ The latter, therefore, has visited many foreign countries a number of times. The aims of the Master's foreign trips were to strengthen the Radha Soami Movement abroad and to fulfil the desires of the Radha Soamis settled in the foreign countries who have neither the means nor time to spare to undertake the long journey to Dera Baba Jaimal

-
110. Cyclostyled list of Secretaries of Branch Centres in India, from 10th to 14th March, 1975.
111. See above, PP. 70, 71.
112. Kapoor, Daryai Lal., Dharti Par Swarg, PP. 306, 307.
113. Ibid., P. 307; Charan Singh., The Master Answers, (Delhi, 1966), P. V.

Singh, Beas, in India.¹¹⁴ Another reason for conducting the foreign tours appears to be that he wanted to dispel doubts about his and his predecessor's succession in the minds of the followers of the Movement created by Sant Kirpal Singh, another disciple of S. Sawan Singh.¹¹⁵

Maharaj Charan Singh started his foreign tours in 1961. During the period of one decade i.e. 1961 to 1971, he undertook seven tours of the foreign countries.¹¹⁶

In 1961, he undertook his first tour of the East and visited places such as Singapore, Hong Kong and Tokyo¹¹⁷ to deliver spiritual discourses and to impart initiation to the truth-seekers. This was followed after nine months by another tour of European Countries such as Germany, Sweden and England for the same purpose.¹¹⁸ In the summer of 1964, in response to innumerable requests from the Satsangis (disciples) and the truth-

114. Charan Singh., The Master Answers, PP. 519, 524.

115. Kapoor, Daryai Lal., Dharti Par Swarg, P. 435; Charan Singh., Divine Light, (Delhi, 1976), PP. 218, 240; Charan Singh., Quest for Light, (Delhi, 1977), P. 16.

116. For details regarding the description of Maharaj-Charan Singh's foreign tours alongwith route maps, see Appendix-B.

117. Kapoor, Daryai Lal., op. cit., P. 308.

118. Ibid., P. 310.

seekers settled in the U.S.A. and Canada the Master, alongwith a team of Westerners visited these countries.¹¹⁹ On his return journey he stayed in London for a week.¹²⁰ At all the places mentioned above, the Master delivered spiritual discourses, conducted interviews and imparted initiation to many applicants.¹²¹

In 1966, he undertook his fourth foreign tour. During this tour, he visited some places in Africa including Nairobi, Johannesburg and Durban. After initiating 97 persons into the Radha Soami Faith,¹²² he visited London. He delivered Satsangs and imparted initiation to the truth-seekers there.¹²³ This was followed after one year by another oversea tour during which he visited Japan, Indonesia, Australia and New Zealand. During this tour, in addition to his spiritual discourses he initiated 49 persons in Djakarta, 22 in Auckland and 20 in Singapore.¹²⁴

In 1970, he alongwith Professor Janak Raj Puri,¹²⁵ undertook his fifth tour. In this tour lasting for three months

119. Charan Singh., The Master Answers, P. V.

120. Kapoor, Daryai Lal., op. cit., P. 335.

121. Charan Singh., The Master Answers, P. V; Kapoor, Daryai Lal., op. cit., P. 335.

122. Radha Soami Satsang (Beas) South Africa., Maharaj Charan Singh's Tour of South Africa, May 1966, (Durban, 1966), PP. 7-12, 24.

123. Kapoor, Daryai Lal., op. cit., P. 344.

124. Ibid., PP.345-347.

125. Professor Janak Raj Puri is a retired Professor of Philosophy of the Panjabi University Patiala. He was initiated by S. Sawan Singh of Beas. He is the author of The Teachings of the Gurus; Mysticism the Spiritual Path, in two tomlumes; Radha Soami Teachings. During this tour, he played a role of Maharaj Charan Singh's personal secretary and assisted him in delivering spiritual discourses.

he visited Europe, West Indies, Mexico, U.S.A., Canada, Japan and Hong Kong.¹²⁶ At each Satsang centre Professor Janak Raj Puri gave an introductory talk on philosophy of Sant Mat and on the following evenings, Maharaj Charan Singh, basing his discourses on the mystic gospels according to St. John and St. Matthew, shed light on the essence of the mystic masters, the path, and the way of liberation for the soul. All his discourses were followed by question-answer sessions.¹²⁷ In addition to this, at Detroit (U.S.A.), the Master conducted a meeting of all the representative of Radha Soami Centres in the U.S. in which the need of having a central organisation in the U.S. to control the Satsang affairs was discussed.¹²⁸ During this trip the Master also initiated 609 persons belonging to different nationalities into the Radha Soami Faith.¹²⁹ In 1971, he undertook his seventh foreign tour and visited different places in Philippines, Japan, Taiwan and Indonesia in order to further strengthen the Radha Soami Movement. In addition to his spiritual discourses, he imparted initiation to 226 persons during this trip.¹³⁰

126. Radha Soami Satsang Beas., Thus Saith the Master, (Delhi, 1974), PP. 108-110.

127. Ibid., P. iv.

128. Ibid., PP. 55, 71.

129. For details, see Appendix-B, Sixth Foreign Tour, PP.305-307.

130. Kapoor, Daryai Lal., op. cit., PP. 361-367.

As a result of afore-mentioned foreign tours of Maharaj Charan Singh, the Radha Soami Movement has spread in some cities of Holland, the United Kingdom, Germany, South Africa, Italy, Canada, U.S.A., Australia, New Zealand, Indonesia, Thailand, Philippines and Japan.¹³¹ His personal visits at short intervals and his spiritual discourses which were followed by question-answer sessions, made deep impression upon many foreigners. Some country-wise details about the spread of the Movement (till 1972) are given below :

STATISTICS PER CAPITA¹³²

India (3,67,269)	1 per	1,000
Holland (140)	1 per	10,000
South Africa (1,400)	1 per	10,000
New Zealand (80)	1 per	40,000
Canada (300)	1 per	70,000
U.K. (800)	1 per	1,00,000
Australia (20)	1 per	5,00,000
Germany (50)	1 per	10,00,000
Italy (15)	1 per	4,00,000
U.S.A. (3,000)	1 per	75,000

-
131. Annual Report 1973, pp. 37-44; Annual Report 1974, p.39; For details, also see Reports and Letters in context with Maharaj Charan Singh's foreign tours : 1961, 1962, 1964, 1966, 1967, 1970, 1971.
132. Where Masters Walk, Volume III, p. 65; Beas Initiation Record.

It would be interesting to probe into the reasons for the expansion of the Radha Soami Movement abroad under Maharaj Charan Singh. That would be, however, beyond the scope of the present study. The Radha Soamis themselves attribute its spread in the foreign countries to the personality of the Maharaj,¹³³ but the Maharaj himself says, "It is because of the spiritual awakening of the people."¹³⁴ Possibly the main reason is the sophisticated Radha Soami organisation set up by the Beas Centre abroad.¹³⁵

At present, this Movement has 322 main Satsang centres in India and 200 in other countries of the world.¹³⁶ All are functioning under the guidance of the present Maharaj. Till 1974, the number of the foreign followers of this Movement rose

-
133. Annual Report 1975, P. 43; Sethi, Shanti., Message Divine, P. 100; J. Stanley White., Liberation of the Soul, (Delhi, 1975), P. 142; Charan Singh., The Master Answers, (Delhi, 1966), P. ix; Madeleine., On Wings of Love, (Johannesburg, 1972), PP. 31, 32.
134. Charan Singh., The Master Answers, PP. ix, x.
135. For details of the nature of the organisation, see Annual Report 1973, PP. 10, 11, 96, 98, 99, 104-115; Annual Report 1974, PP. 14, 15, 18, 20, 25; Annual Report 1975, P. 36; Where Masters Walk, Volume III, P. 66; Netta Pfeifer., A Soul's Safari, (Delhi, 1981), PP. 122-124, 130, 145; Peter Fripp., The Mystic Philosophy of Sant Mat, (Delhi, 1978), P. 14.
136. Annual Report 1975, P. 2.

to 7,900.¹³⁷ Moreover, in order to create more interest among the literates, the present Maharaj has written many books on the Radha Soami Faith. These are : The Master Answers (1966), Spiritual Discourses (1974), Divine Light (1976), The Path (1976), Quest for Light (1977), Light on Sant Mat (1977), Discourses on Two Poems of Saint Paltu Sahib (1977), Truth Eternal (1977), Light on Saint Matthew (1978), St. John the Great Mystic (1978), Die to Live (1979). All these books are written in English and some of them have been translated into many foreign languages.¹³⁸

The present Maharaj is a holy man and believes in social reforms. From amongst his followers he has eradicated social evil of untouchability. His efforts of reform are, of course, admirable because those who have joined this Faith, whether Indians or foreigners, the poor or the rich, have got rid

137. Where Masters Walk, Volume III, P. 65; Annual Report 1973, P. 37; Annual Report 1974, P. 39.

On the country-wise comparison abroad regarding the number of the foreign followers of this Movement, U.S.A. has 3,836 persons and it holds the first place in the foreign world; South Africa has the total 1,774 which stands second; U.K. has 1,082 followers and it stands third.

138. Annual Report 1975, PP. 15, 16.

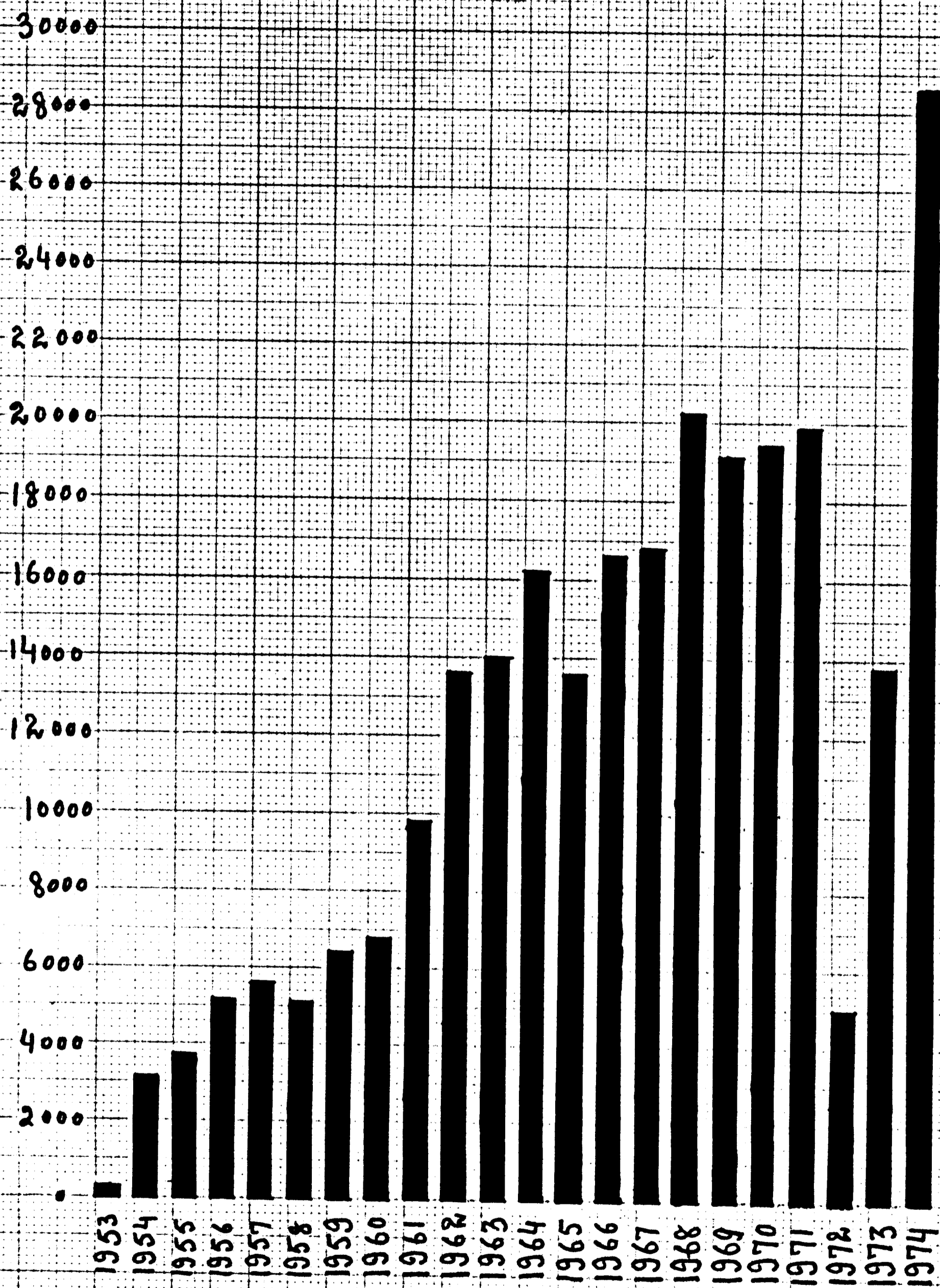
The Path has been translated and published in German, French, Spanish, Italian, Swedish and Hebrew languages; Light on Sant Mat has been published in Afrikaans.

NO-IV

GRAPH SHOWING THE ANNUAL GROWTH FIGURES OF RADHA SOAMI'S FOLLOWERS. DURING THE PERIOD OF FOURTH, PRESENT GURU S. CHARAN SINGH, RADHA SOAMI SATSANG BEAS, DERA BABA JAIMAL SINGH, DISTRICT AMRITSAR, PUNJAB, INDIA.

FROM 1953 - 1974. (CONTINUE)

Note:- One square represents 200 persons. (By: O.P. OAD)



of intoxicating drugs and have become tee-totalers and vegetarians. In addition to his vast constructional activities, his plans of serving the suffering humanity by arranging free eye camps, construction of hospitals and providing free medical aid, are also worthy of praise. Though the conditions of admission to the Faith like total abstinence from alcohol and meat diet, clean and righteous living are very rigid, yet, a large number from India and other foreign countries has joined this Faith.¹³⁹ The chief reason for this is the frequent foreign tours of the Maharaj. As a result of his unceasing efforts he has initiated till 1974, about 2,64,506 persons into the Radha Soami Fold.¹⁴⁰ Thus, we may sum up that under the guidance and supervision of Maharaj Charan Singh Grewal, the Beas Centre, in the Punjab has made and is making phenomenal progress in various fields.¹⁴¹

139. The Tribune, December 9, 1979, (Chandigarh), P. 4.

140. Beas Initiation Record., Register serial No. 546-549, Punjabi, from April 14, 1950 to August 3, 1961 and Register serial No. 1 to 9, Urdu, from August 3, 1961 to October 2, 1975.

For the annual growth figures of S. Charan Singh's followers till 1974, see Graph No. IV, facing page 121.

141. For details about progress of this centre in various fields, see Annual Reports from 1958 to 1975.

CHAPTER IV

TEACHINGS OF THE RADHA SOAMIS

The teachings of the Radha Soami Faith which were laid down by its founder Seth Shiv Dayal Singh (Soamiji Maharaj), are not entirely new; these have been preached by many earlier Saints such as Kabir, Nanak, Namdev, Paltu, Dadu, Tulsi Sahib, Maulana Rumi, Shams-i-Tabriz, etc. Nearly, all ancient religious literature makes reference to the Shabd (sound current) in various names. But the unique service rendered to mankind by Soamiji was the simple and lucid manner in which he taught the practice of Shabd (sound current). He rejected all the ancient Yoga systems and propounded the Surat Shabd Yoga which, according to him, can be practised by one and all and without denouncing their worldly duties. He has given details of his philosophy in plain and simple language in his famous book Sarbachan.¹ The main teachings of the Radha Soami Faith are the following :

CONCEPT OF SHABD OR SOUND CURRENT

The concept of Shabd (sound current) is the central concept of the Radha Soami Movement but it is difficult to

1. Puri, Lekh Raj., Radha Soami Teachings, (Delhi, 1972), P. 20.

In the beginning of the twentieth century, Sarbachan was got published in Punjabi for the first time by the first and the second Gurus of the Beas Centre. (Radha Soami Satsang Beas., Parmarthi Pattar, Part I, Punjabi, (Amritsar, 1960), pp. 226-227).

define it. Possibly one reason why that is so is that the Masters of the Radha Soami Movement have given many names to the sound current. They have called it Shabd (sound); Anhad Shabd (unlimited sound); Anahat Shabd (unstruck sound); Dhuniatmak name (inexpressible name of God), etc., in their writings.² All these expressions have the same meaning i.e. sound current.

Regarding the Shabd, Soamiji, holds that it is the supreme energy and the prime source of all creation. He says,

"O! know thou Shabd as the beginning of all creation; and the end of all to do thou know as Shabd. The three worlds and the fourth realm (dimension), all these things hath Shabd created." 3

Maharaj Sawan Singh, the second Guru of the Radha Soamis of Beas Centre holds that the Shabd (sound current) is not a subject matter of speech or writing because it can neither be heard by the outer ears nor can be seen by the outer eyes. It can be experienced only by the soul.⁴ It is the soul current of consciousness. It is the celestial melody. It is the life-current which originates from the Lord and prevades everything.⁵

2. Jagat Singh., Science of the Soul, (Delhi, 1977), P. 47; Sawan Singh., Philosophy of the Masters, Volume IV, (Delhi, 1977), PP. 108, 190.

3. Radha Soami Satsang Beas., Sarbachan Radha Soami, Chhand-Band Yani Nazam, Hindi, (Lucknow, 1976), Bachan-9, Shabad-3, P. 88. For English rendering see - Radha Soami Teachings, P. 47.

4. Sawan Singh., op. cit., PP. 112-113.

5. Ibid., PP. 108, 109.

TRUE NAME OF GOD

According to Soamiji, there are two kinds of names of the Supreme Being. They are (i) Varnatmak name and (ii) Dhuniatmak name.⁶

(i) THE VARNATMAK NAME

The Varnatmak name of God is a word or phrase of some language, which can be spoken and written and conveyed to others by the usual means of utterance by the tongue.⁷ All names such as God, Lord, Allah, Wahiguru, Harion, Radha Soami, Parmatma, Parmeshwar and so on are Varnatmak names because all of them can be read, written and spoken.⁸ According to Maharaj Charan Singh, the present Head of Beas Centre, in every language we remember God by a number of names which have been used by saints who lived in the past.⁹

Varnatmak names are of four kinds : (i) Baikhri, (ii) Madhyama, (iii) Pashyanti and (iv) Para. The first is spoken by the tongue in the same way that we talk with each other. The second is spoken slowly in the throat. The third is spoken in the heart and the fourth is repeated by Yogis while concentrating

6. Sarbachan Poetry, Bachan - 10, Shabad - 1, P. 95.
7. Ibid., P. 95; Radha Soami Satsang Allahabad., Prem Pattar Radha Soami, Volume I, Hindi, (Paryag, 1936), P. 63; Charan Singh., Satsang No. 3 : Surat sun Bat Ri..., Hindi, (Indore, 1975), P. 8; Shangari, Tilak Raj and Khak, Kirpal Singh., Sant Mat Vichar, Hindi, (Jullundur, 1981), P. 248.
8. Charan Singh., The Path, (Delhi, 1976), P. 44.
9. Ibid., P. 44.

on their navel. All these words are Varnatmak and none of them is true or eternal. They all vanish in the course of time.¹⁰

Yet, Varnatmak name has its own use. Soamiji holds :

"Name (in language) have I stated as Varnatmak, but the being whose name it is shalt thou find as Dhuniatmak. By Varan cleans thou thy mind and soul; and then ascended thou to the sky and catch hold of the melody." 11

Varnatmak name is our first step towards salvation and God-realization. We concentrate our mind and soul in the third eye by means of repetition of some Varnatmak name; but it does not help us further in our spiritual progress. For lifting the soul upwards from the third eye, we want the Dhuniatmak name, i.e. Shabd.¹²

(ii) DHUNIATMAK NAME

Dhuniatmak name is not a word or phrase. It cannot be uttered by the tongue. It is a divine melody or Shabd, which is transcendent. It can be realised only by direct perception of the soul. This Shabd is within all of us and it can be heard and seen by our soul alone at the eye centre or third eye with the help of one who knows the secret of it.¹³ Soamiji

10. Charan Singh., The Path, P. 45; Jagat Singh., op. cit., P. 46; Sawan Singh., op. cit., P. 191; Rasala Sari Duniya, Monthly, Urdu, March 1957, (Dera Baba Jaimal Singh, Beas), P. 1; Puri, Lekh Raj., Mysticism, The Spiritual Path, Volume II, (Delhi, 1974), P. 57; Charan Singh., Santan Di Bani, Punjabi, (Jullundur, 1982), P. 37.
11. Sarbachan Poetry, Bachan - 10, Shabad - 1, P. 95. For English rendering see - Radha Soami Teachings, PP. 32-33.
12. Radha Soami Teachings, P. 32.
13. Ibid., P. 30.

said :

"Shabd Aur surat Bhaiy Ekaya
Nam Dhuniatmak Daikha." 14

"When Shabd (divine melody) and soul become one, then is
Dhuniatmak name seen" 15

Regarding Dhuniatmak name, Maharaj Jagat Singh, the third
Guru of Beas Centre said :

"It recognises no caste, creed, colour, race or nation.
It resounds in every human being. It is not the design of any
man. It is natural, without beginning or end, it was created
by God Himself".¹⁶

Maharaj Charan Singh says that different saints of different
countries and ages have called Dhuniatmak name with various names.
The Hindu saints have called it Ram Nam (God's Name); Ram Dhun
(God's Inner music); Nirmal Nad (the pure sound); Divya Dhun
(divine sound)¹⁷ Guru Nanak called it Nam (God's Name);
Shabd (spiritual sound); Sachi Bani (true inner word); Hukam
(God's command); Akath Katha (unspeakable tale) and Hari Kirtan
(God's music)¹⁸ Muslim saints refer to it as Kalma (inner sound);

-
14. Sarbachan Poetry, Bachan - 10, Shabad -1, P. 95.
15. Radha Soami Teachings, P. 30.
16. Jagat Singh., op. cit., pp. 46, 47.
17. Charan Singh., The Path, P. 43; Charan Singh., Satsang
No. 23 : Shabad Bina Sara Jag Andha, Punjabi, (Jullundur,
1981), P. 5.
18. Charan Singh., The Path., P. 43.

Ism-i-Azam (the greatest name); Bang-i-Asmani (the sound from the sky); Kalma-i-Ilahi (the voice of God); or Sultan-ul-Azkar (king of repetitions)¹⁹. Christ called it the word or Logos. In the Rigveda, it is called Vak (word)²⁰. The Chinese called it Tao (the word)²¹. He further says that this true name is imperishable. Hazur Maharaj Ji (S. Sawan Singh) used to call it the 'unwritten law' and 'unspoken language'.²² To attain salvation we need this true name. So long as we do not search for it within ourselves, we cannot get salvation.

Thus according to the teachings of the Radha Soamis, both names are of great importance. Through the Varnatmak name or the spoken and written word one can retrace one's attention inside and connect it with the Dhuniatmak name which provides one with salvation. The Varnatmak names are our means while the Dhuniatmak name is our end and object.²³

-
19. Charan Singh., The Path., p. 43; Charan Singh., Satsang No. 14 ; Apu Vanjhaey Ta Sab Kachhu Paey, Hindi, (Jullundur, 1980), p. 10; Also see Rasala Sari Duniya, Monthly, Urdu, August, 1957, (Dera Baba Jaimal Singh, Beas), p. 11.
20. Charan Singh., The Path., p. 43.
21. Ibid., p. 48.
22. Charan Singh., Satsang No. 10 : Teyria Khani Teyria Bani..., Hindi, (Indore, 1975), p. 3; Rasala Sari Duniya, Monthly, Urdu, May 1957, (Dera Baba Jaimal Singh, Beas), p. 2; Radha Soami Satsang Beas., Sant Mat Parkash, Part III, Punjabi (Jullundur, 1981), p. 163.
23. Radha Soami Satsang Beas., Atam Gian, Punjabi, (Jullundur, 1975), p. 40.

CONCEPT OF HUMAN BODY

According to the Radha Soamis, human body is made of three things ; the first is solid matter of which the body is made. The second is astral matter of which mind is made and the third is the soul which is the life of man and is the support of both mind and body.²⁴ They emphasise that the human body is the temple of living God. The Hindu sages and seers call it Nar-Narayani Deh (the body that is the creation of God and in which He abides).²⁵ Sometimes this body is referred to as 'house of ten gates'. Nine gates open outward, through which our energies are dissipated. The tenth gate opens the way to the Palace of the Lord within. The nine doors comprise our two eyes, two ears, two nostrils, the mouth and the two lower outlets. The tenth is in the centre behind the two eyes. It is called by different names : Til ; Tisra Till ; Shiv Netra or the third eye. The Mohammedan Saints call it Nukta-i-Swaida (third eye).²⁶

According to the teachings of the Radha Soamis, human body has two parts. The first is below the eyes and it is called

24. Sawan Singh., My Submission, (Delhi, 1977), P. 84.
25. Charan Singh., Divine Light, (Delhi, 1976), P. 27; Charan Singh., Agre Vikhe Satsang : 1978, Punjabi, (Jullundur, 1981), P. 122.
26. Charan Singh., Truth Eternal, (Delhi, 1977), pp. 22, 23; Jagat Singh., op. cit., P. 27; Charan Singh., Satsang No. 15 : Kirtikaram Ke Vichhurey, Hindi, (Jullundur, 1981), pp. 15, 16; Shangari, Tilak Raj and Khak, Kirpal Singh., op. cit., P. 453.

Pinda. The second is above the eyes corresponding with the frontal part of the brain. This is called Anda or Brahmanda meaning the seat of Brahm.²⁷

(A) PINDA (region of lower mind and matter)

There are six Chakras (wheels) in the pinda and these are called Khat Chakras or lower Chakras in the books of Yoga by the Hindu Saints and Yogis while the Muslim Saints called them Darjat Sifli.²⁸ Khat means six and Chakras are wheels or centres corresponding to the six ganglions in the body. They are generally reckoned from below upward.²⁹ These six Chakras of pinda are below the eyes and within the body. They are headquarters of material forces. These six Chakras are the following :³⁰

- (i) Guda Chakra or Muladhar
- (ii) Indri Chakra or Sivadhishthana
- (iii) Nabhi Chakra or Manipura
- (iv) Hriday Chakra or Anahat
- (v) Kanth Chakra or Vishudha Chakra
- (vi) Agya Chakra or Ajana Chakra

27. Jagat Singh., op. cit., P. 27.

28. Radha Soami Satsang Soami Bagh Agra., Sarbachan Nasar, Urdu, (Agra, n.d.), PP. 6, 13.

29. Ibid., PP. 13, 14; Maharishi Sheobrat Lal Verma., Light on the Anand Yog, (Lahore, 1931), P. 44; Jagat Singh., op. cit., P. 27.

30. Sawan Singh., Gurmat Sar, Part I, Punjabi (Jullundur, 1979), P. 42; Radha Soami Teachings, PP. 193, 194; Radha Soami Satsang (Beas) South Africa., Where Masters Walk, Volume III, (Durban, n.d.), P. 54; Maharishi Sheobrat Lal Verma., op. cit., P. 43. Also see Nanak Parkash Patrika, Monthly, Punjabi, June 1978, (Punjabi University Patiala), P. 11; Rasala Sari Duniya, Monthly, Urdu, April 1957, (Dera Baba Jaimal Singh, Beas), P. 11.

The Radha Soamis do not believe in various exercises of these Chakras. Maharaj Jagat Singh says,

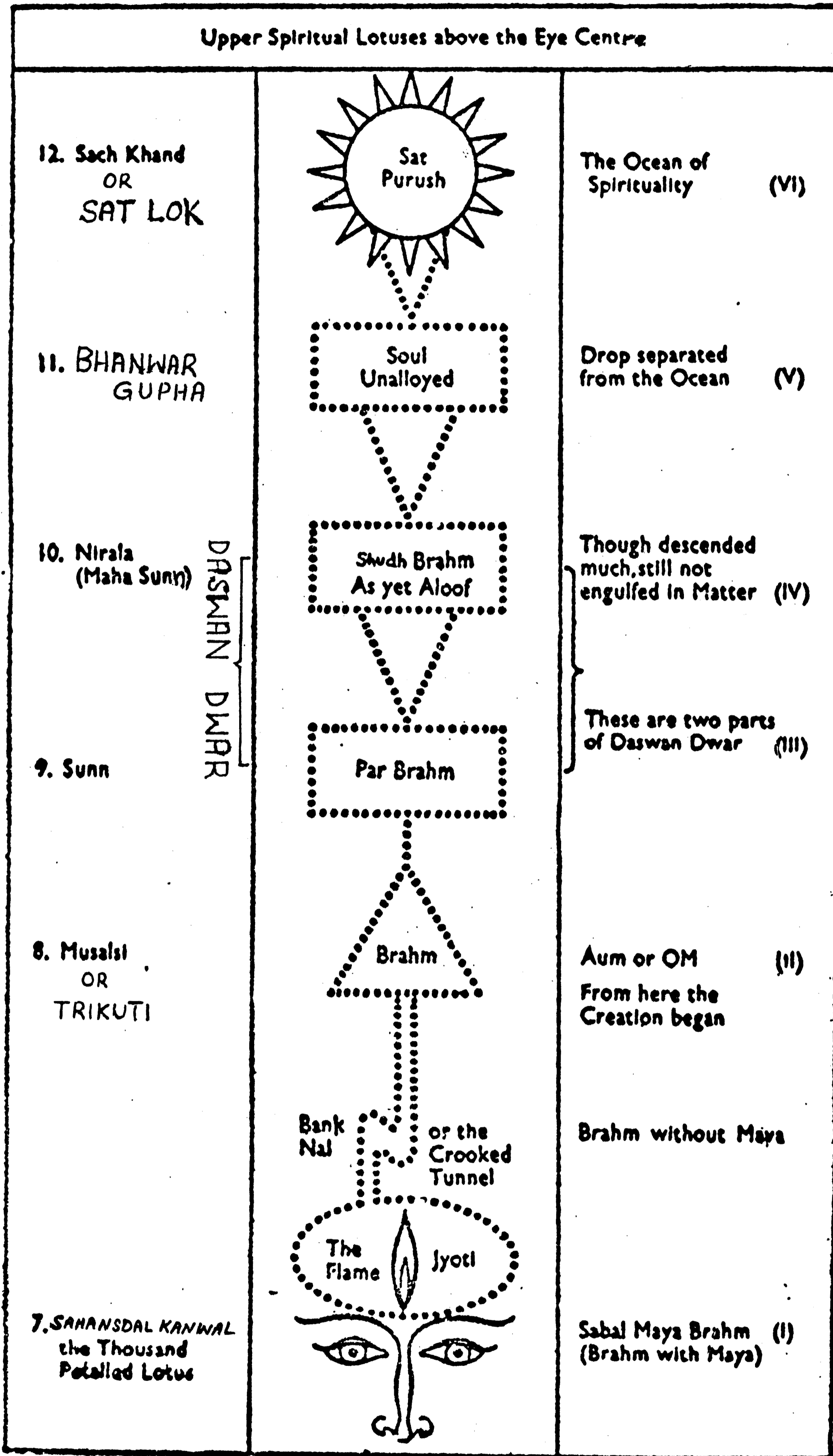
"In the body, the Lord is not realised in the Khat Chakras (six lower centres) as believed by the yogis. He is to be realised above the eye centre." 31

The Radha Soamis start the practice of Surat Shabd Yoga (spiritual practice) from Tisra Till (third eye), the conjunctive point of the pind and the Brahmand.³² In this context, Maharaj Charan Singh often explains,

"If you are already half way up a hill and you wish to go to the top, there is no need to go down to the bottom first and then laboriously work your way up again. You should simply start from your present position and go up. The same applies to God-realization, the lower Chakras play no part in your spiritual progress, they are merely a reflection of the light planes, Shabd Yoga is only concerned with the inner centres above the eyes." 33

31. Jagat Singh., op. cit., pp. 17, 18; Sawan Singh., Philosophy of the Masters, Volume V, (Delhi, 1977), p. 53; Radha Soami Satsang Sabha Dayal Bagh Agra., Sar Updesh, Hindi, (1948), p. 11. Also see Rasala Sari Duniya, Monthly, Urdu, November 1958, (Dera Baba Jaimal Singh, Beas), p. 13.
32. Sarbachan Nasar, Urdu, p. 13; Julian, P. Johnson., The Path of The Masters, (Delhi, 1974), p. 445; Maharishi Sheobrat Lal Verma, op. cit., p. 44. Also see Rasala Sari Duniya, Monthly, Urdu, December 1948, (Dera Baba Jaimal Singh, Beas), p. 5; Charan Singh., St. John The Great Mystic, (Delhi, 1978), p. 158; Charan Singh., Sant Sanvad, Part II, Punjabi, (Jullundur, 1981), p. 321.
33. Where Masters Walk, Volume III, p. 54.

CHART-3



DASWAN DWAR

(B) ANDA OR BRAHMANDA OR HIGHER PLANES

According to the Radha Soami teachings, the higher planes (stages) are above the eyes, in the brain. The Masters of this Faith consider eight planes. The description of higher planes is as follows³⁴:

(i) FIRST STAGE

The name of the first stage is Sahansdal Kanwal (a thousand petalled lotus). It is the place of Alakh Niranjan (the indescribable Lord) of the Yogis and Muqam-i-Allah (the first spiritual region) of the Muslim spiritual men. The entrance to this plane from below i.e. the physical world is through the aperture above and between the two eyes. It is a vast plane with three chief parts viz., (i) Jhanjari Dip, (ii) Shyam Kanj, (iii) Set Sunn.³⁵

(i) JHANJARI DIP (the lower part of the astral world)

Going up from below and after crossing a five coloured orchard (the colours of the five Tattwas or elements) and the Nil Chakra (the blue centre which denotes the veil or curtain of the mind), we come to Jhanjari Dip where from the light of Jyoti the heavenly light or plane appears as if seen through a sieve.³⁶

-
34. For a clear understanding, see the diagram showing their relative position in the Chart-3 facing page 131.
35. Sarbachan poetry, Bachan - 21, Hidyatnamah, p. 172. For English rendering see - Radha Soami Teachings, pp. 189-190.
36. Sarbachan poetry, Bachan - 20, Shabad -11, p. 161; Radha Soami Teachings, p. 189.

(ii) SHYAM KANJ (the middle portion of the astral world)

Then piercing the sieve, we reach the seat of Jyoti the light or flame, with its one thousand tongues (for which reason it is called Sahansdal Kanwal, a thousand petalled lotus), with the main and biggest tongue in the middle. Anhad Shabd here is like the sound of a big resounding bell. ³⁷

(iii) SET SUNN (the upper part of the astral world)

This is the third main part of the astral world. Here the Anhad Shabd appears like the sound of a conch, which is heard coming from the tunnel above, called Bank Nal (crooked tunnel) situated between the astral and the casual planes. ³⁸

Soamiji is of the opinion that all Avtars (incarnations) of the second degree, Prophets, Auliyas and Yogis of a high order come from this region and return to it. Saints call it Nij-Mana (real mind). The reflection or shadow of this region first appears in the Nugta-i-Swaida (black point) or Til behind the eyes, and again in the two eyes, themselves. The Jivatma (soul) dwells in this very Til during the waking state. ³⁹

37. Radha Soami Teachings, P. 190; Krishak, Gopi Lal., Sant Mat Laikhmala, Part II, Hindi, (Hoshiarpur, n.d.), p.60.

38. Radha Soami Teachings, P. 190.

39. Radha Soami Satsang Beas., The Sarbachan, Prose, (Delhi, 1974), pp. 33, 34.

SECOND STAGE

The second stage is the casual world. It is called Musalsi or Trikuti because it is triangular in shape. The Muslim Saints call it Arsh-i-Azeem (the great heaven) or Alam-i-Lahoot.⁴⁰ This is the region of Onkar or Brahm. The Radha Soamis also call this place Gurpad (the seat of Guru). Anhad Shabd here is like the reverberating sound of Om, Om and Hu, Hu, coming out of thunder of clouds and the sound of the beating of big drums. The light here is reddish like that of rising sun, but a thousand times brighter and more splendid than the sun.⁴¹

At the head-quarters of this Casual Plane is a four-petalled lotus, out of which come four heavenly utterances that give rise to the four Vedas; first in their subtle essence and later in the form of books. The great mountain Kailash is also here, alongwith the other well known two mountains viz., Mer and Sumer. In this place are seen big forests and gardens, which the soul passes by on its way to purely spiritual realms.⁴²

40. Sarbachan Prose, P. 33.

41. Sarbachan poetry, Bachan - 26, Shabad -2, pp. 226-227.
For English rendering see - Radha Soami Teachings, P. 187;
Krishak, Gopi Lal., Sant Mat Laikhmala, Part I,
Hindi, (Hoshiarpur, n.d.), P. 37.

42. Sarbachan Poetry, Bachan -26, Shabad -2, pp. 226-227.
For English rendering see - Radha Soami Teachings, P.187.

Soamiji says that the seed of all Karmas (actions) is here in this casual plane and when the soul crosses over, it goes beyond the sphere of Karmas and the chain of cause - effect series.⁴³ In short, it can be said that in this plane is the root of all knowledge that spreads in this world through the senses and intellect.

(iii) THIRD STAGE

According to Soamiji, the third stage is Daswan Dwar which is also called Parbrahm or Sunn. This region is divided into two parts or two stages i.e. (i) Sunn and (ii) Maha Sunn.

(i) SUNN It is purely spiritual, for no trace of matter, gross or subtle, visible or invisible, is found here. When the soul reaches this realm, coming up from below, it gets rid of all covers of matter and mind, and shines forth in its naked glory with the radiance of twelve suns. Then alone does it become fit for true love and devotion for the Absolute Lord. Here the soul is called Hansa (phoenix) because it gives up eating the dirt and filth of worldly desires and begins taking the pearls of God's Name or Anhad Shabd.⁴⁴

43. Sarbachan Poetry, Bachan -26, Shabad -2, PP. 226, 227.
For English rendering see - Radha Soami Teachings, P. 189.

44. Sarbachan Poetry, Bachan - 26, Shabad - 3, PP. 227-228.
For English rendering see - Radha Soami Teachings,
PP. 183-184.

Here is a lake of nectar, called Mansarover; fountains and streams of nectar are found all around alongwith beautiful gardens and orchards - all of course purely spiritual. Moreover, it is a place of extreme bliss. The light here is like that of the full moon in a clear sky, but twelve thousand times brighter. The melody of Anhad Shabd of this place is like that of a guitar, lute, lyre or harp. and it enraptures the soul with intense divine ecstasy.⁴⁵

(ii) MAHA SUNN Above Sunn is a vast expanse of utter darkness called Maha Sunn (the great void) where some hidden spiritual secrets are revealed to the soul. Five Andas (universes) exist in this vast plane, with their separate Brahms and those universes are more glorious and far bigger than our universe.⁴⁶

(iv) FOURTH STAGE

According to Soamiji the technical name of the fourth stage is Bhanwar Gupha; here a rotating cave like a merry-go-round is always in motion. Muslim Saints have called it Hutal Hut. All around it are beautiful places, of course, purely spiritual where souls of that plane dwell. A sound like Sohang and Anahu meaning "what Thou art, the same am I", is ever heard there.⁴⁷

45. Radha Soami Teachings, PP. 183-184.

46. Ibid., PP. 183-184.

47. Sarbachan Poetry, Bachan -26, Shabad -4, p. 228. For English rendering see - Radha Soami Teachings, PP.181, 182. Also see Rasala Sari Duniya, Monthly, Urdu, July 1957, (Dera Baba Jaimal Singh, Beas), P. 5.

The light of this place is like the bright sun of mid summer; but a thousand times brighter than the sun. Of course, there is no scorching heat there as we find in this world. It is all sweet and pleasant, blissful in the extreme and ever bewitching the soul by its melody.⁴⁸

(v) FIFTH STAGE

The technical name of the fifth stage is Sach Khand or Sat Lok. It is our true eternal home. The Saints enjoy absolute bliss there. Soamiji holds that in Sat Lok, Anhad Shabd (limitless sound) manifests itself as the music of a bagpipe. In this place, the sound of Sat, Sat or Haq, Haq comes out of the music of the transcendent bagpipe. On hearing it, the soul is electrified with celestial bliss and is drawn towards the Absolute Lord or Sat purush, with intense attraction of spiritual love.⁴⁹

The radiance of the soul here is equal to the light of sixteen suns; only then can it behold that Absolute Lord or Sat purush, whose brilliance of one hair puts to shame the light of ten million suns and moons. Total brilliance is so immense and intense that it staggers the imagination and is beyond description.⁵⁰

-
48. Sarbachan Poetry, Bachan - 26, Shabad - 4, P. 228. For English rendering see - Radha Soami Teachings, P. 182.
49. Sarbachan Poetry, Bachan - 21, P. 176. For English rendering see - Radha Soami Teachings, pp. 177-178.
50. Sarbachan Poetry, Bachan - 21, P. 176 and Bachan - 26, P. 229. For English rendering see - Radha Soami Teachings, P. 178; Julian P. Johnson., op. cit., P. 263.

All those souls that reach Sat Lok are technically called Saints. The extent of Sat Lok is millions of times bigger and vaster than our world. After reaching there, the soul goes forever beyond birth and death. There is no such thing as pain or pleasure, but only eternal spiritual bliss and beatitude.⁵¹

THREE STAGES ABOVE SAT LOK

Like Kabir, Nanak, Tulsi Sahib of Hathras, Soamiji is also of the opinion that above Sat Lok or Sach Khand there are three regions viz., (i) Alakh Lok, (ii) Agam Lok and (iii) Anami Lok or Radha Swami Dham. Regarding these realms, Soamiji says, "They are so wonderful and bewitching that I cannot describe them".⁵² However, Maharaj Charan Singh believes that these three stages are the sub-divisions of Sach Khand.⁵³

-
51. Sarbachan Poetry, Bachan - 21, P. 176 and Bachan - '26, P. 229; Radha Soami Teachings, pp. 179, 181. Also see, The Belvedere Printing Works Allahabad., Kabir Sahib Ki Shabdabli, Part I, Hindi, (1932), P. 70.
52. Sarbachan Poetry, Bachan - 21, Hidyatnamah, P. 177.
53. Charan Singh., The Master Answers, (Delhi, 1966), p. 353. Regarding these three regions, Maharaj Charan Singh holds that the fifth region Sach Khand is the last stage. Those who argue that above it there are more three regions such as, Alakh, Agam, Anami or Radha Soami are wrong. They are the sub-divisions of the same region Sach Khand. One can call the whole fifth region Sach Khand. It makes no difference.

SURAT SHABD YOGA

According to the Radha Soamis the Surat Shabd Yoga means the 'union of the soul with the sound current'. It was also called by various names such as Sahaj Yog, Shabd Yog, Anhad Yog, Anand Yog, Bhajan Yog, etc. Soamiji held, "If we want to go to our original home, i.e. Sat Lok and be one with our Heavenly Father, we should practise Surat Shabd Yoga, Shabd is the way to reach our true home; and this divine melody is ever ringing within us.⁵⁴ Laying stress on this point, he says that this Yoga is the only method for realizing God; other efforts are useless. People try other methods but all in vain.⁵⁵

Maharaj Jagat Singh, the third Guru of the Radha Soamis of Beas Centre held that the Surat Shabd Yoga is the path of the saints. This is the most natural and harmless method. It is so easy that all can follow it. One does not need change one's religion or renounce the world. There are no rites, rituals or ceremonies to be observed. Only one has to devote three hours daily to practise the Surat Shabd Yoga which enables to hear the voice of God.⁵⁶

-
54. Maharishi Sheobrat Lal Verma., op. cit., p. 147.
 55. Sarbachan Poetry, Bachan - 20, Shabad - 10, p. 161.
 56. Jagat Singh., Op. cit., pp. 8, 38. Satnam Singh, the present Guru of Sacha Sauda centre Sirsa, also holds the same opinion regarding Surat Shabd Yoga. (Sach Khand Di Sarak, Part II, Punjabi, (Sirsa, 1977), p. 3.)

According to Maharaj Sawan Singh of Beas Centre,

"It is very simple and can be practised by men and women of all countries and creeds. Even a child of six can practise it. In this method we simply close our outer openings*, and attach our mind to the sound current that sweetly reverberates in our forehead behind our eyes. This celestial life current in the form of beautiful harmonies proceeds from the highest place of the Lord and enlivening and energizing all the lower regions on its way, settles down in the brain of man, making its headquarters in the centre behind the eyes. This is the straight link between man and the Lord. Following this current, we can rise directly to our original home." 57

Thus, the object of Surat Shabd Yoga is to free the soul from its bondage to the body and to the objects of the world.

According to the teachings of the Radha Soamis, this practice is divided into three parts.⁵⁸ They are the following :

- (i) Simran (repetition of Nam)
- (ii) Dhyan (contemplation of Guru)
- (iii) Bhajan (listening of Shabd)

-
- * Outer openings means nine apertures of human body are : two eyes, two ears, two nostrils, mouth and two lower apertures. Our thought currents follow out into the whole world through these apertures (Charan Singh., The Path, P. 52; Charan Singh., Satsang No. 26 : Namae Hi Te Sabh Kichhu Hoa, Punjabi, (Jullundur, 1981), P. 13).
57. Kapoor, Daryai Lal., Call of the Great Master, (Delhi, 1972), P. 13; Sawan Singh., Shabad Sar, Punjabi, (Jullundur, 1979), pp. 26, 27.
58. Sawan Singh., My Submission, P. 113. Also see The Tribune, December 9, 1979, (Chandigarh), P. 4.

(i) SIMRAN

The repetition of some word or phrase is called Simran. In the practice of Surat Shabd Yoga, Simran is the first step. Some do it with the help of the fingers, others with their tongue and many others with their throat, heart or even the navel. Among these methods, the Simran done unconsciously by counting the beads of a rosary is considered inferior type of Simran.⁵⁹ But Simran by tongue, by the throat, heart or from the navel centre, is considered superior. The Radha Soamis opine that Simran is highly beneficial if it is done with the attention of the Surat or soul.⁶⁰ Soamiji holds that the best type of Simran is of repeating the five names. We should repeat it by concentrating our whole attention in the centre between and slightly above the eyes and then it naturally moves inward and upward to the third eye. This process of concentration is successfully completed by persistent effort of strong will.⁶¹ In fact, Simran is a ladder which takes us to the higher regions where we may have communion with the Lord.⁶²

59. Sawan Singh., Satsang : Simran Se Sukh Hot Hai, Hindi, (Jullundur, 1981), Pp. 13-15.

60. Sawan Singh., My Submission, Pp. 113, 114.

61. Sarbachan Poetry, Bachan - 26, Shabad - 1, P. 226 and Bachan - 26, Question No. 4, P. 222. For English rendering see - Radha Soami Teachings, P. 253.

62. Sawan Singh., My Submission, P. 118; Charan Singh., Sant Marg, Hindi, (Delhi, 1970), p. 53.

(ii) DHYAN

According to the Masters of the Radha Soami Faith, the second step in Surat Shabd Yoga is Dhyan (contemplation). When we collect our mind in the third eye by Simran, it gets scattered again. To keep it collected there, we should contemplate the radiant astral form of our own Guru, which is already there in the third eye. There the form of the Guru is like human figure we see outside in the world and when we see him in Sat Lok again it is like the human form.⁶³

Without contemplating the form of our Guru, we cannot catch hold of Shabd nor go up towards spiritual realms. The radiant astral form of the Guru is the focus of Anhad Shabd (limitless music), and his external physical body is its reflection or shadow. Therefore, we should contemplate the form of our Guru for inner realisation.⁶⁴

(iii) BHAJAN

The third step is Bhajan i.e. listening to Anhad Shabd. Soamiji says that two things are essential for spiritual enlightenment and inner realization : (i) devotion to one's Guru, and (ii) listening to Anhad Shabd.⁶⁵

63. Radha Soami Teachings, p. 256; Charan Singh., Satsang No. 17 : Kin Bidhi Miley Gusai Mairey Ramrai, Hindi, (Jullundur, 1981), pp. 7,8.

64. Sarbachan Poetry, Bachan - 4, Shabad - 8, pp. 41,42 and Bachan - 19, Shabad - 2, p. 143. For English rendering see - Radha Soami Teachings, p. 256, Sawan Singh., Gurmat Sar, Part II, Punjabi, (Jullundur, 1969), pp. 17-21.

65. Sarbachan Poetry, Bachan - 19, Shabad - 2, p. 144.

Soamiji says that all efforts must be made in these two directions. By devotion to Guru, our egoism is killed and we are enabled to listen to the transcendent melody of Anhad Shabd, and eventually merge our being in it.⁶⁶ It is called Bhajan.

DYING WHILE LIVING

Some people fear that during Shabd practice, when the soul goes into the third eye the person may die but it is not so. No doubt, this is the process of death. But, when death comes, the soul severs its connection with the body and all its faculties are also withdrawn. However, when the soul goes up by Shabd Yoga, the Pranas (vital force) go on doing their work, and breathing is not stopped. Only the conscious current is drawn up into the third eye and beyond. After enjoying the bliss, the knowledge of higher planes for sometimes the soul comes back into the body, because the connection between the two is not cut off.⁶⁷ Maharaj Sawan Singh calls it 'dying while living'. Such a practice must be done under the guidance of a perfect living Guru or master.⁶⁸

NEED OF A TRUE LIVING MASTER

The Radha Soamis consider a true living master an absolute necessity in God-realization. They strictly believe

66. Sarbachan Poetry, Bachan - 19, Shabad - 2, P. 144. For English rendering see - Radha Soami Teachings, P. 258.

67. Radha Soami Teachings, P. 262.

68. Sawan Singh., My Submission, pp. 133-135.

that without contacting a living Guru, one cannot get Bhakti (devotion) and without devotion one cannot cross the ocean of this universe.⁶⁹ As Shabd is a transcendent entity, we cannot have it from books. Soamiji says that after a thorough search, you should adopt your Guru because without Guru no one can find the inner path nor can get salvation.⁷⁰ In this context, Maharaj Jagat Singh held that surat Shabd Yoga is a highly

69. Sarbachan Poetry, Bachan - 8, Shabad - 1, P. 73; Radha Soami Satsang Beas., The Radha Soami Spiritual Science, (Amritsar, 1973), P. 4; Puri, Lekh Raj, Teachings of the Gurus, (Delhi, 1973), PP. 167, 169; Radha Soami Satsang Sabha Dayal Bagh Agra., Prashanotar : Sant Mat Athwa Radha Soami Panth, Aur Guru Updesh, Hindi, (1948), P. 45; Brijbasi Lal., Jatan Parkash, Hindi, (Delhi, 1916), P. 32; The Belvedere Printing Works, Allahabad., Sahjo Bai Ki Bani: Sahaj Parkash, Hindi, (1946), PP. 9-13; Isaac A. Ezekiel., Sarmad : Jewish Saint of India, (Delhi, 1978), P. 155; Chanan Singh., Pury Guru Di Pahichan, Punjabi, (Amritsar, 1978), PP. 1-6; Santokh Singh., Guru Da Mahatav, Punjabi, (Chandigarh, 1976), P. 3; Jagat Singh., Satsang : Bhakti Mahatam, Hindi, (Jullundur, 1976), PP. 3, 15; Flora E. Wood., In Search of the Way, (Delhi, 1977), P. 6; Narain Dass., Sant Mat and the Bible, (Delhi, 1971), PP. 43, 44; Sawan Singh., Shabad Di Mahima Dey Shabad, Punjabi, (Lahore, Samvat 1993), PP. 11, 13; Kapoor, Daryai Lal., Sant Smagam, Punjabi, (Jullundur, 1973), P. 51; Manav Mandir, Monthly, Hindi, June 10, 1978, (Hoshiarpur), P. 28; Param Dayal, Faquir Chand., Truth Always Wins, Satyameva Jayate, (Hoshiarpur, n.d.), P. 61; Sir Colin Garbett., The Ringing Radiance, (Delhi, 1981), P. 16; Randolph Stone., The Mystic Bible, (Ambala, 1956), PP. 54, 55, 133, 200, 211, 222, 273.
70. Sarbachan Poetry, Bachan - 18, Shabad - 1 and 3, PP. 133, 134, respectively.

technical process. It cannot be attained by merely reading the scriptures. Just as we have to seek the help of a teacher for learning worldly arts, we have to take refuge of a true living master to attain perfection in Surat Shabd Yoga also.⁷¹ According to Maharaj Charan Singh, the present Master of Beas Centre,

"The saints of the past were doubtless perfect Masters. But we cannot benefit from them now. We need a living Master of the present day. He alone can help us to cross the ocean of the universe." 72

There are many Gurus in this world, but a true and perfect Guru is rare. Soamiji says that in a Guru we have only to see if he himself is joined to Shabd, for only then he can connect us also with it. We have not to see whether he is a Hindu or Muslim, educated or uneducated, rich or poor, nor judge any other trait.⁷³ He further says that if a Guru does not follow the

71. Jagat Singh., The Science of the Soul, PP. 6, 172.
72. Charan Singh., The Path, P. 87; Charan Singh., Die to Live, (Delhi, 1979), P. 23. Also see Rasala Sari Duniya, Monthly, Urdu, October 1957, (Dera Baba Jaimal Singh, Beas), P. 1; Eleanora Jepp., The Mystic Way, (Patiala, 1980), PP. 23-25.
73. Sarbachan Poetry, Bachan - 13, Shabad - 1, P. 105 and Bachan - 24, Shabad - 1, P. 205. For English rendering see Radha Soami Teachings, PP. 78-79. For details, see also Sawan Singh., Satsang : Kamu Karodhu Perharu Per Ninda, Hindi, (Jullundur, 1980), PP. 15, 17; Radha Soami Satsang Beas., Anter Ki Aawaz, Hindi, (Jullundur, 1976), PP. 19-22; Rasala Sari Duniya, Monthly, Urdu, September 1957, (Dera Baba Jaimal Singh, Beas), P. 5; Krishan Murari, (compiler)., Satsang Param Sant Manager Sahib, Satsang No.1, Hindi, (n.d.), PP. 2, 4.

path of Shabd, he is not a perfect Guru.⁷⁴ The true Guru teaches us the method of Shabd practice and no other. He guides us in concentrating our consciousness within ourselves and listening to the divine melody.⁷⁵

Finally, Soamiji says that, he is a true living Guru who tells us all about the five stages upto Sat Lok, their distinctive melodies and transcendent entities, their ruling spirits or manifestations of God; all within our body.⁷⁶

VIEWS ON HOLY BOOKS

Regarding the study of the scriptures, Maharaj Sawan Singh of Beas held that it is impossible to obtain Shabd by reading scriptures. The books contain only its description. One may read or hear the four Vedas, the eighteen Puranas and the six Darshanas, but, by studying them one cannot get salvation.

-
74. Sarbachan Poetry, Bachan - 16, Shabad - 1, P. 127. Also see Daily Punjab Kesari, Hindi, August 5, 1980, (Jullundur), P. 10; Radha Soami Satsang Sabha Dayal Bagh Agra., Nijupdesh, Hindi, (1948), pp. 2, 16.
75. Sarbachan Poetry, Bachan - 5, Shabad - 41, P. 46 and Bachan - 9, Shabad - 10, P. 94. Also see Radha Soami Satsang Sabha Dayal Bagh Agra., Prem Pattar, Part II, Hindi, (1952), P. 202.
76. Sarbachan Poetry, Bachan - 20, Shabad - 10, P. 161 and Bachan - 10, Shabad - 1, P. 96. Also see Rasala Sari Duniya, Monthly, Urdu, November 1957, (Dera Baba Jaimal Singh, Beas), P. 10.

Regarding a true living Guru, Nanak Dev also holds the same opinion. For details, see The Adi Granth, Var Malhar Mohalla - 1, P. 1290, (published by Shiromani Gurdwara Parbandhak Committee, Amritsar).

So long as the soul does not contact the sound within, it remains bereft of the reality. It is like a bird that imitates the songs of others but does not understand their meaning.⁷⁷

Similarly, Maharaj Charan Singh dispels all doubts regarding the study of holy books by saying :

"If we were to read the scriptures throughout the whole day, the whole month, the whole year, nay, the whole of our life, there would be only one thing that would be credited to our account and that would be whether or not our Surat (soul) is united with the Shabd. Otherwise all our reading would be absolutely futile. Such reading is like churning water from which no butter can ever be produced. Saints take us out of the maze of such false hopes and foolish consolations. They describe the glory of Nam in holy books. By studying them, we come to know why it is necessary for us to practise Nam and how this is to be done. But the scriptures do not contain Nam. They only reveal the method of obtaining it. Salvation does not come by reading them. It becomes a reality only when we practise whatever we have read." 78

Thus, the Radha Soamis do not merely depend on the perusal of the scriptures, neither they take them as Guru nor they worship them in any form, because they believe that no one can realize

-
77. Sawan Singh., Philosophy of the Masters, Volume I, (Delhi, 1977), pp. 94, 95; Sawan Singh., Satsang : Sacha Aap Swaran Hara, Punjabi, (Jullundur, 1976), p. 7. Kabir Sahib and Guru Nanak are also of the same opinion. For Details, see Chhabra, G.S., Advanced History of the Punjab, Volume I, (Jullundur, 1968), pp. 84, 85; Kahan Singh., Ham Hindu Nahin, Punjabi, (Nabha, 1897), p. 60; Kirpal Sandesh, Weekly, Hindi, May 7, 1978, (Delhi), pp. 1, 2; Rasala Sari Duniya, Monthly, Urdu, February 1957, (Baba Jaimal Singh, Beas), pp. 13, 14.
78. Charan Singh., The path, pp. 65-67; Charan Singh., Satsang No. 19 : Charey Ander Sabhu Vathu Hae ..., Hindi, (Jullundur, n.d.), pp. 24, 25.

God with their help. According to them, God-realization is only possible by practising the Surat Shabd Yoga under the proper guidance of a perfect living master and serving him wholeheartedly.

FOUR KINDS OF SERVICE

Four kinds of service have been recognised for spirit's uplift by the followers of this Faith :

(i) SERVICE WITH WEALTH

Soamiji holds that master does not want our wealth but by accepting our offerings he helps to make us less selfish and less attached to money and property. Moreover, he with our offerings helps the poor and needy.⁷⁹ This service is more practicable in the case of rich people than others.

(ii) SERVICE WITH BODY

For the beloved master, the disciple should render manual service which may be easy or difficult or of any nature. The disciple should give up all idea of his worldly status, rank and position in doing such a service.⁸⁰

79. Sarbachan Poetry, Bachan - 13, Shabad - 1, pp. 106, 107. For English rendering see - Radha Soami Teachings, p. 108; Vanita Ahluwalia, 'Genesis Growth and Important Teachings of Radha Soami Faith Beas' (Unpublished M.A. Dissertation, Panjab University, Chandigarh, 1975), p. 40.

80. Sarbachan Poetry, Bachan - 13, Shabad - 1, p. 107. For English rendering see - Radha Soami Teachings, pp. 108, 109.

(iii) SERVICE WITH MIND

The disciple should serve his Guru with his mind and intellect. He should remember him during all hours of day and night. He should obey his master abandoning his mind's reasoning habit; he should look upon his Guru as the embodiment of all Saints, of all gods and goddesses, and one with the Almighty. He should use his intelligence in trying to understand the discourses and teachings of his Guru and by grasping the fundamental points of Sant-Mat.⁸¹

(iv) SERVICE WITH SOUL

According to Soami ji, the disciple should serve his master with his soul. Guru's real being is Shabd and disciple's real being is soul. So service of the soul to Shabd is the highest service to Guru. This means that the disciple should sit in a quiet corner and concentrate for the inner Anhad Shabd. Gradually, his soul will be collected in the eye centre and will rise up to the sky of the astral plane. By and by, through daily practice, his soul will ascend with this divine melody to subtle spiritual heights and eventually reach Sat Lok.⁸²

-
81. Sarbachan poetry, Bachan -13, Shabad -1, P. 107. For English rendering see - Radha Soami Teachings, P. 109; Charan Singh., Satsang No. 24 : Mittar Tera Koi Nahin Sangian Maen, Punjabi, (Jullundur, 1981), P. 15.
82. Sarbachan Poetry, Bachan - 13, Shabad -1, P. 108. For English rendering see - Radha Soami Teachings, P. 110.

For this service, discourses of the Guru are considered necessary, for these help the disciple to concentrate his attention inside and take the soul to higher zones. The Satsang is of two kinds. Before describing the Satsang of two kinds, it is interesting to know how well the ordinary followers of the Radha Soami Movement carry out the service to their master.

Undoubtedly, service with wealth is easy to perform but only the rich can do it.⁸³ The ordinary followers, however, serve their master with body. During their visits to Dera Baba Jaimal Singh, Beas, on the occasions of monthly and Bhandara Satsangs, they perform various kinds of manual service such as Mitti-Ki-Sewa (service of removing and carrying earth to level ground); Kai-Ki-Sewa (service of cutting grass for fuel), etc.⁸⁴ All the followers are expected to serve their master with body and soul but it is difficult to find their number. Those who render such service, however, do it with enthusiasm.

83. Sawan Singh., Philosophy of the Master, Volume I, (Delhi, 1977), P. 5.

84. Where Masters Walk, Volume III, P. 42; The Illustrated Weekly of India, November 16, 1969, P. 13.

(i) EXTERNAL SATSANG

Sat Guru is an embodiment of Shabd. So his company is the external Satsang. Soamiji holds that the only way to remove the impurities of the mind is through Satsang. However, dirty the clothes, they become clean when you wash them with soap. When you apply a spark of fire to a heap of straw, it is reduced to ashes in a moment. Satsang acts in the same way. It destroys the bad Karmas and changes the Sanskars (good and bad impressions) from day to day.⁸⁵ In short, the Satsangs purify our mind and lessen the worldly desires.⁸⁶ Moreover, the external Satsang is essential for attaining the internal Satsang; through it, the disciple comes to know the secrets of Nam and true Guru.

85. Sarbachan Prose, Para No. 148, P. 110; Sawan Singh., Satsang : Kahan Lag Kahon Kutalta Man Ki, Punjabi, (Jullundur, 1979), P. 15.

86. Sarbachan Poetry, Bachan - 11, Shabad - 1, PP. 97-100; Sawan Singh., Philosophy of the Masters, Volume I, PP. 114, 115.

(ii) INTERNAL SATSANG

By internal Satsang, the soul contacts Nam and goes into the higher zones. This can be obtained only if one is fortunate enough to be initiated into the secrets of spirituality by a perfect master.⁸⁷

THE LAW OF KARMA

There are three kinds of Karma (actions) recognised by the masters of the Radha Soami Movement.⁸⁸

- (i) Pralabdh Karma (destiny or fate karmas)
- (ii) Kriyaman Karma (actions performed in this life)
- (iii) Sinchit Karma (the store of karmas)

(i) PRALABDH KARMA

That portion of our Karma which is allotted to this life and is responsible for our present existence. It is also called fate or destiny.

(ii) KRIYAMAN KARMA

The result or fruit of new actions performed during the present life.

87. Sawan Singh., My Submission, p. 140.

88. Ibid., p. 182; Jagat Singh., op. cit., p. 238; Charan Singh, Quest for Light, (Delhi, 1977) p.52; Radha Soami Satsang Beas., The Path of the Soul, (Amritsar, 1970), p. 9; Charan Singh., Satsang No. 16 : Satguru Saran Gaho Mairey Piarey, Hindi, (Jullundur, 1980), p. 7; Radha Soami Satsang Sabha Dayal Bagh Agra., Radha Soami Mat Prakash, (Agra, 1980), p. 87.

(iii) SINCHIT KARMA

These Karmas which still remain to be taken out of our own stored-up lot and are to bear fruit in future incarnations.

Sages and seers have called this world the 'field of actions'. Maharaj Charan Singh says :

"In this world all our pains are due to our evil Karmas in past lives, the consequences of which we are bearing now. And whatever moments we have of pleasure are due to our good karmas." 89

The Radha Soamis are of the opinion that there are two types of people in the world : the Gurmukh or the one who is devoted to the Guru and hence a devotee of Lord. To the second category belong the Manmukh or the one who is the devotee of the mind and senses. The Manmukh is dominated by mind and senses and believes in sensual pleasures. But on the other hand the Gurmukh, the devotee of the Lord always remains devoted to his master and gradually becomes free from all Karmas by performing the spiritual practice as directed by him.⁹⁰

Maharaj Charan Singh tells the method of liquidating the

89. Charan Singh., Divine Light, P. 7.

90. J. Stanley White., Liberation of the Soul, (Delhi, 1975), P. 85.

Karmas of all types.

"All our Karmas are destroyed by Simran and Bhajan. The Pralabdh Karmas we undergo here; when our mind becomes attached to the Shabd, we perform no bad deeds, so we no longer produce Kriyaman Karmas and the Sinchit Karmas are destroyed by spiritual practice after we reach Trikuti." 91

Thus it is clear that our bad Karmas lead us to the cycle of Chaurasi,⁹² and keep us away from salvation.

91. Charan Singh., Quest for Light, P. 52.

92. CHAURASI means eighty four lakh species of life that exist on this earth. They are : 30 lakh kinds of trees and plants, 27 lakh kinds of insects and reptiles; 14 lakh kinds of birds; 9 lakh kinds of creatures living in water; 4 lakh kinds of animals, gods, goddesses, ghosts and human beings. (Charan Singh., The Path, P. 113; Sawan Singh., Satsang : Sant Jiv Ki Bipt Chhuraven, Hindi, (Jullundur, 1980), P. 26; Krishan Murari (compiler)., Satsang Param Sant Manager Sahib, Satsang No. 2, Hindi, (Ganganagar, n.d.), P. 1; Radha Soami Satsang Beas., Sant Mat Parkash, Part IV, Punjabi, (Delhi, 1982), PP. 2, 3).

GOD IS WITHIN THE BODY

The masters of the Radha Soami Faith like other saints of the past such as Lord Christ, Saint Namdev, Kabir, Tuka Ram, Guru Nanak Dev, Paltu Sahib and Tulsi Sahib of Hathras believe that God is within the body.⁹³ In this context,

-
93. See - The Holy Bible, containing the Old and New Testaments, Luke 17:21, p. 929, (published by the Gideons International, 1961); See - The Adi Granth, Suhi Mohalla -3, p. 754, (published by Shiromani Gurdwara Parbandhak Committee, Amritsar); Narang, Kirpal Singh and Gupta, Hari Ram., History of the Punjab, 1500-1858, (Delhi, 1969), p. 60; Charan Singh., Satsang No. 2 : Kaya Kamni Ati Sualio, Hindi, (Indore, 1974), pp. 1-3; Tulsi Sahib., Ghat Ramayan, Part II, Hindi, (Paryag, n.d.), pp. 292, 364; Charan Singh., Satsang No. 13 : Is Gupha Mahi Akhut Bhandara, Hindi, (Jullundur, 1979), pp. 2-5; Gian. Amrit, Monthly, Punjabi, March 1979, (Amritsar), p. 2; Kirpal Sandesh (compiler)., Paramarth Ka Sar, Hindi, (New Delhi, n.d.) pp. 39, 40; Araf, Daya Singh., Jindgi Billas, Punjabi, (Amritsar, 1973), p. 10; Rasala Sari Duniya, Monthly, Urdu, January 1957, (Dera Baba Jaimal Singh, Beas), pp. 1, 2; Radha Soami Satsang Beas., Saint Namdev, (Delhi, 1977), p. 11; The Belvedere Printing Works Allahabad., Kabir Sahib Ki Shabdabli, Part II, Hindi, (1965), pp. 46, 79; Radha Soami Satsang Beas., Sant Mat Parkash, part V, Hindi, (Jullundur, 1979), p. 90; The Belvedere Printing Works Allahabad., Paltu Sahib Ki Bani, Part III, Hindi, (1965), p. 3; Rajwade, Chandravati, Tuka Ram : Saint of Maharashtra, (Delhi, 1981), p. 43; Patanjali, V., Thoughts on Indian Mysticism, (Delhi, 1978), pp. 140-142; Satnam Singh., Bandey Sey Rabb, Part I, Punjabi, (Sirsa, 1978), p. 297; Charan Singh., Spiritual Discourses, (Delhi, 1974), pp. 20, 86; Gurbakhsh Singh., Sacha Sauda, Doli Hoi Duniya Ka Sahara, Part II, Hindi, (Jullundur, 1977), pp. 12-13; Krishan Murari, (compiler)., Atam Kalian : Satsang Param Sant Manager Sahib, Satsang No. 5, Hindi, (Ganganagar, n.d.), p. 10.

Maharaj Charan Singh says :

"The concepts of all saints about God's abode are the same. The Lord is one, and He is within every one of us. Every body is seeking and wants to merge back into Him. Everyone is to seek the Lord within his own body. The path leading to the Lord is the same in the Christians as in the Muslims, in the Hindus and all others. When our human structure is the same, the path leading to Him is necessarily also the same."⁹⁴

The masters of the Radha Soami Faith believe that the search for the Lord should be carried out within oneself; seeking for Him elsewhere will result in failure.⁹⁵

THE MIND, ITS NATURE AND PEOPLE'S EFFORTS TO CONTROL IT

Regarding the mind, the Radha Soamis hold that as soul is essence of the Lord, mind is the essence of Brahm. Mind's origin is in Trikuti and it is the agent of Kal (the negative power). However, it is caught in the network of illusion and

-
94. Charan Singh., The Master Answers, P. 30; Charan Singh., St. John The Great Mystic, P. 2; also see Rasala Sari Duniya, Monthly, Urdu, January 1956, (Dera Baba Jaimal Singh, Beas), P. 13.
95. The Tribune, December 9, 1979, (Chandigarh), P. 4; Daily Punjab Kesari, Hindi, August 5, 1980, (Jullundur), P. 1; Kirpal Sandesh, Weekly, Hindi, July 9, 1978, (Delhi), P. 2; Charan Singh., The Path, P. 29; Radha Soami Satsang Beas., Sant Mat Parkash, Part I, Hindi, (Amritsar, 1963), P. 54; Charan Singh., Sant Marg, P. 24; Radha Soami Satsang Beas., Way to God, (Delhi, 1977), P. 2; Sanders, C.W., The Inner Voice (Calcutta, 1970), P. 26; Radha Soami Satsang Beas., Ruhani phool, Hindi, (Delhi, 1978), pp. 21-25; Rasala Sari Duniya, Monthly, Urdu, December 1956, (Dera Baba Jaimal Singh, Beas), P. 1; Radha Soami Satsang Sabha Dayal Bagh Agra., Frem Upadesa, (1961), P. 55; Charan Singh., Spiritual Discourses, pp. 165, 166; Radha Soami Satsang Beas., Sant Mat Parkash, Part VII, Hindi, (Jullundur, 1979), P. 113.

it has forgotten its place of origin. The soul has become its hand-maid and both are tied together, as it were in a knot. So long as the soul does not free itself from mind, it can never know itself.⁹⁶ The Masters of the Radha Soami Faith advise that the disciple's efforts should be directed towards undoing the knot of the mind and the soul.⁹⁷

In the context of mind's nature they make it clear that mind is slave of senses and is in the grip of five passions.⁹⁸ It is fond of pleasures and it tries to find happiness in material things composed of five elements - earth, water, fire,

96. Charan Singh., The Path, P. 33; Charan Singh., Sant Mat Darshan, Part III, Urdu, (Delhi, 1979), P. 16.

97. Charan Singh., Satsang No. 25 : Gur Kahen Khol Kar Bhai, Punjabi, (Jullundur, 1981), P. 33.

98. FIVE PASSIONS : The five senses work through the ten organs - five of preception, known as Gyan Indriyas, are the eyes, ears, nose, tongue and the skin (the senses of seeing, hearing, smelling, tasting and feeling or touch).

The five organs of action through which these senses function are known as Karm Indriyas and are the hands, feet, mouth and the organ of reproduction and the anus. The desires for the gratification of the senses are the chief source of our bondage, for through these senses we contact the objects of the world and become their slave. (Charan Singh., Divine Light, P. 185).

air and ether.⁹⁹ It never sticks to one thing permanently. As soon as it sees something better, sweeter or prettier than what it has, it runs after that and throws away what it had in hand. However, it is never satiated. The more it gets, the more it desires.¹⁰⁰

The people of different faiths try to control the mind by various ways. They turn for help to recitals of holy books and to undergo penances, to worship and baths in holy rivers, to the reading of scriptures, to giving alms, etc. Moreover, some people leave their homes and go into solitude of forests and mountain caves to control the mind.¹⁰¹ According to the Radha Soamis the aforesaid efforts to control the mind in various ways are futile. They opine that through discipline we try to detach our mind from the objects of the world, but because our thoughts do not become attached to something superior, something beyond, *our* mind reacts and rebounds and comes back into the world with as much strength and cunning as ever.¹⁰²

-
99. Charan Singh., The Master Answers, P. 166.
100. Jagat Singh., The Science of the Soul, pp. 78, 79; Rasala Sari Duniya, Monthly, Urdu, January 1957, (Dera Baba Jaimal Singh, Beas), P. 11.
101. Charan Singh., The Path, P. 35; Charan Singh., Satsang No. 20 : Guru Parsadi Vekhu Tu ..., Hindi, (Indore, 1980), pp. 16, 17; Charan Singh., Satsang No. 21: Adi Niranjana Prabhu Nirankara, Punjabi, (Jullundur, 1981), pp. 27, 28.
102. Charan Singh., The Path, P. 35; Charan Singh., Satsang No. 12 : Ram Guru Paarsu Parsu Krijey, Punjabi, (Jullundur, n.d.), P. 10.

RIGHT WAY TO CONTROL THE MIND

Regarding the right way to control the mind, Maharaj Charan Singh says that there is only one method of subduing the mind and that is the sweet and enchanting taste of Nam, the Word or Logos. As it gets the taste of Nam, it begins to shed its love for and attachment to the world. The sweetness and the magnetic pull of the Nam (word) will detach it completely from worldly attachments.¹⁰³ Thus it is only the attachment to the Sound or Nam that creates detachment within us. After that the mind goes back to its own origin and the soul gets released from the mind's grip.¹⁰⁴

VIEWS ON HUMILITY, DEVOTION AND LOVE

The Radha Soamis hold that humility, devotion and love are essential for God-realization. Soamiji held that in our search for truth and reality, we should be tolerant and humble. If we are proud, we shall not learn from others. Humility leads to success but vanity obstructs our way.¹⁰⁵

-
103. Charan Singh., The Path, p. 39. Also see Radha Soami Satsang Beas., Sant Mat Parkash, Part VI, Punjabi, (Jullundur, 1976), pp. 38-44.
104. Charan Singh., The Master Answers, p. 153.
105. Sarbachan Poetry, Bachan - 20, Shabad - 27, p. 168 and Bachan - 11, Shabad - 1, p. 98. For English rendering see - Radha Soami Teachings, p. 284.

Among the Radha Soamis, devotion and love are considered the primary factors in developing spirituality. Maharaj Sawan Singh held that devotion and love are different names but they have the same meaning. Devotion is a spontaneous current of attraction which draws one towards the Lord. Love is another name for union with the Lord and for enjoying the bliss of being one with Him. In reality, love is true prayer to the Lord. All austerities, worship, knowledge and contemplation are useless without love.¹⁰⁶

The path of love and devotion is the easiest and superior to almost all other paths such as path of Karma (action), the path of Gyan (knowledge), the path of Yoga (one of the six systems of Indian philosophy), the path of repetition, austerity, etc. When a Gurmukh or Satsangi (follower) leaves every thing to the will of the Lord and worships Him with love and devotion, Kal and Maya (the negative power and illusion) cannot obstruct his path.¹⁰⁷

VEGETARIAN DIET

Among the followers of the Radha Soami Faith, the use of flesh foods including meat, fish, fowl, eggs and food

106. Sawan Singh., My Submission, pp. 141, 142.

107. Ibid., pp. 142, 145; Charan Singh., Discourses on two poems of Saint Paltu Sahib, (Calcutta, 1977), p. 6; Sawan Singh., Gurmat Sidhant : Chaurasi Wishian Wala, Punjabi, (Jullundur, 1979), pp. 26, 27; Radha Soami Satsang Soami Bagh, Agra., Jugat Parkash Radha Soami, Hindi, (Agra, 1965), p. 67.

containing their essence and the use of intoxicants like alcohol, psychedelics, marijuana, etc. are strictly prohibited. All these things are considered filthy and poisonous for the body, mind and soul. Maharaj Charan Singh has stated that spiritual progress is not possible so long as one consumes afore-mentioned articles.¹⁰⁸

He further says that all that we see in this world is made up of one or more of the five Tattvas (elements) which we call earth, water, fire, air and ether or Akash. Human body is the top of creation because it has all the five elements active within it.¹⁰⁹ We must remember that punishment for killing is sure. But there is a difference in the degree of punishment. If we kill a being of one element for our food, we will be punished less, but if we kill a being of more than one element we will be punished more. Therefore, we must live on vegetables

108. Where Masters Walk, Volume III, PP. 48, 49; Charan Singh., Quest For Light, P. 182; J. Stanley White., Liberation of the Soul, P. 102; Peter Fripp., The Mystic Philosophy of Sant Mat, (Delhi, 1978), P. 123. Also see Kirpal Singh., Man Know Thyself, (Delhi, 1975), P. 15; Kirpal Singh., Jivan Ki Partaal, Hindi, (Delhi, 1968), PP. 17, 18; Charan Singh., Sant Mat Darshan, Part I, Hindi, (Jullundur, 1982), PP. 134, 135; Radha Soami Satsang Sabha Dayal Bagh Agra., Prem Sandesa, (1960), P. 16; The Tribune, December 9, 1979, (Chandigarh), P. 4; Daily Punjab Kesari, Hindi, May 30, 1980, (Jullundur), P. 3.

109. Charan Singh., Divine Light, P. 357.

only because fruits and vegetables have only one element. If we are meditating and living on vegetables, the load of Karma (actions) will be very insignificant.

Similarly, Maharaj Jagat Singh held that much of our spiritual progress depends upon our food. As we eat, so our mind becomes. He suggests that the Satsangis (followers) should always take Satvik food. According to him, Rajasik

110. Radha Soami Satsang Beas., Thus Saith the Master, (Delhi, 1974), pp. 134, 312, 313. Also see Kirpal Singh., Seven Paths to Perfection, (U.S.A., 1970), pp. 11, 12; Alfonso Caycedo., India of Yogies, (Delhi, 1966), pp. 125, 126.

The Radha Soamis divide all the creation of this universe into five classes in accordance with the number of Tattvas (elements).

- (i) The plant kingdom, which includes vegetables, flowers and fruits. They all have life, but water is the only active element in them, the other four being dormant.
- (ii) Insects : They have two elements active in them namely fire and earth.
- (iii) Birds : They have three elements active in them namely water, fire and air.
- (iv) Mammals have four elements active in them. They lack only the ether element, which is the power of discrimination.
- (v) Human beings have all five elements active in them and are therefore called 'the top of creation'.
(Charan Singh., Divine Light, pp. 357, 358; Narang, Kirpal Singh., Hansa Hira Moti Chugna, Hindi, (Jullundur, 1976), pp. 16, 17; Charan Singh., Satsang No. 22 : Guru Ka Dhian Kar Piarey, Punjabi, (Jullundur, 1981), pp. 5, 6; Rasala Sari Duniya, Monthly, Urdu, June 1957, (Dera Baba Jaimal Singh, Beas), p. 1; Radha Soami Satsang Beas., Sant Mat Parkash, Part II, Punjabi, (Delhi, 1981), pp. 2-3).

and Tamsik foods are a hinderance in spiritual progress.¹¹¹

VIEWS ON PRAYER

Regarding prayer, the Saints have different opinion. Some feel that when God knows even the innermost secrets of our mind, there is no need for prayer. Some others think that when God is to grant a gift for the asking, we may in ignorance ask for things that may ultimately be harmful to us and we may have to repent of our folly. Still others believe that God, who is more than our earthly father, knowing what is good for His children would provide without our asking and keep

111. Jagat Singh., The Science of the Soul, P. 200.

According to the Radha Soamis, foods are of three kinds :

- (i) Satvik (pure food) : This food produces tranquillity and pure thoughts. This consists of vegetables, milk, butter, cheese, dairy products, honey, almonds, oats, wheat, pulse, rice, etc. It includes all simple light food in small quantities.
- (ii) Rajasik (energizing food) : This food makes the mind crave for worldly activity. It consists of eggs (fertile and infertile), fish, saffron, pastry, pepper and all stimulating articles, including tea, coffee and hot milk or any food in large quantities.
- (iii) Tamasik (enervating food) : This food produces sluggishness, anger, etc. It consists of meat, wine, tobacco and heavy and stale food or too much of anything, and, of course all alcoholic drinks.

(Jagat Singh., op. cit., P. 200; Jagat Singh., Spiritual Bouquet, (Jullundur, 1976), P. 10; Sawan Singh., Philosophy of the Masters, Volume III, (Delhi, 1977), P. 227).

back that which may be detrimental to our interest.¹¹² The
 Radha Soamis are of the opinion that the prayer may be done only
 for spiritual gains and to pray for worldly gains is useless.¹¹³

According to Maharaj Sawan Singh, for complete success
 in spiritual practice, it is necessary to pray for the help of
 some saint or Satguru (spiritual adept).¹¹⁴ We should not beg
 before lower powers such as - gods, goddesses, angels, etc. as
 they can grant us only that which is within their sphere.
 They cannot give us salvation. It is within the reach of God
 and the Guru. Guru and God both are same, as the divine spark of
 the Lord is present in the Guru. Therefore, to beg of the
 Master is to beg of God. He is working through the Master.¹¹⁵
 We can pray with three different methods : the first is to
 repeat the prayers written in religious scriptures or given in
 any other form by means of speech. So long as every word of our
 prayer does not raise all our feelings from the core of our
 hearts, we can derive very little benefit. The second method is
 repeating the prayer mentally. In this method speech is not

-
112. Kirpal Singh., Prayer : Its Nature and Technique,
 (New Hampshire, 1972), P. 26.
113. Charan Singh., Light on Saint Matthew, (Delhi, 1978),
 pp. 63, 64; Kathryn Windress., Prayer, (Calcutta, n.d.),
 pp. 20-22.
114. Sawan Singh., My Submission, P. 163.
115. Ibid., P. 166; Sawan Singh., Gurmat Sidhant : Chaurasi
 Vishan Wala, P. 7.

required. The third method is prayer by the soul. Besides, the prayer does not require any religious place like temple, mosque, gurdwara, etc. Human body is the best place for prayer to God, because He resides within everybody.¹¹⁶

Similarly, Maharaj Charan Singh explains his views on prayer in one of the letters to his disciple :

"Prayer creates humility and meekness. We may pray to the Lord for help, mercy, guidance and that He may give us the strength to face willingly and gracefully whatever is in store for us. This will make our will-power strong and will enable us to pay off our account of Karmas (actions), in a happy mood. But one should not pray for worldly things or anything connected with this world or even connected with any of the lower spiritual regions, for that only depends on our attachment and we have to be born here again and again to fulfil those desires." 117

Thus it is clear that the Radha Soamis do not believe in offering prayers for worldly gains. They depend upon the Raza (will) of the Almighty.¹¹⁸

116. Sawan Singh., My Submission, PP. 166, 167.

117. Charan Singh., Divine Light, Letter No. 212, PP. 244, 245.

118. Charan Singh., Satsang No. 8 : Namu Miley Manu Triptiey Hindi, (Indore, 1974), PP. 18, 19; Charan Singh., Satsang No. 18 : Ram Nami Manu Bedhia, Hindi, (Jullundur, 1978), PP. 14, 16. Also see Monga, Ashok, (compiler)., Satsang Param Sant Manager Sahib, Satsang No. 3, Punjabi, (Bhatinda, n.d.), P. 19; Krishan Murari, (compiler)., Atam Kalian : Satsang Param Sant Manager Sahib, Satsang No. 6, Hindi, (Ganganagar, n.d.), P. 11; Rasila Ram ., Sant Bachan, Punjabi, (Kathua, n.d.), PP. 37-39; Sawan Singh., Philosophy of the Masters, Volume II, (Delhi, 1976), PP. 13-14; Radha Soami Satsang Soami Bagh Agra., Niyamavali, Hindi, (Agra, 1972), P. 64.

We may sum up that the Radha Soami Movement endorses the message of Saints and presents its own unique method of achieving the ultimate goal of human life i.e. salvation through meditation of Surat Shabd Yoga. It opposes the external paraphernalia of religious life such as caste distinctions, idolatry, pilgrimages, vows, Sanyas (renunciation of the world), etc.¹¹⁹ It emphasises that Surat Shabd Yoga is the best and the easiest of all modes of Yoga for God - realization. It can be practised by all alike irrespective of any difference of age, caste, creed, sex, nationality and social status. A person leading a family life, can also practise it easily. It condemns the idea of mere reading and reciting the scriptures for salvation. For salvation, it strongly recommends that one must search within human body which is the real laboratory for this purpose. It emphasises vegetarianism, total abstinence from alcohol and other intoxicants, honest living and daily meditation. It revives firm faith in perfect living Guru and Guru Bhakti (devotion to the Guru).

After a brief survey of the teachings of the Radha Soami Movement, it may be said that the Movement took its origin

119. The Tribune, December 9, 1979, (Chandigarh), P. 4; The Dayal (Grihasti Guru), Monthly, Urdu, August and September, 1972, (Warangal, Andhra Pradesh), P. 114; Charan Singh., Satsang No. 7 : Dekho Sab Jaj Jat Baha Hindi,, (Indore, 1974), pp. 15, 16; Radha Soami Satsang Soami Bagh Agra., Bachan Babu Ji Maharaj, Part II, Hindi, (Agra, 1964), Bachan - 226.3, P. 155.

from the hoary past of Hindu thought and philosophy. Since time immemorial, salvation has been declared to be the ultimate goal of human life and for its attainment the sages and seers laid down three paths of Karma, Gyana, and Bhakti. These three ways conformed to the three aspects of personality : action, cognition and affection which are, in fact, complementary and supplementary to each other. The three paths elaborated by the Gurus of the Radha Soami Movement bear close similarity to the one or the other of the paths suggested by Kabir, Nanak and Maulana Rumi. Kabir, in his teachings laid special emphasis upon the formless Supreme Being, the concepts of Guru and Shabd. The Surat Shabd Yoga of the Radha Soamis resembles Kabir's Sahaj Yoga. Their emphasis on Guru Bhakti conforms to the Kabirian tradition. Their criticism of superfluous and superstitious socio-religious practices and their anti-traditional and anti-ritualistic approach show definite Kabirian impact. The Radha Soami preceptors have themselves admitted that their Faith is testified in the teachings of Kabir Sahib.¹²⁰ The ideas of Naam and Satguru, the theory of succession of the Gurus and the Sangat of Guru Nanak present striking similarities to the teachings of the Radha Soami Faith. Many practices in the Radha Soami Faith

120. Mathur, Agam Prasad., op. cit., PP. 20, 21.

also appear similar to the practices of the Muslim mystics. Some of these are : total surrender to the worship of the perfect adept; the idea of the beloved (Supreme Being) and the lover (devotee); the intensity of pure love; the ideas of ever-absorption in thought of the Highest Reality and the singing of emotional hymns.¹²¹ The founder of the Radha Soami Movement, in keeping with the spirit of the age, established such principles and practices as might suit the requirements of the common man and also might guide the true seekers after the highest truth. The birth of the Movement in 1861, appears to be the final stage in the development of traditions of Sant Mat.

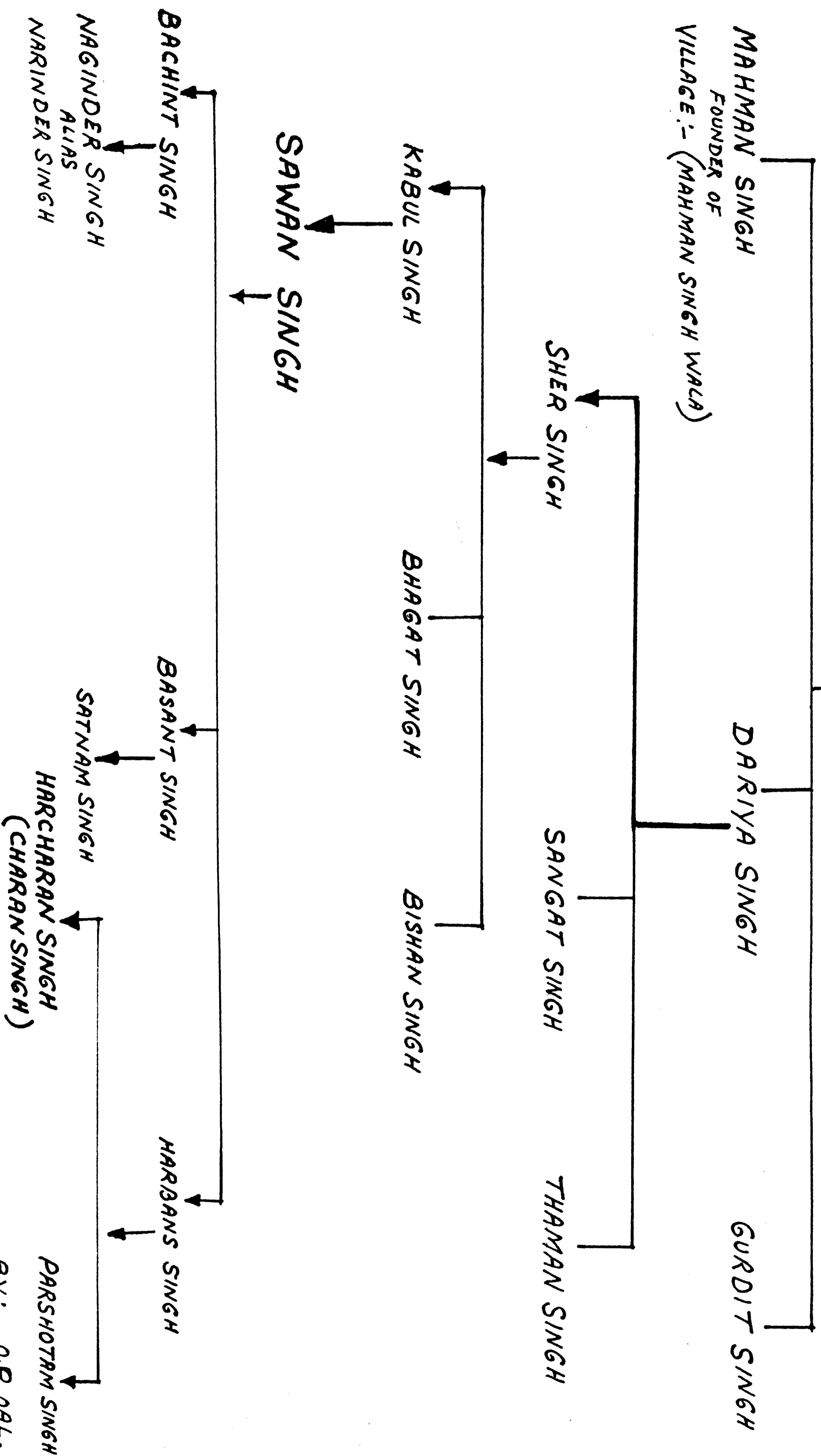
All new religious sects or movements are, essentially a revolt against and break from the useless, superficial and superfluous rites and rituals of the prevailing religion. The Radha Soami Movement seems to be no exception so far as its origin is concerned. The latter nineteenth century in India, has been a period of fervent resurgence in other walks of life. too. The Radha Soami Movement presents the essence of complex religious heritage. It borrows nothing directly from any particular religion - Hinduism, Islam or Sikhism¹²² - and yet contains the kernel and presents it to the common people in a simplified form shorn of all superficialities. It will be wrong

121. Mathur, Agam Prasad., op. cit., P. 23.

122. It is wrong to say that the Radha Soami Movement came primarily out of Sikhism. For more details see also above, PP. 64-69.

to say that it bears lineage to any particular religion, past or present. It is appropriate to say that it is markedly close to the teachings and traditions of the Sant Mat with its particular emphasis on the belief in the Supreme Being, the need of the true living Guru and concentration on Surat Shabd Yoga as the means for the realization of ultimate goal of human life.

PEDIGREE TABLE OF LAKHA SINGH GREWAL OF NARANGWAL DISTRICT LUDHIANA



BY :- O.P. OAL.

CHAPTER V

SPLIT IN THE MOVEMENT AND ITS SPREAD IN THE PUNJAB,
HARYANA AND DELHI : 1891 - 1974

Like many other socio-religious movements, the Radha Soami Movement also split into various branches. The first split took place just after the death of its founder, Seth Shiv Dayal Singh and the centres were established at Agra, Delhi and Beas. Later on, the Beas Centre also splitted into many centres, most important of which are at Tarn Taran, Delhi, Saidpur and Sirsa. With the passage of time, split occurred in Tarn Taran and other splitted centres and some of them even stopped using traditional name 'Radha Soami Satsang' and started with other names such as - 'Ruhani Satsang, Satkartar, Sacha Sauda,' etc. However, the philosophy and tenets of this Faith have not undergone any major change at the hands of different Gurus. From a study of the split in the Radha Soami Satsang, Beas, Punjab, it is clear that there are four major Centres - Tarn Taran centre, Delhi centre, Saidpur centre and Sirsa centre.¹ Further, split occurred in these centres and various leaders set up their independent centres in their influential areas in the Punjab, Haryana and Delhi. The activities of the Beas Centre have been discussed in the previous chapters. The activities of other four centres form the theme of this chapter. Before

1. For a clear understanding of split in various centres, see Chart - 4 facing page 169.

discussing the activities of the aforesaid centres, it is essential to know some causes of split which are as follows :-

In the last decade of the nineteenth century, Baba Jaimal Singh, the founder of Beas Centre, asked one of his followers, Bagga Singh to establish a centre at Tarn Taran (Punjab), in order to spread the teachings of the Radha Soami Movement. It was done so because this town having been founded by Guru Arjan Dev, fifth Guru of the Sikhs, had become a place of attraction for the masses.² If a centre of the Radha Soami Movement was established there it might attract the people of this area to this Movement. However, after some time, this centre became an independent centre and further split occurred in it after the demise of Bagga Singh due to differences among his followers regarding the construction of a Samadh (memorial) of their Guru. Besides, the contradictory statement of Deva Singh (successor of Bagga Singh) about his successor also caused split.

An important reason for the split in the Beas Centre is that the Radha Soami Faith emphasises the importance of having a living Guru. It is strictly believed by the Radha Soamis that only the living master can reveal the inner secrets of Shabd (internal sound) and thus can lead to salvation. This idea inspired the personality worship. Consequently, after the departure of one Guru, some ambitious, selfish and power-hungry people announced that Nij Dhar (divine current of the Guru)

2. Rataul, Sardar Singh., The Khalsa, (Amritsar, 1974), P. 5; Johar, Surinder Singh., The Sikh Gurus and Their Shrines, (Delhi, 1976), pp. 163-164.

has appeared within them, while others declared that the Guru has internally ordered them to run his mission. Yet, others claimed that they are perfect in spirituality while others know nothing.³ Such claims and counterclaims caused split in the Movement. A brief description about the centres is given below:

TARN TARAN CENTRE

Tarn Taran centre was founded by Bagga Singh, who was born in a Ramgarhia family on May 15, 1864 in a village Chusleyward, Tehsil Kasur, District Lahore.⁴ His father's name was Sawan Singh.⁵ He started reading and writing Punjabi from Gian Singh, the Granthi (incharge of the Sikh scriptures) of the Gurdwara of the same village.⁶ After sometime, he bought a copy of the Adi Granth and the Vashisht Puran and studied them thoroughly.⁷

For some years he helped his brother in farming.⁸ On March 20, 1882, he joined the army as a soldier and was sent to Multan Cantonment in Sikh Regiment No. 24, company No. 7.⁹

-
3. Mathur, Agam Prasad., Radha Soami Faith : A Historical Study, (Delhi, 1974), P. 120; Giani Bhagwan Singh, Gurana Ditta Mal and Oberoi, A.S., Sach Ka Bol Bala, Urdu, (Delhi, 1967), PP. 8, 21, 29.
 4. Manuscript No. 1, P. 163. Now this village is in Tehsil Patti, District Amritsar.
 5. Ibid., P. 163; Sachdeva, Diwan Chand., Janam Sakhi Malak Kul Baba Bagga Singh Maharaj Sahib, Punjabi, (Ferozepur, 1968), P. 11; Milkhi Ram., Janam Diwas : Param Sant Satguru Baba Bagga Singh Ji Maharaj, Urdu, (Ludhiana, Samvat 2026), P. 3.
 6. Dardi, Baila Singh., Janam Sakhi Shree Hazur Satguru Bagga Singh Ji Maharaj, Part I, Punjabi, (Amritsar, 1974), P. 51.
 7. Ibid., PP. 52, 53.
 8. Ibid., P. 55.
 9. Manuscript No. 1, P. 163.

The Havildar of this Regiment was Baba Jaimal Singh who delivered daily Satsang after his duty hours. Bagga Singh came into his contact and started listening to him regularly. Ultimately, he took initiation from Baba Jaimal Singh on October 31, 1883.¹⁰

He spent some years with his spiritual guide in military service but on August 18, 1889 Baba Jaimal Singh got retirement and went to his native village Lath Ghumana, Tehsil Batala, District Gurdaspur. On the other hand, Bagga Singh, according to the instructions of his master took long leave from the army service on December 21, 1889¹¹ and settled at his village Chusleyward. Here he meditated for seven years in a cave. During this period, Baba Jaimal Singh visited this place off and on to deliver discourses and bestowing initiation upon the truth seekers. On April 5, 1894 Baba Jaimal Singh, in order to increase the followers of this Faith, authorised Bagga Singh to initiate the truth seekers on his behalf and advised him to send the list of initiates to him at Beas Centre.¹²

Being a reservist, Bagga Singh had to attend the military duties whenever he was given a call by the military head office. On one of such calls, he reached Multan Cantonment on November 30, 1894 and joined his duties.¹³ While in service he carried on

-
10. Manuscript No. 1, P. 164.
 11. Janam Sakhi Bagga Singh, Part I, P. 61.
 12. Ibid., P. 81.
 13. Ibid., P. 87.

the work of initiating the new-comers and sent the details to Baba Jaimal Singh at Beas.¹⁴

After his release from the army in September 1896, he started living permanently at his village. He often conducted Satsang tours and visited Beas and Agra centres.¹⁵ On July 10, 1897, at Beas, he was introduced to Sawan Singh by Baba Jaimal Singh and the latter exhorted that after his death both should live like brothers. The Baba Ji also added that Bagga Singh would run a separate centre while Sawan Singh whom he used to call as Babu Ji, would be the master of Beas Centre.¹⁶

On February 27, 1900 Bagga Singh purchased a piece of land of about one Kanal in Rodu Pura, Tarn Taran and established his own centre.¹⁷ On April 13, 1900 this centre was started in the presence of Baba Ji. A free kitchen was also started on the same day by Baba Ji. Since that day, this centre has been running at Tarn Taran.¹⁸ In the beginning, many people looked at the Radha Soami Movement with suspicious eyes and disliked its Gurus. Especially, in the Punjab, the orthodox Sikhs used to think that the Radha Soamis were giving wrong interpretation to the teachings of their Gurus, as embodied in the Adi Granth.¹⁹ Some of the Hindus were also of

14. Manuscript No. 1, P. 165.

15. Ibid., P. 164; Janam Sakhi Bagga Singh, Part I, P. 100.

16. Janam Sakhi Bagga Singh, Part I, P. 103.

For details about the relations between the Beas and Tarn Taran Centres see below, PP. 177, 180-182, 192.

17. See Marble Stone Inscription, fixed on the main gate of Rodu Pura Satsang Ghar, Tarn Taran; Janam Sakhi Bagga Singh, Part I, P. 114.

18. Janam Sakhi Bagga Singh, Part I, P. 118.

19. For details, see below Chapter No. VII, PP. 261-263.

the opinion that the Radha Soamis attacked their holy places of pilgrims and idol worship.²⁰ When some Mohammedans became Radha Soamis, their co-religionists dubbed them as Kafirs (heretic) and did not allow them to bury their dead in the grave-yard of the community.²¹ The Mohammedans started hating the Radha Soami Gurus thinking that they were converting their brethren to the new Faith. Thus, the Radha Soami Movement as well as its Gurus were hated by the people of other faiths; the latter passed derogatory remarks such as, "The Radha Soamis are Thugs, they are deceiving and robbing the innocent people, beware of them. This new sect is hypocritical, the Radha Soamis are infidels."²² To give here another instance, once Baba Jaimal Singh was delivering discourse at Tarn Taran centre, when the audience came to know that the speaker belonged to the Radha Soami Movement, they moved away.²³ Later on, Bagga Singh also had to face the same difficulty for some years. Only a small group of people attended his discourses. However, with the passage of time, the number of followers increased and in 1905 the Dera of Rodu Pura (Tarn Taran) seemed to be very small to accommodate the Sangat (congregation).

-
20. Dardi, Baila Singh., Janam Sakhi Shree Hazur Satguru Baba Bagga Singh Ji Maharaj, Part II, Punjabi, (Jullundur, 1977), P. 108.
21. Ibid., PP. 84, 85, 180.
22. Ibid., PP. 76, 108, 109, 234.
23. Janam Sakhi Bagga Singh, Part I, PP. 118-120.

Ultimately, on March 22, 1906, he purchased two Kanal, ten Marla land in Murad Pura (Tarn Taran) for establishing a big Dera. A little while after more land was purchased to develop the Dera according to its need.²⁴

The construction work at the Dera was started in the first week of February 1909. First of all, a well was completed to meet the requirement of water. Its foundation was laid by Bagga Singh and the major part for completing the work was played by the Sangat of village Channi Taika of District Gurdaspur. After that a temple was erected with its four gates in the middle of the plot. It was completed in April 1909.²⁵ Bagga Singh took keen interest in construction work and during his life time he expanded this centre by purchasing adjoining plots and constructing more rooms for the welfare of the Sangat. He also purchased cultivable land at village Palasour (near Tarn Taran) and started agricultural work there.²⁶

24. Janam Sakhi Bagga Singh, Part II, PP. 16-25.

25. Ibid., PP. 25, 26.

26. Ibid., PP. 328.

Bagga Singh, following the foot steps of Baba Jaimal Singh of Beas, led a celibate life. He served his Guru whole-heartedly and helped him in spreading the Radha Soami Movement in Tarn Taran as well as its adjoining villages. It is estimated that during the period of 44 years, he initiated one lakh fifty thousand persons into the Radha Soami Fold.²⁷ He died on July 6, 1944 after appointing Deva Singh as his successor.²⁸

SECOND GURU OF TARN TARAN CENTRE : DEVA SINGH

Deva Singh was born on September 25, 1885 in a small village Toot Dahayawala, District Lahore.²⁹ Soon after his birth, the family shifted to village Manochahal in District Amritsar and started agricultural work.³⁰ Deva Singh was not interested in farming, and thus he could not pull on well with the family members. At the age of twelve, he left his home and reached village Rattoki (near Khem Karn) where he

27. Based upon the statements of Bagga Singh's prominent followers. As the original Initiation Record of Tarn Taran centre was destroyed in 1969 by the opponent group.

28. Janam Sakhi Bagga Singh, Part II, P. 727.

29. Ibid., P. 796.

Now the village Toot Dahayawala is in District Amritsar and is situated at a distance of 7 miles from Tarn Taran.

30. Ibid., P. 797.

remained with Bir Singh for some months.³¹ After that, he spent some months in the company of a hermit at village Moddle, District Amritsar.³² Finally, he reached Tarn Taran and stayed for three years with Sadhu Waryam Singh, who lived in a hut named Mari. During his stay there, one day, he met Bagga Singh and related him the whole story of leaving his home and requested him to let him stay in his Dera. Bagga Singh not only acceded to his request but also initiated him into the Radha Soami Faith.³³ Here, Deva Singh also learnt reading and writing Punjabi from his Guru and helped him in rendering Satsangs upto 1944.³⁴

After the death of Bagga Singh (July 6, 1944) Deva Singh was installed on Gurugaddi of Tarn Taran centre on August 3, 1944, by S. Sawan Singh of Beas, who also offered one turban alongwith rupees 125/- as Shagan (presents given on a joyful occasion) to him, in the presence of a large gathering.³⁵ He ran this centre efficiently for sixteen years and died on December 22, 1960.³⁶

-
31. Milkhi Ram., Janam Diwas : Shree Hazur Baba Deva Singh Ji Maharaj, Punjabi, (Ludhiana, Samvat 2029), P. 3; Siri Ram., Janam Sakhi Param Sant Hazur Maharaj Baba Deva Singh Ji, Punjabi, (Ludhiana, 1980), P. 7.
32. Buta Singh., Gian Sagar, Punjabi, (Bhatinda, 1977), P. 9; Janam Diwas Deva Singh, P. 4.
33. Janam Diwas Deva Singh, PP. 7, 8; Rattan Singh., Janam Sakhi Shri Hazur Buta Singh Ji Maharaj, (unpublished manuscript), Punjabi, P. 4.
34. Janam Sakhi Buta Singh, MS, PP. 4, 5.
35. Ibid., P. 9; Munshi Ram., Ruhani Diary, Part I, Punjabi, (Jullundur, 1972), PP. 313, 314.
36. Janam Sakhi Buta Singh, MS, P. 17.

During the period, he was a Guru, he increased the landed property of this centre. He established a flour mill at Tarn Taran centre, and introduced mechanised farming in the Dera lands.³⁷ In addition to his constructional activities, he set up branch Satsang centres at Ferozepur, Panjgrain Kalan (District Faridkot), Saharanpur and Chak 9 G.B. (District Ganganagar) for spreading the Radha Soami Movement.³⁸ He initiated about five thousand persons of different castes and faiths.³⁹ Moreover, being Guru of Tarn Taran centre, he did not accept the offerings from the non followers.⁴⁰

Deva Singh was interested in giving the Gurugaddi of this centre to one of his followers Buta Singh, who served him sincerely and faithfully, but some Sadhus and leading Satsangis of this centre opposed this idea because they doubted the integrity of Buta Singh and they pressurised Deva Singh to form a Trust, like that of Beas Centre to run the administration of the centre.⁴¹ Consequently, in the beginning of December 1960,

37. Janam Sakhi Buta Singh, MS, PP. 13-14.

38. Janam Sakhi Bagga Singh, Part II, P. 797.

39. Based upon the statements of some prominent followers of Bagga Singh and Deva Singh, as the original Initiation Record of Tarn Taran centre was destroyed in 1969.

40. Janam Sakhi Bagga Singh, Part II, P. 797.

Once, a landlord presented him one lakh rupees, but just after the departure of the donor, it came to be known that he was not a Satsangi, then at once, he was called back and his money was returned to him with thanks.

41. Janam Sakhi Buta Singh, MS, P. 15.

he formed a Society named 'Association of Radha Soami, Dera Baba Bagga Singh, Tarn Taran, District Amritsar' of 17 members and an executive committee of 5 members.⁴² Meanwhile, Deva Singh died and later on, the Trust was registered in 1961.⁴³ But, before his death, he had nominated Buta Singh as his successor through a registered civil deed, written on December 18, 1960.⁴⁴ Through this deed, he not only declared Buta Singh, his spiritual successor but also the owner of all the movable and immovable properties connected with this centre.

After the death of Deva Singh, due to his contradictory declaration, dispute arose amongst the followers and this caused split in this centre. The Managing Committee installed Sadhu Singh on Gurugaddi instead of Buta Singh. But he could not remain on the Gurugaddi due to the tension of the Sadhus and he left the Dera within a few days and after sometime, he established his independent centre at Ferozepur.⁴⁵ Buta Singh set up his centre at Panjgrain Kalan.⁴⁶ Thus, the Gurugaddi of Tarn Taran centre remained without a Guru for sometime.

We may sum up that Deva Singh spread the Radha Soami Movement amongst the people of different communities. He

-
42. Rules and Regulations of Association of Radha Soami Dera Bagga Singh, Tarn Taran, PP. 2, 3.
43. Ibid., P. 11.
44. Revenue Record Tehsil Tarn Taran., Bahi No. 3, Volume No. 15, Dastawez No. 19, PP. 159-162, dated 30.1.1961.
45. Janam Sakhi Bagga Singh, Part II, P. 796.
46. Janam Sakhi Buta Singh, MS, PP. 21, 22.

increased the sources of income of this centre by cultivating barren lands in Rajasthan. He led a simple and celibate life and ran this centre efficiently. However, during the last days of his life, he sowed seeds of split in this centre by making a contradictory declaration regarding his successor.

THE PRESENT GURU OF TARN TARAN : PARTAP SINGH

The present Guru of Dera Radha Soami Baba Bagga Singh, Tarn Taran is Partap Singh. He was born in a Kambo Jat Sikh family on December 27, 1898 in a village Talawan Chandian, Chak No. 201, District Lyallpur, (now in Pakistan).⁴⁷ His parents were the devotees of Bagga Singh. He accompanied them on their visits to the Dera regularly on monthly and Bhandara Satsangs.⁴⁸ After passing middle class, he started working on his farm. At the age of twenty, he was initiated by Bagga Singh on December 29, 1918.⁴⁹ He started the practice of Surat Shabd Yoga very seriously and assiduously. With the passage of time, his faith in his master became unshakable. Although, he visited the Beas Centre occasionally and met S. Sawan Singh and S.B. Jagat Singh, yet he was more attracted to Tarn Taran centre than to Beas Centre.⁵⁰

-
47. I had personal interview with Partap Singh, the present Guru of Tarn Taran centre on July 17, 1977. He gave some important information from his personal Diaries. Moreover, I contacted Hira Singh, the President of this centre and collected information regarding this centre. I also personally visited this centre and collected information from the old Satsangis and Sadhus. (cited hereafter as Personal Interview with Partap Singh).
48. Personal Interview with Partap Singh.
49. Record of Dera Radha Soami Baba Bagga Singh, Tarn Taran., Partap Singh's Personal Diary No. 1. From November 8, 1961 to December 31, 1961. (cited hereafter as Personal Diary alongwith its number).
50. Personal Interview with Partap Singh.

As pointed out earlier, Deva Singh had made a contradictory declaration regarding his successor before his death. Due to this reason tension appeared amongst the Sangat. Consequently, the Gurugaddi of Tarn Taran centre remained without Guru from April 12, 1961 to November 7, 1961.⁵¹ The Managing Committee of this centre met Maharaj Charan Singh at Beas and requested him to solve the problem.⁵² The latter, installed Partap Singh on the Gurugaddi on November 8, 1961.⁵³

Soon after becoming Guru, some close disciples of the former two Gurus of the Tarn Taran centre parted company and started opposing Partap Singh.⁵⁴ However, he faced the opposition boldly and started the work of spreading the Radha Soami Faith far and wide in the Punjab, Haryana and Delhi. He also started imparting initiation on July 13, 1965 at Tarn Taran. Till 1974, he initiated 12,550 persons of different castes and creeds.⁵⁵ Besides, he showed keen interest in the expansion of this centre. Till 1974, he got completed

51. Personal Diary No. 1.
 52. Personal Interview with Partap Singh.
 53. Personal Diary No. 1.
 54. See Letter dated 5.3.1962. Unpublished Manuscript, Punjabi (Poem form) of Vaid Teja Singh, now in possession of Dr. Gurcharan Singh, Chandigarh.
 55. Personal Diaries No. 1 to 10. From November 8, 1961 to December 31, 1974.

14 rooms and 19 shops alongwith the boundary wall.⁵⁶ Thus it can be said that Partap Singh, inspite of his old age, has a strong missionary spirit and he has been spreading this Faith with utmost zeal.

SPLIT IN TARN TARAN CENTRE

(A) So long as Bagga Singh remained alive the followers worked unitedly. But after his death in 1944, rift occurred amongst the Satsangis (followers) on the issue of constructing a Samadh, in memory of Bagga Singh. This issue was disclosed to S. Sawan Singh of Beas, who refused the idea of building a Samadh and said,

"Though, Bhai Sahib, Bagga Singh has ordered his Sangat to build his Samadh, but it is against the Sant-Mat. It would misguide the people. Samadh worship is not allowed in the Radha Soami Faith. Thus, I do not allow to do so." 57

Upon this, there was split in the followers of Tarn Taran centre. First group of Deva Singh was supported by the Sangat of Lyallpur, who agreed with the idea of S. Sawan Singh while the second group of the permanent Sadhus of this centre like Thakur Singh, Mehar Singh, Baila Singh, Gurdit Singh, was

56. Personal Interview with Partap Singh.

57. Ruhani Diary, Part I, P. 315; Janam Sakhi Bagga Singh, Part II, P. 732.

supported by the Sangat of Sialkot and Lahore, who insisted on constructing a Samadh.⁵⁸ As a result of this tension, a new centre was opened by the Sadhus at Jullundur.

JULLUNDUR CENTRE

Mehar Singh, a devoted disciple of Bagga Singh, first of all, established a centre named, 'Dera Radha Soami Bagga Singh Ji Maharaj' in the memory of his Guru on September 1, 1944 at Haveli Gathian Raja Jang, District Lahore, on the bank of Upper Bari Doab Canal.⁵⁹ He attracted one half Sangat of Tarn Taran centre and also started initiation on July 25, 1945.⁶⁰

58. Janam Sakhi Bagga Singh, Part II, P. 732.

59. I had personal interview with Baila Singh, the present Guru of Dera Radha Soami Chusleyward, Tehsil Patti, District Amritsar, who had spent the best part of his life in serving Bagga Singh and Mehar Singh. He gave me some important dates from his personal record and private papers in Vikrami Samvat, but, later on I consulted Pandit Jagan Nath's old record of Manav-Panchangs and Jantries at Ludhiana and converted such dates into A.D. from Vikrami. (cited hereafter as Private Papers of Baila Singh).

My thanks are due to Baila Singh who allowed me to make use of his personal record including private papers regarding the Radha Soami Movement. Moreover, my thanks are also due to Pandit Jagan Nath and his younger brother Pandit Mohan Lal who helped me in converting various dates in A.D. from Vikrami.

60. Private Papers of Baila Singh.

He ran this centre efficiently providing boarding facilities to the Sangat and initiated 700 new persons of that area into the Radha Soami Faith within two years.⁶¹

After the partition of India in 1947, Mehar Singh left his Dera in Pakistan and came to India. For some months, he remained busy in visiting his followers and then on April 11, 1948 he settled at Basti Nau, Jullundur, in a mosque.⁶² Soon after that, he purchased land in Model Town Jullundur and founded his permanent centre. He used to go on Satsang tours in villages and cities of the Punjab. On March 18, 1950, while delivering Satsang at Tarn Taran he instructed his followers to say 'Satkartar, Gurparkar', instead of 'Radha Soami' in future. Thus, from this day, he gave a new name.⁶³

61. Private Papers of Baila Singh.

62. Ibid.

63. Ibid.

SATKARTAR GURPARKAR : Regarding this new name, I had personal discussions with Baila Singh, Thakur Singh and others, who have been very close to Mehar Singh. According to them, it was done so because at that time the people of backward classes were not treated alike by the Radha Soamis. Untouchability was prevailing in their respective centres. Thus, to uplift these classes and to bring the people of all communities on one common platform, he gave a new name, 'SATKARTAR' to this Faith. Since that very day, the people of untouchable classes such as Sudras, Ramdasia, Chura, Balmiki, etc. are being treated alike in this centre in all fields.

Although a new name was given to his followers but all other activities, teachings, Gurmantar, etc. were the same as those of the Radha Soamis.⁶⁴ He delivered Satsangs from Sarbachan of Soami Ji Maharaj of Agra, Ghat Ramayan of Fulsi Sahib of Hathras; the Adi Granth and the Bani of other Saints.⁶⁵

Later on, he developed his centre and also established its branch centres at Tarn Taran, Ludhiana, Patiala, etc. in the name of Dera Satkartar.⁶⁶ He set up his own printing press at his head office Jullundur and published some books under the titles - Gurbani, Ghat Ramayan in two parts; Sunder Bhaintan; Prem Rattan in Punjabi.⁶⁷ He attracted thousands of persons belonging to different strata of society to this faith. He died on July 19, 1975 and his Samadh was erected in Jullundur centre, which is worshipped by his followers in these days.⁶⁸

(B) SPLIT AFTER THE DEATH OF DEVA SINGH

For the second time, the split occurred in the Tarn Taran centre after the death of Deva Singh (December 22, 1960), and five more centres came into existence in the Punjab.

64. Private Papers of Baila Singh.

65. Ibid.

66. Ibid.

67. Ibid.

68. Ibid.

Three centres were started by the disciples of Bagga Singh while two centres were started by the disciples of Deva Singh. Their brief description is as under :

(i) BASTI BALOCHAN FEROZEPUR CENTRE

Deva Singh had established a branch Satsang centre at Basti Balochan, Ferozepur on February 7, 1957.⁶⁹ After his death, this centre was converted into an independent centre and was managed by Sadhu Singh, a devotee of Bagga Singh of Tarn Taran.

Sadhu Singh was born on March 28, 1911 in a village Dodey Sodhian, District Amritsar.⁷⁰ His parents were the disciples of Bagga Singh and they had unshakable faith in their Guru. When this child attained the age of five years, his parents offered him to their master at Tarn Taran centre, where he was brought up by Bibi Gurdevi.⁷¹ After that, for some years, this child worked at village Chusleyward in the farm of his Guru.⁷² In 1927 he was initiated into the

69. Revenue Record, Tehsil Ferozepur, Bahi No. 1, Volume No. 534, Dastawez No. 171, PP. 367-69, dated 29.11.1957; Bahi No. 1, volume No. 561, Dastawez No. 1802, P. 685, dated 23.11.1959.

70. See Horoscope of Sadhu Singh, which is now in the possession of Teja Singh, the present Guru of Ferozepur centre.

71. Personal Interview with Mathura Devi wife of Late Shree Lachman Dass of Ferozepur, Basti Balochan H.No. 116. On December 28, 1979. She is the oldest disciple of Bagga Singh of Tarn Taran. She gave some important information regarding this centre. (hereafter referred to as Personal Interview with Mathura Devi).

72. Janam Sakhi Bagga Singh, Part II, PP. 43, 44.

Radha Soami Fold and he assisted his Guru in rendering Satsangs till 1944.⁷³ Later on, he served his successor, Deva Singh till 1960. Alongwith other duties, he worked as a car driver of both the Gurus of this centre. He always obeyed them with love and devotion.⁷⁴

After the death of Deva Singh (1960), Sadhu Singh was installed on Gurugaddi of Tarn Taran centre, on January 7, 1961.⁷⁵ Soon after becoming Guru, he declared :

"Now this centre is opened to all. Everyone can visit this centre without any hitch, irrespective of being follower of any centre and any Guru." ⁷⁶

This declaration was made because prior to him the followers of Mehar Singh of Jullundur, who had started a new sect Satkartar, were not allowed to enter this centre.⁷⁷ On this declaration, some old Satsangis of this centre started opposing him and within a short period, tension increased.⁷⁸ On Wednesday, April 12, 1961, Sadhu Singh in order to avoid criticism of his opponents, left the Dera at midnight and reached Dehradun.⁷⁹ Soon after, he arrived at Saharanpur, from where the Sangat of Ferozepur brought him to Ferozepur on

73. Janam Sakhi Bagga Singh, Part II, P. 803.

74. Personal Interview with Mathura Devi.

75. Ibid.

76. Janam Sakhi Bagoa Singh, Part II, P. 804.

77. Ibid.

78. Personal Interview with Mathura Devi.

79. Ibid.

May 16, 1961. Finally, he settled there permanently and started his own independent centre in Basti Balochan.⁸⁰

With the passage of time, he purchased more land and enlarged this centre.⁸¹ Daily Satsangs were held and a free common kitchen was opened to all. Soon this centre became popular in this area. He also showed keen interest in popularising the birth place of his Guru Bagga Singh, at village Chusleyward. For this, he gave rupees 51463/- to Baila Singh who got constructed a building named Darbar Sahib in the memory of his Guru.⁸² To add to it, on August 7, 1974, he purchased a piece of land in Ludhiana,⁸³ constructed a Satsang Ghar there and started weekly Satsang. He died on September 10, 1975.⁸⁴ But, before that he appointed Teja Singh as his successor.⁸⁵

-
80. Personal Interview with Mathura Devi.
81. For details about the land purchased by Sadhu Singh, see Revenue Record District Ferozepur, office of the Sub-Registrar, Tehsil Ferozepur., Bahi No. 1, Volume No. 595, Dastawez No. 1512, 1963; Bahi No. 1, Volume No. 597, Dastawez No. 1831, 1964; Bahi No. 1, Volume No. 529, Dastawez No. 1034, 1965; Bahi No. 3, Volume No. 25, Dastawez No. 13, 1967; Bahi No. 1, Volume No. 623, Dastawez No. 684, 1974.
82. Janam Sakhi Bagga Singh, Part II, pp. 847, 848.
83. Revenue Record Tehsil Ludhiana., Bahi No. T, Volume No. 269, Dastawez No. 4306, dated 7.8.1974, p. 306.
In October 1974, he purchased an adjoining piece of land of three hundred square yards and enlarged this Satsang Ghar. (Revenue Record Tehsil Ludhiana., Bahi No. T, Volume No. 264, Dastawez No. 6060, dated 10.10.1974, p.60).
84. Hind Samachar, Daily, Urdu, September 11, 1975, (Jullundur); Rishi Visra Singh., Amrit Bani, Punjabi, (Ferozepur, 1977), p. 3.
85. Hind Samachar, Daily, Urdu, September 18, 1975, (Jullundur).

Sadhu Singh like his Guru, led a simple and celibate life. He worked as Head of this centre for 14 years and spread the Radha Soami Movement in the Punjab, Haryana and Delhi. He initiated 3,233 persons comprising of the Hindus and the Sikhs into the Radha Soami Fold.⁸⁶

(ii) BASTI BHATTIAN FEROZEPUR CENTRE

This centre was established by Thakur Singh, a devotee of Bagga Singh of Tarn Taran. After the death of his Guru (1944), first, he supported Mehar Singh in founding a new centre in his own village Raja Jang, Gathian Di Haveli, District Lahore. He helped him till 1968 but in the following year, he formed his separate group and set up his own independent centre named 'Dera Radha Soami' at Basti Bhattian Ferozepur. He ran this centre till 1975 but after that shifted his head-quarter to Dalhey wala Road, in a lonely place near village Golewal, District Faridkot. He conducts religious services, delivers Satsangs and propagates the teachings of the Radha Soami Faith. He does not accept the offerings of non-Satsangis.⁸⁷

86. Initiation Record of Radha Soami Dera Baba Bagga Singh, Basti Balochan, Ferozepur., Register No. 1, Volume No. 1 (Men), from May 17, 1965 to February 3, 1974; Register No. 1, Volume No. 2, (Women), from May 17, 1965 to February 3, 1974. Also see Correspondence Record., File No. 1 to 4, from 1965 - 1973.

87. Based on Personal Interview with Thakur Singh, at his head office 'Dera Radha Soami', situated on the Dalheywala Road, village Golewal in District Faridkot.

(iii) PANJGRAIN KALAN CENTRE

On May 19, 1950, Deva Singh had established a branch ⁸⁸ Satsang centre at village Panjgrain Kalan, District Faridkot. After his death (1960), his disciple Buta Singh, whom he had appointed his successor through a registered civil deed,⁸⁹ occupied this centre. On September 25, 1963, he named it as 'Dera Radha Soami Hazur Baba Deva Singh Ji Maharaj' in the memory of his beloved Guru. On this very day, he started a free Langar and a free homeopathic dispensary in this centre.⁹⁰ Till 1974, he developed this centre by purchasing more lands.⁹¹ Moreover, he has arranged long Satsang tours in the Punjab, Haryana, Rajasthan, Nepal to spread the Radha Soami Faith.⁹² He has initiated 2125 persons into this Faith from amongst the Hindus and the Sikhs.⁹³ The followers of this centre consider Buta Singh

88. Janam Sakhi Buta Singh, MS, P. 20.
89. See above, P. 179.
90. Janam Sakhi Buta Singh, MS, P. 23; Homeopathic Dispensary Record of Dera Radha Soami Hazur Baba Deva Singh Ji Maharaj, Panjgrain Kalan., Register No. 2, September 25, 1963 onward.
91. Revenue Record District Faridkot, Office of Sub-Registrar, Tehsil Faridkot., Bahi No. 1, Volume No. 363, Dastawez No. 1408, dated 11.7.1973. Also see Income and Expenditure Registers of this centre., Register No. 3, Volume No. 1 and 2, 1964 onward.
92. Record of Satsang activities of Dera Radha Soami Hazur Baba Deva Singh Ji Maharaj, Panjgrain Kalan., Personal Diaries of Buta Singh, from 1964 to 1974. (Ten).
93. Initiation Record of Dera Radha Soami Hazur Baba Deva Singh Ji Maharaj, Panjgrain Kalan., Register No. 1, Volume No. 1, (Men), from September 25, 1963 to December 31, 1974 and Register No. 1, Volume No. 2 (Women), from September 25, 1963 to December 31, 1974.

as the third Guru of Tarn Taran centre and the real successor of Deva Singh. In addition to this, most of the followers perform simple marriages of their children in this centre in the presence of their Guru.⁹⁴

(iv) CHUSLEYWARD CENTRE

As pointed out earlier,⁹⁵ after the death of Bagga Singh (1944) split occurred in this centre and some Sadhus of this centre alongwith some Satsangis had left the Tarn Taran centre upon the issue of constructing a Samadh of their Guru. This group worked unitedly till 1968 with Mehar Singh as its head at Jullundur, but after that rift appeared in this group and Baila Singh established his own centre in 1970, at the birth place of his Guru, village Chusleyward, District Amritsar. He, with the help of the Satsangis wrote a Janam Sakhi of Bagga Singh and constructed a Darbar Sahib (building) at Chusleyward to attract the people to the Radha Soami Faith.⁹⁶

(v) DHIANPUR. CENTRE

After the death of Deva Singh (1960) one of his disciples, Gurbachan Lal, formed a separate group and set up his centre

94. Matrimonial Record of Dera Radha Soami Hazur Baba Deva Singh Ji Maharaj, Panjgrain Kalan., Register No.1, Volume No. 1, (Boys) and Register No. 1, Volume No. 2 (Girls), January 1, 1964 onwards.

95. See above, PP. 182-183.

96. Private Papers of Baila Singh.

at Dhianpur in District Gurdaspur. He has also established his branch centre at Chandigarh. He frequently visits the Punjab to spread the Radha Soami Movement.⁹⁷

We may sum up that with the consent of Baba Jaimal Singh, Tarn Taran centre was started in the beginning of twentieth century to attract people from various sections of society towards this new Faith. And from the beginning, the relations between the Beas and Tarn Taran centres have been cordial. From time to time, the Gurus of both the centres continue to meet together, visit their centres and respect each other, their activities are the same. But the leaders of the splitted centres have cut off their relations with the Tarn Taran and the Beas centres. Because they were desirous of running their separate independent centres in order to gain self praise. Moreover, they think that if they continue their relations with their head offices they might be deprived of their Guruship as well as their sources of income. Therefore, they are running their independent centres on their own accord in their influential areas. In spite of diversity, there is underlying unity as their teachings and activities are on the same line. However, they have not become very popular. This may be due to their not being competent to guide in spiritual matters. In addition to this, they have failed to provide facilities to the people on a large scale for want of funds. Therefore, their activities remained localised.

97. Private Papers of Baila Singh.

SPLIT IN BEAS CENTRE AFTER 1948

As pointed out earlier,⁹⁸ on March 20, 1948, S. Sawan Singh, the Second Guru of Beas Centre before his death nominated Sardar Bahadur Jagat Singh as his successor by a legally executed will. Record reveals that only Sardar Bahadur was authorised to initiate the new-comers or truth seekers into the Radha Soami Faith. He never gave permission to any other person for initiating and starting any new centre.⁹⁹ But inspite of all this, after his death, some of his ambitious and power hungry followers started their new centres and also started initiating new-comers at these places. Moreover, they claimed that the Great Master internally ordered them to do so. Consequently, after 1948 the following three centres were founded by his followers in his name.

(i) DELHI CENTRE

The founder of this centre was Sant Kirpal Singh who was born on February 6, 1894, in a respectable Sikh family of village Sayyad Kaeran, in Rawalpindi District, (now in Pakistan).¹⁰⁰

98. See above, P. 79.

99. Charan Singh., Divine Light, (Delhi, 1976), PP. 218, 240.

100. Souvenir World Conference on Unity of Man, 1974, (Delhi, 1974), P. 9; Kirpal Ruhani Satsang Committee Ludhiana., Param Sant Kirpal Singh Ji Maharaj Dey Jiwan Da Sankhep Hal Ate Taleem, Punjabi, (Ludhiana, n.d.), P. 1.

After passing his Matriculation Examination in 1911, he joined as accountant in Military Engineering Department. He rendered meritorious service for 36 years in the Department and retired in March 1947 as Deputy Assistant Controller of Military Accounts.¹⁰¹

In 1924, during his military service, he went to Dera Baba Jaimal Singh, Beas and took initiation from S. Sawan Singh.¹⁰² After that he visited Beas Centre regularly on monthly Satsangs. With the passage of time, he became very close to his Master and earned reputation as 'Bhapa Ji' among the Radha Soamis.¹⁰³ As ordained by his Master, he used to perform discourses at Lahore, Amritsar, Gujranwala, Sheikhpura and Rawalpindi.¹⁰⁴ While still in service, he served his Master with love and devotion for 24 years.¹⁰⁵

101. Souvenir, 1974, PP. 10, 11.

102. Ibid., P. 6; Citizen of India, Weekly, September 14, 1962, (New Delhi); Satsandesh, Monthly, April 1970, (U.S.A.), P. 3.

103. Satsandesh, Monthly, Punjabi, April 1973, (Ludhiana), P. 27.

104. Satsandesh, Monthly, Urdu, February 1955, (Delhi), P. 14.

105. Satsandesh, Monthly, Punjabi, April 1973, (Ludhiana), P.27.

After retirement, he took up his abode at Dera Baba Jaimal Singh, Beas, but soon after the death of his Guru (April 2, 1948), he left the Dera permanently. He did not recognise S. B. Jagat Singh as the successor of the Great Master, because he was of the opinion that his Guru verbally had entrusted the task of bestowing initiation upon the truth seekers to him on December 12, 1947, at Amritsar.¹⁰⁶ Therefore, he styled himself as the real successor of the Great Master of Beas, and in 1948, he gave up the traditional name 'Radha Soami Satsang' and inaugurated his Satsang with a new name 'Ruhani Satsang' in Delhi.¹⁰⁷ He also started giving initiation on December 2, 1948.¹⁰⁸

106. Bhadra Sena., The Beloved Master, (Delhi, 1963), P. 50.

107. Souvenir, 1974, PP. 11, 45.

108. Chaddha, Harish Chander., Pita-Put, Punjabi, (Delhi, 1973), P. 305 ; Giani, Bhagwan Singh, Gurana Ditta Mal and Oberoi, A.S., Sach Ka Bol Bala, P. 25.

So far as, the Beas Centre's record is concerned, the Great Master neither nominated Sant Kirpal Singh as his successor through a legally executed will in writing nor he inspired him to start initiation and Satsang with any new name, (For details, see Charan Singh., Divine Light, PP. 218, 240). It appears that Sant Kirpal Singh did so of his own accord or as he claimed that he started initiation by the internal message of his Master. (For details about internal message of his Master, see Chaddha, Harish Chander., op. cit., P. 299). Moreover, Sant Kirpal Singh claimed that in November, 1947, a proposal for Spiritual Satsang was laid before the Great Master, the main objects of which were solely spiritual benefit of mankind in general irrespective of caste, colour and creed- which was appreciated by him and he (The Great Master) said, "I am wholly and solely at one with thee in this endeavour." and he directed me to give practical shape to the scheme. Thus, after his death, 'Ruhani Satsang' was started in Delhi, in 1948. (For details, see Kirpal Singh., A brief life - sketch of Hazur Baba Sawan Singh Ji Maharaj, (Delhi, 1973), P. 30).

In Delhi, first of all, he started Satsang work at the residence of Mr. Hem Chand Bhargwa, in Darya Ganj.¹⁰⁹ With the passage of time, the number of his followers started increasing and Satsang meeting place was first shifted to '35 Rajpur' Road, Delhi and then to 'Anar Di Kothi' Malika Ganj.¹¹⁰ However, on June 14, 1951, he laid the foundation stone of 'Sawan Ashram' in Gurmandi, Delhi, in the name of his beloved Master S. Sawan Singh of Beas.¹¹¹ Within a short period, a Pucca shed was erected for Stasang activities and 18 rooms were built to accommodate the Sangat.¹¹² On July 27, 1951, the first birth day Bhandara of S. Sawan Singh was performed and a free Langar was also started on the occasion.¹¹³

Before breathing his last in 1974, he visited many places in and outside India to propagate the teachings of his faith. Soon 'Sawan Ashram' in Delhi, became an international headquarter of 'Ruhani Satsang' activities. He set up its branches in the Punjab at Amritsar, Ferozpur, Jullundur, Ludhiana, Nawanshahr, Pathankot and Chandigarh. In Haryana sub-centres were established at Ambala, Kaithal, Kalka, Karnal, Panipat, Pipli and Rohtak. In all 55 centres were

109. Satsandesh, Monthly, Punjabi, April 1973, (Ludhiana), P. 30.

110. Chaddha, Harish Chander., op. cit., P. 305.

111. Ibid., P. 324.

112. Ibid., P. 325.

113. Ibid., P. 327.

founded throughout India.¹¹⁴ Some of these centres were provided with free library, dispensary, Langar and lodging facilities. Weekly and monthly discourses were held at all the centres by the authorised preachers.¹¹⁵ In Canada, the work of 'Ruhani Satsang' was started on July 27, 1950 at Toronto by T.S. Khanna, on behalf of Sant Kirpal Singh. On this day, the birth anniversary of the Great Master was solemnised.¹¹⁶ Till 1974, Sant Kirpal Singh established 60 centres in foreign countries, to spread the mission of his revered Master.¹¹⁷

He was a great scholar and wrote many books; some of his important books are : A Brief Life Sketch of Hazur Baba Sawan Singh Ji Maharaj, Jiwan Charitar Baba Jaimal Singh Ji Maharaj, Spirituality, What It Is , Man Know Thyself, Prayer, Jiwan Ki Partaal and Seven Paths to Perfection. Some of his books have been translated into French, German, Greek, Spanish and other languages.¹¹⁸ In December, 1954, he started a fortnightly periodical named 'Satsandesh' in Hindi and Urdu. In January 1955, it was made a monthly periodical.¹¹⁹ Later on, it was printed in English and Punjabi in India and U.S.A.¹²⁰

-
114. See Manav Kendra Pamphlet, issued by Ruhani Satsang, Sawan Ashram, Shakti Nagar, Delhi.
115. Ibid.
116. Record of Sawan Ashram, Delhi., File No. 2, 1969-1978, (Foreign Correspondence), Letter of T.S. Khanna from U.S.A. dated October 22, 1973; (cited hereafter as File No. 2 and letter). See also Satsandesh, Monthly, Punjabi, April 1973, (Ludhiana), P. 31.
117. See Manav Kendra Pamphlet, (above mentioned).
118. Souvenir, 1974, P. 11.
119. Chaddha, Harish Chander., op. cit., P. 336.
120. Ibid., P. 336; Satsandesh, Monthly, March 1970, (Published at Sant Bani Ashram, Franklin, New Hampshire, U.S.A.), P.1.

In 1957, a meeting of the 'World Fellowship of Religions' was held in Delhi. Sant Kirpal Singh was unanimously elected President. He occupied this office for thirteen years; during this period religious conferences were held in cities like Calcutta, Delhi, Paris and Tehran.¹²¹ The cardinal object of these conferences was to create love and compassion among the people of different faiths.¹²² As a result of these conferences, some religious leaders of different faiths such as, Nichidatsu (Head of Buddhist Order), Jain Muni Acharya Shri Tulsi (founder of Anuvrat Mission), Bir Singh (Namdhari), Kushak Bakula (Head of Lama of Ladakh), Dr. Angelo Fernandes (the Roman Catholic Archbishop of Delhi), Pir Vilayat Inayat Khan (Head of International Sufi Order), sat on a common platform and came to know one another in a better way.¹²³

ESTABLISHMENT OF MANAV KENDRA

In 1968, Sant Kirpal Singh thought of establishing a Manav Kendra at Dehra Dun.¹²⁴ In 1970, 'Manav Kendra Society' was formed and registered under the patronage of Kaka Sahib Kalelkar (one of the closest associates of Mahatma Gandhi) and Sant

121. Souvenir, 1974, pp. 13, 46.

122. Ruhani Satsang, Sawan Ashram, Delhi., Manav Kendra (Man centre), What it is?, (Delhi, n.d.), P. 5.

123. Souvenir, 1974, pp. 90, 92, 96, 97, 113.

124. Kirpal Singh., Manav Kendra, (Delhi, 1974), P. 11.

Kirpal Singh as its Chairman. The registered office of the Society was located in the 'Sawan Ashram' Shakti Nagar, Delhi - 110007; the head-quarter of 'Ruhani Satsang'.¹²⁵ On March 24, 1970, thirty five acres of land was purchased in the locality of Subhash Nagar at Dehra Dun and 'Manav Kendra' centre was founded.¹²⁶

Manav Kendra is a non-political, non-communal and non-denominational body open to all men and women of all faiths, creeds and castes.¹²⁷ The cardinal aims of Manav Kendra are : (i) to know and practically realise the real nature of intrinsic self, (ii) to cast man into a Universal mould, (iii) to become a true citizen of the world and a useful member of mankind, (iv) to help the poor and the needy, the infirm and the sick, the aged and derelict, (v) and to make mother-earth provide ample means for the sustenance of its teeming millions.¹²⁸

Manav Kendra of Dehra Dun constructed a hospital where free medical advice and treatment was to be given to the patients. A primary school was also established at this centre, where alongwith studies, spiritual knowledge was also

125. Kirpal Singh., Manav Kendra, P. 12; Souvenir, 1974, P.104.

126. Satsandesh, Monthly, Hindi, July and August 1970, (Delhi), P. 6; Satsandesh, Monthly, July 1970, (Delhi), P. 17; Souvenir, 1974, P. 55.

127. Kirpal Singh., Manav Kendra, P. 12; Souvenir, 1974, P. 50.

128. Souvenir 1974, P. 50.

to be imparted to the students.¹²⁹ Another salient feature of this centre is that it has a Bridha-greh where aged persons are looked after. It has a dairy farm to meet the daily requirements of milk of the residents.¹³⁰

Similarly, another Manav Kendra Centre was founded on August 16, 1972, at village Kandhari, in District Baroda (Maharashtra).¹³¹ This centre is also engaged in activities like the Manav Kendra of Dehra Dun. Thus, Sant Kirpal Singh by founding such centres in India served suffering humanity. He also organised a world conference on unity of man in 1974; some details about this conference may not be out of place here :-

WORLD CONFERENCE ON UNITY OF MAN 1974

In 1974, Sant Kirpal Singh organised a 'World Conference on Unity of Man' which lasted for four days from February 3 to 6, at Delhi. Four hundred foreign delegates of different

129. Souvenir, 1974, pp. 50, 55, 56; Kirpal Singh., Presidential Address : World Conference on Unity of Man 1974, (Delhi, 1974), p. 7.

130. Souvenir, 1974, p. 56.

131. Satsandesh, Monthly, punjabi, October 1972, (Ludhiana), pp. 11, 12; Kirpal Singh., Manav kendra, p. 19.

countries and two thousands from all over India participated in its deliberations.¹³² Dr. G.S. Pathak, the then Vice-President of India, in his inaugural address thanked Sant Kirpal Singh for arranging such a vast conference in India to bring

132. Souvenir, 1974, P. 149.

The most prominent participants of the 'World Conference on Unity of Man' 1974, were : (1) Pir Vilayat Inayat Khan (Head of International Sufi Order), (2) Yogi Bhajan (Founder Chairman of the 3 H Foundation and Sikh Dharma Brotherhood in U.S.A.), (3) Jain Muni Acharya Shri Tulsi (Founder of the Anuvrat Mission), (4) Venerable Nichidatsu Fuji (Head of Buddhist Order in Japan), (5) Muni Sushil Kumar (Founder of World Fellowship of Religions), (6) Kaka Sahib Kalelkar, (7) Maha Mandleshwar Swami Gangeshwar Anand (born blind) the greatest living scholar of the Vedas who presented all the four Vedas in one volume, with complete commentary, (8) Dr. Angelo Fernandes (The Roman Catholic Archbishop of Delhi), (9) The Rev. G.J. Christo (President of the Northern Region, Seventh day, Adventist Church of India), (10) Baba Bir Singh (Namdhari), (11) Swami Govindanand (Shahinshahi Ashram), (12) Swami Arvindanand (Gangashwar Dham), (13) Rev. Kushak Bakula (Head of Lama of Ladakh), (14) Raja Mahendra Pratap, (15) Sufi Qadri Baba Sahib, (16) Swami Ved Vyasanand (Geeta Bhawan), (17) Raja Ram Shastri M.P. (Vice-Chancellor Kashi Vidyapith), (18) Dr. D.P. Pandey, (19) Swami Chetnanand Chidakashi, (20) Dr. Sarojini Mahishi, (21) Reno H. Sirrine (Head of American Delegation), (22) Dr. Sean Sieglon (Manav Kendra of Maine, U.S.A.), (23) Russell Parkins (Editor of Satsandesh, U.S.A.), (24) Bhikshuni Pal MO (Buddhist-nun of Mahayana Sect of Buddhism, from Sikkim), (25) Justice J.N. Bhatt (Jammu-Kashmir), (26) Dr. John Hay Wood Lovelace, San Jose, U.S.A., (27) Giani Zail Singh, Chief Minister, Punjab, (28) Some Government officials from Centre and States of India and abroad. (Souvenir, 1974, PP. 77-149).

unity in the people of various religions.¹³³ And he also thanked the heads of different religious organisations who participated in it. He said :

"The realisation of the unity of man will impart an element of spirituality in human thought and action ... I am happy to note UNESCO'S emphasis on the 'Influence of spiritual values on political structure and techniques. In this connection organisations like Manav Kendra and conferences like the present one can play a vital role. I share your hope that this conference will be a memorable event and the rallying point of the fraternity of man, spiritual awakening and moral regeneration." 134

The Prime Minister of India, Shrimati Indira Gandhi addressing the conference on February 5, 1974, said :

"I think that this conference has served a very valuable part ; all these steps are not big steps, they are small steps but any journey however, long is completed by the steps one takes towards the goal." 135

In this conference, the religious heads of various missions and sects laid emphasis upon unity of mankind and to have faith in Divine Power.¹³⁶ Sant Kirpal Singh planned to organise such conferences in foreign countries also; however, this could not be done as the Sant left for his heavenly abode on August 21, 1974.¹³⁷

133. Souvenir, 1974, P. 78.

134. Ibid., P. 79.

135. Ibid., P. 121.

136. Ibid., P. 71.

137. Kirpal Singh., Ruhani Satsang : Science of Spirituality, (Delhi, 1975), P. 24; Sant Kirpal Sandesh, Monthly, Hindi, March 1975, (Shamli, Uttar Pradesh), P. 18.

During his life time, Sant Kirpal Singh undertook three tours of the foreign countries in 1955, 1963 and 1972, to spread the teachings of the Radha Soami Faith. Brief description of his tours is as under :

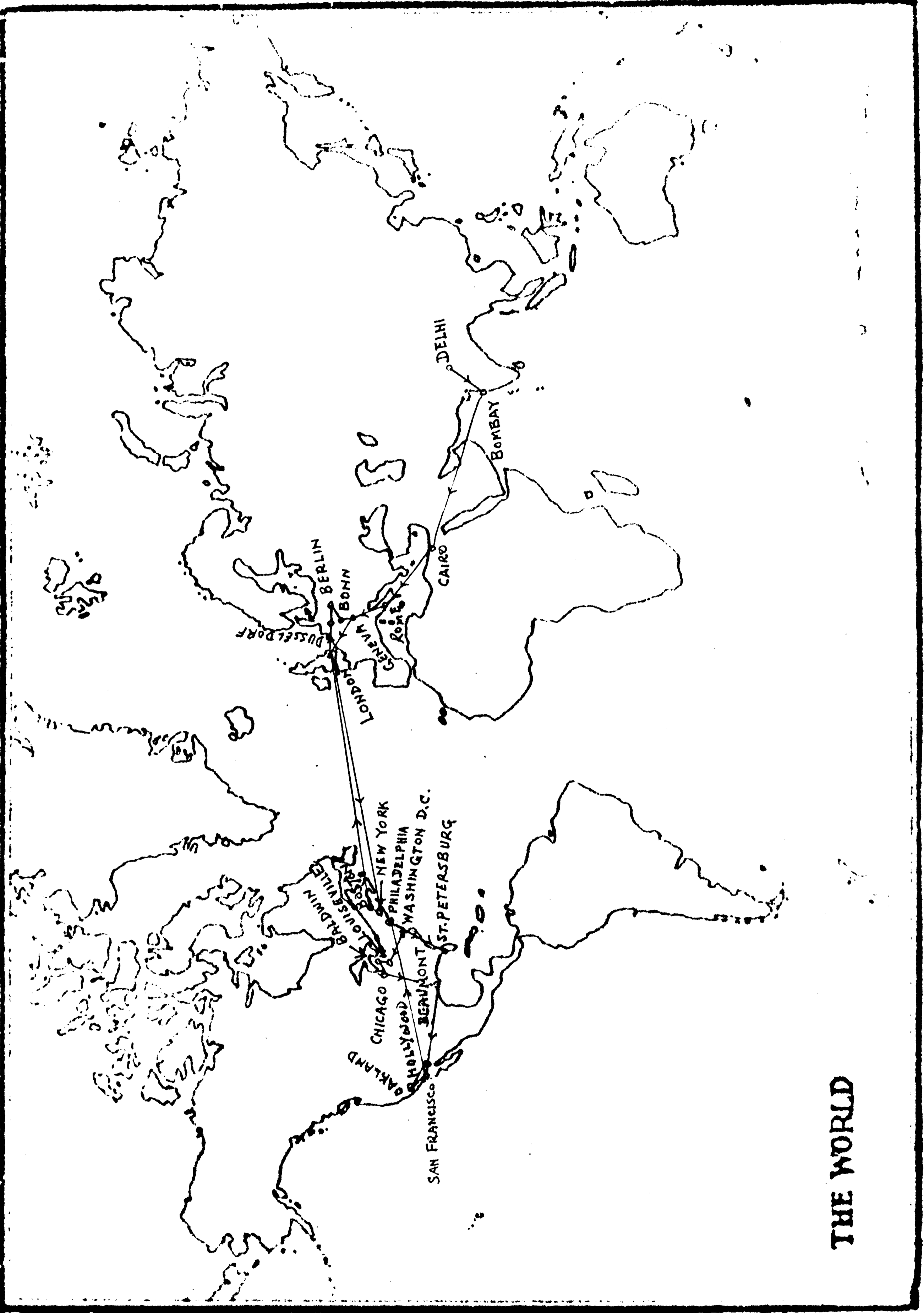
FIRST WESTERN TOUR : FROM MAY 31, 1955 TO NOVEMBER 3, 1955

On May 31, 1955, Sant Kirpal Singh accompanied by Hardevi (Tai Ji) and Devinder Kaur flew to Washington D.C.,¹³⁸ where he stayed upto June 30, 1955.¹³⁹ During his stay, he alongwith his representative Tarlochan Singh Khanna, visited Golden Lotus Temple¹⁴⁰ and delivered discourses on different aspects of Surat Shabd Yoga.¹⁴¹ On July 1, 1955, he flew from his American head-quarter Washington D.C., to Louiseville and then stopped over Baldwin, Chicago, Beaumont, Hollywood, Oakland and San Francisco. After that he visited Philadelphia, St. Petersburg (Florida) and Boston. At all these places he delivered discourses which were followed by question answer sessions and giving initiation.¹⁴²

-
138. Satsandesh, Monthly, Hindi, August 1955, (Delhi), P. 1. Hardevi was initiated by S. Sawan Singh of Beas. She was famous as 'Tai Ji' among the followers of the Ruhani Satsang. After the death of S. Sawan Singh, she served Sant Kirpal Singh till his life. (Letter of Bibi Lajo from Amritsar, dated January 10, 1979; written to the present writer).
139. Satsandesh, Monthly, Hindi, August 1955, (Delhi), P. 4.
140. Ibid., P. 9.
141. Ibid., PP. 7-8, 11-16.
142. Satsandesh, Monthly, Hindi, October 1955, (Delhi), PP. 10-17; Satsandesh, Monthly, Hindi, November 1955, (Delhi), PP. 5-18.

FIRST WESTERN TOUR OF S. KIRPAL SINGH OF DELHI-1955

MAP -10



THE WORLD

On October 3, 1955, he reached London, where he stayed for 12 days. Here, he remained busy in delivering discourses and initiating the truth seekers.¹⁴³ Then, on October 16, he arrived at Berlin. He visited some places in Germany and deputed Mr. Walter Raul and Mrs. Habers as his representatives to carry on his work at Berlin and Bonn respectively.¹⁴⁴ On November 3, 1955, he reached Delhi via Geneva, Cairo and Bombay.¹⁴⁵

SECOND WESTERN TOUR : FROM JUNE 8, 1963 TO JANUARY 31, 1964

On June 8, 1963, Sant Kirpal Singh alongwith Hardevi and Davinder Kaur, flew to North America.¹⁴⁶ On the way, he stopped in Germany upto July 14, and visited Frankfurt, Dusseldorf, Hamburg, Berlin, Gasla, Bonn, Nurnberg and Munich.¹⁴⁷ At these places, he delivered discourses and imparted initiation to the truth seekers. On July 22, after visiting Vienna (Austria), he reached Athens (Greece).¹⁴⁸ There, Professor Antony Philip Hallis, who had already written many books upon Atam Vidya (the science of soul), discussed the teachings and principles of the Radha Soami Movement with

143. Satsandesh, Monthly, Hindi, November 1955, (Delhi), PP. 19-24.

144. Satsandesh, Monthly, Hindi, December 1955, (Delhi), PP. 3-7.

145. Ibid., PP. 7-8.

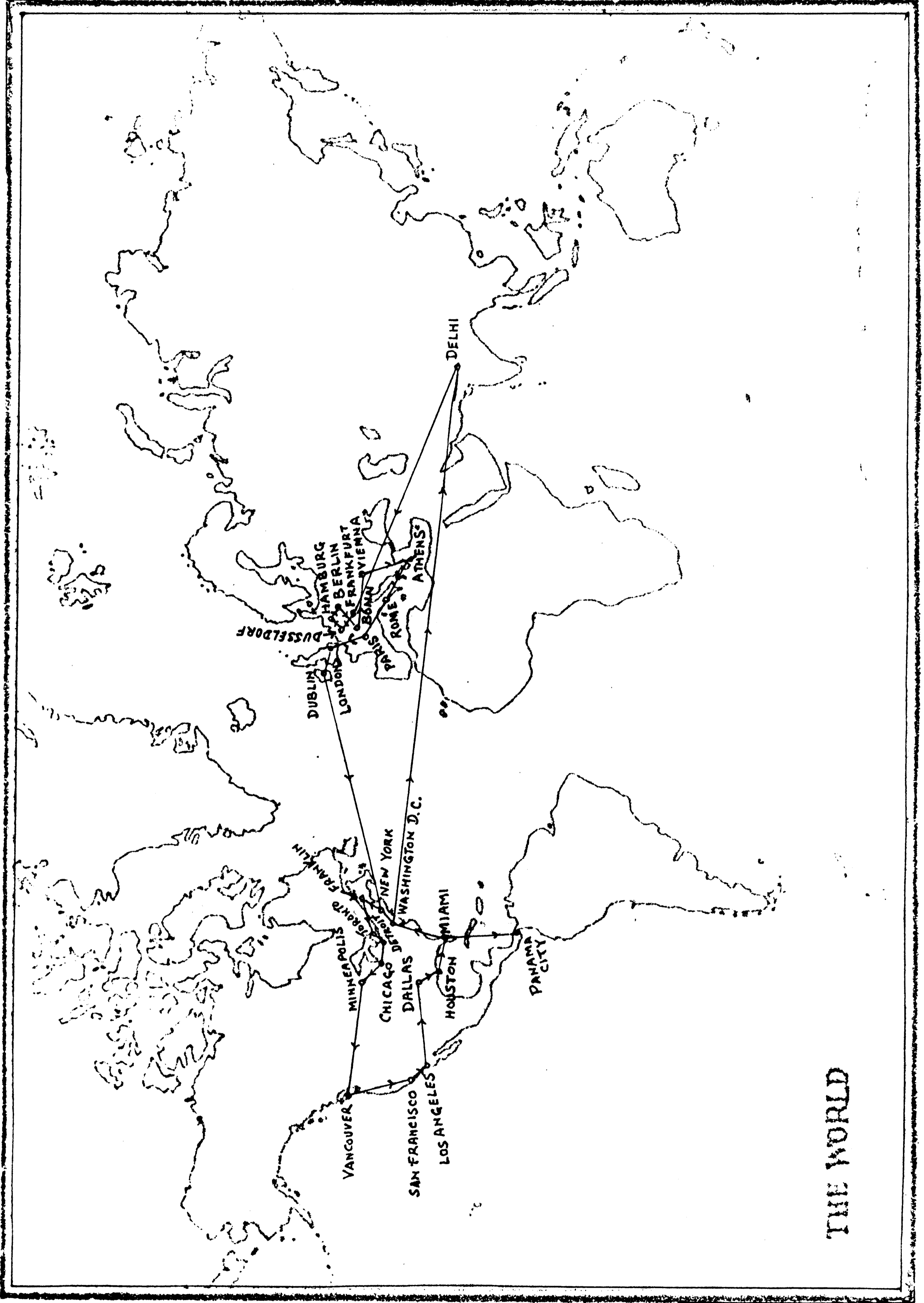
For Sant Kirpal Singh's first Western tour route, see Map - 10 facing page 204.

146. Anmol Bachan, Monthly, Punjabi, January 1964, (Ludhiana), P. 31.

147. Ibid., PP. 34-41.

148. Record of Sawan Ashram, Delhi., File No. 1, 1963-1964. Hardevi's Letter No. 6, PP. 1, 2. (cited hereafter File No. 1 and letter No.).

MAP-11 SECOND WESTERN TOUR OF S. KIRPALSINGH OF DELHI- 1963-64



THE WORLD

Sant Kirpal Singh and then got initiation from him. A 'Ruhani Satsang' centre was set up there and Professor Halls was asked to run this centre.¹⁴⁹

On August 13, 1963, after visiting Rome and Paris, he reached London. There he delivered discourses in Punjabi and English and also imparted initiation to the truth seekers.¹⁵⁰ Then he visited Dublin (Ireland) and reached New York on September 1, 1963.¹⁵¹ He stayed at Washington D.C., till September 27 and delivered many religious discourses.¹⁵² He paid a visit to 'Sant Bani Ashram' (near Franklin), the biggest centre of 'Ruhani Satsang' in U.S.A.¹⁵³ After that, he visited Toronto, Detroit, Chicago, Minneapolis, Minnesota and Vancouver, and reached San Francisco on November 22, 1963. There he remained busy in delivering Satsangs and imparting initiation.¹⁵⁴ Next he visited Dallas, Houston, Miami and Panama City.¹⁵⁵ He returned to Delhi on January 31, 1964.¹⁵⁶

-
149. Anmol Bachan, Monthly, Punjabi, January 1964, (Ludhiana), P. 43.
150. Ibid., pp. 45, 46; File No. 1, Hardevi's letters No. 8, 10, pp. 1, 2 respectively; Delhi Times, (Special Supplement), December 22, 1963, (Delhi), P. 3.
151. File No. 1, Hardevi's letter No. 12, P. 1.
152. File No. 1, Hardevi's letter No. 14, P. 2.
153. File No. 1, Hardevi's letters No. 15, 16, P. 1.
154. File No. 1, Hardevi's letter No. 18, P. 3; letter No. 20, P. 2, letter No. 21, P. 1.
155. File No. 1, Hardevi's letters No. 22 to 26.
156. Anmol Bachan, March 1964, Punjabi, pp. 38 - 42.
For Sant Kirpal Singh's second western tour route, see Map - 11 facing page 205.

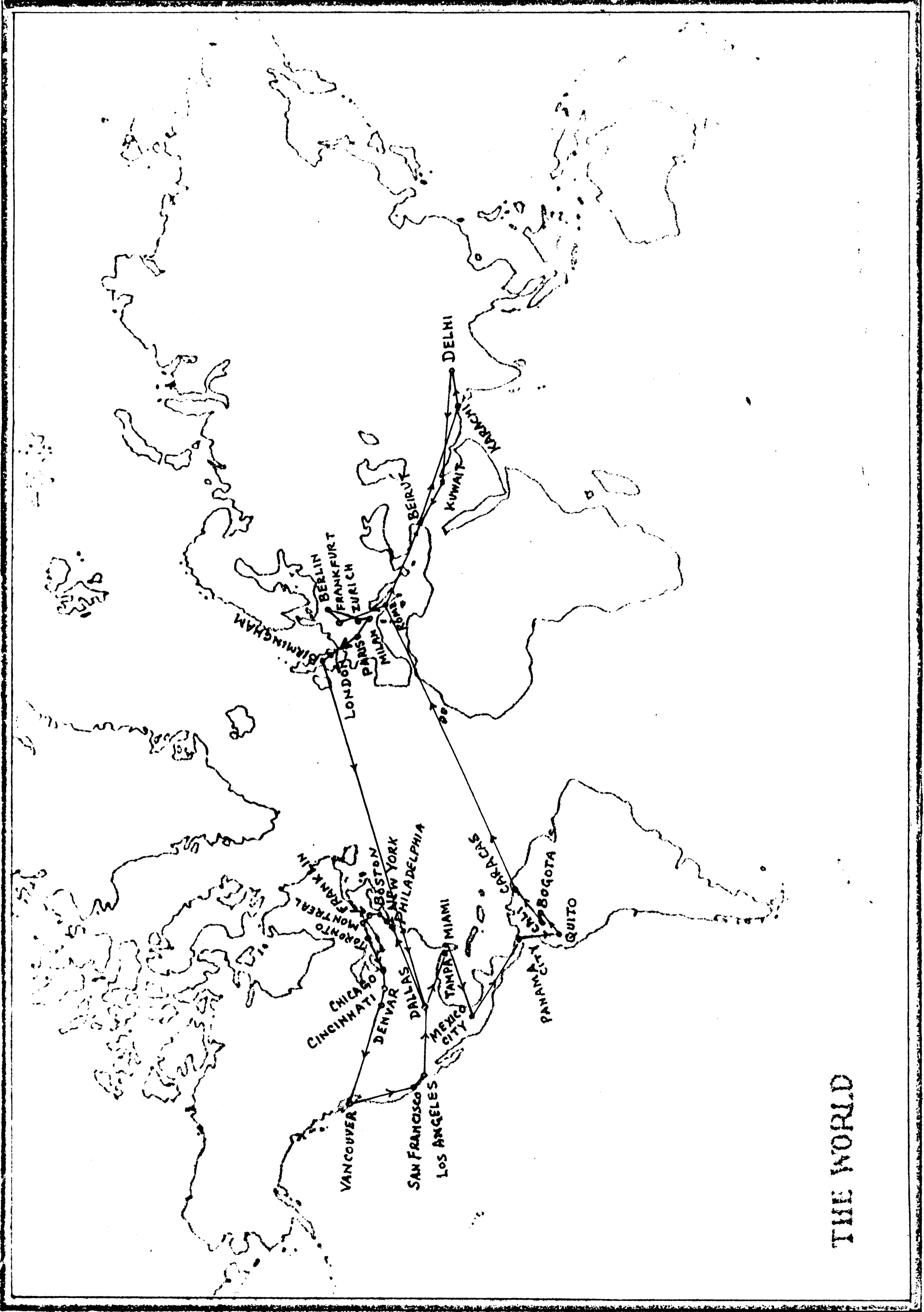
THIRD WESTERN TOUR : FROM AUGUST 26, 1972 TO JANUARY 2, 1973

Sant Kirpal Singh accompanied by B.S.Giani, S.R. Bhalla and Harcharn Singh, flew to Frankfurt (Germany) on August 26, 1972, and then after visiting Koln, Berlin, Nurnberg, Stuttgart (Germany), Zurich (Switzerland) and Milan (Italy), reached Paris, the capital of France on September 7, 1972. At all these places, he delivered spiritual discourses.¹⁵⁷ On September 11, 1972 he arrived at London and stayed there for a week. During his stay, he delivered Satsangs at Lord Krishna Temple Liverpool, Gurdwara Ravidass at Birmingham and imparted initiation to 28 persons.¹⁵⁸

On September 19, he reached Dallas, in North America. He gave a talk in George Mason University and imparted initiation to 24 persons.¹⁵⁹ Then, after visting Charlotte, Philadelphia, New York, Boston, and Franklin, he arrived at Montreal on October 23. There, he brought 59 persons into the Radha Soami Fold. Thereafter, he visited Toronto on October 25 held Satsang meetings in the Church and the office of the Theosophical Society.¹⁶⁰

-
157. Satsandesh, Monthly, punjabi, October 1972, (Ludhiana), pp. 22, 23; Satsandesh, Monthly, November 1972, (Delhi), pp. 5-15; Satsandesh, Monthly, December 1972, (Delhi), P.9.
158. Satsandesh, Monthly, December 1972, (Delhi), pp. 16-18.
159. Satsandesh, Monthly, punjabi, January 1973, (Ludhiana), pp. 12-17.
160. Ibid., P. 23; Satsandesh, Monthly, punjabi, February 1973, (Ludhiana), pp. 7-24.

MAP-12 THIRD WESTERN TOUR OF S.KIRPAL SINGH OF DELHI -1972-73



THE WORLD

From Toronto he arrived at Quito, the capital of Ecuador in South America on December 18, 1972.¹⁶¹ On the way he stopped at Chicago, Cincinnati, Denver, Vancouver, San Francisco, Los Angeles, Dallas, Tampa, Miami, Mexico City and Panama City.¹⁶² In Quito, he initiated 265 persons.¹⁶³ On December 21, 1972, he left Quito for Bogota (capital of Colombia). Here he brought 112 persons into the Radha Soami Fold. Then, he visited Cali (Colombia) and initiated 126 persons. On his way back to India, he stopped in Rome and imparted initiation to 41 persons.¹⁶⁴ He reached Delhi on January 2, 1973 via Karachi.¹⁶⁵

We may sum up that Sant Kirpal Singh through his writings and long tours in and outside India spread the fundamentals of the Radha Soami Movement in the name of 'Ruhani Satsang'. He bestowed initiation upon over one lakh persons belonging to different communities and nationalities.¹⁶⁶ He made every effort to spread the mission of his beloved Guru far and wide

-
161. Satsandesh, Monthly, March 1973, (Delhi), P. 15.
 162. Satsandesh, Monthly, Punjabi, March 1973, (Ludhiana), PP. 3-12; Satsandesh, Monthly, Punjabi, April 1973, (Ludhiana), PP. 14-21.
 163. Satsandesh, Monthly, March 1973, (Delhi), PP. 15-16.
 164. Ibid., PP. 16-18.
 165. For Sant Kirpal Singh's third western tour route, see Map - 12 facing page 207.
 166. Kirpal Singh., Spirituality : What it is, (Delhi, 1975), P. V; Kirpal Singh., Ruhani Satsang : Science of Spirituality, P. 23.

but he himself never claimed its credit. He used to say,

"All the credit goes to my revered Master, Hazur Baba Sawan Singh Ji Maharaj of Beas, under whose gracious inspiration the work is proceeding by leaps and bounds." 167

So long as Sant Kirpal Singh remained alive, his followers worked unitedly. However, after his death (1974), rift occurred among his devotees and this centre lost its unity and its identity became incoherent.¹⁶⁸

(ii) SAIDPUR CENTRE : (PUNJAB)

This centre was founded by Teja Singh who was born on July 3, 1899 in village Sidhwan, District Amritsar, (Punjab).¹⁶⁹ He contacted the saints of Nath Panth, Namdhari and Nirmala Samparday to know the secret of Nam of five words, but failed.¹⁷⁰ At last, he arrived at Dera Baba Jaimal Singh, Beas, where he took initiation from S. Sawan Singh on December 29, 1923.¹⁷¹ After that, he visited this centre regularly on monthly Satsangs and used to render Sewa (service) in Langar (common kitchen).¹⁷²

167. Kirpal Singh., Manav Kendra, P. 6; Citizen of India, Weekly, September 14, 1962, (New Delhi).
168. File No. 2, Letter of T.S. Khanna from U.S.A. dated May 15, 1975; Letter of T.S. Khanna from U.S.A. dated November 20, 1978, written to the present writer; Sant Kirpal Sandesh, Monthly, Hindi, May 1975, (Shamli, U.P.), P. 2. Bulletin No. 2, March 4, 1975 and Bulletin No. 3, March 20, 1975, issued by the All India Co-ordination Committee of the Ruhani Satsang Centre, Agra; also based upon the statements of Hans Raj Goel, Ram Singh and Dr. Gurcharan Singh prominent devotees of Sant Kirpal Singh.
169. Giani, Puran Singh and Nand Lal., Janam Sakhi Hazur Teja Singh Ji Maharaj, Punjabi, (Batala, 1976), P. 3.
170. Janam Sakhi Teja Singh, PP. 20, 24, 34.
171. Ibid., P. 42.
172. Ibid., P. 52; Nand Lal and Boli, Inderjit., Tej Parkash, Punjabi, (Batala, n.d.), P. 4.

After the death of S. Sawan Singh (1948), he formed his separate group and started a centre at village Saidpur in District Amritsar, Punjab, on his own accord. He named his centre as 'Asli Dera Baba Sawan Singh, Saidpur' after the name of his Guru.¹⁷³ He worked as Guru of this centre for 18 years and attracted the people of this area to the Radha Soami Faith. He died on March 26, 1967 after nominating Rasila Ram, a disciple of S. Sawan Singh of Beas, as his successor.¹⁷⁴

Under the guidance of Rasila Ram, this centre made more progress. Ten acres of land was purchased and cultivated on modern lines. A Girls High School was founded in the name of Teja Singh; forty-six rooms were built for accommodating Sangat. He also established branch centres at Amritsar, Jammu, Jullundur, New Delhi, Dayiachak and Shahjhanpur.¹⁷⁵ As a result of his efforts 6,019 persons were initiated into the Radha Soami Faith till 1974.¹⁷⁶

SPLIT IN SAIDPUR CENTRE

After the death of Teja Singh (1967), split took place in this centre, as Rasila Ram founded a Trust to run this centre. However, when Rasila Ram changed the name of this

173. Janam Sakhi Teja Singh, P. 3.

174. Bhagat, Nand Lal., Rasiley Bachan, Part I, Punjabi, (Batala, 1972), P. 18.

175. Panchi, Ram Rattan., Janam Sakhi Hazur Maharaj Rasila Ram, Part I, Urdu, (Jammu, n.d.), PP. 28-33. Also on the basis of Personal Interview with Piara Singh.

176. Initiation Record of Dera Baba Teja Singh, Saidpur, Register No. 1 from 1968 to 1974.

centre from 'Asli Dera Baba Sawan Singh' to 'Dera Baba Teja Singh' Saidpur,¹⁷⁷ a split occurred. He was afraid that the property of the centre which was in the name of S. Sawan Singh may not be taken by the Beas Centre. But, this change in name led to a division among the followers of this centre and many parted company with Rasila Ram. Those who opposed were led by Chanan Singh Randhawa, who established a new centre at Saidpur under the name of 'Dera Baba Sawan Singh Ji Maharaj.'¹⁷⁸ The property of this centre was got registered in the revenue records on July 17, 1973.¹⁷⁹ Till December 1974, he has initiated 2,986 persons into the Radha Soami Faith.¹⁸⁰ Thus, at present in village Saidpur, two centres of the Radha Soami Movement are functioning.

177. I had a personal interview with Chanan Singh Randhawa, the present Head of 'Dera Baba Sawan Singh Ji Maharaj', Saidpur, District Amritsar, on 28.4.1979. (cited hereafter as Interview with Chanan Singh Randhawa).

Rasila Ram's group is of the opinion that no change was made in the name of this centre; from its very beginning this centre is running under the name of 'Dera Baba Teja Singh.' But it is wrong, the name of this centre was changed on July 5, 1967. (For details, see Appendix - C).

178. Interview with Chanan Singh Randhawa.

179. Revenue Record, office of the Sub-Registrar, Tehsil Amritsar., Jilad Register No. X, Volume No. 2093, Registration No. 4139, dated 17.7.1973.

180. Initiation Record of Dera Baba Sawan Singh, Saidpur., Register No. 1 from November 1, 1971 to December 31, 1974.

(iii) SIRSA CENTRE : (HARYANA)

This centre was founded by Khaima Mal who was famous as 'Mastana Shah Balochistani' among the Radha Soamis. He was born on August 12, 1897 at village Kotra, Tehsil Gandahwah, State Kalat (now in Pakistan).¹⁸¹ He was the only son of Pilla Mal and Tulsanbai who belonged to Khatri caste. Idol worship was common in the family. It had a small temple in the house.¹⁸² Khaima Mal worshipped the idols but he was not satisfied with this as he desired to have Darshan (glimpse) of the Almighty. Once, he met a hermit and disclosed his desire. On this, he referred to him about S. Sawan Singh of Beas. In 1920 he came to Dera Baba Jaimal Singh, Beas, and took initiation from the Great Master.¹⁸³

With the passage of time, he became very close to his Master. Lovingly, he used to call him 'Sawan Shah' or 'Sawan Saina'. Occasionally, he started dancing before his Guru.

181. I had Personal interview with Gurbakhsh Singh alias Manager Sahib, the present Guru of 'Mastana Shah Balochistani, Ashram' Jagmal Wali, District Sirsa, in Haryana State, who spent twelve years in serving Mastana Shah Balochistani at Sirsa. He gave me some important information from his personal record and his private papers. (cited hereafter as Interview with Gurbakhsh Singh). In the books of 'Sacha Sauda' centre Sirsa, the date of birth of Mastana Shah has been given Vikrami Samvat 1928, which is incorrect.

182. Gurbakhsh Singh., Sacha Sauda, Doli Hoi Sangat Ka Sahara, Part I, Hindi, (Bhatinda, 1978), P. 5; Satnam Singh., Satlok Ka Sandesh, Hindi, (Sirsa, 1978), P. Ka.

183. Interview with Gurbakhsh Singh.

That is why, he was called Mastana (frantic).¹⁸⁴ In a frantic state he left his house and started spreading the sermon of his Master of his own accord. He brought so many truth seekers of Balochistan, Sangla, Montgomery, Multan, etc., to Beas and got them initiated by his Guru.¹⁸⁵ He used to salute his Master as Dhan Dhan Satguru instead of saying 'Radha Soami', as he was of the opinion,

"I have seen only my Guru, Sawan Saina' in the inner and the outer worlds. Neither I know nor I see the Radha Soami, who is he. I know only my gracious Guru." 186

Mastana Shah had unshakable faith in his Master and he respected him not as a man but as a god of gods. 187

Towards the end of 1946, he, with the permission of his Master took up his abode at Radha Soami Satsang Ghar, Sirsa, where he did Bhajan Simran for one year in a cave.¹⁸⁸ After the

-
184. Krishan Murari, (compiler)., Satsang Param Sant Manager Sahib, Satsang No. 4, Hindi, (Ganganagar, n.d.), P. 1.
185. Chopra, Raj Rani and Khaim Chand., Almast Rabbi Mauj, Hindi, (Ludhiana, n.d.), P. 8. (hereafter referred to as 'Almast Rabbi Mauj').
186. Interview with Gurbakhsh Singh.
187. Almast Rabbi Mauj, P. 17; Gurbakhsh Singh., Sacha Sauda Doli Hoi Sangat Ka Sahara, Part III, Hindi, (Ganganagar, 1978), P. 6.
188. Correspondence Record of Mastana Shah Balochistani Ashram, Jagmal Wali., File No. 6, Private Papers of Gurbakhsh Singh, (hereafter referred to as File No. 6. Private papers of Gurbakhsh Singh).

My thanks are due to Gurbakhsh Singh the founder of Mastana Shah Balochistani Ashram, Jagmal Wali who allowed me to make use of his personal record including private papers regarding the Radha Soami Movement.

death of his Master (1948), he claimed that the divine power of his Guru was vested in him who ordered him to run his mission. Thus, on May 5, 1948, he established his own independent centre in the name of his Guru as 'Sacha Sauda Dera Param Sant Sawan Singh', two miles away from Sirsa city, near 'Malian Di Dhani'.¹⁸⁹ Afterwards more land was purchased and with the passage of time this **Place** became a religious centre. Main teachings of Sant-Mat from the writings of S. Sawan Singh as well as of Soami Ji Maharaj were inscribed on the walls of this centre in Hindi, Punjabi and Urdu.¹⁹⁰ On the main gate, a special instruction was written for the visitors such as :

"It is neither a waiting room nor a Dharamshala (a rest house for travellers) but it is a place of doing Bhajan Simran. None is allowed to discuss worldly matters inside this Dera."¹⁹¹

Mastana Shah ran this centre for twelve years and died on April 18, 1960.¹⁹²

Mastana Shah was famous because of the use of Ridhis and Siddhis (supernatural powers). For instance, during his discourses, he used to distribute currency notes, gold, silver, clothes to the people. He attracted the masses of Rajasthan,

189. File No. 6. Private Papers of Gurbakhsh Singh.

190. Ibid.

191. Munshi Ram., Ruhani Diary, Part III, Urdu, (Delhi, 1966), pp. 48-49.

192. Gurbakhsh Singh., Sacha Sauda, Doli Hoi Duniya Ka Sahara, Part I, Hindi, (Jullundur, 1972), P. 8; Satnam Singh., Sach Khand Da Sandesha, Part II, Punjabi, (Sirsa, 1976), P. Ide.

Punjab and Haryana.¹⁹³ He established thirty-three branch centres of 'Sacha Sauda' in the districts of Sirsa, Hissar, Ganganagar, Ferozepur and Bhatinda. He initiated over fifty thousands people of different castes and faiths during his life time.¹⁹⁴

Though Mastana Shah had founded a separate centre, his relations with the Beas Centre remained cordial.¹⁹⁵ He alongwith his Bhajan Mandli (a party of musicians) used to go to Dera Baba Jaimal Singh, Beas on monthly Satsangs and stay there for many days. On the other hand, the authorities of Beas Centre also gave him proper respect.¹⁹⁶ Mastana Shah invited Sardar Bahadur Jagat Singh, the third Guru of Beas whom he used to call reverently Hazur or Sachey Patshah,¹⁹⁷ to visit his Sacha Sauda centre. On his request, Sardar Bahadur Jagat Singh accompanied by some Satsangis visited his centre on January 31, 1949. On his arrival, he was given a warm and colourful reception by Mastana Shah and his disciples. Not only this,

193. File No. 6. Private Papers of Gurbakhsh Singh.

194. Ibid.

195. Correspondence Record of Mastana Shah Balochistani Ashram, Jagmal Wali., File No. 5, Letter No. 9, dated 20.10.1950 (hereafter referred to as File No. 5 and letter no. along with its date).

196. File No. 5, Letter No. 6, dated 9.2.1950.

197. File No. 5, Letter No. 1, dated 2.4.1949; Letter No. 2, dated 9.4.1949; Letter No. 5, dated 6.10.1950.

on the request of Mastana Shah, Sardar Bahadur delivered a discourse in this centre and he also imparted initiation to the truth seekers.¹⁹⁸ Further, Mastana Shah served his Guru's family with body, mind and soul. He used to go to village Sikanderpur to pay respect to the family members of his beloved Master, and on his return he used to get ration from them as Parshad (anything sanctified or blessed). Sometimes, he also sent his manager for getting Parshad.¹⁹⁹

SPLIT IN SACHA SAUDA CENTRE, SIRSA

So long as Mastana Shah remained alive, his followers worked unitedly. But soon after his death (April 18, 1960), split occurred in this centre because, he did not nominate his successor through a written registered will. After his death, the administration of this centre began to deteriorate and all arrangements became topsyturvy. Disputes arose among different parties and often took very serious turn and resulted in litigation.²⁰⁰

The followers of Mastana Shah were divided into two groups : one supported Satnam Singh while the second was in favour of Gurbakhsh Singh. Propaganda for Gurugaddi was done in the newspapers.²⁰¹ Managing Committee was formed to run the centre

198. Ruhani Diary, Part III, PP. 48-49.

199. File No. 5, Letter No. 8, dated 10.2.1950.

200. Record of Civil Court Hissar., Court of Shree G.S. Bedi, Senior Sub-Judge, Hissar, Case No. 4, dated 15.2.1961. Also see File No. 6. Private Papers of Gurbakhsh Singh.

201. The Daily Tej, Urdu, May 3, 1960 (Delhi).

and to select the successor of Mastana Shah but all this remained futile. Ultimately, the first group came into power and it installed Satnam Singh on the Gurugaddi of Sacha Sauda centre, Sirsa on August 28, 1960. And the second group founded its separate centre at village Jagmalwali, District Sirsa in Haryana.²⁰²

(i) SACHA SAUDA CENTRE, SIRSA UNDER SATNAM SINGH

Satnam Singh was born on January 25, 1919 at village Jalalana, Tehsil Dabwali, District Sirsa (Haryana).²⁰³ After passing his Matriculation Examination in 1935, he worked in his own fields. In 1954, he came into contact with Mastana Shah and three years later took initiation from him.²⁰⁴ After his Guru's death he took up the reins of Sacha Sauda centre. Under his supervision, this centre constructed new buildings and acquired more land.²⁰⁵ Simple marriages are performed in this centre by the disciples of the master.²⁰⁶ He has written books on this Faith and some of these are : Bandey Sey Rabb (in two series); Sach Khand Di Sarak (in two series), Sach Khand Da Sandesha (in three series), Paras Di Watti, Parh Vichar Tey

-
202. File No. 6. Private Papers of Gurbakhsh Singh.
 203. Satnam Singh., Satlok Ka Sandesh, Hindi, P. Gha.
 204. Letter of Satnam Singh, dated August 14, 1979, written to the present writer.
 205. Record of Sacha Sauda Centre, Sirsa., Income and Expenditure Registers, from 1969 to 1973; Personal Interview with Faquir Chand, the present Manager of Sacha Sauda Centre, Sirsa, on July 19, 1979.
 206. Matrimonial Record of Sacha Sauda Centre, Sirsa., Register No. 1 (Girls) and Register No. 2 (Boys), from January 26, 1969 to continue. Also see correspondence record of Sacha Sauda Centre, Sirsa., File No. 1 to 10, from 1965 to 1974.

Janam Sudhar. Till 1974, he has initiated 1,65,995 persons to this Faith.²⁰⁷ The eighty five per cent of all initiates belong to the rural areas of Haryana while the remaining 15 per cent are from urban areas.²⁰⁸

(ii) MASTANA SHAH BALOCHISTANI ASHRAM, JAGMAL WALI
DISTRICT SIRSA (HARYANA)

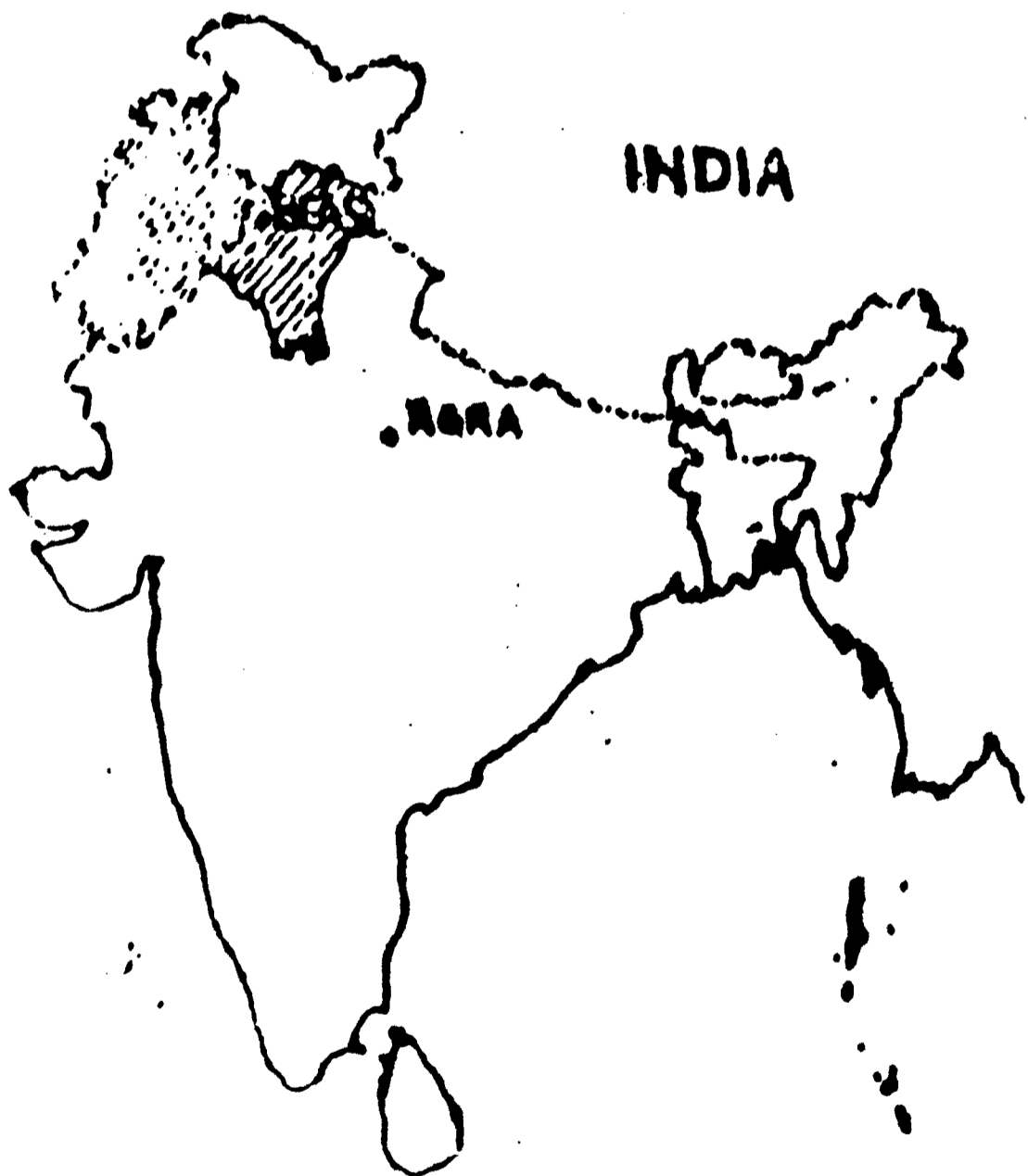
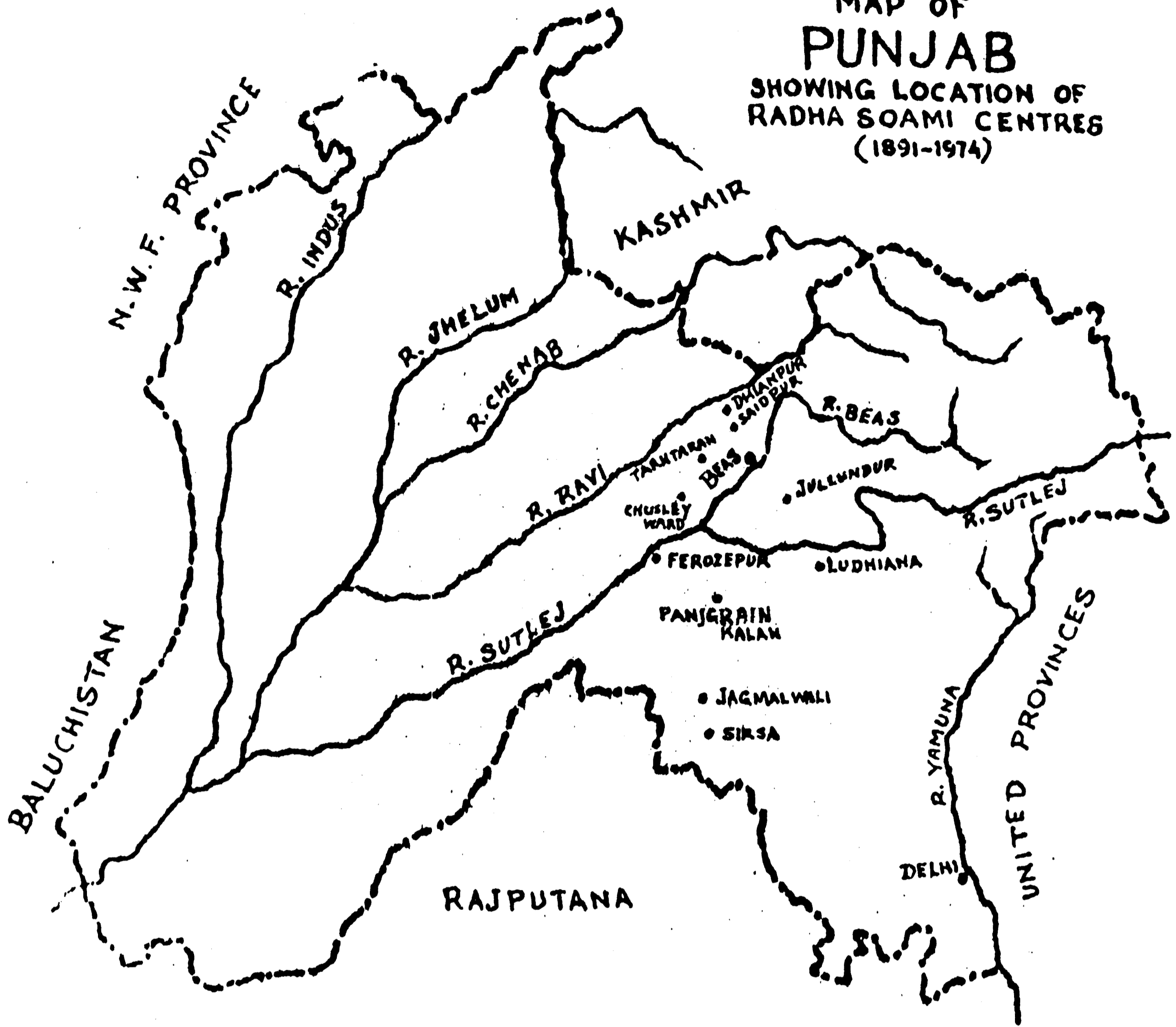
The founder of this centre is Gurbakhsh Singh who among his followers is also known as 'Manager Sahib'. He was born on November 21, 1915, at village Lohgarh, District Ludhiana, in the Punjab.²⁰⁹ After passing his Intermediate Examination in 1934 from D.M. College Moga, he took up a job in Delhi Cloth Mills and worked as store manager at Bhatinda (1945), Patiala (1946), and Sirsa (1947-1949).²¹⁰ He took initiation from S. Sawan Singh of Beas on September 28, 1928, and in the late nineteen forties, he came into contact with Mastana Shah. On December 3, 1949 he resigned his post and settled permanently at Sacha Sauda centre, Sirsa where he worked as a Manager of this centre for twelve years.²¹¹ After the death of Mastana Shah (1960), he formed a separate group and established his independent centre at village Jagmal Wali,

-
207. Initiation Record of Sacha Sauda centre Sirsa., Register No. 1 to 9, from January 1, 1962 to December 31, 1974.
208. Ibid.
209. Letter of Gurbakhsh Singh, dated August 28, 1979, written to the present writer, P. 1.
210. Ibid., PP. 4-9.
211. Interview with Gurbakhsh Singh.

District Sirsa, in Haryana. He named his centre as 'Mastana Shah Balochistani Ashram'. He developed this centre by purchasing land and constructing buildings.²¹² A dispensary was set up in this centre in 1969. It provides medical treatment to the patients free of charge irrespective of the fact whether he or she is a Satsangi or not.²¹³ In 1970, a library was started in this centre for the readers.²¹⁴ Gurbakhsh Singh has written books such as - Sacha Sauda : Doli Hoi Sangat Ka Sahara (in four series), Sacha Sauda : Doli Hoi Duniya Ka Sahara (in three series), Sachey Saudey Key Shabad (in two series). He has initiated 14,817 persons of different castes and faiths into the Radha Soami Faith.²¹⁵ This centre celebrates the birth and death anniversaries of S. Sawan Singh of Beas in the months of July and April respectively of every year.²¹⁶ On these occasions, simple marriages are performed in the presence of the Guru of this centre by his disciples.²¹⁷

-
212. Record of Mastana Shah Balochistani Ashram, Jagmal Wali., Income and Expenditure Registers, from 1966 to 1974; Gurbakhsh Singh's Personal Diaries, from 1966 to 1974. (Total ten Diaries).
213. Dispensary Record of Mastana Shah Balochistani Ashram, Jagmal Wali., Patients' Registers, from 1969 to 1974.
214. Library Register, from January 26, 1970 to continue.
215. Initiation Record of Mastana Shah Balochistani Ashram, Jagmal Wali., Files No. 1-5, from February 18, 1966 to December 31, 1974.
216. Correspondence Record., Files No. 1-4.
217. Matrimonial Record., Register No. 1 (Boys) and Register No. 2 (Girls), from April 1, 1967 to continue.

MAP OF
PUNJAB
SHOWING LOCATION OF
RADHA SOAMI CENTRES
(1891-1974)



By: O.P. OAL

(iii) DERA MASTANA SHAH BALOCHISTANI, LUDHIANA

After the death of Mastana Shah, one of his follower and nephew, Mangu Mal, formed a separate group. On August 1, 1974 he established his centre in the name of his Guru as 'Dera Mastana Shah Balochistani' at Ludhiana.²¹⁸ He delivers discourses on Sundays.²¹⁹

To sum up, four major splits occurred in the Beas Centre till 1949. Due to their further splits till 1974, a total of thirteen centres came into existence : ten in the Punjab, two in Haryana and one in Delhi.²²⁰ Though the leaders of the four major splitted centres such as Bagga Singh (Tarn Taran), Kirpal Singh (Delhi), Teja Singh (Saidpur), Mastana Shah (Sirsa) ran their centres independently, they had deep regard for the Beas Centre. Their activities were supplementary and complementary to those of the Beas Centre. For instance, in the splitted centres, Langar system is running well; board and lodging facilities are provided to the visitors; importance is given to render Sewa (service) whether it is concerned with

218. Revenue Record of Sub-Registrar Office, Tehsil Ludhiana., Bahi No. 6, Volume No. 259, P. 133, dated 1.8.1974,

219. Based upon the statement of Mangu Mal, the Head of Dera Mastana Shah Balochistani, Ludhiana.

220. About the location of these centres in the Punjab, Haryana and Delhi, see Map - 13, facing page 219.

the Guru or the Sangat (congregation); Gurmantar (spiritual instruction) is also given of five words to the neophytes; external rites and rituals are condemned; importance is given for doing Bhajan (spiritual practice) and Simran (repetition) for God-realization.

However, in order to make their group distinct, some groups have made changes in their salutation. As already pointed out earlier, the salutation of the Sacha Sauda Centre, Sirsa, is Dhan Dhan Satguru,²²¹ while that of the Jullundur centre is Satkartar, Gurparker.²²² In Delhi centre there is no popular salutation, the followers may address as they like.²²³ But, in the Beas, Tarn Taran and Saidpur Centres, 'Radha Soami' salutation is used and it is strictly observed by the followers as well as their Gurus.²²⁴ Another important difference among these centres is that the Beas Centre celebrates the birth and death anniversaries of Baba Jaimal Singh, S. Sawan Singh and S.B. Jagat Singh.²²⁵ The Delhi and Saidpur centres attach

221. See above, P. 212.

222. See above, P. 184.

223. Personal Interview with Dr. Gurcharan Singh, President of 'Kirpal Educational Mission, Ludhiana'.

224. Ruhani Diary, Part III, Urdu, PP. 3, 5; Janam Sakhi Bagga Singh, Part II, P. 435.

225. Private Papers of Daryai Lal Kapoor.

DOCUMENT - 1

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	TOTAL ਜੋੜ
Observance ਪਾਠਨ ਕਰੋ مراقبه کرنا	Failures ਖ਼ੁਨ	In thought ਮਨ ਸੇ	In word ਬਚਨ ਸੇ	In deed ਕਰਮ ਸੇ	Falschhood ਝੂਠ	Deccit ਧੋਖਾ	Hypocrisy ਦਿਲਾਵਾ	Fraud ਕੁਝਟ	Illegal gainਪਰਮਿਓਆਰਮਾਰਨਾ ਪਾਧਾ ਹਕ ਮਾਰਨਾ	In thought ਮਨ ਸੇ	In word ਬਚਨ ਸੇ	In deed ਕਰਮ ਸੇ	Vanity of knowledge ਵਿਦਯਾ ਮਦ ਚਿਦਿਆ ਦਾ ਨਸ਼ਾ	Pride of wealth ਦੌਲਤ ਦਾ ਨਸ਼ਾ	Intoxication of power ਮਾਨ ਮਦ ਹਰਮਤ ਦਾ ਹਕਾਰ	Total ਜੋੜ	Meditation (Simran Dhian) ਸੁਮਿਰਨ ਧਿਆਨ ਸਿਮਰਨ ਧਿਆਨ	Contacting the holy sound (Bhajan) ਮਯਨ	Total ਜੋੜ	Physically ਗਤ ਸੇ	Financially ਧਨ ਸੇ	Extent of withdrawal from sensual consciousness ਰੂਹ ਕਹੀ ਤਕ ਸਿਮਟੀ ਹੈ। ਹੁਰ ਕਿਥੇ ਤਕ ਸਿਮਟੀ ਹੈ।	Inner experience of vision. ਅੰਤਰ ਮੇਂ ਕਿਆ ਦਿਕਾਈ ਦੇਂਦਾ ਹੈ। ਅੰਤਰ ਵਿਚ ਕੀ ਦਿਖਾਈ ਦੇਂਦਾ ਹੈ। انتر میں کیا دکھائی دیتا ہے۔	Inner experience of hearing. ਕੀਨਸਾ ਗੁਣ ਸੁਨਾਈ ਦੇਂਦਾ ਹੈ। ਕਿਹੜਾ ਸ਼ਬਦ ਸੁਣਾਈ ਦੇਂਦਾ ਹੈ। کونسا گونے سنا دیتا ہے۔	Any difficulty in meditation. ਸਮਝਾਸ ਮੇਂ ਕੁਝ ਵਿਸ਼ੇਸ਼ ਸ਼ਕਾਓਟ ਅਭਿਆਸ ਵਿਚ ਕੋਈ ਰੁਕਾਵਟ ایسی کوئی چیز نہیں	Daily Diary for the month of Name & full address						

"ਜੋ ਲੋਕ ਮਯਨ ਸਿਮਰਨ ਕਾਰੇ ਹੈਂ ਵੇ ਆਪਣੇ ਆਪ ਵਰ ਦਯਾ ਕਰਤੇ ਹੈਂ ਖੋਰ ਜੋ ਨਹੀਂ ਕਰਤੇ ਵੇ ਆਪਣੀ ਗੰਦਨ ਆਪਣੀ ਖੁਰੀ ਸੇ ਕਾਟਤੇ ਹੈਂ" ਪਰਮ ਸੰਤ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸਹਾਰਾਜ
"ਜੋ ਲੋਕ ਭਾਧਰੀ ਰਲਤੇ ਹੈਂ ਰਹ ਦੋ ਚੀਜ ਸਹੀਨੇ ਮੇਂ ਮਯਨ ਸਿਮਰਨ ਮੇਂ ਨਿਯਮਿਤ ਹੋ ਯਾਯੋਗੇ ਖੋਰ ਤਨਨਿ ਕਰ ਸਕਤੇ ਹੈਂ" ਪਰਮ ਸੰਤ ਭੀ ਕੁਪਾਲ ਸਿੰਘ ਜੀ ਸਹਾਰਾਜ

importance only to S. Sawan Singh and celebrate his birth and death anniversaries.²²⁶ The Tarn Taran centre gives importance to Baba Jaimal Singh, Bagga Singh and Deva Singh²²⁷ only. While the Basti Balochan Ferozepur, Dhianpur and Panjgrain Kalan centres celebrate the birth and death anniversaries of the last two above-mentioned Gurus of the Tarn Taran centre.²²⁸ The Jullundur, Basti Bhattian Ferozepur and Chusleyward centres attach importance to only Bagga Singh and celebrate his birth and death anniversaries.²²⁹ Similarly, the Sacha Sauda Centre Sirsa and its splitted centres observe the birth and death anniversaries of S. Sawan Singh and Mastana Shah.²³⁰ A distinctive feature of Delhi Centre is that its followers are expected to keep daily diary regarding their daily spiritual progress.²³¹ Its one copy is sent to the Guru while one is kept as record by the followers. They believe that those

-
226. Satsandesh, Monthly, Punjabi, September 1973 (Ludhiana), P. 23; Personal Interview with Chanan Singh Randhawa.
227. Personal Interview with Mathura Devi.
228. Ibid.; Personal Interview with Buta Singh; Personal Interview with Baila Singh.
229. Personal Interview with Baila Singh.
230. Letters of Gurbaksh Singh, dated October 10, 1979 and July 20, 1981, written to the present writer; Personal Interview with Faquir Chand, Manager, Sacha Sauda, Sirsa.
231. For a facsimile of the Daily Spiritual Diary circulated by Sant Kirpal Singh of Delhi centre to his followers see Document - 1, facing page 221.

who keep daily diary could make progress within two or three months in spiritual field.²³² On the other hand, no other centre of the Radha Soami Movement believes in keeping daily **diaries** about their spiritual progress. In addition to above, there are more differences among these centres : the Jullundur centre believes in Samadh (memorial) worshipping;²³³ the Chusleyward centre also worships the birth place of Bagga Singh and that is why it has erected a building named Darbar Sahib in the midst of Chusleyward village;²³⁴ except the Beas and Delhi Centres, mostly all other major and their splitted centres sing Bainti (prayer) just like that of the Agra centres either in the beginning or at the end of the spiritual discourses.²³⁵ The Guru and the followers of Dera Baba Teja Singh, Saidpur, believe in giving and taking the Charan Amrit.²³⁶ Except the Beas Centre, the followers of the other centres believe in touching the feet of their Gurus, and while doing so they offer their presents.²³⁷

232. Personal Interview with Dr. Gurcharan Singh.

233. Personal Interview with Baila Singh.

234. Ibid.

235. Private Papers of Daryai Lal Kapoor; Personal Interview with Mathura Devi; Personal Interview with Gurbaksh Singh; Personal Interview with Chanan Singh Randhawa.

236. Personal Interview with Chanan Singh Randhawa.

237. Private Papers of Daryai Lal Kapoor.

Despite the differences mentioned in the preceding para, it may be said that the establishment of these groups resulted in the spread of the Movement in far and wide places. The Tarn Taran centre spread the fundamentals of the Movement in the West Punjab (now in Pakistan). The Delhi Centre, after establishing its branches in India and abroad, attracted the people of different nationalities. Similarly, the Sirsa centre left no stone unturned to popularize this Faith among the ruralists of Haryana and Rajasthan. The Saidpur centre also spread the Movement in the Punjab, and Jammu and Kashmir State. But the Beas Centre till 1974, by establishing its branches in and outside India and producing literature in various languages, consolidated the Movement.²³⁸ Thus, by the formation of these groups and their splitted centres, the Movement is gradually spreading. Its teachings are followed by the Hindus, the Sikhs, the Mohammedans and the Christians within India and abroad.

238. The total figure of the Radha Soamis initiated by the Beas Centre till December 31, 1974 is 4,10,314. (For details, see Beas Initiation Record from 1884-1974).

CHAPTER VI

RELATIONS AMONG THE BEAS CENTRE AND
THE AGRA CENTRES

To begin with, the Beas Centre worked as an extension of the Agra Centre founded by Seth Shiv Dayal Singh alias Soamiji Maharaj. But, as the Agra Centre split into many sub-centres after the demise of Soamiji Maharaj, the Beas Centre found an opportunity to develop its own traditions and independent line of action. It did not accept new innovations of any kind introduced by other centres. If, sometimes, any of the Agra Centres adopted critical attitude towards it, however, it never came into clash with them. It won its opponents with toleration and peace. But, before discussing the relations of the Beas and the Agra Centres, it is essential to know about the growth of various Agra Centres which came into existence after the death of Soamiji Maharaj (1878).

AGRA CENTRES

It has already been stated that Soamiji Maharaj founded the Radha Soami Movement at Agra in January, 1861¹. Later on, in 1876 when the number of his followers increased, he laid the foundations of Soami Bagh, three miles away from

1. See above, P. 44.

Agra City, and hereafter, this place became the main centre of his activities. After his death (June 15, 1878), his disciple Rai Saligram Sahib alias Hazur Maharaj succeeded to the Gurugaddi (the seat of the Guru). He started regular Satsang activities at his own house called Hazuri Bhawan in Pipal Mandi, Agra. He visited Soami Bagh only on special occasions. Seth Partap Singh alias Chacha Ji Sahib, the younger brother of Seth Shiv Dayal Singh, conducted regular Satsang meetings at Soami Bagh.² After the death of Rai Saligram Sahib (December 6, 1898), Satsangs were regularly held at both the places i.e. at Soami Bagh as well as at Pipal Mandi.³

2. Mathur, Agam Prasad., Radha Soami Faith : A Historical Study, (Delhi, 1974), PP. 61, 121.

3. Ibid., PP. 121-123.

After Rai Saligram Sahib Satsangs at Pipal Mandi, and Soami Bagh :-

(i) PIPAL MANDI : After the death of Rai Saligram Sahib, his Samadhi (memorial) was built in Pipal Mandi, Agra and the work of Satsang and initiation was taken up by his son Ajudhia Prasad alias Lala Ji Maharaj. He died on November 26, 1926 and his Samadhi was constructed in front of his father's Samadhi in the same hall. Then his son Gur Prasad alias Kunwar Ji Maharaj worked till his death on February 27, 1959. His Samadhi was also built in the same hall. (Mathur, Agam Prasad., op. cit., PP. 123-125).

(ii) SOAMI BAGH : Seth Partap Singh conducted Satsangs and initiation from 1878 to 1909. After his death, his son Seth Sudarshan Singh alias Bhai Sahib took up the work of his father and worked till his death 1935. Afterwards, Madho Prasad alias Babu Ji Maharaj who had assumed leadership in 1913 at Allahabad shifted his head-quarter to Soami Bagh, Agra in 1937. After his death (1949) the work was taken up by Dr. J.N. Hazra. He worked till 1966 and died. He was succeeded by Bibi Rani, the daughter of Madho Prasad. (Mathur, Agam Prasad., op. cit., PP. 121, 122, 125, 126).

Yet one of Rai Saligram Sahib's disciples, Brahm Shankar Misra alias Maharaj Sahib (1898-1907) started holding Satsang at Allahabad. Most of the followers of Soamiji Maharaj and Rai Saligram Sahib considered Brahm Shankar Misra the third Guru and the real successor of Rai Saligram Sahib. He, in order to give the Faith a distinct organisation, established the 'Central Administrative Council' in 1902 and the 'Radha Soami Trust' in 1904. Brahm Shankar Misra died on October 12, 1907 and his Samadhi (memorial) was built at Varanasi (Benares).⁴ Then his disciple, Kamta Prasad Sinha alias Sarkar Sahib started one more centre at Ghazipur. He cut off his relations with the 'Central Administrative Council' and formed 'Radha Soami Satsang Sabha' on March 26, 1910.⁵ He passed away on March 23, 1913 and was succeeded by Anand Sarup alias Sahib Ji Maharaj. In January 1915, he shifted his head-quarter to Agra and founded 'Dayal Bagh Colony' opposite to Soami Bagh, Agra.⁶ He founded Radha Soami Educational Institutions, Hospitals and Industries.

4. Mathur, Agam Prasad., op. cit., P. 103.

5. Radha Soami Satsang Sabha Dayal Bagh Agra., Souvenir, Radha Soami Satsang, 1861-1961, (Agra, 1962), P. 131.

6. Ibid., P. 198.

RADHA SOAMI SATSANG AT AGRA

SETH SHIV DYAL SINGH 1861-1878
(SOAMI JI MAHARAJ)
FOUNDER

AGRA CENTRE

PIPAL MANDI AGRA
RAI SALIGRAM SAHIB
(HAZUR MAHARAJ)
1878-1898

SOAMI BAGH AGRA
SETH PARTAP SINGH
(CHACHA JI SAHIB)
1878-1909

SETH SUDARSHAN SINGH
(BHAI SAHIB)
1909-1935

MADHO PRASAD
(BABU JI MAHARAJ)
SHIFTED FROM ALLAHABAD
TO SOAMI BAGH AGRA
1937-1949

DR. J.N. HAZRA
1946-1966

BIBI RANI
1966-1971

AJUDHIA PRASAD
(LALA JI MAHARAJ)
1898-1926 AGRA

MAHARISHI SHEOBRAT LAL
SET UP CENTRE IN
1921 GOPI GUNJ

GUR PRASAD
(KUNWAR JI MAHARAJ)
AGRA
1926-1959

MAHESHWARI DEVI
(BUA JI SAHIBA)
ALLAHABAD
1907-1913

KAMTA PRASAD SINHA
(SARKAR SAHIB)

ALLAHABAD

MADHO PRASAD
(BABU JI MAHARAJ)

MADHO PRASAD
(BABU JI MAHARAJ)
1913-1936
ALLAHABAD
THEN 1937-1949
SOAMI BAGH AGRA

YOGENDRA SHANKAR TENARI
KASHI

ANAND SARUP
(SAHIB JI MAHARAJ)
1913-1937
FOUNDER OF
DAYAL BAGH AGRA

GHAZI PUR

SOAMI BAGH AGRA

GURDASS RAM.
(RAJI MAHARAJ)
DASNA
GHAZIABAD

GURCHARAN DASS
MENTA JI SAHIB
1937-1975
AGRA

M.B. LAL
SAHIB
(AGRA)

1975- CONTINUE

(BY: O.P. OAL)

He died on June 24, 1937 and was succeeded by Gurcharan Dass Mehta.⁷

Thus, after the death of Soami Ji Maharaj, three independent centres came into existence at Agra because of the personal convenience and mutual conflict of the succeeding Gurus.⁸ Not only this, the properties of the past Gurus became the bone of contention among the followers of Soami Bagh Centre and Dyal Bagh Centre. After 1923, suits were filed in law courts about the division of property.⁹ Consequently, the relations among the Agra Centres remained strained. Now a brief out-line of the relations of Agra Centres with the Beas Centre may be given.

(A) RELATIONS WITH SOAMI BAGH AND PIPAL MANDI CENTRES

The relations of Baba Jaimal Singh, founder of the Beas Centre, with Shrimati Narain Devi alias Mata Radha Ji (wife of Seth Shiv Dayal Singh), Seth Partap Singh of Soami Bagh and

7. Mathur, Agam Prasad., op. cit., PP. 127-128; Radha Soami Satsang Sabha Dayal Bagh Agra., Hazur Sahib Ji Maharaj, Sir Anand Sarup Kt. As others saw Him, (1963), PP. 9, 10.

Sahib Ji Maharaj established Model Industries in 1917 in Dayal Bagh. Since then it has been manufacturing a large variety of articles, e.g., high class laboratory balances, surgical instruments, biology sets, electric stoves, ceiling and table fans, gold and silver chains, pads, pens, knives, shoes, suit cases, silk, cotton and woollen cloth. (Dayal Bagh Souvenir, P. 212).

8. For details about these centres, see Chart - 5, facing page 227.

9. Radha Soami Satsang Sabha Dayal Bagh Agra., Judgement in Civil Suit No. 1 of 1943, Agra. (Agra, 1961), PP. 1-191.

Rai Saligram Sahib of Pipal Mandi, were very cordial. In 1890, Baba Ji alongwith his disciple Bibi Ruko visited Agra. He was treated nicely and on his return the Mata gave him a red silken Pagri (head-gear) of Soami Ji Maharaj (Seth Shiv Dayal Singh), while Rai Saligram Sahib presented a costly cloak to Baba Ji.¹⁰ Similarly, afterwards, whenever Baba Ji alongwith some of his devoted followers went to Agra to attend the Bhandaras (religious feasts) of his beloved Guru, he stayed there for days together. He was respected by the family members of his Guru and Rai Saligram Sahib as well as by their followers.¹¹ When unable to go in person, he sent offerings to Soami Bagh, Agra for Bhandara ceremony. He sent 32 maunds of wheat and two hundred rupees in cash to Soami Bagh, Agra for the Bhandara of his Guru in 1898.¹² In 1901, Baba Ji with the help of S. Sawan Singh got constructed two rooms at his own expense at Soami Bagh, Agra, for board and lodging of the Beas Sangat.¹³ Thus, the relations among the Beas Centre, Soami Bagh and Pipal Mandi Centres remained cordial upto December, 1902.

-
10. Manuscript No. 1, PP. 174, 175.
 11. Dardi, Baila Singh., Janam Sakhi Shree Hazur Satguru Bagga Singh Ji Maharaj, Part I, Punjabi, (Amritsar, 1974), PP. 84-86.
 12. Radha Soami Satsang Beas., Parmarathi Pattar, Part I, Punjabi, (Amritsar, 1960); Letter No. 46, PP. 102-103.
 13. Parmarathi Pattar, Letter No. 88, PP. 158-159; Letter No. 93, PP. 166-167; Letter No. 2, PP. 270-271.

However, after the formation of 'Central Administrative Council' (1902) at Agra, differences arose between the Beas and Agra Centres. It was mainly because Baba Jaimal Singh refused to become the member of the Council. Neither he nor S. Sawan Singh took any part in it. The Council demanded from Baba Ji the list of his initiates (followers of Beas Centre) for registration but Baba Ji showed reluctance. He was annoyed at the changes made by the Council in the basic teachings of Soami Ji Maharaj.¹⁴ To him, the new rules and regulations of the Council seemed somewhat arbitrary, rigid and defective. He thus chose not to associate himself with the innovations.

After the death of Baba Jaimal Singh (1903), his disciple S. Sawan Singh, the second Guru of the Beas Centre also maintained good relations with Seth Partap Singh of Soami Bagh, Agra. The latter also responded with great love to the former.¹⁵ For instance, Seth Partap Singh, on Baba Jaimal Singh's death sent a condolence letter to S. Sawan Singh.¹⁶ After that S. Sawan Singh invited him to the Bhandara of Baba Jaimal Singh on February 21, 1904. Although Seth Partap Singh could not attend it due to his old age and indifferent health, he sent fifty rupees for it.¹⁷ After the death of Seth Partap Singh (1909), his son Seth Sudarshan Singh alias Bhai Sahib

14. Parmarthi Pattar, Letter No. 128, PP. 220-223; Letter No. 144, PP. 250-252.

15. Prem Parcharak, (Special number), Weekly, Urdu, February 6, 1961, (Dayal Bagh Agra), PP. 8, 9.

16. Parmarthi Pattar, Letter No. 8, PP. 277-278.

17. Ibid., Letter No. 10, PP. 279-280.

took the work of Satsang at Soami Bagh, Agra. His relations with S. Sawan Singh remained cordial like those of his father. Both invited each other on the Bhandaras of their predecessors and they exchanged visits with the feelings of love and devotion.¹⁸ In 1925, on the request of Seth Sudarshan Singh, S. Sawan Singh of Beas and Bagga Singh of Tarn Taran, attended the Bhandara of Soami Ji Maharaj at Soami Bagh, Agra. They stayed there for some days and received due respect from the authorities of Soami Bagh. In the same way, when Seth Sudarshan Singh visited Beas on December 25, 1925, he was well looked after.¹⁹ After the death of Seth Sudarshan Singh, Madho Prasad alias Babu Ji Maharaj took up the work of Satsang at Soami Bagh, Agra. In about 1939, he also paid a visit to Beas Centre. He stayed there for some days and received due respect from S. Sawan Singh.²⁰ Thus, the relations between **Soami Bagh**, Agra and Beas Centres remained cordial.

(B) RELATIONS WITH DAYAL BAGH, AGRA

As already stated, Dayal Bagh Agra Centre was founded by Anand Sarup alias Sahib Ji Maharaj in 1915.²¹ In order to infuse new spirit into the Movement and win over a large

-
18. Parmarthi Pattar, Letters No. 1 to 4, pp. 286-290.
19. Dardi, Baila Singh., Janam Sakhi Shree Hazur Satguru Bagga Singh Ji Maharaj, Part II, Punjabi, (Jullundur, 1977), p.152.
20. Kapoor, Daryai Lal., Dharti Par Swarg, Hindi, (Jullundur, 1975), p. 417.
21. See above, p. 226.

following, he introduced some new ideas and practices at his centre such as - his acceptance of 'Radha Soami' as the true name of the Supreme Creator.²² He was of the opinion that a Sant Satguru (spiritual teacher) is always accountable to Satsangis for their offerings made to him. The Satsangis can question the acts of Sant Satguru. Further, he added, that Soami Ji Maharaj, Hazur Maharaj and Maharaj Sahib were not the owners of offerings or of the properties acquired thereby.²³ Sahib Ji Maharaj, during his life time, laid more emphasis on the development of industries, educational institutions, and dairies.²⁴ Consequently, the practice of Surat Shabd Yoga, which was the cardinal object of the Movement, became of secondary importance at this centre.²⁵ It is true that the Radha Soami Movement does not favour inactivity in the world and discards asceticism. But it is also clearly mentioned in

-
22. Radha Soami Satsang Sabha Dayal Bagh Agra., Dayal Bagh Agra; A brief description of the Origin, Early History and Development of the Colony and its Institutions, (Agra, 1964), P. 20.
23. Maheshwari, S.D., Radha Soami Faith, History and Tenets, (Agra, 1954), PP. 441-443.
24. Dayal Bagh History, PP. 33-34, 41-42.
25. Dr. Julian P. Johnson M.A., M.D., an American Surgeon resided in Dayal Bagh, Agra for two years in order to know the secret of spirituality but he gained nothing about it. (For details, see Julian P. Johnson., The Unquenchable Flame, (Lahore, 1935), PP. 278, 279).

the teachings of the founder Guru that too much attachment with the material world is undesirable and it would hinder spiritual progress. The Beas Centre did not like such changes of the Dayal Bagh Centre. Therefore, the relations between the two could not remain friendly for many years. The Beas Centre was criticised by the Agra and Allahabad Centres. Specially, the leader of Dayal Bagh, Sahib Ji Maharaj used to pass derogatory remarks about S. Sawan Singh of Beas. On September 11, 1931, he said :

"I know from direct knowledge that Sardar Sawan Singh does not believe that the 'Radha Soami' name is a Dhuniatmak name and also that he does not believe in any Satguru except Soami Ji Maharaj. It is therefore evident that neither the sound of the name 'Radha Soami' reverberates within the Sardar Sahib nor has he any contact with the spirit current Radha Soami." 26

Similarly, the Allahabad centre also criticised the Beas Centre stressing the same point and used to call the followers of Beas Centre as Sat-Namis because they believe in Sat-Nam and not in Radha Soami Name.²⁷

S. Sawan Singh did not, however, care for such criticism. He, continued his work peacefully. Being liberal minded, he had love for all. Notwithstanding the criticism against him, he on the invitation of Sahib Ji Maharaj, attended jubilee

26. Radha Soami Satsang Sabha Dayal Bagh Agra., Diary of Sahib Ji Maharaj, Part II, (Agra, 1973), P. 96; Prem Parcharak, Weekly, Urdu, November 23, 1931, (Dayal Bagh Agra), P. 3.

27. Maheshwari, S.D., Radha Soami Faith, PP. 373-374.

celebration function at Dayal Bagh, Agra on December 23, 1932.²⁸ His saintly behaviour at once disarmed his critics. On the following day, a special meeting was held between the leaders of Dayal Bagh and Beas Centre. The doctrines and principles as propounded by the founder, Soami Ji Maharaj, were discussed. Finally, an agreement was concluded and signed by both the spiritual leaders. According to it, in future S. Sawan Singh would explain 'Radha Soami' Name to his followers at the time of initiation.²⁹ On December 25, 1932 the agreement was read out by Rai Har Narain Dass, the secretary of Beas Centre, in a Satsang at Dayal Bagh, Agra. Afterwards, S. Sawan Singh delivered a brief speech supporting Sahib Ji Maharaj's thoughts and advised the Satsangis to live with love and affection in future.³⁰

After that relations between the Dayal Bagh and the Beas Centre remained cordial. On November 26, 1933, Sahib Ji Maharaj alongwith some of his followers paid a visit to the Beas Centre. The leaders of both the Centres delivered a Satsang from the same stage and they were shown every respect by the audience.³¹ On the death of Sahib Ji Maharaj in 1937,

28. Prem Parcharak, Weekly, Urdu, January 16, 1933, (Dayal Bagh Agra), P. 6.

29. Radha Soami Satsang Sabha Dayal Bagh Agra., Diary of Sahib Ji Maharaj, Part III, (Agra, 1974), P. 318. Also see Prem Parcharak, Weekly, Urdu, December 26, 1932.

30. Diary of Sahib Ji Maharaj, Part III, P. 322.

31. Giani, Partap Singh., Radha Soami Mat Darpan, Punjabi, (Amritsar, 1969), P. 85.

S. Sawan Singh sent a condolence letter to Dayal Bagh, Agra.³² When after the death of Sahib Ji Maharaj, Gurcharan Dass Mehta took up the reins of Dayal Bagh, Agra in 1937, his relations with the Beas Centre also remained friendly.³³ On the death of S. Sawan Singh of Beas (April 2, 1948), Mehta Sahib sent a condolence letter to the authorities of Beas Centre and he also sent his personal secretary to Dera Baba Jaimal Singh, Beas at the time of succession of Sardar Bahadur Jagat Singh to the Guruship of Beas Centre on April 13, 1948.³⁴

Thus, by and large, the relations between the Dayal Bagh and the Beas Centres remained cordial. In spite of these friendly relations and exchange of frequent visits, the Beas Centre remained quite unaffected with the new trends and development in the Radha Soami Movement of the Agra Centres, particularly that of Dayal Bagh. The Beas Centre adhered to its own principles.

-
32. Prem Parchark, Weekly, Urdu, July 5, 1937, (Dayal Bagh Agra).
33. Lajwanti., Sakhian Sant Charitar, Part I, Hindi, (Delhi, 1959), PP. 152-162.
34. Munshi Ram., Ruhani Diary, Part III, Urdu, (Delhi, 1966), P. 2.

DIFFERENCES BETWEEN AGRA AND BEAS CENTRES

(A) STRUCTURAL DIFFERENCES

First, the Dayal Bagh Centre laid emphasis on material pursuits of life. It laid stress upon establishing industries, technical institutions, banks, and dairy farms, with a view to popularising this Centre and gaining more money. Attention was also paid towards setting up industrial exhibitions and running shops of their own products in different parts of the country. During the years 1931 to 1935, exhibitions were organised at Lahore (1931), Patna and Ambala (1932), Ajmer (1933), Tinnevely (1934), Allahabad and Delhi (1935).³⁵ The followers of their own faith were advised to purchase and use goods manufactured at the Dayal Bagh. On September 5, 1931, Sahib Ji Maharaj said :

"It is decided that Satsangis living in Dayal Bagh particularly may take a vow that in future they would not purchase for their use any cloth not manufactured in Dayal Bagh." 36

-
35. Diary of Sahib Ji Maharaj, Part II, p. 190;
Diary of Sahib Ji Maharaj, Part III, p. 257;
Dayal Bagh Souvenir, pp. 215, 217.
36. Diary of Sahib Ji Maharaj, Part II, p. 86.

Threats of expulsion from Dayal Bagh Colony were given to those who did not obey his command. Once, when it was brought to the notice of Sahib Ji Maharaj that a lady follower of the Faith purchased cloth for her daughter's marriage from Delhi, she was immediately asked to explain her conduct.³⁷ Further, none was permitted to maintain cows or buffaloes in Dayal Bagh, Agra and the residents had to purchase milk and milk products from the dairy run by the Centre.³⁸

On the basis of such activities of this Centre, it may be concluded that it had realised the importance of economic aspect in the propagation of a new faith. An economically well-knit community which could ensure the welfare of its members could attract more followers than the mere gospels of the Gurus in Satsangs.

On the other hand, the Gurus of Beas Centre did not approve the idea of establishing dairies, banks, and industries. Even in the very beginning, Baba Jaimal Singh, the founder of this Centre did not agree with S. Sawan Singh to erect buildings in his Dera. Being a spiritualist, he did not want to bind himself with material things.³⁹ Similarly, his successor,

37. Diary of Sahib Ji Maharaj, Part II, P. 93.
 38. Radha Soami Satsang Sabha Dayal Bagh Agra.,
Diary of Sahib Ji Maharaj, Part I, (Agra, 1973),
 P. 102.
 39. Kapoor, Daryai Lal., Dharti Par Swarg, P. 20.

S. Sawan Singh was not in favour of establishing any industry in this Centre. Once, his disciple, Rai Bahadur Narain Singh of Delhi presented a cheque of one lakh rupees to the Great Master requesting him that on the pattern of Agra Centre, some industries should be started at Beas Centre. But the Master refused to accept the cheque saying :

"There are so many big cities in India where industries can be set up. It is the place of only doing Bhajan Simran and the Surat Shabd Yoga is the only industry of ours. We do not want to disturb the peaceful atmosphere of this place by establishing the materialistic industries." 40

Thus, the Great Master opposed the idea of founding industries at Beas Centre. According to the teachings of the Radha Soami Movement, too much attachment with the material world is a great obstacle in the realization of God and salvation. That is why the Beas Centre from its inception gave primary importance to the practice of Surat Shabd Yoga through which one could realise God.

Secondly, the Soami Bagh and Pipal Mandi Centres of Agra believe in the construction of Samadhis (memorials) of their past Gurus. In Pipal Mandi Centre, Samadhi of Rai Salig Ram was built after his death. Later on, the Samadhis of his successors like Ajudhia Prasad (1926) and Gur Prasad

40. Kapoor, Daryai Lal., Firdause Bareen Bar Rue-Zameen, Urdu, (Delhi, 1968), PP. 188, 189.

(1959) were also built in the same hall.⁴¹ After the death of Madho Prasad of Soami Bagh (1949), his Samadhi was built in Radha Bagh.⁴² The construction work of Seth Shiv Dayal Singh's Samadhi though started in 1904, is still in progress. Lakhs of rupees have been spent on it.⁴³ Thus, it appears that the Agra Centres have developed a tradition of building Samadhis.

The Beas Centre on the other hand, has been against such ideas of constructing memorials of past Gurus. Till 1951 three Gurus of this Centre have passed away but no Samadhi has been built. Not only this, S. Sawan Singh did not even permit the followers of Bagga Singh, the Guru of Tarn Taran centre, to build his Samadhi. He was of the opinion that Samadhi worship is against the Sant-Mat, because it increases the idol worship which cannot be helpful in spiritual attainments.⁴⁴

Thirdly, the Agra Centres, instead of paying more attention towards the welfare of the Sangat (congregation) remained busy in running litigations against each other in the

41. Mathur, Agam Prasad., op. cit., pp. 124-125.

42. Maheshwari, S.D., Radha Soami Faith, p. 85.

43. Ibid., pp. 100, 107.

44. Munshi Ram., Ruhani Diary, Part I, Punjabi, (Jullundur, 1972), p. 315.

law courts to hold the properties of the past Gurus. A litigation - Dayal Bagh versus Soami Bagh - lasted in the lower and high courts for twelve years and eventually it went up for final decision to the Privy Council in England, where it was decided on March 5, 1935.⁴⁵ Thus, lakhs of rupees have been spent upon litigations and on construction and dismantling the Samadhi of Seth Shiv Dayal Singh.⁴⁶

On the other hand, the Beas Centre is against such activities. Instead, it has been investing money in running free libraries, common kitchens and hospitals.⁴⁷ Since 1965 this Centre is conducting free eye camp every year regularly.⁴⁸ Lakhs of rupees are thus spent for the welfare of the people.⁴⁹

45. Maheshwari, S.D., Radha Soami Faith, pp. 330, 496.

46. Diary of Sahib Ji Maharaj, Part II, p. 282.

47. Radha Soami Satsang Beas., Annual Report 1973, pp. 7-10.

The Beas Centre runs : Sawan Singh Hospital, Nature Cure Clinic, Sawan Library and a vast Langar (for whole time, forever and for all). In this Centre one can stay so long as one desires, free meals and accommodations are provided without any restriction. (Annual Report 1975, p. 3; Katherine Wason., The Living Master, (Delhi, 1966), p. 92).

48. Radha Soami Satsang (Beas), South Africa., Where Masters Walk, Volume II, (Durban, n.d.), p. 30.

49. Annual Report 1973, p. 10; Annual Report 1975, p. 12.

(B) IDEOLOGICAL DIFFERENCES

Ideologically too, these Centres have drifted away from each other.

(i) As already stated the followers of Agra Centres believe in the worship of Samadhis of their dead Gurus. Often they hold congregational prayers at the Samadhis and pay homage to them.⁵⁰ They derive a great solace from worshipping the memorials of their Gurus.

The advocates of the Beas Centre however do not entertain such ideas; they advocate to show every respect to the living master. In the words of Maharaj Charan Singh :

"The Saints of the past were doubtless perfect Masters but we cannot benefit from them now. We need a living Master " 51

In this context, he further remarks :

"If we need a Master, we always need a living Master. Why do we need a Master ? Because God is not at our level. And the living Master is at our level. One who is at our level can guide us back to the level of the Lord. The Masters of the old were great in their own times. But now they have gone back to the Father and have become the Father. So if we look to them to help us, it is the same thing as trying to contact the Lord directly. Because they are at the level of the Lord now, they are not at our level. The only one who can help us is one who is at our own level. That is why there is always the necessity for a living Master." 52

50. Maheshwari, S.D., Radha Soami Faith, pp. 494-495.

51. Charan Singh., The Path, (Delhi, 1976), p. 87.

52. Radha Soami Satsang Beas., Thus Saith the Master, (Delhi, 1974), p. 228.

(ii) The Agra Centres in their discourses recite Shabads (hymns) from the writings of their respective Gurus alone.⁵³ They do not recite the Bani (speech) of other saints. Besides, they in the beginning or at the end of the Satsang, sing a Bainti (prayer) like - Karun Bainti Dou Kar Jori, Araj Suno Radha Soami Mori.⁵⁴ They give it the same importance as the Sikhs give to Ardas (offering) in their daily prayers.

But in the Satsangs of the Beas Centre mode of prayer is quite different. The present Master of Beas Centre in his discourses quotes from the teachings of all the saints irrespective of their religion, caste or creed.⁵⁵ Thus,

53. Dayal Bagh Souvenir, P. 285.

54. Radha Soami Satsang Beas., Sarbachan Radha Soami Chhand - Band, Yani Nazam, Hindi, (Lucknow, 1976), Bachan - 7, Shabad - 1, P. 69.

55. Charan Singh., Light on Sant Mat, (Ambala, 1958), P. 10; Charan Singh., Satsang No. 1 : Man Re Kiyon Guman Ab Karna, Hindi, (Indore, 1974), PP. 4, 5, 12, 22; Charan Singh., Satsang No. 4 : Attak Tu Keyon Raha Jaq Maen, Hindi, (Indore, 1975), PP. 4, 10; Charan Singh., Satsang No. 5 : Dil Ka Hujra Saaf Kar ..., Hindi, (Jullundur, 1975), PP. 5, 12, 16; Charan Singh., Satsang No. 6 : Sahib Key Darbar Maen ..., Aur, Ulta Kuan Gagan Maen ..., Hindi, (Indore, 1974), PP. 2, 6, 7, 10, 11, 12, 14, 15, 19, 22, 23. Also see The Tribune, December 9, 1979, (Chandigarh), P. 4; Daily Punjab Kesari, Hindi, August 5, 1980, (Jullundur), P. 1.

Not only the present Master of Beas Centre, but also Baba Jaimal Singh, S. Sawan Singh and S.B. Jagat Singh (former Gurus of the Beas Centre) in their discourses used to quote from the teachings of the various saints. (For details, see Manuscript No. 1, PP. 147, 201, 202, 215, 219, 220-304; Radha Soami Satsang Beas., Sant Mat Parkash, Part I, Hindi, (Amritsar, 1963), PP. 2, 3, 6, 13, 17, 35, 139, 143, 151, 154, 155; Ruhani Diary Part I, P. 14; Ruhani Diary, Part III, PP. 7, 10, 11, 149; Sawan Singh., Tales of The Mystic East, (Delhi, 1964), PP. 20-23, 206-208, 242-243.) Also see Isaac A. Ezekiel., Saint Paltu, (Calcutta, 1977), P. VII; Rasala Sari Duniya, Monthly, Urdu, April 1949; July 1949; August 1949; April 1957; (Dera Baba Jaimal Singh, Beas), PP. 14-16, 12-16, 10-16 and 180 respectively.

Khushwant Singh is wrong when he says that 'the Radha Soamis of Beas accept the teachings of only first five Gurus contained in the Adi Granth and reject the rest.'⁵⁶ After studying the discourses of the Gurus of the Beas Centre, it may be said that this Centre has developed a broader religious outlook than that of the Agra Centres.

(iii) The followers of Agra Centres strictly believe that Seth Shiv Dayal Singh, the founder of the Radha Soami Movement was the incarnation of the Supreme Being and had descended from the highest spiritual region and had assumed human form at will.⁵⁷ Dayal Bagh Centre claims that, 'Hazur Soami Ji Maharaj had no spiritual Guru and he did not get initiation or the secret of spiritual practice from any person.'⁵⁸ Soami Bagh Centre also holds the same opinion. It says that, 'Being the incarnation of the Supreme Being Radha Soami Dayal; Soami Ji Maharaj was imbued with spirituality of the highest order. He stood in no need of acquiring any knowledge, spiritual or secular. Accordingly, he had no spiritual teacher or guide'.⁵⁹

But, the Beas Centre does not believe in the incarnation theory. Baba Jaimal Singh, the devoted disciple of Soami Ji Maharaj, instructed S. Sawan Singh in one of his letters at the

56. Khushwant Singh., A History of the Sikh, Volume II, (New Delhi, 1977), P. 127.

57. Radha Soami Satsang Soami Bagh Agra, Jiwan Charitar Babu Ji Maharaj, Part III, (Agra, 1949), P. 53.

58. Radha Soami Satsang Sabha Dayal Bagh Agra., Sarbachan Nazam, Hindi, (Agra, 1953), P. 1.

59. Maheshwari, S.D., Radha Soami Faith, P. 13.

time of printing Sarbachan in Punjabi that,

"The introductory pages of Sarbachan must be completed as early as possible. But, do not write that 'Hazur Soami Ji had no Guru.'" 60

The followers of Beas Centre contend that Soami Ji got light and guidance from Tulsi Sahib of Hathras and he had great love and respect for his Master. He used to call him Sahib Ji.⁶¹ They believe, Soami Ji was only a renowned saint like Kabir, Nanak, Namdev, etc.

(iv) As mentioned earlier,⁶² there are two kinds of Naam - Varnatmak Naam and Dhuniatmak Naam. The former is a word denoting a thing, while the latter is a thing itself. Varnatmak is the verbal name of God; while Dhuniatmak is the essence of God Himself.

The Agra group believes that 'Radha Soami' is a Dhuniatmak Naam. Only through its help, the soul can go upward from the third eye and one can be released from the cycle of birth and death.⁶³ Thus, to this group 'Radha Soami Naam' is both a means and end.

60. Parmarthi Patter, Letter No. 131, pp. 226-227.

61. Radha Soami Satsang Beas., Tulsi Sahib Saint of Hathras, (Delhi, 1978), pp. 6, 8.

The detailed information regarding Soami Ji's Guru has already been given. See above, pp. 46-48.

62. See above, pp. 124-126.

63. Radha Soami Satsang Sabha Dayal Bagh Agra., Radha Soami Nat Parkash, Hindi, (1980), p. 3; Diary of Sahib Ji Maharaj, Part II, pp. 181, 182; Giani, Partap Singh., op. cit., p. 42; Misra, Brahm Shankar., Discourses on Radha Soami Faith, (Calcutta, 1942), p. 257.

But, the Beas group does not believe in this theory. They consider that the Radha Soami name is Varnatmak Naam. The present Master of Beas Centre says :

"All the names by which we devotedly remember our Maker, such as God, Allah, Radha Soami, Wahiguru, etc. are Varnatmak names, that is they can be written spoken and read" 64

About Dhuniatmak Naam, he remarks :

"The name that all Masters or Saints extol, that they all glorify, that gives salvation, that enables us to control the mind, that helps us to untie the knot of the soul and the mind, that makes us know ourselves and realise the Lord is called Dhuniatmak by Saints. This name is the true Naam. It is imperishable. It can neither be read nor written nor spoken. Hazur Maharaj Ji used to call it the 'Unwritten Law' and the 'Unspoken Language'.... The Varnatmak names are our means while Dhuniatmak name is our end and object." 65

Sardar Bahadur Jagat Singh, the third Guru of Beas Centre, in this context said :

"In the Dhuniatmak name there is the element of complete absorption and ecstasy. It is that music which can be heard only by the soul at the eye centre in our body. This name is called by various saints of the world, with different names such as - Shabd, Anhad, Audible Life stream, Kun, Nad, word, Kalma, Jaog, etc." 66

Thus, this is another difference between the two centres.

64. Charan Singh., Truth Eternal, (Delhi, 1977), P. 25.

65. Charan Singh., The Path, PP. 45, 46.

66. Jagat Singh., The Science of the Soul, (Delhi, 1977), PP. 10, 47; Sethi, Shanti., Message Divine, (Delhi, 1976), PP. 11, 14.

(v) The Gurus at Agra Centres, at the time of initiation of a new entrant used to tell him only to recite the name "Radha Swami, Radha Swami."⁶⁷ They are of the opinion that Seth Shiv Dayal Singh, after the foundation of the Radha Soami Satsang in 1861, used to give this holy name of five syllables i.e. 'RA+DHA+S+WA+MI' to the entrants for repetition.⁶⁸

On the other hand, the Beas group does not agree with this idea. At the time of initiation the Masters of this centre give the Gurmantar (spiritual instruction) of five words instead of five syllables to the neophyte. The Gurmantar is esoteric and those who had been initiated are expected not to divulge it to the non-Satsangis.⁶⁹

Regarding the difference in the Gurmantar of the Agra Centres and the Beas Centre it may be said that if Seth Shiv Dayal Singh had started to impart the repetition of 'Radha Swami' to the new entrants after the foundation of the Radha Soami Satsang in 1861, he must have informed about the change of the Gurmantar to his closest disciple Baba Jaimal Singh, who remained in his contact till 1877.⁷⁰ But it was not disclosed to him. Further it was due to this very change that Baba Jaimal Singh did not become the member of 'Central Administrative

67. Dayal Bagh Souvenir, P. 220.

68. Ibid., P. 16.

69. Kapoor, Daryai Lal., Dharti Par Swarg, pp. 407-413; Netta Pfeifer, A Soul's Safari, (Delhi, 1981), pp. 164, 165.

70. Kapoor, Daryai Lal., Dharti Par Swarg, P. 15.

Council' which was formed in 1902 at Agra. He was annoyed as to why the Council had made such a fundamental change in the basic teachings of Soami Ji Maharaj.⁷¹ The Gurus of the Beas Centre believe that Soami Ji Maharaj used to give the Gurmantar of five words and not of five syllables.⁷² An elaborate description of the five words is found in his book Sarbachan.⁷³

(vi) The method of initiation of Agra Centres as well as Beas Centre also differs. So far as the Dayal Bagh group is concerned, the person desirous of joining the Radha Soami Faith is asked by the Guru to study some books on the subject and to attend Satsangs regularly for at least three months. After that, he has to apply for initiation on the prescribed printed form and has also to give his word of honour that he would observe certain rules of the Faith. After that his initiation takes place in two stages. In the first stage the seeker is told to do Simran and Dhayan. After sometime, his case is reconsidered and he is then initiated into Bhajan i.e. sound practice.⁷⁴

71. Parmarathi Pattar, Letter No. 144, PP. 250-252.

72. Kapoor, Daryai Lal., Firdause Bareen, PP.321-324.
For difference between word and syllable, see Rishi Gopal., Hindi Ka Bhasha Vaqianik Adhiyan, Hindi, (Jullundur, Samvat 2017), PP. 128, 129.

73. Sarbachan Poetry, PP. 222-229.

74. Dayal Bagh Souvenir, PP. 303, 304.

So far as the method of initiation of Soami Bagh Centre and the Pipal Mandi Centre is concerned, in the past the seeker could apply for initiation even by post. He was initiated by any disciple of the Soami Bagh who might be living in the seeker's village or in a city nearby. If no disciple was available as such, the seeker was initiated even by post. He was sent a printed letter containing the Gurmantar either by the Master himself or by any other person authorised by him.⁷⁵ In the Pipal Mandi Centre, it was obligatory on the part of every disciple to initiate his wife into the Faith himself.⁷⁶

The Beas Centre, however, follows different method in the matter of initiation. The record of this Centre reveals that from Baba Jaimal Singh to the present Master, the seekers are initiated by the Master himself in India. Before initiation the Master puts some questions to the seeker. If the Master is satisfied with his answers then the seeker is given the gift of Naam by the Master himself. If the Master finds the seeker unfit, he is outrightly rejected. But once a man is initiated, he is told the method of Simran, Dhayan and Bhajan in the very first instance.⁷⁷ A husband is not allowed to tell the Naam

75. Jiwan Charitar Babu Ji Maharaj, P. 35.

Babu Ji Maharaj of Soami Bagh, Agra used to impart Gurmantar 'Radha Soami' to his followers. (Jiwan Charitar Babu Ji Maharaj, P. 229).

76. Ajudhia Prasad, Jiwan Charitar Rai Saligram Sahib, Hindi, (Agra, 1950), pp. 77, 89.

77. Ruhani Diary, Part III, P. 42; Sir Golin Garbett., The Ringing Radiance, (Delhi, 1981), P. 17.

or Gurmantar to his wife if she is not initiated. Also, the Beas Centre does not follow the method of giving Naam by post.⁷⁸

(vii) The Master as well as the followers of the Agra Centres give special importance to the Basant Panchmi Day because Seth Shiv Dayal Singh had started delivering Satsang on this day. They celebrate this occasion with great pomp and show : the followers wear yellow clothes, distribute sweets, and hold musical functions. The Master also applies Tikas (marks) of Gulal (red colour) on the foreheads of his disciples.⁷⁹

The Beas Centre does not give such importance to this day. On the other hand, the followers of this Centre celebrate the Bhandaras with great zeal. But on these occasions they neither put on festive dresses nor adorn themselves with any distinguished mark. Satsang is delivered as usual and the Karah Parshad (sweet pudding) is distributed from the common kitchen. The Master lays stress upon doing Bhajan Simran rather than following other rituals.⁸⁰

78. Information collected from Daryai Lal Kapoor, The Personal Secretary of the present Master of the Beas Centre, and from the followers of the Beas Centre namely Jagdish Rai Vohra of Rai Kot, Vaid Jagan Nath of Chima, Amrit Lal Passi of Ludhiana and Bibi Lajo of Amritsar.
79. Diary of Sahib Ji Maharaj, Part II, P. 281; Diary of Sahib Ji Maharaj, Part III, P. 365.
80. Letter of Daryai Lal Kapoor from Beas, dated June 4, 1976, written to the present writer.

(viii) The followers of Soami Bagh, Pipal Mandi and Dayal Bagh of Agra Centres, strictly believe in performing Arti (ceremonial worship) of their Gurus. This tradition was started during the times of Soami Ji Maharaj. The followers, putting Jots (lamps) in a plate, used to move in a circle before the Guru. At that time, a prayer was sung in a sweet voice.⁸¹ After the death of Soami Ji Maharaj, the second Guru, Rai Saligram Sahib made some alteration in this system. He introduced silent Arti while sitting face to face in the presence of the Master.⁸²

Secondly, the followers of both the centres used to believe in taking Mukh Amrit (water sanctified by ablution of Guru's mouth), and Charan Amrit (water with which the feet are washed) from their Gurus. They thought it holy and believed that this water in addition to curing the patients of their ailments, would help them in concentrating their mind upon the third eye or Tisra Til. This tradition goes back to the times of Seth Shiv Dayal Singh and remained in practice till the times of Babu Ji Maharaj, 1949.⁸³

81. Ajudhia Prasad, op. cit., p. 74.

82. Ibid., p. 75; Prem Parcharak, Weekly, Urdu, August 19, 1968, (Dayal Bagh Agra), p. 7.

83. Ajudhia Prasad., op. cit., pp. 33, 36, 76; Jiwan Charitar Babu Ji Maharaj, pp. 2, 7; Maheshwari, S.D., Radha Soami Faith, p. 89. Also see, Radha Soami Satsang Allahabad., Prem Pattar Radha Soami, Volume I, Hindi, (Paryag, 1936), pp. 135-137.

DOCUMENT-2



पदचिह्न

FACSIMILE OF THE FOOTPRINTS OF MADHO PRASAD (BABUJI MAHARAJ)

Thirdly, in Soami Bagh, there is a well which was constructed during the times of Soami Ji Maharaj. The followers of the Soami Bagh as well as the Pipal Mandi Centres consider its water sacred because it contains Charan Amrit and Mukh Amrit of Soami Ji Maharaj in considerable quantity.⁸⁴ They preserve its water in their homes.

Fourthly, in Soami Bagh, the worship of Kharauns (wooden sandals) of Soami Ji Maharaj and his Samadh is very common among the followers. They touch the Kharauns with their foreheads and do Parikrama (circumambulation) of the Samadh.⁸⁵ Somewhat strange things were done at the death of Babu Ji Maharaj in Soami Bagh. He died on October 17, 1949. His corpse was preserved in the ice for three days. During this period, the water melted from ice was collected and used as Charan Amrit by the followers. They took new Kharauns and touched Guru's feet with them. The Kharauns were taken away to their homes for worship. In this way, various articles were touched with the corpse and were considered sacred. In addition, the footprints of the corpse were taken on the papers and handkerchiefs for worship in future.⁸⁶

84. Maheshwari, S.D., Radha Soami Faith, P. 439.

85. Dayal Bagh Souvenir, PP. 284-286.

86. Jiwan Charitar Babu Ji Maharaj, PP. 17-19.

For a facsimile of such footprints see Document - 2, facing page 250.

However, no such things have been done at the Beas Centre.⁸⁷ The followers of this Centre do not perform Arti of their Guru, nor the Guru gives any Charan Amrit and Mukh Amrit to his disciples. They believe in doing Bhajan Simran only.

Thus, we may sum up that the Agra Centres still believe in outward rituals and superstitions. The worship of idol photo, water and Samadh has increased among its followers. As a result of these activities, the Radha Soami Movement became a subject of criticism among other socio-religious reform movements and it suffered a set back in the Uttar Pradesh. Though, the Radha Soamis of Beas Centre were immune from such activities, even they were criticised and defamed by the orthodox Sikhs who dubbed them as, "man worshippers, eaters of leftovers, believers in ghosts and evil spirits."⁸⁸

87. Charan Singh., Satsang No. 11 : Rama Ham Dasan Dass Krijey, Hindi, (Indore, 1981), pp. 20-22.

88. Kapoor, Daryai Lal., Call of the Great Master, (Delhi, 1972), P. XXXIV.

CHAPTER VII

THE RADHA SOAMI MOVEMENT AND OTHER SOCIO-RELIGIOUS MOVEMENTS

The Radha Soami Movement came into contact with many other contemporary Hindu and Sikh socio-religious movements in the Punjab. Prominent among the latter were - the Arya Samaj, the Namdhari and the Shiromani Radha Soami Mat Vicharni Sabha established by the orthodox minded Sikhs. How did these socio-religious movements work in the Punjab? What were the reactions of the people of different communities towards them? What were their activities and attitudes vis-a-vis the Radha Soami Movement? An attempt is made to discuss these and other cognate issues in this chapter.

THE RADHA SOAMI AND THE ARYA SAMAJ MOVEMENTS

Both the Radha Soami and the Arya Samaj were contemporary movements. Both were the products of the second half of the nineteenth century and both took birth out of the Punjab. Later on, both came into this province at short intervals. Arya Samaj was founded by Swami Dayanand Saraswati at Bombay on April 10, 1875. In the Punjab its first centre was established at Lahore in 1877.¹ The Radha Soami Movement

1. Kenneth, W. Jones., Arya Dharm : Hindu Consciousness in 19th-Century, Punjab, (London, 1976), pp. 35, 36; Chhabra, G.S., Advanced History of the Punjab, Volume II, (Jullundur, 1972), p. 426.

having been established at Agra in 1861, entered the Punjab about three decades after with its first Centre at Beas in 1891.² Both the movements aimed at reforming the socio-religious conditions of the people and both were critical of the prevailing malpractices in religion; both denounced idol worship and ancestor worship. Yet there is a basic difference between the two : the Arya Samajists declare the infallibility of the Vedas and strictly believe in Vedic rituals such as singing hymns and performing Hawans.³ However, the Radha Soamis do not believe in the infallibility of the Vedas.⁴

Regarding Guru, the Arya Samajists are of the opinion that the true and perfect teacher or Guru is he who can teach the science of the Vedas and their commentaries. Moreover, the term Guru applies to all those through whom mind is weaned away from falsehood and it includes father, mother and preceptor.⁵ But the Radha Soamis feel that a Vedantist (a follower of Vedant system of philosophy) is not a true and perfect Guru because the Vedas deal with the three Gunas (attributes of matter) - Sat, Raj and Tam - whose function is to create, support and destroy this world. The Vedas do not

-
2. Jagat Singh., The Science of the Soul, (Delhi, 1977), P. 246; Radha Soami Satsang Beas., The Sarbachan, Prose (Delhi, 1974), P. 5; Manuscript No. 1, P. 178.
 3. Kenneth W. Jones., Arya Dharm, P. 44. Also see Sarva Deshak Arya Pratinidhi Sabha., Arya Samaj Key Niyam - Upniyam, Hindi, (Delhi, 1967), P. 5.
 4. Census Report Punjab, 1911, P. 110. Para No. 3; Sawan Singh., Spiritual Gems : 1896-1948, (Calcutta, 1960), P. 125.
 5. Saraswati, Dayanand., Satyarth Parkash, Hindi, (Delhi, Samvat 2026), P. 594.

say anything about the Great Lord who imparts light and energy to Brahm.⁶ According to them, those who seek true salvation should not depend upon the methods prescribed in the Vedas. True salvation can be attained only when one goes beyond the limits of three Gunas.⁷ Thus, a true and perfect Guru is he who is himself joined to Shabd and who connects us with it and then takes us safe to our eternal home.⁸

There is no doubt that the Arya Samaj movement is strictly non-idolatrous in its worship, but it retains some of the characteristics of Hinduism such as belief in Karma (action) and transmigration of soul, which the founder thought were taught in the Vedas. Salvation is thought of as emancipation from rebirth.⁹ The Radha Soamis also have similar views regarding Karma theory and transmigration of soul, Swarga (heaven) as well as Narka (hell), but they strictly believe that without devotion to a perfect true Guru and the practice of

-
6. Sarbachan Prose, Para No. 234, P. 149; Kapoor, Daryai Lal., Call fo the Great Master, (Delhi, 1972), P. 109.
7. Radha Soami Satsang Sabha Dayal Bagh Agra., Yathartha Prakasa, Part III, Volume I, P. 21.
- Not only the Radha Soamis have such opinion regarding the Vedas, but Lord Krishna is also of the same opinion. He says to Arjun, "Tre guna vishya Veda nistre gun bhav Arjuna". The Vedas deal with the subject of three Gunas only (three qualities). If you (Arjun) wish to seek reality, rise above these. (Shrimad Bhaqwad Geeta, Adhyaya-2, Shlok-45).
8. Puru, Lekh Raj., Radha Soami Teachings, (Delhi, 1972), PP. 78, 79, 82.
9. Vergilius Ferm, (ed.), An Encyclopaedia of Religion, (New Jersey, 1959), P. 40.

Surat shabd Yoga, salvation cannot be attained.¹⁰ On this point, S. Sawan Singh of Beas remarked :

"One cannot attain salvation by external rites, leading life of outward piety and by performing religious deeds like undertaking pilgrimages, keeping fasts, bathing in sacred pools or rivers, engaging in Yoga practices or other similar acts. No one can be really happy by enjoying sensual pleasures. True happiness or bliss, and salvation are attainable only by the company of Saints and the practice of Surat Shabd Yoga."¹¹

Thus both differ on the method of achieving salvation.

The Arya Samajists fostered the feeling of Hindu nationalism and kindled the fire of political consciousness in the country.¹² To re-convert non-Hindus, it started shuddhi and Sanghathan.¹³ The Arya Samajists also started

10. Radha Soami Satsang Beas., Sarbachan Radha Soami, Chhand-Band, Yani Nazam, Hindi, (Lucknow, 1976), Bachan -14, Shabad - 12, P. 114.
11. Sawan Singh., Spiritual Gems : 1896-1948, Letter No. 54, P. 178.
12. Mathur, Agam Prasad., Radha Soami Faith : A Historical Study, (Delhi, 1974), P. 154.
13. Kenneth W. Jones., Arya Dham, P. 304; Joshi, Vijaya Chandra., Lala Lajpat Rai, Writings and speeches, Volume-two, 1920-1928, (Delhi, 1966), PP. 207-210.

The Shuddhi campaign spread from the plains north ward into the foothills, the Aryas began Shuddhi among the Doms of the Kashmir, Punjab and U.P. Hill tracts. Ram Bhaj Dutta with a party of some Aryas, struggled to purify the Doms (Kenneth W. Jones., op. cit., PP. 304, 305).

D.A.V. educational institutions to commemorate Soami Dayanand Saraswati.¹⁴ But, the Radha Soami Movement remained non-political. Its followers attempted a spiritual synthesis by proclaiming that one could become a Radha Soami and yet remain a Sikh, Hindu, Muslim and Christian.¹⁵ They did not start educational institutions and kept themselves busy in developing the Beas Centre.

RELATIONS BETWEEN THE ARYA SAMAJISTS AND THE RADHA SOAMIS

To begin with, the relations between the Arya Samajists and the Radha Soamis were cordial. It is said that Swami Dayanand Saraswati had a close link with Seth Shiv Dayal Singh, the founder of the Radha Soami Movement at Agra. The Radha Soamis even claim that Swami Dayanand Saraswati was initiated into their Faith by Seth Shiv Dayal Singh in 1872.¹⁶ However, relations between the two movements deteriorated after the death of Swami Dayanand Saraswati in October 1883. The main cause for this deterioration was the writings of Seth Shiv Dayal Singh. His two books : Sarbachan poetry and Sarbachan prose were published in 1884.¹⁷ In these writings he criticised the Vedas and the puranas.¹⁸ He also criticised Islam, Jainism

14. Kenneth W. Jones., op. cit., p. 77.

15. Mathur, Agam Prasad., op. cit., p. 154. Also see Letter (No. MS/KSN/P-PF/842, dated May 6, 1978) of Kirpal Singh Narang, Ex. Vice-Chancellor of Punjabi University, Patiala, written to the present writer from Beas.

16. See above, p. 49.

17. Mahashwari, S.D., Radha Soami Faith, History and Tenets, (Agra, 1954), p. 33.

18. Sarbachan Poetry, Bachan - 22, Shabad - 3. For English rendering see - Radha Soami Teachings, p. 205.

and Christianity.¹⁹ As a result of Soami Ji's criticism, the followers of the other socio-religious movements came into conflict with the Radha Soamis.

The Arya Samajists in the Punjab started opposing the Gurus of the Agra centres. In 1911, when Shri Kamta Prasad Sinha alias Sarkar Sahib of Ghazipur toured the Punjab, he met with a hostile reception at the hands of the Arya Samajists. At Amritsar, the Arya Samajists broke glass panes of doors and windows of the building in which he was staying.²⁰ Later, when he reached Lahore, he found printed posters pasted on the walls all over the city. In the posters a challenge of discussing spiritual matters was thrown to the Radha Soami Guru on behalf of the leaders of the Lahore Arya Samaj. On this Sarkar Sahib accepted the challenge on the condition that an impartial judge might be appointed to give decision. The proposal was not accepted by the opponents. His Satsang was interrupted by howlings and shriekings. At this moment, some Satsangis ran towards the people making noise but Sarkar Sahib stopped his followers.²¹

After some time, his successor Sahib Ji Maharaj, founder of Dayal Bagh Agra, paid a visit to the Punjab on November, 23,

-
19. Sarbachan Poetry, Bachan - 26, Ang No. 4,5,6,7, PP.220-221. Also see Radha Soami Satsang Beas., Bainti Te Prarthna Dey Shabad, Punjabi, (Jullundur, 1981), PP. 28-29.
20. Radha Soami Satsang Sabha Dayal Bagh Agra., Souvenir, Radha Soami Satsang, 1861-1961, (Agra, 1962), P. 139.
21. Dayal Bagh Souvenir, PP. 139, 140.

1931 and he sojourned at Lahore for a week.²² During his stay, on November 24, on the invitation of the secretary of the Vachhowali Arya Samaj, he delivered a speech in the annual conference of the Arya Samaj on the topic "Whether religion is a stumbling block in the progress of the nation?"²³ Similarly, on November 27, on the invitation of Sanatan Dharm Sabha, Lahore, he delivered a lecture on the subject "What benefit can be had from devotion to the Lord?"²⁴ Though at that time no unpleasant incident occurred but after his departure to Agra, the Radha Soami Movement in the Punjab became a target of sharp criticism by the other socio-religious movements, and within a short period criticism appeared in the press. The newspapers of the Punjab started denouncing the activities of the Radha Soamis and excited others to oppose this new Movement. Rishi, a newspaper printed from Lahore made an appeal to the followers of Arya Samaj and the Sanatan Dharm Sabha, to unite together to destroy the Radha Soami Faith.²⁵ Similarly, the newspaper Parkash advised the followers of Sanatan Dharm Sabha to start a Jehad (religious war) against the Radha

22. Radha Soami Satsang Sabha Dayal Bagh Agra., Diary of Sahib Ji Maharaj, Part II, (Agra, 1973), pp. 186, 195.

23. Ibid., pp. 186, 187.

24. Ibid., p. 190.

25. Ibid., p. 201.

Soami Faith. Another newspaper Akali condemned the principles of the Radha Soami Faith and the activities of Dayal Bagh Agra.²⁶ Thus, the propaganda against the Radha Soami Movement remained active in the Punjab.

The Beas Centre had also become the subject of criticism by both the orthodox Sikhs²⁷ and the Arya Samajists. In November 1933, Sahib Ji Maharaj of Agra paid a visit to the Beas Centre. He alongwith S. Sawan Singh visited Amritsar. Both the leaders of the Radha Soami Faith were given hostile reception by the Arya Samajists and the orthodox Sikhs jointly. Their Satsangs were disturbed, slogans were raised against them and even the followers were threatened with dire consequences if they went to attend their Gurus' discourses.²⁸

In the nineteen thirties, the opponents of the Radha Soamis were not only criticising the principles of the Movement but also started abusing the leaders of the Faith.²⁹ On seeing that the Radha Soamis were being criticised in the

26. Diary of Sahib Ji Maharaj, Part II, P. 224; Prem Pancharak, Weekly, Urdu, February 1, 1932, (Dayal Bagh Agra), P. 4.

27. Akali-Te-Pardeysi, Punjabi, September 21, 1928, (Amritsar).

28. Riyast, Urdu, January 15, 1934, (Delhi).

29. Radha Soami Satsang Sabha Dayal Bagh Agra., Yathartha Prakasa, Part III, P.ii.

Punjab, Anand Sarup (Sahib Ji Maharaj) of Agra, in order to silence the criticism, wrote a book in Urdu entitled Yatharth Parkash Mukamal in 1934.³⁰ This book, to some extent, silenced the critics of the Faith.³¹

On the other hand, S. Sawan Singh remained busy throughout his life in spreading the teachings of the Radha Soami Faith, opposition of the orthodox Sikhs notwithstanding. He also held long religious discussions with the Arya Samajists. In 1931, Rai Bahadur Munna Lal, District and Session Judge Lahore visited Dera Baba Jaimal Singh, Beas accompanied by a party consisting of Rai Roshan Lal, a leading lawyer of High Court Lahore and at one time the president of the Punjab Pratinidhi Sabha of the Arya Samaj, Baba Harnam Singh and Mr. Dingra, a barrister.³² They stayed there for some days and discussed the teachings of the Radha Soamis, the Sikhs and the Arya Samajists with the Great Master. The latter satisfied them in these discussions.³³

30. Anand Sarup., Yatharth Parkash, Mukamal, Urdu, (Agra, 1934), P. 2.

31. Dayal Bagh Souvenir, pp. 223, 224.

32. Kapoor, Daryai Lal., Call of the Great Master, p.1.

Rai Bahadur Munna Lal, District and Session Judge, Lahore was the disciple of S. Sawan Singh. For details, see Akali-Te-Pardeysi, Punjabi, August 10, 1928, (Amritsar).

33. Kapoor, Daryai Lal., op. cit., pp. 1-126.

Kapoor, Daryai Lal recorded the whole discussion of Munna Lal's party with the Great Master and published it under the name of Call of the Great Master. Its first five chapters deal with the whole discussion.

The Great Master used to spend his summer at Dalhousie. During his stay there, the intellectuals of different faiths came to have discussions with him. Pandit Thakur Dutt Sharma, Raizada Hansraj, a barrister from Jullundur and the member of viceroy's Legislative Council, Mr. Virbhan, Deputy Director of Industries, Punjab, met the Master.³⁴ They asked him several questions regarding the Radha Soami Faith, the Vedas, the Bible, the quran, and the Adi Granth. The discussion remained in progress for many days and the Master satisfied them. Being impressed by his illuminating talks, some of them became his followers.³⁵ Thus the Great Master without giving provocation to the Arya Samajists and with love was able to make the Radha Soami Faith a respectable Movement in the Punjab.

THE RADHA SOAMIS, THE ORTHODOX SIKHS AND THE SHIROMANI
RADHA SOAMI MAT VICHARNI SABHA

The attitude of the orthodox Sikhs towards the Radha Soami Faith was hostile from the beginning. They hated to listen the name of the 'Radha Soami' and to see its followers. During the period of Baba Jaimal Singh (1891-1903), whenever the audience came to know that the speaker belonged to the Radha Soami Faith, they left his meeting.³⁶ With the passage

34. Kapoor, Daryai Lal., op. cit., pp. 135, 151.

35. Ibid., p. 135.

36. Dardi, Saila Singh., Janam Sakhi Shree Hazur Satguru Bagga Singh Ji Maharaj, Part I, Punjabi, (Amritsar, 1974), p. 118.

of time, this hatred further increased due to the following causes :

First, as related earlier, the ideological beliefs, rituals and the ceremonies of the Radha Soamis of the Agra Centres such as taking Charan Amrit and Mukh Amrit of their Gurus, the worship of Kharauns of Soami Ji Maharaj and his Samadh, performing Arti of their Guru, etc.³⁷ were disliked by the orthodox Sikhs of the Punjab. The latter mocked at them and passed derogatory remarks against the Radha Soamis.

Secondly, the Sikhs were of the opinion that the founder of the Faith, Seth Shiv Dayal Singh had written derogatory remarks against the Sikhs and the Adi Granth in his book Sarbachan.³⁸ At one place he observed :

"The present followers of Guru Nanak are no better. They kept the Granth Sahib wrapped in cloth, like a bundle, prostrate themselves before it in adoration, and perform the Arti ceremony (lamp waving ceremony) before it. They have been doing so for a long time, but never did the Granth say, 'Peace be upon you and Name within your heart'.³⁹

37. See above, PP. 249-251.

38. Bhai, Sewa Singh., Radha Soami Mat Parbodh, Punjabi, (Amritsar, 1934), PP. 112, 113.

Bhai, Sewa Singh collected all the articles concerning the Radha Soamis from his Weekly Khalsa Samachar (1931-1933), published them in a tract of 128 pages under the title Radha Soami Mat Parbodh in Punjabi. Moreover, Bhai Mohan Singh Vaid, Municipal Commissioner Tarn Taran, distributed one hundred copies of this tract free to the people in order to excite the religious feelings of the Sikhs against the Radha Soamis. (Radha Soami Mat Parbodh, PP. 1, 127, 128).

39. Sarbachan Prose, Para No. 27, P. 78.

Such statements of Seth Shiv Dayal Singh very much annoyed the orthodox Sikhs and thus they in return started criticising the Radha Soamis.

The third factor responsible for antagonising the orthodox Sikhs was that S. Sawan Singh had compiled a volume of 692 pages entitled, Shabad Di Mahima Dey Shabad selecting 848 Shabad as well as 14 biographies of different Saints and Bhagats from the Adi Granth. In 1909, he got it published in Punjabi under his name.⁴⁰ Criticising this volume, the Sikhs opined,

"S. Sawan Singh is misinterpreting the Holy Granth Sahib and he is trying to spoil and corrupt the sikh community; his cardinal object of compiling this volume is to convert the Sikhs to the Radha Soami Faith. He is not less than Mirza of Qadian." 41

Fourthly, ideologically, the Sikhs differed from the Radha Soamis. The former believe that Guru Gobind Singh, the tenth Guru, had enjoined upon them to look upon the Adi Granth as their only Guru in future.⁴² Accordingly, the Sikhs hold the book in great reverence and bow before it as the Sanatanist Hindus bow before their idols and similarly when bowing they throw

40. Sawan Singh, (compiler) ., Shabad Di Mahima Dey Shabad, Punjabi, (Lahore, samvat 1993), pp. 18-35.

41. Bhai, Sewa Singh., op. cit., p. 124; Prem Parcharak, Weekly, Urdu, August 24, 1931, (Dayal Bagh Agra), p. 3.

42. Narang, Gokul Chand., Transformation of Sikhism, (Lahore, 1945), p. 169.

coins before it.⁴³ Besides, till recently, the Adi Granth was worshipped with bells and candles like idols in Hindu temples and full Arti was performed.⁴⁴ But, the Radha Soamis did not believe in this theory. They strictly believe in the living Guru or contemporary Guru. As stated earlier, they feel that in God-realization, the practice of Surat Shabd Yoga is required. It is a highly technical process which cannot be attained merely by the perusal or recitation of the scriptures. It can only be learnt by personal contact with a living Guru. That is why, the Radha Soamis, do not regard the Adi Granth or their own scripture Sarbachan as Guru.⁴⁵ Thus, on account of this ideological difference, the orthodox Sikhs opposed the Radha Soamis.

Finally, in the early 1930's, lot of construction work was going on in the Dera Baba Jaimal Singh, Beas and it was developing very fast. It had become permanent head office of the Radha Soami Movement in the Punjab. Its head, S. Sawan Singh was spreading the principles of the said Movement with great zeal.

-
43. Narang, Gokul Chand., op. cit., P. 169. Also see, The University of Chicago., The New Encyclopaedia Britannica, Micropaedia, Volume VIII, (Chicago, 1973-74), P. 373; Upadhyaya, Ganga Prasad., The Light of Truth, English Translation of Swami Dayananda's Satyarth Prakasha, (Allahabad, 1956), P. 525.
44. Narang, Gokul Chand., op. cit., P. 170.
45. See above, pp. 142-147. Also see, Rasala Sari Duniya, Monthly, Punjabi, May 1948, (Dera Baba Jaimal Singh, Beas), P. 184.

The people of various communities were becoming his followers in large number.⁴⁶ On seeing phenomenal progress of this Movement, some enthusiastic orthodox Sikhs of this area felt the need of founding some organisation to curb the activities of the Radha Soamis in the Punjab.

FOUNDING OF THE SHIROMANI RADHA SOAMI MAT VICHARNI SABHA

On January 15, 1931 the Shiromani Radha Soami Mat Vicharni Sabha was founded by Giani Harcharn Singh Labana of village Nangal Labana, District Kapurthala. He was helped by Sant Prem Singh, the president of Makhan Shahi Committee of

-
46. Beas Initiation Record., Register No. 1, Volume No. 1 to Volume No. 4, Urdu, from December 9, 1884 to February 2, 1931.

Whereas the number of the followers in 1903 was 2,345, it rose to 33,954 in 1930. Khushwant Singh is not right when he remarks that, "It is impossible to verify the number as the Radha Soamis do not form a distinct and separate sect and are not therefore listed in the census" (A History of the Sikhs, Volume II, p. 127). The present writer feels that Khushwant Singh, neither visited the Beas head office of the Radha Soamis in the Punjab, nor studied the Census Reports before making such statement. As the correct number of the Radha Soamis is available in the Beas Initiation Record, as well as in the Census Reports. The Census Report, 1911 bears the number of the Radha Soamis 4,293 and subsequently the Census Report, 1931 bears the number 5,386. (Census Report, 1911, XIV, p. 141; Census Report, 1931, XVII, p. 301).

Bunga Labana at Baba Bakala, District Amritsar.⁴⁷ The head office of the Shiromani Radha Soami Mat Vicharni Sabha was set up in Bunga Labana, at Baba Bakala, situated three miles away from Dera Baba Jaimal Singh, Beas. The Executive Committee of this Sabha was formed after a well attended meeting and the following were elected its office-bearers:

1. Jamadar Khushal Singh of Baba Bakala, President.

47. Based upon my personal interview with Giani Harcharn Singh Labana, founder and General Secretary of Shiromani Radha Soami Mat Vicharni Sabha, Baba Bakala, District, Amritsar. (hereafter referred to as Personal interview with General Secretary).

I had an interview with the help of Giani Partap Singh Ex. Jathedar of Shri Akal Takhat, Amritsar, with Giani Harcharn Singh Labana, founder and General Secretary of Shiromani Radha Soami Mat Vicharni Sabha of Baba Bakala, on December 31, 1978. At that time, Giani Harcharn Singh had been admitted to Guru Teg Bahadur Hospital at Amritsar and was operated upon by Dr. Sethi and he was lying in bed No. 25 in Dr. Karam Singh Ward on the fourth storey. We made some enquiries regarding the said Sabha. Albeit, he responded cheerfully yet feeling the difficulties of the present writer, he postponed the talk and asked to meet him on the following day. In the meanwhile, he arranged his personal diaries and old papers with the help of his son, Sardar Sampuran Singh, M.B.B.S. student of Guru Teg Bahadur Hospital, Amritsar. On January 1, 1979, the present writer got written permission from the Doctor incharge of Surgical Ward to seek the interview with Giani Ji. Our talk lasted for two days. He gave some important information regarding the said Sabha from his personal records. The writer noted the whole interview in Urdu because Giani Ji could read and write well this language. Ultimately on my request, he read the whole matter and signed it gladly. After that, the present writer met Bibi Lajo (Lajwanti) at her residence, 78-A, Laurance Road, Amritsar. She is a widow and she spent the best part of her life (from 1916 to April 15, 1948) in serving her Guru S. Sawan Singh at Dera Baba Jaimal Singh, Beas. The whole information given by Giani Harcharn Singh Labana was discussed with her. She also took it correct and also gave me some important information regarding research. Lastly she signed it gladly.

2. Babu Basant Singh of village Chhapywali, Vice-president.
3. Giani Harcharn Singh Labana of village Mangal Labana, General Secretary.
4. Major Lachman Singh, Additional Secretary.
5. Members : Giani Ujjagar Singh, Jathedar Amar Singh, Babu Chait Singh and Sardar Kartar Singh Thekedar of Beas.⁴⁸

OBJECTS OF THE SHIROMANI RADHA SOAMI MAT VICHARNI SABHA*

The aims of the Sabha were : (i) to strengthen the opposition to the Radha Soami Faith with the help of the natives of the surrounding villages such as - Baba Bakala, Baraich, Buddha-Theh, Balsarai, Beas, (ii) to spread Sikhism among the people of the surrounding villages, (iii) to criticise and condemn the activities of the Radha Soamis, (iv) to erect a Gurdwara opposite to the Dera of Radha Soamis at Beas.⁴⁹

According to Giani Harcharn Singh Labana, General Secretary of the Sabha, the Radha Soamis of Beas were misinterpreting the Adi Granth and were spoiling and corrupting the common people. They announced with the beating of drums in the surrounding villages that without any distinction of caste, creed, sex and social status, any one could become the member of the Sabha. He or she had to pay only five paise per month for its membership. Due to very nominal membership fee, about five hundred persons became its members within a short time.⁵⁰

48. Personal interview with General Secretary.

* The Shiromani Radha Soami Mat Vicharni Sabha is cited hereafter as Vicharni Sabha.

49. Ibid.

50. Ibid.

ACTIVITIES OF THE VICHARNI SABHA

FOUNDING OF GURDWARA NANAKGARH BEAS

To start with some members of the Vicharni Sabha used to carry the Adi Granth with great pomp and show from Baba Bakala to Dera Baba Jaimal Singh, Beas. They performed their programmes in open fields opposite the Dera under the guidance of Giani Harcharn Singh Labana. He gathered the natives of the adjoining villages and school children to celebrate the monthly programmes.⁵¹ On the other side, S. Sawan Singh conducted monthly Satsangs and addressed a large gathering of his disciples who had come from far and near. In order to disturb the discourses of the Great Master, the Vicharni Sabha used to start its programmes with the commencement of the Radha Soami Satsang. The members of the Vicharni Sabha not only criticised the Radha Soamis but also distracted the Satsangis by reciting loudly poems, songs and hymns from the Granth Sahib. Often they arranged games like Kabaddi, tug-of-war and wrestling,⁵² in order to divert the attention of the followers of the Radha Soami Movement. This continued for one year.

51. Personal interview with General Secretary.

52. Kapoor, Daryai Lal., Dharti Par Swarg, Hindi, (Jullundur, 1975), p. 113.

Seeing the success of the Vicharni Sabha at Beas, Jawahar Singh, the president of Darbar Sahib Committee Amritsar suggested to give financial help to it.⁵³ In April, 1932, a plot of land measuring nine Kanals opposite Dera Baba Jaimal Singh, Beas was purchased from Santa Singh Jat of village Baraich, District Amritsar, for rupees one thousand.⁵⁴ This place was to become the centre of activity of the Vicharni Sabha. The sale deed of this plot was registered by Santa Singh in favour of Vicharni Sabha through Jamadar Khushal Singh and Giani Harcharn Singh Labana.⁵⁵

On Sunday, May 29, 1932 a huge congregation assembled at the newly established centre. Among those present included prominent Akali leaders and orthodox Sikhs. After doing Ardas (prayer), Sant Bhagwan Singh of village Malla, District Gurdaspur, laid the foundation stone of 'Gurdwara Nanakgarh, Beas.'⁵⁶ In June 1932, a room of this Gurdwara was completed and the Adi Granth was installed in it. Bhai Gurdit Singh of village Nurpor Labana, District Kapurthala, was appointed the first Granthi (incharge of the Sikh scripture) of this

53. Personal interview with General Secretary.

54. Ibid. Also see my article on 'Shiromani Radha Soami Mat Vicharni Sabha', Proceedings of Punjab History Conference, Thirteenth Session, March 1979, (Punjabi University, Patiala), P. 270.

55. Personal interview with General Secretary.

56. Ibid.

Gurdwara. He was paid ten rupees per month on behalf of the Vicharni Sabha.⁵⁷ The Granthi recited Asa-Di-War early in the morning and Sodar-Reh-Ras in the evening.

On the occasion of monthly Satsangs, the Vicharni Sabha, with a view to disturb the meetings of the Radha Soamis, started arranging Diwans (sikh religious assembly) in its Gurdwara. These Diwans were often attended by the Ragi Jathas (parties of musicians), Akali Jathas of different districts of the Punjab, and other preachers of different organisations of the Sikhs. On different occasions the leaders of the Akali party such as Master Tara Singh, Jathedar Udham Singh Nagokay⁵⁸ and the preachers of 'Sarab Hind Sikh Mission' delivered fiery speeches against the Radha Soamis.⁵⁹

In January 1932, the Vicharni Sabha started presenting silver medals to those scholars who delivered speeches against the Radha Soamis at Gurdwara Nanakgarh, Beas. These medals were

57. Personal interview with General Secretary.

58. Master Tara Singh and Jathedar Udham Singh Nagokey were active leaders of the Akali Party. (For details, see Giani, Partap Singh., Akali Laher Dey Mahan Neta, Punjabi, (Amritsar, 1967), pp. 137-149.

59. Personal interview with General Secretary; Personal interview with Bibi Lajo of Amritsar; Prem Parcharak, Weekly, Urdu, August 3, 1931, (Dayal Bagh Agra), p. 6.

DOCUMENT — 3



25374 (10/1/1944)

made of pure silver.⁶⁰ On its obverse were inscribed such words as "Shiromani Radha Soami Mat Vicharni Sabha Baba Bakala presented to ...". The learned preachers of the Sikhs tried their best to win the medal on monthly programmes held at the said Gurdwara Beas. They used to prepare their speeches after a thorough study of the publications of the Radha Soami Faith. In their speeches, comparison of the Radha Soamis and the Sikhs was made with the object of condemning the living Guru and to support the Gurbani or the writings of the Adi Granth.⁶¹ Most outstanding speaker was awarded the medal referred to above. In January 1932, Giani Partap Singh the present Editor of Gian Amrit periodical, was considered the best orator and writer and he was awarded the medal on behalf of the Vicharni Sabha at Beas.⁶² This practice continued till 1944, but later on, it was stopped because the Vicharni Sabha had no funds.⁶³

The Vicharni Sabha not only opposed the Radha Soami Movement by arranging Diwans and speeches but its General

60. Personal record and private papers of Giani, Partap Singh (Ex. Jathedar of Shree Akal Takhat Amritsar), the present Editor of Gian Amrit, periodical, Punjabi, Amritsar. Basta No. 1., File No. 3, Private papers regarding Radha Soamis. (hereafter referred to as Basta No. 1. File No. 3. Private Papers.

The height of this medal was 2.3 inches and breadth 1.5 inches, its weight two tolas.

My thanks are due to Giani, Partap Singh who allowed me to make use of his personal record including private papers regarding the Radha Soami Movement.

61. Basta No. 1, File No. 3 Private Papers.

62. Ibid.

For a facsimile of the medal awarded to Giani Partap Singh, see Document - 3, facing page 271.

63. Ibid.

Secretary also got published several tracts in Punjabi and distributed them free of cost in monthly congregations at Beas.⁶⁴ Some of the important tracts were : Viakhian Sant Baisakha Singh; Banta Singh Di Had Biti; Radha Soami Mat Nirnya; Radha Soami Mat Darpan; Radha Soami Prashnawali and Radha Soami Mat parbodh. Most of them were also published in such newspapers of the Punjab, as The Khalsa Samachar of Amritsar.⁶⁵

The Vicharni Sabha did not confine itself to Beas but with the help of other Sikh organisations carried on propaganda against the Radha Soamis almost in every important town of the Punjab.⁶⁶ Whenever, S. Sawan Singh visited such places as Abbottabad, Montgomery, Kohmari, Lahore, Amritsar, Rawalpindi and Sayyad Kasran, to deliver discourses, the members of Vicharni Sabha, Chief Khalsa Diwan and other Akali Jathas strongly opposed him. Sometimes, the Guru had to stop his

64. Personal interview with General Secretary.

65. Ibid.; Prem Parcharak, Weekly, Urdu, August 10, 1931, (Dayal Bagh Agra), P. 3.

66. Prem Parcharak, Weekly, Urdu, October 5, 1931 (Dayal Bagh Agra), P. 3.

Satsang and police had to be called to restore normalcy.⁶⁷

Giani Harcharn Singh Labana, General Secretary of Vicharni Sabha was a staunch opponent of S. Sawan Singh. His complaint was that he was badly beaten in 1933 by the Radha Soamis at Dera Baba Jaimal Singh, Beas.⁶⁸ He wanted to take revenge on S. Sawan Singh. He instigated one of S. Sawan Singh's disciples, Naitar Singh, to file a suit against the Guru in the Judicial Court at Amritsar. In the suit he said that the Guru had promised to make him see God within his physical body at the time of initiation. Naitar Singh alleged that at the behest of his Guru, he resigned from service and had to suffer a loss of eight thousands of rupees. But, the Guru had not fulfilled his promise. Therefore, either the loss of a huge amount should be recovered from the Guru or he should show God to Naitar Singh.⁶⁹

67. Sher-i-Punjab, Urdu, January 28, 1934, (Lahore); Riasat, Urdu, January 15, 1934, (Delhi); Personal interview with General Secretary; Chaddha, Harish Chander., Pita-put, Punjabi, (Chandigarh, 1973), pp. 83-89.

On October 24, 1932, S. Sawan Singh accompanied by his renowned disciples visited Rawalpindi in the West Pakistan. In the evening, when the Great Master (S. Sawan Singh) started his discourse, a number of Akalis armed with swords and spears reached there and sat in the congregation. After a few minutes, they started making noise. Ultimately, they were able to stop the Satsang. After that they started abusing the congregation including the orator. Whatever they could speak against the Radha Soamis, they did. The situation grew so tense that the opponents drew their swords to attack the audience and the speaker. But meanwhile, the police appeared on the scene and it restored order. The Great Master was then able to complete his discourse. (Julian P. Johnson., With a Great Master in India, (Delhi, 1975), p. 84).

68. Personal interview with General Secretary.

69. The Daily Partap, Urdu, June 14, 1934, (Lahore), p. 11.

In this case S. Sawan Singh appeared before the judge and made the following statement.

"Undoubtedly, God is within him and the process to reach and see Him had been explained to the claimant. But according to my instructions, he did not labour hard honestly, therefore, he could not meet Him (God)" 70

Ultimately, on June 12, 1934, the suit was dismissed and S. Sawan Singh was acquitted of the charge.⁷¹

After that, the General Secretary of the Vicharni Sabha paid his attention to the completion of the construction work of the Gurdwara Nanakgarh, Beas. On November 22, 1936, he made a request for four hundred rupees to the Executive Committee of the Local Gurdwara Parbandhak Committee, Baba Bakala.⁷² The latter, in its meeting held on November 25, 1936, sanctioned rupees 125.00 only to the Vicharni Sabha as advance and its demand of four hundred rupees was kept pending. The proceedings of this meeting were transmitted to the head office of Shiromani Gurdwara Parbandhak Committee, Amritsar, for its final approval.⁷³

The General Secretary of the Vicharni Sabha again approached the Local Gurdwara Parbandhak Committee, Baba Bakala, for monetary aid for the completion of the building.

70. Chaddha, Harish Chander, op. cit., p. 87.

71. The Daily Partap, Urdu, June 14, 1934, (Lahore), p. 11.

72. Unpublished Record of Shiromani Gurdwara Parbandhak Committee, Amritsar, (Punjabi), File No.6-A-42, Year 1926-38, Resolution number 102, dated 25.11.1936. (hereafter referred to as File No.6-A-42 and resolution number alongwith its date).

73. Ibid.

But, during the year 1937 to 1942, he received a meagre amount.⁷⁴ With this money it was not possible to construct the building. In 1945, he also made an attempt to hand over the possession of the Gurdwara Nanakgarh, Beas to the Local Gurdwara Parbandhak Committee, Baba Bakala.⁷⁵ The latter, after accepting the proposal, referred this matter to its central body (Shiromani Gurdwara Parbandhak Committee) at Amritsar, for its final approval.⁷⁶ In 1951, the Shiromani Gurdwara Parbandhak Committee, Amritsar, wanted to know the terms from the Local Gurdwara Parbandhak Committee, Baba Bakala, about taking over the possession of Gurdwara Nanakgarh, Beas, from the Vicharni Sabha.⁷⁷ However, in 1945, a Government Primary School started functioning in the building of Gurdwara Nanakgarh, Beas. When this fact came to be known to the Shiromani Gurdwara Parbandhak Committee, Amritsar, it advised

-
74. In 1937, 1939, 1940 and 1942 he got rupees - 200.00, 100.00, 50.00 and 25.00 respectively. For details, see File No. 6-A-42, year 1926-38, Resolution No 123, dated 17.8.1937; File No. 6-A-42, year 1938-39, Resolution No. 90, dated 11.1.1939; File No. 6-A-42, year 1940-41, Resolution No. 70, dated 17.4.1940; File No. 6-A-42, year 1938-43, Resolution No. 845, dated 27.2.1942.
75. File No. 6-A-42, year 1943-49, Resolution No. 400/6, dated 21.4.1945.
76. File No. 6-A-42, year 1943-49, Resolution No. 420, dated 17.9.1945.
77. File No. 6-A-42, year 1949-52, Letter No. 293, dated 6.4.1951.

its subordinate body Baba Bakala against taking over the possession of the Gurdwara Nanakgarh, Beas.⁷⁸

The Vicharni Sabha tried to suppress the Radha Soami Movement. It opposed the Radha Soamis for one decade with great enthusiasm. However, the Sabha could not gain much ground and failed to achieve its objects due to the following reasons :

There is no doubt, in the beginning, the people gave it good response but with the passage of time, on seeing its strictness and opposing nature, they hated it. People thought that the Vicharni Sabha except criticising the Radha Soamis did nothing for their welfare. Neither it provided board and lodging facilities to the visitors nor it improved the condition of the Gurdwara.⁷⁹ While on the other hand, in the Dera Baba Jaimal Singh, Beas, the Radha Soamis provided all the afore-mentioned facilities to the visitors irrespective of the fact whether they were the followers of the Master or not. It is interesting to observe that the demonstrators against the Radha Soamis often took food from the free langar of the Dera and were surprised at the affectionate behaviour of the

78. File No. 6-A-42, year 1949-52, Resolution No. 1095, dated 18.8.1951; Personal Interview with General Secretary.

79. Personal Interview with Bibi Lajo of Amritsar.

Sewadars (votarists) and the Great Master.⁸⁰

Secondly, S. Sawan Singh used to explain the teachings of the Sikh Gurus and the Radha Soamis in his discourses fearlessly. Sometimes, even the opponents were amazed at his Satsangs. For instance, once, Master Tara Singh alongwith his some Akali comrades attended S. Sawan Singh's Satsang at Kalu-Ki-Bar. They observed it very minutely and in the end they remarked :

"We are really surprised, how the people of hilly area are taking interest in the Bani of the Adi Granth. They listened to you peacefully with great love and devotion sitting just like statues." 81

On the other hand, the propoganda done by the Vicharni Sabha against the Radha Soamis - calling them the man worshippers, believers in ghosts, eaters of remaining victuals, etc. - was quite false. This reduced the credibility of the Vicharni Sabha among the people. Due to these reasons, some of its active members left the Sabha and joined the Radha Soami Movement.⁸²

80. Kapoor, Daryai Lal., Dharti Par Swarg, P.113.

In the 1930's there was neither a hotel nor a restaurant to take food and the Vicharni Sabha could not arrange food for the visitors. The latter had to go to the langar of the Radha Soamis for food.

81. Kapoor, Daryai Lal., op. cit., P. 106.

82. Charan Singh., The Master Answers, (Delhi, 1966), pp. 453-54. Also see Rasala Sari Duniya, Monthly, Punjabi, November 1947, (Dera Baba Jaimal Singh, Beas), P. 79.

Finally, another factor responsible for the failure of the Vicharni Sabha was the scarcity of funds. From its very start, it was an independent organisation of some enthusiastic persons. And so it had to run its programmes on its own. Its General Secretary tried his utmost to meet the expenses by selling printed tracts, collecting donation from the villagers and making appeals to the Local Gurdwara Parbandhak Committee, Baba Bakala, but could not be successful in his mission.⁸³ On the other hand, the financial condition of the Radha Soami Movement was very strong because some of the disciples of the Great Master were wealthy and they donated large amounts.⁸⁴ Thus, due to the scarcity of funds the Vicharni Sabha could not check the growth of the Radha Soami Movement in the Punjab.

We may sum up that the Vicharni Sabha was founded by some orthodox Sikhs in the early 1930's to oppose the Radha Soami Movement in and around Dera Baba Jaimal Singh, Beas. It tried its best to strengthen the opposition in the region. It started to construct the Gurdwara Nanakgarh, Beas in 1932 opposite the Dera Baba Jaimal Singh, Beas, with its main

83. Personal Interview with General Secretary.

84. Kapoor, Daryai Lal., Firdause Bareen Bar Rue-Zameen, Urdu, (Delhi, 1968), P. 86.

Raja Ram, gold merchant of Rawalpindi presented one golden Karandi (trowel) and one Tasla (Big plate) of silver to his beloved Guru in 1934 at the time of founding the Satsang Ghar No. 3.

object of opposing the Radha Soami Movement. For full one decade the opposition remained virulent but the Sabha could not pull on for a longer time due to financial difficulties.

Ultimately, it had to stop propoganda against the Radha Soamis in 1945. Even the Gurdwara which the Sabha had established could not function at Beas. It was converted into a school.

THE RADHA SOAMI AND THE NAMDHARI MOVEMENTS

There are many differences among the followers of both the movements. The Namdharis strictly believe in Guru Gobind Singh's Granth only. Guru Gobind Singh is the real Guru. The converts are allowed to read Gobind Singh's Granth⁸⁵ only and no other book.⁸⁶ They believe in Amrit or baptism in the manner of Guru Gobind Singh.⁸⁷ They strictly observe five Ks - Kes (unshorn hair), Kanga (comb for the hair), Kachha (shorts), Kara (iron bangle) and Kirpan (sword).⁸⁸ They also keep a woollen rosary, put on white dress and have a white turban tied in a straight manner or Sidha pag and by putting on such appearance, they are easily distinguishable from the rest of the Sikhs.⁸⁹ Mechanical recitation of the Granth Sahib, use of musical instruments, veneration of some places at village

85. Bajwa, Fauja Singh., Kuka Movement, (Delhi, 1965), p. 23.

This refers to the Sikh Scripture, the Holy Granth, which was given its final shape by Guru Gobind Singh.

86. Ibid., p. 23.

87. Ibid., p. 22.

88. Ibid., p. 20; Loehlin, C.H., The Sikhs and Their Scriptures, (Lucknow, 1964), p. 70.

89. Bajwa, Fauja Singh., op. cit., p. 22.

Bhaini Sahib, Warni, Hawans, burning of Ghee lamps, Ardas (prayer) before departure, etc. are strictly observed by the Namdharis.⁹⁰ Besides observing these rituals, it may be mentioned that the Kukas have always taken interest in the politics and support the Indian National Congress.⁹¹

On the other hand, the Radha Soamis **do** not believe in any particular holy book. They show equal respect to the Adi Granth of the Sikhs, the Sarbachan of Soami Ji Maharaj, the Bible of the Christians and holy books of other religions.⁹² They also quote in their Satsangs from the writings of the past saints irrespective of distinction of their caste and creed. Neither they believe in having any mark of distinction such as - five 'KS', dress nor they have any veneration place just like that of the Kukas, nor they perform Hawans, Ardas, etc. They avoid external rituals and ceremonies, because all these are not helpful in God-realization. The Radha Soamis have no

90. Punjab District Gazetteers, Ludhiana, 1970, (Chandigarh, 1970), PP. 639-641.

The places of veneration of the Namdharis at village Bhaini Sahib are : (i) Thara, Harimander, (ii) Loh, (iii) Ramsar, Sarowar, (iv) Diwan-Wala Makan or Mander, (v) Akalbunga, (vi) Gaddi Sahib, Chubara, (vii) Hawan Kund, (viii) places of prayer connected with Guru Partap Singh, (ix) Warni. (for more details, see Appendix-D).

91. Nahar Singh., A short account of the Kukas or Namdharis, (Delhi, n.d.), PP. 17,18; Nirikhiak, Half yearly, Punjabi, March 1978, (Ludhiana), P. 42.

92. The Illustrated Weekly of India, March 18, 1973, (Bombay), PP. 13-14.

temple with a particular book for worship but only a raised platform as well as a big hall where the Guru sits to deliver a discourse.⁹³ They do not perform any type of Kirtan (hymn singing) with the help of musical instruments because they believe that music diverts people's minds from the meaning of the hymns to the simple enjoyment of sound.⁹⁴ They believe in listening to the discourse of their Guru and meditate in silence.⁹⁵ Although, the Radha Soami Gurus of Beas as well as many of their Sikh adherents remain Kesadhari (one who has hair on his head) yet they neither believe in pahul (baptism) nor in the militant traditions of the Khalsa of Guru Gobind Singh.⁹⁶ The Kesadhari and Sahajdhari (one who cuts hair) are treated alike among the Radha Soamis. Moreover, they do not believe in casteism and take no interest in politics.

Despite these differences, the Namdharis and the Radha Soamis have remained on friendly relations. However, they have some common features also. The Radha Soamis strictly observe vegetarianism. They abstain from all flesh foods including meat, fish, fowl, eggs and any food containing their essence. They consider all forms of alcoholic drinks, poison to the body, mind and the soul. The present Master of the Radha Soamis

93. Khushwant Singh., A History of the Sikhs, Volume II, (New Delhi, 1977), P. 127.

94. Ibid., P. 127.

95. The Illustrated Weekly of India, March 18, 1973, Pp. 13, 14.

96. Ibid., Pp. 13, 14; Khushwant Singh., op. cit., P. 127.

is of the opinion that spiritual progress is not possible so long as one is using these harmful substances.⁹⁷ Similarly, the Namdharis are also vegetarians and do not use intoxicants like liquors, opium, etc.⁹⁸

Secondly, the followers of both the movements strictly believe in simple living. Among them begging is strictly prohibited, charity is recommended but professionalism associated with it is denounced. Both believe in performing simple marriages, simple birth and death ceremonies and are against idol worship and Samadh worship. In addition, daily meditation early in the morning at 3 A.M. is followed by both.⁹⁹

Finally, both strictly believe in living Guru. The Kukas are of the belief that "any lifeless object cannot have the soul and mind without which it is impossible to impart knowledge and enlightenment to the digressed human beings."¹⁰⁰ On the other

97. For details, see above, pp. 159-160.

98. Bajwa, Fauja Singh., op. cit., pp. 25, 26; Khushwant Singh., op. cit., p. 129; Chaturvedi, Parshuram., Utri Bharat Ki Sant Parampara, Hindi, (Paryag, Samvat 2008), p. 364; Amar Bharti, (compiler), Kuka Andolan: Kujh Chonwey Leikh, Punjabi, (1967), pp. 57, 93; Nirikhiak, Half yearly, Punjabi, March 1978, (Ludhiana) pp. 14-16; Health and Food, Monthly, May 1977, (Delhi), p. 1.

99. Khushwant Singh., op. cit., pp. 128, 129; Bajwa, Fauja Singh., op. cit., pp. 25-26; Radha Soami Teachings, p. 316.

100. Gursikhi Vichardhara, Half yearly, Punjabi, September 1977, (Ludhiana), p. 72.

For details regarding Kukas' belief in living Guru, see Maher Singh., Koor Na Pujey Sach Noo, So Gharat Gharley, Punjabi, (Jullundur, Samvat 2030), p. 138; Chaturvedi, Parshuram., op. cit., p. 364; Amar Bharti, Sikh Itihas Tey Kuky, Punjabi, (Delhi, n.d.), p. 159; Sunkhatravi, Atma Singh., Sikh Guru Parampara, Punjabi, (Jullundur, Samvat 2034), pp. 149, 150; Warlam, Monthly, Punjabi, December to February 1978, (Jullundur), p. 24; Satyug, Weekly, Punjabi, August 24, 1978, (Sri Jiwan Nagar, Sirsa), p. 2; Satyug, Weekly, Punjabi, October 5, 1978, (Srijiwan Nagar, Sirsa), p. 4.

hand, the Radha Soamis also strictly believe in living Guru and in serving him with body, mind and soul. In addition to these common features, another following reason is also responsible for friendly relations between the two movements.

It is said that Sardar Sher Singh, the grand-father of S. Sawan Singh, was the disciple of Satguru Ram Singh, the Head of Namdhari Movement.¹⁰¹ He used to visit village Bhaini (the head office of Namdharis) alongwith his grand-son on the occasion of Holla Mohalla and Baisakhi. Ram Singh loved this lad too much. Once, he prophesied and said to Sher Singh,

"This lad (Sawan Singh) is a hero of your family and he would be a highly spiritual man in future!"¹⁰²

His prophecy proved true and S. Sawan Singh was assigned Gurugaddi of Beas Centre in 1903 here he remained Head of the Radha Soami Movement till 1948.¹⁰³ On the other hand, S. Partap Singh remained the Head of the Namdhari Movement from 1906 to 1959.¹⁰⁴ The leaders of both the movements exchanged

101. Arur Singh., Hazuri Sakhian, Urdu, (Amritsar, n.d.), P. 53.

102. Rasala Sari Duniya, Monthly, Urdu, March 1952, (Dera Baba Jaimal Singh, Beas), P. 19.

In the beginning, S. Sher Singh was the disciple of Satguru Ram Singh. Later on, he, being compelled by unfavourable circumstances, left the Namdhari movement. He took initiation from Baba Jaimal Singh in February 1899 at village Mahman Singh Wala and became a follower of the Radha Soami Faith. (Manuscript No. 1, P. 326; Rasala Sari Duniya, Monthly, Urdu, June 1957, (Dera Baba Jaimal Singh, Beas), P. 5).

103. See above, PP. 54-56.

104. Kavi, Pritam Singh., Shri Bhaini Sahib, Punjabi, (Delhi, 1978), P. 6.

visits with the feelings of love and devotion. For example, in 1940's, S. Partap Singh purchased about five hundred acre land for thirty lakhs of rupees in order to establish a Namdhari Colony, Sri Jiwan Nagar, for his followers, near village Otto, Tehsil Sirsa, District Hissar (Haryana). He invited S. Sawan Singh of Beas to attend the Akhand Path (reading of the whole Adi Granth continuously) ceremony. The latter accompanied by his sons, grand-son and some renowned Satsangis attended the function on February 16, 1947.¹⁰⁵ The leaders of both the movements delivered a speech from the same stage and they were shown every respect by the audience.¹⁰⁶

Then, after the death of S. Sawan Singh (April 2, 1948), the Gurugaddi of Beas Centre was given to Sardar Bahadur Jagat Singh on April 13, 1948.¹⁰⁷ S. Partap Singh alongwith some of his Namdhari disciples, attended this succession ceremony.¹⁰⁸ After the demise of Sardar Bahadur, the Gurugaddi was assigned to the present Maharaj Charan Singh Grewal on November 4, 1951. This succession ceremony was also attended by the same Head of the Namdhari movement.¹⁰⁹ Similarly, after the death of

105. Munshi Ram., Ruhani Diary, Part II, Hindi, (Jullundur, 1976), pp. 357, 358.

106. Sarab Hind Namdhari Vidiyak Jatha., Sri Satguru Partap Singh Ji Simeriti Calendar, Samvat 2027. (Sri Jiwan Nagar, Samvat 2027), p. 3.

107. Munshi Ram., Ruhani Diary, Part III, Urdu, (Delhi, 1966), p.2.

108. Ibid., p. 2.

109. Ibid., p. 224.

the Namdhari Head, S. Partap Singh (August 22, 1959), the Gurugaddi was given to the present Satguru Jagjit Singh on September 10, 1959.¹¹⁰ On this occasion, the present Master of the Radha Soamis of Beas Centre accompanied by his younger brother Captain Parshotam Singh Grewal attended this function. The Namdharis paid high respect to Maharaj Charan Singh and called him "Shri 108 Maharaj Charan Singh Ji Maharaj Radha Soamis Beas."¹¹¹ Thus, the relations between the Radha Soami and the Namdhari movements remained cordial and friendly from 1903 to 1974. The Heads of both the movements maintained strong social bonds attending the above said functions of each other.

We may sum up that the Radha Soami Movement was disliked and opposed by the Arya Samajists and the orthodox minded Sikhs in the Punjab. The latter by forming Shiromani Radha Soami Mat Vicharni Sabha tried their best to check its spread. Particularly, the opposition remained virulent during the period of S. Sawan Singh (1903 - 1948). However, the attempts of the the opponents failed to curb the rise and growth of the Radha Soami Movement because of its simple teachings and universal love without distinction. The relations of the Namdharis and the Radha Soamis have remained friendly from the very outset because of some common features in their principles and approach.

110. Wariam, Monthly, Punjabi, December to February, 1978, (Jullundur), pp. 40-42; Kavi, Pritam Singh., op.cit., p.42.

111. Wariam, (quoted above), p. 42.

CHAPTER VIII

CONCLUSION

By the second half of the nineteenth century, many perversions had crept into the religious beliefs and practices in the Punjab. The religious places - temples, mosques and Gurdwaras - were almost being used by the priests as if they were their family estates. Whether they were Hindus, Sikhs or Muslims, the Punjabis had forgotten the code of conduct prescribed by their earlier saints to attain salvation.

Under the circumstances many revivalist movements sprung up among the three major communities of the Punjab and some religious revivalist movements that had sprung up in the nineteenth century in other parts of India also entered the Land of the Five Rivers. The prominent movements of the latter category were the Brahma Samaj, the Arya Samaj and the Radha Soami. All of them had attempted to simplify the religious beliefs and sought to bring about a spiritual renaissance. They were, however, not attended with the same degree of success in their primary and widely acclaimed purpose of reforming the evil practices in the religious life of the Punjabis as a whole.

The Brahma Samaj, founded by Raja Ram Mohan Roy in 1828, was the first to enter the Punjab with a bold and courageous declaration that religion was above the

distinction of caste and creed, but did not become a Punjabi movement. Influenced by the Western social behaviour the Brahmos did not become very popular in the Punjab and their number did not increase to more than a few thousand. And even these few thousand were Bengali professionals and government servants who eventually left Punjab after a stay ranging from two to three decades to settle down in the province of their birth and origin. Unlike the Brahmos, the number of Radha Soamis grew manifold after the first Punjabis took to it. Their number in the Punjab, Haryana, Delhi now runs into many lakhs. One important reason why this have been so is that Radha Soamis emphasised the Indian roots of its beliefs and retained the innate values of Indian philosophy and culture.

The Arya Samaj spread like wild fire in the Punjab ever since Swami Dayanand came to the Punjab and established the first Arya Samaj in the Punjab but it finally became a sectarian movement which succeeded in becoming the mouthpiece of the Hindus of the Land of the Five Rivers but more than reforming religious practices, it divided the Punjabis into somewhat hostile communities.

Radha Soami Movement in the Punjab apparently did not spread to the same extent as the Arya Samaj but it produced greater impact on the Punjabis as Punjabis. That was because the Radha Soamis, unlike the Arya Samajists, did not believe in the infallibility of the Vedas and the observance of the

Vedic rituals on the ground that the limit of the Vedas was only up to Brahm or Trikuti which was the second higher plane in the human body above the eyes, while God could be found in Sach-khand which was far beyond the Brahm. Moreover, the Radha Soami Faith did not lay any financial imposition on its members. One could become a member of the Arya Samaj only on agreeing to pay one per cent of one's total income to the Arya Samaj.¹ But this kind of payment was not compulsory for becoming a Radha Soami. Arya Samajists rejected the idea of having a Guru, whereas Radha Soamis believed that salvation could be attained only through the guidance of a living master by practising Surat Shabd Yoga. In philanthropic and educational fields, the Arya Samaj was far ahead of the Radha Soami Movement. The Arya Samaj took keen interest in establishing homes for the widows and orphans, and organised medical relief during the time of natural calamities. They also established many schools and colleges. The Radha Soamis on the other hand, had no such educational institutions, though they provide medical facilities at Dera Baba Jaimal Singh, Beas. Arya Samaj was against caste system and even introduced Shuddhi to bring into its fold non-Hindus. The Radha Soamis condemned caste system but primarily amongst their own followers. By raising

1. Sarva Deshak Arya Pratinidhi Sabha, Arya Samaj Key Niyam-upniyam, Hindi, (Delhi, 1967), pp. 3, 4.

the slogan of 'Back to the Vedas', the Arya Samaj fostered the feeling of Hindu nationalism and kindled the fire of communal consciousness in the country. The Radha Soami Movement, however, remained non-political. It limited its activities primarily to the religious fields. All the same, it did not split up the Punjabis and that was chiefly because it did not copy the Arya Samaj in magnifying the evils that had crept in the different religious establishments in the course of their long march through history.

The Radha Soami Movement in the Punjab had an edge even over the socio-religious reform movements which were exclusively Punjabi in their origin and character. That was particularly true of the movements that arose among the Hindus and the Sikhs before the emergence of the Radha Soami Movement in the Punjab such as Dev Samaj movement among the Hindus and Nirankari and Namdhari movements among the Sikhs. The Dev Samaj believed that the universe consisted of indestructible matter and force and there was no such thing as transmigration of soul. While becoming a member one was expected to pay rupees five as membership fee and thereafter paid rupee one as annual subscription for promoting activities of the Samaj.² The Dev Samaj like the Arya Samaj also opened some schools and colleges for imparting modern education together with religious

2. Kanai, P.V., Bhaqwan Dev Atma, (Delhi, n.d.), p. 368.

instructions. But like the Brahma Samaj and unlike the Radha Soami Movement, Dev Samaj became too secular and ignored the spiritual need of the wider Punjabi society in which it operated. The Radha Soami on the other hand, being a mystic Faith, laid the much needed emphasis on spiritualism. From that point of view, it needs to be noticed that it never had educational institutions of its own.

The Namdharis resembled the Radha Soamis in observing a social ethics which was similar to that of the Radha Soamis but lacking the catholicity of the latter. They observed total abstinence from alcoholic drinks and were vegetarians. They believed in the living Guru, advocated simple social ceremonies and opposed idol worship. However, unlike the Radha Soamis, the Namdharis believed in Guru Gobind Singh's Granth alone. Moreover, they were of the view that baptism, as enjoined more than two centuries ago, had to be passed through to become Khalsa. They, however, insisted on strict observance of some new external marks including wearing a dress to distinguish them from other Sikhs. They tied their turban in Sidha manner and that truly did distinguish them not only from other Sikhs but all others also. The Namdhari movement became a political movement and incurred the wrath of the British Indian Government. The Radha Soami Movement has remained

non-political all through its history and has mainly laid emphasis on spiritualism.

The Radha Soami Movement did not shy away from similarities and did not create any artificial singularities while emphasising the special message that it had for the society. It is worth noting that in the Punjab the Radha Soami Movement bore remarkable similarities to Sikhism. The Radha Soami Gurus believed in the teachings of the Sikh Gurus and while writing their books, profusely drew from the Adi Granth. In their Satsangs also they recite Shabdas of the Sikh Gurus and other Bhakti Saints as given in the Granth Sahib. However, the Radha Soamis refuse to identify themselves completely with the Sikhs. Unlike the latter, neither the Radha Soami Gurus nor their followers wear swords on their persons. They also do not believe in having other marks of distinction emphasised by the Khalsa brotherhood. Sikhism, for example, totally prohibits smoking but that is not insisted on to the same degree by the Radha Soamis. The latter maintain that the teachings of the saints were in existence before Guru Nanak and while delivering spiritual discourses, the Radha Soami Gurus use religious language and modes of thought that are dependent upon, or related to, many other religious traditions. Apart from Adi Granth, they also quote from the Vedas, the Upanishadas, the Bible, the Quran and the holy books of

other religions. Further, they do not accept the Sikh emphasis upon the Adi Granth as the Guru. They on the other hand, believe in a living Guru, who is the knower of the right path and without whom no spiritual progress could be made. Sikhism does not recognize the existence of any living Guru after their Tenth Master, Guru Gobind Singh.

It is difficult to determine with precision the relative extent of the success of the Radha Soami Movement as compared to the other contemporary socio-religious movements. We just do not have enough data based on authentic records on the number of Arya Samajists, Namdharis or followers of any movement other than the Radha Soami Movement in the Punjab. It is also not possible for us to determine as to how many among the Sikhs are the Nirankaris, the Namdharis and the Radha Soamis. We can, however, safely conclude on the basis of the present study that the Radha Soami Movement attracted followers from both the Hindus and the Sikhs of the Punjab in large numbers but who do not go about saying that they have ceased to be members of the religious communities in which they were born. That is because of the successful way in which the Radha Soami Gurus of the Beas Dera ran the Movement throughout the period covered by this study.

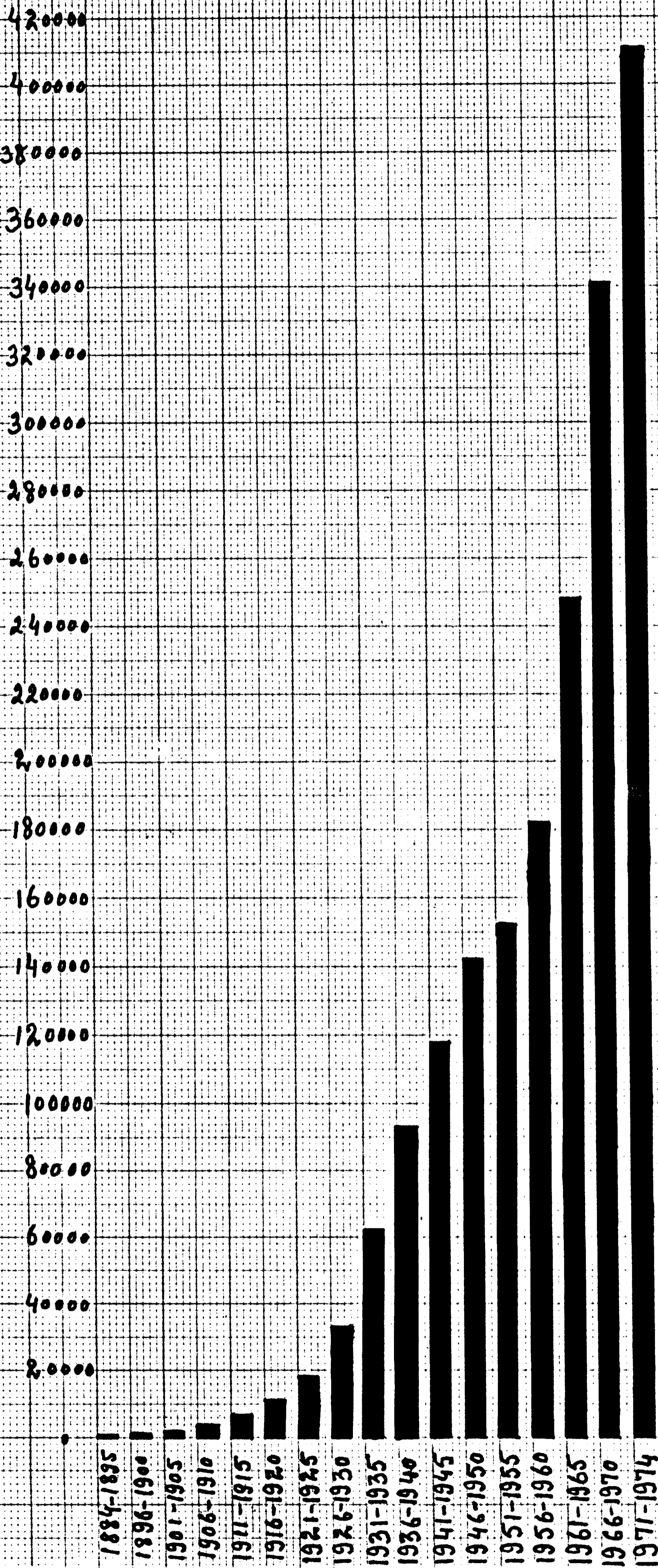
The Radha Soami Movement marched from one important milestone to another under their Gurus at the Beas Dera.

It began on a modest scale with Baba Jaimal Singh setting on the western bank of river Beas near a small village named Baraich. To begin with, his Dera was just a shoddy cabin on a waste land. After a few years, it grew into a mud-hut colony in the ravines and bed of the river. But in the 1970's Dera Baba Jaimal Singh has not only several magnificent multi-storeyed buildings but also about a thousand Pucca quarters fitted with a number of modern amenities. Sardar Sawan Singh, the second Guru (1903-1948), systematized the Movement and was mainly responsible for the rapid development of the Dera. Despite opposition from the people of the surrounding areas,³ he persisted in his earnest efforts to preach the tenets of Radha Soami Mat. By writing many books in different languages especially in Punjabi, he added a new dimension to spiritual leadership by bringing the esoteric teachings within the comprehension of the common people both in the urban and rural areas of the Punjab. Though Sardar Sawan Singh's successor, Sardar Bahadur Jagat Singh could guide the spiritual destinies of the Radha Soami Faith in the Punjab for hardly three years, he did not fail to continue the even tenor of the development and growth of the Movement. The present Guru, Maharaj Charan Singh, tried and tried with success to spread and consolidate

3. See above, pp. 265-267.

NO-V. GRAPH SHOWING THE ACCUMULATIVE FIGURES ABOUT THE GROWTH OF RADHA SOAMI'S FOLLOWERS OF RADHA SOAMI SATSANG BEAS, DERA BABA JAIMAL SINGH, DISTRICT AMRITSAR PUNJAB, INDIA. FROM 1884-1974.

NOTE: - One Square represents 2000 persons. (BY: O.P.OAL.)



the Movement. After becoming Guru in 1951, he has regularly visited some of the Satsang Centres at Delhi, Bombay, Ahmedabad, Calcutta, Madras, Poona, Nagpur, Bangalore, Chandigarh, Amritsar, Dehra Dun, Bhopal and other places to deliver discourses. In addition, he has undertaken long and frequent foreign tours to spread the message of Sant Mat. Thousands of people attend the Satsangs, scores of them discuss spiritual problems with him afterward and hundreds receive initiation. The Movement has many preaching centres in India where holding of weekly Satsangs has become a regular feature. Almost all the Indian States have many followers of this Faith, although their main concentration is in the Punjab, Haryana and Himachal Pradesh. Even many foreigners have evinced keen interest in it. The number of initiates till 1974, as the Beas Initiation Record reveals, was 4,10,314.⁴

The Movement drew strength from its emphasis on honest and righteous living. That was one of the cardinal points of the Movement as amply revealed by Charan Singh, the present Master, depending exclusively on his modest farming at Sirsa (Haryana) for the maintenance of his family. He never accepts any offerings or gifts from any one. The voluntary offerings given by the Satsangis and

4. See Beas Initiation Record from 1884 to 1974. For the accumulative figures about the growth of Radha Soami's followers of Radha Soami Satsang Beas from 1884-1974, see Graph No. V facing page 294.

non-Satsangis are all spent on Langar and for providing medical and allied facilities to the visitors at the Satsang Centre at Beas. In the social sphere, this Movement has tried to mitigate the evils of caste-system, Purdah system, living on begging and drinking. The present Master, after abolishing untouchability has created equality among his followers who mix freely with one another irrespective of their caste, colour, race, status, education and wealth, when they stay at Dera Baba Jaimal Singh, Beas. However, it may be observed that this kind of egalitarianism is not extended to make the Radha Soamis as an endogamous society. True, they dine together and easily mix with one another when they come to attend the Satsangs at Dera Beas. But, there is no such thing as marriages confined to the Radha Soamis inspite of the fact that the detractors of the Movement insist that this is because the leaders of the Movement do not have the strength to insist on Shudras (Harijans) and higher classes (Brahmins and Khatri) intermarrying despite joining the Radha Soami Movement.

The Radha Soami Movement had not been a timid Movement in the advocacy of genuine social reforms. It has attacked the prevailing malpractices in the religious sphere like human and animal sacrifice, idol worship, insistence in pilgrimages for search of God, fasts, mechanical recitation of holy books, etc. It has fearlessly laid stress

on the devotee connecting his soul current with the Celestial Sound Current through Simran and Dhyan and insisting that this can only be done under the guidance of a living Guru. According to Radha Soami Faith, it is the living Guru alone who leads the soul of the disciple caught up in the physical maelstrom back to the Supreme Lord.

A unique feature of the Radha Soami Movement in the Punjab between 1903 and 1974 was that it has been essentially a spiritual Movement and free from external ritualism. That point was clearly borne out by the Radha Soami's insistence that one need not change one's religion by birth to become the Radha Soami and that the Radha Soami brotherhood was open to all without any distinction of caste, creed or nationality. Individuals following almost all religions - Hindus, Sikhs, Mohammedans and Christians - have become the Radha Soami's followers of the Masters at Beas. Every year many foreigners visit Dera Baba Jaimal Singh, Beas in large number and some of them even get initiated in the Radha Soami Fold. During the Bhandara Satsangs, for example, when there is a large cross-section of humanity, the Dera becomes a meeting ground of many cultures where the devotees listen to their Guru and commit themselves to the common ideal of love for him. The common devotion to the same Guru gives

them inner strength and discipline of mind that sustain them. That there should have been occasional splits in the Movement were as much because of the 'personal Guru' in which the Radha Soamis placed their Faith as because of the dynamism attained by the Movement soon after its foundation in the Punjab. That these splits should not have weakened the Movement as a whole underlined the inherent strength guaranteed by the catholicity of its teaching and the refusal by the Beas headquarter to assume sectarian postures that most other socio-religious contemporary reform movements had tended to assume in the Punjab.

APPENDICES

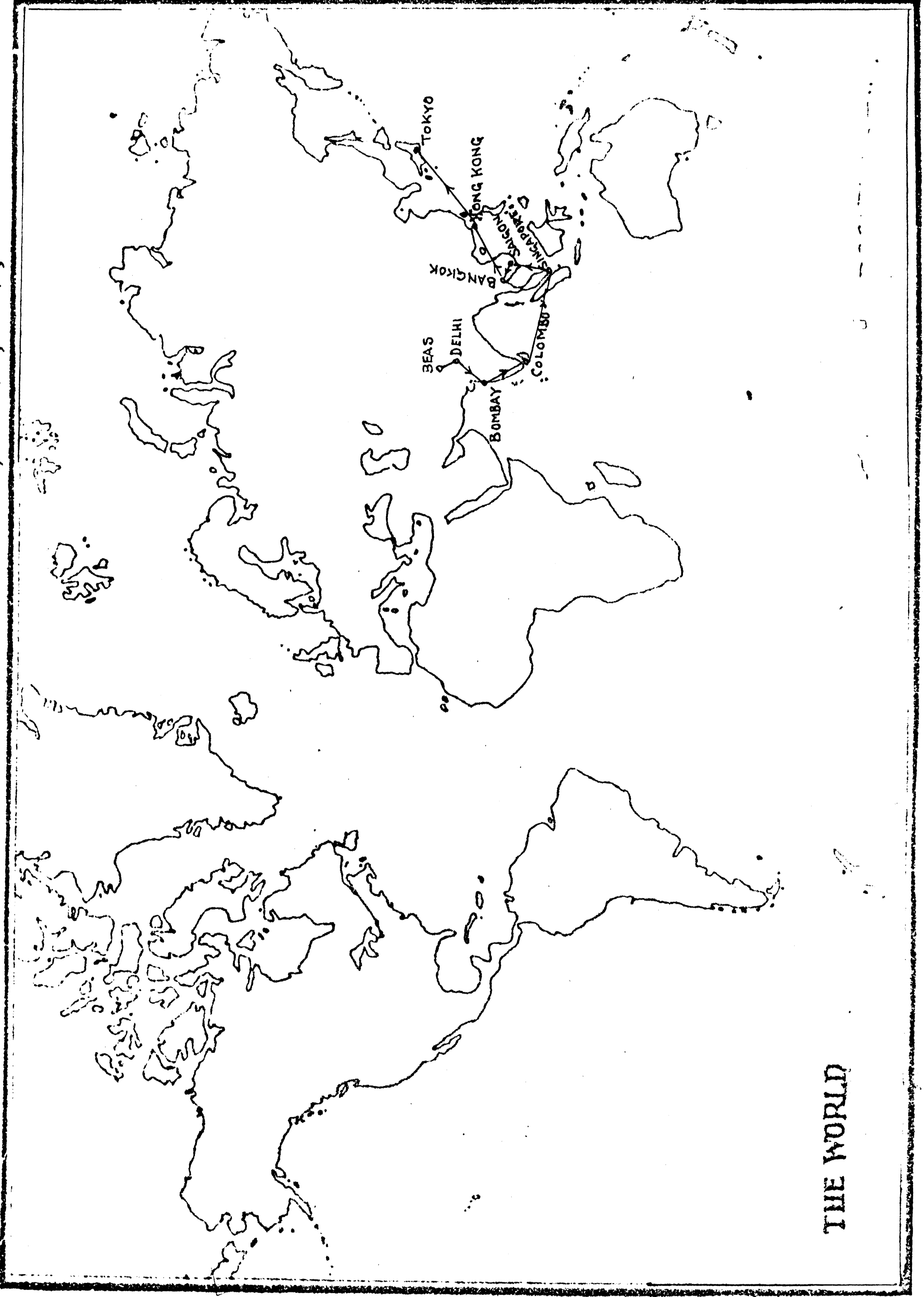
APPENDIX - A

BRANCH SATSANG CENTRES OF RADHA SOAMI SATSANG BEAS, IN INDIA¹

Adampur, Ahmedabad, Ajmer, Akola, Alwar, Ambala Cantt, Ambala City, Amravati, Amritsar, Bangalore, Batala, Bahota, Bhagowal, Bhikhiwind, Bhopal, Bhuller, Bombay, Calcutta, Chandigarh, Chalet, Dehra Dun, Delhi, Dharamshala, Dhariwal, Dhamtari, Dhilwan, Dalhousie, Faridabad, Faridkot, Fatehgarh-Churian, Ferozepur, Ganganagar, Gohana, Ghuman, Gurdaspur, Gurharsahai, Gwalior, Hoshiarpur, Indore, Jabalpur, Jagadhri, Jagadapur, Jagraon, Jaipur, Jalalabad, Ghazni, Jammu, Jullundur, Jullundur Cantt, Kachiari, Kalanaur, Kalu-Ki-Bar, Kalyan (Ulhasnagar), Kanpur, Karnal, Kartarpur, Kandaghat, Kiari Bungalow, Kotgarh, Lucknow, Ludhiana, Madras, Mandi, Mahatpur, Makhu, Malout Mandi, Mahilpur, Majitha, Meerut, Moga, Mukerian, Muktsar, Nabha, Nagpur, Nakodar, Nawan Shahar, Panipat, Pathankot, Patiala, Patna, Parore, Pinjore, Phagwara, Qadian Mughlan, Raipur, Rajpura, Rewa, Rohtak, Rudarpur (Nainital), Saharanpur, Sangli, Singan, Sonapat, Sujampur Tihra, Sarsam, Shahkot, Sidhpur, Sikanderpur, Sikri, Simla, Solan, Suranussi, Tanda Urmur, Tatanagar, Una, Visakhapatnam, Wadala Kalan, Weela Bajju.

1. Radha Soami Satsang Beas., Annual Report 1973, pp. 49-50.

MAP-3
FIRST FOREIGN TOUR OF S.CHARAN SINGH PRESENT HEAD
OF RADHA SOAMI SATSANG BEAS, PUNJAB, INDIA, 1961



THE WORLD

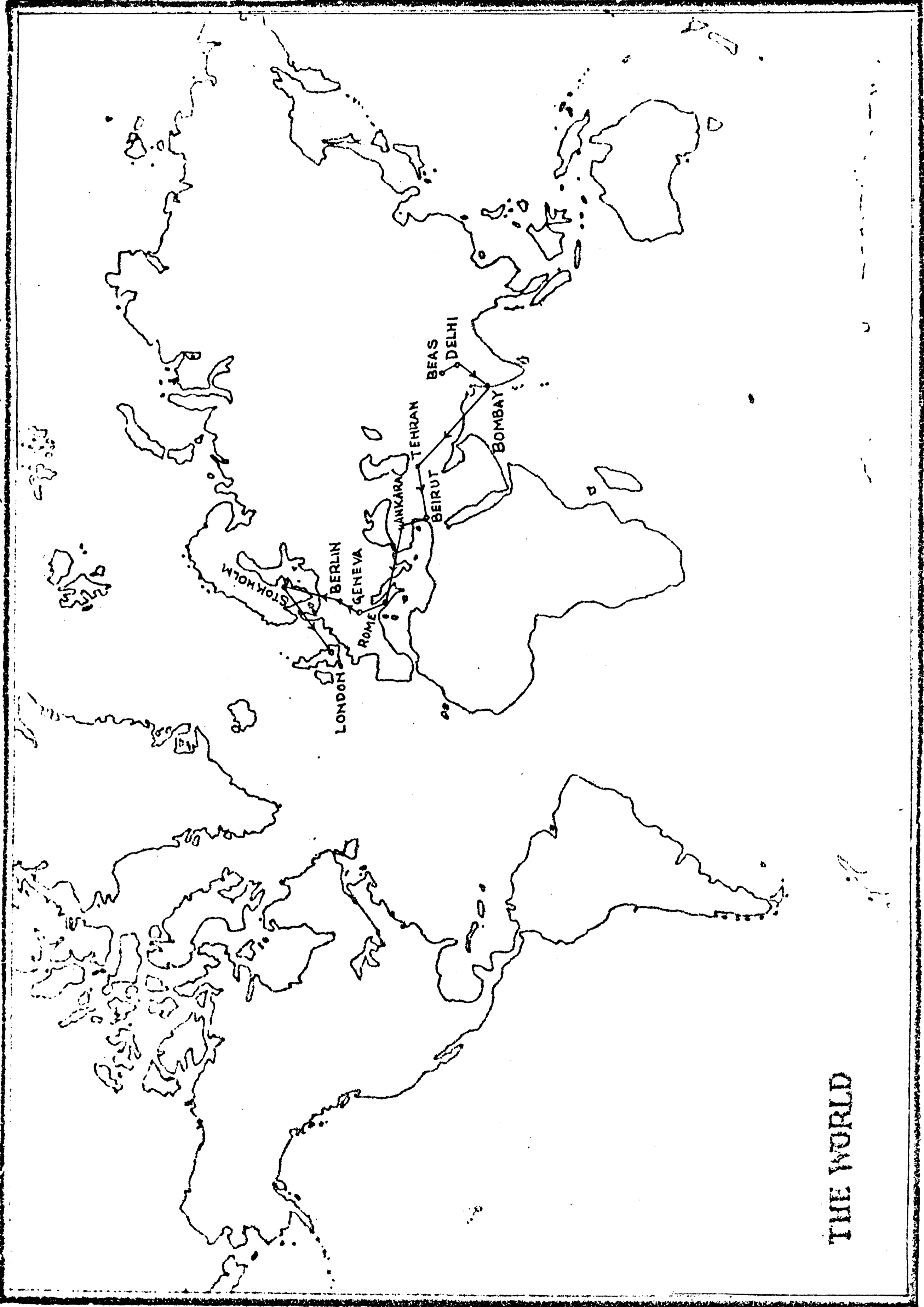
MAHARAJ CHARAN SINGH'S FOREIGN TOURSFIRST FOREIGN TOUR : FROM MAY 8, 1961 TO JULY 18, 1961

The Master alongwith his Secretary Mr. Ram Nath Mehta started on May 8, 1961. From Bombay he flew to Colombo and then visited important places such as Singapore, Saigon, Bangkok, Hong Kong and Tokyo. During this tour, he met the Indian settlers in these places and delivered discourses and imparted initiation to the seekers of truth.¹ He returned to Beas on July 18, 1961.²

-
1. Kapoor, Daryai Lal., Dharti Par Swarg, PP. 308-310.
 2. For Maharaj Charan Singh's first foreign tour route, see Map - 3 facing page 299.

SECOND FOREIGN TOUR OF S.CHARAN SINGH PRESENT HEAD
OF RADHA SOAMI SATSANG BEAS,PUNJAB,INDIA,1962

MAP-4



SECOND FOREIGN TOUR : FROM APRIL 21, 1962 TO JULY 11, 1962

During this tour the Master visited Great Britain. On his way he stopped in Tehran (Iran), Beirut (Lebanon), Ankara (Turkey), Rome (Italy), Geneva (Switzerland), Berlin (Germany) and Stockholm (Sweden). He reached London on June 8, 1962. He sojourned here upto June 26. During his stay at various places, he delivered discourses in Punjabi and English for the benefit of the Indian residents as well as the foreigners. He devoted most of the time to individual interviews daily. As a result of his efforts, many persons in the United Kingdom became his followers.³ He returned to Beas on July 11, 1962.⁴

-
3. Kapoor, Daryai Lal., Dharti Par Swarg, PP. 311-315.
 4. For Maharaj Charan Singh's second foreign tour route, see Map - 4 facing page 300.

THIRD FOREIGN TOUR : FROM APRIL 25, 1964 TO JULY 16, 1964

The Master accompanied by some Satsangis like Mr. Kundan Lal Sondhi, Dr. Randolph Stone and his niece Miss Louis Hillgar flew to Tokyo in Japan. On the way, he visited Bangkok, Singapore, Saigon, Hong Kong⁵. During his second visit to these places, he initiated 24 persons. From Tokyo he went to Honolulu and then reached Los Angeles on May 9, where he met the old Satsangis and delivered spiritual discourses. During his stay there, he also went to San Diego and visited the houses of the Satsangis. After completing the work at Los Angeles, he reached San Francisco; there he stayed for three days and remained busy in holding interviews and delivering spiritual discourses.

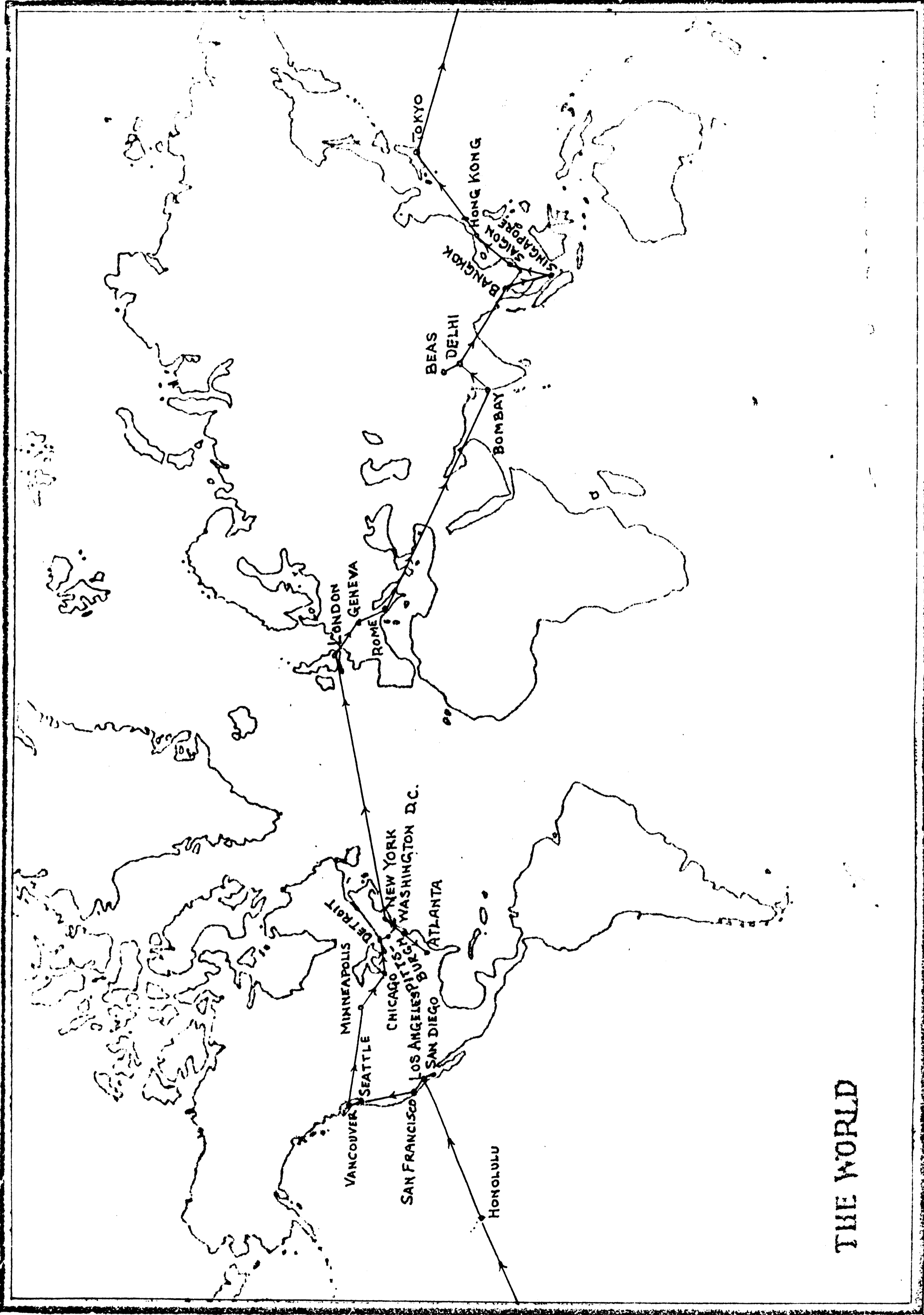
On May 22, 1964, he reached Vancouver, where he stopped for four days. After that he arrived at Minneapolis. The Maharaj stayed in the United States till June 24, 1964, and visited some principal cities such as Chicago, Detroit, Pittsburgh, Atlanta, Washington D.C., New York, etc. During this tour, he was interviewed at T.V. centres where he answered many questions regarding the Radha Soami Movement. He was also invited by the management of the Sikh Gurdwara at Washington to deliver discourses. As a result of his efforts, several persons came into the Radha Soami Fold.

On June 25, 1964, he left New York and sailed for London. On June 30, he reached London where he sojourned for a week

5. The Tribune, April 25, 1964, (Ambala), p. 3; Charan Singh., Sant Sanvad, Urdu, (Delhi, 1980), pp. 5, 6.

THIRD FOREIGN TOUR OF S.CHARAN SINGH PRESENT HEAD
OF RADHA SOAMI SATSANG BEAS, PUNJAB, INDIA, 1964

MAP-5



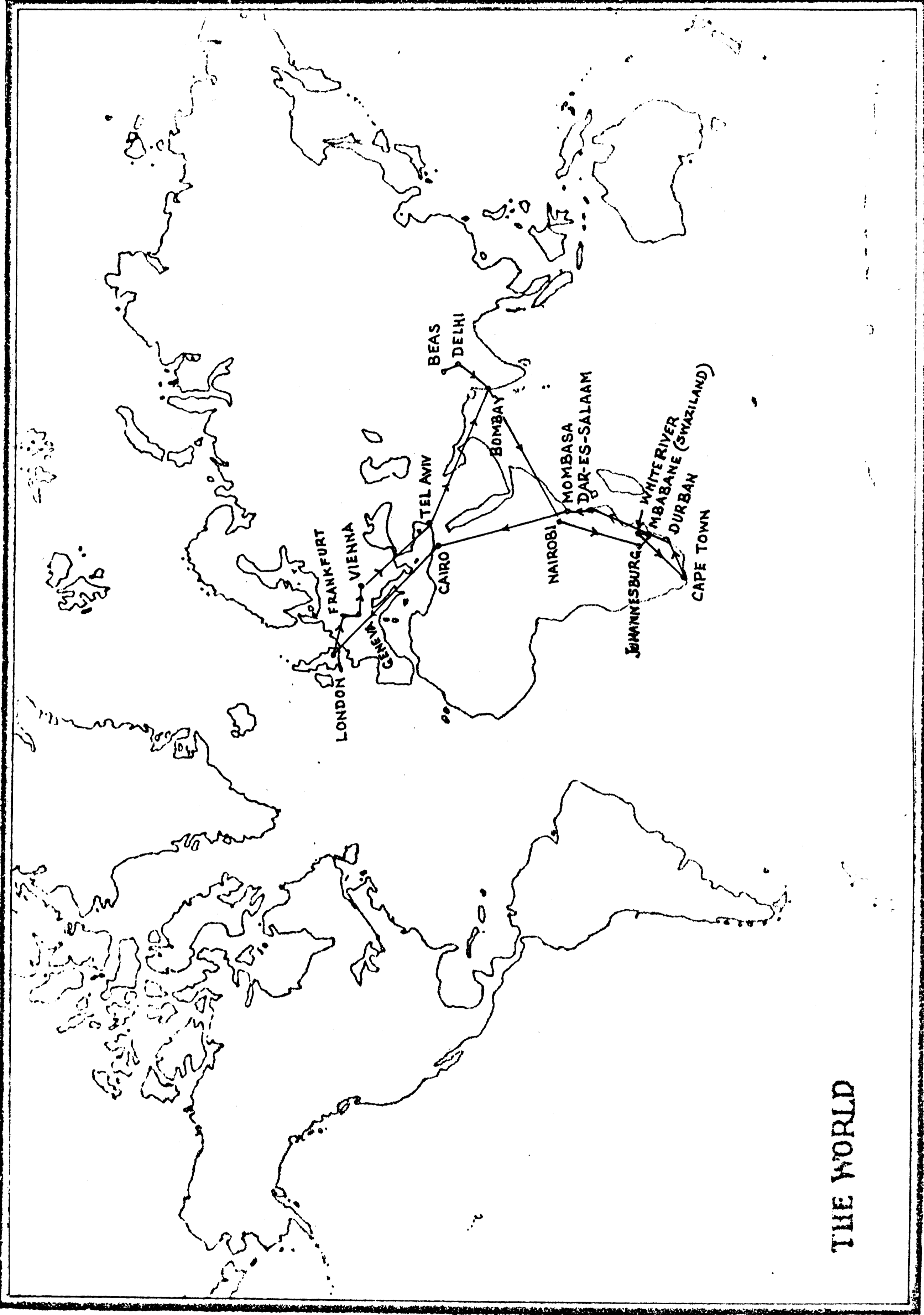
THE WORLD

and delivered discourses in English and Punjabi. During this period 12 Englishmen and 81 Indians took initiation from him.⁶ On July 13, 1964 he returned to India via Geneva and Rome.⁷

-
6. Kapoor, Daryai Lal., Dharti Par Swarg, pp. 316-336.
 7. For Maharaj Charan Singh's third foreign tour route, see Map - 5 facing page 302.

FOURTH FOREIGN TOUR OF S.CHARAN SINGH PRESENT HEAD
OF RADHA SOAMI SATSANG BEAS,PUNJAB,INDIA,1966

MAP-6



FOURTH FOREIGN TOUR : FROM MAY 5, 1966 TO JULY 16, 1966

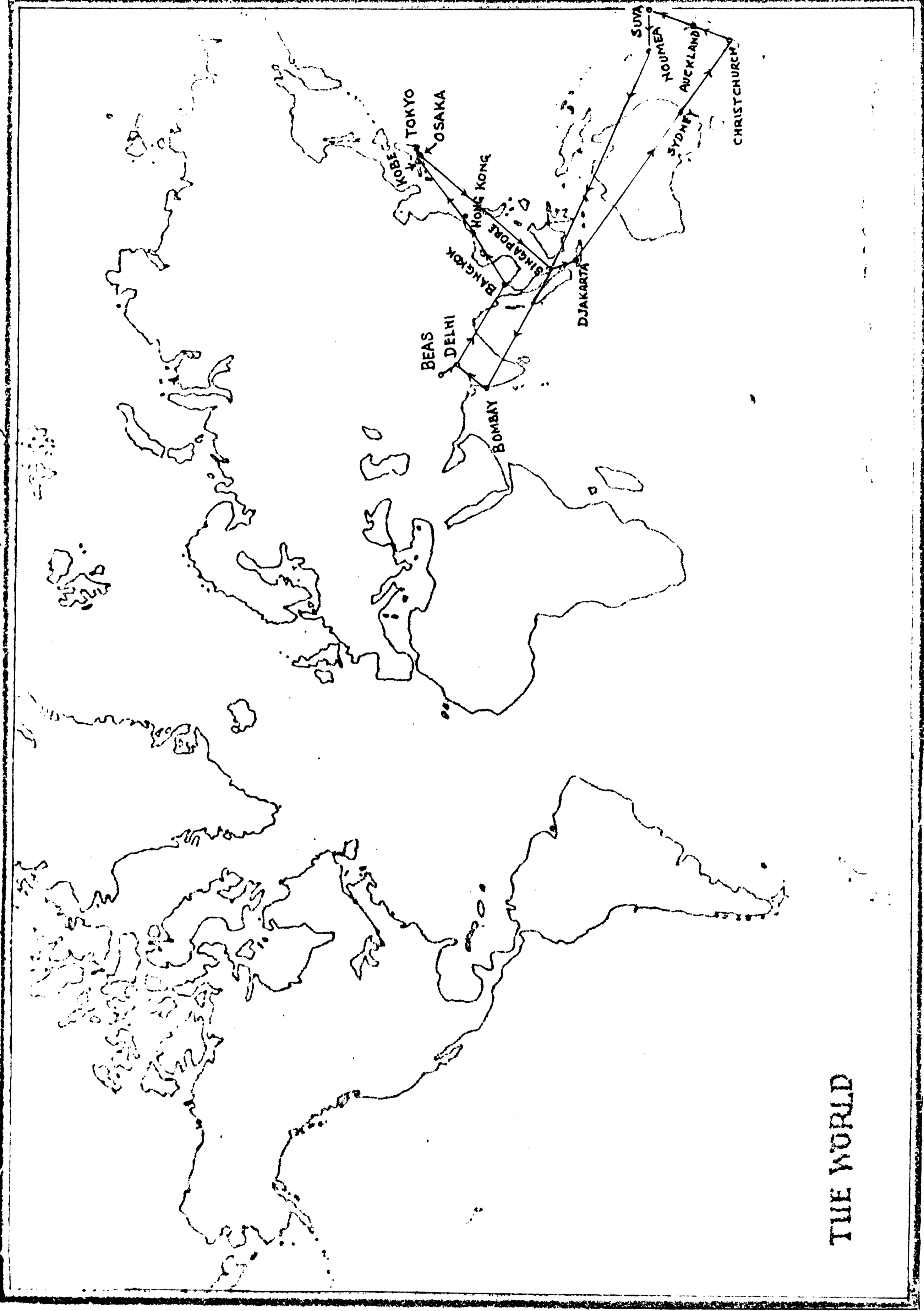
During this tour, the Master accompanied by his Secretary Professor Janak Raj Puri visited some principal places in Africa. At the outset, he stopped at Nairobi for three days, where he met the old Satsangis who had gathered there. After that, he arrived at Johannesburg (South Africa)⁸ and accompanied by one Mr. Sam Busa visited Mbabane (Swaziland), White River, Cape Town, Durban, Dar-es-Salaam and Mombasa. At all the places he delivered spiritual discourses and gave initiation.⁹ As a result, during this tour, 97 persons were initiated into the Radha Soami Fold and the total number of Satsangis in South Africa rose to 487.¹⁰

After visiting afore-mentioned places, the Master arrived at London on June 5, 1966. During his stay of three weeks there, he visited Satsang centres and delivered discourses. Those who sought his blessings, were initiated and became his followers. On June 25, he left London for Frankfurt.¹¹ Before returning to Beas in July 1966, he visited Geneva,¹² Vienna and Tel Aviv.

-
8. Radha Soami Satsang (Beas) South Africa., Maharaj Charan Singh's Tour of South Africa, May 1966, (Durban, 1966), P.7.
9. Ibid., pp. 8-12.
10. Ibid., P. 24.
11. Kapoor, Daryai Lal., Dharti Par Swarg, P. 344.
12. For Maharaj Charan Singh's fourth foreign tour route, see Map - 6 facing page 303.

FIFTH FOREIGN TOUR OF S.CHARAN SINGH PRESENT HEAD
OF RADHA SOAMI SATSANG BEAS, PUNJAB, INDIA, 1967

MAP - 7



THE WORLD

FIFTH FOREIGN TOUR : FROM MAY 6, 1967 TO JULY 11, 1967

The Master alongwith Mr. Madan Mehta and Mrs. B. Johnce flew to Bangkok on May 6, 1967 and then after visiting Tokyo, Kobe and Osaka (Japan), he reached Singapore on May 31, 1967. At all these places he delivered spiritual discourses. Then, for the first time he visited Djakarta, the capital of Indonesia and brought 49 persons into the Radha Soami Fold. On June 13, he reached Sydney (Australia) where for five days he held Satsangs and imparted initiation to the seekers of truth.

On June 18, he left Sydney and visited Christchurch and Auckland (New Zealand); at these places, he delivered spiritual discourses and initiated 22 persons. On June 30, he reached Suva (Capital of Fiji Island) and then after visiting Noumea (Capital of New Caledonia), arrived at Singapore on July 8. Here, he again delivered Satsangs and bestowed initiation upon 12 Indians and 8 Chinese.¹³ On July 11, 1967, he reached Bombay.¹⁴

-
13. Kapoor, Daryai Lal., Dharti Par Swarg, pp.345-347.
 14. For Maharaj Charan Singh's fifth foreign tour route, see Map - 7 facing page 304.

SIXTH FOREIGN TOUR : FROM APRIL 21, 1970 TO JULY 17, 1970

On April 21, 1970, the Master accompanied by his Secretary, Professor Janak Raj Puri flew to United Kingdom. On the way, he stopped at Athens, Geneva and Amsterdam; at these places, he delivered discourses and imparted initiation to the truth seekers.¹⁵ He reached London on May 1, 1970, where he delivered Satsangs in Punjabi and English. He also imparted initiation to 211 Indians and 35 Westerners.¹⁶

Maharaj Charan Singh left United Kingdom for America and Canada. On the way, he stopped at Hamilton (Bermuda), Bridgetown (Barbados), Port of Spain (Trinidad), San Juan (Puerto Rico), Kingston (Jamaica) and then reached Miami of Florida (U.S.A.). Further, he visited Mexico City, San Antonio, Dallas, Washington D.C., New York and arrived at Detroit on May 26, 1970.¹⁷ Here he conducted an important meeting of all his representatives of Radha Soami Centres in the U.S. In this meeting it was discussed that all other trusts and organisations

15. Radha Soami Satsang Beas., Thus Saith The Master, (Delhi, 1974), pp. 3, 7, 18.

The Master imparted initiation to 5 persons at Athens, 10 at Geneva, 23 at Amsterdam.

16. Thus Saith The Master, P. 31.

Though the Master had informed the London Sangat before hand that due to the heavy load of work, he would not initiate the people this time, but on the earnest requests of the natives, he had to bestow the gift of initiation.

17. Ibid., pp. 55, 108, 109.

should be dissolved. There should be one central organisation in the U.S. to help and control the Satsang affairs in that country.¹⁸ In addition to this meeting, he delivered four Satsangs at Detroit which were followed by question-answer sessions and bestowing initiation.¹⁹

The Master left Detroit on May 30 and reached Montreal (Canada), where he stayed for two days.²⁰ Then he visited Chicago, Minneapolis (U.S.A.), Winnipeg (Canada) and arrived in Vancouver (Canada), where he conducted Satsangs in the evening while individual interviews in the morning; 25 persons were initiated by Captain Limbrick by the order of the Master.²¹ On June 14, he reached San Francisco and stayed there for four days. During this short stay, he visited some Satsang centres, delivered discourses and finally bestowed initiation upon 88 persons.²² Moreover, to maintain the record of Master's discourses, 'the San Francisco Information Centre' prepared a film of the proceedings for its future programmes on T.V. sets.²³

18. Thus Saith the Master, pp. 55, 71.

19. Ibid., pp. 56, 59.

20. Ibid., p. 57.

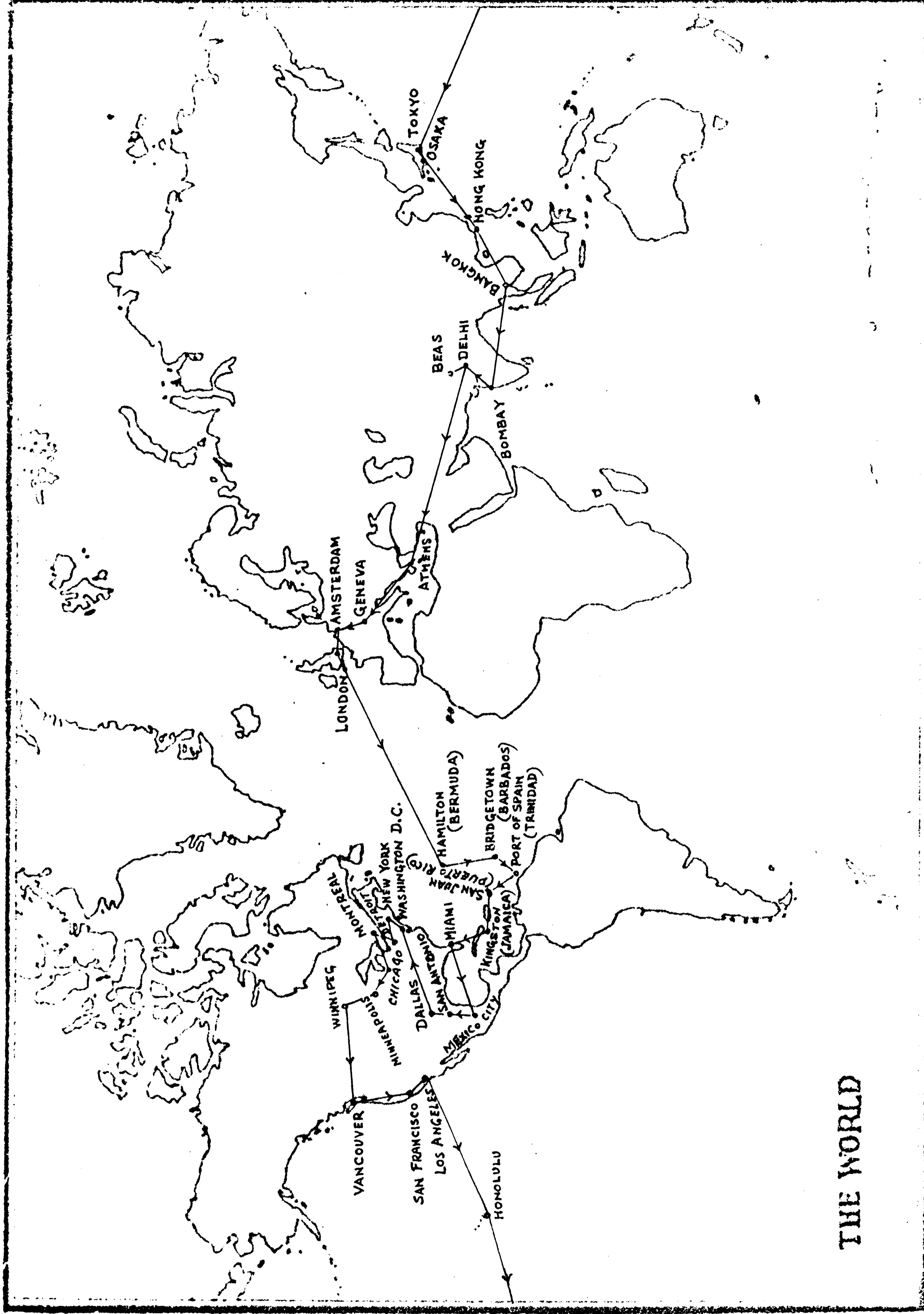
21. Ibid., p. 73.

22. Ibid., pp. 74, 83-85.

23. Ibid., p. 91.

SIXTH FOREIGN TOUR OF S.CHARAN SINGH PRESENT HEAD
OF RADHA SOAMI SATSANG BEAS,PUNJAB,INDIA,1970

MAP-8



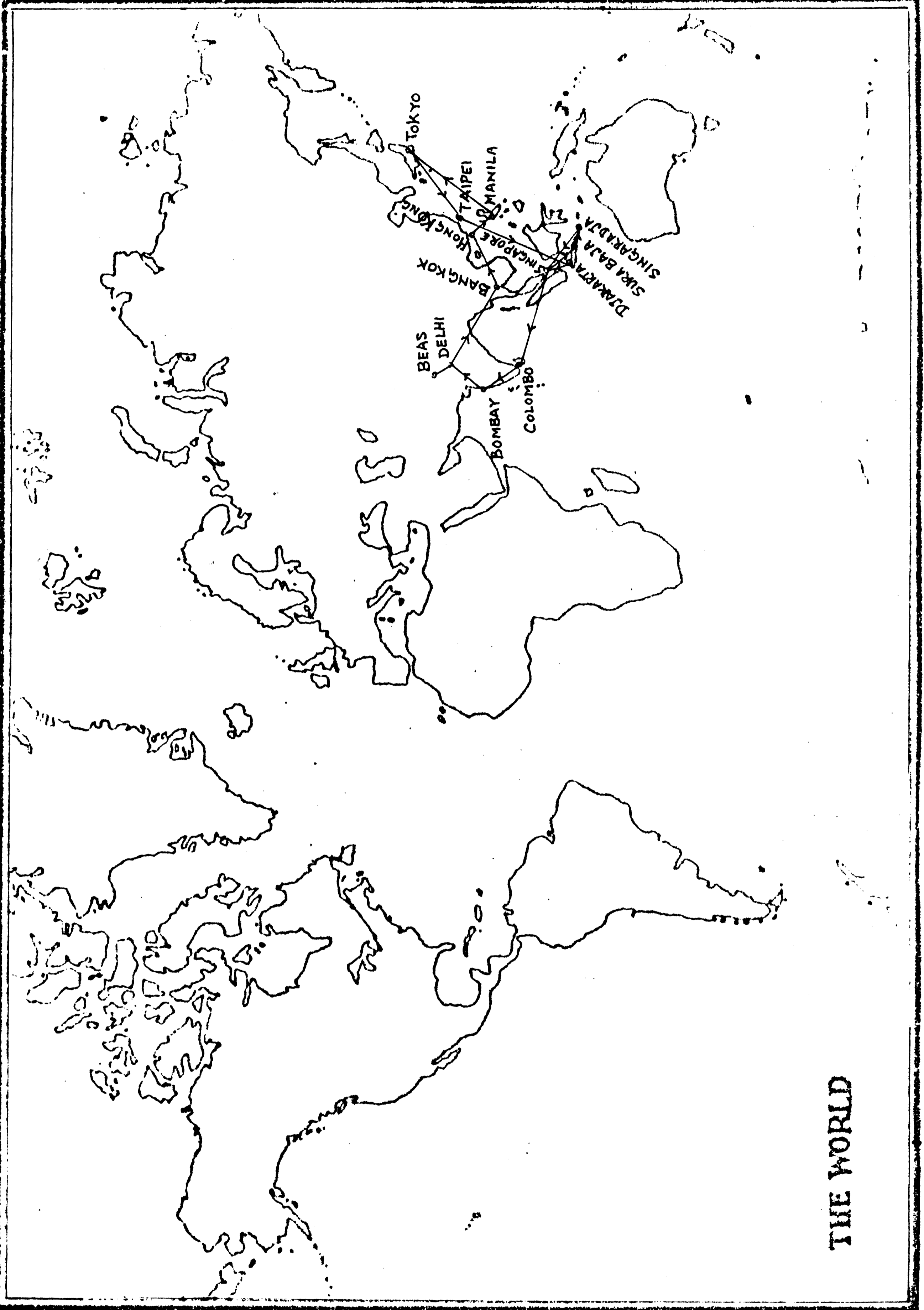
THE WORLD

On June 19, 1970, the Master reached Los Angeles, his last stoppage in America.²⁴ It is the prominent Satsang centre in America. Here, Master delivered five Satsangs and initiated 200 persons into the Radha Soami Fold.²⁵ It was the largest number to be initiated anywhere in the U.S.A. during this tour. Then, he left Los Angeles and reached Honolulu on July 3, 1970 by ship. He stopped for two days there and conducted general meetings as well as individual interviews. Consequently, he initiated 12 persons into the Radha Soami Faith.²⁶ He returned to India and on the way he visited Tokyo, Osaka, Hong Kong and Bangkok.²⁷ He stepped into Dera Baba Jaimal Singh, Beas, on July 17, 1970.²⁸

-
24. Thus Saith the Master, P. 109.
 25. Ibid., P. 90; Radha Soami Satsang Beas, Kalam-i-Murshad, Urdu, (Delhi, 1975), P. 83.
 26. Thus Saith the Master, PP. 104, 105.
 27. Ibid., PP. 106, 110.
 28. For Maharaj Charan Singh's sixth foreign tour route, see Map - 8 facing page 307.

SEVENTH FOREIGN TOUR OF S. CHARAN SINGH PRESENT HEAD
OF RADHA SOAMI SATSANG BEAS, PUNJAB, INDIA, 1971

MAP-9



THE WORLD

SEVENTH FOREIGN TOUR : FROM MAY 15, 1971 TO JULY 14, 1971

During this tour, accompanied by Mr. Krishan Babani, the Master visited Bangkok, Hong Kong, Manila (Philippines), Tokyo, Taipei, (Taiwan), Djakarta, Singapore, Surabaya (Indonesia) and Singaradja (Bali). He consolidated the Radha Soami Movement at the afore-mentioned places. Being impressed by the sermons of the Master, some Chinese living in Singapore showed their inclination towards this Movement and requested the Master to initiate them. But he suggested them to live on vegetarian diet first as it is the first condition of the Radha Soami Faith for its admission.²⁹ After two months, the Master returned to his head-quarter, Dera Baba Jaimal Singh, Beas, on July 14, 1970 via Colombo (Ceylon).³⁰

-
29. Kapoor, Daryai Lal., Dharti Par Swarg, PP. 361-367.
 30. For Maharaj Charan Singh's seventh foreign tour route, see Map - 9 facing page 308.

APPENDIX - C

EVIDENCE REGARDING THE CHANGE OF NAME OF 'ASLI DERA BABA SAWAN SINGH' SAIDPUR, DISTRICT AMRITSAR

From 1948 to 1966, the name of this centre was 'Asli Dera Baba Sawan Singh', Saidpur. Later on, on July 5, 1967, its name was changed into 'Dera Baba Teja Singh', Saidpur, as it is clear from the following discussion.

1. First, in this Dera, a white stone plate fixed in a brick pillar of the first storey inscription runs into five lines like this :

"Dera Baba Teja Singh Ji,
V. Saidpur
P.O. Mahsim Pura
Tehsil. Distt. Amritsar
Date : 5.7.1967"

The date of this inscription clearly shows that the 'Dera Baba Teja Singh Saidpur, renamed on 5.7.1967 after the death of Teja Singh but before this it was called by the name of 'Asli Dera Baba Sawan Singh', Saidpur.

Secondly, according to this plate, the first storey of this building was erected in 1967 while the upper terrace of the same storey is inscribed with the completing date such as 1964. One can imagine that the ground floor room is completed first and then the upper storey is completed. On seeing two different dates upon this building, it is clear that the building was completed in 1964 and the ground floor pillar's white stone plate was fixed late after three years. It is clear that before 1967 the name of this centre was 'Asli Dera Baba Sawan Singh' and it was renamed in 1967.

Thirdly, the Janam Sakhi Hazur Teja Singh Ji Maharaj written by Puran Singh and Nand Lal, on Page No. 3, shows that during the life time of Teja Singh, the name of this centre was only 'Dera Baba Sawan Singh', Saidpur and it had no other name except this.

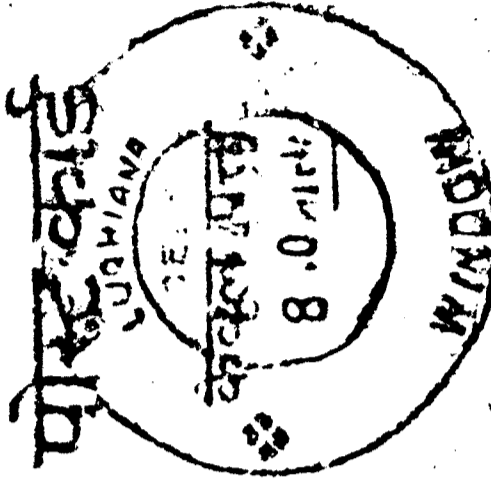
Fourthly, Teja Singh during his life time, had published a booklet of sixteen pages entitled 'purey Guru Ki Pahichan in Urdu. This was printed at Rama Art Press, Amritsar. On the last page of this booklet, Teja Singh writes himself these words :

'Dass, Teja Singh, Dera Baba Sawan Singh Ji,
Saidpur'.

It is another clear evidence that the name of this centre remained such as mentioned above till the death of Teja Singh (March 26, 1967), and later on, it was changed into 'Dera Baba Teja Singh', Saidpur.

Fifthly, some old and prominent Satsangis of this centre such as - Chanan Singh, Buta Singh, Hajara Singh, Giani Puran Singh, etc. the permanent residents of the village Saidpur, have admitted that so far as Teja Singh remained alive this centre was called with the name of 'Asli Dera Baba Sawan Singh', Saidpur. But after his death, Rasila Ram (present Head of this centre) alongwith his associates changed the name of this centre such as 'Dera Baba Teja Singh Ji', Saidpur.

Sixthly, it is a tradition among the Radha Soamis that none of the saints in this Movement had started any centre in



 श्री हरिजी दास लाल

 House No. 252, B. VII

 Mohi Pura Bagan

 Ludhiana

اور بھین سوٹو سوٹو سوٹو - ساری گنت کو بیار کر لیا


 ساری - پر صحنہ لکھنے دیا سب کو بیار کر دیا اور

 یہ ساری گنت کو بیار کر لیا

 یہ ساری گنت کو بیار کر لیا

 یہ ساری گنت کو بیار کر لیا

 یہ ساری گنت کو بیار کر لیا



 بیاری بیسی کو لیا دیا ہی اور

 آپ بیار کر لیا - پارا گروال مسلح ہوا - آپ بیار کر لیا ست گروہی

 اور بیار کر لیا -

 اور بیار کر لیا - آپ بیار کر لیا -

 اور بیار کر لیا - آپ بیار کر لیا -

 اور بیار کر لیا - آپ بیار کر لیا -

 اور بیار کر لیا - آپ بیار کر لیا -

 اور بیار کر لیا - آپ بیار کر لیا -

Translation of photostat letter written by Teja Singh of Saidpur. Round seal in English bears the such inscription "Asli Dera Baba Sawan Singh, Saidpur" 3.4.55.

My dear daughter Koshalya Devi ji, Radha Soami,

I received your letter and came to know about the contents. Your humble submission is accepted in the " Darbar " of Satguru Ji Maharaj.

Now all the satsangis must live in love. You must live lovingly along with the satsangis of Tarn Taran, Delhi, and Beas. The satsangis of Ludhiana have fulfilled your wish. The satsangis of Jammu are on the march and are also going back. Wazir Devi has also reached here. When Darshan Lal writes a letter to me, he writes such as " on behalf of Auntie Koshalya Devi, you are not my auntie ".

Again I instruct you to have love for all the satsangis the people may say anything as they like, do not bother about them but you must live with them lovingly. Do Bhajan Simran regularly. Pay my love to all the satsangis and Radha Soami to all. Radha Soami to those who read and hear this letter. Pandit Ji is in good health. Mai of langar is much better than she was before.

From : Teja Singh
 Signature.

Note : The teeth are not fitted in a right way. Enquire from the doctor and write to me. Tell him that new teeth are loose from the very beginning and cause pain.

his own name during his life time. After the departure of one Guru, his followers started centres or organisations after the name of their Master. For instance, S. Sawan Singh of Beas, after the departure of his Guru, Baba Jaimal Singh, named the Beas Centre, such as 'Dera Baba Jaimal Singh Ji Maharaj, Beas'. In the same way, after the death of Maharaj Sawan Singh (April 2, 1948) his disciple Sant Kirpal Singh, started centre as 'Sawan Ashram' after the name of his Master. Similarly, Teja Singh founded a centre 'Asli Dera Baba Sawan Singh', Saidpur, in the memory of his Guru. In reality, he did not start any centre in his own name during his own life time.

Seventhly, the correspondence of late Teja Singh with his followers removes all the doubts regarding the change of the name of this centre. As he (Teja Singh) used to stamp round type of rubber seal upon the letters which were sent to his followers, this seal bears the name of this centre such as, 'Asli Dera Baba Sawan Singh, Saidpur'. (In order to support this argument, Document - 4, the facsimile of a letter of Teja Singh alongwith its English translation is given facing page 311).

This post-card was written in Urdu by him on April 3, 1955 to one of his followers. The round rubber seal is stamped on the obverse in the right corner of the post-card. To add to it, on the reverse of this post-card, the signature of Teja Singh is clearly readable.

Thus it is clear that those who are of the opinion that there was no centre in the name of 'Dera Baba Sawan Singh', Saidpur, are incorrect. Teja Singh was the devotee of S. Sawan Singh of Beas and after the death of his Guru, he established a centre namely 'Asli Dera Baba Sawan Singh,' Saidpur. He used to celebrate Bhandaras of his Guru in this centre with great pomp and show. But, after the death of Teja Singh (March 26, 1967), his successor Rasila Ram alongwith his associates changed the name of this centre as - 'Dera Baba Teja Singh Ji,' Saidpur. This change led to the ultimate cause of split in this centre.

APPENDIX - D

THE PLACES OF VENERATION OF THE NAMDHARIS AT BHAINI SAHIB¹

(1) THARA, HARIMANDER : (raised platform). It is a place where Guru Ram Singh is said to have prayed and performed religious ceremonies. In the morning Asa-Di-War is sung there. In the evening a lamp filled with Ghee is lightened and one hour Nam Simran and Kirtan are performed there.

(2) LOH : (a big round iron pan). It designed and made by Guru Ram Singh is used for preparing Chappatis. However, only such persons as do not drink tap water are allowed to see it at close quarters. Others are allowed to look at it from a distance. The pan is used ordinarily as also at the time of a Mela alongwith other pans. During Melas a few Parshadas are prepared on the other pans.

(3) RAMSAR, SAROWAR : (tank). This tank was dug under the orders of late Guru Hari Singh. It is believed that those who bathe in it, get rid of their bodily ailments. The water is also considered beneficial for children suffering from rickets and may be served with spoons. It is proposed to make the enclosure of the Sarowar Pucca. For the present only the stairs leading to the water have been constructed with burnt bricks.

(4) DIWAN - WALA MAKAN OR MANDER : Free Langar has been organised at the place from 1649 and is being run

1. Punjab District Gazetteers, Ludhiana, 1970, (Chandigarh, 1970), pp. 639-641.

uninterruptedly. It is open to all irrespective of caste and creed for 24 hours.

(5) AKALBUNGA : (a seat). Situated outside the village is the place where Guru Ram Singh used to perform his worship alone. The well situated near this place has also got great importance for the Namdhari Sikhs. The martyrs of Malerkotla gathered here and performed their Ardas (prayer) for departure to Malerkotla. They were said to have been seen off here by Guru Ram Singh.

(6) GADDI SAHIB, CHUBARA : (upper storey). This is the place where late Guru Hari Singh used to perform Diwans.

(7) HAWAN KUND : Late Guru Partap Singh is said to have performed, 1,25,000 recitations of Chandi Di War to check the opening of a slaughter house in Lahore in 1938. Hawan is usually performed here during the Bhadra Mela.

(8) PLACE OF PRAYER CONNECTED WITH GURU PARTAP SINGH : This small Ihara (platform) was constructed by Guru Partap Singh and he used to perform his Jap Proyog (to sit for prayers after bathing a little after the mid-night and continue upto about 1.1/2 hours before dawn) every year during the monsoon. He used to conclude it at Bhadra Mela.

(9) WANI : A continuous prayer (for 24 hours) is being performed here. It was started in 1934 by late Guru Partap Singh. A Ghee lamp is burnt continuously and the Dhoop is put on the

burning coal. The man on prayer duty is changed after every two hours.

The other Wanni was started by Sri Guru Jagjit Singh in 1959 - 60 in the Kothi (the residential place of late Guru Partap Singh) situated in the garden. This is being continued in the same manner.

All buildings connected with the religious order, as a mark of simplicity, have thatched roofs. Another special feature of Bhaini Sahib is that there is no hand pump or tap in the whole village and residents drink water drawn from the wells. This is perhaps due to the great respect for cow and the feeling that the leather washers used in the tap might be made of the hide of the cow.

The present Head of the Namdharis, Guru Jagjit Singh lives alternatively at Bhaini Sahib and Jiwan Nagar (Sirsa, Hissar district, Haryana) where a new township has been raised exclusively for the Namdharis.

APPENDIX - E

CHRONOLOGY OF RADHA SOAMI CENTRES IN THE PUNJAB,
HARYANA AND DELHIi. BEAS CENTRE

Baba Jaimal Singh : 1891 - 1903

Sardar Sawan Singh : 1903 - 1948

S.B. Jagat Singh : 1948 - 1951

S. Charan Singh : 1951 -

ii. TARN TARAN CENTRE

Bagga Singh : 1900 - 1944

Deva Singh : 1944 - 1960

Partap Singh : 1961 -

iii. JULLUNDUR CENTRE

Mehar Singh : 1945 - 1975

iv. FEROZEPUR (BASTI BALOCHAN) CENTRE

Sadhu Singh : 1961 - 1975

v. FEROZEPUR (BASTI BHATTIAN) CENTRE

Thakur Singh : 1969 -

vi. PANJGRAN KALAN CENTRE

Buta Singh : 1963 -

vii. CHUSLEYWARD CENTRE

Baila Singh : 1970 -

viii. DHIANPUR CENTRE

Gurbachan Lal : 1961 -

ix. DELHI CENTRE

Sant Kirpal Singh : 1948 - 1974

x. SAIDPUR CENTRE (DERA BABA TEJA SINGH)

Teja Singh : 1949 - 1967

Rasila Ram : 1967 -

xi. SAIDPUR CENTRE (DERA BABA SAWAN SINGH JI MAHARAJ)

Chanan Singh : 1973 -

xii. SIRSA CENTRE

Mastana Shah Balochistani : 1948 - 1960

Satnam Singh : 1960 -

xiii. JAGMAL WALI CENTRE

Gurbakhsh Singh : 1960 -

xiv. LUDHIANA CENTRE

Mangu Mal : 1974 -

G L O S S A R Y

<u>ABHYAS</u>	Spiritual practice; spiritual exercise.
<u>ACRE</u>	A measure of land equal to 4840 square yards.
<u>ADHYAYA</u>	Chapter.
<u>ADI</u>	Primal; first; original.
<u>ADI GRANTH OR ADI GRANTH SAHIB</u>	Sacred scripture of the Sikhs, compiled by the fifth Guru. It contains teachings of the various Sikh Gurus and Bhaktas, as well as of other saints.
<u>AGAM LOK</u>	Lit., the inaccessible region; esoterically, the name of the seventh spiritual region, which is next to the highest.
<u>AGYA CHAKRA</u>	The eye centre; the seat of the soul and mind in the body. It is also called Ajana Chakra.
<u>AKALI</u>	A member of militant sect of the Sikhs. Literally meaning 'an immortal'.
<u>AKASH</u>	Sky; heaven; matter that surrounds the earth beyond the air ('ether' for want of a better word).

AKATH KATHA

Unspeakable tale.

AKH

Asclepia gigantea.

AKHAND PATH

The reading of the whole Granth Sahib (Sikh Scripture) unceasingly.

ALAKH

Invisible; unseen; indescribable.

ALAKH LOK

Lit., the invisible or indescribable region; esoterically, the name of the sixth spiritual region.

ALAKH NIRANJAN

The indescribable lord.

ALAM-i-LAHOOT

Arabic name of the second spiritual region, called Trikuti in Sanskrit.

ALLAH

Arabic name of God; esoterically, the lord of the first spiritual region.

AMAVASYA

The day when the sun and moon are in conjunction; the 15th day of the last half of the moon; the day of new moon.

AMRIT

Water of immortality; elixir; nectar; ambrosia.

ANAHU

Persian term for Sohag "what thou art, the same am I".

ANAMI LOK

Nameless region.

ANAND VIVAH

Happy marriage.

ANAND YOG

The same as Surat Shabd Yoga.

ANDA

The lower portion of Brahmand; the region between Pind and Brahmand. Also universe.

ANGS

Parts.

<u>ANHAD SHABD</u>	Unstruck or limitless sound or music; sound current; the word or spiritual sound which is present in everyone and can be heard under proper conditions.
<u>ANJUMAN</u>	A society.
<u>ARDAS</u>	Offering to the deity; request; prayer.
<u>ARSH-i-AZEEM</u>	The great heaven; esoterically, the second spiritual region which is called Trikuti.
<u>ARTI</u>	Lamp-waving ceremony; ceremonial worship; esoterically, the intense pull of the soul towards shabd.
<u>ASA-DI-WAR</u>	Morning prayer of the Sikhs.
<u>ASHRAM</u>	Monastery; abode; residence.
<u>ASLI</u>	Original; true.
<u>ASOJ</u>	Seventh month of the Hindu year.
<u>ATAM VIDYA</u>	The science of the soul.
<u>ATHRA</u>	A woman who is supposed to be accursed to lose her offsprings in infancy.
<u>AVTARS</u>	Incarnations.
<u>AULIYAS</u>	The term applied to high spiritual adepts among Mohammedans.
<u>BABA</u>	Grand-father; also a term of respect.
<u>BABAJI</u>	Same as Baba Jaimal Singh Ji Maharaj.
<u>BABU JI</u>	A title of respect.

<u>BACHAN</u>	Word; discourse; saying; instruction; order; command.
<u>BAHADUR</u>	Brave; hero; champion.
<u>BAHI</u>	Account book; register.
<u>BAISAKHI</u>	The name of first day of the month Baisakh.
<u>BAJRA</u>	A kind of grain (<i>Panicum spicatum</i>) resembling broomcorn. The bread made of this grain is very coarse. Spiked millet.
<u>BALMIKS</u>	The persons of depressed class in India.
<u>BANG-i-ASMANI</u>	The sound from the sky.
<u>BANI</u>	Sound; speech; writings of the saints; esoterically, the inner sound or shabd.
<u>BANIA</u>	A caste among the Hindus.
<u>BANK NAL</u>	Crooked tunnel; the name of the passage between Sahansdal Kanwal and Trikuti.
<u>BASANT PANCHAMI</u>	A seasonal festival of India marking the decline of severe winter and heralding the advent of spring, falling generally towards the end of January or the beginning of February.
<u>BASTA</u>	A cloth in which anything is folded up; a bundle of papers or books.

- BEAS The name of a small village, situated on the bank of the Beas river in the Punjab; also the name of a famous Rishi.
- BEDI A division of the Khatri caste, i.e. that to which Guru Nanak belonged; a man of that caste, a male descendant of Guru Nanak.
- BER Zizyphus Jujuba.
- BAINTI Prayer; supplication.
- BHADRA MELA A fair which took place in the fifth month of the Hindu solar year.
- BHAGAT A worshipper, a devotee.
- BHAGVAD GEETA Lit., 'The Song of the Lord'. It embodies the teachings of Lord Krishna, given in the dialogue between Krishna and Arjuna on the battlefield, and is the most popular book on Hindu philosophy.
- BHAI Brother; also a term of respect.
- BHAI JI This term is applied to the priests and mahants of Sikh temples and Dharamshalas.
- BHAINTS Offerings.
- BHAJAN Spiritual practice; devotional songs; applying the spirit to the internal word or shabd.

<u>BHAJAN GHAR</u>	A house for doing Bhajan Simran.
<u>BHAJAN MANOLI</u>	A party of musicians.
<u>BHAJAN YOG</u>	The same as Surat Shabd Yoga.
<u>BHAKTI</u>	Devotion; worship.
<u>BHANDARA</u>	Religious feast; large scale feeding of people; esoterically, the internal spiritual feast.
<u>BHANWAR GUPHA</u>	Lit., rotating cave; the appellation of the fourth-spiritual region.
<u>BHODMIKA</u>	Introduction to a book.
<u>BHUT</u>	An evil spirit of a male person who met with a painful or a violent death.
<u>BIBI</u>	A lady; a mistress; a term of endearment addressed to a lady, girl, sister, etc.
<u>BRAHM</u>	Lord of the second spiritual region, the power that creates and dissolves the phenomenal world.
<u>BRAHMA</u>	The first of the Hindu Triad (Brahma, Vishnu and Shiva), incharge of creation below Sahansdal Kanwal, the first spiritual region.
<u>BRAHMANDA</u>	Literally, the egg of Brahm; the entire universe over which Brahm has jurisdiction.
<u>BRAHMIN</u>	One of the highest or priestly caste among the Hindus.

BRIDHA-GREH

Home for the old or aged people.

BHUA

A father's sister.

BUNGA

A seat; sitting; a habitation; a house especially one of the costly buildings erected by the Sardars around the Golden Temple at Amritsar. For example Majitha Bunga was erected by Majitha Sardars at Amritsar.

CHAIT

The first month of the Hindu year.

CHAK

A division of land with defined boundaries.

CHAKRA

Centre; ganglion; plexus; sometimes referred to as lotus or wheel.

CHAMAR

A low caste; a man of low caste who deals in hides or works in leather.

CHANDI DI WAR

The Epic of the Goddess Chandi, is a work ascribed.

CHAPPATIS

Loaves; the common bread of India.

CHARAN AMRIT

Lit., nectar of the holy feet; the water with which the feet are washed; esoterically, it is the divine elixir received within.

CHAURASI

Lit., means eighty-four; hence 'The wheel of Eighty Four'; the name indicates the eight million four hundred thousand species into which the soul may have to incarnate and which is called eighty-four lakhs species; whirlpool or wheel of transmigration.

<u>CHHABILS</u>	Charitable place of drinking water.
<u>CHHAPPARS</u>	Shanties.
<u>CHOTHEY POREY WALEY</u>	The lowest castes in Indian hierarchical caste system.
<u>CHUBARA</u>	An upper storey of a house with a flat roof.
<u>CHUHRA</u>	A scavenger.
<u>CHUREL</u>	A ghost of the woman who died while pregnant or in child-birth.
<u>CRORE</u>	Ten millions; one hundred lakhs.
<u>DAL</u>	Pulse boiled with spice.
<u>DANDASA</u>	The bark of Akhrot (<i>Juglans regia</i>) tree used for women's tooth sticks, or for chewing to give a red colour to the lips; it is said to prevent the formation of the tartar.
<u>DARBAR SAHIB</u>	A building, a hall of audience. The Radha Soemis of Tarn Taran Centre constructed a building at Chusleyward in the memory of their Guru Bagga Singh; they call it Darbar Sahib. Besides, the common appellation of the great Sikh temple at Amritsar, also used in the case of some other places sacred to the Sikhs in other parts of India; an appellation of Granth Sahib (the Sikh scripture).
<u>DARJAT SIFLI</u>	Six chakras of the Pinda i.e. from Guda Chakra to Agya Chakra, are called Darjat Sifli by the Mohammedan Saints.
<u>DARSHAN</u>	Vision or sight, particularly of some saint or holy person. Glimpse.

DARSHANAS

The six well-known schools of Hindu philosophy.

DASWAN DWAR

The tenth aperture; appellation of the third spiritual region. The second region, Trikuti, is said to have an inner citadel or 'garh' having nine open gates. The tenth gate, which leads to the third region, is closed; hence, the third region itself is called Daswan Dwar or 'Tenth Door'. In fact, both Sunn and Maha Sunn are referred to as Daswan Dwar - Sunn being the region itself and Maha Sunn being the great vacuum between Daswan Dwar and Bhanwar Gupha.

DATRI

Sickle.

DERA

Camp or colony.

DERA BABA JAIMAL SINGH

Name of the Beas Centre. Also the Post-Office Address of the Radha Soami Colony, Beas - known as Radha Soami Satsang Beas.

DERVISH

A number of one of numerous Mohammedan fraternities, professing poverty and leading an austere life. Lit., a poor man.

DEVIDWARA

A temple dedicated to goddess.

DHAL

The same as Dal.

DHAN DHAN SATGURU

The salute of the followers of Sacha Sauda Centre, Sirsa as well as its splitted centres.

DHAN NIRANKAR

Praise be the Formless Creator. It is the salute of Nirankaris.

<u>DHARAMSHALA</u>	Inn; a resthouse for travellers.
<u>DHARAM SHASTRA</u>	The Hindu civil and ecclesiastical code.
<u>DHARMA</u>	Duty, religious or moral; method to be adopted.
<u>DHOOP</u>	Incense.
<u>DHUN</u>	Sound; manifestation of shabd, inner sound; synonymous with Shabd or word; a particular tune or melody.
<u>DHUNIATMAK</u>	Inexpressible; primal sound, which cannot be spoken or written, nor can it be heard with the physical ears.
<u>DHYAN</u>	Contemplation; a form of spiritual practice; attention; esoterically, beholding the form of the Master within.
<u>DI VYA DHUN</u>	Divine sound.
<u>DIWAN</u>	Sikh religious assembly.
<u>DOAB</u>	A territory lying between two rivers which join.
<u>DOM</u>	The name of a caste of Mohammedan musicians and bards.
<u>FAQIR</u>	Muslim term for saint or master.
<u>FATWA</u>	Decision given by Muslim judicial authority.

<u>FIVE Ks</u>	Means five Kakars or five kakas i.e., five things whose names begin with K., viz., kes (unshorn hair), kanga (comb for the hair), kachha (shorts), kara (iron bangle), kirpan (sword). These are religious symbols of the orthodox or traditional Sikhs.
<u>GADDI</u>	Throne.
<u>GHEE OR DESI GHEE</u>	Clarified butter; butter oil.
<u>GIANI</u>	Literally, one who possesses knowledge; esoterically, the term is used for intellectuals.
<u>GRANTH</u>	A book, especially a religious scripture; the Sikh scriptures.
<u>GRANTHI</u>	One who reads or chants from the Granth Sahib; Incharge of the Sikh scriptures.
<u>GUDA CHAKRA</u>	The rectal plexus, also called the Mul Chakra or Muladhar; the first or lowest of the six chakras in the human body.
<u>GULAL</u>	A red or yellow powder thrown by Hindus on each other at the Holi festival.
<u>GUNAS</u>	Qualities; attributes.
<u>CUR</u>	Unrefined Indian sugar, jaggery.

GURBANI

Literally, teachings of the Guru; esoterically, nam; shabd or word. Also means what has been written in the Granth Sahib; teachings of the saints; sometimes a particular book, such as Granth Sahib, Sarbachan, etc. is also referred to as Gurbani.

GURU BHAKTI

Devotion to the Guru.

GURDWARA

The name used by the Sikhs for their house of worship.

GURMANTAR

Spiritual instruction.

GURMUKH

Literally, one whose face is turned towards the Guru; one who is guided by the Guru; a highly advanced soul which has cast off three coverings and has reached Par Brahm. It is also said that only the Saints are the Gurmukhs.

GURMUKHI

Spoken by a Guru, proceedings from the mouth of a Guru; the name given to the characters in which the Punjabi language is written (having been formed by Guru Angad, the second Guru of the Sikhs).

GURU

Literally, one who gives light; spiritual teacher; master; preceptor; guide.

GURUDOM

The region or area under the control of a Guru.

<u>GURUGADDI</u>	The seat of the Guru.
<u>GURUSHIP</u>	Position; state; office or dignity of a Guru.
<u>GYAN OR GYANA</u>	Knowledge; true knowledge; spiritual knowledge; spiritual wisdom.
<u>HANS</u>	Swan or phoenix; esoterically, awakened soul.
<u>HAQ</u>	Lit., means truth; Arabic designation of the fifth spiritual region.
<u>HARIJAN</u>	Devo ^o tee of the Lord. Now applied to the member of the depressed classes in India.
<u>HARIKIRTAN</u>	God's music.
<u>HARIOM</u>	God.
<u>HARIMANDER</u>	God's Temple; esoterically, the human body as the temple of the Living God.
<u>HAVILDAR</u>	An Indian Sergeant.
<u>HIRDAY CHAKRA</u>	Heart gland. It is also called Anahat Chakra.
<u>HOLLA MOHALLA</u>	The name of the Sikh Holi festival which occurs one day after Holi.
<u>HAWAN</u>	A burnt offering, the Hindu sacrificial offerings recommended in the Vedas. Clarified butter and other fragrant things are thrown into the fire accompanied by prayers.

<u>HU</u>	The same as Om; the sound of second spiritual region.
<u>HUKAM</u>	Order; command; esoterically, shabd; Nam or word.
<u>HUTAL HUTI</u>	Persian term for the fourth spiritual region; same as Bhanwar Gupha.
<u>HAZUR</u>	Term of respect used in addressing kings, masters, holy-men and high personages.
<u>INDRI CHAKRA</u>	The name of the second or genital chakra or centre in the body; also called Swad Asthan Chakra or Sivadhishthana.
<u>INDRIYAS</u>	Senses; sense organs.
<u>ISAI</u>	Christian.
<u>ISM-i-AZAM</u>	The greatest name; Shabd; sound; inner music; word.
<u>JANAM SAKHI</u>	A biography.
<u>JAND</u>	Prosopis spicigera.
<u>JAP</u>	Recitation; prayer; mental repetition of the Name of God.
<u>JAPJI SAHIB</u>	Adi Granth begins with it; contains essence of the entire Granth.
<u>JAP PROYOG</u>	Meditation; adoration.

<u>JAP SAHIB</u>	Term applied to the scriptures written by Guru Gobind Singh, while 'Japji Sahib' applies to that written by Guru Nanak.
<u>JAT</u>	A caste in modern India, following mostly the agricultural and military professions.
<u>JATHA</u>	A band; a party; a gang.
<u>JATHEQAR</u>	Head of the group.
<u>JATHERAS</u>	Shrines of dead ancestors.
<u>JEHAD</u>	Religious war of Mohammedans against unbelievers.
<u>JHANJARI DIP</u>	Island region in the lower part of the first spiritual plane.
<u>JJ</u>	A term of respect or endearment.
<u>JIVATMA</u>	Individual soul; spirit embodied in the physical form.
<u>JOI OR JYOTI</u>	Light; flame; esoterically, the light of the first spiritual region, Sahansdal Kanwal; lamp.
<u>KABADDI</u>	The name of a game played by boys, a kind of 'prisoners' base. There are two sides. A boy from one side approaches the other. He has to touch one of the opponents and return in one breath calling out "Kabaddi" all the while. The other side do their best to take him prisoner. If he succeeds, the opponent touched is "out", otherwise he himself falls out.

<u>KACHHA</u>	Shorts; underwear.
<u>KAFIR</u>	Heretic.
<u>KAI-KI-SEWA</u>	Service of cutting grass for fuel.
<u>KAILASH</u>	One of the three mountains or prominences in Trikuti, the second spiritual region.
<u>KAL</u>	Lit., meantime or death; the time spirit; the name given to the power that controls all the three worlds; which are perishable. Kal, also called Brahm, rules and regulates the whole universe-gross, subtle and casual and will not let anyone cross his threshold to enter the realm of Sat Purush, until that soul has been thoroughly cleansed of all desires, etc.
<u>KALMA</u>	Arabic for Bani; inner sound.
<u>KALMA-i-ILAH</u>	Voice of God; shabd; word. Nam; sound current.
<u>KANAL</u>	A measure of land equal to eighth part of Ghaman.
<u>KANGA</u>	Comb for the hair.
<u>KANTH CHAKRA</u>	The throat centre in the body. It is also called vishudha chakra.
<u>KANWALS</u>	Lotuses; term often used to designate centres, plexuses or ganglia in the body.
<u>KARA</u>	Iron bangle.

KARAH PARSHAD

A kind of sweet food made of flour, sugar and ghee; sweet pudding; it is also called Halwa.

KARANDI

Trowel.

KARMA

Action and reaction; the law of action and reaction, cause and effect; the fruits or result of past thoughts, words and deeds. There are three types of Karma :

(i) Pralabdh, that portion of our Karma which is allotted to this life and is responsible for our present existence. It is also called Fate or Destiny.

(ii) Kriyaman, the result or fruit of new actions performed during the present life.

(iii) Sinchit, those Karmas which still remain to be taken out of our own storedup lot and are to be worked off or to bear fruit in future incarnations.

KARUN BAINTI DOU KAR JORI,
ARAJ SUNO RADHA SOANI MORI

Oh God, I pray to you with folded hands to listen to my supplication.

KES

Unshorn hair.

KESADHARI

One who has hair on his head.

<u>KHALSA</u>	It is applied to all Sikhs who have received the Pauhal.
<u>KHAND</u>	Home; abode; division; section; part.
<u>KHARAUNS</u>	Wooden sandals.
<u>KHAT</u>	Six.
<u>KHAT CHAKRAS</u>	The six centres or ganglia in the body.
<u>KIRPAN</u>	Sword.
<u>KIRTAN</u>	Song or hymn. Hymns sung to the accompaniment of musical instruments. Esoterically, the practice of shabd, the divine melody.
<u>KOTHI</u>	House.
<u>KUKAS</u>	The followers of the Kuka or Namdhari movement.
<u>KUKS</u>	Shrieks.
<u>KUMBH VIVAH</u>	Marriage with a pitcher full of water.
<u>KUN</u>	Shabd; word.
<u>KUND</u>	A pool.
<u>LAKH</u>	One hundred thousand, (100,000).
<u>LALA</u>	A term of address used for a Kayastha, a Punjabi and certain Hindu castes.
<u>LANGAR</u>	Free community kitchen.
<u>LOGOS</u>	Same as Shabd.
<u>LOH</u>	A big round iron pan.

LOK	Region; world.
<u>MAHA</u>	Great.
<u>MAHABHARTA</u>	The great epic poem of the Hindus, the leading subject of which is the great war between the Kauravas and the Pandavas, who were descendants, through Bharata, from Puru, the great ancestor of one branch of the Lunar Race.
<u>MAHANT</u>	A head-priest of a Gurdwara.
<u>MAHARAJ</u>	Lit., Great king; a title of respect.
<u>MAHA SUNN</u>	Great vacuum or void; the region of intense darkness, situated above sunn or Daswandwar proper and below Bhanwar-gupha.
<u>MAHATMA</u>	Gr̄at soul; also applied to highly spiritual persons.
<u>MAKAN</u>	A place; a building; a dwelling house.
<u>MAN</u>	(Pronounced 'Mun') - Mind.
<u>MANAV KENDRA</u>	Centre for service of mankind.
<u>MANMUKH</u>	Lit., facing the mind; that is, he who obeys the dictates of the mind; a devotee of the mind and of the ways of the world; a materialistist.
<u>MANSAROVAR</u>	Lake or tank of nectar.
<u>MANUSMRTI</u>	The code of Hindu Law promulgated by Manu.
<u>MARI</u>	A small snake temple erected outside the village.

MARLA

1/60 of an acre.

MASTANA

One who suffers from 'mast' which is really a case of spiritual indigestion, when one in that state tries to express one's elation through the physical senses instead of using that power to rise higher within. Frantic.

MAIA

Mother; a title of respect given to an old Hindu woman.

MAUJOODA SARKAR

Present Head of Administration.

MAULVI

A Muslim priest; one learned in Islamic religion and theology.

MAUND

A weight of forty seers.

MAYA

Illusion or delusion; deception; unreality; phenomenal universe; all that which is not eternal, is not real or true, is called 'Maya', it appears but is not. The veil of illusion conceals the vision of God from our sight. Also another name of the goddess Shakti.

MAZAR

Muslim tomb.

MELA

A fair; a collection of people at a shrine, temple, bathing place.

<u>MER</u>	One of the three mountains of prominences in Trikuti.
<u>MISRI.</u>	Crystallised sugar.
<u>MITTI-KI-SEWA</u>	Service of removing and carrying earth to level ground.
<u>MOHALLA OR MOHILLA</u>	The word used in the <u>Adi Granth</u> to indicate the authorship of compositions by the Gurus. Mohalla-1, means Guru Nanak; Mohalla-2; Guru Angad; Mohalla-3, Guru Amar Das; Mohalla-4, Guru Ram Das, Mohalla-5, Guru Arjan Dev; Mohalla-9, Guru Teg Bahadur. In giving the sources for hymns, the same system has been followed : Asa Mohalla-1, means a composition by Guru Nanak in Rag Asa, etc.
<u>MUKAMAL</u>	Complete.
<u>MUKH AMRIT</u>	Water sanctified by ablution of Guru's mouth.
<u>MUKTI</u>	Salvation.
<u>MULLAHA</u>	A Mohammedan priest.
<u>MUNI</u>	Holy man; sage; Devotee. Lit., one who hears or experiences within.
<u>MUQAM-i-ALLAH</u>	The persian term for the astral world; the first spiritual region.
<u>MUSALASI</u>	The Arabic name for Trikuti.
<u>NABHI</u>	Navel.
<u>NABHI CHAKRA</u>	Navel centre or plexus. It is also called Manipura.
<u>NAD</u>	Sound; shabd; word; innder music.
<u>NAG PANCHMI</u>	A Hindu festival held on the fifth day of the dark fortnight of Bhadon (the sixth month of the Hindu year) when a

snake is worshipped to procure blessings for children.

NAM OR NAAM OR NAME

Name; the same as shabd, word or logos; the immortal creator. Name is of two kinds. Varanatmak (that which can be expressed or uttered) and Dhuniatmak (that which can be heard only within as nad or shabd, the word). The Varnatmak Nam acts as a pointer to and leads to the real or Dhuniatmak Nam within, which is not really a word but a power that emanates from the Supreme Being and takes us to Him.

NANKYA_GHAR

The house of mother's father.

NARKA

Hell.

NAR NARAYANI DEH

The body that is the creation of God and in which He abides.

NATH_PANTH

A sect of Yogis, especially Hath-Yogis.

NAZAM

Poem.

NAZAR

Evil eye.

NIJ_DHAR

Divine current of the Guru.

NIJ_MANA

Real, innermost or highest mind.

NIL_CHAKRA

The blue centre which denotes the veil or curtain of the mind.

NIRANKAR

Lit., without form; formless and absolutely pure.

NIRMAL_NAD

The pure sound.

NIRMALA_SAMPARDAY

A sect of Sikh devotees, (Sadhus).

NUQTA-i-SWAIDA

Black point; third eye; the Muslim name for Tisra Til.

OM

Term for the sound of the second spiritual region; another name for the ruler of Trikuti, which is the second spiritual region.

ONKAR

Brahm; esoterically, the lord of the second spiritual region; the essential Mantra to manifest the deity Brahma residing at the pleasure centre.

PADRE

The title given to priest or clergyman.

PAGRI

Turban; head-gear.

PAHUL

The initiatory rite of Sikhism. Baptism. The ceremony of Pahul is conducted as follows:-
The candidate, after he has bathed and put on clean clothes, takes his seat in the midst of the assembly, generally called together for the purpose. Five Sikhs (representing the beloved five) who have the reputation of being regular in the observance of Sikh rules of conduct mix some sugar with water in an iron basin and stir it with a double edged dagger, at the same time chanting by turn some verses from the two Granths. After that this solution is sprinkled over the hair and body of the candidate and part of it is given him to drink. He is made to repeat certain vows which constitute the Reht or the Sikh rules of conduct. The solution is called Amrit and is supposed to confer immortality on this new son of Guru Gobind Singh and makes him a Singh (lion) and a true Kshatrya. At the end of the ceremony Karah Parshad or Halwa is distributed among those present.

<u>PANDAL</u>	A vast area covered with awning for Satsang meetings.
<u>PANDIT</u>	One learned in Hindu Theology and religion; the Hindu priestly class; Brahmin priest, any Brahmin.
<u>PANTH</u>	A sect; a religious society or denomination.
<u>PANTHI</u>	One who follows a path; Nanak-Panthi, 'one who follows the path of Nanak.'
<u>PAR</u>	Beyond.
<u>PARMATMA</u>	Lit., Supreme Soul; God.
<u>PARAM SANT</u>	Supreme Saint; a Saint who has reached the highest stage.
<u>PAR BRAHM</u>	Lit., beyond Brahm; appellation of the lord of the third spiritual region.
<u>PARIKRAMA</u>	Circumambulation.
<u>PARMARTHI</u>	Spiritual; religious.
<u>PARMESHWAR</u>	God.
<u>PARSHAD</u>	Anything sanctified or blessed.
<u>PARSHADAS</u>	Loaves; the common bread of India.
<u>PATHI</u>	One who reads or chants from the scriptures.
<u>PINDA</u>	The physical body; the physical and material universe; region of lower mind and matter.
<u>PIPAL</u>	Ficus religiosa.
<u>PIR</u>	A Muslim saint.
<u>PITARS</u>	The dead ancestors.

<u>POTHI</u>	Book; usually indicates some religious book or scripture; holy book.
<u>PRANAS</u>	Vital force; essence; vital air; the control and regulation of which is the basis of the system known as Pranayam.
<u>PUGGA</u>	Solidly built.
<u>PUJA</u>	Worshipping; adoration; devotion; also idolatry.
<u>PURANAS</u>	Lit., the old ones; the religio-historical stories and mythologies of old, describing the lives and deeds of gods, heroes and great kings.
<u>PURDAH</u>	Lit., a veil; metaphysically, seclusion of women.
<u>QAZI</u>	Priest of the mosque.
<u>QURAN</u>	Sacred scripture of the Muslims, revealed to the Prophet Mohammed.
<u>RADHA</u>	Primal soul.
<u>RADHA SOAMI OR RADHA SWAMI</u>	Appellation of the Supreme Lord, God. Swami literally means Lord, the Radha means soul; hence it means "Lord of the Soul".
<u>RADHA SWAMI DAYAL</u>	Appellation of Seth Shiv Dayal Singh, founder of Radha Soami Faith, as applied by his disciples.
<u>RADHA SWAMI DHAM</u>	Home or abode of the Lord of the soul.

RAI SAHIB OR
RAI BAHADUR

The titles conferred by the British government on eminent pro-government Indians.

RAGI JATHA

A party of musicians.

RAJASIK

That which produces sluggishness, anger, etc. Such food consists of eggs, fish, saffron, pastry, salt, pepper and all stimulating articles, including tea, coffee and hot milk or any food in large quantities.

RAJ

Activity; second of the three Gunas.

RAMAYANA

The oldest of Sanskrit epic poems, written by the sage Valmiki.

RAM

God; shabd; the power that pervades everywhere.

RAMBA

A flat trowel or an instrument for cutting up grass by the roots.

RAM DHUN

God's inner music.

RAM NAM

God's Name.

RAM RAM

A form of salutation among the Hindus.

RAMDASIA

A title of respect given to persons of Chamar caste.

RAZA

Resignation; God's will.

RIDHIS

Miraculous and supernatural powers attained in the lower regions.

RUHANI

Spiritual.

<u>SABHA</u>	A society.
<u>SACHA</u>	True.
<u>SACHEY PATSHAH</u>	True king.
<u>SACHI BANI</u>	True teachings; True word; the same as Gurbani.
<u>SACH KHAND OR SATLOK</u>	Lit., the true or imperishable region; esoterically, the fifth spiritual region, presided over by Sat purush.
<u>SADHU</u>	Holyman, following a path of spiritual discipline; a mystic; sometimes the name is applied to an adept or true saint; esoterically, a devotee who has reached the third spiritual stage and thus has crossed the region of mind and matter.
<u>SAHAJDHARI</u>	One who cuts hair.
<u>SAHAJ YOG</u>	The same as Surat Shabd Yoga.
<u>SAHANSDAL KANWAL</u>	Thousand-petalled lotus; appellation of the first spiritual region; a point a little above the sixth chakra in Pind.
<u>SAHIB</u>	Lord; honourable sir; term of respect.
<u>SAMADH OR SAMADHI</u>	A building or monument erected over the ashes of a holy person. Hindu tomb. Memorial.

<u>SAMAJ</u>	A society.
<u>SAMVAT</u>	A year; an era. See Vikrami Samvat.
<u>SANGAT</u>	Congregation.
<u>SANGHATHAN</u>	Organisation.
<u>SANICCHAR</u>	Saturn.
<u>SANICCHAR VAR</u>	Saturday.
<u>SANKRANTI</u>	A union; a planet's passage from one sign of the zodiac to another.
<u>SANKRANTI DAY</u>	First day of every month of the Samvat.
<u>SANSKARAS</u>	Impressions - both good and bad; spiritual outlook and spiritual fitness; spiritual bent of mind; tendencies due to impressions from past lives.
<u>SANT</u>	A saint; a pious or holy person; esoterically, one who has reached the fifth spiritual region.
<u>SANT-MAT</u>	The teachings of the saints; the science of God-realization practised while living in this world.
<u>SANT SATGURU</u>	A saint who is also a spiritual teacher. Everyone who has reached the fifth spiritual region is a saint but not all of them accept followers or are designated to teach. Hence, every true master or <u>Satguru</u> is a saint, but not all saints are <u>Satgurus</u> .

<u>SANT SIRAHÍ</u>	Saint soldier; spiritual soldier.
<u>SANYAS</u>	Abandonment of the world.
<u>SARBACHAN</u>	The writings of Soami Ji Maharaj (Seth Shiv Dayal Singh), in both prose and poetry.
<u>SARDAR</u>	Chief; a headman; term of respect.
<u>SARDAR BAHADUR</u>	It is the title of Jagat Singh, the third Guru of Beas Centre.
<u>SARWAR</u>	Pond; tank.
<u>SAT</u>	True; permanent; eternal. The quality or attribute of rhythm, harmony and truth.
<u>SAT GURU OR SATGURU</u>	A master or spiritual teacher who has access to the fifth spiritual region; Lit., true teacher or master.
<u>SAT KARTAR GURPARKAR</u>	It is a salute of the followers of Mehar Singh, founder of Jullundur centre. It was started in 1950.
<u>SAT LOK</u>	The same as Sach Khand.
<u>SATI</u>	Voluntary burning of a widow on her husband's funeral pyre.
<u>SAT NAM</u>	Lit., True Name; the appellation of the lord of the fifth spiritual region.
<u>SAT-NAMÍ</u>	Those who believe in Sat-Nam.

SAT PURUSH

God; True Lord, who presides over Sat-Lok. He is also called Akal Purush.

SAT SANG OR SATSANG

Association with the Master. Meeting of disciples to hear the Master's discourses or for other spiritual purposes.

SATSANG GHAR

The hall or building in which Satsangs are held.

SATSANGI

A disciple of the Master. One who is initiated and attends satsang. Technically one who has reached the first stage.

SAT SIRI AKAL

Salute of the Sikhs.

SATVIK

That which produces tranquillity and pure thoughts. Satvik food consists of fruits, vegetables, milk that is not very hot and only in small quantity, butter cheese, dairy products, honey, almonds, oats, wheat, pulse, rice etc. It includes all simple and light food in small quantities.

SAUDA

Bargain.

SAU SAKHIS

The book of hundred stories.

SAWAN SHAH OR SAWAN SAINA

Both are the titles of Maharaj Sawan Singh, second Guru of the Beas Centre.

<u>SETI</u>	White; a bridge.
<u>SET SUNN</u>	The upper part of the astral world.
<u>SEWA</u>	Service.
<u>SEWA-SAMITTI</u>	Service team.
<u>SEWADAR</u>	One who does sewa; one whose service is labour of love.
<u>SHABD</u>	Word; sound; spiritual sound; audible life stream; sound current.
<u>SHABD ABHYAS</u>	Practice of the sound current; union of the soul with Shabd.
<u>SHABD YOG</u>	The same as Surat Shabd Yoga.
<u>SHABAD</u>	Refers to hymns, paragraphs or stanzas of sacred texts, such as the Sarbachan, the Adi Granth, etc.
<u>SHAGAN</u>	A omen; present given on a joyful occasions.
<u>SHAHIDS</u>	Martyrs.
<u>SHAKAR</u>	Sugar in a coarse, unpurified state.
<u>SHALOK</u>	'Couplet' a verse form used in the Adi Granth.
<u>SHAMIANAS</u>	Awnings.
<u>SHARADHAS</u>	Offerings to the dead ancestors.
<u>SHASTRAS</u>	Hindu scriptures; books of philosophy and moral code.
<u>SHIV NETRA</u>	Third Eye; same as Tisra Til.
<u>SHIVDWARA</u>	A temple dedicated to Shiva.
<u>SHLOK</u>	Sanskrit couplet or stanza.

<u>SHRI</u>	A title of address used for men.
<u>SHRIMATI</u>	A title of address used for women.
<u>SHUDDHI</u>	Purity; purification ; correctness.
<u>SHYAM KANJ</u>	The middle or centre portion of the astral world.
<u>SIDHA PAG</u>	Turban tied in a straight manner.
<u>SIDDHI S</u>	Miraculous powers obtained by means of Yoga practice.
<u>SIKH</u>	Lit., disciple; the same as Chela, the followers of Guru Nanak and his nine successors are known as Sikhs. The name also applies to one who has reached the first spiritual region within.
<u>SIMRAN</u>	Repetition; remembrance; repetition of Nam.
<u>SINCHIT</u>	Lit., hoarded, collected or stored.
<u>SOAMI SAGAR</u>	Lit., Ocean of the Lord; name given to the well, which was started by Baba Jaimal Singh Ji in 1897 and completed by him in 1898, at Dera Baba Jaimal Singh, Beas, and is still used in the colony for drinking water.
<u>SODAR-REH-RAS</u>	Evening prayer of the Sikhs.

SODHI

A division of the Khatriis to which Guru Gobind Singh belonged.

SOHANG

So am I; rhythm of breathing in and out. The appellation of the ruler of the fourth spiritual region; also the same as Bhanwargupha .

SRI HAZUR SAHIB

His holy eminence; the title of Nirankaris' Guru.

SRI SATGURU

The true master or Guru; the title of Nirankaris' Guru.

SUDRAS

The fourth or the lowest order of Hindu society; the menials and labourers.

SULTAN-UL-AZKAR

King of methods, names or sounds. King of repetitions.

SUMER

One of the three mountains or prominences of Trikuti; the place where gods are said to reside; symbolically, the top of the spine. It is also called the golden mountain, jewel peak, lotus mountain, and mountain of the gods; the Olympus of the Hindus.

SUNN

Void; emptiness; vacuum; esoterically, the appellation of the third spiritual region.

SURAT

Soul; consciousness; inner attention. As consciousness in the body is due to presence of the soul; hence the soul is called 'Surat'.

SURAT SHABD YOGA

The practice of the sound current; the union of the soul with shabd; the spiritual exercise by which the current of consciousness is applied to the hearing of the sound within; joining the mind and the attention to the sound current.

SWAMI OR SOAMI

Lit., Lord; the supreme lord; supreme creator; esoterically, the lord of the eighth and highest spiritual region; the name is also applied to the sound current, the original shabd and the real home; it is also a title given to religious teacher.

SWAMI JI OR SOAMI JI

Title of Seth Shiv Dayal Singh, the founder of the Radha Soami Faith.

SWARGA

Heaven or paradise in general; the same as Bahisht and Baikunth, except that this is supposed to be the kingdom of Indra, the ruler of the gods.

TAI

Aunt.

TAM

Darkness; ignorance; the third of the three Gunas.

IAMASIK

That which produces sluggishness, anger, etc. Such food consists of meat, wine, tobacco and heavy and stale food or too much of anything, and, of course, all alcoholic drinks.

IAQ

The Chinese word for the great sound; the shabd; commonly translated "the way". It is the way of the sacred current.

IASLA

A big plate.

IAITWAS

Essences; elements; they are five in number and may be gross or subtle. The entire universe is made up of five Tattwas : Prithvi (earth), Jal (water), Vayu (air), Agni (fire), Akash (ether).

IAWIT

Amulet.

IHARA

Raised platform.

IIKA

Lit., a mark made on the forehead.

IIL

Lit., seed of the sesamum plant; esoterically, the small aperture through which the soul enters Brahmand from Pind; the centre between the eyebrows.

IISRA TIL

Third Eye; the seat or head-quarter of the mind and the soul in the human body; situated between the two eyebrows; since the nine doors of the body (eyes, ears, nose, mouth and two lower apertures) lead outward, this is also called the tenth door or tenth gate, and is the only one which leads within.

<u>IOLA</u>	A weight equal to twelve Mashas.
<u>TRIKUTI</u>	Lit., three prominences; appellation of the second spiritual region; also called Musalsi by the Mohammedan saints, as it means 'three - cornered'; Gagan is the sky of Trikuti.
<u>TULSI</u>	Basil; Ocymum Sanctum.
<u>TYAGI</u>	An ascetic; a hermit.
<u>UPANISHADAS</u>	The philosophical and mystical part of the Vedas, which contains the inner or esoteric teachings.
<u>UPVITA</u>	Sacred thread worn by the Hindus.
<u>VAID</u>	A Hindu physician; a doctor.
<u>VAK</u>	Word.
<u>VAR</u>	Heroic ballad; a verse form used in the Adi Granth, but with a spiritual, not mythological content.
<u>VARNATMAK</u>	Expressible; that which can be spoken or written.
<u>VASUDEVA</u>	An epithet of Lord Krishna.
<u>VEDANT</u>	A system of Hindu philosophy, based particularly on the Upanishadas, believing in the unitary existence of God and the identity of the soul with God.
<u>VEDANTIST</u>	Follower of Vedant system of philosophy.
<u>VEDAS</u>	Lit., knowledge; revealed knowledge as embodied in the four holy books of the Hindus, which are called Rig Veda, Sam Veda, Yajur Veda and Atharva Veda.

VEGETABLE GHEE

Vegetable oil; oil of seeds.

VIDYA

Science; learning.

VIKRAMI SAMVAT

'Vikram era', one of the two eras commonly used in India besides the Christian (A.D.) and Muslim (Hijri) eras; it supposedly dates back to the great king, Vikram. Subtract 57 years from Vikrami Samvat to obtain A.D.

VISHNU

Second of the Hindu Triad; the Preserver and the Maintainer of the world.

WAHIGURU

The Sikh term for God; the Supreme Lord.

WARNI

The performance of religious rites for any one by a Brahmin, saint, priest, preacher, etc.

YOG OR YOGA

Literally, means union; esoterically, spiritual exercises; practice; meditation in the spiritual sense; any system which leads to or aims at the union of the soul with God.

YOGA ABHIAS

The practice of Yoga; generally applied to practitioners of Ashtang-Yoga, esoterically, the Yoga of Bhajan and Simran.

YOGIS

Those who practise yoga.

ZILAQ

Volume.

ZILEDAR

Superintendent of several villages.

B I B L I O G R A P H Y

A PRIMARY SOURCESI. RECORD OF RADHA SOAMI SATSANG BEAS, CENTRE (PUNJAB)A. INITIATION RECORD(URDU)

Register No. 1, Volume No. 1, from December 9, 1884 to December 6, 1907, initiation serial number from 1-3010.

Register No. 1, Volume No. 2, from December 6, 1907 to March 26, 1922, initiation serial number from 3011-11781.

Register No. 1, Volume No. 3, from March 26, 1922 to May 3, 1927, initiation serial number from 11782-21598.

Register No. 1, Volume No. 4, from May 3, 1927 to February 2, 1931, initiation serial number from 21599-34000.

Register No. 1, Volume No. 5, from February 2, 1931 to April 17, 1933, initiation serial number from 34001-47164.

Register No. 1, Volume No. 6, from April 17, 1933 to August 25, 1935, initiation serial number from 47165-60435.

Register No. 1, Volume No. 7, from September 2, 1935 to March 28, 1938, initiation serial number from 60486-71606.

Register No. 1, Volume No. 8, from March 28, 1938 to November 27, 1939, initiation serial number from 71607-82688.

Register No. 1, Volume No. 9, from December 12, 1939 to December 30, 1940, initiation serial number from 82689-93635.

Register No. 1, Volume No. 10, from December 30, 1940 to April 26, 1943, initiation serial number from 93636-103323.

Register No. 1, Volume No. 11, from May 12, 1943 to March 26, 1945, initiation serial number from 103324-114778.

Register No. 1, Volume No. 12, from March 26, 1945 to May 13, 1946, initiation serial number from 114779-121913.

Register No. 1, Volume No. 13, from June 27, 1946 to July 8, 1947, initiation serial number from 121914-127717.

Register No. 1, Volume No. 14, from December 30, 1948 to April 14, 1950, initiation serial number from 127718-137747.

(PUNJABI)

Register serial No. 546, from April 14, 1950 to May 9, 1955, initiation serial number from 137748-150163.

Register serial No. 547, from May 30, 1955 to November 10, 1957, initiation serial number from 150164-162539.

Register serial No. 548, from November 10, 1957 to December 30, 1959, initiation serial number from 162540-175055.

Register serial No. 549, from December 31, 1959 to August 3, 1961, initiation serial number from 175056-187941.

(URDU)

Register serial No. 1, from August 3, 1961 to May 27, 1963, initiation serial number from 187942-213090.

Register serial No. 2, from May 28, 1963 to March 7, 1965, initiation serial number from 213091-238234.

Register serial No. 3, from March 8, 1965 to October 31, 1966, initiation serial number from 238235-262505.

Register serial No. 4, from October 31, 1966 to April 7, 1968, initiation serial number from 262506-287524.

Register serial No. 5, from April 7, 1968 to May 27, 1969, initiation serial number from 287525-312753.

Register serial No. 6, from May 28, 1969 to December 30, 1970, initiation serial number from 312754-340969.

Register serial No. 7, from December 30, 1970 to April 5, 1973, initiation serial number from 340970-369958.

Register serial No. 8, from April 5, 1973, to September 16, 1974, initiation serial number from 369959-398804.

Register serial No. 9, from September 16, 1974 to October 2, 1975, initiation serial number from 398805-427307.

B. ANNUAL REPORTS OF RADHA SOAMI SATSANG BEAS

- 1st Annual Report 1958
- 2nd Annual Report 1959
- 3rd Annual Report 1960
- 4th Annual Report 1961
- 5th Annual Report 1962
- 6th Annual Report 1963
- 7th Annual Report 1964
- 8th Annual Report 1965
- 9th Annual Report 1966
- 10th Annual Report 1967
- 11th Annual Report 1968
- 12th Annual Report 1969
- 13th Annual Report 1970
- 14th Annual Report 1971
- 15th Annual Report 1972

16th Annual Report 1973

17th Annual Report 1974

18th Annual Report 1975

C. CORRESPONDENCE RECORD

Reports and letters in context with Maharaj Charan Singh's (Beas) foreign tours : 1961, 1962, 1964, 1966, 1967, 1970, 1971.

D. EYE CAMPS RECORD

Annual eye camp for the years : 1965, 1967, 1968, 1970, 1971, 1973, 1974, 1975.

E. Speech given by Maharaj Charan Singh on Baisakhi Day,

April 13, 1980, in the new hospital ground at Beas
(Tape in the possession of the present writer).

F. Record of Maharaj Sawan Singh Library, Beas.

G. Cyclostyled list of Secretaries of Branch Centres in India,
from 10th to 14th March, 1975.

II. RECORD OF SACHA SAUDA CENTRE SIRSA. (HARYANA)

A. INITIATION RECORD

Register No. 1, from January 1, 1962 to December 30, 1964,
initiation serial number 1 to 5306.

Register No. 2, from January 9, 1965 to April 18, 1966,
initiation serial number, 1 to 3620.

Register No. 3, from May 7, 1966 to February 26, 1967
initiation serial number 1 to 3197.

Register No. 4, from March 4, 1967 to March 25, 1968, .
initiation serial number 1 to 10127.

Register No. 5, from March 31, 1968 to August 31, 1969,
initiation serial number 1 to 15046.

Register No. 6, from September 6, 1969 to August 18,
1970, initiation serial number 1 to 15494.

Register No. 7, from August 22, 1970 to November 28,
1971, initiation serial number 1 to 23208.

Register No. 8, from December 4, 1971 to August 15,
1972, initiation serial number 1 to 24253.

Register No. 9, from August 19, 1972 to December 31,
1974, initiation serial number, 1 to 82122.

B. MATRIMONIAL RECORD

Register No. 1 (Girls), from January 26, 1969 to
continue.

Register No. 2, (Boys), from January 26, 1969 to
continue.

C. CORRESPONDENCE RECORD

File No. 1, 1965

File No. 2, 1966

File No. 3, 1967

File No. 4, 1968

File No. 5, 1969

File No. 6, 1970

File No. 7, 1971

File No. 8, 1972

File No. 9, 1973

File No. 10, 1974

D. INCOME AND EXPENDITURE REGISTERS

(i) Income (Bahis) Registers : For the years 1969, 1970, 1971, 1972, 1973.

(ii) Expenditure (Bahis) Registers : For the years 1969, 1970, 1971, 1972, 1973.

III. RECORD OF MASTANA SHAH BALOCHISTANI ASHRAM JAGMALWALI,
DISTRICT SIRSA, (HARYANA)

A. INITIATION RECORD

File No. 1, Haryana, from February 18, 1966 to December 31, 1974, initiation serial number from 1-5633.

File No. 2, Punjab, from February 18, 1966 to December 31, 1974, initiation serial number from 1-3308.

File No. 3, Rajasthan, from February 18, 1966 to December 31, 1974, initiation serial number from 1-5476.

File No. 4, Himachal Pardesh, from February 18, 1966 to December 31, 1974, initiation serial number 1-12.

File No. 5, Miscellaneous states (U.P., Bihar, Maharashtra, Jammu, etc.) from February 18, 1966 to December 31, 1974, initiation serial number from 1-388.

B. MATRIMONIAL RECORD

Register No. 1 (Boys) from April 1, 1967 to continue.

Register No. 2 (Girls) from April 1, 1967 to continue.

C. CORRESPONDENCE RECORD

File No. 1. Foreign Correspondence, from April 4, 1966 to continue.

Files No. 2, 3, 4 contain letters of Satsangis of Punjab, Haryana, Himachal, Delhi, Chandigarh, Rajashtan, etc. February 20, 1966 onward.

File No. 5. Correspondence of Mastana Shah with Manager Gurbakhsh Singh and others, from April 2, 1949 to 1956.

File No. 6. Private papers of Gurbakhsh Singh.

D. Library Register, from January 26, 1970 to continue.

E. Dispensary Record : Patients' Registers for the years 1969, 1970, 1971, 1972, 1973, 1974.

F. Income and expenditure Registers 1966 to 1974.

G. Gurbakhsh Singh's Personal Diaries regarding his tours, constructional activities, agricultural work, etc. from 1966 to 1974 (Total Diaries Ten).

IV. RECORD OF DERA BABA TEJA SINGH, SAIDPUR,
DISTRICT AMRITSAR, PUNJAB

A. INITIATION RECORD

Initiation Register No. 1, from 1968 to 1974,
 initiation serial number from 1-6019.

B. White stone plate inscription, fixed in a brick-pillar
 in the Dera Baba Teja Singh Ji, Saidpur.

V. RECORD OF DERA BABA SAWAN SINGH, SAIDPUR,
DISTRICT AMRITSAR, (PUNJAB)

Initiation Register No. 1, from November 1, 1971 to
 December 31, 1974, initiation serial number from
 1-2986.

VI. RECORD OF DERA RADHA SOAMI BABA BAGGA SINGH,
TARN TARAN, DISTRICT AMRITSAR, (PUNJAB)

A. Personal Diaries of Partap Singh of Tarn Taran centre,
 regarding initiation, agricultural, constructional,
 Satsang activities, etc.

Diary No. 1, from November 8, 1961 to December 31, 1961.

Diary No. 2, from January 1, 1962 to December 31, 1962.

Diary No. 3, from January 1, 1963 to December 31, 1963.

Diary No. 4, from January 1, 1964 to December 31, 1964.

Diary No. 5, from January 1, 1965 to December 31, 1965.

Diary No. 6, from January 1, 1966 to December 31, 1966.

Diary No. 7, from January 1, 1967 to December 31, 1967.

Diary No. 8, from January 1, 1972 to December 31, 1972.

Diary No. 9, from January 1, 1973 to December 31, 1973.

Diary No. 10, from January 1, 1974 to December 31, 1974.

B. Marble stone inscription, fixed on the main gate of the Rodu Pura Satsang Ghar, Tarn Taran.

C. Rules and Regulations of Association of Radha Soami Dera Bagga Singh, Tarn Taran.

VII. RECORD OF RADHA SOAMI DERA BABA BAGGA SINGH, BASTI BALOCHAN, FEROZEPUR, (PUNJAB)

A. INITIATION RECORD

Register No. 1, Volume No. 1 (Men) from May 17, 1965 to February 3, 1974, initiation serial number from 1 to 1365.

Register No. 1, Volume No. 2 (Women) from May 17, 1965 to February 3, 1974, initiation serial number from 1 to 1668.

B. CORRESPONDENCE RECORD

File No. 1, Volume No. 1, 2 from 1965 - 1973, Punjabi Letters.

File No. 2, Volume No. 1, 2 from 1965 - 1973, Hindi Letters.

File No. 3, Volume No. 1, 2, from 1965 - 1973, Urdu Letters.

File No. 4, Volume No. 1, from 1965 - 1973, English Letters.

- C. Horoscope of Sadhu Singh, which is now in the possession Teja Singh, the present Guru of Ferozepur centre.

VIII. RECORD OF DERA RADHA SOAMI HAZUR BABA DEVA SINGH JI MAHARAJ PANJGRAN KALAN, DISTRICT FARIDKOT, (PUNJAB)

A. INITIATION RECORD

Register No. 1, Volume No. 1 (Men), from September 25, 1963 to December 31, 1974, initiation serial number 1-1220.

Register No. 1, Volume No. 2 (Women) from September 25, 1963 to December 31, 1974, initiation serial number 1-905.

B. MATRIMONIAL RECORD

Register No. 1, Volume No. 1 (Boys) January 1, 1964 onward.

Register No. 1, Volume No. 2 (Girls) January 1, 1964 onward.

- C. Record of Homoeopathic Dispensary, Register No. 2, September 25, 1963 onward.

D. INCOME AND EXPENDITURE REGISTERS

Register No. 3, Volume No. 1, income from agricultural work and Sewa (offerings), 1964 onward.

Register No. 3, Volume No. 2, expenditure 1964 onward.

E. RECORD OF SATSANG ACTIVITIES

Personal Diaries of Buta Singh, from 1964 to 1974 (Ten).

IX. RECORD OF SAWAN ASHRAM, DELHI

CORRESPONDENCE RECORD

File No. 1., from 1963-1964. Contains letters of Sant Kirpal Singh and Hardevi 'Tai Ji'.

File No. 2, from 1969-1978. Foreign correspondence of T.S. Khanna, General Representative of Sant Kirpal Singh, in U.S.A. with Hans Raj Goel, Editor of Satsandesh, Ludhiana. (I consulted this record which is in possession of Hans Raj Goel, Ludhiana).

X. UNPUBLISHED OFFICIAL RECORD

A. Record of Shiromani Gurdwara Parbandhak Committee Amritsar, Resolutions and Correspondence in Punjabi, with the Local Gurdwara Parbandhak Committee, Baba Bakala, District Amritsar.

File No. 6-A-42, 1926-1938.

File No. 6-A-42, 1938-1942.

File No. 6-A-42, 1943-1949.

File No. 6-A-42, 1949-1952.

B. Record of Chief Medical Officer, Ludhiana. Birth and Death Record of Thana Dehlon, District Ludhiana (Urdu). Register No. 1, from February 1, 1888 to November 9, 1892.

Register No. 2, from November 10, 1892 to February 13, 1893.

Register No. 3 from February 13, 1893 to November 15, 1893.

Register No. 4 from November 16, 1893 to November 19, 1894.

Register No. 5 from November 20, 1894 to March 4, 1896.

Register No. 6 from March 9, 1896 to November 14, 1899.

Register No. 7 from November 15, 1899 to June 29, 1900.

Register No. 8 from June 29, 1900 to May 1, 1901.

Register No. 9 from May 1, 1901 to October 19, 1901.

Register No. 10 from October 20, 1901 to April 24, 1902.

Register No. 11 from April 25, 1902 to May 6, 1903.

Register No. 11/2 from May 7, 1903 to December 17, 1903.

Register No. 11/3 from December 18, 1903 to April 12, 1904.

C. Revenue Record District Ludhiana.

Office of Sub-Registrar Tehsil Ludhiana (Record Room).

Misal-i-Haqiat, 1852, Village Mahman Singh Wala,

number Had-Bast 308 (Urdu), Tehsil and District Ludhiana.

Shijra-i-Nasab (Pedigree Table) Part I, II,

1881, of the owners Village Mahman Singh Wala,

Fargana Ghungrana, No. 308, Tehsil and District Ludhiana,
(Urdu).

Misal Bando-Bast 1909-10, Mahman Singh Wala number

Had-Bast, No. 308, Tehsil and District Ludhiana.

Bahi No. T, Volume No. 269, Dastawez No. 4306, 1974.

Bahi No. T, Volume No. 264, Dastawez No. 6060, 1974.

Bahi No. 6, Volume No. 259 dated 1.8.1974.

D. Revenue Record District Ferozepur.

Office of Sub-Registrar Tehsil Ferozepur (Record Room).

Bahi No. 1, Jilad (Volume) No. 534, Dastawez No. 171,
1957.

Bahi No. 1, Jilad (Volume) No. 561, Dastawez No. 1802,
1959.

Bahi No. 1, Jilad (Volume) No. 595, Dastawez No. 1512,
1963.

Bahi No. 1, Jilad (Volume) No. 597, Dastawez No. 1881,
1964.

Bahi No. 1, Jilad (Volume) No. 529, Dastawez No. 1034,
1965.

Bahi No. 3, Jilad (Volume) No. 25, Dastawez No. 13, 1967.

Bahi No. 1, Jilad (Volume) No. 623, Dastawez No. 686,
1974.

E. Revenue Record District Faridkot.

Office of Sub-Registrar Tehsil Faridkot.

Bahi No. 1, Jilad (Volume) No. 363, Dastawez No. 1408,
1973.

F. Revenue Record District Amritsar.

i. Office of Sub-Registrar Tehsil Amritsar.

Jilad Register No. X, Volume No. 2093, 1973.

ii. Office of Sub-Registrar Tehsil Tarn Taran.

Bahi No. 3, Jilad (Volume) No. 15, Dastawez No. 19,
1961.

G. Record of Civil Court, Hissar.

Court of Shree G.S. Bedi, Senior Sub-Judge, Hissar,
Case No. 4 dated 15.2.1961.

XI PERSONAL INTERVIEWS AND CORRESPONDENCEA. INTERVIEWS

<u>S.No.</u>	<u>Name</u>	<u>Address</u>	<u>Status</u>	<u>Date</u>
1.	Amrit Lal Passi	House No. 234, B-6, Kucha No.4 Madhopuri, Ludhiana. (Punjab)	Satsangi of Beas Centre. and Nephew of S.L.Sondhi, Secretary, Radha Soami Satsang, Beas District, Amritsar.	25.3.79
2.	Baila Singh	V.P.O. Chusleyward Tehsil Patti, District Amritsar (Punjab)	Present Head of Dera Radha Soami, Chusleyward.	28.12.79
3.	Bibi Lajo (Lajwanti)	78-A, Lawrance Road, Amritsar (Punjab)	Old and prominent disciple of Maharaj Sawan Singh of Beas. She served her Guru from 1916 to 1948 at Beas.	31.12.78
4.	Buta Singh	V.P.O. Panjgrain Kalan District Faridkot (Punjab)	Present Head of Dera Radha Soami Baba Deva Singh, Panjgrain Kalan, District Faridkot.	29.2.80
5.	Chanan Singh Randhawa	V.P.O. Saidpur District Amritsar (Punjab)	Present Head of Dera Baba Sawan Singh Ji Maharaj, Saidpur.	28.4.79

S.No.	Name	Address	Status	Date
6.	Dr. Gurcharan Singh	989, Krishna Nagar, Ludhiana (Punjab).	President of 'Kirpal Educational Mission, Ludhiana'.	29.3.78
7.	Faquir Chand	Manager Sacha Sauda Sirsa, District Sirsa (Haryana)	Manager of Sacha Sauda Centre, Sirsa.	19.7.79
8.	Giani Harcharn Singh Labana	V.P.O. Nangal Labana District Kapurthala (Punjab).	General Secretary of Shiromani Radha Soami Mat Vicharni Sabha, Baba Bakala, District Amritsar.	2.1.79
9.	Giani Partap Singh	Darbar Printing Press, Amritsar (Punjab).	Ex. Jatheedar, Akal Takhat Amritsar. At present, Editor of 'Gian Amrit' periodical.	28.12.78
10.	Gurbakhsh Singh	Mastana Shah Balochistani Ashram, P.O. Jagmalwari District Sirsa (Haryana).	Present Head of Mastana Shah Balochistani Ashram, Jagmalwari, District Sirsa (Haryana).	20.7.79
11.	Gurdev Singh Grewal	Gurdev Singh Grewal son of S. Gurdial Singh Grewal, V.P.O. Mahman Singh Wala, District Ludhiana (Punjab).	Landlord of Mahman Singh Wala, District Ludhiana.	13.4.77

<u>S.No.</u>	<u>Name</u>	<u>Address</u>	<u>Status</u>	<u>Date</u>
12.	Hans Raj Goel	Editor 'Satsandesh' Punjabi, Ludhiana (Punjab).	Closest disciple of Sant Kirpal Singh of Ruhani Satsang, Sawan Ashram, Delhi.	25.3.78
13.	Hira Singh	Kartar Singh Niranjan Singh, Industrial Area A, Ludhiana (Punjab).	President of Dera Radha Soami Baba Bagga Singh, Tarn Taran.	26.12.79
14.	Jagan Nath Vaid	V.P.O. Chima, District Ludhiana (Punjab).	Closest disciple of Sardar Bahadur Jagat Singh Ji Maharaj, Beas.	24.4.77
15.	Jagdish Rai Vohra, B.A.B.T.	Mohalla Vohriana Rai Kot, District, Ludhiana (Punjab).	Secretary of Radha Soami Satsang (Beas), Rai Kot, District Ludhiana.	26.4.76
16.	Mangu Mal	Balochistani Amarpura Dham, Ludhiana (Punjab).	Present Head of 'Dera Mastana Shah Balochistani' Ludhiana	12.9.79
17.	Mathura Devi	H.No. 116, Basti Balochan Ferozepur City (Punjab).	Oldest disciple (1904) of Bagga Singh, Tarn Taran.	28.12.79
18.	Partap Singh	Dera Radha Soami Baba Bagga Singh, Railway Road, Tarn Taran (Punjab).	Present Head of Dera Radha Soami, Baba Bagga Singh, Tarn Taran.	26.12.79

<u>S.No.</u>	<u>Name</u>	<u>Address</u>	<u>Status</u>	<u>Date</u>
19.	Piara Singh	V.P.O. Saidpur District Amritsar (Punjab)	Head of Sewadars of Dera Baba Teja Singh, Saidpur, District Amritsar.	28.4.79
20.	Ram Singh	V.P.O. Nandpur, District Ludhiana (Punjab).	Closest disciple of Sant Kirpal Singh, of Ruhani Satsang, Sawan Ashram, Delhi.	29.3.78
21.	Satnam Singh	Sacha Sauda Sirsa, District Sirsa (Haryana).	Present Head of Dera Sacha Sauda, Sirsa.	16.7.79
22.	Thakur Singh	V.P.O. Gole- wal District Faridkot (Punjab)	Present Head of Dera Radha Soami situated on the Dalheywala Road, near Golewal, District Faridkot.	1.3.80
23.	Teja Singh	Radha Soami Dera Baba Bagga Singh Ji Maharaj, Ferozepur City (Punjab)	Present Head of Radha Soami Dera Baba Bagga Singh Ji Maharaj, Ferozepur City.	29.12.79

B. CORRESPONDENCE

The present writer wrote letters to the following persons seeking important information on the Radha Soami Movement.

1. Bibi Lajo, 78-A, Lawrence Road, Amritsar, (Punjab).
2. Daryai Lal Kapoor, Personal Secretary to Maharaj Charan Singh, Kothi No. 14-C, Dera Baba Jaimal Singh, Beas, District Amritsar, (Punjab).

3. Gurbakhsh Singh, founder and present Head of Mastana Shah Balochistani Ashram, Jagmal Wali, District Sirsa (Haryana).
4. Kirpal Singh Nagang (Ex-Vice-Chancellor, Punjabi University, Patiala) Radha Soami Satsang Beas, District Amritsar (Punjab).
5. Satnam Singh, present Head of Sacha Sauda, District Sirsa (Haryana).
6. T.S. Khanna, General Representative of the Great Spiritual Master (Sant Kirpal Singh) 8807 - Lea Lane, Alexandria, Virginia - 22309 (U.S.A.).

C. UNPUBLISHED MANUSCRIPTS AND THESIS

1. Unpublished manuscript of 361 pages Punjabi, (prose form) found from the personal library of Dr. Gurcharan Singh, Kothi No. 23, Sector No. 15-A, Chandigarh (Punjab).
2. Unpublished manuscript of 384 pages Punjabi, (poem form) written by late Vaid Teja Singh of Tarn Taran, found from the personal library of Dr. Gurcharan Singh, Kothi No. 23, Sector No. 15-A, Chandigarh (Punjab).
3. Unpublished manuscript of 25 pages Punjabi, (prose form). In possession of Dr. Rattan Singh, Kalyan Homeopathic Hospital, Khalsapur Road, Tarn Taran, District Amritsar (Punjab).

4. Venita Ahluwalia., 'Genesis Growth and Important Teachings of Radha Soami Faith Beas' (Unpublished M.A. Dissertation, Panjab University, Chandigarh, 1975).

D. SOME RARE DOCUMENTS FOUND FROM THE POSSESSION OF :

- i. Baila Singh, the present Head of Dera Radha Soami, Chusleyward, Tehsil Patti, District Amritsar (Punjab).
- ii. Giani Harcharn Singh Labana, V.P.O. Nangal Labana, District Kapurthala.
- iii. Giani Partap Singh, Editor Gian Amrit, Monthly, Punjabi, Darbar Printing Press, Amritsar (Punjab).
- iv. Gurbakhsh Singh, the present Head of Mastana Shah Balochistani Ashram, Jagmalwali, District Sirsa (Haryana).
- v. Hans Raj Goel, Editor Satsandesh, Monthly, Punjabi, Ludhiana, (Correspondence files of Sant Kirpal Singh and Hardevi of Delhi and T.S. Khanna of U.S.A.).
- vi. Hans Raj, Darshan Lal, House No. 252, B-VIII, Mochpura Bazar, Ludhiana (Letter of Teja Singh Dated April 3, 1955, from Saidpur).
- vii. Daryai Lal Kapoor, Personal Secretary to Maharaj Charan Singh, Kothi No. 14-C, Dera Baba Jaimal Singh Beas District Amritsar, (Punjab).

- viii. Pandit Jagan Nath Jiotsi, Vishnu Puri, Civil Lines, Ludhiana. (Old record of 'Manav-Panchang and Jantries from 1869 to 1974).
- ix. Teja Singh, the present Head of Radha Soami Dera Baba Bagga Singh Ji Maharaj, Basti Balochan, Ferozepur City.

XII GOVERNMENT PUBLICATIONS

Census Reports Punjab - 1881, 1891, 1901, 1911, 1921, 1931.

Gazetteer of the Punjab, Provincial Volume 1888-89.

Imperial Gazetteer of India 1908, Provincial series Punjab Volume 1.

P.A.R. (Administrative Reports on the Punjab and its despondencies) - 1871-72, 1901-02.

Punjab Government., Land of Five Rivers, (1923).

Report on the Census taken on the 1st January 1855, on the population of the Punjab Territories (Calcutta, 1856).

Report on the Census of British India, 1881, Volume III.

Report on the Native Papers (periodicals and journals)

published in the Punjab, Home Secret, National

Archives of India, New Delhi, 1882, 1888, 1889, 1902.

Settlement Report Kohat, 1884.

Settlement Report Lahore District, 1912-1916.

Settlement Report Ludhiana, 1878-83.

Settlement Report Muzaffargarh, 1873-80.

PUNJAB DISTRICT GAZETTEERSAmbala District 1892-93 Volume 1.Amritsar District 1892-93 Volume V.Attock District 1907 Volume X.Bahawalpur District 1904.Ferozepur District 1883-84 Volume XXVII.Gurgaon District 1883-84 Volume XX.Gurgaon District 1910 Volume XXII, Part A.Gurdaspur District 1883-84 Volume XXV.Gurdaspur District 1914 Volume XXVII, Part A.Gujjaranwala District 1883-84 Volume XXIX.Gujjaranwala District 1893-94 Volume XXX.Gujrat District 1883-84.Gujrat District 1892-93.Hissar District 1883-84 Volume 40.Hoshiarpur District 1904 Volume 42 Part B.Jhang District 1883-84 Volume 45.Jhang District 1929 Volume 47, Part A.Jhelum District 1883-84 Volume 48.Jullundur District and) 1904 Volume 50, Part B.Kapurthala State)Karnal District 1883-84, Volume 55.Lahore District 1894.Ludhiana District 1888-89.Ludhiana District 1970.

Ludhiana District and }
Malerkotla State } 1904 Volume 64, Part A.

Multan District 1883-84 Volume 71.

Multan District 1923-24, Volume 74, Part A.

Mianwali District 1912 Volume 67.

Montgomery District 1933 Volume 69, Part A.

Peshawar District 1897-98 Volume 82.

Rawalpindi District 1883-84 Volume 84, Part A.

Rawalpindi District 1893-94 Volume 84, Part B.

Rawalpindi District 1904 Volume 85, Part A.

Rohtak District 1883-84.

Shahpur District 1897.

Sialkot District 1883-84 Volume 99.

Sialkot District 1894-95 Volume 100.

Simla 1904 Volume 103, Part A.

Simla Hills 1910 Volume 11, Part A.

XIII JOURNALS AND NEWSPAPERS

Akali-Te-Pardeysi, Punjabi, August 10, 1928; September 21, 1928, (Amritsar).

Akhar-i-Am, Urdu, February 23, 1889 (Lahore).

Anmol Bachan, Monthly, Punjabi, January 1964; March 1964; July 1964, (Ludhiana).

Bulletin No. 2, March 4, 1975; Bulletin No. 3, March 20, 1975 (issued by the All India Co-ordination Committee of the Ruhani Satsang Centres c/o Ruhani Satsang Sawan Ashram, Balkeshwar Road, Agra-4).

- Citizen of India, Weekly, September 14, 1962, (New Delhi).
- Daily Punjab Kesari, Hindi, May 30, 1980; August 5, 1980, (Jullundur).
- Delhi Times (Special supplement) December 22, 1963, (Delhi).
- Gian Amrit, Monthly, Punjabi, March, 1979, (Amritsar).
- Gursikhi Vichardhara, Half yearly, Punjabi, September, 1977, (Ludhiana).
- Health and Food, Monthly, May 1977, (Delhi).
- Hind Samachar, Daily, Urdu, September 11, 1975; September 18, 1975, (Jullundur).
- Imperial, Daily, Urdu, October 3, 1888, (Lahore).
- Khalsa Samachar, Weekly, Punjabi, 1931-1933, (Amritsar).
- Kirpal Sandesh, Weekly, Hindi, May 7, 1978; July 9, 1978, (Delhi).
- Manav Mandir, Monthly, Hindi, June 10, 1978, (Hoshiarpur).
- Nanak Parkash Patrika, Monthly, Punjabi, June 1978; (Punjabi University, Patiala).
- Nirikhiak, Half yearly, Punjabi, March 1978; March 1979, (Ludhiana).
- Prem Parcharak, Weekly, Urdu, August 3, 1931; August 10, 1931; August 24, 1931; October 5, 1931; November 23, 1931; January 1, 1932; February 1, 1932; December 26, 1932; January 15, 1933; July 5, 1937; February 6, 1961 (Special number); August 19, 1968, (Dayal Bagh Agra).

- Proceedings of Punjab History Conference, Twelfth Session, March 1978, (Punjabi University, Patiala).
- Proceedings of Punjab History Conference, Thirteenth Session, March 1979, (punjabi University, Patiala).
- Rasala Sari Duniya, Monthly, Punjabi, November 1947; December 1947; May 1948; June 1948, (Dera Baba Jaimal Singh, Beas).
- Rasala Sari Duniya, Monthly, Urdu, December 1948; April 1949; July 1949; August 1949; March 1952; December 1956; January 1957; February 1957; March 1957; April 1957; May 1957; June 1957; July 1957; August 1957; September 1957; October 1957; November 1957; January 1958; November 1958, (Dera Baba Jaimal Singh Beas, Amritsar).
- Ravi, Urdu, August 7, 1889, (Lahore).
- Riyast, Urdu, January 15, 1934, (Delhi).
- Sant Kirpal Sandesh, Monthly, Hindi, March 1975; May 1975, (Shamli, Uttar Pradesh).
- Satsandesh, Monthly, March 1970; April 1970; September 1970; (published at Sant Bani Ashram, Franklin, New Hampshire, U.S.A.)
- Satsandesh, Monthly, Punjabi, October 1972; January 1973; February 1973; March 1973; April 1973, (Ludhiana).
- Satsandesh, Monthly, Urdu, February 1955, (Delhi).

Satsandesh, Monthly, Hindi, August 1955; October 1955;
November 1955; December 1955; July and August 1970, (Delhi).

Satsandesh, Monthly, July 1970; November 1972;
December 1972; March 1973, (Delhi).

Satyug, Weekly, Punjabi, August 24, 1978; October 5,
1978; (Sri Jiwan Nagar, Sirsa).

Sher-i-Punjab, Urdu, January 28, 1934, (Lahore).

Souvenir World Conference on Unity of Man 1974
(Delhi, 1974).

The Daily Partap, Urdu, June 14, 1934, (Lahore).

The Daily Tej, Urdu, May 3, 1960, (Delhi).

The Dayal, (Grihasti Guru) Monthly, Urdu, Jilad 32,
August and September, 1972 (Warangal, Andhra Pradesh).

The Illustrated Weekly of India, November 16, 1969;
March 18, 1973, (Bombay).

The Punjab Past and Present, Half yearly, April 1979,
Vol. XIII-I, serial No. 25, (Patiala).

The Tribune, April 25, 1964, (Ambala).

The Tribune, December 9, 1979, (Chandigarh).

Varian, Monthly, Punjabi, Jilad No. 3, Ank No. 2, 3, 4,
December to February, 1978, (Jullundur).

B. SECONDARY SOURCES

- Academy of Sikh Religion and Culture, Patiala., Sikhism and the Nirankari Movement, (Patiala, n.d.).
- Aggarwal, Phaggu Ram., National Integration, (Ludhiana, 1963).
- Ahluwalia, M.M., Kukas, The Freedom Fighter of the Punjab (Bombay, 1965).
- Ajudhia Prasad., Jiwan Charitar Rai Saligram Sahib, Hindi, (Agra, 1950).
- Alfonso Caycedo., India of Yogies, (Delhi, 1966).
- Amar Bharti., Sikh Itihas Tey Kuky, Punjabi, (Delhi, n.d.).
- _____, (compiler)., Kuka Andolan ; Kujh Chonwey Leikh, Punjabi, (1967).
- Anand Sarup., Yatharth Parkash, Mukamal, Urdu, (Agra, 1934).
- Araf, Daya Singh., Jindgi Billas, Punjabi, (Amritsar, 1973).
- Arur Singh., Hazuri Sakhian, Urdu, (Amritsar, n.d.).
- Bajwa, Fauja Singh., Kuka Movement, (Delhi, 1965).
- Bhagat, Nand Lal., Rasiley Bachan, Part I, Punjabi, (Batala, 1972).
- Bhai, Maya Singh., The Punjabi Dictionary (Delhi, 1961).
- Bhai Sewa Singh., Radha Soami Mat Parbodh, Punjabi, (Amritsar, 1934).
- Bhadra Sena., The Beloved Master, (Delhi, 1963).

Charan Singh.,

Sant Mat Darshan, Part III, Urdu,
(Delhi, 1979).

Sant Sanvad, Urdu, (Delhi, 1980).

Sant Sanvad, Part II, Punjabi,
(Jullundur, 1981).

Santan Di Bani, Punjabi, (Jullundur,
1982).

Spiritual Discourses, (Delhi, 1974).

St. John the Great Mystic, (Delhi,
1978).

The Master Answers, (Delhi, 1966).

The Path, (Delhi, 1976)

Truth Eternal, (Delhi, 1977).

Satsang No. 1 : Man Re Kiyon Guman Ab
Karna, Hindi, (Indore, 1974).

Satsang No. 2 : Kaya Kamni Ati Sualio,
Hindi, (Indore, 1974).

Satsang No. 3 : Surat Sun Bat Rai ...,
Hindi, (Indore, 1975).

Satsang No. 4 : Attak Tu Kiyon Raha
Jag Maen, Hindi, (Indore, 1975).

Satsang No. 5 : Dil Ka Hujra Saaf
Kar ..., Hindi, (Jullundur, 1975).

Charan Singh.,

Satsang No. 6 : Sahib Key Darbar
Maen ... Aur Ulta Kuan Gagan Maen ...,
Hindi, (Jullundur, 1975).

Satsang No. 7 : Dekho Sab Jag Jat
Baha..., Hindi, (Indore, 1974).

Satsang No. 8 : Namu Miley Manu
Triptiey ..., (Indore, 1974).

Satsang No. 9 : Karo Re Koi Satsang
Aaj Banay, Hindi, (Indore, 1975).

Satsang No. 10 : Teyria Khani Teyria
Bani ..., Hindi, (Indore, 1975).

Satsang No. 11 : Rama Ham Dasan Das
Krijey, Hindi, (Indore, 1981).

Satsang No. 12 : Ram Guru Paarsu Parsu
Krijey, Punjabi, (Jullundur, n.d.).

Satsang No. 13 : Is Gupha Mahi Akhut
Bhandara, Hindi, (Jullundur, 1979).

Satsang No. 14 : Apu Vanjhaey Ta Sab
Kachhu Paey, Hindi, (Jullundur, 1980).

Satsang No. 15 : Kirti Karam Ke
Vichhurey, Hindi, (Jullundur, 1981).

Satsang No. 16 : Satguru Saran Gaho
Mairey Piarey, Hindi, (Jullundur, 1980).

Satsang No. 17 : Kin Bidli Miley
Gusai Mairey Ramrai, Hindi,
(Jullundur, 1981).

Charan Singh.,

Satsang No. 18 : Ram Nami Manu Bedhia
..., Hindi, (Jullundur, 1978).

Satsang No. 19 : Gharey Ander Sabhu
Vathu Hae ..., Hindi, (Jullundur, n.d.).

Satsang No. 20 : Gur Parsadi Vekhu
Tu ..., Hindi, (Indore, 1980).

Satsang No. 21 : Adi Niranjana Prabhu
Nirankara, Punjabi, (Jullundur, 1981).

Satsang No. 22 : Guru Ka Dhian Kar
Piarey, Punjabi, (Jullundur, 1981).

Satsang No. 23 : Shabd Bina Sara Jag
Andha, Punjabi, (Jullundur, 1981).

Satsang No. 24 : Mittar Tera Koi Nahin
Sangian Maen, Punjabi, (Jullundur,
1981).

Satsang No. 25 : Guru Kahen Khol Kar
Bhai, Punjabi, (Jullundur, 1981).

Satsang No. 26 : Namae Hi Te Sabhu
Kichhu Hoa, Punjabi, (Jullundur,
1981).

Chaturvedi, Parshuram.,

Uttri Bharat Ki Sant Parampara,
Hindi, (Paryag, Samvat 2008).

Chhabra, G.S.,

Advanced History of the Punjab,
Volume I, (Jullundur, 1968).

Advanced History of the Punjab,
Volume II, (Jullundur, 1972).

- Chhabra, G.S., Social and Economic History of the Punjab, 1849-1901, (Jullundur, 1962).
- Chirol, Valentine., Indian Unrest, (London, 1910).
- Chopra, Raj Rani and Khaim Chand., Almast Rabbi Mauj, Hindi, (Ludhiana, n.d.).
- Dardi, Baila Singh., Janam Sakhi Shree Hazur Satguru Bagga Singh Ji Maharaj, Part I, Punjabi, (Amritsar, 1974).
- Janam Sakhi Shree Hazur Satguru Bagga Singh Ji Maharaj, Part II, Punjabi, (Jullundur, 1977).
- Darling Malcolm L., At Freedom's Door, (London, 1949).
- Dubois, J.A., Hindu Manners, Customs and Ceremonies, (1924).
- Eleanora Jepp., The Mystic Way, (Patiala, 1980).
- Farquhar, J.N., Modern Religious Movements in India, (Delhi, 1967).
- The Crown of Hinduism, (Delhi, 1971).
- Flora E. Wood., In Search of the Way, (Delhi, 1977).
- Ganda Singh., Kukyan-Di-Vithya, Punjabi, (Amritsar, 1944).
- , (ed.)., Punjab, (Bhai Jodh Singh Abhinandan Granth), 1849-1960, Punjabi, (Ludhiana, 1962).

- Giani, Bhagwan Singh,
Gurana Ditta Mal and
Oberoi, A.S., Sach Ka Bol Bala, Urdu, (Delhi, 1967).
- Giani, Gian Singh., Panth-Parkash, Punjabi, (Patiala,
1970).
- Giani, Partap Singh., Sansar Da Dharmik Itihas, Punjabi,
(Amritsar, 1968).
-
- Radha Soami Mat Darpan, Punjabi,
(Amritsar, 1969).
-
- Nakli Nirankari, Punjabi, (Amritsar,
1973).
-
- Akali Laher Dey Mahan Neta, Punjabi,
(Amritsar, 1976).
- Giani, Puran Singh
and Nand Lal., Janam Sakhi Hazur Teja Singh Ji
Maharaj, Punjabi, (Batala, 1976).
- Gill, Pritam Singh., Heritage of Sikh Culture : Society,
Morality, Art, (Jullundur, 1975).
- Gita Press Gorakhpur., Shrimad Bhagvad Geeta, Sadharan
Bhasha Teeka Sahit, Sanskrit and
Hindi, (Samvat 2012).
- Gurbakhsh Singh., Sacha Sauda, Doli Hoi Duniya Ka
Sahara, Part I, Hindi, (Jullundur, 1972).
-
- Sacha Sauda, Doli Hoi Duniya Ka
Sahara Part II, Hindi, (Jullundur,
1977).
-
- Sacha Sauda, Doli Hoi Sangat Ka
Sahara, Part I, Hindi, (Bhatinda, 1978).

- Gurbakhsh Singh., Sacha Sauda, Doli Hoi Sangat Ka Sahara
Part III, Hindi, (Ganganagar, 1978).
- Hastings, James, (ed.) ., Encyclopaedia of Religion and Ethics,
Volume X, (Edinburgh, 1926).
- Hauswirth, F., Purdah, (1932).
- Ikram, S.M., Modern Muslim India and the Birth of
Pakistan, (Lahore, 1965).
- Isaac, A. Ezekiel., Kabir The Great Mystic, (Calcutta,
1973).
- _____ Saint Paltu, (Calcutta, 1977).
- _____ Sarmad : Jewish Saint of India, (Delhi,
1978).
- Jagat Singh., The Science of the Soul, (Delhi, 1977).
- _____ Spiritual Bouquet, (Jullundur, 1976).
- _____ Satsang : Bhakti Mahatam, Hindi,
(Jullundur, 1976).
- Johar, Surinder Singh., The Sikh Gurus and Their Shrines,
(Delhi, 1976).
- Joshi, Vijaya Chandra,
(ed.) ., Lajpat Rai Autobiographical Writings,
(Delhi, 1965).
- _____ Lala Lajpat Rai Writings and
Speeches, Volume - two, 1920-1928,
(Delhi, 1966).
- J. Stanley White., Liberation of the Soul, (Delhi, 1975).
- Julian, P. Johnson., The Unquenchable Flame, (Lahore, 1935).

- Julian, P. Johnson., The Call of the East, (Lahore, 1936).

The Path of the Masters, (Delhi, 1974).
With a Great Master in India,
 (Delhi, 1975).
- Kahan Singh., Ham Hindu Nahin, Punjabi, (Nabha, 1897).
- Kanal, P.V., Bhagwan Dev Atma, (Delhi, n.d.).
- Kapoor, Daryai Lal., Firdause Baireen Bar Rue-Zameen,
 Urdu, (Delhi, 1968).

Call of the Great Master, (Delhi, 1972).

Dharti Par Swarg, Hindi, (Jullundur,
 1975).

Sant Samagam, Punjabi, (Jullundur,
 1973).
- Katherine Wason., The Living Master, (Delhi, 1966).
- Kathryn Windress., Prayer, (Calcutta, n.d.).
- Kavi, Pritam Singh., Shri Bhaini Sahib, Punjabi, (Delhi,
 1978).
- Kenneth W. Jones., Arya Dharm : Hindu Consciousness in
 19th-Century Punjab, (London, 1976).

Communalism in the Punjab : The Arya
 Samaj Contribution, The Journal of
 Asian Studies, Vol. XXVIII, No. 1.
 November 1968.
- Khushwant Singh., A History of the Sikhs, Volume II,
 (New Delhi, 1977).

- Kirpal Ruhani Satsang
Committee, Ludhiana., Param Sant Kirpal Singh Ji Maharaj
Dey Jiwan Da Sankhep Hal Ate Taleem,
Punjabi, (Ludhiana, n.d.).
- Kirpal Sandesh,
(compiler)., Paramarth Ka Sar, Hindi, (New Delhi,
n.d.).
- Kirpal Singh., A Brief Life - Sketch of Hazur Baba
Sawan Singh Ji Maharaj, (Delhi, 1973).
- _____
Jiwan Charitar Baba Jaimal Singh Ji
Maharaj, Punjabi, (Delhi, 1968).
- _____
Jiwan Ki Partaal, Hindi, (Delhi, 1968).
Manav Kendra, (Delhi, 1974).
- _____
Man Know Thyself, (Delhi, 1975).
- _____
Prayer : Its Nature and Technique,
(New Hampshire, 1972).
- _____
Presidential Address : World Conference
on Unity of Man, 1974, (Delhi, 1974).
- _____
Ruhani Satsang : Science of
Spirituality, (Delhi, 1975).
- _____
Seven Paths to Perfection, (U.S.A.
1970).
- _____
Spirituality : What it is (Delhi,
1975).
- Krishak, Gopi Lal., Sant Mat Laikhmala, Part I, (Hindi),
(Hoshiarpur, n.d.).
- _____
Sant Mat Laikhmala, Part II, (Hindi),
(Hoshiarpur, n.d.).

- Krishan Murari, (compiler)., Satsang Param Sant Manager Sahib,
Satsang No. 1, Hindi, (n.d.).
-
- Satsang Param Sant Manager Sahib,
Satsang No. 2, Hindi, (Ganganagar,
n.d.).
-
- Satsang Param Sant Manager Sahib,
Satsang No. 4, Hindi, (Ganganagar,
n.d.).
-
- Atam Kalian : Satsang Param Sant
Manager Sahib, Satsang No. 5, Hindi,
(Ganganagar, n.d.).
-
- Atam Kalian : Satsang Param Sant
Manager Sahib, Satsang No. 6, Hindi,
(Ganganagar, n.d.).
-
- Lajpat Rai., Arya Samaj, (London, 1915).
- Lajwanti., Sakhian Sant Charitar, Part I, Hindi,
(Delhi, 1959).
- Loehlin, C.H., The Sikh and Their Scriptures,
(Lucknow, 1964).
- Madeleine., On Wings of Love, (Johannesburg,
1972).
- Mahajan Vidiyadhar., Britishkaleen Bharat Ka Itihas,
Hindi, (Delhi, 1957).
- Mahant, Ganasha Singh., Bharat Mat Darpan, Punjabi,
(Amritsar, n.d.).
- Maharishi Sheobrat Lal
Verman., Light on the Anand Yog, (Lahore, 1931).

- Maher Singh., Koor Na Pujey Sach Noo, So Gharat Gharley, Punjabi, (Jullundur, Samvat 2030).
- Maheshwari, S.D., Radha Soami Faith, History and Tenets, (Agra, 1954).
- Manucha, K.M., Hindu Home Life, (1890).
- Mathur, Agam Prasad., Radha Soami Faith : A Historical Study, (Delhi, 1974).
- Mayo, K., Mother India, (1927).
- Mazumdar, P.C., The Faith and Progress of Brahma Samaj, (1882).
- Mehta, H.R., A History of the Growth and Development of Western Education in the Punjab, 1846-1884, (Patiala, 1971).
- Milkhi Ram., Janam Diwas : Param Sant Satguru Baba Bagga Singh Ji Maharaj, Urdu, (Ludhiana, Samvat 2026).
- _____ Janam Diwas : Shri Hazur Baba Deva Singh Ji Maharaj, Punjabi, (Ludhiana, Samvat 2029).
- Misra, Brahm Shankar., Discourses on Radha Soami Faith, (Calcutta, 1942).
- Monier, Williams., Hinduism, (1882).
- Monga, Ashok, (compiler)., Satsang Param Sant Manager Sahib, Satsang No. 3, Punjabi, (Bhatinda, n.d.).

- Munshi Ram., Ruhani Diary, Part I, from October 1, 1942 to October 19, 1944, Punjabi, (Jullundur, 1972).
-
- Ruhani Diary, Part II, from October 20, 1944 to April 2, 1948, Hindi, (Jullundur, 1976).
-
- Ruhani Diary, Part III, from April 6, 1948 to August 16, 1956, Urdu, (Delhi, 1966).
- Nahar Singh., A short Account of the Kukas or Namdharis, (Delhi, n.d.).
- Namdhari, Dalip Singh., Namdhari Shahid, Punjabi, (Ludhiana, n.d.).
- Nand Lal and Boli, Inderjit., Tej Parkash, Punjabi, (Batala, n.d.).
- Narain Dass., Sant Mat and the Bible, (Delhi, 1971).
- Narang, Gokulchand., Transformation of Sikhism, (Lahore, 1945).
- Narang, Kirpal Singh and Gupta, Hari Ram., History of the Punjab, 1500-1858, (Delhi, 1969).
- Narang, Kirpal Singh., Hansa Hira Moti Chugna, Hindi, (Jullundur, 1976).
- Narang, Kirpal Singh, Grover, Basant Lal and Anand, Piarya Lal., Bharat Da British Itihas, 1707-1947, Punjabi, (Jullundur, n.d.).
- Nehru, Jawahar Lal., The Discovery of India, (London, 1951).

- Netta Pfeifer., A Soul's Safari, (Delhi, 1981).
- Nijjar, Bakhshish Singh., The Punjab Under the British Rule, 1849-1947, Volume I, (New Delhi, 1974).
- Oman, John Campbell., Cults, Customs and Superstitions of India, (London, 1908).
- Panchi, Ram Rattan., Janam Sakhi Hazur Maharaj Rasila Ram, Part I, Urdu, (Jammu, n.d.).
- Pandey, Dhanpati., The Arya Samaj and Indian Nationalism: 1875-1920, (Delhi, 1972).
- Param Dayal, Faquir Chand., Truth Always Wins, Satyameva Jayate, (Hoshiarpur, n.d.).
- Patanjali, V., Thoughts on Indian Mysticism, (Delhi, 1978).
- Peter Fripp., The Mystic Philosophy of Sant Mat, (Delhi, 1978).
- Puri, Lekh Raj., Mysticism, The Spiritual Path, Volume II, (Delhi, 1974).
- -----
Radha Soami Teachings, (Delhi, 1972).
Teachings of the Gurus, (Delhi, 1973).
- Radha Soami Satsang Allahabad., Prem Pattar Radha Soami, Volume I, Hindi, (Paryag, 1936).
- Radha Soami Satsang Beas, Punjab, (India)., Anter Ki Aawaz, Hindi, (Jullundur, 1976).
- -----
Atam Gian, Punjabi, (Jullundur, 1975).
Bainti Te Prarthana Dey Shabad, Punjabi, (Jullundur, 1981).

- Radha Soami Satsang
Beas, Punjab, (India) .,
-
- Haq Hallal Di Kamayee, Punjabi,
(Jullundur, 1981).
-
- Kalam-i-Murshad, Urdu, (Delhi, 1975).
-
- Memorandum, Rules and Regulations of
Association of Radha Soami Satsang
Beas, (Delhi, n.d.).
-
- Origin and Growth, (Delhi, n.d.).
-
- Panjwan Salana Naiter Camp from
7.11.1971 to 20.11.1971, Punjabi,
(Ambala City, n.d.).
-
- Parmarthi Pattar, Part I, Punjabi,
(Amritsar, 1960).
-
- Parmarthi Pattar, Part II, Urdu,
(Delhi, 1967)
-
- Prarambh Aur Vikas, Hindi, (Jullundur,
1973).
-
- Ruhani Phool, Hindi, (Delhi, 1978).
-
- Saint Namdev, (Delhi, 1977).
-
- Sant Mat Parkash, Part I, Hindi,
(Amritsar, 1963).
-
- Sant Mat Parkash, Part II, Punjabi,
(Delhi, 1981).
-
- Sant Mat Parkash, Part III, Punjabi,
(Jullundur, 1981).

- Radha Soami Satsang
Beas, Punjab, (India) .,
-
- Sant Mat Parkash, Part IV, Punjabi,
(Delhi, 1982).
-
- Sant Mat Parkash, Part V, Hindi,
(Jullundur, 1979).
-
- Sant Mat Parkash, Part VI, Punjabi,
(Jullundur, 1976).
-
- Sant Mat Parkash, Part VII, Hindi,
(Jullundur, 1979).
-
- Sarbachan Radha Soami, Chhand-Band,
Yani Nazam, Hindi, (Lucknow, 1976).
-
- Sarbachan Radha Soami, Nasar, Hindi,
(Delhi, 1963).
-
- Teachings and Brief History,
(Calcutta, 1977).
-
- The path of the Soul, (Amritsar, 1970).
-
- The Radha Soami Spiritual Science,
(Amritsar, 1973).
-
- The Sarbachan, Prose, (Delhi, 1974).
-
- Thus Saith the Master, (Delhi, 1974).
-
- Tulsi Sahib : Saint of Hathras,
(Delhi, 1978).
-
- Way to God, (Delhi, 1977).
-
- Radha Soami Satsang
(Beas) South Africa.,
-
- Maharaj Charan Singh's Tour of South
Africa, May 1966, (Durban, 1966).
-
- Where Masters Walk, Volume II,
(Durban, n.d.).

Radha Soami Satsang
(Beas) South Africa.,

Where Masters Walk, Volume III,
(Durban, n.d.).

Radha Soami Satsang
Sabha Dayal Bagh, Agra.,

Dayal Bagh Agra : A brief description
of the Origin, Early History and
Development of the Colony and its
Institutions, (Agra, 1964).

Diary of Sahib Ji Maharaj, Part I,
from September 18, 1930 to June 30,
1931. English Translation, (Agra,
1973).

Diary of Sahib Ji Maharaj, Part II,
from July 1, 1931 to March 31, 1932.
English Translation, (Agra, 1973).

Diary of Sahib Ji Maharaj, Part III,
from April 1, 1932 to April 2, 1933.
English Translation, (Agra, 1974).

Hazur Sahib Ji Maharaj, Sir Anand
Sarup Kt. As others Saw Him, (1963).

Judgment in Civil Suit No. 1, of 1943,
Agra, (Agra, 1961).

Nijupdesh, Hindi, (1948).

Prashanotar : Sant Mat Athwa Radha
Soami Panth Aur Guru Updes, Hindi,
(1948).

Prem Pattar, Part II, Hindi, (1952).

Prem Sandesa, (1960).

Prem Upadesa, (1961).

- Radha Soami Satsang
Sabha Dayal Bagh,
Agra.,
-
-
-
-
-
- Radha Soami Satsang
Soami Bagh, Agra.,
-
-
-
-
- Rajwade, Chandravati.,
- Randhawa, Mohinder
Singh, (ed.).,
- Randolph Stone.,
- Rasila Ram.,
- Rataul, Sardar Singh.,
- Radha Soami Mat Sandesh, Hindi, (1948).
- Radha Soami Mat Prakash, (Agra, 1980).
- Sarbachan, Nazam, Hindi, (Agra, 1953).
- Sar Updesh, Hindi, (1948).
- Souvenir, Radha Soami Satsang, 1861-1961,
(Agra, 1962).
- Yathartha Prakasa, Part III, Volume I,
(1957).
- Bachan Babu Ji Maharaj, Part II, Hindi,
(Agra, 1964).
- Jiwan Charitar Babu Ji Maharaj,
Part III, Hindi, (Agra, 1949).
- Jugat Parkash, Radha Soami, Hindi,
(Agra, 1965).
- Niyamavali, Hindi, (Agra, 1972).
- Sarbachan Nasar, Urdu, (Agra, n.d.).
- Tuka Ram : Saint of Maharashtra,
(Delhi, 1981).
- Punjab, Punjabi, (Patiala, 1960).
- The Mystic Bible, (Ambala, 1956).
- Sant Bachan, Punjabi, (Kathua, n.d.).
- The Khalsa, (Amritsar, 1974).

- Rishi Gopal., Hindi Ka Bhasha Vagianik Adhiyan,
Hindi, (Jullundur, Samvat 2017).
- Rishi, Virsa Singh., Amrit Bani, Punjabi, (Ferozepur,
1977).
- Roshan Lal., Jiwan Charitar of Shree Hazur Maharaj
Baba Jagat Singh Ji, Urdu, (Amritsar,
n.d.).
- Ruhani Satsang, Sawan
Ashram, Shakti Nagar,
Delhi., Manav Kendra (Man Centre), What it is ?,
(Delhi, n.d.).
-
- Manav Kendra Pamphlet, (Delhi, n.d.).
- Sachdeva, Diwan Chand., Janam Sakhi Malak Kul Baba Bagga
Singh Maharaj Sahib, Punjabi,
(Ferozepur, 1968).
- Sahai, B.M. and
Radha Krishna., The Saint and His Master, (Delhi,
1968).
- Saini, B.S., The Social and Economic History of the
Punjab, 1901-1939, (Delhi, 1975).
- Sanders, C.W., The Inner Voice, (Calcutta, 1970).
- Santokh Singh., Guru Da Mahatav, Punjabi, (Chandigarh,
1976).
- Sarab Hind Namdhari
Vidiyak Jatha., Sri Satguru Partap Singh Ji Simeriti
Calendar, Samvat 2027, (Sri Jiwan
Nagar, Samvat 2027).
- Saraswati, Dayanand., Satyarth Parkash, Hindi, (Delhi,
Samvat 2026).

Sarva Deshak Arya
Pratinidhi Sabha.,

Arya Samaj Key Niyam - Upniyam, Hindi,
(Delhi, 1967).

Satnam Singh.,

Bandey Sey Rabb, Part I, Punjabi,
(Sirsa, 1978).

Sach Khand Di Sarak, Part II,
Punjabi, (Sirsa, 1977).

Sach Khand Da Sandesha, Part II,
Punjabi, (Sirsa, 1976).

Satlok Ka Sandesh, Hindi, (Sirsa,
1978).

Sawan Singh.,

Discourses on Sant Mat, (Delhi, 1975),

Gurmat Sar, Part I, Punjabi,
(Jullundur, 1979).

Gurmat Sar, Part II, Punjabi,
(Jullundur, 1969).

Gurmat Sidhant, Volume I, Punjabi,
(Amritsar, 1959).

Gurmat Sidhant, Volume II, Punjabi,
(Amritsar, 1959).

Gurmat Sidhant : Chaurasi Wishian Wala,
Punjabi, (Jullundur, 1979).

My Submission, (Delhi, 1977).

Philosophy of the Masters, Volume I,
(Delhi, 1977).

Philosophy of the Masters, Volume II,
(Delhi, 1976).

Philosophy of the Masters, Volume III,
(Delhi, 1977).

- Sawan Singh., Philosophy of the Masters, Volume IV,
(Delhi, 1977).
- _____
Philosophy of the Masters, Volume V,
(Delhi, 1977).
- _____
Satsang : Kahan Lag Kahon Kutalta Man
Ki, Punjabi, (Jullundur, 1979).
- _____
Satsang : Kamu Karodhu Perharu Per
Ninda, (Jullundur, 1980).
- _____
Satsang : Sacha Aap Swaran Hara,
Punjabi, (Jullundur, 1976).
- _____
Satsang : Sant Jiv Ki Bipat Chhuraven,
Hindi, (Jullundur, 1980).
- _____
Satsang : Simran Se Sukh Hot Hai,
Hindi, (Jullundur, 1981).
- _____, (compiler)., Shabad Di Mahima Dey Shabad, Punjabi,
(Lahore, Samvat 1966 and Samvat 1993
Editions).
- _____
Shabad Sar, Punjabi, (Jullundur, 1979).
- _____
Spiritual Gems : 1896-1948,
(Calcutta, 1960).
- _____
Tales of the Mystic East, (Delhi,
1964).
- Sen, S.P. (ed.)., Social Contents of Indian Religious
Reform Movements, (Calcutta, 1978).
- Seth, Partap Singh., Jiwan Charitar Soami Ji Maharaj,
Hindi, (Agra, 1950).

- Sethi, R.R. and Mahajan, Vidiyadhar., British Kaleen Bharat Ka Itihas, Hindi, (Delhi, 1957).
- Sethi, Shanti., Message Divine, (Delhi, 1976).
- S.G.F. Brandon, (ed.)., A dictionary of comparative religions, (London, 1970).
- Shangari, Tilak Raj and Khak, Kirpal Singh., Sant Mat Vichar, Hindi, (Jullundur, 1981).
- Sharma, Ram Chander and Gupt, Tota Ram., Dharm Itihas Rahasiya, Hindi, (Bareilly, 1927).
- Shiromani Gurdwara Parbandhak Committee, Amritsar., Adi Granth, Punjabi, (Amritsar).
- Sir Colin Garbett., The Ringing Radiance, (Delhi, 1981).
- Sir Denzil Ibbetson and Sir Edward Macalagan, compiled by H.R. Rose of Indian Civil Services., A Glossary of the Tribes and Castes of the Punjab and North West Frontier Provinces, Volume I, (Patiala, 1970).
- Siri Ram., Janam Sakhi Param Sant Hazur Maharaj Baba Deva Singh Ji, Punjabi, (Ludhiana, 1980).
- Sophia Dobson Collet., The Brahma Year Book for 1876, (London, 1876).
- Spencer Lavan., The Ahmadiyah Movement : Past and Present, (Amritsar, 1976).
- Sunkhatravi, Atma Singh., Sikh Guru Parampara, Punjabi, (Jullundur, Samvat 2034).

- Suri, V.S., Punjab Through Ages, (Chandigarh, 1971).
- Talib, Gurbachan Singh, (ed.)., The Origin and Development of Religion, (Patiala, 1975).
- Teja Singh., Purey Guru Ki Pahichan, Urdu, (Amritsar, n.d.).
- The Gideons International., The Holy Bible : Containing the Old and New Testaments, (1961).
- The Belvedere Printing Works, Allahabad., Kabir Sahib Ki Shabdabli, Part I, Hindi, (1932).
-
- Kabir Sahib Ki Shabdabli, Part II, Hindi, (1965).
-
- Paltu Sahib Ki Bani, Part III, Hindi, (1965).
-
- Sahjo Bai Ki Bani, (Sahaj Parkash), Hindi, (1946).
- The University of Chicago., The New Encyclopaedia Britannica, Micropaedia, Volume VIII, (Chicago, 1973-74).
- Thomas P., Christians and Christianity in India and Pakistan, (London, 1954).
- Tripathi, Bansi Dhar., Sadhus of India : The Sociological View, (Bombay, 1978).
- Tulsi Sahib., Ghat Ramayan, Part II, Hindi, (Paryag, n.d.).

Upadhyaya, Ganga
Prasad.,

The Light of Truth, English
Translation of Swami Dayananda's
Satyarth Prakasha, (Allahabad, 1956).

Vergilius Ferm, (ed.),

An Encyclopaedia of Religion,
(New Jersey, 1959).

Vincent A. Smith.,

The Oxford History of India, (New
Delhi, 1976).

William Crooke.,

The Popular Religion and Folk-lore
of Northern India, Volume II,
(Delhi, 1968).

Youngmen's Nirankari
Association,
Chandigarh.,

Ardas, Punjabi, (Chandigarh, 1979).

Gurmatti Modhi, Punjabi, (Chandigarh,
1979).

Nirankari Gurmat Prarambhita,
(Chandigarh, 1974).

Gurmat Vivah, Punjabi, (Chandigarh,
1979).

Hukumnama, Punjabi, (Chandigarh,
1979).

.....