Like many other socio-religious movements, the Radha Soami Movement also split into various branches. The first split took place just after the death of its founder, Seth Shiv Dayal Singh and the centres were established at Agra, Delhi and Beas. Later on, the Beas Centre also splitted into many centres, most important of which are at Tarn Taran, Delhi, Saidpur and Sirsa. With the passage of time, split occurred in Tarn Taran and other splitted centres and some of them even stopped using traditional name 'Radha Soami Satsang' and started with other names such as - 'Ruhani Satsang, Satkartar, Sacha Sauda,' etc. However, the philosophy and tenets of this Faith have not undergone any major change at the hands of different Gurus. From a study of the split in the Radha Soami Satsang, Beas, Punjab, it is clear that there are four major Centres - Tarn Taran centre, Delhi centre, Saidpur centre and Sirsa centre. Further, split occurred in these centres and various leaders set up their independent centres in their influential areas in the Punjab, Haryana and Delhi. The activities of the Beas Centre have been discussed in the previous chapters. The activities of other four centres form the theme of this chapter. Before

1. For a clear understanding of split in various centres, see Chart - 4 facing page 169.
discussing the activities of the aforesaid centres, it is essential to know some causes of split which are as follows:

In the last decade of the nineteenth century, Baba Jaimal Singh, the founder of Beas Centre, asked one of his followers, Bagga Singh to establish a centre at Tarn Taran (Punjab), in order to spread the teachings of the Radha Soami Movement. It was done so because this town having been founded by Guru Arjan Dev, fifth Guru of the Sikhs, had become a place of attraction for the masses. If a centre of the Radha Soami Movement was established there it might attract the people of this area to this Movement. However, after some time, this centre became an independent centre and further split occurred in it after the demise of Bagga Singh due to differences among his followers regarding the construction of a Samadhi (memorial) of their Guru. Besides, the contradictory statement of Deva Singh (successor of Bagga Singh) about his successor also caused split.

An important reason for the split in the Beas Centre is that the Radha Soami Faith emphasises the importance of having a living Guru. It is strictly believed by the Radha Soamis that only the living master can reveal the inner secrets of Shabd (internal sound) and thus can lead to salvation. This idea inspired the personality worship. Consequently, after the departure of one Guru, some ambitious, selfish and power-hungry people announced that Nij Dhar (divine current of the Guru)

has appeared within them, while others declared that the Guru has internally ordered them to run his mission. Yet, others claimed that they are perfect in spirituality while others know nothing. Such claims and counterclaims caused split in the Movement. A brief description about the centres is given below:

**TARN TARAN CENTRE**

Tarn Taran centre was founded by Bagga Singh, who was born in a Ramgarhia family on May 15, 1964 in a village Chugleyward, Tehsil Kasur, District Lahore. His father's name was Sawan Singh. He started reading and writing Punjabi from Gian Singh, the Granthi (incharge of the Sikh scriptures) of the Gurdwara of the same village. After sometime, he bought a copy of the Adi Granth and the Vashisht Puran and studied them thoroughly.

For some years he helped his brother in farming. On March 20, 1982, he joined the army as a soldier and was sent to Multan Cantonment in Sikh Regiment No. 24, company No. 7.

4. Manuscript No. 1, P. 163. Now this village is in Tehsil Patti, District Amritsar.
5. Ibid., P. 163; Sachdeva, Owan Chand., Janam Sakhi Malak Kul Baba Banga Singh Maharaj Sahib, Punjabi, (Ferozepur, 1968), P. 11; Milkh Ram., Janam Diwas : Param Sant Satguru Baba Banga Singh Ji Maharaj, Urdu, (Ludhiana, Samvat 2026), P. 3.
7. Ibid., PP. 52, 53.
8. Ibid., P. 55.
The Havildar of this Regiment was Baba Jaimal Singh who delivered daily Sat. Sang after his duty hours. Bagga Singh came into his contact and started listening to him regularly. Ultimately, he took initiation from Baba Jaimal Singh on October 31, 1883.

He spent some years with his spiritual guide in military service but on August 18, 1889 Baba Jaimal Singh got retirement and went to his native village Lath Ghumana, Tehsil Batala, District Gurdaspur. On the other hand, Bagga Singh, according to the instructions of his master took long leave from the army service on December 21, 1889 and settled at his village Chusleyward. Here he meditated for seven years in a cave.

During this period, Baba Jaimal Singh visited this place off and on to deliver discourses and bestowing initiation upon the truth seekers. On April 5, 1894 Baba Jaimal Singh, in order to increase the followers of this Faith, authorised Bagga Singh to initiate the truth seekers on his behalf and advised him to send the list of initiates to him at Sona Centre.

Being a reservist, Bagga Singh had to attend the military duties whenever he was given a call by the military head office. On one of such calls, he reached Multan Cantonment on November 30, 1894 and joined his duties. While in service he carried on

12. Ibid., p. 81.
13. Ibid., p. 87.
the work of initiating the new-comers and sent the details to Baba Jaimal Singh at Beas.  

After his release from the army in September 1896, he started living permanently at his village. He often conducted Satsang tours and visited Beas and Agra centres. On July 10, 1897, at Beas, he was introduced to Sawan Singh by Baba Jaimal Singh and the latter exhorted that after his death both should live like brothers. The Baba Ji also added that Bagga Singh would run a separate centre while Sawan Singh whom he used to call as Babu Ji, would be the master of Beas Centre.

On February 27, 1900 Bagga Singh purchased a piece of land of about one Kanai in Rodu Pura, Tarn Taran and established his own centre. On April 13, 1900 this centre was started in the presence of Baba Ji. A free kitchen was also started on the same day by Baba Ji. Since that day, this centre has been running at Tarn Taran. In the beginning, many people looked at the Radha Soami Movement with suspicious eyes and disliked its Gurus. Especially, in the Punjab, the orthodox Sikhs used to think that the Radha Soamis were giving wrong interpretation to the teachings of their Gurus, as embodied in the Adi Granth. Some of the Hindus were also of
the opinion that the Radha Soamis attacked their holy places of pilgrims and idol worship. When some Mohammedans became Radha Soamis, their co-religionists dubbed them as Kafirs (heretic) and did not allow them to bury their dead in the grave-yard of the community. The Mohammedans started hating the Radha Soami Gurus thinking that they were converting their brethren to the new Faith. Thus, the Radha Soami Movement as well as its Gurus were hated by the people of other faiths; the latter passed derogatory remarks such as, "The Radha Soamis are Thugs, they are deceiving and robbing the innocent people, beware of them. This new sect is hypocritical, the Radha Soamis are infidels." To give here another instance, once Baba Jaimal Singh was delivering discourse at Tarn Taran centre, when the audience came to know that the speaker belonged to the Radha Soami Movement, they moved away. Later on, Bagga Singh also had to face the same difficulty for some years. Only a small group of people attended his discourses. However, with the passage of time, the number of followers increased and in 1905 the Dora of Rodu Pura (Tarn Taran) seemed to be very small to accommodate the Sangat (congregation).

21. Ibid., PP. 84, 85, 180.
22. Ibid., PP. 76, 108, 109, 234.
Ultimately, on March 22, 1906, he purchased two Kanal, ten Marla land in Murad Pura (Tarn Taran) for establishing a big Dera. A little while after more land was purchased to develop the Dera according to its need.  

The construction work at the Dera was started in the first week of February 1909. First of all, a well was completed to meet the requirement of water. Its foundation was laid by Bagga Singh and the major part for completing the work was played by the Sangat of village Channi Taika of District Gurdaspur. After that a temple was erected with its four gates in the middle of the plot. It was completed in April 1909. Bagga Singh took keen interest in construction work and during his life time he expanded this centre by purchasing adjoining plots and constructing more rooms for the welfare of the Sangat. He also purchased cultivable land at village Palasour (near Tarn Taran) and started agricultural work there.  

25. Ibid., PP. 25, 26.  
26. Ibid., PP. 328.
Bagga Singh, following the footsteps of Baba Jaimal Singh of Beas, led a celibate life. He served his Guru whole-heartedly and helped him in spreading the Radha Soami Movement in Tarn Taran as well as its adjoining villages. It is estimated that during the period of 44 years, he initiated one lakh fifty thousand persons into the Radha Soami Fold. He died on July 6, 1944 after appointing Deva Singh as his successor.

SECOND GURU OF TARN TARAN CENTRE: DEVA SINGH

Deva Singh was born on September 25, 1885 in a small village Toot Dahayawala, District Lahore. Soon after his birth, the family shifted to village Manochahal in District Amritsar and started agricultural work. Deva Singh was not interested in farming, and thus he could not pull on well with the family members. At the age of twelve, he left his home and reached village Rattoki (near Kham Karn) where he

---

27. Based upon the statements of Bagga Singh's prominent followers. As the original Initiation Record of Tarn Taran centre was destroyed in 1969 by the opponent group.


29. Ibid., P. 796.

30. Ibid., P. 797.
remained with Bir Singh for some months. After that, he spent some months in the company of a hermit at village Moddle, District Amritsar. Finally, he reached Tarn Taran and stayed for three years with Sadhu Waryam Singh, who lived in a hut named Meri. During his stay there, one day, he met Bagga Singh and related him the whole story of leaving his home and requested him to let him stay in his Dera. Bagga Singh not only acceded to his request but also initiated him into the Radha Soami Faith. Here, Deva Singh also learnt reading and writing Punjabi from his Guru and helped him in rendering Satsangs up to 1944.

After the death of Bagga Singh (July 6, 1944) Deva Singh was installed on Gurugaddi of Tarn Taran centre on August 3, 1944, by S. Sauan Singh of Beas, who also offered one turban alongwith rupees 125/- as Shagan (presents given on a joyful occasion) to him, in the presence of a large gathering. He ran this centre efficiently for sixteen years and died on December 22, 1960.

34. Janam Sakhi Buta Singh, MS, PP. 4, 5.
35. Ibid., P. 9; Munshi Ram., Ruhani Diary, Part I, Punjabi, (Jullundur, 1972), PP. 313, 314.
During the period, he was a Guru. He increased the landed property of this centre. He established a flour mill at Tarn Taran centre, and introduced mechanised farming in the Dera lands. In addition to his constructional activities, he set up branch Satsang centres at Ferozepur, Panjgrain Kalan (District Faridkot), Saharanpur and Chak 9 G.B. (District Ganganagar) for spreading the Radha Soami Movement. He initiated about five thousand persons of different castes and faiths. Moreover, being Guru of Tarn Taran centre, he did not accept the offerings from the non followers.

Deva Singh was interested in giving the Gurugaddi of this centre to one of his followers Buta Singh, who served him sincerely and faithfully, but some Sadhus and leading Satsangis of this centre opposed this idea because they doubted the integrity of Buta Singh and they pressurised Deva Singh to form a Trust, like that of Bhas Centre to run the administration of the centre. Consequently, in the beginning of December 1960,

39. Based upon the statements of some prominent followers of Bagga Singh and Deva Singh, as the original Initiation Record of Tarn Taran centre was destroyed in 1969.

Once, a landlord presented him one lakh rupees, but just after the departure of the donor, it came to be known that he was not a Satsangi, then at once, he was called back and his money was returned to him with thanks.

41. Janam Sakhi Buta Singh, MS, P. 15.
he formed a Society named 'Association of Radha Soami, Dera Baba Bagga Singh, Tarn Taran, District Amritsar' of 17 members and an executive committee of 5 members. Meanwhile, Deva Singh died and later on, the Trust was registered in 1961. But, before his death, he had nominated Buta Singh as his successor through a registered civil deed, written on December 18, 1960. Through this deed, he not only declared Buta Singh, his spiritual successor but also the owner of all the movable and immovable properties connected with this centre.

After the death of Deva Singh, due to his contradictory declaration, dispute arose amongst the followers and this caused split in this centre. The Managing Committee installed Sadhu Singh on Gurugaddi instead of Buta Singh. But he could not remain on the Gurugaddi due to the tension of the Sadhus and he left the Dera within a few days and after sometime, he established his independent centre at Ferozepur. Buta Singh set up his centre at Panjgrain Kalan. Thus, the Gurugaddi of Tarn Taran centre remained without a Guru for sometime.

We may sum up that Deva Singh spread the Radha Soami Movement amongst the people of different communities. He

42. Rules and Regulations of Association of Radha Soami Dera Bagga Singh, Tarn Taran, PP. 2, 3.
43. Ibid., P. 11.
46. Janam Sakhi Buta Singh, MS, PP. 21, 22.
increased the sources of income of this centre by cultivating barren lands in Rajasthan. He led a simple and celibate life and ran this centre efficiently. However, during the last days of his life, he sowed seeds of split in this centre by making a contradictory declaration regarding his successor.

THE PRESENT GURU OF TARN TARAN: PARTAP SINGH

The present Guru of Dera Radha Soami Baba Bagga Singh, Tarn Taran is Partap Singh. He was born in a Kambo Jat Sikh family on December 27, 1898 in a village Talawan Chandian, Chak No. 201, District Lyallpur, (now in Pakistan).47 His parents were the devotees of Bagga Singh. He accompanied them on their visits to the Dera regularly on monthly and Bhandara Satsangs.48 After passing middle class, he started working on his farm. At the age of twenty, he was initiated by Bagga Singh on December 29, 1918.49 He started the practice of Surat Shabd Yoga very seriously and assiduously. With the passage of time, his faith in his master became unshakeable. Although, he visited the Beas Centre occasionally and met S. Swaran Singh and S.B. Jagat Singh, yet he was more attracted to Tarn Taran centre than to Beas Centre.50

47. I had personal interview with Partap Singh, the present Guru of Tarn Taran centre on July 17, 1977. He gave some important information from his personal Diaries. Moreover, I contacted Hira Singh, the President of this centre and collected information regarding this centre. I also personally visited this centre and collected information from the old Satsangis and Sadhus. (cited hereafter as Personal Interview with Partap Singh).

48. Personal Interview with Partap Singh.


50. Personal Interview with Partap Singh.
As pointed out earlier, Deva Singh had made a contradictory declaration regarding his successor before his death. Due to this reason tension appeared amongst the Sangat. Consequently, the Gurugaddi of Tarn Taran centre remained without Guru from April 12, 1961 to November 7, 1961. The Managing Committee of this centre met Maharaj Charan Singh at Beas and requested him to solve the problem. The latter, installed Partap Singh on the Gurugaddi on November 8, 1961.

Soon after becoming Guru, some close disciples of the former two Gurus of the Tarn Taran centre parted company and started opposing Partap Singh. However, he faced the opposition boldly and started the work of spreading the Radha Soami Faith far and wide in the Punjab, Haryana and Delhi. He also started imparting initiation on July 13, 1965 at Tarn Taran. Till 1974, he initiated 12,550 persons of different castes and creeds. Besides, he showed keen interest in the expansion of this centre. Till 1974, he got completed

51. Personal Diary No. 1.
52. Personal Interview with Partap Singh.
53. Personal Diary No. 1.
14 rooms and 19 shops along with the boundary wall. Thus it can be said that Partap Singh, inspite of his old age, has a strong missionary spirit and he has been spreading this Faith with utmost zeal.

**SPLIT IN TARN Taran Centre**

(A) So long as Bagga Singh remained alive the followers worked unitedly. But after his death in 1944, rift occurred amongst the Satrangis (followers) on the issue of constructing a Samadh, in memory of Bagga Singh. This issue was disclosed to S. Sauan Singh of Beas, who refused the idea of building a Samadh and said,

"Though, Bhai Sahib, Bagga Singh has ordered his Sangat to build his Samadh, but it is against the Sant-Nat. It would misguide the people, Samadh worship is not allowed in the Radha Soami Faith. Thus, I do not allow to do so." 57

Upon this, there was split in the followers of Tarn Taran centre. First group of Qeva Singh was supported by the Sangat of Lyallpur, who agreed with the idea of S. Sauan Singh while the second group of the permanent Sadhus of this centre like Thakur Singh, Mahar Singh, Balsa Singh, Gurdit Singh, was

---

56. Personal Interview with Partap Singh.
supported by the Sangat of Sialkot and Lahore, who insisted on
constructing a Samadhi. As a result of this tension, a new
centre was opened by the Sadhus at Jullundur.

**JULLUNDUR CENTRE**

Mehar Singh, a devoted disciple of Bagga Singh, first
of all, established a centre named, 'Dera Radha Soami Bagga Singh
Ji Maharaj' in the memory of his Guru on September 1, 1944 at
Haveli Gathian Raja Jang, District Lahore, on the bank of
upper Bari Doab Canal. He attracted one half Sangat of
Tarn Taran centre and also started initiation on July 25, 1945.

---


59. I had personal interview with Baila Singh, the present
Guru of Dera Radha Soami Chusleyward, Tehsil Patti,
District Amritsar, who had spent the best part of his
life in serving Bagga Singh and Mehar Singh. He gave
me some important dates from his personal record and
private papers in Vikram Samvat, but, later on I
consulted Pandit Jagan Nath's old record of Manav-
Panchangas and Jantries at Ludhiana and converted such
dates into A.D. from Vikrami. (Cited hereafter as
Private papers of Baila Singh).

My thanks are due to Baila Singh who allowed me to make
use of his personal record including private papers
regarding the Radha Soami Movement. Moreover, my
thanks are also due to Pandit Jagan Nath and his
younger brother Pandit Mohan Lal who helped me in
converting various dates in A.D. from Vikrami.

60. Private papers of Baila Singh.
He ran this centre efficiently providing boarding facilities to the Sangat and initiated 700 new persons of that area into the Radha Soami Faith within two years.  

After the partition of India in 1947, Mahar Singh left his Dera in Pakistan and came to India. For some months, he remained busy in visiting his followers and then on April 11, 1948 he settled at Basti Nau, Jullundur, in a mosque. Soon after that, he purchased land in Model Town Jullundur and founded his permanent centre. He used to go on Sat Sang tours in villages and cities of the Punjab. On March 18, 1950, while delivering Sat Sang at Tarn Taran he instructed his followers to say 'Satkartar, Gurparkar', instead of 'Radha Soami' in future. Thus, from this day, he gave a new name.

---

61. Private Papers of Baila Singh.
62. Ibid.
63. Ibid.

SATKARTAR GURPARKAR: Regarding this new name, I had personal discussions with Baila Singh, Thakur Singh and others, who have been very close to Mahar Singh. According to them, it was done so because at that time the people of backward classes were not treated alike by the Radha Soamis. Untouchability was prevailing in their respective centres. Thus, to uplift these classes and to bring the people of all communities on one common platform, he gave a new name, 'SATKARTAR' to this Faith. Since that very day, the people of untouchable classes such as Sudras, Ramdasia, Chura, Balmiki, etc. are being treated alike in this centre in all fields.
Although a new name was given to his followers but all other activities, teachings, Gurmantar, etc. were the same as those of the Radha Soamis. He delivered Satsangs from Sarbachan of Soami Ji Maharaj of Agra, Ghat Ramayan of Tulsi Sahib of Hathras, the Adi Granth and the Bani of other Saints.

Later on, he developed his centre and also established its branch centres at Tarn Taran, Ludhiana, Patiala, etc. in the name of Dera Setkarter. He set up his own printing press at his head office Jullundur and published some books under the titles - Gurbani, Ghat Ramayan in two parts; Sunder Baintan, Prem Rattan in Punjabi. He attracted thousands of persons belonging to different strata of society to this faith. He died on July 19, 1975 and his Samadh was erected in Jullundur centre, which is worshipped by his followers in these days.

(B) SPLIT AFTER THE DEATH OF DEVA SINGH

For the second time, the split occurred in the Tarn Taran centre after the death of Deva Singh (December 22, 1960), and five more centres came into existence in the Punjab.

64. Private Papers of Reila Singh.
65. Ibid.
66. Ibid.
67. Ibid.
68. Ibid.
Three centres were started by the disciples of Bagga Singh while two centres were started by the disciples of Deva Singh. Their brief description is as under:

(i) **BASTI BLOCHAN FEROZEPU CENTRE**

Deva Singh had established a branch Satsang centre at Basti Balochan, Ferozepur on February 7, 1957. After his death, this centre was converted into an independent centre and was managed by Sadhu Singh, a devotee of Bagga Singh of Tarn Taran.

Sadhu Singh was born on March 28, 1911 in a village Dodey Sodhian, District Amritsar. His parents were the disciples of Bagga Singh and they had unshakable faith in their Guru. When this child attained the age of five years, his parents offered him to their master at Tarn Taran centre, where he was brought up by Bibi Gurdevi. After that, for some years, this child worked at village Chusleyward in the farm of his Guru. In 1927 he was initiated into the

---


70. See Horoscope of Sadhu Singh, which is now in the possession of Teja Singh, the present Guru of Ferozepur centre.

71. Personal Interview with Mathura Devi wife of Late Shree Lachman Dass of Ferozepur, Basti Balochan H.No. 116. On December 28, 1979, She is the oldest disciple of Bagga Singh of Tarn Taran. She gave some important information regarding this centre, (hereafter referred to as Personal Interview with Mathura Devi).

Radha Soami Fold and he assisted his Guru in rendering Satsangs till 1944. Later on, he served his successor, Deva Singh till 1960. Along with other duties, he worked as a car driver of both the Gurus of this centre. He always obeyed them with love and devotion.

After the death of Deva Singh (1960), Sadhu Singh was installed on Gurugaddi of Tarn Taran centre, on January 7, 1961. Soon after becoming Guru, he declared:

"Now this centre is opened to all. Everyone can visit this centre without any hitch, irrespective of being follower of any centre and any Guru." 

This declaration was made because prior to him the followers of Mehar Singh of Jullundur, who had started a new sect Satkarta, were not allowed to enter this centre. On this declaration, some old Satsangs of this centre started opposing him and within a short period, tension increased. On Wednesday, April 12, 1961, Sadhu Singh in order to avoid criticism of his opponents, left the Dera at midnight and reached Dehradun. Soon after, he arrived at Saharanpur, from where the Sangat of Ferozepur brought him to Ferozepur on

---

74. Personal Interview with Mathura Devi.
75. Ibid.
76. Ibid.
78. Personal Interview with Mathura Devi.
79. Ibid.
May 16, 1961. Finally, he settled there permanently and started his own independent centre in Basti Balochan.

With the passage of time, he purchased more land and enlarged this centre. Daily Satsangs were held and a free common kitchen was opened to all. Soon this centre became popular in this area. He also showed keen interest in popularising the birth place of his Guru Bagga Singh, at village Chusleyward. For this, he gave rupees 51463/- to Baila Singh who got constructed a building named Darbar Sahib in the memory of his Guru. To add to it, on August 7, 1974, he purchased a piece of land in Ludhiana, constructed a Satsang Ghar there and started weekly Satsang. He died on September 10, 1975. But, before that he appointed Teja Singh as his successor.

80. Personal Interview with Mathura Devi.
81. For details about the land purchased by Sadhu Singh, see Revenue Record District Ferozepur, office of the Sub-Registrar, Tehsil Ferozepur, Bahi No. 1, Volume No. 595, Dastawez No. 1512, 1963; Bahi No. 1, Volume No. 597, Dastawez No. 1931, 1964; Bahi No. 1, Volume No. 529, Dastawez No. 1034, 1969; Bahi No. 3, Volume No. 25, Dastawez No. 123, 1974; Bahi No. 1, Volume No. 623, Dastawez No. 664, 1974.
82. Jamar Sahib Bagga Singh, Part II, PP. 847, 848.
84. In October 1974, he purchased an adjoining piece of land of three hundred square yards and enlarged this Satsang Ghar. (Revenue Record Tehsil Luchiana, Bahi No. 1, Volume No. 264, Dastawez No. 6060, dated 10.10.1974, P. 60).
86. Hind Samachar, Daily, Urdu, September 18, 1975, (Jullundur).
Sadhu Singh like his Guru, led a simple and celibate life. He worked as Head of this centre for 14 years and spread the Radha Soami Movement in the Punjab, Haryana and Delhi. He initiated 3,233 persons comprising of the Hindus and the Sikhs into the Radha Soami Fold.  

(ii) BASTI BHATTIAN FAROZEPUR CENTRE

This centre was established by Thakur Singh, a devotee of Bagga Singh of Tarn Taran. After the death of his Guru (1944), first, he supported Mehar Singh in founding a new centre in his own village Raja Jang, Gathian Di Haveli, District Lahore. He helped him till 1968 but in the following year, he formed his separate group and set up his own independent centre named 'Dera Radha Soami' at Basti Bhattian Ferozepur. He ran this centre till 1975 but after that shifted his headquarter to Dalheywala Road, a lonely place near village Golewal, District Faridkot. He conducts religious services, delivers Satangs and propagates the teachings of the Radha Soami Faith. He does not accept the offerings of non-Satsangis.

86. Initiation Record of Radha Soami Dera Baba Bagga Singh, Basti Balochan, Ferozepur, Register No. 1, Volume No. 1 (Men), from May 17, 1965 to February 3, 1974; Register No. 2, (Women), from May 17, 1965 to February 3, 1974. Also see Correspondence Record., File No. 1 to 4, from 1965 - 1973.

87. Based on Personal Interview with Thakur Singh, at his head office 'Dera Radha Soami', situated on the Dalheywala Road, village Golewal in District Faridkot.
(iii) **PANJGRAIN KALAN CENTRE**

On May 19, 1950, Deva Singh had established a branch **Satsang** centre at village Panjgrain Kalan, District Faridkot. After his death (1960), his disciple Buta Singh, whom he had appointed his successor through a registered civil deed, occupied this centre. On September 25, 1963, he named it as 'Dera Radha Soami Hazur Baba Deva Singh Ji Maharaj' in the memory of his beloved Guru. On this very day, he started a free **Langar** and a free homeopathic dispensary in this centre. Till 1974, he developed this centre by purchasing more lands. Moreover, he has arranged long **Satsang** tours in the Punjab, Haryana, Rajasthan, Nepal to spread the Radha Soami Faith. He has initiated 2125 persons into this Faith from amongst the Hindus and the Sikhs. The followers of this centre consider Buta Singh.

89. See above, P. 179.
as the third Guru of Tarn Taran centre and the real successor of Deva Singh. In addition to this, most of the followers perform simple marriages of their children in this centre in the presence of their Guru.  

(iv) CHUSLEYWARD CENTRE

As pointed out earlier, after the death of Bagga Singh (1944) split occurred in this centre and some Sadhus of this centre along with some Satsangis had left the Tarn Taran centre upon the issue of constructing a Samadh of their Guru. This group worked unitedly till 1968 with Mehar Singh as its head at Jullundur, but after that rift appeared in this group and Baila Singh established his own centre in 1970, at the birth place of his Guru, village Chusleyward, District Amritsar. He, with the help of the Satsangis wrote a Janam Sakhi of Bagga Singh and constructed a Darbar Sahib (building) at Chusleyward to attract the people to the Radha Soami Faith. 

(v) DIHANPUR CENTRE

After the death of Deva Singh (1960) one of his disciples, Gurbachan Lal, formed a separate group and set up his centre

---

94. Matrimonial Record of Dera Radha Soami Hazur Baba Deva Singh Ji Maharaj, Panjgrain Kaian., Register No.1, Volume No. 1, (Boys) and Register No. 1, Volume No. 2 (Girls), January 1, 1964 onwards.

95. See above, pp. 182-183.

96. Private Papers of Baila Singh.
at Ohianpur in District Gurdaspur. He has also established his branch centre at Chandigarh. He frequently visits the Punjab to spread the Radha Soami Movement. 97

We may sum up that with the consent of Baba Jaimal Singh, Tarn Taran centre was started in the beginning of twentieth century to attract people from various sections of society towards this new faith. And from the beginning, the relations between the Beas and Tarn Taran centres have been cordial. From time to time, the Gurus of both the centres continue to meet together, visit their centres and respect each other, their activities are the same. But the leaders of the splitted centres have cut off their relations with the Tarn Taran and the Beas centres. Because they were desirous of running their separate independent centres in order to gain self praise. Moreover, they think that if they continue their relations with their head offices they might be deprived of their Guruship as well as their sources of income. Therefore, they are running their independent centres on their own accord in their influential areas. In spite of diversity, there is underlying unity as their teachings and activities are on the same line. However, they have not become very popular. This may be due to their not being competent to guide in spiritual matters. In addition to this, they have failed to provide facilities to the people on a large scale for want of funds. Therefore, their activities remained localised.

SPLIT IN BEAS CENTRE AFTER 1948

As pointed out earlier, on March 20, 1948, S. Sauan Singh, the Second Guru of Beas Centre before his death nominated Sardar Bahadur Jagat Singh as his successor by a legally executed will. Record reveals that only Sardar Bahadur was authorised to initiate the new-comers or truth seekers into the Radha Soami Faith. He never gave permission to any other person for initiating and starting any new centre. But in spite of all this, after his death, some of his ambitious and power hungry followers started their new centres and also started initiating new-comers at these places. Moreover, they claimed that the Great Master internally ordered them to do so. Consequently, after 1948 the following three centres were founded by his followers in his name.

(i) DELHI CENTRE

The founder of this centre was Sant Kirpal Singh who was born on February 6, 1894, in a respectable Sikh family of village Sayyad Kasran, in Rawalpindi District, (now in Pakistan).

98. See above, P. 79.
After passing his Matriculation Examination in 1911, he joined as accountant in Military Engineering Department. He rendered meritorious service for 36 years in the Department and retired in March 1947 as Deputy Assistant Controller of Military Accounts.

In 1924, during his military service, he went to Dera Baba Jaimal Singh, Beas and took initiation from S. Sawan Singh. After that he visited Beas Centre regularly on monthly Satsangs. With the passage of time, he became very close to his Master and earned reputation as 'Bhapa Ji' among the Radha Soamis. As ordained by his Master, he used to perform discourses at Lahore, Amritsar, Gujranwala, Sheikhupura and Rawalpindi. While still in service, he served his Master with love and devotion for 24 years.

After retirement, he took up his abode at Dera Baba Jaimal Singh, Beas, but soon after the death of his Guru (April 2, 1948), he left the Dera permanently. He did not recognise S. B. Jagat Singh as the successor of the Great Master, because he was of the opinion that his Guru verbally had entrusted the task of bestowing initiation upon the truth seekers to him on December 12, 1947, at Amritsar. Therefore, he styled himself as the real successor of the Great Master of Beas, and in 1948, he gave up the traditional name 'Radha Soami Satsang' and inaugurated his Satsang with a new name 'Ruhani Satsang' in Delhi. He also started giving initiation on December 2, 1948.

106. Bhadra Sena., The Beloved Master, (Delhi, 1963), P. 50.

So far as the Beas Centre's record is concerned, the Great Master neither nominated Sant Kirpal Singh as his successor through a legally executed will in writing nor he inspired him to start initiation and Satsang with any new name, (for details, see Charan Singh., Divine Light, PP. 218,240). It appears that Sant Kirpal Singh did so of his own accord or as he claimed that he started initiation by the internal message of his Master. (For details about internal message of his Master, see Chaddha, Harish Chander., op. cit., P.299). Moreover, Sant Kirpal Singh claimed that in November, 1947, a proposal for Spiritual Satsang was laid before the Great Master, the main objects of which were solely spiritual benefit of mankind in general irrespective of caste, colour and creed- which was appreciated by him and he (The Great Master) said, "I am wholly and solely at one with thee in this endeavour." and he directed me to give practical shape to the scheme. Thus, after his death, 'Ruhani Satsang' was started in Delhi, in 1948. (For details, see Kirpal Singh., A brief life - sket of Hazur Baba Sawan Singh Ji Maharaj, (Delhi, 1973), P. 30).
In Delhi, first of all, he started Satsang work at the residence of Mr. Hem Chand Bhargwa, in Darya Ganj. With the passage of time, the number of his followers started increasing and Satsang meeting place was first shifted to '35 Rajpur' Road, Delhi and then to 'Anar Di Kothi' Malika Ganj. However, on June 14, 1951, he laid the foundation stone of 'Sawan Ashram' in Gurmandi, Delhi, in the name of his beloved Master S. Sawan Singh of Beas. Within a short period, a Pucca shed was erected for Satsang activities and 18 rooms were built to accommodate the Sangat. On July 27, 1951, the first birth day Bhandar of S. Sawan Singh was performed and a free Langer was also started on the occasion.

Before breathing his last in 1974, he visited many places in and outside India to propagate the teachings of his faith. Soon 'Sawan Ashram' in Delhi, became an international headquarter of 'Ruhani Satsang' activities. He set up its branches in the Punjab at Amritsar, Ferozepur, Jullundur, Ludhiana, Nawanshahr, Pathankot and Chandigarh. In Haryana sub-centres were established at Ambala, Kaithal, Kalka, Karnal, Panipat, Pipli and Rohtak. In all 55 centres were

110. Chaddha, Harish Chander, op. cit., P. 305.
111. Ibid., P. 324.
112. Ibid., P. 325.
113. Ibid., P. 327.
founded throughout India. Some of these centres were provided with free library, dispensary, langar and lodging facilities. Weekly and monthly discourses were held at all the centres by the authorised preachers. In Canada, the work of 'Ruhani Satsang' was started on July 27, 1950 at Toronto by T.S. Khanna, on behalf of Sant Kirpal Singh. On this day, the birth anniversary of the Great Master was solemnised. Till 1974, Sant Kirpal Singh established 60 centres in foreign countries, to spread the mission of his revered Master.

He was a great scholar and wrote many books; some of his important books are: A Brief Life Sketch of Hazur Baba Sawan Singh Ji Maharaj, Jiwan Charitar Baba Daimal Singh Ji Maharaj, Spirituality, What It Is, Man Know Thyself, Prayer, Jiwan Ki Partaal and Seven Paths to Perfection. Some of his books have been translated into French, German, Greek, Spanish and other languages. In December, 1954, he started a fortnightly periodical named 'Satsandesh' in Hindi and Urdu. In January 1955, it was made a monthly periodical. Later on, it was printed in English and Punjabi in India and U.S.A.

114. See Manav Kendra Pamphlet, issued by Ruhani Satsang, Sawan Ashram, Shakti Nagar, Delhi.
115. Ibid.
117. See Manav Kendra Pamphlet, (above mentioned).
In 1957, a meeting of the 'World Fellowship of Religions' was held in Delhi. Sant Kirpal Singh was unanimously elected President. He occupied this office for thirteen years; during this period religious conferences were held in cities like Calcutta, Delhi, Paris and Tehran. The cardinal object of these conferences was to create love and compassion among the people of different faiths. As a result of these conferences, some religious leaders of different faiths such as, Nichidatsu (Head of Buddhists Order), Jain Muni Acharya Shri Tulsi (founder of Anuvrat Mission), Bir Singh (Namdhari), Kushak Bakula (Head of Lama of Ladakh), Dr. Angelo Fernandes (the Roman Catholic Archbishop of Delhi), Pir Vilayat Inayat Khan (Head of International Sufi Order), sat on a common platform and came to know one another in a better way.

ESTABLISHMENT OF MANAV KENDRA

In 1968, Sant Kirpal Singh thought of establishing a Manav Kendra at Dehra Dun. In 1970, Manav Kendra Society was formed and registered under the patronage of Kaka Sahib Kalelkar (one of the closest associates of Mahatma Gandhi) and Sant Kirpal Singh.
Kirpal Singh as its Chairman. The registered office of the Society was located in the 'Sawan Ashram' Shakti Nagar, Delhi - 110007; the head-quarter of 'Ruhani Satsang'.

On March 24, 1970, thirty five acres of land was purchased in the locality of Subhash Nagar at Dehra Dun and 'Manav Kendra' centre was founded.

Manav Kendra is a non-political, non-communal and non-denominational body open to all men and women of all faiths, creeds and castes. The cardinal aims of Manav Kendra are:

(i) to know and practically realise the real nature of intrinsic self,
(ii) to cast man into a Universal mould,
(iii) to become a true citizen of the world and a useful member of mankind,
(iv) to help the poor and the needy, the infirm and the sick, the aged and derelict,
(v) and to make mother-earth provide ample means for the sustenance of its teeming millions.

Manav Kendra of Dehra Dun constructed a hospital where free medical advice and treatment was to be given to the patients. A primary school was also established at this centre, where alongwith studies, spiritual knowledge was also

to be imparted to the students. Another salient feature of this centre is that it has a Bridha-greh where aged persons are looked after. It has a dairy farm to meet the daily requirements of milk of the residents.

Similarly, another Manav Kendra Centre was founded on August 16, 1972, at village Kendhark, in District Baroda (Maharashtra). This centre is also engaged in activities like the Manav Kendra of Dehra Dun. Thus, Sant Kirpal Singh by founding such centres in India served suffering humanity. He also organised a world conference on unity of man in 1974; some details about this conference may not be out of place here:

WORLD CONFERENCE ON UNITY OF MAN 1974

In 1974, Sant Kirpal Singh organised a 'World Conference on Unity of Man' which lasted for four days from February 3 to 6, at Delhi. Four hundred foreign delegates of different


130. Souvenir, 1974, p. 56.

countries and two thousands from all over India participated in its deliberations. Dr. G.S. Pathak, the then Vice-President of India, in his inaugural address thanked Sant Kirpal Singh for arranging such a vast conference in India to bring

132. Souvenir, 1974, p. 149.

The most prominent participants of the 'World Conference on Unity of Man' 1974, were: (1) Pir Vilayat Inayat Khan (Head of International Sufi Order), (2) Yogi Bhajan (Founder Chairman of the 3 H Foundation and Sikh Dharma Brotherhood in U.S.A.), (3) Jain Muni Acharya Shri Tulsi (Founder of the Anuvrat Mission), (4) Venerable Nichidatsu Fuji (Head of Buddhist Order in Japan), (5) Muni Sushil Kumar (Founder of World Fellowship of Religions), (6) Kaka Sahib Kalekhar, (7) Maha Mandleshuar Swami Gangeshwar Anand (born blind) the greatest living scholar of the Vedas who presented all the four Vedas in one volume, with complete commentary, (8) Dr. Angelo Fernandes (The Roman Catholic Archbishop of Delhi), (9) The Rev. G.J. Christo (President of the Northern Region, Seventh day, Adventist Church of India), (10) Baba Bir Singh (Namdhari), (11) Swami Govindanand (Shahinshahi Ashram), (12) Swami Arvindanand (Gangeshwar Dham), (13) Rev. Kushak Bakula (Head of Lama of Ladakh), (14) Raja Mahendra Pratap, (15) Sufi Qadri Baba Sahib, (16) Swami Ved Vyanand (Gota Bhuwan), (17) Raja Ram Shastri M.P. (Vice-Chancellor Koshi Vidyapith), (18) Dr. O.P. Pandey, (19) Swami Chetnanand Chidakasti, (20) Dr. Sardjini Mahishi, (21) Reno H. Sirrine (Head of American Delegation), (22) Dr. Sean Sieglen (Manav Kendra of Maine, U.S.A.), (23) Russell Parkins (Editor of Satsandesh, U.S.A.), (24) Bhikshuni Pal MO (Buddhist nun of Mahayana Sect of Buddhism, from Sikkim), (25) Justice J.N. Bhatt (Jammu-Kashmir), (26) Dr. John Hay Wood Lovulaco, San Jose, U.S.A., (27) Giani Zail Singh, Chief Minister, Punjab, (28) Some Government officials from Centre and States of India and abroad. (Souvenir, 1974, pp. 77-149).
unity in the people of various religions. And he also thanked the heads of different religious organisations who participated in it. He said:

"The realisation of the unity of man will impart an element of spirituality in human thought and action ... I am happy to note UNESCO'S emphasis on the Influence of spiritual values on political/structure and techniques. In this connection organisations like Manav Kendra and conferences like the present one can play a vital role. I share your hope that this conference will be a memorable event and the rallying point of the fraternity of man, spiritual awakening and moral regeneration." 134

The Prime Minister of India, Shrimati Indira Gandhi addressing the conference on February 5, 1974, said:

"I think that this conference has served a very valuable part; all these steps are not big steps, they are small steps but any journey however, long is completed by the steps one takes towards the goal." 135

In this conference, the religious heads of various missions and sects laid emphasis upon unity of mankind and to have faith in Divine Power. 136 Sant Kirpal Singh planned to organise such conferences in foreign countries also; however, this could not be done as the Sant left for his heavenly abode on August 21, 1974.

133. Souvenir, 1974, P. 78.
134. Ibid., P. 79.
135. Ibid., P. 121.
136. Ibid., P. 71.
During his life time, Sant Kirpal Singh undertook three tours of the foreign countries in 1955, 1963 and 1972, to spread the teachings of the Radha Soami Faith. Brief description of his tours is as under:

**FIRST WESTERN TOUR : FROM MAY 31, 1955 TO NOVEMBER 3, 1955**

On May 31, 1955, Sant Kirpal Singh accompanied by Hardevi (Tai Ji) and Devinder Kaur flew to Washington D.C., where he stayed upto June 30, 1955. During his stay, he along with his representative Tarlochan Singh Khanna, visited Golden Lotus Temple and delivered discourses on different aspects of Gurat Shabd Yoga. On July 1, 1955, he flew from his American head-quarter Washington D.C., to Louisville and then stopped over Baldwin, Chicago, Beaumont, Hollywood, Oakland and San Francisco. After that he visited Philadelphia, St. Petersburg (Florida) and Boston. At all these places he delivered discourses which were followed by question answer sessions and giving initiation.

---

138. Satsandesh, Monthly, Hindi, August 1955, (Delhi), P. 1. Hardevi was initiated by S. Sawan Singh of Beas. She was famous as 'Tai Ji' among the followers of the Ruhani Satsang. After the death of S. Sawan Singh, she served Sant Kirpal Singh till his life. (Letter of Bibi Lajo from Amritsar, dated January 10, 1979; written to the present writer).

139. Satsandeek, Monthly, Hindi, August 1955, (Delhi), P. 4.

140. Ibid., P. 9.

141. Ibid., PP. 7-8, 11-16.

142. Satsandeek, Monthly, Hindi, October 1955, (Delhi), PP. 10-17; Satsandesh, Monthly, Hindi, November 1955, (Delhi), PP. 5-18.
FIRST WESTERN TOUR OF S. KIRPAL SINGH OF DELHI - 1955

THE WORLD
On October 3, 1955, he reached London, where he stayed for 12 days. Here, he remained busy in delivering discourses and initiating the truth seekers. Then, on October 16, he arrived at Berlin. He visited some places in Germany and deputed Mr. Walter Raul and Mrs. Habers as his representatives to carry on his work at Berlin and Bonn respectively. On November 3, 1955, he reached Delhi via Geneva, Cairo and Bombay.

SECOND WESTERN TOUR : FROM JUNE 8, 1963 TO JANUARY 31, 1964

On June 8, 1963, Sant Kirpal Singh along with Hardevi and Davinder Kaur, flew to North America. On the way, he stopped in Germany up to July 14, and visited Frankfurt, Dusseldorf, Hamburg, Berlin, Gaala, Bonn, Nürnberg and Munich. At these places, he delivered discourses and imparted initiation to the truth seekers. On July 22, after visiting Vienna (Austria), he reached Athens (Greece). There, Professor Antony Philip HallS, who had already written many books upon Atam Vidya (the science of soul), discussed the teachings and principles of the Radha Soami Movement with

144. Satsandesh, Monthly, Hindi, December 1955, (Delhi), PP. 3-7.
145. Ibid., PP. 7-8.
147. Ibid., PP. 34-41.
Sant Kirpal Singh and then got initiation from him. A 'Ruhani Satsang' centre was set up there and Professor Halls was asked to run this centre.

On August 13, 1963, after visiting Rome and Paris, he reached London. There he delivered discourses in Punjabi and English and also imparted initiation to the truth seekers. Then he visited Dublin (Ireland) and reached New York on September 1, 1963. He stayed at Washington D.C., till September 27 and delivered many religious discourses. He paid a visit to 'Sant Bani Ashram' (near Franklin), the biggest centre of Ruhani Satsang in U.S. After that, he visited Toronto, Detroit, Chicago, Minneapolis, Minnesota and Vancouver, and reached San Francisco on November 22, 1963. There he remained busy in delivering Satsangs and imparting initiation.

Next he visited Dallas, Houston, Miami and Panama City. He returned to Delhi on January 31, 1964.

150. Ibid., PP. 45, 46; File No. 1, Hardevi's letters No. 8, 12, PP. 1, 2 respectively; Delhi Times, Special Suppl. December 22, 1963, (Delhi), P. 3.
151. File No. 1, Hardevi's letter No. 12, P. 1.
154. File No. 1, Hardevi's letter No. 18, P. 3; letter No. 20, P. 2, letter No. 21, P. 1.
155. File No. 1, Hardevi's letters No. 22 to 26.

For Sant Kirpal Singh's second western tour route, see page 205.
THIRD WESTERN TOUR: FROM AUGUST 26, 1972 TO JANUARY 2, 1973

Sant Kirpal Singh accompanied by B.S. Giani, S.R. Bhalla and Harcharn Singh, flew to Frankfurt (Germany) on August 26, 1972, and then after visiting Köl, Berlin, Nürnberg, Stuttgart (Germany), Zurich (Switzerland) and Milan (Italy), reached Paris, the capital of France on September 7, 1972. At all these places, he delivered spiritual discourses. On September 11, 1972 he arrived at London and stayed there for a week. During his stay, he delivered Satsangs at Lord Krishna Temple Liverpool, Gurdwara Ravidaas at Birmingham and imparted initiation to 28 persons. On September 19, he reached Dallas, in North America. He gave a talk in George Mason University and imparted initiation to 24 persons. Then, after visiting Charlotte, Philadelphia, New York, Boston, and Franklin, he arrived at Montreal on October 23. There, he brought 59 persons into the Radha Soami Fold. Thereafter, he visited Toronto on October 25 held Satsang meetings in the Church and the office of the Theosophical Society.

158. Satsandesh, Monthly, December 1972, (Delhi), pp. 16-18.
From Toronto he arrived at Quito, the capital of Ecuador in South America on December 18, 1972. On the way he stopped at Chicago, Cincinnati, Denver, Vancouver, San Francisco, Los Angeles, Dallas, Tampa, Miami, Mexico City and Panama City. In Quito, he initiated 265 persons. On December 21, 1972, he left Quito for Bogota (capital of Colombia). Here he brought 112 persons into the Radha Soami Fold. Then, he visited Cali (Colombia) and initiated 126 persons. On his way back to India, he stopped in Rome and imparted initiation to 41 persons. He reached Delhi on January 2, 1973 via Karachi.

We may sum up that Sant Kirpal Singh through his writings and long tours in and outside India spread the fundamentals of the Radha Soami Movement in the name of 'Ruhani Satsang'. He bestowed initiation upon over one lakh persons belonging to different communities and nationalities. He made every effort to spread the mission of his beloved Guru far and wide.

164. Ibid., PP. 16-18.
165. For Sant Kirpal Singh's third western tour route, see Map - 12 facing page 207.
but he himself never claimed its credit. He used to say,

"All the credit goes to my revered Master,
Hazur Baba Sawan Singh Ji Maharaj of Beas,
under whose gracious inspiration the work is
proceeding by leaps and bounds." 167

So long as Sant Kirpal Singh remained alive, his followers worked unitedly. However, after his death (1974), rift occurred among his devotees and this centre lost its unity and its identity became incoherent. 168

(ii) SAIDPUR CENTRE: (PUNJAB)

This centre was founded by Teja Singh who was born on July 3, 1899 in village Sidhuan, District Amritsar, (Punjab). 169

He contacted the saints of Nath Panth, Namdhari and Nirmala Samparday to know the secret of Nam of five words, but failed. 170

At last, he arrived at Dera Baba Jaimal Singh, Beas, where he took initiation from S. Sawan Singh on December 29, 1923. 171

After that, he visited this centre regularly on monthly Satsangs and used to render Sewa (service) in Langer (common kitchen). 172


171. Ibid., P. 42.

After the death of S. Sawan Singh (1948), he formed his separate group and started a centre at village Saidpur in District Amritsar, Punjab, on his own accord. He named his centre as 'Asli Dera Baba Sawan Singh, Saidpur' after the name of his Guru. He worked as Guru of this centre for 18 years and attracted the people of this area to the Radha Soami Faith. He died on March 26, 1967 after nominating Rasila Ram, a disciple of S. Sawan Singh of Beas, as his successor.

Under the guidance of Rasila Ram, this centre made more progress. Ten acres of land was purchased and cultivated on modern lines. A Girls High School was founded in the name of Teja Singh; forty-six rooms were built for accommodating Sangat. He also established branch centres at Amritsar, Jammu, Jullundur, New Delhi, Dayachak and Shahjhanpur. As a result of his efforts 6,019 persons were initiated into the Radha Soami Faith till 1974.

**SPLIT IN SAIDPUR CENTRE**

After the death of Teja Singh (1967), split took place in this centre, as Rasila Ram founded a Trust to run this centre. However, when Rasila Ram changed the name of this centre.

---

centre from 'Asli Dera Baba Sauan Singh' to 'Dera Baba Teja Singh'

Saidpur,177 a split occurred. He was afraid that the property
of the centre which was in the name of S. Sauan Singh may not
be taken by the Beas Centre. But, this change in name led to
a division among the followers of this centre and many parted
company with Rasila Ram. Those who opposed were led by
Chanan Singh Randhawa, who established a new centre at
Saidpur under the name of 'Dera Baba Sauan Singh Ji Maharaj'.178

The property of this centre was got registered in the revenue
records on July 17, 1973.179 Till December 1974, he has
initiated 2,986 persons into the Radha Soami Faith.180 Thus,
at present in village Saidpur, two centres of the Radha Soami
Movement are functioning.

177. I had a personal interview with Chanan Singh Randhawa,
the present Head of 'Dera Baba Sauan Singh Ji Maharaj',
Saidpur, District Amritsar, on 28.4.1979. (cited hereafter
as Interview with Chanan Singh Randhawa).

Rasila Ram's group is of the opinion that no change was made
in the name of this centre; from its very beginning this
centre is running under the name of 'Dera Baba Teja
Singh.' But it is wrong, the name of this centre was
changed on July 5, 1967. (For details, see Appendix - C).

178. Interview with Chanan Singh Randhawa.

179. Revenue Record, office of the Sub-Registrar, Tehsil
Amritsar, Jilad Register No. X, Volume No. 2093,

180. Initiation Record of Dera Baba Sauan Singh, Saidpur,
Register No. 1 from November 1, 1971 to December 31,
1974.
(iii) SIRSA CENTRE : (HARYANA)

This centre was founded by Khaima Hal who was famous as 'Mastana Shah Balochistani' among the Radha Soamis. He was born on August 12, 1897 at village Kotra, Tehsil Gandawah, State Kalat (now in Pakistan). He was the only son of Pilll Mal and Tulsanbai who belonged to Khatri caste. Idol worship was common in the family. It had a small temple in the house. Khaima Hal worshipped the idols but he was not satisfied with this as he desired to have Darsnan (glimpse) of the Almighty. Once, he met a hermit and disclosed his desire. On this, he referred to him about S. Sauan Singh of Beas. In 1920 he came to Dera Baba Jaimal Singh, Beas, and took initiation from the Great Master. With the passage of time, he became very close to his Master. Lovingly, he used to call him 'Sawan Shah' or 'Sawan Saine'. Occasionally, he started dancing before his Guru.

181. I had Personal interview with Gurbakhsh Singh alias Manager Sahib, the present Guru of 'Mastana Shah Balochistani', Ashram' Jaimal Uali, District Sirsa, in Haryana State, who spent twelve years in serving Mastana Shah Balochistani at Sirsa. He gave me some important information from his personal record and his private papers. (cited hereafter as Interview with Gurbakhsh Singh). In the books of 'Sacha Sauda' centre Sirsa, the date of birth of Mastana Shah has been given Vikrami Samvat 1928, which is incorrect.


183. Interview with Gurbakhsh Singh.
That is why, he was called \textit{Mastana} (frantic).\footnote{184} In a frantic state he left his house and started spreading the sermon of his Master of his own accord. He brought so many truth seekers of Baluchistan, Sangla, Montgomery, Multan, etc., to Sees and got them initiated by his Guru.\footnote{185} He used to salute his Master as \textit{Dhan Dhan Satguru} instead of saying 'Radha Soami', as he was of the opinion,

\begin{quote}
"I have seen only my Guru, Sawan Saina in the inner and the outer worlds.
Neither I know nor I see the Radha Soami who is he. I know only my gracious Guru." \footnote{186}
\end{quote}

Mastana Shah had unshakable faith in his Master and he respected him not as a man but as a god of gods.\footnote{187}

Towards the end of 1946, he, with the permission of his Master took up his abode at Radha Soami Satsang Ghar, Sirsa, where he did \textit{Bhajan Simran} for one year in a cave.\footnote{188} After the

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{184} Krishan Murari, (compiler)., \textit{Satsang Param Sant Manager Sahib}, \textit{Satsang No. 4}, Hindi, (Ganganagar, n.d.), P. 1.
\item \textsuperscript{185} Chopra, Raj Kani and Khaim Chand., \textit{Almast Rabbi Mauj}, Hindi, (Ludhiana, n.d.), P. 8. (hereafter referred to as \textit{Almast Rabbi Mauj}).
\item \textsuperscript{186} Interview with Gurbakhsh Singh.
\item \textsuperscript{187} Almast Rabbi Mauj, P. 17; Gurbakhsh Singh., \textit{Sachsa Sauda Doli Ho! Sangat Ka Sahara, Part III}, Hindi, (Ganganagar, 1978), P. 6.
\item \textsuperscript{188} Correspondence Record of Mastana Shah Balochistani Ashram, Jagmal Wali., File No. 6, Private Papers of Gurbakhsh Singh. (hereafter referred to as \textit{File No. 6, Private Papers of Gurbakhsh Singh}).
\end{itemize}
\end{footnotesize}
death of his Master (1948), he claimed that the divine power of his Guru was vested in him who ordered him to run his mission.

Thus, on May 5, 1948, he established his own independent centre in the name of his Guru as 'Sacha Sauda Dera Param Sant Sawan Singh', two miles away from Sirsa city, near 'Malian Di Dhani'.

Afterwards more land was purchased and with the passage of time this place became a religious centre. Main teachings of Sant-Mat from the writings of S.Sawan Singh as well as of Soomi Ji Maharaj were inscribed on the walls of this centre in Hindi, Punjabi and Urdu.

On the main gate, a special instruction was written for the visitors such as:

"It is neither a waiting room nor a Dharamshala (a rest house for travellers) but it is a place of doing Simran. None is allowed to discuss worldly matters inside this Dera."

Mastana Shah ran this centre for twelve years and died on April 18, 1960.

Mastana Shah was famous because of the use of Rihigs and Siddhigs (supernatural powers). For instance, during his discourses, he used to distribute currency notes, gold, silver, clothes to the people. He attracted the masses of Rajasthan,

189. File No. 6, Private Papers of Gurbakhsh Singh.
190. Ibid.
191. Munchi Ram., Ruhani Diary, Part III, Urdu, (Delhi, 1965), PP. 48-49.
Punjab and Haryana. He established thirty-three branch centres of 'Sacha Sauda' in the districts of Sirsa, Hissar, Ganganagar, Ferozepur and Bhatinda. He initiated over fifty thousands people of different castes and faiths during his life time.

Though Mastana Shah had founded a separate centre, his relations with the Beas Centre remained cordial. He along with his Bhaian Mandli (a party of musicians) used to go to Dera Baba Jaimal Singh, Beas on monthly Satsanas and stay there for many days. On the other hand, the authorities of Beas Centre also gave him proper respect. Mastana Shah invited Sardar Bahadur Jagat Singh, the third Guru of Beas whom he used to call reverently Hazur or Sachey Patshah, to visit his Sacha Sauda centre. On his request, Sardar Bahadur Jagat Singh accompanied by some Satsangis visited his centre on January 31, 1949. On his arrival, he was given a warm and colourful reception by Mastana Shah and his disciples. Not only this,

193. File No. 6, Private Papers of Gurbakhsh Singh.
194. Ibid.
195. Correspondence Record of Mastana Shah Balochistani Ashram, Jagmal Wali, File No. 5, Letter No. 2, dated 20.10.1950 (hereafter referred to as File No. 5 and letter no. along with its date).
on the request of Mastana Shah, Sardar Bahadur delivered a
discourse in this centre and he also imparted initiation to
the truth seekers. Further, Mastana Shah served his Guru's
family with body, mind and soul. He used to go to village
Sikanderpur to pay respect to the family members of his beloved
Master, and on his return he used to get ration from them as
Parshad (anything sanctified or blessed). Sometimes, he also
sent his manager for getting Parshad.

SPLIT IN SACHA SAUDA CENTRE, SIRSA

So long as Mastana Shah remained alive, his followers
worked unitedly. But soon after his death (April 18, 1960),
split occurred in this centre because, he did not nominate
his successor through a written registered will. After his
death, the administration of this centre began to deteriorate
and all arrangements became topsyturvy. Disputes arose among
different parties and often took very serious turn and resulted
in litigation.

The followers of Mastana Shah were divided into two groups:
one supported Satnam Singh while the second was in favour of
Gurbakhsh Singh. Propaganda for Gurugaddi was done in the
newspapers. Managing Committee was formed to run the centre

198. Ruhani Diary, Part III, PP. 48-49.
200. Record of Civil Court Hisaar, Court of Shree G.S. Bedi,
Senior Sub-Judge, Hisar, Case No. 4, dated 15.2.1961.
Also see File No. 6, Private Papers of Gurbakhsh Singh.
201. The Daily Tej, Urdu, May 3, 1960 (Delhi).
and to select the successor of Mastana Shah but all this remained futile. Ultimately, the first group came into power and it installed Satnam Singh on the Gurugaddi of Sacha Sauda centre, Sirsa on August 28, 1960. And the second group founded its separate centre at village Jagmalwali, District Sirsa in Haryana.

(i) SACHA SAUDA CENTRE, SIRSA UNDER SATNAM SINGH

Satnam Singh was born on January 25, 1919 at village Jalalana, Tehsil Dabwali, District Sirsa (Haryana). After passing his Matriculation Examination in 1935, he worked in his own fields. In 1954, he came into contact with Mastana Shah and three years later took initiation from him. After his Guru's death he took up the reins of Sacha Sauda centre. Under his supervision, this centre constructed new buildings and acquired more land. Simple marriages are performed in this centre by the disciples of the master. He has written books on this Faith and some of these are: Bandey Sey Rabb (in two series); Sach Khand Di Sarak (in two series), Sach Khand Da Sandesh (in three series), Parae Di Watti, Parh Vichar Tey

204. Letter of Satnam Singh, dated August 14, 1979, written to the present writer.
205. Record of Sacha Sauda Centre, Sirsa., Income and Expenditure Registers, from 1969 to 1973; Personal Interview with Faquir Chand, the present Manager of Sacha Sauda Centre, Sirsa, on July 19, 1979.
206. Matrimonial Record of Sacha Sauda Centre, Sirsa., Register No. 1 (Girls) and Register No. 2 (Boys), from January 26, 1969 to continue. Also see correspondence record of Sacha Sauda Centre, Sirsa., File No. 1 to 10, from 1965 to 1974.
Janam Sudhar. Till 1974, he has initiated 1,65,995 persons to this Faith.207 The eighty five per cent of all initiates belong to the rural areas of Haryana while the remaining 15 per cent are from urban areas.208

(ii) MASTANA SHAH BALOCHISTANI ASHRAM, JAGMAL WALI DISTRICT SIRSA (HARYANA)

The founder of this centre is Gurbakhsh Singh who among his followers is also known as 'Manager Sahib'. He was born on November 21, 1915, at village Lohgarh, District Ludhiana, in the Punjab.209 After passing his Intermediate Examination in 1934 from O.M. College Moga, he took up a job in Delhi Cloth Mills and worked as store manager at Bhatinda (1945), Patiala (1946), and Sirsa (1947-1949).210 He took initiation from S. Sawan Singh of Beas on September 28, 1928, and in the late nineteen forties, he came into contact with Mastana Shah. On December 3, 1949 he resigned his post and settled permanently at Sacha Sauda centre, Sirsa where he worked as a Manager of this centre for twelve years.211 After the death of Mastana Shah (1960), he formed a separate group and established his independent centre at village Jagmal Wali,

207. Initiation Record of Sacha Sauda centre Sirsa,, Register No. 1 to 9, from January 1, 1962 to December 31, 1974.
208. Ibid.
210. Ibid., PP. 4-9.
211. Interview with Gurbakhsh Singh.
District Sirsa, in Haryana. He named his centre as 'Mastana Shah Balochistani Ashram'. He developed this centre by purchasing land and constructing buildings. A dispensary was set up in this centre in 1969. It provides medical treatment to the patients free of charge irrespective of the fact whether he or she is a Satsangi or not. In 1970, a library was started in this centre for the readers. Gurbakhsh Singh has written books such as - Sacha Sauda : Doli Hoi Sangat Ka Sahara (in four series), Sacha Sauda : Doli Hoi Duniya Ka Sahara (in three series), Sachey Sauday Key Shabad (in two series). He has initiated 14,817 persons of different castes and faiths into the Radha Soami Faith. This centre celebrates the birth and death anniversaries of S. Sauan Singh of Beas in the months of July and April respectively of every year. On these occasions, simple marriages are performed in the presence of the Guru of this centre by his disciples.

212. Record of Mastana Shah Balochistani Ashram, Jagmal Wali., Income and Expenditure Registers, from 1966 to 1974; Gurbakhsh Singh’s Personal Diaries, from 1966 to 1974. (Total ten Diaries).


214. Library Register, from January 26, 1970 to continue.


216. Correspondence Record., File No. 1-4.

217. Matrimonial Record., Register No. 1 (Boys) and Register No. 2 (Girls), from April 1, 1967 to continue.
MAP OF PUNJAB
SHOWING LOCATION OF RADHA SOAMI CENTRES (1891-1974)

By: O.P. ORL
(iii) **DERA MASTANA SHAH BALOCHISTANI, LUDHIANA**

After the death of Mastana Shah, one of his follower and nephew, Mangu Mal, formed a separate group. On August 1, 1974 he established his centre in the name of his Guru as 'Dera Mastana Shah Balochistani' at Ludhiana. He delivers discourses on Sundays.

To sum up, four major splits occurred in the Beas Centre till 1949. Due to their further splits till 1974, a total of thirteen centres came into existence: ten in the Punjab, two in Haryana and one in Delhi. Though the leaders of the four major splitted centres such as Bagga Singh (Tarn Taran), Kirpal Singh (Delhi), Teja Singh (Saidpur), Mastana Shah (Sirsa) ran their centres independently, they had deep regard for the Beas Centre. Their activities were supplementary and complementary to those of the Beas Centre. For instance, in the splitted centres, Langar system is running well; board and lodging facilities are provided to the visitors; importance is given to render Seva (service) whether it is concerned with

---

219. Based upon the statement of Mangu Mal, the Head of Dera Mastana Shah Balochistani, Ludhiana.
220. About the location of these centres in the Punjab, Haryana and Delhi, see Map - 13, facing page 219.
the Guru or the Sanghat (congregation); Gurmantar (spiritual instruction) is also given of five words to the neophytes; external rites and rituals are condemned; importance is given for doing Bhajan (spiritual practice) and Simran (repetition) for God-realization.

However, in order to make their group distinct, some groups have made changes in their salutation. As already pointed out earlier, the salutation of the Sacha Sauda Centre, Sirsa, is Dhan Dhan Satguru, while that of the Jullundur centre is Satkirtar, Gurnarker. In Delhi Centre there is no popular salutation, the followers may address as they like. But, in the Bana, Tarn Taran and Saidpur Centres, 'Radha Soami' salutation is used and it is strictly observed by the followers as well as their Guru. Another important difference among these centres is that the Bana Centre celebrates the birth and death anniversaries of Baba Jaimal Singh, S. Sawan Singh and S. B. Jagat Singh. The Delhi and Saidpur centres attach

221. See above, P. 212.
222. See above, P. 184.
223. Personal Interview with Dr. Gurcharan Singh, President of 'Kirpal Educational Mission, Ludhiana'.
## Daily Diary for the month of

<table>
<thead>
<tr>
<th>Name &amp; full address</th>
<th>Any difficulty in meditation</th>
<th>Extent of withdrawal from sensual consciousness</th>
<th>Inner experience of vision</th>
<th>Inner experience of hearing</th>
<th>Daily Diary for the month of</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Extent of withdrawal from sensual consciousness
- Physical:
- Financially:

### Inner experience of vision
- Sense of light
- Sense of darkness

### Inner experience of hearing
- Sense of sound
- Sense of silence

### Any difficulty in meditation
- Most common difficulties:
- Any other difficulties:

---

**Note:**
- "If you have difficulty in meditation, it is a sign that your mind is not ready for meditation."
- "If you feel yourself getting tired, do not continue meditation."
- "If you feel any physical or mental distress, do not continue meditation."
importance only to S. Sayan Singh and celebrate his birth and death anniversaries. The Tarn Taran centre gives importance to Baba Jaimal Singh, Bagga Singh and Deva Singh only. While the Easti Balochan Ferozepur, Dhanpur and Panjgrain Kalan centres celebrate the birth and death anniversaries of the last two above-mentioned Gurus of the Tarn Taran centre. The Jullundur, Easti Bhattian Ferozepur and Chausleyward centres attach importance to only Bagga Singh and celebrate his birth and death anniversaries. Similarly, the Sacha Sauda Centre Sirsa and its splitted centres observe the birth and death anniversaries of S. Sauan Singh and Mastana Shah. A distinctive feature of Delhi Centre is that its followers are expected to keep daily diary regarding their daily spiritual progress. Its one copy is sent to the Guru while one is kept as record by the followers. They believe that those

226. Saisandesh, Monthly, Punjabi, September 1973 (Ludhiana), P. 23; Personal Interview with Chanjan Singh Randhawa.
227. Personal Interview with Nathura Devi.
228. Ibid.; Personal Interview with Buta Singh; Personal Interview with Baila Singh.
229. Personal Interview with Baila Singh.
230. Letters of Gurbaksh Singh, dated October 10, 1979 and July 20, 1981, written to the present writer; Personal Interview with Faquir Chand, Manager, Sacha Sauda, Sirsa.
231. For a facsimile of the Daily Spiritual Diary circulated by Sant Kirpal Singh of Delhi centre to his followers see Document – 1, facing page 221.
who keep daily diary could make progress within two or three months in spiritual field. On the other hand, no other centre of the Radha Soami Movement believes in keeping daily diaries about their spiritual progress. In addition to above, there are more differences among these centres: the Jullundur centre believes in Samadh (memorial) worshipping; the Chusleyward centre also worships the birth place of Bagga Singh and that is why it has erected a building named Darbar Sahib in the midst of Chusleyward village; except the Beas and Delhi Centres, mostly all other major and their splitted centres sing Bainti (prayer) just like that of the Agra centres either in the beginning or at the end of the spiritual discourses. The Guru and the followers of Dera Baba Teja Singh, Saidpur, believe in giving and taking the Charan Amrit. Except the Beas Centre, the followers of the other centres believe in touching the feet of their Gurus, and while doing so they offer their presents.

232. *Personal Interview with Dr. Gurcharan Singh*.
233. *Personal Interview with Bala Singh*.
235. *Private Papers of Darai Lal Kapoor; Personal Interview with Mathura Devi; Personal Interview with Gurbaksh Singh; Personal Interview with Chanan Singh Randhau*.
236. *Personal Interview with Chanan Singh Randhau*.
Despite the differences mentioned in the preceding para, it may be said that the establishment of these groups resulted in the spread of the Movement in far and wide places. The Tarn Taran centre spread the fundamentals of the Movement in the West Punjab (now in Pakistan). The Delhi Centre, after establishing its branches in India and abroad, attracted the people of different nationalities. Similarly, the Sirsa centre left no stone unturned to popularize this Faith among the ruralists of Haryana and Rajasthan. The Saidpur centre also spread the Movement in the Punjab, and Jammu and Kashmir State. But the Beas Centre till 1974, by establishing its branches in and outside India and producing literature in various languages, consolidated the Movement. Thus, by the formation of these groups and their splitted centres, the Movement is gradually spreading. Its teachings are followed by the Hindus, the Sikhs, the Mohammedans and the Christians within India and abroad.

238. The total figure of the Radha Soamis initiated by the Beas Centre till December 31, 1974 is 4,10,314. (For details, see Beas Initiation Record from 1884-1974).