

Sant Kirpal Singh
His Mission in the Golden Age

Special Edition



Sant Kirpal Singh Ji (1894-1974)

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, avataras 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 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

Harbhajan Singh



Dr Harbhajan Singh (1932-1995)

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.”

Now 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

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 the 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 fire-like 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 loveably 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 for the reason and Tai Ji told that Master insisted to go. He preferred to go than to stay, as something had happen 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 loveably Master 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 loveably replied, "For every matter my Master suggests me." Then I requested, "You are to suggest us, and not we You! Sitting here, we are not more than cobblers. We see You 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 thought 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 loveable 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 San-

gat, 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 problems 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." – "Oh, 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 are you upset and so worried?" I replied,

“Master, never we demand anything from You. Whatever You give, you give it with Your wish. At least, we wish to see You all the time in hale and healthy condition.”

Master asked, “What more you want?” I answered, “Master, I want You should at least sit and talk with all of us.” – “Oh, this is very easy, no problem.” Master told me, “Put your hand on the back of my head and raise my head very slowly.” I did so, and Master soon could sit in the bed. “Yes, is this what you want?” – “No, Master, I want that You should stand at least.” Master said, “Put your hand on my back and help me to stand up slowly.” I did so. Master asked, “Is this what you want?” – “No, Master, I want You to walk.”

Master caught hold of my back and slowly, slowly started to walk and then came back to His bed. Master said, “Is this enough of what you want?” I answered, “No, now You make a little heart-to-heart talk.” And He did so. Ah, how beautiful it was with Him that time!

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 loveably 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 loveable 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.”



This picture taken while laying the foundation-stone appeared in English Sat Sandesh of January 1974.

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 Jandia-la (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 did Subash Chander Bose fight for the independence of India?" I said, "Master I don't know, You know better."

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

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 said, "If you do not get that land which I saw in Amritsar, then this land here is also very good. Here at least 100 acres of land are needed towards this direction. (He pointed into the direction where now Kirpal Sagar is being built.) You should also sow beans, as a time will come, when nearly eight quintels (about 800 kg) will be needed every day.

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 a 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.

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 where 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 gold-like 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 Pehalgan, 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. You confirm her experiences and You always devote much time to us when we stay with You while others are sleeping.

And now with all Your Grace, You helped us to know, that very few people would believe us, others would not surrender to the inner Master.

You have shown the very dreadful time between the Iron and Golden Age, when lots of brothers and sisters would start to depend on others and would not follow the inner Master.

So I have two things to place before Your Holiness. Either to awake all brothers and sisters, and show them what will happen in future, and to help them to remind their subject at that time, 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.*”

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) 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, in spite of being very much engaged in Amritsar with my practice and the Satsang work.

AL
LAW
DL

May 27, 1968.

Dear Dr. Harbhajan Singh Ji,

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

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

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

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

Here when we meet.

With all love and best wishes,

Yours affectionately,

Kirpal Singh
(KIRPAL SINGH)

'In one and a half month 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 Dehra Dun 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 Master's 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 retiring 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."

There were all in all seven members in the managing body of Ruhani Satsang, Sawan Ashram, Delhi. Master knew that all would support Darshan Singh and install him as a successor. Such experience He had during His lifetime 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, "No one of my family would succeed me!"

I said, "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 loveably, "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.

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, I 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. Harbhajan 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 Master, "This Dr. Harbhajan Singh is a little doctor and he mostly used the herbal medicines etc.

What can he know more?" But Master said, "No, he is God's doctor." All members loveably 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 like fire.

August 20, 1974

Master was asked again and again to go to the hospital, but each time Master said, "I have no problem, if any 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 requested 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 doctor 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 Shekhar 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 loveably 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 prayers before the Master, "In future we will do as You wish. Take pity on us, and 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 me, 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 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 stone-like 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 late in the evening when the body of the Master was still 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 ever been transferred through the eye. Due to this very reason Master had left Beas. 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 becomes 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 People

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 may 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.)

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 dec-

laration 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 the 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:

- 1) Mr. Karamjit Singh of Naushera Pattan, District Hoshiarpur
- 2) Prof. Kanwaljit Kaur of Morinda, District Patiala
- 3) 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 had 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 cooperate.

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 spir-

itual 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 nonplussed 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

Seeing the very good experiences at the first initiation after Master's physical departure 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."

Tai Ji wanted to install Kanwarbir Singh

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 the 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 Serrine,
representative from USA, to visit the Ashram*

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

Reno Serrine 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 Serrine is coming and I will receive him." But he (Reno Serrine) 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 Serrine, "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 Serrine and Tai Ji held many meetings without my presence. After discussion with Tai Ji for a few days, Reno Serrine came to me and told me that Tai Ji had decided to install Thakar Singh to work in India and himself (Reno Serrine) 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.

Installation of Thakar Singh

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 advice 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 declare it, and the Sangat will believe you much more than me." But they insisted that I should write myself. Thakar Singh said, "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 on 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 initiates 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, Matthias

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 cooperate 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 goodbye 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. Harbhajan 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 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-called² 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.

1 outer show

2 opposite to true man

So many beautiful experiences directly concerning the astral plane (not mid-way) which Master always rejected, were approved loveably 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 values of life.

He who attains the higher values of life is a blessed one, but he who knows the hidden values of life through the higher values of life is a rare one.

Before the age was to finish a Master of such a high power was sent into the world to wind up the work and bring back to Home Eternal all old disciples of different Masters who appeared so far in the Iron Age, since that power is supported by all such Masters as well.

(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 He came. It is said that the Master surrenders His disciples 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.

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.

(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.)

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 life¹ 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 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 phenomena in the physical world that again the Truth is controlled by the Master in the Golden Age as well.

(Note: In the Golden Age normally the work of the Master nearly finishes.)

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.

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 men 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 whole-hearted 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 Pralabdh 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 avataras 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.

The function of Kirpal Sagar will fulfill all conditions in developing man into a man. All human beings irrespective of caste, colour or creed have the privilege to remember God and to meditate on Him.

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.

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.

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 forever.
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