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. 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.

Jaimal Singh was born in July 1839 in a village Lath Ghumana, Tehsil Batala, District Gurdaspur. 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. While studying the Adi Granth, he discovered a mention of True Naam of five words and also five melodies in man which

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. During his travels of research, he stayed at Nankana 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. 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 Sot Shiv Odayal Singh in 1856.

5. Radha Soami Satsang Beas., The Sarbachan, prose, (Delhi, 1974), p. 3; Manuscript No. 1, pp. 82-90.
After that, on his master's bidding he joined the Punjab Sikh Regiment No. 24, in 1856 at Agra. 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."  

During his service period, along with 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. 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'. He started to give Naam to the truth seekers in 1884. During his service time, he initiated 185 persons

10. Sarbachan Prose, P. 5.  
and brought them in the fold of the Radha Soami Movement. After doing 34 years' meritorious service in Army, he retired on August 18, 1889, and started living at his own village Lath Ghomana; there he initiated hundreds of persons. 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. 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. 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.

12. Initiation Record of Radha Soami Satsang Beas Centre., Register No. 1, Volume No. 1, Urdu, from December 9, 1884 to December 6, 1907. (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.


14. Beas initiation Record., Register No. 1, Volume No. 1, Urdu, from December 9, 1884 to December 6, 1907.

15. Ibid., P. 178.

16. Ibid., P. 176.

Graph showing the annual growth figures of Radha Soami's followers during the period of the 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. Ohri)
During his lifetime, 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. 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. The number of followers from Ludhiana district was 49 and most of them belonged to the village Mahman Singh Wala.

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, the Baba walked long distances to spread the teachings of his Faith. True, he was not welcomed everywhere, 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.


20. For the annual growth figures of Baba Jaimal Singh's followers, see Graph No. 1, facing page 55.


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 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-pat, 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 Quniya*, 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 Mahman 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

Dev Singh
1944-1960
Tarn Taran Centre
Punjab

Mehar Singh
1945-1975
Jullundur Centre
Punjab

S. Sawan Singh
1963-1948
Beas Centre
Punjab

S. Jagat Singh
1943-1951
Beas
Punjab

S. Kirpal Singh
1948-1974
Delhi

Teja Singh
1949-1967
Saidpur
Punjab

Mastana Shah
Balochistani
1962-1965
Sisar
Haryana

S. Chitt Singh
1951-Continue
Beas
Punjab

Rasila Ram
1947-Continue
Saidpur
Punjab

Charan Singh
1973-Continue
Saidpur
Punjab

Gurbaksh Singh
1946-Continue
Jaismal Wali
Haryana

Manjumal
1974-Continue
Ludhiana
Punjab

Satnam Singh
1962-Continue
Sirsa
Haryana

Parthap Singh
1961-Continue
Tarn Taran
Punjab

Sadhu Singh
1961-1975
Ferozepur
Punjab

Thakur Singh
1969-Continue
Ferozepur
Punjab

Bouta Singh
1963-Continue
Panjran Kalan
Punjab

Balla Singh
1976-Continue
Chulleyward
Punjab

Gurbachan Lal
1961-Continue
Dhinanpur
Punjab

By: O.P. Oal
S. Lakha Singh Grewal of village Narangual, District Ludhiana.

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. Savan Singh was the only son of his parents and as such all their hopes and aspirations were centred around him.

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 Jan Sahib of Guru Gobind Singh.

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24. Revenue Record District Ludhiana, Misal-i-Haqiat, 1852, Mahman Singh Wala, number Had-Bast 308, Tehsil and District Ludhiana, (Urdu) pp. 79-80; Shira-i-Nasab, Part I, II, 1881, of the owners village Mahman Singh Wala, Pargana Chungrange, 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. Savan Singh, one reputed preacher of the Bess Centre, Giani, Arur Singh is of the opinion that S. Savan 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 Savan Singh. (Rasala Sari Dunya, 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 Narangual, District Ludhiana. Therefore, S. Savan Singh had no direct dynastical link with Mahman Singh.

For details, see Chart-I, Pedigree Table of Sardar Lakha Singh Grewal of village Narangual, 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).


26. Kapoor, Daryal Lal, A Call of the Great Master, (Delhi, 1972), P. XXX. Also see Rasala Sari Dunya, 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 Gujarual. In 1878, he passed his Matriculation Examination from Mission High School, Ludhiana. During his school career, he always stood first in the class. After sometime, he was appointed a Ziledar in Canal Department, but soon he had to leave this job due to severe illness. 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. 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. 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.

29. Ibid., P. 2.
30. Sahai, B.M. and Radha Krishan., op. cit., P. 33;
Souvenir, 1974, P. 2; Kapoor, Daityal Tal., Charti Par Swaro, Hindi, (Jullundur, 1975), P. 52.
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 Thohwal. Later on, when he was posted at Peshawar, he used to visit Baba Kahan, a holy Faqir. 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 Murrea 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. Later on, Baba Jaimal Singh along with Bibi Rukko reached Murrea. 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 Murrea (now in}

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

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. He spread the teachings of the Radha Soami Movement despite great opposition from other sects. 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.

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

34. Parmarthi 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., Parmarthi 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. Parmarthi Pattar, P. 19; Kapoor, Daryai Lal., Call of the Great Master, P. XXXIII.


38. Sethi, Shanti., op. cit., P. 99; Parmarthi Pattar, P. 19.
architect, designer and builder of Beas Centre was S. Sauan 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 Daimal 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 Saqar 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

40. Chaddha, Harish Chander., op. cit., p. 54; Parmarthi Pattar, p. 19.
42. Parmarthi Pattar, p. 19.
VIEW OF
THE DERA 'BABA JAIMAL SINGH JI MAHARAJ'
ESTABLISHED IN 1891 ON THE RIGHT BANK
OF RIVER BEAS, DISTRICT AMRITSAR, PUNJAB
(IN INDIA)

INDEX
1. BABA JAIMAL SINGH ROOM 1891
2. DARBAR HALL OR SATSANG GHAR 1898
3. SOAMI SAGAR (WELL) Dec, 1899
4. SMALL ROOMS (5), Sept, 1900
5. SATSANG GHAR NO. 2- Dec, 1902

DERA BABA JAIMAL SINGH JI MAHARAJ
TO
BEAS — 3 MILES
AMRITSAR — 27 MILES
JULLUNDUR — 25 MILES
DELHI — 255 MILES
Char) was constructed in December 1902. Thanks to the efforts of S. Sauan Singh, the construction of these buildings was completed during the lifetime of Baba Jaimal Singh; the major portion of the expenditure was also paid by the former from his own pocket. Next, a double-storeyed building, which is now used as library of this Centre, was constructed in 1911. 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. In 1923-1924, residential place for S. Sauan Singh was built near the room of Baba Jaimal Singh. On September 30, 1934, he laid the foundations of a very spacious building i.e. Radha Soami Satsang Ghar No. 3. This building was completed in 1937. It consists of a huge hall of "T" shape which has seating capacity for ten thousand people. 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.
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.

S. Sawan Singh was a great scholar who studied different languages – Sanskrit, Hindi, Punjabi, English, Urdu and Persian. 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. He wrote Shabad Di Mahima Day 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.
54. Ibid., P. 2.
Sawan Singh compiled this volume of 692 pages and got it published in Gurmukhi script, Punjabi language, under his own name. He selected 848 Shabads from the Adi Granth of the Sikh Gurus as well as the Hindu and the Muslim Bhagats. In this volume, he also included 14 biographies of the said Gurus and the Bhagats. All these Shabads 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. 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.

55. Sawan Singh, (compiler), Shabad Di Mahima Day Shabad, Punjabi, (Lahore, Samvat 1993), PP. 18-35.

56. The detail of Gurus' Shabads 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 Tegh Bahadur. (for details, see Shabad Di Mahima Day Shabad, PP. 5-635). The detail of Bhagat's Shabads is: 34 shabad belong to Kabir; 9 to Nam Dev; 6 to Ravi Dass; 1 belongs to Dhanaj; 1 to Sadna; 1 to Perma Nand; 1 to Beini; 2 belong to Farid. (for details, see Shabad Di Mahima Day Shabad, PP. 636-693).

57. For details, see Shabad Di Mahima Day Shabad, foot-notes on every page.

58. See below, Chapter No. VII, P. 263.
GURMAT SIDHANT : CHAURASI UISHIAN WALA

This book was written by S. Sawan Singh in Punjabi and it was published in 1920. It consists of eighty four topics about Shabad (sound current), Guru, disciple, worship of God, etc. The topics are explained giving quotations from the Adi Granth 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. 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 background 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."


This volume is famous as Chhota Gurmatsidhant among the Radha Soamis.

60. Ibid., PP. xiii-xvi.

61. Ibid., P. xii.


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 *Sooli* (Lord), *Shabd* (sound), *Anhad Shabd* (unlimited sound), *Naam* (name), *Gurmantar* (spiritual instruction), *Guru* (master), perfect master, imperfect master etc. 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 Bhagwad Geeta*, the *Ramayana*, the *Mahabharata*, the *Puranas*, the *Bhakti Sagar*, the *Quran*, the *Bible*, the *Sarhachen* etc. 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. 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.


65. The author frequently quotes from the *Rig Veda*, *Yajur Veda* and *Atharva Veda*, the *Svetasvataara 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).

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

**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 volumes, while the second part of first, second and third volumes of the Philosophy of the Masters.

**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. The second part consists of excerpts of 26 letters written by Baba Jaimal Singh to S. Sohan Singh from 1904 to 1939. The letters deal with his spiritual experiences.

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67. For repetition, see Gurmat Sidhant, Volume I, PP.228-319, 346-380.

68. Ibid., My Submission, (Delhi, 1977), PP. 1-99.

69. Ibid., PP. 103-179.

consists of 210 letters written by S. Sawan Singh to the Satsangis (followers) and truth-seekers from the year 1919 to 1948. 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, Munuddin Sanjiri, Rabia Basri, Mansur, Hazrat Junaid, Ravi Das, Pipa, Nanak Dev, Bhikha, Bulleh Shah, Inayat Shah, Suthra, Sheikh Farid, Qutabuddin, Dharam Dass and Kabir. 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.

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in his discourses. 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.

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.)

S. Sauan 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 1937-38. He was greatly influenced by the Radha Soami teachings and was initiated by the Great Master on October 23, 1938.76 He wrote a book for the truth seekers in English. Further, on his return to Great Britain, he wrote:

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

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

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. 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. The other prominent foreigners who were initiated by the Great Master included Major I.P. Little, Dr. Lander from South Africa, Dr. Pierre Schmidt of Switzerland, Mr. N. Meyers, Mr. Repogle, Dr. Randolph Stone of U.S.A. 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).


Sir Colin Garbett wrote - The Ringing Radiance, (Delhi, 1991).

80. Ibid., p. 135.


82. 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 26, 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.).
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 Satguru, thousand of persons took meals at a time. Further, free accommodation and medical facilities were also provided to the visitors. Even minor operations were performed by one Dr. Julian P. Johnson. 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. 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, Daryal Lal., Dharti Par Swarg, PP. 125, 374.
84. Chaddha, Harish Chander., op. cit., P. 97.
85. Kapoor, Daryal 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. Similar protection was given to the Mohammedans as well as Hindu refugees in the Satsang Ghars of Amritsar and Sirsa. The services of the Guru were appreciated by many. 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, the number of his initiates remained very small. For instance, till 1910 when he remained in service, he initiated 1,727 persons. 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,

67. Ibid., PP. 186-187; Ruhani Diary, Part II, PP. 391, 395.
68. Ruhani Diary, Part II, PP. 355-356.
69. 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.
70. 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-11

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.

(by O.P. Oal)
he brought 1,23,625 more persons into the Radha Soami Faith. Thus, during the period of his Guruship, he initiated 1,25,352 persons. His followers included the Sikhs, Hindus, Mohammedans and Christians of different status and positions.

We may sum up that under S. Sauan Singh Dara 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. Sauan Singh's followers, see Graph No. II, facing page 74.


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, he spread the teachings of the Faith in the Punjab, parts of N.W.F.P., Jammu and Kashmir, Rajasthan, Singh, Delhi, Uttar Pradesh, Maharashtra and Madhya Pradesh. In foreign countries such as U.K., U.S.A., Switzerland and South Africa, 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.
96. Ibid., P. 51.
His father Sardar Bhola Singh, a landlord was the member of the District Board. 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. Jagat Singh was the only son of his parents and that is why he was loved very much by his father and other relatives.

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. 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.

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

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.
106. Kapoor, Daryai Lal., Dharti Par Swara, P. 221.
107. Ibid., P. 211.
make any show and all this was done anonymously. He became very popular among the students and the teachers and was affectionately called by them Guru Ji. 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. Sauan Singh.

After rendering 32 years' meritorious service in the college, he retired as Vice-Principal in July 1943. 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 Langer (common kitchen). Despite his indifferent health, he performed these duties whole-heartedly and spent the rest of time in meditation and Surat Shabd Abhias.

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

109. Ibid., P. 80; Jagat Singh, op. cit., P. VII; Sauan Singh, Discourses on Sant Mat, P. IX; Rasala Sarj Dunia, 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.\footnote{Origin and Growth, P. 20.}

The latter was also made in-charge of Agricultural lands in the name of S. Sauan Singh at Dera Baba Jaimal Singh, Beas, and all immovable property at the said Dera and all the places in India and abroad.\footnote{Ibid., P. 20.} A little while after, he was also authorised to operate the accounts (concerning the Dera) both in the banks and the Post-Office.\footnote{Kapoor, Daryal Lal, Dharti Par Swarg, P. 439.} On September 24, 1947, S. Sauan 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."\footnote{Origin and Growth, P. 23.}

On March 20, 1948, before he breathed his last, S. Sauan Singh nominated Sardar Bahadur Jagat Singh as his successor through a registered deed.\footnote{Ibid., P. 24.}
Soon after his appointment as Guru, some close devotees of S. Sawan Singh became his opponents. Some of them left the Qera permanently; yet others, started their own new centres at different places. To give one example here, Sant Kirpal Singh, a devotee of S. Swaran Singh, established his own separate centre at Delhi with the help of some old Satsangis (followers). About him and others like him, more would be said in one of the subsequent chapters.

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 Qera. He travelled extensively in the Punjab and the adjoining areas to spread this Movement. 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 Ramayana, enjoyed his

119. Munshi Ram., Ruhani Diary, Part III, Urdu, (Delhi, 1966), P. 38.
121. Ruhani Diary, Part III, P. 9-213.

Sardar Bahadur Jagat Singh visited Kalu-Ki-Bar, Sikanderpur, Sirsa, Phagwara, Amritsar, Jullundur, Ludhiana, Delhi, Bhunam, Parore, Bahota, Nurpur and Una.
discourses when he explained the Shabad from that scripture. At other places, he delivered Satsangas from the Sarbachan, the Adi Granth and the Bani of other saints like Kabir, Paltu, Dadu, Namdev, etc.

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 Saqar. 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. 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. On January 8, 1950 he laid the foundations of a Satsang Ghar at Jullundur and also started the construction work of a new Pucca kitchen in Amritsar.

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.

Note: One square represents 50 persons. (By: O.P. OAL)
S.B. Jagat Singh started the work of initiation on December 30, 1948. 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. He performed initiation up to October 15, 1951. During this period, he initiated 18,111 persons belonging to different religions and nationalities.

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 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. But before that he had appointed Sardar Charan Singh Ji Grewal, the present Guru of the Radha Soamis, as his successor.

129. Ibid.
130. Ruhani Diary, Part III, P. 218.
132. For the annual growth figures of S.B. Jagat Singh's followers, see Graph No. III, facing page 82.
133. Yearly average of the persons initiated by him comes to 5174.57. This is greater than the annual average of his two predecessors.