



FOREVER WITH MASTER

Volume I



HARBHAJAN SINGH

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info@kirpal-sagar.co.in

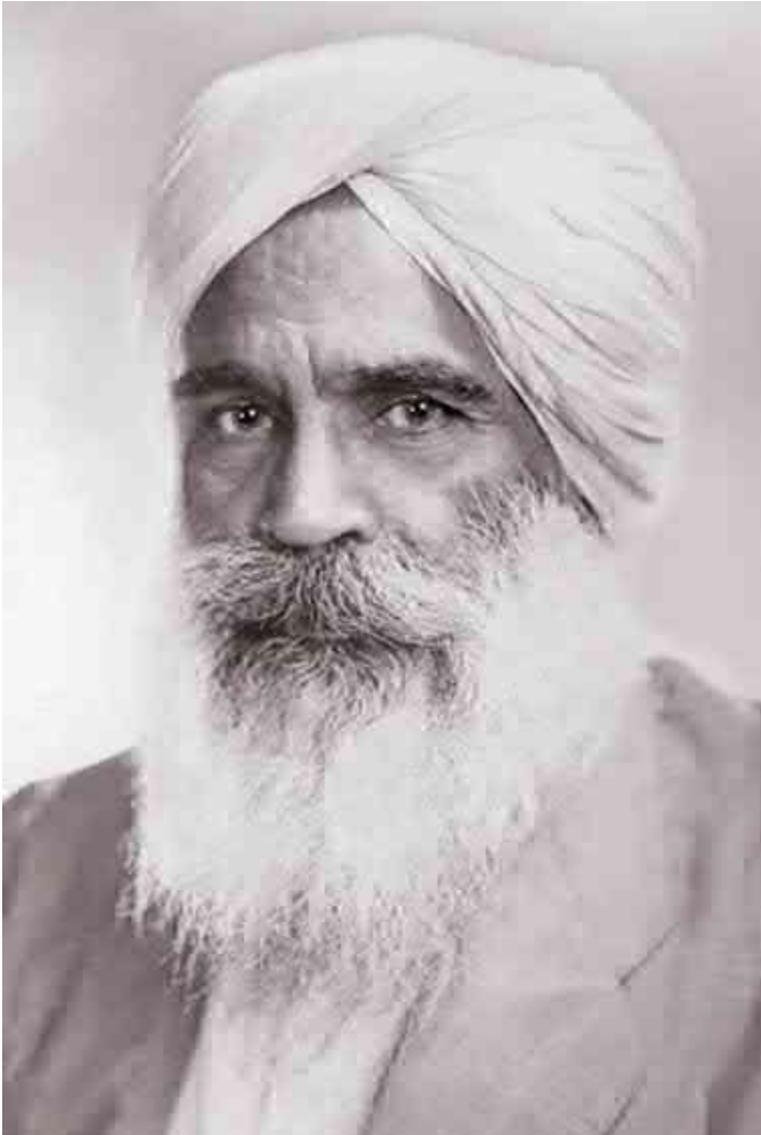
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FOREVER WITH MASTER

Volume I

Harbhajan Singh





Sant Kirpal Singh Ji (1894-1974)

TO MY MASTER

*Whatever is written is due to Him,
Never I knew how to put in.
Never I felt the help of any literate.
Your Grace came and comes straight.
Wrote I as You helped me to write.
Never I knew how to pen and fight.
My salutation goes to all competent Masters,
I kiss the feet of the first¹ and the laster.²
Losing no moment You loved me day and night.
How I praise Thee since You deprived my might.
Ah, my Master, You know, how You dwelt in heart.
Now we thirst for Thee, it is not our fault.*

¹ The One who sent me in this world

² Who takes us back

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Dr. Harbhajan Singh (1932-1995)

FOREWORD

This book has been written on the on-set of the Golden Age, when one has to stand on all four pillars:

Truth, Penance, Compassion and Charity.

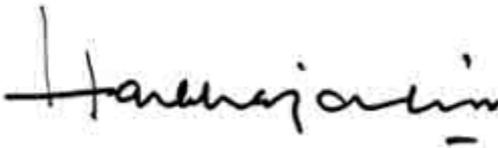
In the Golden Age contentment is the carriage and truth is the driver.

Gods, goddesses, avatars and the negative power are privileged to witness the shortcomings of a disciple of the competent Master and are free to control him without any hindrance. I could not be crowded by these powers, as my Master blessed me with all possibilities needed here and hereafter and provided me with all the four gifts of my life.

Credit goes to my Master who endured lots of hardships within during all the 14 years, 1974 - 1988, when He could weave the soft and golden linen and helped all human beings to shed off and throw away the ragged and dirty clothes they wore since long.

25th December, 1990

St. Gilgen, Austria

A handwritten signature in black ink, appearing to read 'Harbhajan Singh', with a horizontal line underneath the name.

Harbhajan Singh

INTRODUCTION

Truth is eternal, and all Masters taught the same old Truth with one opinion, but their commandments differed according to the prevalent conditions of their time.

In our days Sant Kirpal Singh gave this teaching along with the practical demonstration to all who were yearning for it. His Mission came from the Highest, and so was His Power.

He came with a special purpose. He had given remarkable hints, specially during the last two years of His earthly sojourn. Many people could not understand the deep meaning when Master said. ‘Mind, that the Golden Age is approaching!’

When He left His physical body, it was heard everywhere that Master had left 14 years ahead. But nobody knew why He left 14 years before.

Whenever He was asked, ‘Who will be Your successor?’ He answered, ‘You are all my Saints.’ – ‘I want to work with thousands of hands.’ – ‘I will never let you down.’

Many times He told that so far He has not initiated any new one, you are the old, old disciples. He further said, ‘My children are scattered everywhere in the world. A time will come when they will all get together and there will be a revolution of Spirituality.’

In this book the whole mystery is disclosed. Everything which was explained in 1974 only few persons believed, and during all these 14 years all those things have stood fast.

This book is worth reading for all the old disciples of the Master as well as for the newcomers.

The reason of it is already written in the book.

The editor

SALUTATION

1. To me Your Mission is more important than anything in the world. People give priority and talk about the world, whereas I give priority to You and Your Mission. How¹ must I cooperate with them?
2. You are too close to me but people do not see You at all and do not believe my words.²
3. O my child, if you come back, what is there which belongs to you? And where is the necessity you lose there and then?
4. Forget what is written and what is spoken, see not as your feet dip in the ocean and start swimming.
5. Your sweet remembrance thrills my consciousness and I at once feel my obedience unto Your order.
6. You are identified everywhere and manifest in every heart. Who is the doer?
7. I have made my room Your dwelling place. I go out of the room with the first footstep in Your sweet remembrance keeping it fresh all the day and all the way and come back with the same.
8. With Your Grace I have attained the higher values of life so much and in so many ways that I need Your guidance all the time as little, little things cannot inherit³ me but disturb me.
9. People love You due to themselves but I love You due to You. People love You out of their feelings and emotions, but I love You without feelings and emotions. People pray to You for rewards of what they did. I pray to surrender the rewards at Thy Holy Feet.

¹ Stress is laid on the word 'how'. 'O my Lord, tell me, how I could co-operate with them.'

² Although You are so close to me, they do not believe my words.

³ 'Cannot exist with me all the time', 'cannot claim me'.

10. On the bank of the lake there are clusters of green trees and beautiful flowers,¹ and there hides the hunter.² O my child, don't take it as the Mansarovar³ lake. Be careful, the water of the Mansarovar does not stay or wet your hand.⁴
11. People sacrifice their wishes for name and fame, I sacrifice my wishes to please my Lord and to reward His Mission.
12. People spoil goodness in others and misuse their goodness. I appreciate their goodness and lead them further to the higher values of life.
13. People stay at destinations they fixed to their utmost, I beg them to proceed further.
14. People love or hate others for their worldly gains. I love them because of their ignorance.
15. People hurt others' feelings. I love them because of their helplessness.
16. People lose their concentration with time. I have regained my concentration because of Your bliss.
17. People admire others because they like them. I admire others, when they admire You alone.
18. People hate those who hurt others. I love them because they still can understand You.
19. People steal for their gains. I steal their thoughts to let them bargain⁵ with You.

¹ Illusions

² Negative power

³ Tank of Nectar

⁴ The water of life neither can stay nor wet your hand

⁵ To transfer the holy thoughts

20. You give everything and do not get back. What is the hindrance, if you give it for all the times to come, so that Your faith¹ be the nourishing factor within the children.
21. You forgive and You do not take the account again. O Lord, You forgive all and once for all.
22. You have blessed Your children with rare right understanding, with which very blessed ones are blessed by You. Take pity on those who lack it!
23. You have the power to silence the ill feelings in the world. Then where is the remedy to cure this ever increasing disease?
24. Good thoughts, good deeds and good actions are potent weapons to reach nearer to Thine threshold. Bless Your children with Thine bliss, so that they may appreciate Your greatness.
25. As You are the only One and exist everywhere, why must Your children run after delusions and illusions?
26. Your light brings life. Where is that life which glorifies Your light? Be kind to Your children to reveal that light.
27. Your word is a direction to those who are on the way, but if they have forgotten that way? Be kind unto all, they deserve You and need You. Maybe they are irritant now due to their ignorance. You say, ignorance is removed by the proper guidance. Your one word is a clearance for their onward journey.
28. You have the power to create noble souls in the world. Your order depends not on time-factor. Kindly bless and give birth of nobleness to the existing souls.²
29. Let Your work become faster like the waves of tongue of thought so that thoughts are directly put into doing. Bless all to work for You, as Your work is the real work for the child.

¹ Continuous food for the soul

² Let noble virtues be born in these souls.

30. Be careful, that very, very long and beautiful trees¹ within are only to fix your gaze and to surprise your intellect.
31. Your noble souls have vibrating thoughts. Let those thoughts revibrate and bring Your radiation in all, so that there comes oneness among all.
32. Mind is fire. O Lord, bless me to overcome the ever increasing flames of fire. Let the mind die itself in that fire!
33. O Lord, keep me with high spirit and with poor mind. Let my mind depend upon me because of its shortcomings.
34. It is said that all that glitters is not gold. For me the gold that glitters is not more than dust. O Lord, bless Your children to disseminate the momentary value of the gold.
35. People go to different mountains and tourist places. I only know the Sumer-mountain where my Beloved lives forever. O Lord, bless me, that on seeing such places I may not discourage.
36. Thoughts are very potent. But when those thoughts become thoughtless,² these surpass all the barriers. O Lord, grant Your children perfection so that they must not think of perfection.
37. Without seeing God, the manifestation of God is a toy with numerous tentacles to keep the children engaged and tied for whole the life. Let mother³ break the toy and show the child what the toy contains.
38. You are All-Consciousness. Bless each of Your children with a drop of that consciousness or give that which is overflowing.
39. The gift of God is unique in the world. What is unique in the world, nobody knows. Knowledge of unique value of Thine gift is taught through Your noble souls.

¹ Experience of the astral plane

² Thoughts above intellect and mind

³ Mother is the Master. When He opens it, you know what is really inside.

40. People are fed up with hues and cries in the world. But still they feel happy. Hues and cries affect the few ones. O Lord, those who are affected should not listen again.
41. Let Your voice silence the heart of yearning souls as there is no remedy for them. The worldly remedies are for worldly people who are affected with sensual effects. Or where is that panacea which Your children want and wish?
42. Problems come to Your children and You stand by. Also, o Lord, awake them not to be affected by the ego.
43. Ego morbidly affects the soul. Ego inherits in the body. Very few persons could get rid of it with Your Grace. O Lord, show Your children the most effective and easiest way to overcome the effect of the ego.
44. Lusty persons have magic effect on others and destroy others. There is no parallel to Your charming beauty and radiation which penetrates everywhere. Is it not possible that one finds it there and then? O Lord, You are omnipresent. Why You test Your weak child again and again? Be merciful unto him and take him into Thy lap of compassion.
45. 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.
46. One day You happened to be inside and outside. To my utter happiness, I wanted to see You physically, You were the same. It was my utter ignorance I did not proceed further. Later on I came to know that there is no tongue and no thought.¹
47. One day I happened to be with a receptive disciple of Yours who gave the date and the time.² To my utmost ignorance I did not ask about Your competency. Now I cannot comment beyond thoughts.

¹ Relates to the experience of the author; see page 68, 'Before initiation'

² When the Masterpower gives someone the time of one's physical departure, one can ask Him a lot from within.

48. Spiritual teaching is the most potent weapon in the world to create awakening. Innocent and ignorant people are misled. O Lord, bless the humanity with Your Grace so that they create a ruling passion for themselves through Your guidelines.
49. Humanity existed forever and suffered forever. O my Lord, bless the humanity to exist forever and to suffer not the least.
50. O my Lord, You have the key to change our attention from one pole to the other. How can we thank You that Your love never changes?
51. My Master, You worked in two fields:¹ The first field has turned barren and the trees, once laden with fruits, are uprooted. The second field is getting pure, white and yellowish.² Tell to Your children, o my Master, how and why it happened.
52. My Master does not stay in the deep shadow with thick green leaves³ as the beautiful flowers do not bear fruit and irritate Thy children.
53. Once a beautifully decorated and majestically developed figure⁴ wanted to snatch my attention. By Your Grace I never took or understood him as my Master. I remembered my Master and that one started to burn. Later on I came to know that many people worship him.
54. Since He shows His glimpses, now I sacrifice the three worlds for Him. With His Grace He has revealed to me the hidden and priceless heritage which does not exist in the three worlds.
55. By His Grace one can know who is sent and who is developed. But no one knows where Kabir meditated. Only the blessed one knows that the Master of great Guru Nanak and Guru Gobind Singh was one and the same: Thanks and thousand times obeisance to that Master. My heartfelt desire is to be with Him and serve Him forever.

¹ Two fields: Physical and beyond-stay of the Master

² A smooth and soft way within

³ Astral plane

⁴ Refers to the negative power

56. Once Master replied me (in a letter) to overcome my shortcomings and I could overcome practically. I came to know that Master honours the time-factor but the same time He was not time-bound. My Lord, tell me how Your children must remember You nowadays and all the times.
57. Love knows no burden, no obligation, no bargain, no give-and-take. You told, ‘What is done is done’, and I yearn to know further. Have you ever seen this phenomena in your life? Otherwise, helplessly you have to place your life between the two grinding stones.¹
58. The touchstone of the Master helps to purify the gold and turns the gold into paras² so that the paras may cut down the existing value of the gold.
59. Once a Hansa³ happened to be in the field of kodra⁴ of an ignorant farmer. He started to run after him. The poor farmer never knew that the Hansa never eats the kodra and eats only the pearls. It is not the fault of the poor farmer since he has never been near to the ocean and seen the Hansa swallowing the pearls.
60. When you want to visit the nearest places,⁵ you forget the way and the way becomes more and more distant. But when you want to visit far off places, the nearest places kiss your feet.

¹ Once you have understood the purpose of human life, then live with it — otherwise without decision you are between the two grinding stones (negative and positive).

² The philosopher’s stone is said to turn iron into gold.

³ A swan-like bird who is said to live on pearls

⁴ Inferior type of cereal

⁵ Astral plane

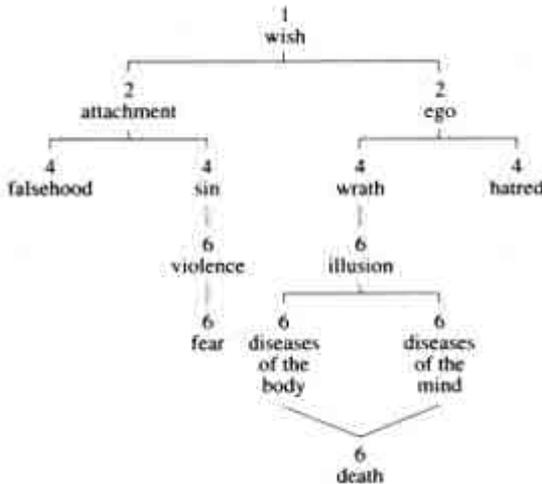
61. Kabir says, ‘With the death of one, two die and with the death of two four die; with the four, six die. Out of six four are male and two are female.’

Only a Mastersoul can help to solve this mystery. Figure out which are those thirteen!¹

62. God blessed us with day and night. Day was given to us to learn something good and to overcome our problems, and night to forget. O my Master, since I learnt the values of learning and unlearning by Your Grace, raise my soul above both!

63. God manifests everywhere. Should I bow down before the manifestation or God? Your body is the manifestation of God into action. Better get that answer therein. Your doubt will be dispelled forever.

1



Male: diseases of the body, diseases of the mind, fear, death

Female: sin, illusion

64. Since You wrote me: 'You are blessed with right understanding, rather rare right understanding of its special significance', I surrender both at Thy Holy Feet to multiply them for the distribution to all my brothers and sisters. O my Master, the sweet Lord, bless me with this prayer!
65. Master knows every heart and is the secret-holder of His child. You can turn the iron into gold and gold into paras. Take pity that You turn our secrets¹ into Your sweet remembrance!
66. People remember You in their sad affairs of life and You help them to overcome and they feel happy. When they are happy, they forget You. O Master, grant us the true way of life so that we surpass both, the displeasures and the pleasures!
67. The gift of nature is to nourish the physical body. By Your Grace I have known that mind, intellect, and ego are also the part of the eight-folded material nature.² While living in the world, one has to pay the price of this gift. O my Master, tell us such a good bargain to pay off the price of the gift of nature, so that the heavenly doors are opened unto Your children.
68. It is a proverb, that still Delhi is far away.³ In Your presence Delhi kissed Your Holy Feet. O my sweet Lord, grant Your children not to use that proverb again.
69. Now I see the One, and to love the One, I must yearn to love all.
70. The evil of the evils is the evil of one's reputation.
71. What sort of love which clings to others! The faulty nature of the son strikes the head and disrespects the Father.
72. O my child, it is high time to go back home. You have to pay much. Now you leave the fruit for others and live on the leaves alone so that you must pay less.⁴

¹ All hidden, bad things in us; reactions

² Five elements (water, fire, earth, air, ether) and mind, intellect, and ego

³ If somebody cannot understand a thing

⁴ To live within the necessities

73. You demand less, you get more. You demand everything, you go empty-handed. Figure out this phenomena, as both are buried under your feet.
74. When the tree becomes bulky, it is useful in many ways. When the physical body of man becomes bulky, it is affected with diseases. When the soul is laden with karma, it is caught in transmigration.
75. Two and two make four, and one and one make one: This is the law of love. All wise persons would accept it forever. I read it in the dictionary of a lover.
76. Knowledge to believe is hard, but belief itself is easy. O my Master, which of the two should I follow?
77. The bullock¹ stands in midstream.² He says, 'I got very hot.'³ He does not drink the water,⁴ but asks the attendant to sprinkle water on his body.⁵ ⁶ He speaks further, 'More you beat me, more I will run.'⁷
78. Masters come in the world to guide the child-humanity. They were to pay the heavy price for the sake of guidance. What more you expect from them, since they already sacrificed their lives?
79. Guru Nanak left the physical body. His two sons, Lakhmi Chand and Sri Chand, started with a faith called Udasin Mat. The majority of the disciples of Guru Nanak followed them due to their blood-relation to Guru Nanak. Very few persons stayed with Guru Angad Dev Ji to whom Guru Nanak transferred His power to work as competent Master.

¹ Kal, negative power

² Mission of Master

³ 'Got very hot': pretends so

⁴ 'Does not drink the water': being negative

⁵ 'Sprinkle water on the body': misuse the power

⁶ 'More you beat me': more you give attention to me

⁷ 'More I will run': work for you

80. The faith of Sri Lakhmi Chand and Sri Chand still goes on in the world as Udasin Mat.¹ But Guru Angad Dev whose teaching exists in Guru Granth Sahib had no other Mat than the Guru-Bhakti² and the Guru-Seva.³
81. When You determine to be good, Masterpower blesses you with good experience and happiness. This is just a stage keeping you above the play of mind. It does not mean that you have gained those higher experiences, but a way to move further. It is entirely up to you whether you move forward or drop down.
82. It is a comprehensive truth that Guru and disciple are one. But if the disciple starts to remain separate and does not obey Him, a time comes when he ceases to be a true disciple.
82. The Masterpower is beyond time and space. But He is the only one who honours and makes the best use of time and space. By the grace of Guru Arjan Dev, the King of Saket Mandi was blessed to cut down his rebirth and worldly stay of sixty years. When he got up, just one night had passed.
83. The key to the four ages was in the hand of Satpurusha. This key links only with the soul at its origin. Those who transcend all barriers know the appearing and disappearing events of the world. Such one also knows the remedy for all ailments of the world.
84. If you know the higher values of life, you are the most blessed one. But if you know the hidden values of life, you are the rare one.
85. O Lord, guide me, so that I may not misguide others.
 Bless me with a spark of love, so that I may not hate anyone.
 O Lord, bless me with tolerance, so that I may not slander others.
 O Lord, bless me with insight, so that I may praise Your virtues.

¹ 'Udasin' means sad stage

² Self-surrenderance

³ Selfless service

86. Miracles are the astral dust, which mix with the physical dust and allure the dust to speak of the dust.
87. It is said that there is so much difference as that of earth and sky. People sitting on the earth talk of the sky and those powers who stay in the heaven, always think of the earth and earthly affairs. Only the thoughts have created this barrier. With individual thoughts positive power selects his devotees, and with individual thoughts negative power selects his devotees. For the Lord of sky and earth, the distance is not more than the 8.
88. With the thoughts of the individual the selection takes place. Thoughts are more potent than actions as thoughts give birth to actions. The soul is caught in the net of transmigration with negative thoughts, and soul is led back to Home Eternal with positive thoughts. Thoughts do not inherit the soul, but the mind-ridden soul cannot undo with the thoughts. It is the primary function for the development of the soul to cut off the so-called thoughts with the sweet remembrance of God. As you think, so you become. Thoughts overrule man, affect the soul and reflect through the eyes. Masterpower is having awareness of all that exists and knows through the eyes of man about the level of the soul.
89. Sins committed outside can be forgiven, but the sins committed in holy places cannot be forgiven.
90. I have seen many persons dying but that is not the end of seeing. The beginning and end of life is a subject of ignorant persons.
91. Truth is bitter, so long as you hear. It is sweet when you begin to speak.

92. Black dogs smell you in the foreign lands¹ and you are controlled by the owner.² You pretend to be the customer.³ This is just to while away the precious time of your Beloved.
93. O arrogant and ignorant lady, you have given birth to the evil. You should have thought beforehand. God bless you!
94. People are wonderers of the wonder of nature and creation. I wonder over the Creator who created beyond creation.
95. People try again and again and in thousand ways whereas I am instructed to try only the one Way and once for all. How can I understand His Grace!
96. I understood the guideline with His attention alone. Now I don't need the help of anyone for further guidance.
97. I have seen very few learned persons, who are not proud of their learning. Now they repent of being learned in ignorance.
98. Those who admire you, you should never appreciate them, since they will not know you.
99. More I learned the hidden values of life, more I surrender to Him. Now I feel that I am useless without Him.

¹ Kal's places in the astral plane

² Niranjan

³ The soul having friendship with mind and matter

EXPERIENCES WITH MASTER

1. I have seen the cow-boy grazing the cow,
I have seen the tiger grazing the cow.¹
2. I have seen the cat playing with the mouse,
I have seen Kal playing with the soul.
3. I have seen the tiger squeezing the blood of the bait.
I have seen Kal squeezing the blood of man and putting his blood in the body.²
4. I have seen the human beings fighting for worldly gains,
I have seen the gods, goddesses, and avataras fighting for their astral gains.
5. I have seen the worldly people enjoying their daily life,
I have seen the avataras enjoying to their utmost in the heaven.
6. I have seen the lusty persons running after and serving the worldly beauty.
I have seen the avataras serving the water to the beauty in the heaven.
7. I have seen kings and superiors misusing their power in the world,
I have seen avataras misusing their virtues out of their ego.
8. I have seen rich persons becoming pauper and homeless,
I have seen avataras rolling down to the hell from heaven.
9. I have seen people praying to my Master due to their helplessness.
I have seen gods, goddesses, and avataras praying to my Master for their helplessness.

¹ Since the price of a penny multiplied to thousand pennies.

² The negative power squeezes the blood of the astral body and infuses his own adulterated blood in man.

10. I have seen people getting Grace and protection from my Master.
I have seen astral powers getting Grace and protection from my Master.
11. I have seen many hidden forces working and helping and fighting for the Truth.
I have seen astral powers working and helping and fighting for the Truth.
12. I saw many important people fighting against the Master.
Master gave them time and I saw them bowing before Master.
I have seen Kal striking against the Masterpower
and putting the victory flag as high as he could.
I have seen the Master striking away the flag in air and
on earth with a single glance of His Greatness.
13. I saw Master telling lots of people to go back home in this very life.
I saw Master telling gods, goddesses, avatars, and many more
astral powers to come above their Karnis¹ and surrender to
be born as human beings.
14. I saw many persons taking up duties in the Mission of the Master.
I saw many other powers bowing down and yearning for the
noble cause of the Master.
15. People see the worldly beauty and gaze at it.
I also see the worldly beauty but I do not gaze,
as the beauty of my Beloved is par excellence.
16. I never saw such an eye which could fulfill my wish,
I saw the eye overbrimming with love and intoxication
and my wish finished once for all.
17. I never saw tiger and lamb sitting in the sunshine.
I have seen the light, life, and love overflowing in my Master.

¹ Supernatural powers

18. I was dependent upon earning and spending.
Now I am awfully busy in spending.
More I spend, more it grows.
Now I know the heritage of my Master.
19. Master helped me to transcend certain places.
I saw the negative power standing and burning in the way.
20. My Master has the power to undo with the misunderstanding.
I have seen such one who has become dumb and deaf for the world.
21. I have seen a developed one who stood for test and won over.
I saw thousand souls coming out of the hell, praising the Master.
I saw Kal holding his broken back.
My thousand times obeisance to such a great Master.
22. How can I praise my brothers and sisters who live and die for Him?
I surrender to my Master: Bless all who serve Thee!
23. Why should I blame anyone,
since it concerns everyone?

TEN COMMANDMENTS OF THE MASTER

1. You are blessed with wisdom, tongue, and thought,
Wisdom says, how to sit before Him:
Speak naught, naught, and naught
And make the best use of the whim.¹
2. Be one – Be good – Do good
Be happy, if you have understood.
You are now grown up boys,
Elder boys do not play with toys.
You have come here to lose² and learn,
For that, you all must yearn.
3. See the condition of your faith,
You all are getting late and late.
4. Up to date and fashioned boy.
To your ignorance you are still a toy.
Your heart does not rest, and mind you not,
I come to bless and find you not.
5. Sand and water you mix together.
How can they fix together?

¹ Intellect

² Lose all bad habits

6. Better silent and not be loud,
You are caught, since you are proud.
7. Where are your old clothes¹ you wore last night,
Where are your hair you tore² last night?
Where is your soft linen³ you yearned to wear,
Where is your white dog⁴ you kept too near?
8. Hide-out of sheep is burning,
It is enough for your learning.
9. Sun shines in every particle,
You be ready and particular.
10. Awake, my child, awake right now,
You have many shortcomings, fight right now.

¹ Awakening

² Repentance

³ Love of the Master

⁴ Faithfulness

FOREVER WITH MASTER

Poems translated from Punjabi

FOREVER WITH MASTER

1. Kabir says:
The whole world is burning,
But no one sees to it.
He who goes on seeing it burning Belongs to Kabir.
2. Kabir manifests in Kirpal,
Kirpal manifests in all.
By saying it seems to be duality,
By seeing everyone yearns.
3. Never stood on one foot,
Now needs four feet to stand.
Burning all the four
The foolish one weeps now.¹
4. The water-bearer of one foot
Goes shaking and unsteady.
Mind is also shaking –
Who will save that lady?²
5. King of heart³ and carriage of mind,
Foolish lady went on long journey.
Why repent now?
Come in mother's womb –
Continue coming and going into the world.
6. The drop of consciousness is not in the ocean.
How can be there consolation!
Why repent now?
Neither consolation nor tears of love.

¹ See footnotes page 91, 'Golden Age'

² Soul

³ Who obeys his own self, who has no control of his heart, carrying mind all the time.

7. I lived beside my Master
Without my mind wavering.
His gracious hand protected me,
Since I have no power to withstand.
8. I saw in seven oceans
Fire burning the fire.
Everyone moving, shaky and unsteady.
Whoever I saw, saw I in midstream.
9. Seeing all around
I saw Him manifested,
Like water filled in pitcher
And knowledge in attention.
10. All say, 'Return, return!'
No one knows to return.
He who goes on seeing returns
And never comes to return.
11. Speaking of Guru remained difficult,
A rare one is conscious.
Speaking and speaking he went
Who loved the Lord.
12. Will not stay now and afterwards,
It is his tradition.¹
Singing the praise of His virtues,
Love merged in love.
13. Speaking of virtues remained speaking,
And speaking of Master remained hard to understand.
People remained as they were,
Else one got tied in His love.

¹ Routine

14. Did not control the flow of heart-reservoir,
Waves in wave rising.
Iron sank in midstream,¹
Outside all enjoyment and easy-going.
15. The lamp of wrath and enmity is burning,
Acceptance of the so-called knowledge.
They call happening a mishappening,
Everyone sees coming, no one sees going.
16. Through words everyone hears.
By hearing gets not the right knowledge.
Everyone hears the knowledge;
There is knowledge beyond knowledge.
17. 'Clean the sanctuary of your heart',
Everyone says like this.
What to say of saying,
By cutting the ayoga² one binds not with yoga.
18. Separation done now, one is scattered.
Who knows when tide comes again?
How to put the tide in action³
Since you cannot overcome the deepness.⁴

¹ In midstream of the world

² One who does not know yoga; 'yoga' actually means 'to bind the soul back to God'.

³ How to make the best use of the tide

⁴ Depth of heart and mind

19. Why you control your attention,¹
When Attention² does not control you?
See while in attention,
How the attention binds with the Attention.³
20. The prostitute of the so-called knowledge
Brought the bitch⁴ with her.
By seeing all surrendered,
Only creditable thanks to the Saints.
21. Mind gets the enjoyment outwardly,
The inner nectar is far away.
There is a strength from knot to knot together,⁵
And in the knot lies the glory of God.
22. Could not separate,⁶ remained separate,⁷
Separation lies in separating.
If one now loses the turn,
Who knows the turn again?
23. I gave my heart in the play of love
By spreading my arms unto Him.
The drop fell into the ocean.
Never I lost nor will I ever lose Him.
24. I gave heart, I gave mind,
And gave all impurities.
Now I gave out all.
The fish from tree has gone back into the water.

¹ One tries to control the attention forcibly

² Attention of the Master

³ Our attention should be bound by Master's attention

⁴ Lust

⁵ The strength of the bamboo stick is due to its knots joined together. Our strength lies in bringing back the attention from outside; then we can see the glory of God within

⁶ From attachment

⁷ From God

25. Here and there and everywhere
I saw omnipresent Kirpal.
Out of pity favour me now with Your Grace,
Neither I bear understanding, penance, nor anything to give You.
26. How I became close with You,
Only You know Yourself.
This time I need Your protection and grace,
Since You appear with favour.
27. The necklace of love
Looks nice not round the neck of a bitch.
Whole world is bewildered,
Since bewildered the Saint is not.
28. In attachment whole world went¹
And mind went as well.
By weeping and weeping one became blind,
By holding the hand with hand.²
29. Hand is bound with hand.
Who separates the hand?
Since bound with hand, a hand can open,
But how possible, if the key one does not possess!³
30. Through blessing of the
Master Merge through blessing,
Surrender to the Holy Feet of Gurudev,
Leave the world and move for the eternal journey.
31. Guru says, everyone says,
The world is contradictory.
The disciple merges with Master,
The world wins not and loses the game.

¹ We lost and went empty-handed

² When one folds hands, one cannot keep anything in the hand

³ Only one who is free and has the key can unbind the other

32. What to speak of spring season,
Which comes and goes.
Keep the company of the Saint,
Who neither comes nor goes.
33. While in the spring season,
Enjoy your life to the utmost.
Never leave the spring season,
Since the smell of life lies in it.
34. Leave the company of others,
And attend to your knowledge.
The Kajal of Gyan¹ is for eyes,
And creation manifests in eyes.
35. Five water-drawing ladies² have won over the world,
By giving through their own hands.
The foolish one mistook the cup of poison as nectar of life, Now hold
on your head and weep.
36. The knowledge of so-called teaching is baseless,
Everyone through it remains baseless.
By seeing everyone yearns,
Only one is contented through yearning.
37. Became bad and world has changed,
Why you weep along with the world?³
There is effulgent light on your forehead,
And you reside beside your Saviour.
38. Why you live with bad?
Neither you have to give nor take.
You dwell in the sky
As the fish dwells in water.

¹ Knowledge

² Five senses

³ Man became more and more bad, then the world also became bad for him. The world is not bad, you alone are bad. It is one's own ignorance.

39. The world lives with one moon and one sun
 And has no awakening for the rest.
 In knowledge and attention the Lord manifests.
 Only a rare one knows the Lord of Agam.
40. The daughter¹ of the sister-in-law makes much show:
 ‘The husband² does not listen to me.’
 The mother-in-law³ smiles and says,
 ‘This daughter is all-in-all to me.’
 The son-in-law⁴ got very proud, everyone knows,
 The wife⁵ does not obey the Husband.⁶
 Lord, what will become of this house
 Where falls the evening on the very rise of the sun!⁷
41. By acting she⁸ started overacting,
 At once a show began,
 False and truth got together,
 Smoke from fire rose into sky,⁹
 Started with penance and many rituals and rites,
 More attachments created, more miseries and worries came.
 surrendered to the Word of my Master
 And prayed to bless me in this very life.

¹ Attachment

² Mind

³ Ignorance

⁴ Ego

⁵ Soul

⁶ Master

⁷ Where it is all the time evening

⁸ Soul

⁹ Ritual

42. Mind indulges in enjoyments every night,
Everyone sleeps, it is active whole the night.
Now it makes a proposal of its own,
Morning it meditates on its own.
By actions it is very great,
It is beautiful outside and accepted everywhere.
It is black from inside and white from outside,
A rare renouncer has seen with his own eyes.
43. O my Master, come and see,
What happened without You.
Everyone swims against the waves of the Ganges River,
And they show their own tricks.
Telling and telling I got tired,
And a rare one listens to me.
They do not give lessons to themselves
And teach others.
This world is full of poison,
And everyone is drowned in it.
I haven't seen any heart,
Everyone has lost the Gurmat.¹
I saw a rare one in Your sweet remembrance,
All I saw were sleeping.
They give lessons to detach from Maya,
They themselves mix up everything.
They teach truth to others,
But themselves live in otherness.
They make fairy tales,
They tell what happens not.
The contentment and perseverance has started to finish,
This disease is very dreadful, how a way is possible now without
Your Grace!

¹ The right teaching

The fish has become the indweller of the tree¹
And the ocean is on fire.² O my Kirpal, You are the Saviour,
Put Your hand on the foreheads and bless all.

44. By speaking false you become fake and void,
Either mouthpiece of mind or ignorant speak fake.
By speaking you lose your respect, speak not,
Go and ask the mouthpiece of God and then search the way out.
By remaining in the fear of God your angle of vision may change,
Then by His Grace the mind may die of its own death.
The lovers of God attained Him by overcoming the mind.
They attained all happiness and merged with Master forever.
With His so wonderful glance my mind is dyed with
the Word of the Master,
The dirty thoughts took to their heels where my Beloved Kirpal dwelt.
45. Come, let us find the easiest way,
Let us sing His praises!
If you live without Him,
Then curse no others.
Overcome ego, slandering, falsehood and ill feelings.
Exchange not hard words, only speak the truth.
Those who went the way of non-violence,
They saved themselves and saved others.
Those who broke the pot of abuses,
They developed themselves and developed others.
With which mind you lost the chastity,
This mind will not accompany you.
How the Lord will put the wealth in that pot
Where one is overruled by mind, intellect, and attachment.
There is much necessity of meditation,
Without it the Yama of Death disrespects.

¹ The attention is scattered outside

² The life inside is on fire

The wonder of all is devotion to the Master and selfless service.
By overcoming mind and intellect you reach the equipoise state.
If He (Kirpal) becomes very gracious,
He blesses with the right intellect, contentment, and good deeds.

46. For what purpose you come in the world?
You don't know who is the protector.
You established and dis-established again and again.
And you didn't feel shame.
Again and again I made you to understand.
Your love attached in bad deeds,
You bound yourself in sin and remained aloof virtues.
While going one feels unhappy,
And there is no friend while in the astral body.
The illusion is fixed today, how you win tomorrow?
By His Grace and His blessing He alone
Awakens the man and puts him on the path.
47. The man eats through eyes and his belly becomes big.
Without self-analysis one is blind and forgotten.
The ears do not hear, still one harps on his tunes,
Loses intellect and speaks without thought.
Greed has settled in and much wealth he brought,
Without pity he cuts the throat of others.
The worldly man remains happy in the world,
Tells his greatness to all and takes others without prestige.
Laughs while others are in difficulties,
and remains happy in his atmosphere.
The fire which is burning high and high,
Cannot be controlled by you, o brother.
Blessed are those with high thoughts,
As this is a Sahaj¹ path,
And not of wrangling, o brother.

¹ Equipoise state

World and belief are looted and lost the respect as well.
Awakened are contained in One,¹
And unawakened are contained in three.²

48. Died at each threshold and in each house,
Easy died and died by fighting.
Awakened died and while sleeping died,
Again and again died and weeping died.
Drowned died and bitten died,
Died in cold, died in hot,
Died while standing, died while sitting,
Died in slavery, died in independence,
Died unknowingly, died knowingly,
Died in the world and died in the next world.
By dying so lost his respect,
Pushed from here and wept over there,
Never knew the secret of death,
Came and went again and again.

49. Mind³ longs for life,
Sows, reaps and eats itself.
You are very ignorant in this life,
Since you lost your awakening.
Attached with bad deeds, became egoist,
Mind, like mouse, is busy in cutting and throwing.
The soul dwells in the hell and mind is not spotted.
O my Kirpal, bless the man,
You are the Saviour and all belongs to You!

¹ God

² Three worlds

³ Without consciousness

50. Master is a Word-personified form,
 By knowing one attains the real jewel of life
 It is a wonderful and unexhaustible treasure,
 With truth and contentment one swims across.
 my Kirpal, You are the Sustainer of the belief in child e ong to You
 and You are dyed with the Lord forever’.
51. Bless, bless, o compassionate, omniscient Lord!
 You are the Knower right from the beginning.
 bow down to Thy Holy Feet,
 I have no power to say, so take pity.
 I learned the eternal way of life through You
 Indiscribable is Thy knowledge and indiscribable is Thy Tale.
 Child, if speaks out of ego,
 O Gracious Master, take pity and bless Thy child!
52. He who meditated from the beginning,
 bow to a Kabir-like Saint forever.
 Of what greatness of Karunamae may I speak?
 Who reminded Draupadi the way to my Lord?
 Munindar prayed to Kabir
 To shower blessing over blessing in this world.
 Kabir said, ‘He who will be the Gracious One¹
 Will bless with the Ocean of Grace² in the world.’
53. Thoughts knowledge, and attention give happiness.
 Without these there is no happiness.
 He who died will release himself.
 He who helps not to be released, he is worthless.

¹ Kirpal

² Kirpal Sagar

54. Heart is love and tells of love,
He who knows is the life of life.
He who wanders outside loses,
He is born, dies, and is born again and again,
He lost his respect himself.
The mouthpiece of God ¹ attained the abode of life. With meditation
in love and devotion.
My Master, the Gracious One, remains near forever.
55. Come and be happy, o brother,
You loved to come again and again.
Coming by which your mind is not satisfied,
Where you dwelt, there you died.
While dying again and again you didn't lose the ego,
And you didn't overcome the way of give and take.
Consciously you look into it in this very turn,²
As the Gracious Kirpal can forgive you.
56. The love of the Master is eternal,
His love cuts the noose of the Yama of death.
He overcomes the desire of coming and going,
Breaks the illusion and overcomes the ego.
O my Gracious Master, bless us!
You are the true One and You live at the true place.
You finish with happy and unhappy affairs of life,
When sun rises the darkness withers away.

¹ Gurumukh

² In this very life

57. Sant Kabir, Guru Nanak and Guru Gobind,
 People say They live beyond Sat Lok.
 Omnipresent, and renouncers of the world,
 and life of all I sacrifice unto all the Gracious Three.
 As They blessed us, the Saviour, Beliefholder,
 and Gracious Master.
 By seeing and seeing I sacrifice unto Them,
 The removers of miseries and the Master of Masters.
 by seeing and seeing my belief dances to the tunes of
 His commandments.
58. Body is diseased – how the mind can be happy?
 Mind is diseased – how the body can be healthy?
 A rare one knows the contact of body and mind.
 When the earthen pitcher broke away,
 The soul became unhappy but the mind became happy
 This proposal, o God, You made Yourself –
 Without the Gracious Master, who can protect?
 When He is kind enough He holds and clears for the onward journey.
59. Seeing the Angel of Death soul wept bitterly
 For weeping all gathered together.
 There is no end to weeping,
 By weeping and weeping you may become senseless
 Illusion weeps and illusion laughs,
 Came and went, but never stayed beyond
 Heart-loved world she liked,
 Sins gathered, brought miseries together.
 Due to sins, o God, the Angel of Death came
 By seeing him the man followed him.
 The heart of a Gurumukh resides in the beyond.
 If He becomes Gracious, He blesses.

60. Amar¹ is Amar we knew,
 But no one becomes Amar.
 By seeing all are Amar.
 By knowing all weep.
 Amar bestows in Amar.
 He who dies as Amar becomes Amar.
 Amar is the Gracious, and Beliefholder is my Master,
 And through life He blesses the life.
61. Guru is Shabda and Shabda is Guru Kirpal.
 He who meditates on Him is blessed by Him.
 Through five Shabdas He is above happiness and miseries.
 And with all attention He manifests everywhere.
 He guides His own children,
 Does everything Himself, but is not seen.
 Such is my Gracious Master.
 He blesses forever and is pleased with me forever.
62. God for others, world for themselves,
 The otherness neither has this end nor that end.
 Money for themselves and detachment for others,
 Ego for themselves and detachment for others.
 All say Soami, Soami, and Soami.
 If one knows the Soami² of Kabir, never he would be a Soami.³
63. The Soami of Guru Nanak and Kabir is the God Himself.
 He is a Soami who knew the God Himself.
 Guru Gobind resides in Agam,
 Gobind and Soami are one and the same.
 Through the Grace of the Master got I the understanding,
 Only through His Grace one recognizes the Soami.

¹ Immortal, deathless, eternal

² The Lord of the eighth plane, the Highest Spiritual Region

³ He will never claim to be a Soami because this Soami power is very high. He who knows his Master would never like to be the Master

64. *The so-called Masters*

Lessons in the house of others,
Fight goes on in his own house.
Removes the illusion and fear of others,
No respect at his own dwelling.
Teaches lots of lessons to others,
Claims himself as God.
Tells others to detach from everything,
Keeps everything for himself.
The market is very, very hot,
Be ready and gain the benefits.
What you can say for such a 'master',
Who is without a belief and ignorant of himself in the world?
Assurance of safety of others in his hands,
Himself he has no contact with God.
Promises to all for the heaven,¹
Tells not about the Heaven.²
He tells to meditate on that Heaven,
From where one comes and goes not.
The Teaching tells us that avatars dwell in hell
And heaven again and again.
But these 'saints' tell the contradictory view.
Astral bondage, causal bondage, they sing what is never sung.
A rare one may come back,
Then the sins of others may depart from them.
Astral is matter, causal is matter,
Winning is matter, losing is matter,
Matter has mixed into the matter.³

¹ Heaven in the three worlds

² True home of our Father

³ Astral matter allures in the physical matter. Both are but dust.

»I have gained the eternal life«, says Shaitan.
 Winning of heart is a miracle of such 'saints'.
 Attachment is lost, in attachment the value is lost.
 Renouncer of various rituals and rites,
 Greed inside, disciples call him a renouncer:
 »This maya¹ does not belong to 'saints',
 This maya is to be sent unto Him.«²
 Every home became the slave of a 'saint'.
 In 'sainthouse' cup beats the cups.
 The sons and daughters of the 'saint',
 The grandsons and granddaughters of the 'saint'
 Sing the praise of their 'saint'.
 They say, »He bears all burdens and manifests everywhere,
 The ways of such 'saints' are wonderful«.

Disciples may sing whatever they like,
 But the mouth of others remains locked.
 »If one speaks ill of the 'saint', hold ear,
 Beg pardon and sing the glory of the 'saint' without break.
 A rare one knows the will of such a 'saint',
 Since he speaks what is not spoken in the world.«
 He blesses his children and looks after himself.
 He gives this reference all the time:
 »O my child, you will dwell in heaven, you are ignorant,
 But you will not bear the miseries in the beyond.
 How the simple and innocent children can know the 'saint'
 Only a 'saint' knows the condition of the child.«
 They tell to renounce the world to others,
 And bring valuable things in their home.
 They empty the cottage of others
 And bring good fortune in their house.

¹ Here: money

² God

Nirgun¹ and Sargun² they take as one,
 But do not discriminate between the good and the bad.
 They preach for the eternal initiation,
 They claim to cut the bondage of others,
 But wear the chains themselves.
 If any awakened one comes to them,
 Their turn to meet is delayed.³
 »Your karmas do not favour you,
 There is no doubt that you are an awakened one
 You become the dust of the feet of the ‘saint’,
 Definitely you will be blessed then.«
 They divert to miraculous happenings
 And swim against the current water.
 »You are very simple and innocent souk,
 The saint’ tells, »You bear bad karmas
 And the soul has become black,
 Surrender to the holy feet of the ‘saint’.
 After burning the karmas
 You will be free from the Angel of Death.«
 These ‘saints’ have started with such a business,
 ‘Saints’ are getting popularity day by day.
 »Never go to any place«, tell the ‘saints’,
 »The house of the ‘saint’ is open to you forever.«
 Saints straightway give full assurance,
 Everyone then praises such a ‘master’.
 Karma and Dharma are now mixed in the dust
 And are hard to recognize, as shadow dwells in shadow.
 ° my Lord> cut the root of this Kali Yuga
 And help to discriminate between the good and the bad!
 This world is drowned in illusion, yet it belongs to You.
 Bless Your children and make an end to all such ‘saints’, o Lord!

¹ Non-attribute

² Attribute

³ They do not want to meet him.

65. There is but one God, I bow.
Self-willed remains separate,
The mouthpiece of God takes Nectar¹ always,
Self-willed while in company remains separate.
66. In the heart of the Beloved Master remains the lover,
In no way He leaves him.
Closes his eyes and smells the vibrating smell of the Master.
- 67, Maya is an enemy of the Saints,
Makes business with worldly people,
And keeps them in their ups and downs,
Ties the worldly people with itself and yet keeps aloof.
68. Never you thought of Him,
Dirty mind put you in bad society.
No good deeds and actions, contentment and meditation,
Suffered you with the chronic disease of ego and got
Disconnected with the wisdom of the Guru.
Self-willed is conscious of the so-called Karma and Dharma
Whereas the Gurumukh's intention awakened in Guru.
The way of the Master is the ladder of love,
Miseries leave him and the Gurumukh attains eternal peace.
The Guru cuts the bondage and the disciple merges with Him.
When the Gracious Master becomes kind,
The disciple's mind becomes pure.
69. The fruit of Maya to the world
And not to the Saints.
The earth of the well is consumed in the well
And not for the use in the house.
The potmaker makes his own earth,
This earth is not used for every pot.
There is Maya everywhere in the three worlds,

¹ Water of life

The expression and base of which is Maya.
Maya puts the shadow on the Maya.
Its order prevails in the three worlds
And brings these worlds into action.
It is God-created and hard to understand.
There is no awakening being with Maya,
There is a shadow of astral Maya on the physical Maya,
Everyone lost his respect with it.
A rare one is seen, a great,
And that one belongs to Him.

Brahma, Vishnu, and Mahesh are under the control of Maya
Ganesh praises the Maya as well.
The whole world is drowned in praising Maya.
A rare one has the support of God.
Ten avatars are under the control of the negative power
And express their power in the world.
They go into hell and heaven again and again.

The life of man is a way of love to God.
There is no love in the three worlds.
In the astral Maya there is fight for winning,
In the causal Maya there is fight to control.
Munis and Munishwars, gods, goddesses, and avatars
In their company the whole world is drowned.
Mata is drowned in Karma and Dharma of the world.
The life-giver resides beyond the three worlds.
Without the Guru everyone has lost his prestige
If He becomes Gracious, He ties with His contact.¹

¹ Mother; name of a goddess

70. When cotton and grass grew together,
Brought bad luck to the farmer.
Being no food in the house
He became mind-willed, became a so-called renouncer.
The soul was bound to overcome miseries.
But the purpose was to go back.
Surrendered the wish of God on others,
Never He knew the secret of miseries and pleasures,
Mind stayed above.¹
Come, o my Master-loved souls,
Who have attained the highest turn of life,
Why we may live separate now?
I have come to Thy threshold, my Kirpal.
You being my Master, I surrender unto Your protection.

71. He who drowned in the bondage of attachment,
He drowned in the midstream,
Lost his respect by coming and going,
Died, born, and died again, and lost prestige.
Coming and going is a big burden on soul.
Through attachment there is an excessive beating of Yama.
He is the Gurumukh who solves this problem;
By the Grace of the Master then one swims across.
When one becomes actionless while doing,
Then through the Grace of the Master he overcomes
The riddle of life.

72. Conscious co-worker of Divine plan knows how to overcome,
He knows that alone He is the doer.
The Master is transcendent and manifests everywhere,
He knows Himself and destines Himself,
And He alone blesses with greatness.
What to say of His greatness? ¹

¹ Mind had the upper hand

Neither it is written nor can be written.
Without Guru there is no knowledge.
With Cyan and attention of the disciple He manifests in him.
He Himself is Brahma, Vishnu, and Mahesh.
The purpose for which they were created He does through them.
He does and sees whatever He likes.
He is the Creator of Triloki¹ and manifests Himself.
Guru and Gobind is the Master Himself,
In whose manifestation the creation resides.

73. O brother, your body is made of eight,²
With five the body is developed,
With three it exists up to the three worlds also.
What is certain with the five elements?
Three will go with you.
Mind says, 'I am the great.'
There is no recognition of the intellect.
- Who see you with closed eyes,
They are greeted in the world.
They take happiness and unhappiness as one
And they do not depend on others.
Three worlds are full of poison,
In the fourth He dwells.
His wish is created by Himself,
He controls and manifests Himself.
The man is tied in rituals and rites,
He stands with the mouthpiece of God.
He is the Gracious Master of the whole creation,
He Himself is God and manifested in God.

¹ Three worlds

² Eight elements: earth, fire, water, air, ether, mind, intellect, and ego

74. He is the Master who ties with Him,
He is the Master who greets first.¹
He breaks the pot of wrath and sensual desires,
Forgives millions of sins and blesses the child.
He cuts the net of attachment,
Through His Word He blesses the child.
By meeting Him the dirt is washed away.
I sacrifice unto the Satguru again and again,
He blesses here and hereafter.
Millions of births the man lost in vain.
Darkness finished and the Light He gave.
Sun is rising and stars are twinkling within.
The bondage due to the mind He cuts.
The disciple became the mouthpiece of the Master and
His blessing He gave.
God Himself took pity on me.
He made my contact with the Gracious Master,
The Giver of happiness.

75. Come, o my friend, why are you late?
The competent Master cuts your fetters
And becomes your Saviour.
One does not understand the mind, so his soul is unhappy,
Not knowing how to cut the fetters,
He becomes a butcher of himself.
'Awake, awake, o child', Saints speak loudly.
By seeing Yama, one becomes helpless and goes along with him.
This time you weep, what will become next time?
Think, understand, o man, your hard time can finish,
As the Gracious Master always provides peace to His child.

¹ Out of humility the Master greets the disciple first (through His attention).

76. Those who learned the lesson,
 Why should they be afraid?
 They digest the teaching and truth,
 They got pure, and pure message they got
 my Beloved, I got Your love,
 see You manifested for all the time in me.
 Mind-filled are without respect,
 By coming and going they gather miseries always,
 bing, sing the praise, o my lovable friends,
 Let us go with Him by turning our face to' our Home.
 Miserably they die and come to die
 Let us forsake the world and renounce from wrangling am His child,
 and my Master is the Gracious Protector
 I am eternally married with Him and live with Him eternally.
77. The Word-personified Master blesses the whole world
 He is the abode of truth, the Word resides in His Heart
 Guru, Satguru and Gurudev are one
 The Param Purakh¹ has bestowed Himself.
 He served and service came into existence
 The child swings in the lap of his Father.'
 He ,s omnipresent and the bestower of blessings
 With the Gracious Master enjoy the very life.
 Once one loses the life against a shell,
 Lost is the life, think, o mad man!
 Lovers of God enjoying with Him to their utmost,
 They are forgiven and attuned with Master within,
 Their devotion and love abides within Him
 The Gracious Master Himself blessed His children.

¹ That power which came first of all: Kabir. When He started to work He was called Sat Purusha

78. *To My Master*

Black clouds have overspread, and it rains heavily in Sawan.¹
You, You, I speak from within.
Cooh, cooh² of the nightingale disturbs me.
My Beloved, come now in the month of Sawan,
Spread over like clouds with blessing!
Seeing through eyes my chest thrills,
Come and sing the strange song.
Your beautiful and radiant eyes still I perceive,
Come and finish the desire of my seeing.
People wish You and the world,
Come and finish my desire to see.
This poor does not anything demand,
Take pity and help me to understand.
Now the world and everything else is Yours,
Come and bind me into Your yearning.
I never know to put more sugar for taste,
Come and sing the sweet love for me.
O my Beloved, everyone is nicer than me,
Come and play the strange game of love for me.
What I demand, I cannot tell,
Come and fulfill my hidden wish.
Never I gave the place to anyone in my eyes,
Take pity, come and show Your radiating eyes.
Forgot I, still I live without You,
Come, and help me to forget this ignorance.
Your Holiness, I love none except You,
Your longing is strange, come and take me.
My Kirpal, You exist everywhere,
Come and bless me with Your holy remembrance.

¹ Indian name of a month during the monsoon in summer; July

² The song of the nightingale

GREATEST OF ALL
IS THE GREATNESS
OF MY MASTER

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.

HIS HOLY EYES

Lived and loved I by His Grace,
Helped me He, saw face to face.
Again me helped His merciful sight to come near.
Continued it though year after year.
Kirpal s respectful love mine heart bore,
Heart, tongue stilled and eyes adhore.
Obeying Him never felt I shy,
Loved I, never asked how and why.
His eyes' expression so soft and shine,
Emerged therein lost I me and mine. '
Good eyes saw I many, but a holy rare,
Could I look, but never I compare.
Deer-like eyes and rosy lips,
Surging waves of Thine eyes still I dip.
The radiation of His love now comes straight,
My heart since weak cannot bear its weight.

GRACE OF MASTER

Kabir-like Saint have I seen,
Nanak-advised pilgrimage have I been,
Gobind-like strength ever I lean,¹
Kirpal-like Grace I am keen.
With Him, ever I felt shy,
I listened Him with love,
Never questioned how and why.
Listening others He kept me above,
Terrible situation He kept me beside.
He instructed me to be soft outside.
He helped me with my short-comings:
'Be strong and brave from inside.'
Sometimes He met me alone,
While others felt tired and tied,
Vacated the field and gone.
In His sweet contact ever I felt
Flaps opened and heart felt glide.²
With His thoughts my thoughts were helped,
Started to make a flight with flight.
Ah, how beautiful was it to be with Him!
Never I knew the garden and the gardener,
Forgot I the kith and the kin.
He told me, 'They are my children,
Ever I love them and ever been.'

¹ Bow down

² Heart opens and one feels like flying in the air

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.
You knew white can come in white and hide,⁵
You took the yellow for my guide.
Started to think for Thee,
You dwelt into white and white.
When saw, I felt on knee,⁶
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,⁷
I respected him⁸ much, but never bow and bother
Wanted me to divert, which never I could,
Through Your Grace, You know, never I would.

¹ Colour of gods and goddesses

² Colour of negative power

^{3/4} Colours of the Saints

⁵ If the colour mixes with the same colour, you can no more differentiate. Then with the Golden Light the disciple proceeds further. Golden Light within is a special Grace of the Master when Master also appears in Golden Light

⁶ Surrendered

⁷ Master

⁸ Physical father

She¹ 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;²
Father, son, happy, and concerns to none.

✱

WORLD FOR ME

Never did I anything bad because of disrespect,
As dogs can smell and suspect.
Never I interested in good things as well.³
Me, I knew, those will bring back as well.
I was afraid of both because of You,
searched for the Only existed and exists, too.

¹ My mother

² This relates to an experience of the author with his mother.

³ I did not like the reaction.

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 I 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

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 adhore.
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 millions 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 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

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.

¹ God

² Soul

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

LOVE

Love beautifies, love glorifies,
You tie not love out.
Innate in heart it lies,
Otherwise it creates fear and doubt.
Master's heart, abode of love,
Spit out bitter separation,
Happiness eternal lies above.
May grandfathers and grandmothers¹ separate,
Never Father and the child.
Let the odour forever evaporate.
Be close to Him and seek His guide.
My Master loves me, I know,
Never keep I distant from others.
Forever must I bow,
Know I, they are my sisters and brothers.
Love begets love, it is wish,
How must I learn from Him,
The water lives alone for fish.

¹ Different types of attachment

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.

NEVER GOOD-BYE

Never, my Master, good-bye me, and so I,
It is an affair of love which remains for Word.¹
Sometimes told He me the reason but never why,
Separation dwelt in world and ever for world.²

Lo, here is the Master, I see Him physically,
Here are the stars, moons, and suns under His Feet.
Looked He far more beautiful, vividly, and visibly,
Here in beyond seated He graciously on glorified seat.

Who says, He is there, and here He not?
Majestically He transcends all carriers³ ⁴ and barriers,
Pervades He everywhere and where He sought.
Gods, goddesses welcome His way, Him saluting great warriors.

Loves He all in all, but few love Him,
Those who love Him not, hide themselves.
Strange and hidden laws do exist above whim,⁵
Those who love, He guides, others guide themselves.

Many people sit under the shadow of a tree,
But thank not the freshness of the shadow.
Sofar I never took the shadow free,
I thank the tree and good-bye the meadow.
Always I appreciate its loving service to humanity,
Only it stood for service in humility.
Nature's gifts not free for the yearning soul,
Pay it off, say good-bye, and behold.

¹ It is an affair of love which is connected with Truth.

² The world is a place of separation, of coining and going.

³ Places to transcend

⁴ Where He liked

⁵ Intellect

MASTER'S GRACE

Where is Your abode and where is Your gate?
Where You sit and where You wait?
Where Your lovers sing Thine songs in melody,
For above for ever dwell they in Thine custody.
Know I lot, many sing, them never You hear,
What singing which ends in death and fear?
Singing and singing they extend their ego and sin,
Lose their attention, lose their wisdom and whim.
Millions sing Thine praises in astral and causal,
Repent they from there, since You dwell above all.
Their reactions end not, you bear them not,
Enjoying their utmost, their happiness fear them not.¹
Still ignorant, if in the world reside they not,
Bewildered in three worlds, their helplessness guides them not.
Kirpal, the Saviour and Sustainer of the child,
Bless all, who still need Your help and guide.

¹ Due to happiness they don't fear. Their happiness in the astral plane made them ignorant, they lost all fear of this place and are not afraid of the consequences.

SELFLESS SERVICE

Gold, pearls, jewels, much they shine,
Like the beautiful glass contains the wine.
By seeing all bewildered and lose their sense,
Forsaking their comforts dwell they in tense.
People love them, being costlier than bread,
More they possess them, more they dread.
Why they dread, the reason they not know,
Feed on hard earned bread either stay or go.
You spend for others and you bear not,
You become actionless and you fear not.
Studded on God's throne for ever,
Bedecked your remembrance there, affects you never.
Go and see there what you earned from here,
Those who lose in world, weep over there.
Kirpal's Grace showers on whom who surrender,
Exchange heart, head in love, in world they wonder.

PRAYER

Without efforts there is no prayer and will,
Cup above pitcher how you fill?
Doubts leave not and ego departs not,
How virtues may shine, removes darks not¹
The egocentric does what he must,
Procures he like gold² out of dust.
Give up ego, way of life you fix,
Separate water from milk, never again you mix.
Prayer is heard, brings communion with God
He who hears within is Lord of Lord.

¹ If the darkness is not removed, how can the virtues shine?

² Matter

EQUIPOISE STATE

For equipoise way everyone craves,
So-called divine up to his utmost behaves.
Tired is everyone the way of his life,
Himself cuts he his throat with his knife.
There is no praise without His Grace,
Unluckily one turns not his face.
Finds not the very way within,
Within dwells the Lord of our fate.
Within is utter bliss, peace, and love,
Without whole life wavers in vain.
May you move far below and above,
All suffered and you, too, not again.
In world you dwell in hue and cry,
Suffered you for want of guide.
Shrieks¹ hold and resounds you from within,
Your very² life bound you from within.

¹ Shrieks of the world

² True life

TRUTH ETERNAL

Truth eternal can never be changed,
For thee the bliss eternally arranged.
To your mind help heart, tongue arrange,¹
Give up what earned you in exchange.
Maya dwells in duality ever, mind it,
Self-willed led astray and never find it.
Their coming and going never comes to end,
Hard steels break but never bend.
Without equipoise it is matter and dust,
Attachment equipoises not and brings but lust.
Virtues within are His numerous gifts,
Better stay, wait not, think and shift.
Kirpal, the Gracious, comes to rescue,
Right now determine and fix your view.

¹ You must bring heart and tongue together. You must speak what is in the heart.

GRACIOUS MASTER

Evading the debt the interest increases,
Dwelling in wishes with real life one ceases.
His whole life long goes in vain,
Discriminates he not, and never can he claim.
Why press unripe seed, o man awake,
Neither it produces the oil nor the cake.
Without Master, no understanding is there.
Why plane flies, when no landing is there?
Master attends those who obey and come,
Concerns to everyone, compells none.
Reason, why people their habits never they leave,
More they identify, more they receive.
Gather they all that is fake and void,
Nothing happens to others, themselves they annoyed.
My Kirpal, child loves not, but Father's heart sublime,
Your Grace enlightens the world and ever will shine.

CHASTITY

Bed is for rest and not for looking.
Keep it clean, neat, and dry.
Never desire for another booking,
It is for silence and never for cry.
Without Him it is hell,
It will disturb you in darkness,
If you make it an alluring shell.
Bed rest is sweet remembrance of Master,
You change not, it is last of laster.

MAYA

1. Darling of the three worlds,
Enemy of the Masters.
Prostitute of the three worlds,
Lover of the disaster.
2. Maya is a she-serpent,
Those bitten have to repent.
3. She has tasted all the Yogi,
Who is chaste, who is Bhogi?¹
4. Grandmother, grandfather still in its fold,
Water has passed through bridges, who will hold?
5. Rose and Chambelli² give the smell,
Smell may not lead you to the hell.
6. Exists there the fairy land you hide,
You stress down and forget the guide.
7. From here it starts the hells,³
If you don't ring the bells.⁴
8. Music of the sphere starts from there,
Where the heaven⁵ loses its fair.⁶

¹ Lusty

² Lusty smell of attachment

³ Stings of Maya

⁴ Awakening

⁵ Astral heaven

⁶ Charm

MAYA AND MIND

Greed, sin, attachment makes one blind,
Bound down by Maya ever he suffers.
For he sees not how to open and bind,
Differentiates he not between the unwise and wise.
Trades in falsehood, ever dictated by mind,
Burns not the sense of duality and ego.
Stone sinks in water, Masters ever and ever remind,
Pure and meek, for they yearn and find.
My Kirpal, the destroyer of illusion and bestower of bliss,
His Holy feet near my tongue,¹ ever I kiss.

¹ Thoughtless thought

MIND

O my mind, cast off the illusion and doubt,
Know how you dwell and your whereabouts.
You are matter and who sustains the matter?
Sin, attachment, ego, tied you in fetter.
Who can erase the Karma you create,
The reason you come to give and take?
Dictates he,¹ but not yours,² mind it for ever,
Follow the Master within who leaves never.
See how the mouse wastes in cutting and throwing,
Where is the harm in surrendering and bowing?
My Kirpal, the Gracious, whole creation You hold,
For You do the right, turn the iron into gold.

¹ Negative Power

² Mind is matter but it is also created by God. This world does not belong to you.
It belongs to the Masterpower, Godpower, whereas the negative power controls it.

KAL

Bewildered with gruesome eyes who can see?
The faith of devotee, how can be with Thee?
Filled with duality, anger, and wrath,
Black face, red eyes, who else hath?
Frightens and sits and closes the door,
With reaction one dreads and stands he before.
This is but a phase of matter and dust,
Gold not, it is iron turning into rust.
There can be hundred thousand such waves of illusion,
like it for granted, it is nothing but confusion.
No charm, deadly affairs everywhere,
Except with Master, no consolation here and there
Never I surrender, never I fear,
Remembrance of my Master ever close and near.

Comment

This relates to the negative way of life. The negative power or the mind has hundred thousand dreadful and fearful tricks to control the soul in its fold. Sometimes it allures the soul with charming beauty and with attractive design of Maya. But all that is no more than dust, like the firework which finishes in a moment and has no existence of its own.

In the three worlds, either physical, astral, or causal, everything is matter, and matter is nothing but illusion. Illusion exists in the three worlds with the mind clutching the soul.

He who knows the mind does not serve and feed the mind. By the Grace of God he sees his saviour and protector in the body itself.

GOLDEN AGE

I.

Worldly love, wrath, killing and greed
Are but four streams of fire.¹
Time reminds the awakening, its dire need,
Pull, leave, come, and see the shaking wire.²

Heart broke into pieces and who knows?
Bewildered here, there, and everywhere one bows.
It is all emotion but nothing in hand,
One weeps and threshes the same what one sows.

Wanderers, solitarians, non-aggressors and detached,
By name look like they, with mind are they attached.
Leaving the one, yet one desires the next,
What gains it to them, since they live with the rest?

¹ Worldly love, wrath, killing and greed are four fires in the world.

² Mind's reaction is like a wire once shaken, it goes on vibrating for a long time.

Truth, Penance, Compassion, and Charity, four feet of Lord,¹ Right follow now, otherwise for long you debarred.

All four pillars concern the very Golden Age, leaving one, unlucky enters he the very next phase.²

No concession, no guidance³ is the law of the Lord,

Acceptance of selfless service⁴ is the wish of God.

Kirpal, the Compassionate and Protector of His child,

Saviour of Truth in child, while guides through His guide.

¹ In the Golden Age one has to stand on four feet: Truth, Penance, Compassion, Charity. In the Silver Age, Truth is detached and Penance, Compassion and Charity remain. The Silver Age stands on three feet. In the Copper Age Penance goes away, and one stands on two feet, that is Compassion and Charity. In the Iron Age Compassion departs, one stands on one foot, that is Charity.

² If one does not stand on four feet, one cannot solve the riddle of one's life in the Golden Age. One will have to come back in the Silver Age to solve the mystery of life and go back. He who does not fulfill the condition of the Silver Age, he will have to come in the Copper Age, and he who does not fulfill the condition of the Copper Age, will have to come in the Iron Age.

³ Concession and guidance are finished in the Golden Age as all other three forces - negative power, gods and goddesses, avatars - have a free will to check the disciple of the Master.

⁴ For him who could do the selfless service in bringing the Truth from the Iron to the Golden Age, Masterpower becomes the saviour and protector. Such one is saved through guidance.

Note: It is very difficult for those who are to go back in the Golden Age. Even with the blessing of the competent Master one has to go through the sphere of negative power, gods, goddesses and avatars. If he stops or goes out of the way, he can be controlled by those powers and can be misguided. This is why one has to stand on four feet positively. When one goes the very right way, no power can detach or misguide the disciple. While in the world, if his attention is diverted from selfless service and Guru-Bhakti or if he stops to work or starts with a nefarious way of life, at once these powers influence and control such a disciple. Those who are to live with the negative power enjoy the world happily, and it is also the same with the followers of gods, goddesses and avatars. Their rules and subject matters are so easy to follow, as it all concerns to the three worlds. The insect of odour enjoys the odour. What more dirty places for it are there in the world?

II

Said Master the three ways¹ to accomplish His work and bless:
Firstly, someone to develop and bless him the independent way,
Secondly, to take under care, guide and stress;
Thirdly, to sit inside, like to dwell in flesh.¹
There is difference to dwell in flesh and Word made flesh,
Even in both cases the link is ever fresh.

The third one guides and transmits the order of the Lord¹.
Doesn't he do that, his contact gets discard.
He is bound, since he is a borrowed servant of Him,
Blessed by Master's wisdom, forgets he the intellect and whim.

Accepting His commandments never bows and falls,
Leaves the Iron, merges into Gold², for Him he recalls,
Kirpal, I learn my given lesson and You are my subject,
People may know, criticize or may suspect.

¹ Master while in Dehradun told that Master can continue His work in any of the three ways: Firstly, He can prepare someone and take the work; secondly, He can guide someone and take the work; or thirdly, He can sit within the disciple and take the work. Master said, the third way is the most beautiful and effective one.

² This relates to the Golden Age. On 3rd April 1974 in Dehradun, Master said, 'Be aware that the Golden Age is coming. No one will be spared, everyone has to go back. Those who disobey the Master will have to travel a very long road for the completion of their journey.' Golden, Silver and Copper Age are the preparatory ages for the soul to come back again in the Iron Age. The Golden Age is too difficult to overcome, if we do not obey and surrender unto Him.

With heart and ear He binds His¹ child to stand,
Keeps His control in the finger-tips of His hand.²
Keeps him above the poisonous effect of night and day
Blesses the child, never to change the view and way.

Sends now He some of His beloved child³,
His power extends now far, vast, and wide
Would they control many, would no one control them,
Console they would all, would no one console them

Knocks the door⁴ and delivers His love,
Awake, open, and see who stands before and above!
This is the way of Grace of my Beloved Kirpal,
All exist in Him and He exists in all.

¹ This also relates to the Golden Age. As there is no guidance in the Golden Age, Master keeps the connection of the disciple's heart with His ear, means, He feels and listens to the child always.

² He keeps the control of the child in the finger-tips of His hand, means He will not allow His child to move away from the path and change his view.

³ Whom He directed to serve selflessly and who helps Him to bring the Mission into the Golden Age. Note: In the Golden Age the work of the Master nearly finishes and reduces to very few, purest souls who may withstand completely and positively with Truth, Penance, Compassion and Charity.

⁴ He can knock the door: He reminds you alone of your contact with Master.

TAKING LEAVE OF THE SANGAT

Satsang on 15th August 1974, Independence Day of India

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 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?'

¹ At the time of Guru Teg Bahadur, hundred thousand 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.

Master did not go to His house to beg leave and go,
He sought His leave from Sangat¹ which He did so:
15th August, on the 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.'

¹ Sant Kirpal Singh did not go to His family but made a Satsang on 15th 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.'

SAARSATHI

Belong all to You and You to all,
O my all pervading, ever existent Kirpal!
Thy virtues shine in every child,
Guide them and let them others guide.
Thy time of 14 years¹ has passed,
Your Grace extends far and vast.
Say they all, You did so and so,
Neither they do nor bow.
How they forgot You, I wonder,
Forgot You, to others they surrender.
In their hearts, they brought the duality,
To my surprise, existed never the equality.
Misguided others, stay they in barren field,
Withers everything there, how can they yield?
Misled, their meditation is that of a crane,²
How without clouds can it rain?
Now criticize they others, themselves never they blame,
Throw mud on others, never they feel the shame.
Never You taught this way, o my Beloved Kirpal,
How they teach that You exist all in all?

¹ Master left His physical body 14 years before.

² The white bird who pretends to be pious but his attention is to catch the fish.

Themselves they forgot, their wisdom is drunk,
Know not swimming, in midstream they sunk.
Why so easy for them to forget You?
Since it is too late to beget You.
Saarsathi,¹ the most difficult time of all,²
Knew not the present, past they recall.
During this period a few could know,
Took them for test, now ever they bow.
Thousand ignorants laid in the hell,³
Masters canopy⁴ used once they as alluring shell.
He who pines never can delight,
To their ignorance greatest is my plight.⁵
Like pebbles in the way was ever I neglected,
Too strange my view, was ever I rejected.
My Kirpal played the game in open ground,
Never many witnessed, others kept them bound.

¹ The most difficult time between the Iron Age and Golden Age; the 14 years' time with which Master brought in Golden Age from Iron Age.

² Masterpower has to take a lot of tests to justify his children through some advanced and competent disciples whom He could create during His worldly sojourn.

³ Thousand people due to their shortcomings were controlled by Kal in the hell.

⁴ Master's protection

⁵ Utmost pain due to separation

SANT KIRPAL SINGH
HIS MISSION IN THE GOLDEN AGE

MASTER'S SICKNESS

WORK AT DEHRA DUN

While in Manav Kendra, Dehra Dun, the work was going on, Master stressed the very importance of selfless service with devotion and with all sweet remembrance of the Master to all brothers and sisters. The holy places thus made, serve as lighthouse for the coming generation to follow the footsteps of the Master.

Those working with good thoughts, good deeds and good actions leave remarkable impressions in the Mission of the Master.

With hundreds of brothers and sisters working there much work was finished in the shortest possible time.

His purpose there was to establish a common ground for all people to get together. And now there exist a Sarovar, a library for 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, a beautiful open stage for Satsang and a big tank for drinking-water; all these are interconnected by roads.

MASTER HAD PAINS ALL OVER THE BODY

Since 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.

MASTER TOLD THE REASON OF HIS PAINS

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 Masterpower, when taking rest, materializes and manifests into 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.

(Note: In 1963, Master was asked in USA, 'Will there be a third world war?' Master told, '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.'

WITH MASTER IN DEHRA DUN IN 1971

I consulted some doctors and treated Master by a ten-injection-course that I continued to inject on alternate days.

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 lovably 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 the letters. Master looked at me and said, 'Again you came tonight?' I replied, 'Master, not for injection.' Master said, 'Then how?' 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, '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 is through the forests. Master told the taxi-driver, 'This is my child, who I love very much, You 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.'

BABA JAIMAL SINGH TOLD ABOUT THE SICKNESS OF MASTER

While I was in Amritsar, Baba Jaimal Singh appeared to my wife Surinder Kaur within and told, 'Your Master is very sick at Dehra Dun and you go to Delhi.'

Along with my wife and Ranbir Singh from Chandigarh 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 He told you about?' She told that she met Baba Jaimal Singh Ji and Baba Sawan Singh Ji. Baba Jaimal Singh told, 'Kirpal Singh is taking homeopathic medicine, with which He won't get alright. He needs further treatment.' Master asked, 'Did Hazur Baba Sawan Singh speak?' She told, 'No, He did not speak anything.' Master said, 'Yes, this is right.'

I came to know through Tai Ji, that in spite of many requests Master did not take any medicine. I asked the reason, and Tai Ji told 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.

MASTER DETERMINED TO GO BACK

I requested Master to take the medicine, and 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 and not before.'

(Note: Master determined to go back. The decision within was pending till 8.00 a.m.)

MEDICAL TESTS WERE PERFORMED

All tests relating to the disease were performed, and doctors confirmed that it was a case of enlargement of prostate gland. One time, 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 so?' 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 lovingly said, 'We will start an eye-hospital in our home, where we will operate both, the outer and the inner eye.'

DECISION FOR OPERATION

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 told, 'This disease is a gift to me from your side. This is not from me. Now you decide what you want.'

(Note: 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.)

Doctors told that there were two methods to cure the disease: The first was to inject some medicines directly into the enlarged prostate gland,

which helps the enlarged portion to collapse. Though this was the easiest and quickest method, the fear of infection existed also, since the rate of success was not more than 60 to 70 percent as told by the specialists. The second method was the standardized method, 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 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.' Tai Ji told, 'He is also from the Sangat', and Master sought my opinion.

WE ALL ARE COBBLERS

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 lovingly 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 only from the physical level.' Further I requested, 'Master, You give Your opinion, 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.'

OPERATION IN DR. MAHAJAN'S HOSPITAL

Master was admitted in Dr. Mahajan's Hospital in Delhi for the operation. It was very hot weather. The Doctor commenced the treatment through medicine to clear the filled bladder.

THE DOCTOR'S MEETING WITH HIS STAFF

After admission the chief doctor held a meeting with his staff-members to follow up the case. While talking, one of the staff-members not knowing the competency of the Master, said, 'A Saint who lives on others has come to the hospital and his bladder is full.'

Immediately Master called me and said, 'Can you do all that what they do before the operation?' I said, 'Master, with Your Grace it is possible.' At once Master walked out of His room and we all came along with Him back to the Ashram.

I started with the treatment. Within three hours Master's whole bladder was empty, and He told, that He felt alright now, and that about the operation He wanted to decide afterwards.

WHAT HAPPENED IN THE HOSPITAL

After Master had left the hospital many patients got annoyed with the treatment of the doctor, and some already left the hospital and went to another hospital.

Next day, the doctor came to the Ashram and begged pardon. 'We are too ignorant to understand You', he said, 'after Your departure, a strange type of feeling prevailed, and we all are very uneasy. Take pity and come back for the treatment.' Master happily accepted, and He went back to the hospital. He even ordered to send a big cooler for the convenience of the patients there.

On June 29, 1971, the day of the operation, Tai Ji and many more members were there. Tai Ji insisted, 'Master, now You are going for operation and You must get well, otherwise we would announce everywhere, that it is all falsehood.' Master replied, 'Don't be confused, it will be okay.'

BEFORE AND DURING 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 anesthesia.' 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.'

MASTER'S CONDITION DETERIORATED AFTER 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. Tai Ji, who was sitting beside said, 'Master, why do You test all, when nobody can stand Your test?'

Tai Ji 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.'

(Note: Even during the operation Master's attention was with His children who were doing selfless service in Manav Kendra.)

Master withdrew from the body-consciousness and the Doctor mistook it for a serious problem.

MASTER'S FIRST TALK AFTER RETURNING TO THE ASHRAM

Master said, 'If you think, I am ill, you should correct that t ought at once. I am not ill, only the body had to endure and that endurance is nearly finished.' Master spoke further, 'Just as they had completed the operation I opened my eyes.' The surgeon in charge was amazed, how a man could return to his senses while under so much anesthesia.

He said, 'I saw Your greatness on the operation table. From now onward I come to You as a devotee.'

INVITATION TO DR. MAHAJAN INTO THE ASHRAM

Dr. Mahajan and two nurses who served the Master during His illness were invited into the Ashram. Thousand disciples gathered to witness their welcome. Master sitting in the open in front of the veranda along with Dr. Mahajan gave a brief and lovable talk and thanked the Doctor for his help. Master gave some gifts to Dr. Mahajan and the two nurses.

Raising the hand of Dr. Mahajan with his hand and facing towards the Sangat, Darshan Singh, the eldest son of the Master, thanked the Doctor for giving the life to our Master.

I was standing near to the Master and I wanted to know, what Master would tell now. At once Master said, The Doctor has not saved my life, but My Hazur has given me the life.'

MASTER GOT AN INFECTION IN THE HOSPITAL

After operation, some serious problem occurred with the urine. 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 few days, He became resistant to that medicine, too. The Doctor advised another medicine which was arranged at the earliest from London. After few days He again became resistant. The examination of urine was made regularly but the infection remained constant.

SUGGESTION SOUGHT FROM MASTER

This problem worried all disciples very much and everyone felt unhappy. 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 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 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.

MASTER ASKED US FROM WITHIN TO GO BACK

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 being 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, ‘You sit in meditation and ask Master to send our parents.’ Master appeared and said, ‘Tomorrow at 8.00 a.m., your father and mother 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 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.’ – ‘O, you know, where my heart is?’

There was 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.’ 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 (I and my wife) 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.

MASTER SUFFERED FROM THE REACTION OF ONE MEDICINE

Even after recovery from the illness Master had some chest problem which remained for long time. A doctor suggested a medicine to cure the chest problem. This medicine brought a severe reaction and Master was unable even to move from the bed. The Doctor told that this reaction might cease very slowly and it might take some weeks to finish.

TAI JI SENT MESSAGE

Tai Ji sent a message to me, 'Master suffers from a severe reaction of a medicine, so come soon!'

Along with Inderpal Singh I reached Delhi early in the morning. Seeing the condition of the Master I returned in my room and felt very uneasy. Master sent for me. He asked me, 'Why you are 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 you want?' I answered, 'Master, I want You should at least sit and talk with all of us.' – 'O, 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!

WHILE IN DEHRA DUN

In the month of June 1972, at Manav Kendra, Master asked me, 'Can you come along with me on my Western tour?'

I gladly accepted. Master requested, 'How much money do you earn per month?' I replied, 'Master, I earn two thousand rupees every month.' Master said, 'So I must pay twelve thousand rupees to you, if I take you along with me for six months.'

I replied Master that I could give that amount in the Mission, because my purpose was not to take but to give.

Master asked me to go on tour with Him. After some time Tai Ji called me and I went there. Master asked me all about my home and home affairs and advised me to handle them in such and such a way. Further He told me, 'As soon as you manage the home affairs and get free, I may use you in the Mission.'

THIRD WORLD TOUR

Sant Kirpal Singh went on the Western tour on August 26, 1972. On August 25, 1972, lots of people gathered in the Ashram. Master held a Satsang and gave assurance to come back as early as possible. 'Keep the love of the Master in your heart – Master already keeps your love in His heart', He said, 'Who can be more dear to Him than His children?'

He said that lots of people eagerly were waiting for Him as it was nine years ago since He had visited the West.

At the Palam Airport He held a short and beautiful Satsang and made a sitting for a few minutes. Within this sitting a serene vibration of His love raised the souls of all above the body consciousness, and many, many kept bitterly weeping while Master lovingly went for departure.

Master visited many big cities of Germany, Switzerland, France, England, USA, Canada and Mexico. Everywhere He was given a warm welcome by thousands of His beloved children.

After this separation of nearly nine years, seeing Him, many burst into tears. It is too difficult to express, how lovable He delivered His love into the heart of thousands of children, but the important and meaningful impression He left with His children, reminds them of the greatness of their Master as long as they live in the world.

He told, 'This time I have only come to strengthen your belief, devotion and love to the Master.' – 'Make the best use of this golden opportunity. I am now approaching my eightieth year. God knows if I come another time or not. But believe Him, He will not let you down.' – 'I am a son of man

first, and not a lecturer. I can give you only heart-to-heart talks, which come from the heart and are delivered into the heart.'

JANUARY 2, 1973 – MASTER RETURNED FROM THE WEST

Thousand people from all over India came to Sawan Ashram, Delhi, to welcome the Master. Master arrived in the Ashram, and went straight to the bathroom. One step already inside the bathroom, Master asked Tai Ji, 'Who has come? (Since Master saw thousand people who greeted Him.) Tai Ji said, 'From all centres they have come.' Master asked, 'Who came from Punjab?' Tai Ji replied, 'From all centres of Punjab; also whom you wish to see from Amritsar.'

Many disciples from Punjab and from other centres had gathered in front of the veranda and kept a chair for the Master to come and sit there before He would go to the stage for Satsang. This is what Master did. He sat on the chair and we all greeted Him.

He asked me all about the Amritsar Centre. I told about two incidences which happened during His physical absence in Amritsar. Master asked me, 'Where is your companion?' My wife came near to Him and Master asked her, 'What is your experience for today?' She told, that this day Kabir and Guru Gobind Singh appeared, and Guru Gobind Singh said: 'Sant Kirpal Singh is making preparations to go back, whereas He has to initiate nearly 500.000 aspirants, but He has initiated only 150.000 out of 500.000.' Master answered, 'This is right, but then you also cannot sleep in warm beds.'

PUNJAB PROGRAMME IN OCTOBER 1973

After the birthday of Hazur Baba Sawan Singh Ji all group leaders from Punjab approached the Master and stressed Him for a Punjab tour.

I said, 'Master, I don't want You to give a programme in Punjab, since due to summer season Your health does not allow You to travel much. 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 is the Word personified and nothing can 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 would 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, Master 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 October 12, 1973 and stayed there till October 15, morning. On His arrival in Amritsar on October 12, 1973, 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 headquarter in future.’ Thereafter Master went to His room for a rest.

On October 13, Master drove to the outskirts of Amritsar City and visited some places. He inspected one piece of land of about 25 fields, and another place which was close to the city. (Note: It was intended to acquire this place for the Mission of the Master, and one disciple entered into negotiations. But later on it was known, that there existed controversies about this place, and that our own person who was commissioned wanted to get profit out of it. So Master said, ‘Such a land we never want to get.’ Now this place has become a cremation ground.)

During His sickness Master had said, ‘We will open an eye-clinic, where we will operate the outer and the inner eye.’

In the morning of October 14, 1973, I went to Master and asked about the foundation stone of the clinic at my village, Nag Kalan. Master said, ‘Doctor, I will come to your house on five conditions.’ And 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 myself, whether I would be able to develop it. Second, whether this land is fit for foundation. Third, I sought permission from above.’



Dr. Harbhajan Singh with Sant Kirpal Singh 1973

Thereafter Master went for the inauguration of the house. I and my wife had spread a hundred meter 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?’

In 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, ‘Master, we made Your room first, and then we constructed the house.’

(Note: Some time before Master came back from a tour to Bombay and on the way, His car met an accident. Master came to Delhi Ashram by taxi. The same day in the evening Master appeared at that place which later we developed as His room. Surprised to the utmost, we could not know, whether Master had manifested or had come physically. Our whole house was filled with smell like that of roses and jasmine. The cuffs and the collar of Master's shirt were dirty and the turban was loose. Soon Master disappeared. Immediately we took the car, and early in the morning we reached Delhi. To our utmost surprise Master was wearing the same dress. Giving a little talk, Master told the visitors, 'I am tired, and still I have not changed my clothes. So you all can go to your homes.')

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.

CRACKS APPEARED IN THE ROOM

Inside of 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 the hurry had not made a good bed. Looking at me, Master told, '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. Master 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.

Next day, on October 15, 1973, Master went to the village Mahal Jandiala (famous by its historical temple). There He gave a beautiful Satsang and proceeded further to the next Centre at Pathankot. Next day, after the departure we went into Master's room for meditation. We saw that on almost all sides below the roof a big crack appeared in the room. Many brothers and sisters, who often visited our house, said, 'Your whole house looks nice but why are these cracks in this room? We usually told them, that water went into the foundation and so the cracks appeared.

Afterwards we told Master all about this happening and Master advised us to change the roof, and we did so after a long time.

MASTER GAVE PARSHAD

On October 14, 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 hands, pressed it a little while, 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.'

SEVADARS' MEETING ON OCTOBER 14, 1973

Master held a meeting for the Sevadars which continued till midnight. In the meeting Master said, 'Doctor, the time of Guru Gobind Singh is coming. There will be internal fights and lots of problems in India. The internal fight is more dangerous than the attacks from outside. If there will be a war, how many battalions will you provide Me?'

'When Guru Gobind Singh took His work from five beloved disciples, why do you need many battalions?', I asked. Master said, 'Now you come as the only one, He (Guru Gobind Singh) can take work from one.'

At midnight, while Master was distributing the Parshad, Master asked me, 'From where Subash Chander Bose fought for the independence of India?' I said, 'Master, I don't know. You know better.'

(Note: Subash Chander Bose fought for the independence of India against the British from Germany.)

Master giving me Parshad pressed my hand and made a sign to come along with Him into His room, and I followed. Master told that we will start our work from West Germany. I replied, 'Master, but there exist already some Centres.' Then Master did not say anything, but Master's eyes nearly shed tears.

COMMISSIONING THE FUTURE MANAV KENDRA IN NAWANSHAR

On October 24, 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.

(Note: 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 told that He wanted to visit the Farm.

Master reached the Agriculture Farm (where now Kirpal Sagar is being built) 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 told, '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 quintels will be needed every day. (One quintel 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.'

DIWALI WITH MASTER IN LUDHIANA

We used to celebrate the Diwali festival with Master. I and my wife, Kulwant Singh and Ranbir Singh from Chandigarh went very late to Ludhiana. Master was still sitting in the bed holding a warm towel on the right side of His face. I asked and Master 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 told that it was from my Master.

(Note: Once I suffered very much with toothache, Master told me that prescription within, and I was relieved from it.)

UNITY OF MAN - CONFERENCE

Three meetings were held, the last one on Christmas Day (December 25, 1973) to organize the Unity of Man Conference on the birthday of the Master. All duties were distributed and all arrangements were made.

The Unity of Man - Conference commenced on February 3, 1974 under the sponsorship of Sant Kirpal Singh Ji Maharaj and ended on February 6, 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.

A big procession started from Gandhi Grounds marching through the main streets and ended in Ramlila Grounds, the place where the conference was held.

Sh. G. S. Pathak, the Vice President of India, performed the opening ceremony. Smt Indira Gandhi, the Prime Minister of India at that time, and foreign Minister Shri Swarn Singh, Shri Jagjiwan Ram, the Defence Minister, Dr. Karan Singh, and besides many members of parliament and social leaders, Shri Kaka Kalelkar and Raja Mohinder Partap Singh participated in the conference.



WELCOME ADDRESS

*by Sant Kirpal Singh, President of the Unity of Man - Conference
February 3, 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. I thank you all for the loving response to the call for remodelling of our destiny to secure a lasting peace. It is said that 'East is East and West is West and never the twain shall meet.' That may have been true at one time or another, or for the author of the dictum, Rudyard Kipling; but certainly it carries no weight with men of God in the present scientific age, when distance and space are fast losing their significance, and efforts are being made to establish inter-planetary contacts.

The various countries of the world are just like chambers in the House of God, housing different nations. Distinguished from one another by geographic, climatic and historical conditions, facial contours and complexions, languages and dialects, diet and apparel and modes of worship, all people conditioned by these divergent factors from the great organic whole called humanity. With all these seeming differences and distinctions of colour, creed and caste, and these diversities in his modes of living and thinking, man essentially and basically remains man in outer appearance and inner make-up.

Unity already exists in the human form, since each one is born the same way with the same outer and inner construction, and each one has a soul which is of the same essence as that of God. We are drops of the

Ocean of All Consciousness, whom we worship as the same God, calling Him by different names. Holy men say that the human body is the true temple of God, and that He resides in the temple made by Him in the womb of the mother, and not in temples made by human hands, and that the human form provides us with the golden opportunity to realize Him.

Man has three aspects: physical body, intellect, and a conscious entity. He has progressed physically, intellectually and mechanically; but despite this, he is unhappy and has not developed spiritually. He has developed his head and not his heart, and his scientific knowledge is misdirected to fiendish malevolence. It has created a spiritual vacuum. We stand in the middle of a two-fold crisis: a state cult of militarism, euphemistically called 'patriotism' on one hand, and an apathy to spiritual development through knowledge of the True Self on the other. In the absence of any positive thinking on both these levels we are morally regressing, and in this sad predicament we cannot have lasting peace. Guru Nanak therefore prayed, 'O God, the world is aflame and has passed beyond our care. Save it by the means You consider best!'

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 body and intellect, it can only come about through an inward illumination of 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.

During my last foreign tour I was asked on television in the United States, »How can peace be cemented?« I told them, »Peace can be cemented only when men rise above 'isms' and Presidents and Kings rise above countries.« To remain in any »ism« is a blessing, if we keep in mind the ideal for which we have joined it and rise into universalism; but if we stick obdurately to the »ism«, the result is again narrow-mindedness

and selfishness. Similarly, if Kings nourish their gardens well and keep them blooming in all respects, they should let all other countries bloom the same way and further the cause of human happiness; otherwise there will be conflicts and wars. It has been our endeavour of late to find a common forum and meeting ground where such momentous issues could be discussed dispassionately – by separating the non-essentials from essentials and eliminating differences, in order to find unity in diverse thinking and bring abiding peace on earth: complete concord and amity in all spheres of our life.

In order to understand this world-wide movement in which we are participating today, it is necessary to review its background. Religious contacts between East and West were established as far back as 1893, when the patriot-Saint Vivekananda went out with the message of the Upanishads and Gita and represented India at the Chicago Parliament of Religions. His life and living showed a practical way to demonstrate the essential unity of all religions, to proclaim the message of which he founded a chain of missions in the name of his Master, Paramhansa Ramakrishna. Ten years later, in 1903, another savant, Swami Ram Tirath, presented the philosophy of Vedanta to the West in such a lucid manner that he was hailed as a 'Living Christ'. Thus the way was paved for the next great step, the spread of spirituality or mysticism – the bedrock of every religion.

In its pure essence, this implies the awakening of man to a consciousness at once supra-sensible and supra-mental – an immediate revelation. 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, Raima 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, bird, beast, 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.

In the present age, Saints like Kabir (1440-1518) and Guru Nanak (1469-1539) revived the ancient teachings of the sages of the past. In more recent times the torch was kept alive by their successors until the spiritual mantle came to hallow the personality of Baba Sawan Singh Ji, who during his long ministry of 45 years (1903 -1948) gave it the widest distribution possible. In 1911 he began the work of revealing the Gospel of Love, Light and Life to the Western world as well. Ruhani Satsang was founded in 1948 and dedicated to the task of imparting purely spiritual instruction, shorn of all ritual and ceremony and free from embellishment and symbol, to all classes of humanity. Followers of different faiths, beliefs, and creeds meet at Sawan Ashram – which became its permanent Centre in 1951 – and address large masses of people coming from different walks of life, who are eager to learn and understand the elemental Truths which form the quintessence of all sacred scriptures. The discourses con-

verge on the common theme of establishing direct touch with Reality, and attempts are made to reproduce and correlate, in simple understandable language, the sayings of sages and seers of all times. Presently this is being spread in 209 Centres all over the world, which have helped considerably to remove to some extent artificial barriers of race, language, and religion, and brought many kinds of human beings to worship the Nameless Being with so many names.

By the grace of God, a new field unexpectedly opened up in 1957 when Muni Sushil Kumar Ji sponsored a Conference of World Religions with the idea of forming a World Fellowship of Religions. As a result of further deliberations there did come into being a Fellowship including most of the faiths of the world, and I was elected its president. Three World Tours were undertaken and four World Religions Conferences were organized in India, besides regional conferences in other countries. The purpose was to disseminate the idea of universal fellowship among people professing different faiths and beliefs, and it brought about broader and better understanding and a sense of mutual trust and confidence at the top level among the representatives of the various religions. But while the religious leaders were coming closer, a danger was developing among the followers. Instead of making religion a cementing force, they made it an instrument to serve their vested interests and began to form communal groupings bearing the labels associated with their 'isms' – fortifying them with artificial walls of hatred and distrust.

One wonders how a person professing religion, which is a link between man and God, can run the risk of forgetting that he is a man born with the same privileges from God as those he hates, and that he is a conscious entity which is a drop of the Ocean of All Consciousness.

To combat this danger of religious chauvinism, it was thought necessary to start the work of regeneration from the roots. Man-making must take precedence. This can only be done by inculcating in people generally the humanistic ideas of unselfish love and selfless service, with special emphasis on man service, land service and animal service (animals being our younger brothers and sisters in the family of God). This idea took

concrete shape in 1969 with the decision to set up Man-Making Centres or Manav Kendras here in India and abroad. In India a Man-making Centre has been started at Dehra Dun on the foot of the Shivalik Range of the Himalayas. It has set up a hospital, a home for indigent elderly people, and a school for the children of poor families in the area. A provision for farming and cattle-raising on modern scientific lines is a part of the project. Eventually we hope to see a university, fully equipped with the original scriptural texts of the religions of the world, so that comparative studies of the truths contained therein may be undertaken; and a language school to overcome linguistic difficulties.

This convention aims to unite all mankind on the common ground of service to fellow human beings and Faith in Divine Power, and to accomplish that, it urges the religious and ethical leadership of the world to shed apathy and aloofness and assume a more prominent role in human affairs. 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.

RESOLUTIONS ON THE UNITY OF MAN - CONFERENCE

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, of nonviolence, truth, tolerance and selfless service of humanity in the hearts of men.

The Conference looks for guidance to holy men to help 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 Ji Maharaj 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 coordination 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 aforesaid 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, nationwide study of each other's religions and appreciate their contributes to the prevailing moral basis of mankind; and secondly, to encourage the same through the audio-visual systems 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.

February 6, 1974

DEATH ANNIVERSARY OF HAZUR BABA SAWAN SINGH

IN DEHRA DUN – APRIL 2 - 4, 1974

Master planned to celebrate the death anniversary of His Master Baba Sawan Singh Ji Maharaj in Manav Kendra from April 2 - 4, 1974. More than twenty thousand people gathered there on April 2. 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.'

Many Rishis and Munis and religious leaders of different religions participated in the Bhandara. At the end of the Satsang, Master told all to put in some minutes for meditation in sweet remembrance of the Master. He said, 'Everyone should sit in meditation. There is no non-initiate, as it is our turn to meet God.' After about twenty minutes Master asked all to leave the meditation. He asked for the different experiences they could get during the sitting, like, 'Who saw the brilliant light within? Who saw the Golden light? Who saw the moon, sun and star? And who saw Master's form within?' After counting, there were more than Five thousand people who got that contact within. One of the religious leaders sitting on the stage requested the Master to allow him to speak. Master agreed and he said, 'Master, your disciples are capable to see what we did never see so far. We feel shame sitting on the stage.'

Master said, 'I have given you examples of a living Master and the competency of the Master.'

APRIL 3, 1974 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. I said, ‘Master, I have a question.’ Master made a sign which meant, not to speak. I said, ‘Master, if the disciple does not tell about the competency of His Master, then who else will tell?’ Master allowed me to speak. I said, ‘Master, I have read the book Godman, written by You. There I have read that in the Iron Age only fourteen Masters and seventy Bhagats would come. After reading I got sad and thought, ‘Then my Master is not a Master. Because up to Baba Sawan Singh, there are all in all 14 Masters who have already passed.’ Master said, ‘That I have not written.’ I agreed and said, ‘Master, but it was written by Bhai Bala during the time of Guru Nanak, and you confirmed it in Your book Godman.’ Master told, ‘Bring the book.’ The book was brought by Devi Dass Patwari, the cashier of Amritsar-Centre. When I opened the book. Master said, ‘Well, tell, who were those Masters?’ I answered, ‘Master, You made one sitting in Srinagar. There You told about the fourteen Masters.’ ‘You go on and tell’, Master said and I continued. ‘After reading the book that night I became very sad; I did not sit in meditation, but You withdrew me above the body consciousness. The sound became very strong, and soon I saw a brilliant and shining goldlike list bearing the names of all the 14 Masters.’ I asked Master to confirm whether this meditation was positive. Master asked, ‘How did it look like?’ I answered, ‘Master, it was shining like gold, and seeing to it my sight would not withstand, and then the sound current became very loud and I was able to read it.’ Master confirmed, ‘Your experience was positive, tell further!’

I said, ‘Master, I came to know that the name of Kabir was not there. Whereas I did not know why I thought of Kabir.’ Raising His hand Master said, ‘What to say of Him – He was the Creator. He came in all the four Ages:

*In Golden Age He was **Satsukrat.***

*In Silver Age He was **Munindar.***

*In Copper Age He was **Karuname.***

*In Iron Age He was **Kabir.***

He did not come through the womb of a mother.’

I said, 'Master, from Guru Nanak to Guru Gobind there are ten Masters. Guru Gobind Singh, after leaving Punjab, initiated one, Ratnagar Rao, who further initiated Tulsi Sahib. So the 11th was Tulsi Sahib, the 12th was Swami Shiv Dayal Singh Ji, the 13th was Baba Jaimal Singh Ji, the 14th was Baba Sawan Singh Ji, but I did not find Your name there. I wept bitterly, and then I saw Your name along with Kabir's at the top of the list, and it looked like Guru Nanak and Kabir being one.'

Then Master facing all said, 'Mind, that 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.

(Note: Master has written further in that book that many fragrant Saints would follow afterwards.)

APRIL 4, 1974

Master at 7.00 a.m. 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. By hearing all that I felt more and more little as I never thought that ever I would be worthy of hearing 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 which 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 Srinagar You asked the experience of my wife after sitting in Dehalgan, in 1973. 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 136 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.'

Master once wrote me a letter:

'You are blessed with right understanding, rather rare right understanding of its special significance which will help you and all your brothers and sisters.'

DL
DL
Day 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.

Here when we meet.

With all love and best wishes,

Yours affectionately,

Kinjal Singh
(KINJAL SINGH)

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 that during this time between Iron and Golden Age, no Master is 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 June 1, 1973 in Srinagar, when I wanted to say a lot about Your competency, which could 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) only with Ranjir Singh from Amritsar and one disciple of the Master went back to Amritsar. My heart and head was burdened like anything.

I and my wife started to visit Master every week inspite of being very much engaged in Amritsar with my practice and the Satsang work.

‘IN ONE AND A HALF MONTHS I WILL BE HEALTHY

JULY 6, 1974 WITH MASTER AT RAJPUR ROAD

As per instruction of Baba Jaimal Singh within I went to see Master in Dehradun on July 6, 1974 in the morning. I requested Master, ‘You should not take allopathic medicine, since You do not suffer from a bronchial allergy. If You take it, the lungs will not supply enough oxygen to the brain, and Your body will get very hot.’ Master replied, ‘Since you stopped my medicine, I will come to your house’, and He repeated these words three times. Since I could not understand the meaning I remained silent. Then I said, ‘Master, You should rely more on homeopathic and ayurvedic medicine and take those medicines.’ Master called Tai Ji there and said, ‘You always worry about my health, take it for granted that I will get healthy after one and a half month.’

(Note: July 6, to August 21, it was one and a half month.)

After this I begged leave to go back to Amritsar and I bowed down to Master’s holy feet. Withdrawing His feet. He immediately laid His hand close to my heart. I pressed His hand to my heart and started to weep bitterly. At once a voice touched my ears which told me, ‘Bowing down to Masters feet is finished, now you need His hand (help).’ I started to weep more 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 and 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 everlasting Parshad which Master gives only one time during His life.’

BIRTHDAY OF HAZUR BABA SAWAN SINGH JI MAHARAJ, JULY 27

On July 26 - 28, 1974 Sant Kirpal Singh Ji held the Rastrya Sant Samagam (National convocation of saints). Swami Sarvagya Muni, Swami Govinda

Parkash, 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 health. Before the Satsang finished, a lot of people already came into the Ashram and sat down to get the first turn for food. The Ashram got crowded up to the outer gate, and Master could not enter into the Ashram. He had to wait nearly fifteen minutes in His car outside the Ashram in the scorching heat of the sun. Then Master came on foot.

When He just entered the resting room, He ordered me to bolt the door from inside. I closed the door. Master sat down and holding both His hands on the head, He took a sigh and said, 'Better it would have been if I had gone today. (It was the birthday of His Master.) I asked, 'Master, why do you say that? Such things have no place in our heart.' Master replied, 'Either the managing committee will live or I.'¹ I said, 'Well Master, You are very tired, let us go upstairs and I will give You a massage.' 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 told, 'I have said it.' Then immediately He said lovably, 'Master does not leave His children. Be sure that this Power will not leave you.'

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.

¹ There were all in all seven members in the managing body of Ruhani Satsang, Sawan Ashram, Dehli. Master knew that all would support Darshan Singh and install him as successor.

Such experience He had during the life time of His Master Baba Sawan Singh Ji Maharaj.

He nominated six more persons for the managing body, and asked the managing body to submit the same in the office for the registration. Although Master reminded them many times, they did not submit the list with the registration. Master thus lost His confidence in the managing body. Master was never interested to give His work in His family. In Satsang tapes and in monthly magazine exists the statement of Master, "None of my family members would succeed Me."

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 were 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 August 20.'

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.

On August 17, Bibi Lajo, a devoted disciple of Baba Sawan Singh, came to Amritsar and delivered a message of Master and a message of Tai Ji.

(Note: Bibi Lajo asked Master for some medicine for the wife of one of her relatives as this lady was unable to get children.)

Master told her to meet the doctor there, 'He will tell you about the medicine.' Tai Ji told her, 'Master is getting weak; ask Harbhajan Singh to come soon.'

On August 18, 1974 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 his mother.

On August 19, 1974 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.

MASTER REFUSED TO TAKE THE MEDICINE

Master’s condition was alarming. All requested Him to take medicine, but Master would not take it. He told them, ‘Dr. Harbajan Singh has told me not to take allopathic medicine. So he will come today and you must wait therefore.’ Those very close to the Master stressed Him and brought one specialist who gave Him four tablets to swallow altogether.

(Note: It was this type of medicine which Baba Jaimal Singh had asked not to take.)

Master refused to take the tablets but all said to the Master, ‘This doctor Harbhajan Singh is a little doctor and he mostly uses the herbal medicines etc. What can he know more?’ But Master said, ‘No, he is God’s doctor.’ All members lovingly stressed Master so much that Master took all the four tablets.

MASTER’S BODY STARTED TO BURN

Fifteen minutes after He had taken the medicine, His whole body started burning like Fire. In spite of that Master did not demand anything from anybody.

When I reached the Ashram and saw Master, I was told, that those allopathic tablets had been given to the Master.

AUGUST 19, 1974

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.

AUGUST 20, 1974

Master was asked again and again to go to the hospital, but each time Master said, 'I have no problem, if anyone of you have any problem, tell me, then there is a remedy for it.'

AFTER 3.00 P.M. ON AUGUST 20, 1974

A doctor was brought from Willington hospital who advised the admission. Master told, 'Since you have brought the doctor, I must go now.'

(Note: Masters never disobey the natural laws.)

AT 3.30 P.M. ON AUGUST 20, 1974

By the help of a chair Master was brought down to the Mercedes car where He was sitting then 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.'

(Note: The persons in the car were Tai Ji, Master's driver, and I.)

MASTER IN WILLINGTON HOSPITAL

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. Immediately the doctor started the treatment with intravenous glucose. I was sitting beside the bed, but Master kept His eyes closed and did not look towards anybody. The medicine prescribed by the doctor got late, so I suggested the doctor

that I may be allowed 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 told, '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.

AUGUST 21, 1974

In the morning Master opened His eyes. Immediately I presented some water to Him. Master said, 'It is time for tea. This time beside me Tai Ji, Harcharan Singh, Puspa Balwant Singh, and Master's driver were there. We all felt very happy, thinking that Master now felt well. We brought tea for the Master, but Master refused to take it and said, 'First you take your food and then I will take tea.' All of us happily accepted His order, and we took the food. When we had taken the food, the tea was brought to Master, but He refused to take it. At once we got worried, and Master closed His eyes. None of us dared to tell Him again to take the tea. The doctors told that there was no need for tea, since He got everything through the vein.

ONLY ONE VISITOR WAS PERMITTED

At about 11.00 a.m. on August 21, 1974, 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 lovingly and two minutes later she went back. Beside 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 condition of the Master had deteriorated, the doctors told. But His outer appearance showed no sign of any trouble.

MY PRAYER TO MASTER

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.’

Soon Tai Ji 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 bedside. While standing I at once experienced Master looking at me with a big red eye, like that of the rising sun, 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. As 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.

(Note: If the eyes of the Master and the eyes of the disciple get eye-to-eye, they become one and the eyes of the disciple get pregnant with Master’s eyes, this gives a special vibration.)

AFTER 5.00 P.M. ON AUGUST 21, 1974

More and more Master’s condition deteriorated. Doctors gathered and started to give some medicine till it was 6.25 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, which I saw very clearly, and at once He left the physical body.

AFTER AUGUST 21, 1974

MASTER'S BODY IN THE ASHRAM

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 as what Master told about His further Mission. Hearing that, I was nonplussed and thought how they could ask me such questions in 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.

CREMATION IN PAMBARI-ROAD GARDEN, AUGUST 22, 1974

Thousands of people from all Centres of India gathered. Preparations were made to cremate the Master in the land already acquired by the Master at the Pambari-Road. This decision was taken according to the wish of the Master.

(Note: This land had been acquired for Satsang-purposes, and the watchman in charge had some controversy with one man. Master sent one of the members of the managing body to decide about the case. But anxious about his own prestige he did not decide anything but said, 'You better go to Master.' So the complaint was lodged with Master by the watchman. Master said, 'The prestige and respect of this gentleman is more for him than His Master.' Consoling the watchman, Master said, 'Well, I will come to you and stay with you permanently.')

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 arm and told them, I am not dead, you are dead.’

FOURTH-DAY-CEREMONY

According to the tradition, on the fourth day the flowers (remains) were collected. The date for the Bhog-Ceremony was announced in a big gathering.

(Note: Bhog-Ceremony is the final ceremony with prayers.)

DECLARATION OF THE SUCCESSORSHIP OF DARSHAN SINGH AUGUST 26, 1974

While the Sangat went back, the managing committee decided about the further steps. The managing committee took all responsibilities on its own shoulders and immediately took hasty decisions, leaving beside the consequences connected with the holy Mission of the Master. The managing committee decided to install Darshan Singh as the spiritual successor and Tai Ji as the chairman of the society. On August 26, 1974 it appeared in the newspaper:

‘Sant Darshan Singh has been installed as spiritual successor of Sant Kirpal Singh Ji Maharaj. Sant Kirpal Singh had written a will in favour of His son.’

THE SANGAT GOT ANNOYED AND UPSET

Reading this news, the majority of the Sangat got annoyed and all gathered in the centre. In Sawan Ashram, Delhi, the Sangat started to shout, protesting about the immediate trick of the managing body.

MEETING WITH VARIOUS REPRESENTATIVES

I myself, Ranbir Singh, Chet Singh from Chandigarh, and most of the members of the Sawan Ashram Delhi management got together for a meeting which started in the house of Gyani Bhagwan Singh.

Darshan Singh was requested to come to the meeting. We asked Darshan Singh to tell honestly, if really Master had appointed him as His spiritual successor. He flatly refused and remarked that Master had not given him the power, whereas his relatives, family members and friends compelled him to work as master, and that he never would do that.

It was confirmed by all who were present there that by will only worldly wealth can be transferred, but that the spirituality has always been transferred through the eye. Due to this very reason Master left Beas and family members of Baba Sawan Singh started with a so-called mission. Master has written very clearly about this point in many books.

AUGUST 19, 1974 - A FAKE STORY

As per His order of July 27, I was with Master on August 19, 1974. This order of the Master was known to most of the disciples of Amritsar. I reached Delhi in the evening. I remained beside the bed of the Master throughout the night. Darshan Singh himself was sick and throughout the night neither Master asked him to come, nor did he come there.

Another thing proves quite positively the falsehood. Master says, that the Master can transfer the spirituality among thousands and still it is not visible. Whereas, after six months, when Darshan Singh and his supporters were miserably hit back through their ignorance, they hit another plan to misguide the innocent children. They said, that Master had passed His spirituality through the eyes to Darshan Singh in the midnight of August 19, 1974, and that Dr. Metha witnessed the transference with his own eyes; so they thought that this way of transference of spirituality still needed a witness.

(Note: One time with old disciples of Baba Sawan Singh Ji in Amritsar Master said, if somebody would tell Him how the spirituality is transferred from one pole to another pole, He would sacrifice both the worlds for such a person.)

THE TURBAN-TYING CEREMONY ON AUGUST 30, 1974

It is a tradition in India, when the (physical) father dies, that the eldest son ties the turban in place of his father. It means that the eldest son be-

comes responsible like a father. In spite of the decision all the relatives, friends and family members made a plan to tie the turban to Darshan Singh at the Bhog-Ceremony on August 30, 1974 at Sawan Ashram.

COLLABORATION WITH BEAS PEOPLE¹

For the turban-tying ceremony they made a closed-door collaboration with the Beas people. That plan came into light and again the Sangat got annoyed. Those assembled at the ceremony refused to let them do and all advised, that since Darshan Singh is the physical son of the Master he can perform the ceremony in his own house.

IMMERSION OF MASTER'S FLOWERS

The Beas people collaborated with the family members and relatives of the Master and they unanimously decided to bring Master's flowers to Beas Dera.

Beas being close to Amritsar, we went up to the bridge of the River Beas. Meanwhile many people approached by car and brought Master's flowers from Delhi. I talked with Tai Ji and she said that it was decided like this. I asked, 'Tai Ji is it all right?' Since I know, she said, 'No.' I asked for the reason. Tai Ji replied, 'If we bring Master's flowers to Beas, the whole Mission of our Master mixes in the dust. They (Beas people) would say that without Beas there was no salvation of Sant Kirpal Singh.'

(Note: Master Himself told, 'Since the nightingale has left the Gardens it may get dry or flourish, it bothers not to her.' Master left everything for them, but He took His Master with Him.)

Then it was decided, that Master's flowers should not be taken to Beas Dera, but should be immersed in the River Beas. The ceremony was done there at the river.

(Note: Later on the ashes of Master's body were flown to different countries for the immersion ceremony in different rivers.)

¹ 'Beas people' see page 136

MASTER'S TEST

After Master's flower-immersion-ceremony at the River Beas, at Kiratpur, and at Hardwar, we came back to Amritsar. Next day Master told my wife within about one test which is taken by every Master through one of His advanced and developed disciples.

SIGNIFICANCE OF THE TEST

After the physical departure, all formalities are ever done to welcome the Master on the higher plane. Some of the formalities performed in the world are the copies of these formalities done on the higher planes.

Thereafter each Master has to take a test through one of His advanced and developed disciples, who has to prove and justify His Master in the sphere of the negative power.

Some disciples of competent Masters having lost their confidence in their Master were misled and they helped the negative power to harm the Mission of the Master. They all were controlled by the negative power. After death they were miserably handled by the negative power. Hard and dreadful punishments were given to them and they were put into the dirtiest part of the hell. With such examples the souls staying in the hell are frightened so much, so that they – after their release from the hell or their return into the human body – never would follow a Master.

After the physical departure of the Master, His primary cause is to release such souls from the hell, since they were initiated by some competent Master, and their presence in the hell strengthens the hands of negative power.

It is said that Guru Nanak and Christ also went to hell. If Masterpower entered into the burning hell it would get cold and the souls there would be relieved out of the hell.

(Note: A Master Himself cannot go inside the hell, as there are rules framed both by the positive and negative power.)

The Masterpower asks Kal to release the souls and the Master claims to have given the initiation to them. Whereas Kal (in his negative way) says, I do not take You as the Master, therefore You must show Your competency through one of Your developed souls whom You developed in Your physical sojourn.' Specially when the next age is to be brought about such a test is inevitable. Without such a test Master cannot bring in the next age, because of pending work of the Master in connection with His children.

Since He had known the Satpurusha and was sent into the world to bring the change inside and outside, He has to bear all the consequences after leaving His physical body. There are inferior, tricky and dreadful locations already created by the negative power and he goes on increasing such locations.

(Note: When the man was brought into the world by the Satpurusha, the whole creation looked very beautiful and charming to the child since there were no hells and heavens, no hindrances, no whirlpools. The child knew the direct and independent contact with his Father. The mind was given to him merely as a servant to obey, since the soul would never stay without mind. When the man created wishes upon wishes while in the world, he became dependent due to the attachment. And with each attachment he strengthened the hands of the negative power and the negative power helped him to identify more and more through the mind. Intellect and mind overpowered the soul and further gave birth to the ego. Then the man could not help himself other than to create the sin. When there was no sin, there was no prison. The negative power created the hell after the man created sin in the world.

The heaven in the astral plane is a place of Ridhis and Sidhis whereas a common man believes the astral heaven as the house of His Father.

Where the world's philosophy ends there the religion starts. The world's philosophy extends up to the astral and causal plane. The soul has to transcend above the three worlds, from there the way leads further to the Heaven where our Father lives for ever.)

GODS AND GODDESSES DEVELOPED THEIR CITIES

The dependency of man on various gods and goddesses strengthened their hand as well and they were able to create heavens and other places of enjoyment in the astral and causal region.

The Rishis and Munis became skeletons of bones, but due to the stern attachments in those planes they could not overcome and transcend above.

ONE HUNDRED BARRIERS IN THE WAY

The Master after leaving the physical body has to justify for each of His children to overcome all barriers through His developed and selected soul. The first and the most difficult barrier is that of the negative power (Dharam Raj).

If the test with the negative power in the astral plane is won by the disciple, the negative power bows down and the way is cleared to vacate the hell and bring all those disciples out of the hell.

If the disciple fails in taking the test of the negative power, the Mission of the Master is disturbed outside and inside and ceases to function in the positive way. The same Mission is then controlled and done by so-called masters. Further, all decisions to bring the change are taken in the Agam Dosh, and there is no other way to transmit those decisions to the negative power than to deliver them by the disciple who took the test and who was able to enter there.

The Masterpower can descend into the causal and the astral plane through its own midway, but to interfere to the left and right is below the dignity and prestige of such a high power. Moreover, He who framed the law, respects the law, is a universal truth.

SELECTION OF THE DISCIPLE

The selection of a disciple whom the Master could develop during His physical sojourn takes place in the meeting of all competent Masters in Agam Dosh.

PREPARATION FOR THE TEST

The Master withdraws His guidance and His power, leaving with the disciple only that blessing and grace with which the disciple was developed. The disciple is trained by the Masterpower within how to overcome the fearful test of the negative power before the test is held practically.

The Master develops His disciple and helps the disciple to transcend above the fearful and dreadful ways of the negative power. He then starts to materialize and to manifest inside and outside before the test. The developed disciple becomes one with the Master and accepts the test of the negative power smilingly.

BEGIN OF THE TEST

After all the formalities after the physical departure of the Master, Master asked my wife, 'Masterpower needs you for the test.' She accepted and Master fixed Ruhani Satsang Sawan Ashram, Amritsar, as the venue of the test.

We were nearly 35 persons who remained in the Ashram and witnessed the test. The negative power told that she could be delivered to him only for two days, whereas Master declared that His disciple would take the test for eight days.

She was given in the hands of the negative power and immediately the test started. Her throat was choked and her eyes nearly were to shed the blood, when she was stressed to say, 'Your Master is not Kirpal.' With her choked voice she each time would speak, 'My Master is Kirpal.'

Sometimes she was thrown against the wall, and one time she was thrashed against the ground and her lower portion of the backbone was damaged and the vertebrae got pressed inside. Sometimes her whole body was pressed like a bundle and the cracking of the bones was heard with physical ears.

Without break, day and night the test continued for three days. Her body persisted in a lifeless state, she was unable to move her eyelids, her throat was choked and she was asked again and again to surrender to the

negative power and to leave the Masterpower. The negative power said, 'He is not with you, and He who has left you cannot help in future. You are in my clutch and nobody can save you.' But discarding many more dreadful views of Dharam Raj she whole-heartedly accepted Kirpal as her Master.

When she was lying on the floor, unable to move even her eyelids, the negative power said to Master, 'Now I have put my flag high above all and there is no one to undo with my flag.' Kal further said, that now she would leave her broken and useless body within three days. In case she survived she would not survive more than three years.

The test was over in three days instead of eight days. The negative power was asked to continue the test. But with each test the negative power lost his strength and was unable to stand on his leg.

3000 SOULS RELEASED FROM THE HELL

Soon after the test the greatness of the Master strengthened in all planes. Gods, goddesses and avataras rejoiced the glory of the Master. Three thousand souls were released from the hell.

SHE COULD STAND ON HER LEGS

As Kal told that she would die in three days. Master declared that she would stand on her legs in three days. We all witnessed how the Masterpower treated her continuously for some time to overcome the strains. With these exercises she was able to move her limbs and eye lids, but her whole body was painning like anything. Master continued those exercises for three days and on the third day, with the help of two persons she could go to the bathroom.

THE FLAG SMASHED DOWN

The flag which the negative power placed high above smashed down with a single attention of the Great Master.

RIFTS IN THE SANGAT

DARSHAN SINGH TRIED TO OCCUPY THE ASHRAM

Darshan Singh, the eldest son of the Master, in spite of his promise he gave to the Sangat that the Ashram would remain free for all the disciples for the remembrance of their Master tried to occupy the Ashram.

Since the Master had blessed His children with right understanding Darshan Singh failed to prove his successorship by will. In spite of his promise he and his supporters were bent to obtain possession of the Ashram.

RIFT IN THE MANAGING BODY

Since Darshan Singh had declared his successorship, a lot of people and all his relatives supported him, being a son of the Master. The supporters of Darshan Singh made a plan to control all centres in India and abroad. With the declaration of his successorship a severe rift took place among the members of the managing body. Those devoted disciples of the managing body told that since Darshan Singh had denied that the spirituality had been transferred to him by the Master, how then could he declare himself as the spiritual successor?

FILED CASES

The group of Darshan Singh filed a case against the residents (Tai Ji group) of the Sawan Ashram at the registrar of the societies in Delhi. They also filed cases to occupy the Amritsar-Centre, the Pathankot-Centre and the Agriculture Farm at Nawanshar. They took possession of Pathankot-Centre, but they could not do that with the Amritsar-Centre and the Agriculture Farm at Nawanshar.

HOOLIGANS IN AMRITSAR CENTRE

They brought a lot of disciples and bad characters and forcibly entered with buses into the premises of the Ashram at Amritsar. They removed

some of the pictures of the great Master and installed the pictures of Darshan Singh and started to play the tape of Darshan Singh. They put a lot of posters announcing the successorship of Darshan Singh outside the gate.

MASTER HELPED

Masterpower helped the Sangat, when the Sangat could not bear them doing contrary to the teaching. Moreover they started to beat the innocent disciples of the Master. The police interfered and held them guilty. As they were in hundreds, some of them got chance to run away because they were afraid of the consequences, others got discouraged and begged pardon and told me to control the Sangat and to help to find a solution. After some time they went back leaving all posters, tapes etc. they had brought with them.

LOCKED THE ASHRAM

Without our knowledge they had already filed a case against us; they got the orders from the court to lock the Ashram. The man who came to lock the Ashram said, 'I am an employee and I have to work in accordance with the law, but such holy places never should be locked.'

INSPECTION WAS MADE

We were able to get the orders for inspection from the government. After inspection, the official declared the group of Darshan Singh guilty, and they opened the Ashram for the dear children of the Master.

(Note: Darshan Singh's supporters came to me and offered me as much money as I would like, if I declared Darshan Singh the spiritual successor and handed over the Ashram. I asked them, 'From where would you bring so much money to control all centres in India?' Taking me into confidence, they told, that they had decided to sell some of the centres. I said to them, 'Rather you can have some money from me, but you must leave your bad intention to sell the spiritual heritage for want of your attachment. Simply you people are bent upon to destroy the Mission of the Master and you only want to fulfill your ideas.'

INITIATION OF THREE PERSONS

When Master was in Willington Hospital on August 20, 1974, Master 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 inquire for initiation, you can give the initiation through this tape.’

(Note: On July 29, 1974 on the last initiation, Master gave initiation to 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 told that this was one work which was pending and is done now.

(Note: One time Master went for a Satsang programme in Kalka, near Chandigarh, where 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.’)

I asked Tai Ji to give initiation to three aspirants. They were:

Mr. Karamjit Singh of Naushera Pattan District Hoshiarpur.

Prof. Kanwaljit Kaur of Morinda, District Patiala

Udham Singh from Amritsar

Two of them came to the Ashram, one after another, and they understood and accepted the competency of the Master. I requested Tai Ji to give them initiation but I did not disclose whether Master said so. After some time Tai Ji agreed to give the initiation to both of them through tape, and she paid close attention if there would be any experience. Both were fully satisfied by the experience they got and felt very happy. Since they had the wish to work for the Masterpower instead of staying in their homes or work anywhere else, they preferred some work in the Ashram and were accommodated there.

After some time the third person came and he also was blessed to his utmost satisfaction with the experience of light and sound within. This man, too, preferred to stay in the Ashram and voluntarily took over the charge of the store.

STEVE MALICK IN DELHI

Mr. Steve Malick, a devoted disciple of Master, came to India to help to unite both groups of the managing body.

(Note: It was the managing body which created problems for all as it was divided into two groups. One group wanted to install Darshan Singh as spiritual successor and the other group did not know what to do. But all the members knew that Master had not appointed Darshan Singh as His spiritual successor. It was they who made this mistake by taking their own decision after Master's departure.)

Steve Malick was successful to bring them on one platform, but only physically, not spiritually, because the Darshan Singh-group insisted that Darshan Singh was to be installed as spiritual successor, whereas the other group insisted to wait for the successor. So they could not co-operate.

STEVE MALICK GOT SICK

Steve Malick came with all hopes to accomplish the noble work. But when he saw no hope, he got disturbed. He was true to himself and true to the Master and wanted to be true to all. In spite of that he could not succeed in his mission. He got sick with acute diarrhoea and dehydration. When I came to know about his sickness, I brought medicine for him, which he denied to take. After midnight he got very upset and Master appeared to him. Master told him, 'Why did you not take the medicine, since I came to give you the medicine.' At the same time I experienced that Steve Malick was lying on a red sand which was very hot. I at once got up and straightway went to him and asked, 'Why don't you take the medicine?' He requested, 'Yes, now give it to me, I will take it.' Later on he went back without solving the rift.

MEETING WITH AJAIB SINGH

Along with some brothers and sisters I went to see Ajaib Singh to discuss with him some important matters concerning the successorship.

(Note: During the time of Guru Teg Bahadur twenty so-called masters appeared and many paid persons worked with them.)

This I did to clear the misunderstanding created by Ajaib Singh among the children of Sant Kirpal Singh Ji Maharaj. He had already come to Delhi and was lodging with a disciple of the Master. There were some old disciples of the Master surrounding him. I knew beforehand that he was fully against our Master's Mission.

(Note: Master, while on tour, made a Satsang in the Ganga Nagar District, and he happened to come there. After a formal talk with him, Master said, 'You can also sit for meditation if you want.' But Master did not give him the regular initiation. Thereafter he did not come to the Master but later on he pretended to have remained in touch with Master.)

We all saw how he misguided the innocent persons through lots of self-created devices. Some of their paid persons from the group of another master by whom Ajaib Singh got initiation, went on praising our Master along with Ajaib Singh. To our utmost surprise no one of us had ever seen those informers with our Master or in the Sangat. In Delhi I put him some questions. He told me, 'I am an illiterate and cannot answer all your questions.' I asked him, in which university Guru Nanak used to read. Ajaib Singh further told that his purpose was only to love the bewildered children of Sant Kirpal Singh. When I asked, 'Who is your master?', he denied about Sant Kirpal Singh being his Master, but told that all saints are one and the same.

OUR OWN BROTHER BROUGHT HIM FORWARD

As Ajaib Singh had a physical resemblance to Sant Kirpal Singh, Mr. Arran Stephens, an advanced and devoted disciple of our Master took him as spiritual successor. Regarding his ignorance I want to tell Arran Stephens that Baba Sawan Singh and Sant Kirpal Singh never looked

physically alike. I know, Mr. Arran Stephens was very pure from heart and out of the sudden demise of the Master, he got non-plussed and made a big mistake declaring Ajaib Singh as the spiritual successor of our Master. Later on he repented his mistake and wrote down another circular and begged pardon for his ignorance. But again he committed the same fault and did not believe the word of his own Master. At least he should have understood that he never would need a Master, since he was initiated by the great Master Sant Kirpal Singh Ji Maharaj. So two times his words created a big confusion among all disciples of the Master.

TAI JI ASKED ME TO COME FORWARD

After having been given very good experiences into the light and sound principle Tai Ji felt very happy. She told that now we would overcome many, many problems. Tai Ji asked me, 'Since you were with Master until His physical departure and you also tell many things about His commandments, better you come forward as a guide.' I told her, 'Tai Ji, I know how to work for the Master, since I am a borrowed servant of the Master and I have no other reason than to accept His commandments.'

Later on Tai Ji phoned Kanwarbir Singh who was residing in London to come and work as spiritual successor. In fact he had meditated a lot and Master loved him much. He came to Delhi and discussed many matters with Tai Ji. However Tai Ji did not disclose anything to me. Regarding his successorship (intended by Tai Ji), I knew that if he (Kanwarbir Singh) had a little bit love and devotion for Master, he would never accept that.

After some days he went back, stating, 'I cannot work, since Tai Ji has many conditions.'

(Note: It gives me pain to tell that after some time Master took him back.)

Now Tai Ji was bent upon to install someone to work for Master whereas Darshan Singh's supporters were bent upon to create a fresh problem every day. They used to lodge to the police false reports against some persons working in the office of the Sawan Ashram, so that out of harassment they would leave the Ashram.

TAI JI ASKED RENO SIRRINE, REPRESENTATIVE FROM USA, TO VISIT THE ASHRAM

Tai Ji sent message for Reno SIRRINE, the representative in USA, to visit the Ashram in Delhi to discuss the bad situation being created by Darshan Singh and his supporters.

Reno SIRRINE came to India, and I went to the airport to receive him.

A formal talk was held with him on his arrival in the Ashram along with Tai Ji, her son-in-law Balwant Singh, Mr. B. N. Mehra, the members of the managing committee and myself.

Tai Ji asked Reno again and again, whether Master had met him within, since Master had appeared to her last night and had told her, 'My child Reno SIRRINE is coming and I will receive him.' But he (Reno SIRRINE) kept silent. When Tai Ji insisted, he told her, 'Master did not appear to me, but this man (Dr. Harbhajan Singh) whom I never knew came to me while I was meditating and praying to the Master. I said, »Master, this is the first time I will be visiting India in Your physical absence. Help and guide me, so that I may not be misguided!« To my utmost surprise the same man (Dr. Harbhajan Singh) came to receive me physically as well.'

I told Reno SIRRINE, 'Since Master has blessed me with the commandments for His further Mission, Master showed myself to you within, so that you only follow my advice and you will not be misguided.'

Later on Reno SIRRINE and Tai Ji held many meetings without my presence. After discussion with Tai Ji for a few days, Reno SIRRINE came to me and told me that Tai Ji had decided to install Thakar Singh to work in India and himself (Reno SIRRINE) to work in the West and that this was the wish of the Master. I asked him if it was the wish of Master. He said, 'Yes, this is what Tai Ji told.'

Since the Sangat believed Tai Ji as the most sincere and faithful worker with Master, initiated by Baba Sawan Singh, everyone took the word of Tai Ji as truth.

Thakar Singh came to Sawan Ashram, Delhi and a meeting was held with Tai Ji, along with Ranbir Singh, Kulwant Singh, Chet Singh from Chandigarh and myself.

Tai Ji sought the advice of my wife as well and asked her to get the problem solved by the inner Master by asking for His will. (Note: Master is the power which directs before something is to happen. One time Master asked me to check all the group-leaders in various centres in Punjab and to give the report to Him, since there were serious draw-backs which led each one of them away with ego and other things. One month later they presented themselves to Master and begged pardon for their ignorance before I would speak about them. Master said, 'I have set such a television which will transmit your thought while in your heart.'

So the Masterpower is that power which gives the fresh contact and one gets His advise every moment. This serious problem which we had to face was already solved by the Masterpower within. Whatever Master told, the same things were demanded by both, Thakar Singh and Tai Ji.)

Since Thakar Singh promised to fulfill all the conditions made by Tai Ji, Tai Ji became happy and they both insisted that I should write a confirmation letter to the Sangat in which I had to explain that Thakar Singh was the competent Master.

I said to Tai Ji, 'This you must write, as you declared it, and the Sangat will believe you much more than me.' But they insisted that I should write myself. Thakar Singh told, 'Since I was not so close with Master as you both were (I and my wife), you also must promise that guidance and help will be there and that you will go with me to other Centres on tour.' We promised Thakar Singh and Tai Ji to do both but we also said that we would do what Master did with Baba Deva Singh at Taran Taran in case Thakar Singh would not accomplish the work in the right direction. So this was told to them and they agreed. (Note: When a false will was written in favour of S. B. Jagat

Singh at Beas, and our Master was forced to read it in open Satsang, Master asked them whether this will was true and whether this was the

way a competent Master would do it. They said, 'Everything is okay, you must read it.' In this way they wanted to eliminate the successorship of our Master. Master also asked Bibi Ralli, an advanced disciple of Baba Jaimal Singh whether it was right to read that. She also told to read it. Master read it and got free from them.

Baba Jaimal Singh had two advanced disciples, Baba Bagga Singh and Baba Sawan Singh. While Baba Jaimal Singh was in the physical body, he ordered Baba Bagga Singh to work at Taran Taran near Amritsar and Baba Sawan Singh started his work after the physical departure of Baba Jaimal Singh.

Baba Bagga Singh left his physical body, but he did not appoint any successor. So Baba Sawan Singh came to Taran Taran and asked Baba Deva Singh to work for Baba Bagga Singh and gave him full assurance that experiences and protection from the Masterpower would be there. But when Baba Sawan Singh left the physical body, Baba Deva Singh collaborated with the Beas people and forgot whatever was explained to him by Baba Sawan Singh Ji.)

OUR MASTER WENT TO TARAN TARAN

Our Master Sant Kirpal Singh Ji went to Taran Taran and asked Baba Deva Singh to leave the work, otherwise it would be his work in future and the Masterpower would not be responsible for his further work. But Baba Deva Singh replied, 'Baba Sawan Singh installed me and not you.' Then Master said, 'The same one who installed you now tells you to leave the work.' He did not leave the work but continued with the support from Beas.

FIRST INITIATION WITH TAPE IN SAWAN ASHRAM, DELHI

The first initiation was given by Thakar Singh in the presence of me and my wife, Tai Ji, Reno Serrine and of many brothers and sisters from the West as well. All got so beautiful experiences that everybody became happy.

After Initiation we saw Thakar Singh a little bit changed by ego, but he would like to conceal it from us.

(Note: Before initiation in a weekly Satsang Tai Ji announced, ‘The Initiation will be given with the tape of the Master and in no case Thakar Singh will be the Master. This is something provisional, Reno Serrine will work in the West.’ But Reno Serrine immediately contradicted her view.)

PUNJAB TOUR OF THAKAR SINGH

Thakar Singh proceeded to a Punjab tour and reached Nawanshar, where we were already busy in Master’s farm.

One day after his stay in Nawanshar some of the disciples of Master told us a serious complaint about something Thakar Singh had committed the night before.

We went back to Delhi after the Punjab-programme.

WE ASKED ABOUT THE COMPLAINT

I asked Thakar Singh whether the complaint was true and if this had really happened in Nawanshar. In the presence of Mechthild, a devoted disciple of the Master, he confessed and begged pardon and promised never to do it again; this was in the room close to the beginning of the stairs leading to the first floor of the guest-house in Delhi.

But he committed such things again and again and these things became part and parcel of his habits; in the West as well. But each time Tai Ji would defend Thakar Singh and would not listen to others.

Tai Ji thereafter started to keep distance from us.

TOUR TO THE WEST IN 1977

In accordance with the promise we gave to Thakar Singh, I and my wife came along with him on a tour to the West. There the disciples after initiation started to create controversies between the old and the new. Usually they asked a lot of fake and void questions, as they were never given time to digest the theoretical aspect of life fully and were forced to take the initiation as early as possible. Sometimes he gave initiation just after the first Satsang.

The questions were of very arrogant nature, for example: ‘On whom must we meditate?’ Thakar Singh sometimes told them to meditate on him alone. Sometimes in the presence of some old disciples, he used to tell, ‘There is no difference whether you meditate on me or on the Master Kirpal Singh Ji.’

(Note: Master tells never to meditate on any figure – God comes Himself.)

AT MUNICH IN 1977

After giving a Satsang in Holiday Inn, Thakar Singh proceeded to a house of some new initiates, while many old disciples of Master like Hannes Fuchs, Mechthild, Hans Tex, etc. along with me and my wife went to that place as well.

One of the new initiate who disagreed with the old disciples put the same question to tease them and said, ‘Master, on whom must we meditate?’ Thakar Singh would never like to give the answer, whereas Mechthild asked, ‘Thakar Singh, why do you not open your heart?’ Thakar Singh told out of ego to the questioner, ‘You meditate on none. The one who will be the stronger, he will appear.’

By this answer most of the old disciples of Master got annoyed. They also asked me and my wife to come out. Hannes Fuchs, Mechthild, Hans Tex, Mathias Birzer and some more with them told us (me and my wife), ‘We know that Master has given you instructions regarding His further Mission. So here we have drawn a line. Do you want to co-operate with Thakar Singh and hundreds of his followers or do you cooperate with us?’

We decided in favour of them and we told them about the very change from Iron Age to Golden Age which would come, and that the reason, why Master left his physical body 14 years earlier, was interconnected with this change. We further told them that devotion, love, receptivity, and yearning would be needed to wait such a long time of 14 years to know His further Mission.

DOORS WERE CLOSED FOR US IN THE ASHRAM IN DELHI

After our return we stayed in the Ashram in Delhi where some of the disciples from Amritsar had already been working since the physical departure of the Master. Tai Ji, Thakar Singh, and their supporters started to keep strict vigilance on us, whereas we had only to think what to do next to bring the Mission of the Master on its firm footing.

One day when we were out of the Ashram for a Satsang, to our utmost surprise, all the rooms where the old disciples of Master from Amritsar and Chandigarh used to live, and the room for me and my wife were locked. We inquired for the keys and we were violently abused like anything, whereas Thakar hiding behind a curtain witnessed the whole scene.

In the scorching heat of the sun we sat in front of our room, without food and water since the bathrooms and water connections were also cut off. We had even not enough money for the railway fare to go back to Amritsar. In the evening we were helped by one of the relatives of one disciple to get some credit and we bade good-bye to the Ashram and the Ashramites. We were seen off with abuses and bad words which we took as a token of gift to remember forever.

THE ONLY WORK TO ACCOMPLISH MASTER COMMISSIONED AFTER HIM

Tai Ji and Thakar Singh, Darshan Singh, all knew that Master had commissioned and left only one work unattended that was Manav Kendra at Nawanshar, and they also knew that this work was given to Dr. Harbajan Singh. They filed fresh cases against me to vacate our possession of that place.

TAI JI BROUGHT NIHANGS IN THE FARM

Tai Ji brought nearly 30 Nihangs, laced with weapons and swords, and forcibly took the possession of the farm.

TAI JI GAVE THE PRECIOUS CARPET AS GIFT

Tai Ji distributed a lot of gifts which she already had in the Ashram. She frequently made visits in Nawanshar and Amritsar and had many meetings with old disciples of the Master and encouraged the new initiates of Thakar Singh to fight against us.

Day and night we were occupied with problems after problems. This continued for two years regularly. A time came in our life, when we had to fear to be killed by some hired persons.

On that day Tai Ji was very happy as she could help to damage us to nothing.

Tai Ji while going to Delhi stayed a little while in the Chandigarh Centre. It was late at night and the disciples requested Tai Ji better to take rest than to go during the night time. Tai Ji told them, 'My purpose is not to rest but to arrest.'

At that time Master told in meditation to my wife, 'Today I have given the charge of Tai Ji back to her Master Baba Sawan Singh Ji.' She felt that Master was very sad. He did not speak further and disappeared.

TAI JI'S DEATH IN ACCIDENT

The same night while travelling back to Delhi, Tai Ji's car met an accident in the way and Tai Ji died along with Sr. Tilak Raj, a disciple of the Master.

WE NEVER FELT HAPPY

It was our test and we thought Tai Ji had given us some lessons how to work in Master's Mission. Even in utter fearful circumstances we always took her as our guide and mother. Only through her we could know who belonged to us and who belonged to others.

WE WENT TO THE CREMATION

Along with two more members we reached at once Delhi to attend her funeral ceremony and nobody except a few persons would like to talk with us. We returned back to Nawanshar in the evening.

BHOG-CEREMONY

We came to know the date of her Bhog-ceremony and we also came to know that a special lesson would be taught to Harbhajan Singh and his wife, if they ever dared to come to the Bhog-ceremony.

In spite of this warning, we thought it our sacred duty to go. We knew that with her hands she served our Master for such a long time. There was a time when she used to tell us the many, many ups and downs and problems our Master had to endure to spread His Mission in utter hatred and unacceptable circumstances.

When we went to Delhi Ashram, the Bhog-ceremony was going on, and we saw those Nihangs looking at us with frightening eyes. With all Grace of the Master we did not fear any consequences although they followed us everywhere.

We could get some time to speak with the daughter and the son-in-law of Tai Ji and consoled them and told them that it was the wish of the Master and that never it could have happened without His will.

WE GOT THE FARM

After the death of Tai Ji the police chief asked me to meet him. He wanted to know, why we spent so much money and energy for such a little piece of land. I explained him the significance of that place which Sant Kirpal Singh Ji had visited Himself and where he commissioned a man-making and man-service centre to guide the humanity in future. I described him what Master wanted to install and I told him that my interest was merely to fulfill His wish. He became very happy and helped us to get back the possession of the farm (where now Kirpal Sagar is being built).

He said if Tai Ji had ever told him the significance of the noble work to be done there, he would have certainly decided earlier in the best interest of the institution.

LETTER TO THAKAR SINGH DATED MARCH 28, 1978

As per instruction from the Masterpower within, I wrote one registered letter to Thakar Singh to discontinue the work otherwise from that day on the Masterpower would not be responsible for the work.

INITIATION ON APRIL 3, 1978

Initiation was given to 22 brothers and sisters in the Amritsar-Centre by means of the voice of the Master, whereas I told many things about the competency of the Master. All brothers and sisters got beautiful experiences except two and with the next sitting thereafter they immediately got the light and sound.

(Note: All this was done with due permission as per Master's orders which He delivered to me on April 4, 1974 at Dehra Dun and on August 20, 1974 while He was in the hospital.)

WHO WAS SANT KIRPAL 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 learnt our lesson up to His desire. Everyone 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 searching 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 practice¹ 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

¹ Outer show

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-called¹ 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 lovingly 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. (Note: I needed some old magazines – Sat Sandesh – very urgently; I could get them very easily, as the man having them, told me, ‘You can have them, I do not need them any more.’)

More one depends on others, more one becomes weak. Whereas Master tells us to achieve the higher value 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.

(Note: Master on January 3, 1974 and even before told, ‘So far I have not initiated any new disciples. All are old, old disciples.’ On January 3, 1974 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

¹ Opposite to true man

He came. It is said that the Master surrenders His disciple to the Satpurusha and the Satpurusha 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.'

The most difficult time before the end of the Iron Age and before the beginning of the Golden Age in which the Masterpower has to accomplish His work outside and inside, is called Saarsathi.

WHAT IS SAARSATHI?

Immediately after the physical departure of such a Master¹ the Saarsathi starts. It is a law that the Masterpower has to wind up the work and justify the disciples in various planes and He brings them above the effects of the three worlds.

(Note: Saarsathi in the terminology of the Saints is a dreadful period before the beginning of the Golden Age and before the end of the Iron Age.)

At that time the negative power always declares the over-all destruction of the world, whereas the Masterpower working on the physical pole has to go back to bring from within the Golden Age to avoid the destruction and to fight with the negative power and keep the negative power engaged in astral and causal regions. Whereas the negative power at each step creates hindrances to control the disciples of a competent Master in its fold.

(Note: On April 3, 1974 at Dehra-Dun Master told, ‘Mind that, the Golden Age is coming. Everyone has to go! Those who disobey the Master will have to travel a long, long road to complete their journey.’)

All souls are delivered back to their original Masters, and everyone has to justify his Master, whereas one has to suffer there where he would not justify his Master. This is a law which even Master would not evade.

WHO DISCLOSES THE HIDDEN LOCATIONS

The one who overcomes the test of the negative power cannot enter the hell again after the release of the souls from the hell, except the Masterpower prepares the soul once again. Then that one goes on meditating (this time it was 14 years) and that one goes on meditating and the Masterpower provides him with all helps and Grace. The five words cease to function when one transcends the five planes; the Masterpower provides other words in accordance with other planes.

¹ Who is responsible at that very time

On the higher planes the Masterpower has to meditate with different words, with which He is blessed by the Satpurusha to overcome the hindrances of the negative power.

The Masterpower further blesses such a disciple with those words to find the hidden locations of the negative power. Unless the Masterpower overcomes the hidden locations of the negative power, He is not able to cut the roots of the negative power interlinked with the Iron Age. With these words the negative power loses his power to interfere though he tries with the tricks which are already created and functioning.

The interlinking effects¹ create great barriers for all disciples to transcend above the sphere of negative power. During the winding up operation, the negative power goes side by side with the Masterpower up to the causal plane.

THE NEGATIVE POWER EVADES THE TIME

Unlike in other ages the negative power always evades the time and prolongs its stay in the Iron Age.

Thus it remains a very difficult task for the Masterpower to discontinue the work of the negative power. He (the negative power) does not care nor bother until he is fully controlled through the power which the disciple acquires from the Master who trains the disciple especially for this purpose.

ALL DECISIONS TAKE PLACE IN AGAM DESH

All decisions regarding the change from one age to another age are taken in Agam Desh. Those decisions bear the positive effect of the Agam Desh. But there is no provision to deliver those decisions to Kal except through a developed disciple, who takes the test and overcomes the negative power practically. Such one is fully prepared and given special words to bind all the powers working in Daswan Dwar and descending down to the first plane.

¹ The effects caused by the disciple, when the disciple stays between the positive power and the negative power.

The most difficult task is to enter into the hell and locate the places of Dharam Raj and all other dreadful and fearful workers of the negative power. By seeing them the ordinary soul surrenders to them.

Most dreaded beside Dharam Raj are forty-two heads, each one with a different task. All these forty-two have further lots of workers at their disposal and spread in millions and perform various negative deeds in the world, to keep the human beings engaged.

HOW THE DECISION IS DELIVERED

Each moment the negative power evades the decision of the Master through ordinary ways. If the negative power does not obey, the final decision which is held in Agam Desh it is delivered through the one who already took the test of the negative power and could go into the hell and finish the work.

With special words of the Master, that one is again sent into the hell. The word of the Master helps the disciple to move beyond the barriers of the hell.

The throne of the Dharam Raj is established before the entrance of the hell. The order (decision) is shown to Dharam Raj and is kept in front of him till he loses his power and surrenders to the order of the Masterpower.

In between he frightens the disciple with all his powers.

(Note: The negative power has also boundless powers to bind down the disciple.)

To all 42 who are located at their certain dreadful places the order of the Master is shown, whereas they do not bow down and accept His order until they lose their power and surrender. If that disciple who goes to the hell, is frightened and surrenders to the negative forces and is controlled by them, the Mission of the Master ceases to function in the Golden Age. Then the Masterpower loses the opportunity. The Saarsathi period is therefore a question of death and life for the Masterpower. After this decision, which is accepted by all negative forces, Master further gives some more time to the negative power to wind up his work completely.

THE NEGATIVE POWER DOES ITS LEVEL BEST DURING THIS TIME

This time is more destructive and dreadful, since the negative power uses each and every weapon against the Masterpower and does his level best to destroy the world.

MASTERPOWER WINDS UP HIS WORK

After this time Masterpower winds up His work, which was still pending for many matters due to the interference of the negative power. The Masterpower usually takes half as much time as the negative power.

Thereafter the Golden Age starts outside as well.

GOLDEN AGE

Satyug and Kalyug are two brothers.

Kalyug is the most mischievous, restless, and does not stay and does not compromise with the truth. His purpose is to create problems everywhere. He is the enemy of those who do not react and respond to him.

Whereas Satyug is very noble, very pious since it has all four pillars – Truth, Penance,¹ Compassion² and Charity.³ The Golden Age provides the golden opportunity for all to develop, yearn and go back. Since it accommodates all (negative power, god, goddesses, avataras), all function and do their utmost to control the soul in their fold as well.

In the Golden Age, the guidance of the Masterpower finishes. The laws of the Iron Age are finished at the end of Saarsathi and new laws are framed by the Masterpower during all the 14 years. Even through yearning and longing the speed of the soul remains like an ant's walk.

¹ Extreme and continuous way to yearn for reunion; state of meditation in Golden and Silver Age

² Having all virtues of pity, piety, mercy and help

³ To give and forget; teaches further the way of devotion and selfless service to the Master

The negative power, avatars, gods and goddesses also function in the Golden Age. In case Master's Mission comes into the Golden Age, all these powers do not interfere and obstruct the way of the disciple of the Master unless he stops to yearn and begins to think negative. Then the negative power has the free will to control such a soul. If a disciple of the Master becomes a pious egoist, he can be controlled by the avatars.

LONGEST PERIOD

It is said that the Golden Age is the longest age, longer than all other three ages. The reason is that it stays on a very strong foundation since it stands on all four pillars. In the Golden Age, the carriage of Contentment is driven by Truth. Each law and each dealing is based on Truth. There is no concession and no compensation.

‘As you sow, so shall you reap.’

One most difficult thing which disturbs the soul and the soul yearns for and longs to attain is the guidance of the Master. In the Golden Age the guidance is finished.¹

Penance is the most difficult way of life, since it is very difficult for an undeveloped soul to penance and going through penances one yearns a long, long time and only at the end one gets the Grace of the Master.

Master told on April 3, 1974, ‘A time will come when you will strike your heads against the walls and then there will be no one to hear you.’ So He stresses us to make the best use of the time and avail the help of the Master.

In the Iron Age the Charity stays above the Truth, Penance and Compassion. The guidance of the Master remains at the disposal of the disciple. Through Charity and guidance of the Master, man learns how to detach; through detachment he learns the selfless service to the Master and then he can solve the mystery of his life, even in the very first life. The Master overcomes the sins of the child through the most simplest devices. Sometimes He takes such karmas of the child upon His own shoulders.

¹ Since Master is very gracious and compassionate, He will never do that.

Out of Charity one learns very fast the Truth, Penance and Compassion in the Iron Age. Penance is the longest term in the life of a disciple. In the Iron Age Penance is acquired through yearning, whereas in the Golden Age through penancing and penancing one yearns for God's love.

Out of pity and piety Master helps the disciple to overcome his shortcomings, whereas the Masterpower knows, that the Iron Age is the shortest time, and everyone must yearn to solve one's purpose of human life. All Masters who so far came in the Iron Age said that the time is too short, whereas the disciple has to do a lot.

In the Golden Age, there is a little difference with the average life of a man. According to the terminology of the Saints the man lives for thousand years in the Golden Age. It means, the development of the soul becomes very, very slow, like the walk of an ant. So one has to come a hundred times to penance and yearn to solve the riddle of life. The whole span is termed as the human years.

MASTER'S MISSION BROUGHT INTO THE GOLDEN AGE

It is a rare phenomena 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).

In Saarsathi 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.

MASTER ASKED TO CONTINUE THE WORK

Before His physical departure Master finished all His works. 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 gave 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.

HE COMMISSIONED MANAV KENDRA IN OCTOBER 1973

But when He came to commission that place where now Kirpal Sagar is under construction, He told that the Manav Kendra (man-making centre) He wanted to build is not yet built. It will be built here. This was the only work which He commissioned and left for His children.

Kings and 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 created by our own brothers and sisters we were able to start with the commissioned Manav Kendra.

KIRPAL SAGAR

Ocean of Grace

The higher values of life acquired by the disciple, help the disciple to transcend upon higher planes and to follow the will of the Master. After leaving his physical body the disciple further learns the hidden values of life by the gracious and compassionate Master.

In the previous Silver Age Munindar begged for His blessing (the release of the hidden values of life) unto the physical world, as in the previous Golden Age only four souls could go back. Kabir accepted and told, ‘The Gracious One will do. The reason to commission this place before He left the physical body was to fulfill this very promise and to unlock the door for the hidden values of life in the world.

With due permission of the Master, the name ‘Manav Kendra’ was changed to ‘Kirpal Sagar’ before He left His physical body.

Kirpal means ‘Grace’; Sagar means ‘Ocean’ – thus the name Kirpal Sagar means ‘Ocean Of Grace’.

By accepting the hidden values of life through the higher values of life one’s way becomes very smooth and easy to follow and recognize. With the release of the hidden values of life in the physical world, the power responsible for the secret of the hidden values of life comes also to disseminate it.

So Kirpal Sagar duely commissioned by Him is a rare phenomena ¹ in this world. The very reason to commission it was to construct it during the Saarsathi period (before the beginning of the Golden Age and before the end of the Iron Age) 1974 to 1988.

Thus the Mission of the Gracious Master entered into the Golden Age, with due blessing and grace of the Almighty God. Thus it is a rare phe-

¹ With hidden values of life is meant, everything what is needed to overcome the hidden and concealed tricks of the negative power on the higher planes and the hidden blessings the disciple gets by overcoming the inner barriers.

nomena in the physical world that again the Truth is controlled by the Master in Golden Age as well. (Note: In the Golden Age normally the work of the Master nearly finishes.)

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 is taught but the basic teaching of all religions is taught, which is one and the same and is written with one opinion. To keep the various outer rituals and rites of the different religions with its very basic significance is no bar to the true, religion.

Every religion teaches the universal teaching and the universal link among all human beings – the Brotherhood of man and 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 (paid preaching).

The motto of Sant Kirpal Singh is very simple to understand: 'Be good – Do good – Be one.'

He did very hard to revive the old and forgotten teaching in accordance to its originality as wished by all past competent Masters. Sant Kirpal Singh therefore helped to practise the teaching in the simplest and the most effective way. In the Gurbani it is called Sahaj Yoga (the easiest way to realize oneself).

Kirpal Sagar is a man-making and man-service Centre, since the purpose of an awakened one is to develop the man from inside and outside. To develop the man means, to provide the man with the true knowledge, by learning which he would have the right understanding to discriminate between good and bad, truth and falsehood, mind and soul and understand the reason of his physical stay in the world. He further learns to rise above the effect of Maya and matter which transcends in the three worlds.

With this awakening he learns the only and very important subject taught by all competent Masters who so far came in the world, ignoring hundred-thousand illusions and delusions, fears and falsehood of the negative ways of life. He further learns to overcome the diseases of the mind which give birth to diseases of the physical body. Since this is the subject

of wholehearted persons, one begins to shed off the duality, which is the underlying cause of our separation from the Source. Thus one learns more and more by itself the higher values of life and further knows more and more the competency of His Master. As there is no end to His competency, one has to learn and yearn throughout his life. He learns how to live in the world, the very art of life to be unattached while living in the world of attachment. Thereafter he sees that his boat is in the water due to Pral-abdh Karma, but he will not allow the water to come into the boat so that it may not sink again.

KIRPAL SAGAR IS NOT A MEMORIAL

Kirpal Sagar is neither being built in the memory of the Master, nor is it my personal wish. It was the wish of the Master which is being fulfilled by all devoted disciples of the Master. 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 came in the life of a human being.

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, means the effect of mind and matter may not arrest your attention in the world. Where your attention is, there you must come. Since you have studded your hard-earned money for the Master's work, Master's work serves the soul to transcend through learning and yearning. So the selfless service further brings devotion and detachment in the disciple. The disciple is thus released from the tentacles of the negative power.

EVERYTHING IN THE THREE WORLDS IS DUST

Everything whether it is astral or causal, its reflection may be thousand times more beautiful than the physical, is not more than dust, although ignorant people take it as miracles which give birth to black magic and spiritual healing etc., and are thus deluded more and more by thinking

more and more. Like a firework, one sees the momentary scenes and yearns to see again and again, but within a moment the essence of the firework is not more than dust.

UNNATURAL DEATH

Many, many people are subject to unnatural death like suicide, murder, accident etc. which is merely due to negative effects in their lives. If for example a man commits suicide he leaves the physical body but his soul will not enter into the astral region. With his astral body he will remain in the physical world. Such souls don't get any help since they did not help themselves to overcome the negative effects during their life. These souls begin to live with other souls who already committed suicide. They live at certain places which are called 'haunted places'. Since they could not solve their purpose of human life, they left their body in negative condition. All such souls become corrupt and they work for the negative power. They further influence weak and emotional people and lead them to suicide. This is how the evil multiplies in the world. Some souls who die in accidents or are murdered and are innocent are helped by the Masterpower. But it takes a very long time till they yearn and overcome the shortcomings they could not get rid of while they physically lived in the world.

KIRPAL SAGAR IS AN OCEAN OF GRACE

Kirpal Sagar is an Ocean of Grace for all such souls to repent, yearn, and seek His blessing. Thus Kirpal Sagar will minimize the display of the negative power, of gods, goddesses, and avatars and help to eliminate such corruption from the hearts of deluded persons. A deluded man learns faster if he feels that he follows a right path to overcome his self-created problem or any problem forced upon him.

All accidents, murders, suicides etc. are but the ways of the negative power since man due to ignorance finds no way than to accept and bow and repent forever. Those who commit murders are caught in the field of the negative power. Thus the negative power gets its double benefit only through the illusion and ignorance of man.

SAROVAR

The function of Kirpal Sagar will fulfill all conditions in developing man into a man. So there are now under completion a Sarovar (Holy Tank), where four symbols of different religions – a gurdawara, a temple, a church, and a mosque – will exist which will fulfill the basic necessity for a true person to understand that God made man and man made religion. The true religion then tells all to get together under one canopy to remember Him.

All four corners enclosing the Holy Tank are being built, the symbols and other formalities for its face-lifting are still to get ready. All human beings irrespective of caste, colour or creed have the privilege to remember God and to meditate on Him.



LOCATION

Kirpal Sagar, commissioned by Sant Kirpal Singh Ji Maharaj, is situated in the remotest and poorest part of the District Jalandhar near Rahon in the low-lying area of the Sutlej River (Punjab). The Sutlej River is nearly two kilometres from the site. It is 6 km from Rahon and 14 km from Nawanshar, 70 km from Jalandhar, 150 km from Amritsar, and 350 km from Delhi towards North. Previously the whole area was covered with shrubs and thorny trees, but with the help of devoted disciples now has been turned into a beautiful place with ornamental trees and flowers.

The hospital is engaged in the free distribution of medicine and medical care to all poor and needy irrespective of caste, colour or creed.

At present the hospital serves with homeopathic system of medicine and allopathic system of medicine. Many brothers and sisters and some medicine firms in Germany and Switzerland have already served by donating medicines.

It is the Grace of the Master that many patients suffering from serious problems and chronic diseases were cured. Many doctors have served selflessly and have enjoyed the taste of selfless service done unto Him.



LIBRARY

There exists a library for the comparative and parallel study of all religions. The basic teaching of all competent Masters along with devotees, great men, and philosophers will be available in the near future.

Let everyone have the independent view of all those holy scriptures and yearn for and find the right cause of human life already experienced by all competent Masters of the world.

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 seekers after Truth to discriminate so that they may not be misled. Through comparative study the aspirants can come to one view and one opinion.



COMMON KITCHEN

The competent Masters advised the significance of one Sangat¹ and one Pangat.² So there is a Common Kitchen where the food is cooked in sweet remembrance of God. At present more than 300 people take food together. At times of Bhandaras many thousand people partake the food.



AGRICULTURE FARM

Master visited the Agriculture Farm, located near Nawanshar, on His last Punjab-tour programme in October, 1973. There was one room made of mud and one Pacca-room³, beside a little room for the water-pump. Master stayed there nearly for fifteen minutes. He took water from the water-pump and a grain of rice. Then He blessed Kirpal Sagar which is now being built beside the Farm.

The Agriculture Farm at present provides wheat, rice, sugar, vegetables and vegetable oils to the Common Kitchen and the Mess for the Kirpal

¹ All devotees

² All people who take food together

³ Pacca room, made of bricks

Sagar Academy. Since this land was barren, uneven and unfit to yield anything, the devoted children of the Master selflessly worked there day and night. Now the whole area has turned green and yields more than required. The Agriculture Farm is maintained by a competent farmer who is a devoted disciple of the Master and is serving selflessly along with his family-members.



DAIRY FARM

There are now nearly 30 cows and buffaloes on the Agriculture Farm, and they provide sufficient milk for the Common Kitchen and for the School Mess.

KIRPAL SAGAR ACADEMY

Not merely by reading but by knowing as well the knowledge is developed. Gyan is not what is written in books, it is the source of all the knowledges of the world. There's a question – the answer is within. If one can control a serpent or charm a scorpion it is not knowledge. Now we have to strive hard with our children to develop them with the supreme knowledge, so

that they know the source of knowledge and handle their own problems before they identify in the world with so-called knowledge.

The idea of Sant Kirpal Singh Ji with the school was to create ideal children who while studying would be helped to know the very art of their life which may further lead them with higher values of life.



In the Kirpal Sagar Academy the children ranging from an age of 5 to 12 years are taught the humanity above outer labels, rituals, rites, different dogmas, caste, colour or creed.

At present the Academy accommodates 350 boarders from the first to the seventh class. 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.

Kirpal Sagar Academy has its own charm to develop the children through debates, declamations and contests which further make them self-centered.

Being the remotest and poorest part of Jalandhar District there are many poor students who are given hundred percent free education.

THE TRUE AIM OF EDUCATION

A talk given by Sant Kirpal Singh at the inauguration of the Manav-Kendra Education Scheme, June 21, 1972.

Man has been regarded as the crown and glory of this creation. ‘Not only is man at the origin of development, not only is he its instrument and beneficiary, but above all he must be regarded as its justification and end.’

‘Man’, as Jesus Christ told us, ‘whom God made in His own image’, should prove a worthy recipient of His blessings. But alas! The man of today has belied most of our expectations. Increasingly, his vanity has led him to regard himself as the centre of the world, and made him oblivious of his shortcomings. The education system which could have remedied all ailment and promoted his all round development has proved woefully inadequate. Somehow a student of today is unable to get true knowledge which could have helped him to acquire the right understanding of life resulting in right thoughts, right speech and right action. In fact, the real aim of education is to develop the character and individuality of a pupil, his mind, will and soul power.

The best education is that which teaches us that the end of knowledge is service.

This ‘service’ is another name for love and fellowship, which constitute the very essence of personal and social life. Love and fellowship bring with them peace, gentleness and humility, – basic values of life whose significance has been repeatedly stressed by the sages and prophets of India and the world. To nurture these values, to practise them, and to adopt them whole-heartedly in life, is what is known as Spirituality.

‘Spirituality’ is not a name of a few religious dogmas. In fact, there is no room for dogmatic assertion in spiritual life. Once Huen Tsang put a question to Shil Bhadra, the head of the Nalanda University: ‘What is knowledge?’ He replied, ‘My child, knowledge is perception of the principles or laws of life. And the best principle of life is fellow-feeling – sharing with others what you have.’ He said that those who cook food for themselves alone are thieves. Jesus once asked his disciples ‘What

does it profit a man if he were to gain the whole world and lose his own soul?' The voice in them which brought forth the answer, 'None, Jesus, none', was the voice of Spirituality. Guru Gobind Singh said, 'Those who put food in the mouths of the poor and the needy, they put it in my mouth. Thus capacity to share is known as Spirituality, without which all education is a sheer exercise in futility. As Gentile, a great thinker, says, 'A school without a spiritual content is an absurdity. Modern education is largely egocentric and makes men spiritually and socially incompetent; and they enter life with a view to gaining money on earth and applause for their own personal enjoyment, forgetting that true happiness begins only when one goes out of one's own little self – the ego – and seeks larger Self.

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 teacher 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. Al-Ghazali, a man of scholarship and meditation, says in his book *Child*: 'Know, my child, that knowledge without action is insanity, and the noblest action is service. The chief malady of current education is that it results in the disassociation of heart and head. It lays emphasis on the development of head, and does sharpen the intellect to some extent. But more essential is the liberation of the heart. That will be done when the reason is awakened in sympathy for the poor, the weak and the needy. Sacrifice grows out of the heart, so the heart is required to be unfolded.

The youth should:

1. Strive after the ideal of sacrifice and not emotions
2. Be simple, for simplicity is strength
3. Learn to cooperate with all, and not let differences in creed or political opinions stand in the way of solidarity
4. Accept the creative ideal, which regards humanity as one and service as the end of all knowledge.

Teachers should train students in the spirit of sympathy and love, blending information with inspiration and knowledge with love. One may pass university examinations and yet remain ignorant of the realities of life. He may have read a thousand books, yet be no better than a boor. But true education will make him truly cultured; and the soul of culture is courtesy. Scholarship may be proud; culture is humble. Paradoxically enough, culture and agriculture are similar in many ways. The soul's Kshetra (field) must be cultivated by disciplining desires and emotions. Who could have put it better than Buddha who, while dilating on the analogy, observed. T plow and sow and grow, and from my plowing and sowing, I reap immortal fruit. My field is religion; the weeds I pick up are passions; my plow is wisdom; my seed is purity.' Our Rishis have prayed, 'Tamsa ma Jyotirgamaya' ('Lead me from darkness to light.')



But this darkness cannot be illumined in just a day. Bricks, mortar, comforts and luxuries cannot give any such training. It is the proper atmosphere which can deliver the goods. That is why emphasis in the school should be on atmosphere more than on rules, textbooks and buildings.

The tender heart of a child calls for very delicate handling. In fact, education begins even before birth and therefore better care must be bestowed upon every pregnant mother. It is a constant association with gentle forces which breeds virtuous persons. A child is the centre of creative life. It needs to be opened as a flower, gently, by sympathy, not by force. Do not let the child be imprisoned in the examination machine; never let him be snubbed and scolded.

The fruit of fellowship are four-fold. The first fruit is Arta, which indicates the economic aspect of education. The second is Dharma, which preaches reverence for law. Kama provides for the freer and fuller growth of human beings. The most important is, of course, the fourth i.e. Moksha, the complete liberation. This is liberation from our petty selves, which impels us to shed all our bigotry, narrow-mindedness, and chauvinism. If education does not enable us to raise ourselves from the level of our ordinary selves, our average minds to heights above our normal vision, it does not fulfill its very purpose. It is a lamentable fact that present education, which should insure an integrated growth of human personality, provides a very incomplete and insufficient preparation for life.

In this process, the situation of the school also plays a major role. The German word 'kindergarten' is quite suggestive in this context. 'Kinder' means 'child', and 'garten' means 'garden', indicating that every school should be situated in a lovely spot of nature. In ancient India, every Ashram was a garden of nature. The Manav Kendra is situated at a healthy and picturesque spot in the Doon Valley, presenting a glorious and tempting view of the snow-clad peaks of the Himalayas. In the true tradition of Manav Kendra – the Man Center – it belongs to all mankind for the creation of understanding, peace, and progress. The institution is dedicated to the concrete realization of human unity and is projected as an entirely new concept of integral education and moral living according to the ethics of spirituality.

Human body is the true temple of God. God resides in the temple of the body made by Him in the womb of the mother, and not in the temples made by the hands of man. Without an inner change, man can no longer

cope with the all-round development of his life. To accomplish this vital and indispensable task, the very nature of education has to be transformed so that it can give society young men and women who are not only intellectually but emotionally trained for vigorous, realistic and constructive leadership. We envisage such an atmosphere where persons will be able to grow and develop integrally without losing contact with their soul.

The aim is to make it a place where the needs of the spirit and concern for human progress will take precedence over material satisfactions, pleasures and enjoyment. Certainly the education will have to be spiritually oriented and given, not with a view to passing examinations, getting certificates and diplomas, and seeking employment, but for enriching the existing moral, ethical and other faculties and opening up new vistas and horizons to fulfill the dream of Reality.

FATHERS' HOME

To serve the poor and the needy is the true selfless service in the Mission of the Master. If you give food to the hungry, you will never feel hungry. If you give water to the thirsty, you will never feel thirsty. How true is the prayer of the meek and unwanted and accursed is the life of him who ignores, and how great and broad-hearted is the one who works selflessly and gives head and heart to overcome the miseries of others. By holding on to the treasures of virtues he becomes actionless. So long as one knows not the miseries of others, he knows not the very secret to overcome his own miseries. Wise persons tell us that it is vain to ask for pleasures and shun from pains. The Fathers' Home, the foundation-stone of which is being laid down, awaits the help of many devoted and noble persons in the world. The Fathers' Home is the dire need of the time. In India due to poverty most of the old people, though they are loved by their families, live not a comfortable life. To develop as much as to accommodate one thousand people is even not sufficient. More one does, more one feels happy. This is what Master ever felt.

Those old people having their long life-experiences would be able to put in their advices to help each other. Moreover they are trained in dif-



ferent jobs, and if they are able to guide, they will be a tremendous help to untrained people, whereas Kirpal Sagar will provide with technical know-how to overcome the poverty of many poor people.

They will be afforded to study the purpose of human life, so that they may understand even in their old life if they did not understand so far. Thus their end may be calm and smooth.

People who want to serve selflessly will have the chance to do so. As this selfless service is there for all the time, he who is free at certain times will be able to enjoy the selfless service.

KIRPAL BHAWAN

I have learned from competent Masters and read through holy scriptures, they speak of no one than the Lord. Man is not freed and saved on his own account.

With doubt and ignorance one is caught in illusion. All penances and charities he may perform mix up in the dust. Holy scriptures tell us that the dirt of mind is never washed away, you may wash the body thousand

times and the sin does not leave the soul. Man is born out of the error and commits error again and again. Whereas the world is like an ocean, standing on one shore, one does not see the other end, though he sees the troubled water and whirlpools arising therein.

He who feeds well, and does evil only gathers poison, whereas the soul cries, ‘Whom shall I serve?’, but very few listen to it. Most of the people do not serve the true Lord, therefore they cannot determine their lives.

Everyone in the world is bound, either with physical, astral or causal chains. Even to get free from these chains one has to depend upon the astral and causal powers; they cannot perform their holiest of holy work which is only man’s privilege in the physical body. Where is the hope for such people who are themselves tied and do not help to get rid of it.

Let us live in the society of awakened and holy persons and learn our lesson, as how to depart from coming and going, and get free from the chains of transmigration.

When the rain of mercy showers with His Grace, even and uneven places are flooded.



This is the wisdom I learnt from my Master.

This is the basic teaching of all competent Masters to know ourselves and to know God.

They teach how to detach from the world of attachment, for that purpose they give the firsthand-experience and provide us with a capital to undertake a good bargain to get rid of the debts which we must pay off before leaving this world forever. Those people who say they do not get anything are right. Those who say like this, there is a hope for them.

The holiest of the holy is the right understanding which unlocks the door to the freedom of the soul. When you see the Jewel of Life within yourself, you experience how dazzling Its light is.

Sant Kirpal Singh Ji Maharaj blessed with this experience, with the light and sound principle, all who accepted the basic teaching. Sant Kirpal Singh Ji told many times, 'This is the highest I got from my Master. If anyone gets more than that, he must also teach me.' But so far no one returned to tell. This is a gift from God to a rare one. There is none in a million, maybe one in a billion, who will help you to meditate on the Lord alone to redeem you forever. To understand the very secret of the truth one must know as what he must take. As the pillar is a support to a house, so is the support of Master's word to the soul. The word of the Master helps the disciple to develop the ruling passion of attaining Godhood.

By the Grace of the Master the experience is given at the very first sitting, provided one has determined his life and has digested the teaching.

In the near future Kirpal Bhawan is going to be established for the Satsang and for meditation, since the already developed place is too small to hold big Satsang.

TO ALL MY BROTHERS AND SISTERS

If you love me, you do What Your Master tells you.
While the Truth is mild,
Soft and befitting, why then argue?
Awakening discriminates and reasoning not,
Otherwise what benefits it to you?
Think for a while what you lost,
What gained you in the village,
Where you stayed, where you thought?
Holy Feet of the Master your mainstay,
Otherwise in the world, how you brought?
Open the door, evil runs away,
Dare not follow, otherwise again be caught.
Mouse in cat's jaws makes it dismay.
Your holy body due to Him,
Else you leave everything.
What is left is yours, for you don't grim,
Master's lap of love and compassion.
Sow the seed of love to the brim,
So never you try the other fashion.

Master is the only love.
Transcends He all barriers,
And is above, above and above.
You ever remain Beloved's carrier,
Like the feathers of an innocent dove.
His blessing remains with you forever,
He belongs to others think not and never.
Good wishes for you with Master,
As you are going for ever.
Now you move faster, faster and faster.
This is what could I write,

Never I liked the thoughts to fight.
It will interest you for all the times, never argue
and use not your might.

Flowers under water still smile,
They bother not the darkened night. Problem may come and go,
You keep your Beloved for the delight.
Make thine eyes mainstay of your Master,
Love with attention and let move Him not.
Your shutters¹ are faster than any faster,
He sees you and you see Him alone.
He if leaves you, it is worse than disaster.

¹ Eye lids

GLOSSARY

Agam, Agam Desh	Third region of pure spirit, seventh plane
Agam Purush	The inconceivable One; Lord of the seventh spiritual region
Age	Yuga, there are four Yugas or ages in one time-cycle
Alakh	Sixth plane; second region of pure spirit
Amar	Immortal; person who attained eternal life
Ambala	City in the state of Haryana in the North of India
Amritsar	District city in the state of Punjab in the North of India, founded by Guru Ram Das
Amritsar Ashram	Ashram of Sant Kirpal Singh in Mall Road, Amritsar
Angad Dev	Second Guru of the Sikhs (1504 - 1552). Original name Bhai Lena; his name Angad bestowed on him by Guru Nanak, literally means 'Born of His limb'. Successor of Guru Nanak.
Arjan Dev	Fifth Guru of the Sikhs (1563 - 1606). Youngest son and disciple of Guru Ram Das, later on his successor. He built the Golden Temple of Amritsar and compiled the Guru Granth Sahib, the Sikh Scriptures. He was tortured to death by the Emperor Jehangir.
Ashram	Shelter for people who search for the Truth
Astral	Astral gains: What one can acquire in the astral plane
Astral maya:	Illusion of the astral plane Astral plane: First plane above the physical plane
Astral powers:	Supernatural powers in the astral plane
Avatar	Incarnation of the law of justice
Ayoga	Opposite to yoga, see yoga

Ayurveda	An Indian system of medicine
Beas	City near Amritsar, Punjab; residence of Baba Jaimal Singh who went there at 1891; residence of Baba Sawan Singh
Bhagat	Devotee; awakened soul; 70 Bhagats are mentioned in the book 'Godman'.
Bhai Bala	One of the two constant companions of Guru Nanak; the biographer of Guru Nanak
Bhakti	Loving devotion
Bhandara	Festivity in India
Bhawan, Kirpal	A meeting place for Satsang
Bhog Ceremony	Last prayers after cremation
Brahma	A deity (the creator)
Brahmand	The causal plane or Trikuti; the second inner region, a spiritual-material plane
Canopy	Tent
Causal	Causal bondage: Attachment in the causal region Causal gains: What one can acquire in the causal plane. Causal maya: Illusion in the causal region Causal plane: Third plane where one from above can see the cause and effect
Copper Age	Dvapara Yuga, see Yuga
Dayal Singh, Soami Shiv (1818 - 1878)	Successor of Tulsi Sahib; Master of Baba Jaimal Singh. He lived in Agra and wrote the 'Sar Bachan'
Dharam Raj	Lord of Justice; one aspect of the negative power
Dharma	Moral or religious basis upholding and supporting the universe

Divali	Festivity of Light in November
Draupadi	A queen and wife of the five Pandavas and a disciple of Lord Krishna who was saved by Karunamae; See Karunamae
The Copper Age; see Yuga	
Four pillars	The four virtues which exist all together in the Golden Age: Truth, Penance (long, extreme and continuous way to yearn for reunion; state of meditation in Golden and Silver Age), Compassion (having all virtues of pity, piety, mercy and help) and Charity (to give and forget; teaches further the way of devotion and selfless service to Master).
Ganesh	Indian deity with the head of an elephant
Gandhi Ground	Place in Old Delhi
Gobind Singh	Tenth Guru of the Sikhs (1660 - 1708). Son and successor of Guru Teg Bahadur
Gods, goddesses	deities, angels of the lower planes
Golden Age	Sat Yuga; longest of the four ages; see Yuga
Granth Sahib	The Sikh Scriptures compiled by Guru Arjan Dev which include the hymns of some competent Masters and many other Saints, both Hindu and Muslim
Gurmat	Belief and confidence towards the competency and the teaching of the Master.
Guru	Dispeller of darkness; He who can show the way Godwards by instruction, example and imparting of experience; see Sat Guru, see Gurudev
Guru-Bhakti	Devotion towards the Master
Gurudev	The radiant form of the Master

Guru Granth Sahib	See Grant Sahib
Gurumukh	Mouthpiece of the Guru, of the Godman or God; conscious co-worker of the divine plan; a disciple who has achieved such a degree of surrender that the Guru speaks through him.
Guru-Seva	Selfless Service in the Mission of the Master
Guruship	Mastership
Gyan	Jnana, Para-Vidya, right understanding
Independence Day	Celebrated in India on August 15 due to independence of India from the British Empire (1947).
Initiation	Connection with the Light-and-Sound principle given by a competent Master
Inner Nectar	Amrit; water of life; on the plane of Daswan Dwar the soul is bathing in Amrit and becomes pure
Iron Age	Kali Yuga; shortest of the four ages, most materialistic age
Jaimal Singh	(1839 - December 29, 1903) Successor of Soami Shiv Dayal Singh, Master of Baba Sawan Singh. Born in Ghuman, District Gurdaspur, Punjab; left the body at Beas.
Jalandhar	District capital in the state of Punjab
Kabir	Lit. 'God'; the Almighty power; one of the 99 beautiful names of God in the Quaran. He came in all the four ages: as Satsukrat in the Golden Age; as Munindar in the Silver Age; as Karunamae in the Copper Age and as Kabir in the Iron Age. He was the first who came into the world.

Kal	The negative power or that aspect of the one God that flows downward and is responsible for the maintenance of the causal, astral and physical planes.
Kali Yuga, Kalyug	The Iron Age; age of materialism; age of selfless service; shortest age; completes the cycle of ages usually with a dissolution
Karma	Lit. actions, deeds; the law of action and reaction
Karnis	Supernatural powers
Karunamae	Kabir's name in the Copper Age; also Kama Mai, lit. means pity, compassion
Kashmiri Pandits	Learned people living in Kashmir
Khands, Brahmands	Planes and subplanes; see Brahmand
Kirpal Sagar	'Ocean of Grace'
Kirpal Singh	(1894 - 1974) 'The Gracious One'; the beloved disciple of Baba Sawan Singh. Sant Kirpal Singh came from Agam Desh; being a Master of such a high power He was sent into the world to bring in the change from Iron Age to Golden Age to wind up the work and bring back to Home Eternal all who are longing for it.
Kodra	Inferior type of cereal
Lakhmi Chand, Sri	Son of Guru Nanak
Lord of Agam	Ruler of the seventh plane
Ludhiana	District city in the state of Punjab
Mahal Jandiala	A historical place near Amritsar
Mahesh	See Shiva
Manav Kendra	Centre of man-making and man-sevice founded by Sant Kirpal Singh in Dehra Dun

Munindar	Name of Kabir in the Silver Age; Munindar in Sanskrit is a great wise man;
Mat	Way, faith, teaching; see Sant Mat
Mata	Divine Mother; goddess
Maya	Delusion
Muni, Munishwar	Someone who has renounced the world
Nag Kalan	Village near Amritsar where Sant Kirpal Singh laid the foundation stone of the future Manav Kendra in 1973
Nanak	First Guru of the Sikhs (1469 - 1539)
Nawanshar	City in the state of Punjab, District Jalandhar
Nihang	A sect in Punjab, followers of Guru Gobind Singh Ji
Niranjan	Negative power; Lord of the astral plane
Nirgun	Without attributes, non attribute
Palam Airport	Former international airport in New Delhi
Pandal	A place under the canopy
Pangat	All people who take food together
Paras	A mystic stone which turns iron into gold by touching; philosopher's stone
Parshad	Sacred food given by a competent Master
Param Purakh	Who came first in the world; Kabir
Pathankot	City in the state of Punjab in the North of India
Punjab	State in the North-West of India
Rahon	Old city in Punjab from the time of Sri Ramchandra (Lord Rama)
Rastra Sant Smagan	National convocation of saints
Ratnagar	Disciple of Guru Gobind Singh

Rishi	In old India a wise man like Patanjali, Narada, Shankara, Ved Vyasa
Ruhani Satsang	The mission of Baba Sawan Singh which was accomplished by Sant Kirpal Singh
Saarsathi	A dreadful time before the beginning of the Golden Age and before the end of the Iron Age
Sach Khand	The region of Truth; the fifth inner plane and first purely spiritual one. The competent Master operates from this plane.
Sahaj Path	Same as Surat Shabd Yoga
Saharanpur	City in the state of Uttar Pradesh in the North of India
Sangat	Refers to the congregation presided over by a Saint or through his representative.
Sant kirpal Singh	see Kirpal Singh
Sant Mat	The Path of the Masters
Sargun	With attributes
Sarovar	A holy lake or tank
Satguru	True Master; one who is competent to initiate the disciple into the mysteries of the Beyond; Master of Truth
Sat Lok	Sach Khand, see Sach Khand
Satsang	Community with the Truth or the Word-made-flesh form of the Truth. Either directly (inner Satsang) or through the agency of some Saint who is a full expression of Truth (outer Satsang)
Satsukrat	Name of Kabir; Power who came in the last Golden Age
Sat Yuga	The Golden Age; Age of Truth; longest Age

Sawan	Indian name of a month during the monsoon in the summer season
Sawan Ashram	An Ashram built by Sant Kirpal Singh in Delhi in 1950.
Sawan Singh, Hazur	Baba (July 27, 1858 - April 2, 1948) Successor of Baba Jaimal Singh, Master of Sant Kirpal Singh. Born in Mahmansinghwala, District Ludhiana; left the body in Beas.
Seva	Selfless service in the Mission of the Master
Sevadar	One who does selfless service
Shabd	The inner Sound current that is responsible for the creation and maintenance of the entire universe. This Sound current can be heard when a demonstration is given by a Sant Satguru. The God-into-expression Power, also called Naam, Word etc.
Shaitan	A Mohammedan name for the devil
Shiva	A deity (the destroyer); see Brahmand
Silver Age	One of the four ages, see Yuga
Soami	Highest Lord; the Absolute God; Anami; also a term for monk
Soami Shiv Dayal Singh	see Dayal Singh
Srinagar	Capital of the state of Kashmir in the North of India
Subash Chander Bose	A great Indian fighter of independence in the Second World War.
Surat Shabd Yoga	Yoga of the Divine Light and Sound principle; 'Surat' means consciousness, attention; 'Shabad' means sound
Teg Bahadur	Ninth Guru of the Sikhs (1621 - 1675). Father of Guru Gobind Singh

Tetra Yuga	Other name for the Silver Age, see Yuga
Trikuti	Three worlds
Tulsi Sahib	(1763 - 1848) Lived in Hathras near Agra, Uttar Pradesh. Master of Soami Shiv Dayal Singh. He was the author of the Ghat Ramayanas.
Vishnu	A deity (the maintainer)
Word	Naam, the Divine Light and Sound principle; also called Shabd, Udgit, Kalma, Nada, etc.
Yama	Angel of death
Yoga	Contact with God; actually: to bind back the soul to God
Yuga	The four ages of time: Golden Age, Silver Age, Copper Age and Iron Age

LITERATURE BY KIRPAL SINGH

THE CROWN OF LIFE

An extensive study of Yoga. The first half of the book details the nature and rewards of the many forms of yoga. The second half of the book is an in depth study of Surat Shabd Yoga, the Yoga of the Celestial Sound Current, which the author states is “the Crown of Life”.

GODMAN

If there is always at least one authorized spiritual guide on earth at any time ; what are the characteristics which will enable the honest seeker to distinguish him from those who are not competent? A complete study of these supreme mystics and their hallmarks.

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An extensive explanation of the basic principles taught by Guru Nanak (1469 – 1539) with comparative scriptures cited. Stanzas of the hymns in English, as well as the original text in phonetic wording.

MORNING TALKS

Consists of 40 discourses by the author during 1967, 1968, and 1969 in India, which relate to the ethical and spiritual life of those undertaking spiritual discipline.

NAAM OR WORD

“ ... In the beginning was the WORD ... and the WORD was God.” Quotations from Hindu, Buddhist, Islamic and Christian sacred writings confirm the universality of this spiritual manifestation of God in religious tradition and mystical practices.

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Discusses all forms and aspects of prayer, from the most elementary to the ultimate state of 'praying without ceasing'. Also contains collected prayers from all religious traditions.

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THE WHEEL OF LIFE

The meaning of one's life on earth is carefully examined in this book. The law of 'action and reaction' or the 'Karmic law' is explained in detail.

THE MYSTERY OF DEATH

The reader is presented with the whys and wherefores of the 'great final change called death'. Its study offers an approach to understand the relation between body and soul.

THE NIGHT IS A JUNGLE

"Let me introduce myself, I have come to you as a 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."

TEACHINGS OF SANT KIRPAL SINGH

A compilation of the extensive writings and talks by Kirpal Singh on the subject of spirituality. Grouped into five general headings: The Holy Path, Diary, Meditation, New Life in the World, and New Life in God. Republished in 2005 as 3 volumes.

LITERATURE BY UNITY OF MAN

BIOGRAPHY OF SANT KIRPAL SINGH

A volume of more than 300 pages describes the life of Sant Kirpal Singh, his childhood, the time of service in the government, the relation between him and his Master Baba Sawan Singh, his mission, the three World Tours to the West, glimpses of his time in India, and the continuation of his work after he left his body in 1974. The foreword was written by Dr. Harbhajan Singh.

BROCHURES: SAYINGS OF SANT KIRPAL SINGH

The biannual brochure containing talks of Sant Kirpal Singh, Dr. Harbhajan Singh, and Mrs Surinder Kaur can be ordered free of charge at the below address.

Books and brochures by Sant Kirpal Singh in Hindi and Punjabi are available at Kirpal Sagar, India (see contact addresses).

Books and scriptures are available as download at:

[www.kirpal-sagar.co.in \(/Media/Books\)](http://www.kirpal-sagar.co.in (/Media/Books))

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Further Information:

Headquarter:

UNITY OF MAN (Regd.)
Kirpal Sagar, Near Rahon 144517
Distt. Nawanshar, Punjab
INDIA
+91-1823-240 064, +91-1823-242 434
office@kirpal-sagar.org (contact in Europe)
info@kirpal-sagar.co.in (contact in India)

Center for the West (Europe):

UNITY OF MAN – Sant Kirpal Singh
Steinklüftstraße 34
5340 St. Gilgen
AUSTRIA (Europe)
+43-6227-7577
mail@unity-of-man.org
mail.uom@gmail.com

Center for North America:

UNITY OF MAN
750 Oakdale Road,
Unit 59 North York, ON M3N 2Z4
CANADA
+1 647-784-1653
uom.north.america@gmail.com

Internet:

<https://www.unity-of-man.org>
<http://spirituality.unity-of-man.org>
<https://sant-kirpal-singh.org>
<https://audio.sant-kirpal-singh.org>
<https://kirpal-sagar.org> (Europe)
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