

Sant Kirpal Singh

His Life and Mission

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Vol. I

with a preface written by Dr. Harbhajan Singh

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About This Book

It is beyond question that the life history of great men can only give hints about their real personality – what to say about the life of a Saint.

We have chosen the form of a documentation, compiled from different sources and eye-witness accounts from His disciples. The pictures may speak for themselves.

Only by going through many books, publications and recorded talks, we could find autobiographic comments of Sant Kirpal Singh. He did not often tell about Himself; if He did so, He wanted to give guidance for handling various situations in life. In all spheres He set an encouraging example for leading a spiritual life even in our modern world and got soon popular, since He lived according to His teaching. His words were charged with the power of realization.

Sant Kirpal Singh was born in 1894 in Sayyad Kasran, District Rawalpindi (now in Pakistan). According to the Indian tradition He was married at an early age and had three children. Holding a high post in the service of the Indian Government He perfectly fulfilled His duties as Assistant Controller in Military Account. At the same time He was serving the sick and the poor, thus practising what He later gave as maxim to His disciples, “Service to God is service to humanity, and service to humanity is service to God.”

In chronological order the book gives a report of His early years, the time of discipleship at the feet of His Master Baba Sawan Singh and the main activities during His tenure from 1948 till 1974 including His three world tours.

Extracts from His speeches sum up basic points of His teaching – the heritage from Kabir and Guru Nanak and all competent Masters who ever dwelt on earth. The last chapters take up the underlying reasons of His physical departure and His instructions for His further Mission.

The deepest impressions we owe to Dr. Harbhajan Singh and His wife Biji Surinder Kaur to whom Sant Kirpal Singh entrusted His further work. They have been sharing with us their precious experiences from their time with Master, proving that one who really knows Him never claims a position. With their permission various incidences showing the competency of Sant Kirpal Singh have could be published for the first time.

A second volume will follow in due course.

The Editor

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Preface

Sant Kirpal Singh Ji (1894 – 1974), a great Saint of the twentieth century needs no introduction for the holy work He did for humanity throughout the world.

He was the distinguished exponent of the Divine Science of the Soul, and having the mastery over it, He gave the practical experience to all the yearning souls and was thus acclaimed as the most advanced and the only competent Master after Baba Sawan Singh Ji.

He was sent by God as the Saviour, and He brought the message of hope for redemption and salvation to the receptive souls and taught them self-patience, love, and inner yearning. He taught the world over the virtues of forbearance, patience, forgiveness and godliness with deep reverence and became the head-crown of kings and paupers, rich and poor, sinners and pious.

His teaching centered between God and man by developing man and serving man, and reminded the human beings of the relationship between the two practically. He blessed us with higher values of life, and the very hidden virtues to the greatest heights and asked all who were initiated into the mystery of the beyond to tell Him, if they ever could get anything higher than that. But so far no one turned up to tell something higher than that.

His way of teaching was excellent. Despite He was the Saviour and protector of humanity and God-into-action Power, He taught us the basic necessities of truth eternal as man to man, but more practically as Father to son. Wherever He did so, He looked loveable, compassionate, and very kind. We could feel His pristine and illustrious beauty in our heart.

His talks with His children throughout His sojourn were from heart to heart. He dispelled our ignorance, the very root cause of our faulty existence, through His radiation full of all humility and love, thus removing the fetters of attachment, illusions and sense of duality.

When looking constantly and loveably in His eyes and on His forehead, He changed from one moment to another and radiated our heart differently at each moment. This practical feeling, though beyond expression, lives with the life of the disciple for all the times. By looking into His eyes, one could overcome one's shortcomings and was helped to pledge to live a holy and harmonious life.

Alas, we could not remember Him as much as we wish now. Only after His physical departure we could know the intensity of separation full of sweet remembrances.

My Master, You taught us to love the source of give, give and give, and forgive and forget, but only after Your physical departure we could know the meaning of love.

Oh, my sweet Lord, since You are holding the seat of the Creator bless all, caring not whether they are worthy or not.


Harbhajan Singh

" I have come to make
people see, who do not see
and who see may be blind
Jesus is the Shabad. He
is the link between man and
God - He is the one that
takes people back Home

Even after leaving ^{his} body
the perfect master continues
to watch over the disciples
He is word made flesh and
never leaves him till the end of the
world

Kirpal Singh



Scenes From A Conscious Life

Master is a Word-personified form,
by knowing of whom attains the real
life.

Early Years

Many were benefited even when He was a child, because His soul was developed. In reality such Saints are sent, they are not developed in the world, and their purpose is only to come and develop others.

People regarded Sant Kirpal Singh as a little Saint right from His early age. He used to speak some holy words, to give some instructions, and He guided all on the level of spirituality. There were signs that He was a born Saint. When He was seven, eight years old, He was reading in school. One day He asked the teacher, "Please, give me leave, I want to go home, my grandmother is leaving the body." The teacher said, "What a Saint you are, sit down and attend to your study!" Soon afterwards one person came from His home. He said, "Kirpal is wanted at home, His grandmother is going to die." He was a conscious entity. He knew each and everything. **Harbhajan Singh**

Sant Kirpal Singh was a very obedient child. But on two occasions He gently yet resolutely asserted His independence. He was in the habit of helping all He knew, regardless of their relations with His family. So once His father called Him and said, "Pal (His pet name), our friends will be your friends and our foes will be your foes." But Pal replied with cool deliberation, "Father, your friends will be my friends, but it is not necessary that your foes be my foes, as your enmities may have been based on misunderstandings. Life is too short and I have not come to have enmities and hatreds. I have come to love all."

His family was non-vegetarian. But He was averse to taking meat even as a child. While His brothers and sisters would ask for more, He would have none at all. He was content with bread and vegetables. His father asked, "Pal, why don't you take meat? It will do you good." He sweetly replied, "It is very well, father, but is not meat dead flesh, and would you have me make a burial ground of my body?" The father could only smile, and the child had His own way. **Badhra Sena**

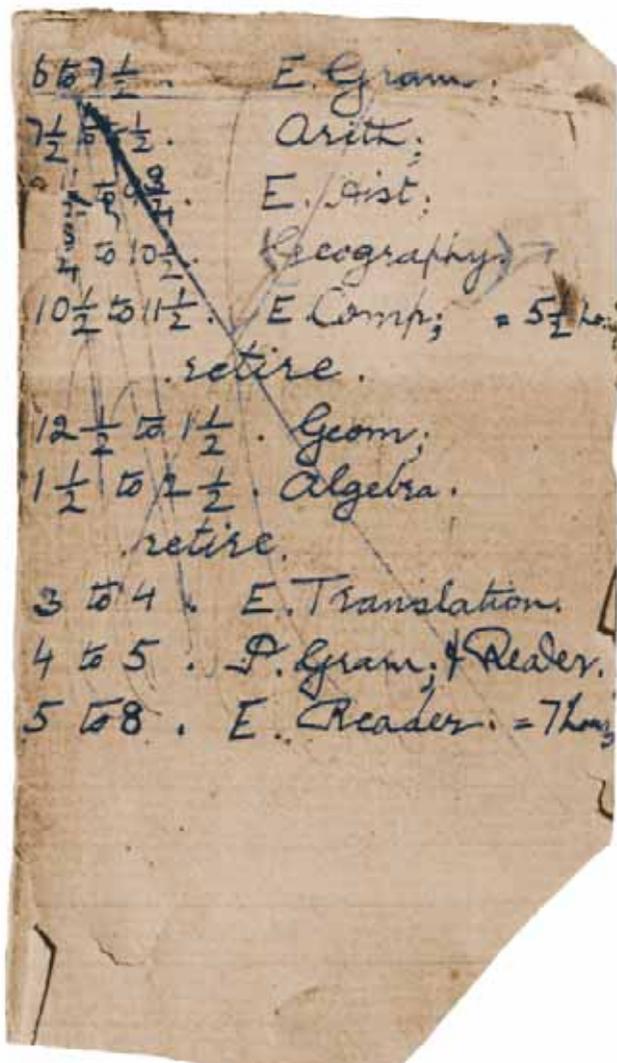
As it appears from my form, I was born in a Sikh family. I had an inkling from my childhood about God.

Each man has his particular background. When reading the Sikh scriptures, I used not to ruminate over them, but read them carefully. I used to open the Sikh scriptures and read only one hymn – not many pages – and put it in writing. I kept it before me all throughout the day, thinking that this is the lesson given to me. **Kirpal Singh**

Once Sant Kirpal Singh was asked for the purpose of His learning at school, He said, "I am learning for the sake of knowledge." Others said, "We want to become a doctor, we want to become a judge, we would like to become an engineer", but Sant Kirpal Singh said that He was learning for the sake of knowledge – and He became the teacher of humanity. **Harbhajan Singh**

From His early life Sant Kirpal Singh was a lover of books and devoted most of His time to extra-curricular studies. Once He had started reading a book He would not leave it, until it was finished. Very often He would continue reading the whole night and would only sleep a short time. There was no electric lighting in His home. So He had to read by the light of an oil lamp. Fearing that too much study would tell upon His health, His father ordered that Pal should go to bed by ten in the night. But His love for books could not be overcome. It was winter. He would no doubt get into the bed, at ten but while everyone thought Him asleep, He was reading His books under the cover of His quilt. He read all the books of a college library during the two years of His studies there. His studies were not confined to His texts alone. He invariably stood first in His class. One day the boy who used to stand second in the class did not do his work. The headmaster expected all the students to come prepared in advance for the day's lesson by noting all the difficult words and their meanings after consulting the dictionary. The headmaster got annoyed with the

boy and took him to task. The boy complained that it was just his first default but Kirpal Singh had never followed his instructions. The headmaster told him that Kirpal had no such need as He knew everything in His texts and much more besides. **Badhra Sena**



When I was writing in the high class, there were examinations given. I used to take foreign history. British history was one part of the subject. My point was, I read not one but two, three, four histories of the same country by different authors. All don't agree in detail. Some give more, the others less. The teacher gave notes on the main points, facts, then the examination was given. There was a maximum of

55 marks to be given out. I replied from references I had read in my own language. Another gave out word for word from the notes dictated to him by the teacher. So he gave me 54 marks out of 55 and gave that 35 out of 55. He complained, "I've given every word that you have dictated to me. Why did you give him 54 and not me?" "Because you have given word for word what I dictated. He (Kirpal Singh) has said what all historians say." **Kirpal Singh**

During His student life He told His mother six months ahead of her impending death, requesting her at the same time that she should from then onwards engage in the sweet remembrance of the Lord; for death was a necessary end and none could escape it. His prophetic words came true and she actually ended her earthly sojourn exactly at the time and date He had foretold. Seventeen days before her actual time of departure, He wrote to her that she should get ready as she was to go shortly. When the news of her sickness at the village came, He wrote to His elder brother, S. Jodh Singh at Nowshera, requesting him that he should at once proceed to the village and serve her as best as possible as it was the last service he could render to her; explaining at the same time that it would not be possible for Him to be by her side at the last moment. It so happened that His mother actually passed away within a couple of days after His brother's arrival in the village. It was not unusual with Him to foresee the coming shadows of death in the family, and in time, He would make arrangements for their quiet departure, preparing them for the great final change. He would calmly bid them adieu as if they were going to some distant land – the home of their Father.

Sant Kirpal Singh, through purity of mind and sincere devotion had at a very early age developed powers of transvision. He could in His early twenties clearly see what was happening anywhere and read out what was in other people's mind. This knowledge naturally interfered in His day-to-day work and made life burdensome. He prayed to God for two gifts: first, that this Divine gift should be kept in reserve so that He may pass His earthly life as an average man and, secondly, that if anyone benefitted through Him, He Himself should have no knowledge of it. **Badhra Sena**

Selfless Service

He employed His leisure in serving others. He attended to the ailing in hospitals, helping them financially, serving them in every possible way – even cleaning their utensils, if need be. In the year 1919, after the first World War, an epidemic of influenza, not unlike that of 1957, but certainly far more fatal, swept through the country. It took so heavy a toll that people were in mortal fear of catching the infection and left even their kith and kin unattended. But, disregarding the danger to Himself, Sant Kirpal Singh organized a Social Service Corps and personally attended victims stricken by the disease, mitigating as far as possible their sufferings in that hour of need.

Similarly, at about that time there broke out an epidemic of bubonic plague in the Punjab and took such a heavy toll, day in and day out, that people fled far and wide, leaving their dying relations in the throes of the dreadful malady. Once again, He raised a band of selfless volunteers and fearlessly plunged into the service of the sick and the helpless in the hour of their dire need, administering them medicines and comforting them in their distress.

Once when Sant Kirpal Singh was yet in His twenties and eked out a bare living with the sweat of His brow, His ailing uncle came to Him in Lahore. He got him admitted into the hospital and helped him day in and day out with all sorts of medicines and food. One day, while He was helping His uncle with a cup of milk, His eyes fell on an old and emaciated skeleton of bones lying uncovered on a nearby bed. Sant Kirpal Singh went up to him and asked him if he needed anything. This brought tears of gratitude in the old man's eyes and he heaved a sigh of relief at finding someone in the wide and dreary world who would ask him about his needs. From that day on, Sant Kirpal Singh began looking after both His uncle and this old man alike in all their needs. The result was that He Himself had for days on end to live on bare parched grams and plain water. His uncle was astonished and said, "You are doing all You can for me because I am Your uncle and as such have perhaps some claim on You. But I see that this old man, a mere bundle of bones,



Sant Kirpal Singh, 1932

with no means to reward Your services, receives the same kind treatment from You as I do." Sant Kirpal Singh meekly replied, "Respected uncle, you both are alike to me. He has as much a right on me as You have. In fact the entire creation has the same right on me. I am for the creation and the creation is for me. We are one and not two. I am for all and not for any individual."

Badhra Sena

Decision In Life

After my educational career was over I had ambition in life, too. I was a very voracious reader of books. I wanted big libraries, this and that thing. But I had to decide what to do – pursue my worldly ambition or place God first. It took me more than a week or ten days to decide. In the evening after office hours I used to go to some wilderness area to decide. I was discussing for and against with my own self until sometimes one, sometimes two in the morning. I finally came to the conclusion: God first and the world next.

Kirpal Singh

His father fell seriously ill during his old age. Sant Kirpal Singh served His father very faithfully. One day His father said, "Kirpal, I am extremely pleased with you. Ask for anything you want: wealth, children, fame and the like, and if a father's blessings have any effect, you will certainly have what you desire." He replied, "As you know, I am not enamoured of any worldly gain. My only wish is to attain communion with God." His father, who was taking a stroll with a stick in his hand, suddenly paused, thought for a while and said, "You shall certainly meet God." Thence onward He used to have direct revelations for which He had always prayed.

Badhra Sena

Government Service

I tell you my position in life, you see, my official career. I thought all were equals: one is sitting in the chair, in the officer's or on the officer's table, the other is just peon, peon-like he is working over the table. What difference is there? God has equally endowed them with the same things as you, as you are endowed. Simply the position in life comes according to reaction of the past karmas, unfortunate friends working over there. If you treat them just as equal, they are after all men. If you use kind words that attracts them more than even by giving your orders; they will do, obey at times, but at heart of hearts, you cannot, you see, attract their hearts.

When I joined the (government) service in 1911, I was put on a job over personal bills (accounts owed by the government), small bills. One contractor came up. He said, "I have sent in my bill. Can you process it today?" My programme was such that whatever was received today was cleared up in a day or two. He said to me, "Would you kindly hurry up?" I said, "I will see to it. That's my job." Then he put two tips (coins) under my inkstand. I asked, "What for?" He said, "So you can hurry it up." I told him, "I am paid for that!" He took his money and did not react, and went away. And those silver coins jingled in his pockets as he walked off. So when you are already paid for that, be honest to your own Self always. If you are already paid for this, why should anyone pay more?

I was in charge of coordination and administration. Once some clerks were declared unfit, and were returned to me. They were recommended for discharge; all such cases had to come to me. So I made those people clerks in the section under me. I watched what they were doing. They had bad habits, running here, talking, not doing work. I watched them for a few days, then one day I called them together. "Well, dear friends, you know you are paid to do your job while you are here, are you not? Yes. As you have been recommended for discharge, who do you suppose will be affected? Your families whom you have brought up. Is it not your duty to work hard for that purpose?" Then they would come around. In a fortnight or a month or so, they began to work, honestly. Then again, when an established position was required by the other sections under me, I'd post them there. "We don't want this man; he's worthless." – "No, no", I said, "he's a changed man now. Give him a chance and see."

In 1921 I was posted in the Accounts Branch of an Indian Army Regiment. An army orderly used to cook my food. I had given him strict instructions not to allow anyone to enter the kitchen, and also told him to recite holy verses while preparing the food. It was my practice to sit for meditation daily in the dead of night. One night I noticed negative thoughts disturb-



Government Identity Card of Sant Kirpal Singh, issued on 8 November, 1943

ing my meditation. I woke the orderly up and asked him if there was anyone with him in the kitchen that night. He said no; but he was telling a lie. Later he admitted it. Where the dirt is already there in tons, a little more doesn't make much difference. But even

a grain of dirt will be visible on an otherwise clean surface.

I was once attached as an accounts officer to the military service unit. The regiment was ordered to proceed to a field of action. In the regiment there was a dacoit; very dreadful, I tell you. He liked me and sometimes followed me as my bodyguard. He said he was afraid of me. I told him, "Everybody is afraid of you and you say you are afraid of me?" He said, "When I look at you, I start trembling; my past sins come to life." I asked him, "Why? What happened?" He said, "I have tormented so many people. Killed them, like that. How many I killed, the exact number I don't remember. Is there any hope for me?" – "Yes, there is hope for everybody. There is hope even for the worst sinner. Repent! Pray! Do no more."

The out turn of all the office was splendidly good. All the notes coming from the government for one reason or the other, so many proposals in government offices go on. When I left the office, three officers were placed in my job: three officers to carry out the job I was doing single-handed – and of course, with cooperation of everybody. I used to mark anything to somebody whether that work belonged to him or not, he used to go to the other section and do it and submit himself. I said, "All right, this has to be done, I will leave the office and they'll do even sitting after midnight. They have completed the case, that was so much cooperation I had. When I came away, I went on leave pending retirement, I went to the Secretary Office of State at Delhi. There was one financial adviser over there, who was my friend. I went to see him, and the very moment I appeared to him, he said, "Well, look here, what has happened to the office?" He never knew that I was on leave for the last three months. "What has happened to the office?" – "Why?" – "Now all your notes, – not one of them has been returned so far in the last three months. Before they used to come back in a week or so, with the best proposals over there, suggestions over there. The out turn has gone down to one fourth as it was three months before. What has become after all of the office?" I answered, "Well, dear friend. I am here on leave, I don't know, I have gone on leave pending retirement." So that was due to the cooperation, you

see, to the sweet temperament and the loving treatment with the establishment.

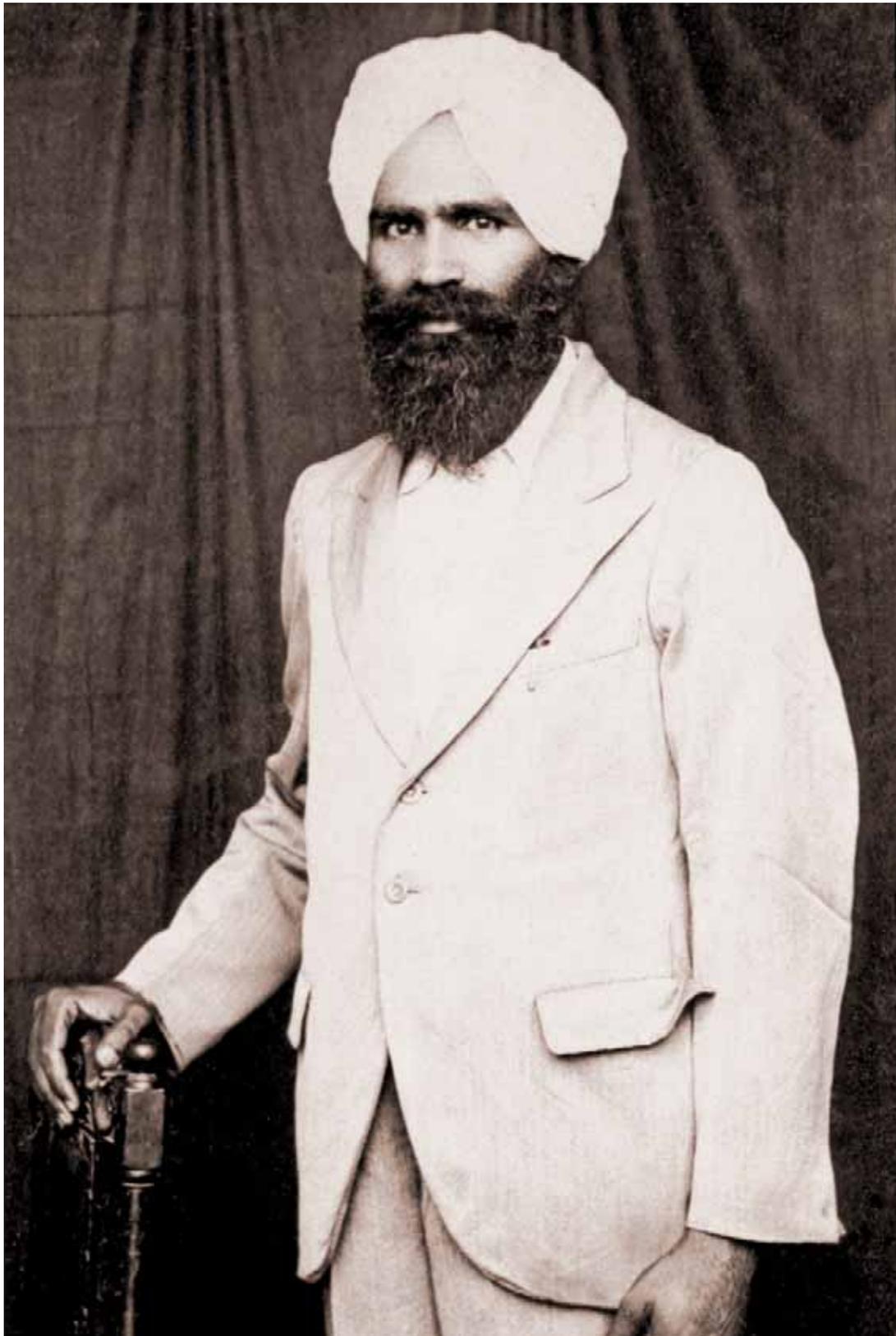
Any intricate cases that went to the head for orders, he sent to me. I would just open and set them in order. So this habit worked wonders in all my affairs. When I retired, the Military Attorney General came up, "Well, we had a wonderful man like you in our department." I've got it recorded in my report. Generally when officers are there, bosses are there. Sometimes those who work under an officer are not pleased and some over him are not pleased. If the bosses are pleased, those under are not pleased. In my case, both were pleased. Kirpal Singh

Search For God

I can tell you of my own condition, around the year 1914. Background does have some bearing on one's life. One in whom this yearning for God takes root has some impressions from the past which come to the fore and develop during this birth. In those days, while working in the office, the tears would flow without reason, spoiling the papers on the desk. Within myself I would ask, "O God, what is happening?" At home, the family also could not understand what was happening but I had recently been transferred from the place of my parents and they thought the tears were due to this.

In 1915 – long after that I went to my Master – I got a fever that lasted for about eight months. I used to lie there, cover my head and think of the Lord. Nobody was telling me, "Why don't you go to your office?" or "Why don't you do this work or that?" While sick you have more time at your disposal. Is it not so? If you're all right, nobody – not even the members of your family – will suffer you to remain at home: "Go to work, please."

I have often mentioned the mood of deep thought that I experienced at a young person's deathbed at Lahore. If an individual's life is pure and chaste, the inner knowledge awakens without effort. This is a natural function. Having all this, yet I had not solved



Sant Kirpal Singh, 1929

What can other people know of the condition of one's heart?

If the enigma of the mystery of life enters the heart, the
person knows no peace until it has been solved.

Sant Kirpal Singh

the mystery of life; and while sitting beside that dying person it occurred to me, "This person is dying; there is something in him which is also in me, but it is leaving his body – then what is that something?" I could not at that time perceive the answer, for I did not have the knowledge. What is it that is working in everyone and yet leaves a dying person? I sat there and witnessed this individual call all those near and

dear and ask their forgiveness for any wrong, or any act that may have displeased them. After this the eyes closed and the soul left the body. I was wonderstruck to witness this amazing thing. Before my eyes the body was lying there and yet that which had motivated it was gone. It was still in me, but it had left that body. Where it had gone to, I did not know. All the way to the cremation ground I fathomed this



Sant Kirpal Singh, as a young man

puzzle, and on arrival I saw that an elderly man had died and was being cremated. Within a few yards of each other the young person and the old man – the two extremes of life, youth and old age – were consumed in the flames. My heart was deeply affected with the realization that there is no escape from this death for any one of us. Learned or unlearned, all men are imprisoned in gross ignorance. This mys-

tery of life entered my heart and did not leave. From then I started searching day and night for the answer in all the scriptures I could find. Whole nights were spent reading avidly, but I could find no solution in the holy scriptures and philosophies. Yes, there were indications and references, but they gave no practical solution.

Kirpal Singh

How I Met My Master

This talk was given by Sant Kirpal Singh on 24 January, 1964 in Washington, D.C.

I had an inkling from my childhood about God. Each man has his particular background. When reading the Sikh scriptures, I used not to ruminate over them, but read them carefully. I used to open the Sikh scriptures and read only one hymn – not many pages – and put it in writing. I kept it before me all throughout the day, thinking that “this is the lesson given to me.” The more you read something again and again,

Scriptures tell us: “He who knows God – sits at His feet.”

the more you will find in it. Generally, when we read scriptures, we ruminate over them: we read two or four or ten pages and go on reading; and we do not know what we have read, even after we have left the scriptures. We forget. But I didn’t do that. The result was this: All scriptures tell us that there is a God. That very conviction I had in my innate self, I would say. I was never in doubt about God. But the scriptures also referred to the need of the company of someone who knows God – you may call Him a Guru or a Master or a teacher or anything: “If you want to see God, meet someone who sees God” – that’s common sense – “and to whom you can devote your whole self: mind, body and soul. The more you can surrender, the greater the achievement you can have. The first thing is to meet someone who knows God and who sees God, as I see you and you see me.”

The more I went into the Sikh scriptures, and into the scriptures of other religions as well, the more truth of this I found. When you go to a place of pilgrimage, it is better to take along someone who had already pilgrimaged there. Then it becomes easier, does it not? How confidently we can go! Suppose you have to leave your country and go to some foreign land. What would you do? Generally you would open directories to find out what are the means to

reach there, how to go, where to stay and where not to stay. Suppose you have to go to a place where you do not know the language. What should you do? How much money will be required? What things do we require to take along with us? All these things you consider. This information is given in the directories, of course; but they don’t speak. By going through them, you might find one thing here, another thing on the tenth page, and another on the fiftieth page. If, while searching through the directories, someone comes up to you and says, “Look here, do you want to go to that place? Here’s a man who has come from that place”, what would you do? You would close the directories and run to him.

Why? It is but natural. Scriptures tell us: “He who knows God – sit at His feet.” Read through them, and you’ll find the same thing. But many things are not clear: the books have not been written in a graduated way: there are some references here, some there; some are given in the form of parables; some are direct; but you don’t find the whole thing explained in one place. The way I am now explaining it to you is not given there.

So naturally you will run to that man. When you go to him, he says, “Oh yes, I’ve been to that place. Do you want to go there?” – “Yes.” And if you put a question to him, he will say, “Oh yes, you can go to such and such a place; you can stop there; and on the way, you can have food.” You are convinced that man has seen it – but he’s not going back. And next week you hear that this very same man is going back to the very place from which he has come and to which you want to go. You ask him, “Will you take me along with you?” “Yes, most gladly!” How confident you feel, naturally! You have nothing to worry about where you go or where you will stop, because that man knows – he has been to that place. Similarly, in this quest, I read the scriptures, first of all, in the

family in which I was born. The Sikh scriptures are a very big treasure house: they comprise about 1400 big-sized pages. And the beauty of them is that you have the findings of so many God-men together. The oldest scriptures of the world are called the “Vedas”. The Vedas include the sayings and findings of many rishis, not one. You’ll find that later scriptures give only as much as the one particular Master, who came at that time, said – although all the teachings are parallel; I’m just describing the beauty of these. So, the latest scriptures, those of the Sikhs, written four hundred years ago, contain as many Masters’ findings as could possibly have been collected at the time. It was Guru Arjan (1563 – 1606) who collected all the sayings of the four Masters before him. He was the fifth one in the reign of Guru Nanak (1469 – 1539); and Guru Nanak was a contemporary of Kabir for forty-eight years. He collected all these sayings and added his own: about half he collected, and half he added of his own. He was a very good, God-inspired person. He said, “I and my Father are one. The Father and son have been dyed in the same colour. They have formed an alliance.” Suchlike things he has in the scriptures. Then he left some pages blank and closed the book with them. He said, “This is the reservoir of Divinity: the more you will go into it, the more you will find priceless jewels”, and left some pages blank. People asked him, “Why are you doing that?” He said, “Here the sayings of the ninth Guru (Guru Teg Bahadur, 1621 – 1675), who will follow me, are to be recorded.” And there is one couplet of the tenth Guru (Guru Gobind Singh, 1660 – 1708) there, too – one couplet. So, these were the last scriptures. The oldest scriptures of the world and the latest contain sayings of so many Masters together. That’s a “banquet hall” of spirituality.

Then naturally I was led to other scriptures. I was reading in a missionary school, so I was in touch with the missionary teachings. But what they said, I did not follow. The teachings appeared to be very clear to me; but perhaps, to those who were preaching them, they were not so clear. They said, “You must be born in Christ.” I said, “How can I be born in a man?” Common sense! “God is Light.” And they said, “Well, intellectually: God gives us the intellect to understand Him.”



Hazur Baba Sawan Singh with Sant Kirpal Singh, about 1934

Then I read other scriptures – Mohammedan, Hindu – the most I could lay hands on. All said the same thing: “There is a God. If you want to see God, sit at the feet of someone who has seen God; who not only has seen God, but is competent to make us see God.” You’ll find that Christ said, “The Son knows the Father and others whom the Son reveals.” The sonship continues. All Mohammedan literature and scriptures tell us the same thing: “You must find some means to reach God.” Hindu scriptures are full of them as well. In every scripture you will find these sayings.

Naturally, when I looked all around, there were so many Masters. To whom should I go? We were three brothers. Two of us helped each other: “If you find any Godman, tell me; if I find one, I will tell you.” We were searching, you see. So many men were having meetings of this kind. Once it so happened that my



Sant Kirpal Singh, 1944

brother wrote me, "Here's a very great man; a very great Master has come. Will you come?" I went there. I told him, "I have intoxication that continues day and night; but sometimes, after three, four or five months, it breaks for a day or two. And I am very much puzzled. Can you help me in that?" What did he say? "You'll have to lay down everything – your body, mind and soul – to me. Only then I can, I will give it to you." I thought, "The man is after my body and possessions; my intellect and everything is to be blindfolded." I paid him homage and returned.

Well, you see – surrender comes only when you see some competence. Devotion and love – one who loves, is something else. When you surrender, you have control of the one to whom you surrender: he has to take care of you.

So many came and passed by. I used to see one who was very God-intoxicated; but he lived in a way that nobody dared come to him. We used to meet all our friends, in the evening, outside. We were talking, "Is

there any Godman we can find?" Then I told them, "I've seen one man. He's God-intoxicated, but he's a hard nut to crack." You'll find that some are God-intoxicated, but they won't let you go near them. You people have the privilege to talk (to me), question, cross-question and criticize; this man would not suffer that. So I told them about that man. Our Master (Baba Sawan Singh) also used to refer to him; He also met him; his name was Baba Kahan. He lived in a naked state; there a fire was burning, amid filth; when there was heat, he was just fanning the other way. I told them, "He's got some intoxication." Anyone that went to him, he would call them names. If they didn't leave, then he would beat them. But there was something there: he would call them names, and people would still remain there. Sometimes they would get a beating, too. But for whatever purpose they went, that purpose was served: they had it.

In those days I was reading in school. I also used to go to him. He was just sitting on a platform here, in a half-naked way; I used to stand over there, watching people whom he called names going away. I stayed on until everybody left. Then he called me, "Well, Sardar, what do you want?" I went to him: "I came only to see you." – "All right, go!"

That's how I had that connection with him. So I told one man, "He has something; but he's a very hard nut to crack, mind that." Nobody suffers, you see. This is a very valuable thing. Who is going to give it to you?

"Well, all right; what shall I do?" he asked. "Go and sit at night with him. Even if he says anything or calls you names, don't mind it." He went that night; he stayed there. After eleven or twelve o'clock, Baba Kahan called him names and also beat him with his fist. He ran away. The next day our party met together again, and I asked him, "How did you find him?" – "Oh, he called me names and beat me with his fist." – "Well, don't mind," I said. "He's got something. Don't mind – go!" So the next night, he again went there. Instead of only beating him, Baba Kahan took that burning wood and struck him. Then he left. The next day he did not strike him with the wood, but put him underneath a well. Again he went away. On the third day, I asked him what happened. "Oh yes," I said, "but don't

mind – he’s got something. He’s guarding that wealth; he’ll not let you have it. Don’t mind.” The night of the third day he also went there. He did as I described you: he made a little wound with the burning wood. He did not leave him. In the middle of the night, after one o’clock, Baba Kahan asked, “What do you want after all? Why are you coming to me?” He said, “Well, Master, give me something.” Then he made him hear the Sound Current. Some people have it; they keep it very close-fisted. They don’t give it out.

“... there are so many Masters – whom shall I select?”

So it went on like that. I used to pray: “Oh God, I’m convinced that without one who knows You, nobody can reach You.” It is a practical matter of self-analysis. God cannot be known by the outgoing faculties, by the vital airs or by the intellect. It is a matter of seeing: whoever sees can make you see. “I know there’s a need – definitely: all scriptures say so. I’m quite convinced, but where am I to go? Suppose I go to somebody who has not met You – what will be my fate?” I used to pray like that. “If You could reveal Yourself to the old Saints” – sometimes there are stories like that – “why can’t You do it in my case? I am convinced, I’ve great regard for that need; but there are so many Masters – whom shall I select?” With this, my Master (Baba Sawan Singh) began to appear to me when I sat in meditation or when I was doing something. I thought perhaps it was Guru Nanak. He used to talk to me. In those days there was the First Great War, and my brother was on the Indian front along the Persian side. I used to traverse along with Him and went to those places, here, there and everywhere.

I was very fond of rivers, ponds, water. Even in my young life, I used to go and sit by the waterside or some river, the whole night through, in a calm and quiet place. The running water helps a little to concentrate. So this went on for some time. In the meantime, I was first at Peshawar, and then I was transferred to Nowshera station: a river runs by there. I used to sit by that riverside for hours. Then I came to Jhelum side. That is also by the riverside, and I sat there for hours on end. I was very fond of swimming,

too. (Just enter the river: if you’re not afraid, nothing will happen; it’s only fear that kills you. If you simply shake your foot a little or move your hands a little, you won’t drown.)

In the meantime I was transferred to Lahore: that was also by the riverside. I passed my days there. There was also the river Beas: “Let me have a look at that!” One Sunday morning I left by train and detrained at Beas station. There was an old man there; he was the station master. I asked him which side the river flows. He was (Bua Das), a devotee of the Master: “Do you want to see the Master?” – “Does a Master live here?” – “Yes!” “Where?” – “On the riverside.” I told him, “I have two things now. I’ll enjoy the river scenery and also see the Master at the same time.” Then he directed me there. Master was sitting upstairs; He was taking His meal inside. I went out and sat outside. After half an hour or so, He came out. I was wonder-struck: He was the same man who had been appearing to me for seven years before, from 1917 to 1924. I paid homage to Him: “Why so late?” He said, “That was the most opportune time that you are to come.”

So this is how I met the Master. “The Guru appears when the chela (disciple) is ready” – even to the most sceptical mind. Perhaps none of you has been so sceptical as I was; I was afraid, you see, lest I go to somebody who had not met God; and my life would be spoiled.

When I went to Him, then – once or twice, every Sunday I used to go – He looked after me like a father looks after his son coming: “All right, arrange this room, bring this bedding”, this and that thing. I requested, “Well, Master, don’t You worry, I’m here, at Your feet.” – “All right, now, you’ll have to look after this Dera (Ashram); go on with it. Those who come, you’ll look after them.” These were the words He expressed, the very first time.

The next time there was initiation – this was early February – and all were sitting in initiation. Master said, “You sit inside.” I was coming. He gave initiation there; I was inside, sitting in His room. This is how I was initiated! I was waiting for Him; perhaps He will call me. I was sitting inside. Then He returned. I

asked Him, “Will you kindly initiate me?” – “Oh yes, surely.” What the mystery of life is – what is a man, what is a soul – was solved in little or no time.

A qualification of a Master is given as one who can give you some experience. Some say, “All right, go here; here are maps to show you the way; go by this road, or turn right, then left; this or that.” Sometimes you have to hunt for hours, and you do not find the way. But a Master is one who gives you some experience to start with, who can appear and remove the dark veil by giving a sitting; and you can testify that it is so. You are not to wait until after death or until after many years. He does not tell you, “All right, go on; you’ll have it in due course.” You’ll find that it is so with most of the teachers: “All right, do some regular meditation; some reaction from the past might help you.” But the competency of the Master lies in the fact that He is able and competent to give experience to the learned or the unlearned, to a man off the street.

It so happened that there was some controversy when our Master became a Master – I mean, took up the role of the Master. (He was a Master, but He took up the role of the Master.) When others asked, “Why, how can you become a Master?” He was very polite and very humble. He never liked to get into a controversy. After they kept pushing the point, He said, “All right. Catch some five or six people off the street, make them sit, and give them some experience. I will also catch some, and then we’ll see who can carry it out!” That’s all: to give the ultimate goal and what to do to reach it. So this is how I met my Master.

Generally, when people ask me, “What is Your date of birth?” I tell them, “I have three birthdays: first, when I was born in the flesh; second, when I met Him inside seven years before; and third, when I met Him physically.

These are the gifts of God. I was very afraid because generally you’ll find that Masters simply tell you, “Go on reading scriptures.” That is right; that is the first step. But you cannot have the right import of the scriptures unless you meet somebody who has that experience: he alone is able to give you an expe-

rience, to give you the right understanding and the right import of the scriptures. Because, what are the scriptures? They are the fine records of the experiences that the Masters had in their lives. Then, perform one ritual or the other; that’s all right for the preparation of the ground. But seeing is something else: it only arises when you analyse yourself, when you rise above body-consciousness and you testify that there is Light. A Master is also defined as one who can make the Music of the Spheres audible. Who can give you Light and Music of the Spheres? What are these two? These are the two aspects of the God-into-expression Power. God has no equal, no father, no mother – nothing of the sort. Only He who is Word personified can give you the experience of that Power, the very first day. Even the blind man has that inner eye, called the single eye. Scriptures tell us, “If thine eye be single, thy whole body shall be full of light ... If you shut the doors of the temple of the body, you’ll see the light of heaven.” That is called the third eye, or shiv netra; there are so many names for it. These are the basic teachings that give you the ultimate contact with that reality. Philosophies deal with theories. This is what is called mysticism: it gives you a contact with reality – that reality which came into expression.

“Take to the feet of such a person, in the human body, at whose pole the Godpower works, ...”

Psychology works at the level of the intellect. This does not work at the level of the intellect; it works only when you are intellectually stilled. In psychology and philosophy you have two: a subject and an object. And in mysticism, there is no duality: you have direct contact with the God-into-expression Power. The more you are unattached from outside, the more you have an ethical way of living, the more you come in contact with that Power; and, like an electric lift, it will take you to the place from where it emanated.

God came into expression from the wordless state as Light and Sound: “The Word was made flesh and dwelt amongst us.” That Power which manifests in some human pole is called the Godpower or the Masterpower or the Gurupower: Christ lived before Je-

sus, mind that, and lives forever. This is what St. John said. But we only ruminate over the scriptures, we don't follow what is what. Once a man starts with the wrong thing, others follow him blindly. How many are there who can give you a first-hand experience? They may say, "All right, go on meditating," and some may get an experience, but others may not. This is where the competency lies: because of the God in Him, not the son of man.

Someone asked our Master, "How should we address you?" He said, "Take me as your brother, as your father, as your friend, as your teacher. Just act up to what I say. When you rise above the body and you find Him inside, too, and there He is also competent to guide you, then you will call me by any name you like."

So all Masters say, "Take to the feet of such a person, in the human body, at whose pole the Godpower works, who can guide you while in the body and also when you transcend the physical, astral and causal bodies. Take to the feet of such a Master."

How many are there? There have been few in the past, and even now there are few. I wish there were hundreds and thousands, then there would be no conflict.

When my Master left the body, I had to go to the wilderness. I had some experience of the jungle and secluded places for five or six months. I went to Rishikesh, the home of Hindu theology, so to say. Shivananda, who has since passed away, lived there and many other yogis as well. I went there and lived in a jungle across the river. I met everybody. All were intellectual wrestlers, debating clubs, all performing this elementary step: how to say prayers, how to perform certain rites and certain rituals. And most of them were doing hatha yoga practices. Of course, with due deference to it, it makes the body fit – that's all right.

There was also one fellow, who is still alive, called Raghuvacharya. He's an old man now – I think one hundred and six or seven years old – but he gets around like anything. When I went to see him, people said,



Prem Singh, eldest brother of Kirpal Singh



Jodh Singh, elder brother of Kirpal Singh

"Oh, he never cares for anybody." When I was about more than one hundred or one hundred and fifty yards away, he appeared. He was sitting on his feet. He looked at me and he stood up. People said, "That's strange. He has never cared for any man, yet he stood up." He came forward and met me, and we had a talk. And in the talk it came out that he went to the first plane: to Sahasrar. I found only one man who had transcended the body and reached the first stage. He said that what he had learned by going through all the Shastras, Vedas and Upanishads, "I have come to know something which you speak by yourself!"

Take it as a Grace of the Master. Masters give you a digest of all this knowledge, which is called Paravidya. So I found only one man there. The world is not without them, but there have been very few in the past, and even now there are few. You'll find that most of them will give you only: "Read this mantra, this shabda, this scripture daily." They'll simply perform this ritual in this way or perform that prayer by lighting a candle or ringing a bell – whatever is the custom. Everyone has his own rituals and rites. That is right; prayer is a very good thing: the prayer that gushes out of the heart, God hears, and He makes some arrangement to bring you to Him. And some people direct you to make your body fit. That's good; but that's not spirituality: that's a helping factor for spirituality. Some teach you how to prolong your life – that's all right. Some teach you how to mesmerize others, how to hypnotize others, how you can read the mind of others. But all this is not spirituality. How many are



Sant Kirpal Singh, 1951 autographed portrait

there who really give you an experience of how to rise above body-consciousness? So this is the state of affairs. I wish there were hundreds and thousands of that category who see (the reality). If they see, then why don't they sit together? If all men know Him, there's no question of jealousy, no question of competition. They're made brothers; they embrace each other. The very fact that they don't want to meet each other shows they don't know Him. Each man is blowing his own pipe: "I am the highest." And what do they do? They simply ask us to "visualize this face." Naturally you will derive something for the time being, for there is some concentration there. But what do you become? "As you think, so you become." Is it not dangerous? Most dangerous! That is why I never advise visualization. If you visualize the right person, all right. Otherwise your whole aim is spoiled. So this is what is going on in the world.

The first condition, I would say, of a Master, when he meets another Master, is that he will embrace Him; he will rejoice. There's no question of high and low.

There was one instance in my life in which my Master Baba Sawan Singh met one follower of Rai Saligram, named Shivbrat Lal. He was a very advanced soul. At the first meeting, when they met, I was there along with them. He was bowing down to my Master, and my Master was bowing down to him. They were embracing. Why should not those who are on the way embrace? Why should they not feel joy? The very fact that they do not want to meet together shows that they are blowing their own pipes – they have not seen God, I tell you.

I'm very frank sometimes, with due deference to all. When they've seen the same thing, where is high and low? I see the God in you, you see the God in me; that's all right!

So please, go to somebody who can give you something. What other proof can there be? And it must be in a conscious state, not under mesmerism or hypnotism, mind that. Some say, it is hypnotism, then all would have the same experience. Each man has his own inner conscious state. They see, they rise above the body, they see Light. Each man has his own experience. This is what is the Truth - without any exaggeration. These are facts given by all Masters.

I will now tell you one more event in my life. I was very fond of reading biographies, even as a student – I think I read more than three hundred lives of Saints, East and West. The first book that came into my hands while I was reading in the seventh class was a life of a Saint (called) Ramanuj. What did I read there? It was written that he went to a Master, who gave him initiation. Then Ramanuj came around, stood on a mound, and called all the people around him. People asked, "What are you going to do?" – "I've got something I'm going to give to you." – "Oh, you are disobeying the orders of your Master." Without the permission of his Master he should not have done it. "Never mind. I will go to hell – you'll be saved! I'll suffer hell, for your sake. You'll be saved, after all. I don't mind." At that time it came to my mind, that if

I get this thing, I'll give it out like anything. But fortunately, I've given it out at the order of my Master, not without it! And that is His Grace working, I tell you. Never for a moment have I dreamed that I am doing it: it is He who is doing it. Some people ask me, "You have given the initiation, then why does Your Master sometimes appear with You or all alone?" What should I reply? Tell me. I tell them, "It may be that He is in me." And that's all I can really tell them. Even to those who have not seen. His physical form, that form appears, without visualization. They have never seen Him. They recognize Him by showing them His photos.

"If you sit together and love together, then naturally you'll understand each other. "

This is the true state of affairs. This is common sense talk: no inferences are being drawn. There is no intellectual wrestling. I wish all would sit together, embrace, and give out what they want. Why are so many formations going different ways, one leading one way, the other leading the other way? Let them sit together and digest and give out the higher thing. Why should they waste all their lives in performing only the elementary steps? Of course, each thing has its own value, and you may take the best use of what is required. But this is the highest thing.

Lives are short, and this is how I got it, and how my Master ordered me to vouchsafe this to you, for you to carry on. Have a common ground for all. But all "masters" don't say that. They say, "Carry on this very line." But Truth is not the reserved right of any religion, country or family, mind that. It is the reserved right of each man. Wherever that Power manifests, from there you can get it. But what do people do? If there is a Master, those in His household try to keep the Mastership in that very line. Excuse me, with due deference to all – they want to keep it in that very house and that very lineage and family, because it becomes a source of income, I tell you. Do you see?

So that is the result. The son may be equal to the father: it might not be, not necessarily. If it is there, well

and good – that's the criterion. Wherever you find it, go there. Moths will go to where light is burning. So this is the cause of what is going on in so many religions. They become only formations. Formations result in stagnation, and stagnation results in deterioration.

Truth is one. Socrates was asked whether he loved Plato. He said, "I love Plato. But I love Truth more than Plato." Do you see? We are searching after Truth. Truth is like that: wherever Truth is, and you find it, go there. What did our Master tell us? "This is the Truth you have been given. If you find more than that anywhere, go and tell me: I will also go there. We are worshippers of Truth, not of personalities or this or thatting. If you find Truth here or on the street-side or on the riverside or in any congested place, go there. You might find it in a cobbler. He used to mend shoes. And Mirabai, went to his feet. And what did he do? He had a little cottage over there. Naturally he used to earn his money and he lived on that. She left him one ruby and said, "Here is a ruby, just make your home sweet." – "Oh, I don't want it", he said. She pressed it on him. "All right, put it anywhere you like!" She put it somewhere. After six months had passed, she came again. He was still only mending shoes. She said, "I left you a ruby!" "Oh, it might be there where you left it", he said.

Truth is one. The criterion of a Saint is that he's not after show. He does not live on the donations of others. He earns his livelihood. He stands on his own legs, and helps others. He does not charge anything for his teachings. This is given in the Sikh scriptures. Otherwise that becomes a business.

This is the digest of what I found in scriptures, with due deference to all. I have respect for all, even for those who are that way. Because by love only can you turn somebody, not by hatred, not by criticism. If you sit together and love together, then naturally you'll understand each other. If you want to enforce on him: "You are right, you are wrong", nobody's going to listen to you. Truth is Truth. – This is how I got to my Master.



Baba Sawan Singh

He was light and love
personified and gave us
light and love.

Sant Kirpal Singh

مل جگدیش مین پی بریان
Sawan Singh
17.7.1939

It Is Our Turn To Meet God

The relation between Hazur Baba Sawan Singh and Kirpal Singh was a beautiful one – said to be like a strong spiritual bond between Father and his beloved Son and alyways emanating a special radiation



Baba Sawan Singh holding Satsang, Kirpal Singh sitting second left to the reciter

There are lots of things which really nobody knows, because that matters only to the Master and His disciple. And there was only one, Sant Kirpal Singh who could tell about His Master. Whatever is in the heart of the disciple or what is in the heart of the Master, they only know, nobody knows outside.

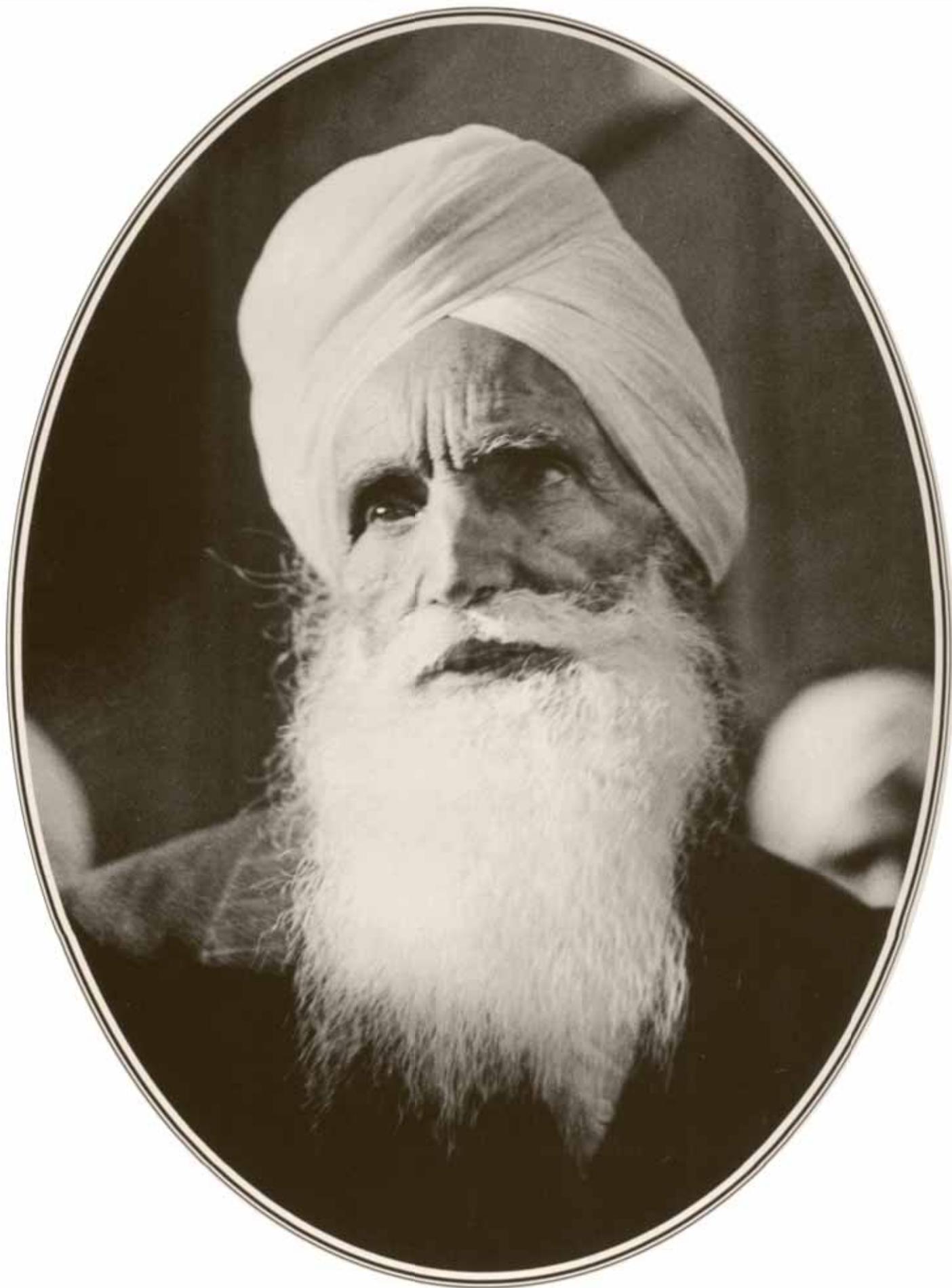
There may have been one in thousand who was attuned to Him and He had to direct Him. So Baba Sawan Singh used to wait for Sant Kirpal Singh and always said, "Go on singing one more song, go on singing one more shabad." So He used to delay the Satsang off and on. Whenever Sant Kirpal Singh had gone to hold Satsang or He was sent for some other work and was a little bit late, the Satsang was also a little bit late. Not really late, but only shabads were

sung. Master Sawan Singh always wanted the presence of Sant Kirpal Singh. As soon as Kirpal Singh arrived, Master Sawan Singh used to start with the Satsang. And what was the condition of our Master? Kirpal Singh said, while seeing Hazur's turban from far away, He felt unable to come nearer, and so He used to sit behind all. He even felt no power in His body to go forward. He was so intoxicated and His whole body was so full of vibration that He made no endeavour to speak to anybody. He only said, "Let's sit down." Some people tried to sit with Him because they knew that by sitting along with Sant Kirpal Singh one could get something. And lots of experiences happened to those who used to sit with Him.

Harbhajan Singh

The rain comes in the form of the Guru,
like a refreshing coolness upon the
parched earth. My Hazur's name was
Sawan. Like a rain of mercy, they come
by God's orders, and we should take
full benefit by clearing up the land of
our whole being with Satsang, where
all the dirt and filth is thrown out.

Sant Kirpal Singh



True Discipleship

Blessed were those who sat at His holy feet or whom He took under His care, and who sought Him, and Him alone

Baba Sawan Singh had one real disciple – Kirpal Singh, who did each and everything for His Master. They knew each other, but lots of people could not know. There were some, however, and they were also receptive due to the very near link they had with Sant Kirpal Singh.

Sant Kirpal Singh was given the duty for Satsang in Rawalpindi. It was the home town of Sant Kirpal Singh, but He was in service at another place. At that time He used to live in Lahore. From there He used to visit Rawalpindi for Satsang. He used to go by train and those disciples living in Rawalpindi, they always came to receive Sant Kirpal Singh at the railway station. And when there was Satsang, they used to feel a vibration of the Master and sometimes there was so much charging (of the atmosphere) that some people used to weep in the sweet remembrance of the Master, or they used to have the vibration of the Master. So later on, when He was to go back, lots of people used to go to see Him off at the railway station. In this situation Rajaram, a disciple of Hazur went directly to Baba Sawan Singh and complained about the whole situation – that Sant Kirpal Singh

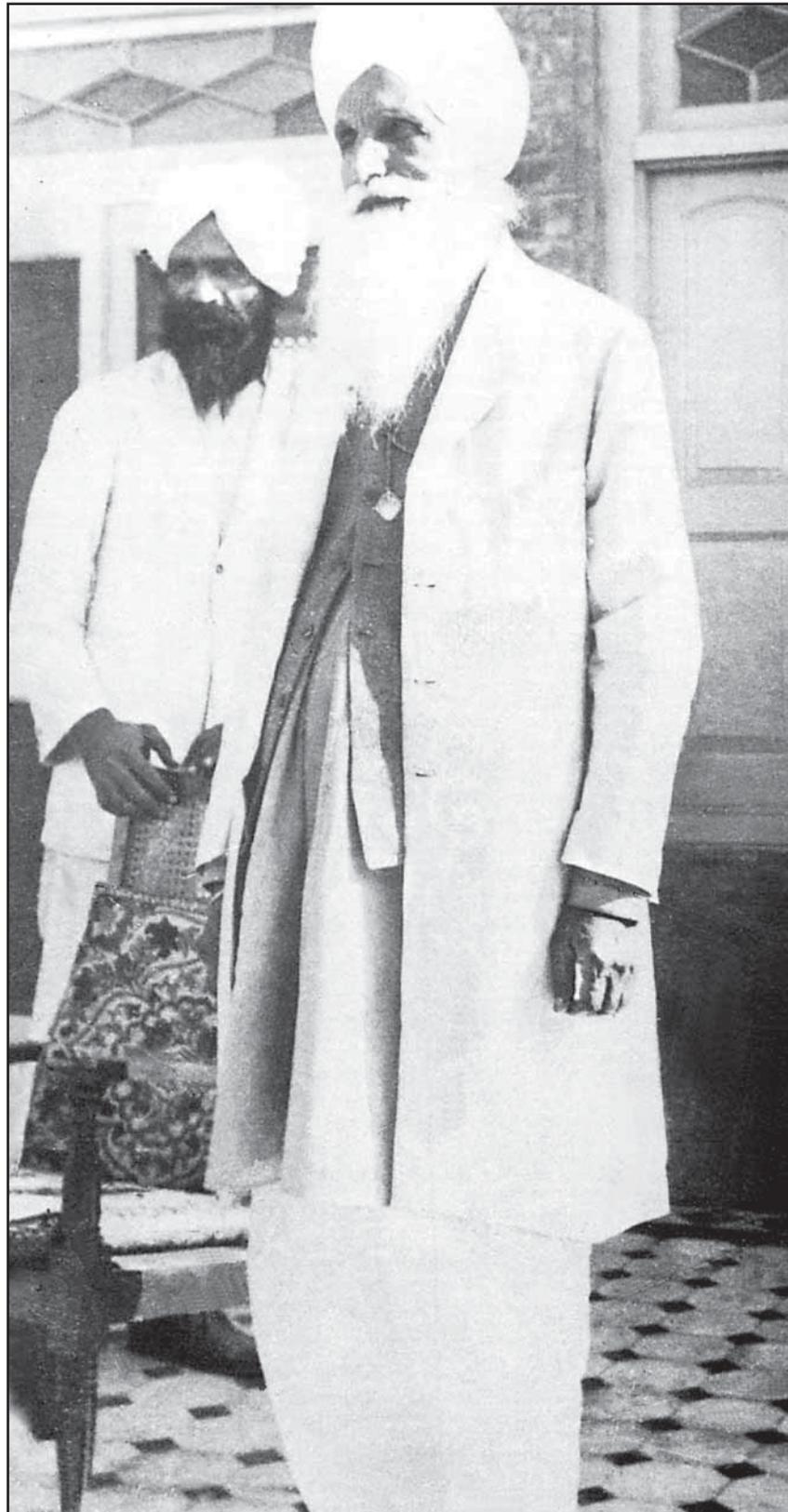
was getting very popular in the eyes of the disciples and that people loved Him too much, so that the respect which only Master deserved, now those disciples had started to provide to Sant Kirpal Singh as well. He did not think this to be a good thing. Baba Sawan Singh smiled and said, “It is no Satsang where people do not feel the vibration of the Master. Do you think, when Satsang is held, I am not there?” He said, “I am always there! What He does – I know. I love this personality too much, much more than you do.”

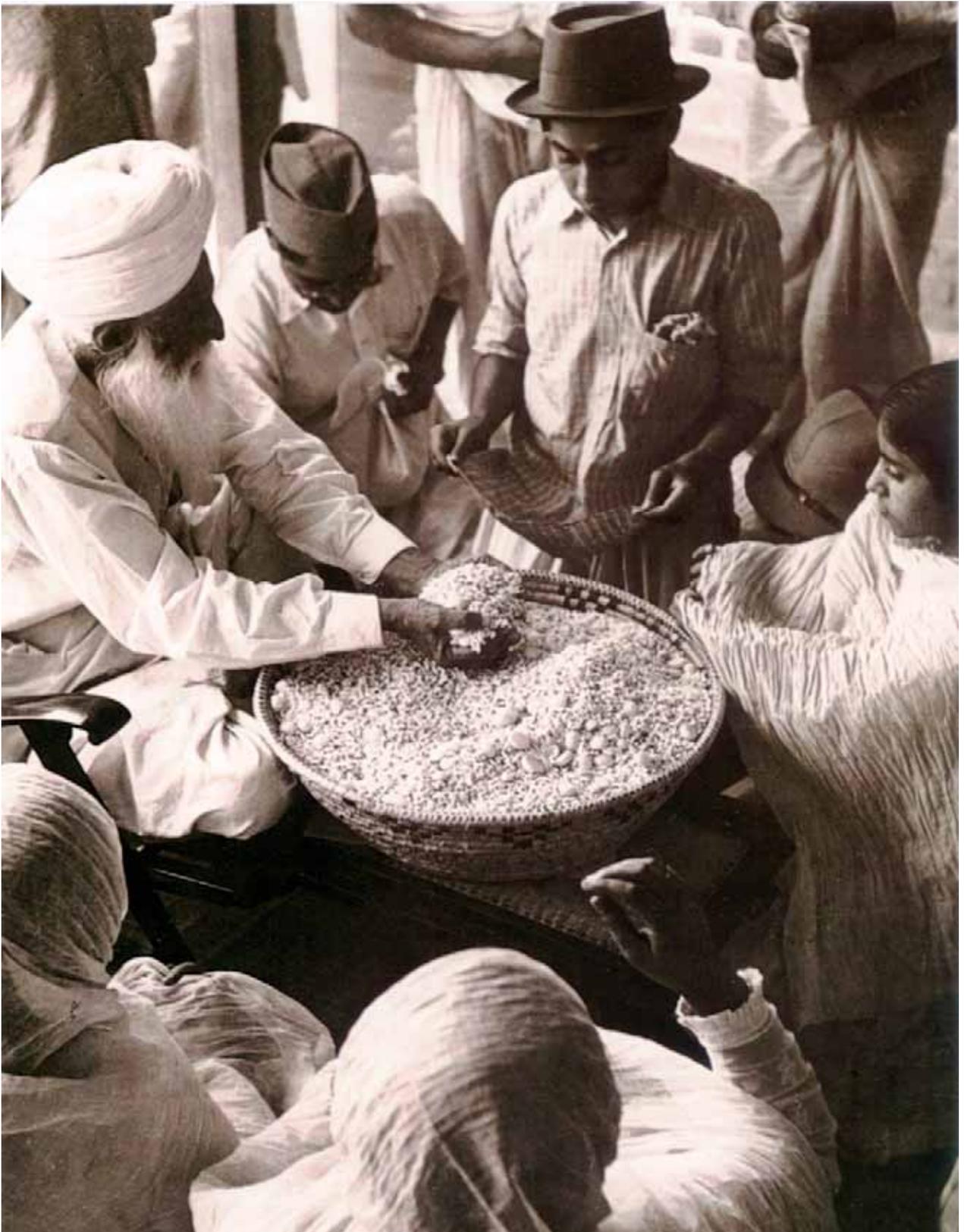
Afterwards this Rajaram used to be very near to Sant Kirpal Singh. A time came during his life that out of love and devotion which he got through the nearness of Sant Kirpal Singh, he went directly to Baba Sawan Singh and said, “Babaji, I want to tell you something. I have love and devotion for You, You are very high to me, You are God for me. But I do not know, after You, I have receptivity and love and devotion for Sant Kirpal Singh.” He answered, “This is right, you are on the true line. This is right.”

Harbhajan Singh

When I was in service, I used to visit Him (Baba Sawan Singh) twice a week. Any time I did not turn up for a week or so, He would ask everyone, "Where is he?" Then He would take the car and come to my office, about forty miles away. You see? This is love – heart to heart. It develops in that way.

Hazur Baba Sawan Singh
with His disciple Kirpal Singh, about 1934





One day Baba Sawan Singh asked, “Kirpal Singh, do you need parshad?” He said, “Yes Master, I need it!” It was a parshad of apples. So Baba Sawan Singh started to give apples from a big basket, and Sant Kirpal Singh received them, holding His shirt. Both were above body-consciousness, and some apples were falling down. Taiji said, “Hazur, can I also have one that is falling down?” Hazur said, “If the sparrows take a little bit of water from the ocean, the ocean will not finish, you can have as much as you like.” The whole Sangat knew that there was one disciple of Baba Sawan Singh whom He loved very much, they knew each other. Kirpal Singh knew what Baba Sawan Singh desired from Him. So throughout His life Sant Kirpal Singh worked with the attention of Baba Sawan Singh. It was rare that He got a physical order. He only worked with attention. This attention is there when the heart becomes one. Only by seeing you can understand what your Master demands from you.

Harbhajan Singh

Left: Baba Sawan Singh, 1945

Once it so happened that my Master (Baba Sawan Singh) was photographed for the first time. I was there. He moved from one station to another. I followed Him. At one place, a man who was a big landlord was just entering the room. Standing by Him, he requested of the Master, “Well, Master, will You give me a copy of Your photograph?”

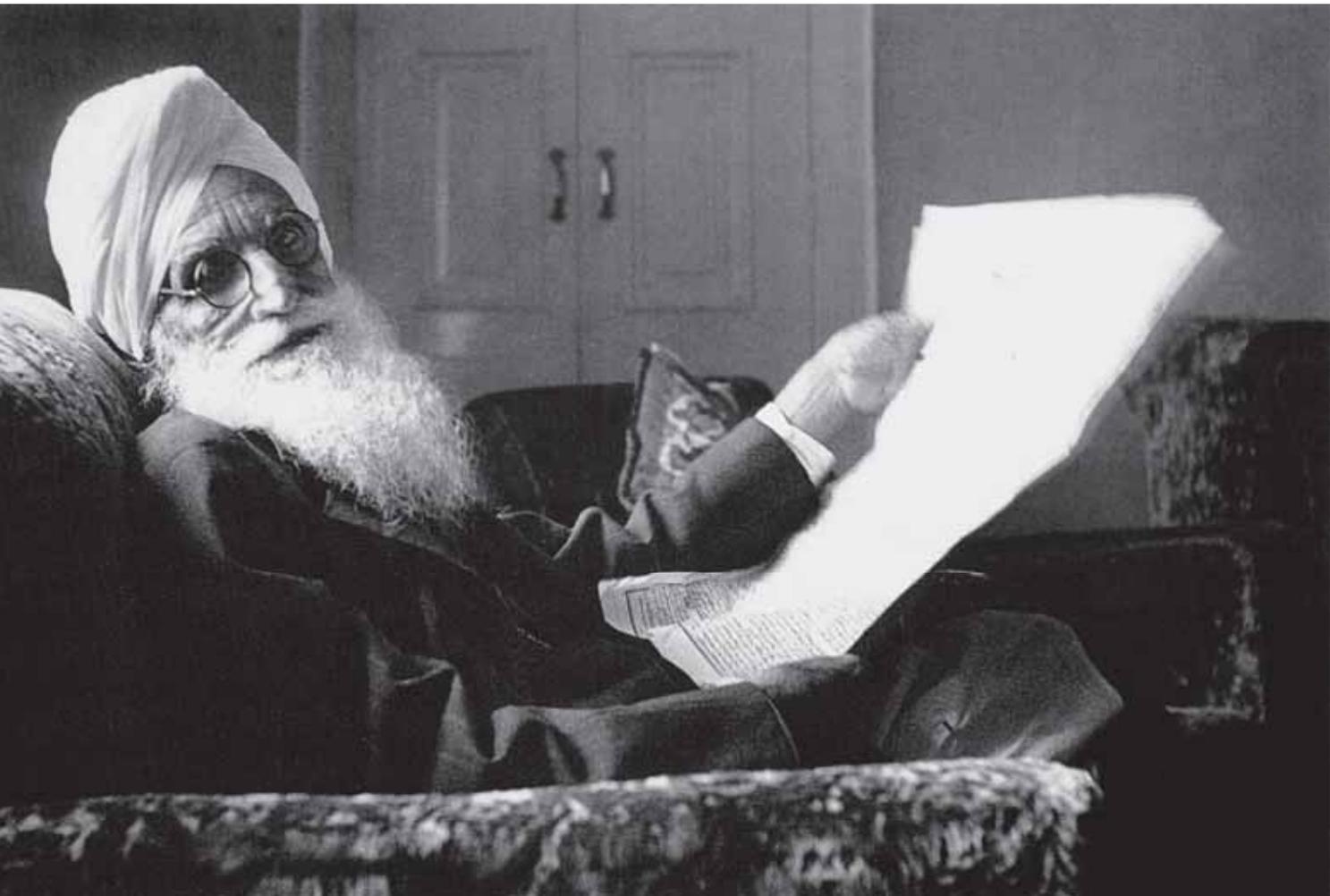
The Master’s ways are very mysterious. He told him, “Look here, even Kirpal Singh wants it, but I won’t give it to him.” I was sitting outside, you see. Mysterious are His ways. Later I said, “Well, dear Master, I know Your love for Your Master is the richest. One cannot scale how much love You have for Him! But still, with the love You have given me, won’t You give me a copy of Your photograph?”

– “No, no, ... Surely I will give you one.” That was the first time He got Himself photographed. If you have love, it is the panacea for everything. Love is

God and God is love

As narrated by Harbhajan Singh





Baba Sawan Singh

Sant Kirpal Singh used to write many beautiful poems in love with Baba Sawan Singh. Whatever He saw, whatever He witnessed He wrote in the form of poems. Taiji used to sing the poems and Baba Sawan Singh would like to hear them.

One time after taking bath, Baba Sawan Singh was cleaning His mouth with towels, and Sant Kirpal Singh at once felt, “At least I stay with Master but still I must stay at a little distance. But these towels are very fortunate, as they are very close to Master’s body. So these towels are more fortunate than me.

How beautiful, if Master made me also a towel for His face!”

He went back and wrote a beautiful poem in praise of the Master and in praise of the towels. Taiji knew it, and she took this poem to the Master. Baba Sawan Singh said, “I think today you have brought a beautiful thing for me”. She said, “Master, I have one condition, if You want to hear it. You have to give something to me. But I will also give You something in return.” She brought one dozen of fresh towels and kept them beside her. Then she sang about the un-

Out of the madness of love, we will see You;
The One whom I love, will come.

He must come! We will see my loved One!
Out of the madness of love, we will see You;

The One whom I love, will come.
Out of the madness of love, we will see You;

O Master Sawan, we must see You!
O Perfect One, we will see You!

Out of the madness of love, we will see You;
The One whom I love, will come.

Sant Kirpal Singh

ion of the towels with Master – how fortunate these towels were as they were very close to the Master-power. When she sang this poem, Baba Sawan Singh was very happy. He said, “What is your demand?” She said to Baba Sawan Singh, “Please, give me all those towels and take these fresh ones.” And she took all those towels which were in the bathroom of the Master and brought them back to Sant Kirpal Singh saying, “Now, what You demand is here.”

It happened that Sant Kirpal Singh went to Amritsar, and Hazur Baba Sawan Singh was expected to arrive

there. All were sitting, waiting for His arrival when the message came that the Master was not coming. Some people dispersed, but Kirpal Singh remained there. He wrote this poem: “Whom I love will come”, going around in madness. After about one hour, Hazur came there. When on a tour this poem was sung, Sant Kirpal Singh remarked, “Love is a very strong power. Like a glass that does not show your face unless you put something behind it, similarly the love polish at the back reflects the Master within – the God within you.”

Harbhajan Singh



Kothi house near the Beas railway station

Baba Sawan Singh wanted to show His due love for Kirpal Singh and one day He said, “Well, I want to go somewhere and those persons who want to come along with me, they should come.” They all went with Him, and who were those people? Those who wanted the Mastership from Him, who wanted each and everything from Him. They wanted to overrule all those things, which Master (Sawan Singh) never liked. So they had created their own sphere there. They were very happy to come along with Baba Sawan Singh. While on the way, Baba Sawan Singh said, “There is so much fragrance, it is intoxicating me. It is coming from that side, do you also feel it?” They said, “No Master, we do not feel it at all.” Soon afterwards Master again asked, “I think it is so strong, you must feel it a little bit.” They answered, “No Master, there is no fragrance, and we are not feeling such an intoxication. We are only feeling Your presence, that is a blessing for us.” Baba Sawan Singh went on, and

ultimately they reached the Beas station. There some arrangements were already made for sitting. Whom was Master waiting for? For whom He loved. Sant Kirpal Singh was coming to Beas by train, and Baba Sawan Singh wanted to meet Him directly at the railway station. This is the love between the Master and the disciple – He was waiting for His disciple at the railway station.

No one knew (the meaning of this), because it was the first chance to see this miracle in their life; it was a miracle for them, that a Master is going to fetch His disciple from the railway station. Actually Baba Sawan Singh had even no time, the whole Ashram being full of disciples – lots of people coming from all over India and from abroad. It was a beautiful thing that Master left all the work and went to the railway station just to show His love and affection for Kirpal Singh.



Baba Sawan Singh with disciples at the Beas railway station

When they were sitting there, Baba Sawan Singh again said, “Now this whole atmosphere is full of fragrance, there is so much vibration, so much intoxication, don’t you feel it? Might be, you are feeling it now?” They all were very surprised to hear these words from the Master all the time, the same words He was telling on the way there. “What is this intoxication? What is going on and what is it that Baba Sawan Singh wants to tell us? What further lesson is it that Master wants to give us? He has brought us here for a special purpose.” But no one knew who would be coming and who was wishing for Him so much. But when the train came nearer, Baba Sawan Singh stood up and said, “Well, when He will see me, He will jump from the train.” So Baba Sawan Singh took His hand above and shouted, “Kirpal Singh, wait, don’t jump!” But the train stopped exactly where Baba Sawan Singh was standing, and He embraced Him.

Then Baba Sawan Singh remarked that, when the disciple starts to come to the Master, the disciple becomes receptive and he smells that fragrance which comes from the Master and vibrates the whole atmosphere. This fragrance is already in the body and is working there, and we can smell it if we become receptive. He said, “When a true disciple starts to meet the Master, the Master also experiences the same. He also gets the fragrance from His disciple.

Harbhajan Singh

"May the compassion of the Lord of thy soul be with thee, May the Lord of thy soul help thee for ever and ever!"

Dear Kirpal Singh Ji,

I have received your loving letter and I am happy to read its contents. My dear, Saints inherit discomfort in life.

"When the crown of love was placed on my head, sighs were given as cash grant and desert as property."

"We are puppets in the Lord's hands, we are dragged by our destiny. We go wherever we are ordained to, Nanak, how true this is!"

We people have come to serve the Lord. You keep yourself engaged in meditation and complete the course of spirituality. But the service of His creation is equally essential.

Look at me. I remain engaged in the service of humanity from morn till night. Sometimes I do not get sufficient time to do meditation, but Hazur Maharaj

(Baba Jaimal Singh) used to say that service is not less important than meditation. And, if you feel that people do not pay as much attention to our love as they should, we do not expect any compensation for our services to the Satsang.

All sorts of people come to Satsang. There are some whose hearts are overflowing with love and are ready to sacrifice their all – body, mind and money. There are also some who indulge in tall talk and calumny; they are ever ready to slander. But our duty is to love all. If they do not give up their wicked ways, why should we leave our noble ways?

My advice to you is that you should do Satsang while fulfilling your official duties honestly and also complete your course of Bhajan and Simran. I am greatly pleased with you. You are serving the Lord with all your resources – body, mind and money.

Convey my greetings to Bibi Krishna and love to children.

Yours,
Sawan Singh

11 June, 1939

Sant Kirpal Singh was entrusted with many duties by His Master. Everybody was benefitted by His presence, but a rivalry also came up in the Sangat. Sant Kirpal Singh tells about it: Master once ordered me during His lifetime to initiate about 250 people in the monthly gathering. Those who were after the Mastership became worried: "What is going to happen? Everything is gone from our hands." They made parties and spread a great deal of propaganda against me, in writing, through letters and this and that thing. I was true to my own Self. The Master had ordered me to do it; to give talks at Satsang places, attend the poor, the sick, the needy, everyone. Even when I left the office, I used to be attending the sick until eight, nine or ten o'clock at night, and sometimes even later than that.

The Master had ordered me to do it; and letters about me, written by the parties concerned, began to pour in, in all languages, from different towns. They were all about the same subject: "He's such a man; he's such a man; he's such a man." And Master also knew about all the letters. There were heaps of letters from all around.

My Master had always asked me, when I went to see Him, "Well come on, please, give a talk." And what did I do? He was sitting there, and He made me sit near Him, like a son or a student. I would speak from my heart to Him – I would open my heart to Him in a heart-to-heart talk – and the people enjoyed. But they had arranged it so that for eight months regularly I was not permitted to go near the Master, not even to talk to Him. So much propaganda was being carried on! But I would just look at His eyes, and that was sufficient for me: because eyes speak more than words.

My Master used to go to the hills. My elder brother went there (I did not even tell this secret to my brother. Why complain of the Master and His disciples to someone else? I simply asked him, "When you find yourself all alone with the Master, simply ask Him if there are any drawbacks or if there is anything I've done wrong. (The disciple can err; only Masters are save from that.) I may have erred knowingly or unknowingly. Just talk with the Master." When my

brother came back, I asked him, "Did you ask the Master about it?" And he said, "Yes. The Master said, I know he has done nothing wrong, either knowingly or unknowingly; but strangely enough, so much water passed over his head, but he never came to me to tell me about it." So naturally, when Master returned – I never asked any time from my Master – I said, "I want a few minutes with you." – "Oh, yes, you're welcome." When the day had passed and it was about nine or ten in the night, He sent for me and said, "Close the doors." I was with Him, sitting by Him. I told Him, "I did not come to You because I know that You are in me and seeing my every action – watching my every action and also the trend of my life: You know where I am going. That is why I never came to You." He was all wrath. He said, "Those people have created so much hell." I said, "Well, I have not come for that."

What did He say the next day? I always used to sit at the back, just watching. He sat on the throne – on the pulpit – and said, "Well, Kirpal Singh, come on, give your talk!" And those around Him who were making parties said, "No, Master, we won't like to hear him; we would like to hear from You directly". He said, "No, He will talk." They insisted very much. And still He ordered me, "You come here and talk to them." Strangely enough, the tables were turned in one night.

Sant Kirpal Singh

No one knew whom Baba Sawan Singh loved so much as who would be His successor. Slowly, slowly people felt it, but this mystery was more secret than outside. There was one person, whose name was Bua Das. He used to go within. One day he came to Baba Sawan Singh and said, "Hazur, I want to talk with You on a very important issue." He wanted to know the fact, lest he may not fail the way. Hazur asked, "Yes, you can tell me." Baba Sawan Singh had already announced, "If there is anybody in the Satsang who can help me within, he can come very freely to me." So Bua Das went to Baba Sawan Singh and said, "Hazur, in this regard I have seen that there is only one disciple who can help you." Baba Sawan Singh asked, "Who is that?" He said, "It is Sant Kirpal Singh." Baba Sawan Singh asked further, "Where did you see Him working?" And Bua Das



Kirpal Singh is giving Satsang, sitting on the dais with Hazur Baba Sawan Singh, 1941

answered, “I have seen Him working up from the fifth plane.” Baba Sawan Singh said, “You are right. You are knowing it.” These are some secrets and the Master reveals those secrets. He does not want to keep it secret, but He discloses it to someone to show who really has to work after Him. There are the Saints, and the staff members also come along with the Saints. Master used to say, “When Saints come into the world, they bring their staff members with them.”

Harbhajan Singh

Gurmat Sidhant

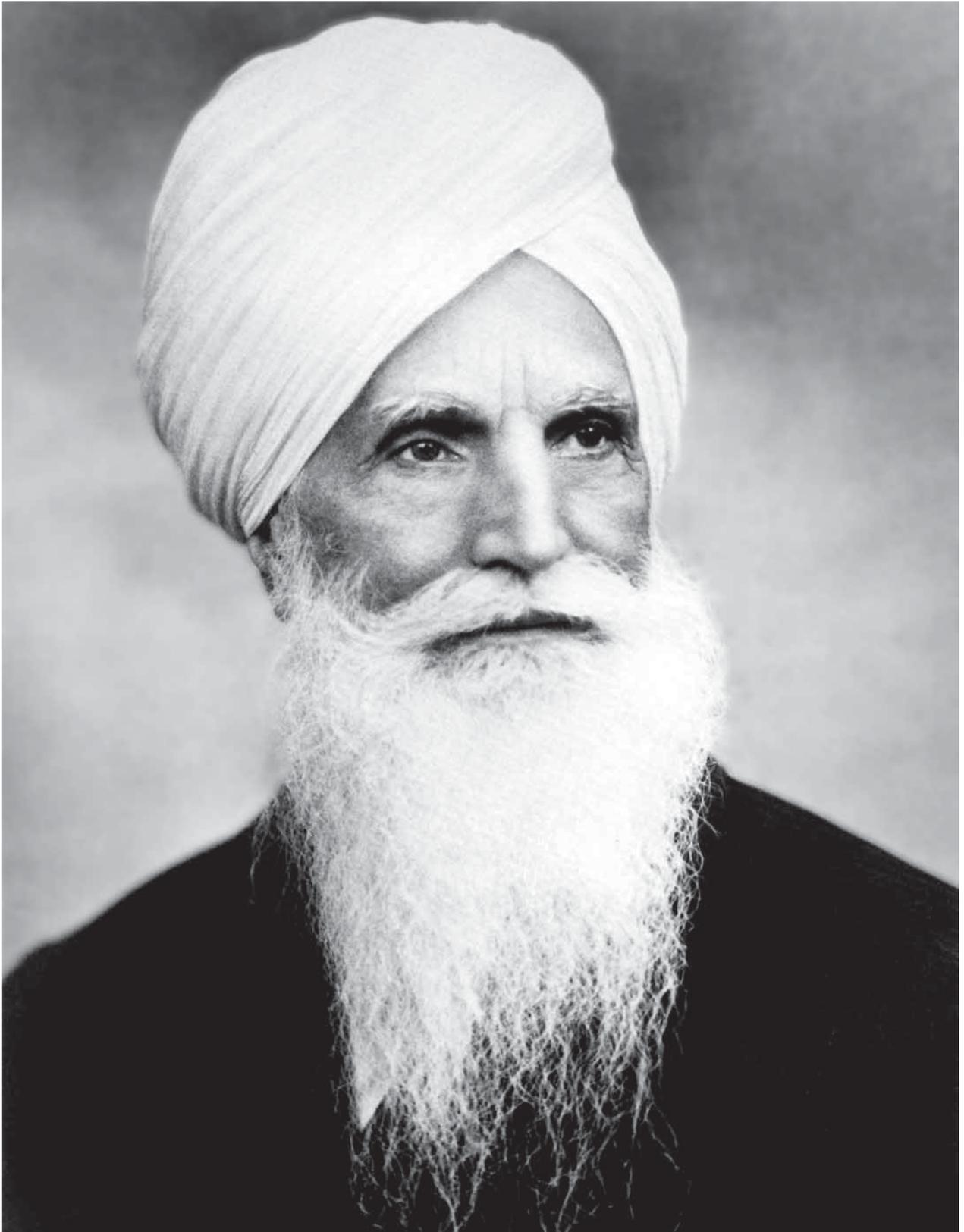
Sant Kirpal Singh wrote a beautiful book, the Gurmat Sidhant, and in spite of His own Master stressing upon it, He did not agree to put His name there. He said, “My pen is the sinner of writing it, but it was only written with Your instruction, without Your guidance it could have never been written. So it is Your Grace – it should be produced, it should be presented with Your name. Because the purpose of the disciple is to show his Master to the world and not himself. Baba Sawan Singh agreed. This was the humility of our Master. In the footnotes of the second edition of the Gurmat Sidhant it was written that a third edition will also be published. Sant Kirpal Singh wrote the third edition, but He kept it under lockage. He did not give it for printing. Only a month before His physical departure He gave us this book to print it.

And this He did with all humility. As it appeared on the footnotes of the Gurmat Sidhant, Part II: “That book will be printed”. He kept a conscious watch on the ego. Though He could say that the credit goes to His Master – but people took Him as Master. So the book was published after His physical departure. Now it has been duly printed, but we have to see how humble Master was.

Harbhajan Singh

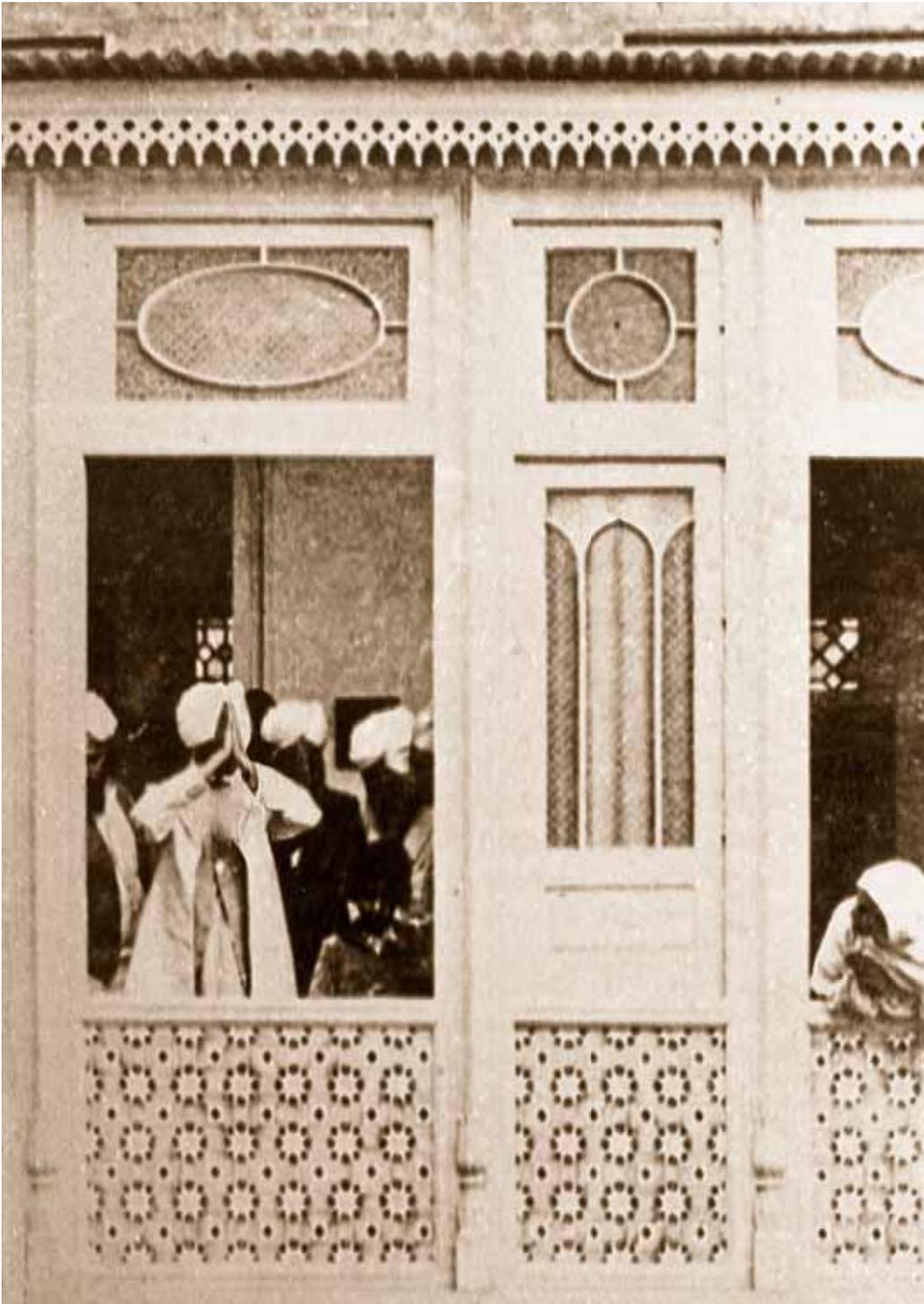
Master tells in His own words: Gurmat Sidhant is a book written by me – through my hands I would say, not by me, but by the God-Master within me. I used to write it down and take it to Master to read it to Him so that He may give the final yes. Once I wrote what happened to an initiate who is left behind after the Master has left the physical plane. That was a very practical statement, description given. There was a Master, Dadu by name, who had an initiate who was not at the place when his Master left the body. When he came to the tomb, he lay down on the tomb. And he repeated this couplet, “O Master, without You I could not live for a moment. It is not bearable.” So he passed away.

When I read out that part of the Gurmat Sidhant to Him he said, “That’s all right, Kirpal Singh. Read it again!” I had just quoted two or three sentences like that. Then again I read it to Him. Again He said, “Will you read it again?” Again I read it. Perhaps He was telling me, “You, poor fellow, have the same fate awaiting you.”



My Master was a great giant in this Surat Shabd Yoga. It is a science which has been brought down through the past Masters, starting with Kabir Sahib and through various others until it came to Tulsi Sahib; then came Swamiji, Baba Jaimal Singh Ji, and then Hazur – my Master. Today, all that you are now getting, is through His blessing.

Sant Kirpal Singh



During physical illness Hazur gave his darshan to the Sangat through a window of his house at Dera Beas. Kirpal Singh would be standing in the crowd below, and Hazur would always give Him a special gesture: a gesture with the hand, a gesture with the eyes, a gesture with the head to tell Him that things were all right.

Separation

After 24 years of perfect discipleship, the moment of separation came. Sant Kirpal Singh knew the time of Hazur's departure as well as that of His own. He describes the last days of Baba Sawan Singh.

"Kirpal Singh, I have done half of Your work ..."

Baba Sawan Singh

In spite of Hazur attaining the age of ninety, He set aside all His bodily comforts and stubbornly devoted eighteen out of twenty-four hours of the day to the service of humanity. The result of this carelessness towards His bodily rest and consistent hard labour came out to be that His physical frame could not endure the burden of weariness any more; and on continued requests and entreaties from almost every individual, Hazur yielded to their prayers and was inclined to take rest and seek medical advice. Accordingly, in September 1947, He came to Amritsar for medical treatment; but before leaving the Dera a managing committee for the management of the Dera affairs was constituted there. On the morning of 12 October, 1947, at seven o'clock, He called me.

When I was in His august presence, He said, "Kirpal Singh Ji! I have allotted all other work but have not entrusted my task of Naam Initiation and spiritual work to anyone. That I confer on You today so that this holy and sacred science may flourish."

Hearing this my eyes filled with tears, and afflicted as I was, I beseeched, "Hazur! The peace and security that I have in sitting at Thy Feet here cannot be had in higher planes ..." My heart was filled with anguish;

I could not speak any more and sat staring – Hazur encouraging and caressing me all the time.

Whenever I had the honour to be in seclusion with Hazur, He talked about the interior affairs of the Dera and instructed me how to act when He departed forever. During the days of His confinement on the bed of sickness – in the last days of February 1948 – one day Hazur inquired, "How many souls have been initiated by me?" Registers were consulted and, after counting was finished, Hazur was told, "Up till now about one hundred and fifty thousand souls have been awakened by Hazur." Hazur said, "All right." On the same day in the evening when I was with Him, Hazur said, "Kirpal Singh, I have done half of Your work and have given Naam to over one and a half lakh persons and the rest You have to accomplish." I, with folded hands and faltering words, said, "Hazur ... it will be as Hazur orders ... but ... I have a request ... I request that this last half of the work may also be finished by Hazur ... We will dance as Hazur will make us dance ... I wish Hazur may remain with us and sit only watching all that, and all orders will be complied with in Hazur's presence." Hazur lay silently gazing at me.



At the cremation place, Beas river bank, 2 April, 1948

On the morning of 1 April, 1948 it was extremely benevolent of Hazur to afford a chance to this humble servant – of course through the assistance of a lady in nursing service of Hazur – to be by the side of the Master in seclusion for about ten or fifteen minutes. At that time with a heavy heart I sat near His bed and prayed to Hazur: “Master, Thou art above body and bodily influence, unconcerned as to comforts and discomforts, but we humble and helpless beings are afflicted hard and cannot endure the sight of Hazur thus suffering bodily. Thou hast all powers. We should be extremely grateful if Hazur very graciously removes this indication of disease on His body.” It is true that prayer succeeds where all other human efforts fail. Hazur with His utmost benevolence accepted this prayer. After the prayer, when I opened my eyes, Hazur’s body was in a state of per-

fect repose. Hazur’s forehead was shining resplendently. He opened His mercy-showing lively eyes intoxicated with God’s Divine love and cast a glance at my humble self – both eyes gleaming with radiance like a lion’s eyes. I bowed my head in solemn and silent adoration and said, “It is all Hazur’s benignity!”

Hazur steadily kept gazing for three or four minutes into my eyes, and my eyes, in silent wonderment, experienced an indescribable delight which infused a beverage-like intoxication down to the remotest cores of my entire body – such as was never before experienced in my whole life. Then those mercy-showing eyes closed not to open again. Thus in His ninetieth year on the morning of 2 April, 1948 at 8:30, this brilliant Sun of Spirituality, after diffusing His light in the hearts of millions of masses, disappeared.

To live without the Master
is very difficult, unbearable.
We know when Master
leaves,
He is never away from the
initiate, but the initiate
as a son of man has great
suffering.
Even now, when I remem-
ber my Master, I shed tears.
But, He left His orders.
Why? There is no question-
ing why!

Sant Kirpal Singh

How The Mission Started

The Mission of my life is to help others to rise above body-consciousness and have a glimpse of the Lord, with the grace of my Master.

Sant Kirpal Singh

KIRPAL SINGH
BUDHAN
46/8 PM



Rishikesh

Sant Kirpal Singh had no urge to come into the world. He came just like a fresh breeze in the garden of existence of Baba Sawan Singh to weed out all bad roots.



Rishikesh; the house in which Sant Kirpal Singh stayed after the departure of His Master Baba Sawan Singh in 1948

He worked in the garden of Baba Sawan Singh day and night and He started giving the water to the saplings. He brought a big change, so it was a life-giving garden, in which our Master helped Him. And thereafter He left it. He created this nest there; a nightingale does not know that the autumn will come and all those leaves will flee with the winds; and when

the wind blows, this nest will also fly away, and the nightingale has to leave the nest. So it happened with the Master. He did everything there, He made a very beautiful garden. Then He had to leave it. And what did He bring from there? Only the sweet remembrance of the Master. He brought His Master with Him.

Harbhajan Singh

I never dreamt that I would be given that job. Never dreamt it. I was astonished. But He is carrying on the work for me. I am only a scape goat, I would say. (Master smiles) Scape goat. This is a very great responsibility. I generally say, "God, spare people this very hard task." So we are following the path of discipleship, you see. Some views, some glimpses of the Light. This cannot be judged by others. You can judge yourself. When you think you are doing well, you are progressing, even that stands in the way. It is all His Grace, His debit; all credit goes to Him.

Sant Kirpal Singh

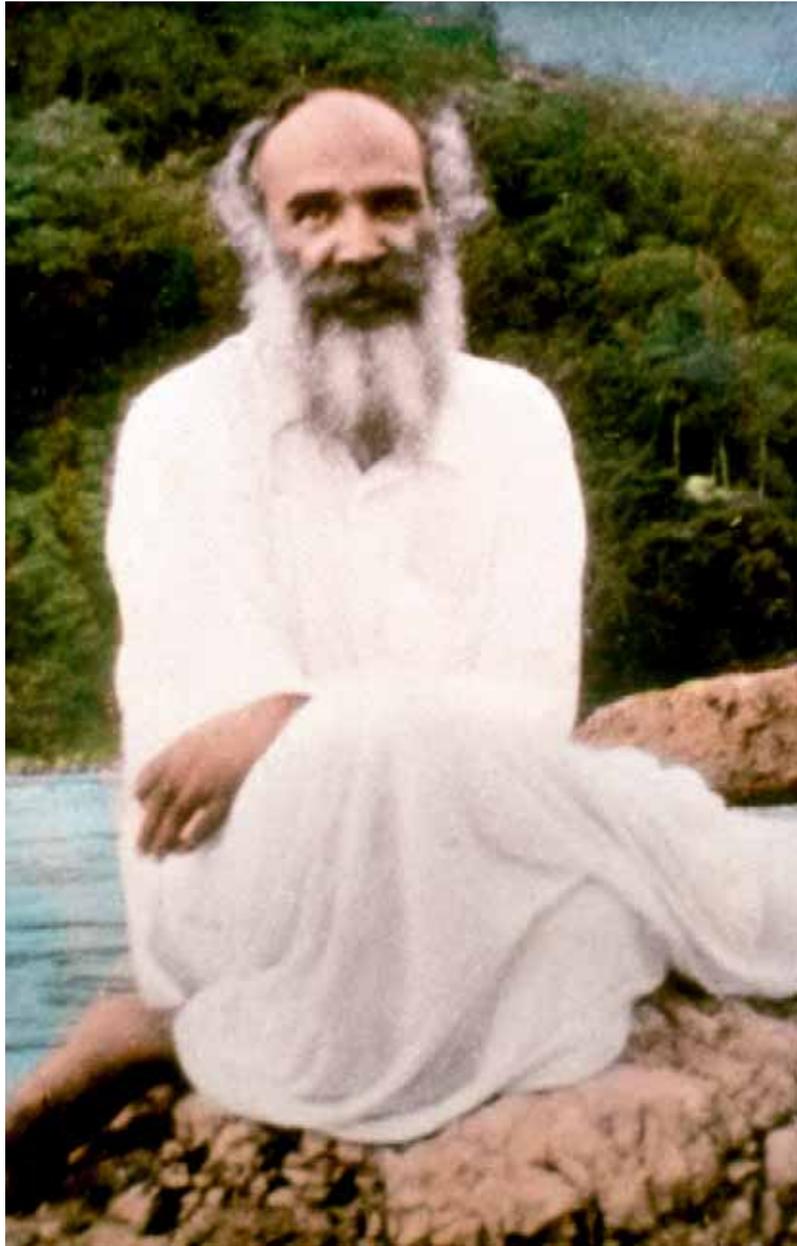


Sant Kirpal Singh sitting in
Rani ki Kothi preparing chapatis, 1948

During the time in Rishikesh, Sant Kirpal Singh said one day, “Now let me make some chapatis for you,” and then He prepared beautiful chapatis for all. He then told His family and those with Him, “I am cooking chapatis for you today, but in future you may not be able to get the same amount of time from me.”

After the physical departure of His Master Baba Sawan Singh, Master went to Rishikesh and there

He lived for five months. One day it happened that Master was sitting in meditation on one stone and the water started rising in the river. Taiji along with some persons witnessed that a very decorated ladylike figure wearing red clothes appeared in the water and came towards Master. Seeing her, they made some noise, then she disappeared. Then Master told them, “It was Gangaji.” It is that goddess who lives in the Ganges river. The Ganges river



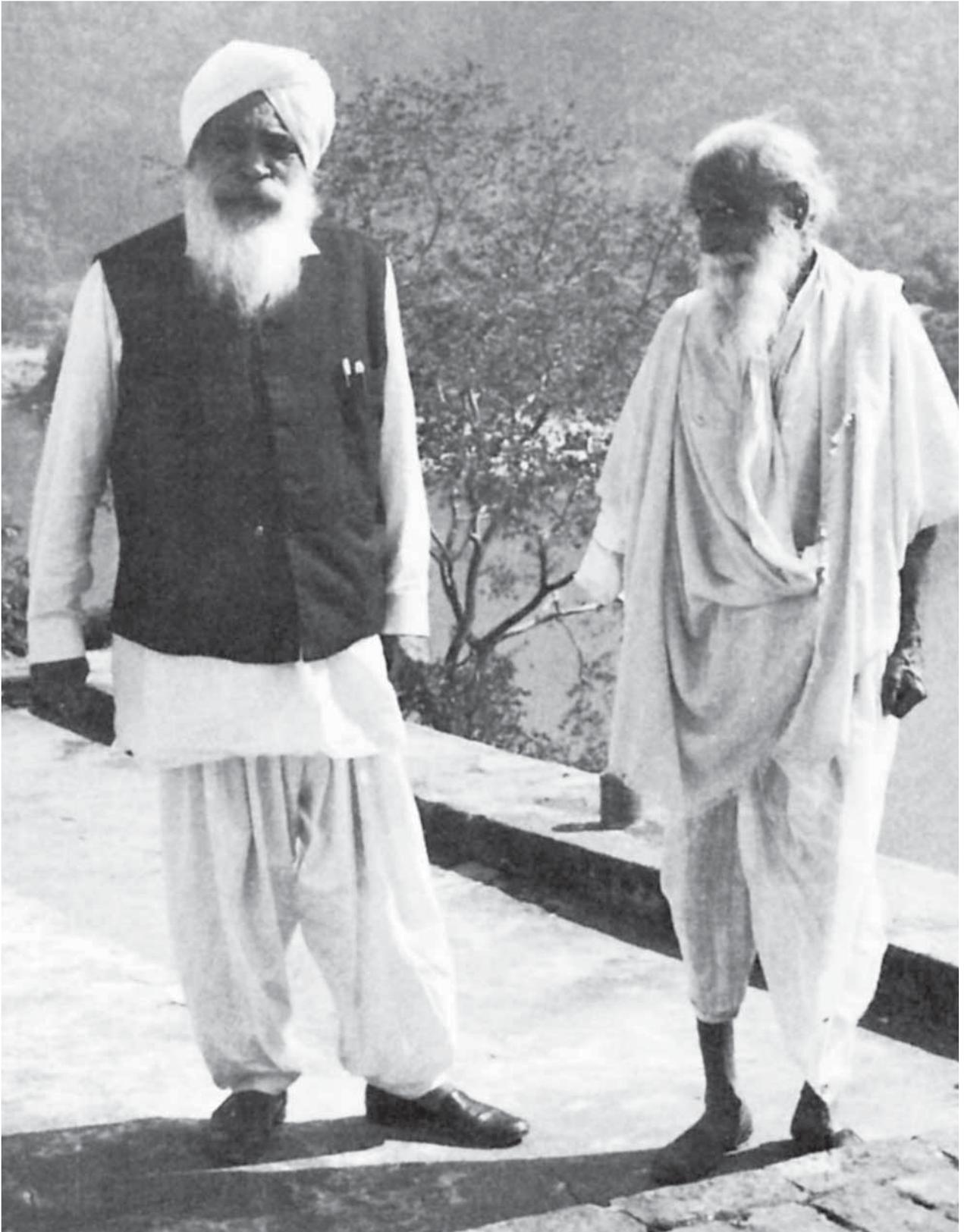
Sant Kirpal Singh sitting on the rock
in the Ganges River in Rishikesh, 1948

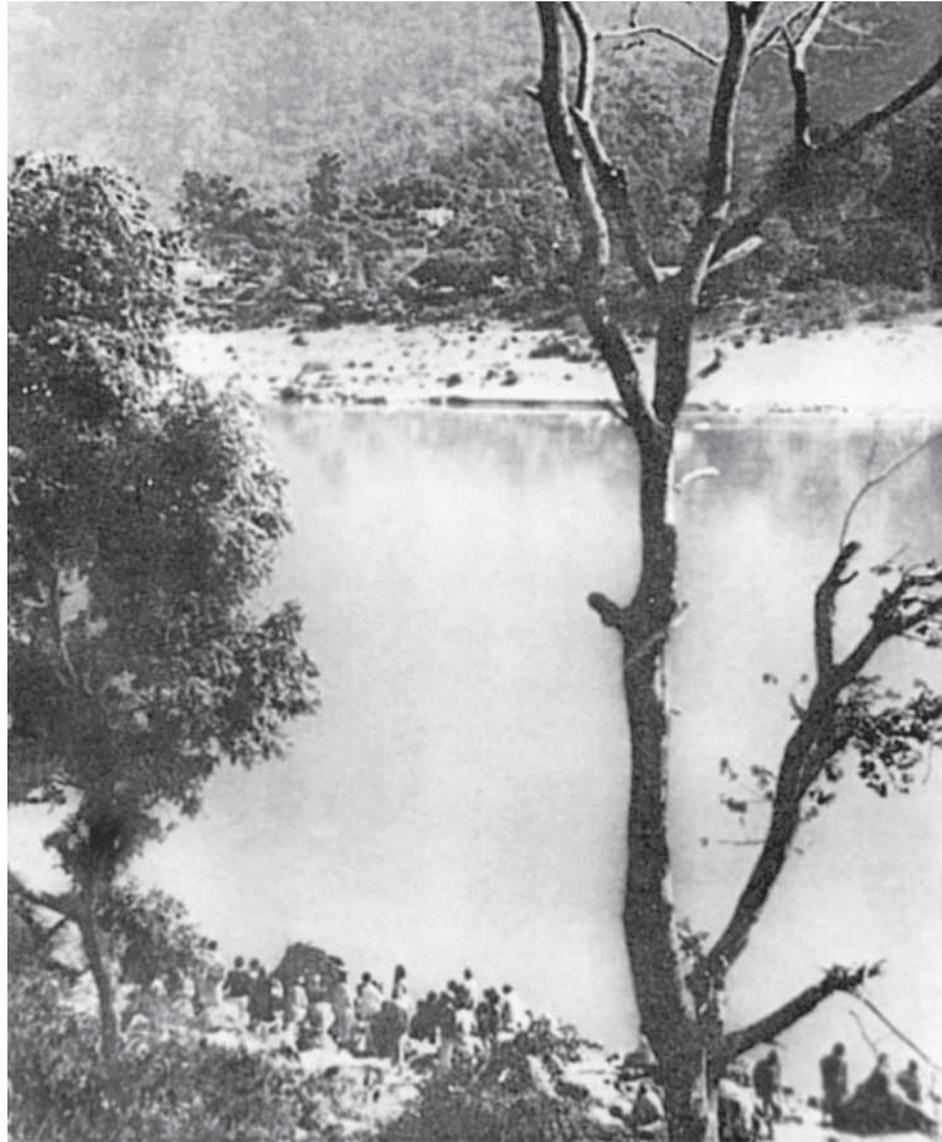
is very pure, the water is so clear that you can see even the pebbles lying below. It is a tradition in India, that after the cremation of a dead body all bones of the dead are thrown into the Ganges river. The remains of millions of bones are already lying there.

This Ganga Mata asked the Master, “Now the water is full of bones. What should I do? Give me the way to come out of it, give me Your holy work.

With this other work I am very much fed up.” Master gave her the assurance, “A time will come, when I will also give work to you.” Master loves all, whether they are gods and goddesses, or avatars, for if they demand the Grace of the Master, He also helps them.

Harbhajan Singh





Right: Rishikesh, 1948

Left: Sant Kirpal Singh
with Yogi Raj Raghuvacharya

In Rishikesh, I met everybody. All were intellectual wrestlers, debating clubs, all performing this elementary step: how to say prayers, how to perform certain rites and certain rituals. And most of them were doing Hatha yoga practices. Of course, with due deference to it, it makes the body fit, that's all right.

There was also one fellow, who is still alive, called Raghuvacharya. He's an old man now, I think one hundred and six or seven years old, but he gets around like anything. When I went to see him, people said, "Oh, he never cares for anybody." When I was about

more than one hundred or one hundred and fifty yards away, he appeared. He was sitting on his feet. He looked at me and he stood up. People said, "That's strange. He has never cared for any man, yet he stood up." He came forward and met me, and we had a talk. And in the talk it came out that he went to the first plane: to Sahasrar. I found only one man who had transcended the body and reached the first stage. He said that what he had learned by going through all the Shastras, Vedas and Upanishads, "I have come to know something which you speak by yourself!" Take it as a Grace of the Master.

Event in Dassna

This event happened on 31 December, 1948 at the Dassna Canal situated on the Hapur Road, near Delhi

“That day Hazur Sat Guru has saved me and blessed me with new life so that the task of spirituality that He had entrusted to me could be performed.

Sant Kirpal Singh

Sant Kirpal Singh had not yet started to give initiation. It was the time when – after His Holiness Baba Sawan Singh Ji Maharaj – His saintly glory began to spread on the whole world and He became the Father of Spirituality. When His Holiness Baba Sawan Singh Ji Maharaj left His human body and all the responsibility of spirituality was entrusted to Sant Kirpal Singh Ji Maharaj, being very sad and miserable about the demise of His Guru, Maharaj Kirpal Singh Ji made up His mind to stay at Rishikesh. But when He was reminded again and again internally of His spiritual duties by Hazur, He left Rishikesh and came to Delhi. He collected the scattered Satsangis and started spiritual discourses from place to place. When it was felt that there was not enough space to hold the Satsang, the Satsangis made a request that a building for Satsang should be constructed somewhere. So a search began for a suitable site. Whenever and wherever there was information about the availability of land, efforts were made to assess its suitability etc. and for this purpose He would Himself go with some companions.

Once while surveying the land around Delhi with some companions He reached the Dassna Canal situ-

ated on the Hapur Road. Having seen the area around Dassna the party reached the bank of the canal which flows there. This canal is very wide and deep. With the power of the water of this canal, which falls like a waterfall, even electricity is generated. A huge waterfall had been built.

All were going along the bank enjoying the sight. They would also stop somewhere. At one place Maharaj Sant Kirpal Singh Ji was walking ahead of others along the bank of the canal, when His foot slipped. It was a very high place and He fell into the water. The waterfall was flowing forcefully and the water was flowing very fast. The flow was frightening. It appeared as if someone was churning the water of the canal violently like milk out of which one makes butter. To fall at such a place and to hope for coming out safe was a mere dream. Moreover it was winter. It was the month of December. The water was icy-cold. If one put one's hand into the water it would become numb.

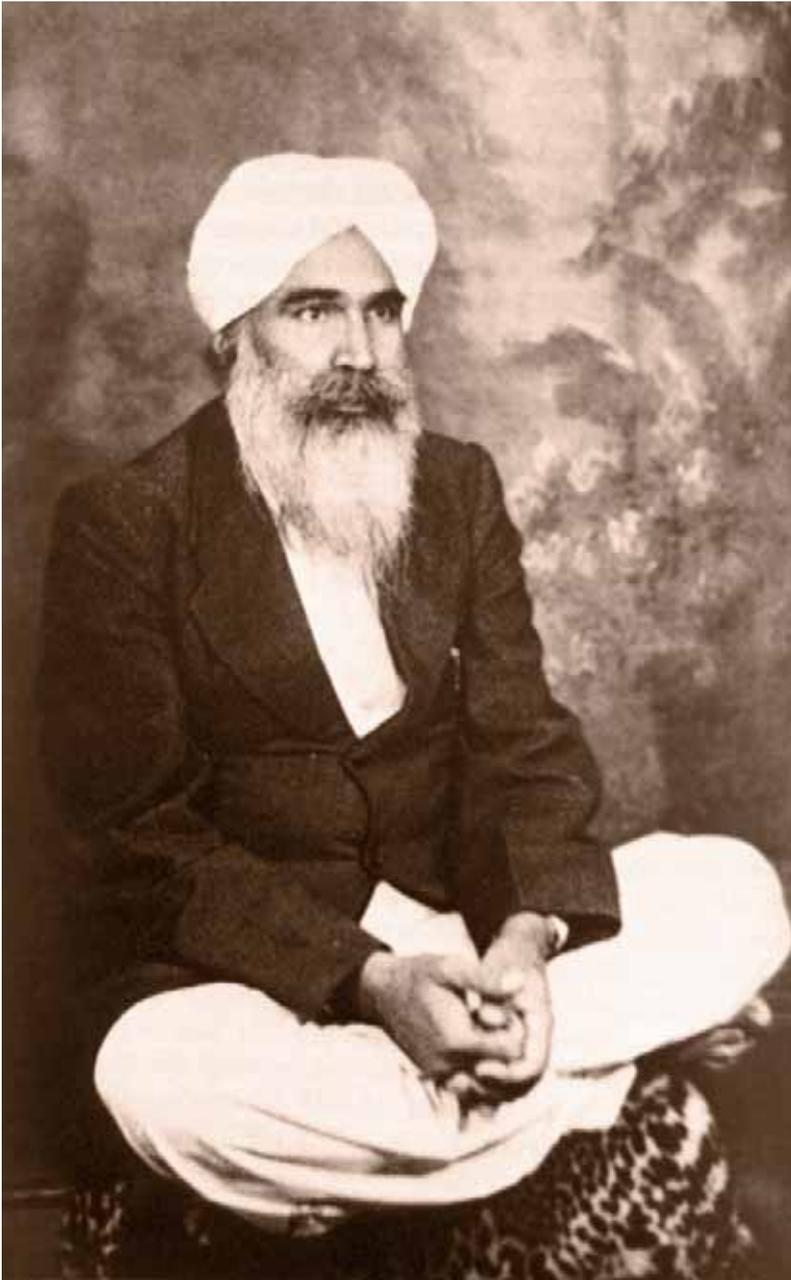
There were some other brothers with Maharaj Ji standing at some distance. They were stunned to see that Maharaj Ji had fallen into the water.



Sant Kirpal Singh, 1947

The flow of the water was so rapid, that none but God could save one. The passers-by going around hither and thither were called and offered money so that someone would jump into the water and save Maharaj Ji. But none could master enough courage to take the plunge. They said, "Here even the bones of the animals (that fall into the river) cannot be traced. You say that a man has fallen in. How can he be saved?" Saying this some of them turned and went their way. Others walked slowly behind to watch.

It gave a sort of assurance that it would be possible to bring Him out when and where the speed of the water lessened. All started walking still faster and kept gazing at the water of the river. After 55 minutes they saw that the body of the Maharaj was floating on the surface of the water far away. On seeing this, even the remaining hopes were dashed to ground. They had heard that the body floats on the water when it is lifeless. At length, however, after travelling a long distance, they found that the Maharaj had Himself come out and was sitting on the bank.



Sant Kirpal Singh, 1949

After reaching home, when all were sitting contented, Maharaj Ji was asked, “Why did this happen?” – “How did it happen and what did You undergo?” Master answered, “When my foot slipped and I fell below into the canal, there was dazzling Light under the water. The sun was shining and Hazur was before me. Hazur was saying that death had left no stone unturned.” Then Master said, “Having fallen into the

river I thought that if that was the will of Hazur, what my efforts would do then?

I discontinued controlling my body and let it go where it would. Hazur Baba Sawan Singh Ji and Baba Jaimal Singh Ji had appeared within to guard me. That is why there was a happy ending. Wandering hither and thither I reached the bank and there, tak-

So history usually shows that, when Masters leave, two things start. The one who is given Mastership (and He never gives it to His own children; maybe in rare cases if anybody is fit) leaves the place. Guru Nanak had two sons; both started mastership at home, but He gave it to Guru Angad who left that place and went to some other place. Guru Angad had so many children. He gave it to Amar Das among us, you see, and the children started their mastership at home. In all other cases this happens similarly. So Master told me, " All right, you go. Wherever you go, your Master is with you and the people will come up. Where there's honey, all bees will come up." This is but natural.

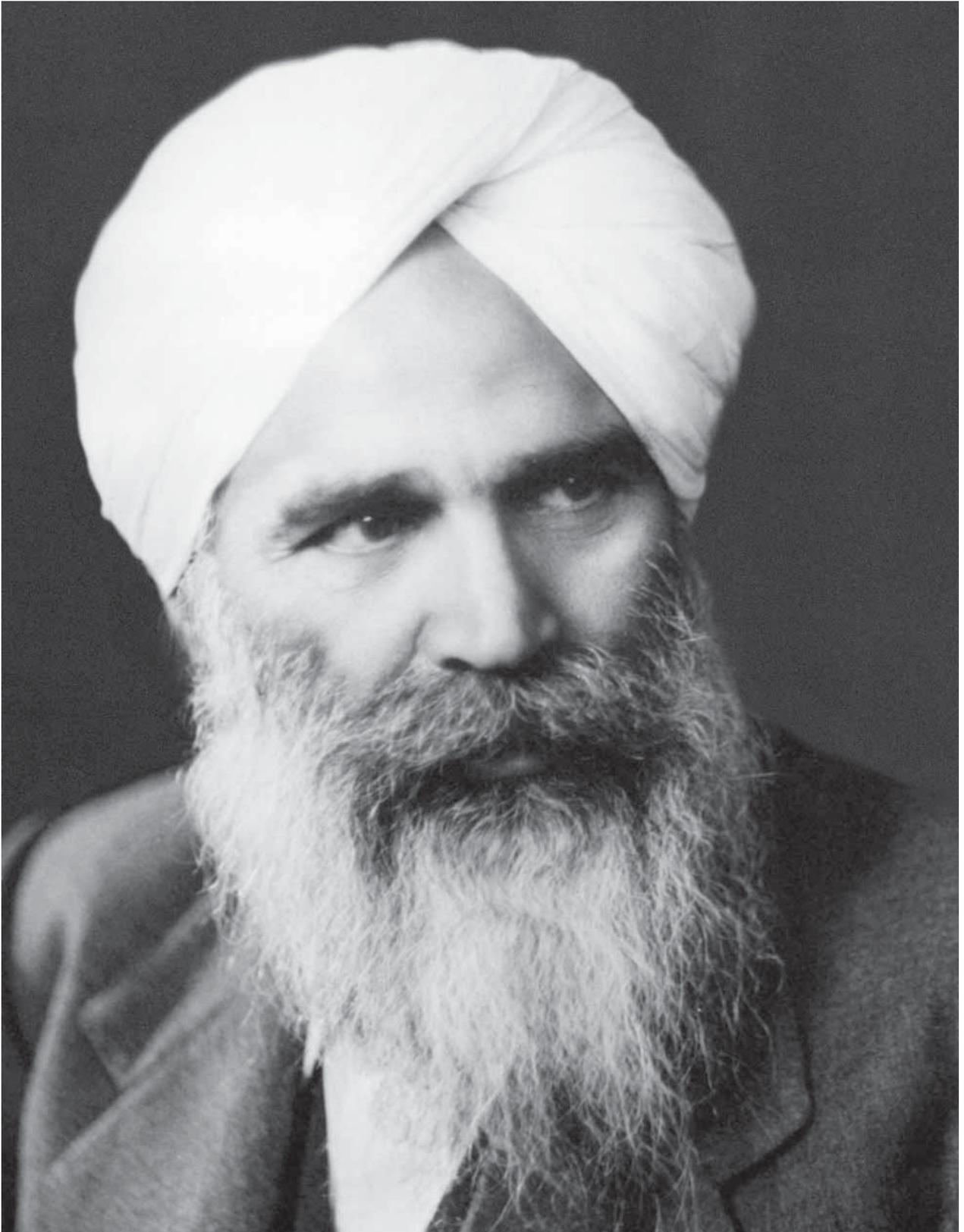
Sant Kirpal Singh

ing hold of the grass, I sat on the bank. And then seeing this all people arrived."

Afterwards Maharaj said, "It was written in the horoscope of my son that during that year his father would breathe his last. So that thing happened exactly on that occasion. That day Hazur Sat Guru has saved me and blessed me with new life so that the

task of spirituality that He had entrusted to me could be performed." Hazur said that the new life that has been given to Him is meant to bring into contact with God the spirits that are suffering and hanging in suspense, and to look after the disciples of Hazur. The portion of the life that belonged to the family has ended.

Babu Raj Narian



A true Master will connect even a small child to the Light and Sound within, which is the God-into-Expression Power. This is the path of Light and Sound, which takes one directly to the formless and nameless region. It is no hypothesis. It is not a middle way, but is through direct contact.

Sant Kirpal Singh

Sawan Ashram

Bachan Singh, who was fortunate to be with both Masters, Baba Sawan Singh and Kirpal Singh, tells about the construction of the Ashram in Delhi

“This is all Yours; You have to look after many souls.”

Baba Sawan Singh

The work began, clearing the plot, cutting unwanted bushes and trees. The willing devotees carried clay on their heads to level out the surface. I am reminded of one instance when the Master Himself picked up an empty basket and put it in front of those who were filling up. But they folded their hands in protest saying, “No, no, Maharaj Ji, not You.” The Master asked, “Is there no one who will obey and fill up this basket for me?” I was there, and I stepped forward, “Yes, I will obey”, and I filled it up, pressing down the mud until it was overflowing. Then with difficulty I lifted it up and placed it on the Master’s head. Folding my hands together I said, “Maharaj Ji, You can take any burden.” The Master laughed and walked away with the basket.

It was very beautiful to see men and women, sometimes coming in cars and wearing expensive clothing, but not caring at all, bending their backs to the muddy work. Everyone had smiling, soil-streaked faces as they blended the work with joyful singing of holy hymns. Those were very wonderful days, not easily forgotten. I worked there day and night. I had hundred rupees when we started, which I spent gradually on myself and others, so I borrowed hundred more, and that went too.

The news reached me that my hut had been blown down in a storm, so I had no home, little clothing and no money; but inside me there was a deep sense

of happiness and well-being from the privilege of working near the Master.

In those days there was a small group of people who were against the Master starting an ashram and were trying to break the Satsangis away through various means. They came to me frequently, and repeated many times that the Master was not Baba Sawan Singh’s true follower. After many attempts in vain, they almost convinced me one day, and I began to wonder about it. However, I thought that before making up my mind I should go to the Master once more.

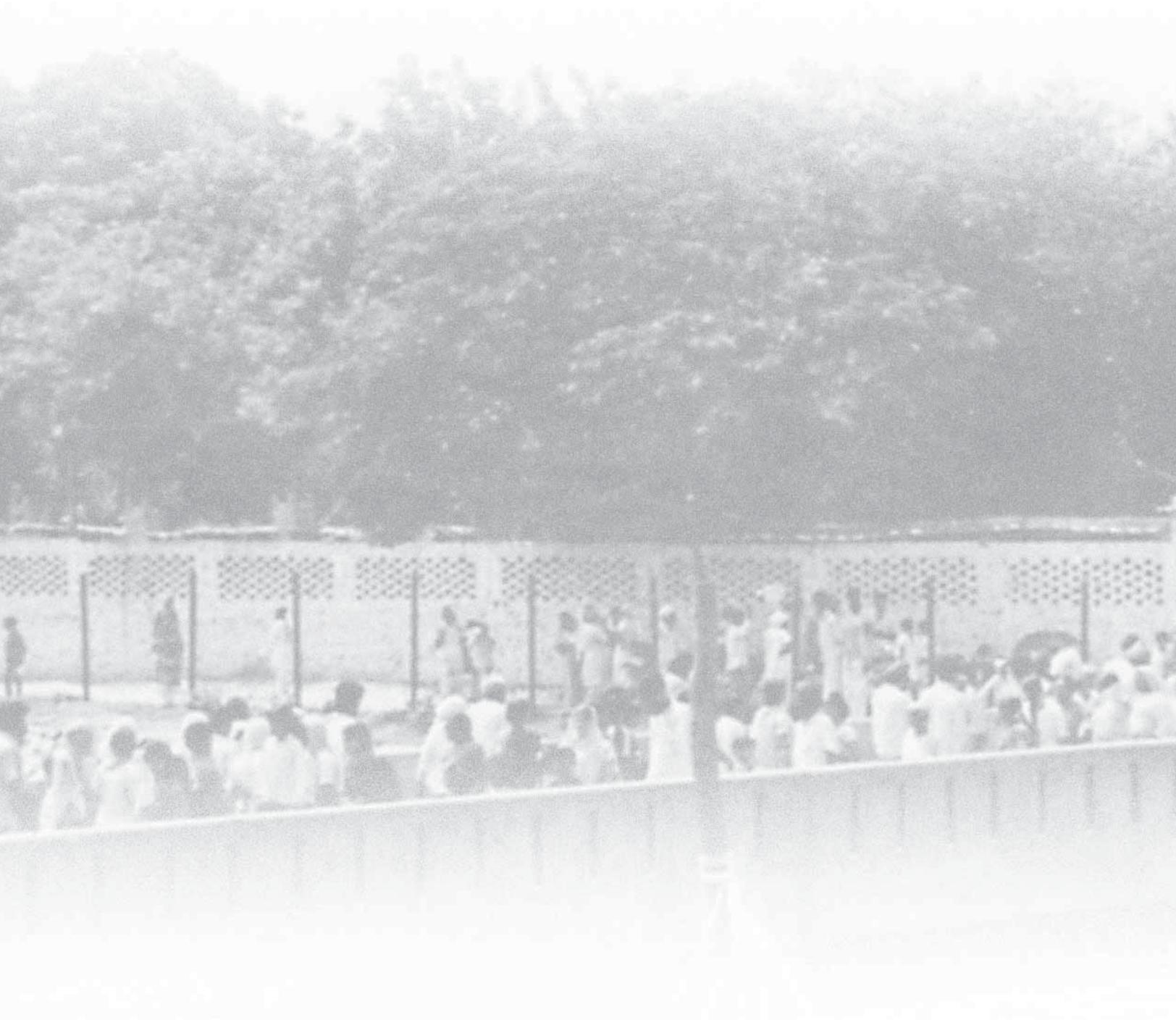
Arriving at the Ashram, the building of which was now basically complete, I saw the Master standing there as if awaiting me. He looked at me as I approached, and suddenly I could not go further, for there, standing behind Him was my Master Baba Sawan Singh, and behind Him was Baba Jaimal Singh Ji. Baba Sawan Singh Ji looked at me significantly, and putting His hand on Kirpal Singh’s shoulder He said to Him, “This is all Yours; You have to look after many souls.” I saw Sant Kirpal Singh fold his hands and bow down to His Master, saying, “Whatever You wish.” With deep sadness I realized how foolish I had been to allow people to influence my thought and faith in the Master. Many many times have I had this wonderful experience of seeing my Master appear with Sant Kirpal Singh.



Constructing the Sawan Ashram



Sant Kirpal Singh visiting Sawan Ashram, 1951



When the Ashram in Delhi was newly built, people of the neighbourhood came to Sant Kirpal Singh and requested Him for help. The locality where the Ashram was situated was a densely built-up area. Whenever it rained, the rainwater could not pass anywhere and went into the houses of everybody. The persons concerned got very tired of that situation and made a

request to everybody, but nobody was willing to give way for a drain through his site. They were told to apply to the government instead, a procedure which would have taken many months.

When they found no way out, they ultimately came to Sant Kirpal Singh. He said, “You can make a drain



from within the Ashram. Is this all you want? I am ready to give you each drop of my blood if you want, because I have not come into the world for myself, my purpose is only to serve you. I have no attachment with these things, this is all for you. Please tell me, if I can be of any further use to you." So they still remember Sant Kirpal Singh only on this ground,

"He was such a good Master, such a high spiritual personality." All love Him from heart.

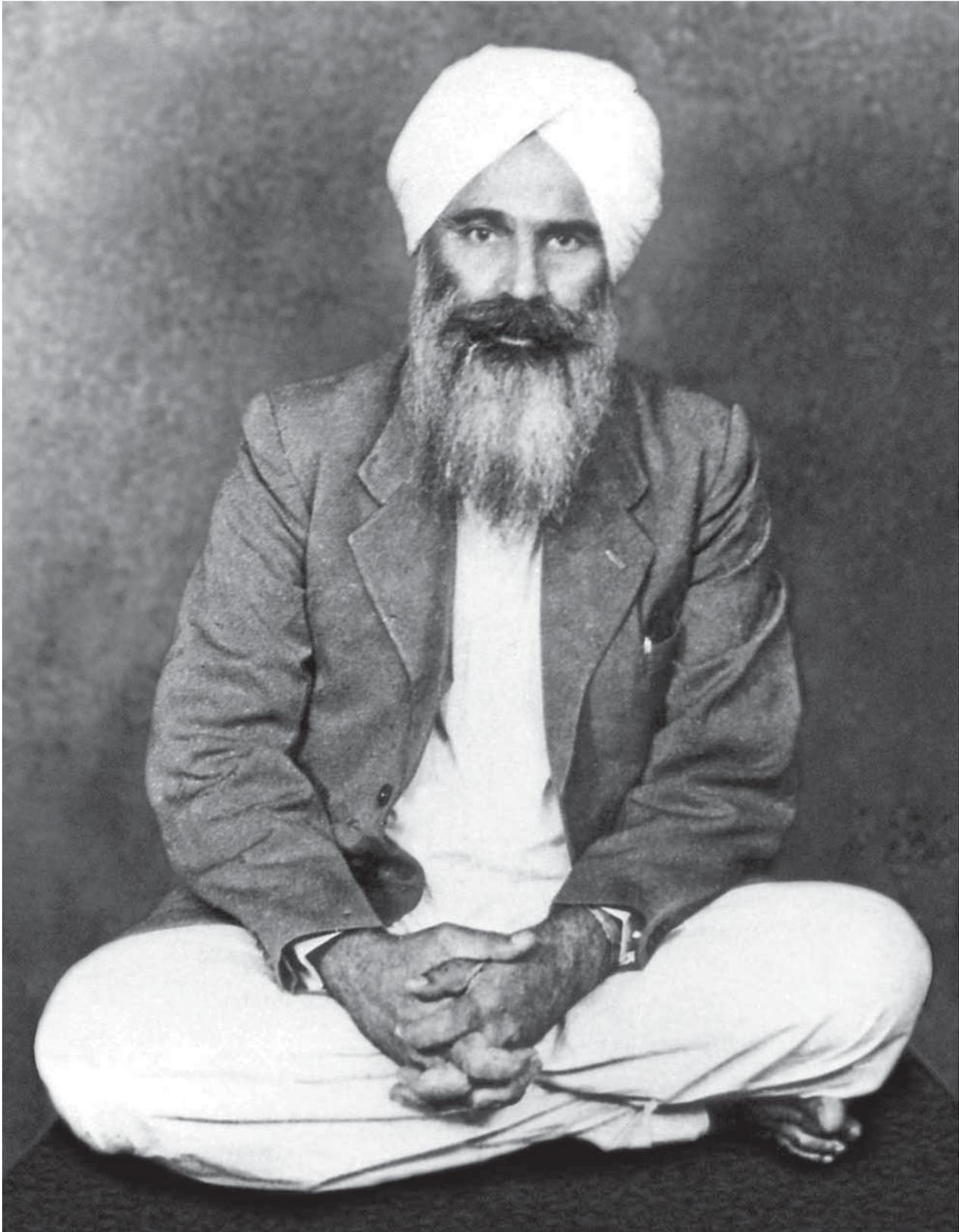
Whenever people wondered why the Ashram was situated near that canal, Sant Kirpal Singh used to reply, "When you come to me, you may throw all your ill-feelings into it."
Harbhajan Singh

Ruhani Satsang

Ruhani Satsang, as the name implies, is a centre for imparting purely spiritual teachings and training to mankind, irrespective of class barriers such as caste, colour, creed, sex, age, education or avocation. As nature offers her bounties of light, water and air, etc., freely to one and all, so is spirituality offered freely to all who are anxious for Self-knowledge and God-knowledge. It was ever the desire of my Master, Baba Sawan Singh Ji, to form a common forum where people professing various faiths and religious beliefs or belonging to diverse sects and orders could meet together to discuss the principles of spirituality and to practise spiritual discipline under the guidance of a Mastersoul, thereby gaining salvation and peace, both here and hereafter. It is the intention of Ruhani

Satsang to help to produce a true work of art, that is, a whole man: one freed from the lower passions and instincts which degrade his true nature. Man as intended by God is a noble being with noble qualities and aspirations, directed to the attainment of Self- and God-realization in his lifetime. He is not on this earth merely to eat, sleep, breed, and then die. These are the limits imposed on the lower orders of creation; but man has the spark of God in him, and he is intended for higher things.

Right: Sant Kirpal Singh, 1949



“It is necessary for the aspirants to gradually weed out moral lapses, one by one, and to cultivate in their place moral virtues for which the maintenance of a self-introspection diary is necessary. It is the knowledge of our faults and failings that will make us strive to correct them. This in turn leads to true spirituality.”

Sant Kirpal Singh

Man-Making

As a result of my readings, I arrived at the conclusion that man-making is the highest ideal of all.

Without the knowledge of the science of “man-making”, mastery over the self or animal man cannot be achieved, the higher or spiritual part of man’s nature cannot come into play. The most urgent need of society today is the active presence of such people, the more there are, the better.

The seekers are trained and disciplined in order that they may elevate themselves physically, morally, and intellectually, which will result in true spiritual progress. This will enable them to face successfully the trials and tribulations that they encounter in their day-to-day living. To help them in this phase of their development, they are enjoined to maintain

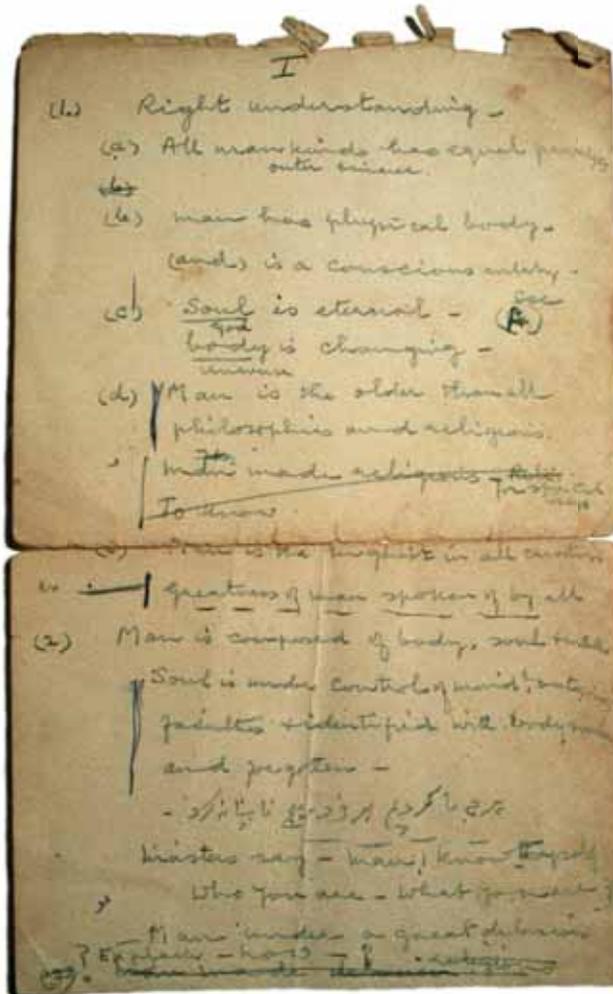
a self-introspection diary, recording their failures in non-violence, truthfulness, chastity, loving humility, and selfless service. The gradual weeding out of such failures creates the right environment for the continued growth of the seed of spirituality, which is implanted in the seeker by the Master at the time of his Initiation. The end result of the training thus imparted fits an initiate for the inner journey as well as making him a decent, law-abiding citizen, and so an asset to society.

Such a one becomes an ideal man, with his physical body in full bloom and his soul full of the glory and intoxication of the Ringing Radiance of God. He sees himself as part of the creation and wishes, as did Guru Nanak, “Peace be unto all the world over, under Thy Will, o God.”



Right Understanding

Original handwritten notes from Sant Kirpal Singh about essentials of the teaching in short form



(1) Right understanding

- a) All mankind has equal privileges - outer and inner
- b) Man has physical body (and) is a conscious entity
- c) Soul (God) is eternal (see A) - body (universe) is changing
- d) Man is the older than all philosophies and religions (crossed out: man made religions for spiritual uplift to know). Man is the highest in all creation Greatness of man spoken of by all

- ## (2) Man is composed of body, soul and intellect, soul is under control of mind and outgoing faculties and identified with body and ... forgotten ... Masters say "Man! Know thyself, who you are, what you are. Man under a great delusion Explain - how -

I. (Contd)

(3) Highest aim before a man is to know God & to know God we should know ourselves. It is soul alone that can know God - like knows the like.

(4) For that purpose we joined various religions - they are our schools of thought to solve the mystery of life - they are to make the best use of them - Schools are better, which many Golden watch. - A well with bathing. Atharya Veda says -

(5) ... We are controlled in the body - For solving the mystery of life we read scriptures & perform rites & rituals - for preparation of ground.

(6) We read scriptures - perform rites and rituals for preparation of ground -

(7) All scriptures say we need somebody who has solved the mystery of life - like doctor, engineer, farmer, man - a worker -

- (3) Highest aim before a man is to know God and to know God we should know ourselves. It is soul alone that can know God - like knows the like.
- (4) For that purpose we joined various religions - they are our schools of thought to solve the mystery of life. We are to make the best use of them. Schools are better which many students - Golden watch. - A well with bathing. Atharya Veda says -
- (5)...We are controlled in the body ... for solving the mystery of life we join religions. They are means to the end.
- (6) We read scriptures - perform rites and rituals for preparation of ground -
- (7) All scriptures say we need somebody who has solved the mystery of life - like



First World Tour 1955

It is He who is taking me there
for those who are in search there.

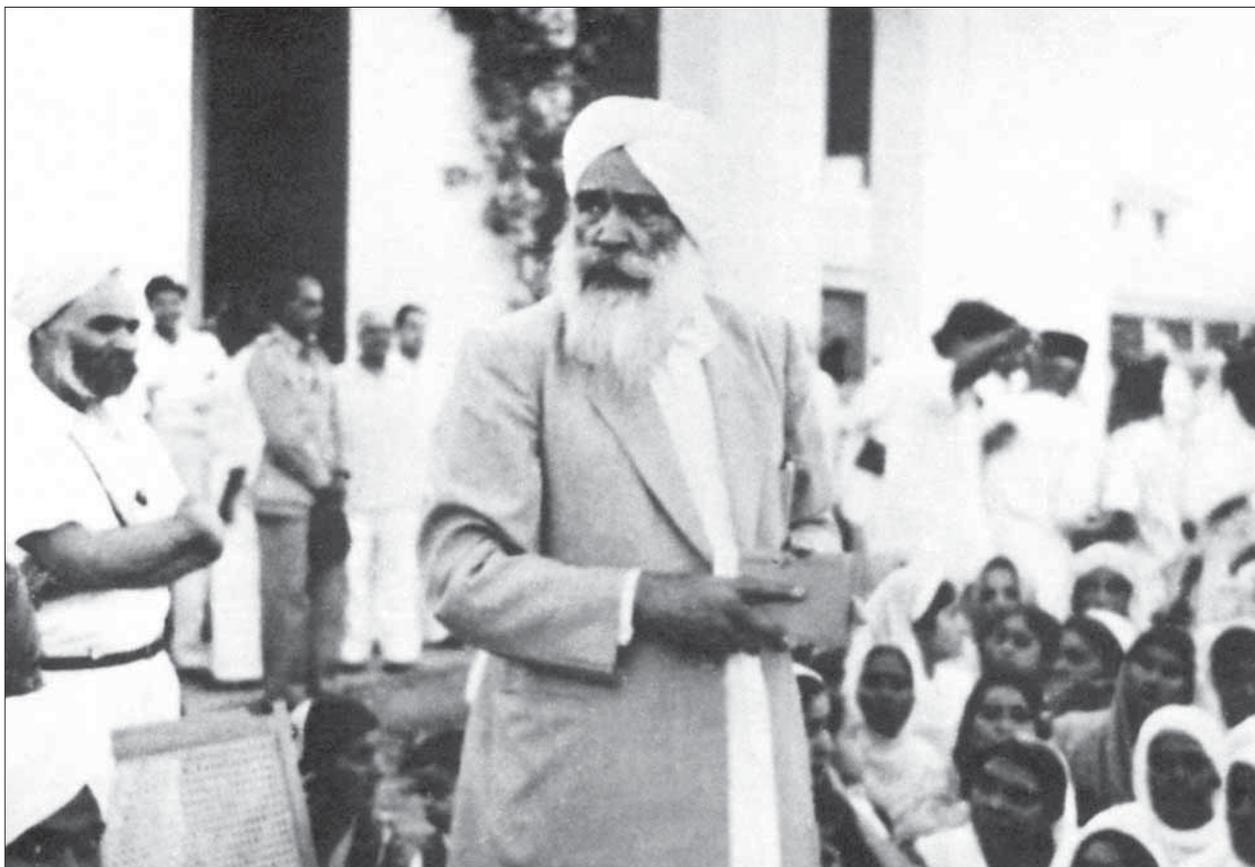
Sant Kirpal Singh

The Masters are not the monopoly of anyone, they come for everyone, not for one group of humanity or another. They give a knowledge which is beyond the senses, which is an ocean of intoxication – a mighty effulgence of bliss. This bliss is within each human being, but has been suppressed by the mind and the senses, and is therefore not enjoyed.

Sant Kirpal Singh

Leaving India

Sant Kirpal Singh's First WorldTour began on 31 May, 1955. He made short stop-overs in Bombay, Cairo, Geneva, and then spent twenty-four hours in London. He reached New York on 2 June, 1955.



Palam Airport, Delhi, Sant Kirpal Singh preparing to leave for His First World Tour, 31 May, 1955

When I left for America, many people had gathered here. I said that day that I was repeating the words of Christ, "I have yet many sheep to look after." I am not going. It is He who is taking me there for those who are in search of Him there. Everything is being arranged by itself for them. And this very thing happened. Before I reached, a number of them would see by themselves the form of Hazur (within) and also mine. They would see both the forms. When I reached there, a number of them said that they had been seeing me for about a year. O brothers, He does this!

People write, "We have heard that You have given an invaluable gift." O brothers, I did not give. It is He, the bestower, who gave. But hearing His glory the world is moving in this direction. Those people write, "We are very anxious that You should come here. We are very eagerly looking forward to Your visit."

This is His glory. The world is benefitting from the kindness of that perfect Master, Baba Sawan Singh, whom, excuse me, we have not appreciated. This is the only regret.

“You will travel all over the world, and
Your name will spread from one cor-
ner of the earth to the other.”

Baba Sawan Singh

Sant Kirpal Singh reached New York on 2 June and was then taken by train to Washington, D.C. where He gave a number of talks before proceeding to other stops: Louisville, Kentucky; Chicago, Illinois; Beaumont, Hollywood, Santa Barbara, San Jose, Oakland and San Francisco in California; Philadelphia, Pennsylvania; Lawnside, New Jersey; St. Petersburg, Florida; and Boston, Massachusetts. He returned to Washington, D.C. once again before leaving for England where He stayed in Sussex and London. He stopped in Berlin and Bonn in Germany on His way back to India.

On His First World Tour Sant Kirpal Singh gave daily meditation sittings, heart-to-heart talks, public discourses and private interviews to visitors. He spoke at churches, temples and lecture halls, and also appeared on television.

Right: Palam Airport, Delhi, Sant Kirpal Singh
boarding the plane on His departure from India, 31 May, 1955



Scenes from America

I have come to you as man to man. I am just as any of you are. Of course, each man has got the same privileges from God. I developed in a way that concerns my own Self. What I learned at the feet of my Master about my own Self, the real Self, I will put before you so that those who are seeking after Truth may find some guidance.

Sant Kirpal Singh



Sant Kirpal Singh with followers during the 1955 Tour in the United States



Sant Kirpal Singh talking to a group of disciples in California, 1955



Sant Kirpal Singh giving meditation instructions to a group of initiates in California, 1955

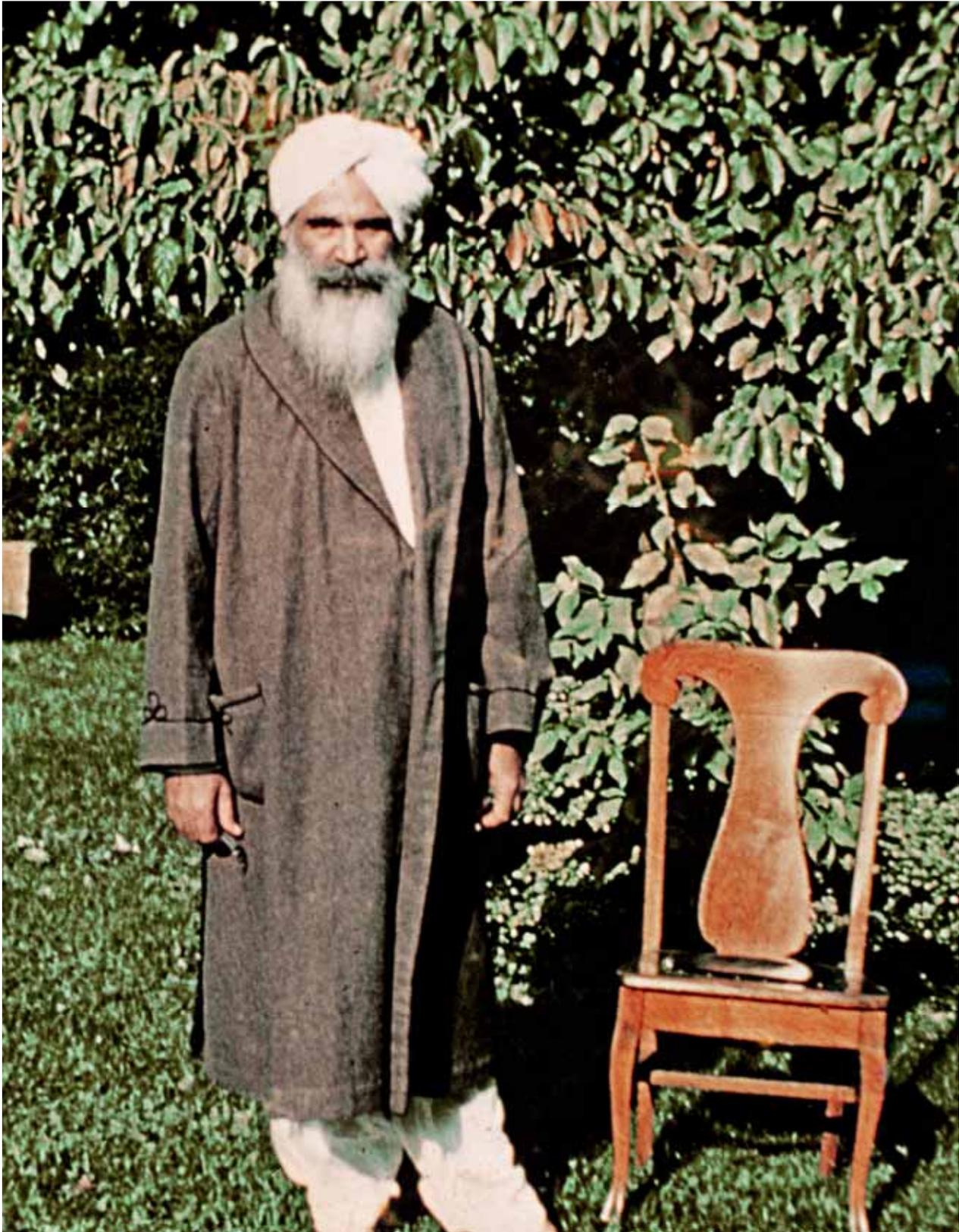
In the West, many intellectual people came to hear my talks, and not for one moment did I ever stop and wonder how they would receive my words; with great power I would emphasize the teachings.

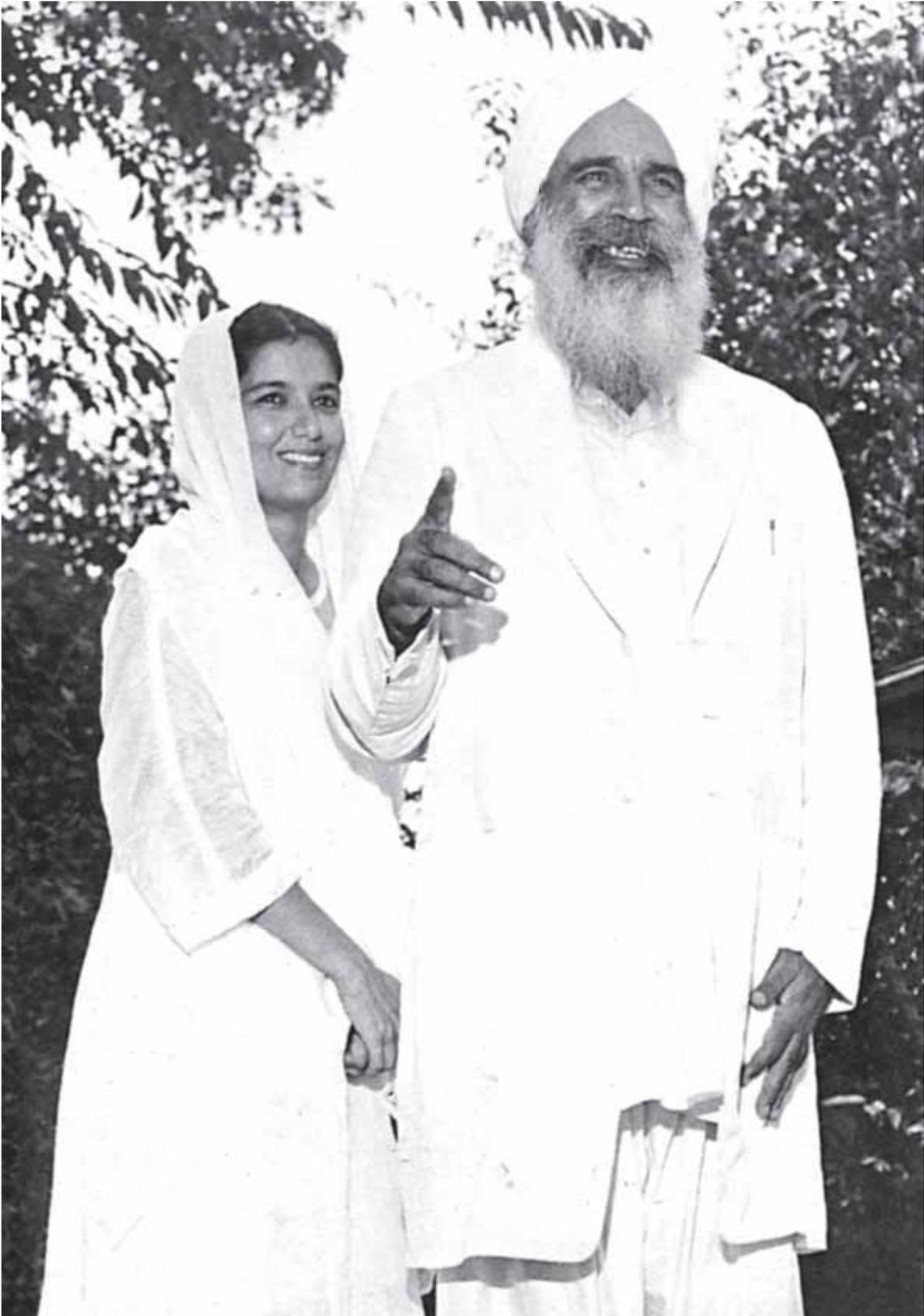
Sant Kirpal Singh

When I first went to America a scientist came up – he gave long talks, followed by long discussions - it took him over five hours. Then I questioned him – I had heard all that he said – I asked him, “You have been able to create energy, but have you been able to create an ounce of consciousness?” He said, “No.” He was right. Then I told him, “Well look here, two halves of a loaf can make one whole loaf; can a hundred fools together make one wise man?” He said, “No.” – “In the field of energy you have made so many inventions but nothing in the way of consciousness.” Then I further questioned him, “Have you analysed matter? What did you find?” – “There were elements,” he replied. Then I asked him, “Have you analysed the

elements?” – “Yes.” – “What did you find?” He said, “We found atoms.” Then I further questioned him, “Have you been able to analyse an atom?” – “Yes.” He said, “One circle was revolving, something going in a very fast way, round and round.” – “What did you find there?” – “Some sound.” You see? Now they have found light, too. Then he came round, you see. The people who were attending this discussion said he would never turn up the next day for initiation. He was the first man to turn up, and he got the highest experience. Then he invited me to his scientific association. I had to give a talk.

Sant Kirpal Singh, Chicago, 1955





Masters come to unite man to man.
They have only one goal before them: to know God and let
others know God – to love God and to love all humanity.
That is no business proposition, I tell you!

Sant Kirpal Singh

All my talks were given free, whereas usually some money is paid by the people attending the talks there – sometimes through collections during the talk, or through tickets purchased before the talk. When I had the collection basket removed, someone asked me if I did not want some money for myself, and I said, “No.” At the very first talk in U.S.A. (God and Man) a man (Russian) wanted to donate five thousand dollars. When I asked him why, he said that I had given a very wonderful talk and he wanted to subscribe to the work. I told him that it is a gift of God and as all gifts of nature are free, it should be given freely. Are any rights reserved for a Master’s words? There are no rights reserved on the words uttered by a true Master. When the people saw that all my talks were truly given free, they could not understand what I was after. I explained that this body is the temple of God, we have forgotten this, I have

come to revive that memory, so each one should return to their nature and know what they truly are.

The world today is full of pseudo masters so much so that the people are fed up with the very word “master.” Men are willing to sacrifice everything - their money, their possessions, just to see the Light of God. They are fed on hopes and promises and then they are told that they are not yet fit for the way. Ultimately, they find that those (so-called) “masters” are after material wealth like themselves; they lead the same life of the senses as themselves. Naturally this causes revulsion and the people say that masters are all a hoax. This is only an erroneous result of the sad experiences that they have had.

Left: Sant Kirpal Singh, Louisville-Kentucky, 1955



During my tours abroad, many talks were given in churches. When I gave references of the Bible people were surprised: “We, too, have read it but we have not caught the point”, they felt. Twelve or fourteen bishops were initiated. They do not permit one who belongs to another community to deliver a lecture in the church. But church authorities invited me. I gave 70 percent of my talks in churches. They welcomed me and said, “This teaching is given in the Bible, but we are not acquainted with that. Our Bible requires new interpretation.” One minister went as far as to say, “I have been in charge of a Presbyterian Church for forty years, but today for the first time I have understood what the Bible is telling me.” He came and bowed to me in front of everyone with tears in his eyes. I want to point out that all glory and praise be to those past Masters who have given us these teachings.

What is the greatest study of man? Is it theology? I would say no. Is it knowing the law of Blackstone and other great men who came in the past? Even then the answer will be no. Is it the study of works of men like Shakespeare, Milton, Dickens, Burns? No. Is it occultism or Buddhism or Christianity or Sikhism or any other social religion that we may study? Are such works the greatest aim of man’s study? Again I would say that the answer is no. Why? If you become conversant with all the scriptures left by the Masters, what do they speak of? “Man know thyself.” So, knowing man, both his outer and inner aspects, is the greatest study for us. The greatest study of man is man.

God does not reside in temples made of stone. When I mentioned this during a talk in England, a certain bishop stood up and said, “You have thrown an atom bomb on all our churchianity.” What a natural temple is this form, with the earth under foot and the sky overhead. And yet people are so attached to outer temples, forms, and formularies. Is any outer temple purer than others? If so then where do the others stand? If the same symbols of light and sound are kept in them all, then which is the best? In truth, the best place is that in which He Himself is sitting – and that is within this physical body.

Sant Kirpal Singh, USA, 1955

A magician came to a morning meditation sitting in Chicago during my first tour. He was a first class magician from Europe especially invited to America with the purpose to make me fail. He said, "You are going to give me a sitting, am I permitted to sit?" – "Yes, come on." I gave a sitting. He was sitting at the side exerting all his work against me. Nothing happened, but he in return fell down, headlong down, unconscious. They had to revive him in my arms, put him into bed and solace him. "Well, never mind, you will be all right. Don't worry." Reaction was there. When a wave comes and hits a stone wall, the wave will recede. If there is sand there, then that wave will permeate. So as a reaction, he fell down unconscious. He was a follower of the other party, especially engaged for that purpose. I treated him, giving him medicine so that he would be all right. Then he said to the whole gathering over there, "I have seen for the first time the love of Christ. What I was being told was all wrong." He passed away. His wife sends me letters even now.

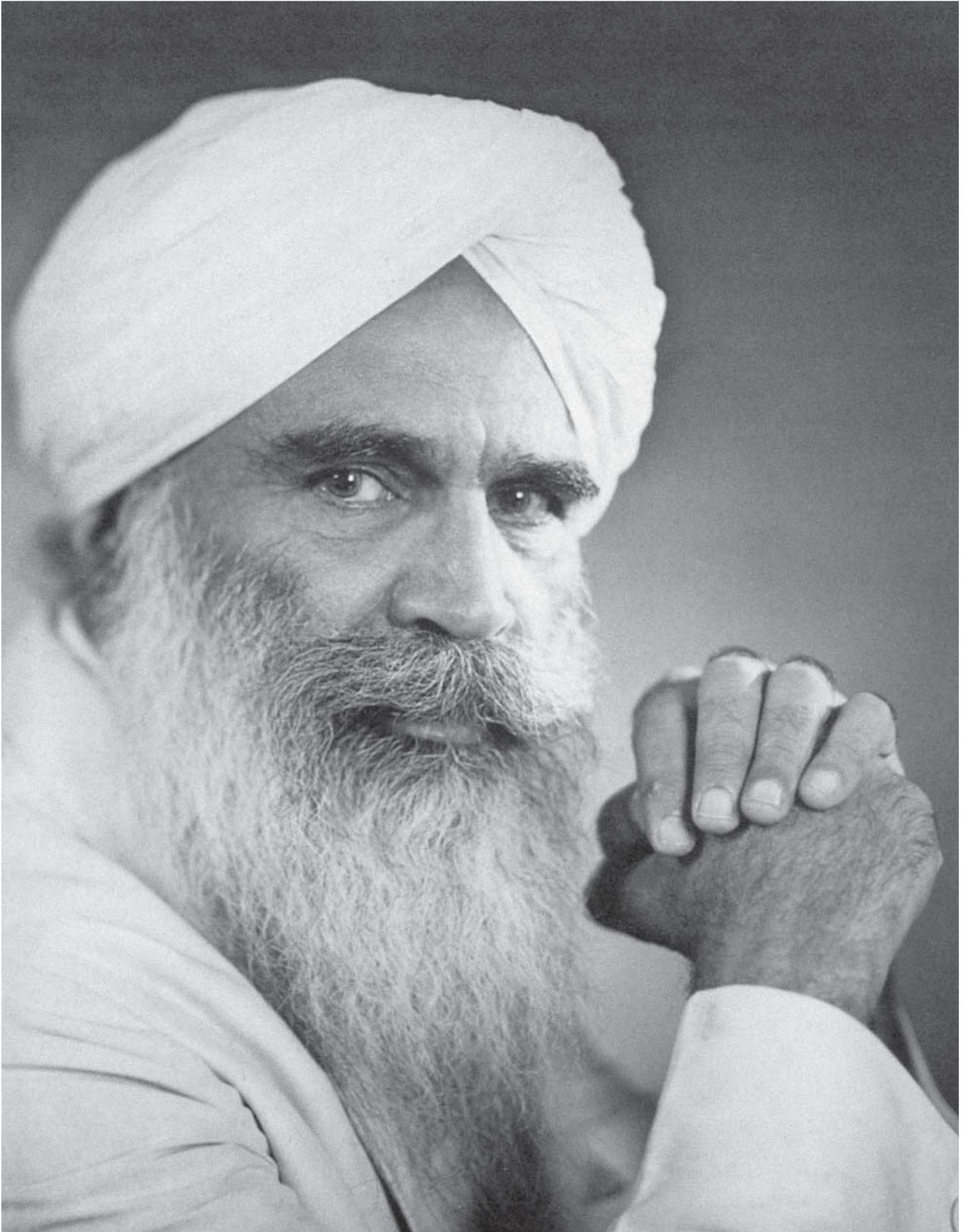
When I was in Washington a meeting was arranged with the avowed purpose of representing the viewpoint of both East and West. They chose me as a representative of the East and one representative was nominated for the West, who had to come from France. Unfortunately he did not arrive in time and so they said to me, "All right, we leave the representation of both East and West to You." I told them that people say that "East is East and West is West and the two shall never meet." But I said, that this was our distinction, for we had made East and West. There was in fact neither East nor West. God made one creation. All the countries are so many rooms in the house of our Father. The aeroplanes have annihilated all distances. If we fly today from here we reach England the next day and on the third day we are in America. So we all live in the house of our Father.

I was in Los Angeles for a few days, and there a blind doctor came for a meditation sitting. The blind people also have Light; it is but a matter of inversion. After the sitting he admitted, "Yes, I see Light." So that Light is within all men.



Sant Kirpal Singh, USA, 1955

I have received one letter; it is with me. I got it when I returned from America. An instance of the time of Hazur in 1934 is mentioned there. A lady wrote: "Kirpal Singh met me in Chicago city in 1934. I was carrying some fruit. He took some fruit, ate it, and disappeared with the basket." This lady inquired by correspondence from every place what that was. She could not make out. I wrote her, "This is not a new thing. That Power materializes and also becomes Word made Flesh and also stays hidden." It is not a new thing, this is not a miracle, but these are the signs of the competent Master.



I had an experience once when I went to America. I was called to be on television. When my name went round like wildfire in the United States, some of the heads of the religions sat together and said they would defeat me. They called me on this television show without informing me that anybody else would be on.

There was a round table. Four or five people entered and I greeted them, "All right, how do you do. I'm glad to meet you. Thank you so much, sit down." One was a Jew, another was a Roman Catholic, one was a Protestant, one was something else, and one was the head of a newspaper. "I hope you won't mind," one of them said, "if we have something to ask?" – "No, you're most welcome to ask any questions."

The television programme started and then all of them, one, two, three, all of them put questions. I re-

plied. "Anything more?" Then again they asked further questions to which I replied. Third time around only two or three remained. They put more questions and I replied. It was a round table, you see; underneath they were passing messages. "Put him some more questions", giving signals with their legs, with their feet. Then the last question of all, "How do we know that we have known God?" – "How do we know that we have known God?" I told them, "When you have got pain in your stomach, how do you know?" They shook heads and said, "You are right."

Basic teachings are the same. Truth is one. That school is all right, that religion is all right that turns out a perfect man.

Germany

On His way back to India Sant Kirpal Singh stopped in Berlin and Bonn where He gave several talks

My first Western tour was for four or five months only, and in this short time there was a grand awakening all over the Western hemisphere. There was a genuine surge of seeking for Truth, and when they got it, there was more respect for what they had been given.

Sant Kirpal Singh

Sincere seekers will find that all will be arranged and made possible without them doing anything. Even before I arrived in America, there were people who knew nothing about me but who were seeing the Master's form and also Baba Sawan Singh Ji within. When they saw me physically they told me that they had been seeing me within for months, and some for a year or more. Brothers, it is all His work, not mine. During my first world tour, on the way back to India, I agreed to pay an unarranged impromptu visit to Germany. Someone who was accompanying me remarked, "But how will those people recognize you, for they have never seen you? In the other countries at least the programme was prepared. Even if they

recognize you by your clothes, how will You know them?" I replied, "He who is sending me there will make all the arrangements – why should I worry? He Himself will arrange all to receive me." When the plane landed in Germany there was a small crowd awaiting me, and each person had a rose in his hand. I said, "You see, there is my reception." They came running toward us, asking about the luggage and telling us that the cars were ready and waiting. So He Himself does His own work. The commission comes from the Lord and He works through whomsoever He chooses, be it one or thousands.

Sant Kirpal Singh in Berlin, 21 October, 1955







India 1956 – 1963

Master was very
gracious whenever He
was on tour.

Harbhajan Singh



Whenever people praised Him, Sant Kirpal Singh always said, "No, this is not my work, it is the work of my Master." If somebody asked Him to give him His Grace, to help him to come out of his problems, Master always said, "Hazur will bless you!" Even if people asked ten times, twenty times, Master's answer was always, "He will bless you, don't worry!" Sometimes some non-initiate or some religious persons came to Him. They also wanted to praise Him and wanted to bow down before Him, but Master bowed down before them. So He was the loving friend of everyone. He who saw Him liked Him. He was the friend of the poor and destitute. He was the pride of many, many who could understand Him, who could love Him. For those who could understand Him, He did everything. Not only one or two times, He always helped them, out of love – the matter that is finished out of love, is settled for ever.

Harbhajan Singh

Travelling In India

Sant Kirpal Singh was very gracious whenever He was on tour. Wherever He went He created some incidences.



Sant Kirpal Singh visiting an Indian village

On every tour Sant Kirpal Singh gave something in certain homes. You know God fulfills the demands. The demand and supply method is eternal. Where one soul yearns for it, there He gives. And He does everything according to the natural law. He does not do anything that is not in accordance with the natural law. So wherever He went, He did something. It also happens that people who were not initiated, who

came in contact with Him at any time during their life, who only saw Him for a moment, or had a little talk with Him – when they leave their body they say, “Sant Kirpal Singh has come and we are ready to go.” Even if this contact was for a very short time, it was a contact from eye to eye, from soul to soul, and that has a deep effect.



Sant Kirpal Singh holding Satsang

On the footsteps of the hills close to Kiratpur in Punjab, there is one lonely little village where only few persons live. Among those was a poor old couple, all alone. Both were initiated by the Master. The woman became very receptive to the Master. When she went inside she felt that she had to do something for the Master. Although she was very old, too old even to walk, she said, "I must do

something!" So she used to go very slowly picking up little branches from the trees. She sold them and saved the money for the Master. She said to her husband, "No, we will not touch it, it is for the Master!"

They had one cow. She was sure that Master would once come to their house, although the people said, "How will Master come here? In such a village He can-



Sant Kirpal Singh, India 1962



Sant Kirpal Singh with disciples, India 1962

not come, even a car cannot come here!” But she never listened to their arguments. She was sure Master would come; He had promised her to come. So she used to collect each day some butter for the Master and put it in a very safe custody. She wrapped it up in rags just to keep off the mice and rats, as they were too poor and had nothing to lock it in.

One day, Master came by and asked the driver to go that way. The driver replied, “Master, the car cannot go there, the road is very bad. It is very bumpy and rough. People always go on foot.” Master replied, “You do not have to go, the car has to go, don’t worry for it!”

When Master arrived there, He immediately took out a knife from His pocket and said, “Mother, where is the butter?” She took it out of the dirty blankets,

and Master was very happy to take it. He put some of it into His mouth. Then she gave Him the money, “Master, it is Your money!” It was twenty rupees, very little money. She had earned it in maybe one month or more. Every day she had got some coins, and Master loved her very much. Master said to her, “Now you need not work any more.” Master gave her some money, “This amount of money will come to you regularly every month. This will be sufficient. Now you only meditate. You are accepted, what more do you want?”

If Master says that you are accepted – then what more is needed? So these are very beautiful things from His life.

Harbhajan Singh





O dear soul, awake, why
Sleep now?
It is time to awake!
See the sun has arisen
The dark night has passed
Determine your life and
Come back
Nothing belongs to you
Within this world.
Start for there from where
You came.
Pick up all and live there.
Your house where you have
To live forever is very strong.

Kabir

My Master Kirpal

To meet a competent Master is very difficult but it is a blessing

How I became close with You, only You know Yourself. This time
I need Your protection and grace, since You appear with favour.

Dr. Harbhajan Singh

Either the disciple meets the Master or the Master meets the disciple. Master is that Power which gives His glimpse on the very first sight. He will definitely give you something. His contact is so gracious. He reminds us of our Home and our purpose of human life or He tries to remove some problems which hinder the way. He softens the way, He knows how to bring this

Dr. Harbhajan Singh tells about his search: "God Himself took pity on me. He made my contact with the gracious Master, the giver of happiness.

I could meet the Master after a long search of 25 years. Though He even used to come to my city, so close to me, I never knew that He was the Master. I always

child back again to the lap of his Father. He knows each and everything. The time factor is there; this time factor depends on our delayed growth. We are grown up from outside, but we are not grown up from within, that is why we are sometimes delayed.

prayed for Him, He should come to me or I should come in contact with Him.

When I was a boy of 16 years, He appeared to me the very day when a very big problem came into my life, and that turned my angle of vision."



Dr. Harbhajan Singh greeting his beloved Master Sant Kirpal Singh, October 1973



Dr. Harbhajan Singh at the age of fourteen

Before Initiation

When I was child, You came in my dream,
Looking at star and moon,
I witnessed Thee in serene.
I never thought am I dreaded or alone,
Though annoyed with the red¹ and the green.²

Always liked the white³ and yellow,⁴
Know, both live beyond death and gallow.

- 1) Colour of gods and goddesses
- 2) Colour of negative power
- 3) Colour of the Saints
- 4) Colour of the Saints

You knew white can come in white and hide,¹
You took the yellow for my guide.

Started to think for Thee,
You dwelt into white and white.
When saw, I fell on knee,²
You disappeared slowly out of sight.

This way You blessed me yearning and learning,
I was illiterate, never knew how to pen.
But I knew that You blessed me for serving,
Now know not much, where happened and when.

Throughout my life took I You as my Father,³
I respected him⁴ much, but never bow and bother.
Wanted me to divert, which never I could,
Through Your Grace, You know, never I would.

She⁵ loved me very much, I loved her because of You,
You knew the reason and You blessed her, too.
When good mother wishes in the sky,
Mother's love for child, who can deny?
Such mother is blessed before the son;⁶
Father, son, happy, and concerns to none.

1) If one colour mixes with the same colour, you can no more differentiate.
Then with Golden Light the disciple proceeds further. Golden Light within is
a special Grace of the Master when Master also appears in Golden Light.

2) Surrendered

3) Master

4) Physical father

5) My mother

6) This relates to an experience of the author with his mother

With Kal

A time came when I met the disturbed life.
I felt awful, unrest, and still did not show,
It meant, observed, I have to be more nice.
I felt, with Master I have taken a vow.

It was only with Kal and me,
I could withstand and wanted help of Thee,
Kal appeared with different harp every day,
His sword of strength got sharp every day.

Blessed is the place, You met me there,
Now I bow down, You met me, where.
Appeared You there in the physical form,
Never knew that You had such a charm.

Next night, he attacked me in a bigger way,
He never knew that I got the power other day.
I caught him of his hairy and bony hand,
He started crying and could not withstand.

I kept him holding whole the night,
He kept on begging for his astral flight.
At last I bowed down before You
And asked for Your opinion,
I told him, "My Master can forgive,
If you accept our union."

He accepted and said,
"Even my children will never come."
He looked below, felt shame and shun.
God's work no power can still,
He, who knows, surrenders to His will.

Thereafter knew I that lion¹ also needs a den,²
Started I searching Thee there and then.
Went I to lot, but could not see and bow,
Overnight You helped me the reason to know.

As knew I the great difference of day and night,
This is what I observed with single sight.
No one could withstand in my eyes,
Dared they not to tell the Truth because of lies.

At once I left them and came back home,
Still never I thought am I alone.
Twelve years passed, but my yearning stood fast,
Said I, here He is not, He manifests wide and vast.

1) Masterpower
2) Physical body



Sant Kirpal Singh, 1961

Meeting Him Again

One day I got afraid of the thief,
I could not do other than cry of the belief.
Went out of the room I for fresh air,
Bolted I, went in fresh and fair.

Soon I saw the light in my room,
Who put light on, put me in gloom?
Soon I saw the bolt unbolting itself,
To my surprise, I felt unholding myself.

Soon I saw the one who came to me before,
To whom ever I respect and adore.

My joy knew no bound,
Attention fixed and forgot all around.
This day I knew He can materialize and manifest,
Through which keeps He the belief of child, in fact.
One time, out of separation, said I, 'There is no God.'
Holding my arm He said, 'Where is no Lord?'

Let this night be as long as million years,
So may not suffer with separation, yearning, and fears.
Never I would withstand in His eye,
Attention moved down as water on plastic dye.

Me asked He to look upward, I did so,
Seeing into Gracious eyes, I bid so.
Within a moment He took me to my ailing wife,
Holding her hand He told, 'She is life of my life.'

'I have given you a very good companion,
She will work as my champion.'
Said He, 'I owe to do a lot for her,
Still have not done a dot for her.'

He gave me His stay and way,
I thought to be there the very next day.
Soon looked He at me and knew my wish:
'God comes Himself' – as ocean¹ lives in fish.²

1) God
2) Soul

My yearning to meet Him grew more and more,
Six months passed like thousand years.
His order bound me more and sure,
Though I heard His competency with open ears.

His Excellency passed by, I never knew,
Knew I, then asked for me His view.
This gentleman surprised me very much,
When heard I that you be there as such. Physically never He knew
me and never I did,
Thought reflected in me and could I bid.
In His appearance I even could know His name,
Sitting among thousands I saw Him same.

How can I forget such a Master?
I felt, I owe much to such a Master.
He sweetly told to come near to Him,
I obeyed and thought, who can be dear to Him?

I saw in His eyes the surging waves of love,
Making Satsang He kept seeing and I felt above.
My eyes were full of tears flowing,
Competency of Kabir kept the heart glowing.
Satsang finished I saw eye to eye again,
Pledged I before Him, for Him I never die again.

Looking in my eyes, He said, 'I saw you anywhere',
Looking into His eyes, bowed I, 'You manifest everywhere.'
Thereafter realized I, there is no tongue and no thought,
Wondered I over His Grace as how am I caught.

I requested Him to bless me for initiation.
He told me, 'Why you stress me for initiation,
Did I not initiate you alone?
My house is a temple and your Father's home.'

He promised to initiate physically and He did.
I went on seeing Him but could not close the lid.
I was the only one who could not satisfy,
The reason was that for Him I did never justify.

Started I cursing my fate and luck,
For me His single glance could do much above much.
He learnt me what nobody could learn,
He helped me to turn, turn and return.

After six months He initiated my wife,
Knew I, He told that 'She is life of my life.'
While above body-consciousness she saw Nanak and Kabir,
Master holding the bucket releasing the rope on a well.
Bucket, rope, both rusty. She looked far and near.
'Your Guru-Bhakti¹ and Guru-Seva² pending,
For They³ dwell.'

1) Self-surrenderance
2) Selfless service
3) Guru Nanak and Kabir

My Master

My religion is Kirpal, my caste is Kirpal,
My Master is Kirpal, the Master of all.
To whom I bowed forever,
Love and respect I showed forever.
Since He blessed me with a single glance,
In the sanctuary of heart He ever romance.
His way of love never could I mention,
Better not, because mere it brings me tension.
Let the water pass and pass without sounds,
Disturbed water resounds and resounds.
The way of love is neither sung nor spoken,
For me His fear and respect a sign of token.
I owe, will I never do so,
Ask others only to beg and bow.
See Him I and keeps He me beside,
Ever He live and ever reside.

Dr. Harbhajan Singh



Living And Doing For Him

At the time of the Master, there existed already an Ashram in Amritsar. Dr. Harbhajan Singh and his wife Surinder Kaur, living in Nag Kalan near Amritsar, started to work at the Amritsar-Centre right from the beginning.

Since we got initiation, we could only find one thing – that Master is everything for us, we are born for the Master, we will work for the Master and we will die for the Master. That is our purpose of human life and we both settled it. My wife and myself worked very close to each other, and there were many experiences and incidences which showed that this Power now working in the world is the Godpower Himself.

Many incidences happened near the Amritsar-Centre. Master often called me to tell something, and many of those incidences were fully recorded while Master was sitting in the Satsang. Once I said, “This Power which is sitting before you is not merely a Master, He is the Almighty Power.” As Master says in one Sat Sandesh (monthly magazine) that Kabir is the Father of spirituality, so like Him our Master was not a simple Saint – He had travelled through all the planes and had gone right up to His Home. And from that Home He could govern the whole situation of the world. That was His power, and very few people could understand. But He gave us this right understanding right from the beginning.

If we started to do anything for the development of His Mission, we did it even without getting any prior permission. If you work for the betterment of humanity, for the upliftment of His Mission, then you should start it in His name. If you do anything in His name, then this Power is already there, you need not worry for it.

I tell only about those things which were confirmed by the Master. All those experiences were fully confirmed by the Master, and this gave us so much vibration that the following day without any reason we used to go to Master. We never knew when to go to

the Master, we never fixed the time. We could only fix it, when it was beyond our control. Sometimes this vibration became so strong that it was continuously there without break. Then we had no choice than to go to the Master.

Once we decided to arrange for meditation for those who were working for Master. So people from the surroundings of Amritsar used to get together in the Ashram at night-time. We were hardly attending this regular meditation for a week's time – my wife used to rise above the body-consciousness – when Master started to show her about the past Masters and their problems. She was shown how they could get rid of those problems, how those Masters were benefitted right from the Almighty God, and Master showed her that this Almighty Power was hidden to so many Saints in Golden Age, Silver Age, and Copper Age and that the Iron Age is the only Age where the Almighty Power shows Himself. These were very blessed moments when people used to hear a lot of things about the previous Masters and how they overcame those problems.



Dr. Harbhajan Singh and his wife
Surinder Kaur, Nag Kalan near Amritsar



Sant Kirpal Singh, India 1962

At that time there were lots of problems in the Amritsar-Centre. There was nobody to check it, and whenever Master came, He always solved problems from one person to another. He didn't make much Satsang, but He was busy in deciding all those problems. Once, when Master came to Amritsar the third time, I had gone for some work in my village. During

my absence all who were in the Ashram decided that one person should be chosen to handle all the affairs of the Ashram. Actually there was one person, but he could not handle all those problems, because he himself was full of little problems. So Master warned him many times to get rid of those problems, but ultimately all people said to Master that they wanted one

person to handle all the problems and to take care of everything.

So Master said, "Tell me any person you want to select." So unanimously all people mentioned my name there, saying, "He is a person who after getting initiation has always been fully attentiveteto the cause of the Master. He comes most of the time to the Ashram and he also spends money for this purpose." So Master said, "Okay, show me this man whom you are supporting unanimously." Then I came there. After this talk Master said, "They want you to be the president of this Ashram. Do you also want it?" I said, "Master, what is Your opinion?" Master said, "I am

I said, "Master, I want to hear only Your voice." Master was happy and wrote ...

also with the Sangat, with all disciples." Then I said, "Master, I want to work, I really want to work. If You want, then I must accept it." So Master was very happy, because I never hesitated, I never said, "Master, I don't have time", though I was very busy in my work – I was holding the hospital, I was running the dispensary there, lots of people used to come to me, but still there was much time for the cause of the Master. Because I worked whole the day and in the evening I used to be free for the Mission of the Master. Three or four hours I used to spend for His cause.

So then Master selected another person as my secretary. Master said, "You can select some more persons to work with you." Later on I thought that it is not an easy job to have some load on the shoulders – we should get some guarantee from the Master, too. It was summer season, and Master was resting on the roof of the house. I took the secretary with me and said, "We want to go to the Master for a talk. It is our mutual interest, we should go there. I do not know what is to be spoken with Master, it will be only decided when Master will allow us to speak. And what to speak, that depends upon His own sweet will. But something is compelling me to go to Master."

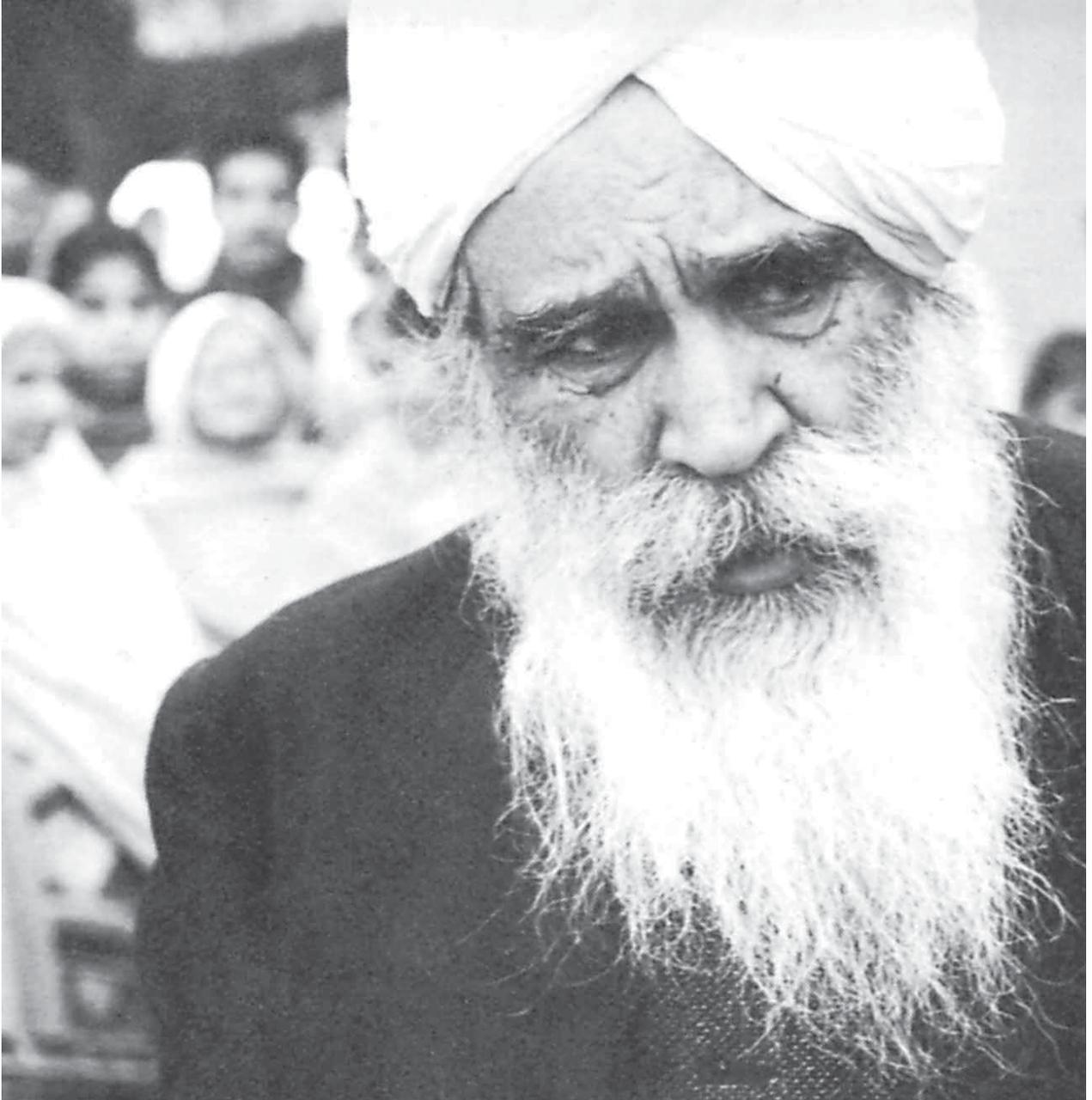
So when we went to Him, I said, "Master, I have one question." Master said, "Tell me." I said, "Master, a

lot of people came here – there was one president before me, and he is now no more. Beforehand there was one who also went away. Before him there was also one who couldn't stay here. What was the problem, why did they go? Why could they not stay here?" Master said, "It was only the problem with their ego." I asked Master, "If the same thing has to come to us, then I resign right from today. I don't want to work on this behalf." Master said, "You say about yourself." I said, "No Master, we both are selected for this cause." Master said, "I tell you, you tell about yourself." I said, "Master, if I have to be affected by this ego, I may be allowed to leave this post at once. I cannot work – I must not work." Then Master was very happy. Master put His hand up and said, "No, this ego will not come to you, don't worry!" Along with these words some vibration, some charging came, and that is still working because these were the words of the Master.

A change was brought into the Satsang when we started to use a tape recorder. I said, "Master, I want to hear only Your voice." Master was happy and wrote a letter to me. He sent one tape recorder, and we paid for it.

It was the first time in Amritsar that I brought this tape recorder, and those persons who wanted to make their own play, they didn't like the tape. It showed their interest in the Master. So some withdrew from the Satsang saying, "It is not nice." I said, "Let it be not nice, but it is written in the holy scriptures, and it is spoken by the Master." So some complaints like this came up, and these complaints went to Master. Master, however, advocated for me, and later on He said, "The Doctor is in the right condition, because he directs each and every person right to me and does not keep anyone up to himself."

Harbhajan Singh



Sant Kirpal Singh, India

Once when Master came back from a tour to Bombay, His car met an accident on the way, and Master came to the Delhi Ashram by taxi.

The same day in the evening, Master appeared to us in Nag Kalan at that place which we later developed as His room. The cuffs and collar of Master's shirt were dirty and the turban was loose. Soon Master disappeared.

Surprised to the utmost, we could not know whether Master had manifested or had come physically. Our whole house was filled with a smell like that of roses and jasmine. Immediately we took the car, and early in the morning we reached the Ashram in Delhi. When we came out of the car, Master saw us, and He told the Sangat who was sitting there, "Today's Satsang is finished. Now go back, I'm very tired. I came here very late and have still to change my clothes."

To our great surprise Master was wearing the same clothes: His cuff was dirty, the collar was broken and a piece of His turban was hanging off.

Then He had a heart-to-heart talk with some disciples. I said, "Master, we wanted to tell You something." But since these persons were there, Master said, "No, don't speak." So throughout our life we have never told this experience to Master again.

Harbhajan Singh

World Fellowship Of Religions

Sant Kirpal Singh was elected President of the World Fellowship of Religions (WFR) in 1957

The WFR was brought into being in 1957 and held its initial Conference the same year in Delhi. Four World Conferences were held in India and several regional conferences in Persia, France and Germany followed. For the first time, these conferences brought most of the world's religious leaders together at one table. At least they found out that the essence of all religions is one and the same: to bind us back to our initial source.

February 1960, Calcutta

Extract from a speech given by Sant Kirpal Singh on the occasion of the second World Conference of the WFR

It is indeed a pleasure to see that we are gathered together once again, and that so many religious and spiritual leaders are meeting together for the uplift of man's soul, a task which has been taken up in this way in India for many a long year. If you examine India's past, you will find that such activities are not new to this land. Even in the days when there were no means of transport, when people had to travel on foot and face every imaginable hardship, religious leaders went forth from India carrying the torch of Truth to other lands, while those from neighboring countries came to this cradle of religions to know more about its rich heritage.

Tradition holds that the great Rishi Ved Vyas, the distinguished poet of the epic Mahabharata, went to meet Ratu Zarathustra, the Persian Sage. Guru Nanak, in later times, undertook four udais – or longer

journeys – each covering many years, not only to the various parts of India, but to neighboring countries like Arabia, Ceylon, Burma and China. Again, historical records reveal that such intercommunication was greatly encouraged by kings like Kharwal, Ashoka, Samudragupta, Harsha Vardhan and Akbar, who organized religious conferences in their own peculiar ways.

Religion has always occupied the primary place in man's life and our enlightened thinkers of today are at length beginning to realize its importance. It is in accordance with what he believes that man shapes and moulds himself and society, and gives a meaning to life. Rob him of his faith and he is nothing. As the saying goes, "It is only a little philosophy that inclineth a man's mind to atheism, but depth in philosophy bringeth man's mind back to religion."



Sant Kirpal Singh, 1959

True religion enfolds a knowledge that goes far beyond logic and reason. To receive this knowledge we must have the mind of a child, not that of a logician or a scholar. It was to discover this knowledge that the Saints perfected themselves, and, having attained it, turned to impart it to their fellows, leading them to a higher and higher destiny. And thus religion entered into the life of man, and became a vital force.

But the time, if it can bring progress, can also bring retrogression. The passing of years may make man forget his initial goal and lower his virtues and morals. He may even begin to identify life with the physical body, and religion may seem to vanish. But Master Souls appear upon the scene, from age to age, to revive the forgotten ideal and to show man the right way. If we examine the roots of the word 'religion' we see that it comprises two elements: 're'

meaning 'back' and 'ligio' meaning 'to bind'. Religion is, by its very meaning, a method of binding us back to our initial source. And the more one analyses it, the more one sees that religion has two aspects: the inner and practical aspect which seeks communion within, and the outer or theoretical aspect which tries to mould man's life in the world in accordance with his goal. The former or mystical aspect you will find to be common to all religions, for the inner reality is always the same. The other aspect, the ethical or outer aspect, alone varies from people to people in conformity with the conditions of outer life, differing from place to place, society to society, and calling forth a varying orientation. It is the first aspect that gives meaning to the second, and it is on this inner unity of life that all great Saints and teacher have based their message.

February 1965, Delhi

Extract from a speech given by Sant Kirpal Singh on the occasion of the third World Conference of the WFR

With the yardstick of love with us, the very essence of God's character, let us probe our hearts. Is our life an efflorescence of God's love? Are we ready to serve one another with love? Do we keep our hearts open to the healthy influences coming from outside? Are we patient and tolerant towards those who differ from us? Are our minds co-extensive with the creation of God and ready to embrace the totality of His being? Do we bleed inwardly at the sight of the down-trodden and the depressed? Do the distresses of others distress us? Do we pray for the sick and suffering humanity?

If we do not do any of these things, we are yet far removed from God and from religion, no matter how loud we may be in our talk and pious in our platitudes and pompous in our proclamations. With all our inner craving for peace, we have failed and failed hopelessly to serve the cause of God's peace on earth. Ends and means are interlocked things and cannot be separated from each other. We cannot have peace so long as we try to achieve it with war-like means and with the weapons of destruction and extinction. With the germs of hatred in our hearts, racial and colour bars rankling within us, thoughts of political domination and economic exploitation surging in our blood-stream, we are working for wrecking the social structure which we have so strenuously built and not for peace, unless it be peace of the grave; but certainly not for a living peace born of mutual love and respect, trust and concord that may go to ameliorate mankind and transform this earth into a paradise which we so fervently pray for and preach from pulpits and platforms and yet, as we proceed, it recedes away into the distant horizon.

Where then lies the remedy? Is the disease past all cure? No, it is not so. Life and Light of God are still there to help and guide us in the wilderness.

Every religion has, of necessity, a three-fold aspect:

first, the traditional, comprising myths and legends for the lay brethren; secondly, the philosophical treatises based on reason to satisfy the hunger of the intelligentsia, concerned more with the why and wherefore of things than anything else, with great stress on theory of the subject and emphasis on ethical development which is so very necessary for spiritual growth; and thirdly, the esoteric part, the central core in every religion, meant for the chosen few, the genuine seekers after truth.

The last part deals with the mystic personal experiences of the founders of all religions and other advanced souls. It is this part, called mysticism, the core of all religions, that has to be sifted, enshrined in the heart for practice and experience. These inner experiences of all the sages and seers from time immemorial are the same irrespective of the religio-social orders to which they belonged and deal in the main with the Light and Life of God – no matter at what level and the methods and means for achieving direct results are also similar.

Thus we have seen that Life and Light of God constitute the only common ground at which all religions do meet and if we could take hold of these saving lifelines, we can become live centres of spirituality, no matter to what religion we owe our allegiance for the fulfilment of our social needs and the development of our moral well-being.

June 1967, Teheran

Extract of a message sent by Sant Kirpal Singh to be read out on the occasion of the regional conference of the WFR

We would do well to pause for a moment and ponder over the chaotic conditions that generally prevail



Sant Kirpal Singh with a group of delegates who attended the World Religion Conference in Delhi, 1965

in spite of our loud professions in the cause of lofty ideals and heated protestations against injustice, tyranny and oppression by man against man, section against section, disrupting the social life of the country and endangering peaceful coexistence among the peoples of the world.

Man by nature is a selfish being and because of this he ever lives in a state of fear and willy nilly finds himself involved in strife; strife of one against all and all against one, for he is not prepared to reconcile himself with the idea that he is just a member, but not an isolated member, in the one great family of man; springing from one supreme source – the Father God

of all of us. The real cause of the social malaise, however, lies far deep in the human mind, too deep for the surgical lancet to reach and the scientist's shells and missiles to destroy. The state administrations may, to a certain extent, by means of legislative measures and executive fiats and with the help of the police and the army, control the physical movements of their subjects; but they cannot wash and purify the feelings and emotions of the people nor can they correct their understanding and set right their thoughts. It is from the abundance of heart that all our actions spring. Unless we get a correct lead in the values of life, the higher spiritual values I mean, we cannot think and act correctly.

The aim of the World Fellowship of Religion is to bring all children of God together while remaining in their religion.

Sant Kirpal Singh

God made man and man made religions as the means of uniting himself with God. Each religion has an essential truth at its core for otherwise no religion can endure for long. But the basic religious truths have now become encrusted with the dust of ages and lie buried under the dead-weight of verbiage encased in the archaic language of the time and of the people who lived in different times and different climes in ages past, with ethnic traditions all their own, quite different from those prevailing today. Yet with all these diversities in linguistic trappings, the mass symbolisms we see around us, the essentials they reveal are alike, if we but know how to decipher them correctly.

It is with this object that the World Fellowship of Religions has come into being so that the representatives of different religions may have some common forum to sit together, shoulder to shoulder, in an honest attempt to understand the unities of human life in the ever-revolving panorama of apparently diverse forms and modes of life and thoughts that are surreptitiously eating into the very vitals of the social order in which we are.

Next, we come to the core of the teachings as given by all the world teachers: Zoroaster, Vedic Rishis, Moses, Buddha, Mahavira, Shankara, Christ, Mohammed, Kabir and Nanak. All agree as to the nature of the Godhead. Absolute God is an abstraction, something imageless which no one has seen and no one can ever see. Then there is the God-into-expression Power and it has variously been described by the sages and seers as the Father of Lights, Nooranala Noor,

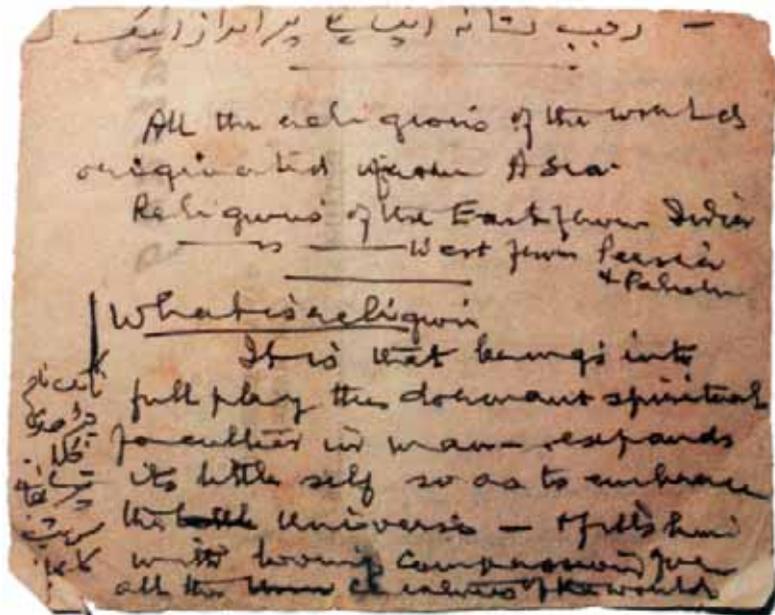
Swayam Jyoti, speaking in the midst of “thunder and lightening,” coming from above, as Akashvani or Bang-i-Asmani, Saut or Kalam-i-Qadeem, Sruti or Sarosha, Naam or Naad, Music of the Spheres and so on. These are not mere figurative words, as many may be prone to take them for, but essentially true in character. The founders of all the religions gave a direct contact of the Light and Sound of God to their innermost circle of disciples and enjoined them to develop the same, so as to become true momins in the real sense of the word.

All the religions agree that Life, Light and Love are the three phases of the Supreme Source of all that exists. These essential attributes of the Divinity that is One, though designated differently by the prophets and peoples of the world, are also wrought in the very pattern of every sentient being. It is in this vast ocean of Love, Light and Life that we live, have our very being and move about and yet, strange as it may seem, like the proverbial fish in water, we do not know this truth and much less practise it in our daily life and hence the endless fear, helplessness and misery that we see around us in the world, inspite of all our laudable efforts and sincere strivings to get rid of them. Love is the only touch-stone wherewith we can measure the understanding of the twin principles of Life and Light in us and how far we have travelled on the path of self-knowledge and God-knowledge. God is love, the soul in man is a spark of that love, and again is the link between God and man on the one hand and man and God’s creation on the other. It is, therefore, said: “He that loveth not, knoweth not God; for God is love.”

“All the religions of the world originated from Asia.
 Religions of the East from India,
 ———” ——— West from Persia and
 Pakistan

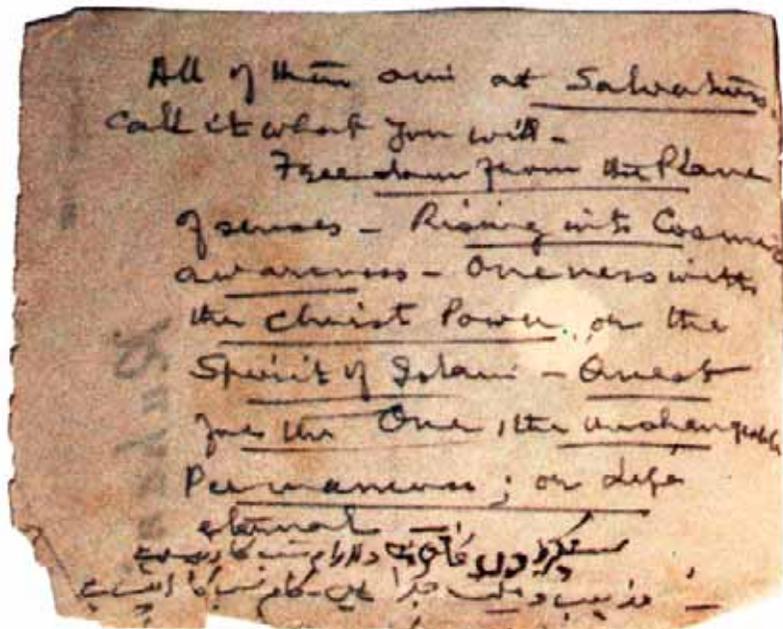
What is religion? It is that brings into full play these dormant spiritual faculties in man – expands its little self so as to embrace the universe – and fills him with loving compassion for all creatures of the world.”

Notes from Sant Kirpal Singh about religion



“All of them aim at salvation, call it what you will – freedom from the plane of senses – rising into cosmic awareness – oneness with the Christpower or the spirit of Islam – quest for the One, the Unchangeable Permanence, or Life eternal.”

Notes from Sant Kirpal Singh



Citizen Of India

Widely Circulated Leading Weekly

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NEW DELHI; WEEK ENDING: September 14, 1962.

Price: Local 16 nP.
By Air 20 nP.

SANT KIRPAL SINGH HONOURED COLOURFUL CEREMONY AT SAWAN ASHRAM

Sawan Ashram, Gurgaon, Delhi, was the venue of a most unusual and highly colourful function on Sunday, 2nd September, when in the midst of flashes from the news cameras and thunderous cheers of more than 10 thousand people, including diplomats, members of Parliament, ministers and heads of different religious formations, Baron von Blomberg pinned the Golden Star of Malta with Cross on the vest of Sant Kirpal Singh ji Maharaj, founder of Ruhani Satsang, Sawan Ashram and President of World Religious Conference and honoured him as the Grand Officer of the Sovereign Order of St. John of Jerusalem, Knights of Malta. Prominent among those present were: Shri Dharam Dev Shastri, one of the oldest colleagues of Gandhi ji, Swami Sahaja Nam ji, Swami Atma Nand, Mata Shohi Kumar ji Maharaj, Dr. D. P. Pandey of Manav Bharti, Shri Upadhyaya, P. A. to Prime Minister Nehru, Shri Prem Chand Gupta, Secy., Hansila Committee, members of Parliament and others. The Pooja was present in full strength to witness the welcome break in centuries old tradition and lifting of barriers preventing members of different religious formations coming closer together. Muni Rudul Kumar presided over the occasion, Swami Sahaja Nand welcomed the guests on behalf of the Ruhani Satsang, Baron von Blomberg presenting the honour to his revered Guru, Sant Kirpal Singh ji said—

Master Kirpal Singh, reverent swami & distinguished guests, my new friends in Delhi!

I come to you over thousands of miles of land, sea and air to be with you today and though many of you perhaps do not understand a word of what I say, we reach out to each other, heart to heart, spirit to spirit. The greatest of these is love and if we have true love in our hearts then it shines forth. I must say a word to you in appreciation of the unusual hospitality I have found in India. I say unusual because I am constantly travelling all over the world, but here I am deeply grateful because I have been taken into your hearts and into your homes. And it is this without anything asking about me, who am I, what is my religion, what I believe? Nothing. You simply took me into your hearts and for that again I am deeply grateful.

In the west we hear that someone who has actually been to your country, to India, he always comes back. I was in Bombay 20 or 25 years ago, I am back.

Very shortly I shall be flying away again, flying away only in body, for my spirit remains here and again I shall be back—perhaps some of you have heard that Master Kirpal Singh will be travelling with me on a world tour and we have invitations from some 32 countries. We shall be meeting with heads of state, leaders, people of every type and I am at home anywhere, whether it is Madrid, Berlin or London, where I have my family—my friends—and here I am at home as you in Delhi are my family in India.

When I first came to India I had an audience with the Ambassador of one of the great powers and he said to me, "Baron! there are three great, three important capitals of the world, Washington, Moscow and Delhi. India is of more importance today than ever before in history and India is great—and India is great—that is because of you, each and every one of you. You are all important, never think you are small or unimportant. India is great because

of its people and its people are you.

Before I met Master Kirpal Singh, I saw him and talked with him casually, and when I saw his picture in a newspaper some years later, I know that this was the man whom I had met. We of the west have had many spiritual leaders of the east visit us and I am sorry to say that some of them had come to take away more than what they gave. This had made us cautious. But when Master Kirpal Singh came we found that he came only to give and to take nothing. And then I came to this meeting today to present this honour to Master Kirpal Singh by one of the oldest and most respected Orders of chivalry of the world today, the Order of St. John of Jerusalem, Knights of Malta, and some of the things that we have been taught in this Order, which began in the year 1099 A. D. when all of the Knights of those days must work with their hands and assist the sick and some of the things that we are taught are the same precepts taught us by Master Kirpal Singh. And each one of us who is a Knight must do something for others. I do not mean to just give a cheque, but to do something with our hands, to work for the less fortunate. We are taught, for example, to give of oneself in gratitude for God's gift of life to us, to share this life with others and to be full of outgoing, overflowing love.

Basically, we give of what we are, thoughts we think, they shine through us like

(Continued on Page 2)



William Frey, Baron Von Blomberg, pins the gold star of Malta, with Cross on Sant Kirpal Singh ji Maharaj, on behalf of the Sovereign Order of St. John of Jerusalem, Knights of Malta.

Sant Kirpal Singh GLIMPSSES FROM LIFE

Born 6th Feb. 1894, in a respectable Sikh family of Kayval Kauran, a village in Rawalpindi District, his whole life has been a constant endeavour for the realisation of Truth and Knowledge. He was named Kirpal—the Gracious One—and aptly so, for he was in due course to be the great perennial source of bliss and tranquility.

From his early childhood he revealed unusual traits—a love of solitude and deep meditation. His early life is full of miracles that earned him the title of 'little saint' at the tender age of six years. His scholastic career is distinguished by an unquenchable thirst for knowledge and his passion for study. He would never leave a book until it was finished. Ordered by his father to go to bed at 10 p. m. he would continue reading under cover of his quilt. Such

was his love of study that he had read through the entire college library during his 7 years of stay there.

The Master's life is studded with significant events that shine like guiding stars. Two events of student life stand out, shedding a flood of light on his human personality. One relates to the period when at the age of 12, a student of 7th class he chanced to read of an incident in the life of Saint Ramana, who called together all the village folk and divulged to them the secret instructions he had received from his Master. Threatened with dire consequences of violating his initiation vows he said that he didn't mind going to hell, for it would entail suffering to just one man—himself, whereas all these people will get salvation. The Master says that

(Contd. on page 2)

NEHRU TO PRESENT HONOUR TO SANT JI

Shri Prem Chand Gupta, Secretary, Hansila Committee, Delhi, has announced that the Committee has decided to publicly honour Sant Kirpal Singh ji an upholder of highest traditions of spirituality on Oct. 8, when he will be presented special inscribed volume of Hans Charit Manas by Prime Minister Jawaharlal Nehru.

Knights Of Malta

Sawan Ashram Delhi was the venue of a most unusual function on 2 September, 1962

Sant Kirpal Singh received the Order of St. John of Jerusalem, Knights of Malta from Baron von Blomberg. He was the first non-Christian to be honoured with this order.

More than ten thousand people gathered in Sawan Ashram to participate this ceremony. Prominent participants among those present were Shri Dharam Dev Shastri, one of the oldest colleagues of Gandhi, Muni Sushil Kumar, Dr. D. P. Pande of Manav Bharti, Shri Upadhyaye, P.A. to Prime Minister Nehru, Shri Prem Chand Gupta, Secretary, Ramlila Committee, members of Parliament and others.

When they gave me a medal – the order of St. John (of Jerusalem) – I was called to Pundit Nehru who was Prime Minister of India at that time, and he told me, “It is an honour to my country.”

When you progress it is an honour to me, you see. To do something worthwhile is an honour to your Master. People will ask, “Who is your teacher?”



Sant Kirpal Singh after receiving the Order of the Knights of Malta 2 September, 1962

With Prime Minister Nehru

All mankind is one. Unity already exists, but we have forgotten. We are His children. We are all brothers and sisters in God.



Sant Kirpal Singh with Prime Minister Jawaharlal Nehru

Once I had a private talk with Prime Minister Jawaharlal Nehru for about fifty minutes. He listened to all that I said with much attention, and after that in all his talks he would say that only on the ground of spirituality can all men sit together, for the masses, for the social leaders, political and religious leaders, this is the only cure. After the independence of India, the first Prime Minister was Jawaharlal Nehru.

He was a very noble person, a very receptive, God fearing personality. Wanting friendship everywhere, he believed in disarming, and when there was a war between India and China, he was very much worried. Some persons advised, “You should consult Sant Kirpal Singh. He will give you the way out.” So he sent a message to Sant Kirpal Singh.



Sant Kirpal Singh with Prime Minister Jawaharlal Nehru and his daughter Mrs. Indira Gandhi, September 1962

When Master came there, He found the Prime Minister restlessly walking, searching and dictating something. Master said, "Pundit Ji, what do you want?" He replied only one thing, "Sant Kirpal Singh, I don't want to win anything, I want that this war should be finished." Master said, "It will happen, don't worry. Be in the sweet remembrance of God. Don't be confused."

At that time I was with Master in Delhi. Master was sitting on the chair, one leg on the other. In this position He was sitting whole the night. In the same night the war was finished. But Master didn't disclose anything. It was a very big secret. Master would never say that He did it.

Harbhajan Singh





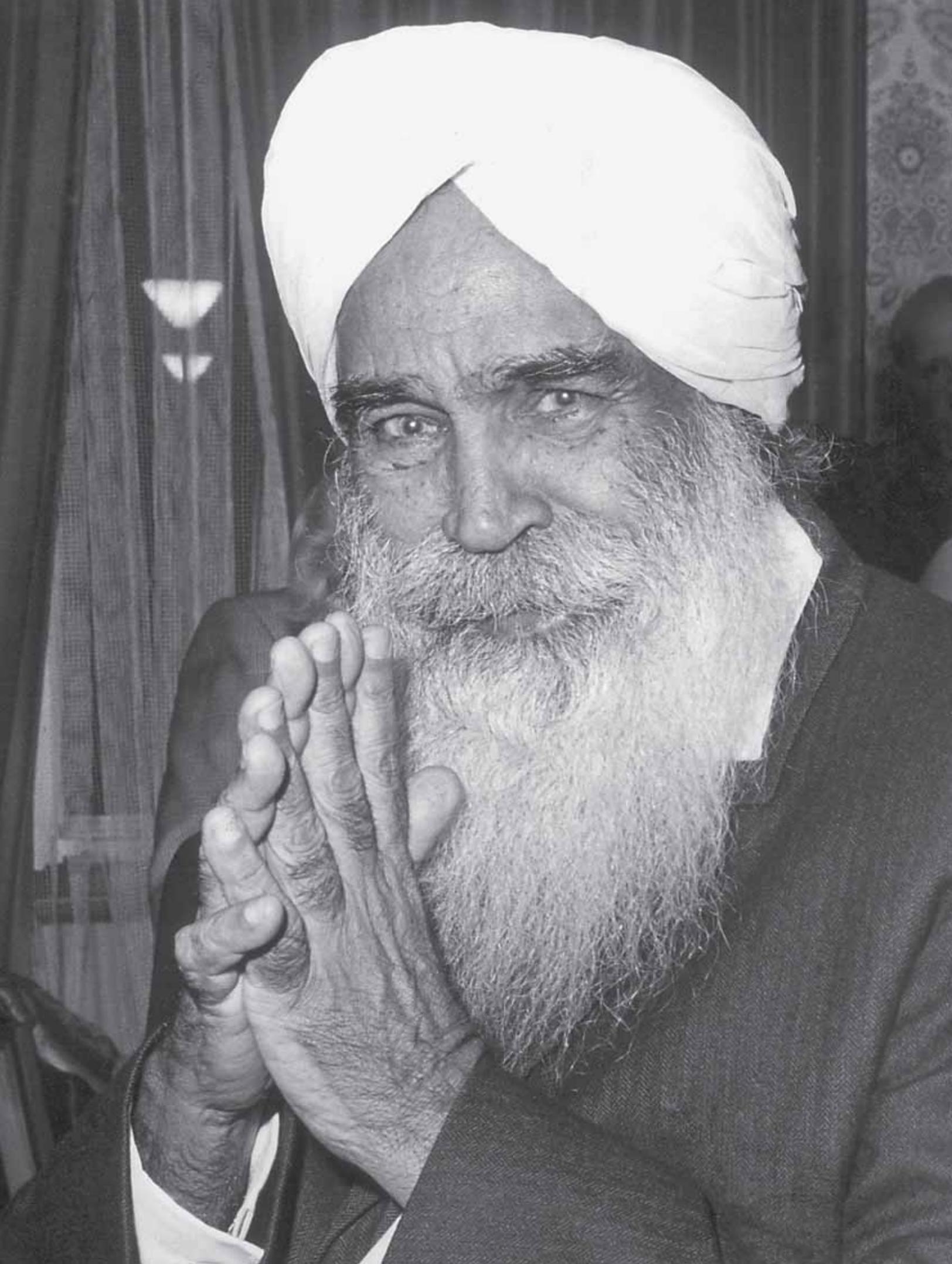
Second World Tour 1963 – 1964

I know the initiates
abroad are anxious to
see me in person,
and I also long to be
amidst them.

Sant Kirpal Singh

I have great pleasure in meeting you here, in the other part of the world. It is the Grace of God, working through my Master, that I am here. I remember once, many years ago, our Master went to Karachi. When He returned to Beas He told me, "I received a return ticket from America. They want me to go there, even for a day, and give them a blessing. But I have returned it to them, saying, 'I cannot, I'm too old.' " And He told me, "The God in You should go; You will go." It is His Grace working that I am here. I was also here in the past, in 1955. Now again I am amongst you. I am so very happy to see you all here. We are all brothers and sisters in God. So, with the Grace of God, we are all together again.

Sant Kirpal Singh



Schedule of Sant Kirpal Singh's European Tour

8 to 14 June, Frankfurt

- 11 June: press conference with representatives of five Frankfurt newspapers
- 14 June: public talk at the invitation of the Society for Harmonious Life interpreted by Professor Zimmermann, close friend of Mahatma Gandhi
- was presented with an inscribed scroll by Dr. Germa and was made an Honorary Director of the Society for Harmonious Living

14 to 19 June, Düsseldorf

- Reverend James Mc Whirter, Anglican minister and Editor of the Church of England magazine "Everyman", Roy Anderson, leader of the Seventh-Day-Adventists from Washington, D.C. and George Dewey, an American journalist representing many U.S. publications, spoke with Sant Kirpal Singh.
- Professor Nerman, a personal friend of the King of Sweden and Mr. Arva Horn, a representative of the Baltic States, Reverend Gerhardt Wessler, Dr. Augustin App and Prof. Hollenweger visited Sant Kirpal Singh. Countess Mara Bnin de Bninski invited Sant Kirpal Singh and his party
- Meeting with His Eminence Archbishop Andrey of the Bulgarian Orthodox Church
- participated in the Conference of the Landsmannschaft Ostpreussen, in the Rheinstadion at Düsseldorf
- 18 June: open talk

20 to 22 June, Hamburg

- received the highest honour of the Free Polish People. Mr. V. Orłinski, President of the Polish Combatants Association made him an Honorary Member, the first Asian to be thus honoured
- spoke with Professor Wilhelm Flitner, latest winner of the coveted Goethe Prize - 22 June: The Grand Duke of Oldenburg gave a reception in honour of Sant Kirpal Singh at the ducal Palace in Eutin
- discourse at the Hamburg headquarters of the Women of Pomerania movement
- reception given at the home of Mr. Günther von Appen

23 to 29 June, Berlin

- was welcomed by Pfarrer Wendelin Siebrecht, Director of the International Committee for the Defence of Christian Culture
- 24 to 26 June: tour of West Berlin, Sant Kirpal Singh saw the "Wall"
- reception held at the Berlin-Tegel by the German Foundation for Developing Countries

- visited the Right Reverend Otto Dibelius, Evangelical Bishop of Berlin
- visited the General Curate of the Diocese of Berlin
- several talks and meditation sittings
- 27 June: Herr von Eckhardt, Secretary of the State and Plenipotentiary of the Federal Republic, received Sant Kirpal Singh at the Bundeshaus
- called on Mister Müllenburg, the Vice-president of the West Berlin Parliament, at his office
- evening talk at the Students Hall of the Free University

30 June to 3 July, Bonn

- called upon the Ambassadors of India and Jordan
- visited the Australian Embassy and met the Honourable J.A. Forsythe
- two press conferences were held
- a representative of the Greek Government called on Sant Kirpal Singh
- reception given in His honour by Herrn Krüger, President of the West German Parliament
- three public talks

4 to 9 July, Nürnberg

- was visited by newspapermen, journalists and representatives of leading magazines

9 to 14 July, Munich

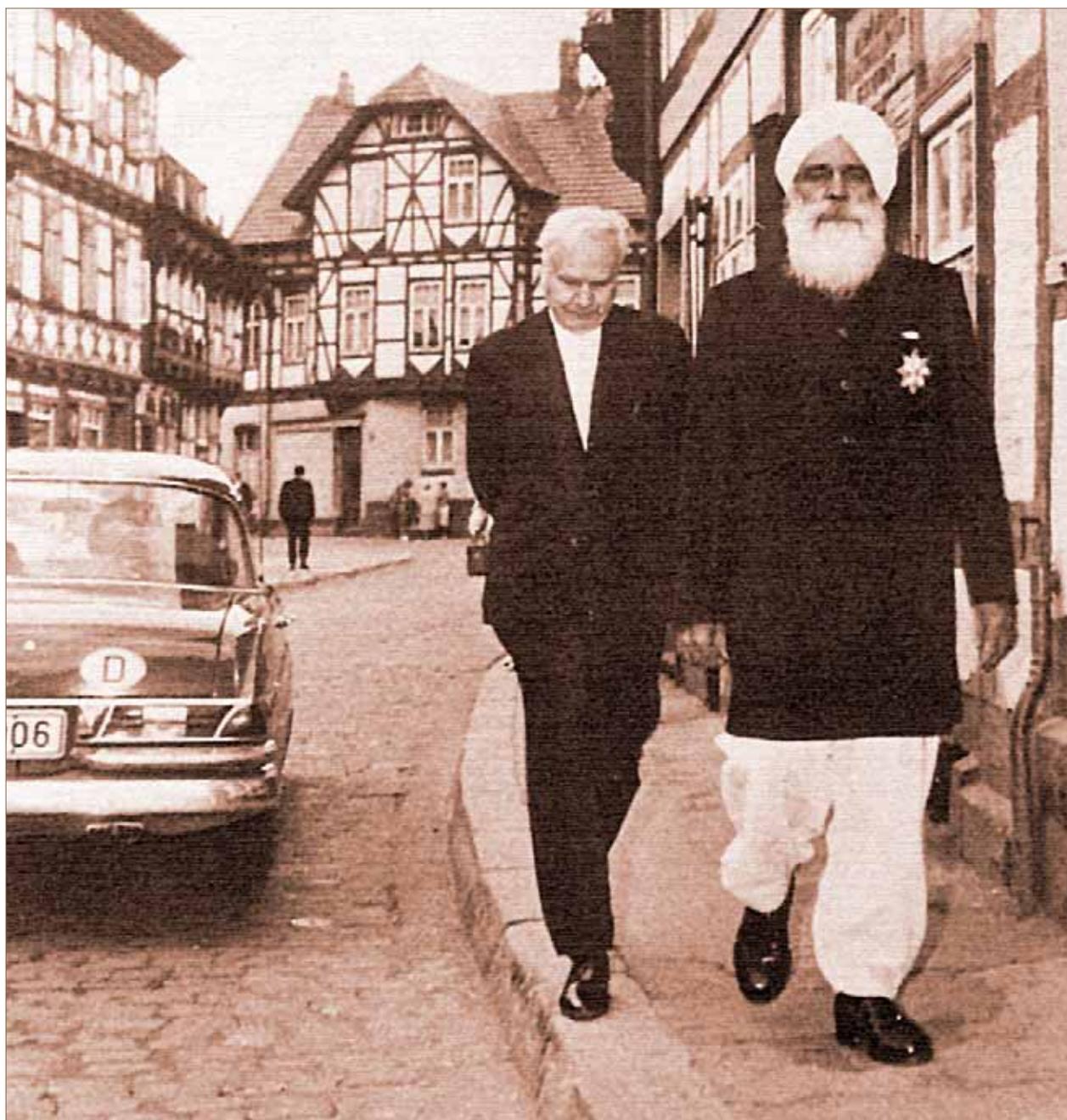
- reception held for Sant Kirpal Singh at the residence of Judge and Frau Wuschek
- reception given by the Roman Catholic Cardinal of Munich and the Protestant Bishop
- public talk at Deutsches Museum

14 to 22 July, Innsbruck/Austria

- conference with the Roman Catholic Bishop
- press conference at the Grauer Bär Hotel
- tea was given for the Diplomatic Corps and Sant Kirpal Singh conferred with several official observers, representing most of the leading European nations, Mr. Gordon Pirie of Great Britain, Mr. M. Stefanini of Italy, Dr. R. van Assendelft der Coningh, Mrs. Weyerberg of the Austrian-America Society, were amongst the guests
- radio interview broadcasted on the All Austrian Radio Network
- visit at the Jesuit College at Innsbruck
- conference with the Governor of Tyrol and the Mayor of Innsbruck

Germany

Sant Kirpal Singh left India for His Second World Tour on 8 June, 1963 and arrived at Frankfurt, Germany, where His European tour started

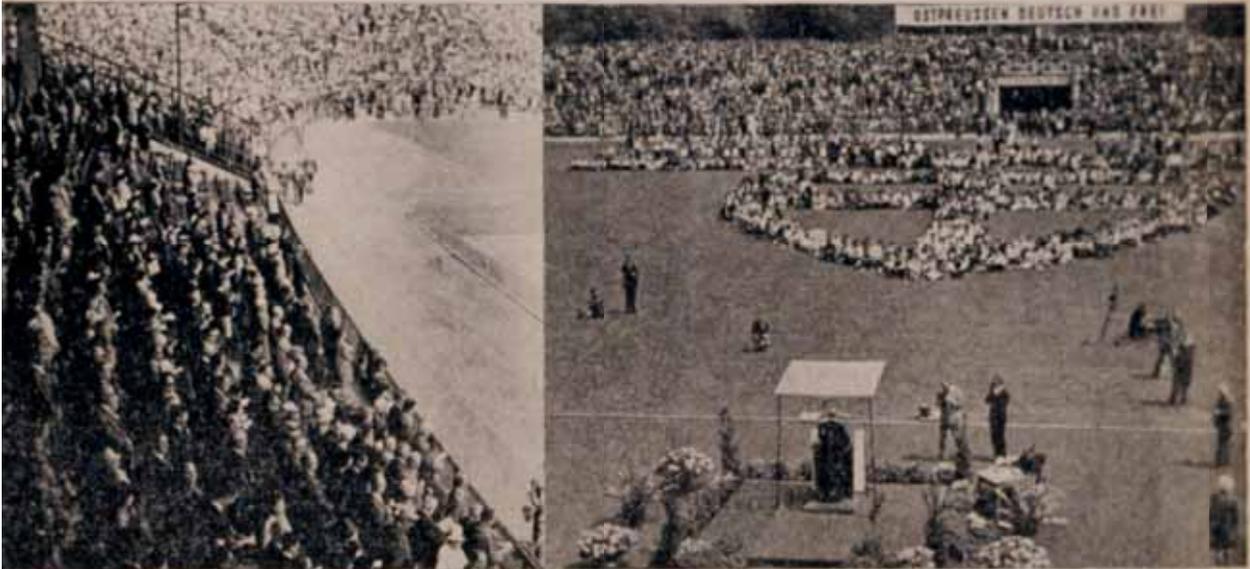


Sant Kirpal Singh with Baron von Blomberg at Goslar, 1963

GERMANY

QUEST FOR FREEDOM

230,000 People Rally In Dusseldorf



The above pictures show the background scene at the great Rhine Stadium in Dusseldorf, on Sunday, June 16, 1963. In the foreground are well-known public figures who attended, interviewed by the Editor. Reading from left to right: Dr. Perera, the Ambassador of Ceylon (of the Buddhist Vihara, Berlin), Archbishop Andrey of Bulgaria (resident in New York), His Holiness Master Sant Kirpal Singh, from India, Joseph Busby, Britain, Baron Frary von Blomberg, U.S.A.

Sant Kirpal Singh participates in the Conference of the Landsmannschaft Ostpreußen (organization of German expellees from East Prussia), in the vast Rheinstadion at Dusseldorf on June 16. Over 200 000 people attended this Conference, many speeches were delivered, including an address by Herr von Hassel, the Defence Minister of West Germany.

This present tour has been taken as the extension of what my Master wanted of me. He impressed on me to have a common ground for all men, irrespective of whether they belonged to one religion or the other. They are all the same as man, and further, they are embodied souls. He wanted me to have a common ground for all, where men belonging to all religions, of the East or West, could sit together on the same earth and under the same canopy of heaven. So it is with His Grace that this present renovation, you might say, or revival of the old, old truths taught by all past Rishis and Masters is being given out.

Sant Kirpal Singh

Sant Kirpal Singh Honoured By W. German Parliament

His Holiness, Sant Kirpal Singh Ji Maharaj, of High School, Patna, Bihar, President World Fellowship of Religions, is presently in Austria continuing his world tour. In Germany he was received by Baron von Dönberg, Vice-President of World Fellowship of Religions. Master Kirpal Singh will visit most of Europe and the Americas, returning to India by way of South Africa. Baron von Dönberg was guest of Kirpal Singh in Delhi in 1962, has prepared and is administering the Master on this present tour. Meetings have been held with all types of leaders, and several press conferences arranged. One a limited news paper in Germany whose name has not been mentioned, the paper His Holiness delivered a lecture in Frankfurt, interspersed by Rev. Zimmermann of Switzerland—friend of Mahatma Gandhi. In Düsseldorf, His Holiness was guest of honor at the East Prussian Conference attended by hundreds of thousands. Lutheran Bishop Metzger was present and the speaker. Over 50 distinguished foreign guests visited on Sant Kirpal Singh in his earlier coming from Middle East, Africa, Europe and the Americas.

In Hamburg, Kirpal Singh received the highest honor of the Free Polish People of the world when His Holiness of the Polish Communist Agency, Mr. V. Orszanski made him an honorary member, the first Asian to be so honored. His Holiness was visited by Paul Wilhelm Fittner of Hamburg University, who was honored this month with the Goethe Prize. Kirpal Singh delivered a talk at a reception given for him at the Royal Palace of the Grand Duke of Oldenburg, Leaders of Government, religion and press were present. His Holiness was also received by the Duke of Mecklenburg, former Governor of Travancore and one of the Queen of Holland. Leaders of Science in Germany also met Kirpal Singh.

In West Berlin, His Holiness was guest of the city, and was received by the Mayor, Secretary of State, Lutheran Bishop Otto Dieblich and the Catholic Vice-General. He was shown the wall between East and West Berlin, and issued then the following statement:

"It is the right of everybody to be free. We know stone walls do not prevent people, nor does there a cage, birds fly freely anywhere. The spirit is free. Men, the highest of all God's creation should therefore certainly be free. The invariable law of nature is that all who in wrong must

pay. Whoever is responsible must pay for all wrong, suppression of humanity, for all aggressions. I believe that one day cannot will overcome those wrongdoers.

In the meantime we of India who have no long enjoyment of freedom of life and spirit, pray for those who do not enjoy their right of freedom. We know their situation, we do not forget them. All human should have right of self-determination as to whom they wish to live. The spirit is all, and the spirit will overcome."

In the Free University of Berlin, His Holiness delivered a talk on the basic principle of all religions. In this address he said: "The solution to problems and tensions

members of the German Parliament. In Munich he was received by the Catholic Cardinal and Protestant Bishop as well as the President of the Government of Bavaria. In each area, invitations were extended to European leaders to attend the 1964 World Fellowship of Religions Conference in India. His Holiness, the Duke of Mecklenburg, Roy Anderson of Washington and His Eminence Archbishop Ambrose of New York have accepted honorary vice presidency of the organization. Kirpal Singh is now proceeding with Baron von Dönberg, through Austria, Greece and Italy.

Many of the Master's honored European followers are constantly with him, spiritual

where they will be received by the Royal Family, Government and Archbishop leaders.

Invitations have been received from Hamburg, Jerusalem and London for regional conferences of the World Fellowship of Religions, of which Sant Kirpal Singh and Baron Dönberg are presidents. In London, Austria was the last stop of this party. In that year, two conferences were held with the Catholic Bishop and his assistants, with the Mayor and the Governor. A conference was held with Austrian press representatives and a magazine for the Episcopate Corps.

Sant Kirpal Singh lectured in the Danube, Museum on the theme "Man, Know Thyself."

It was attended by hundreds of leaders, including His Holiness, the Grand Duchess of the Hapsburgs. Many spiritual leaders, new and old disciples of the Master were in attendance. Everywhere a great interest in India was expressed—a country which is considered by everyone to be the seat of spirituality in our world today.

The Master's American visit culminated with a radio interview from all America, a conference with religious leaders, and a film was made for European areas in Austria. Master Kirpal Singh and Baron von Dönberg also conferred with His Holiness Alfred Dörmlich, who plans, with a party of six, to make a 90 minute documentary film in India next spring, with the assistance of Sant Kirpal Singh.

Eventful European Tour

We reproduce here the best documented account of the Master's Tour of Germany and Austria received from Alfred Dörmlich, further details of the tour which covers 25 countries, will be published serially, as they come.

among the world nations, and to the impending dangers of war is a spiritual one—a firm conviction that all religions and temples should unite in one temple. This does not mean to give up one's own religion or faith, but to live it and to practice the essence of religion instead of hanging in the superficialities and rituals which are so different outwardly as the people on the face of this earth in their clothing and way of life. The whole hope I see is the hunger for spiritual awakening."

In Bonn, Kirpal Singh called on the German, Austrian and Jewish Ambassadors and was given a reception by

talks were given in each area, and many new initiations came as followers of the Master and Bahadur Natsang.

Another high honor was conferred on Sant Kirpal Singh Ji Maharaj, of Kawan Ashram, Delhi, and on Baron Feary von Dönberg who is accompanying Master Kirpal Singh on his present world tour. Both were made Grand Commissioners of the Order of Constantine, one of the oldest orders in the world today. The honor was conferred by Prince Bismarck, no high gentleman for distinguished service to mankind.

At present, Sant Kirpal Singh and party are in Athens

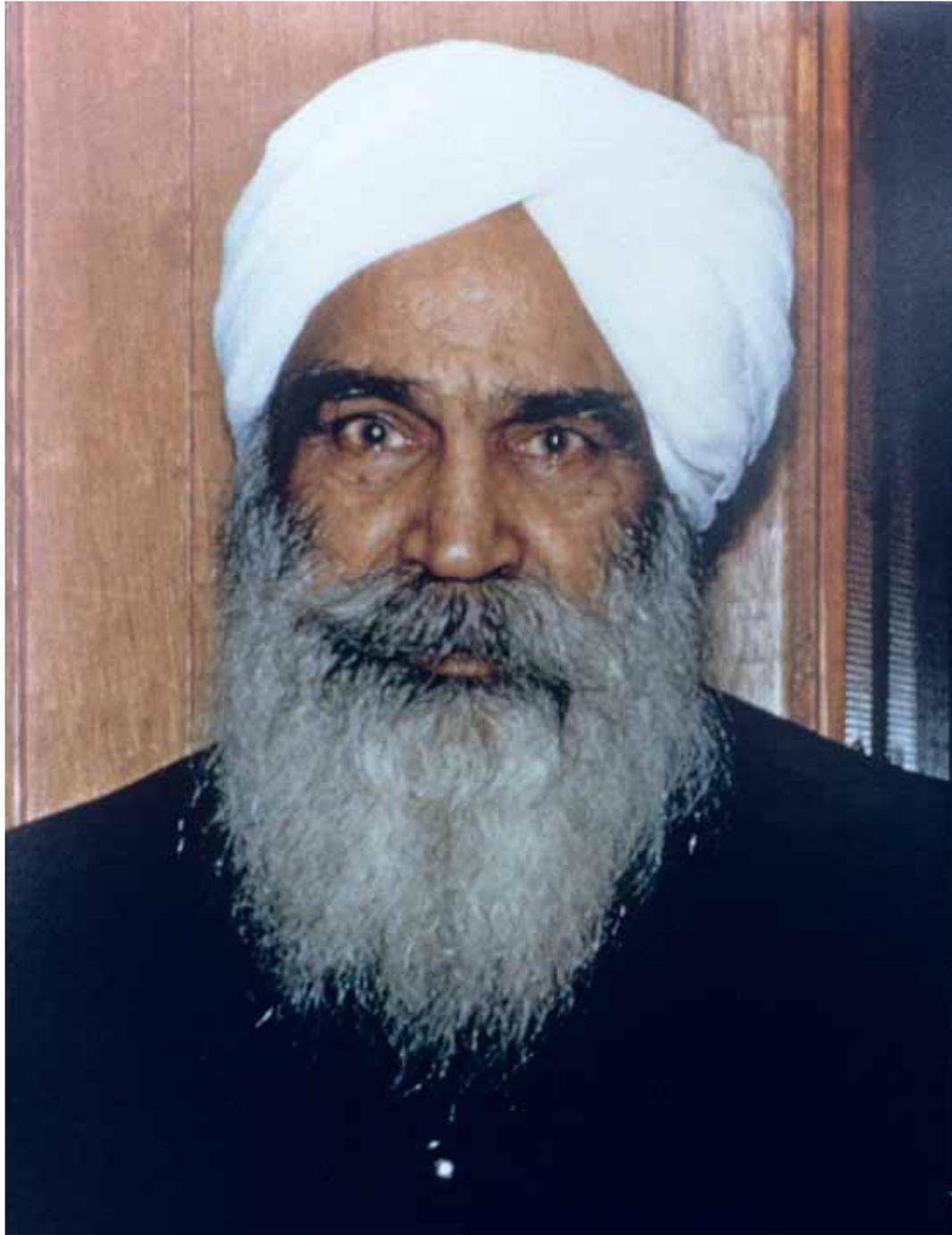


Sant Kirpal Singh addresses a public meeting in Frankfurt. Picture shows the Master sitting in the front row with members of his entourage. His name is announced and the audience is seen sleeping.

Newspaper Article in "Citizen of India", 4 August, 1963

In Berlin, Herr Müllenburg, Vice-President of the West Berlin Parliament, had asked Sant Kirpal Singh what happened to people who have no time for meditation and prayer due to their busy life in politics. Were they doomed to some form of spiritual punishment? Kirpal Singh answered that all work done in sincerity and unselfishness for the cause of the human betterment was God's work. Meditation and prayer to God for selfish reasons were as bad

as working against God's wishes. People who work unceasingly for the good of humanity— even if their own inner development is thereby neglected— were much better off than so-called religious leaders who devoted their time to God's work for material profit, thereby misleading humanity in the name of God. Herr Müllenburg was deeply touched by Sant Kirpal Singh's words. He took his hands and thanked Him.



Sant Kirpal Singh, Europe, 1963

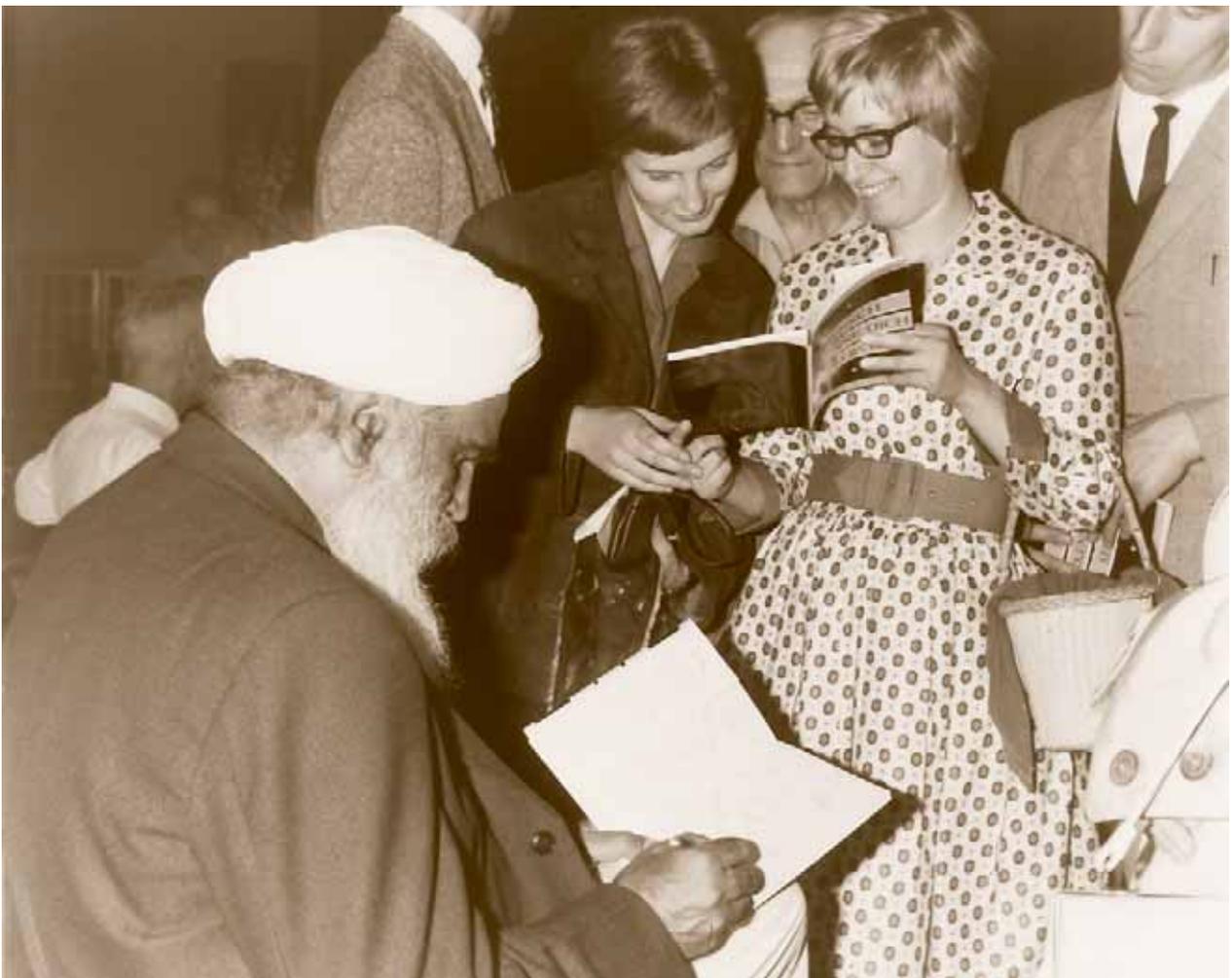
Once in Berlin, Germany, during my talk which was being interpreted from English to German by an interpreter, the audience told the interpreter to stop as the interpretation was not necessary – “We under-

stand more from His eyes.” Eyes are the windows of the soul through which the intoxication and the import thereof is conveyed.

When I came for the first time in 1955, I sent out one pamphlet, Man! Know Thyself, and the world invited me without seeing me, on the basis of that small pamphlet.

Many simple things appeal to everybody, I think.

Sant Kirpal Singh



Sant Kirpal Singh signing His pamphlet 'Man! Know Thyself', Berlin 1963



The Grand Duke of Oldenburg welcoming Sant Kirpal Singh at a reception held in the Master's honour, June 20, 1963

On 24 June, Sant Kirpal Singh and His party were taken on a tour of West-Berlin. Pfarrer Siebrecht conducted the tour and proved an extremely informative and helpful guide.

When Sant Kirpal Singh saw the notorious “Wall” between East and West, He was deeply moved. “It is the right of everybody to be free,” he affirmed strongly. “We know that stone walls do not a prison make, nor iron bars a cage. Birds fly freely anywhere. The spirit is free. Man, the highest of God’s creation, should therefore certainly be free. The inexorable law of nature is that all who do wrong must pay. Whosoever is responsible must pay for all cruel suppression of humanity; for all aggression. In the meantime, we of India, who have enjoyed the freedom of life and spirit, pray for those who do not enjoy their right of freedom. We know their situation, we do not forget them. All human should have the right of self-determination as to where they wish to live. The spirit is all and the spirit will overcome!”

Empfang am 20. Juni 1963
 Kirpal Singh, Ruhani Satguru, Swami Ashram
 Delhi - 6 - India
 20-6-1963
 Fräulein Fische, v. Blomberg
 Boston, Mass. USA
 D. Navendel
 ਸਤਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ
 (Mrs) Kousha Lalwani Singh
 25 Rajpura Rd, Delhi
 Madhvirika Manu Bhandari v. Rumi-Rumina
 Dr. Kirpal Singh, Delhi
 Hansjörg Schönbach
 Dr. K. K. Kishore, Bhand. Delhi
 Omnik, Bürovorsteher EATIA
 Wilhelm Böhm, Pastor, Nordkirche
 Prof. Theodor W. Hallensleben
 Ludwig Graftl, Ratskammer, König, stellv. Bürgermeister
 Wilh. von Stadtverordnetenrat
 Dr. K. K. Kishore

Sant Kirpal Singh's signature in the guest-book at the Palace of the Grand Duke of Oldenburg

Austria

Sant Kirpal Singh's visit to Austria from 14 - 22 July, meant a busy schedule. A radio interview was broadcast on the All Austrian Radio Network and a conference with various religious leaders was held. He addressed the student priests at the Jesuit College at Innsbruck and had many talks with His disciples.



Sant Kirpal Singh, Austria 1963

I told some governors I met during this tour that all the problems of the governments will be solved. I told them, "Look here, you have been given custody of certain people under you. Look after their convenience to the best you can. Have love of service. Service of humanity is service of God; God has entrusted you with that. No matter what the number of people your country has, let them be served. You

are responsible to God for that. If one country has more people to serve than it can manage, let the people of other countries manage to provide for them or transfer them to their country." Everything can be solved; and in two or three cases, they did change. We should think that whatever we have, others certainly have the same right.



Sant Kirpal Singh in front of the house He was living in during His stay in Innsbruck, 1963

Once I went to Austria. Then some Italian and Tyrolian people were fighting. A war was about to break out and the governor, whom I met, said, "I am in a dilemma, what to do. My country is out for war. What should I do? I cannot decide."

I told him, "What is good, do at once, what is not, does not appear good, wait. Try to reconcile by good

will." And there was no war. The governor wrote back to me, sent me word through somebody, "When are you coming back? We need you."

22 July to 1 August, Athens

- was welcomed by Professor Anthony Philip Halas, an eminent writer and journalist, Professor Choumanides, a fine scholar and a Count of Llentrisco - Pressmen took pictures and interviewed Him
- several talks were given
- reception at the residence of Mr. Lemos, the Vice-President of the Greek Shipowners Association
- Sant Kirpal Singh conferred with the Roman Catholic Archbishop of Athens
- Meeting with Archbishop Jacob of the Greek Orthodox Church
- conference with executive-heads of "Zoe" one of the leading world publications on religious affairs
- meeting with Mr. Dayton, Chief of the United States Information Service in Athens and General Paulopoulos
- press conference for Indian, Greek and Italian newsmen

1 to 6 August, Rome

- was officially welcomed by the Mayor of the city
- conferred with the Papal Commission on Cooperation with non-Christian religions
- met Count Vanni Teodorani, Member of the Italian Parliament
- audience with the Cardinal Vicar of Rome
- special audience with Pope Paul VI. He presented Sant Kirpal Singh with the specially struck Medal of his first year as Supreme Pontiff of the Roman Catholic Church
- Sant Kirpal Singh was warmly greeted in the Papal Chambers by His Eminence Cardinal Agajanian, the World Propaganda head of the Roman Catholic Church
- was interviewed by many pressmen from leading Rome newspapers. Baroness Heynold von GrŠfe, representative of several European magazines, paid the Master a special visit
- was invited to a dinner party given in their honour by His Excellency the Indian Ambassador and his wife

6 to 13 August, Paris

- conferred with Monsignor Kovalesky, Metropolitan of the Russian Orthodox Church in France. He invited him to speak at the Church of Saint Denise that evening
- two talks at the Centre International de Meditation Hindoue
- public talk at a venue in the Boulevard Saint Germaine
- Jewish religious leaders visited Sant Kirpal Singh and referred about to the Chief Rabbi in Israel
- was given a reception by Raymond Duncan, a famous poet and playwrighter

- Sufi leaders and delegates of the Coptic Church visited Sant Kirpal Singh
- the Ambassador of Ethiopia, acting on behalf of His Majesty Haile Selassie invited Him to Ethiopia

13 to 25 August, London

- was received by the High Commissioner of India
- met Colonel Watson, the British representative of Moral Re-armament
- Reverend James Mc Whirter, Editor of the leading Protestant magazine "Everyman" welcomed Sant Kirpal Singh at the public meeting held in the London's Caxton Hall
- Meetings with representatives of the Caravan of East and West, the Royal Society for International Affairs, Amnesty International, the British Vegetarian Centre, the Order of the Cross, the Creative Association and Mr. Allen, a director of the British Broadcasting Corporation, Mr. Gambadela, head of the British Restaurants Association, Mrs. Heyes, President of the British Hospitals Association
- Meetings at the Sikh Cultural Society in North London
- spoke with Prof. Norman Bentwich, authority on Middle East affairs and former Attorney General of Israel
- Conferences with various labour leaders and members of the Parliament
- spoke with the Iman of the Shah Jehan Mosque in Woking, Surrey, an Islamic leader
- the editor of the "Voice Universal" Mr Joseph Busby invited him
- was received by Dr. Leslie Jelfs, a medical advisor to members of the Royal Family

25 to 31 August, Dublin

- press conference was in the Airport lounge
- visited the Catholic Workers College in Dublin
- was received by Reverend Edmond Kent, S.J. Prefect of Studies
- was received by Dr. Park, Provost of Trinity College, Dublin
- visited the headquarters of the Medical Missionaries of Mary at Dorgheda
- was welcomed by the Vicar-General of the Columban Fathers, it was the first time a non-Christian dignity had been received at the Headquarters
- spoke at a Quaker residence in Dublin
- Mr. Aloney, the Chief Rabbi, Monsignor O'Halloran, Vicar General of Ireland, and Monsignor Cassidy, Papal Representative in Ireland called on Sant Kirpal Singh

Greece

Sant Kirpal Singh visited in Greece from 22 July - 1 August, where He met the Roman Catholic Archbishop of Athens, as well as the Archbishop of the Greek Orthodox Church. He informed them of the aim of the World Fellowship of Religions and of His work to bring good will and peace.



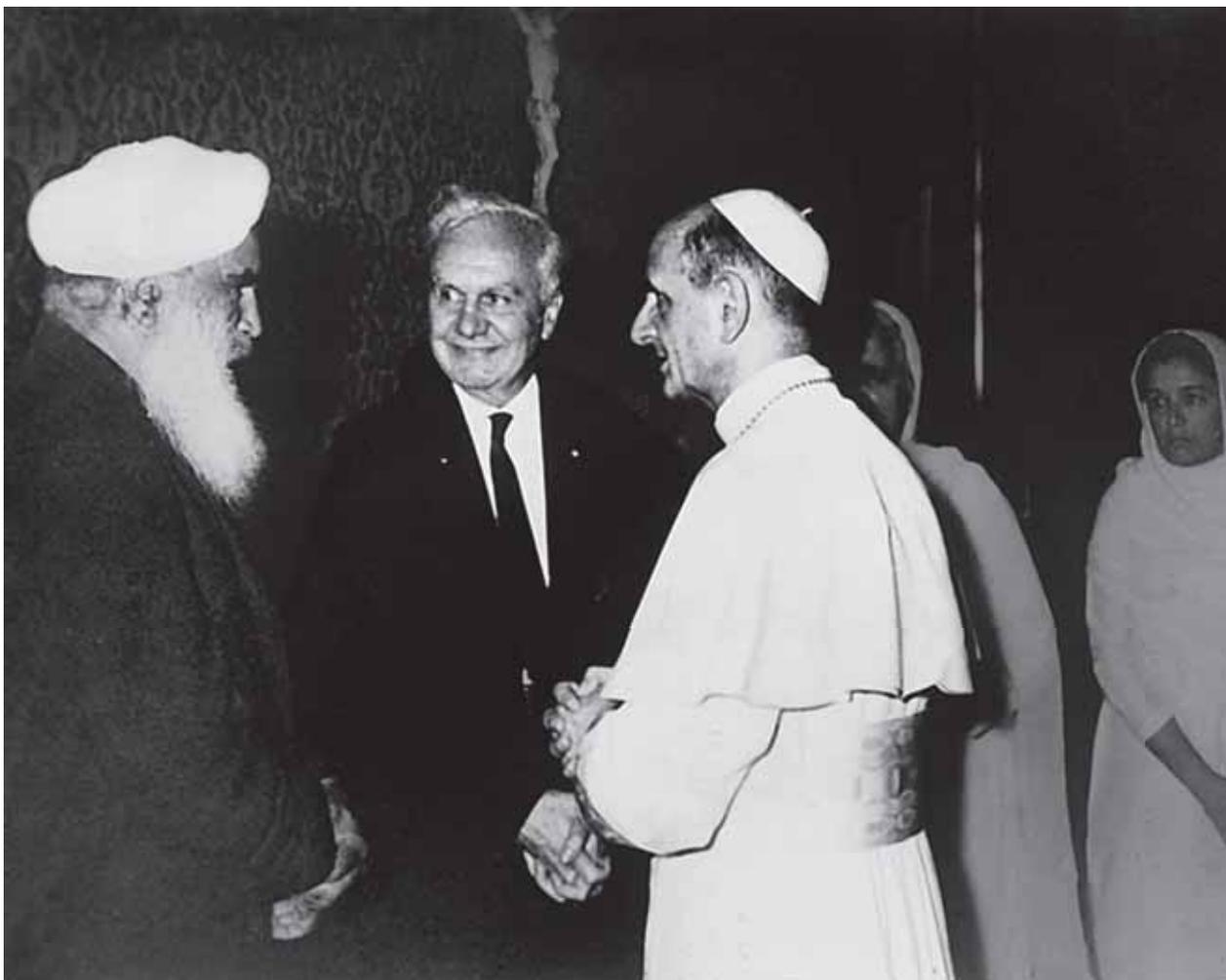
I went to Athens where I gave a talk, but I did not know the Greek language. A professor there interpreted. Then after that were questions and answers. At the end I told them, “All right, come to the meditation hour in the morning.” About fifty or sixty people came; they all got an experience. Then people ran up like anything.

So that professor has written a big book, telling how Pythagoras used to teach the same thing, how Socrates said such and such. They have put my photo in the book and told how I have revived this ancient science. So this is something given, you see.

Sant Kirpal Singh, Athens, 1963

Italy

Sant Kirpal Singh stayed in Italy from 1 August - 6 August. A special audience with Pope Paul VI was granted to Him and His party



Sant Kirpal Singh and Pope Paul VI meeting in Rome, 1963

I had a long talk at the Vatican in Rome, about two or three hours long, with the bishop in charge of the non-Christian religions. When we talked over the whole thing he said, “What you say is right.”- “All right, now that you see this is the true teaching of Christ, why don’t you change the whole thing?” I quoted the example of Pope John. When he started something, he never consulted his committee- he ordered: “Do that!” If he could order it, why can’t it be done now? He said, “If we do it now, half of the bish-

ops will revolt. We will bring them around in time.” Then (afterwards) we were meeting with the Pope. He just invited me to be an observer of this meeting (of non-Christian religions). But my programme schedule could not be fixed up, and I could not do it, you see. And the last thing, while I was there, he gave me a silver medal also with a citation of all those things. And in parting, he said, “I will pray for India, if You will pray for us.”

Ireland

Sant Kirpal Singh met many political leaders during His stay in Dublin from 25 August - 31 August



Sant Kirpal Singh in Dublin with President De Valera of Ireland, 25 August, 1963



Sant Kirpal Singh in Dublin with Prime Minister Lemass, 25 August, 1963



Sant Kirpal Singh with the Lord Mayor of Dublin, 1963

United States

Sant Kirpal Singh journeyed the United States from 1 September, 1963 - 29 January 1964. In Washington, D.C. He was invited to the Capitol and introduced to a large number of Senators and Members of the House of Representatives.



Sant Kirpal Singh with disciples in United States, September 1963

In Washington D.C. *Sant Kirpal Singh received a letter from India: “Don’t get lost in the love of Americans, and don’t forget us.”*

Master: “I gave them only two days’ notice when I left India. On the evening two days before I had to leave I told them that I’m going.” (They came in thousands to see the Master at the airport.) On planes

and on trains – they ran up! There were so many people. Even with my leaving suddenly, it was difficult to manage the throng, the multitude, gathered there. (There was a large crowd.) In Delhi there were more crowds. It was at Bombay, you see. We are prisoners on the planes; you cannot be let out to see anybody or meet anybody. Even so, they had to arrange something: “All right, everyone should just stand by; I’ll

pass by them.” They had to arrange it. There was no other alternative for the people in Bombay. They are right, too, in what they wrote. But I’m not lost anywhere. I quite appreciate the love that God has given you, and given them as well.

The day before I left India I gave a talk and said, “Wouldn’t you like your brothers in the West to be benefitted? If so, raise your hands. You have been enjoying this privilege for so long, and now your brothers in the West want me. Would you not spare me for a few days?” And they would not say it. They were sobbing and crying when I told them that. Then I said, “All right, whoever is in favour of my going, raise your hand.” Naturally they had to raise their hands, you see.

Right: Letter from Irv Kupcinet to Sant Kirpal Singh

Below: Television Interview with Sant Kirpal Singh, 1963



2. 63 / Jan. / Febr. 64

Page 3

Great Success of "World Fellowship of Religions" Tour SENATORS' RECEPTION IN WASHINGTON



Reception to honour the Master Kirpal Singh, at the Library of Congress, Washington D.C. (The Chief Librarian, Mr Mumford, is on the left of the picture).



The Ambassador of India, Mr Nehru, greeting the Master Kirpal Singh in Washington D.C.

THE American Tour of H.H. Sant Kirpal Singh, Maharaj, continues with great success and blessing.

Each day meditations and Satsangs have been held, meetings with American leaders and discussions on spiritual affairs. The World Fellowship of Religions is catching fire in the States, and chairmen are busy in many areas.

Thus far the Master Kirpal Singh has visited Washington, Philadelphia, New York, New England, Toronto and Chicago, etc.

The tour itinerary includes later Vancouver, California, Texas, Kentucky, Florida and Panama. It is expected that the Master will not leave the States until February.

In Washington a reception was given, with some 32 Senators present. The Sant was received by the Speakers of the Congress, and by the Ambassadors of Argentina and Germany.

have been held at the castle of Countess Brinska, and the Governors of Massachusetts and New Hampshire officially received the Master's party, as well as the State Senators and Governor's Council.

His Excellency Monsignor L. A. Sikora, active on the Ecumenical Council Committee, agreed to cooperate with the W.F.R. and Christian Science leaders met with the Master in Boston, where the Rotary Club honoured the Master, Baron von Blomberg and Mr Khanna.

After Master's tour it is hoped that other spiritual leaders will visit the States under the auspices of Huhani Satsang; the first to be invited is expected to be Joseph Bushy, Editor of the "Voice Universal," England. The Master's workers in America will cooperate with the programmes.

Senator Kennedy, in a long talk with Kirpal Singh, welcomed the aims and ideals of the World Fellowship of Religions. He was greatly impressed by the many-sided purpose of the whole tour.

Kirpal Singh was also received by the Honourable Lewis Mumford, Chief Librarian of the Library of Congress, who was also immensely interested in the Master's teaching and Mission.

People of all religions invite me; they love me, and I love them. Perhaps their love is reciprocal or my love is reciprocal, I don't know. But they do love me, and I love them. When I go to them, I see I am at home, because they also stand for the very same Truth. But while standing for this Truth, they have gotten into formations— watertight compartments. Sometimes, in the zealotry of being in that watertight compartment, they unfortunately establish divisions. But I take them from the viewpoint of the religion that is above all religions. The word 'religion' purely means: re means 'back'; and ligio, 'to bind'— 'to bind back our souls to God.' This religion is above all other religions, which are meant to lead us to this very high religion. We are already one; but unfortunately we have forgotten this. We are worshippers of Truth; we are to bring out the very Truth that has already been given. The pity is that people have forgotten it, that is all. When I go to them, they claim me as their own. And first, I claim them as my own. That is how it is.

Left: Newspaper article

Right above: Sant Kirpal Singh in the pulpit at the Second Church of Boston, October 1963

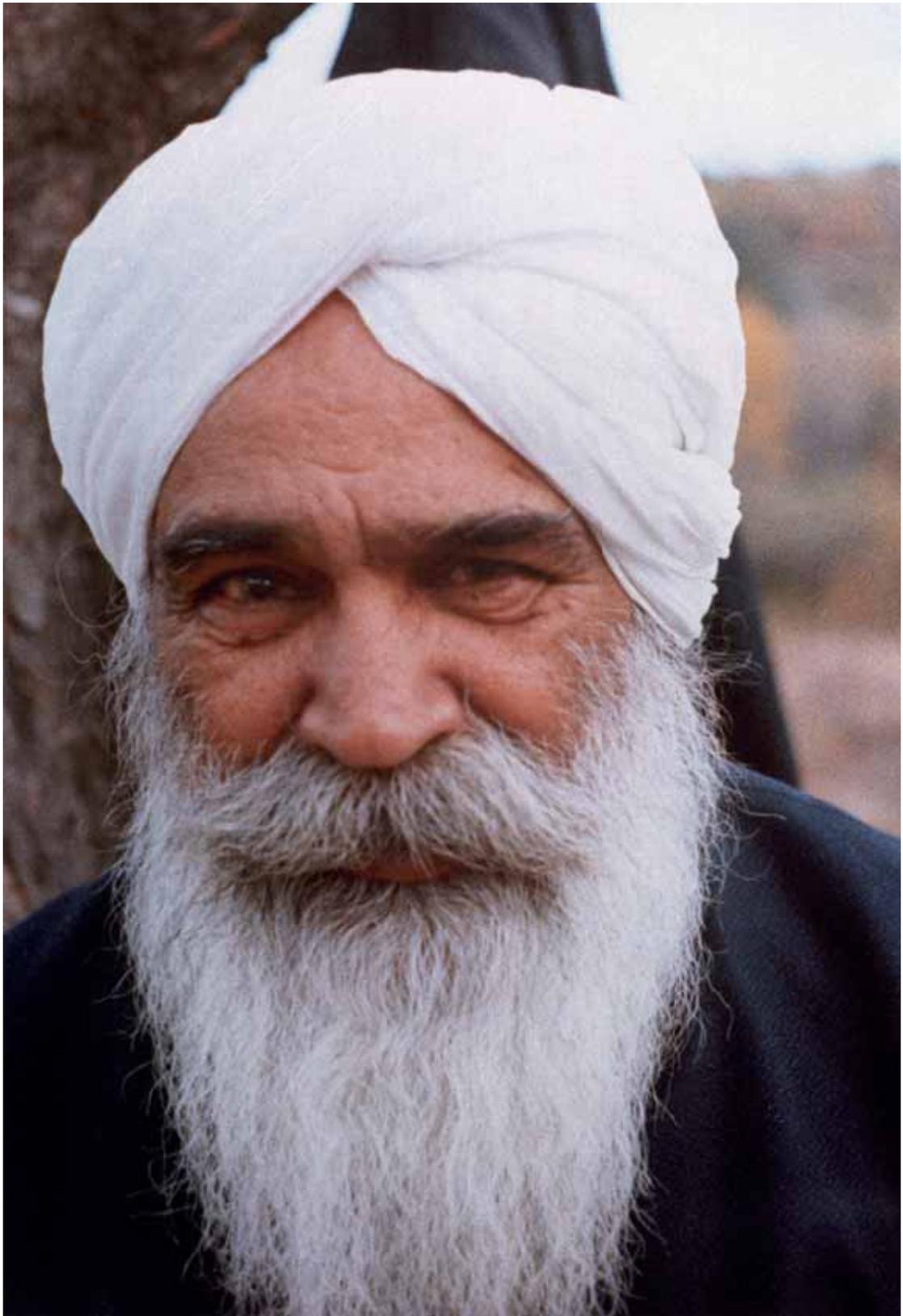
Right below: Sant Kirpal Singh with the Archbishop of Boston, October 1963

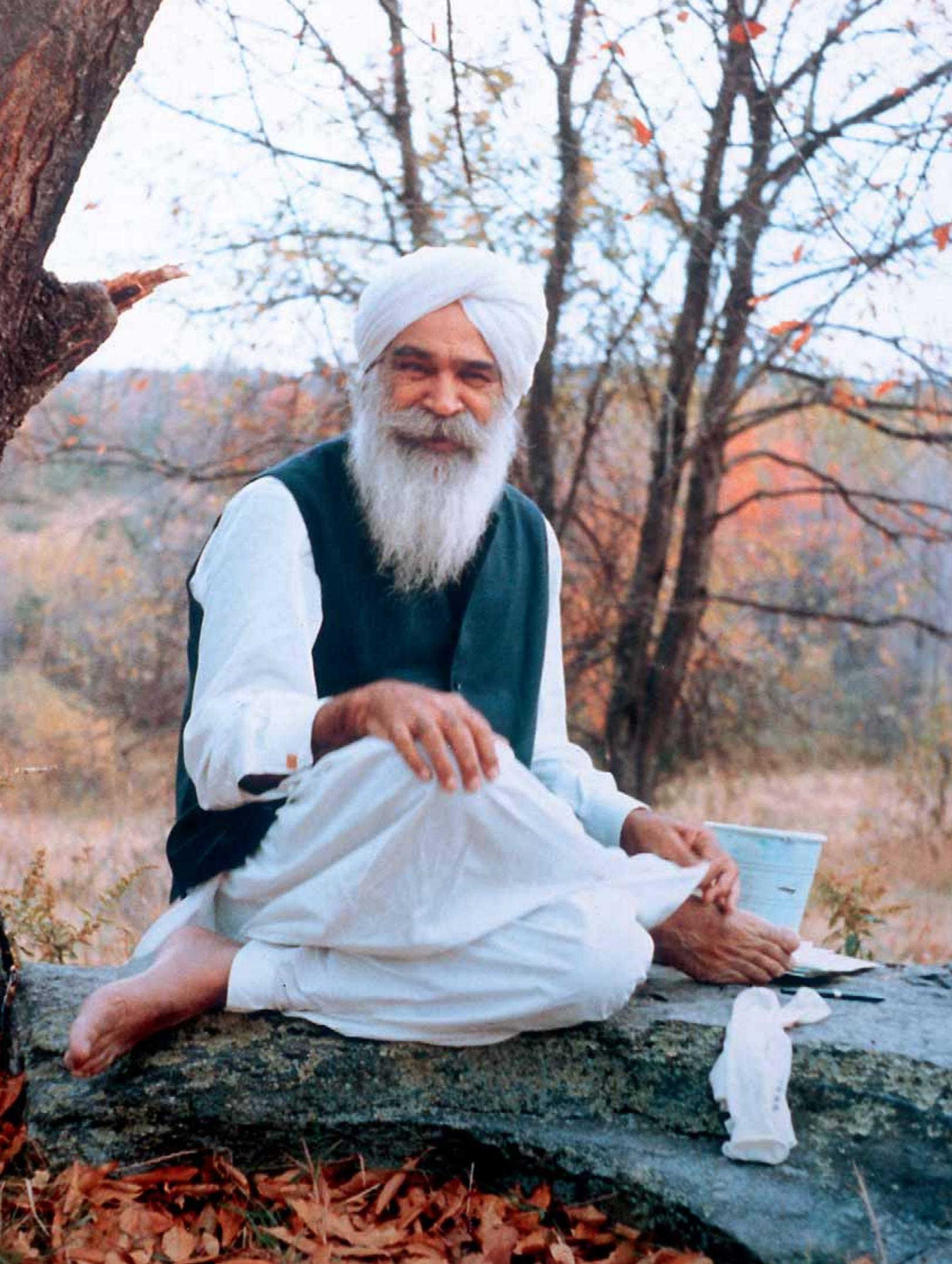
Hindus ask me to come; I go over there and give them something from their scriptures: “Your scriptures say that.” I go to the Sikh temples; I went here in Vancouver: “Here are your scriptures.” Do you know what I mean to say? They consider that their religions probably have something new. Well, I say, although the outer social bodies are different, of course, the inner truth is the same. I go to all different kinds of churches: I met the Orthodox Christians; I met the Coptics, the Byzantines, the Protestants, the Roman Catholics; I met the Jews. Among all, the basic principle is the same.

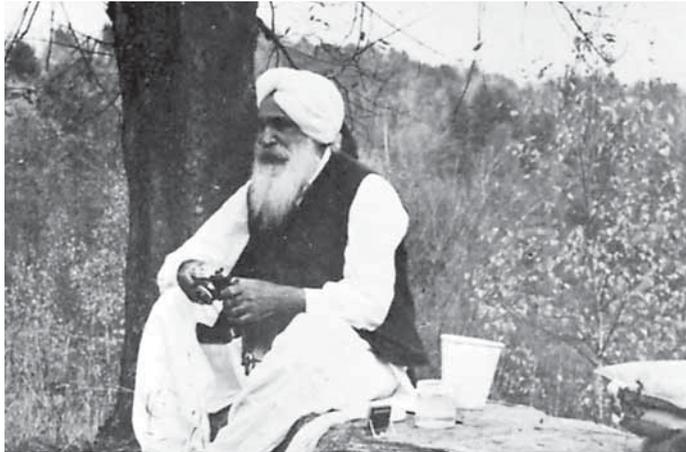


First, the Guru works like a teacher. He shows sympathy, and even allows tears to flow from His eyes for you– sometimes He rebukes, and sometimes He shows love. In fact, He does everything. Then He says, “I’m not the body, neither are you; come, let us go up.” He does everything to teach the disciple to break his outer attachments and concentrate within; He has no other motive. He has no desire for people’s love. His own love is connected with God and His Guru; there is no place for anyone else.

Sant Kirpal Singh







Everyone was taking pictures of Sant Kirpal Singh, ...



... so Sant Kirpal Singh decided to take pictures, too.



Sant Kirpal Singh in Sant Bani Ashram, New Hampshire, 11 October, 1963

Schedule of Sant Kirpal Singh's U. S. TOUR

Washington, D.C. September 3 to 27. January 14 to 16.

As well as TV, radio and Press interviews, speaking engagements already include Washington Cathedral, Church of Christ, Unitarian Church, Ethical Society, Washington Post community room, Universities (George Washington, American, Howard and Maryland), Library of Congress, Embassy of India, National Institute of Health, Washington Missionary College, Y.W.C.A., etc.

Maryland and Virginia: Baltimore, Maryland University, Arlington Y.M.C.A. and Mary Washington College, Virginia, included in the Washington itinerary dates above.

Philadelphia, Pennsylvania: Sept. 25—Oct. 1. T.V., radio, Press, Essex hotel, Friends Meeting House.

New York City: October 2nd—6th (Details being finalised).

Boston Mass: October 7th—10th (Details being finalised).

Franklin, New Hampshire: October 11th. (Dates being arranged, as in all areas. Requests and inquiries invited).

Worcester, Vermont: October 12th (Kirpal Ashram).
Hampshire, New Hampshire: October 13th—10th (via Greenwich, Connecticut).

Rochester, New York: October 20th—21st.

Hamilton, Ont., Canada: October 22nd—23rd.

Toronto, Canada: October 24th—27th. Toronto University, YMCA, Friends Meeting House.

Detroit, Michigan: October 28th.

Grand Rapids, Michigan: October 29th.

Chicago, Illinois: October 30th—November 6th. College or University, Hotel Hamilton, TV, etc.

Louisville, Kentucky: November 9th—14th.

Minneapolis, Minnesota: November 15th—16th. University Church.

Seattle, Washington: November 17th—18th.

Vancouver, British Columbia, Canada: November 18th—21st. University, Sikh Temple.

Salt Lake City: November 22nd. Mermon H.Q.

California, North. San Jose: November 23rd—25th.

Carmel-by-Sea: November 26th—27th.

Stockton: November 28th—29th.

San Francisco: November 30th—December 1st.

WP Baptiste: December 2nd.

Santa Barbara: December 3rd—4th.

California, Southern, Montrose: December 5th—7th.

Los Angeles: December 8th—10th.

Hollywood: December 11th—13th. Self-Realization Fellowship (Paramahansa Yogananda).

Based on Tustin: December 14th—19th. Coptic Fellowship, Manly P. Hall Auditorium, Astara Foundation.

LA. Ananda Ashram, La Crescenta, Escondido, etc.

Beaumont

Dallas, Texas: December 21st—23rd.

Houston, Texas: December 24th—27th.

Florida, Northern: December 27th—January 3rd. Palmetto, 27th, 30th. St. Petersburg, 28th, 29th.

Auburndale, 31st, etc.

Gainesville, Florida: January 1st—2nd. University (2nd).

Jacksonville, Florida: January 3rd.

Miami, Florida: January 4th—11th. University, Bank Buildings, Metaphysical Society.

Charlotte, N. Carolina: January 12th—13th.

Washington, D.C.: January 14th—16th. See opening announcement.

Enquiries about precise dates of speaking engagements with the above programme, suggestions, etc., may be sent to Mr. T. S. Khanna, 1304 Delafield Place, Washington 11, D.C.

The Sant plans to go on to Brazil and other countries in South America.

The Master in the U. S. Congress Library



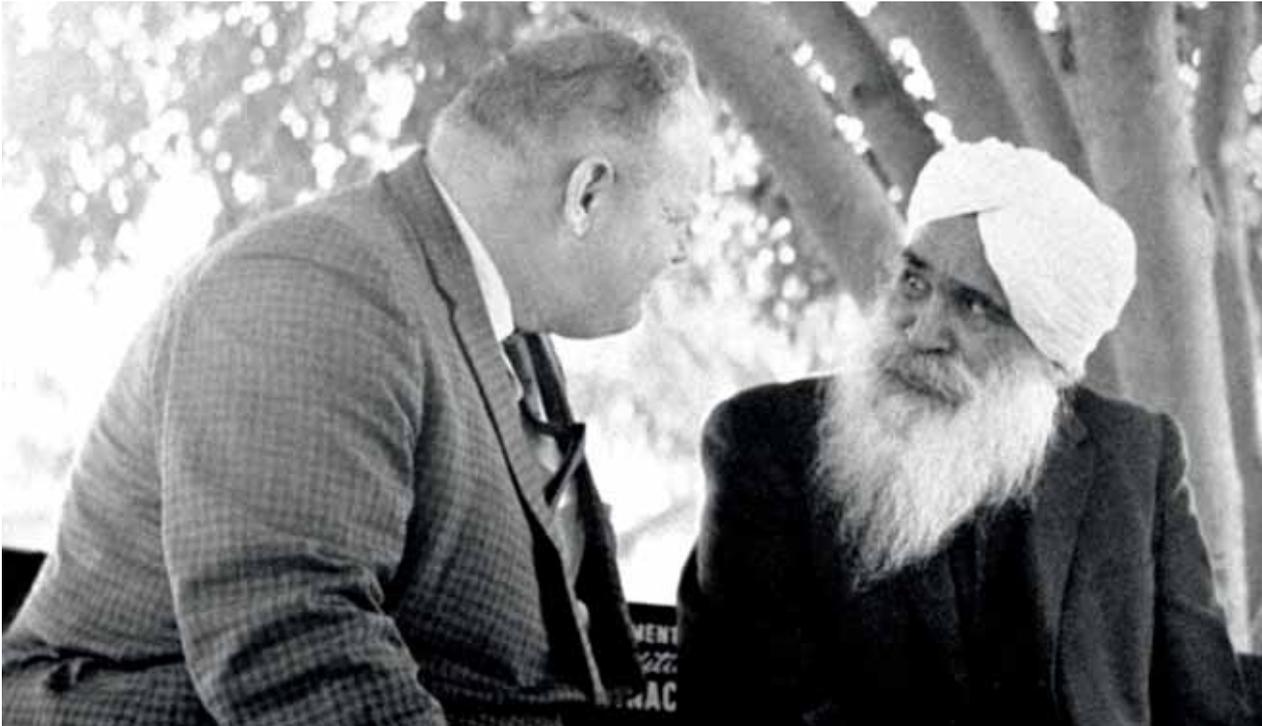
Schedule of Sant Kirpal Singh's U.S. Tour printed in 'Citizen of India' on 27 November, 1963



Supervisor Bonelli presenting a plaque of honour on behalf of the County of Los Angeles to Sant Kirpal Singh in recognition of His work for spirituality and world peace, on 10 December, 1963

Spirituality discloses what the holy word is and how to commune with it, tells us that the ultimate goal is self-realization and God-realization, or the union of the soul with the oversoul, and teaches how it can be achieved by means of Surat Shabd Yoga or the Path of the Sound Current.





On 4 January 1964, a reception was given at the world-famous Seaquarium of Miami by the Director of Public Relations, Mr. Roger Conklin, Jr., in honour of Sant Kirpal Singh.

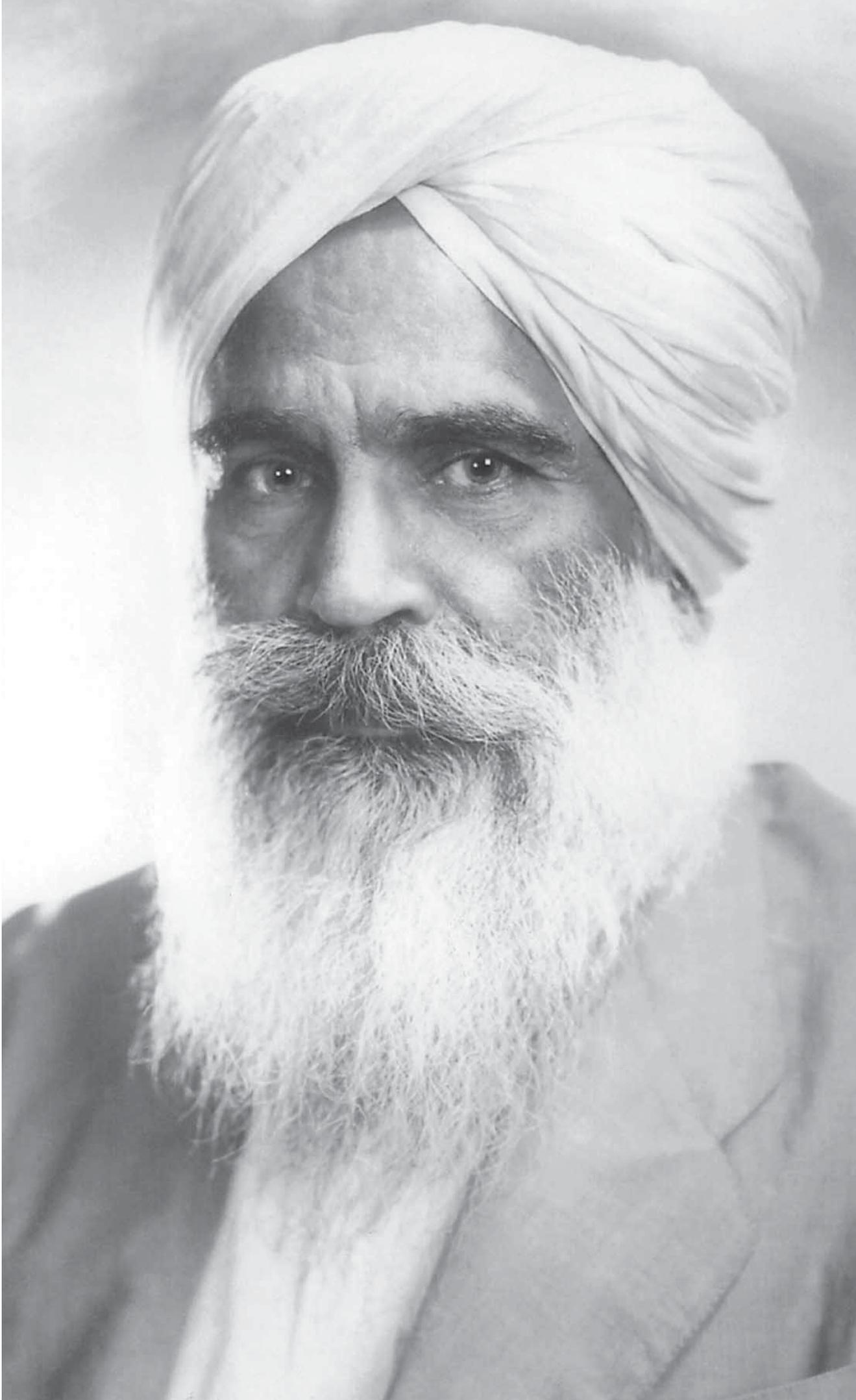
Press reporters and camera-men followed the Master and His party as He was escorted through the Seaquarium. Great amusement was created when one of the dolphins rose out of the water and grasped the Master's coat-sleeve, gently tugging it as the Master sat at the edge of the tank.

Left: Sant Kirpal Singh at the Seaquarium of Miami, 4 January, 1964

On His arrival in Panama on 7 January, Sant Kirpal Singh was greeted by Panamanians, Americans, Indians and press men. The arrival was given front page coverage in both the English-language and Spanish newspapers. On 8 and 9 January, two discourses at the Jewish Welfare Board, but further aspects of the programme were cancelled by compulsory military order, as Panama came under martial law.

On January 29, 1964, Sant Kirpal Singh left New York for India. The second World Tour had ended. Kirpal Singh said: "There is an awakening, with God's Grace. I have found it. On this present tour, I have found it.

There is a great response everywhere for unity. Religions are trying to make the subjects of their religions merge into one. But what we are speaking of now is not the merging of all religions into one: let people remain in their own religions, but they should all sit together for the same higher religion, which is one for all. They should remain in their own religions and not change them, but follow the religion, which is one for all, given out by all Masters. These are the words you have to write down in your hearts, and never forget to live up to them. You will find a wonderful change; you will live and see for yourselves."



India 1964 – 1972

The Word-personified
Master blesses the whole
world, He is the abode of
truth, the Word resides in
His heart.

Harbhajan Singh





Welcome In India

On 29 January, 1964, Sant Kirpal Singh left New York. After a short stop in Germany He departed for India on 30 January, 1964.

Delhi Airport on 31 January, 1964, was pulsating with an atmosphere of tension and excitement. Worried officials and security-guards endeavored to control a throng of ten thousand people, who had been gathering at the airport since the previous evening. At 5 a.m. Sant Kirpal Singh's plane landed.

Arriving at Sawan Ashram, Sant Kirpal Singh was greeted by thousands of rejoicing people. Disciples came from Pakistan, Bombay, Calcutta, Madras, Pondicherry, Kashmir, and all parts of India. Without pausing to rest, Sant Kirpal Singh sat upon the raised platform for four hours to hold Satsang.

Many religious leaders and civic heads began to arrive at Sawan Ashram on the following day. A press conference was held on 2 February, and reporters were given details of the Second World Tour.

Arrangements had been made for a great ceremony where Kirpal Singh would be honoured before the public by fifty-two religious organizations. The ceremony

– known as Sant Samagam, “Grand convention of the Saints” – took place on 9 February, in the vast Gandhi grounds in the centre of Delhi. A huge stage had been built for the two hundred dignitaries who were to sit with the Master. The audience, estimated at sixty thousand in number, was filled with immense joy at the Master's return to India.

Sant Kirpal Singh received many invitations from religious and civic leaders to visit cities and towns throughout India. Prime Minister Nehru invited the Master to confer with him on the world tour upon the following Wednesday, 12 February.

Sant Kirpal Singh had returned to India ...

S. Kirpal Singh Ji's Indian Tour

ALL PARTIES UNITE TO GREET THE LIVING MASTER

Ever since returning to India, S. Kirpal Singh Ji has been touring the country with a view to marshalling spiritual forces for his great mission of world peace and unity of man. His Indian tour, which in fact is a continuation of his Western tour, has met with a tremendous response from people of all classes as it did in the west resulting in the formation of inter-religions groups consisting of holymen of different faiths to fight the forces of disruption and discord in India and elsewhere.

Apart from his usual crowded programme of receiving callers at the Ashram, attending to the voluminous correspondence from spiritual aspirants from India and abroad, attending the various functions to which he is invariably invited, holding Satsangs and prayer meetings, the Master has been busy supervising the preparations that are underway for the forthcoming session of the W. F. R. expected to be held in Delhi early next year. It is likely to be the greatest gathering of religious leaders in world history. Among the local leaders who paid a personal visit to the Master and Baron von Blomberg at Sawan Ashram was His Honour, the Mayor of Delhi, who promised all possible help and support to make the forthcoming congress of the W. F. R. a success. The Mayor was presented with copies of books written by the Master. The Mayor performed his Namaz prayer at the Ashram in the holy company of Pir Makhdoom Sayyad Fazal Shah of Pakistan.

Spiritual Leaders Launch movement for Unity.

The formation of the Sant Samagam (congregation of the holy men of different faiths) under the inspiration and guidance of His Holiness Muni Sushil Kumar Ji Maharaj provided the impetus for the formation of another similar organisation. The initiative came from Pir Sayyad Zamin Nizami, the Head of one of the holiest Muslim shrines, Dargah Khwaja Nizamuddin Aulia in Delhi. The new formation was named 'Sant Soofi Samaj' (society of the Sant and Soofi orders) and included the Heads of the holy Muslim Shrines in India and Pakistan and religious and spiritual leaders of Hindus, Sikhs and other religious formations. The Master (Sant Kirpal Singh) was unanimously

elected president of both the 'Sant Samagam' and the 'Sant Soofi Samaj' besides continuing as President W. F. R. for third successive term. In his address to the spiritual leaders on the occasion of the formation of the 'Sant Soofi Samaj' the Master said,—

"At this critical period of history the primary need is for all of us, who are

a conscious move to end discords everywhere. This awakening is none of man's working, it has come from God. All we have to do is to set our shoulders to the wheel. Help will come from Him. Let us all join the Army of God. Let us consider ourselves as members of the family of God, which

Gonda, Gorakhpur and Bareilly. He left for the great Industrial city of Kanpur on 15th March, reaching there on the 16th morning. He was received by Sardar Inder Singh, Mayor of Kanpur. A small reception was given by the Mayor who also presided at one of the evening Satsangs. During their stay at Kanpur the Master and his entourage



H. H. Kushak Bakula, Head Lama of Ladakh who has accepted Vice presidency of World Fellowship of Religions. Seated alongside him are Dr. Pandey, Secretary and Baron von Blomberg, Co-President W.F.R.

brothers and sisters in God, to sit together. Those who have had the awakening through the grace of God should get together and set their shoulders to the wheel to end rifts and discords that have poisoned human relations. We should all work to bring the Kingdom of God on earth. During my world tour I found a ready response everywhere to the call of unity. There was

in reality we are. It is through His special grace that there is move for unity from all quarters and people of different faiths are coming together. The work is already being done by Him. All that is required of us is to line up under His will."

The Master's Tour of U. P.

The Master, accompanied by Baron von Blomberg, proceeded on a tour of U. P. districts of Kanpur, Lucknow,

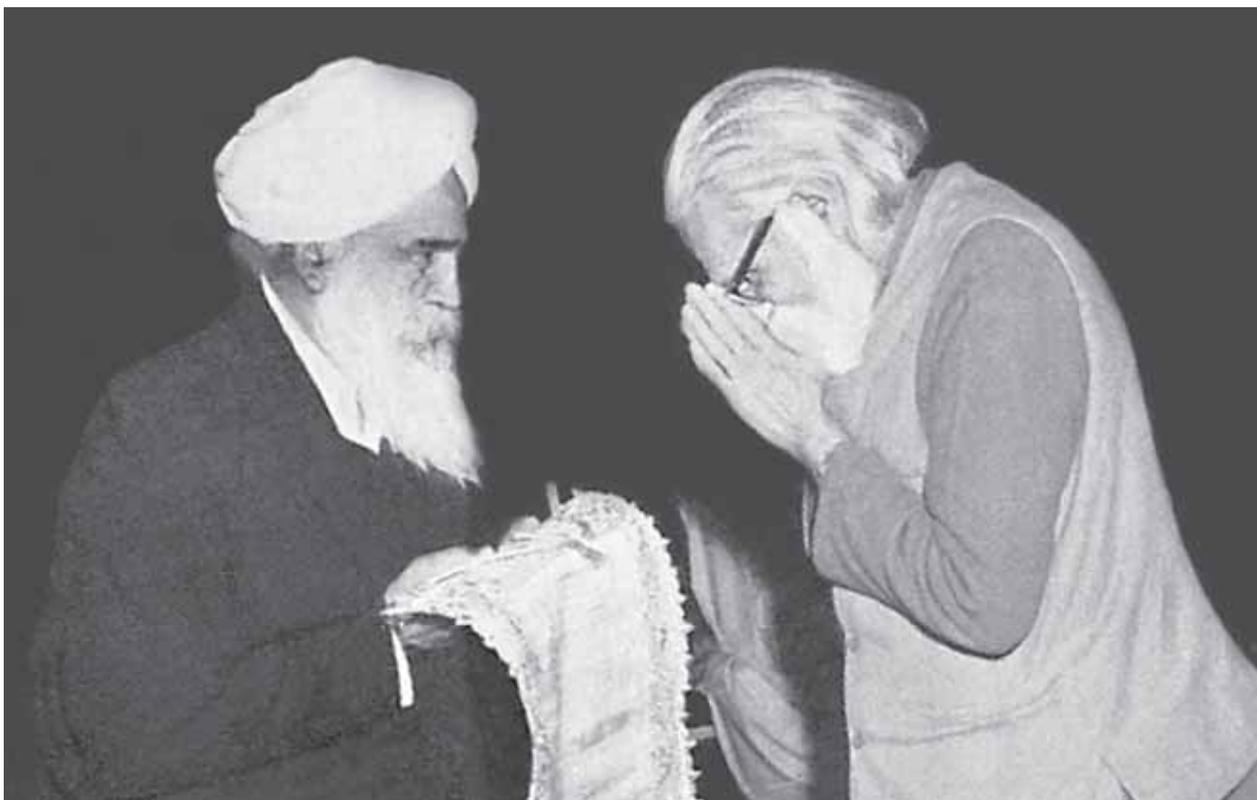
were the guests of Shri Ram Lal Khetarpal. During his four days' stay at Kanpur and a similar period at Lucknow as well as in other stations, daily morning meditation sittings and initiation on the last day were the regular features of the schedule.

Roman Catholic priests and nuns, headed by Rev. Fr. Currier received the two World Fellowship leaders and throughout the areas of the tour many signified their

Activities

Diamond Jubilee, 6 – 7 February, 1969

Celebration Ceremony on the occasion of Sant Kirpal Singh's seventy-fifth birthday



Union Minister Jaganath Rao giving his presidential speech

On 6 February, 1969, Sant Kirpal Singh's seventy-fifth birthday was celebrated in Delhi. A Citizens Committee under the chairmanship of Delhi's Mayor, Mr. Hansraj Gupta, organized an elaborate three-day programme of Diamond Jubilee celebrations, beginning with a congregation at a specially erected Pandal near Sawan Ashram, headquarter of Ruhani Satsang, and ending with a unique function on 7 February, at New Delhi's vast Vigyan Bhavan.

Presenting the Abhinandan Patra (Welcome Address) Kaka Sahib Kalelkar, a noted Gandhian philosopher, on behalf of different religions and societies, said,

“We are all gathered here today to perform a very important task, that is, to pay our tribute to a living Saint for the gift of Light He has given and is giving to the world. As a follower of Gandhiji and one who like Him, had equal respect for the teachings of

Sant Kirpal Singh had set an example by practising what He preached and inspired thousands all over the world to take to the path of righteousness and spirituality.

Union Minister Jaganath Rao

all the great religions, I have been chosen to present the Abhinandan Patra to Santji on behalf of all religions. Sant Kirpal Singh has been doing the great work of bringing followers of different religions together most effectively and with untiring zeal. I pay my tribute to Him on behalf of Gandhiji, on behalf of the heart of India and on behalf of all present here and pray for His long life.”

Replying to the Welcome Adress, Sant Kirpal Singh said, “The Abhinandan Patra was a homage to Truth, which is in all of us and Truth is one. Saints and seers who came from time to time realised that Truth and gave a practical experience of it to those who came to them. They came in all countries, in all societies and gave out the same Truth in the language and idiom of the countries where they came.

From childhood on I was intrigued by the mystery of life. I searched in books and finished three whole libraries one after another. My extensive study let me to believe that there was some controlling power behind the entire creation. After finishing my studies when I entered life I had to decide what was to be my aim in life. I took eight to ten days carefully deliberating the questions from all possible angles and finally decided that my aim in life was ‘God first and world next’.

My whole life became one long search for Truth. And then, through divine grace I met my Master, Hazur

Baba Sawan Singh, at Beas. He gave me a practical demonstration of Reality. In the very first sitting, he brought me above body-consciousness and gave me a first-hand experience of Reality. The mystery of life which could not be solved by studying three libraries was solved in a moment. From Him I got right understanding. And what was that right understanding? First, that all mankind is one. And man is the highest in creation for he is endowed with the sense of discrimination and can discriminate between the real and the unreal which other creatures lacked. The highest purpose of man was to realise the self, the indweller of the man body and to know the Overself which was the basic teaching of all religions. We have to rise above body consciousness to get first-hand experience of that Power. It is a practical science which can be learnt at the feet of a competent Master.

We are all children of the same Father - God and as such are all brothers to each other. Unity is already there but we have forgotten it. I thank you for all the Abhinandan Patra that you have presented me with all your love ... I have the same love for you all. This Abhinandan Patra is not for me but for the Truth which is in all of you. The credit goes to God or my Satguru, Hazur Baba Sawan Singh Ji Maharaj, at whose feet I had the good fortune to sit. With these words I thank you all. Be good, do good and be one with God, with all humanity, first in your country and then in this world.

Excerpt

Invitations

Sant Kirpal Singh received many invitations from religious, political and civic leaders to visit cities and towns throughout India. Prime Minister Nehru invited Sant Kirpal Singh to confer with him on the Second World Tour.

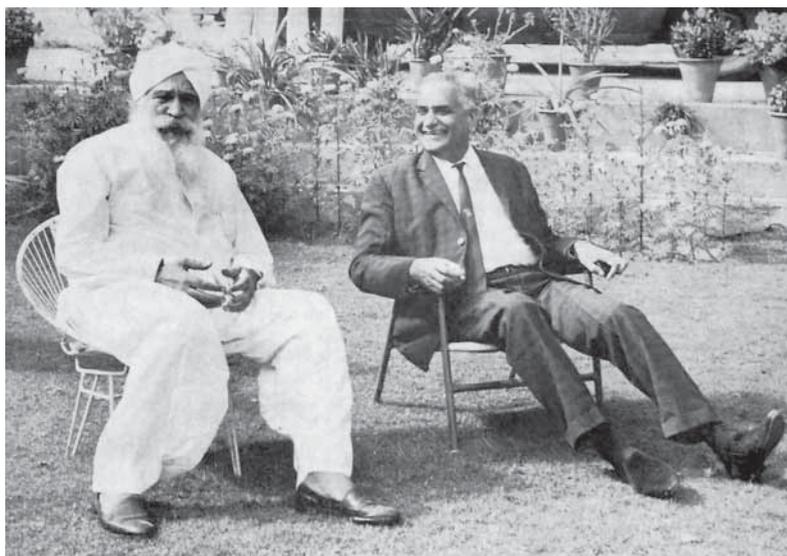


Sant Kirpal Singh with Jawaharlal Nehru (seated far left), the first Prime Minister of India, 16 February, 1964



Sant Kirpal Singh with Dr. Radhakrishnan, the second President of India, 20 February, 1964

Sant Kirpal Singh visited the Kurukshetra University in 1970 by a special invitation, being guest of honour of the Vice-Chancellor. Sant Kirpal Singh gave a series of three well-attended talks in the university auditorium.



Sant Kirpal Singh with the Vice-Chancellor of the Kurukshetra University, 1970

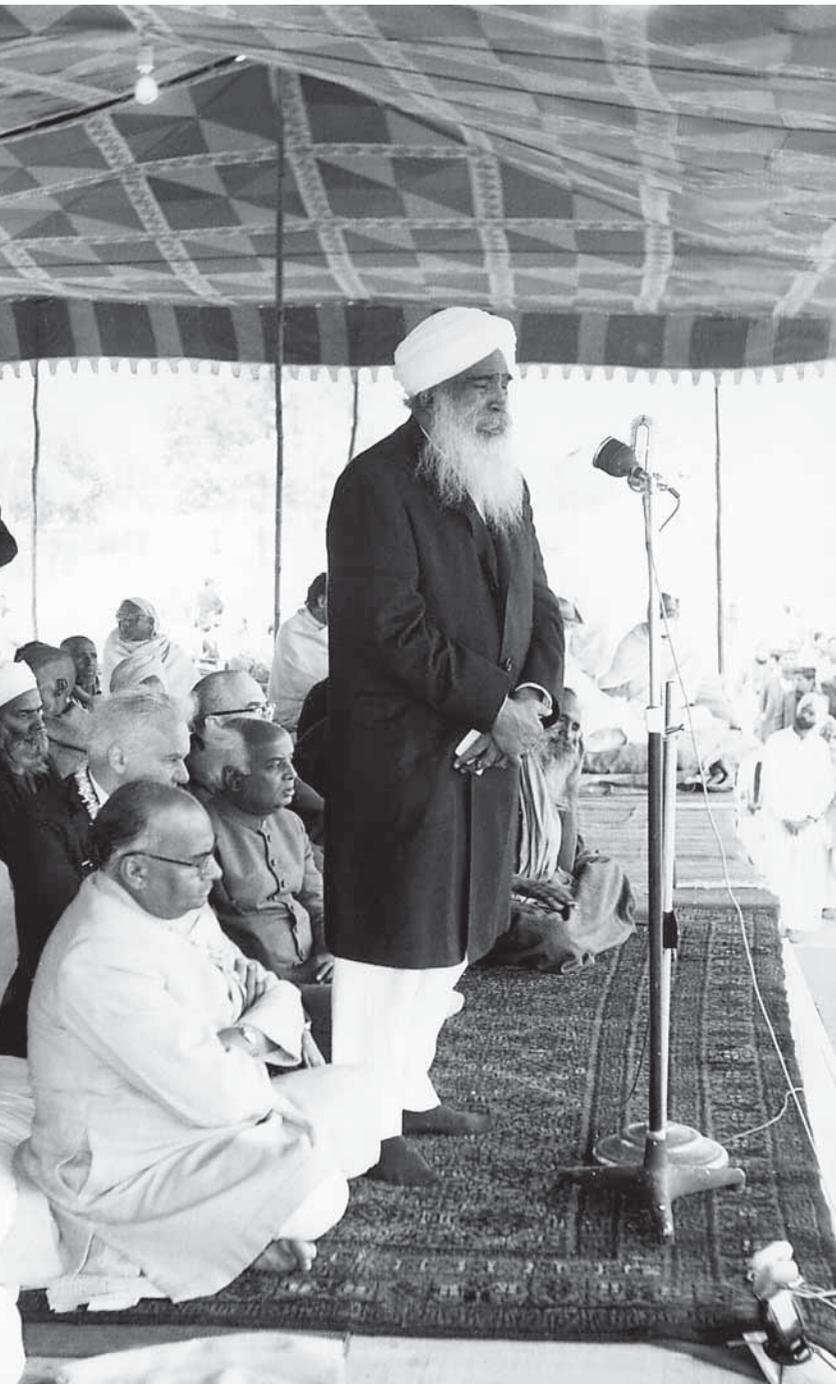
There was the usual practice of tasting by the chief security officer before the drink was offered to the President. When the tray was placed before the principals on the dais, Sant Kirpal Singh handed one glass of juice to Dr. Giri. The officials excitedly exclaimed that the glass Sant Kirpal Singh had given was the wrong one - the untasted one - but Dr. Giri declared that as Sant Kirpal Singh had given it with His own hands, then he was going to accept and drink it.



Sant Kirpal Singh with the President of India, Dr. V.V. Giri, on 14 March, 1972

Third Conference Of World Religions

16 – 28 February, 1965, Delhi



We must sit together as members of the one great Family of Man so that we may understand each other. We are, above everything else, one – from the level of God as our Father, from the level of man as His children, and from the level of worshippers of the same Truth or Power of God called by so many names.

In this august assembly of spiritually awakened, we can learn the great Truth of Oneness of Life vibrating in the universe. If we do this, then surely this world with so many forms and colours will appear a veritable handiwork of God and we shall verify and perceive the same life-impulse enlivening all of us.

As His own dear children embedded in Him, like so many roses in His rose bed, let us join together in sweet remembrance of God and pray to Him for the well-being of the world in this hour of imminent danger of annihilation that stares us in the face.

May God, in His infinite mercy, save us all, whether we deserve it or not.

(Extract from the presidential address given by Sant Kirpal Singh on 26 February, 1965 at the Third Conference of World Religions in New Delhi.)

Left: Sant Kirpal Singh giving His presidential speech, 26 February, 1965

Right above and below: During the Third Conference of World Religions, 26 February, 1965, Delhi





Just as a father is moved by the pitiable condition of his son and advises him out of sheer compassion, similar is the case with our heavenly Father. He assumes the garb of a Saint and awakens the sleeping humanity out of the deep slumber.

Sant Kirpal Singh

Holding Satsang



Sant Kirpal Singh, Sawan Ashram Delhi; August 1972

The Master comes for the sinners. He takes those who come to Him, up for a while. But to stay up there requires purity. So to even the most sinful, the Master gives a boost and takes him above body consciousness, gives him a peep through the Door; and he sees Light. Whether good or bad, sinful or virtuous, the Master gives them all first a boost to come up. Then, if they are not attached to the world too much, they will be able to remain there. For that reason they must become purer. So He gives His hand to everybody, even the most sinful. He loves the sinner but hates the sin. He gives all who come to Him

a boost and something to start with. Unless a man is raised, taken up, how can he see the Light? So when he reaches It, it is just like a man who had gone onto the roof by going up the stairs. When he gets near the roof he sees light. When he is withdrawn from outside and rises above body consciousness, he comes nearer to the place where that Door is, the tenth Door, and only then is he able to see the Light. This the Master gives to everybody. But the point is, if a man is attached too much to the world, naturally he must be changed; for that reason he is asked to lead a very virtuous life.



Satsang held by Sant Kirpal Singh in Sawan Ashram Delhi

In Sawan Ashram, Delhi, people came together from all over the world. From Dr. Harbhajan Singh (seated far right, near tent pole) we came to know about the Satsang shown in the picture above:

Master was holding a Satsang in Hindi. He had told me to sit with the foreigners and to translate for them. Obeying the order of the Master I sat with

them, but I had no practice in translating. Only every few minutes I was able to tell them something. First Master would look at me off and on, but then one time Master looked very minutely and attentively at me. Thereafter I was able to translate more. That was a wonderful thing.

Master often called Dr. Harbhajan Singh to come on the stage and to speak in the Satsang about incidences which happened in the Amritsar area. This is one of those incidences showing the Grace of the Master:

A woman named Harjit Kaur from the Verka District near Amritsar, who was my relative, came to my house. When she saw Master's picture there, she told that she was also initiated (by a so-called master). There was another person whom I was telling the theoretical aspect of life, and she listened carefully, too. After I had finished she said that it was right that this is a Master who gives the first-hand experience above the senses and the shackles of the mind, whereas she had not had that experience from her master. "My Master tells to all that he is responsible for all of them. He stresses to put in many, many hours, some put in 8 hours for meditation, but still they don't get that very experience which you are speaking of, and which is also in accordance with the teaching of the Guru Granth Sahib."

She asked me, "Am I also such a fortunate to have this initiation?" I said, "Yes, you can have it."

After about one month later Master visited Amritsar. She had told about the Master to some persons during this time, and all came to listen to Master, but her husband did not allow her to hear the Satsang.

At that time it was extreme hot weather. She fell sick with acute meningitis, and the attending doctor referred the case to the Government hospital, whereas she insisted on her husband to visit my hospital at Nag Kalan. When she was brought, her condition had alarmingly deteriorated. She was given a glucose infusion with which she was able to talk, but I asked her husband to shift her immediately to the Government Hospital. Her husband went to get leave from his office, but he did not return until evening.

She told me that she had come to get the promise fulfilled. I asked her, "Why did you not come to see the Master?" She answered that it was not her fault, but her husband had not allowed her to go. After every 10 to 15 minutes she repeated her question. In the evening she asked me for a glass of cold water. After she

had taken one glass, she asked my wife for another one. After taking both the glasses, she closed her eyes and in a moment she left the body.

Seeing this we got very much worried, and we prayed to the Master as why she had left her body in our house, she should have died among her children and her husband.

"All those who yearn and want the Grace from the Masterpower would be forgiven that day."

We were sitting beside her and after an hour she came back into the body and opened her eyes. We felt very happy and put her questions. She replied that she had left her body, and the way her soul found was burning like fire. She saw her previous master sitting on the hot sand and a lot of his disciples were crying with him. She told further that she felt, that was not her way and the same moment one old person caught hold of her shoulder and told her, "Your way has been changed now." She said, "Thereafter he had taken me to a place where I felt comfortable, and I enjoyed my stay there. But He told me that my decision would be taken on the birthday of His Master Baba Sawan Singh Ji on 27 July." It was then the 22 July. I told this incidence on the celebration of Baba Sawan Singh Ji's birthday with due permission of the Master. Master said that all those who yearn and want the Grace from the Masterpower would be forgiven that day.

Right: Photostat of a letter from Sant Kirpal Singh to Dr. Harbhajan Singh
Page 185: Satsang on the roadside between Delhi and Agra, August 1969

Letter to Dr. Harbhajan Singh

U. S. DEPARTMENT OF STATE
WASHINGTON, D. C. 20520
DELHI
May 27, 1968.

Dear Dr. Harbhajan Singh Ji,

I have received your loving letter without date and noted its contents.

I am glad to note that the local Satsang is going on alright and the attendance is increasing gradually with the grace of the Satguru. Your loving selfless efforts in this behalf are appreciated. Your sacred aspirations for serving the holy cause of the Satguru are equally notable. The harvest is rich and willing labourers are badly wanted. You should try to develop spiritually when there may be better chances for you to help your brethren to benefit spiritually under the protective guidance of the Satguru. Selfless service is a reward in itself.

You need not worry over your personal short comings which can be weeded out gradually by self introspection. It does not matter if you have failed to maintain your self introspection diary. Since you are blessed with the rare right understanding of its special significance for spiritual progress you can attempt again. Just take the start and be firmly established in it, you will succeed. A well regulated and spiritually disciplined life is an asset. My love and blessings are with you.

You are welcome to ^{attend} ~~attend~~ the monthly Satsang on June 2, when I shall be here in the Ashram.

More when we meet.

With all love and best wishes,

Yours affectionately,

Kirpal Singh
(KIRPAL SINGH)

Just sit in the company,
have a Satsang in the
company of such
Saints who are 'Word
made flesh', and be
receptive to them.

Sant Kirpal Singh



Celebration Of Guru Nanak's Birthday

2 November, 1969



Sant Kirpal Singh, 1955

There is One Reality, the Unmanifest-
Manifested;
Ever-Existent, He is Naam
(Conscious Spirit),
The Creator pervading all;
Without fear; without enmity;
The Timeless; the Unborn and the
Self-existent;
Complete within Itself.
Through the favour of His true Servant,
The Guru,
He may be realized.
He was when there was nothing;
He was before all ages began;
He existeth now, o Nanak,
And shall exist forever more.

– Prologue –

Guru Nanak's five-hundredth birthday was celebrated at Sawan Ashram, Delhi, with a six-hour Satsang, attended by religious leaders of all faiths and about 30 000 people.

In 1969, at the request of the Indian Government, Sant Kirpal Singh wrote an article about Guru Nanak which appeared in newspapers and magazines all over India under the title "Guru Nanak and His Teachings".

Sant Kirpal Singh also translated the Jap Ji from Punjabi into English, with an illustrious commentary, which in its deepness creates longing to understand the teach-

ing and to live with it. It was published in 1959. Jap Ji is the beautiful hymn of Guru Nanak which appears as a prologue to the Guru Granth Sahib, the voluminous scriptural treasure of the Sikhs, which comprises over 1400 pages. The Jap Ji lays down the basic principles of His teachings and explains the means to achieve atonement with the One Being, the Creator of all.

It seems impossible to refer to Guru Nanak without reciting some of His supreme stanzas, which we are fortunate to have translated from the original Punjabi text into English by a Master-Saint.

One cannot comprehend Him
Through reason,
Even if one reasoned for ages;
One cannot achieve inner peace
By outward silence,
Not though one sat dumb for ages;
One cannot buy contentment
With all the riches of the world,
Not reach Him with all mental ingenuity.
How may one know the Truth
And break through the cloud of
Falsehood?
There is a way, o Nanak, to make
His Will our own,
His Will which is already wrought
in our existence.

– Stanza 1 –

“Hukam” or Will, itself, is something which no words can describe. It baffles all description. The real understanding of the Divine Will comes only by direct revelation to every soul. But, with a view to bring home some idea of it, the Master indicates the multifarious aspects directed by His Will. He then goes on to indicate the touchstone by which one may know those who have become one with His Will. The knowledge of the Divine Will means the destruction of the ego.

By practice of the Word,
One rises into universal consciousness
And develops right understanding;
By practice of the Word,
One develops clairvoyance
And transvision of the whole creation;
By practice of the Word,
One is freed from sorrow and suffering;
By practice of the Word,
One shall not go to Yama after his death.
O, great is the Power of the Word,
But few there be that know it.

– Stanza 13 –

“Yama”: It is known to the men who know of the world beyond, that at the time of shaking off the mortal coil, souls are ushered into the other world by certain messengers who are the angels of death. Sinners are badly treated by them, while the others are invariably led before Yama, the king of death. But one who practises the Word escapes Yama altogether; for he is received at the astral world by the radiant form of the Master and is escorted by Him to the spiritual planes.

Let contentment be your ear-rings,
And endeavour for the Divine
And respect for the Higher Self be your wallet,
And constant meditation on Him be your ashes.
Let preparedness-for-death be your cloak,
And let your body be like unto a chaste virgin.
Let your Master's teachings be your supporting staff.
The highest religion is to rise to Universal Brotherhood,
Aye, to consider all creatures your equals.
Conquer your mind,
For victory over self is victory over the world.
Hail, Hail, to Him alone,
The Primal, Pure, Eternal, Immortal, and Immutable
In all ages!

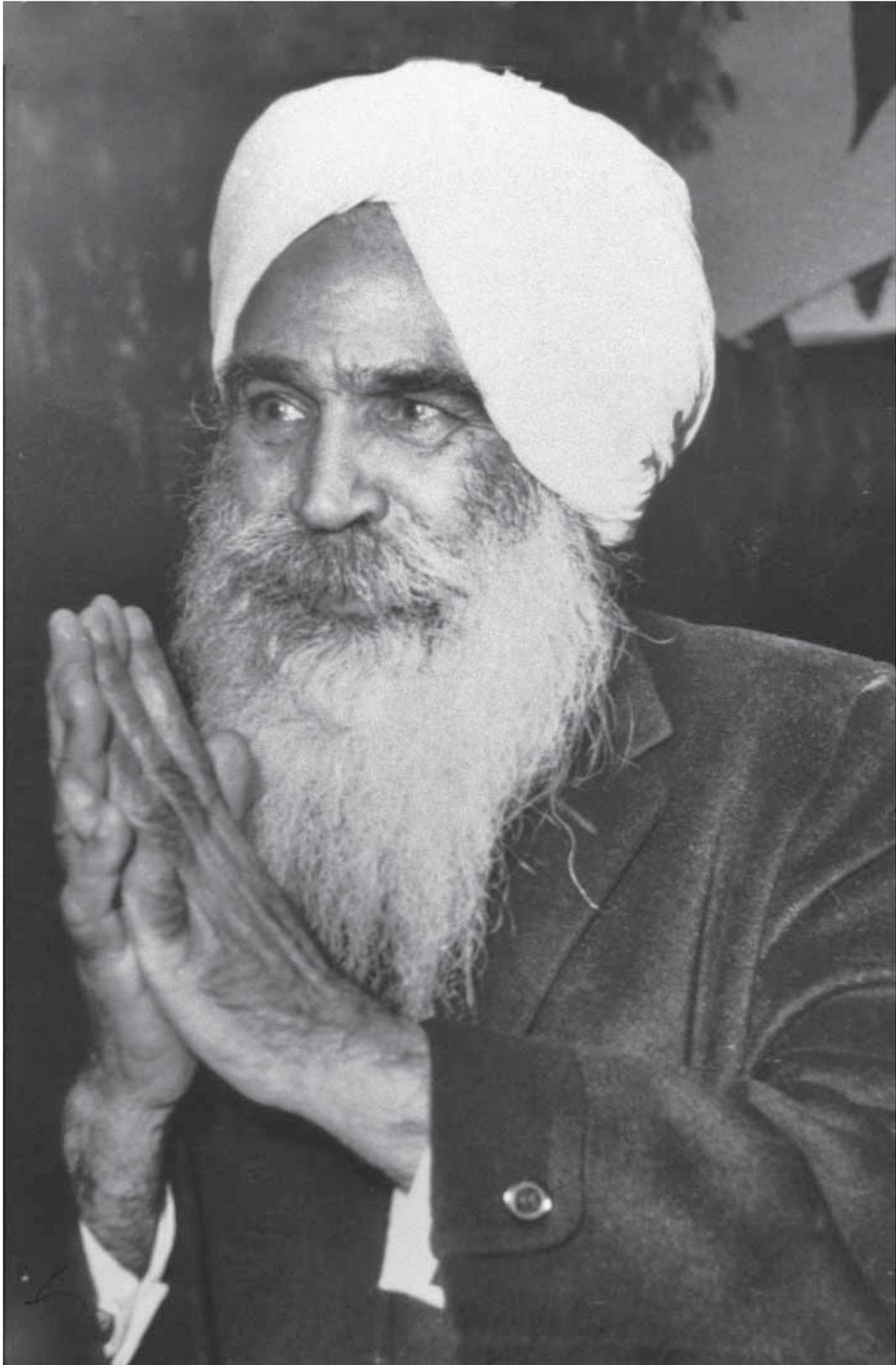
– Stanza 28 –

Carrying on his substitution of the outer practices of the yogins by inner spiritual disciplines, Nanak recommends that we should make Divine knowledge our food (man does not live by bread alone), inculcate charity and mercy, and attune ourselves to the Music of the Divine Word.

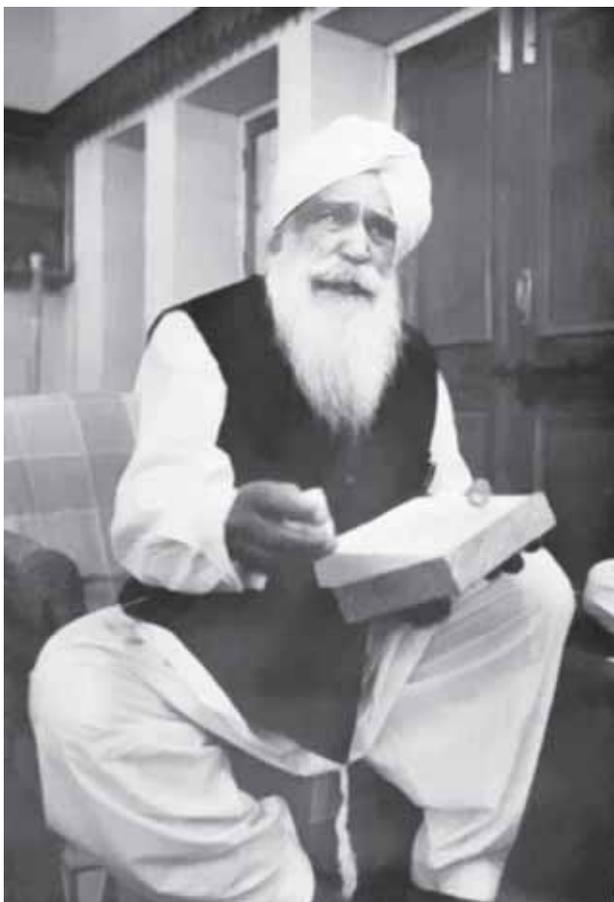
Nanak also forestalls the dangers that lie on the spiritual journey. Not only is wealth a hindrance, but the power one gains through self-discipline and partial

spiritual attainment may itself become an obstacle in the way of fuller realization. One begins to practise these occult powers, and, absorbed in them, one tends to forget the real goal. Nanak, therefore, warns us against this possibility. Once we have begun the journey God-wards, we must not rest, waver or wander on the way.

Right: Sant Kirpal Singh, 1969



Master's Competency



Sant Kirpal Singh distributing parshad

Life And Death Are In His Hand

At the time of Master His competency was shown in many ways. People said, "It was a miracle", but Master said, "No, it is according to the natural law." So this is no miracle, it is in accordance with the laws of nature.

There was one village where Master played many things. There was one man who had been suffering from a heart-disease for twenty-five years. He was

neither able to leave the body nor was he really alive, such a condition he had. But he was a very noble person, very pious – maybe due to this trouble, as he was very cut off from the world. I used to treat him and sometimes I brought him medicine. He was a very good man and I had great sympathy with him. Once I went to the Master. Usually I did not take parshad. People used to bring sweets to get them converted into parshad by the attention of the Master and took them back to their homes. Master mostly objected, "No, parshad is not needed; parshad is already given – initiation is parshad, it is the biggest parshad."

People insisted again and again, so Master used to put some attention on it and said, "Okay, go, but take only a little and put in some more time for meditation; this will work, otherwise it is merely a sweet."

We never wanted parshad from Him, but this time I was taking three packets of sweets to the Master. Master said, "Why not one, why three packets?" I said, "Master, one is for me and my wife, one is for the old disciples, and this third packet is for a new one." Master put His attention on these three packets, and gave them to me.

When I arrived at home, the daughter of this man came to call me there; his condition had deteriorated and he wanted some medicine. When I went there, I took some parshad with me. It was for the new one. I gave it to him, "Take it and you will remember at least what has been given to you." So he took the parshad. He did not know from where it was – it was a sweet and he just took the sweet. But at night-time Master appeared to him. Then, early in the morning, he sent a message to our home, "Bhaji and Bhainji should both come to my house." So I went there with my wife. We took a calendar photo of the Master with us. It was rolled and first we did not give it to him, but held it in our hands. He asked, "Have you any photo of your Master?" We showed it to him. He

said, “It should be just in front of my bed.” So we put it before his bed. Now all the time he was looking at the picture of the Master. I went there every day. As his condition was not good, many persons used to visit him and whenever I came, a lot of people were sitting there, talking on different matters. I myself was also not free; there were many patients in my hospital, and whenever I went there, I came back without having told him anything. Maybe on the tenth or eleventh day, his sister came from a far away district to see him. When she arrived and was standing be-

“...I give you one promise: you only tell the theoretical aspect of life, and it will be practically done within.”

fore his bed, he asked her, “Please, clean the way and go to this side.” She said “Why?” He answered, “My Master has come.” Then he was very happy and asked his wife to come. Pointing to the photo, he said, “I am going back with Him, and your duty is to go to Him also.” So he left his body.

I went to Master. He was distributing parshad. While everyone wanted parshad, I was standing behind. I was having something in my mind – like a thief I was feeling there. But when it was my turn, I asked Master to give me parshad. Master said, “No, I will not give you the parshad. You please, sit with me here, I have to talk with you.” So I was sitting down and all others went away. Master said, “Come near to me.” Then He said, “This man has left his body.” Master did not know it physically, He knew it from within that it had happened like this. Master continued, “You gave the parshad to this man, but what did you give from yourself, tell me?” I replied, “Master, I don’t have anything what I could give from myself. A disciple is a mere disciple – whatever can he give? He has to get everything from his Master. We have rather good wishes for him, otherwise every blessing is from You. I really cannot give anything.” Master said, “Think it over again. You could have given him something.” I started to weep. Master said, “Don’t weep. Why do you weep? At least I have given you some right understanding. He has left the body, but he nev-

er knew where to go. At last, he who has given the parshad, has to take care for him, but what have you given from your own side?” I said, “Master, yes, this is my biggest fault”, and I started to weep.



Sant Kirpal Singh distributing parshad

Master gave me very much love. He said, “Okay, from now onwards you give the theory and I will give the parshad. I give you one promise: you only tell the theoretical aspect of life, and it will be practically done within.”

Harbhajan Singh

Smell Of Roses And Jasmine

Once we could get to know a very big secret in His set-up. It is written everywhere that Master has His own smell, a beautiful smell, just like roses and jasmine. When you have this vibration direct from within, you will sometimes feel that this smell of the Master is within. Master is within and this perfume is also within. This purifies the soul; it develops the soul. That comes only through His Grace, whenever He wishes.

What does He do? He materializes and manifests within and also stands outside. In both ways one is very close to the Master and by this phenomenon one gets a lot of radiation from the Masterpower.

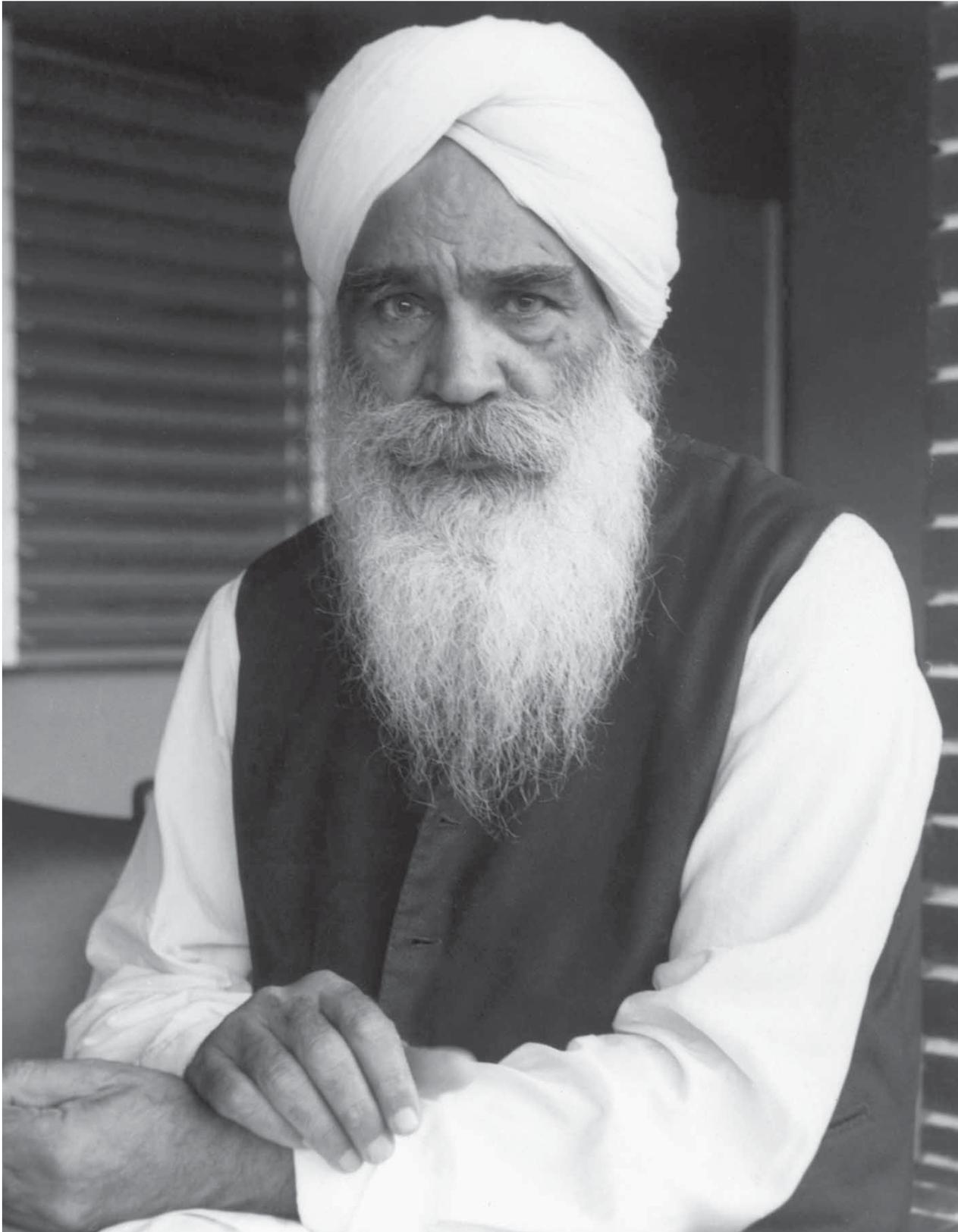
While doing His Mission we could know that Master was very close to us though we could not see Him with our eyes. Right in the beginning it was like this. One time we had to attend a marriage. We decided to go there, because Delhi was in the way and we could see the Master there. But on the way we came to know that He had already gone to Dehra Dun for ten days. But we could get a strong vibration and radiation and the smell of roses and jasmine. We became very sad, but we said, “Well, most of the distance we have already covered, we will nevertheless go to Del-

hi. We shall at least go there and bow down our head, although the Master is not there.”

To our surprise, when we reached the Ashram in Delhi, Master was standing on the roof of the house. Master said, “Well, come up on the roof.” I asked Him, “Master, on the way we got to know that You are not here?” Then one man from Delhi asked the same question, “Master, You had already gone to Dehra Dun and You should come back after ten days, but You came back today. What is the reason for it?” Master, looking at us, said, “I do not know whose love took me back.” Then Master discussed some very important matter with us.

This was a time when we could know many things out of His vibration, and while sitting together He told us lots of things. So this time we told Master, “Master, while we were on the way we felt a very good smell, a very good perfume like that of roses.” Master said, “Not only the disciple smells it, but Master also smells it from the disciple.” When the disciple starts to see the Master with love and receptivity, then this smell also reaches the Masterpower. This is something very unique in the world.

Harbhajan Singh



How can I praise my brothers and sisters
who live and die for Him?
I surrender to my Master: Bless all who serve Thee!

Harbhajan Singh

Master's Greatness

When we came back to Delhi after that marriage, Master told us that He was going to Chandigarh, which was on the way back to Amritsar. So we came along with Master. While passing through the city Master stopped His car in the market. I at once went to Him and asked whether He needed anything. Master said, "Yes." I asked, "Master, what?" He said, "I want you!"

It is a lesson! We are in this worldly market where we are amiss, very adversely. Master only wants to take His child out of the market. Man comes into this world with a promise from God (to be taken home by Him), but man has also given the promise to God that in this birth he will return home to the Father. But it is man who again and again does not fulfil this promise. God, our Father, the Masterpower, by His Grace gives us this promise again and again. He has never left us.

On this journey we paid a visit to one brother whose name was Sadhu Singh. He did everything exactly as Master wished. He was happy all the time, because He had no problem. He was very receptive; if he spoke a word it inspired others like anything. He was a wonderful person and did everything for Master throughout his life. When his time came to leave the body he said, "Master, I will not go!" Master said, "No, your work in the world is finished. You can go, the doors are open for you. You can reach your home." He said, "Master, no, there is much work. I do not find good persons to help you. No, I want to work for you!" Master said, "No, you are getting old now, better you go." – When you get initiation and you become conscious, it is a beautiful thing. The talk between the Master and the disciple becomes a heart-to-heart talk. Everything is possible, there is nothing that is impossible. – Sadhu Singh was not hap-



Sant Kirpal Singh on tour

py to leave. So the same night Master took him above the body-consciousness and showed him the place where he had to go. He became so conscious that he forgot everything about the matter, everything about the world. Next day we asked him what was his opinion. He said, “No, I have to go! I have a beautiful place there. I never could really know the Master throughout my life.”

Now he had realized Master’s greatness. He was a conscious man, I tell you. Even when he got the super-consciousness in him and was taken there, he was surprised that such a good place was possible for him. Then he always said, “Master, I want to go!” Master asked, “When do you want to go? Tell me, I’ll take you on the same date.” Master also asked, “Do you want to leave the body here in the Ashram or do you want to leave your body in your home?” He said, “I

want to go to my village, I want to tell everybody that I am going on such and such date, at such and such a time.” It was miraculous – I don’t say that he ‘died’; no, he even took each and every penny from his pocket and said, “This belongs to the Master, please. I am going alone. I have nothing, no attachment in the world. I am for the Master as Master is for me. I am going where Master is taking me.” He left the body so happily.

When Master wanted to tell something about Sadhu Singh’s physical departure, His eyes were full of tears. Master said, “I have lost one of my companions in the world.” And again He said, “He is not lost; he is gained forever.” Why? Because Master has started to take work from him inside; much more than when he had worked physically.

Harbhajan Singh



Sawan Ashram Delhi, 3 April, 1970

Farewell To Mataji

When Master's own wife was sick, it was 2 April, 1970, Baba Sawan Singh gave the time within that He would take her on the second. The Sangat from all parts of India started to pour in to celebrate the death anniversary of Baba Sawan Singh. I was then there and heard that Master said, "Today it is the death anniversary of my Master, I will not let her go." When I heard it, I did not know what it meant. On the third Master told me, "You can come along." Taiji took me inside the house, "See how she is feeling." I said, "Taiji, she is feeling very good, it is no problem with her." – "You are a doctor, you should see what problem she has." But there was no sign of any weakness, everything was okay.

Then Master gave the time at eleven. There were still many people, and Master said: "There will be no initiation. Everyone should go back to his home." So Mas-

ter gave the time, I think it was one o'clock. Master went inside. It was His Grace that He took me also with Him and I saw the whole scene. Master went to His ailing wife, she was very old. Master said, "The way is open for you. You can go, you can stay." She said, "No, Master, my time to go was yesterday, but You didn't allow. I must go today." Master said, "If you are to go, you should feel happy! Why are you sad?" But she would not smile. Master said, "Look at me!" And she looked at Master. Master said, "Say 'Sat Naam.'" She only spoke it one time, then she smiled and left the body. And there were tears in Master's eyes, and Master came back. All funeral arrangements had already been made beforehand, but nobody knew for whom.

Harbhajan Singh

True is the Lord, true His Holy Word,
His love has been described as infinite.
Men pray to Him for gifts, which He grants untiringly.
When all is His:
What can we offer at His feet?
What can we say to win His love?
At the ambrosial hour of the early dawn,
Be you in communion with the Divine Word
And meditate on His Glory.
Our birth is the fruit of our actions;
But salvation comes only from His Grace.
O Nanak, know the True One as immanent in all.

Jap Ji

On Tour In Kashmir

Srinagar

After a stay with Master in Delhi one initiate, before leaving for Amritsar, asked Master if He had to convey anything to the Doctor and his wife. Master answered that He had already written to them. When the initiate asked Dr. Harbhajan Singh if he had received the letter, he could understand the meaning of Master's word.

Master was going to visit Srinagar, so in the evening of the appointed day of Master's stopover at Pathankot, the Doctor and his wife along with their children arrived with bags and baggage at Pathankot as well. Master asked them about their programme was. The Doctor said, "Master, we are going to Srinagar." Master told them that He Himself was also proceeding to Srinagar the next day and that they were allowed to come along with Him. Dr. Harbhajan Singh tells:

We felt overjoyed since it was our first trip to Srinagar with Master. I forgot that never before I drove the car on the high mountains. Even I forgot to fill up the tank. I felt that we were driven by Him and we were in His lap.

When we reached a very high altitude, and I looked downwards, I felt fear and got nervous, but the same moment Master looked at me through the rear glass of His car. At once I felt as a very good driver. It was still 100 km to Srinagar and I did not remember that there had been only 15 litres of petrol in the tank while in Pathankot. When we reached the outskirts of Srinagar, I saw a petrol-pump at a distance of 100 metres. At that moment the car immediately stopped.

I narrated the incidence to Master and felt sorry for my ignorance. Master said, "Thank God, He has helped you."

Taiji had to reach Srinagar the next day in the evening. It was 7:00 p.m. when Master said, "Taiji has not come,

it is too late, let us drive towards the way she has to come from."

We all reached the place where plenty of saffron is grown. Master asked my wife to sit in meditation to see why Taiji did not arrive. Master looked so beautiful then, and she said, "Master, I have to see and listen to You instead of sitting in meditation." Since Master insisted, she sat in meditation, and within few minutes she cried loudly and then became silent. After about 15 minutes she came back and told that in the way a

"...we felt that where there is a will, there is God Himself as well."

mountain slide had happened. She said, "I saw His Holiness turning away the slide, otherwise her car would have come under the debris." She further explained that Taiji had told her she would be two hours late and reach at 9:00 p.m.

Mr. Jaswant Singh with whom Master and we were lodging, was an initiate of Baba Sawan Singh. Baba Sawan Singh had blessed him on his marriage ceremony, a film of which still exists today. But this man was doubtful about the competency and successorship of Sant Kirpal Singh Ji.

When Jaswant Singh heard these words, he got emotional and perhaps thought that it was the best opportunity to judge the competency of the Master. While beside the road, he requested a car driver to stop. Fortunately that taxi driver was known to him. The driver narrated the whole story of the landslide and told that when he started from the site, this group along with Taiji was taking tea in a restaurant. Hearing it, he became receptive to some extent, we felt. This incidence Master did as to remove the veil from his eye.



Sant Kirpal Singh in a shikara – a Kashmiri gondola – on a Srinagar waterway, 1970

Then Taiji reached exactly at 9:00 p.m. Master looked at Jaswant Singh and might have thought that the pitcher was still not baked.

S. Jaswant Singh did not cooperate with us for arranging a public talk of the Master, so on this ground we left his house but we used to come for Master's darshan every day. We were the new ones and nobody knew us there.

After two days, Master asked us that He had made a programme for the Chenab riverside and we all could come along there. We had not much to eat with us, but

Taiji brought many things she had cooked for Master. We were sitting there at a distance, when Master told us, "You can have some food from Taiji." I asked Taiji to send the food through the children. Taiji answered, "I am not the servant of your father. Come and have it." I went there and told Taiji (who was serving our Master since the very beginning), "There is no doubt, you are the servant of our Father, He is the Father of all." It was a very beautiful time.

While returning to Srinagar from the riverside, there was a traffic jam and a lot of trucks of the Army were standing. I found a chance to go to them with books



of the Master and told them about His competency. Standing at a little distance they could get the glimpses of the Master. I told them, that His Holiness had served in the Army as well. Some of them already knew about the Master, and it was the most fortunate day for them to see Him physically.

The following day we could find one of the disciples of the Master and managed a big place for the Master's Satsang in the area. A big place was occupied by the

soldiers and the officers and their families. Thousand people welcomed the Master. It was a beautiful Satsang and they felt much radiation of the Master. This stay in Srinagar we remember as a beautiful day, as we could know, where there is a will there is a way, but we felt that where there is a will, there is God Himself as well.

The following day S. Jaswant Singh was very happy from heart which we never felt during our stay there.



Sant Kirpal Singh taking rest on the way to Srinagar, Kashmir, July 1973

There was a meditation sitting and the Master asked my wife certain questions to be answered within and those answers Master wanted to hear separately when my wife, myself, Jaswant Singh and his wife were allowed to sit beside the Master. This concerned his personal problems which he could not get rid of throughout his life and which need not be mentioned for others, but those answers changed his life. They were related to the higher competency of the Master. S. Jaswant Singh's face was shining and we felt that through

Sant Kirpal Singh he had accepted Baba Sawan Singh again. He brought two baskets of cherries and requested Master for a picknick near a riverside. It was very beautiful that Master went on giving us the parshad of cherries at intervals.

Master asked Rajpal of Amritsar to pick up all stones of the cherries and to put them in the stream flowing beside. Master smiled at him and lovingly told that if He found any stones outside, He would beat him. So all the time over he was very vigilant to pick up the stones and throw them into the water. At the end Master asked him whether he had really thrown all the stones in the water. He assured the Master that there were no stones anywhere. Looking toward myself and my wife, Master opened His fist and said, "There are still two with me."

After our return to the house of S. Jaswant Singh, Master got a telephone call from Bibi Lajo of Amritsar, a devoted disciple of Baba Sawan Singh. She used to cook for Baba Sawan Singh and served Baba Sawan Singh day and night. She said that she was upset and that Master should visit her before proceeding to Delhi.

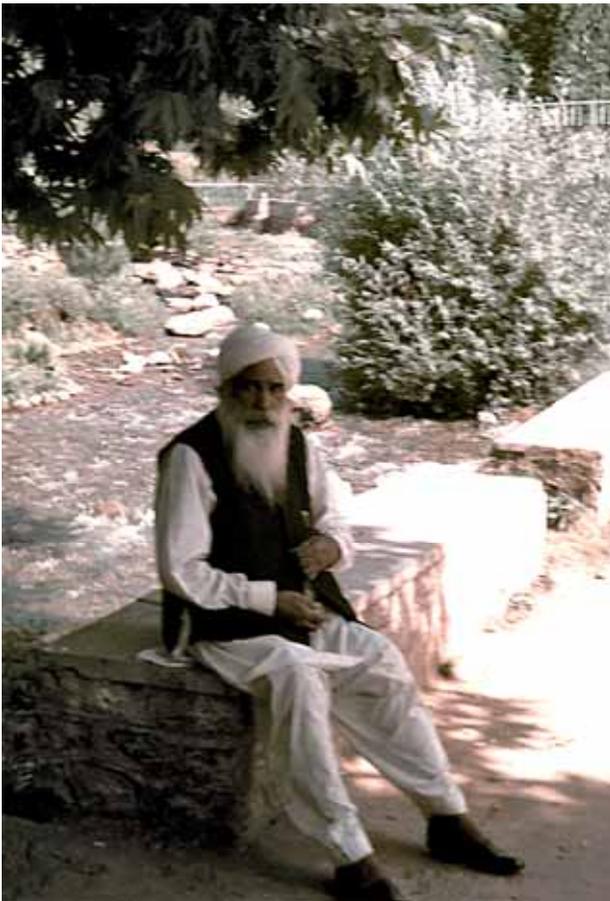
(A year before my wife insisted on Master to show her the physical departure of Baba Sawan Singh Ji, since Master had already shown the same to one disciple from the United Provinces. As a result, one side of his body was paralysed. As she insisted again and again, Master showed her the physical departure of Baba Sawan Singh Ji. By the Grace of the Master she then could see the condition of all nears and dears of Baba Sawan Singh, compared to the condition of Sant Kirpal Singh Ji, and hundred things more concerning the further Mission, which were transferred from the heart of Baba Sawan Singh to Sant Kirpal Singh. Her experience was witnessed by many people who gathered in the Amritsar-Centre. Thereafter this was told by someone to Bibi Lajo, who by hearing it became very much annoyed.)

If we take the Master merely as the physical body, we lose a lot. We lose the essence of the selfless service.

The very next day, we had to return to Amritsar. Master said that He Himself was coming to Amritsar the

day after the next. When Master reached Amritsar we knew the reason of His visit. We wanted to express our feelings while Bibi Lajo was sitting with Master. But during that time, Master's attention did not allow us to enter the room.

Sitting beside the room, we could hear that Master said to Bibi Lajo, "My Master has given her so much, that even I cannot undo with it." Bibi Lajo, knowing all those things from her heart, would never explain it to others in their right perspective, but she felt it. When she came out along with Master, she wanted to become very familiar with us and said to my wife that they were friends. But my wife replied that she was not her friend. Master, holding the shoulders of my wife, said, "Sit in meditation and you will know the conversation and its meaning by the Grace of the Master." Thereafter Master left for Delhi. When we were back in Amritsar, we came to know an incidence, which was in connection with our journey. While I was with



Master in Srinagar, one patient in my hospital was seriously ill. Sitting beside the Master I started thinking about the condition of this patient – whether the Doctor concerned had done some investigation or not, like this. At once Master said, "Since you have come, you should forget what is going on there. Because your attention will only be an interference in the way. So, leave this thing to the Masterpower."

Masterpower does everything for the child, and He does it in the best interest of the child.

I was there for ten days with Master and I was very busy. But when I came back, there was one woman who told that every day one old person used to come and nobody cared for Him. But she used to stay there and He also used to sit there. When the hospital was closed, He went away. The day when I returned she had also come but this man was not there. Then I said, "Do you see who that person was?" She said that He was very old. Then I showed her the picture of Sant Kirpal Singh and Baba Sawan Singh. She said, "This man, Baba Sawan Singh, was there." So every day He had come to the hospital, but only she could see Him, nobody else. And she further said that this Doctor in charge was attending there and he did not talk with Him anything.

Masterpower does everything for the child, and He does it in the best interest of the child. What He does will benefit you here and hereafter.

On His last Kashmir Tour in 1973 we again were with Master. He stayed in Phalgam, a place on the high mountains in the "Pine-View Hotel." We could not find any place near that hotel, whereas our intention was to be near to the Master.

We accepted a newly built hut which was still under completion and we felt happy that we were at least near to the Master.

Sant Kirpal Singh in Kashmir, July 1973

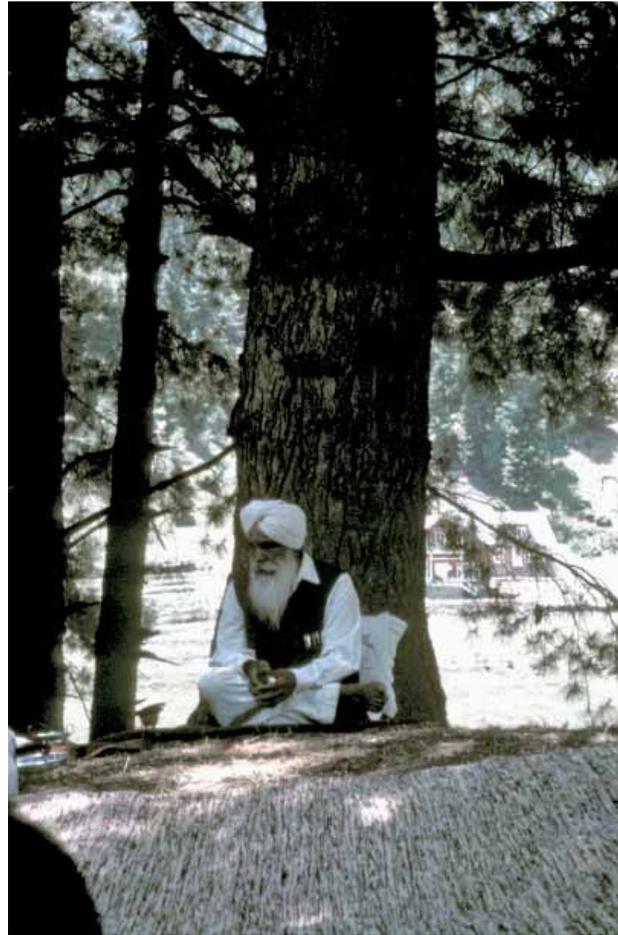
The kitchen was incomplete and its floor was full of water. That day it was unbearably cold. Soon we saw Master coming towards the hut. Some disciples came along with Him. Master sat down on a chair and said, "I want tea." We felt happy and immediately my wife entered into the kitchen to prepare the tea. Nearly half an hour passed and the tea was not ready yet.

Master told me, "Go inside and see what the condition of your wife is, who is standing in the ice-cold water." She was absorbed in Simran and had forgotten that she was standing in the water.

We all took tea along with Master and felt like family members sitting together, everyone looking towards the head of the family. Master held a little Satsang there and stressed to make the best use of the time with the Master. Next day we all had to go to the Master for meditation.

Before the meditation I felt that Master wanted to give something to everybody, and when after the meditation Master asked about the experience, all had got an experience except one girl. Master asked her, "Did you also put in time last night?" She said that she had gone to a distant place and was very tired, so that she could not put in time. Master told her, "Do you think that I have come over here to enjoy a holiday? Wherever I go my purpose does not change. My thoughts are potent with my children, I must see development in their daily life."

Next day there was initiation. Master asked each one of us. That girl had a beautiful experience since she had repented her ignorance. Master asked my wife as how much time she put in for meditation. She was very happy and answered, "Yes Master, thirteen hours a day (above body-consciousness)." Master said, "I am not happy." She requested, "Master, then I should not pass my night like a dead person." Master told her, "It is possible, provided you don't explain the experience to others." She replied, "Master, definitely I will tell it. If the disciple does not tell about the competency of his Master, then who will tell?" Master was happy to hear that and gladly accepted, "No problem, my Master will bless you."



Sant Kirpal Singh in Kashmir, July 1973

I had asked many questions and each time I asked Master, "I have another question." Master said, "You may put one hundred and one." Next day we were going with Master on a road along the river and stopped at a certain place. He asked all of us to move a little bit, if they wanted so. Master became very sad there and said, "That was the place which my Hazur once visited, and there were the same two crows which you see sitting on the same tree."

The man who earns and spends in the world dies and comes again and again in the world, whereas Master did ever live for others and served others and helped all others to serve God, as there is only one way to release from the bondage of the mind and matter: to serve beyond mind and matter so that the effect of mind and matter may not arrest your attention in the world. Where your attention is, there you must go.

Master's work serves the soul to transcend through learning and yearning. The selfless service further brings devotion and detachment in the disciple.

Harbhajan Singh

Manav Kendra – Dehra Dun

Manav Kendra is situated near Dehra Dun at the foothills of the Himalaya and was meant as a Man-Making Centre

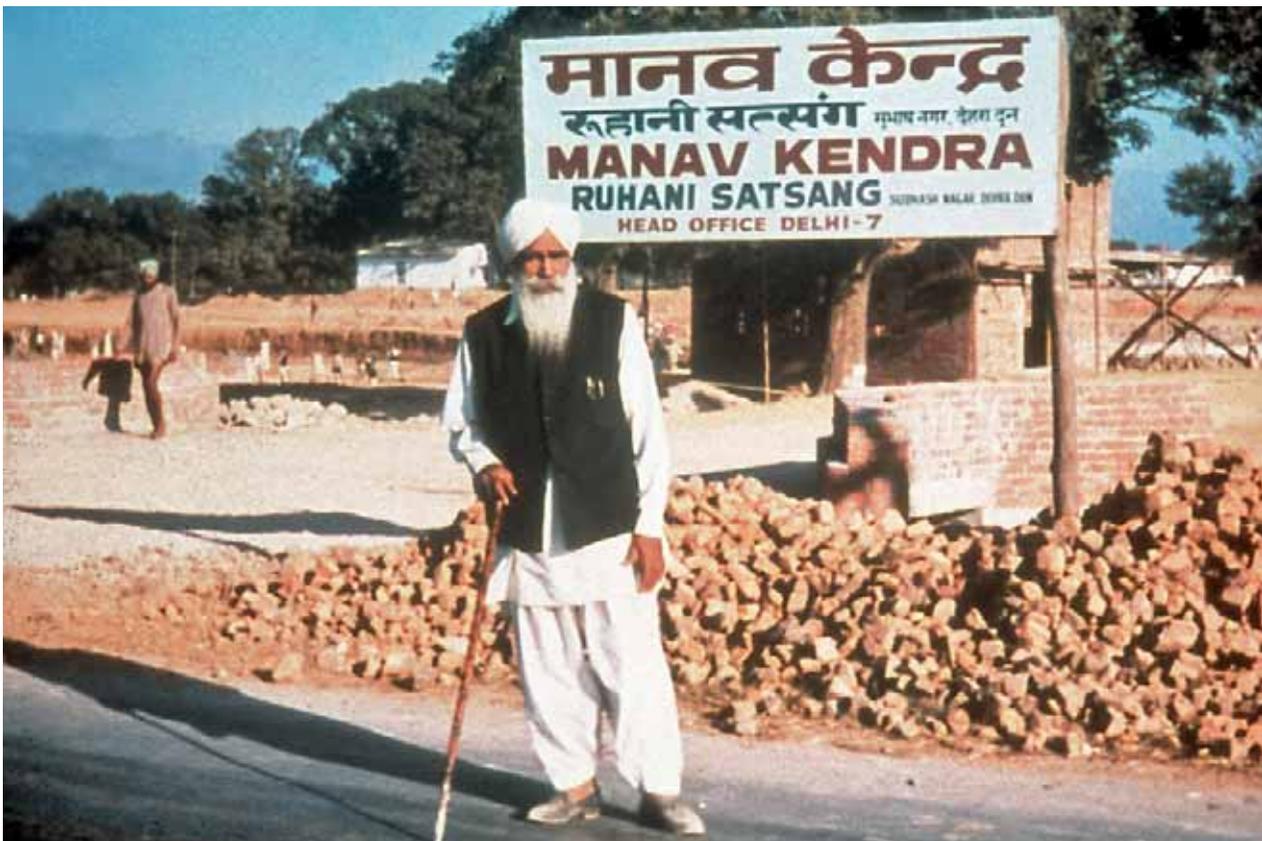
When the time of Manav Kendra came, it was not fully decided about the site. Some people said, “Master, this is a beautiful place”, others said, “No, Master, that site is more beautiful.” Others said, “Master, I have seen one place, you would like it.” Then we went there. Master said, “I send two persons from me and they have to select the place.” So Master gave us His car and the driver. He said, “You two go alone there and see all places they tell about, the driver knows them all.”

The driver took us to the three places, and when we came back, Master asked, “Which place have you se-

lected?” We said, “Master, we have not selected any place. We have seen that You are the one who has to select it. Nobody can do that.” Master said, “After all, what did you experience?” We answered, “Master, we went to every site, and it was very hot weather. But when we went to that place (where now Manav Kendra is situated), immediately it started raining there. So we think that Baba Sawan Singh was there.” Master said, “He was there. Do you know whose place it was? It was from Guru Gobind Singh. He stayed there for one night.”

Harbhajan Singh

Sant Kirpal Singh in front of Manav Kendra, 1970







Above: Sant Kirpal Singh's residence at Manav Kendra

Above left: Sarovar at Manav Kendra

Centre left: Fathers' Home at Manav Kendra

Centre far left: Manav Kendra Hospital

Below left: Manav Kendra Library

Below far left: Manav Kendra Guesthouse

Manav Kendra, situated near Dehra Dun at the foothills of the Himalaya, was meant as a Man-Making Centre, including several facilities serving the poor and the needy.

There exists a Sarovar, a library for a comparative study of all religions, a hospital for the needy and sick, a fathers' home for the old and poor, a school, a common kitchen, and a beautiful open stage for Sat-sang.

Seva At Manav Kendra

Those who are selected to work in His Mission are selected by His grace. It is not everybody who is selected to work in His Mission or who are brought into closer contact with Him, He places that person in a position where he can serve God directly, either at His home or in His Mission. This is His grace, so only he can serve God or the God-in-man whom God Himself wishes.

It is all His grace that induces one to come nearer to Him. Those who have been selected for that purpose are most fortunate. Sometimes we are selected for a certain purpose and we think that we are the master of the service that is given to us. The little ego within us naturally asserts. This is not service.

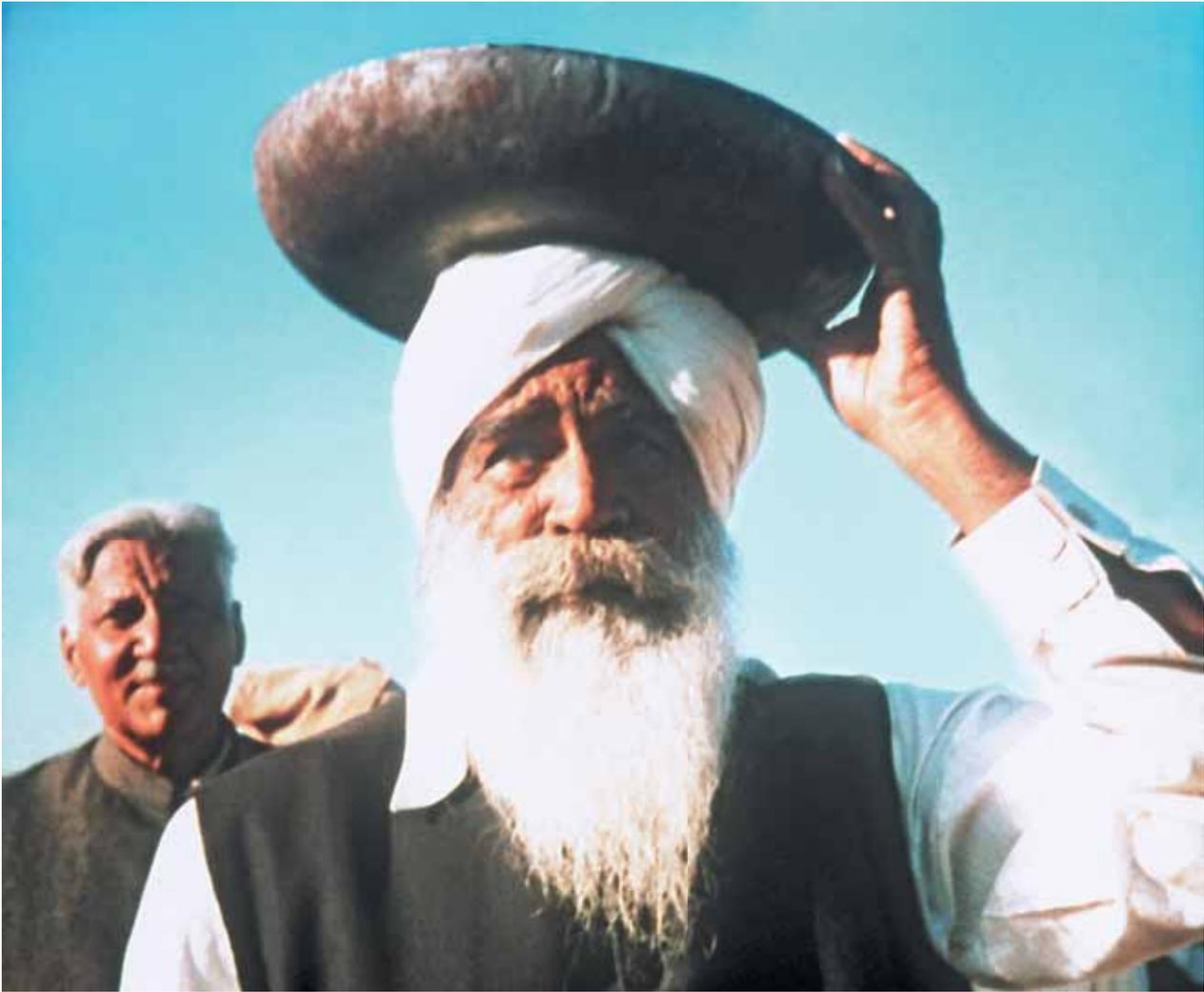
The service of the Master is to carry out the work as the Master wishes it. That alone can be called a service with which the Master is pleased, all others not. There should be selfless service always. So those who have been selected for the service of the Master, in one way or the other, to carry on His work here or anywhere under His direct supervision, are most fortunate.

If we want to serve God or the God-in-man, it can be done only through His grace and if He wishes it. Nobody else can do it. If one has been selected to work for the Master, it is God's grace. When you are selected for one purpose, then do it joyously, quietly,

lovingly, selflessly. Thank God that you have been selected for that job, that you have been included in the arrangement to carry on His work. It is His grace.

You should be true to the Master within you. When you see that He is within you, you will be afraid to do anything wrong, which is against His wishes, whether you are in His presence or in His absence. If you carry on in that way, you will be thinking of the Master and the result will be, "As you think, so you become". By and by you will find that "It is He who is working in me and not I". Saint Paul said that "It is I, not now I, it is Christ who lives in me". This is the ultimate goal. So those who are selected to carry on the work of the service under the Master have God's grace upon them. They should be thankful that they have been given that service. Any service done at the will and pleasure of the Master, in which there is no self assertion, bears forth ample fruit. When you give service to such a God-in-man, naturally you will be compensated. What compensation will He give you? He will first free you from the world and then unite you with God forever.

Right: Sant Kirpal Singh working at Manav Kendra



The most important thing about education is its relation to life. 'Knowledge without action is empty as a shadow.' Education is not a withered parchment but the 'Living Water of the Spirit'. The school should be a home of teachers and students who reflect in their studies, and on the playground and in their daily lives, the cherished virtue of humility. Till our knowledge enables us to imbibe the noble things of life, it has not served its purpose.

Sant Kirpal Singh

Once in Dehra Dun, Master got one playground from the school for Satsang. There the food was served on big leaves of trees, which in India are used as plates if there is a big rush of people. Sometimes these leaves are leaking or fall to the ground, and it is very slippery. About 1000 people took the food but very few persons took away those leaves so that all were lying there.

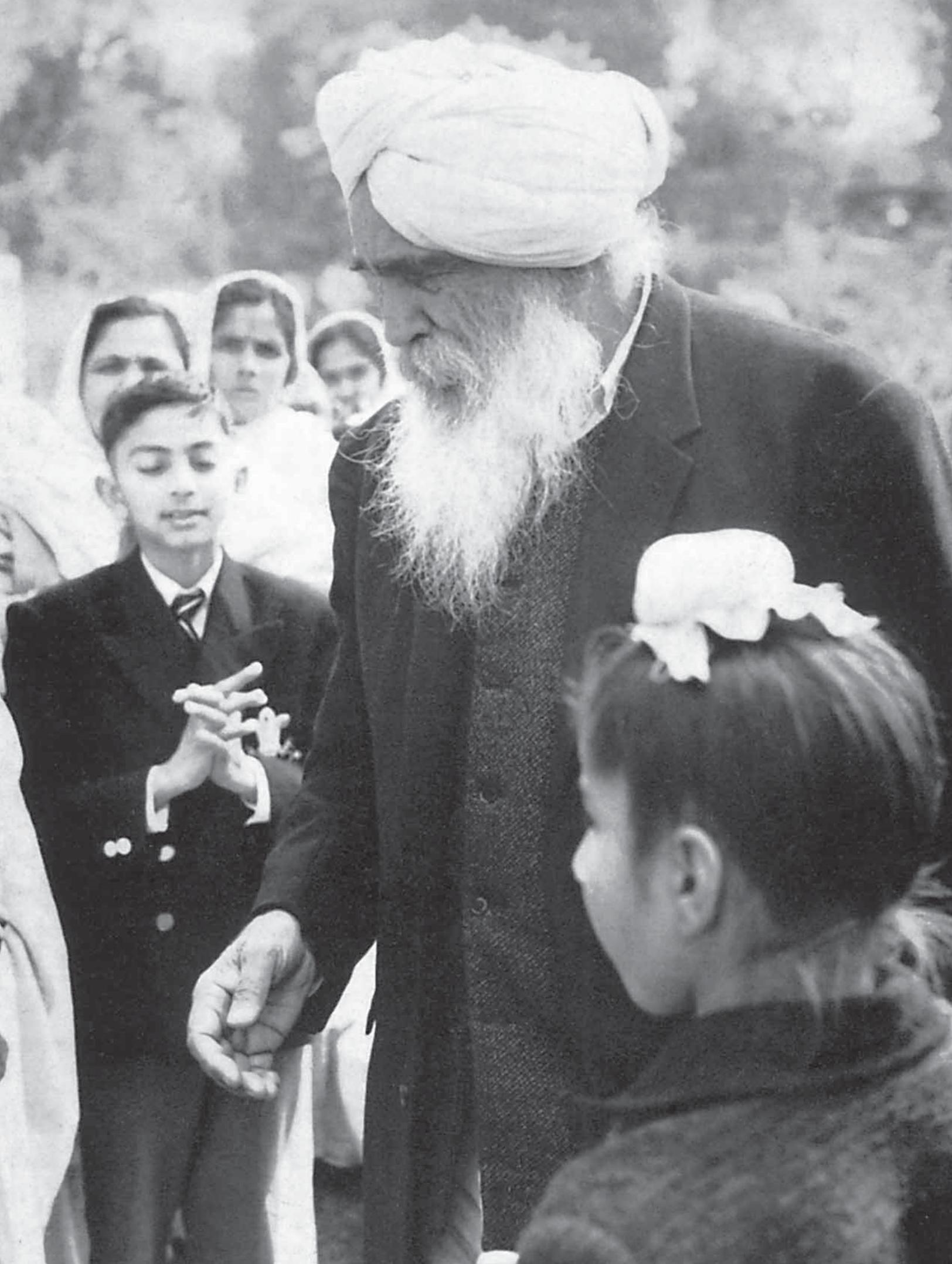
Master got up at two o' clock. Though we both were knowing that Master would come up, we never knew that Master was to go on this playground. Master went straightway there and then started to pick up

all these scattered leaves. We said, "Master, it is not Your duty." Master replied, "When no one is responsible, at least I am responsible. Tomorrow the children will come, and if any child will fall and get some fracture, the discredit goes to the Master or to whom?" I said, "Yes, the discredit then goes to You, but we will do that job." So we started with it.

This is responsibility. Master was waiting who would become responsible. Since no one felt responsible, Master had to come there.

Harbhajan Singh

Right: Sant Kirpal Singh at Manav Kendra





When Master wanted to start with Manav Kendra, He said, “First people from Amritsar and Chandigarh will come and start the work there, and thereafter other people from all over India will follow.”

So first of all, right in the beginning, we had to go to Manav Kendra. When we reached there and I had just started to work, Master gave out the message, “Send the Doctor back to me!” When I came there, Master said, “Keep sitting here.” So I was sitting for a while, but then Master lay down and I saw that Master was taking rest now. Therefore I again went back to work. After some time I returned to Master

and He said, “I told you to sit here, why did you go there?” I answered, “Master, there is so much work to be done.” Then I went there again and started once more to work, but my heart was palpitating so much as if it would go out of my body. The pulse was so fast that I could not stand on my legs. It was a very hot day. I went back to Master. He was sitting on the chair, while I was lying on the grass. It took only maybe five to ten minutes till my condition became normal again. Then Master said, “My orders are more important than duties. If I say something, you should obey.” I said, “Master, I only knew that there is very much work and I must do it.” Master said, “I am sick,



you know?" I answered, "Yes." – "Your duty is only to sit by me and talk with me. Many doctors come but I will not take any medicine unless you recommend it. So this is also a very big work. Therefore, when you come, you should only stay with me. You have nothing to do there." I did not think that it was not my duty to work there, I thought I must do it with my own hands.

So duty is of different essence. Even this was a duty – to remain with Master and watch everything. Some people used to stress Master. Some doctors told Him, "Master, I have brought a very good medicine, You

must take this medicine." So I was also very careful about all that. I never knew why Master said that, but there was an essence in it, and so I used to stay with Him. Later on I simply had to stay with Master and was only doing little work which Master wanted me to do. Maybe I brought some books for the Master or some water, or did something else for Him, many such types of work. But at the time of Master most of the work was only with Master. **Harbhajan Singh**

From left to right:

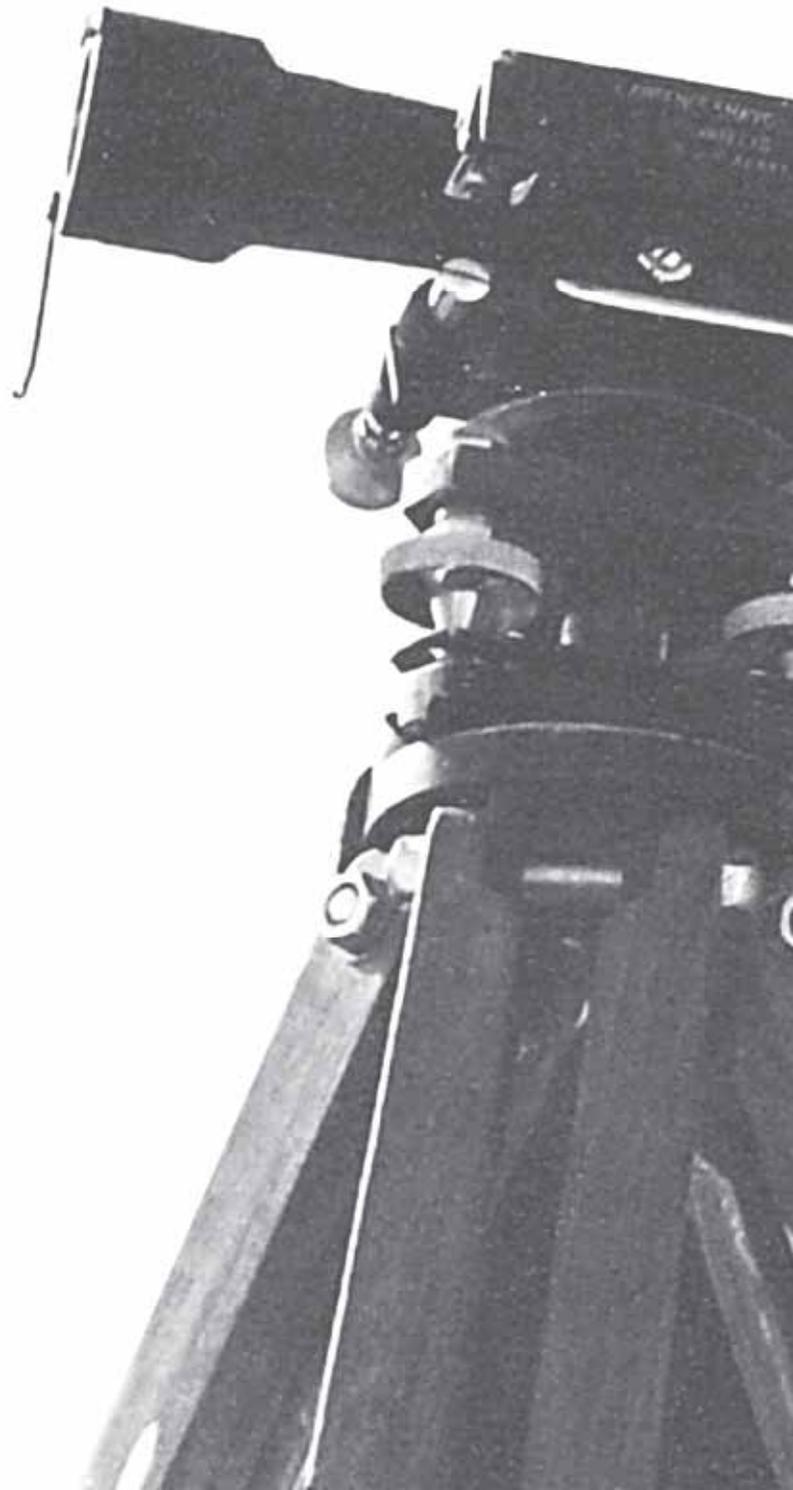
Sant Kirpal Singh with disciples doing selfless service at Manav Kendra – among them Dr. Harbhajan Singh (with shovel) and his wife Surinder Kaur

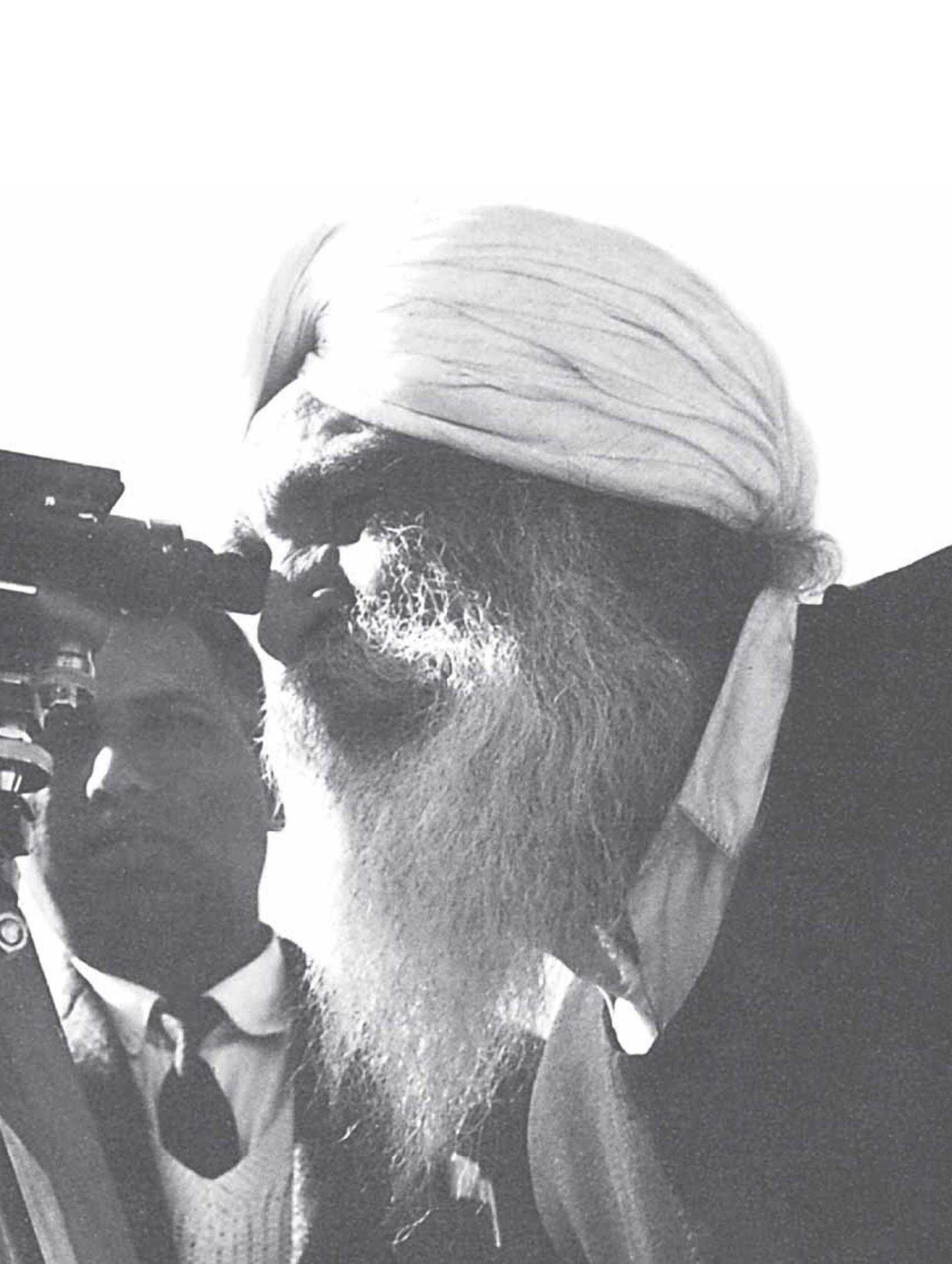


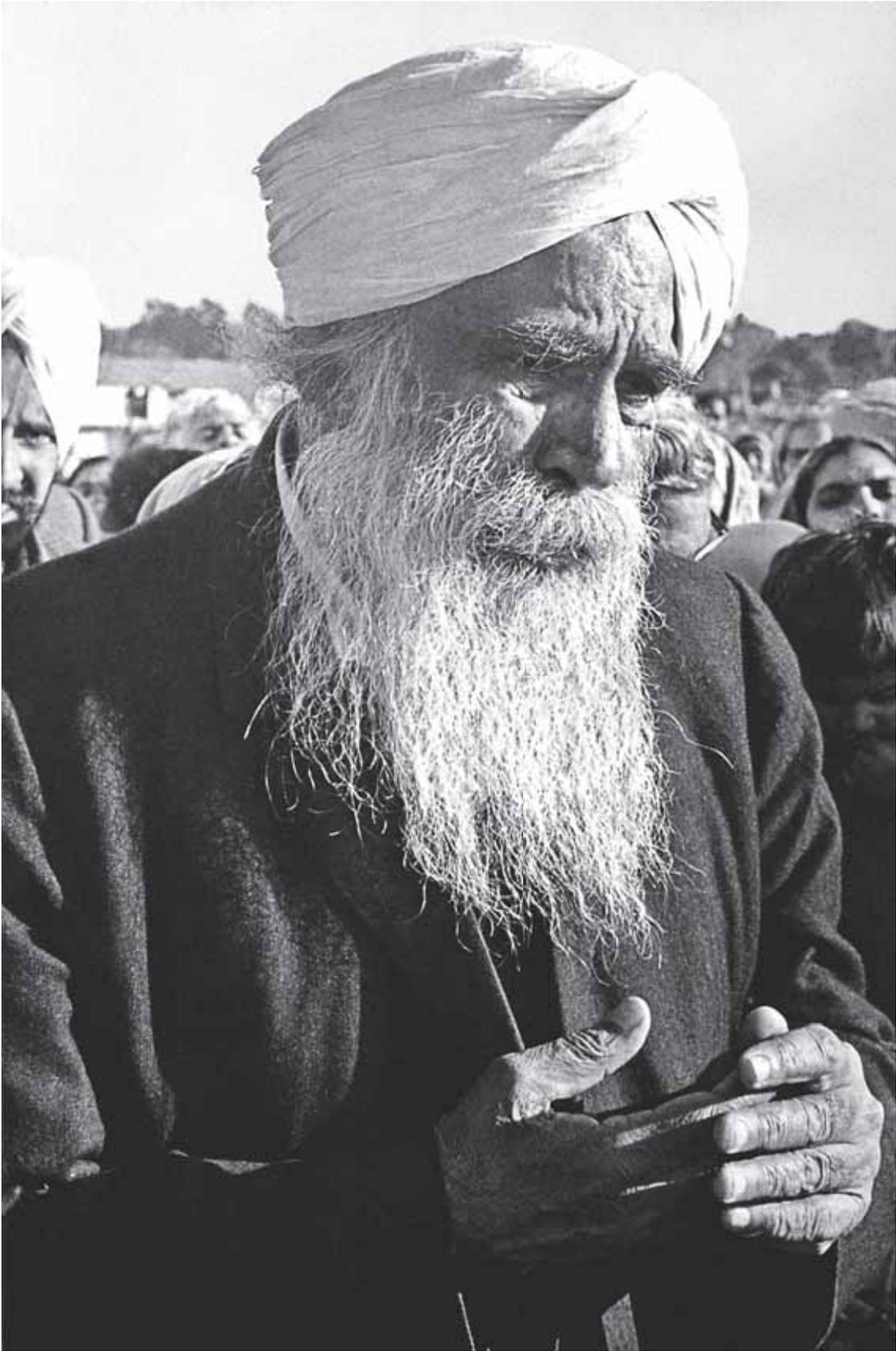
Sant Kirpal Singh distributing chapaties to workers at Manav Kendra



Sant Kirpal Singh surveying at Manav Kendra, April 1970







Under His Protection

The days before the war between India and Pakistan started, we were also in Dehra Dun. There the selfless service was going on. When Master wanted to go to Delhi, all of the Sangat said that there was a danger and that they had left their children at home and we should get leave from the Master and also return home since we did not know when Master would come back.

I requested the Master, “Master, can there also be some problem in Amritsar, because Amritsar is the city which is close to the Pakistan border?” Master said, “Yes, there will be big bombs.” I said, “Master, we are not afraid of the bombs. We are the disciples of a great Master.” Master said, “Nothing will happen, don’t worry.”

Then all people wanted to ask Master when the war would start there. India is having some thousand kilometres border with Pakistan. But it had not yet started there, it was in Kashmir.

Master said, “It is His will. The armies do not fight before it is decided on the higher planes, only thereafter the war can start. And it also stops with His wish. When the two forces, positive and negative power decide, and if there is no option, then it starts.”

Then I asked, “Master, people want to ask, when it will be?” We never asked such a thing from the Master. Master said, “You should sit in meditation and ask that Power, He will tell you the very exact time and also the time when it will finish.” It was very loveable from Master’s side.

I said, “Master, simply give us roughly some date, so that we can go there.” Master said that the Masterpower inside could exactly give the date and the time when this war would start. When my wife was sitting in meditation, the Masterpower told within that it could break out between the second and the third December. When we were back to Amritsar, Master said within, “In the evening it will start at half past

six.” Exactly at that time the first bomb exploded. Then the Masterpower told us, “It will last only eight days, not more.” He also gave the date and the time when it would stop.

When the bombs were exploding there, this whole area was vacated. But I declared in the Satsang, “There is no need to leave home. Nothing will happen. Only take protective measures, outer protection is also a must.” So from our whole village nobody went (there were four villages which altogether formed one village). But in the morning many people used to visit our house, and I asked, “Why do you come to our house?” They said, “We simply come to see if you are there. If you leave the village, then we also will leave.” I said, “Why are you so confident about us?” They said, “Your Master is very competent. Whatever you tell that always becomes true.” I said, “This is why I always tell the words of the Master and never tell anything from my own side.”

So during this whole time people experienced the Master, they saw the Master while in meditation, how He was controlling the whole situation on the border, and there used to be much smoke or this or that.

Master physically was sick during that time, His throat was fully choked and He always used to take gargles with some liquid. One person was in Delhi, which is nearly six hundred kilometres away from the border, and told that Master said there, “It is so much smoke, it is suffocating, I feel choking.”

So it means, this whole burden of the earth, the whole sin of the world, that is carried away by the Grace of the Master.

Harbhajan Singh

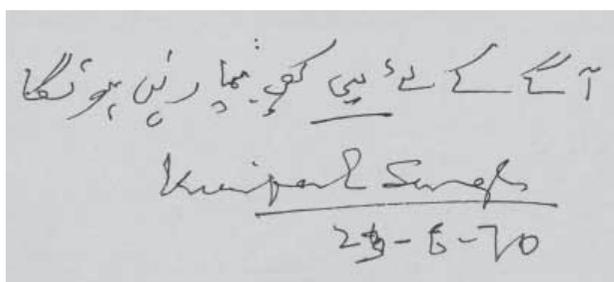
Master's Sickness

People always said, "The Master is the personified Word form, what can happen to Him?" But Master had to bear everything on the physical body, layers upon layers of karmical reaction of His disciples. Dr. Harbhajan Singh was always very much worried regarding Master's health. The handwritten note below He got from Master during a visit in Chandigarh.

Master got sick while He was in Chandigarh. I was very sad, since I felt that the continuous suffering of the Master would put us into gloom one day. I

"Master, You write, 'I will not fall sick again.'" Master happily wrote it down.

could not help weeping in a separate room. Master, while sitting with lots of people, asked, "Where is Harbhajan Singh?" I went to the Master. Master asked, "Why do you remain unhappy? Tell me, what you want from Him!" I said, "Master, never had I any other wish than that You bless us with Your physical glamour, and that You are blessing us for a long, long period." He told then, "I can write for that, but you should be happy." Master asked to bring me paper and said, "Tell, what should I write?" I asked, "Master, You write, 'I will not fall sick again.'" Master happily wrote it down. But later on I felt something, and I



The image shows a handwritten note in Urdu. The text is written in a cursive style. The main text reads: "آپ کے لئے دعا ہے کہ آپ کو کوئی بیماری نہ ہوگی" (A prayer for you is that you will not get any disease). Below this, the name "Kirpal Singh" is written, followed by the date "23-6-70".

"I will not fall sick again." Kirpal Singh 23-6-70
Original handwriting in Urdu from Sant Kirpal Singh

went to the Master and asked further, "Master, write that I will not be physically sick again." He said, "I will not write this, since I am not the physical body."

For some years Master had pains in His whole body. He used homeopathic medicine off and on to cure the pains, but slowly the pains got stronger. Master also suffered from cough and bad cold together and from a mild enlargement of prostate gland, too. Doctors administered various medicines, but Master could never get right.

Master asked me to search for a good medicine, but before choosing the medicine I asked Master, "Do You suffer from rheumatic pains?" He said, "No." – "Do You suffer from any muscular or local pain?" – "No." – "Do You feel comfortable after rest?" – "No," He said, "After rest I am more restless, and it pains heavily." I asked, "Master, is it right that the Master-power when taking rest materializes and manifests in thousand forms and performs His inner and outer work, a work which no one else can do?" Master told me that He must go wherever a disciple does something wrong and that He has to bear the consequences thereof.

In 1963 Master was asked in the USA, "Will there be a third world war?" Master said, "Father cannot see His children dying." I further said, "Master, Your one disciple who meditates sees You working for all human beings. Throughout the world You go to clear the black clouds of hatred and wrath. That disciple saw You many times in a smoky and firelike atmosphere within." Master replied, "This is right. Master has to bear all that on His shoulders." Master told me further, "You know my disease and you can search a medicine."

I consulted some doctors and treated Master by a ten-injection-course that I continued to inject on alternate days. Master was then in Dehra Dun. I performed my duties in my hospital up to 12:00 a.m., then got a train from Amritsar to Ambala and from Ambala to Saharanpur. Thereafter I took a taxi, and after 9 to 10 hours I came to Master to give Him an injection. This was my regular routine till nine injections were given.

That day there were many brothers and sisters from the West in Dehra Dun, and Master was having a heart-to-heart talk with them. Master called me there, and lovingly told to all brothers and sisters, "Here, look at a foolish doctor who does not believe in other doctors, and travels nearly one thousand kilometers to give me an injection. Well, look here, now you don't come again for injection!" I bowed down and said, "Well, Master, for that purpose I won't come." But on the alternate day I arrived at 11:30 p.m., since the train got late. Master was still busy replying letters. He looked at me and said, "Again you came to-

"Your Master is very sick at Dehra Dun. Go to Delhi.."

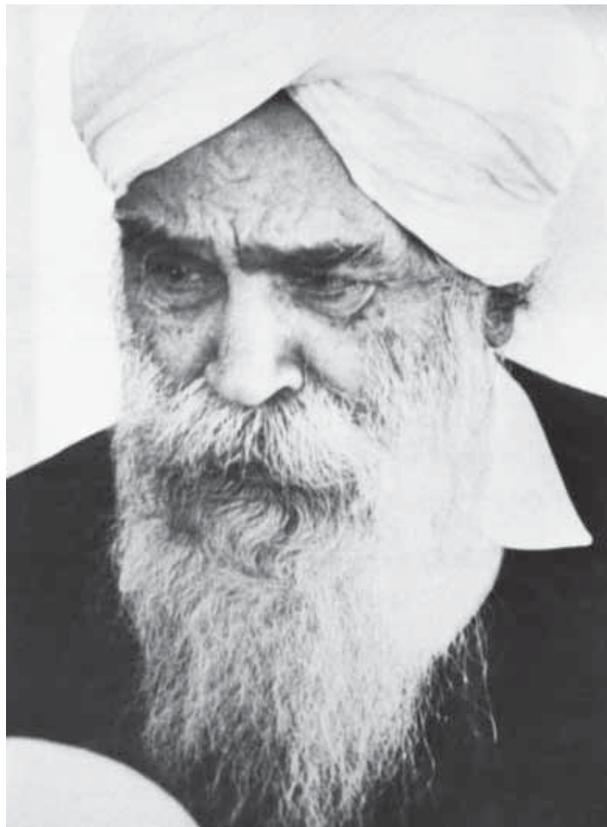
night?" I replied, "Master, not for injection." Master said, "Why then?" I answered, "I have come to see whether You already got the injection or not." Master looking into my eyes with gracious attention said, "Due to much work I forgot." I gave the injection and begged leave, but Master told me, "Tonight I won't let you go." I said, "Master, I must reach there tomorrow in the morning because of a severe case in my hospital."

The way to Saharanpur leads through the forests. Master told the taxi driver, "This is my child, whom I love very much. Take him up to the train compartment and come back and tell me about the departure of the train. I will pay you the money for coming and going."

While I was in Amritsar, Baba Jaimal Singh appeared to my wife Surinder Kaur within and told her, "Your Master is very sick at Dehra Dun. Go to Delhi." Along with my wife I rushed to Delhi and found the Master in a very critical condition. Master's abdomen was full of water. I asked, "Master, how do you feel?" Master, looking at my wife, asked, "Who met you within and what did He tell you about?" She told Him that she met Baba Jaimal Singh Ji and Baba Sawan Singh Ji. Baba Jaimal Singh said, "Kirpal Singh is taking allopathic medicine with which He won't get alright. He needs further treatment." Master asked, "Did Hazur Baba Sawan Singh speak?" She answered, "No,

He did not speak anything." Master said, "Yes, this is right."

I came to know through Taiji that in spite of many requests Master did not take any medicine. I asked for the reason, and Taiji told me that Master insisted to go. He preferred to go than to stay, as something had happened in Manav Kendra which was contrary to the teaching.



Sant Kirpal Singh, 17 July, 1970 India

I requested Master to take the medicine, but rejecting my request, Master said, "I would not take it, even if God would tell me." Hearing these words, my condition became like that of an ailing patient suffering from a non-curable disease. Seeing my condition, Master said, "Only tomorrow after 8:00 a.m. I would take it, not before." (Master had determined to go back. The decision within was pending till 8:00 a.m.) One day, while giving the intravenous injection, the doctor could not find the proper vein. Then I requested the doctor, "The vein is visible to me, can I do it?"

Master at once told the doctor, "Yes, he is also a doctor, let him inject." I injected and took out the needle, while Master asked, "For how long will it take you to inject?" I said, "Master, it is already injected." Holding my hand, Master loveably said, "We will start an eye-hospital in our home, where we will operate both, the outer and the inner eye."

The same very day Master asked all to have a meeting in the evening. Many relatives, Master's own family-members, and some disciples gathered for the meeting at Sawan Ashram, Delhi. Master said, "This disease is a gift to me from your side. This is not from me. Now you decide what you want." (The Master bears the reactions of the disciple's bad deeds which he commits after initiation and Master takes them upon His own physical body.) The doctors explained that there were two methods to cure the disease: The first was the direct injection of medicines with a rate of success not more than 60 to 70 percent; the second method was the operation. So all said, "Master, we favour the operation, not the other way of treatment." Master replied, "My Master also suffered from this disease, but He did not survive. Yes, you can also try." (Note: Master is sent in the world by God. He leaves the physical body of His own will.) Master further

"Don't worry, I will be fully alright."

told, "Those who favour the operation should raise their hand." Except me, all raised their hand in favour of the operation. Master asked me, "Why don't you raise your hand?" Master further said, "Who asks him, if he does not favour the operation." Taiji said, "He is also from the Sangat", and Master sought my opinion.

I said, "Master, I have one question." Master said, "Yes, tell!" I asked, "Master, when You do certain important work, do You do it Yourself or do You also get the suggestion or permission from Your Master?" Master very loveably replied, "For every matter my Master suggests me." Then I requested, "You are to suggest us, and not we You! Sitting here, we are not more than cobblers. We see You from the physical level." Further I requested, "Master, You give Your opin-

ion, and we all must follow in accordance with Your opinion." Then I requested, "We want full assurance before You go for operation." Master closed His eyes for a moment, then opened His eyes and said, "Don't worry, I will be fully alright."

On 16 June, Master was admitted in Dr. Mahajan's Hospital in Delhi for the operation. The Doctor gave Master injections to make Him unconscious, but it did not effect. Master asked, "Why don't you perform the operation?" The Doctor replied, "It is only possible after the effect of the anaesthesia." Master said, "Who is conscious can never be made unconscious." Master closed His eyes and told him, "Well, do what you want to do." The operation was performed successfully. Then just when the operation had been performed, Master opened His eyes.

The surgeon in charge was amazed, how a man could return to his senses while under so much anaesthesia. He said, "I saw Your greatness on the operation table. From now onward I come to You as a devotee."

“If you think I am ill,
you should correct
that thought at once.
I am not ill, only the
body had to endure
and that endurance is
nearly finished.”

Sant Kirpal Singh

1 August, 1971



After The Operation

Back in the room Master's blood-pressure went so down that the doctor started to give a lot of injections, but it was of no use. Sometimes they thought that Master soon would leave the body. Master withdrew from the body-consciousness and the doctor mistook it for a serious problem.

Taiji sent a message to me. I was in the next room, and at once I came. Master raising His both hands above said that Guru Gobind Singh told Him, "Be healthy soon! Your children working in Manav Kendra remember You and await Your arrival." Even during the operation Master's attention was with His children, who were doing selfless service in Manav Kendra.

Dr. Mahajan and two nurses were invited into the Ashram, where a thousand disciples gathered to welcome the Master.

Master's son gave a short introduction to, and a very few words of praise for Dr. Mahajan. He concluded by saying how grateful everyone was to him for the success of the operation and the recovery of the Master, but the Master corrected this by saying, "We are grateful to God and Baba Sawan Singh, for it was God who worked through him, and by His Grace everything was all right." (Sat Sandesh, September, 1971)

After the operation Master was affected by hospital organism and became resistant to all medicines. The



doctor advised some medicines which were not available in India, but they could be arranged overnight from USA. After a few days, He became resistant to that medicine, too. The doctor advised another medicine which was arranged at the earliest from London. After a few days He again became resistant.

Master, since back in the Ashram, started to attend some people and used to be very tired. All this had a bad effect on His health. Master said, "Medicine is

"Since you are a God's doctor, you might be knowing my heart."

for worldly people and there is no medicine for me. That no one can understand." At last, I requested the Master, "There is one of my good friends and I wanted some suggestion from Your Good Self", which Master happily accepted to reply. I said, "He is also suffering from the same disease which You are suffering from, but he cannot afford medicine. It will be too good, if You advise some medicines for him."

Master replied, "Better he should take tea with lemon on empty stomach nearly for a week's time and my Master will bless him." Soon I went to the kitchen and prepared tea with lemon. It was early in the morning and Master was with empty stomach. When I brought it to Master, I told Him, "It was for You. Who can be more dear to me than You?" Master's eyes burst with tears and He took the tea which He continued to take for a fortnight, and Master got fully alright.

Since it was too long for us to stay with Master, Master wanted to send us back to work. We had left our two children being 11 and 13 years old. My father and other family members living beside our house asked the children also to quit the house and follow us, and they made ugly remarks against us.

My son asked his sister, "Sit in meditation and ask Master to send our parents." Master appeared and said, "Tomorrow at 8:00 a.m. your father and mother



Having got the news of the successful operation Dr. Harbhajan Singh and his wife Surinder Kaur happily agreed to be taken on a picture

will take tea with you." As per His order from within we got ready and went to Master to beg leave. Happily we agreed to go since Master's health was normal. Seeing us, Master asked, "Why do you want to go? I won't let you go." I answered, "No, we must go!" Master again said two, three times, "I will not allow you to go."

Then Master agreed and said, "Since you are a God's doctor, you might be knowing my heart. Better you check the heart before going." I went near, and Master raised His right arm and told me, "You can check my heart." I said, "Master, Your heart is on the other side." – "Oh, you know, where my heart is?" There was really no problem with His heart, it was a matter of attraction and love. While checking, He very softly whispered in my ear, "The children remember you. You must go back."

Sant Kirpal Singh's first darshan after the operation, 11 July, 1971

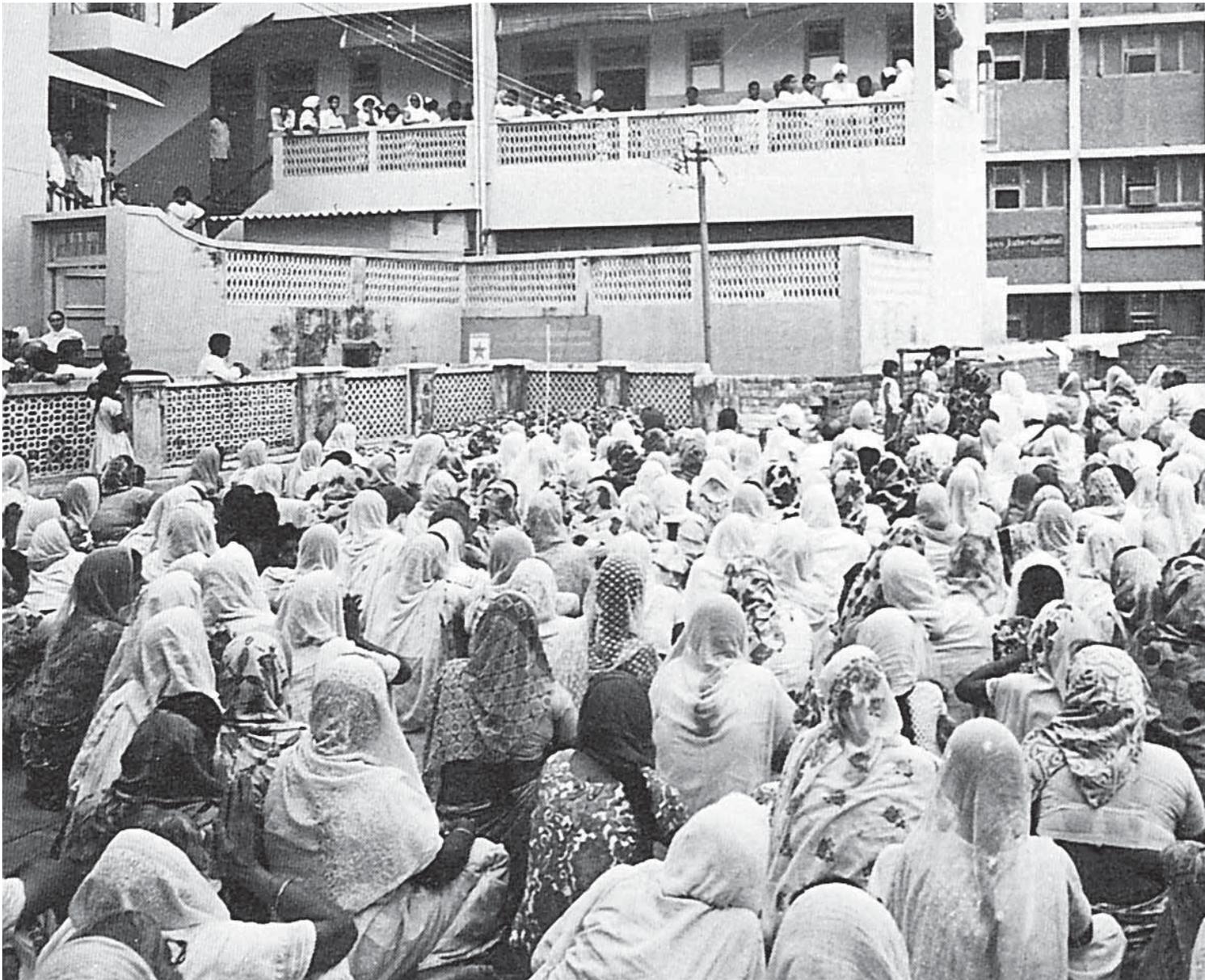


At this darshan on the verandah of the hospital the visitors from overseas (at left) were allowed to come closer

These words were spoken by Sant Kirpal Singh from the verandah of the hospital to the disciples on 11 July, 1971:

„I am so pleased to see you all, and I thank those who have come from far to be here. The sickness which was there has now been cured, and I thank Dr. Mahajan for his help – he is not here at present. The remaining one percent adjustment is being made.

My Hazur has accomplished a good deal of service through me up to now, and I can tell you there is much more yet to be done in the future. I request you all to lead a good life from now on – a chaste life – especially those who live in our ashrams. I know you try – but now really do it! I have great love for you. I know you also have love for me, but perhaps you do not realize the extent of my love for you.“



Many disciples wanted to see Sant Kirpal Singh sitting on the verandah outside His room in the nursing home, Delhi

As we had to go back to Amritsar, soon Master sent His car and His driver and asked Darshan Singh to go along with us to the railway station. On the way we told him, “Today you said something contrary to the teaching. Since the coming and going is in His hand, Masterpower having sympathy with His children takes lots of their karmas on His own shoulders.” He felt his ignorance and said that in future he would be careful and conscious about such matters.

Even after recovery from the illness Master had some chest problem which remained for a long time. A doctor suggested a medicine to cure the chest problem. This medicine brought a severe reaction. Master was unable even to move from the bed. The Doctor said that this reaction might cease very slowly and it could take some weeks to finish. Taiji sent a message to me, “Master suffers from a severe reaction of a medicine, so come soon!”



Sant Kirpal Singh holding Satsang in Sawan Ashram after operation – Dr. Harbhajan Singh standing far left

Along with Inderpal Singh I reached Delhi early in the morning. Seeing the condition of the Master I returned to my room and felt very uneasy. Master sent for me. He asked me, “Why are you upset and so worried?” I replied, “Master, never we demand anything from You. Whatever You give, You give it with Your wish. At least, we wish to see You all the time in hale and healthy condition.” Master asked, “What more do you want?” I answered, “Master, I want You should at least sit and talk with all of us.” – “Oh, this is very easy, no problem.” Master told me, “Put your hand on the back of my head and raise my head very slowly.” I did so, and Master soon could sit in the bed. “Yes, is this what you want?” – “No, Master, I want that You should stand at least.” Master said, “Put your hand on my back and help me to stand up slowly.” I did so. Master asked, “Is this what you want?” “No, Master, I want You to walk.” Master caught hold of my back and slowly, slowly started to walk and then

came back to His bed. Master said, “Is this enough of what You want?” I answered, “No, now You make a little heart-to-heart talk.” And He did so. Ah, how beautiful it was with Him that time!

Harbhajan Singh

Right: Sant Kirpal Singh's arrival
at Sawan Ashram 14 July, 1971



I know you have been waiting to see me, and are happy to do so after so long; but I am more happy to see you.

You have been listening to the recorded talk; to hear the Master's voice is a great blessing, but to see Him, to have the radiation from His presence, and to enjoy His words as they actually flow from His physical form, is a greater blessing.

The above words were spoken by Sant Kirpal Singh on the first Sunday after His return from the nursing home. A large number of people gathered at Sawan Ashram for the usual Sunday morning Sat-sang and listened to one of the Master's talks from a recorded tape, then Sant Kirpal Singh Himself came out to speak a few words.







Third World Tour 1972 – 1973

If I have come to you,
it is His Grace.
Praise should go to Him.

Sant Kirpal Singh

Sant Kirpal Singh left India for Germany, the first stop on His 1972-73 World Tour, at 2 a. m., 26 August, 1972. About twenty buses were reportedly hired to carry the Satsangis from Sawan Ashram to the airport so that they could have darshan to the last possible minute. A dais had been built at the airport grounds for 12000 of His children just before boarding.

On 27 August, Sant Kirpal Singh arrived at Köln airport from where His European tour started followed by Berlin, Nürnberg and Stuttgart. He then visited Switzerland, Italy and France. After four days in Paris Sant Kirpal Singh was scheduled to visit London and in the following days He gave talks in Eastbourne, Liverpool, Birmingham and Belford.

On 19 September, He started from London to America where He visited many American cities like Dallas, Fairfax, Washington, Charlotte, Philadelphia, New

York, Boston, Calais, Vermont, Chicago, Cincinnati, Denver, Vancouver, Berkeley, San José, Dallas, St. Petersburg and Fort Lauderdale. In Canada He gave several talks at Montreal and Denver.

From 10 to 28 December, Sant Kirpal Singh visited South America. He arrived in Mexico City, gave several talks in Panama City, Quito, Bogota, Cali and Caracas.

His last stop in Rome was originally conceived as a rest stop to break up His long flight home, but Sant Kirpal Singh gave direction otherwise and two more public talks were given there before His final arrival back in Delhi.

Sant Kirpal Singh
Dom Hotel, Köln, August 1972



Germany

On 27 August, Sant Kirpal Singh arrived at Frankfurt airport from where His European tour started with Köln, Berlin, Nürnberg and Stuttgart

Love cannot be expressed in words. No words can express it. Yes – you can see from the Light which dances in the loving eyes – by radiation. I send you my hearty love, you see. Two days I am here. I hope you will be enjoying, and all will sit together in the sweet remembrance of God.

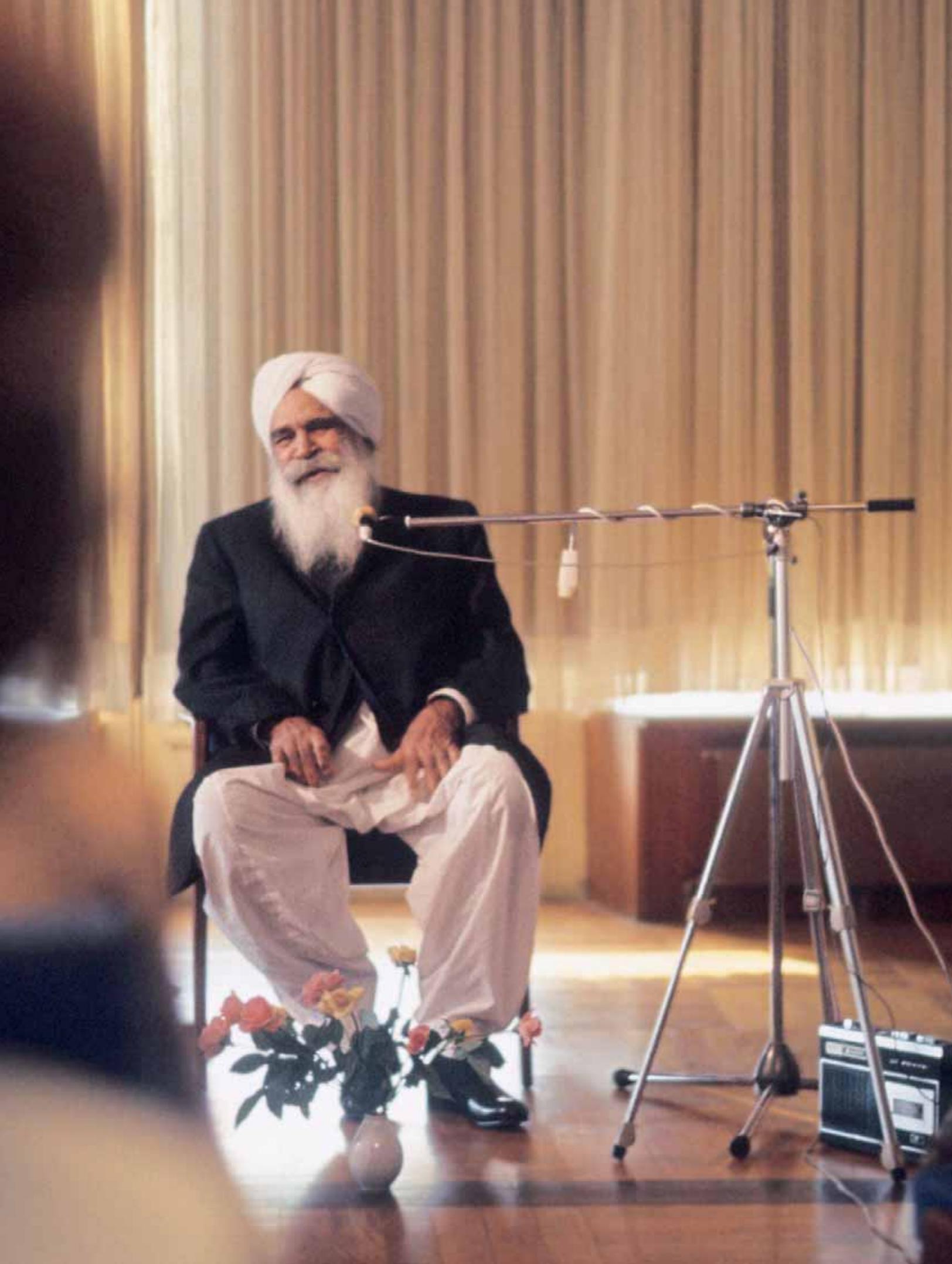
You have been put on the way, the main reason for my coming here now is that you may progress on the way and have better understanding. So today, go away with the firm conviction that you are all one.

We are all brothers and sisters in God. We have got the same work ahead, the same ideal, the same One whom we worship. There is no high, no low. Basic teachings are the same everywhere; for the first purpose: to prepare the ground for the higher teaching.

I wish you all progress, you see. I address my loving words to you, and also the love which has driven me here despite all the hurdles on the way.

Right: Sant Kirpal Singh, Berlin 1972

“Last time I came in 1963. It is nine
years now that I have been away
from you physically ...”





Sant Kirpal Singh in Nürnberg, 30 August, 1972

Early in the morning, on 1 September, Sant Kirpal Singh left for Stuttgart by train. The railway station was near the hotel, and He walked there, accompanied by many of His devoted children. It was a very sweet sight; many people took pictures, and people passing by on the road stopped and asked what was happening.

When the train left at 9:30, many devotees burst into tears. Others went right along with Him in the same train, as they could not bring themselves to say good-bye. A separate compartment was reserved for Sant

Kirpal Singh and His party, but the initiates stood outside in the corridor to be as near to Him as possible. After a while, the Master asked them to go to their seats and rest. But they preferred to remain standing in the corridor. On seeing this, the Master humorously remarked that since they had paid first class fare but were standing in the corridor, they should ask for a refund. This had made everyone laugh.

The Master spoke about inconvenience while travelling, and said that very few Saints had travelled very far, Guru Nanak being the main exception with his



Sant Kirpal Singh in the train from Nürnberg to Stuttgart, 1 September, 1972

four long journeys in all directions. Generally, He said, Saints gave out spirituality in their own territories, and travelled very little. He was undertaking His third long tour as a puppet in the hands of His beloved Master. He said this very humbly, and it had a tremendous impact on His listeners.

Further, the Master said, that once God asked a Saint what gift he would like. The Saint replied that he was a drop of the ocean of all consciousness. If the drop merges in the ocean, the ocean derives no benefit; therefore, he prayed to remain outside the ocean and

asked for strength to spread God's message of love to suffering humanity.

As Master said this, we all became aware that He is taking upon Himself the hardships of such arduous journeys for the sake of humanity – for the sake of all of us.

Reported by a disciple

Go to the company of the Saints
And contemplate with them
On the truth.

Kabir

France

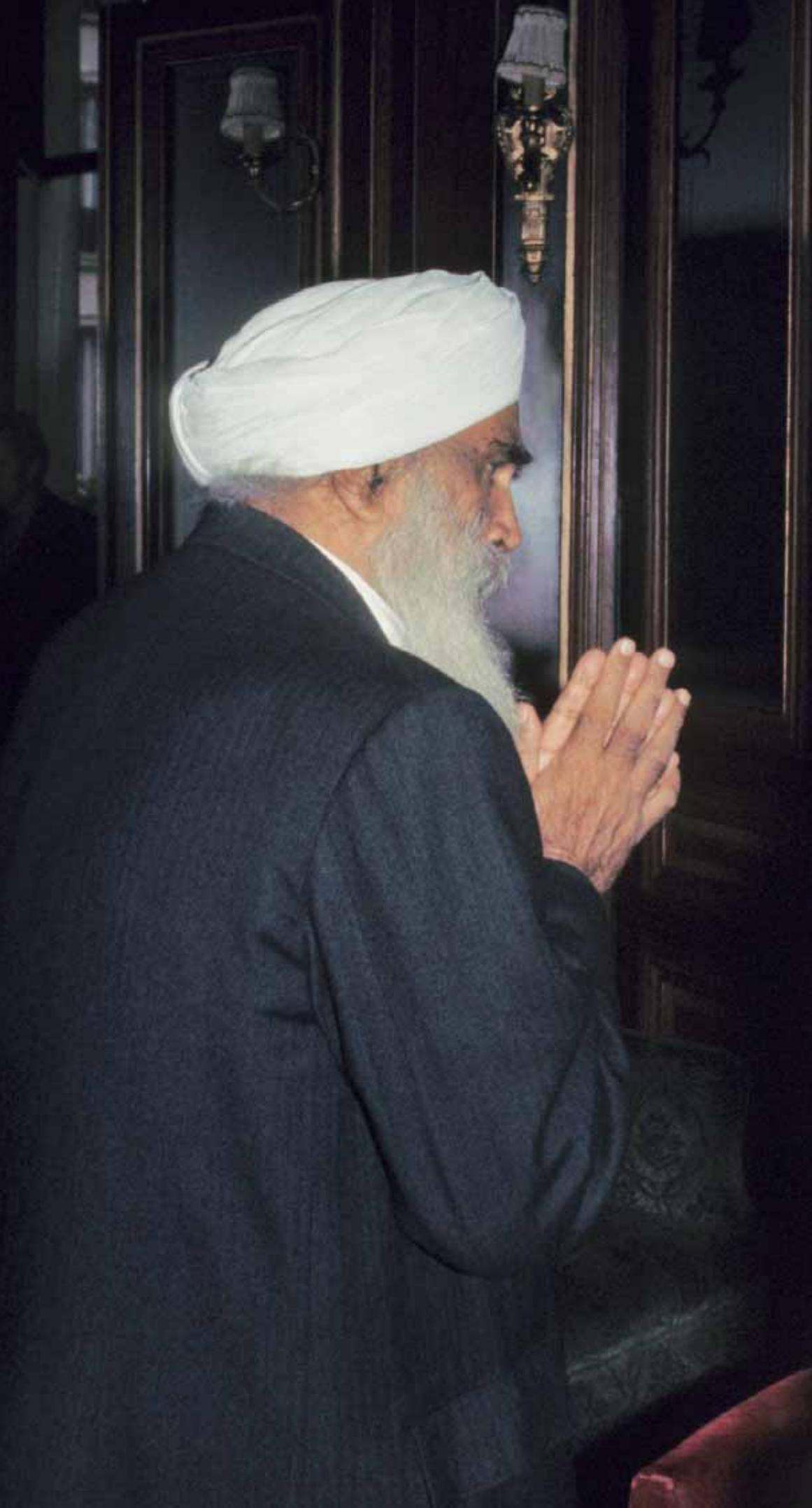
Sant Kirpal Singh's visit in Paris

The highest mission of a man's life is to know one's Self and to know God. Life does not consist in having possessions. Life consists in just coming into the higher Life, coming in contact with the higher Life or, say, to be enthused with the higher Life within. We are conscious beings; and if this conscious entity, which we have, comes in contact with the All-Consciousness, that will enthuse it with still more consciousness.

How do we stand now? We have, as it were, become the body itself, so much so that we cannot differentiate our Self from the body. So, "Self-knowledge precedes God-knowledge". And for that, it is now a practical subject how to know one's Self, and then our very Self will be able to know or see God.

Right: Sant Kirpal Singh in Paris, September 1972



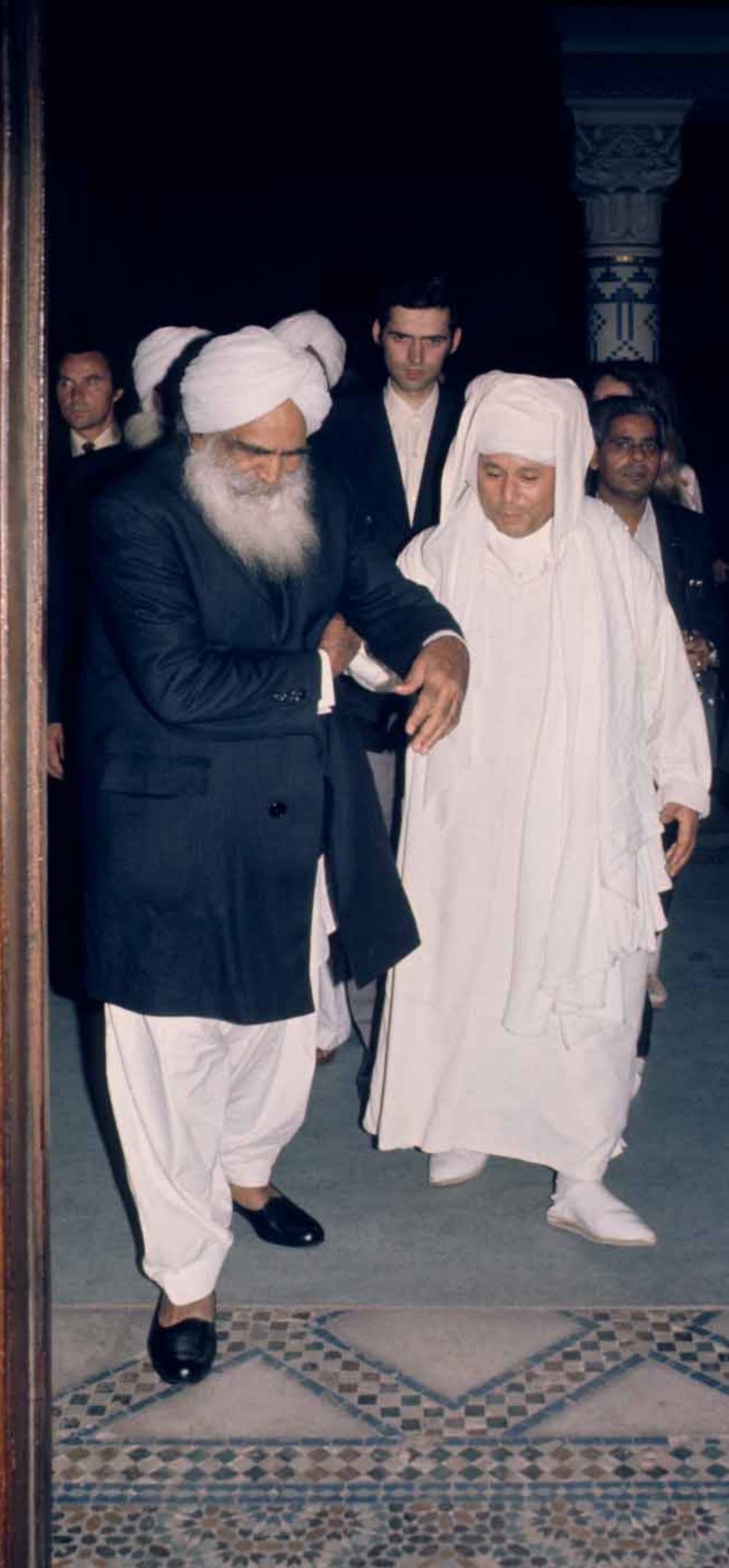


Sant Kirpal Singh in the Hotel
St. James et Albany in Paris, 1972

If you meet someone who is one with the Truth, who knows who and what he is and has experienced the Lord, through his help your senses will invert, you will withdraw from the outer world and will be able to see inside.

A realized person, who has already unravelled this life's enigma, can demonstrate how to rise above body-consciousness and still the senses, mind and intellect. When these faculties are stilled the soul is able to rise above, and with the grace of the Guru it is reunited with the oversoul. If you come to know yourself, your whole angle of vision will change, and so will your attitude to life. You will see who your life-long companion is, and who is the operator of the body's machinery - the same power which controls all creation.

Sant Kirpal Singh



Sant Kirpal Singh thanked Rev. Boubakeur for his hearty welcome and said:

“We are all children of the
same God.

We all should work together
and know our true Home – for
which we have to work hard.”

Left: The director of the Mosque, H. Boubakeur received Sant Kirpal Singh with affection at the main gate and escorted Him to the dais

Right: Sant Kirpal Singh gave a talk at the famous Mosque of Paris
Below right: Lecture in Paris



United Kingdom

Sant Kirpal Singh visited London and also gave talks in Eastbourne, Liverpool, Birmingham and Belford

Masters have been coming from time to time to guide the child humanity back to their homes. We were some time in the lap of God, in our true home, ever since we are separated from there. We have forgotten our home altogether. So Masters come to tell us that there is a God who made all this creation, who is immanent in every form and controlling all creation. We are His children, we are of the same essence as that of God, we should love Him. As He is

“O soul, this body and this world is not your home! You are a conscious entity.”

immanent in every form, He resides in every heart, we should love them, too. If we love God, naturally, when He resides in every heart, we should love everybody.

So whenever they come they bring the religion of love. So Master tells us there is a God. We can also see Him, that God-into-expression-Power of course, when we rise above body-consciousness, when we rise to the tenth door, when we rise above the life of senses.

A great atheist was lying on the death bed. In his room he had written: “God is nowhere.” A child came up. He was reading slowly: “God – is – n-o-w h-e-r-e, God is now here.” And the man on the death bed said: “Yes child, I see, there is some Power overhead.” So we can know, Masters do tell us, there is a God. They may bear testimony to it. And they say, you can also have a contact to enliven it when your inner eye is opened. Or at the time of death, when you withdraw from all outside, leave the nine doors of the body and turn to the back of the eyes, when your eyes are upturned, then you see there is some

higher Power controlling us. So He is the life of our own very life.

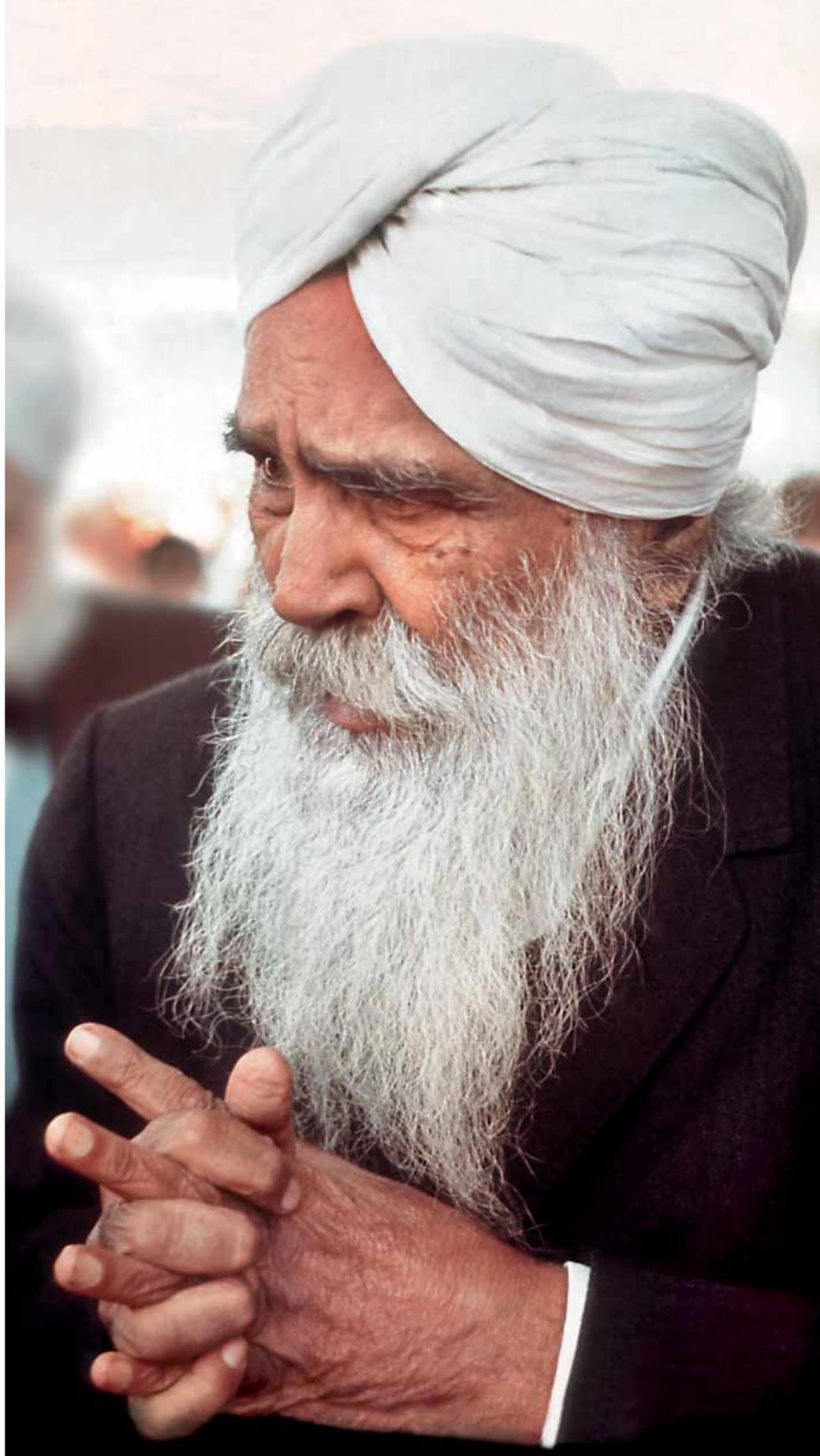
They bear testimony that they have seen God. Where? In this very manbody. Why do we not see? Because the same mind stands between you and God. Our soul is under the control of mind, mind is under the control of the outgoing faculties, and the outgoing faculties are engaged or absorbed in the enjoyments outside. Enjoyments outside drag like anything all outgoing faculties. So we are under a grand delusion.

What do they tell us? “O soul, this body and this world is not your home! You are a conscious entity.”

So your true home is not the physical body; your true home is the home of the Father which is of all consciousness. This is the mystery that is to be solved while we are in the manbody.

“Life comes from
life. This is given
to you, when
you develop
receptivity. By
devotion and
surrender you
can develop this
receptivity.”

Sant Kirpal Singh, 1972





Sant Kirpal Singh holding Satsang in a private house of a disciple, Middlessex / Eastbourne, UK, September 1972



Kabir tells us, “Well, oh discriminatory bird,” he refers to man like that, “why have you forgotten your home? This (physical world) is not your home. This is only a golden opportunity given to you, but you are under a grand delusion. You have forgotten your Self, what to speak of God or what to speak of your true home. Wake up!”

“Love God!” he says. And he tells us, “Dear friend, how can we love God?” We love the world because we see the world. God is love. The soul, being of the

same essence as that of God, has love in its innate Self; and the qualification of love is that it wants to be attached to somebody. The soul’s love was to be developed, to contact the all-soul - the oversoul, God - which is stationary, permanent, eternal. When you are attached there, there is no fear of death, no fear of separation. The Masters say, “Those who want permanent joy, all glory and eternal life, they should contact God who is within you and permeating through all creation.”



Sant Kirpal Singh, USA 1972

United States

“... God has sent them to me and I am sent by Him here.”

Don't You Want To Go Home

Excerpts from a Satsang in Charlotte, 4 October, 1972

One time in Charlotte, Sant Kirpal Singh begged all to raise their hands if they were prepared to give the promise to go back.

Sant Kirpal Singh asked, “May I put a question to you? You have put so many questions to me.” Everyone replied, “Yes.” – “If time runs short, what do you do to lengthen it? Put chains on the legs of time. Have sweet remembrance with you, not to forget it; that will lengthen the time.”

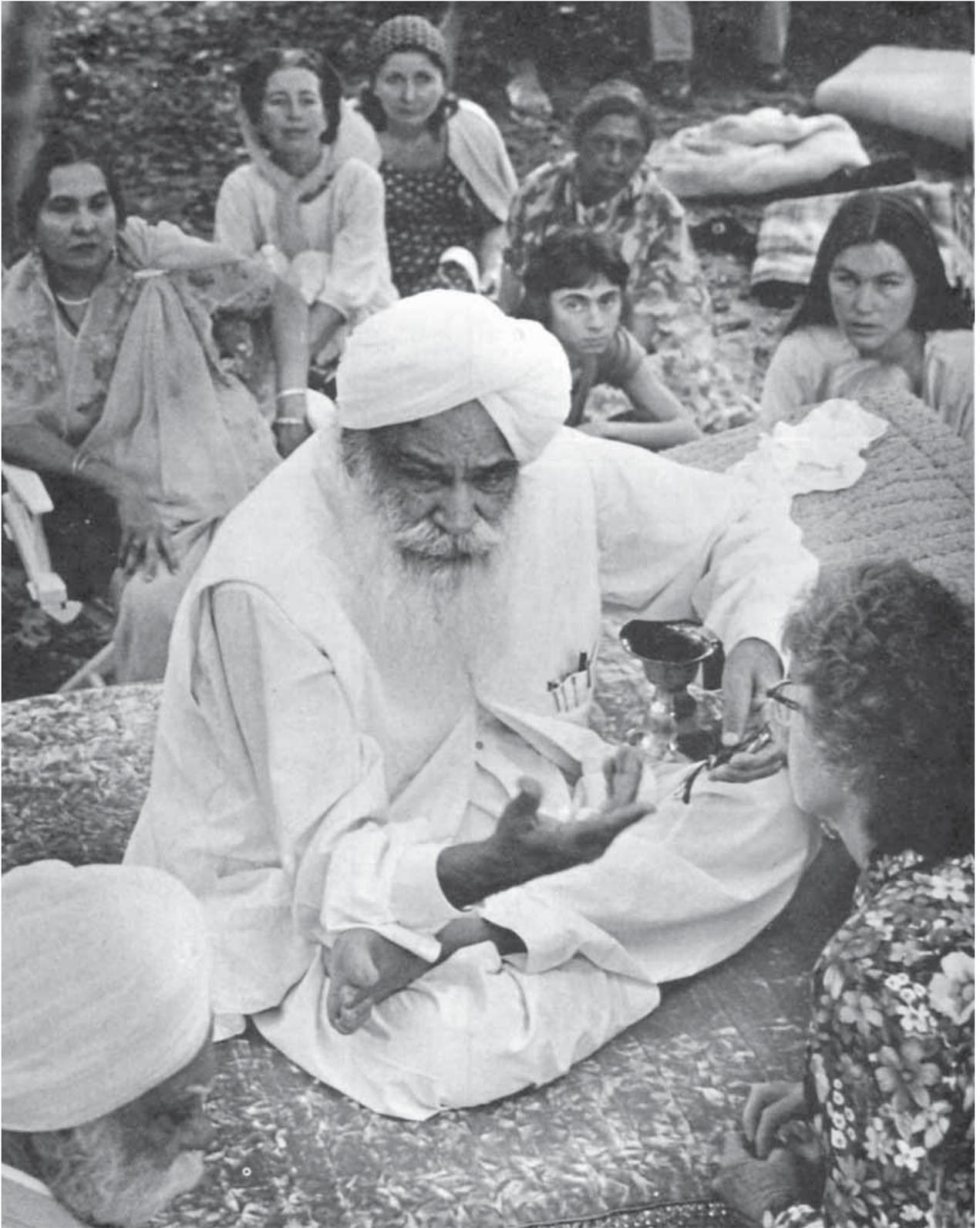
Decide what you want and then stick to it. I had ambition, too. Decide once and for all and all things will be added unto you. Don't you want to go home? God is waiting for you. Have an aim set up. A child takes one step and the mother lends her hand. Similarly, if you want to go back to God, I will give you a hand. If you had several children, you would remember all of them, you don't leave any behind. It is up to you to live up to what is said. You benefit by it. This should appeal to each one of you. Live up to it. It is high time.

So this is the question I have put: “Is there anything to lengthen the time? Time is short.” I wish to be with you physically all the time, but it's not possible. By

radiation you can have the benefit, by developing receptivity. I issued one circular, probably most of you must have it: How to develop receptivity. If you become receptive – you will ask the same question of the Master and put the same question to the one who has developed receptivity, they will repeat the same words. It is just like water, the vibrations go on; if there's no dirt in the instrument – then nothing remains between you and Him. It is all up to you.

Now I ask you, “Do these things appeal to you? Do you have a resolute will to start it all at once? How many are there? Hands up!” I am very fortunate if we have got so many with a resolute will. Start from now; not try, mind that. You'll say you'll try; trying means half-heartedness, you cannot progress in any line whatsoever. Start from today, and I think so many can become ambassadors.

You all have the manbody, but you are not the manbody. You are conscious entities, a drop of the ocean of all consciousness. Our true home is not this earthly body or this world. That is a long way off, of course, but this manbody is given to us as a golden opportunity to go back to our home. Is there any help for that?



Sant Kirpal Singh in Florida at Birch State Park, Fort Lauderdale

So God makes arrangements to bring you in contact where your way up is ensured. That way up starts when you rise above body-consciousness. He has arranged planes to fly back to your home the quickest way. Those planes fly from the airport. And our soul that has to find a place in the aeroplane. We have to go to the airport first. Leave all other outer things. Here, when you go to the airport, you take only limited baggage, not everything. But there is a port (airport) from where we have to take the aeroplane and we have to take nothing with us – not even the body, what to speak of outer attachments, worldly things, family, position. You can reach the airport when you rise above body-consciousness. But to rise above body-consciousness, this is a very narrow way: “Straight is the way and narrow is the way

“The only thing required, I would say: we have to be true to ourselves.”

and difficult to rise up.” Like a razor’s edge. Along we have nothing to take. If we are thinking of the outside world, of things, we cannot go up. We have to go alone. And every time, you see, message comes: “Be ready, it is now half an hour more left.” – “It will start in only ten minutes!” – “Hurry up! Reach the plane, plane is to leave.” So this is the case with us here (at the airport) today.

So the home is the home of our Father from where we separated and where we have not gone back yet. God has made arrangements to bring us back, and that is to bring you to the airport from where those planes start, to bring you in contact with someone who can take you to the airport, who can help you.

You simply obey His orders. He says not to take anything with you. So let everything outside, the world outside, the environments outside, not even the body – even the body outside. Leave off all thoughts. The world may go on – so, leave off all thoughts. And simply He gives you a little – what you say? – radiation. You just abide by His commandments, you will in few minutes find you rise above it. And there appears some “plane” taking you off. And that “plane” is the

Light and Sound current within you. Always God keeps it ready, for those who want to come up. And that will take you straight up to your home.

So manbody is the highest, the golden opportunity that we have got. Our home is not this physical body or the physical world, but our home is (the plane of) all-consciousness. Not other planes which are made up of consciousness and matter. We have to rise above the astral plane, causal plane, supercausal plane and reach the true home of our Father, (that plane) which is all spiritual, never falls away in dissolution or grand dissolution. So it is a very long way. God Himself guides the planes up, you see. You are simply to sit. What He says? To come to the airport also needs to keep the commandments given to you implicitly without intervention of your “why” and “wherefore”. Because those who have recourse to “why” and “wherefore”, they are delayed.

So I submit to you: as man you’ve got the heritage, the right to know God. If you don’t utilize that, that’s a misfortune. Even when God affords somebody the opportunity to be put on the way, and with all that, they don’t do it, then it is a great misfortune. So procrastination is the thief of time. This is what we do : “I’ll start it when such and such work is finished. I’ll do it when I’m retired. I’ll do it when that thing is done first.” Well, who knows if you’ll live longer, till that time? So Masters say that those who do not care while young, when their brain, their memory, their body is fit; then who can do it in old age, when the hairs are quite white?

I tell you nothing new, you know all these things; don’t you know what I have submitted? I think any one of you can stand up and give a very wonderful talk in a bombastic way – you’ll even break the tables too. At your height of language – what you could cry ... In churches and some of the schools, they kneel and say, “Oh God.” Something that goes out of the heart, that is what is wanted – sincere, true. Don’t think God is deaf, you see? He’s everywhere. He’s omniscient.

The only thing required, I would say: we have to be true to ourselves. But for that we have got no aim

in life, we are aimlessly adrift. Sometimes we want one thing, pursue it, then other times we want some other thing – we can change it. We dig the pits in

“So one in whose company we have got that blessing, He also guides us further.”

the ground, some four feet deep, some five feet deep, some seven feet – and water nowhere.

So you should decide your aim in life, what you would like to become, what you want. It may take you a day, two, three, four, five days; never mind, this is well spent. When you decide something once and for all, then stick to it! Every step you take you will be nearer the goal.

So your outgoing faculties have to be controlled, your intellect also – after understanding – it be still for a while. Then He orders, “Put in whole attention (on what is before you)”. In a few minutes it begins. After a few minutes they will see, they are not the body, they have reached the airport and there they find Light and Sound. So one in whose company we have got that blessing, He also guides us further. First in (His) outer physical form. When the whole charge is handed over to Him, then He has to see further. After you reach the airport and sit in, find a place in the aeroplane, this is (where) your work ends. Then the whole thing is depending on the driver.

Some planes are “non-stop”, you know, others stop on the way. So there are on the way stops, but who have full obedience, you might say, then the non-stop plane goes, you see. You simply sit in the plane! That “plane” is of Light and Sound, you see, “ringing radiance”, you might say. That will take you across the astral plane and the mental plane, too. It is very difficult to go beyond mental plane, because little things you think of will be produced. There the driver is very careful, you see, he takes you through and to your home. So you know, your true home is where? Where it is of all consciousness, and your work is simply to abide by the commandments. Even to reach up to the airport, (it is also necessary to) keep His

commandments. Further also He gives a seat in the plane that takes you up. Someone who has seen the Master’s form within, that is God appears in some form, in which He is (physically) manifest. When He talks, the whole charge is His.

You have got some demonstration, little or more, to reach the airport. Fly above body-consciousness, you see also the plane, Light and Sound, you see. So whole success, key of success, lies in being obedient to what you are thought to do. I hope your promise still stands. Or you have withdrawn, have you? The promise you so kindly gave us yesterday evening, it stands or only passed away?

Somebody calls, “It stands!”

Master: It stands? Hands up again then! All right. So that’s all I have to tell you. Physically I have come here – God directed me to come here, I had no mind to come here, I tell you honestly. I am also bound. It is His Grace that I have come up, and I had the good fortune to meet you all, one and all. And I am very much pleased to see you all – we’re all brothers and sisters in God. I’ve been away nine years. Only few of you might have gone to India to be with me but almost everybody of you was here. So I am glad, that very much glad, most glad, I would say, to see that your promise still stands. But when it comes into commission, that’s the point. I think that is started all at once, is it not? Start from today! Don’t postpone till tomorrow or the day after.



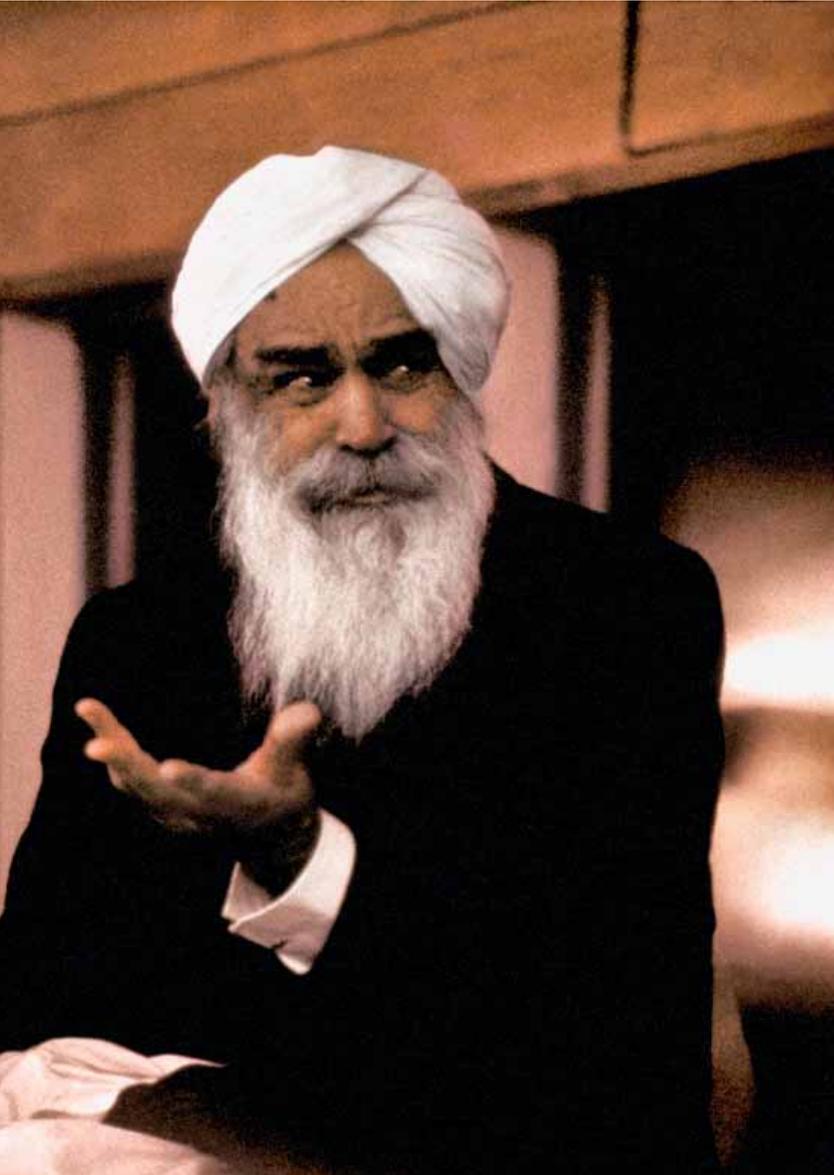
Sant Kirpal Singh, California 1972

One time there was a group of Spanish-speaking disciples present who knew no English (some of them had come up from South America) and Master wanted His message to be translated into Spanish.

So one translator was found, a young man who was invited by the Master to come right up and sit beside Him so that he could translate over the microphone. The man was so overwhelmed at being so close to the Master that he kept forgetting what Master was saying, so that Master had to repeat His message over and over again, to the edification and amusement of all.

Give Thanks To God

Excerpt from a talk given at the Thanksgiving Day in Anaheim, California



This is Thanksgiving Day for all – each one of us personally should stand up and thank Him, you see. Not only this moment, but throughout the day, every day, every moment of life. He has given us that manbody; that is the greatest reason for Thanksgiving Day, because there are hundreds of other bodies in which we can do nothing. Manbody is the golden opportunity which has been afforded to us in which we can go back home. Is it not the greatest Thanksgiving Day?

Guru Arjan says that we should be giving thanks every moment of life: When you eat, thank God! When you have got a home to live in, thank God – compare with others who are on the roadsides. If you are rich, thank God – just compare with others who cannot afford to have a morsel of food. When you are hungry, thank God. When you have got good things to think of throughout your future life or about God, thank God – there are many others who do not believe in Him.

So how Thanksgiving Day started, that is the history before us; but that's the only thing, you see. Be thankful every moment. Kabir says, "Every breath we take, we should thank Him." Every breath of life is worth three planes of the whole universe – the macrocosm. So we must give thanks, you see.

What can you people give to me? Give thanks to God, not to me. If I have come to you, it is His Grace. Praise should go to Him. If you think you have got a little good from me, that is through the Grace of God. And if you still want to give me some thanks – not forgetting God – then I think that thanks can be ac-

ceptable if you simply live up to the commandments. That is all. That is the most thanksgiving. Then it is you who are benefitting – by living up to the commandments. Christ said, “If you love me, keep my commandments.” Have a chaste life; have a good moral way of living. Love all. No schism – where your heart feels something, your mouth speaks something else, your brain thinks something else – that is no thanksgiving.

We should be thankful for the rest of whatever days are fixed for us. That is Thanksgiving Day. We should thank God for everything. Now you have been put on the way; how will you give more thanks? By living up to it, or by leaving off?

So today is Thanksgiving Day. Give thanks to God. Ungratefulness is the most heinous crime that can ever be committed. Give thanks for what you have got. Generally, we simply say that this thing has not been given to us, and we don't give thanks for the other things. So from today onward, if we learn this lesson – to be thankful to God for everything He has given us – it will be, I think, acceptable to God.



Left and right:
Sant Kirpal Singh giving Satsang at Sant Bani Ashram, New Hampshire, October 1972

Canada

During His stay in Canada Sant Kirpal Singh gave several talks at Montreal and Denver

The Universal Language

From a question and answer period held by Sant Kirpal Singh at Windsor Hall in Montreal, 24 October, 1972, following a question about translation.

I am sitting in front of you, French and others – that makes no difference at all to me. Whether we are German, French, anybody, we are in the manbody, citizens of the earth, exiled from God, from home. And we want to go back as soon as possible. So I am here; it is not France, it is only that you speak the French language, is it not? You belong to France and speak the French language here. That should remind you that your home is in France, mind that. You are friends of God, you see. You have come, exiled from God, and that speech you should speak. And what is that speech? You know? Love. Love one another. If you speak that language, use that language, you will all go back to God, to your home, that is the home of your Father ... I have given you an example: as you speak French, that reminds you of France, does it not? Your home is in France. So we are exiled from our home here on earth.

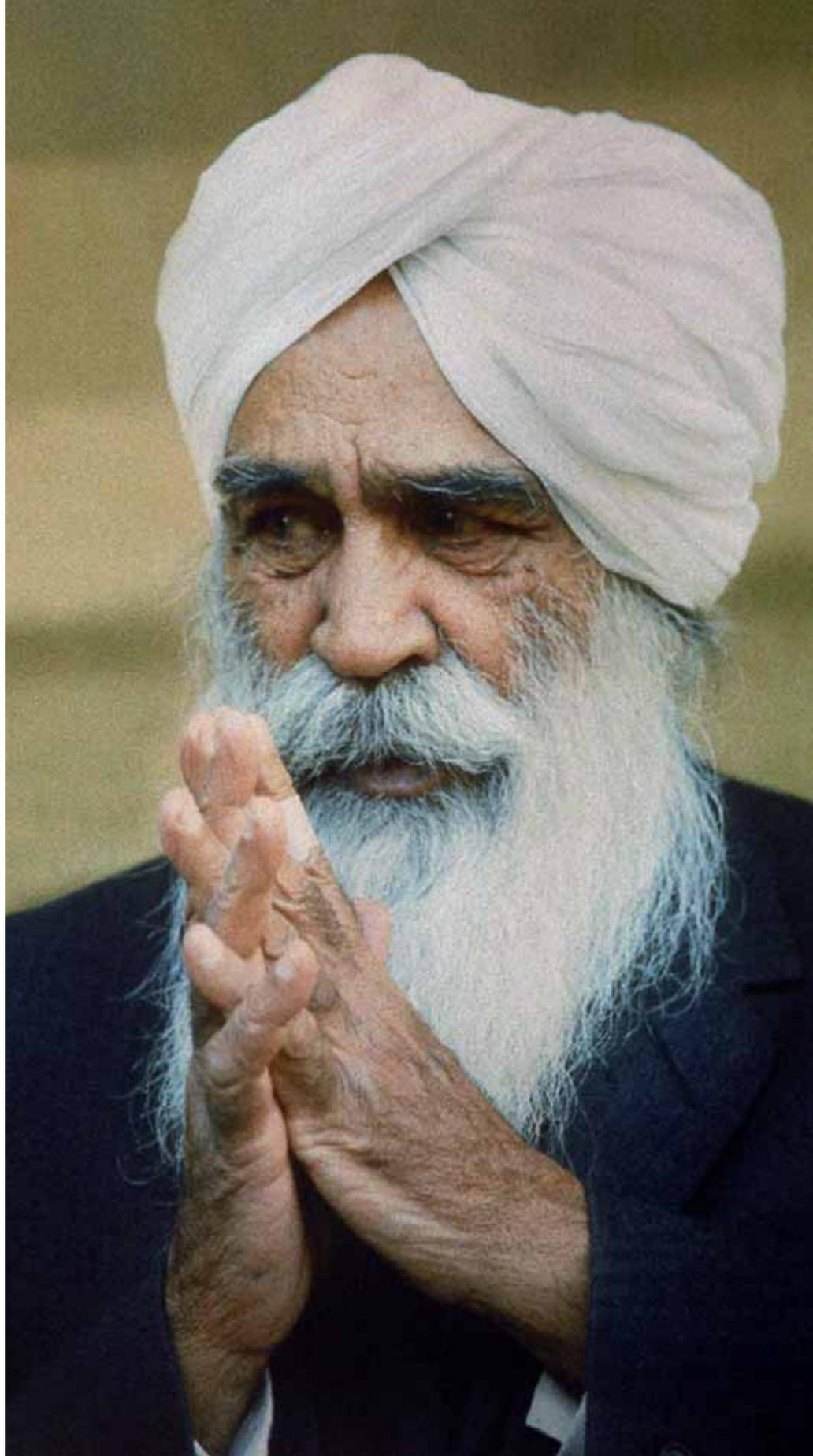
There is a language spoken in the home of our Father; that language is love. Speak in love, take everything in love, weed out everything in love. That is the way back to God, and you will soon go back to your home. This is the way back for everybody. The only thing we have to remember is that this is not our home, that's all. Further: that this manbody is not given to us permanently, only temporarily. All who have taken up the manbody have left it, whether professors, poor men, kings, even Saints – all have left. And we have to leave. This is a golden opportunity put to us by God to find our way back home. Now we are in oblivion. We have forgotten our home.

There should be somebody who can guide us back home. Pray to God: "O God, send us some man who may take us back home." The first point is to realize that we are imprisoned in the manbody. To rise up above the physical body is the first step. Where world philosophies end, there true religion starts. Pray to God: "Send us suchlike men who can take us out of this prison house of the body and give us a start, with further ABC; who can be a guide both here and there, not leaving us until we reach home."

I am glad you have love for your France, your French language. I beseech you to have love for your home, the language of which is love. God is love. Love is innate in our soul, because we are of the same essence as that of God. And the way back to God is also through love, you follow me?

So speak in love, think of love, let all your affairs be saturated with love. You'll go back home. You'll have a happy life here and hereafter. This is the message I have to give to you who are very fond of the French language, and also to those who are fond of other languages. Instead of that, use the language of your home, and that is love.

Languages were made by man. Speak in any language you like, but speak of love. Hafiz says, "It is a matter of love. Speak in any language you know, but speak of love." No language is sacred, no language is not sacred. All are sacred in which you speak of love.



Sant Kirpal Singh, 1972

South America

From 10 to 28 December, Sant Kirpal Singh visited South America. He arrived in Mexico City, gave several talks in Panama City, Quito, Bogota, Cali and Caracas.

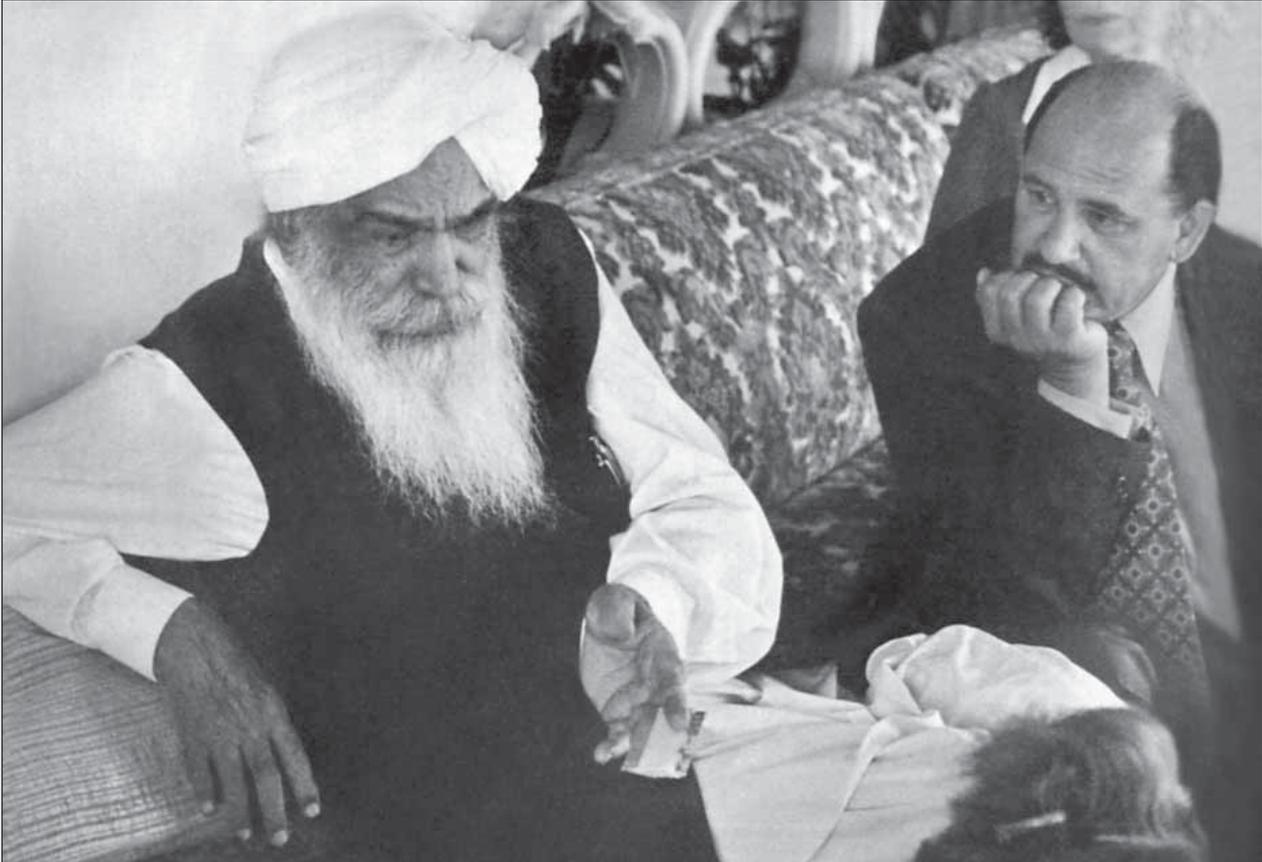


Sant Kirpal Singh's arrival at Mexico City Airport, 1972

The whole world is the home of our Father, and various countries are so many rooms therein. Man is the highest in all creation. We are all members of the family of God. Animals, birds and reptiles are also the younger members of the family of God. There is no question of East or West. We are children of God, born the same way, with the same privileges from

God. Soul being of the same essence as that of God, we are all brothers and sisters in God; and the same one power whom we worship is called by different names.

Manbody is the golden opportunity in which we can know God. He cannot be known by outgoing facul-



Sant Kirpal Singh giving a talk in Panama City, 1972

ties, mind and intellect. It is the soul being of the same essence as that of God, that can know God. So we must know ourselves first, as like alone can know the like.

All philosophers and sages of the East and West therefore gave out, “Man know thyself,” in their own lan-

guage which was prevalent at the time. The Greeks said, “Gnothi Seauton”; the Latins said, “Nosce Teipsum”. All others also said the same thing: “Knowledge of self precedes knowledge of God”.

Italy

His last stop in Rome was originally conceived as a rest stop to break up His long flight home, but Sant Kirpal Singh gave direction otherwise and two more public talks were given there before His final arrival back in Delhi

So now, these are my very last words. I am leaving you physically, but not spiritually. That Power is with you all along, only you have just to turn your face inside.

So East and West, Colombia or the United States or Canada or India or Europe, that means nothing; we are all world citizens. We are all in exile, wherever we are, you see? You know, when you are in exile or in prison, those prisoners love one another, is it not so? So we should love one another while here and try to help each other to go back home, that's all. That Power is with you; if you just turn your face to Him, He will come forward to receive you – hundreds of steps, if you take one step.

So I'm glad that I have been here and have gone all through the tour, and we will also have a boost with the love which we have already got innate within ourselves; that has now given us a little way up, and all of you have been drenched with that flow of love within you. So it is all God's Grace that you have had it. And we may expect more – that is, those who have nothing else between them and God.

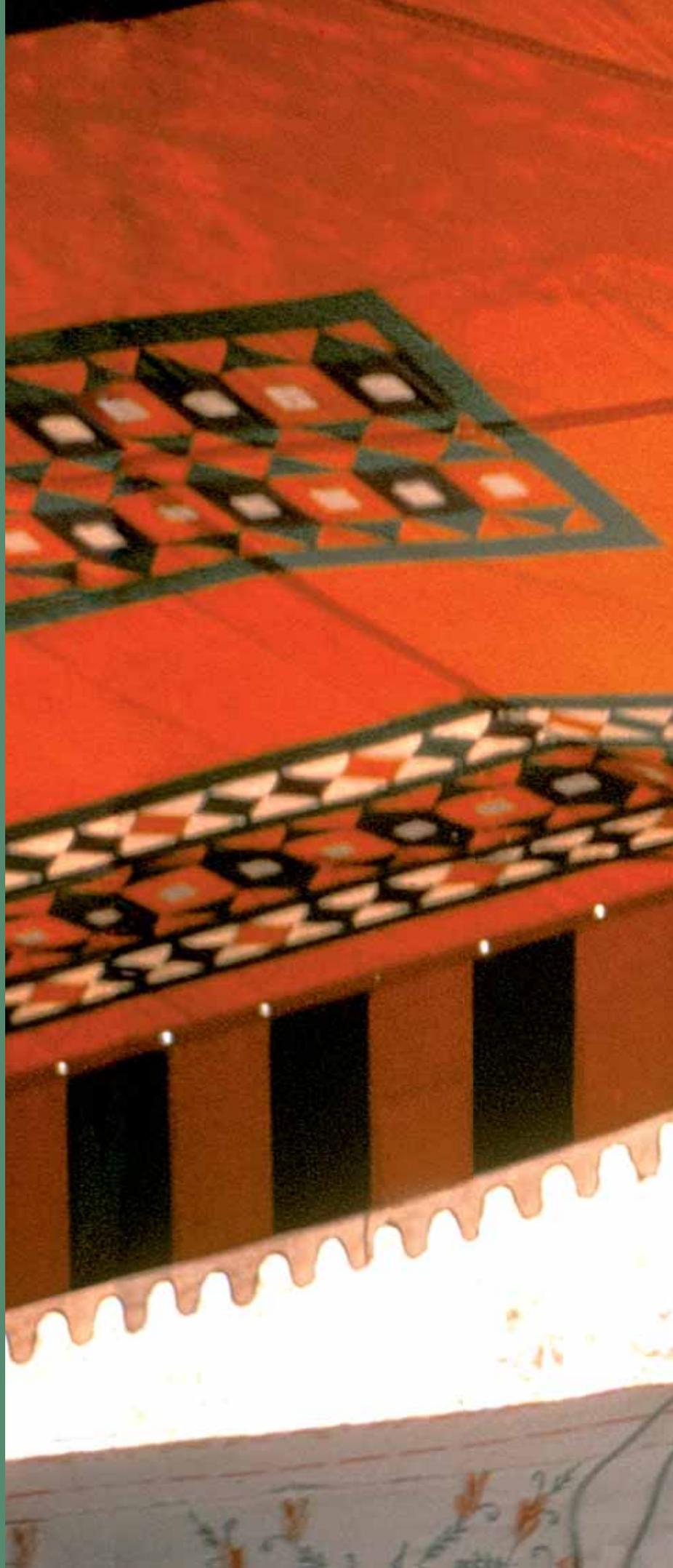
Right: Sant Kirpal Singh, Italy 1972

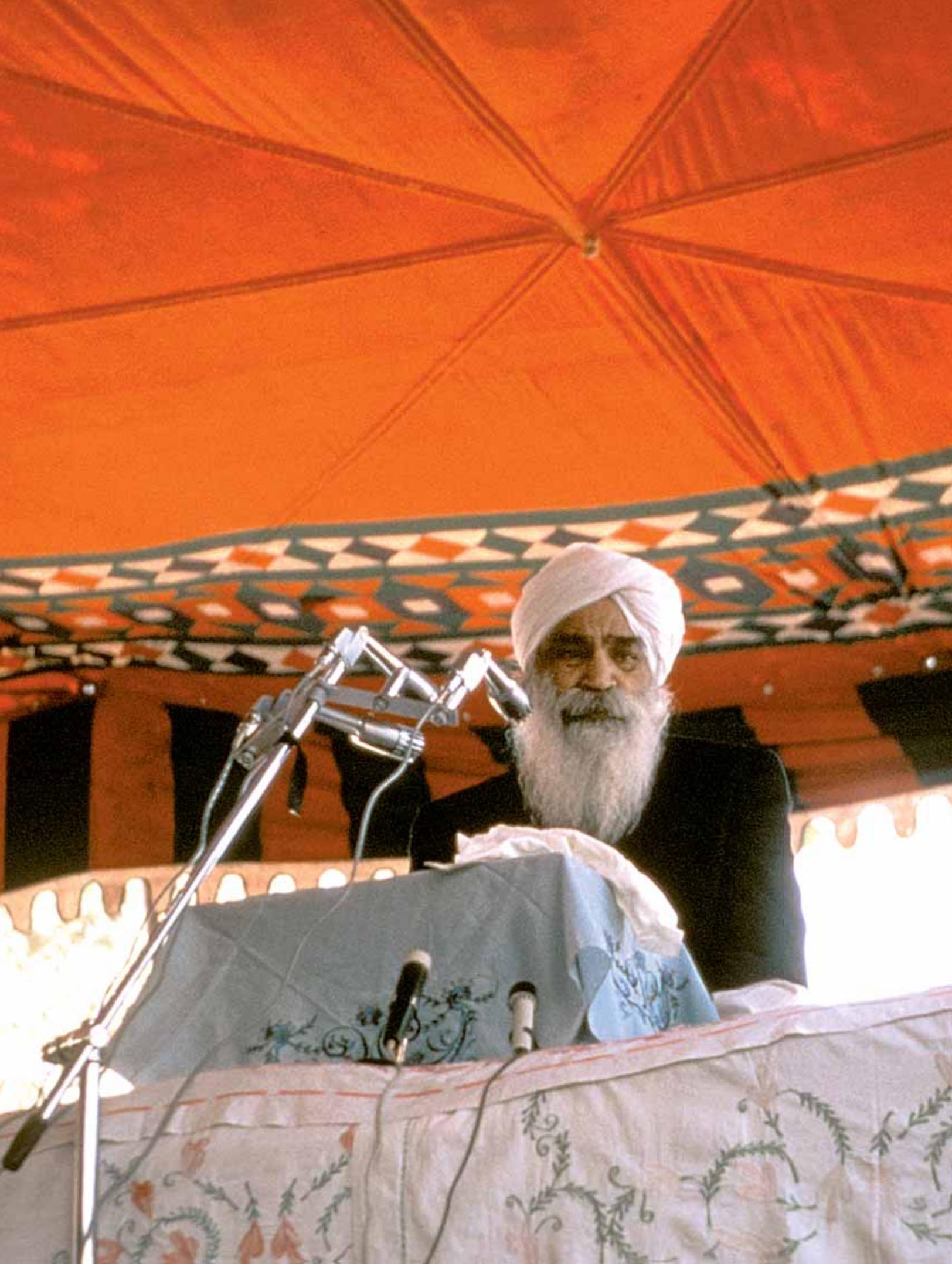


India 1973

Satsang is the sacred
arena where spiritual
stalwarts are built.

Sant Kirpal Singh







After Sant Kirpal Singh's return to India again a very busy time began, and many official visits of well-known Indian personalities were waiting for Him.

Sant Kirpal Singh with Raja Mahendra Pratap Ji, a long-time associate of Mahatma Gandhi, and Mme. Vijaya Lakshmi Pandit, sister of the late Prime Minister Nehru, and former President of the United Nations General Assembly, 31 March, 1973

Manav Kendra

The Governor of Uttar Pradesh, H.E. Ali Akbar Khan, paid an official state visit to Manav Kendra on 14 April 1973, to inaugurate the Fathers' Home



Sant Kirpal Singh turning to the Governor Ali Akbar Khan, remarked:

“Allah-O-Akbar (God is great), and here today we are starting this work at the hands of Akbar.”

Sant Kirpal Singh

Sant Kirpal Singh's reference to his name and the deference given brought a beaming smile from His Excellency. Throughout his brief visit, he seemed to reciprocate the atmosphere of Sant Kirpal Singh's abounding love. Stepping down from the dais, he mingled informally among the people, discarding all protocol, He said, “It would be our great good fortune if through

our service to man we could influence the hearts and minds of people to change their ways and live a life of righteousness and truth. This cannot be done fully by command or by law – our lives cannot be changed completely like that. Our lives can only be changed when the change comes through the heart; when we come to know the true spiritual path of life.”

The Highest Ideal

Extract of Sant Kirpal Singh's address to the Governor
Ali Akbar Khan, 14 April, 1973



The Governor cuts the ribbon of the Fathers' Home of Manav Kendra, 14 April, 1973

Instead of addressing you as Your Excellency, I would like to address you as elder brother, for this is the Man Centre. How did it all start? As a student I was very fond of reading books and I read many – mostly biographies. I have read the lives of more than 300 great men of the East and the West, and a liberal amount of literature on topical events. As a result of my readings, I arrived at the conclusion that man-making is the highest ideal of all. All the scriptures of the Masters say the same thing – that all mankind is one. Men are related to each other like the different parts of the body. If there is pain in one part of the body, then the whole body seems to suffer. Man is the very image of Love; and a true man is he who lives for others. To live for oneself alone, even an animal can do.

By this parallel study of the scriptures I could see that man's form is the highest. The Persian poet Iqbal says, "Moses went to Mount Sinai to meet God." Did he not

know that God Himself was in search of man? Man's status is next to God. All Masters who came said, "O man, become a man." Man represents God on this earth. And what is He? He has a body, He has an intellect, but He is consciousness – the soul – which is of the same essence as that of God.

We have made great progress physically and intellectually, as we can see: man has reached the moon and is now thinking of reaching out to other planets. We can now travel around the globe in a matter of hours; we can hear and see from thousands of miles, through radio and television. With all this progress, we are still not happy. The reason is that we have ignored man's third aspect. One Sufi Saint says, "O man, you have known so much about everything, but if you have not known your own self, you are a fool."

So man's most important aim is that he should become a man. Prophet Mohammed said, "I am His



Mr. G.S. Pathak, Vice-President of India accepts a basket of fruit for his journey, 1973

messenger – His son.” Other Masters said similar things. Kabir Sahib said, “O Kabir, we are the knower of that far away place, and we bring orders from the Most High.” They always say, “We are His children.” What is their work? They say that the people have forgotten God, and we have come to bring remembrance.

So these Masters come again and again to the world – that is, when they are needed. In the time of Kabir Sahib, there was a clash between Hindus and Muslims. Guru Nanak was His contemporary, and both raised the same cry. Kabir said, “I am neither Hindu nor Muslim; consider us both as one.” Guru Nanak said similarly, “Neither are we Hindu nor Muslim; Allah and Ram is the breath of the body.”

Guru Nanak was told that He wore the label of a Hindu, so how could He say He was not a Hindu? He told them that He was a puppet made of five elements, in

which the invisible was playing – and that was He. This is the quality of man. So man is the highest of all; and in man’s form only does the Lord manifest. Here there is no temple then; just the earth beneath and the sky overhead. The true temple of God is the physical form that we carry about with us. Since the basic teachings of all religions are the same, we have started a library here in which will be kept the scriptures of all religions.

I have written a book on the Naam, or Word, or Kalma, in which quotations from different scriptures are given; and also ‘The Crown of Life’ which is a comparative study of the different systems of yoga. Apart from these I have written books on Saints and their teachings, and other books. There is intentionally no author’s rights reserved for the publication of these, so that these teachings which are a gift of nature may easily reach everyone.

The Freedom Fighters' Convention

Held 12-14 August, 1973, at Vigyan Bhavan, New Delhi



The All India Freedom Fighters' Convention, made up of old associates of Mahatma Gandhi and veterans of the struggle for Indian independence, was held August 12-14, 1973, at Vigyan Bhavan, New Delhi. Five hundred veterans of the Freedom Fighters Movement accepted the hospitality of Sawan Ashram for the period of the function, and additional meetings were held there.

Above left: Sant Kirpal Singh with veterans of the Freedom Fighters Movement

Below left: Raja Mahendra Pratap Ji, (second from left) and Prime Minister Indira Gandhi standing next to Sant Kirpal Singh

Right: Sant Kirpal Singh at Sawan Ashram during the convention





Sawan Ashram

Official Guests

Mr. Y. B. Chavan, Finance Minister, Lt. Governor Baleshwar Prasad and other dignitaries have paid visits to the Sawan Ashram. Among them there was the president of the Japan Budh Dharma accompanied by an entourage of his disciples beating on drums.

Left: Mr. Y. B. Chavan, Finance Minister of the Federal Republic of India, August 1973

Above right: On 7 October, 1973 Sant Kirpal Singh welcomed with great honour the Most Rev. G. Nichidatsu Fuji of Tokyo, President of the Japan Budh Dharma at Sawan Ashram

Below right: Sant Kirpal Singh with Lt. Governor Baleshwar Prasad at Sawan Ashram, 1973



Satsang

It is a rare privilege to gather together in His name to invoke His gracious mercy and to imbibe the sacred teachings



Sant Kirpal Singh holding Satsang at Sawan Ashram Delhi, October 1973

“**Sat**” means “**eternal**” – which never falls away in dissolution or grand dissolution. That is God Himself. God does not die. And “**sang**” means “to come in contact with it”. So who has to come in contact with that God-into-expression Power (Naam)? That is our soul.

The first Satsang you get inside – first class. Another Satsang is coming in contact with suchlike people who have got first-hand contact with God. What do you want? That’s the point. Do you want God? Or do you want worldly things? This is to be decided. If you have got true desire, yearning to know God, then

God will make arrangement to bring you in contact somewhere where He is manifest, where He is the mouth-piece of God, and He will enable you to contact God who is within your own Self already.

Satsang is purely meant to discuss and explain the subject of contacting the Naam Power – it is not a place where the social and political matters are taken up. It is a place of righteousness, and we should regard and respect it as such.

When we visit any religious temple, do we not enter with respectful humility? Where our attitude is not



Sant Kirpal Singh holding Satsang at Sawan Ashram Delhi, 1973

so, we surely expect to gain little from our attendance there. To talk of worldly affairs in sacred places is considered to be a sacrilege.

So your purpose in coming to Satsang is to imbibe the love of God, to sit in His sweet remembrance, to unite with Him. All things, past and future, all irrelevant matters can be dealt within your own place of residence. Come, but come with the very best of intentions. Bring the remembrance of the Lord with you, and take it with you when you leave. Even though you may not understand all that is said, yet if you sit with full attention you will profit by it. If

your thoughts are somewhere else, not only you will lose, but other people will also be affected by the impure atmosphere you are creating, for thoughts are living and possess great power. Regard the Satsang as a place of purity; do not talk or think of anything but God, and whosoever attends will be blessed by the uplifting atmosphere.

Satsang is the sacred arena where spiritual stalwarts are built. It is the pool of nectar which grants blissful God-intoxication and all differences of caste, creed, or country sink down to their lowest ebb.



Just sit in the company, have a Satsang in the company of such Saints who are ‘Word made flesh’, and be receptive to them, not being like the man sitting in the church and thinking of the playground!

There is radiation. Each man has his (own) radiation. Those who have got stronger radiation, that radiation gives what is already within them. Because they are “Word made flesh”, that is radiated. To sit in the field or area of the radiation of the Saints gives you all these things straight away. The only thing is to be receptive. Maulana Rumi says, “If you have the chance of sitting by a Saint even for an hour” - in the manner as I am explaining to you - “that will give you better results than to sit in penances for a hundred years long!”

When you sit by fire, you get heat or warmth; when you try to rub wood against wood, and (strike) stone against other things, how will you get the heat? The radiation works. The physical presence of the Master

cannot be underrated. Of course, those who have developed receptivity can derive that benefit even from thousands of miles. Just like radios and televisions - you hear the voice from thousands of miles, and you can see who is speaking and what he is speaking. Similarly, if there is nothing remain between you and the Master, maybe (you are) living on the other side of the seven oceans and the Master on this side, direct your attention to Him. If you have developed that receptivity, you can derive the full benefit of being near Him. That (receptivity) has to be developed. It is the fate of those who have developed receptivity. But for others, naturally sitting in the physical presence of the Master gives them radical change if they are receptive.

So Masters tell us what to do. “Sit in the company of the Saint within whom He is manifest.” Then he goes further to say, “To sit in His radiation and come in closer contact with Him”, as a man has got a cloth perfumed, you will touch him, pass by him, your

clothes will be perfumed. A man who has got dirty clothes, if you touch him, you will get the bad odour, your clothes will be smelling bad. The whole thing is to sit within the radiation, in the field of action of radiation; you will derive wonderful (results).

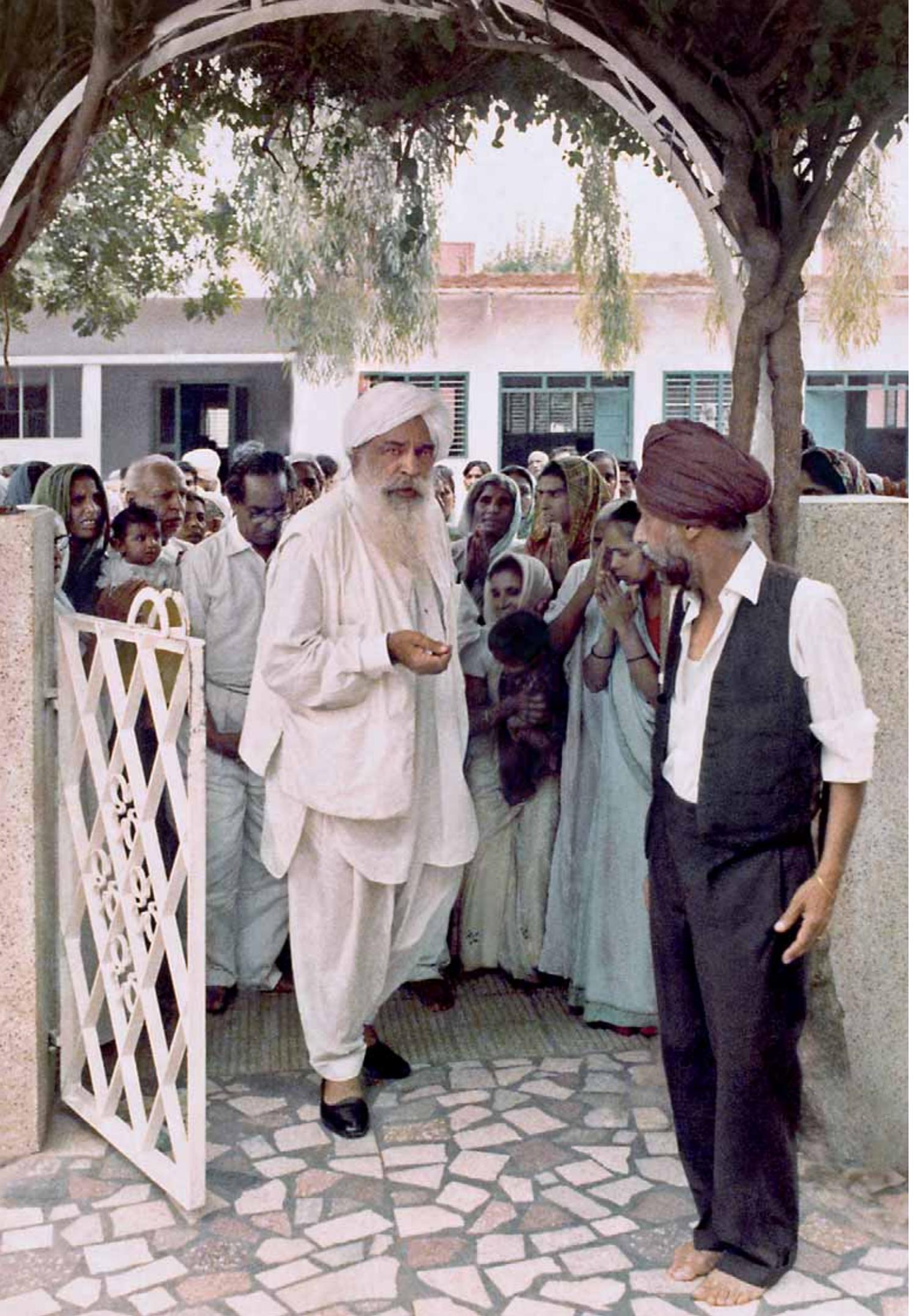
What should you do? Seek the company of a Saint. Go near Him. Try to remain receptivity to the radiation - maybe at thousands of miles, or close to Him - with full receptivity.

So when you'd like to derive full benefit of the physical presence of the Master or suchlike man, then there should not remain anything between you and Him, not even your thinking of the body, either. Look! The eyes are the windows of the soul. These are the things written in the scriptures.

Above left: Sant Kirpal Singh greeting His disciples after Satsang, 1973

Right: Sant Kirpal Singh at Sawan Ashram, October 1973





Once when Master was holding Satsang,
a man passing by on a riksha asked the riksha puller to stop for a while. The voice of the Master attracted him. One person from Satsang went out and asked the gentleman to come in and sit and listen. But the man replied that he had urgent work and he wanted to leave. After a few minutes however, he got down from the riksha and stood there for some minutes more. Later on he gave the money to the riksha puller, came in, sat down there and listened the whole Satsang. Next day he was the first man who requested for initiation. Master asked how many Satsangs he had listened to. He said, "Master, Your one Satsang has changed my life. These words had a magnetic effect on my life." He was blessed with initiation. So even the wayfarers were blessed by Master.

Harbhajan Singh

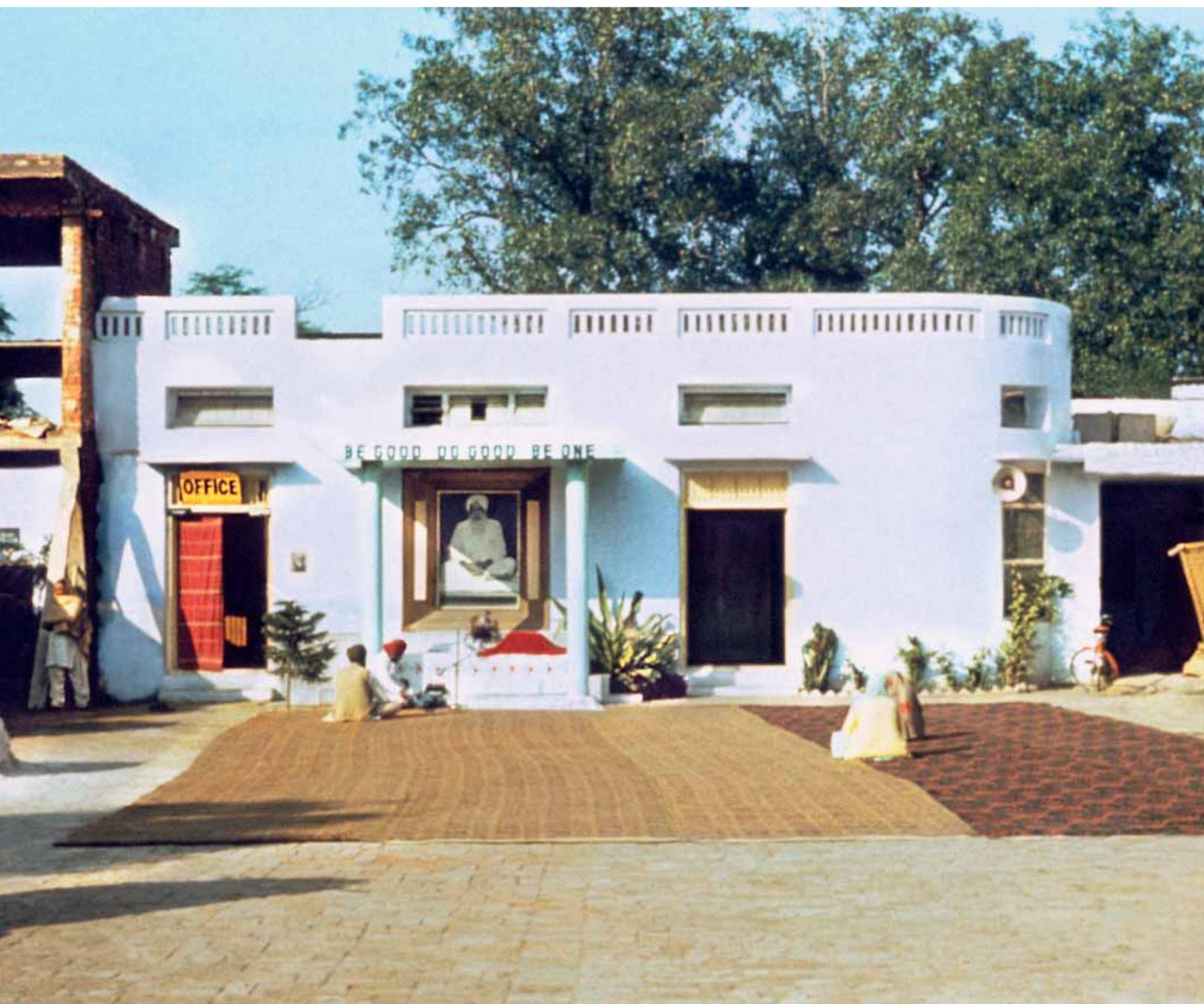
Left: Sant Kirpal Singh at Sawan Ashram, 1973

Right: Sant Kirpal Singh holding Satsang at Sawan Ashram, October 1973



Punjab Tour

Dr. Harbhajan Singh's report about Sant Kirpal Singh's last Punjab Tour includes important facts concerning His Mission





Amritsar - Centre, 12 - 15 October, 1973

After the birthday of Hazur Baba Sawan Singh Ji all group leaders from Punjab approached Sant Kirpal Singh and stressed Him for a Punjab tour.

I said, “Master, I don’t want You to give a programme in Punjab, it is summer season and Your health does not allow You to travel much. If even people from the West come to see Your Good Self here, so what is the problem for our people to come to Delhi from Punjab?” Some brothers told that Master was the Word personified form and nothing could happen to Him. At last Master said, “I can live with you for some time more, provided you use me in the right way.”

The Sangat from Chandigarh insisted, “Chandigarh being a central place, Master must come to Chandigarh, and all brothers and sisters should come there.” The Sangat from Ludhiana insisted, “Ludhiana is the central place, not Chandigarh.” Then Master replied, “Well, get signatures from all Centres. I will stay at that Centre which will get the most signatures.” Ludhiana-Centre got the most. Ram Singh from Ludhiana came to Amritsar to get my signature. I also gave the signature, but I wrote down, “Master, we ever have to bow down to Your wish.”

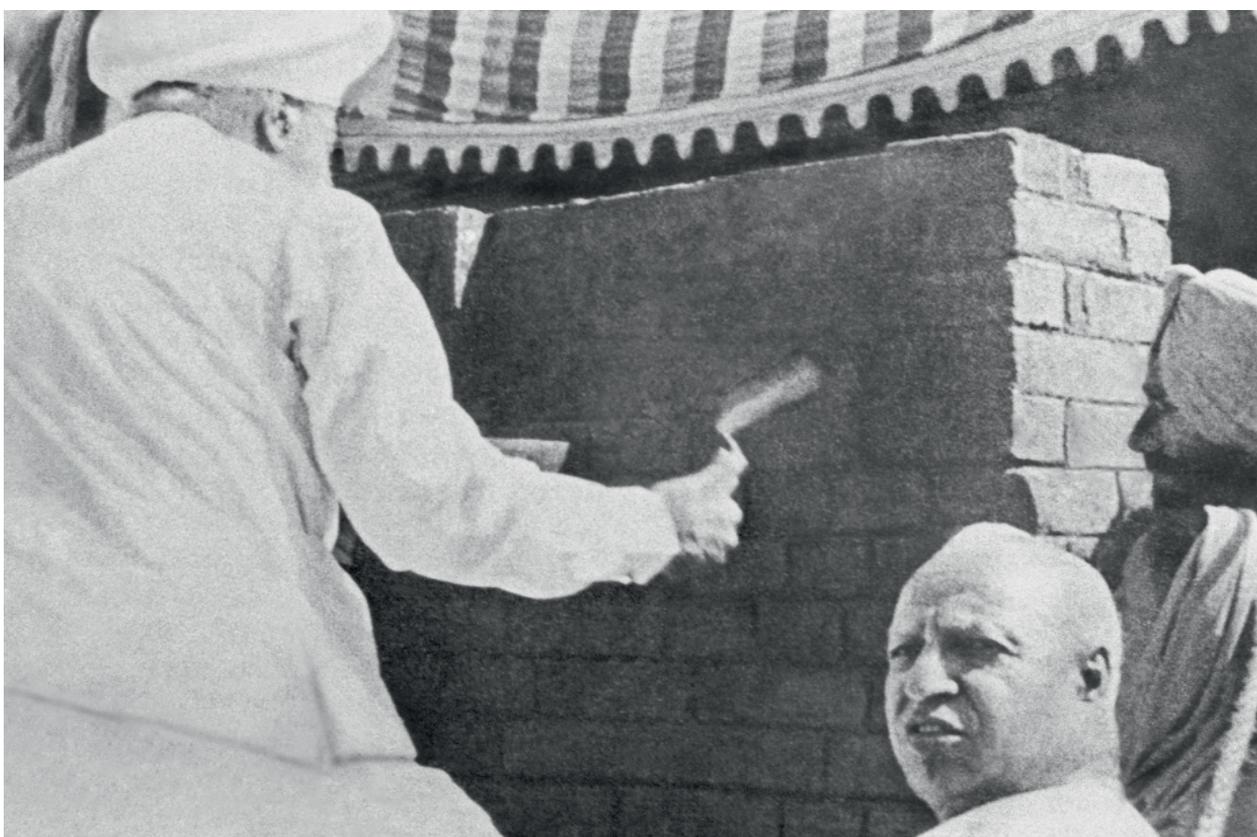
Being the border city, Amritsar always got the last turn in the past. But when Ram Singh presented the application to the Master, He told him, “Now I must think over how to make the Punjab programme.” Later on Master said, “This time I will go straight to Amritsar, and from there I will proceed to the other Centres.” Master visited Amritsar on 12 October, 1973 and stayed there till the morning of 15 October.

On His arrival in Amritsar on 12 October, Master asked me, whether the list of Sevadars was ready. I said, “Master, no, it is not ready.” Master asked, “Why not?” I answered, “Master, the Sevadars do change always. They do not appear at the proper time.” Master further asked, “Is the list of the managing body ready?” I answered, “Yes, Master, it is ready, but not all are responsible. Duty without responsibility is mere a laugh.” Master told me, “Well, would you manage all these affairs now or afterwards? Mind that, Amritsar-Centre is going to be the head quarter of spirituality in future.”

Amritsar-Centre, front view 1980

Laying The Foundation Stone In Nag Kalan

In the morning of 14 October, 1973, I went to Master and asked about the foundation stone of the clinic at my village, Nag Kalan



Sant Kirpal Singh laying the foundation stone of the future Manav Kendra, 14 October, 1973

Master said, “Doctor, I will come to your house on five conditions.” I asked about those conditions.

Master said, “First, the hospital of which I have to lay down the foundation stone belongs to me. Second, the house to be inaugurated also belongs to me. Third, the agriculture land also belongs to me. Fourth, the money you have or you will have also belongs to me. Fifth, your children from now onward also belong to me.”

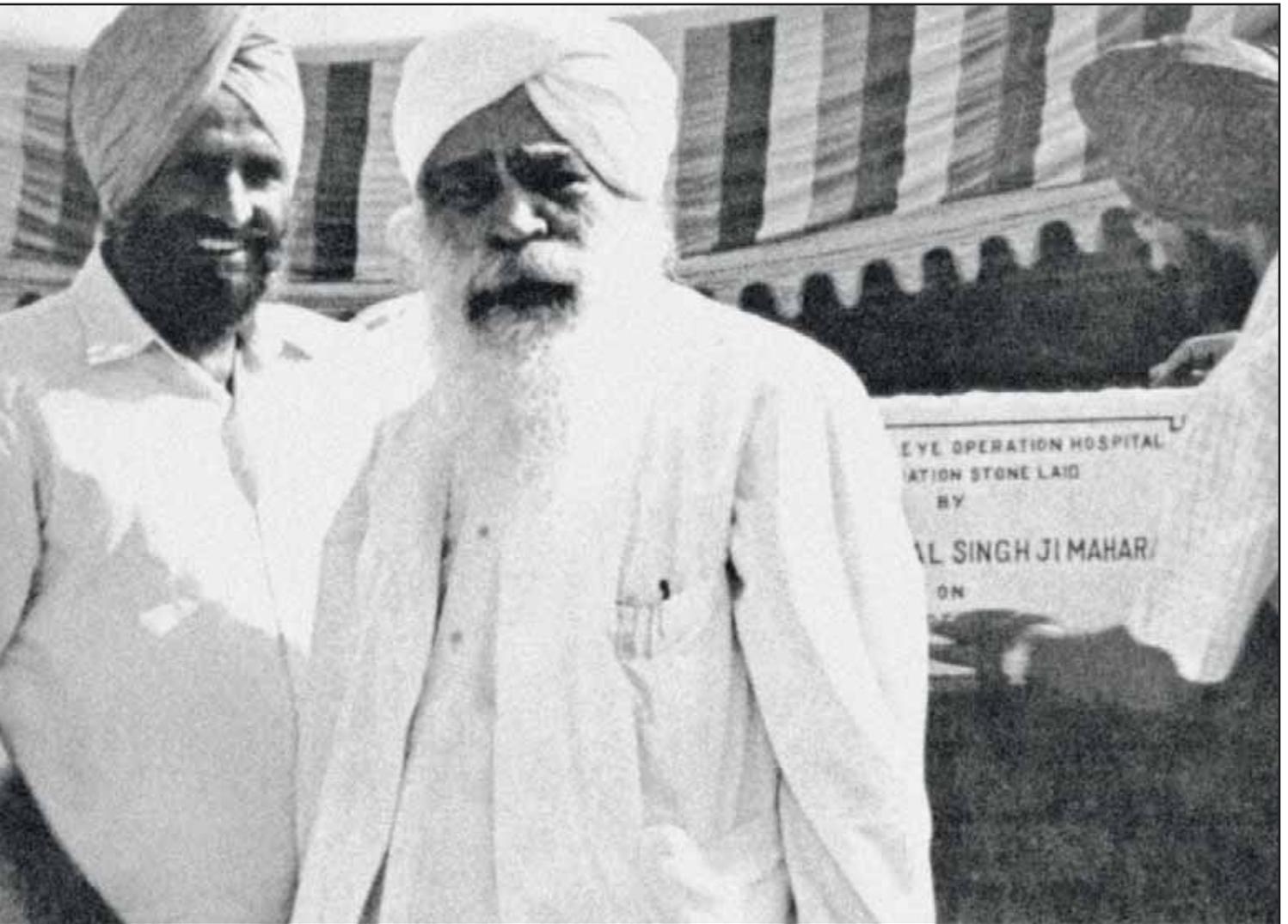
I said, “Master, then I am left alone?” Smilingly Master answered, “You also belong to me.” I said, “Master, You already told me to get free so that You may use me in the Mission, so I am happy.”

Master went to Nag Kalan, accompanied by a group of some brothers and sisters from the West. Before laying the foundation stone, Master first looked at Himself, then to the earth, then up to the sky. Some of the Western brothers and sisters asked about it and Master replied, “I am laying the foundation stone of the future Manav Kendra.” Later I asked Master, why He did like that. He replied, “First, I saw to myself, whether I would be able to develop it. Second, whether this land is fit for foundation. Third, I sought permission from above.”

“I am laying the foundation stone of the future Manav Kendra.”



Trowel and vessel used by Sant Kirpal Singh for laying the foundation stone

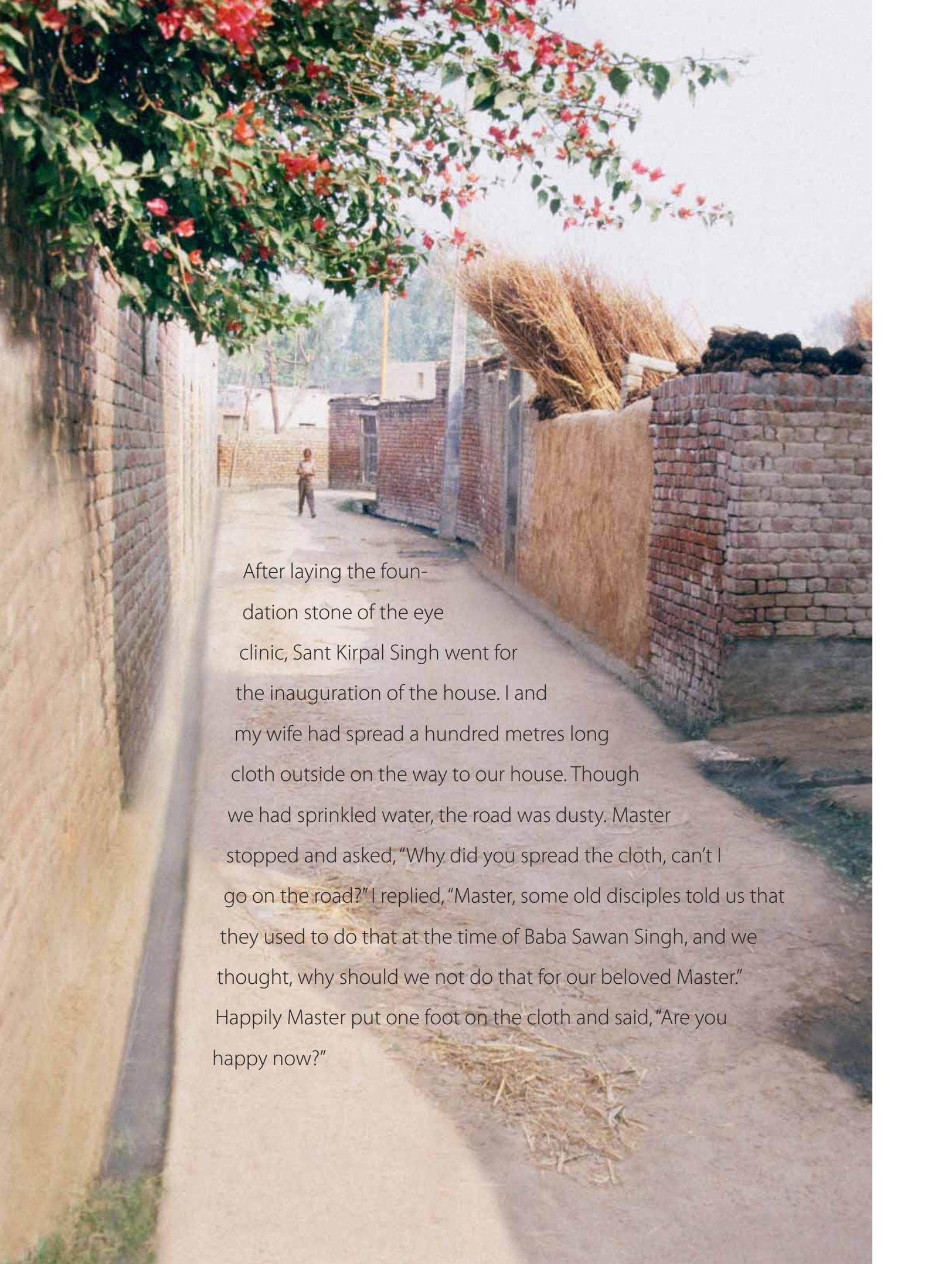


Sant Kirpal Singh with Dr. Harbhajan Singh; just after laying the foundation stone the mason is applying the plaque

During His sickness Master had said, "We will open an eye-clinic where we will operate the outer and the inner eye."



Partial view of the Free Eye Operation Hospital in Nag Kalan with the plaque right hand to the entrance

A narrow alleyway in a village. On the left, a brick wall is partially covered by a large, leafy tree with bright red flowers. The alleyway is paved with light-colored earth or concrete. In the distance, a person is walking away from the camera. On the right, there are more brick walls, some with thatched roofs or bundles of straw on top. The sky is overcast.

After laying the foundation stone of the eye clinic, Sant Kirpal Singh went for the inauguration of the house. I and my wife had spread a hundred metres long cloth outside on the way to our house. Though we had sprinkled water, the road was dusty. Master stopped and asked, "Why did you spread the cloth, can't I go on the road?" I replied, "Master, some old disciples told us that they used to do that at the time of Baba Sawan Singh, and we thought, why should we not do that for our beloved Master." Happily Master put one foot on the cloth and said, "Are you happy now?"



Sant Kirpal Singh's room at Nag Kalan

In the court of the house, Master made a Satsang. So many people came there that we had to remove a wall separating our house from the neighbour house. During the Satsang Master asked two times, "Have you made a room for me?" My wife answered, "Mas-

During the Satsang Master asked two times, "Have you made a room for me?"

ter, we made Your room first, and then we constructed the house." After finishing the Satsang, Master went to the Master-room. He ordered, "Except you and your wife no one should come in." However, my brother-in-law, Inderpal Singh, had already gone inside.

Inside the room there was a new bed which we got made for the Master. While Master sat on the bed, the bed started to crack. Hearing the cracking, I was afraid that the carpenter in hurry had not made a good bed. Looking at me, Master said, "Don't worry, when Baba Sawan Singh came into my room, there

was such a vibrating Sound that the walls of my room got cracked."

Then Master asked me, "You never demanded anything so far. Today you can ask." I said, "Master, today I will ask for something." Master said, "Yes, tell, what is your demand?" I replied, "Master, Your Mission must flourish throughout the world." Master was taking oranges and was just putting one piece of orange on His lips. He took it back and put it into my mouth. "So far," He said, "a lot of people came to me for worldly problems, some blessed ones also came to me for meditation, but so far nobody said this thing. So I give it to you, but see that you have to forsake the warm beds."

Master told further, "Mission is the tree, whereas meditation, virtues etc. are its offshoots, blossoms and fruits. If the tree is cut, everything else will finish. Master's Mission is very dear to Him. Many times Masters and their true disciples sacrificed their lives for the Truth (Mission) in the world."



Sant Kirpal Singh holding Satsang at Nag Kalan in the home of Dr. Harbhajan Singh, 14 October, 1973



During the Satsang at Nag Kalan Sant Kirpal Singh was sitting on this blanket

Next day, after Master's departure we went to Master's room for meditation. We saw that on almost all sides below the roof a big crack had appeared in the room.

Some people who had problems in their meditation came there off and on and were benefitted. Sometimes some persons would ask us, "Your whole house is well built, why are these cracks in the Master's room?" We told them that much water had entered in its foundation, so the cracks appeared. We later requested the Master, and He told us to replace the roof.

“Now that you have come alone the work can be taken from one.”

Sevadars' Meeting

On October 14, Master held a meeting for the Sevadars. During this meeting He mentioned that a difficult time would come up in India, similar to that of Guru Gobind Singh, and added that internal fights are generally more dangerous than attacks from outside. With this remark to Bhaji, Master had in mind that after His departure lots of difficulties would arise within the Sangat. He knew very well that Bhaji was the one who would stand firmly in all difficulties. So Master asked Bhaji, how many battalions he would provide him if there would be a fight. Bhaji asked Master, “Why do you need many battalions?” Master thought for a while and replied, “Well then, now as you come as the only one, He can take work from one.”

At midnight, while Master was distributing Parshad, He asked me, “From where did Subash Chander Bose fight for the independence of India?” I said, “Master, I don't know, You know better.” (It was from Germany that Subash Chander Bose fought for the independence of India against the British.) Giving me Parshad Master pressed my hand and gusted me to follow Him into His room. There He said, “We will start our work from West Germany.” I replied, “Master, but we already have some existing centres there.” Master did not answer, but I saw His eyes fill with tears.

Master Gave Parshad

On 14 October, Master was in the Amritsar-Centre. Mr. Mohan, the car driver of the Master, whom He used to love very much, prepared the food in the kitchen of the Master. Master was taking the food in the kitchen, when unknowingly I opened the door to search for Mohan. Seeing me, Master asked me to come in and I did so. Master stood up and said, “Half of my food is still left here, you take it.” I replied, “Master I opened the door not knowing that You are here, and I pledge that I won't do that again.” But Master insisted on it and said, “I give you this food with all love.”

Mohan told me, “So far Master has never given His own food from His plate while eating. You are fortunate, take it.” In the evening Master again while taking His food asked Mohan, whether there was some dough left. Some was left and he gave it to Master. Master took it in His hand, pressed it a little while,



Parshad given by Sant Kirpal Singh to Dr. Harbhajan Singh and his wife

gave it back to Mr. Mohan and told him, “Make one chapati out of the whole dough and give it to Doctor and his wife. See, that it is only for them and not for anyone else.”

Excerpts from Satsangs in Amritsar

“**The highest form** of prayer is to have sweet remembrance of the Master. When you think of the Master, then think of the God in Him. Don’t think of His flesh and bones.” Kabir says, “If you think the Master to be a mere man then you will reincarnate as a dog.”

What is the Master? He is the Power that permeates all creation. He is also someone who is in full control of His attention. He can put it on something and take it away as He likes.

Sant Kirpal Singh also explained about the spiritual incompetency of so-called Masters: An engineer may know all the parts of an airplane and how they

are all assembled together, but it takes a pilot to take it up into the air. And all the people that want to go with the plane have to be prepared to leave the earth behind – otherwise they can’t go along.

People come to the Master to ask for different things. He is actually approached through four separate doors. Those that come through the first door ask for health. The ones that come through the second door ask for wealth. Others approach him through the third door and ask for improvement of family relations, such as sons, daughters, husband and wife. Rarely does anyone come through the fourth door and ask the Master for God.



“Master, Your Mission must flourish throughout the world.”

Dr. Harbhajan Singh

Time and tide wait for no man. It is high time to strike up friendship with a Saint. They come to detach us from the world – which is a very difficult job. Christ said, “I have come with a sword to separate mother from daughter and husband from wife.”

It is so easy to be attached to the world because we have been identified with it ever since we were born. The baby inside the womb enjoys the Light and Sound, but at birth these principles are taken away. When the baby cries, just attract his attention with a bell or light and he will be quiet.

We are all mere stones and the Master will carve a beautiful face out of it.

Left: Sant Kirpal Singh's room at Amritsar

Right: Door leading to Sant Kirpal Singh's room at Amritsar



Commissioning The Future Manav Kendra

On 24 October, 1973, Sant Kirpal Singh wanted to visit the Agriculture Farm near Nawanshar

“It will become a pilgrimage place
in future for all over the world.”

On 24 October, 1973, while in Nawanshar, Master got sick. I went to Master and begged leave for a few hours. I had to visit the Agriculture Farm of the Master, where the Sangat from the Amritsar-Centre was already working in reaping the paddy crops. Master Himself had given this farm to the Amritsar-Centre to feed the Common Kitchen there.

Amritsar was the first Centre in India where Master told to take up the very old tradition of a Common Kitchen.



Master told me, “It is still enough time, wait, I will also go there.” This was the first time that Master Himself said that He wanted to visit the Farm. Master reached the Agriculture Farm and asked me to bring some water from the tube-well which was already running, and I brought also some rice. He took one seed of rice and a glass of water from there and said, “If you do not get that land which I saw in Amritsar, then this land here is also very good. Here at least 100 acres of land are needed towards this direction.” He pointed into the direction where now Kirpal Sagar is being built.

”You should also sow beans, as a time will come, when nearly eight maunds will be needed every day. (One maund is equal to 100 kg.) It will become a pilgrimage place in future for all over the world.” Then Master said, “The Manav Kendra which I wanted to build is not yet built. It will be built here.” After some time, while in Delhi, I asked Master about the significance of this place. He replied, “Time will tell.”

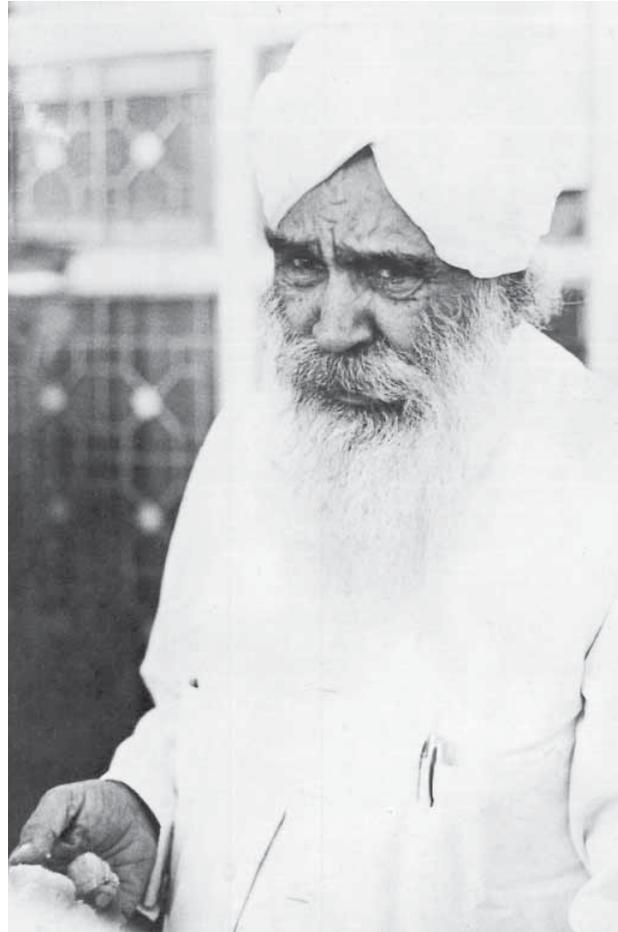
Waterpump at the farm where Sant Kirpal Singh took a glass of water and one seed of rice

Diwali With Master In Ludhiana

We used to celebrate the Diwali festival with Master. My wife and me, Kulwant Singh, and Ranbir Singh from Chandigarh went very late to Ludhiana. Master was still sitting in bed holding a warm towel on the right side of His face. When I asked Master, He told me that He had a severe toothache and since morning He could not take any food though He took many medicines, which gave Him only a momentary relief. I said, “Master, I have such a good prescription with me which will relieve You in few seconds.” Master replied, “This is not possible, I have already taken a lot of medicine the whole day.” I said again, “It will help as sure as two and two make four.”

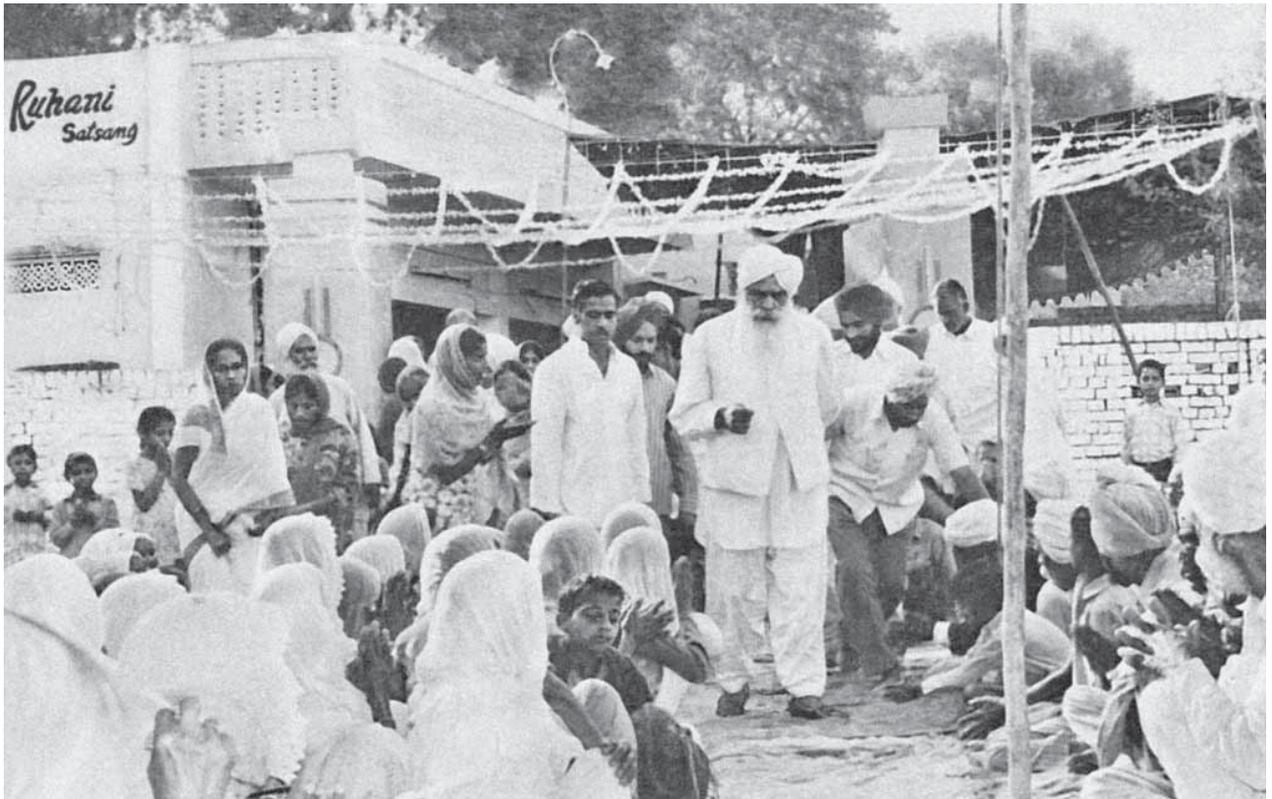
Since it was 11 p. m. Master said, “How will you get those ingredients and these leaves when the shops are closed?” I looked up and saw the same tree beside the room of the Master. I prepared the medicine. Master gargled two, three times, and the pain subsided at once. Master asked me, “From where did you get such a good prescription?” I said that it was from my Master, since one time, when I suffered very much from toothache Master had told this prescription to my wife within, and I was relieved. Then Master said, “Now I want food.” It came to me that Master one time said, “When the child is hungry, the father is also hungry.” It is a lesson.

It happens sometimes that we have some problem in the house and we do not take food. People leave the house, they are hungry, they get emotional with mind; Master says, “Their master is never happy.” So



Sant Kirpal Singh during the Punjab Tour, October 1973

in this way I thought; and we also felt that due to much work we had not taken anything and Master didn't take anything. Then Taiji was cooking and when she was serving the food to us, Master said, “I am more hungry than them. I also need the food.” Taiji said, “Yes”, and Master said, “I love everybody, but nobody loves me.” Taiji replied, “He who loves You becomes ‘a wanderer of the wood’ (Punjabi word), and he who doesn't love you, he also becomes a ‘wanderer’. Those who love You lose their heart and then they lose their head also. Those who do not love You are so identified in the world, they don't have their head and heart together, too.”



Sant Kirpal Singh in Nawanshar, October 1973

Excerpts From Satsangs Held On The Punjab Tour

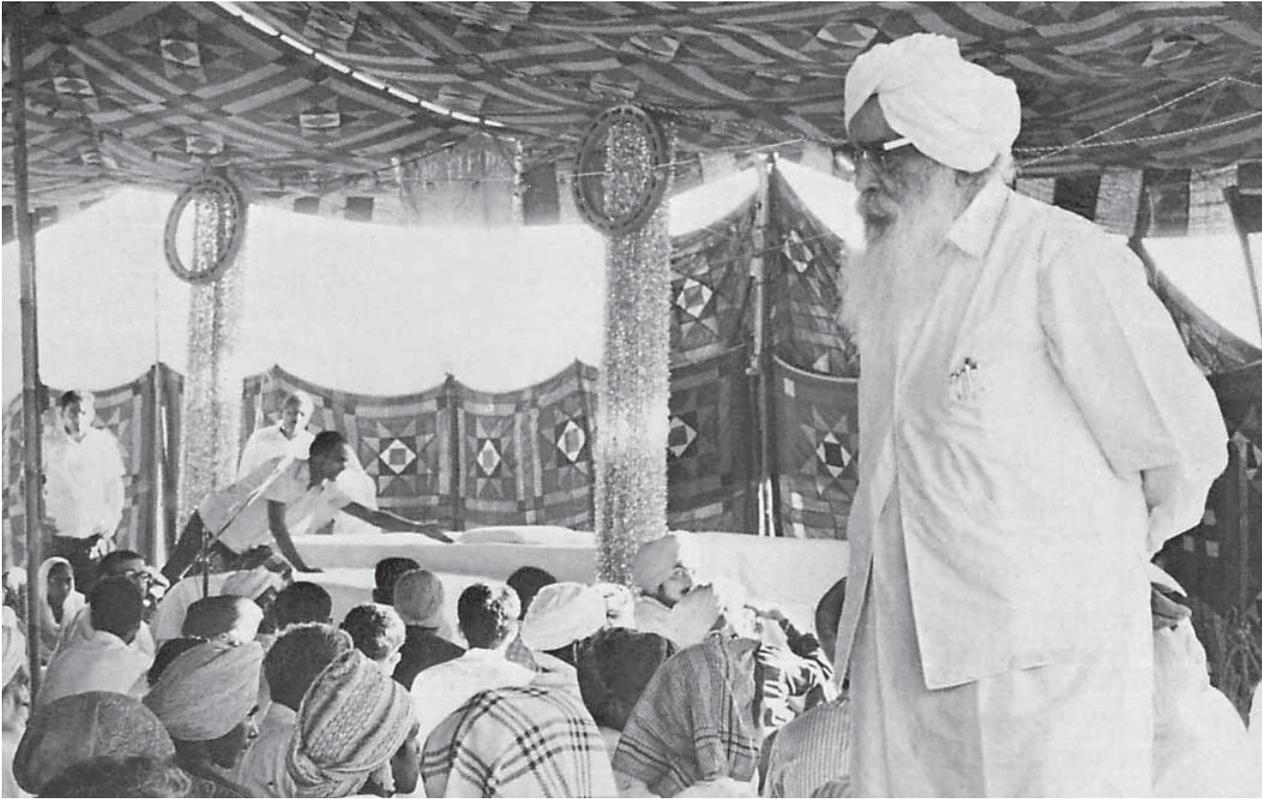
“**Pray and sing** the praises of the God in man, who can give you this in a very short time. How to still the mind? There is one remedy: think of your Master. If a child is going around with his hand in his father’s hand, no dacoit will dare touch the child. Always be conscious, be aware of the Father. Have sweet remembrance of Him, then the mind will not tell you anything; it will not harm you. When you forget the Master – the God in Him – then the mind attacks. It robs you; drags you to the outgoing faculties and the earth. So for that reason have the sweet remembrance of the Master. It is the panacea for stilling the mind. But it should be sweet remembrance – not automatic. Sweet remembrance of the Master is sweet remembrance of God. He always thinks of your welfare, so that you may reach your True Home – that’s all.”

Dasuya

“Don’t take the name of God in vain – take it with a purpose in view. We should develop so much remembrance of the Master that when going to sleep we will be with the Master. On the other hand, if we remember the worldly things too much then we will be dreaming of the world. Never keep your mind vacant.”

“Whatsoever remembrance of someone we keep in mind, we will eventually possess that person. If you are in that state, then even when among millions of people you will not lose His sweet remembrance. The thread of love between the Master and His disciple is stronger than chains of iron.”

Nawanshar



Sant Kirpal Singh in Dasuya, October 1973

Nightly Satsangs were held on a large temple square. The first night was Diwali, the festival of lights. The Master reminded His audience that Diwali is symbolic of the inner Divine Light which is to be found within the human body.

“A true Saint is like a boat that floats on the water because it is dry inside. But we are travelling in a boat that is full of water (worldly desires and impressions) and therefore our boat is sinking. Christ said, “I have come to make people see who do not see, and those who do see may be blind.”

“The good friends are those in whose company we lose our bad habits. Those are the Gurus.”

“Naam is like fire, and when you sit by that fire, you

get warmth. By Naam our reactions of the past – good or bad – are destroyed. No relationship, no contact in the outer world will give us salvation. Good deeds are good deeds, no doubt, but they will not give you salvation.”

“God cannot be described; however, when in expression, He can be seen. When the tenth door is opened we first see darkness, and then, with the Guru’s help, we begin to see Light.”

Ludhiana

On 28 October, before returning to Delhi, Master visited the last two stations of His tour. Satsangs were held in Jagourn and Ambala, with initiation being given in Ambala.





World Conference On Unity Of Man Feb. 1974

I hope you will carry
this very practically in
your lives. God bless
you all.

Sant Kirpal Singh

Conference Report

The World Conference on Unity of Man commenced on 3 February, 1974 under the sponsorship of Sant Kirpal Singh and ended on 6 February, 1974



Religious, political and social leaders from all over India and some hundred delegates from all over the world, nearly from 30 countries, participated in the Conference.

The World Conference on Unity of Man had a memorable start with a great procession – a demonstration of unity: well over hundred thousand men, women, and children from eighteen countries of the world of different races, nationalities and creed marched along the three and half miles distance on the main thoroughfares of Delhi to reach Ramlila grounds, the venue of the Conference. Sant Kirpal Singh and the heads of various religious formations walked in front of the procession.

Over four hundred delegates from all parts of the world and two thousand from all over India participated in the deliberations.

The religious and political leaders who came included: Nichidatsu Fuji, Buddhist leader from Japan; Pir Vilayat Inayat Khan, head of the International Order of the Sufis; Acharya Sri Tulsi Ji, Jain Leader; Dr. Angelo Fernandes, Roman Catholic Archbishop of Delhi; Lama Kushak Bakula, Head Lama from Ladakh; Mufti Atquil Rehman, Muslim leader, as well as Indira Gandhi with her cabinet, and many others, as for example the Vice-President of India Dr. G. S. Pathak, the Defence Minister Sri Jagjivan Ram, Dr. Karan Singh, the Minister of Health and the Minister of Foreign Affairs, Sri Swaran Singh.

In addition to these many other ministers of the Union of India, members of Parliament, and state officials addressed the Conference or took part in the panel discussions.

Above and right: Procession in Delhi on the morning of 3 February, which opened the World Conference on Unity of Man





Welcome Address

by Sant Kirpal Singh, President of the World
Conference on Unity of Man, 3 February, 1974

Dear brothers and sisters,

I am happy to greet you all, who have gathered here from all over the world. In this momentous session we have to explore and find out ways and means to cement and strengthen the solidarity of mankind. Nations, like individuals, are swayed by passions, prides and prejudices which create chasms in the real social order which are very often difficult to span. We are living in an age of decadence, when moral and spiritual values are at their lowest ebb. With all these drawbacks and the numerous divisive tendencies, there is still a ray of hope of regeneration and reorientation. This very hope has brought us together.

Sant Kirpal Singh during the conference, 3 February, 1974

The problem before us is how to bring about a change in man's heart and effect his inner conversion so that he can see truly and clearly and learn to discriminate between truth and untruth. Since this lies beyond the scope of the body and intellect, it can only come about through an inward illumination of the divine wisdom in the sanctuary of the soul. This is the individual aspect of the matter. We also have to forge abiding bonds of kinship among the nations of the world so that they will treat each other with genuine courtesy based on inward love and friendliness, and seek the welfare of all members of the human family, transcending their political ideologies which create rivalries and international tensions.

All mystics, Eastern and Western, have believed in the possibility of direct communion with the Spirit and Power of God through love and contemplation, without the aid of reason and logic. It puts man on the road to inwardness – not to be confused with escapism – with an active living morality as the essential prerequisite.

This is the religion of spirit – or the science of the soul – and through it an individual finds his proper relation to the universe by establishing contact with God through His expression, the Power called Naam, Shabd, Kalma or Word which is the Maker, permeating and controlling all creation.

The relationship with this Power is achieved by developing reverence for life at all levels of existence without distinguishing between high and humble – including man, birds, beasts, and lower species. The non-human forms are the younger members of the family of God. This idea of the sanctity of life is a living religion of love in the innermost part of our being. True theism cannot be reasoned out intellectually or felt on the level of emotions; it proceeds from true knowledge, which is an action of the soul in perfect harmony beyond the senses. This is what is called “spirituality” – the contact of the soul with the Oversoul – and it is achieved by rising above body-consciousness through practical self-analysis, a demonstration of which can be given by an adept in the process. We call it “Para Vidya” (the Knowledge of the Beyond) because it lies beyond our sensory perceptions.

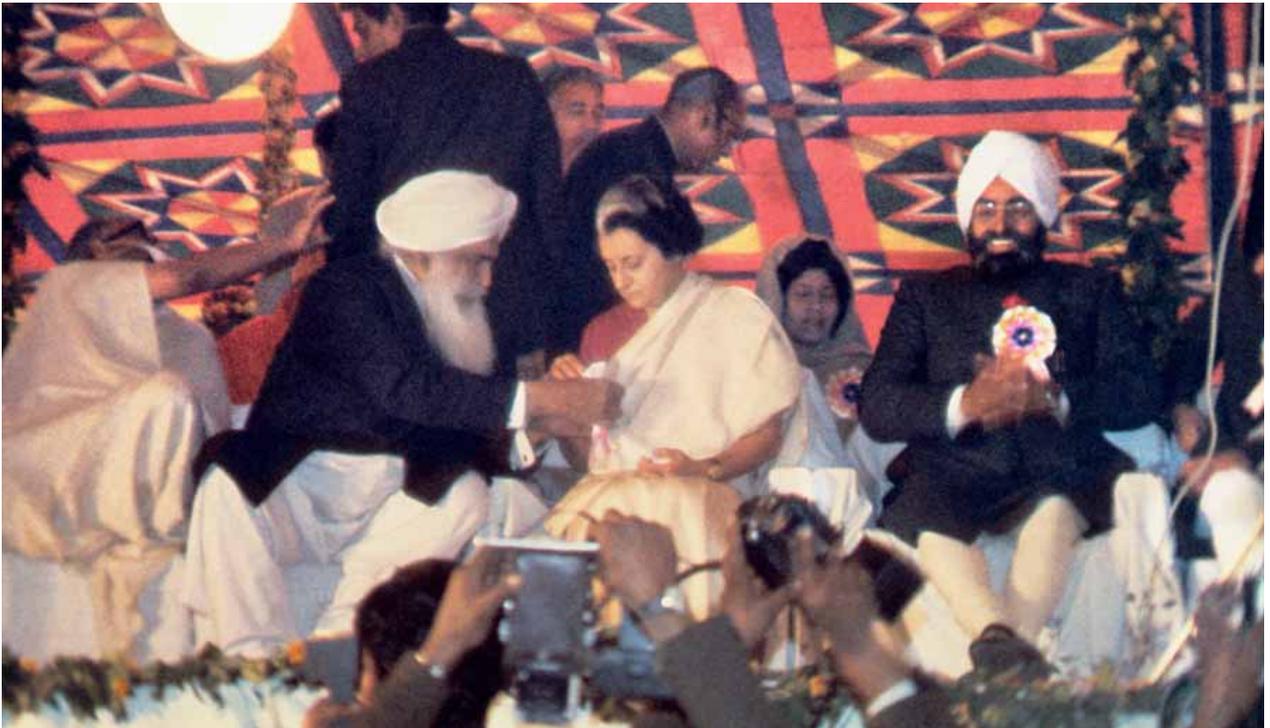
This science of the soul is not something new; it is the most ancient teaching of all. The way back to God is of God's own make and stands on its own, without the necessity of scriptural support to uphold its authenticity. But unmistakable references in the scriptures of all religions from the earliest times to the present day bear witness to the Unmanifest Reality in its primordial form of Light and Sound.

Such conferences in the past have been organized at the level of religions, and consequently have not been able to achieve integration in the required measure. A significant feature of this conference is that it is being organized at the level of man, as envisioned by Saints and prophets like Socrates, Buddha, Mohammed, Christ, Kabir, and Nanak, so that it may lead to true integration. The challenging task before the religious and spiritual leaders is to bring about a radical change in the ethical, educational and economic status of humanity. Economic uplift is essential because “a hungry man is an angry man” and to talk of God to him is a mockery.

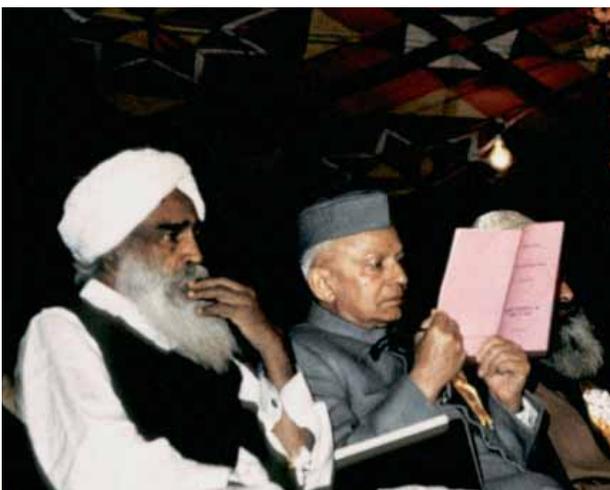
I am confident that each one of us fully realizes the significance of this cosmopolitan meeting and will extend his wholehearted support toward the fulfillment of its objectives: developing human understanding and heralding the unity of mankind. Let us pledge ourselves to this task, transcending all narrow allegiances and commitments, and stand united and resolute until its ultimate fulfillment. **Extract**

Political And Religious Leaders

We are all one it is true, but we have not yet become one. When will that be? When we see Him in all and all in Him.



Seated left to right: Sant Kirpal Singh and Mrs. Indira Gandhi, Prime Minister of India, 5 February, 1974



Inaugural Address by Dr. G.S. Pathak, Vice-President of India, 3 February, 1974



Sant Kirpal Singh greets the Defence Minister Shri Jagjiwan Ram, 4 February, 1974



Seated left to right: Swami Ved Vyasand, Sant Kirpal Singh and Nichidatsu Fuji, 4 February, 1974



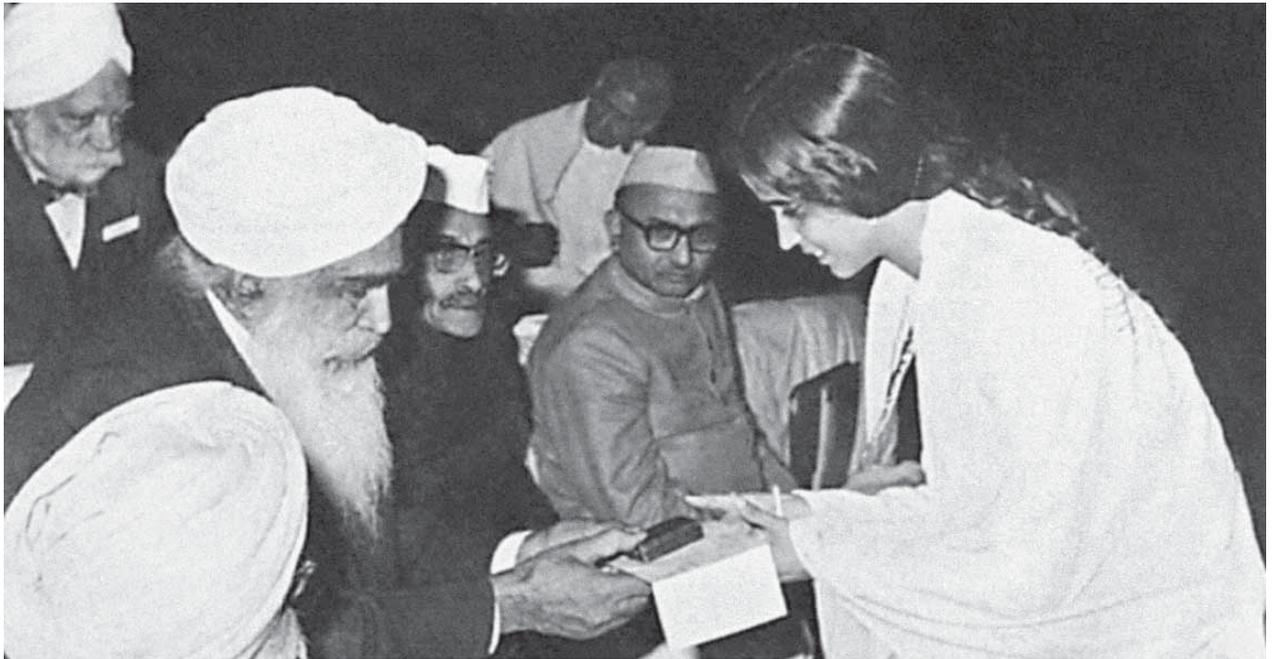
Sant Kirpal Singh with Nichidatsu Fuji, President of the Japan Budh Dharma, 4 February



Sant Kirpal Singh with religious delegates, 3 February, 1974

Parallel Activities

During the World Conference on Unity of Man an Essay-Contest was held and a Medical Camp was set up

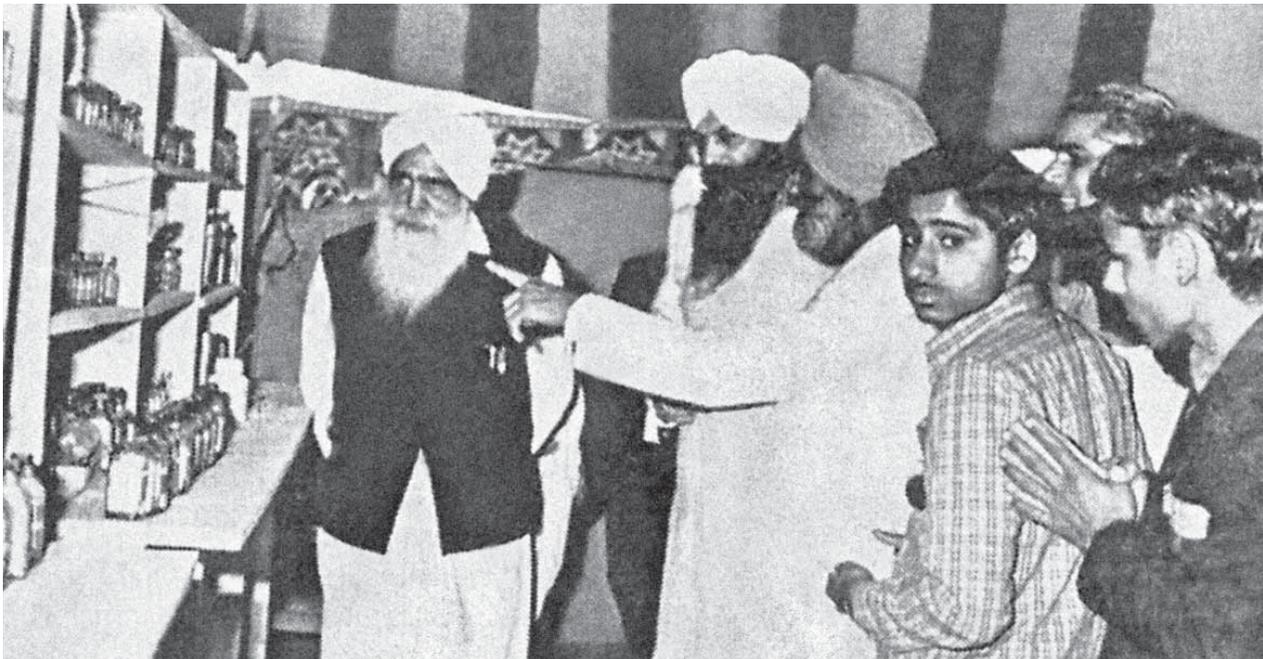
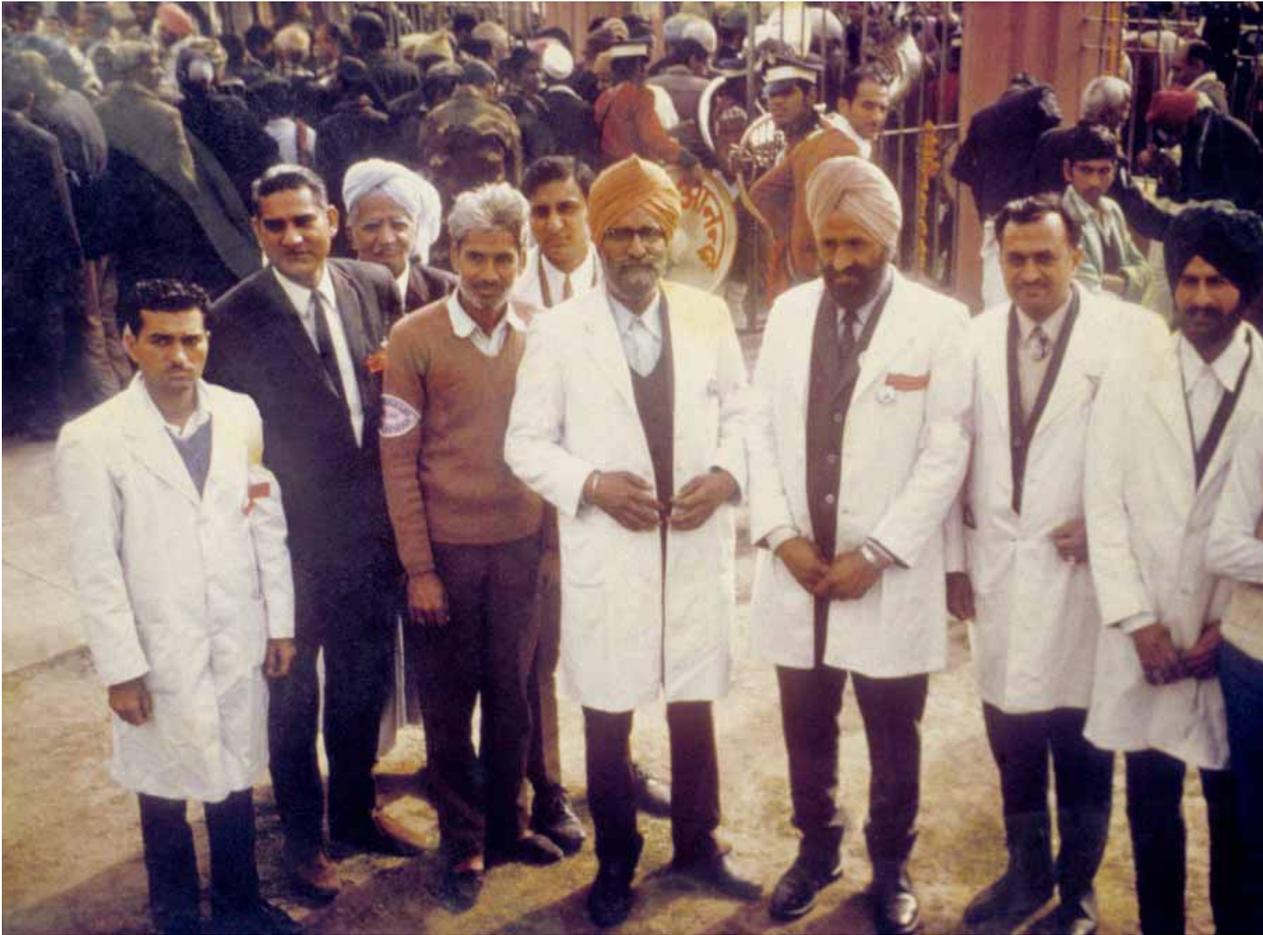


Essay Contest – With a view to arousing consciousness among the youth of the world, essays on Unity of Man were invited in English, French, Hindi and Urdu, either in prose or poetry. About 300 essays were received.

Above: Kumari Saroj Kumari, third-prize winner in the Essay Contest, receives her prize from Sant Kirpal Singh

Above right: Medical staff at the conference - third from right Dr. Harbhajan Singh

Left and right: Sant Kirpal Singh visiting the free homeopathic dispensary set up at the Ramlila Grounds in Delhi



The Panel Conferences

In the afternoon of 4 February, 1974 the Conference split up into four Panel Conferences or seminars, in which different aspects of the idea of the unity of man were examined in depth



Dr. Angelo Fernandes, Roman Catholic Archbishop of Delhi, welcomes Sant Kirpal Singh to the panel conference on Religious Unity, 4 February, 1974

The object of the Conference on Unity of Man is to propagate the idea of unity of man – that all mankind is one, all are born in the same way, their outer and inner construction is the same and all are endowed with the same privileges from God. No high, no low – all are equal. We are drops of the ocean of all-consciousness which is God. So we are all brothers and sisters in God.

Man is he who is perfect all round – physically, mentally and spiritually. 'Be ye perfect as your Father, which is in heaven.' We give food to the body, we also feed the intellect, but what food do we give to the soul, which is a conscious entity? What is the food for soul? Man cannot live on bread alone. The food for the soul, a conscious entity, is to contact God – the ocean of all consciousness, that enlivens all creation.

It has to know that power, to contact it. Such a man, who has developed all round, may be called a perfect man. The object of all formations or social bodies is to turn out such perfect men.

There is a great awakening now which I observed during my third world tour recently. The regeneration of society depends on the regeneration of man. Bricks may be manufactured in any kiln. If they are strong and of good quality the house will be strong. If the bricks are not properly burned and the material is substandard, you cannot have a strong house. So whichever the formation, man should be man in the true sense of the word. There is a general awakening today in every direction. People are so unhappy, may God grant them peace and happiness. The way to that is to seek the company of awakened men.



Subjects Committee putting the draft resolutions into their final form, 5 February, 1974

Panel No. 1: Unity of Man – One World

“ONE WORLD – THE DIGNITY OF MAN”

talk given by Yogi Bhajan

“THE PATH OF ONENESS”

talk given by Sant Kirpal Singh

Panel No. 2: Current World Problems Affecting the Unity of Man

“THE PURPOSE OF EDUCATION”

talk given by Rev. G. J. Christo

“TRUE LOVE”

talk given by Frederick Aye

Panel No. 3: World Harmony

“LOVE AS FEARLESSNESS”

talk given by Kaka Sahib Kalelkar

“UNIVERSAL HARMONY”

talk given by Dr. Sean Sieglan

Panel No. 4: The Essential Unity of Religions

“THE POISON AND THE NECTAR”

talk given by Dr. Karan Singh

“FOUNDATIONS OF RELIGIOUS UNITY”

talk given by Russell Perkins

“TOWARD THE UNITY OF CONSCIENCE”

talk given by Archbishop Angelo Fernandes

The Resolutions

Elaborated by the Subjects Committee on 5 February, 1974

RESOLUTION NO. 1

The World Conference on Unity of Man noted with gratification the tremendous response of the common man in all parts of the world to the call for unity.

Recognizing the demand for peace and unity, the Conference concluded that today there is dire and urgent need to promote in thought, word, and deed the eternal values of love, non-violence, truth, tolerance, and selfless service of humanity in the hearts of men.

The Conference looks for guidance to holy men to help to free mankind from fear and ignorance and transform modern man into a whole man who is at peace with himself and with those around him.

The Conference concluded that all religions are in essence one, and that their main purpose is to lead mankind on the path of love and selfless service.

RESOLUTION NO. 2

Whereas the World Conference on Unity of Man convened by Sant Kirpal Singh Maharaj Ji in February 1974, composed of representative religious and political leaders of India and abroad, demonstrated the overwhelming public appeal for world unity, the need was felt to devise practical means of implementing this wish, which the Conference believes is one felt throughout the masses of mankind in our time.

It was resolved:

1. That the World Conference on Unity of Man should awaken public opinion to the need for One World Consciousness.
2. That the World Conference on Unity of Man expressed the wish to apply to the United Nations and UNESCO for accreditation as an official agency at a future stage.
3. That the World Conference on Unity of Man should

establish connections with all organizations having kindred aims throughout the world for the purpose of achieving a better co-ordination of activities.

4. That the World Conference on Unity of Man should delegate regional and national representatives in various countries to organize similar meetings with a view to shedding light upon the common denominator between all faiths.

5. That such representatives as afore said should request elected representatives to appeal in their respective legislatures for the promotion of an unbiased study of comparative religion in school and adult education.

6. That the World Conference on Unity of Man should invite religious leaders and teachers of meditation to compare their methods and encourage mass encounters including the disciples of several leaders.

RESOLUTION NO. 3

The World Conference on Unity of Man resolved that UNESCO be addressed to encourage among world youth fuller understanding of the common ethical roots of all faiths through organized, nation-wide study of each other's religions, and to appreciate their contributions to the prevailing moral basis of mankind; and secondly to encourage the same through the audio-visual system of mass media available commonly to people.

RESOLUTION NO. 4

The World Conference on Unity of Man records its firm conviction that mankind as part of the universe is essentially one, and that the well-being or ill-being of one individual affects all humanity.

The Conference records its conviction that spiritual awakening with love as its basis is the foundation of the Unity of Man.

So please – there is no need of changing your religions or social bodies, but it is most necessary that you follow the teachings of those religions, that is all.

Sant Kirpal Singh, 6 February, 1974

Concluding Remarks

Talk given by Sant Kirpal Singh on 6 February, 1974

So dear brothers and sisters who have come from abroad, I submit that in these four days we have been very productive; all of us have laid our heads together and come to some conclusions. After all, what are these conflicts and schisms going on in each country? The fact is that unity already exists – we have forgotten it.

What is that unity? The right understanding that all men are born in the same way with the same privileges from God and the same construction outside and inside. As man we are all one – no high, no low. We were first man; then the tongue became Christian or Hindu or Mohammedan or this or that thing by wearing all those labels. But that is not all; further, we are one at the level of that conscious entity which is administering this factory of the human body. So we are conscious beings and God is all conscious.

Some Power is controlling us in the body, which works as long as we are in it; we live in this world only for a certain time, until that Power which is controlling us leaves. That Power is God into expression, and is called Word, Naam, Shabd, Kalma.

So that Godpower whom we have to find, and he who has to do the finding, both live in the temple of the human body. But our attention, which is the outward expression of our soul, is identified with the world outside so much so that we have forgotten

ourselves. So we have to just know ourselves, by withdrawing our attention from all outside and from the body below. When we know ourselves, we are able to know the Overself who is controlling us in the human body.

So please – there is no need of changing your religions or social bodies, but it is most necessary that you follow the teachings of those religions, that is all. And those are? God resides in every heart. All is holy where devotion kneels. And, He resides in every heart whether the labels are this way or that way.

So for this purpose we come to some resolutions. I hope all these were repeated to you, read by my brother or friend. I take it that they appeal to you. If so, I think each one of you can raise some finger in assent. (Every hand went up from the assembled delegates.) It is for your good and the good of all humanity.

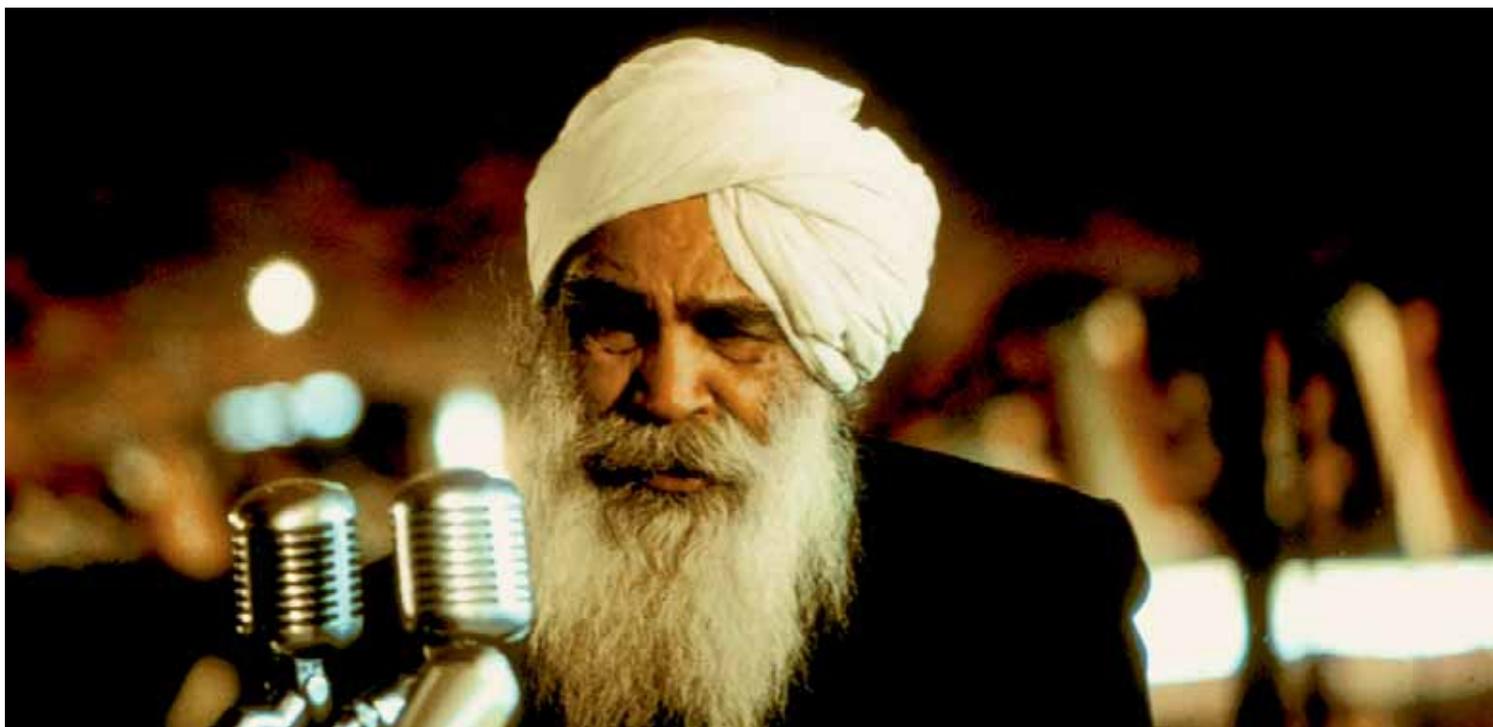
So I thank you for your coming from far off and taking so much trouble. You have taken time from your busy hours, also spent so much money. Those who have come from India, we are thankful; but those who have come from abroad and spent thousands of dollars, they deserve more thankfulness. So I convey my thanks to each one of you, whether you have gathered here from here or from abroad. Today is the last day of these sessions. I hope you will carry this very thing practically in your lives. God bless you all.

You say,,Happy birthday to you". I say to you,"Happy birthday to you". You are getting the thing (first-hand experience) by the grace of Hazur Maharaji. It is His words that are bearing fruit. Pray from the depth of heart. A prayer that comes from the heart is accepted and answered.

Sant Kirpal Singh, 6 February 1974

Birthday Celebrations

Sant Kirpal Singh's 80th Birthday
on 6 February, 1974



Sant Kirpal Singh, 7 February, 1974

So dear brothers, you are all graced with the man-body, which is a golden opportunity. This is the first step towards realisation of God. God is - there is no doubt about it. If you sit at the feet of a competent Master you will get the awakening and that would change your angle of vision. Reading of scriptures and biographies of the Master kindles in one an interest and longing for spirituality.

When we read that such and such person realised God we naturally ask, can we also see Him?

The sayings of the Masters are milestones for our guidance, telling us how they progressed, step by step, to reach the ultimate goal. You can compare and see where you stand.

Forever With Him

Your Grace
enlightens the world
and ever will shine.

Harbhajan Singh





It is better to depend on Him
Who is within you, not outside.
He is always with you.
If you think He is away,
Then away He will be.
It will take time for Him to come.
If you think He is already there,
He will come all at once.

Sant Kirpal Singh



Sant Kirpal Singh at Sawan Ashram New Delhi, 9 February, 1974

“These days were a very difficult time for us. Day and night we were restless
and we were very much confused ...”

Dr. Harbhajan Singh

“How Long Will He Remain With You ...”

On the following pages Dr. Harbhajan Singh describes the painful time before the physical departure of Sant Kirpal Singh. He was on His bedside until His last moments.

In Dehra Dun

Master planned to celebrate the death anniversary of His Master Baba Sawan Singh Ji Maharaj in Manav Kendra from 2-4 April, 1974. More than twenty thousand people gathered there on 2 April. In spite of heavy rain, the Sangat did not move and continued listening to the Satsang.

The canopy started leaking and the water could enter into the Pandal. While holding Satsang in the sweet remembrance of His Master, Master wept bitterly like a child and spoke to the Sangat, “For how long will you hear the Satsang from this throat, the sun is going to set.”

3 April, 1974

On 3 April, at midnight more than forty persons were sitting in Master’s room in Dehra Dun; most of them were from Chandigarh, from Amritsar, from Delhi, and some were from other centres. It was midnight.

Bhaji raised a question following an inner experience he had some time before and wanted to know if the meditation was positive. On further questioning Master confirmed that indeed it was a positive experience.

This is a way how Masters can reveal their competency, as they cannot speak about it themselves. Knowing this, through his experience, Bhaji wanted to show to all that Master came from the highest plane and the Power of the Almighty manifested in Him.

Master spoke about Kabir, who had said, ‘I have come from the highest plane and talk with authority’. He had come in the different stages of time: In Golden Age as Satsukrat. In Silver Age as Munindar. In Copper Age as Karuname and in Iron Age as Kabir.

Then facing all, Master said, “Take heed, the Golden Age is approaching. Everyone has to go back now. No one will be spared. Those who disobey the order of the Master will have to travel a very long road for the completion of their journey.” This was the most important declaration during His tenure of twenty-six years.

I said, “Master, when the Almighty Power comes then there is no need for any Master (from the fifth stage) to come here with Him.” Master said, “It is right. But someone is needed who can do the work. I will be responsible for whom I would select, for others not.”

4 April, 1974

At 7:00 a.m. Master sent me a message through Hyat, the cook of the Master. He told me, “Maharaj Ji remembers you.” I went to Master and Master asked me, “What is your programme?” I said, “Master, the Sangat from Amritsar has come by a hired bus and we all have to go back to Amritsar.” Master said, “But you cannot go today. I have something very important for you.”

Never in the past Master had spoken such words of emergency to me, so this gave me a special vibration to accept at once.

I remained with Master from 7:00 a.m. to 5:00 p.m., and Master even provided me with food during the day.

Being with Master the whole day, I felt like an ignorant and illiterate person sitting along with a chancellor of a university. Master told me a lot of things about the Satsang, about the Mission and about the Satsang in the West.

“Master is not the physical body. He will guide you both
and you guide then all.”

Sant Kirpal Singh

By hearing all this I felt more and more little as I never thought that ever I would be worthy to hear such things. Afterwards, Master gave me an initiation chart in English and told me, “This you will need.” I said, “Master, why do I need it, since it is Your work?” and I started weeping. Master asked, “Have you any wish or do you want to say something?” I said, “Yes Master, since initiation I am carrying a wish with me, a part of the wish you already fulfilled.” – “What was that part”, Master asked.

Some years ago in Rajpur I requested You, “May I meditate or not, but my wife must meditate!” And Your Good Self answered, “Once this was also my wish, which was never fulfilled. I told my Hazur that He may use me in the Mission, but that my wife did not cooperate with me. You are the first one who put me this question, so it will be fulfilled.” In 1973 in Srinagar You asked for the experience of my wife after sitting. She answered that she put in thirteen hours a day, and she was very happy. But Your Holiness said that You were not happy. So she accepted happily to meditate more since it was not difficult for her to put in more time. During Your illness she even was able to put in 22 hours a day. Now she puts in more and more time and the inner Master tells many things,

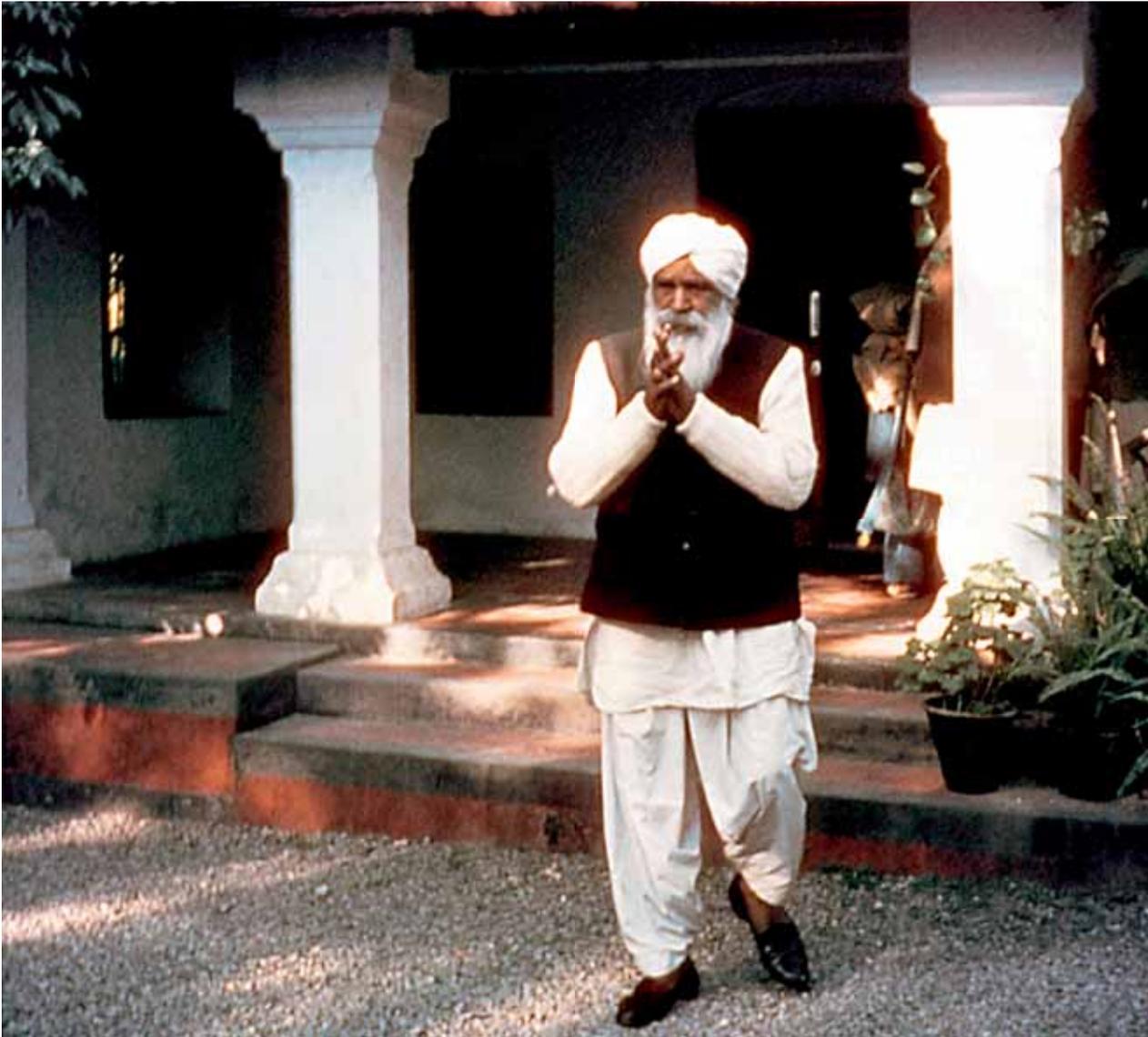
which, if told, do not help a disciple who is not receptive to the Master and the teaching. You confirm her experiences and You always devote much time to us when we stay with You while others are sleeping.

And now with all Your Grace, You helped us to know that very few people would believe us, others would not surrender to the inner Master.

You have shown the very dreadful time between the Iron and Golden Age, when lots of brothers and sisters would start to depend on others and would not follow the inner Master. So I have two things to place before Your Holiness. Either to awake all brothers and sisters, and show them what will happen in future, or You help us to work with You till it finishes and You ask all of us to go back with You.”

Master happily agreed to the latter and said, “Master is not the physical body. He will guide you both and you guide then all.”

I told Master, “This we are doing already and we tell more about the competency of the Master than about other things.” I further told, “During that time between the Iron and the Golden Age no Master is



In His house in Rajpur, Dehra Dun, Sant Kirpal Singh gave the instructions for His further Mission to Dr. Harbhajan Singh on 4 April, 1974 (in the room at the left side)

needed and the Power from Agam has to take the test to bring the new age into the world and It works inside and outside as well. And we cannot tell about all that without Your due permission; like on 1 June, 1973 in Srinagar, when I wanted to say a lot about Your competency, which could have spread all over the world till now, but at that time You did not permit me.”

Weepingly I said, “How can we help to separate us from You. Can You tell the way?” Master’s eyes

flushed with tears and He said, “You are my borrowed servant, you have to obey. Be silent, if the heat goes out of the brick kiln, the brick cannot be used for building.” We both (I and my wife) with only two other brothers went back to Amritsar. My heart and head were burdened like anything.

I and my wife started to visit Master every week in spite of being very much engaged in Amritsar with my practice and the Satsang work.

“This message of the Unity of Man must reach every human heart irrespective of religious and social labels ...”

On The Unity Of Man

This circular letter dated from 15 May, 1974 was the last circular which Master sent to the West. These are the essentials forming the basis of the future work of Unity of Man.

- 1. Man, the highest rung** of all creation, is basically the same everywhere. All men are born the same way, receive all the bounties of nature in a similar manner, have the same inner and outer Power, called differently as “God,” “Word,” “Naam”, etc. All men are the same as souls, worship the same God, they are members of His family, and thus are related to each other as brothers and sisters in Him.
- 2. All awakened** and enlightened Gurus and spiritual teachers who came to this world at various points of time and in various parts, have invariably emphasized this Truth in their own language and manner. According to them all men, despite their distinctive social orders and denominational religions, form but one class.
- 3. Guru Nanak**, the great teacher and the Messiah of peace, said: The highest order is to rise into universal brotherhood; Aye, to consider all creation your equal.
- 4. India’s ancient** mantra, Vasudeva kutumb bukam, also lays down the same basic principle that the whole world is one family. However, it is common knowledge that despite long and loud preaching by various religious and social leaders professing the Unity of Man, the world today is torn by strains and tensions of every kind, and presents a sorrowful spectacle indeed. More often than not we see individuals at war with one another and brothers at drawn daggers with their own kith and kin. Similarly, nations are constantly involved in conflicts and clashes with

each other, thus spoiling the peace and tranquillity. It seems that the root cause of this present-day situation is, that the Gospel of Unity of Man, however well accepted in theory, has not struck home to humanity at large and is not put into practice. It is only a form of slogan-mongering done with calculated motives.

5. It is universally accepted that the highest purpose of this human body is to achieve union of the soul with the Oversoul or God. It is on this account that the physical body is said to be the true temple of God wherein He Himself resides. All religions spell out the ways and means of meeting the Oversoul or God; and all the ways and means so suggested, however different looking, lead to the same destination, so that one need not change from one religion to another for this purpose. One has only to steadfastly and genuinely tread upon the lines drawn by the torch-bearers for achieving the goal.

6. It is necessary, however, that greater effort should be made toward the realization of Unity of Man. We have to realize that every human being is as much a member of the brotherhood as we are, and is obviously entitled to the same rights and privileges as are available to us. We must therefore make sure that while our own children make merry, our neighbour's son does not go without food; and if we really practise this, much present-day conflict will be eliminated. Each of us will develop mutual recognition, respect and understanding for the other, thus wiping out the gross inequities of life. In this process, as the mutual recognition and understanding develops, it becomes a vital force generating a reservoir of fellow feeling which in turn will bring culture and ultimately humility – the basic need of the hour.

7. The holding of the World Conference on Unity of Man in February 1974, in New Delhi was a clarion call to the world. This conference was perhaps the first of its kind since the time of Ashoka the Great, held at the level of man with the noble purpose of fostering universal brotherhood leading to universal harmony. This message of the Unity of Man must reach every human heart irrespective of religious and social labels so that it comes home to every individual, enabling him to actually put it in practice in

life and pass it on to others; in this way, the entire human society could be reformed. Truly speaking, unity already exists: as man – born in the same way, with the same privileges from God; and as soul – a drop of the Ocean of All Consciousness called God, whom we worship by various names; but we have forgotten this unity. The lesson has only to be revived.

8. The so-called world-wide campaign for Unity of Man is not intended to affect the existing social and religious orders in any manner. In fact, each one has to continue to work for the upliftment of man in its own way as before. Additionally, how-ever, this campaign has to carry the clarion call of Unity of Man to as large a mass of humanity through its own vehicle as it can, so that the message cuts across the barriers of misunderstanding and mutual distrust and strikes home to every human heart. Further, the said campaign has to be carried out not by intellectual wrestling, but with optimum desire and anxiety to put the Unity of Man into practice so that it becomes a real living force. The method of propagation has to be by self-discipline and self-example rather than by declarations and proclamations.

9. It would be prudent to clarify that the campaign for Unity of Man has to be carried out above the level of religions without in any way affecting any religious or social orders. It has to obtain in practice the blessings and support of all those who believe in the Gospel of Unity of Man, and could give it strength by taking this Gospel to every human heart around them and convincing them of the need of its acceptance in daily life. It will neither be tagged with Ruhani Satsang nor with any other similar organization. The enthusiasm of its admirers will be the real force working behind the campaign.

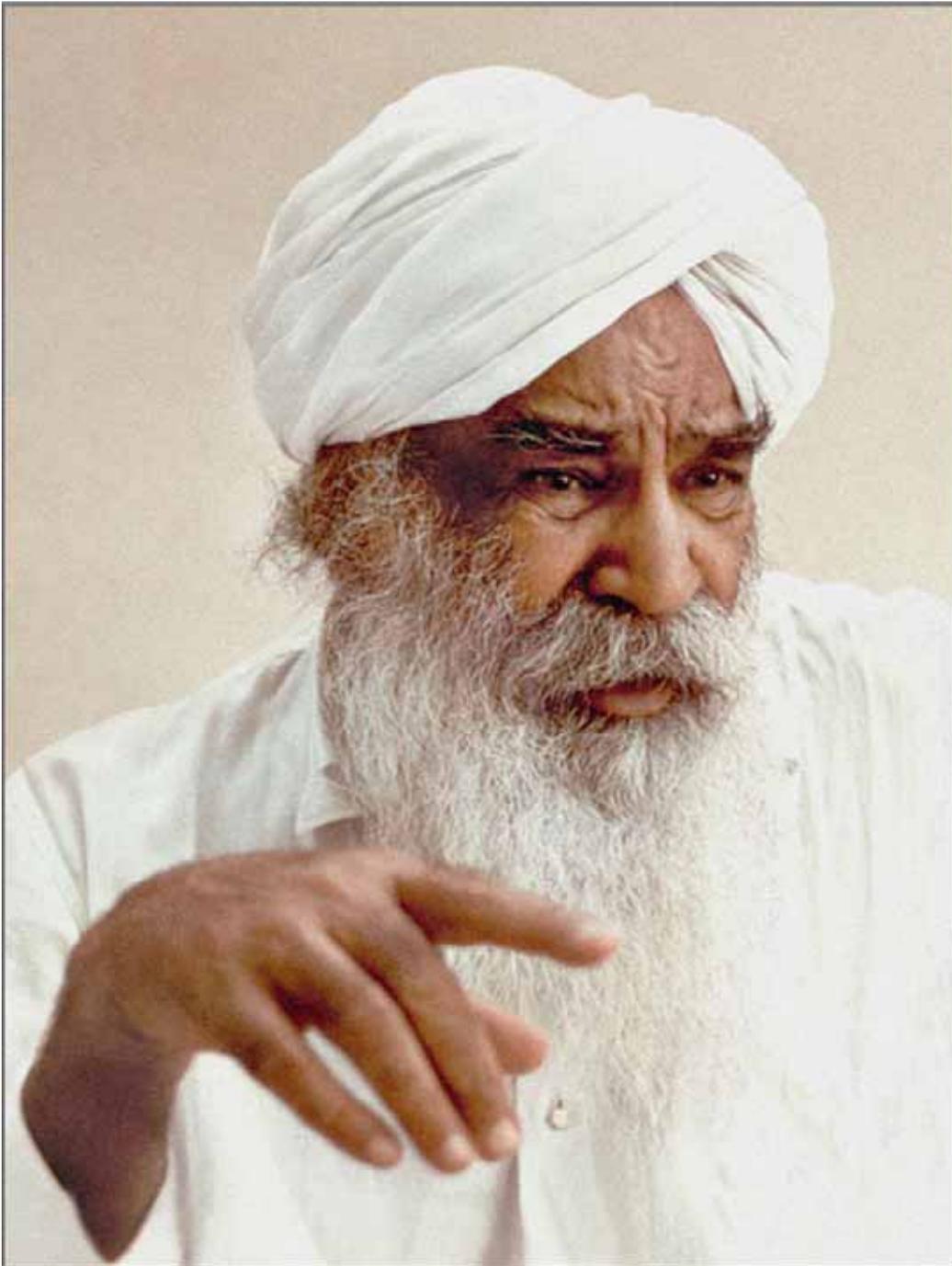
10. It is therefore earnestly requested that all those who believe in the Unity of Man and wish to carry its message must work ceaselessly so that it may reach the lonest corner of the world.

A World Conference on Unity of Man may be arranged in the West as it was done at Delhi in the East – both ultimately work as one whole.



God is waiting for you,
each one of you.
He is also waiting for me.
I want to go back.
I tell you how far
I'm imprisoned here.

Kirpal Singh



Sant Kirpal Singh, July 1974

Master disclosed each and everything, but very few could understand it in the right way. In 1972, in one Satsang held in Hindi, Master said: “The sun is going to set. How long will He remain with you...?”, and in between He said in English, “Eighty (years).” So Master gave hints, but people did not realize.

“In one and a half months
I will be healthy.”

6 July, 1974

After some time Master was sick again. Due to the situation in the world, due to the problems of the whole world as well as of the disciples, He was physically never healthy. On 6 July, Master was again at Dehra Dun. I went there as per direction of Baba Jaimal Singh in meditation. Baba Jaimal Singh told, “Go to your Master, He should not take any allopathic medicine. Doctors diagnose an asthmatic case but it is not so. He does not suffer from any trouble. If He takes that it will create problems for Him. Because if this drug is taken, what will happen? His lungs will not supply oxygen to the brain, so problems will arise.”

“...After one and a half month I will not take any medicine, then I will be very healthy.”

On 6 July, I went direct to Master from Amritsar. Master asked, “Have you brought some message?” I said, “Yes, Master, You should not take the allopathic medicine.” Master asked, “Then what should I take?” I said, “Master, You take homeopathic medicine or those Indian herbs, called Ayurvedic medicine. These will fit You. Doctors think You are suffering from asthma, but – really You do not suffer from asthma.” Master said, “It is right. I do not suffer from asthma.” Then Master said to Taiji (Master’s cook), “Come, you always say that I should be healthy. But now you write down the date. After one and a half month I will not take any medicine, then I will be very healthy.”

So even Taiji could not understand. No one, even I could not understand but we were afraid that this will come (Master’s physical departure). These days were very shaky for us. Neither we could live here nor we could go there. Whole the time we were thinking about the Master, about the situation, about the health of the Master. But we never knew that Master would leave us. No one knew that Master would do like this. But Master gave the definite hint. It was the 6 July, so 21 August comes after one and a half month, forty-five days exactly.

Then Master said, “Alright, you have stopped my medicine, then I will come to your house.” Three times Master said it. Since I could not understand the meaning I got silent. I wanted to bow down my head on His feet but Master withdrew His feet. He immediately laid His hand close to my heart. I caught hold of His arm and pressed it to my heart. At once a voice touched my ears, “Now you need His hand (help).” I started to weep bitterly, it was beyond my control and thought. Master asked me to raise the head and see into His eyes, and I did so. I saw a fresh, green two-leaved jasmine with two flowers in His hand.

He gave it to me and said, “This is for both of you. This is the Parshad which Master gives only one time during His life.”

Birthday Of Hazur Baba Sawan Singh, 27 July, 1974

On 26 - 28 July, 1974 Sant Kirpal Singh Ji held the Rastrya Sant Samagam (National convocation of saints). Swami Savargya Muni, Swami Govinda Parakash, Swami Ved Vyasa Nand Ji and Lama Kushak Bekula and some ministers also participated in the convocation. As there was not enough place in the Ashram, the Satsang was held outside at some other place. It was very hot and Master was not in good

“How beautiful would it have been, if I had gone today.”

health. The Satsang was not finished yet, but a lot of people already came into the Ashram and sat down to get the first turn of food. The Ashram got crowded up to the outer gates and Master could not enter into the Ashram. He had to wait nearly fifteen minutes outside the Ashram in the scorching heat of the sun. His condition was such that He was unable to sit in the car. Then Master came on foot. Master was very unhappy. It was a routine that everyone should hear the Satsang first, then Master goes to the kitchen and then afterwards the food is delivered. But people did not listen to the Satsang. Half of them already had come to the Ashram, just to have their turn for food beforehand. When Master finally could enter it, He said, “Alright, this place will remain a place only for the langar (langar means for the food). People will fight for the food here like dogs.”

Then Master went inside. He was breathing very fast. “Alright, Doctor, lock the door, no one should come in”, He said. Master sat down and holding both His

hands on His head He took a sigh and said, “How beautiful would it have been, if I had gone today.”

It was a beautiful day, it was the birthday of His Master Baba Sawan Singh. So He wanted to go on this day. I wept. I said, “Master, why do You say this thing? Such things have no place in our heart.” Then Master said, “Either the managing body will live or I will prolong, both cannot exist together.” It was the extreme, something of the extreme, that Master had to explain. Really, I had no remedy for this thing. Master was very unhappy, these things came through His holy mouth and He said it. I said, “Master, You come up. I give You a little massage and You will be healthy.” Master said, “How can I be healthy, even tomorrow I have to give the initiation again.”

Master slowly, slowly went upstairs in His room. There I started giving Him a massage. Holding my hand, Master said, “Doctor, check the pulse, for how long will this patient linger on?” I again asked the Master, “After all, why do You mention such things again and again?”

Master slowly said, “I have said it now.” Then immediately He said lovingly, “Master does not leave His children. Be sure that this Power will not leave you.”

Last initiation on 29 July, 1974

Sant Kirpal Singh gave initiation to 1087 aspirants on that day



“Doctor, I have a special work. Therefore you
must be here before 20 August.”

Then Master asked about my programme. I told Him that we had come from His agriculture farm at Nawanshar along with thirty disciples from Amritsar and Nawanshar and that they all wanted to go back to work there. Master said, “Today I will not give Parshad to anybody except to those who have come with you from the farm.” Darshan Singh, the elder son of the Master, brought the Parshad. Master told him to leave the Parshad and go. This time Master put His attention on the sweets in the basket for more than one minute and told that no one else should have the Parshad except those who are going back to work.

My usual practice was to take the Parshad afterwards. I and my wife got the Parshad after all others had taken. Master, while giving the Parshad, kept on looking in our eyes and gave many hands full of Parshad. We begged leave, but Master said, “Doctor, I have a

special work. Therefore you must be here before 20 August.”

As Master was not in good health, He told something which made my heart overbrimming with anxiety and fear. I begged to stay up to that date, but Master refused to accept my opinion. While we were going downstairs, we looked back and saw Master looking at us. His eyes were full of tears.

This was the first time we felt uneasy, and we were frightened by the thought of separation. I thought more and more and could not stop thinking, I got entangled and could not come to any conclusion regarding all those hints Master gave during our stay in Delhi.

Sant Kirpal Singh, August 1974





Sant Kirpal Singh with Mr. Dhillon Sahib

On 1 August, 1974 a very significant and historic event occurred in India: Sant Kirpal Singh Ji was officially invited to present His suggestions for bringing about the Unity of Man to interested members of the Parliament of India. M.P. Shankar Dev Ji organized the meeting at Parliament, and more than a hundred members of Parliament were present to hear Sant Kirpal Singh's address to them. It was the first time in India that an official invitation has been extended to a spiritual leader to visit the Parliament and share his counsel with the members.

The Master's Address To The Parliament Of India

1 August, 1974 in Delhi

Once I was a President of the Farmers' Movement, and they put me facts and figures: such as the farmer receiving Rs. 1.60 per kilo for what he grows, the same thing being sold in the market for Rs. 7.00 per kilo. Food passes through different hands and the prices have risen. The government is doing its best to set this right, but in the meantime, to avoid the pinching effects of the expense of the food, we should minimize our outer requirements. This is one thing which will save us from the pinching effects of rising prices. The prices should be controlled. When we consider that all are one and we are from the same country, then we must be true to our own country. We were born in this country, our bodies are framed from the soil of India, and we should do our best to make this country ideal for all.

Unity already exists; we have forgotten. All Masters who came gave the same teachings directly to everybody – no high, no low. They told us that we have received the manbody, which is the highest in all creation; it is the golden opportunity we have now in which we can realize God. We have developed physically; we know how this manbody works, how it is impaired, how it can be returned to proper working order. So many medical systems are used. We have also advanced intellectually very wonderfully. We can go around the world in hours. The world has become small; all the countries have become so many rooms in the House of our Father. We can now reach the moon, and there are others trying to do so. With all these advancements, are we happy? All are afraid of the atom bomb. The war could start at any moment and this world would come to an end. What is the remedy for all this? Masters show us the right un-

derstanding. They told all men, "O man, you are the highest in all creation. You must develop your third side, your own Self. Just pay more attention to your own Self, which is the most important part of your life. Then the whole difficulty will be solved."

During my last world tour I was asked on television how peace could be cemented in the world? I replied that peace can only be brought about when the people rise above "isms" – the labels we are carrying – and kings rise above countries. So my submission is, we are all from this country, we have attained this freedom not too many years back. We should all join heads together, which the government is already doing, to make it a very blooming garden, and let others unite. So there are two things before us: we have given precedence to outer labels, but we are man first. We say we are Hindus or Mohammedans first, then Indians, etc. I would say that we are man first and then the labels we are carrying. Then comes the duty toward the country: we should be patriots; it is our duty. And we should all lay our heads together to help society realize the unity of all mankind. This can only be achieved when we have right understanding all around.

So with due deference to all, I thank you, you Members of Parliament, especially – our dear friend Dhillon Sahib, who has made arrangements for me to come to you and put my heart before you. My real sympathy is for the advancement of this country and I request each one of you, as I requested the religious heads at Kumbha Mela, to lay your heads together. Thank you.

Extract of the speech



Sant Kirpal Singh after His last Sunday Satsang, August 1974

Sant Kirpal Singh's Last Satsang

15 August, 1974, Independence Day of India

Today is the Day of Independence for the country. This independence was gained after one hundred years, you see. That's all right; people are trying to maintain the independence – some are for, some are against. But we are not very much concerned with these things. We are mainly concerned with our own independence. It is only after a hundred years that we have got outer independence; and we – after aeons of years, ever since the world began, we are still exiled from our home, turned out of the country, you

see. We have not been out of bondage yet. The golden opportunity has been afforded to us from time to time to regain that independence but, unfortunately, for one reason or the other, we did not derive the full benefit of our manbodies. Let the past bury its dead: again God has given you a golden opportunity of the manbody so that you may regain your independence. Now we have to see how far we have gained our independence.

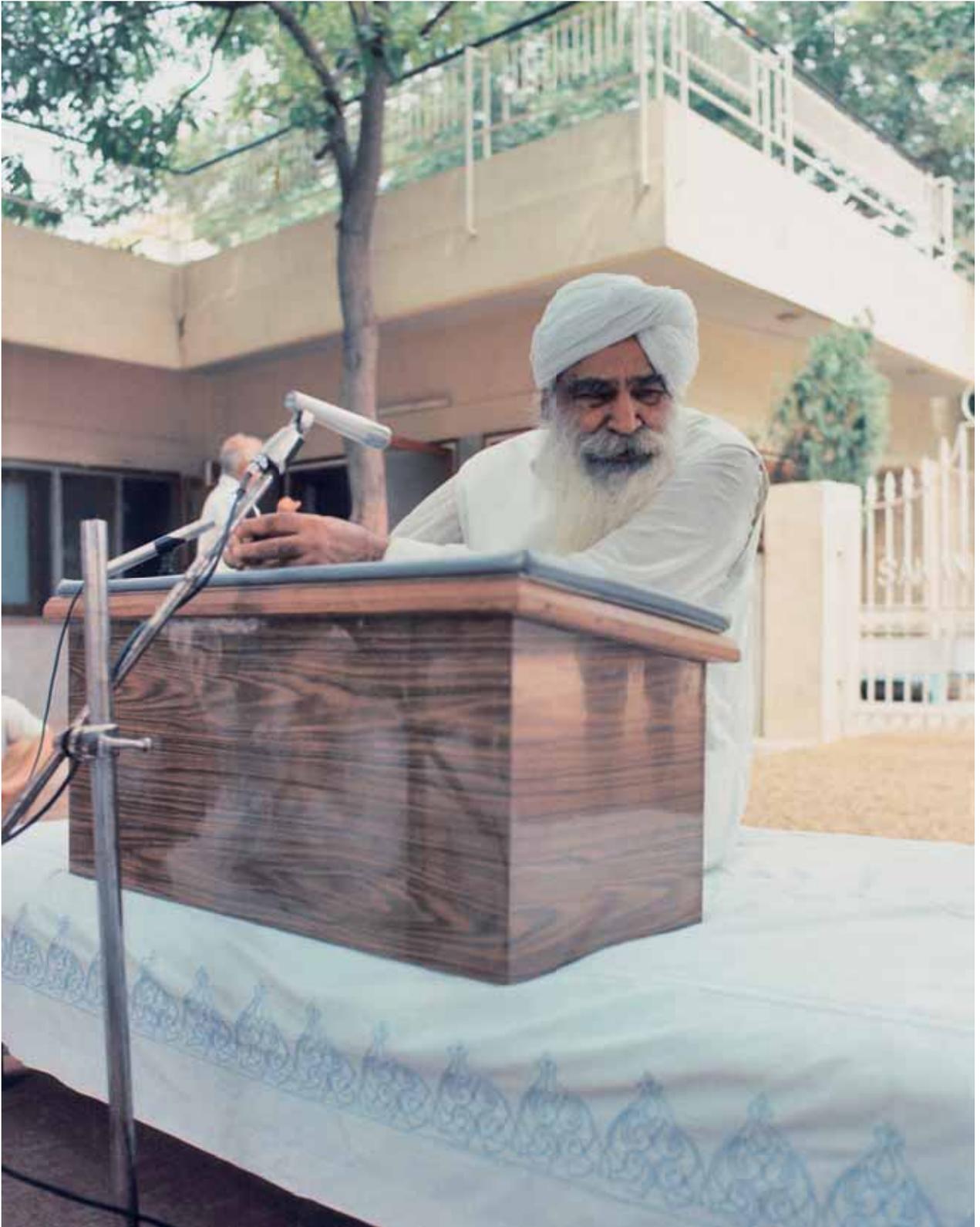
“When you come in contact with the ringing radiance within you, you’ll be absolved of physical bondage.”

So I was just saying that this bondage started aeons back when we were sent to the world. The first bondage was of the mind. We are subservient to mind. Mind is under the control of the outgoing faculties: sight, audition, taste, smell and touch. Through these indriyas we are just stuck fast in the nine doors of the manbody; we cannot disentangle ourselves. We are identified with the body and the world outside so much so that we cannot extricate ourselves. There’s one way up, fortunately, and that is within us. Nine doors are open: two eyes, two ears, two nostrils, one mouth, and two underneath – nine doors. There is one tenth door. That is within you, latent within you, and starts when you go deep down into the darkness of your body: when you enter the foxhole of your brain, you see. Where does that start? Just as at the time of death our soul is withdrawn from outside, then the outgoing faculties, nine doors, are withdrawn, extricated. These physical outgoing faculties leave us. They come to the back of the eyes and there the way to the foxhole of the brain, or the tenth door, starts. That’s the door at which you are to knock and which will open to you. On the other side, of course, is where Masterpower is waiting for you. What for? To sup with you! And you are outside!

In the back of the eyes is where it starts. It’s all pitch dark. That is the way into the foxhole of the brain. That is the only way in which you can have your independence first from the physical body and physical outgoing faculties, then the astral body and astral outgoing faculties, and then the causal body and the causal outgoing faculties. So these are the three layers by which we are bound. If you could rise above all these three, you would have your independence. For that we have to rise above the nine doors of the body. That way is within you.

You are man, born as man with the same privileges from God. No high, no low; no east, no west. You are conscious entities environed by mind and matter and outgoing faculties, identified with matter so much so that you cannot differentiate your Self. If you press here (on the arm), you feel it. So you have to withdraw your attention from the body, from the outgoing faculties, the nine doors. How? When you look inside, just look within you into the middle of the darkness lying in front of you. There, when these physical eyes are closed, the inner or single or third eye is open to see the Light within. You can see within. The dense darkness of the body is shaken off. If you cease to hear from all outside, you begin to hear inside – within you. That minstrel, our blessed God, is playing music all the time. Unpaid for. No money required. He is always waiting for you, to make you hear that music which is going on within you. If you don’t smell anything outside, that smell within you will have a fragrance that’s jasmine-like. That you will have only when you rise above physical body, not before. When you withdraw from the tongue outside, just try to taste within you the elixir of Naam within you, the bread and water of life. When you come in contact with the ringing radiance within you (that touch which is God within you), you’ll be absolved of physical bondage. But this is not complete independence; it is the first part of independence. The second part will start when you rise above the astral body and the astral outgoing faculties. Then the third part, when you rise above the causal body. Rise above them; then you will really get your independence. Now you’re all under bondage.

The only difficulty is that which lies within you.



Sant Kirpal Singh during Satsang in Sawan Ashram, August 1974

Taking Leave Of The Sangat

His Mission too clear, does He everything so perfect,
Bothers and seeks not another help, does He everything so exact.
To save the Truth eternal for Master His prestige and pride
Sacrifices He to overcome tyranny,
spread Truth far, vast, and wide.
Sows the seed of compassion,
High He places the flag of victory.
For that many sacrificed their lives, tells the history.
Gives He not the Truth in hands of mud and clay,
Selects diamond-like which does not bend and decay.
Guru Teg Bahadur¹ whose heart so soft and shine,
Decided to sacrifice for the Mission too holy and divine.
Needs of times recall a great personality to sacrifice,
Gobind said, "Who can be greater
Than you to overcome the vice?"

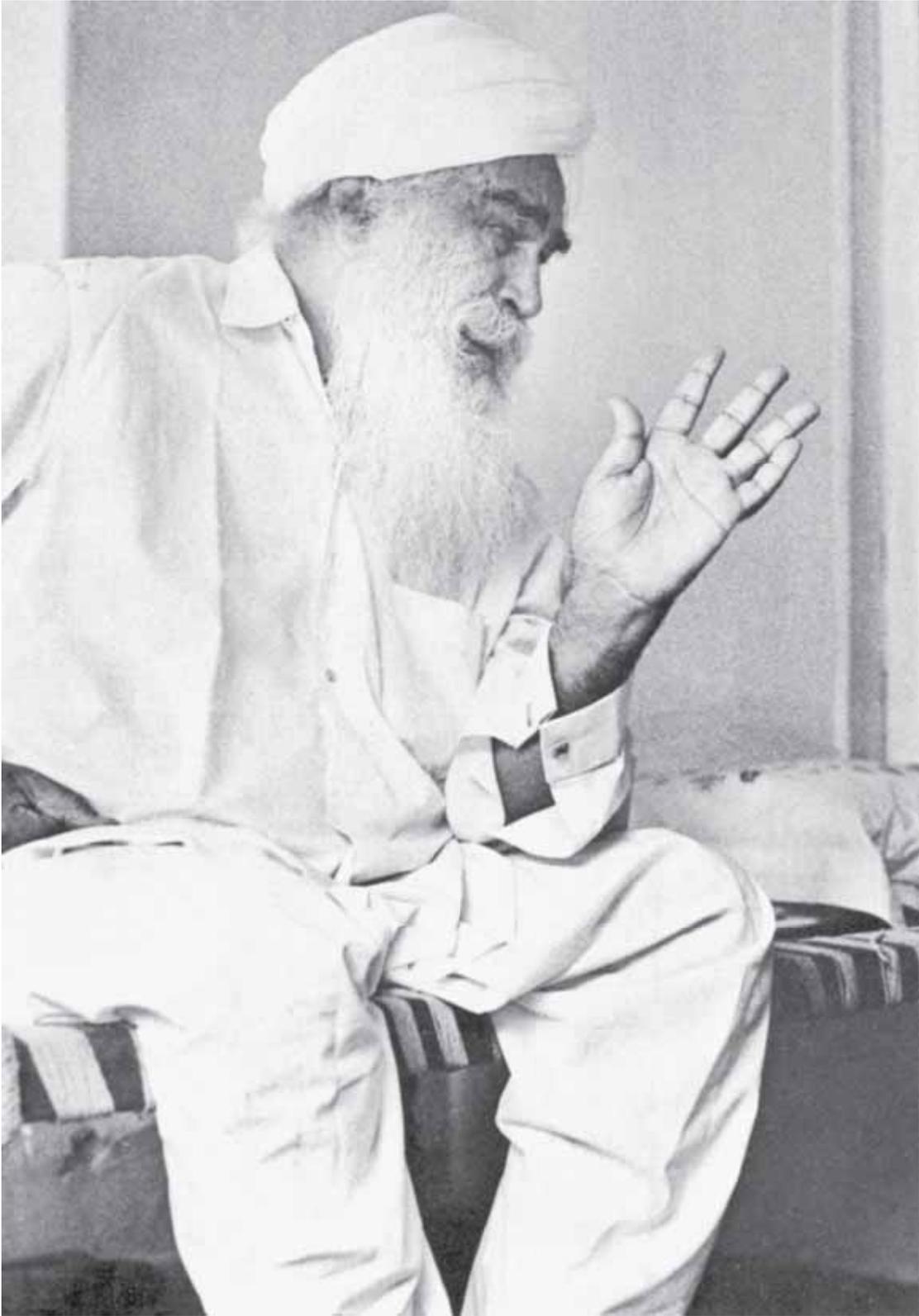
Master did not go to His house to beg leave and go,
He sought His leave from the Sangat² which He did so:
15 August, on India's Independence Day,
He made His determination for His onward way.
Said He, "I want independence and who else? Say!"
Said all, "Independence we want", none spoke nay.
Raising His hands, said He, "I now am independent.
All of you are independent, too, and not dependent."

Dr. Harbhajan Singh

1) At the time of Guru Teg Bahadur, hundred thousands of people were murdered and others were asked to change their faith. The Kashmiri Pandits requested the king not to murder the innocent people for the sake of changing their faith. "The faith for all human beings is one and the same, that is what we learned from Guru Teg Bahadur. Better you change the faith of Guru Teg Bahadur and we all will follow." The Kashmiri Pandits also came to the Guru and requested for refuge. Guru Teg Bahadur Sahib came to his wife and his only child Gobind, who was hardly nine years old. Guru Teg Bahadur spoke of the tyranny and said, "The sacrifice of a great one is needed to overcome the tyranny." Gobind

at once answered, "Father, who can be greater than you?" So Guru Teg Bahadur sought leave and sacrificed.

2) Sant Kirpal Singh did not go to His family but made a Satsang on 15 August, 1974 on the Independence Day of India. He said, "Today is Independence Day and I want independence, and all who want it, too, should raise their hands." The Sangat did so and said, "We also need the independence." No one could know the meaning of independence at that time. Master raising His hands said, "Now I am independent and you, too."



Sant Kirpal Singh's last darshan talk to disciples from outside India was held on the evening of 17 August 1974.

Seeing Sant Kirpal Singh in physical pain,
a disciple asked Him,

“Master, why don’t You heal yourself? You are almighty.”

Sant Kirpal Singh replied,

“Why don’t you heal yourself...?”

If someone you love gives you something, would you refuse it? Tell me!

What does he hope for you? You would gladly accept it. These are selections by God. They send the fruit – certain people to administer certain things. They know when to come and when they are going back. They won’t let you down, mind that!”

Separation

The Master remained with the disciple wherever he may be. Death and distance are immaterial in the relationship of the Master and the disciple. He is always by his side, here and hereafter.

17 August

On 17 August, Bibi Lajo, a devoted disciple of Baba Sawan Singh, came to Master in Delhi, and requested Him there for one of her relatives who had no issue, “Master, bless her with a child.” Master told her, “You are going to Amritsar, there you meet Dr. Harbhajan Singh to whom I have told about the medicine. He will give it to you. Also tell him only in his ear that the face of Kirpal Singh is getting yellow.” She delivered this message to me and told that Master was getting weak.

18 August

On 18 August, at midnight I had to go to my hospital to assist the doctor there. When I came back and sat on my bed to sleep again, I felt someone pressing my shoulders. I wanted to relax, but I saw Master standing beside my bed. Master told me, “Much time passed since we met. See my face (it was pale and yellow) and come soon!”

Bewildered with many thoughts and finding no way out, I rushed to the Master-room to meditate. Before I entered the Master-room, a piece of wood standing near the door fell on my foot and wounded it. I went inside the room while the foot was bleeding. This day immediately Master appeared in my meditation and said, “Now I have given you a wound. Compare thereafter whether the pain of the wound is more severe than the pain of the heart.” My condition was like that of a little lost child, who weeps and wanders, but does not find its mother.

19 August

On 19 August, the earliest train which could take me to my ailing beloved Master, was the train at 12:30 p.m., as I lost my senses and was even unable to drive the car myself. In the morning of 19 August, Master’s condition was alarming. All requested Him to take medicine, but Master refused. He said, “I don’t want to take any allopathic medicine, because it does not fit me. You should make a phone call to the Doctor from Amritsar. He should come.”

I was on the way, but my train was late. In the evening, they compelled Master very much. They said, “Master, these doctors we have brought are specialists. What can this Doctor from Amritsar tell more. He mostly uses the herbal medicines. You should take the medicine.” Master again and again refused. But in the evening they compelled Master very much to take medicine. The doctor prescribed all these four tablets which I had asked Master not to take. It was not the fault of this doctor, it was his ignorance, he could not realize that Master was not suffering from asthma. All members lovingly stressed Master so much that He took all the four tablets.

After Master had taken these tablets, His whole body started to burn, as the lungs did not supply oxygen to the brain. When I reached the Ashram and saw Master, I was told that those allopathic tablets had been given to the Master. During the whole night I remained at Master’s side. But Master kept his eyes closed. Though the doctors administered glucose, Master’s whole body was burning.



Sant Kirpal Singh, 17 August, 1974

20 August

Master was asked again and again to go to the hospital, but each time Master said, “I have no problem, if anyone of you has any problem, tell me, then there is a remedy for it.”

After 3:00 p.m. a doctor was brought from Willington hospital who advised the admission. Master told, “Since you have brought the doctor, I must go now. Otherwise I don’t feel any necessity to go to the hospital.” (Masters never disobey the natural laws.)

After 3:30 p.m. by the help of a chair Master was brought down to the car where He was sitting on the front seat. Master requested all people who already had gathered in the Ashram to leave the Ashram and to go back to their homes. Then Master told, “I am going to the hospital. Except those who are in the car with me, nobody should come to the hospital.” The persons in the car were Taiji, Master’s driver, and I. Master’s expression was radiant and there was no sign of illness on His face. I was sitting behind Him in the car. I had brought four or five pillows with me to ease His sitting. When Master started to drive, it began to rain a little. It was very hot but when the car



“The sun is going to set. How long
will He remain with you...?”

started, it began to rain. Many people were sitting in the Ashram. Master asked all of them to come near and instructed them that no one should come to the hospital. “No one should come into my room except those who are in the car with me”, because Master said already, “I don’t want to repeat the history.”

History was a reference to the physical departure of Master Sawan Singh. Master Sawan Singh had directed our Master to work but at the time of His physical departure they manipulated the situation and made a will. But spirituality can never be transferred by a will. Spirituality is only transferred through the eyes.

So Master only allowed Taiji, the driver and me to come. Everybody obeyed His orders; no one came. It was very hot, but suddenly it started to rain and within half an hour the atmosphere got better. We took it for a good omen.

In the hospital Master’s condition on the first day, the 20, was little better. He said, “Alright, you should all sleep, take rest.” I mean to say that inspite of His so

heavy physical condition Master thought only of His disciples and not of Himself. I was most of the time sitting at His bedside.

Once in the evening I wanted to go to the market to bring one medicine, which the doctors had prescribed. It was late and I wanted to bring it myself. At once Master opened His eyes and gave me a sign with His eyes not to go. I felt very happy, thinking that Master was much better now. Again Master closed His eyes. Sometimes with a little drowsiness Master would try to take away the needle used for the intravenous therapy. Each time I said, “Master, it is there to infuse glucose”, and Master each time said, “Okay, no fear.”

While sitting I went on praying to the Master, but I could not put my thoughts together. The condition of the Master got a little bit better, and sometimes I felt that Master was taking rest. Like this it continued the whole night.

Left: Sant Kirpal Singh, 17 August, 1974

21 August, 1974

No measure could measure the depth of His love. What is left after Him is His sweet remembrance.

In the morning Master opened His eyes. Immediately I presented some water to Him.

But Master said, "It is not a time for water, it is a tea time." We were very happy to hear from the Master that He wanted tea, thinking that Master now felt well. Master said, "I will take the tea, but you take it first." So we all took tea and breakfast. Master said, "You are hungry from the night, you can take it ful-

"In future we will do as You wish. Take pity on us, be healthy."

ly." They had brought lots of things and we were very happy that Master now had demanded for tea. It was a good sign. Master Himself did not take anything. But when we had taken everything, then we presented the tea to the Master. Master said, "Oh, no, I do not need it really." At once we got worried. Master closed His eyes. None of us dared to ask Him again to take the tea. Why had He ordered it? He knew that He would leave the body and that we would not take anything; already we had not taken anything from night on and at least would not take anything for one day. So Master was more conscious about our food.

He was leaving the body and still He was caring for our food. And whatever trouble He was bearing, He neglected it. He was thinking about us.

At about 11:00 a.m. Smt Chander Sheikhar M.P. visited the hospital to see the Master. Seeing her, Master at once opened His eyes and sat on the bed, although He was still with the intravenous drip. Master greeted her lovably and two minutes later she went back. Besides her neither any initiates nor any member of His family nor anyone else was allowed to see the Master. All obeyed Master's order. After 2:00 p.m. the doctors told that the condition of the Master had deteriorated, but His outer appearance showed no sign of any trouble.

Someone who is really much in trouble, finds no way and then prays to God for safety. Where all things fail, there prayer succeeds.

I got very uneasy and made a prayer before the Master, "In future we will do as You wish. Take pity on us, be healthy." At once I realized that my prayer was true. Master opened His eyes and told me, "Yes, all right."



Sant Kirpal Singhs' body was laid high upon the dais for all to see and to pay their last respects

Soon Taiji came and seeing the Master, she cried and asked Master, "Who will be our Saviour after You?" Master, holding His finger above, said, "He already did and He will do in future. You need not worry. He has done everything."

My hopes dashed to ground and I started praying again and again. Finally I sat in meditation in one corner of the room. I felt His voice resounding in my ear, "Don't be worried, He will not leave you."

I stood up and went again to Master's beside. While standing I at once experienced Master looking at me and I could only realize that in His eye the whole secret of the path from the first to the eighth stage was hidden. We call it "third eye" – in His third eye this whole mystery was hidden. In the same moment I could realize that this eye cannot depend upon anybody. This I realized: He is not dependent upon any-

body, and within some seconds I bowed down before the Master. But in the same moment I realized that this is the support for a borrowed servant. I thought many times if Master would leave us, I would lose my support in the world, since my eyes will never perceive the eyes of anybody.

After 5:00 p.m. I felt a different vibration which touched my paining heart. I saw the whole room glittering like in golden light, and felt some powers welcoming the Master.

At 6:35 p.m. Master closed His eyes, then He closed His mouth very tightly, and at once He left the physical body – His pulse was in my hand, it went so fast that no one could trace it later on. In the case of an ordinary person the pulse disappears slowly. The electrocardiogram finished like as there was a full stop. Master had withdrawn in a moment.

After Departure

Immediately Master's body was taken to the Ashram and laid on a wooden table in the veranda. Many people, specially those who were very close to the Master, asked me one after another what Master had told about His further Mission. Hearing that, I was nonplussed and thought how they could ask me such questions at this moment. I did not believe that Master had left us. I thought, "It is our test. Master will come back in the body. Why was Master not brought into His room?" Such thoughts prevailed in me. I started to be stonelike and I saw that the Masterpower helped me to remain in senses.

Then at once I realized, "If Master does not come back, how would I show my face to the world?" But those persons went on asking me, whereas I felt that the life was withdrawing from me, and I was unable to stand on my legs. At once I sat down and hid myself under the table where Master's body was lying. No one could find me there. There I was sitting. Sometimes I was feeling that I was going away from my body as if I were dying. But I could not die.

Thousands of people from all Centres of India gathered. Preparations for the cremation were made in the land already acquired by the Master at the Pambari-Road. This decision was taken according to the wish of the Master.

It was night when the body of the Master was burning in the fire. The tape of the Master was running. Tired and uneasy the Sangat slept there at the Pambari-Road all around the cremation place.

In that night Master appeared to three, four brothers and sisters, caught hold of their arms and told them, "I am not dead, you are dead."

The ashes of Sant Kirpal Singh's body were brought to different rivers for immersion







Separation

Whose Name so Gracious and kind,
Whose eyes cups of Love and Grace,
Mine eyes perceive nothing but to find,
Your white turban and holy signs of Your face.

I was caught of Your one look,
Became Your slave once for all.
World is greedy, cunning, and crook,
Lose the golden opportunity, stand not and fall.

Now I see not those eyes anywhere,
Seeing nowhere – my eyes full of tears.
Though tried I to perceive everywhere,
Now my days are darker than fears.

From where bring I the heart to forget You?
My remembering Beloved, tell how to beget You.
Me let live under the dust of Thine Holy Feet,
If not, mix me under the dust of Thine Holy Feet.

Dr. Harbhajan Singh

My Children Are Scattered All Over The World

They will all come together and there will be a revolution of spirituality

Before His physical departure Master finished all affairs which were still pending. Where He had given a promise, He even wrote letters to cancel. He also told that He would not be able to make a fourth world tour.

In Amritsar He had given two promises: One was to visit a village, Jagdev Kumd, the other one was to help for the installation of a college in the village Mahal Jandiala. He told me to convey them that He would not be able to do that.

One task He left to be completed by His children – the future Manav Kendra.

Initiation

On 29 July, 1974, on the last initiation, Master initiated more than one thousand people. Master asked to record a tape during the initiation. This was the first time when Master allowed His top secret work to be recorded. Later on Master said that this was one work which was pending and was done now.

One time, when Master had gone for a Satsang programme in Kalka, near Chandigarh, His talk was being played. Master said, “You are very fortunate that you are hearing the tape of your Master. If I ever had the words of my Master on tape with me, I would never have given initiation from my tongue. The charged names (shabdās) differ, though the Naam is only one; as it comes through five planes, it differs and is spoken five-worded. But the voice of the Master does not

change in all the planes.” Master said, “It was the first time that the charged names of a competent Master were taped.”

When Master was in Willington Hospital on 20 August, 1974 He told me that He had to initiate three persons urgently. He told me that He had the tape of initiation recorded and said, “When they come and require for initiation, you can give the initiation by using this tape.”

According to Master’s instruction the initiation was given to the aspirants in Amritsar. Two of them had come to the Ashram, one after another, the third person came after some time. All were blessed with the experience of Light and Sound. In course of time – according to Master’s words – Amritsar became the headquarter.

After the physical departure of the Master I had been in Delhi for three years and expressed all those things about Master’s further Mission. Very few people believed in the beginning, but one little boy came to my rescue. He came along with his parents. This boy saw Master with his own eyes. He said, “Father, have you seen? Master had a very beautiful pen in His hand; it was shining like gold and the paper He had was also like gold. He was writing the names of all persons present in the Satsang.”

They believed a child, not the teaching of the Master. Where Satsang is held in His name, the Masterpower comes there.

When Master left the body
He was pressing
His thumb within the fingers,
quite many a times.
I asked, "Master, what are You
doing?"
He said, "After me do remain
like this,
Keeping the Master within.
You all sit together.
Be loveable to each other.
Keep the Master within you."

Dr. Harbhajan Singh



Dr. Harbhajan Singh and his wife Surinder Kaur during their stay in St. Gilgen, Austria, 28 July, 1991

In 1976, Dr. Harbhajan Singh and his wife Surinder Kaur came to the West for the first time to convey to all brothers and sisters the instructions of the Master for His further Mission. They started their tour in Germany, explaining everywhere the competency of the Master.

Master has left His body, but not His work. He came with the highest competency, and whenever this Power comes into the world, He can work independently.

Master said that He wanted to work with thousands of hands. Though Dr. Harbhajan Singh is commissioned by Sant Kirpal Singh to continue His work, he never has claimed the position of a Master.

According to the words of Sant Kirpal Singh, “I will guide you and you will guide others”, he and his wife are only concerned to bring the attention of all to the Masterpower who wants us as conscious co-workers of the Divine Plan.

What happened during the time after Master’s physical departure, all the details about the time between the Iron Age and the Golden Age – the Saarsathi – and numerous incidences will be narrated in the next volume.

Who Was Sant Kirpal Singh?

by Dr. Harbhajan Singh

Is Master according to our thoughts? No, He is hundred percent above our thoughts. Like in a kindergarten He teaches us to speak and learn and delivers His own attention and helps us to see and hear. We see and hear far less than He expects. There is hardly anyone who is very exact, and in spite of His efforts we move far less.

If we, each one, in our heart of hearts do think honestly, we would see that we are still His arrogant children. His purpose was to develop all of us as high as He was. But no one did exactly according to His wish.

After His physical departure everyone found his own way. If one said he is true, then all others he took for wrong. Many different ways were followed by many, many of his followers, which shows that we had not

“So far I have not initiated any new disciples. All are old, old disciples.”

learnt our lesson up to His desire. Every-one is standing in the midstream and blocking the water.

Some disciples who deluded many, deluded themselves and became so-called masters. In spite of what He said many, many started rather search Him in those masters than to search Him in themselves. Many followed the experience of others rather than to follow their own experiences and lost the wisdom of Master. The thoughts which should have started from our own self were controlled by the so-called masters and their followers.

It is still not difficult to say beautiful remarks for Him by practice (outer show) and way of mouth alone, since it is the easiest method and needs not the help of the heart. Such ones became slaves of their

own thoughts and did not like to hear others, as one would prefer his words much more effective than the words of others.

So reality could very easily shift from heart merely to intellect and lips. Who can be better so-called (opposite to the true man) than we? Since everyone was given the right understanding and hardly a rare one got it and helped others to know the Master and His further Mission.

So many beautiful experiences directly concerning the astral plane (not midway) which Master always rejected, were approved lovably without discrimination by so-called masters along with their followers.

Their initiates started to tell much more about their own masters than about the Competency of the Great Master. More one depends on others, more one becomes weak, whereas Master tells us to achieve the higher values of life. He who attains the higher values of life is a blessed one, but he who knows the hidden values of life through the higher values of life is a rare one.

Before the age was to finish, a Master of such a high Power was sent into the world to wind up the work and bring back to Home Eternal all old disciples of different Masters who appeared so far in the Iron Age, since that Power is supported by all such Masters as well.

On 3 January, 1974 and even before Master told, “So far I have not initiated any new disciples. All are old, old disciples.” On that day He confirmed that He had to initiate five hundred thousand disciples. Since He had initiated only one hundred and fifty thousand disciples, what about the rest? This is a secret which is very difficult to know, until He would reveal it Himself.

Master was sent into the world, and such Power came from Agam Desh. His work was also high, corresponding to His Power from where He came. It is said that the Master surrenders His disciple to the Sat Purusha and the Sat Purusha brings him to Alakh and from Alakh to Agam. He who comes from Agam, His work is independent. In real sense it is a golden opportunity. Such times come very rarely in the world. Master used to say, "The Grace which extends now was only possible some hundred thousand years ago."

Whenever a competent Master leaves His body, one disciple has to undergo a test to prove the competency of the Master.

When the change from the Iron to the Golden Age is to be brought, the negative power displays all his forces to destroy the Mission of the Master by any possible and effective way. If the test, taken over by His disciple, is lost, the work of the Masterpower ceases at once.

It is a rare phenomenon that Master's Mission has entered in the Golden Age. It was the power and the Grace of the Master which helped His disciple to develop, so that the disciple could take the test of the negative power and justified the Master on all the planes (Khandas and Brahmandas).

You alone know Your competency and others to whom it is revealed. Let all of your children know Your competency, so that they may not be deluded.

Dr. Harbhajan Singh

The Coming Spiritual Revolution

Excerpt from a talk given by Sant Kirpal Singh in Florida, December 1972

Dear brothers and sisters – the people are crying for peace. How can we have it? Peace should start from our hearts. We should give out peace as prayed by Guru Nanak: „Peace be unto all the world over, under Thy Will, O God.“ And for this, naturally, there must be a spiritual revolution.

The world is already in revolution; but this revolution should be different. This revolution should not be of the body, but against the evil propensities of the mind which keep us away from God. This will be achieved if we give right understanding to the people at large, which will result in right thoughts. First comes understanding; then come right thoughts, which result in right speech, and right speech will result in right actions. The whole thing starts from right understanding. So you will find right understanding first lies in recognizing that there is a Maker of the universe who is the Controlling Power and permeates all creation. This world did not come out of itself; there is a Maker, and scientists lately have come to this conclusion, that the whole creation is controlled by some Power which is conscious.

So this is the first thing: the whole world is the manifestation of God, no East and no West, the earth below and the sky overhead is His manifestation.

Guru Nanak went to Mecca. At night he was lying down with his feet toward the Kaaba, the house of God. The clergy-men over there rebuked him, „Why are you lying with your feet toward the house of God?“ He politely told them, „Dear friend, I see God all around, there is no place where He is not. If you think there is any side where God is not, you may turn my feet that way.“ You see? So Masters say, „All is holy where devotion kneels.“ This is the first right understanding.

A great Muslim Saint says, „The whole earth is blessed because God permeates all. If my followers find

the time for prayers they can sit on any ground anywhere and say prayers to God. No matter what way their face is – because God is everywhere.“ The Koran, the Muslim scripture, also says: „God is everywhere.“ It matters little whether we face toward West or East; say your prayers where you are.

So this is the first right understanding: We are living in Him, have our being in Him, He is in us, outside us, above us, below us. Like fish we have our existence in Him. That is right understanding. And further: God made man with equal privileges, all born the same way, no high, no low; all have got the same outer concessions – eyes, ears, etc., – and all have the same inner concession: we are kept in the body by some higher Power which is the same for all. So this is right understanding: that we have this thing - God resides in every heart - and that all is holy where devotion kneels, all are born with the same privileges from God – no high, no low, no East, no West. And this will result in right thoughts.

On my last visit a meeting was called for the East and the West. Others who were visiting America attended this meeting, and I was also one of them. Each man told us where he was from. When my turn came up, I told them: „It is said, of course, that ‘East is East and West is West and never the twain shall meet.’ But there is no East and no West: the whole creation is the House of our Father. All countries are so many rooms in that House. It is we who made these things, on account of our want of right understanding.“ So this is one thing; if you have this understanding, what will be the result? Your whole angle of vision will be changed; you will see that we are all children of God, the same Father. The true Fatherhood of God and brotherhood of man will be cemented. So this is what I mean by spiritual revolution - from Godlessness.

Kabir says, „Behold but One in all things.“ Guru Arjan says, „The visible and the invisible, all are His

manifestation.“ Lord Krishna says, „He who sees me in all things and all things in me, he is my peer.“ So when Masters come, the first message they bring is, „There is God.“ They say, „We have seen God.“ With what eyes? - The eye which sees God exists in everybody, and is different from the eyes of flesh and blood; it is called Third Eye, Single Eye, Latent Eye. So the whole world, they say, is His manifestation, and He resides in every heart; and as such, these physical bodies we are having are the true temples of God. So by right understanding, I mean that; if this is brought to the notice of people at large, then from this right understanding will arise right thoughts, and from them will come right speech and right actions.

Although we are wearing different labels of religions, all the same we are all one. These labels show only that we have joined some particular school to realize this unity. The ultimate goal of all religions is to know God; and to know God we must know ourselves first, because God cannot be known by the outgoing faculties, mind or intellect; soul alone can know the Oversoul. Like can know like. So God is one, though there may be many outer ways of worship, you see; but the ultimate, the inner Way, is the same for all. Rajab, a Muslim Saint, tells us, „The archers may be many, but the target is the same.“ And the Kingdom of God can come on earth; peace will reign supreme in the world, if some spiritual Master is there who can give us a demonstration of the inner Way - which will give us true peace and right understanding. No politician has ever been able to bring peace to the world, and harmony, and cooperation. But if their work were in harmony and cooperation with the spiritual Masters, peace would be achieved quickly.

When the Masters come they are conscious of God from the very beginning; even in childhood they are conscious of Him. Guru Nanak was sent to school to just have some education, and the teacher began to teach him, „One, two-“ The teacher proceeded further, but Guru Nanak said, „Wait, stop, wait - what do you mean by one?“ A child of four or five years old! And Nanak said, „This one means there is one God.“ You see, he was conscious. Then he said, „What is He, that all this creation has come out of Him? He is eternal; the Maker of all creation; the ruling Power; He

has got no equal - no enmity with anybody, no fear of anybody; He has come about of His own Self - no one is His maker.“

Then the teacher asked him, „What is this? How can it be had?“ He said, „With the grace of a Master; it is the gift of a Master.“ Further, he said, „I do not mean, when I say ‘God is one’, that He is one; I mean, this ‘one’ stands for something else which is expressed as ‘one’. But He is neither one nor two. He is something, which can be experienced. We can go into Him, absorb into Him; that experience can be given by a Master, and he can give us a realization of that for which the figure ‘one’ stands.“ And how? He said, „Burn away all your outer attachments; burn them away, and from their ashes make ink, and with your conscious Self go on writing the praises of God.“ As long as we are attached outside, we cannot know ourselves; when we know ourselves with our conscious Self we can see what He is. Kabir says, If I say „one“, then the question of „two“ arises; that amounts to calling Him names. God is neither one nor two; He is something, expressed by this word, „one“. So, He is, within Himself something, which can be realized, not expressed in words.

Guru Arjan gives a reason for that - why we call Him „one“. He says, „We are finite, O God, You are infinite; because we are finite, we can only measure with our finite scales.“ Is it not true? So the Absolute God cannot be seen by anybody, and nobody has seen Him so far - the Absolute God, Nameless God, Wordless God, which has not come into expression. That Power which came into expression, that is called „Word“, that is called Naam; the outer expression of that Power is Light and Sound, and that Light can be seen, that Voice can be heard. That is why the Bible says, „Thy Word is a lamp unto my feet and a light on my path.“

Every human being has a secret chamber within himself which is called the „closet of the body“. That is higher than the mind and heart both, and provides mind with understanding to a certain extent, and the heart with feelings of love. This chamber is the Kingdom of God within us. This is the crest jewel, the pearl of great price. The Saints, when we come

in contact with them, open this chamber by withdrawing all our attention from outside. The test of a true Master is the fact that in his company, the smallest realm opens up within us, and the Light, Divine Light, the expression of the God-into-Expression Power, is seen. Christ said, „If thine eye be single, thy whole body shall be full of light.“ Prophet Mohammed said, „The light of Allah is found where? In the human temples.“

Why am I quoting these things? Because right understanding was given by Saints and Masters coming from time to time. Lord Krishna said, „I will give you divine light and you will see my glory within.“ Buddha said the same thing: „Every man possesses the bright mirror of illumination.“ This, all the Buddhas realized. Buddha further proclaimed that: „The way of the illumined ones is the growth of snow-drops behind the eyes;“ and then Christ came, and it was as if a few crocuses opened their hearts to the winter sky. But now the time has come when we can have a rebirth; this is what Christ spoke of when he said that „the poor in spirit shall inherit the Kingdom of God.“

So Springtime is upon us now; there will be more fragrant Saints, I would say now, who will come up and give us through the grace of God, a contact with the God-into-Expression Power. And this is the revolution, the spiritual revolution, which is coming up - an awakening all around.

Why are all these people coming, you see? In the past, these things were told in the ears of the disciples after a long time of testing. Now it is given out from open platforms; people are having it without distinction, whether they are ready or not ready, they are getting something. This is what is needed - the times have changed now. And Masters come from time to time to bring these things into the experience of others who are born as man, because in the human body only we can know God, and in no other.

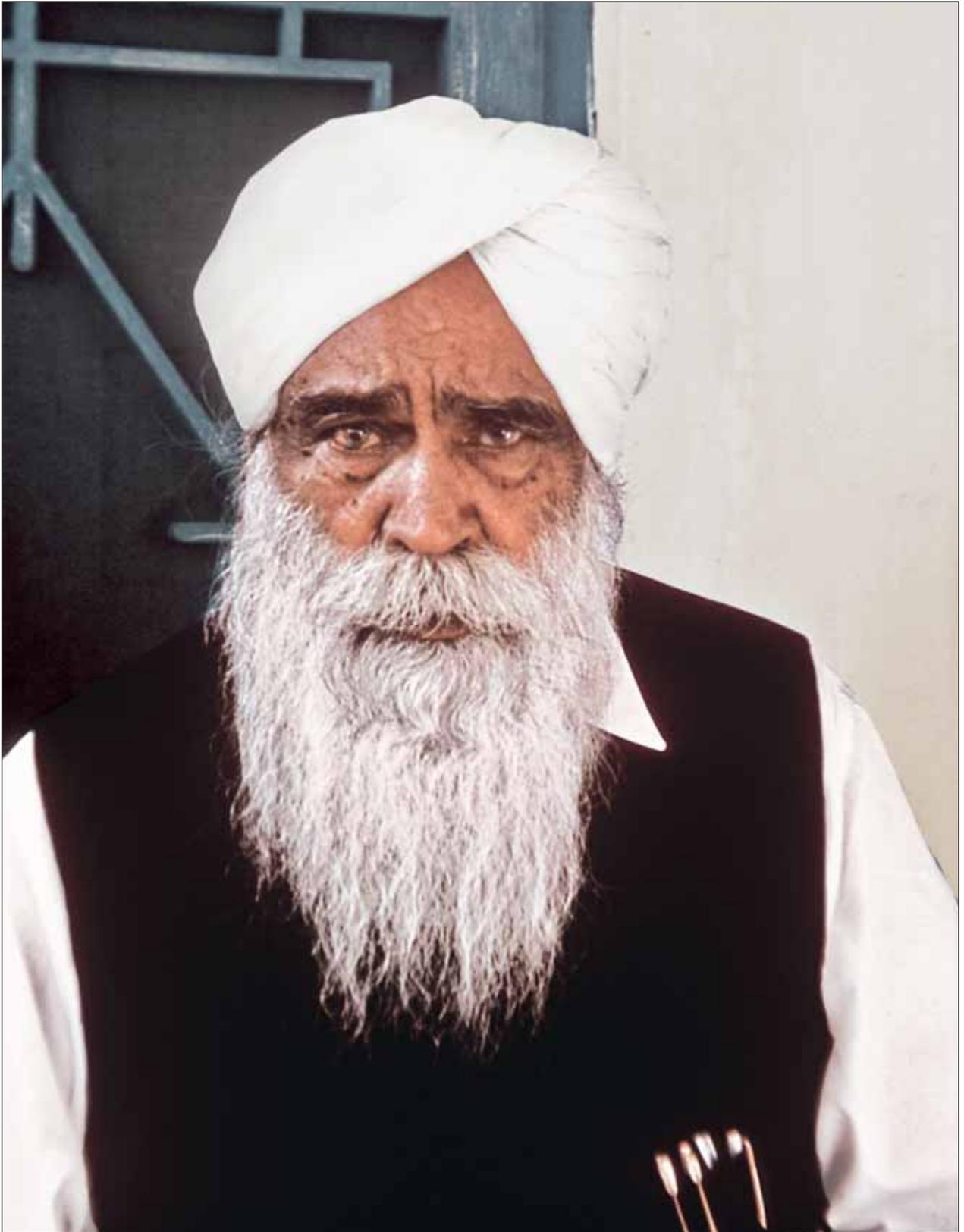
So Absolute God, you know, is called Wordless or Nameless; when He wanted to be many, He manifested, and from the manifestation there were vibrations which result in two things: Light and Sound. This primal manifestation of God is called „Word“ or

„Name“ (Naam) and is the cause of all creation. He is the Maker of all creation, Controller of all creation, and permeates all creation. This is why it is said in the Bible, „In the beginning was the Word, the Word was with God, the Word was God; all things were made by him and without him was not anything made that was made.“ The Vedas say the same thing: „In the beginning was Prajapati, with him was the Word, and the Word was verily the Supreme Brahma.“

They use the word Prajapati for God, otherwise it is exactly the same words. Similarly, Guru Nanak and all Saints tell us that Naam is the Creator of all this universe. So this Power has been given millions of names by Masters and others; some call Him Swami, which means „Lord“; others call Him Agam, „incomprehensible“ or „indescribable“; Sat Purusha means „eternal“. There are many other qualitative names which go to express the Name of this Power. To differentiate between the two, these are some words given to denote that Power which is the cause of all creation, the outer expression of which is Light and Sound.

So Masters differentiate and clarify the whole position. Guru Teg Bahadur, the ninth Guru of the Sikhs, asked, „What is that Naam, the remembrance of which leads to Nirvana?“ Again he said, „What is that Naam, the repetition whereof enables a person to cross over the world of thoughts?“ So that Naam is the God-Into-Expression Power, the outer expression of which is Light and Sound. To describe that Power there are myriads of names given by Saints.

So this is the God-into-Expression Power, to contact which is possible only while in the body. Guru Arjan says, „A contact with Naam makes one self luminous - luminosity comparing with millions of suns.“ I am quoting only to show what the Masters really meant. We say „Ram“ - Ram means, „permeating all“. The word Ram describes what is permeating; but that which is permeating is different from the word used to describe it. So these words are used to express that Power which is the cause of all creation, which can be seen; not with the eyes of flesh and blood, but through the Third Eye or Single Eye which is opened by the Master.



So, by the grace of God, a true initiate prays, „O God, manifest the Divine Light of Naam within me.“ It is already there; „take heed that the light which is within you is not darkness.“ So all Masters have been telling like that. Kabir says, „There are myriads of names in the world, myriads; but none of them can grant salvation.“ There are myriads of names given to God but none of them grants salvation. And which is that particular Name (Naam) which gives salvation? The Primal Name is a hidden one, and a rare soul can know and realize it. That is the Power permeating all creation, the outer expression of which is Light and Sound, which can be seen by the Inner Eye, and can be heard by the Inner Ear which exists in every man. So you will find, through the grace of some Master who can open this new world within us, we see.

“They open our inner eye by raising us to some extent above the physical body and outgoing faculties; we begin to see”

Take an example, you see, to understand the thing. Water is a liquid something, called by different names in different languages. In English, we say „water“; in Latin „aqua“, in Hindi „jal“ or „nir“, in Persian „aab“; in Urdu it is called „pani“. These are the words which go to denote that liquid something, by drinking which you can satisfy your thirst - not by repeating any of those names which denote that liquid. So the God-into-Expression Power is called Word, Naam, Kalma; He is the Creator of all, and has two aspects: Light and Sound. And when Masters come, they contact us with that Power within us, you see? They open our inner eye by raising us to some extent above the physical body and outgoing faculties; we begin to see.

That is why it is said, you see, „that Devotion to Naam is the only true worship.“ God is spirit; we can worship in spirit alone. Guru Amar Das says, „Everyone does worship but on the sensual plane only; so they get no results which end in salvation. But absorption in the Naam purifies the mind and bears fruit in abundance.“ You follow? Words are words; but what those words denote is a different thing; that is

the Controlling Power of all creation, permeating all creation, and controlling us in the body too.

So, the body is the true Temple of God, in which we dwell, and also that Power which keeps us in the body. „By the Word of the Lord were the heavens made, and all the host of them ... He spoke and it was done; He commanded and they stood fast.“ That is what our scriptures say. Now do you follow what is meant by Naam or „Word“; or God? Christ said, „Man does not live by bread alone but by every word that proceedeth out of the mouth of God.“ So Masters say that there is God – very definite - Who is the Maker of all creation, permeating all creation; and further, they say that this world did not come out of itself, but is made by some Power which is conscious. So Masters tell us like that. Then it follows that all this manifestation is God’s, because He is the Creator; there was nothing before Him. All this was made after Him and thus is the manifestation of Him.

Now, the question arises: Why can’t we see Him? When the Masters say that they do see Him, why can’t we see Him? They say, Because He is the subtlest of the subtlest: „Alakh, Agam.“ Try to understand by an example. The air appears to be all vacant - nothing there; but if you look at it through a microscope, what happens? What you see is magnified seven hundred times, and then you find that the atmosphere is full of microbes. So if our eye becomes as subtle as He is, or if He becomes as gross as we are, we will be able to see Him. So Saints tell us, „Well, strange enough: While God is with us in the body, we see Him not.“ „O Tulsi, every man is stark blind - Fie on a lifeless life like this.“ They see that the Light is within everybody. „Take heed that the light which is within you is not darkness.“ So Masters come to make people see who do not see. But it cannot be seen if it is not already there.

Kabir says, „The entire world is groping in darkness. If it were a question of one or two they could be set right.“ But he says, „Wherever I look, I see all are blind“ – in the terminology of Spirituality. Guru Nanak said, „To the enlightened ones, all are blind.“ If a man who sees Him is there, and other people do not see Him – naturally they are spiritually blind.

When you come to a Master, he makes you see. So in the terminology of the Saints, the word „blind“ does not mean those who have got no eyes on the forehead, but those whose inner eye is not opened. The eyes of flesh see Him not, but the Master illumines the eye, you see, within. A worthy disciple begins to witness the power and glory of God within himself. When the Master comes, he opens the inner eye.

Why can't we see? Again, I would say, enveloped in darkness we strive for God by deeds not less dark; „for without a perfect man, none has found the way,“ nor can one do so. As I submitted yesterday, you know, we do need somebody to guide us in the outer ways – at the level of the outgoing faculties, mind, or intellect. And this is the Way which is where all philosophies end and true religion starts. So somebody is needed to usher you into the Beyond - to raise you above body consciousness and withdraw your attention from outside, and open your single eye to see the Light of God. Here such a person is required; there also you will need Him, to guide you further.

So, before one comes across a perfect Master, he cannot see; when he comes to the Feet of a Master, he begins to see. We are dead before coming to him, in the terminology of the Saints; when he gives a sitting, we become alive. When we come to him, we are deaf, spiritually deaf; when he gives a sitting, we begin to hear the Sound, the Voice of God. Jesus said, you see, „You see what the prophets and righteous men desired to see, but could not; you hear what they desired to hear, and could not.“ Are you people not most fortunate to have a living Master?

So, „body is veritably the true temple of God and the Holy Ghost dwells within it.“ Emerson says, „Tap inside;“ President Truman used to say, when he was tired with his outer performances and duties, he entered into the „fox hole of the brain.“ The Vedas call it „Brahmrendra.“

Perception, intuition and reasoning just help to understand Reality to a certain extent – not beyond. You are understanding all this, you see, at the level of the intellect; but seeing is believing. Seeing with one's own eye – the inner eye – that is an ingress we

know little or nothing about. This is what the Masters give. Nanak says, „The blind know not the door,“ and Christ refers to it, „Knock and it shall be opened unto you.“ And, „Whoever hears my voice, I will sup with him and he with me.“ So we will have to revert to the third eye, the latent eye or the „Shiv Netra“ within us. God said, „Let there be light.“ The result was what? „There was light.“ Genesis says so! And this is „the light that lighteth every man that cometh into the world; that light is the life of man.“ Such light is within you. „Take heed that the light within you is not darkness.“

All scriptures describe rays of Light vibrating with the Music of Life; they go hand in hand. The „Ring-ing Radiance,“ you might say; the Ringing Radiance emanating from the formless Absolute Existence when It came to manifest the world in its variegated colours and countless shapes and forms. Thank God! He has made all creation, and He is still not away from that. He permeates in the world. He permeates in all creation; He is still quite above all creation.

So This pervades all four grand divisions of the universe. Kabir says, I went to Mecca; on the way, God met me and began to rebuke me: „O Kabir, who told you I am residing here? Am I not in you? Why are you coming here?“ If the One we are after resides in us, and we leave this body and go searching in outer things, can we ever find Him? At the most, they can give us an incentive toward our goal, that we should know God – nothing more. Places of pilgrimage, holy temples, they remind us that there is something, there is some God; they sing praises there.

Can we see God? Guru Nanak was put this very blunt question; he said, „Yes, God is pervading everywhere.“ Masters say what they see; they don't give any reason for it, because they are competent to give a demonstration of that - and let you see. He is nearer to you than your hands and limbs; the Hindu scriptures say, „He is so near to you - Nothing in the world is nearer to you. He is the very life of you.“ Kabir says, „Once I was in doubt, but really it is so; because when my eye was open, I really saw Him - then all my delusions have gone, all my doubts have vanished. I see Him everywhere.“



This is one function of the Master. We confound him with the teachers of the world, with due respect to them all, at whose feet we have learned something.

But this is something which begins where all philosophies end.



Kirpal Sagar - Ocean Of Grace



The Gracious One Will Do

Sant Kirpal Singh blessed Kirpal Sagar which now has been built beside the Farm

On His last Punjab-tour in October 1973, Sant Kirpal Singh visited the Agriculture Farm located near Nawanshar. There was one room made of mud and one Pacca-room beside a little room for the water-pump. Master stayed there nearly for fifty minutes. He took water from the water-pump and a grain of rice. Then He blessed Kirpal Sagar which now has been built beside the Farm.

With due permission of the Master, the name Manav Kendra was changed to Kirpal Sagar before Sant Kirpal Singh left His physical body. Kirpal means 'Grace', Sagar means 'Ocean' – thus the name Kirpal Sagar means 'Ocean of Grace'.

Master wants from heart that everyone should do the work (selfless service): Everyone should put his head

and heart to do that work. It is His earnest desire, a desire from His heart, because He loves each child and wants to develop everyone. He is not having any connection with us on the physical level, but His contact is direct with the soul.

So blessed are those who are chosen for this purpose; they are very fortunate. Master always laid stress upon this subject (the importance of selfless service). Because in the lives of all competent Masters and their devotees, there was only one way: To live and to do for Him! And this is the ultimate goal. If the disciple is obliged to the Master, he says, "I have to do whatever my Master would tell me, it is my highest duty to obey is order." **Harbhajan Singh**



Below left: Agriculture Farm in the beginning, 1982
Above right: Sant Kirpal Singh's room at the Agriculture Farm
Below right: Partial view of the Agriculture Farm, 1982



It Is The Work Of God, Done By Man But Inspired By God



Kirpal Sagar is neither being built in the memory of Sant Kirpal Singh, nor is it a personal wish. It was the wish of Sant Kirpal Singh which is being fulfilled by all devoted disciples of Him. Moreover, who learns and yearns or who wants to learn and yearn can also work in

Kirpal Sagar, as it is the work of God, done by man but inspired by God. This is the highest but the rarest chance that ever comes in the life of a human being.

Harbhajan Singh



Left: Sarovar at the beginning of the construction work, February 1982
Above: Dr. Harbhajan Singh with the first basket of the bricks,
starting the construction work
Below: Dr. Harbhajan Singh starting the work of the surrounding wall
in the Sarovar on 25 February, 1983



The Background Of Kirpal Sagar

The place which Sant Kirpal Singh has chosen for Kirpal Sagar has also a background which first was not known to us. When we started the construction work, people from the surroundings came to us, and one of them told that an old person had been living there whose name was Chattar Singh; he was considered to be mad. To that place the cows were taken for grazing, and he used to sit along with the boys there. He never would return to his home, he stayed overnight in the forest, which was full of snakes. There

was also a certain animal which always attacks man. It is not injurious, but its teeth are very sharp. One time, when taking rest, he was bitten by this animal and his nose was bleeding. Those boys wanted to take him to the doctor nearby for dressing the wound, but he said, “No, there is a hospital, I have got it dressed over there.”

Sometimes the boys used to say, “Old man, you are smelling, you should take a bath.” He would reply,



“Yes, here is a Sarovar, a holy tank, I’m always taking a bath there.” When they offered him to share their food, he answered, “No, there is a big common kitchen here, I always take the food from here.” All the time he used to tell such things, and he even said, “There is a big temple, a house of God.” So all people called him a mad person, who is seeing things where other people don’t see anything. Now those persons from the neighbourhood believe that he was a holy man.

So, holy places are already fixed by the Masterpower. Kings, premiers, and rich persons can create cities, but holy places are built only by the Masters, they are built in the omnipresence of the Masterpower. The guidance of the Master continues every moment, and in spite of many problems in the beginning the commissioned Manav Kendra could be constructed.

Harbhajan Singh

It Belongs To All Human Beings Of The World

The function of Kirpal Sagar will fulfill all conditions in developing man into a man



Kirpal Sagar is a common ground for all people to get together, irrespective of caste, colour, creed, religion or country. It belongs to all human beings of the world. In Kirpal Sagar no religion but the basic teaching of all religions is taught, which is one and the same and has been written with one opinion. To keep the various outer rituals and rites of the different religions with their basic signification is no bar to true religion. Every religion teaches the universal teaching of the universal link among all human beings – the Brotherhood of Men under the Fatherhood of God. Religion is a very smooth pattern and a way to realize one's self, if one rises above the shackles of the religion.



Partial view of the Sarovar

Kirpal Sagar includes several facilities serving the well-being of man in all aspects:

- Sarovar (Holy Tank),
- Kirpal Charitable Hospital,
- Kirpal Sagar Academy,
- Kirpal Harbhajan Public School,
- Fathers' Home,
- Library,
- Kirpal Bhawan (Hall for lectures and conferences),
- Guesthouse,
- Agriculture and Dairy Farm,
- Langar (Common Kitchen),
- Several Workshops.

Sarovar

The heart of the project is a Sarovar, an oval-shaped pool surrounded by four corner buildings, where four symbols of different religions – a gurdawara, a temple, a church, and a mosque – exist, demonstrating the basic necessity for a true person to understand that God made man and man made religion. True religion tells all to get together under one canopy to remember Him.



Partial view of the Sarovar

Kirpal Bhawan

Kirpal Bhawan is a function hall providing place for thousands of people participating in functions, celebrations and conferences. During these events spiritual personalities as well as representatives of various religions and creeds give talks to a large audience gathering from all walks of life wishing to learn and understand the basic truths being the true essence of the Holy Scriptures. The basic subjects of these lectures is how to attain a direct connection with the inner Reality, and in a simple and clear language the sayings of the Saints and sages are explained and correlated.



Library

The aim of the library is to further an independent view and to encourage a comparative study of religions. Holy Scriptures of different religions, biographies of great personalities and philosophical scriptures are available here.

The Holy Scriptures give hints to different planes the soul has to pass through. There are also references about those planes and their function which competent Masters have discarded unanimously. To know that can be a helpful factor for the seeker after Truth to discriminate so that they may not be misled.





Kirpal Charitable Hospital

Since it was the wish of Sant Kirpal Singh to help the needy with medical care, the Kirpal Charitable Hospital was the first facility within the project which took up its function in 1983. Poor and needy people are getting free medical treatment and medicine. Homeopathic, allopathic and naturopathic therapies are applied by doctors from India and Germany. Furthermore, ambulances reach out to remote villages at central gathering points, such as schools to provide medical care for people. From time to time eye specialists from the Indian Government come to Kirpal Sagar to perform eye operations. A dentist's practice at the hospital provides dental care for the people of the neighbouring area and also for the students of the Kirpal Sagar Academy. Also preparations for a Medical College are in progress. Students of this Medical College will perform their practical training within the hospital.



Fathers' Home

In India due to poverty most of the old people, though they are loved by their families, don't live a comfortable life. So the Fathers' Home is the dire need of the time. Old people, having their long life-experiences, are able to put in their advices to help each other. Moreover they are trained in different jobs, and if they are able to guide, they can be a tremendous help to untrained people within the project.

They will be afforded to study the purpose of human life, so that they may understand even in the evening of their life if they did not understand so far. Thus their end may be calm and smooth. Those who want to serve selflessly will have the chance to do so. They can take up a suitable occupation in the various activities of the Centre. So they may find a fulfillment in the service of man and be carefree in an atmosphere of physical and spiritual welfare.



Kirpal Sagar Academy

Gyan is not what is written in books, it is the source of all the knowledges of the world. We have to strive hard to develop our children with the supreme knowledge, so that they know the source and handle their own problems before they identify in the world with the so-called knowledge. The idea of Sant Kirpal Singh Ji was to create ideal children who while studying would be helped to know the very art of life which may further lead them with the higher values of life. In the Kirpal Sagar Academy the children are taught humanity above outer labels, rituals and rites, different dogmas, caste, colour or creed. In their daily life, beside the subjects, they learn self-confidence and the spiritual aspects of life through their teachers who duely live a pure life with high thoughts.

The Kirpal Sagar Academy is a state-recognized private school. Students from poor families receive scholarships. The classes follow an international curriculum (CBSE-Standard). The school has its own charm to develop the children through debates, declamations and contests which further make them self-centered.

The Kirpal Harbhajan Public School starts with two Kindergarten classes, followed by 8 elementary classes. Many of the children from the surrounding areas attend the school receiving good education which the otherwise could not afford.





Langar (Common Kitchen)

The competent Masters used to maintain a common kitchen, where the food is cooked in sweet remembrance of God and people are taking food together.

In Kirpal Sagar on certain occasions (Bhandaras) thousands of people participate at the meals. Due to the Farm, the Centre is self-sufficient with basic food.

The two-storied building contains various offices, a telephone exchange, a small printing press and a computer room with public internet access.



Agriculture And Dairy Farm

The Agriculture Farm provides wheat, rice, sugar, vegetables and vegetable oils to the Common Kitchen and the mess for the Kirpal Sagar Academy. This land was barren, uneven, and unfit to yield anything. Now by the help of many volunteer workers the whole area has turned green and yields more than required. One time Master stated that it is better to grow a blade of grass than to do a patriot's work in one's life.

On 16 November, 2006 the Organic & Modern Dairy Farm combined with a huge composting and biogas system was inaugurated by S.Jagmohan Singh Kang, Minister of Animal Husbandry, Fishery, Dairy Development and Tourism-Punjab. There are cows and buffaloes bred on the Farm providing sufficient milk for the Common Kitchen and the School Mess.



Workshops

Kirpal Sagar has many workshops such as a machine repair shop, marble cutting and polishing, carpentry workshops and garages, as well as a bakery and a general store. They also offer professional job training and provide job opportunities to local people.

There is a whole host of employed professionals such as masons, tailors, electricians, administrators, security officers, farm hands, gardeners, kitchen staff, cleaning staff, and many more.

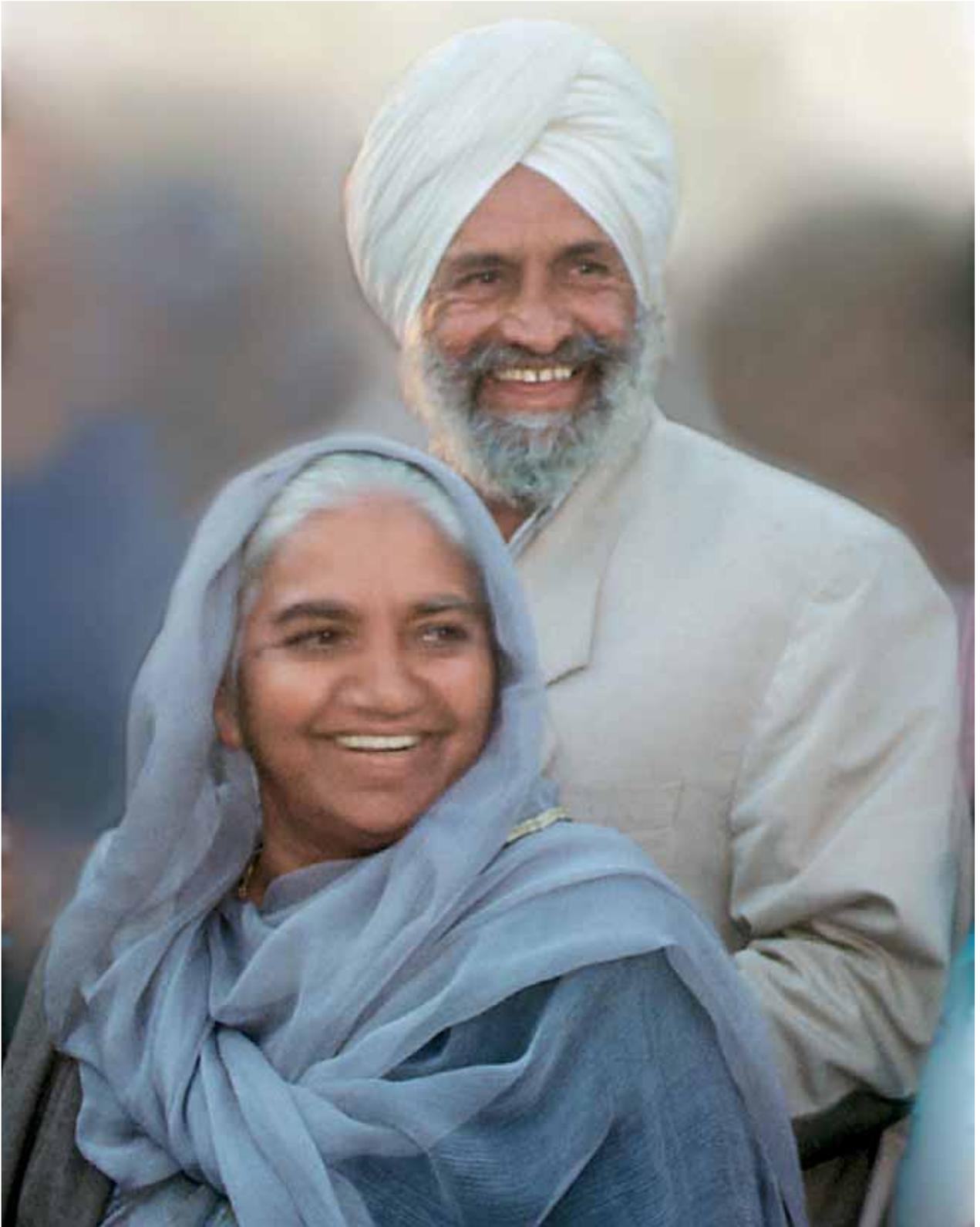


Guest House

During the early years helpers from Europe visiting Kirpal Sagar in small groups could be accommodated in simple rooms in the Langar. Since then during the nineties the number of guests from all over the world has increased at a steady rate, so that additional ac-

commodations were becoming necessary. During the preparation of the World Conference in 1994 a guesthouse was built according to Western standards. From the guesthouse you can view all the main facilities surrounded by beautiful parks and gardens.





Dr. Harbhajan Singh with his wife Surinder Kaur the present leader of Kirpal Sagar, 3 February, 1994

Kirpal Sagar is going on and we all have demand for it. Here we are making one holy place for all human beings. It was the wish of Sant Kirpal Singh. This institution is for all human beings – no matter which country they may come from – this belongs to everyone. It is an international institution not only outwardly, but from the core of the heart, it belongs to all human beings. There is no reserved right of anybody, it is just like an open book. It will belong to everybody all the times.

Harbhajan Singh



Conclusion

Masters came into the world to teach us a lesson of love and devotion. All the lovers on the way they really found no sign-post, they had only the devotion and love for their Master. If really you know how to come over the kingdom of heart only thereafter you become the monarch. Love and faith unto the Masterpower removes all the dirt, all attachment. He who wins over His heart has no wish, he will never ask anything for worldly purposes.

Our Master Sant Kirpal Singh went through that process and He taught us the same. To live for others and serve others is the only way to win over the heart of the Master. Masters come for all and those who live for all, they are loved by the Master, because we are not two, we are one in the form of our consciousness, in the form of our soul – we are only identified into the world out of our emotions, wishes and our thoughts. He is the Masterpower which is within. He

is controlling us, and He is one and the same for everybody. If you remember Him, He will remember you. If you think of the Master, it at once reaches His heart.

Devotion and faith need no time, they are very spontaneous. Master comes within the twinkling of an eye. He is there, in the beyond, but He lives in each one of us. He is the life of our life, He is the breath in our breath. He is very close, He hears us, He hears everything within us.

Master is able to give something, which is needed by someone. Then you can get all possibilities from Him. He cannot deny anything out of love. Master is above all barriers. If He is caught somewhere, He is caught only out of love. Devotion and love only rises when you have no reason, when you step upon your reason and your reason becomes thoughtless, when



Sant Kirpal Singh, Sawan Ashram Delhi, August 1974

you have only the sweet remembrance of the Masterpower – think of Him and He is there.

Master never wanted to leave this world because He had more love for His children, for the humanity than to go. Such a great Master – He had no wish. He never wished to go back, He knew, if He had to go, He still had to work for us – He had to clear our way. He went within to take us some steps above. In reality He did a lot of work, not only for some people, but for all human beings.

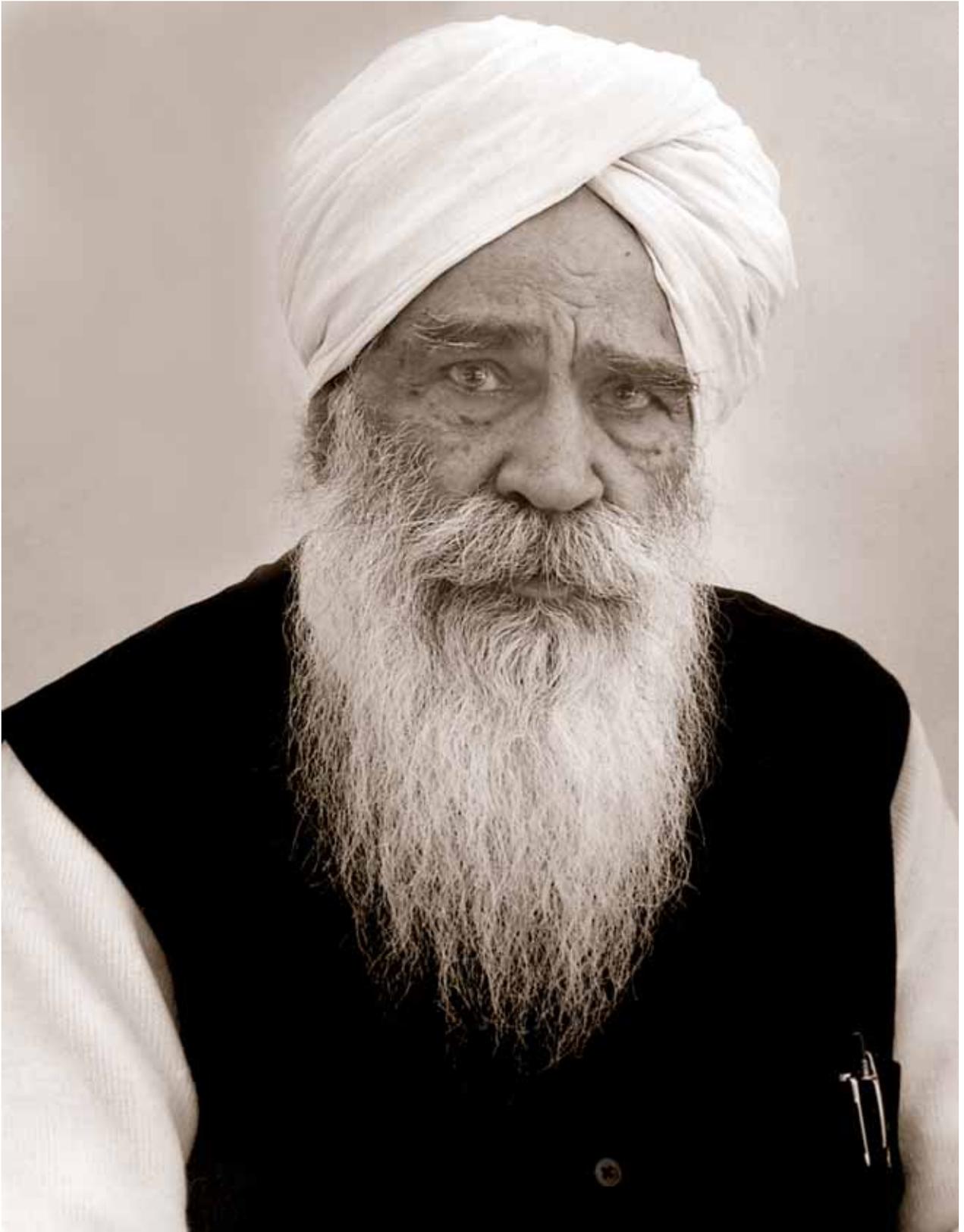
His Power works all the time, and our purpose is unique, it should never differ. One time Master was asked: “Who is Your successor? Who will work after You?” And Master said in the very open Satsang: “You are all my Saints, you all can work.”

We all should have the higher values of life with us.

Once we determine our life, Masterpower helps. If you start to live and do for Him, it is the Masterpower which protects you, which gives you all positive effects and will develop you as conscious co-worker of the divine plan. This is only possible through His Grace, otherwise not. There is no end to His work, there is no end to His Mission, and there is no end to His Grace.

Whatever He did, we must do. We have to fulfil His Mission. The work that we have started now is entirely His work. His Mission and Kirpal Sagar is coming up now like a flower.

Unity of Man



Whosoever hears of this Power
And comes in contact with Him,
Will neither die nor take birth again!
For the Power of Kirpal
Is the ocean of all happiness
And is manifest everywhere!
He is really always with us.

Chronology

- 1894 6 February, Kirpal Singh born in Sayyad Kasran, district Rawalpindi;
His father's name was S. Hukam Singh, His mother was named Gulab Devi
- 1910 Graduated from Edwards Church Mission High School, Peshawar; Marriage to Krishna Wanti
- 1912 Decided "God first and the world next";
Joined the Military Engineering Service, and then the Military Accounts Department in Lahore
- 1917 In His meditations, He began seeing His future Master,
Hazur Baba Sawan Singh, taking Him to be Guru Nanak
- 1919 Formed a social service corps for the care of the victims of an influenza epidemic and to bury those
who died from the disease
- 1921 Birth of His eldest son
- 1924 February, met Hazur Baba Sawan Singh at Beas and was initiated into the path of the Masters
- 1927 Had a vision of Hazur's passing exactly as it would occur 21 years later
Birth of His younger son
- 1935 Began publishing Gurmat Sidhant in the name of His Master
- 1939 In the presence of Baba Sawan Singh, He initiated over 200 people at Dehra Baba Jaimal Singh as
ordered by His Master
- 1944 5 September, death of His elder brother, Jodh Singh
- 1946 22 July, death of His eldest brother, Prem Singh
- 1947 March, retired after 36 years of meritorious service as Deputy Assistant Controller of Military Ac-
counts;
12 October, Hazur told Kirpal Singh that He would have the task of Naam initiation after Him;
Hazur approved the plans for Ruhani Satsang submitted by Kirpal Singh
- 1948 28 March, last Satsang held by Kirpal Singh in the Dehra during the lifetime of Hazur
1 April, last meeting with His Master; Hazur transferred his spiritual wealth to Kirpal Singh through
the eyes
2 April, Hazur Baba Sawan Singh left the earth plane
6 April, Sant Kirpal Singh left Dehra Baba Jaimal Singh in Beas for Delhi; After a brief stay, He pro-
ceeded to Rishikesh where He spent five months in retreat and met many holy men in the area
2 December, started His Mission and began giving regular initiations in Delhi
- 1950 Ruhani Satsang established along the guidelines given to Kirpal Singh by Baba Sawan Singh

- 1951 11 June, Sawan Ashram dedicated at Shakti Nagar, Delhi
- 1954 December, the magazine Sat Sandesh began publication in Urdu and Hindi
- 1955 31 May, left Delhi for His First World Tour
5 November, returned to Delhi after completing His First World Tour
- 1957 First Conference of World Religions, held at Ramlila Grounds, Delhi; Sant Kirpal Singh was unanimously elected president of the World Fellowship of Religions (WFR)
- 1958 First tour of Pakistan
- 1960 Second Conference of World Religions, held in Calcutta; Sant Kirpal Singh was again unanimously elected president of the WFR
- 1962 Sant Kirpal Singh as first non-Christian was honoured with the Order of St. John of Jerusalem, Knights of Malta
- 1963 8 June, left Delhi for Second World Tour
- 1964 31 January, returned to Delhi after completing His Second World Tour
- 1965 Third Conference of World Religions, held at Ramlila Grounds, Delhi; Sant Kirpal Singh reelected as president of the WFR
- 1968 January, the monthly magazine Sat Sandesh began publication in English and Punjabi
April, Ardh Kumbha Mela, held at Hardwar; The Master set up a camp and gave Satsang
- 1969 February, Diamond Jubilee Celebration; Master was felicitated by prominent social and religious leaders, as well as devotees
- 1970 6 February, Inauguration of Manav Kendra, Dehra Dun
Fourth Conference of World Religions under Sant Kirpal Singh's presidentship, held at Ramlila Grounds, Delhi
3 April, Sant Kirpal Singh's wife Mataji passed away
- 1971 29 June, underwent a successful operation in a private nursing home in Delhi
- 1972 14 March, President V.V. Giri of India visited Manav Kendra
6 August, left Delhi for His Third World Tour
- 1973 2 January, returned to Delhi after completing Third World Tour
7 February, Sant Kirpal Singh presented with the Abhinandan Patra at Vigyan Bhavan honouring Him on behalf of religious, social and political leaders of India
2 April, National Integration Day celebrated at Manav Kendra; the hospital, home for the aged, school and farm were completed
13 April, Vice-President of India, G.S. Pathak, visited Manav Kendra

14 April, Governor of U.P., Akbar Ali Khan, visited Manav Kendra
June, Kashmir tour
October, Punjab tour – laid the foundation stone of the eye clinic in Nag Kalan
24 October, commissioned the future Manav Kendra (Kirpal Sagar) at Nawanshar
December, Bombay tour

- 1974 3-6 February, sponsored and presided over the Unity of Man Conference in Delhi
4 April, gives instruction for His further Mission to Dr. Harbhajan Singh at Dehra Dun
12 April, Kumbha Mela, Hardwar; formed the National Unity Conference; Presided over a meeting in which leaders of half a million sadhus sat together for the first time
26-27 July, Rashtriya Sant Samagam (National Convocation of Saints) organized by Sant Kirpal Singh in Delhi
29 July, gave His last initiation sitting to 1087 aspirants
1 August, addressed members of the Indian Parliament as first spiritual leader to be honoured with this invitation
15 August, last Satsang talk in Hindi (Indian Independence Day)
17 August, gave last English darshan talk at Sawan Ashram
20 August, admission in Willington Hospital, Delhi
21 August, Sant Kirpal Singh leaves His physical body

Publications Of Sant Kirpal Singh

- 1959 **Jap Ji: The Message of Guru Nanak**
This is an English translation of the beautiful poem by Guru Nanak which forms the opening of the Guru Granth Sahib. The introduction and the commentary on the text illuminate the mystic meanings in the poem.
- 1959 **Prayer: Its Nature and Technique**
This book discusses all forms, aspects and techniques of prayer. It is interspersed with quotes from scriptures of all religions.
- 1959 **Spirituality: What It Is**
An introduction to the subject, written for the benefit of the growing number of seekers to enable them to discriminate between true spirituality and the numerous techniques and practices leading to occult powers.
- 1960 **Naam or Word**
This book deals with the Sound Current or Word – the basis of Sant Mat. The author quotes from various religions and shows that the Light and Sound Principles, which are primary manifestations of God, provide the most natural way back to Him.
- 1960 **A Great Saint - Baba Jaimal Singh: His Life and Teachings**
This book provides a moving account of the life and teachings of the great Saint who initiated Baba Sawan Singh.
- 1961 **The Crown of Life: A Study in Yoga**
This book presents a comprehensive study of the major systems of yoga, and contains a chapter on Surat Shabd Yoga. It is a pioneering work on comparative yoga.
- 1965 **The Wheel of Life**
This book explains in detail the theory of karma – action and reaction – and the way to escape from the endless cycle of transmigration.
- 1967 **Godman**
This book explains step by step who a Master is, what He does, the many grades of Mastership, and how one can find and recognize a perfect Master.
- 1967 **Spiritual Elixir**
This is a collection of excerpts from Sant Kirpal Singh's letters to His disciples in which He answers questions on spirituality. Also included are messages He periodically issued to the Satsang centers around the world.
- 1968 **Mystery of Death**
This is a study which explains what death is and how its mystery can be solved. Descriptions of what happens to the soul after death are given.

- 1970 **Morning Talks**
This collection, transcribed from tape-recorded talks, gives practical guidance on the way to eliminate vices and replace them with ennobling virtues. It explains how to develop purity of heart and mind, with the ultimate aim of attaining oneness of the soul with the Oversoul.
- 1975 **The Night Is a Jungle and Other Discourses of Sant Kirpal Singh**
This is a collection of fourteen discourses on various aspects of the spiritual path. The first four discourses were given in Philadelphia in 1955 during the Master's first world tour. The remaining discourses were given in India.

Publications Of Unity Of Man

- Pamphlets:
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 - Self-introspection diary**
 - Karma – When the Law of Grace works the Law of Karma ends**
 - World Peace in the Atomic Age**
 - Meditation – Follow the Narrow Path in the Middle**
 - Dangers of spiritual healing, yoga, and occult powers**
 - How to develop receptivity**
 - Initiation**
 - Forever One**
 - Kirpal Sagar**
- Biannual magazine: **Sayings of Sant Kirpal Singh**
- Books:
- Forever with Master Vol. I** – Dr. Harbhajan Singh
This book is worth reading for all the old disciples.
The first part of the book is written in poetry. In the second part Dr. Harbhajan Singh clears the question of successorship, describes the time after Master's departure, and tells about the commandments given for the further Mission.
 - Forever with Master Vol. II** – Dr. Harbhajan Singh
The Conscious Co-worker of the Divine Plan (Gurmukh)
 - Souvenir**
Conference Report on the World Conference On Unity Of Man, 3-6 February, 1994

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