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 Mecha in District Ferozepur, Punjab, in his Nankey Chur (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

---

2. Sethi, Shanti., Message Divine, (Delhi, 1976), P. 100.
3. Ibid., P. 100.
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 *Sewa*\(^8\) (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 *Gadgri* 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.\(^9\)

7. *Beas Initiation Record*, Register No.1, Volume No.5, Urdu from February 2, 1931 to April 17, 1933.
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.\(^\text{10}\)

On April 10, 1953, he also started giving initiation.\(^\text{11}\)

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.\(^\text{12}\) During their periods, the scheduled caste people such as Ramdasias, Balmiks, Chamars and Harijans were called, Chotey 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.  
them separately at the Beas Centre. 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.  

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. 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."

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

---

18. Ibid., P. 284.
19. Ibid.
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. Therefore, 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 up to 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.

The 'Radha Soami Satsang Beas' Society was formed and legally registered under the Societies Registration Act XXI of 1860, on October 11, 1957. In the beginning the members of this Society were 14. Out of them an Executive Committee or Governing body of three members was formed. In 1972, the

21. Ibid., pp. 278-279.
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

To add to it, on October 24, 1957, Maharaj Charan Singh declared himself a trustee of all the Parmarth (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'. 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.

**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  

---


monthly and **Bhandara Satsangs**. 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. In order to meet various requirements for preparing food, three dough making electric machines were set up in 1973. 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*.

The yearly *Langar* expenses of the Beas Centre run into lakhs of rupees and the quantities of the commodities are consumed in quintals. Many observers

---


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, Curry and Shaker - 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. 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."

**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.

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.

---

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.  

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. 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. 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.

37. Kapoor, Daryai Lal., Dharti Par Swaro, P. 378.
39. Ibid., P. 4.
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 of 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. In 1975, this kothi was renamed as 'Sawan Sadan' and it was completely renovated and furnished.42 In the same year, the guest-house accommodation was also increased by adding another annexe.43

MAHARAJ SAWAN SINGH HOSPITAL

The Radha Swami Satsang Beas runs a hospital named 'Maharaj Sawan Singh Hospital' in the sweet memory of the second 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. 46-46; Annual Report 1975, pp. V-XI).
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.

In 1973, under the guidance of a reputed eye surgeon of Punjab, Dr. Prem Nath, an Eye Department was set up. In 1974, the hospital was provided with one X-Ray plant, a Diathermy machine and an E.C.G. machine. A Gynaecological and Antenatal clinic was also started in the same hospital in 1975.

This hospital provides medical treatment to the patients free of charge and the medical officers work on voluntary basis. 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. At present, the hospital is

---

46. Ibid., P. 7.
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 busyly engaged in constructing a much bigger new hospital on modern lines at Beas.  

**NATURE CURE CLINIC**

In 1967 Mrs. Harjit Greuali, 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 Qera administration, she agreed to draw its expenditure from the Qera funds. 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.

**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. He

---


related the tale of the poor eye patients to Bibi Rali. On this, she gave him the idea of conducting the annual eye camps for suffering humanity. 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.

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 along with a team of experts and doctors of Sitapur Eye Centre. 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. 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. 192).


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).


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. Bujievic, 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 camp, 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

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 Abode 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

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


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) Jeewan 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) Quami 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 Semiachar (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).

the fundamentals of Radha Soami Faith in different languages.
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.

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.

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. 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.


69. Ibid., P. 13.


The Seua 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 Seua Samitti. Some of the important functional groups are:


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 Seua Samitti.

---


73. The information regarding branches of Seua 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.

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.

(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.\textsuperscript{76}

(iii) \textbf{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.\textsuperscript{77}

(iv) \textbf{INITIATION}

At the end of the monthly and Bhandara \textit{Satsang}, 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 Gurmantra of five words as well as the internal stages, etc.\textsuperscript{78}

(v) \textbf{SANITATION AND CLEANLINESS}

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

\begin{itemize}
\item \textsuperscript{76} Kapoor, Oaryai Lal., \textit{Dharti Par Swarg}, P. 391.
\item \textsuperscript{77} Private Papers of Personal Secretary.
\item \textsuperscript{78} Ibid.
\item \textsuperscript{79} Where Masters Walk, Volume III, P. 32.
\end{itemize}
(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.  

(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.  

(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.  

(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...
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 alongside 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 Bhandar Setsangs. 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, Bhajan 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.
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.

(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.

(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.

(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 beforehand. Some Sewadars of this branch make arrangements of transport to bring the special guests to the Dera.

(xix) WATCH DUTY AT GATE AND CHAPPARS

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

---


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.*
Satsang 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. 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, Kalan, Chamber, Sangli, Indore, etc. 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. Savan Singh had settled all over the country and some of them started Sat Sangh in their own villages and towns. Consequently, the present Master visited fifty to sixty Sat Sangh centres to deliver spiritual discourses and to bestow initiation upon the truth seekers.

During the years, 1961-62 there was a very large increase in the number of followers of the Radha Soami Movement. The present Master, felt the need of better organization both of the Sat Sangh and the Sangat. Therefore, he decided in 1962 to set up one or two Sat Sangh Centres in every state or province of India. These Sat Sangh centres would provide a meeting place for the Sat Sanghis 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

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. Mostly, each centre has a Satsang Ghar, Pucca sheds, Langar, water tank and toilets. The local people donated land and money for the construction of the Satsang Ghars. Upto 1973, 107 centres have been set up in 16 states including two union territories in India. 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 Jagadhri has three sub-centres.

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, Sidpur, Jaipur, Ajmer, and Sikanderpur. (For branch Satsang centres of Radha Soami Satsang Baas in India, see Appendix - A).

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


The detail of the Radha Soami Centres is: Punjab - 48; Himachal - 13; Haryana - 10; Madhya Pradesh - 8; Uttarakhand - 6; Maharashtra - 6; Rajasthan - 4; Gujarat - 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.

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

All Sat Sang 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 Sat Sang on every Sunday and monthly Sat Sang on each Sankranti Day viz., on the first day of every month of Vikrami era. The Sat Sangs 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 Sat Sang is delivered daily. 108

As a result of Maharaj's extensive tours and untiring efforts, the number of Sat Sang 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,

108. Ibid., PP. 51-89.
Meghalaya, Nagaland, Orissa, Tripura and Sikkim which have no Radha Soami centres. 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, 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. Such requests were repeated by the Radha Soamis settled in foreign countries to the present Master, Charan Singh also. 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 Oera Baba Jameal.

110. Cyclostyled list of Secretaries of Branch Centres in India, from 10th to 14th March, 1975.
111. See above, PP. 70, 71.
113. Ibid., P. 307; Charan Singh., The Master Answers, (Delhi, 1966), P. V.
Singh, Beas, in India. 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. 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.

In 1961, he undertook his first tour of the East and visited places such as Singapore, Hong Kong and Tokyo 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. In the summer of 1964, in response to innumerable requests from the Satsangis (disciples) and the truth-

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 along with route maps, see Appendix-B.
118. Ibid., P. 310.
seekers settled in the U.S.A. and Canada the Master, along with a team of Westerners visited these countries. On his return journey he stayed in London for a week. At all the places mentioned above, the Master delivered spiritual discourses, conducted interviews and imparted initiation to many applicants.

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, he visited London. He delivered Satsang and imparted initiation to the truth-seekers there. This was followed after one year by another overseas 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.

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

---

120. Kapoor, Daryai Lal., op. cit., P. 335.
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 volumes; *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. At each Satsang centre Professor Janak Raj Puri gave an introductory talk on philosophy of Sant Mat and on the following evenings, Maháraj Charán 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. 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. During this trip the Master also initiated 609 persons belonging to different nationalities into the Radha Soami Faith.

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.

126. Radha Soami Satsang Beas., thus Saith the Master, (Delhi, 1974), PP. 108-110.
127. Ibid., PP. iv.
128. Ibid., PP. 55, 71.
129. For details, see Appendix B, Sixth Foreign Tour, PP. 305-307.
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. 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 CAPITA**

<table>
<thead>
<tr>
<th>Country</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>India (3,67,269)</td>
<td>1 per 1,000</td>
</tr>
<tr>
<td>Holland (140)</td>
<td>1 per 10,000</td>
</tr>
<tr>
<td>South Africa (1,400)</td>
<td>1 per 10,000</td>
</tr>
<tr>
<td>New Zealand (80)</td>
<td>1 per 40,000</td>
</tr>
<tr>
<td>Canada (300)</td>
<td>1 per 70,000</td>
</tr>
<tr>
<td>U.K. (800)</td>
<td>1 per 1,00,000</td>
</tr>
<tr>
<td>Australia (20)</td>
<td>1 per 5,00,000</td>
</tr>
<tr>
<td>Germany (50)</td>
<td>1 per 10,00,000</td>
</tr>
<tr>
<td>Italy (15)</td>
<td>1 per 4,00,000</td>
</tr>
<tr>
<td>U.S.A. (3,000)</td>
<td>1 per 75,000</td>
</tr>
</tbody>
</table>

---


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, but the Maharaj himself says, "It is because of the spiritual awakening of the people." Possibly the main reason is the sophisticated Radha Soami organisation set up by the Beas Centre abroad.

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


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


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.


*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.
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. OA)
of intoxicating drugs and have become tee-totallers 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. 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. 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.

---

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 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.